

called Nandā from that day: After flowing through the above-mentioned date-garden towards the south for some distance Sarasvatī (Nandā) flowed again towards the north. She reached the ocean and deposited therein the pot of Baḍavāgni. (Padma Purāṇa, Sṛṣṭikhaṇḍa).

5) *Sarasvatī as Brahmā's wife.* The Purāṇas mention three wives of Brahmā, Sarasvatī, Sāvitrī and Gāyatrī. But, the three are, according to Matsya Purāṇa, one and the same person. The Matsya Purāṇa mentions:— Brahmā created, from his own effulgence, a woman, who became famous under the names Śatarūpā, Sāvitrī, Gāyatrī and Brahmāṇī. Brahmā fell in love with his daughter and noticing the fact she turned away to the right side of her father. Then did a face appear on his right side. To avoid the amorous looks of the father, she slid off to both his sides, and faces appeared on those sides of Brahmā. Then Sarasvatī jumped up to the sky and a fifth face appeared on his head, turned upwards. Finding escape impossible she yielded to the desire of Brahmā and they enjoyed honey-moon for a hundred years. To them was born a son called Svāyambhuva or Virāt.

At one place in Skanda Purāṇa, Sāvitrī and Gāyatrī are referred to as different individuals. (See under Sāvitrī).

6) *Idol of Sarasvatī.* Sarasvatī, clad in white clothes, sits on a white lotus. She holds in her hands a string of beads, book and Viṇā. She is depicted in sitting, standing and dancing postures. She is conceived as Śakti related to Viṣṇu as also to Śiva. In certain old works in Bengal, Sarasvatī, instead of Bhūmidevī, is to be seen along with Viṣṇu. Agni Purāṇa, Chapter 50, enjoins that idols of Sarasvatī in temple should hold in its hands book, string of beads and Viṇā.

7) *Other information.*

(i) It was on the banks of Sarasvatī that Vyāsa performed tapas and Śuka was born. (Devī Bhāgavata, Skandha 1).

(ii) There are various references to Sarasvatī in the Rgveda.

(iii) Sarasvatī shines forth in Indra's court. (Sabhā Parva, Chapter 7, Verse 19).

(iv) Once Śarasvatī advised the muni called Tārksya (Vana Parva, Chapter 185).

(v) During Tripuradahana (burning of the city of the Tripuras) Sarasvatī served as a passage for the chariot of Śiva to advance. (Karna Parva, Chapter 34, Verse 34).

(vi) Muni Yājñavalkya once thought of Sarasvatī and she appeared before him wearing ornaments of vowels and consonants and sounding 'Om'. (Śānti Parva, Chapter 318, Verse 14).

SARASVATĪ II. River Sarasvatī, flowing through north India is, according to Purāṇic conception, Sarasvatī devī who has assumed the form of a river. (See under Sarasvatī I). The following information about river Sarasvatī famed in the Purāṇas is from the Mahābhārata.

(i) King Matināra once performed a yajña on the banks of river Sarasvatī. At the close of the yajña Sarasvatīdevī appeared and chose the King as her husband, and a son called Tamśu was born to the couple. (Ādi Parva, Chapter 95, Verse 26).

(ii) River Sarasvatī is one of the seven tributaries of river Gaṅgā and its source is under the Plakṣa tree. One

who drinks its water will become free from sin. (Ādi Parva, Chapter 16, Verse 19).

(iii) Sarasvatī worships Varuṇa in his court. (Sabhā Parva, Chapter 9, Verse 19).

(iv) The Pāṇḍavas, while travelling in the forest, crossed the river. (Vana Parva, Chapter 5, Verse 2).

(v) Śrī Kṛṣṇa conducted a yajña in the plains of river Sarasvatī. (Vana Parva, Chapter 12, Verse 14).

(vi) Kāmyaka forest is on the banks of Sarasvatī. (Vana Parva, Chapter 36, Verse 41).

(vii) It is a holy river. If one bathes in it and worships one's ancestors one will attain Sārasvatiloka. (Vana Parva, Chapter 84, Verse 66)

(viii) Dadhīca had his āśrama on the banks of the river. (Vana Parva, Chapter 100, Verse 13).

(ix) Muni Lomaśa once extolled the greatness of river Sarasvatī. (Vana Parva, Chapter 129, Verse 20).

(x) The river disappears in Vināśanātirtha and reappears at Camasodbheda. (Vana Parva, Chapter 130, Verse 3).

(xi) It is the source of Agni. (Vana Parva, Chapter 222, Verse 22).

(xii) There are many holy places on the plains of the river. They are described in Chapters 35-54 of Salya Parva.

(xiii) River Sarasvatī once carried Vasiṣṭha in its flow. (See under Vasiṣṭha).

(xiv) Viśvāmitra cursed Sarasvatī. (See under Vasiṣṭha).

(xv) Sarasvatī returned to Dadhīci maharṣi the son born to her by him and he blessed her. (Śalya Parva, Chapter 51).

(xvi) Balabhadrarāma once extolled the greatness of Sarasvatī. (Śalya Parva, Chapter 54, Verse 33).

(xvii) Arjuna appointed the son of Sātyaki as the master of a particular region on the banks of the river. (Mausala Parva, Chapter 8, Verse 71).

(xviii) Following the death of Śrī Kṛṣṇa his 16008 wives drowned themselves to death in Sarasvatī. (Svargārohaṇa Parva, Chapter 5, Verse 25).

SARASVATĪ III. Wife of Manu. (Udyoga Parva, Chapter 117, Verse 14).

SARASVATĪ IV. Wife of Dadhīci maharṣi. The couple had a son called Sārasvata. (Brahmāṇḍa Purāṇa, 101, Verse 9).

SARASVATĪSĀGARASAṄGAMA. The point where Sarasvatī joins the ocean. It is considered to be a holy place. Candra regained his brilliance once dimmed by the curse of Dakṣa by bathing at this holy place. (For details see under Candra IV, Para 6).

SARASVATĪSAṄGAMA. A sacred place. Brahmā and the maharṣis once worshipped Viṣṇu here. He who bathes here will attain Brahmāloka. (Vana Parva, Chapter 83, Verse 151).

SARASVATYARṆUĀSAṄGAMA. A sacred place in Kurukṣetra. One who bathes here and fasts for three nights will be freed from the sin of Brahmahatyā (killing of a brahmin). (Vana Parva, Chapter 83).

ŚARAVANA. The place where Subrahmaṇya was born. (See under Subrahmaṇya).

ŚARAVINDU (ŚAŚABINDU). A famous King born in the dynasty of Bharata, son of Duṣyanta. His father's name was Citraratha. He was a great ascetic and a powerful emperor. (Bhāgavata, 9th Skandha). He had