

the ten brilliant sons of Naḍvalā. (Viṣṇu Purāṇa, Part I, Chapter 13).

**ATIṢANĀDA.** After his death Balabhadra Rāma went to Pātāla in the guise of Ananta. All the serpents worshipped him. Among them was a serpent named Atiṣanāda. (M.B., Mausala Parva, Chapter 4, Verse 16).

**ATIṢĀṆGA.** Vindhya Presented two pārśadas to Skanda on the battlefield. They were Atiṣṛṅga and Ucchṛṅga. (M.B., Śalya Parva, Chapter 45, Verses 49, 50).

**ATISTHIRA.** Mahāmeru presented two Pārśadas named Atisthira and Sthira to Skanda on the battlefield. (M.B., Śalya Parva, Chapter 45, Verse 48).

**ATITHI** (guest). In ancient Bhārata Atithi-satkāra (hospitality to a guest) was considered as a yajña. In Manusmṛti, Chapter 100, Verse 3, it is said that even if one lives on the scattered grains in the fields after harvest, and even if penance is offered in the midst of Pañcāgni (five fires) unless the Brahmin who comes as a guest is fed, all virtuous deeds would be useless. Besides, Manu has made the following remarks about the Atithi (guest).

“A new visitor at night must be treated as an Atithi. An Atithi is one who comes occasionally, not daily. But one who lives in your village and goes about as a vagabond for a living, does not deserve to be treated as an Atithi. The guest who comes either before or after mealtime should not be sent away without being fed. Even a Vaiśya or Śūdra who comes as a guest to a Brahmin's house has to be given food when the servants are given food.”

**ATITHIGVA.** He was a King referred to in the Rgveda. He had another name, “Divodāsa”. This King had fought several battles against Asuras with the help of Indra. It is said that once, being afraid of the Asuras, he tried to hide himself under the water. (Rgveda, Maṇḍala 1, Anuvāka 10, Sūkta 53; Rgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

**ATIVARCAS.** Himavān gave Skanda two Pārśadas on the battlefield. They were Ativarcas and Suvarcas. (M.B., Śalya Parva, Chapter 45, Verse 46).

**ATİYAMA.** God Varuṇa gave Skanda on the battlefield two Pārśadas (attendant soldiers). One of them was Yama and the other was Atiyama. (M.B., Śalya Parva, Chapter 45, Verse 45).

#### ATRI I.

1) *The son of Brahmā.* Atri Maharṣi was one of the mānasaputras of Brahmā. The mānasaputras were : Marīci, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu (M.B., Ādi Parva, Chapter 65, Verse 10).

2) *One of the Saptaṛṣis.* Brahmā's sons, Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha are known as the Saptaṛṣis (seven sages). (M.B., Śānti Parva, Chapter 208).

3) *Creator of the pracetasas.* The sage Prācīnabarhis was born in the family of Atri Maharṣi. Ten Pracetasas (Prajāpatis) were born as the sons of this Muni. (M.B., Śakti Parva, Chapter 208).

4) *Citra Śikhaṇḍi.* Among the seven Munis known as Citra Śikhaṇḍis, we see Atri Maharṣi as one of the Aṣṭapraṅktis which form the basis of the Universe.

5) *Important events.* (1) *How Mahāviṣṇu became Atri's son.* Kaśyapa had a son named Kaśipu. He was a very mighty ruler and carried on his reign in an ungodly manner. In a terrible battle which took place at that time between the Devas and Asuras Kaśipu was killed. Prahlāda be-

came the Asura King. Then there was a battle between Indra and Prahlāda. After six years' war, Prahlāda withdrew, defeated. Later Mahābali, the son of Virocana (grandson of Prahlāda) became emperor of Asuras. War broke out again between Mahābali and Indra. In this war, Mahāviṣṇu helped Indra. The Asuras were utterly defeated. They sought refuge with Śukra, the Asura guru. Śukra promised to help them. He set out to the Himālayas to receive a powerful mantra from Śiva. The Asuras kept waiting for Śukra's return.

At this stage, Mahāviṣṇu who was the protector of Indra, came to Śukra's āśrama and killed Śukra's mother, Kāvya-mātā. Seeing this impudence of Mahāviṣṇu, Bhṛgu Maharṣi was enraged and cursed him that he should be born many times in human wombs. It is on account of this that Mahāviṣṇu had to take many avatāras (incarnations). It was in this way that Mahāviṣṇu incarnated as Dattātreya, the son of Atri. (Devī Bhāgavata, 4th Skandha).

(2) *Atri and Parāśara.* It was a time when Vasiṣṭha and Viśvāmitra were in a state of mutual ill-will. Once King Kalmāṣapāda was going about in the forest on a hunting expedition. He met Śakti, the eldest son of Vasiṣṭha in the forest. The King did not respect him properly. Śakti transformed Kalmāṣapāda into a Rākṣasa by his curse. The Rākṣasa who was also a cannibal, first swallowed Śakti himself. Viśvāmitra offered whatever help he could, to destroy Vasiṣṭha's family. Kalmāṣapāda ate successively all the 100 sons of Vasiṣṭha. Vasiṣṭha, in great sorrow and Sakti's wife, Adṛśyanti lived in an āśrama. Adṛśyanti was pregnant at the time of Śakti's death. In due course she gave birth to a boy who was called Parāśara and who later on became the father of Vyāsa. When Parāśara grew up, he came to know that his father Śakti was eaten by the Rākṣasa. Enraged at this, he started a yajña to annihilate the whole race of Rākṣasas. As the yajña gained intensity and force Atri Muni arrived there with certain other Maharṣis and dissuaded Parāśara from the yajña. (M.B., Ādi Parva, Chapter 181).

(3) *Atri's dispute with Vainya.* Atri Maharṣi and his wife once got ready to go for Vanāvāsa. At that time the poor Maharṣi's wife was in great distress because they had no money to be distributed to their disciples and children. She requested her husband to go to King Vainya and to beg for some money. Accordingly the Maharṣi visited King Vainya at his yāgaśālā (The shed where a yāga is held). He began to flatter Vainya by saying that he was the first among kings and so on. Vainya did not like it. He began to dispute with Atri. Vainya remarked that Indra was the first King. To settle the dispute they went together to Sanatkumāra Muni. Sanatkumāra sent them away reconciled. After that Vainya gave Atri much wealth. After distributing all this wealth among their sons and disciples Atri and his wife set out to the forest to perform penance.

(4) *How Atri became Sun and Moon.* Once there was a fierce battle between Devas and Asuras. Owing to the shower of arrows from the Asuras, the Sun and Moon became dim. Darkness spread everywhere. The Devas began to grope in the dark. They requested Atri Maharṣi to find a remedy for this. Moved by their distress, Atri suddenly transformed himself into the Sun and Moon. The Moon gave light to the Devas. The Sun burnt up the Asuras by his intense heat. Thus the Devas were saved. This story was told by Vāyu Bhaga-