

full of *nīpa* and *nīvāra* (on its banks) (*nīpanīvārasamikulā*) 3. 179. 14; flowing rapidly (*śighragāminī*) 9. 37. 20; 9. 41. 23; (*vegayuktā*) 9. 37. 13; (*oghavatī*) 3. 130. 3; flowing to the sea (*sāgaragāminī*) 13. 134. 15; (*sāgaragamā*) 13. 134. 21; liked by Yakṣas, Gandharvas and great sages (*yakṣagandharvamaharṣikāntā*) 3. 174. 24; resorted to by hosts of Brāhmaṇas (*viprasaṅghair niṣevitā*) 9. 38. 27; worshipped by the sages (*pūjyamānā munigaṇaiḥ*) 9. 37. 23; worshipped by good people at all times (*sarasvatī nadī sadbhīḥ satatam pārtha pūjitā*) 3. 88. 9; thronged by people to whom she is the sole resort (*ekasaraṇāvrītā*) 3. 129. 20; famous in the three worlds (*triṣu lokeṣu viśrutā*) 9. 43. 51; 6. 7. 47; versed in the knowledge of the duties of women (*strī-dharmakuśalā*) 13. 134. 19; all the rivers listed by Saṁjaya are described as mothers of the universe and very strong (*viśvasya mātaraḥ sarvāḥ sarvāś caiva mahābalāḥ*) 6. 10. 35 (also see the next section C). C. Characteristics : (1) Sarasvatī appears and disappears again at various places (*drīśyā-drīśyā ca bhavati tatra tatra [sarasvatī]*) 6. 7. 47; the trees growing on the banks of Sarasvatī are (*sarasvatītīraruḥaiḥ ... śobhitam*) : Badara, Inguda, Kāśmarya, Plakṣa, Aśvattha, Vibhītaka, Panasa, Palāśa, Karīra, Pīlu, Bandhana, Syandana, Bilva, Āmrātaka, and Pārijāta; there are also on its bank forests of Parūṣaka (*parūṣakavanaiś caiva*) and groves of Atimuktaka (*atimuktaka-ṣaṇḍaiś ca*) 9. 36. 58-60; auspicious Śāla forests grow on its banks (*śiveṣu/sarasvatī-śālavaneṣu teṣu*) 3. 26. 1; the big Mahāśāṅkha tree is on its bank 9. 36. 20; the forests on its bank are inhabited by the righteous who have controlled their self and who wear bark

garments and have matted hair and also by hosts of perfected sages (*bhogavatīm upetya dhṛtātmanām cīrajaṭādharaṇām tasmin vane dharmabhṛtām nivāse / dadarśa siddharṣigaṇān anekān*) 3. 25. 20; cf. 3. 26. 1; (Nī. on Bom. Ed. 3. 24. 20 : *bhogavatīm sarasvatīm nadīm*); always pleasing to Dadhīca (*mama priyakarī cāpi satatam*) 9. 50. 20; Śūdras and hosts of Ābhīras took resort on Sarasvatī and lived on fish (*śūdrā-bhīragaṇāś caiva ye cāśritya sarasvatīm / vartayanti ca ye matsyaiḥ*) 2. 29. 9; there is no pleasure, there are no virtues which are equal to the residence on Sarasvatī (*sarasvatī-vāsa samā kuto ratiḥ sarasvatīvāsasamāḥ kuto guṇāḥ*) 9. 53. 34; Sarasvatī disappears in the desert at Vinaśana, but appears again at Camasa, Śivodbheda and Nāgodbheda 3. 80. 118; (13. 139. 26); the Siddhas know, due to the wetness of plants and earth, the presence of Sarasvatī there though not seen (*snigdhatvād oṣadhīnām ca bhūmeś ca janamejaya / jānanti siddhā rājendra naṣṭām api sara-svatīm //*) 9. 34. 81; at Camasodbheda all ocean-going rivers turn to her (*yatrainām abhyavartanta divyāḥ puṇyāḥ samudragāḥ*) 3. 130. 5. D. Holiness : (1) Vaiśāṁpāyana told Janamejaya the holiness of the Tīrthavamśa of Sarasvatī (here in particular of the Aujasatīrtha 9. 45. 92) 9. 45. 88; Sarasvatī and the tīrthas on Sarasvatī are holier than Kurukṣetra (*puṇyam āhuḥ kurukṣetraṁ kurukṣetrāt sarasvatīm / sara-svatyāś ca tīrthāni*) 3. 81. 125; by the favour of sage Dadhīca, Sarasvatī was to be at all times holiest among the other holy rivers (*puṇyābhyaś ca sarīrabhyas tvam sadā puṇyatamā śubhe / bhaviṣyasi mahābhāge matprasādāt sarasvatī*) 9. 50. 23; (9. 53. 35); (2) By bathing in the river Sarasvatī