

vr̥tam samantād ṛṣibhis tapodhanaiḥ) 1. 64. 42; (*tapodhanagaṇair yutam*) 1. 64. 41; resembling the world of gods (*devaloka-pratikāśa*) 1. 64. 19; resembling the world of Brahman (*brahmalokapratikāśa*) 1. 64. 30; (*brahmaloka iva*) 1. 64. 34, 40; for other details regarding trees, birds, animals, and ascetics engaged in their ritual practices and Vedic recitations see 1. 64. 16–18; 30–39; 41–42. C. Past events : (1) Duḥṣanta did not find Kāśyapa in the *āśrama* when he visited it since the sage had gone to collect fruits (*nāpaśyad āśrame tasmin ṛṣim*) 1. 65. 1–2; (*phalāhāro gato rājan pītā me ita āśramāt*) 1. 67. 5; Kāśyapa's daughter (Śakuntalā) came out of the *āśrama* to receive the king and offered him guest worship (*kanyā ... niścakrāmāśramāt tasmāt*) 1. 65. 3–6; later Śakuntalā reminded the king about their meeting in the *āśrama* of her father (*aham āsāditā rājan kumārī pitur āśrame*) 1. 68. 66; Duḥṣanta, while he was in the *āśrama*, asked the girl who she was (*kāsi kasyāsi suśroṇi...evam uktā tadā kanyā tena rājñā tadāśrame*) 1. 65. 12–14; Kaṇva returned to his *āśrama* from the forest (*kaṇvo 'pyāśramam āgamat*) 1. 67. 23; when Śakuntalā's son was six years old he bound tigers, lions, boars, elephants and buffaloes to trees all around in the surroundings of the *āśrama*; he mounted them, tamed them and ran hither and thither playing with them in the precincts of the *āśrama* (*śaḍvarṣa eva bālāḥ sa kaṇvāśramapadam prati / vyāghrān simhān varāhāṁś ca gajāṁś ca mahiṣāṁś tathā // baddhvā vṛkṣeṣu balavān āśramasya samantataḥ / ārohan damayaṁś caiva kṛīḍaṁś ca paridhāvati //*) 1. 68. 5–6; the residents of the Kaṇvāśrama (*kaṇvāśramanivāsināḥ*)

named the child Sarvadamana since he tamed all (*astv ayaṁ sarvadamaṇaḥ sarvaṁ hi damayaty ayaṁ*) 1. 68. 7; Kaṇva asked his pupils to take Śakuntalā and her son from the *āśrama* to her husband's place (*ito 'śramāt / bhartre prāpayata*) 1. 68. 10; when disowned by the king, Śakuntalā decided to return to the *āśrama* (*gamiṣyāmy aham āśramam*) 1. 68. 71. [See Kāśyapāśrama]

Kaṇvāśrama² m. : Name of an *āśrama* established by Kaṇva.

A. Location : On the west coast (?) (mentioned after Jambūmārga and Agastya-saras and before one reached Narmadā) 3. 80. 60, 63, 71. **B. Description** : Adorned with glory (*śrījuṣṭa*) and honoured by people (*lokapūjita*) 3. 80. 64. **C. Holiness** : Called an excellent holy forest for observing religious practices (*dharmāraṇyaṁ hi tat punyam ādyaṁ ca*) 3. 80. 65; by just entering it one was freed of all sins (*yatra praviṣṭamātro vai pāpebhyo vipramucyate*) 3. 80. 65; by satisfying manes and gods there, one who is controlled and takes limited food gets the fruit of a sacrifice performing which all desires are fulfilled (*arcayitvā pitṛn devān niyato niyatāśanaḥ / sarvakāmasamṛddhasya yajñasya phalam aśnute*) 3. 80. 66.

Kaṇvāśrama³ m. : Name of an *āśrama* of Kaṇva.

Listed among the holy places of the south 3. 86. 1; near the river Praveṇī (?) (*praveṇyuttarapārśve tu punye kaṇvāśrame tathā*) 3. 86. 8; described as holy (*punya*) 3. 86. 8; Dhaumya told Yudhiṣṭhira that he had heard that there were many forests