

*viśruta*) 9. 36. 24; a *tīrtha* of those who get success (*tīrthe yaśasvinām*) 9. 36. 25. C. Characteristic : The famous Mahāśaṅkha tree on the river Sarasvatī situated near it 9. 36. 20 (see Mahāśaṅkha). D. Epic event : Balarāma gave there vessels of copper-iron and various kinds of garments to Brāhmaṇas and worshipped them; he was honoured there by ascetics (*dattvā ... tāmrāyasāni bhāṇḍāni vastrāṇi vividhāni ca*); from there he went to Dvāitavana 9. 36. 25-26.

Śaṅkhinī f. : Name of a *tīrtha*.

Sacred to Devī (*devyās tīrthe*); a pilgrim, by bathing there, gets excellent form (*labhate rūpam uttamam*) 3. 81. 41.

Śatakumbhā f. : Name of a river.

Listed by Saṁjaya among the rivers of the Bhāratavarṣa; its water used by people for drinking 6. 10. 18, 13; all the rivers listed by Saṁjaya are described as mothers of the universe and very strong 6. 10. 35 (for citation see Atikṛṣṇā); also listed by Mārkaṇḍeya among rivers which are famous as mothers of the sacrificial hearths (*dhiṣṇyā-nām mātaro yāḥ prakīrtitāḥ*) i. e. on the banks of which sacrifices were performed 3. 212. 21 (for Nī. see Kapilā); by visiting it one is glorified in heaven (*abhiḡamya nara-śreṣṭha svargaloke mahīyate*) 3. 82. 9.

Śatadru f. : Name of a river; once referred to as Śatadrukanadī (8. 30. 21).

A. Location : Listed by Saṁjaya among the rivers of the Bhāratavarṣa; people used its water for drinking 6. 10. 14, 13; flowing from the Himavant (*haimavatī*) 1. 167. 8; the Bāhlika (or the Āraṭṭa) country lies between the five rivers and Sindhu 8. 30. 11; the five rivers are Śatadru, Vipāsā, Irāvati,

Candrabhāgā and Vitastā 8. 30. 35-36; one has to cross the rivers Śatadru and Irāvati to reach the Bāhlika country (*sā nūnam ... mām anusmaratī śete bāhlikam ...*) || *śatadru-kanadīm tīrtvā tām ca ramyām irāvatiṁ / gatvā svadeśam drakṣyāmi*) 8. 30. 20-21.

B. Description : Flowing from the Himavant (*haimavatī*) 1. 167. 8; having ferocious crocodiles (*caṇḍagrāhavatī*) 1. 167. 8; excellent river (*saridvarā*) 1. 167. 9; all the rivers listed by Umā are described as auspicious (*śivāḥ*), most holy (*puṇyatamāḥ*) 13. 134. 22; having waters of all the *tīrthas* (*sarvatīrthodakair yutāḥ*) 13. 134. 12; excellent rivers (*saridvarāḥ*), (*saritam varāḥ*), (*saricchreṣṭhāḥ*) 13. 134. 14, 19, 22; flowing to the ocean (*sāgaragamāḥ*) 13. 134. 21; expert in the knowledge of the duties of women (*strīdharmakuśalāḥ*) 12. 134. 19; all the rivers listed by Saṁjaya are described as mothers of the universe and very strong 6. 10. 35 (for citation see Atikṛṣṇā). C. Name explained : When Vasiṣṭha jumped into a river to end his life, the river, feeling him like fire, ran into hundred streams; hence the river came to be known as Śatadru (*sā tam agnisamam vipram anucintya saridvarā / śatadhā vidrutā yasmāc chatadrur iti smṛtā*) 1. 167. 9. D. Past events :

(1) Vasiṣṭha, grieved over the death of his sons, made attempts to end his life; once he threw himself in a river which later came to be known as Śatadru 1. 166. 39; 1. 167. 8; (2) One of the rivers seen by Mārkaṇḍeya in the belly of the Bāla (3. 186. 83=Nārāyaṇa 3. 187. 3) 3. 186. 93. E. Importance : (1) One of the rivers who wait upon Śiva for his bath (*upasparśanahetos tvā samīpasthā upāsate*) 13. 134. 12; (2) Umā wanted to consult rivers, one of them