

the sacrifice will not yield great fruit (*nāyam yajño mahāphalaḥ*) as the Sarasvatī was not to be seen there; hearing that, the Pitāmaha thought of the river and invited her to appear at the Puṣkaras (*puṣkareṣu*) which she did as the river Suprabhā; thus the Sarasvatī became manifest at the Puṣkaras (*puṣkareṣu*) for the sake of the Pitāmaha and for the satisfaction of the wise 9. 37. 11, 12, 14. E. Holiness : (1) There are āśramas of the Valikhānasas, the Siddhas, and the sages at the Puṣkara 3. 87. 13; one should settle down there (*samāviśet*) 3. 80. 41; gods and sages achieved there (*puṣkareṣu*) great perfection and were endowed with great merit (*siddhiṁ samabhisamprāptāḥ puṇyena mahātānvitāḥ*) 3. 80. 47; (2) Prajāpati sang a *gāthā* at the Puṣkaras (*puṣkareṣu*) in praise of the Puṣkaras : If a spirited person (*manasvin*) even mentally longs for the Puṣkaras (*puṣkarāṇi*) his sins are destroyed and he is delighted in heaven (*nākaprṣṭhe ca modate*) 3. 87. 14-15; (3) The wise say that one who is engaged in the worship of the manes and gods (*pitṛdevārcane rataḥ*) and who takes bath (*abhiṣeka*) in this *tīrtha* gets the fruit of a horse sacrifice ten times (*aśvamedhaṁ daśaguṇaṁ pravādanti manīṣiṇaḥ*); if a person of any one of the four classes bathes there these high-souled persons are then not born in a lower species (*na viyonim vrajanty ete snātās tīrthe mahātmanāḥ*); if one visits the Puṣkara especially on the full moon day of the month of Kārtika his fruit increases without ever being destroyed (*phalaṁ tatrākṣayam tasya vardhate*) 3. 80. 48, 51-52; stay at the Puṣkara on the full moon night of the Kārtika (*kārtikīm vā vased ekām*) is equal to performing an Agnihotra for a full hundred

years (*varṣaśatam pūrṇam agnihotram*) 3. 80. 57; (4) One who remembers the Puṣkara morning and evening with folded hands will have bathed in all the *tīrthas* and will get imperishable worlds in the abode of Brahman (*upasprṣṭam bhavet tena sarvatīrtheṣu bhārata prāpnuyāc ca nara lokān brahmaṇaḥ sadane kṣayān*) 3. 80. 53 (Nī. on Bom. Ed. 3. 82. 33 : *upasprṣṭam snātam bhavet*); whatever sin is committed by a man or a woman it gets destroyed as soon as one bathes in the Puṣkara (*puṣkare snātamātrasya*) 3. 80. 54; if a wise person even mentally longs for the Puṣkaras (*manasāpy abhikāmasya puṣkarāṇi manasvinaḥ*) all his sins are cleansed and he is worshipped in heaven (*nākaprṣṭhe ca pūjyate*) 3. 80. 45; (5) At the Puṣkara ten thousand crores of *tīrthas* are present at all the three divisions of the day (*sāmnidhyam puṣkare yeṣāṁ trisaṁdhyam*) 3. 83. 42; (6) At this *tīrtha* the Ādityas, the Vasus, the Rudras, the Sādhyas, the Maruts, the Gandharvas, and the Apsaras are present at all times; Pitāmaha lived there happily for ever 3. 80. 43, 46; (7) The gods, the Daityas, and the Brahmanical sages practised austerities and, by the great religious merit thus acquired, they attained divine *yoga* (*divyayogāḥ*), i. e., they attained perfection (*siddhiṁ samabhisamprāptāḥ*) 3. 80. 44, 47; (8) By living at the Puṣkara for twelve years a person who is controlled and pure (*niyataḥ śuciḥ*) obtains the fruit of all sacrifices and goes to the world of Brahman 3. 80. 56; (9) Puṣkara is one of those places by visiting which one becomes auspicious, has a divine form, puts on heavenly garlands and being rich in heavenly fragrance delights in the