

her bank on the side of Vasīṣṭha so that he was carried on her current to the āśrama of Viśvāmitra; while he was being thus carried Vasīṣṭha praised Sarasvatī (Sarasvatī's praise 9. 41. 29-31); Sarasvatī informed Viśvāmitra that she had brought Vasīṣṭha; Viśvāmitra began to look for a weapon to kill Vasīṣṭha; being afraid of the sin of killing a Brāhmaṇa Sarasvatī carried Vasīṣṭha back to the eastern bank (*brahmahatyābhayān nadī / apovāha vasīṣṭham tu prācīm diśam atandritā* 9. 41. 34); she thus did what both the sages asked her to do, but Viśvāmitra was deceived; enraged, he cursed the river to flow with blood; as a result Sarasvatī flew with water mixed with blood for a year; the sages, gods, Gandharvas and Apsarases were excessively pained to see Sarasvatī in that condition; this is how the *tīrtha* Vasīṣṭhāpavāha came into existence 9. 41. 11-39; when Sarasvatī carried blood with water in her current, Rākṣasas came there and were happy to drink blood from the river water; once, some sages, while visiting the *tīrthas*, came to Vasīṣṭhāpavāha they saw the Rākṣasas drinking blood from the river; they decided to do something to save the river; they invited Sarasvatī and found out from her the cause of the disturbed condition of the *tīrtha* (*kāraṇam brūhi kalyāṇi kimartham te hrado hy ayam / evam ākulatām yātaḥ* 9. 42. 9); on hearing the cause, they decided to free the river from the curse; by their mere word Sarasvatī returned to her normal condition and her water was as placid as before (*teṣāṃ tu vacanād eva prakṛtiṣṭhā sarasvatī / prasannasalilā jajñe yuthā pūrvaṃ tathaiva hi* 9. 42. 13); the excellent river shone as before; since the river water was normal again the Rākṣasas were afflicted by

hunger and they requested the sages to relieve them from that condition; the sages praised the river and urged her to relieve the Rākṣasas from their condition; knowing what the sages wanted Sarasvatī brought to her current the river Aruṇā (*aruṇām ānayām āsa svām tanum*); bathing in that river the Rākṣasas abandoned their bodies and went to heaven 9. 42. 1-25; (12) While Dadhīca was giving offerings to gods on the bank of Sarasvatī (*tasya tarpayato devān sarasvatyām* 9. 50. 8), the Apsaras Alambusā, sent by Indra to disturb the austerities of Dadhīca, approached him; seeing her divine form the seed of Dadhīca spilled into water of Sarasvatī; the river held it in her womb as she desired to have a son and also because the seed might not be wasted (*kukṣau cāpy adadhat... tad retaḥ ... putrahetor mahānadī* 9. 50. 10; *na vināśam idaṃ gacchet tvatteja iti niṣcayāt* 9. 50. 14); when Sarasvatī delivered the child at proper time she took him to Dadhīca; seeing Dadhīca seated in the assembly of sages she handed over the child to him saying it was his son whom she bore out of her devotion to the sage (*brahmarṣe tava putro 'yaṃ tvadbhaktiā dhārito mayā* 9. 50. 12); Dadhīca accepted the child and was very much delighted; he then gave the following boon to Sarasvatī: "all gods, manes, Gandharvas and Apsarases will be satisfied when they receive offerings of your water (*triptim yasyanti subhage tarpyamāṇās tavāmbhasā* 9. 50. 17); the sage then praised the great river (9. 50. 19-20); he declared that this her son will be known as Sārasvata after the mother's name (*tavava nāmnā prathitaḥ putras te lokabhāvanah* 9. 50. 21); he also declared that by his grace Sarasvatī would be the holiest of all holy rivers (*puṇyābhyas*