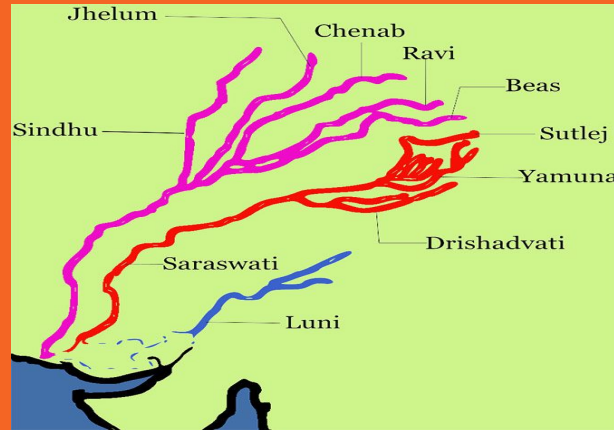

Saraswati Nadi Of The Rig Veda: Its Identification & Relevance to Sanatana Dharma

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Saraswati is parasied in 45 hymns of Rig Veda & mentioned about 75 times while Ganga is mentioned about 2 times and Yamuna 3 times.

•Rig Veda verses 2.41.16 to 2.41.18 go as follows:⁽⁴⁾

- ámbítame nádītame dévítame sárasvati | apraśastā iva smasi práśastim amba nas kṛdhi

[O best Mother (ámbítame), best River (nádītame), best Goddess (dévítame), Sarasvati, are we (smasi) likely (iva) without (the power of) expression (apraśastā), O Mother (amba), create (kṛdhi) for us (nas) expression (práśastim).]

- tuvé víśvā sarasvati śritā āyūṁṣi deviyām | śunáhotreṣu matsuva prajāṁ devi didiḍḍhi naḥ

[In you (tuvé) the divine (deviyām), O Sarasvati, all (víśvā) forms (or, energies) of life (āyūṁṣi) are set (śritā). Take delight (matsuva) in us, who have joy in the sacrifice (śunáhotreṣu); O Goddess (devi) bestow (didiḍḍhi) progeny (inner offspring) (prajāṁ) on us (naḥ).]

- imā bráhma sarasvati juśásva vājinīvati | yā te mánma gṛ tsamadā ṛ tāvari priyā devéṣu júhvati

[O Sarasvati, you, who are full of substantial energy (vājinīvati), welcome (juśásva) these words (upwelling) from the soul (imā bráhma), which (yā), O Truthful one (ṛ tāvari), we Gritsamada (who delight in a clear mind) offer (júhvati) as expressive thoughts (mánma) to you (te), dear among the Gods (priyā devéṣu).]

- **ékācetat sárasvatī nadī nāṃ śúcir yatī girībhya ā samudrā t | rāyás cétantī bhúvanasya bhū rer ghṛtām páyo duduhe nā huṣāya |2| Interpretation:**

[Of (all) the rivers Saraswati alone became conscious, flowing pure from the mountains (of the superconscient higher planes) up to the (lower) ocean (of the inconscient); being conscious of the riches of the manifold world of becoming she has yielded for the human who dwells near her milk and clarified butter. (2)]

- **tuvé vísvā Saraswati śritā ā yūmṣi deviyām | śunáhotreṣu matsuva prajāṃ devi didiḍḍhi naḥ |17|**

[In you the divine, O Saraswati, all forms (or, energies) of life are set. Take delight in the Shunahotras (in us, who have joy in the sacrifice); O Goddess bestow progeny (inner offspring) on us. (17)]

- **prá kṣódasā dhā yasā sakra eṣā sárasvatī dharúṇam ā yasī pū ḥ | prabā badhānā rathíyeva yāti vísvā apó mahinā síndhur anyā ḥ |1|**

[Forth has she streamed with her sustaining flood, Saraswati, the divine Stream, the support, (like) a metal city. This oceanic river moves like (on) a chariot-road, pressing (or, propelling) forwards by her greatening might all other waters. (1)]

