

the offerings of heavenly flowers (*divya-puṣpopahāraiś ca sarvato 'bhivirājitam*) 3. 145. 26; adorned with big and sturdy water vessels (*mahadbhis toyakalaśaiḥ kaṭhinaiś copaśobhitam*) 3. 145. 27 (but Nī. on Bom. Ed. 3. 145. 30 : *kaṭhinaiḥ śīkyaiḥ karaṇḍair vā*); filled with shining ladles and vessels (*srugbhāṇḍair ācitam śubhaiḥ*) 3. 145. 27; difficult of access to men who were placed outside the pale of religion (*duṣpraveśam ... narair dharmabahiṣkṛtaiḥ*) 3. 145. 25. C. Characteristic : Aśvaśiras (Nārāyaṇa) recites the eternal Vedas in this āśrama (*yatrāśvaśirā rājan vedān paṭhati śāśvatān*) 12. 126. 3. D. Epic events : (1) The Pāṇḍavas saw the āśrama at Badarī: they enjoyed themselves there looking at different sights; they lived there for six nights anxious to meet Arjuna 3. 145. 23, 37, 39-43; 3. 146. 1; (2) After killing Jaṭāsura, the Pāṇḍavas returned to Nārāyaṇāśrama 3. 155. 1; (3) After meeting Arjuna, the Pāṇḍavas on their return journey, again stayed at the Nārāyaṇasthāna (*ūṣus tatas tatra ... nārāyaṇasthānagatā narāgryāḥ*) 3. 174. 9. E. Past events : (1) Rṣabha, a brahmanical sage (*vipraṛṣi*), told king Sumitra that once, while he was on a pilgrimage, he happened to reach Naranārāyaṇāśrama; he bathed in the lake Vaihāyasa which was nearby, satisfied manes and gods according to the rites, and returned to the āśrama; he stayed at a place not far from the āśrama 12. 126. 2, 4-5; while living there he met a sage called Tanu and, later, king Viradyumna who was searching his lost son Bhūridyumna; the sages in the āśrama asked the king the purpose of his visiting the āśrama 12. 126. 6, 14, 26-27; (2) Nara and Nārāyaṇa

told king Dambhodbhava who sought a duel with them that the āśrama was not the right place for a duel, nor for the use of weapons, nor for the practice of falsehood (*na hy asminn āśrame yuddham kutaḥ śastraṁ kuto 'nrjuḥ*) 5. 94. 21. F. Simile : The āśrama of Kaṇva along the river Mālīnī looked like the Naranārāyaṇasthāna along the river Gaṅgā (*alāṁkṛtam ... mālinyā ... naranārāyaṇasthānam gaṅgayevopaśobhitam*) 1. 64. 24. [See Badarī, Badaryāśrama]

Nāgapura, Nāgasāhvaya, Nāgāhvaya¹ : See Hāstinapura.

Nāgāhvaya² nt. : Name of the city of the Nāga Padmanābha (Padma).

A. Location : Situated in the Naimiṣa forest on the bank of the river Gomati (*naimiṣe gomatītīre tatra nāgāhvayaṁ puram*) 12. 343. 2; 12. 345. 12; 12. 349. 4; Nāga Padmanābha, also called Padma, resided there 12. 343. 4; hence called the resort of the lord of the nāgās (*bhujagendra-saṁśraya*) 12. 344. 10. B. Past events : (1) All the gods once performed a sacrifice at Nāgāhvaya (*samagrais tridaśais tatra iṣṭam āsīt*) 12. 343. 3; (2) Here king Māndhātṛ offended Indra (*yatrendrātikramaṁ cakre māndhātā*) 12. 343. 3; (3) Atithi proceeded to Nāgāhvaya to meet Padmanābha 12. 344. 10.

Nārāyaṇāśrama³ m. : Name of a hermitage.

Located near the lakes of Rāma near Kurukṣetra (*kurukṣetrasya madhyataḥ*) 3. 126. 42; shown by Lomaśa to Yudhiṣṭhira (*paśya rāmahradān etān paśya nārāyaṇāśramam*) 3. 129. 6.