CHAPTER III

SARASVATĪ IN THE YAJURVEDA
1. Physical account of Sarasvatī:

Sarasvatī in the Yajurveda, as in the Rgveda, is seldom provided with a physical form. Only a few verses refer to her as a river.¹

In one verse of the Yajurveda,² already existing in the Rgveda,³ she is mentioned both as a river and as a goddess of speech. Explaining the first part of this verse, Mahīdhara presents her as showering waters, 

"... maho mahat arnāḥ udakām pracetayati prajñāpayati prerayati sarvasyām bhūmanu vṛṣtim kārayati." He speaks of her as showering waters over the entire world. It would be impossible for a river. She may, therefore, be supposed as the cloud.

The second part of the verse "dhiyo viśvā virājati", mentions her as the goddess of speech. Even as the goddess of speech, she is spoken of as possessing light and, thus, capable of illuminating the whole universe. Mahīdhara explains the above expression as: "viśvāḥ sarvāḥ dhiyāḥ sarvaprāṇīsthā buddhīḥ virajāti virājayati dipayati sarvajantubuddhīḥ prakārayati." The same idea is put forward in Griffith’s translation: ‘she with her light illuminates, she brightens every pious thought’.

¹ RV., XX.86; XXXIV.11.
² Ibid., XX.86.
³ RV., I.3.12.
One verse describes Sarasvatī as follows:

"paṇcā nadyah sarasvatīm apiyanti sasrotasah
sarasvatī tu paṇcadhāḥ so desō 'bhavat sarit

In the Rgveda, Sarasvatī is described as 'triṣadhanāthā', 'ṣaptadhāṭuh' and 'ṣaptasasāt'. Similarly, in the above verse, she is mentioned as 'paṇcadhāḥ'. Five rivers are described to join the Sarasvatī.

It appears that of the seven rivers, five had close affinity with the Sarasvatī. These five rivers merged into it and it, thus, supported all of them. According to Raychoudhuri, the Sarasvatī was known as paṇcadhāḥ, for it, for the most part of the year, ceased to be a perennial stream and its waters were interrupted at several places, so as to make it 'paṇcadhāḥ' - having five distinct sheets or pools of waters. His view may be accepted on the ground that at the time of the Vājasaneyīsāmhitā, there had started a gradual decay of the river. On the other hand, it is also possible that owing to its support to Drṣadvatī, etc., which merged into it, it was called 'paṇcadhāḥ'. The land of rivers mentioned in the above verse (so desō 'bhavat sarit), is probably the same as described by Manu as Brahmāvarta.

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1 RV., XXXIV.11.
2 RV., VI.61.12.
3 Ibid., VI.61.12.
4 Ibid., VI.61.10.
5 Vide John Dowson, op.cit., p. 281.
6 Raychoudhuri, H.C., op.cit., p. 472.
7 Cf. Mahīdhara com. on RV., XXXIV.11.
8 MS., II.17.
2. **Some important epithets of Sarasvatī:**

We have only a few significant epithets for Sarasvatī in the *Yajurveda*, namely, pāvakā, brhatī, yasōbhaginī, havismatī, sudughā and jēgrvi. Of these, pāvakā¹ and brhatī² occur in the *Ṛgveda* also and have already been explained.³ Other epithets are explained in the following lines:

(i) **Yasōbhaginī:**

This word has been used in the dative case as 'yasōbhagīnyai' with 'svāhā'.⁴

Mahīdhara explains it as: "jīvataḥ puruṣasya prāṣamsā yaśah tasya yaśas bhaṅgī vāgrūpā sarasvatī tasyai" and Uvācārya as: jīvataḥ prāṣamsā yaśah bhagīni 'ti sanbandhisābdah svase 'ty ucyate". Mahīdhara takes 'yasōbhagīni' as 'the sister of the fame of living beings'; but the latter makes the sense more clear while taking it as 'the words embodying the fame of living beings'. Griffith interprets the word as 'Sarasvatī enriched with glory'. What it all purports is that Sarasvatī in the form of speech is the source of fame. Jayadeva Sarma understands Sarasvatī as 'veda-vāni' providing prosperity; while Rāma Sarma Ācārya takes her as the goddess of speech and giver of renown, as the devotion of Sarasvatī bestows renown on the devotee. Dayānanda Sarasvatī defines the word more elaborately: "(sarasvatyai) sarantī

