

25. 13, 16; 3. 26. 1; 3. 37. 31; from there they returned to the Kāmyaka under instructions of Vyāsa; they were followed by learned Brāhmaṇas; having reached Kāmyaka again the Pāṇḍavas settled down there with their counsellors and followers (*tataḥ kāmīyakam āsādyā punas te bharatarṣabhāḥ / nyaviśanta mahātmānaḥ sāmātyāḥ sapadānugāḥ*) 3. 37. 31, 37, 39; even after Arjuna left for the Śakraloka to acquire divine weapons, the rest of the Pāṇḍavas continued to live with Draupadī in the Kāmyaka forest 3. 49. 2; 3. 80. 1; after Arjuna's departure from the Kāmyaka to acquire divine weapons (3. 79. 1), the Pāṇḍavas felt dejected 3. 79. 4-7; 3. 161. 15; neither Draupadī (3. 79. 12-14), nor Bhīma (3. 79. 22), nor Nakula (3. 79. 25), nor Sahadeva (3. 79. 29) found the forest as beautiful as before; the divine sage Nārada came there to meet them 3. 80. 2; since the Pāṇḍavas and Draupadī were no longer properly attentive (*avadhānam na gacchāmaḥ kāmīyake* 3. 84. 16) and found no delight in their continued stay in the Kāmyaka in the absence of Arjuna, Yudhiṣṭhira asked Dhaumya to suggest to him some other forest rich in food and fruits 3. 84. 17, 20; before the Pāṇḍavas left for their *tīrthayātrā*, they lived in the Kāmyaka for three nights with the sage Lomaśa 3. 90. 24; when Arjuna had left the Pāṇḍavas to go to the Indraloka, Ghaṭotkaca arrived at the Kāmyaka to help the Pāṇḍavas to proceed to the Gandhamādana mountain; he remained with them till Arjuna's return 7. 158. 28 (a reference to 3. 144. 23-27); Draupadī desired Bhīma to carry the heavenly *saugandhika* flower to the Kāmyaka *āśrama*, since she wanted to present it to Yudhiṣṭhira; she would also take with her other flowers which Bhīma might collect (*harer idaṁ me*

*kāmāya kāmīyake punar āśrame / ... tāny-aham netum icchāmi kāmīyakam punar āśramam*) 3. 146. 10-11; when Arjuna came back to the Pāṇḍavas on the Gandhamādana mountain from the Indraloka in the company of Indra, the latter advised Yudhiṣṭhira to return to the hermitage Kāmyaka (*svasti prāpnuhi kaunteya kāmīyakam punar āśramam*) 3. 162. 12; on their way back, they stayed at the Dvaitavana lake on the river Sarasvatī (3. 174. 21) from where they reached the holy Kāmyaka *āśrama* full of ascetics (*dadṛśuḥ kāmīyakam puṇyam āśramam tāpasāyutam* 3. 244. 15) and the Kāmyaka forest where they settled down again 3. 179. 18; (*kāmīyakam prāpya kaunteyāḥ ... niśeduḥ saha kṛṣṇayā*) 3. 180. 1; a certain Brāhmaṇa, friend of Arjuna, told the Pāṇḍavas that Kṛṣṇa and the sage Mārkaṇḍeya would come there to visit them 3. 180. 3-6, 39; while the Pāṇḍavas were in the Kāmyaka forest (not named) they completed eleven years of their exile (*vane nivasatām teṣāṁ ... varṣāny ekādaśātīyuh*) 3. 245. 1; the Pāṇḍavas lived delightfully in the Kāmyaka which was full of deer 3. 248. 1; Vār-dhakṣatri (Jayadratha), the king of the Sindhus, on his way to the Śālveyas, happened to pass through the Kāmyaka 3. 248. 6-7; when Draupadī was being forcibly carried away by Jayadratha she was confident that she would return to the Kāmyaka to meet her husbands 3. 252. 21; the Pāṇḍavas continued to live in the Kāmyaka after the Jayadratha episode 3. 256 30; it was here that the sage Mārkaṇḍeya narrated to the Pāṇḍavas the story of Rāma and of Sāvitrī 3. 283. 16; at the end of the twelfth year (*dvādaśe 'bde vyatīte* 3. 294. 41), the Pāṇḍavas, together with the Brāhmaṇas, once again went