

SĀVARṆA II. (SĀVARṆI). A Manu. (For further details see under Manvantara).

SĀVARṆI I. The eighth Manu. (For further details see under Manvantara),

SĀVARṆI II. A hermit. This hermit shone in the council of Indra. (Mahābhārata, Sabhā Parva, Chapter 7, Verse 10). This hermit Sāvarṇi did penance for six thousand years in Satyayuga. (M.B. Anuśāsana Parva, Chapter 14, Verse 103).

SAVITĀ. One of the twelve sons of Kaśyapaprajāpati by his wife called Aditi. These sons are called Ādityas. So, Savitā also is one of the Dvādaśādityas. Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Amśu and Bhaga are the Dvādaśādityas.

Prśnī, wife of Savitā, gave birth to three daughters called Sāvitrī, Vyāhṛti and Trayī and three sons called Agnihotra, Paśusoma and Cāturmāsya the great sacrifices. (Viṣṇu Purāṇa, Part 1, Chapter 15).

SĀVITRA I. One of the eleven Rudras. (M.B. Śānti Parva, Chapter 208, Verse 20).

SĀVITRA II. One of the eight Vasus. (Mahābhārata, Anuśāsana Parva, Chapter 150, Verse 16).

SĀVITRA III. A lofty peak of the mountain Sumeru. Jyotiṣka is another name of this peak, which is not approachable. It is adorned with precious stones and is glorified by all. Śiva and Pārvatī once sat on this peak and did penance. It was on this peak that Devī Gaṅgā did penance to Śiva, assuming a divine figure. (M.B. Śānti Parva, Chapter 283, Verse 5).

#### SĀVITRĪ I.

1) *General information.* The daughter of the Sun. This Sāvitrī is the elder sister of Tapatī. Brahmā married these sisters. It is stated in some Purāṇas that Sāvitrī, Gāyatrī, Sarasvatī all these are one and the same. But there is a story in Padma Purāṇa, Śṛṣṭikhaṇḍa, Chapter 17, stating that Brahmā once went to Gāyatrī in the absence of Sāvitrī, who got angry at this and cursed all the Gods.

Once Brahmā went to Puṣkara to perform a sacrifice. Śiva, Viṣṇu and all the hermits came there. Everything was ready for the sacrifice according to convention. But Sāvitrī, who had been engaged in household duties had not yet arrived. So a priest was sent to bring her. Sāvitrī said to the priest, "I have not finished dressing. There are so many things to be done here. Moreover, Lakṣmī, Bhavānī, Gaṅgā, Svāhā, Indrāṇī, celestial women, wives of Ṛṣis (hermits), none of these have arrived yet. How can I enter the hall as the only woman?" The priest returned and reported that it was not convenient for Sāvitrī to come just then, as she had so much work to do. Brahmā became angry and said to Indra, "Lord Indra, it is up to you to bring me a wife from wherever you like. But it must be done instantly." Hearing the order of Brahmā, Indra selected Gāyatrī who was a good-natured damsel of a cowherd's family, and brought her to the sacrificial dais. With the blessings of the hermits and gods, Brahmā held her hand and acknowledged her as his wife.

Sāvitrī dressed well, adorned herself with ornaments and reached the sacrificial hall. She saw the marriage scene and became furious. Everybody in the hall held their breath, thinking of the approaching danger. Trembling with anger Sāvitrī said "Lo; Brahmā, how is it that you have committed this sin? Have you not married me with

fire as witness? I am your wife. Are you not ashamed of this?" The three godheads shivered with fear. Sāvitrī cursed everybody. The curse given to Brahmā was that no body should worship him on any other day except the month of Kārttika in the year. She cursed Indra that enemies would enter the world of gods and would make Indra their captive. Sāvitrī cried out that Viṣṇu would take the birth of man by the curse of Bhṛgu. She cursed Śiva that he would lose his manliness. She gave Agni the curse that he would eat anything and everything without the discrimination of purity or impurity. She cursed the Brahmins that they would, in future perform sacrifice merely with a view to obtain gifts and that they would be wandering about from temple to temple and from tīrtha to tīrtha merely for gain."

Uttering these words of curse, Sāvitrī left the sacrificial hall. Lakṣmī and some other goddesses followed her a little while. Then they begged for permission to return. Sāvitrī said to them, "Lakṣmī! You are leaving me. Is it not so? Right. Hereafter you shall be permanent nowhere. May you become the companion of the wicked, the wavering, the low-minded, the sinner, the cruel, the foolish etc. Indrāṇī also wants to return. Hear this: Indra will kill Vṛtra and incur the sin of Brahmahatyā and at that time Nahuṣa will capture heaven. Then Nahuṣa will abuse you."

Looking at the celestial women who were going to the sacrificial hall, Sāvitrī said; Look, Ye celestial women. None of you will give birth to child and you will not enjoy the pleasure of nurturing a child." Saying these words Sāvitrī left the hall. Not knowing what to do, all sat there. Instantly Gāyatrī rose up and looking at everybody, said as a remission of curses: "I shall remit all curses. Those who worship Brahmā, will be blessed with the pleasure of wife and children and wealth and they will unite with Brahmā. Even if Indra is taken captive, he will be made free by his son and will become the king of heaven again. Viṣṇu will rescue his wife and kill the enemy. The phallus will be worshipped in all the worlds. As Brahmins are the gods on earth the gift you take, will be considered your dues. Lakṣmī! you need not worry. Everybody will worship you. He whom you favour will become a well-to-do person and he whom you forsake will become miserable. You Indrāṇī! Because of Nahuṣa's arrogance Agastya will change him to a big python and he will fall to the earth. The celestial maids will have no desire for children. So childlessness will not make you miserable." By these words of blessings of Gāyatrī, everybody in the sacrificial hall was pacified.

#### 2. Other details.

(1) Sāvitrī shines in the palace of Brahmā. (M.B. Sabhā Parva, Chapter 11, Verse 34).

(ii) Sāvitrī is the sovereign deity of the mantra Gāyatrī. This goddess Sāvitrī rose up from the sacrificial fire of King Aśvapati and gave him a boon, and accordingly a daughter named Sāvitrī was born to the King. This princess was Sāvitrī the wife of Satyavān. (M.B. Vana Parva, Chapter 290).

(iii) Śiva, on starting for Tripuradahana (the burning of Tripuras), placed Sāvitrī as the bridles of his horses. (M.B. Droṇa Parva, Chapter 202, Verse 75).

(iv) Once Jāpaka Brahmin worshipped Devī Sāvitrī, who appeared before him and gave him boons. As the Brahmin was engaged in deep meditation and prayer,