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¹ *YV.*, XXII.20.
³ Supra., pp. 72-73, 63.
⁴ *YV.*, II.20.
"Sarasvatī, thus, presents Sarasvatī in the form of speech or of the goddess of speech and eloquence. 1 If invoked properly with devotion, Sarasvatī bestows on devotee all sorts of knowledge, intellect and happiness, resulting in prosperity or if she is invoked with oblation, she as the presiding deity of the production of the children, makes them famous.

(ii) Ḥavismatī:

It occurs only once² for Sarasvatī in the Sūkṣma-Yajurveda. Uvācācārya interprets it as: “sarasvatī ca havismati havisā samāta”, meaning Sarasvatī full of oblation or with oblation. Mahādhara, Griffith and Rāma Sārmā Ācārya accept the same sense. Dayānanda Sarasvatī explains it as: “(havismati) prasāstāni havisya ādītum arhāni vidyante yasyām sa”, thus, taking the word to mean ‘full of excellent oblations.’ Jayadeva Sārmā attempts a new interpretation of the word, while Mahādhara and others take the verse to refer to both the Nāsātyas and Sarasvatī clearly in the context of the ceremonies leading to Sautrāmanī, etc., (karmasu = sautrāmanyādiyāgese = Mahādhara). Sārmā, on the other hand, holds that Sarasvatī means ‘the congregation of the

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1 Griffith’s note on ibid., II.20.
2 Ibid., XX.74.
intellectuals' (vidvat-sabhā). Qualified with 'haviṣmatī', 'vidvat-sabhā' is, according to him, possessed of bestowing knowledge and audible plans. This social standpoint of his leads him to take 'nārā' as 'netā', i.e., leader; and 'supeśasū' and 'hiranyavartanī' as the qualities of the leader who chooses righteousness; who is of the modest nature and who goes by a benevolent path. According to him, the rājā (king, here Indra) is requested to make a leader of the society like a 'vidvat-sabhā', who may come to its rescue.

Though such a meaning as held by Sarma can be squeezed out, one cannot ignore the more usual and simple meaning, derived by the scholars mentioned above. The Yajurveda, predominantly deals with the sacrifices, performed in honour of various deities. The sacrifices are usually performed for various purposes and oblations are offered to the deities concerned with the hope of getting reward. Here, in the last line of the verse, Sarasvatī apparently seems to be eulogized by her devotee with rich oblations. While offering the oblation to Sarasvatī, he takes it for granted that whatever is offered to her, would be accepted. The word 'haviṣmatī' may also imply the simple nature of Sarasvatī who, without fail, accepts everyone's offerings and has been consequently named after it.

(iii) Sudughā:

This epithet has been defined by scholars variously. Dayānanda Sarasvatī takes the word to mean Sarasvatī as fulfilling desires well and

1 Ibid., XX.75.
as possessing the entire science (vidyā): "(sā)(sudughā) kāmān yā susthuh
dogdhī prā pūrayati sā (saravatī) pūrnavidāyuktā". Mahīdhara, as easily
drainable: "kidrī sarasvatī sudughā susthe dugdhe sā sudughā sādhudohanā";
Rāma Sārmā Ācārya, as: 'conferring the cherished wealth'; and Griffith as
'rich in milk'.

The epithet 'sudughā' is, to some extent, akin to 'ghṛtaçī' and,
therefore, for its clear notion, we may refer to the explanation of
'ghṛtaçī', as well as to the section of the present volume dealing with
'Sarasvatī as milk-cow'.

