

ĀPASTAMBA. An ancient sage. He once consoled King Dyumatsena. (Śloka 18, Chapter 298, Vana Parva, M.B.).

1) *How he got his name.* Once a brahmin did not get a suitable man to officiate as priest for a śrāddha ceremony. He then prayed to his ancestors, Viśvedevas and Mahāviṣṇu for help and then Āpastamba appeared before him. The brahmin gave him food to his heart's content and asked him how he felt. To the surprise of the brahmin Āpastamba replied, he wanted some more and thus made the Śrāddha ineffective. The brahmin got angry and cursed him by sprinkling on his face water taken in his palm. But before the water-particles reached his face Āpastamba ordered the water-drops to remain still. Water stopped stiff and still midway by the power of the sage. Because water (Āpa) became stiff (Stamba) the ṛṣi was named Āpastamba. (Brahma Purāṇa).

2) *How Āpastamba tīrtha came into existence.* Once he met Agastya Muni and asked him who was superior among the gods Brahmā, Viṣṇu and Śiva. Agastya declared that Śiva stood supreme of the lot and gave him advice as to how to please Śiva. Following his instructions Āpastamba did penance on the banks of the river Gautamī and Śiva appeared before him, blessed him, and made that place a holy one. Śiva declared that those who, bathed at that place would obtain 'Divyajñāna' (Divine knowledge enabling one to know the past, present and future). From then onwards that place was known as Āpastamba tīrtha.

3) *Other details.* Āpastamba had a very chaste and humble wife named Akṣasūtrā. Their son was Gārki. 'Gr̥hyasūtrasaṃgraha' containing a prayer and two mantras is a contribution to the holy science by Āpastamba. Many Hindus follow it even now. He had stated that the decrease in the number of great sages was because of the fact that people were not practising the control of the senses as before.

ĀPADDHARMA PARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata).

ĀPAVAN I. Another name of sage Vasiṣṭha. (Śloka 5, Chapter 99, Ādi Parva, M.B.).

ĀPAVAN II. An ancient sage. Kārttavīryārjuna once burnt the āśrama of this ṛṣi and he cursed Agni and Kārttavīryārjuna. (Ślokas 42 and 43, Chapter 49, Śānti Parva, M.B.).

ĀPODADHAUMYA. (See Ayodhadhaumya).

ĀPTA. A well-known serpent of the Kaśyapa dynasty. (Śloka 8, Chapter 35, Ādi Parva, M.B.).

ĀPURAṆA. A well-known serpent of the Kaśyapa dynasty. (Śloka 6, Chapter 35, Ādi Parva).

ĀR. The significance of the number six among the ancients, is given below. (In Malayālam Ār means six).

1) *Six factors which reduce the span of life.* Eating dry meat, Drinking curd at night, Sleeping at dawn, Drinking impure water, Exposure to sun's heat in the morning, Inhaling fumes from dead body.

2) *Six divine qualities.* Omniscience, Omnipresence, Omnipotence, Sarvakāraṇatva (being the cause of everything); Sarvanityatva (immortality) and Sarveśvaratva (having domination over everything).

3) *Six noblest qualities.* Truth, Wisdom, Mercy, Justice, fortitude in grief, control of anger.

4) *Six Ṛṣi Dharmas (Duties of Sages).* Brahmacharya,

Absolute truth, Japa, Jñāna (wisdom), Niyama, Sense of Justice.

5) *Six qualities of noble wives.* A minister in business, a servant-maid in action, the goddess Lakṣmī in appearance, the Earth in patience, a mother in love and a prostitute in bed.

6) *Six qualities of a bad wife.* Habit of dispute, stealing of money, showing favour to strangers, scandal-mongering, taking food earlier than the husband, spending most of the time in other houses.

7) *Six Vedāṅgas.* Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Jyotiṣa, Chandas.

ĀRĀLIKA. A mahout who could control elephants that had gone mad temporarily. (Śloka 9, Chapter 2, Virāṭa Parva, M.B.).

ĀRAṆEYAPARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata).

ĀRCOKA. A mountain in front of the forest Saindhava inhabited by Maniṣipuruṣās. (Śloka 16, Chapter 125, Vana Parva, M.B.).

ĀRJAVA. Son of Subala and brother of Śakuni. He was killed by Irāvān son of Arjuna. (Bhīṣma Parva, M.B.).

ĀROCAKA(M). A country of ancient Bhārata. The people of this place are called Ārocakas. (Śloka 7, Chapter 51, Bhīṣma Parva, M.B.).

ĀRṢA(M). A form of marriage. Brāhma is the form of marriage in which the bride is given to a man of good ancestry and fine character. Marriage by giving the bride after receiving a pair of cows from the bridegroom is called Ārṣa. Prājāpatya is the form of marriage in which the bride is given to the man who asks for her. When the bride is given with dowry, the marriage is known as Āsuram. Marriage with the mutual love and consent is Gāndharva. Capturing the bride after a fight and marrying her by force is Rākṣasa. Marriage after deceiving the bride is called Paiśāca. These are the seven types of marriage. According to the author of the Smṛti another form of marriage known as DAIVA is also mentioned. (Agni Purāṇa, Chapter 154).

ĀRṢIṢEṆA. A Maharṣi. In the Mahābhārata, Vana Parva, Chapter 159 there is a reference to the Pāṇḍavas visiting this sage during their life in the forest. Ārṣiṣeṇa's āśrama was midway between Badarīyāśrama and Kubera's capital.

*Power of Tapas.* In Kṛtayuga this sage did rigorous tapas in Pr̥thūdakatīrtha. Owing to the rigour of the tapas he obtained all the chief vedas. He gave three boons to that sacred tīrtha :—

1. Those who bathe in this tīrtha will get the benefit of Aśvamedha yāga.

2. There will be no fear of snakes in this tīrtha.

3. A slight effort made here, will be rewarded with greater results.

After giving these three boons to the river Sarasvatī which is Pr̥thūdakatīrtha the sage attained Brahminhood and entered Devaloka. (M.B., Śalya Parva, Chapter 40, Verses 3-9).

ĀRTTĀYANI. Śalya, son of R̥tāyana. He was noted for his great honesty and love of truth. (Śloka 56, Chapter 32, Śalya Parva, M.B.).

ĀRTIMĀN. A mantra which eliminates all kinds of fear. (M.B., Ādi Parva, Chapter 50, Verses 23-26).

ĀRUNI I. A disciple of the sage Āyodhadhaumya. (For details see under Āyodhadhaumya).