

*mokṣe sarasvatyaḥ śreyasi saṁpravṛttāḥ*) 13. 75. 12 (But NI. on Bom. Ed. 13. 76. 12 : (*gāvaḥ*) *kṣayarogādinivṛttau dehamokṣe ca karmabhiḥ pañcagavyādibhiḥ sevītāḥ satyaḥ sarasvatyo nadya iva śreyase saṁpravṛttāḥ*); one should live on the rivers Sarasvatī and Dṛśadvatī worshipping them, doing one's studies and bathing in all places (*sarasvatī-dṛśadvatyau sevamāno 'nusaṁcareḥ / svā-dhyāyaśīlāḥ sthāneṣu sarveṣu samupaspṛ-ṣeḥ*) 12. 148. 12; but sage Parāśara told to king Janaka that, more than with waters of the rivers, one should bathe one's body with austerities (i. e. one should practise austerities) at all holy places like Sarasvatī, Naimiṣa, Puṣkara and the rest (*adbhyo bhūyaḥ plāvyaṁ tapasā vai śarīram / sarasvatī-naimiṣapuṣkareṣu ye cāpy anye puṇyadeśāḥ pṛthivyām*) 12. 286. 37; (6) Sarasvatī suited for sacrifices : (i) The fire-altar of Prajāpati was on holy Sarasvatī (*sarasvatīm imām puṇyām paśya ... vedī prajāpater eṣā*) 3. 129. 20, 22; (ii) Many sages, divine sages, and royal sages had offered sacrifices on Sarasvatī (*iha sārāvatair yajñair iṣṭavan- taḥ surarṣayaḥ / ṛṣayaś caiva kaunteya tathā rājarṣayo 'pi ca*) 3. 129. 21; (iii) Formerly Vālakhilya sages offered sacrifices on Sarasvatī 3. 88. 9; (iv) Sarasvatī is listed by Mārkaṇḍeya among the rivers which are called mothers of the sacrificial hearths (i. e. on the banks of which sacrifices were performed) 3. 212. 21 (for citation and NI. see *Kapilā*); (7) Sarasvatī also mentioned among the holy places by visiting which the high-souled ones who have observed vows (*mahātmāno dhṛtavrataḥ*) assume heavenly form and, becoming auspicious, wearing heavenly garlands and rich in holy perfume, they go to the world of cows (? *te tatra*

*modanti gavām vimāne* 13. 105. 44) 13. 105. 48 (for citation see *Karatoyinī*); (8) According to Tulādhāra, however, all rivers are equal in point of holiness to Sarasvatī (*sarvā nadyaḥ sarasvatyaḥ*) 12. 255. 39. E. Epic events : (1) The Pāṇḍavas, at the beginning of their forest life, lived on the banks of Sarasvatī, Yamunā and Gaṅgā; they next saw the Kāmyaka forest on the bank of Sarasvatī and lived there 3. 6. 3-4; (2) The Pāṇḍavas saw in Dvaitavana the river Bhogavatī (= Sarasvatī) (*manoramām bhoguvatīm upetya ... tasmin vane* (i. e. in Dvaitavana)) 3. 25. 20; they sported in the Śīla forests on the bank of Sarasvatī 3. 26. 1; the Pāṇḍavas left Dvaitavana and went to Kāmyaka on the bank of Sarasvatī (*yayau sarasvatīṁ kāmākāṁ nāma kānanam*) 3. 37. 37; (3) Shown by Lomaśa to the Pāṇḍavas 3. 130. 3; after crossing the desert they reached Sarasvatī in order to live in Dvaitavana 3. 174. 21; seeing them settled in Dvaitavana ascetics came to them 3. 174. 22; the Pāṇḍavas were happy roaming along the river Sarasvatī 3. 174. 24; they spent the most holy autumnal Kārtika full moon night while living on the bank of Sarasvatī (*teṣāṁ puṇya- tāmā rātriḥ parvasamdhau sma śārādī / tatraiva vasatām āsit kārtikī janame- jaya* //) 3. 179. 16; (4) Rāma Jāmadagnya, along with Ambā and other ascetics, went to Kurukṣetra to meet Bhīṣma and stayed near Sarasvatī (*nyaviśanta tataḥ sarve parigrhya sarasvatīm*) 5. 177. 24; (5) After the fall of Karna, the Kṣatriyas fighting on the side of the Kauravas went to Sarasvatī flowing near Himavant, and bathed, and drank her water; they felt refreshed and returned for the battle (*aruṇām sarasvatīm prāpya papuḥ sasnuś ca tojjalam*) 9. 4. 49; (6)