

(1) It was here that King Pratīpa did tapas. (Ādi Parva, Chapter 97, Verse 1).

(2) Sage Bharadvāja had stayed on the banks of the Gaṅgā, at Haridvāra. (Ādi Parva, Chapter 129, Verse 33).

(3) Arjuna visited Haridvāra during his tour or Pilgrimage. (Ādi Parva, Chapter 213).

(4) This is the entrance to heaven. A bath here in the Koṭīrtha is as beneficial as the Puṇḍarīka Yajña. (Vana Parva, Chapter 34, Verse 27).

(5) Sage Agastya and his wife Lomapādā once did tapas here. (Vana Parva, Chapter 97, Verse 11).

(6) It was here that Śiva appeared to Jayadratha, who did tapas. (Vana Parva 72, Verse 24).

(7) Dakṣaprajāpati had once performed tapas at Kanakhala in Haridvāra. (Śalya Parva, Chapter 38, Verse 27).

(8) Those who bathe at Kuśāvarta, Vilvaka, Nilaparvata and Kanakhala in Haridvāra will attain heaven. (Anuśāsana Parva, Chapter 25, Verse 13).

(9) Bhīṣma did the funeral rites of his father at the mouth of the Gaṅgā. (Anuśāsana Parva, Chapter 34, Verse 11).

(10) Dhṛtarāṣṭra, Gāndhārī, Kuntī and others died in wild fire in the forest at Gaṅgādvāra, and Yudhiṣṭhira conducted their funeral rites there itself. (Āśramavāsika Parva, Chapter 39, Verse 14).

GAṄGĀHRADA (M). A sacred place on the limits of Kurukṣetra. There is a terribly deep whirlpool of the river Ganges here and that depth of the river is considered to be equivalent to three crores of sacred places. (Vana Parva, Chapter 83, and Anuśāsana Parva, Chapter 25).

GAṄGĀMAHĀDVĀRA (M). The particular spot on the Himālayan peak wherefrom Gaṅgā starts. Those who go there die in ice-falls. Only Nara and Nārāyaṇa have crossed this place. (Udyoga Parva, Chapter 111, Verse 16).

GAṄGĀSĀGARASAMGAMAM. A sacred tīrtha, a bath in which is as beneficial as the performing of ten Aśvamedha yajñas. (Vana Parva, Chapter 35, Verse 4).

GAṄGĀSARASVATĪSAMGAMA (M). A sacred tīrtha at Prayāga. Those who bathe in this tīrtha will attain heaven. (Vana Parva, Chapter 48, Verse 38).

GAṄGĀYAMUNĀSAMGAMA (M). A sacred tīrtha in Prayāga. Bathing in the tīrtha is as beneficial as performing ten Aśvamedha yajñas. (Vana Parva, Chapter 85, Verse 4).

GĀNGEYA I. See under Bhīṣma.

GĀNGEYA II. Subrahmaṇya (See under Subrahmaṇya).

GAṄGODBHEDA (M). A sacred place where fasting for three nights will give the results of a Vājapeya yajña, and he who fasts here will become one with the universal soul. (Vana Parva, Chapter 84, Verse 5).

GAṆITA A. Viśvadeva, who used to calculate the course of time and ages. (Anuśāsana Parva, Chapter 91, Verse 36).

GARBHA. A son of Bharata, the son of Duṣyanta. Suhotra, Suhotā, Gaya, Garbha and Suketu were the five sons of Bharata. (Agni Purāṇa, Chapter 278).

GARBHA (M). The Purāṇas have described the views of sages about the origin of ātman in woman's womb. Asitamahāmuni stated the following about the birth of

a child to King Janaka. (Brahmaṇḍa Purāṇa. Chapter 48). Of the seven elements in the human body, viz., Rasa, Rakta (blood), Māṁsa (flesh), Medas (fost), Asthi (bone), Majjā (marrow) and Śukla (seminal fluid) the last one, Śukla, is the most valuable. Brahma-bīja (the seed for production) is contained in Śukla. From the food we consume, blood and the seminal fluid take their nutrition. The Śukla emitted during coitus enters the womb of the woman propelled as it were by Kroṣṭavāyu. It takes only one night for the Śukla to get inextricably mixed with blood in the womb. In that mixing if the proportion of blood is higher, the child born will be girl, and if the proportion of Śukla is higher, the offspring will be boy. If blood and Śukla are mixed exactly in equal proportions the child will be 'neutral', neither girl nor boy. During the first month of pregnancy the child will be in liquid form. In the second, it solidifies due to the mixing and interplay of heat, cold, air, etc. During the third, holes for eye, ear, etc. become ready and the vein system is formed. In the fourth, head, hands and legs of the child are formed, and it is during this period that the prospective mother develops certain desires. If those desires are not satisfied the child may be born with physical deformities. During the fifth month the hips and bones develop. The various organs get firmer and stronger gradually and fingers appear during the sixth month. It is during the sixth month that hairs on the head and body appear and feelings and emotions originate in the mind. During the seventh month the ten vāyus (winds) on the basis of the nervous system are released, and the child experiences glimpses of its previous existence, and ability to feel pain also is there. During the ninth month due to the force of the wind which effects actual delivery the child gets head down in the womb, and during the tenth month it emerges out of the womb. The child loses its memory about the past because of its contact with the female organ and external wind.

According to the Agni Purāṇa the process is a little different :

When Jīva (the soul) has entered the womb for rebirth it remains in fluid form during the first month. During the second month it solidifies; in the third month the organs begin to develop, in the fourth month skin, flesh and bones appear, in the fifth month hairs appear, in the sixth month mind is produced, in the seventh month the child will begin to feel pain. The body is covered by a skin (Garbhacarma) and both hands are held above the head in saluting position. If the child is a female it lies in the left side of the mother's womb, if a male on the right and if 'neutral' in the middle of it. From the seventh month the child begins to experience the taste of foods consumed by the mother. During the eighth and ninth month there would be great emotional excitements and upsurges. If the mother suffered from chronic diseases the child also would inherit it. When pregnancy is matured thus, certain winds lead the child down the womb and it gets out through the female organ.

The child inherits its skin, flesh and heart from the mother. The sex organ, marrow, excretion, sweet and belly are inherited from the father. Head, the nervous