

of bathing in the Gaṅgā and of resorting to it also cf. 13. 27. 26, 29-30 ( Nī. on Bom. Ed. 13. 26 31 : *vyuṣṭiḥ puṇyavṛddhiḥ* ), 32, 37-49, 56, 59-63, 65-72, 77-86, 90, 92-95, 100; (4) Meditating on the Gaṅgā : One who is controlled and is respected by the learned (*prayataḥ śiṣṭasammatāḥ*) if, while leaving his body, he thinks of the Gaṅgā he obtains the best condition (after death) (*sa gatim paramāṁ labhet*) 13. 27. 69; (5) Fasting on the Gaṅgā : One who fasts near the river for thirteen days and eats a part of the oblation in the evening of the fourteenth day, and he does this for twelve months, he gets the fruit of a great sacrifice and he lives in the company of the Devakanyās for a full year on the sandy banks of the river Jāhnavī (*caṭurdaśe tu divase yaḥ pūrṇe prāśate haviḥ | sadā dvādaśamāśān vai mahāmedha-phalam labhet || ... devakanyānivāse ca tasmin vasati mānavah | jāhnavīvālukākīrṇe pūrṇam saṁvatsaram nuraḥ*) 13. 110. 60, 63; (6) Sand and earth on its banks and the breeze coming from its waves are holy 13. 27. 53-55. (7) Rites after death performed at the Gaṅgā : Those beings whose bones (*gātrāṇi*; Nī. on Bom. Ed. 13. 26. 28 : *gātrāṇi asthīni*), when thrown in the Gaṅgā come in contact with its water are not thrown out of heaven (*na punas teṣāṁ tyāguḥ svargād vīdhīyate*) 13. 27. 27; those beings whose obsequies (*kṛtyāni*) are performed with the water of the Gaṅgā remain permanently in the heaven (*divi tiṣṭhanti te 'calāḥ*) 13. 27. 28; also cf. 13. 27. 31, 36, 64; (8) The country through which the Gaṅgā flows is as good as a penance grove; a place along the river Gaṅgā is to be looked upon as the place of the Siddhas (*yatra gaṅgā mahārāja sa*

*deśas tat tapovanam | siddhakṣetram tu taj jñeyam gaṅgātīrasamāśritam ||*) 3. 83. 83; the countries (*deśāḥ*), the Janapadas, the āśramas, the mountains through which the Bhāgīrathī Gaṅgā, the best among the rivers, flows excel in holiness (*prakṛṣṭāḥ puṇyataḥ*) 13. 27. 24-25 ( Nī. on Bom. Ed. 13. 26. 18 : *deśāḥ bhūmibhāgāḥ janapadāḥ mahājānāvāsasthānāni āśramāḥ ṛṣisthānāni*); the countries and the quarters which do not enjoy the benefit of the auspicious water of the Gaṅgā are like nights without the moon and trees without flowers 13. 27. 33; also cf. 13. 27. 34-35; (9) Many tīrthas on the river Gaṅgā : (i) Daśāśvamedhika 3. 83. 82; (ii) Brahmaśiras 13. 26. 38; (iii) Mārkaṇḍeyatīrtha 3. 82. 70; (iv) Aśvatīrtha 13. 4. 17; (v) Prayāga 3. 83. 69, 71; (vi) Daṇḍārka (?) 3. 82. 142; (also see the next section : Importance). D. Importance : (i) Sages and gods pay homage to Nārāyaṇa on the river Gaṅgā 3. 88. 18; (ii) Gaṅgā is listed by Mārkaṇḍeya among rivers famous as mothers of fire-hearths, i. e. sacrifices were performed on their banks (*gaṅgā ca... | etā nadyas tu dhiṣṇyānām mātaro yaḥ prakīrtitāḥ ||*) 3. 212. 24 (for Nī. see Kapilā); (iii) Gaṅgā, and all the Gaṅgās, listed by Saṁjaya among rivers which are called mothers of the universe 6. 10. 13; (*sarvā gaṅgāś ca māriṣa | viśvasya mātaraḥ sarvāḥ*) 6. 10. 35; (iv) Finds place twice in the Daivata-Ṛṣi-Vaṁśa 13. 151. 7, 15, 2; (v) Worlds which one gets by adoring with faith and devotion the virtues of the Jāhnavī were created by Gaṅgā herself (*gaṅgākṛtān acireṇaiva lokān yatheṣṭam iṣṭān vicariṣyasi tvam*); such a person became famous in the three worlds and achieved perfection which was difficult to obtain 13. 27. 98-99;