

started performing Pradoṣa-Vrata. Lord Śiva was pleased with them and gave them much wealth. Dharmagupta happened to meet Amṣumatī, daughter of the Gandharva King, Dramila, one day in a forest and they fell in love with each other. Dramila came to know of their love and so gave his daughter in marriage to Dharmagupta. As a result of the wealth and power which he had acquired by observing strictly Pradoṣa-Vrata Dharmagupta was able to return to Vidarbha, defeat King Śiva and regain his kingdom from him.

AMŪRTARAYAS. He was a renowned King of ancient Bhārata and the father of King Gaya. Amūrtarayas received a sword from Pūru. (M.B., Śānti Parva, Chapter 166, Verse 75).

ANĀDIPAKA. (See Pañcatantra).

ANĀDHRṢṬI I. A King of the Pūru dynasty.

1) *Genealogy.* Descended from Viṣṇu thus : Viṣṇu - Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinvan - Namasyu - Vītabhaya - Śuṇḍu - Bahuvīdha - Saṁyāti - Rahovādī - Raudrāśvan - Anādhṛṣṭi.

Anādhṛṣṭi is a son born to Raudrāśva by Mīśrakesī, an Apsar woman. (M.B., Ādi Parva, Chapter 94, Verses 8-12). Anādhṛṣṭi has two synonyms, Rceyu and Anvaghānu.

ANĀDHRṢṬI II. Verse 58, Chapter 14 of Sabhā Parva mentions seven great Yādavas. One Anādhṛṣṭi is named amongst the seven. This Anādhṛṣṭi was present at the marriage of Abhimanyu at Iṣṭaplanagara. (M.B., Virāṭa Parva, Chapter 72, Verse 22). There was one Anādhṛṣṭi also amongst the warriors who encompassed Arjuna and Kṛṣṇa at the battle-field of Kurukṣetra. (M.B., Udyoga Parva, Chapter 151, Verse 67). He was the son of King Vṛddhakṣema. Hence he was called Vārdhakṣemi also.

ANĀDHRṢYA. One of the Kauravas. (M.B., Ādi Parva, Chapter 67, Verse 105).

ANĀGATA. (See PAÑCATANTRA).

ANAGHA I. Son of Vasiṣṭha. He had seven sons, by his wife Ūrjā. They were: Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Śutapas and Śukra. Holy characters, they became the saptarṣis of the age of the third Manu. (Manvantara).

ANAGHA II. was a Gandharva. He participated in the birthday celebrations of Arjuna. (M.B., Ādi Parva, Chapter 122, Verse 5).

ANAGHA III. A king called Anagha is referred to in Verse 22, Chapter 8 of M.B.

ANAGHA IV. Skanda has a synonym, Anagha as well. (M.B., Vana Parva, Chapter 232, Verse 5).

ANAGHA V. A bird named Anagha is mentioned among the children of Garuḍa. (M.B., Udyoga Parva, Chapter 101, Verse 12).

ANAGHA VI. Used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 38).

ANAGHA VII. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 29).

ANAGHAM. A place in ancient India. (M.B., Sabhā Parva, Chapter 30, Verse 9).

ANAGNI(S). They are Piṭṛs. Piṭṛs like Agniśvāttas, Barhiṣads, Anagnis, Sāgnis were offsprings of Brahmā. Two damsels, Menā and Dhāriṇī were born to them of Svadhā. (Agni Purāṇa, Chapter 20).

ANALĀ I. A daughter of Dakṣa. Some of the other daughters are Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. These daughters were

married to Kaśyapa, son of Marīci. Trees, creepers etc. owe their origin to Analā. (Vālmiki Rāmāyaṇa, Araṇya kānda, Canto 14).

ANALĀ II. Another Analā is referred to in Verse 71, Chapter 66 of Ādi Parva, in M.B. This Analā was the wife of Kaśyapa and a great granddaughter of Krodhavaśā, the daughter of Dakṣa. Krodhavaśā begot Śvetā, and she Surabhī; Rohiṇī was the daughter of Surabhī and Analā was Rohiṇī's daughter.

ANALĀ III. Daughter of Mālyavān born of Sundarī. She was married to Viśvāvasu. Kumbhīnāsī was her daughter. (Vālmiki Rāmāyaṇa, Uttarakāṇḍa).

ANĀLAMBA. A sacred pool. A bath in the pool is as efficacious as the Puruṣamedha yajña. (M.B., Anuśāsana Parva, Chapter 25, Verse 32).

ANAMITRA I. A king of the Solar dynasty. The Ātmapurāṇa refers to him as the son of Nighna.

ANAMITRA II. Anamitra, son of Dhṛṣṭa is referred to as a king of the Yādavas in Ātmapurāṇa.

ANAMITRA III. One Anamitra, son of Vṛṣṇi is referred to in Matsyapurāṇa. He was the father of Śini.

ANAMITRA IV. A son born to King Kroṣṭā and his wife Mādrī.

ANAMITRA. Father of Cākṣuṣa, the Manu of the 6th Manvantara and son of sage Anamitra. (See Ānanda).

ANĀNATA. A sage. (Rgveda, Maṇḍala 4, Sūkta 175).

ANĀṄGA I. Son of Kardamaprajāpati, and a king reputed for his love of the people and unparalleled integrity. He had a son called Atibala. (M.B., Śānti Parva, Chapter 59, Verse 91).

ANĀṄGA II. (See Kāmadeva).

ANĀṄGA. A river in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 35).

ANANTA I. (ĀDIṢEṢA).

1) *Genealogy.* Mahāviṣṇu begot Brahmā and he the Prajāpatis and Ananta (Ādiṣeṣa) is one of the Prajāpatis. (Vālmiki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14, Verse 7). Ananta is also referred to as the son of Kaśyapa, one of the Prajāpatis born of Kadrū. (M.B., Ādi Parva, Chapter 105, Verse 41). Also Balabhadra-rāma, elder brother of Śrī Kṛṣṇa was a partial incarnation of Ananta.

2) *Differences with mother.* Vinatā and Kadrū were two wives of Kaśyapa prajāpati. Garuḍa was born as Vinatā's son and numerous serpents like Ananta, Vāsuki, Takṣaka, Kārkkotaka were sons of Kadrū. Once a controversy developed between Vinatā and Kadrū, the latter saying that there were a few black hairs on the tail of Airāvata and the former denying it. It was agreed that she who proved wrong in the argument would become the slave of the other. To prove herself to be right Kadrū, the same night, asked her sons to go and stay suspended in the hairs of Airāvata's tail. Some of the sons agreed to do so, while her other (prominent) sons like Ananta expressed their disinclination to do such an unethical act. Kadrū cursed these disobedient children of hers to die at the serpent yajña of Janamejaya, whereupon Ananta and his supporters departed in sorrow. (M.B., Ādi Parva, Chapter 65).

3) *Ananta's new engagement.* Departing thus from his mother Ananta visited sacred centres like Gandhamādana, Badarī and practised austerities. And, Brahma appeared before Ananta and asked him not to worry, but to go to the nether world and support the world on his hoods. Brahmā also told him that Garuḍa would render him all help in the new task. Blessed thus by