- **Shalya Parva** : Talks in detail, is the pilgrimage of Balarama to the fords of the river Saraswati
- The Mahabharata text describes Vinashan as the place where Saraswati disappeared from the surface (i.e. began flowing underground) and describes 'Kurukshetra' as the land south of Saraswati and north of Drishtavati (Bhahmavart).
- Saraswati was filled with Tirthkshetras (holy places of pilgrimage) on its banks and many of them had mythologized stories associated with them, even at the time of Mahabharata. Markandeya narrates to Yudhishtir historical events that took place on the bank of Sarasvati and describes location of Kurukshetra as near Saraswati.
- One could infer from above references that Sarasvati was indeed a mighty river before Mahabharata. The existence of mythologized stories in Mahabharata times also alludes to ancient nature of Sarasvati, i.e. ancient with respect to Mahabharata. One could also infer that Sarasvati was still flowing in many places during the Mahabharata War, but it had also appeared and disappeared in many places including disappearances at Vinashan and at Udapana .
- Ramayana also seems to mention Saraswati during journey of Bharata & Shatrughna . Suggestion by O.P Bharadwaj that Ishkumati is saraswati
- The Brahmanas also mention saraswati extensively and its vinashana moves eastwards reaching Kuruskshetra in the Bhagavata puranas.

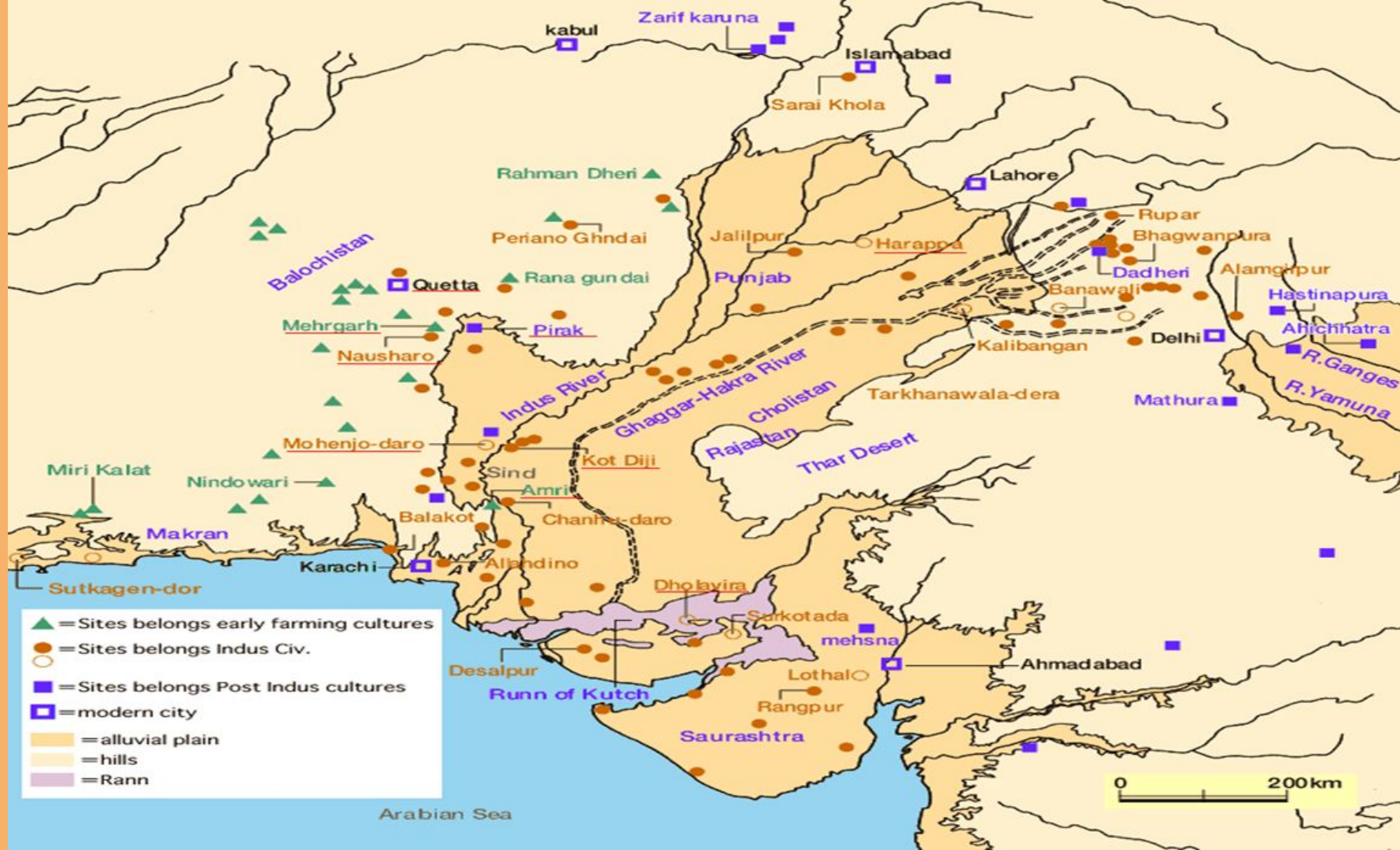
Nadistuti Sukta : R 10.75 (5,6)

