

(*ahalyāyāḥ hrade snātvā*) one attains (after death) the highest condition; acquiring lustre, he attains the highest glory (*vrajet paramāṁ gatim / abhigamya śriyaṁ rājan vindate śriyam uttamām*) 3. 82. 93; there is also a well (*udapāna*) there which is famous in the three worlds; by taking bath in that well one obtains the fruit of performing a horse sacrifice (*tatrābhisekaṁ kṛtvā tu vājimedham avāpnuyāt*) 3. 82. 94.

Ākāśagaṅgā f. : The river Gaṅgā flowing in the sky, also called simply Gaṅgā (18. 3. 37, 39).

A. Description : Holy (*puṇyā*) 18. 3. 26, 39; its waters described as holy (*puṇyaṁ ... toyam*) 12. 315. 46; the river of the gods (*devanadī*) 18. 3. 26, 39; one that purifies the three worlds (*trailokyapāvanī*) 18. 3. 26; purifying (*pāvanī*) 18. 3. 39; praised by the sages (*ṛṣisaṁstutā*) 18. 3. 39; flowing in the three worlds (*trilokagā*) 18. 3. 39. B. Location in the sky : The sixth wind known as Parivaha supports the holy waters of the Ākāśagaṅgā (*puṇyaṁ cākāśagaṅgāyās toyam viṣṭabhya tiṣṭhati ... ṣaṣṭhaḥ parivaho nāma sa vāyuh*) 12. 315. 46, 48 (Nī. on Bom. Ed. 12. 328. 46 : *toyam viṣṭabhya ākāśe evāvasthāpya*). C. Epic event : Indra advised Yudhiṣṭhira to bathe in the Ākāśagaṅgā before proceeding to heaven 18. 3. 26; accordingly he went to the Gaṅgā and bathed there; having plunged in its water he gave up his human body, assumed a divine form and was free of the feelings of enmity and sorrow 18. 3. 37-40. D. Mythological event : Formerly the sage Bhara-dvāja, having gone to the Ākāśagaṅgā, was performing religious ablution (*upāspraśan*); at that time he was touched by Viṣṇu who was taking his three steps (*trīṇ kramān*

*kramatā viṣṇunābhyaśāditāḥ*) 12. 329. 42. E. Importance : When Yudhiṣṭhira bathes in the Ākāśagaṅgā he will be free of his human existence, he will be relieved of grief and fatigue and his feelings of enmity will disappear (*atra snātasya te bhāvo mānuṣo vigamiṣyati / gataśoko nirāyāso muktavairo bhaviṣyasi*) 18. 3. 27.

Ādityatīrtha nt. : Name of a tīrtha.

A. Location : On the river Sarasvatī (*tasmīṁs tīrthe sarasvatyāḥ*) 9. 48. 20; near the hermitage of Āditya (*ādityaśrāma yatra*; the tīrtha not directly named) 3. 81. 160. B. Description : auspicious (*śiva*) 9. 48. 20; holy (*puṇya*) 9. 48. 20; excellent among the tīrthas (*tīrthapravara*) 9. 48. 21; best (*uttama*) 9. 48. 21; famous in the three worlds (*trailokyaviśruta*) 3. 81. 160 (the tīrtha not directly named). C. Various events, mythological and others, associated with it : (1) God Sun, offered a sacrifice there, and obtained sovereignty over luminous bodies and prowess (*jyotiṣāṁ ādhipatyam ca prabhāvaṁ cābhyaḥpadyata*) 9. 48. 17; (2) Formerly, Viṣṇu, after killing the demons Madhu and Kaiṭabha, bathed in this excellent tīrtha (for purification?) 9. 48. 21; (3) Near that tīrtha, on the bank of the river Sarasvatī, are present all gods with Indra, the Viśvedevas together with the Maruts, the Gandharvas and the Apsarases, the Yakṣas, the Rākṣasas and the Piśācas, (Kṛṣṇa) Dvaipāyana, Śukra, Kṛṣṇa and many others by thousands who have acquired perfection through *yoga* 9. 48. 18-20; (4) (Kṛṣṇa) Dvaipāyana acquired the highest *yoga* and the ultimate perfection by bathing in the Ādityatīrtha (*samprāptaḥ paramaṁ yogaṁ siddhiṁ ca paramāṁ gataḥ*) 9. 48. 22; (5) The sage Asita Devala too, (having