

ing smiles and embraces. (Devī Bhāgavata, Aṣṭama Skandha).

ATAVĪSIKHARA. Name of a village in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 48).

ATHARVA(M). Among the Vedas, this has the fourth place. It comprises different kinds of incantations of occult powers for the destruction of enemies. Atharvan the son of Vasiṣṭha was the author of this Veda. In Chapter 6 of the third section of Viṣṇu Purāna the following reference is made to Atharvaveda: "Sumantu Maharṣi who was of infinite glory, first taught this Atharvaveda to his disciple Kabandha. (Sumantu Maharṣi was the son of Jaimini, who was the disciple of Vedavyāsa). Kabandha divided Atharvaveda into two parts and communicated them to two Maharṣis named Devadarśa and Paṭhya. Devadarśa's disciples were: Medhā, Brahmabali, Śautkāyani and Pippalāda. Paṭhya had three disciples named Jābāli, Kumudādi and Śaunaka. They also made Atharvaveda compilations. Śaunaka divided his compilation into two and gave one part to Babhru and the other to Saindhava. Muñjikeśa learnt it from Saindhava and divided the compilation first into two and later into three parts. The five divisions of the Atharvaveda—Nakṣatrakalpa, Vedakalpa, Saṁhitākālpā, Āngirasakalpa and Śāntīkalpa, were made by Muñjikeśa. Nakṣatrakalpa contains Brahma's works: Saṁhitākālpā contains Mantra Vidhi; Āngirasakalpa contains ābhicāra and Śāntīkalpa contains taming of horses, elephants etc.

The mantras (incantations) in Atharvaveda and their uses are given below :—

<i>Mantras</i>	<i>Uses</i>
1. Suparṇastava	Getting rid of serpents and snake-poison (Sarpa-bādhā-nivāraṇam).
2. Indreṇadatta	Fulfilment of all desires (Sarva-kāma-siddhi).
3. Imā Devī	Attainment of peace (Sarva-śānti-karma).
4. Devamāruta	Attainment of peace (Sarva-śānti-karma).
5. Yamasyālokāt	Prevention of bad dreams (Duḥ svapna-śamana).
6. Indraścandraśca pañcavaṇija	Prosperity in commerce and business (Vāñijya-lābha).
7. Kāmojevāji	Enjoyment of women (Strī-saubhāgyam).
8. Tubhyamevaja-vīma	Equal to thousand sacrifices (Ayuta-homa-tulyam).
9. Agnegobhinna	Strengthening of the intellect (Buddhi-vṛddhi).
10. Dhṛuvamdhṛu-veṇa	Attainment of posts of honour (Sthāna-lābha).
11. Alaktajīva-	Profit from agriculture (Kṛṣi-lābha).
12. Ahan te bhagna	Prosperity in general.
13. Ye me pāśā	Freedom from imprisonment (bandhana-vimukti).
14. Śapatvaha	Destruction of enemies (Śatru-nāśam).
15. Tvamuttama	Enhancement of fame (yaśo-vṛddhi).
16. Yathāmr̥gavati	Enjoyment of women (Strī saubhāgyam).
17. Yenapehadiśa	Birth of children (Grabha-lābha).
18. Ayante yoniḥ	Getting sons (Putra-lābha).

<i>Mantras</i>	<i>Uses</i>
19. Śivaśivābhīḥ	Prosperity in general (Saubhāgya-vṛddhi).
20. Bṛhaspatirnaḥ pari pātu	Blessings (Mārga-maṅgala).
21. Muñcāvitra	Warding off death (Mṛtyu-nivāraṇa).

When these mantras are chanted several oblations are made to the sacrificial fire. Substances like Camatā, ghee, rice, milk are thrown into the fire as offerings. (Agni Purāna, Chapter 262).

ATHARVĀ I. This muni is referred to in Mahābhārata, Udyoga Parva, Chapter 43, Verse 50, as a professional chanter of Chandaveda. Once under the curse of Bṛghu Maharṣi, Agni hid himself under the sea. (See "AGNI"). At that time, it was Atharvā who, at the suggestion of the Devas, went under the water and discovered Agni. (M.B., Vana Parva, Chapter 222, Verse 8).

Atharvā recovered Agni, and re-created the worlds which were lying dormant owing to the absence of fire. (M.B., Vana Parva, Chapter 222, Verse 19).

Atharvā was born from Brahmā's face. His wife was Śānti, the daughter of Kardama. Citti was another name for Śānti. But there are some Purāṇas which refer to Citti as another wife of Atharvā. Also, there are Purāṇas which say that Atharvā was Āngiras himself.

ATHARVĀ II. This name has been used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 91).

ATHARVĀ III. In Ṛgveda another Atharvā may be seen. It is said that he was the author of the Atharvaveda. After learning Brahmavidyā from Brahmā, it was this Atharvā who first brought fire to the earth from heaven. Atharvā had two wives named Śānti and Citti. This Atharvā was the same person as Atharvaṇa, the son of Vasiṣṭha. (Bhāgavata, 4th Skandha, Chapter 1).

ATHARVĀNGIRAS. See ĀNGIRAS.

ATHARVAṆA. A son of Vasiṣṭha. (Bhāgavata, Fourth Skandha, Verse 42).

ATHIDA(M). Name of a Janasthāna (Town) in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 64).

ATIBĀHU. He was a Gandharva born to Kaśyapa by his wife Pradhā. He had three brothers: Hāhā, Hūhū and Tumburu. (M.B., Ādi Parva, Chapter 65, Verse 51).

ATIBALA. A mantra. Viśvāmitra who took the boys Rāma and Lakṣmaṇa to the forest taught them two mantras, Bala and Atibala, to liberate them from hunger and thirst. Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 22)

ATIBALA I. The Maharṣi Atibala was the cause of the death of Śrī Rāma and Lakṣmaṇa.

After the war with Rāvaṇa, Śrī Rāma returned to Ayodhyā with his retinue and began his reign. After renouncing Sitā while Śrī Rāma was living in the palace with Lakṣmaṇa, Śatrughna and their families, one day Brahmā summoned Yama and said: "Śrī Rāma is the incarnation of Mahāviṣṇu. He has fulfilled all the purposes of the incarnation. Now Viṣṇu has to be recalled to Vaikuṅṭha".

On hearing this, Yama assuming the guise of a Sannyāsi named Atibala appeared before Śrī Rāma. He said he had to tell a secret to Śrī Rāma. Accordingly Śrī Rāma sent everyone else out of the audience chamber.