

samiddham khāṇḍavam vanam / dadāha saha kṛṣṇābhyāṁ janayāṁ jagato 'bhayam) 1. 225. 5. J. Allusions in the Ādi and the other *parvans* to the Khāṇḍavadāha : (i) Agni desirous of burning the Khāṇḍava approached Arjuna and Kṛṣṇa 4. 2. 9; (ii) Agni arranged to get two inexhaustible quivers and the Gāṇḍīva bow for Arjuna and the Cakra for Kṛṣṇa 1. 2. 93; 3. 40. 36; 3. 157. 20; 5. 155. 7; 7. 10. 21; 17. 1. 37-39; (iii) Agni burnt the Khāṇḍava forest with the help of Arjuna and Kṛṣṇa and was satiated 1. 1. 104; 1. 55. 35; 3. 46. 14; 4. 18. 10; 4. 35. 10; 5. 51. 9; 5. 59. 8; 5. 61. 8; 6. 94. 5; 7. 10. 21; 8. 65. 15; 8. 66. 23; 13. 143. 23; 15. 46. 11; 17. 1. 36; (iv) Arjuna (and Kṛṣṇa) fighting a war with Indra and other gods and defeating them at the Khāṇḍava forest : 1. 1. 104; 3. 157. 20; 5. 22. 13; 5. 51. 9; 5. 155. 26; 6. 94. 5; 7. 160. 15; 8. 29. 18; 8. 31. 9; 13. 143. 23; (v) Aśvasena's escape from the Khāṇḍava fire : 8. 66. 23. K. Similes : (1) Bhīma wanted to release his wrath on Duryodhana as Arjuna released fire on the Khāṇḍava (*khāṇḍave 'gnim ivārjunah*) 9. 32. 30; (2) Bhīma wanted to release his wrath on Duryodhana as Fire released (his wrath) on the Khāṇḍava (*khāṇḍave pāvako yathā*) 9. 55. 16; (3) When the forest (Khāṇḍava, not directly named) was on fire it looked like the golden Meru mountain which is of great lustre (*dahyatas tasya vibabhau rūpaṁ dāvasya bhārata / meror iva nagendrasya kāñcanasya mahādhyuteḥ* //) 1. 216. 34.

Gaṅgā¹, (Mahāgaṅgā 3. 155. 85) f. : Name of a river, also called Bhāgīrathī (Bhāgīrathasutā 5. 179. 5) and Jāhnavī (Jāhnusutā 1. 92. 49; Jāhnukanyā 13. 14. 37) at various places (see below); also referred

to as Tripathagā 1. 92. 39; 2. 39. 11; 3. 106. 27; 3. 108. 18; 6. 7. 44; 12. 38. 8; 13. 27. 76; 13. 44. 13; 14. 44. 13; 15. 41. 13; also cf. 13. 27. 72; Tripathā 13. 27. 101; Trimārgā 13. 27. 87; Trivartmagā 13. 27. 83; Tripathagāminī 1. 92. 39; Trilokagā 1. 91. 18; 18. 3. 37; Trilokapathagā 12. 29. 62; Trilokagoptrī 13. 27. 83.

A. Location : Geographical references :

(1) The heavenly Tripathagā issuing from the Brahmaloḥa first settled down at Bindusaras near the Hiranyaśṛṅga mountain and then became sevenfold 6. 7. 44 (the seven names are given in 6. 7. 45); this is how the god had arranged (*prabhor eṣaiva saṁvidhiḥ*) 6. 7. 46 (Nī. on Bom. Ed. 6. 6. 49 : *prabhor īśvarasyaiṣa saptanadyātma-kaḥ saṁvidhiḥ samicīnam lokopakārārtham vidhānam*); the seven divine rivers are known as the seven Gāṅges 6. 7. 47; Gaṅgā can be seen from the lake Bindusaras which is on the slope of the mountain Hiranyaśṛṅga 6. 7. 41; (2) Gaṅgā Bhāgīrathī falls with a terrific speed from the summit of the mount Meru down into the lake Cāndramasa which was created by it 6. 7. 26-27; (3) Lomaśa could hear the sound of distant Gaṅgā falling on top of Indra's golden mountain 3. 140. 14; (4) Flowing near the hermitage of Nara and Nārāyaṇa at Badarī on mount Kailāsa 3. 145. 15-16; 3. 45. 20; at this āśrama Gaṅgā has two currents, hot and cold, and has sand of gold (*uṣṇa-toyavahā gaṅgā śītatoyavahāparā / suvarṇa-sikatā rājan viśālām badarīm anu*) 3. 88. 23; (5) Flows constantly by the hermitage of Upamanyu on the Himavant mountain 13. 14. 27-28; (6) The river struck the Himavant mountain (at its foot) at Gaṅgādvāra 3. 88. 18; (7) Listed by Saṁjaya