

one washes off one's sins (*dhūlapāpmā bhaviṣyasi*) 3. 129. 20; by bathing in Sarasvatī one rides in a *vimāna* (*sarasvatyām upaspr̥ṣṭya vimānastho virājate*) 3. 82. 139; by visiting Sarasvatī people have gone to heaven; those who have done evil acts if they visit Sarasvatī they never grieve in this or the other world (*sarasvatīm prāpya janāḥ suduṣkṛtāḥ / sadā na śocanti paratra ceha ca //*) 9. 53. 34-35; according to the Gāthās sung by Yayāti (12. 148. 8) if one bathes and drinks water at Prthūdaka on Sarasvatī one does not have to worry about death in near future (*naiva śvamarāṇām tapet*) 12. 148. 10; this was also told by Ruṣaṅgu to his sons 9. 38. 29; by visiting Sarasvatī and by satisfying there gods and manes one rejoices undoubtedly in the worlds of Sarasvatī (*sārasvateṣu lokeṣu modate nātra samśayah*) 3. 82. 59; by bathing at the *tīrtha* on Sarasvatī gods, Gandharvas, Apsarases, Dvaipāyana, Śuka, Kṛṣṇa, Yakṣas and many others became perfected in Yoga (*yoga-siddhāḥ*) 9. 48. 18-20; one should live on Sarasvatī for a month 3. 81. 3; (3) By bathing at the confluence of Gaṅgā and Sarasvatī one gets the fruit of an Aśvamedha and goes to heaven 3. 82. 34; by visiting the place where Sarasvatī meets the ocean (*sarasvatyāḥ sāgarasya ca saṁgame*) one gets the fruit of gifting a thousand cows and shining always with lustre like that of fire he is glorified in heaven (*svargaloke mahiyate / dīpyamāno 'gnivān nityam prabhayā*); living there for three nights one should satisfy manes and gods; he thereby shines like the moon (*prabhāsate yathā somah...*) and gets the reward of an Aśvamedha 3. 80. 79-80; at the confluence of Sarasvatī (the other river is not named) people worship Janārdana; Brahmā

and other gods, as well as sages and Siddhas and Cāraṇas, visit it on the fourteenth day of the bright half of Caitra 3. 80. 130; it is recommended that one should live at Kurukṣetra on Sarasvatī for a month (*tatra (kurukṣetre) sarasvatyām māsaṁ vaset*) 3. 81. 3; (4) There are many *tīrthas* on Sarasvatī 5. 154. 33; 9. 34. 33; all these *tīrthas* are holy 3. 81. 125; their holiness described in the Śalyaparvan (*śalyaparvaṇi ... sarasvatyāś ca tīrthānām puṇyatā parikīrtitā*) 1. 2. 174-175; these *tīrthas* are : Śāśayāna 3. 80. 120-121; a *tīrtha* sacred to Arantuka, chief of Yakṣas 3. 81. 42; Śrīkuṅja 3. 81. 91; Naimiṣakuṅja 3. 81. 92; Devī-tīrtha at the confluence of Sarasvatī and Aruṇā 3. 81. 131; Vinaśana 3. 130. 3; Camasodbheda 3. 130. 5; Janamejaya asked Vaiśampāyana to tell him the origin, the merits, the reward of visiting them, and how one achieves successful completion of visiting the *tīrthas* on Sarasvatī (*sārasvatānām tīrthānām guṇotpattim vadasva me / phalaṁ ca dvipadām śreṣṭha karmānirvṛttim eva ca //* 9. 34. 33; Nī. on Bom. Ed. 9. 35. 38 : *karmānirvṛttim tīrthayātrāvidhisiddhim*); Vaiśampāyana's account includes Prabhāsa 9. 34. 36; Camasodbheda 9. 34. 78; Subhūmika 9. 36. 3; Gargasrotas 9. 36. 14, 16; Śaṅkhatīrtha 9. 36. 24; Auśanasa 9. 38. 16, also called Kapālamocana 9. 38. 20; Prthūdaka 9. 38. 25-26; a *tīrtha* not named 9. 38. 33; 9. 39. 6, 10, 23, 30; (5) The region deserted by Sarasvatī would be bereft of holiness (*apūṇya eṣa bhavatu deśaś tyaktas tvayā śubhe*) 13. 139. 26; cows act like Sarasvatīs (pl.) in delivering persons from the remainder of their actions (?), in freeing them from the body and in the attainment of bliss (*śeṣotsarge karmabhir deha-*