

is thus annihilated, one attains the supreme state. Therefore, Oh ! son ! you reject all external perceptions, control the mind by itself and completely annihilate all internal and external conceptions. Whether you live in heaven, on earth or in pātāla and do intense tapas for thousands of years, unless conception is eliminated you will not attain salvation.

After hearing the above explanation about the illusions in life, from his hiding place Vasiṣṭha went away. (Jñānavasiṣṭha, Canto 17).

SARAMĀ I.

1) *General.* Bitch of the Devas. Śyāma and Śabala, sons of Saramā, were two prominent messengers of Yama and they possessed four eyes each. The offsprings of these dogs are called Sārameyas. The R̥gveda and Mahābhārata contain a story about Saramā cursing Janamejaya. (For details see under Śrutaśravas III).

2) *Other information.*

(i) Saramā worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 40).

(ii) Saramā is a graha (Evil spirit) of Subrahmaṇya which enters the womb of pregnant women and steals the babies. (Vana Parva, Chapter 230, Verse 34).

(iii) Saramā after having once drunk milk from dasyus lied about it to Indra, and he punished her. (Varāha Purāṇa).

(iv) Indra once deputed Saramā to find out the place where the Paṇis had hidden the cows on condition that he would feed her children. Saramā found out the place and informed Indra about it thus earning for her children their livelihood. (R̥gveda, Maṇḍala 1, Chapter 5).

SARAMĀ II. Wife of Vibhiṣaṇa and daughter of the Gandharva called Śailūṣa. Saramā consoled Sītā weeping under the Aśoka tree in Laṅkā. (Vālmiki Rāmāyaṇa, Yuddhakāṇḍa, Canto 33, Verse 1).

SARAMĀ III. Daughter of Dakṣaprajāpati by his wife Asiknī. She was married by Kaśyapa maharṣi and from her were born the ferocious animals on earth. (Bhāgavata, Skandha 6).

SĀRAMEYA I. A King of the dynasty of Bharata. It is stated in Bhāgavata, Skandha 9, that Sārameya was the son of Svavaṅka. (Śvaphalka).

SĀRAMEYA II. The son of the dog Saramā. (See under Saramā II).

SĀRAMEYĀŚANA. A hell. (See the section Naraka under Kāla).

SĀRAṆA. A serpent born in Vāsuki's dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 6).

SĀRAṆA I.

1) *General information.* A Kṣatriya of the Yadu clan. It is stated in Mahābhārata, Ādi Parva, Chapter 218, Verse 17, that he was the son of Vasudeva by Devaki and the brother of Śrī Kṛṣṇa and Subhadrā.

2) *Other details.*

(i) This Sāraṇa was one of those who took the dowry to Hastināpura at the marriage of Arjuna and Subhadrā. (M.B. Ādi Parva, Chapter 220, Verse 32).

(ii) Sāraṇa shone in the court of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 30).

(iii) Sāraṇa participated in the Rājasūya sacrifice of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 34, Verse 15).

(iv) When Śrī Kṛṣṇa went to Hastināpura from Dvārakā to take part in the horse-sacrifice of Yudhi-

ṣṭhira, Sāraṇa also accompanied him. (M.B. Aśvamedha Parva, Chapter 66, Verse 4).

(v) Sāraṇa was the foremost of those who disguised Samba the son of Jāmbavatī as a woman, and abused the hermits. (M.B. Mausala Parva, Chapter 1, Verse 15).

SĀRAṆA II. A minister of Rāvaṇa. (For details see the word Śukasāraṇas).

SARANYĀ. A wife of Sūrya. (R̥gveda, 10, 17, 2).

ŚARĀRI. A monkey, who accompanied Hanūmān to the southern regions in search of Sītā. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 44).

SĀRASA I. A child of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 11).

SĀRASA II. A son of Yadu. He founded the city Krauñcapura on the banks of the river Venā in South India. (Harivamśa, 2, 33, 27).

ŚARĀSANA. See under Citraśarāsana.

ŚARASTAMBA. A sacred place in ancient times. He who bathes here will attain the state where he is served by apsarās. (Anuśāsana Parva, Chapter 25, Verse 28).

SĀRASVATA I. See under Apāntaratamas.

SĀRASVATA II. An ancient hermit. It is mentioned in Mahābhārata, Śalya Parva, Chapter 51, Verse 7, that Sārasvata was the son of Dadhīca. Dadhīca once happened to see the celestial maid Alambuṣā and became excited, and seminal discharge occurred to him. The semen fell in the river Sarasvatī. The river became pregnant and delivered a child. This child grew up and became the famous hermit named Sārasvata.

After the death of the hermit Dadhīci, due to scarcity of rain a great famine occurred which lasted for twelve years. When the famine became unbearable all the hermits on the basin and banks of the river Sarasvatī began to migrate to other places leaving all their possessions behind, to save their lives. But Sārasvata alone remained on the banks of Sarasvatī, living on fish obtained from the river, engaged in meditation and study of Vedas.

After twelve years the famine ended and the country became prosperous as before. The hermits who had gone to other places began to come back to their hermitages. The desire to study Vedas grew up in their minds. But there was not a single person, well-versed in the Vedas, except Sārasvata. So all the hermits accepted him as their teacher. Thus Sārasvata taught the Vedas to Sixtythousand hermits, who had returned to their hermitages. (M.B. Śalya Parva, Chapter 50).

In course of time the place where the hermitage of Sārasvata stood, became famous under the name Sārasvata tīrtha. Tuṅgakāraṇya is another name of this place. (M.B. Vana Parva, Chapter 83, Verses 43-50).

In ancient days there were two schemes of study known as 'Kāṇḍānukramapāṭha' and 'Sārasvatapāṭha' for the Taittiriya-collection (Samhitā). But today the Kāṇḍānukramapāṭha has become quite extinct. The following is a description, given in Śaṅkharatnamālā stating how the 'Sārasvatapāṭha' attained so vigorous a vogue.

Once owing to the curse of the hermit Durvāsas, the river Sarasvatī took birth as a woman in the house of a Brahmin, who belonged to the Gotra of Ātreya. Later from that same Brahmin she conceived and gave birth to a son named Sārasvata. The river Sarasvatī herself, taught her son the Vedas completely, and then