(iv) Jāgrvi:

'Jāgrvi', 3 is a very remarkable epithet. Mahīdhara explains it
as 'one who keeps awake day and night and is careful in bringing her work
to a success' "kidrī sarasvatī divā nektem ahorātram jāgrvi jāgaranaśīlā
svākāryasiddhāv apramattā." Dayānanda Sarasvatī interprets 'jāgrvi' as
'vigilant', i.e., alert in bringing her work to a success'. "jāgrukā
kāryasādhane 'pramattā", and takes Sarasvatī as a woman, well-versed
in the Vaidyakasāstra and possessed of wide knowledge: "vaidyakasāstravitr-
prāsastajñānāvatī strī".

In the verse containing the word 'jāgrvi', Sarasvatī has been
considered a physician attending on Indra, accompanied by the Asvins.
The Yajurveda presents her mainly as a physician. 4 The word 'jāgrvi'
purports that Sarasvatī in the capacity of a physician keeps herself

1 Supra., pp. 73-76.
2 Infra., pp. 110-112.
3 TV., XXI,36.
4 See infra., pp. 101-107.
awake day and night, i.e., remains always alert, in treating her patient.

3. **Sarasvati as a physician:**

The Yajurveda presents Sarasvati as a physician in the description of the Sautramani and Bhesaj sacrifices, where Asvins also stand as physicians along with her.

(i) **Sarasvati and the Sautramani sacrifice:**

This sacrifice was performed in honour of Indra (sutrâman). The Soma, the favourite drink of gods, bestows strength on one, who drinks it; but it is injurious if overdrunk. The Soma sacrifice was performed by gods in order to appease Indra, whose favourite beverage is the Soma; but being over-indulgent upon it, he fell ill; and gods had to cure him through the Sautramani sacrifice, a sacrifice performed for driving away the evil effect of the Soma. In this sacrifice, all gods act as physicians; but the part played by the Asvins and Sarasvati is of great significance.

(ii) **Sarasvati and the Bhesaj sacrifice:**

Mahidhara's commentary on the Vajasaneyi-Sambîta, X.33, tells us that the demon Namuci, a friend of Indra, took advantage of his friend's

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2 Cf. Griffith's note on *YV.*, XIX.1.
3 Max Müller, *op. cit.*, p.326.
4 Besides the Yajurveda, the demon Namuci has also been mentioned several times in the Rigveda (I.53.7; II.41.5; V.3.7-8; VI.20.6; VII.19.5; VIII.14.13 etc. In the Rigveda, I.53.1, he is described as the deceiver of Indra and in the Purânas, as a Dānava, i.e., a descendant of Danu. Cf. Wilson's note on Rigveda, V.307. The Yajurveda, on the contrary, mentions him as a friend of Indra, who, exploiting the latter's confidence, drank up his strength.
confidence and drank up Indra's strength along with the draught of wine and the Soma. ¹ When Indra lost his strength, he resorted to the Asvins and Sarasvatī and narrated to them the misery that had befallen him. The Asvins and Sarasvatī provided him with a thunderbolt of foam, ² with which he struck the head of the Asura ³ and regained his strength.

The period which kept him deprived of his strength was a span of hardship for him; because during that period he suffered in many ways. As physicians Sarasvatī and the Asvins kept him survived.

(iii) Sarasvatī as a physician:

Sarasvatī has been several times described as a physician in the Yajurveda. ⁴ The Asvins stretched out the healing sacrifice for Indra (devā yajām atanvata bhesajām bhīṣajā 'āvinā), while Sarasvatī infused strength into his body (indrāye 'ndriyāni dadhatah). ⁵ They drain out the milk-like medicine or medicinal balm for Indra so that he could gain his vigour. ⁶ One verse describes the Asvins as the store of the Soma (havirdhānam) and Sarasvatī as the sacred hearth (agnidhram). ⁷ The supposition of the Asvins as the store of the Soma seems to suggest that

