

the country called the Āratas (*candra-bhāgā vitastā ca sindhuśaṣṭhā bahirgatāḥ // āratīā nāma te deśāḥ*) 8. 30. 34-36. B. Description : Described as having a garland in the form of waves (*ūrmimālīnī*) 13. 26. 7; Vitastā and the other rivers listed by Umā are described as most holy (*puṇyatamāḥ*) and auspicious (*śivāḥ*) 13. 134. 22; containing waters of all the tirthas (*sarvatīrthodakair yutāḥ*) 13. 134. 12; excellent and best among the rivers (*saridvarāḥ*) 13. 134. 14; (*sarītām varāḥ*) 13. 134. 19; (*saricchreṣṭhāḥ*) 13. 134. 22; expert in the knowledge of duties of women (*strīdharmakuśalāḥ*) 13. 134. 18; all the rivers listed by Saṃjaya are described as mothers of the universe and very strong 6. 10. 35 (for citation see Atikṛṣṇā). C. Holiness : It is said in the Tīrthavamśa declared by Aṅgiras to Gautama that one who observes fast and is without attachment (*nirāhāro nirmamaḥ*) if he bathes for a week in Vitastā he becomes like a muni (*saptāham ... vitastām ... vigāhya vai ... munivad bhavet*) 13. 26. 7; D. Importance : (1) One of the rivers who wait upon Śiva for his bath (*upasparsānahetos tvā samīpasthā upāsate*) 13. 134. 12; Umā honoured these rivers by requesting them to instruct her in the duties of women (*strī-dharma*), before she could expound them to Śiva 13. 134. 14, 21, 25, 19-20; (2) Vitastā is one of the rivers who, in bodily form (2. 9. 21), wait on Varuṇa in his Sabhā 2. 9. 19, 22; (3) Finds mention in the Daivata-Rsi-Vamśa 13. 151. 20, 2. E. Past event : Four hundred moon-white horses having one black ear each (*ekataḥśyūmakarṇānām hayānām candravarcasām* 5. 117. 5) were swept away by the river Vitastā at the crossing on it (*catvāri śatāni ... / niyamānāni saṃtāre*

hṛtāny āsan vitastayā) 5. 117. 8; (these horses were originally obtained by R̥cika at the abode of Varuṇa and given to Gādhi as bride-price in order to marry the latter's daughter Satyavatī 5. 117. 4-6).

Vidiśā f. : Name of a river.

One of the rivers who, in bodily form (2. 9. 21), wait on Varuṇa in his Sabhā 2. 9. 18, 22; listed by Saṃjaya among the rivers of the Bhāratavarṣa; people used its water for drinking 6. 10. 27, 13; all the rivers listed here are described as mothers of the universe and very strong 6. 10. 35 (for citation see Atikṛṣṇā).

Vidyātīrtha nt. : Name of a tīrtha.

Described as best (*anuttama*); if one reaches it in the evening and bathes there he becomes versed in all fields of knowledge (*vidyās*) (*tataḥ saṃdhyām samāsādyā vidyātīrtham ... / upaspr̥ṣya ca vidyānām sarvāsām pārāgo bhavet* ||) 3. 82. 47; (this explains the name of the tīrtha).

Vinaśana¹ nt. : Name of a tīrtha.

A. Location : A tīrtha on the river Sarasvatī; a place where Sarasvatī disappeared in a desert land (*gacchaty antarthitā yatra marupr̥ṣṭhe sarasvatī*) 3. 80. 118; Sarasvatī entered the earth as she did not want to be known to the Niśādas due to her dislike for them; this then is the gate of the Niśādarāṣṭra (*etad vinaśanam nāma sarasvatyā viśām pate // dvāram niśādarāṣṭrasya yeṣām dveṣāt sarasvatī / praviṣṭā pṛthivīm vira mā niśādā hi mām viduḥ* ||) 3. 130. 3-4; she disappeared also due to her dislike for the Śūdras and the Ābhīras (*śūdrābhīrān prati dveṣād yatra naṣṭā sarasvatī*) 9. 36. 1. B. Name explained : Because Sarasvatī disappeared (*naṣṭā*) at the place of this tīrtha, sages