

*ca saridbhyaḥ tvaṁ sadā puṇyatamā śubhe / bhaviṣyasi mahābhāge matprasādāt sarasvatī* 9. 50. 23); when praised by the sage and having received a boon from him Sarasvatī went away taking her son with her 9. 50. 5-24; (13) Once there was drought lasting for twelve years; when Sārasvata, like other people, wanted to leave the place and go elsewhere in search of food, Sarasvatī told him not to leave the place; she assured him to provide food to him in the form of excellent fish; Sārasvata therefore lived there; he ate the food offered by the river and preserved the Vedas 9. 50. 36-38; (14) Bharata, son of Duṣyanta and Śakuntalā, bound twenty horses for sacrifice on the bank of Sarasvatī (*sarasvatīm viṁśatīm ca*) 12. 29. 41; (15) Gārgya satisfied Śiva by offering a mental sacrifice on the bank of Sarasvatī (*sarsvatyās tate tuṣṭo manojñēna pāṇḍava*); Śiva then gave him wonderful knowledge of time (*kālajñānam mamādbhutam*), a thousand sons, equal to Gārgya, versed in the exposition of Brahman (*tulyam mama śahasraṁ tu sutānām brahmavādīnām*), and very long life to him and to his sons 13. 18. 25-26; (16) Nahuṣa invited Agastya, who was then on the bank of Sarasvatī, to come to him and draw his carriage (*vāhanāyājūhāva saḥ / drutaṁ sarasvatikūlāt*) 13. 103. 12; (17) Utathya, angered at the abduction of his wife by Varuṇa, began to drink up water everywhere, compelled the ocean to recede and asked Sarasvatī: "Be invisible in a desert land; when deserted by you let the land be unholy" (*adṛśyā gaccha bhīru tvaṁ sarasvatī maruṁ prati / apuṇya eṣa bhavatu deśas tyaktas tvayā śubhe*) 13. 139. 25-26; (18) Sarasvatī was one of the rivers seen by Mārkaṇḍeya in the belly of the Bāla

(3. 186. 83 = Nārāyaṇa 3. 187. 3) 3. 186. 96; (19) Janamejaya asked Vaiśampāyana the origin of the Saptasārasvata tīrtha; Vaiśampāyana then began the narration of a past event in which Sarasvatī, when invited for a sacrifice at different places, appeared there under different names 9. 37. 1, 3-4; (i) When Pitāmaha (Brahmaḍeva) thought of Sarasvatī she first appeared as Suprabhā at Puṣkara to make the sacrifice of Pitāmaha on this earth highly fruitful (*mahāphalaḥ*); Sarasvatī thus showed her respect for Pitāmaha (*pitāmahaṁ mānoyanīm*) 9. 37. 11-14; (ii) When Sarasvatī was thought of by the sages performing a *satra* at Naimiṣa forest she appeared there as Kāncanākṣī to help the sages (*sahāyārthaṁ mahātmanām*); she was honoured by the sages (*pūjitā*) 9. 37. 15-18; (iii) When she appeared for the sacrifice of Gaya among the people of Gayā (*gayeṣu*), sages called her Viśālā 9. 37. 20; (iv) In the sacrifice of Auddālaki in the northern Kosalas when she was thought of by Auddālaka the river appeared there for him (*ājagāma saricchrethā taṁ deśam ṛṣikāraṇāt*) under the name Manoḥradā (Mānasahradā in 9. 37. 4) since she was carried there by the sages through the agency of their mind (*sā hi tair manasā hṛtā*); the river was honoured there by the sages (*pūjyamānā munigaṇaiḥ*) 9. 37. 21-23; (v) In the Ṛṣabhadvīpa the river appeared with the name Suveṇu 9. 37. 24; (vi) In the sacrifice of Kuru at Kurukṣetra, when invoked by Vasiṣṭha, the river Sarasvatī appeared with the name Ogḥavati 9. 37. 24-25; (vii) In the sacrifice of Dakṣa at Gaṅgādvāra the river appeared as Vimalodā 9. 37. 26 (Vimalodakā 9. 37. 4); when Brahman offered a sacrifice again he called the river back on the