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¹ "namucir nāma 'sura indrasya sakhā "sīt sa visvastasye 'ndrasya vīryam surāyā somena saha papāu". See also J. Muir: QST., Vol. V, p. 94.
² Mahidhara's note on RV., X. 33, "apām phenaṛāpam vajram indrāya daduh". See also J. Muir, op. cit., p. 94.
³ Sāyana on RV., VI. 14. 5, "apām phenaṇa namucēḥ sīrāḥ indra udevartayat."
⁴ See, for instance RV., XXI. 31. 33, 36, 38, 39, etc.
⁵ Ibid., XIX. 12.
they are the restorers of the Soma from the enemy of Indra. Sarasvatī as 'agnīdhūram', the receptacle for keeping the sacred fire, refers to her in the capacity of Vāk, identified with sacrifice.\(^1\) It also presents the Aśvins as the cloud and Sarasvatī as the nādhyamikā Vāk. Elsewhere, Sarasvatī and the Aśvins are accompanied by Savitṛ and Varuna at the time of the curing of the form of Indra.\(^2\) Some of the verses of this Veda describe very beautifully and vividly how the body of Indra was built:

a) Sarasvatī took the charge of making the interior part of Indra.\(^3\)

b) She along with Agni was assisted by the Nāsatyas in creating a beautiful body for Indra.\(^4\)

c) The Aśvins and Sarasvatī became the mouth of Indra.\(^5\)

d) Sarasvatī created Indra’s breath (vyāna) with ‘upavāka’; and nose-hairs (bahir) with ‘badara’\(^6\)

e) The Aśvins joined the limbs of Indra, while Sarasvatī brought them together so as to complete the structure of the body deathless and lustrous.\(^7\)

f) Sarasvatī and the Aśvins then poured into Indra’s body the brilliance of the animals, as well as the oblations, honey and foaming liquor.

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1 Cf. SB., III.1.4.9.14; etc.
2 YV., XIX.80. 'aśvīnā yajñām savitā sarasvatī indrasya rūpam varuno bhīṣajyan.'
3 Ibid., XIX.82. 'sarvasvatī vayati pēso antaram.'
4 Ibid., XIX.83: ‘sarvasvatī manasaḥ pesalam vasu nāsatyābhyām vayati darsatam vapuh.’
5 Ibid., XIX.88. ‘... aśvīnā ‘san sarasvatī.’
6 Ibid., XIX.90.
7 Ibid., XIX.93. ‘ānagūnā ātman bhīṣajā tad aśvinā’tmānam aṅgaih sam adhāt sarasvatī. Indrasya rūpam śatamānam āyus candrenā jyotir amṛtam dadhānāḥ.’
8 Ibid., XIX.95. ‘tejāh pasūmam havir indriyāvat parisrutā payasā saraghnam madhu, aśvībhīyam dugdham bhīṣajā sarasvatyā sukṣmātābhīyām amṛtām soma induh.’
The Asvins are called the Lords of splendour (śubhaspati),\(^1\) while Sarasvatī is said to employ speech (Vāk) in curing and infusing strength into Indra.\(^2\)

Like Namuci, who drank up the strength of Indra, there are several other demons, as Vṛtra, Ahai, Suśna, Pipru, Sambara and Uraṇa. They stand for some phenomena of Nature. They represent the power, which restrains fertile waters within them and does not let them pour down on the earth. As the power restraining and concealing waters within the clouds, they reside in the clouds, which are, as it were, the cities for their dwelling. Indra is represented as their enemy and the overthrower of cities.\(^3\) Indra as the releaser of waters, destroys these enemies of waters concealed in the clouds and makes the rivers overflow.\(^4\) Rivers which are, thus, saved from being dried up by Indra by providing waters are conceived as his wives (brśnaḥ patnīḥ).\(^5\)

Waters are the very life of Indra. When his strength, i.e., waters were stolen away or drank up by Asuras who represented drought and inclement weather,\(^6\) he became lifeless. Without the life-strength, his body (i.e., cloud, according to the naturalistic interpretation) was disfigured, and was later on reconstructed by the Asvins and Sarasvatī.

