

on the bank of the Gangā is the Aśvattha where from the waters of the Gangā arose a thousand horses having one black ear; Rciṅka, the son of Cyavana, got them by the favour of Varuṇa 13. 4. 16-17; (x) A certain Brāhmaṇa once lived in the city Mahāpadma on the southern bank of the Gangā 12. 341. 1; (xi) When Śuka was born on the mountain Meru (*meruprasthe*), Gangā in her original form (*svarūpinī*) arrived there to bathe him 12. 311. 12; (xii) Once, Suvarṇasthīvin, the young son of Srñjaya, accompanied by his nurse, ran while playing on the bank of the Bhāgīrathī; he was then attacked by Indra's *vajra* in the form of a tiger 12. 31. 31; (xiii) Gautama and his brothers put their eldest brother Dīrghatamas in a wooden box and put it on the Gangā; king Bali, who had gone to bathe in the river Gangā (not named), saw the box brought to him by the current of the water 1. 98. 18, 21; (xiv) When the Kṣatriyas were destroyed by Rāma Jāmadagnya, Aṅga, the son of Diviratha, was protected by Gautama on the bank of the Gangā 12. 49. 72; (xv) Bharata, the son of Duṣṇanta, offered on different rivers a thousand horse-sacrifices of which he bound fourteen horses on the river Gangā (*yo baddhvā ... aśvān devebhyo ... gaṅgām anu caturdaśa || aśvamedhasahasreṇa ... iṣṭavān sa mahātejā dauṣṇantir bharataḥ purā ||*) 12. 29. 41-42; (xvi) Bharadvāja, when he went to the Gangā for bath, saw there the Apsaras Gṛtācī who had also come there to bathe 1. 154. 2; (xvii) Vasiṣṭha turned the Gangā, proceeding towards the Kailāsa, to the Mānasa lake; when that lake got mixed with the river, the Gangā became the Sarayū 13. 140. 23-24; (xviii) Rājadharmān, the son of Kātyapa

and Dākṣāyaṇī, offered to Gautama, his guest, large fishes (*mahāmināḥ*) obtained from the regions through which the river Gangā flew 12. 164. 4; (xix) A certain Brāhmaṇa, Kauśika by name, told the truth to the robbers about the whereabouts of the people who were afraid of them; by this act he incurred sin on the river Gangā 12. 110. 8 (reference to 8. 49. 41-46 where in st. 32 Gangā is not named); (xx) The following persons attained perfection (*siddhi*) on the Gangā : (1) Śīlavṛtti, when instructed by Siddha on the virtues of the Tīrpathā, worshipped the Gangā according to the rites and attained perfection which was very difficult to attain; Siddha himself, after instructing Śīlaratī, entered the sky 13. 27. 101-102; (2) Sage Śaṅkumāra attained great perfection on the Gangā 3. 135. 6; (xxi) Indra, in the form of a very weak Brāhmaṇa, appeared before Yavakrī and started doing an impossible deed viz. constructing a dam in the Bhāgīrathī by filling the Gangā with sand; he poured constantly handfuls of sand in the Bhāgīrathī; when asked by Yavakrī smilingly why he was busy with this fruitless effort Indra told him that he wanted to construct a dam in the Gangā so that the river can be crossed easily 3. 135. 30-36; (2) Mythological : (i) Gangā once went to pay a visit to Pitāmaha (Brahmadeva) in his assembly; there her garment was displaced by the wind; King Mahābhīṣa, who happened to be there, constantly looked at her in that condition; he was therefore cursed to be born again as a human being; Gangā returned from the assembly continuing to think about Mahābhīṣa; she saw the Vasus, dejected, going along the way; she asked them the cause of their dejection; the Vasus told her