

Himavant mountain; the *tīrtha* where all the seven forms of the river got united became famous as Saptasārasvata 9. 37. 26–28; (20) When the chariot of Śiva was got ready for his fight with Asuras fighting from the Tripuras the Mahānadī became its hind parts (*jaṅghās tasya mahānadīḥ*) 8. 24. 69 (Sarasvatī could be one of these 'big rivers'; but cf. the next); (21) Sarasvatī was the *parirathya* (?) of Śiva's chariot 8. 24. 75 (however, according to Nl. on Bom. Ed. 8. 34. 34, *sarasvatī* here means speech : *parirathyā pracāramārgaḥ / sarasvatī vāgdevīkalpitah śabdāmātraśarīrity arthaḥ*); (22) When Hari resorted to another body with the head of a horse for the rescue of the Vedas, Gaṅgā and Sarasvatī became his two eyebrows (*gaṅgā sarasvatī puṇyā bhruvāv āstām mahānadī*) 12. 335. 46; (23) The gods, led by Brahman, took with them Skanda and went to Himavant and the river Sarasvatī for his consecration as the general of their army 9. 43. 50–52; they consecrated Skanda at Sthāṇutīrtha on Sarasvatī 9. 41. 6–7; gods consecrated Skanda as their general with the holy waters of Sarasvatī having heavenly waters (*sarasvatībhiḥ puṇyābhir divyatoyābhir eva tu / abhyaśiṅcan kumāraṁ vai*) 9. 44. 18–19; (24) Dakṣa told gods that the emaciated Soma (moon) would grow again after bathing in the excellent *tīrtha* on Sarasvatī (*sarasvatyā vare tīrthe unmajjan śaśalakṣaṇaḥ / punar vardhiṣyate devāḥ*); Soma then proceeded to the great *tīrtha* Prabāsa on Sarasvatī 9. 34. 67, 69; (25) Sthāṇu (Śiva) offered a sacrifice and honoured Sarasvatī and then established Sthāṇutīrtha on the river 9. 41. 8; (26) When Indra was pursued by the head of Namuci, Pitāmaha (Brahman) asked Indra

to offer a sacrifice and to bathe in Aruṇā; Indra then offered a sacrifice in the Kuṇja of Sarasvatī and bathed in Aruṇā (*sarasvatyāḥ kuṇje ... iṣṭvā ... aruṇāyām upāsprśat*) 9. 42. 34–35; (27) At the *tīrtha* (not named) situated near the *āśrama* of Baka Dālbyha on the river Sarasvatī (9. 39. 32; 9. 40. 1) Bṛhaspati gave offerings of flesh for the prosperity of gods and the decline of Asuras (*asurāṇām abhāvāya bhāvāya ca divaukasām*) 9. 40. 26–27; (28) Sarasvatī was one of the rivers whom Umā wanted to consult on *śrīdharmā* before expounding it to Śiva as these rivers were well-versed in it; Umā thereby wanted to honour the rivers; the rivers appointed Gaṅgā to speak on their behalf to Umā 13. 134. 13, 19–22, 25. G. Importance : (1) One of the rivers who wait upon Varuṇa in his Sabhā (*upāsate mahātmānam*) 2. 9. 19, 22; (2) Mentioned twice in the Daivata-Ṛṣi-Vamśa recited by Bhīṣma 13. 151. 14, 22, (2). H. Simile : Draupadī having five Pāṇḍavas as her husbands was very happy with them and they with Draupadī as is Sarasvatī with the Nāgas (*babhūva paramapritā nāgair iva sarasvatī*) 1. 205. 3 (Nl. on 1. 213. 3 : *nāgair gajaiḥ*; he, however, adds : *sarasvatī bahusaroṃyuktā vanasthalī / sā hi gajair yuktānyaiś chettum aśakyā / tayā ca gajā balinaḥ / evaṁ te mitho vṛddhihetavaḥ*). [See Bhogavatī²]

Sarasvatitīrtha nt. : See Sthāṇutīrtha.

Sarpadarvī f. : Name of a *tīrtha*.

Sacred to Nāgas; described as best (*tīrtham uttamam*); by visiting it (*samāsādyā*) one gets the fruit of an Agniṣṭoma and wins for himself the world of the Nāgas (*nāga-loka*) 3. 81. 12. [See Kapilasya tīrtham]