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1. Ibid., X.33.
2. Ibid., XIX.12, "vācā sarasvatī bhiṣag indrāye 'ndriyāni dadhatah".
4. Ibid., pp. 95-96.
5. RV., V.42.12; see also supra., pp. 55-56.
As the Asuras steal the light of the life-strength of Indra, they also represent darkness. When he is deprived of the light of his life-strength by them, he is overtaken by the darkness of agony, sorrow and dejection; and the Asvins who by curing him provide him with the light of life-strength, are aptly described as the lords of splendour. Sarasvatī is closely related to Indra, the god of clouds or rain. She resides in the clouds and is possessed of thundering and showering clouds. The clouds are also described as her breasts. The Yajurveda describes her as a mother, too, who bears in her womb an infant as a result of her union with the Asvins: "sarasvatī yonīm garbham antar asvīdbhūm patnī sukṛtām vibhartī". Mahīdhara understands 'garbham' as: 'garbham indralakṣanaṁ', i.e., an embryo indicating Indra. Griffith takes it as the infant, she has helped to recreate. It makes Sarasvatī the mother of Indra and wife of the Asvins. Sarasvatī and the Asvins, who represent thunder (pāvīravī) and being the lords of splendour (śubhaspatī) respectively, jointly create Indra, i.e., rain. The Asvins are also described as the store of the Soma. The Soma may, here, be supposed to stand for waters which the Asvins create and restore in the clouds.

1 Ibid., p. 277.
2 YV., X.33.
3 Cf. Śripāda Dēmodara Sātavalekara, op. cit., p. 45.
4 Cf. R.V., I.164.49; see also supra, p. 38.
5 YV., XIX.94.
6 Cf. his note on Ibid., XIX.94.
7 Vide supra., pp. 58–60.
8 YV., X.33.
9 Ibid., XIX.10.
Sarasvati herself is both cloud and Vāk. The legends recorded in the Aitareya and Satapatha Brāhmaṇas, tell us that she as Vāk turned herself into a woman, who went to the Gandharvas to restore the Soma, stolen by them. It is still to be investigated whether the Gandharvas were the same as Asuras or had any association with them, when the above legend was woven especially in the Satapatha-Brāhmaṇa.

Rk, Yajus and Sāman are also said to be strength of Indra. When Indra aimed at killing Vṛtra with his thunderbolt, the latter, who had concealed all the verses of Rk, Yajus and Sāman, returned them to Indra. The only distinction between the Gandharvas and the demon Vṛtra is that the former are described as guarding the Soma and the latter as stealing Rk, Yajus and Sāman.

The personality of Sarasvati as a physician of Indra may also be interpreted otherwise. It may be taken to point to the time before the universe came into existence, when it was all darkness. Darkness symbolises the absence of creation, while light represents existence or life. Desirous of creating, Prājapati connected himself with Vāk, i.e., Sarasvati, and produced waters by her. The procreation of waters by Vāk suggests Sarasvati as the mother of Indra, the lord of rain or waters. As a physician, Sarasvati reconstructs the body of Indra and infuses

1 See infra., pp. 132-137.
2 J. Muir, op.cit., p. 95.
3 Cf. Griffith’s note on XV., XIX.12.
vigour into him. Even as a mother, she forms Indra's body within her womb and communicates strength and life to him. Thus, the personalities of Sarasvatī as a physician and as a mother can be well reconciled.

The Atharvaveda puts it in a slightly different manner and takes her as a wish-cow or even a melodeous cow yielding substance and nourishment to Indra. According to the other source, it may be put forward that speech (Vāk) is here merely her instrument (controller), according to Mahidhara meaning Prajāpati, not her nature, and her healing power may rather be deemed to be due to her nature as purifying water. According to the Satapatha-Brāhmaṇa, this speech (Vāk) is as the 'healing word', while Weber finds here a reference to the Sarasvatī river with cold water, containing Amṛta or healing medicine. Besides, the three goddesses, Bhāratī, Iī and Sarasvatī accompanied by the Asvins are said to have infused power in the innermost navel of Indra.

We have seen earlier how Sarasvatī and the Asvins raised the bodily edifice of Indra, and Sarasvatī built its inner form.