'इमं मे गङ्गे यमुने सरस्वति शुतुद्रि सतोमं सचता परुष्ण्या । असिकन्या मरुद्ब्धे
वितस्तयार्जिकीये शर्णुहयासुषोमया ॥...5

तर्ष्तामया परथमं यातवे सजूः ससर्त्वा रसयाश्वेत्या तया । तवं सिन्धो कुभया गोमतीं
करुमुग्मेहत्न्वा सरथं याभिरीयसे ॥...6

[O Ganga, Yamuna, Sarasvati, Shutudri (Sutlej), Parushni (Ravi), hear my praise! Hear my call, O Asikni (Chenab) Marudvridha (Maruwardhvan), Vitasta (Jhelum) with Arjikyā and Sushoma.]

[First you flow united with Trishtama, with Susartu and Rasa, and with Svetya, O Sindhu (Indus) with Kubha (Kabul) to Gomati (Gumal or Gomal), with Mehatnu to Krumu (Kurram), with whom you proceed together.]



Early Identifications Of Saraswati

- **James Rennell 1798 Found a large dry riverbed when trying to find path around Punjab**
- **Louis Viven De Sani Martin in 1855 in his book “A Study of the Geography and the Primitive People of India’s North West”**
- **Alexander Cunningham the first director genral of ASI lists Saraswati in his maps as the Ghagghar/Hakra sometime in 1871**
- **C.F Oldham in 1883 mentions Saraswati in his map .**
- **The paper published in 1886 by R.D. Oldham, a geologist in the Geographical Survey of India, which postulated that the ancient Saraswati was fed by the Yamuna and Sutlej rivers in the past, and began drying up after tectonic uplift changed the latter’s course towards east.**

Twentieth Century

- **French Indologist Louis Renou in 1956 maps Saraswati in Mahabharata times**
- **Amalananda Ghosh excavated the area around the Ghaggar/Hakra river basin and discovered many Harrapan Sites including Kaibhanghan**
- **The number of Indus valley sites around the old saraswati bed in around 2300+ and around Indus is just about 700+ prompting SP Gupta to propose naming it the Indus Saraswati civilization.**
- **Rakhighari in hisar distt of Haryana which is the largest indus valley site is on the Ghaggar basin.**
- **The Landsat maps from the 1970's ISRO identifies the saraswati disappearing in cholistan desert.**

- **J.M Kenoyer , B.B Lal , Mortimer Wheeler, Marc Stein, S.P Gupta etc .**
- **The Thar desert in many places have a thick layer of fertile alluvial layer 5-30 m depth and most recent in dated to 10-12 thousand years to the end of the last ice age. In Lunkaransar it's about 90 m thick.**
- **Curiously large number of towns in Rajasthan are called Sars in a land that is mostly a desert now.**
- **In 1968 durign the excavations of kalibhangan US geologist Robert Raikes found caorse grayish sand similar to that found in yamuna basin about 3-4 times the width of the current yamuna basin and about 30m deep.**
- **Evidence of a massive tectonic event around 2700 BCE in Kalibhangan & Dhovira,**

- **We can see the tear in the Yamuna , tons river where it was flowing westwards to Markanda valley diverting it eastwards.**
- **In 1980 four indian scientist Yash Pal , Baldev Shai , R.K Sood & D.P Agarwal published paper “Remote Sensing of the Lost River Saraswati” . It mentions that here is a sudden widening of Ghaggar basin 25 km south of Patiala.**
- **The tritium dating of the water on the Ghaghar/Hakra basin indicates it to be between 1800 to 12900 bc. The hakra water is in the older range.**
- **The Saraswati as a river is assumed to have ceased to flow at around 1900 BC.**
- **This creates an issue with AIT which says Aryans invaded india around 1500 BC.**
- **The dating of the disappearance had lead the likes of Romila Thappar to call sarswati to be a river in Afghanistan called Harawaiti**

Things to Ponder

1. Where is the Saraswati at the Triveni Sangam in Prayag?
2. Should we try to revive the old Saraswati; if so, how?

The End