

Yayudhāni, son of Sātyaki(n), in the region of Sarasvatī (*yayudhānīm sarasvatyām putram sātīyakinah priyam / nyaveśayata*) 16. 8. 69; (10) Sixteen thousand wives of Vāsudeva (Kṛṣṇa) entered the river Sarasvatī (*nyamajjanta sarasvatyām*); they then became the Apsarases and returned to Vāsudeva 18. 5. 21. F. Past and Mythological events : (1) King Matināra performed a sacrificial session lasting for twelve years on the bank of Sarasvatī; after the *satra* was over, Sarasvatī chose Matināra for her husband; a son was born to Sarasvatī, Tamsu by name; this is recorded in a stanza describing lineage (*atrānuvaṁśo bhavati / tamsuṁ sarasvatī putram matinārād ajijanat*) 1. 90. 25-28; (2) Describing past events in Kṛṣṇa's life Arjuna said that in a *satra* lasting for twelve years on Sarasvatī Kṛṣṇa discarded his upper garment, became thin, having stretched veins (*apakṛṣṭottarāsaṅgaḥ kṛṣṇo dhamanisaṁtataḥ / āsiḥ kṛṣṇa sarasvatyām satre dvādaśavārṣike*) 3. 13, 13 (Nī. 01 3. 12. 14 : *apakṛṣṭottarāsaṅgaḥ tyaktottariyavastrah*); (3) Sarasvatī is one of the seven forms assumed by Gaṅgā on the mountain Hiraṇyāśṛṅga (6. 7. 40); these forms became famous as seven Gaṅgās in the three worlds 6. 7. 44-45, 47; (4) Trita fell down at night in a well which was not far away from Sarasvatī 9. 35. 24-25; when Trita requested gods to rescue him from the well, Sarasvatī, full of waves, leapt up and threw Trita out of the well (*tatra cormimatī rājann utpapāta sarasvatī / tayokṣiptas tritas tasthau*) 9. 35, 46; (5) Sarasvatī, in bygone days, disappeared due to her hatred for Śūdras and Ābhīras; the place where she disappeared was named by sages Vinaśana tīrtha (*śūdrābhīrān prati dveṣād yatra naṣṭā*

*sarasvatī ... tasmāt tad ṛṣayo nityam prāhur vmaśaneti ha* //) 9. 36. 1-2; (6) Sarasvatī, flowing towards the east, returned from a certain tīrtha to the west out of her regard for the sages living in the Naimiṣa forest; formerly, in the Kṛta age, many sages from the Naimiṣa forest, after completing *satra* of twelve years, flocked to Sarasvatī for pilgrimage (*tīrthakāraṇāt*); on account of their large numbers the tīrthas on the south bank of Sarasvatī appeared like cities (*ṛṣiṇām bahulatvāt tu sarasvatyā viśām pate / tīrthāni nagarāyante kūle vai dakṣiṇe tadā* //); these sages resorted to the bank of Sarasvatī as far as the Samantapañcaka on account of their love for tīrthas (*tīrthaloḥhāt*); due to the fires of their *agnihotras* the river shone (*aśobhata saricchreṣṭhā*); the sages, dwelling near Sarasvatī, beautified the river as do gods the Ganges (*śobhayantaḥ saricchreṣṭhām gaṅgām iva divaukasaḥ*); when other sages arrived there to perform a *satra* they found no place in Kurukṣetra; then Sarasvatī showed herself to the despondent sages (*tatas tam ṛṣisaṅghātaṁ nirāśaṁ cintayānṛitam / darśayām āsa rājendra teṣām arthe sarasvatī*); the river created for them many bowers, returned (*tataḥ kuñjān bahūn kṛtvā saṁnivṛttā saridvarā*), and again flowed towards the west thinking "I shall not render the arrival of the sages futile; now I shall go my way"; this is a great wonder that the river performed (*bhūyaḥ pratiyabhimukhī eusrāva saritām varā* // *amoghā gamanaṁ (amoghā-gamānam?) kṛtvā teṣām bhūyo vrajāmy aham / ity adbhutaṁ mahac cakre tato rājan mahānadi*) 9. 36. 35-53; (7) When Maṅkaṇaka, who was observing chastity (*kṛmārabrahmacāriṇaḥ*) saw by chance