

Ātharvaṇa<sup>2</sup> adj. : A *mantra* related to the Atharvaveda.

These *mantras* were used to cure the poison of a scorpion, or various other kinds of poisons ( *madrake saṁgataṁ nāsti hataṁ vṛścikato bhavet / ātharvaṇena mantreṇa sarvā śāntiḥ kṛtā bhavet || iti vṛścikada-ṣṭasya nānāviśahatasya ca / kurvanti bheṣajam prājñāḥ satyaṁ tac cāpi dṛśyate ||* ) 8. 27. 83, 84.

Ātharvaṇa<sup>3</sup> adj. : A remedy prescribed in the Atharvaveda.

*prajñāśarenābhihataṣya jantoḥ ... nāth-arvaṇā nāpy agadāḥ susiddhāḥ* 5. 37. 54 [NĪ., however, *ātharvaṇā vedamantrāḥ* on Bom. Ed. 5. 37. 58].

Ādiparvan nt. : Name of the first *parvan* of the Bhārata in a total of eighteen major *parvans* 1. 2. 95, 71.

Its contents are summarized in 1. 2. 71-95; ( 1. 1. 67-83; 1. 55. 6-37 ); according to the Parvasaṁgrahaparvan it has 218 *adhyāyas* and 7984 *ślokaḥ* as counted by the great sage Vyāsa ( *saṁkhyāte paramar-ṣiṇā ... vyāseṇa* ) 1. 2. 95-96.

Ādivamsāvatarāṇa nt. : Name of the 6th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 34, 33, 70.

It narrates the origins of various Vipras, as also of the sage Dvaipāyana ( Vyāsa ), the partial descent of the gods, and the origins of the Daityas, Dānavas, and of mighty Yakṣas, also of Nāgas, serpents, Gandharvas, and birds, and of various other beings 1. 2. 75-77; it comprises *Adhyāyas* 1. 54-61.

Ānūsāsānika nt. : Name of the 89th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 65, 33, 70.

This is the 13th *parvan* in the list of the 18 *parvans* of the Bhārata [ See *Anūsāsana* ]

Āpaddharma m. : Name of the 87th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 64, 33, 70.

It forms a sub-*parvan* of the 12th Śāntiparvan and comprises *Adhyāyas* 12. 129-167; it lays down the emergency duties which point to particular time as the cause for their prescription; knowing these a man becomes perfectly omniscient ( *āpad-dharmāḥ ca tatraiva kālahetupradarśakāḥ / yān buddhvā puruṣaḥ samyak sarvajñatvam avāpnuyāt ||* ) 1. 2. 198 [NĪ., however, says *kālo durbhikṣādir hetur vairarogādīḥ ca tatpradarśinaḥ deśakālādyapekṣayā var-titavyam ity arthaḥ* Bom. Ed. 1. 2. 327].

Abhiṣecanika nt. : Name of the 83rd *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 62, 33, 70.

It deals with the consecration of Dharma-*rāja* ( Yudhiṣṭhira ) 1. 2. 62 ( cf. Śānti-*parvan* *Adhyāya* 40 ).

Āyurveda m. : Name of the science of medicine.

Even the physicians studying the Āyur-veda themselves or their families are afflicted by diseases and although they take various