

APARAKUNTI. A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 43).

APARAMLECCHA(M). A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 65).

APARANANDĀ. A river. Arjuna once crossed it. (M.B., Ādi Parva, Chapter 214, Verses 6 and 7). Aparanandā is counted among the prominent holy rivers. (M.B., Anuśāsana Parva, Chapter 165, Verse 28).

APARĀNTA I. A city on the west coast of ancient South India. (M.B., Bhīṣma Parva, Chapter 9, Verse 67).

APARĀNTA II. Another name of the Śūrparaka temple. (M.B., Śānti Parva, Chapter 49, Verse 67).

APARASEKA(M). A place in ancient India. (M.B., Sabhā Parva, Chapter 31, Verse 9).

APARAVALLAVA(M). A place in ancient India. (M.B., Sabhā Parva, Chapter 9, Verse 62).

APARĀVIDYĀ. Knowledge is of two categories or types. Viz.

1) *Parāvidyā*. That science or knowledge, which helps us to know or realise Him (Brahma) who is without either beginning or end, who could neither be seen with the eyes nor perceived by any of the senses.

(2) *Aparāvidyā*. This includes knowledge of the four Vedas Rg, Yajus, Sāma and Atharva, the six Vedāngas (sub-divisions of the Vedas) Śikṣā, Kalpa, Nirukta, Chandas, Vyākaraṇa, Apidhāna, Mīmāṃsā, Dharmasāstra and the purāṇas, as also, Nyāya Śāstra (Logic), Vaidya Śāstra (medicine) Gandharva Śāstra, Dhanurveda and Artha Śāstra (economics).

APODADHAUMYA. (See Ayodhadhaumya).

APPAYYADĪKṢITA. A reputed Rhetorician in Sanskrit, who thrived in the 16th Century A.D. He wrote two treatises on rhetoric, the Kuvalayānanda and Citramīmāṃsā. The former is an interpretation of chapter 5 of Jayadeva's Candrāloka and is very popular in South India.

APRĀCI. A hell. (See Naraka). (Viṣṇu Purāṇa, Part 2, Chapter 6)

APRATIṢṬHA(M). A hell. (See Naraka).

APSARAS.\* An Apsaras is a nymph (devastri). These apsarā women were born at the churning of the ocean of Milk. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Chapter 45, Verse 32 and Viṣṇu Purāṇa, Part I, Chapter 9 and Agni Purāṇa, Chapter 3). There are thousands of Apsaras. (Details given against the names of Apsaras).

APSUHOMYA. A great sage (Maharṣi) who adorned the assembly of Yudhiṣṭhira. (M.B., Sabhā Parva, Chapter 4, Verse 12).

ARĀ(ARAJAS). Daughter of Śukra maharṣi. Ikṣvāku begot three sons, Daṇḍa, Vikukṣi and Nimi. After his father's death Daṇḍa became king of the country between the Vindhya and the Himālayas. In the course of a hunting expedition once Daṇḍa saw and was immediately attracted by the charms of Arā, daughter of Śukra maharṣi. He committed rape on her and she told her father about the attack by Daṇḍa. The Maharṣi asked his daughter to do tapas, and further told

her that he would burn Daṇḍa's kingdom by a rain of fire. Arā did tapas, and at the behest of the Maharṣi Indra destroyed Daṇḍa's kingdom by a downpour of a rain of fire. Afterwards this place became a terrible forest where neither birds nor animals lived, and came to be known as Daṇḍakāraṇya. (Uttara Rāmāyaṇa).

ARAKKILLAM. (Palace of wax). Both the Kaurava and the Pāṇḍava princes lived in Hastināpura. The Pāṇḍavas became experts in archery, and their exemplary character and conduct made them, so to say, the apple of their eyes to the people. This evoked great jealousy in Duryodhana who made up his mind to completely ruin the Pāṇḍavas somehow or other. Duryodhana, with Dhṛtarāṣṭra's consent, built a new palace at Vāraṇāvata. Though many others did not know that the palace was made of wax the Pāṇḍavas, from secret information knew the fact. But, they only pretended ignorance. Duryodhana and his minister Purocana, saw to it that the Pāṇḍavas shifted their residence to the waxen palace. Duryodhana had planned to set fire to the palace and burn to death the Pāṇḍavas. But, the shrewd Vidura through his messenger Kanaka gave notice of the conspiracy to the Pāṇḍavas just in time. One night Purocana set fire to the waxen palace, but the Pāṇḍavas escaped by a secret passage, which the architect of the palace had made while constructing it, and about which the Pāṇḍavas had previous knowledge. The same night a huntsman, with his five children, was also staying in the palace. As they were unconscious with heavy dosage of liquor they could not escape the fire. Those six people, and accidentally Purocana too were burnt to death. People, who gathered at the spot, thus saw seven corpses, and the news was broadcast that the Pāṇḍavas, including their wife Pāñcālī and their mother had been burnt to death. This incident took place one year after the Pāṇḍavas had shifted their residence to the waxen palace. (M.B., Ādi Parva, Chapters 141-151).

ARĀLI. One of the sons who were Brahmavādins, of Viśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 58).

ARANTUKA. A guard posted at a boundary line of Kuruṅkṣetra. (M.B., Vana Parva, Chapter 83, Verse 52).

ARANTUKA. A sacred spot in ancient India, in river Sarasvatī. A bath there is as beneficial as performing the Agniṣṭoma yajña. (M.B., Śalya Parva, Chapter 53, Verse 24).

ARĀNYA. A King of the Ikṣvāku dynasty. (See Ikṣvāku dynasty).

ARĀNYA PARVA. A sub Parva in the Mahābhārata. (See Mahābhārata).

ARATTA(M). A place in ancient India. After Droṇa was killed in the great war, Kṛtavarmā ran away with the warriors of Aratta. (M.B., Droṇa Parva, Chapter 193, Verse 13).

\*Ariṣṭhā, a wife of Kaśyapa, delivered thirteen Apsaras. They were : Alambuṣā, Miśrakeśi, Vidyutparṇā, Tilottamā, Rakṣitā, Rambhā, Manoramā, Keśinī, Subāhu, Surajā, Suratā and Supriyā. Ariṣṭhā gave birth also to four Gandharvas, Hāhā, Hūhū, Atibāhu and Tumburu as mentioned in the following verse.

Ariṣṭhā Subhagādevī devarṣitaḥ purā  
Alambuṣā miśrakeśi Vidyutparṇā Tilottamā  
Aruṇā rakṣitā caiva rambhā tadvat manoramā  
Keśinī ca subāhuśca vīkhyatau ca hāhāhūhū  
Tumburuśceti catvāraḥ smṛtāḥ gandharvasattamāḥ.