

and the rest during his visit to the Gaṅgā and how they fared; Nārada told him that after their last meeting with Dhṛtarāṣṭra the latter had repaired to the Gaṅgādvāra; once, after his bath in the Gaṅgā, when Dhṛtarāṣṭra had started for his hermitage, wind arose, fire engulfed the forest, and burnt it (*gaṅgāyām āpluto dhīmān āśramābhīmuḥho bhavat* 15. 45. 18); Dhṛtarāṣṭra, Gāndhārī and Kuntī were burnt in the fire; only Samjaya escaped from the forest fire and was seen, surrounded by ascetics, by Nārada on the bank of the Gaṅgā 15. 45. 5-6, 10, 29-32; Nārada further informed Yudhiṣṭhira that Dhṛtarāṣṭra was burnt on the bank of the Jābnavī not by the ordinary fire but by the sacred fire which Dhṛtarāṣṭra himself and his priests had left after performing the rites (i. e. the forest fire was caused by the sacred fire left by Dhṛtarāṣṭra) (*nāsau vrthāgninā dagdho yathā tatra śrutam mayā*); this was reported to Nārada by the sages whom he met on the bank of the Bhāgīrathī 15. 47. 1-6; when asked by Nārada to give the water offerings to Dhṛtarāṣṭra, Gāndhārī and Kuntī (*kartum arhasi kaunteya teṣāṁ tvam udakakriyām*), Yudhiṣṭhira went to the Gaṅgā with his brothers and wife; there, going into the water, they all offered water (*daduḥ toyam*) and stayed outside the city to undergo purification (*śaucam nivartayantaḥ*) 15. 47. 9-13; (12) Ulūpi entered the Gaṅgā when, at the end, the Pāṇḍavas and Draupadī started for the forest 17. 1. 25; F. Past and mythological events in which the river Gaṅgā figures : (1) Past events : (i) Bhāgīratha brought her down from the heaven : The sage Kapila had told Aṁśumant, the grandson of Sagara, that his grandson will bring down the Tripathagā

from the heaven by propitiating Maheśvara for the purification of the burnt sons of Sagara 3. 107. 27; however, the descent of the Gaṅgā from the heaven was first attempted by Dilipa, father of Bhāgīratha, without success 3. 106. 38; Bhāgīratha, desirous of seeking the favour of the Gaṅgā, went to the Himavant to practise austerities 3. 107. 4; after one thousand years the Gaṅgā appeared before Bhāgīratha in a bodily form 3. 107. 14; when requested by Bhāgīratha to wash the bones (*śarīrāṇi*) of the sons of Sagara so that they might go to heaven, she agreed, but first asked Bhāgīratha to propitiate Śiva by *tapas* so that he might agree to hold her on his head; no one else could check her speed when she descended from heaven; Bhāgīratha succeeded in securing a boon from Śaṅkara to hold the Gaṅgā 3. 107. 18-25; Śiva assured Bhāgīratha to hold the Devanadī (Gaṅgā) when she came down from heaven; Śiva then went to the Himavant and asked Bhāgīratha to request the daughter of the king of the mountains (Gaṅgā not directly named) to come down from the heaven; when Bhāgīratha thought of the Gaṅgā (*gaṅgām samanucintayat* 3. 108. 5), the river descended from heaven on Śiva's forehead; the river became triple while flowing thence to the ocean (*sā babhūva visarpanī tridhā rājan samudragā* 3. 108. 10); the river asked Bhāgīratha to show her the way; Bhāgīratha led her to the place where lay the bones (*śarīrāṇi*) of the sons of Sagara; after holding the Gaṅgā on his head Hara went to the Kailāsa; Bhāgīratha having reached the ocean with the Gaṅgā filled it with the water of the river; Bhāgīratha made Gaṅgā his daughter (*duhitṛtve ca nṛpatir gaṅgām samanukalpayat*);