4. Sarasvatī and Sarasyvata:

The relation of Sarasvatī, Sarasyv (Sarasvān) and Sarasyvata

1 Ibid., p. 260.
2 See infra., p. 112.
3 Cf. Griffith's note on YV., XVIII, 37; see also infra., pp.108-109.
4 Cf. Griffith's note on YV., XVIII, 37; XX.55.
5 Ibid., XXI, 54, "devīs tīras tīro devīr aśvīne 'dē sarasvati. sūsan na madhye nābhyaṁ indrāya dadhur indriyaṁ".
has already been dealt with in detail in the previous chapter.\(^1\)

In the Yajurveda, Sarasvata has been mentioned only in a few verses. In one verse,\(^2\) he is alluded to as 'sāravastha', which according to Mahādhara, means 'sāravasthagraha' a set of oblation, to which, he while establishing sārasvata's relation with Sarasvatī, writes: "abhīṣekeṇyā yā sāravastham eva sarasvatī grahaḥ sāravastham grahaṃ grahmātī 'ti tatra" mnātā", thus, understanding 'sāravasta' as waters of the Sarasvatī river. 'Graha' means the 'set of oblation' or the 'cup of the Soma'.\(^3\) Then, 'sāravasthagraha' would naturally mean a set of oblation or a cup of the Soma, made of waters of the Sarasvatī. Waters of the Sarasvatī river are, thus, to be conceived as a unique source of strength like the Soma.

Another verse\(^4\) uses this word in the objective case as sāravastām:

"upayām agrhitā 'syā "svānām tejah sāravastām viṟyam aindram balam", to which Mahādhara explains as: "sāravastām sarasvatī sambandhi viṟyam sāmarthyam, aindram indrasambandhi balam." Here 'sāravastā' denotes the vigour of Sarasvatī through which Indra also gains his strength.

Previously we have noted that Sarasvati as a divine physician cured and provided Indra with strength by Vāk, her own controlling power. Vāk has been identified with waters;\(^5\) and, thus, Sarasvatī's Vāk would imply waters of the Sarasvatī river, here denoted by the term 'sāravastā'.

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1 Vide supra., pp. 91-94; see also infra., pp. 193-195.
2 XV., XVIII.20.
3 Cf. Griffith's note on ibid., XVIII.19.
4 Ibid., XIX.8.
Thus, in the capacity of a goddess, Vāk is her controlling power; and in the capacity of river it is its healthsome waters.

At another place, \(^1\) 'sārasvata' occurs in the dual of the nominative case as 'sārasvatau' as an adjective for 'utsau'. Griffith takes 'sārasvatau utsau' to mean 'both fountains of Sarasvatī' and further explains the phrase in his note as: 'both fountains: Mind and Speech'. Mahādhara discusses the text elaborately, "... sārasvatau sarasvatī-sambandhinau utsau utsyandanau kuśau pravāhau vā tvā tvām prāvatām prakarṣeṇa pālayatām. tāu co'tsau manovācau. sāstra-jñāna-yā kuśa itvā 'tsyandati 'tī manah kuśa tat pratipādanaṃ kurvanti vāg api kuśa. mano vai sarasvāṇ vāk sarasvaty etau sārasvatāv utsāv iti (7,5,1,31) śrutēḥ. yad-vā sārasvatau utsau rgveda-sa-mavedau ... śrutēḥ rksēna vai sārasvatav utsāv iti".

