

tree Akṣayyakaraṇa (i. e. Akṣayaṇa) 3. 85. 8; mentioned among the holy places by visiting which those that are high-souled (*mahātmānaḥ*) and have observed vows (*dṛṭavratāḥ*) become auspicious (*śivāḥ*) and, acquiring for themselves a divine form (*divyasamsthānāḥ*) and wearing divine garlands (*divyamālyadharāḥ*) and, endowed with holy fragrance (*puṇyagandhāḥ*), go to the Vimāna of the cows (*te tatra modanti gavām vimāne*) 13. 105. 46, 48, 44.

Gayā f. : Name of a sacred place.

A. Location : Arjuna, during the period of his exile, came across Gayā while going to the east 1. 207. 7, 5; the banyan tree Akṣayaṇa stands near it 13. 88. 14. B. Holy, important for offering *śrāddha* : (1) By bathing (*upaspr̥śya*) at Gayā one is freed of the sin of *brahmahatyā* 13. 26. 40; (2) Just by visiting Gayā a Brahmacārī who has controlled his sense organs gets the fruit of an Aśvamedha; by living there in the dark and bright fortnights one purifies, without doubt, his lineage upto seven generations (*punāty āsaptamam rājan kulam nāsty atra saṁśayaḥ*) 3. 82. 71, 84; (3) Mentioned among the holy places by visiting which those that are high-souled and have observed vows go to the world of the cows (*gavām vimāne*) 13. 105. 46 (for details see *Gayaśiras*); (4) One of the Gāthās, sung by the Pitṛs and recited in former times by Sanatkumāra to Bhīṣma, said that one should wish for many sons so that at least one of them would go to Gayā to offer *śrāddha* near the banyan tree Akṣayyakaraṇa (*gāthāś cāpy atra gāyanti pitṛgītā yudhiṣṭhira | sanatkumāro bhagavān purā mayy abhyabhāṣata || ... eṣṭavyā bahavaḥ putrā yady eko 'pi gayām vrajet*) 13. 88.

11, 14; 3. 82. 85; 3. 85. 7; whatever is offered for the manes there — water, roots, fruit, meat, food or whatever is mixed with honey — lasts for ever 13. 88. 15. C. Past event : Mataṅga practised austerities at Gayā by standing on one toe for a hundred years in order to get the status of a Brāhmaṇa (*brāhmaṇyaṁ kāmayaṇo 'ham*) 13. 28. 25; 13. 30. 1. D. Importance : Finds mention in the Daivata-R̥ṣi-Vaṁśa 13. 151. 23, 2.

Gargasrotas nt. : Name of a tīrtha.

A. Name : Named after the old ascetic Garga (*tasya nāmnā ca tat tīrtham gargasrota iī smṛtam*) 9. 36. 16; B. Location : On the river Sarasvatī (*sarasvatyāḥ śubhe tīrthe*) 9. 36. 16. C. Description : Great tīrtha (*mahātīrtha*) 9. 36. 14; auspicious (*śubha*) 9. 36. 16. D. Past event : At this tīrtha, the aged and the high-souled Garga, who had purified his soul by practising austerities, laid down the way to acquire the knowledge of time, the deviations of the luminous bodies and the portents, both terrible and auspicious (*yatra gargeṇa vṛddhena tapasā bhāvitātmanā | kālajñānagatiś caiva jyotiṣām ca vyatikramah || utpātā dāruṇāś caiva śubhāś ca janamejaya |... vihitā vai mahātmanā*) 9. 36. 15-16; there the sages, who had observed vows, constantly waited upon Garga to obtain knowledge of time (*upāsām cakrire nityam kālajñānam prati*) 9. 36. 17 (Nī. on Bom. Ed. 9. 37. 17 : *kālajñānam prati kālajñānārtham*). E. Epic event : Balarāma reached this tīrtha from the Gandharvatīrtha; there he distributed wealth to the sages according to the prescriptions and gave to Brāhmaṇas different kinds of food 9. 36. 18-19.

Gavām tīrtham nt. : Name of a tīrtha.