As the conception of Vāk as applied to Sarasvatī has been developed from her watery form, the same would hold good with regard to Sarasvāṇ; for he stands parallel to Sarasvatī in many respects. If Sarasvatī is accepted as the goddess of speech (Vāgdevatā) or speech (Vāk), one has to take Sarasvāṇ as the god of speech. The Rgveda and the Sāmaveda are taken to be the expansion of Vāk, Sarasvatī and Sarasvāṇ, as a child is the expansion (santati or santāna) of its parents. These two Vedas are, therefore, regarded as two Sārasvatas, i.e., two sons of the parents Sarasvāṇ and Sarasvatī. The Rgveda has been recognised

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1 IV., XIII.35.
as Sārasvata; for it is the most ancient and original source of knowledge; and the Sāmveda, probably because it contains the mantras of the Ṛgveda, and is not, therefore, essentially different from it. Thus, both are treated as two sons of the same parents. The term 'sārasvata', therefore, denotes the Ṛgveda as well as the Sāmveda. Mahādhara's Bhūṣya quoted above tells us Sārasvān is mind (manas) and Sārasvatī, speech (Vāk). In the Yajurveda, mind is identified with Prajāpati,¹ who, in the Ṛgveda, has been described as Vēcaspati or Brahmanaspati, the lord of speech (Vāk) or hymn (brahman). Thus, Sārasvān is the same as Prajāpati.

5. Sarasvatī as milch-cow:

In the Yajurveda, Sarasvatī has been mentioned many times as a milch-cow (dhenu). The milch-cow, as the word itself suggests, is the cow that yields sufficient milk. Sarasvatī is called a dhenu on account of her bounteous and affectionate nature. As a cow provides people with milk, the only healthsome and complete food, as a mother to her children and is regarded by them as their mother (go-mātā). Similarly, Sarasvatī is benevolent to people, her children, and fulfils their wishes. She is, thus, figuratively called a milch-cow; for she is easily yielding² and accessible.³

At one place,⁴ Sarasvatī, the milch-cow, has been described as pouring the Soma for Indra: "duhe dhenuḥ sarasvatī somam sukram ihe

1 See Griffith's note on ibid., VII.3, 'The Mind: meaning Prajāpati'.
2 Cf. 'sudughā' supra., pp.99-100.
3 Cf. 'suyamā', supra., pp.39-40.
4 IV., XX.55.
'adriyam'. The reference is obviously to the sacrifice when the fire has been kindled and the Soma has been pressed. The Soma has been pressed by Sarasvatī, conceived as a dhenu on account of her pleasing nature, as Mahīdhara understands it: "kiñca dhinoti prīnāti dhenuḥ ... Sarasvatī iha yajñe somaṃ duhe dugdhe". On account of her pleasing nature, Sarasvatī invokes gods to the sacrifice. In another verse, Sarasvatī is described to get the desires accomplished by the heaven and the earth (rodasī): "rodasī ubhe duhe kāmān sarasvatī". Mahīdhara explains it as: "ubhe rodasī dyāvāprthivyasya kāmān duhe dugdhe ... dyāvāprthivyāṃ sakāsūtā kāmān dogdhī ..."

Sarasvatī is equally munificent towards both mankind and gods. She helps mankind as well as gods in need. While rendering help to gods, she is accompanied by other gods also. She provides Indra with his rich food. In this act, she is assisted by god Vanaspati and the Āsvins. When Vanaspati accords him with the liquor, she as a milch-cow, accompanied by the Āsvins, provides him with madhu: "ṛtuteḥ 'ndro vanaspatiḥ saśāmānḥ parisrūtā. kilālam asvibhyāṃ madhu duhe dhenu sarasvatī". Thus, Sarasvatī yields sweet beverage (madhu). Since Sarasvatī is easily yielding, she is affectionately called 'sudghā' (sādhudohanaḥ - Mahīdhara).

1 Ibid., XX.60.
2 Ibid., XX.65; cf. also Mahīdhara's com. thereon.
3 See Griffith's notes on ibid., II.34; XX.65.
4 Ibid., XX.75.
The same notion is also attached to her as a physician, as she at that time became a cow and drained out the pure splendour and power for Indra.1

Thus, Sarasvati has been presented in the Yajurveda as a milch-cow figuratively as well as actually, at least, at the time of draining out splendour and power for Indra, as has been noticed above.

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1 Ibid., XXI.34; also cf. Mahidhara’s com. "... sarasvati ca dhanur bhūtvā indraya śukram śuklam suddham jyotir indriyam viryyañ ca duhe dugdhe".