

- Anukramaṇikā Parva. And, in this parva (Chapter) Ugraśravas (Sūtanandana) son of Lomahaṛṣaṇa begins telling the Bhārata story at the yajña (of 12 years' duration) held by Kulapati Śaunaka at the forest of Naimiśa. Vyāsa composing the Mahābhārata, the creation of the world, the greatness of the Mahābhārata, Vyāsa teaching his disciples the Mahābhārata—all this comes in this narration. (See Mahābhārata).
- ANUMATI.** Daughter of Aṅgiras, son of Brahmā. Aṅgiras had two wives, Smṛti and Khyāti, and four daughters, Anumati, Rākā, Kūhū and Sinivālī by Smṛti, and three sons, Ucatthya, Bṛhaspati, Saṁvarta by Khyāti. (Viṣṇu Purāṇa, Part I, Chapter 10).
- ANUMĪLOCA.** An apsaras. (Harivaṁśa 326).
- ANŪPAKA.** A warrior from Anūpa(m).
- ANŪPA(M).** A famous place in ancient India. Some scholars hold the view that Anūpa is near river Narmadā. (Sabhā Parva, Chapter 51, Verse 24).
- ANŪPATĪ.** A synonym of Kārttavīrya. (Vana Parva, Chapter 116, Verse 19).
- ANUPĀVRTTA.** A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 48).
- ANUŚĀSANA PARVA.** One of the Parvans of the Mahābhārata. (See Bhārata).
- ANUṢṆĀ.** A river in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 24).
- ANUŚRUTAŚRAVAS.** Son of Somāli (Viṣṇu Purāṇa).
- ANUṢṬUP.** One of the seven horses of the Sun God, the other six being, Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup and Paṅkti. (Viṣṇu Purāṇa, Part II, Chapter 8).
- ANUVINDA I.** One of the 100 sons of Dhṛtarāṣṭra. There is a story in the Mahābhārata about his being imprisoned along with Duryodhana. Knowing that the Pāṇḍavas were living in the forest in all comfort and happiness Duryodhana and others went in procession to them. Anuvinda also was in the procession. While Duryodhana and party were staying in a tent in the forest, a Gandharva named Citrasena appeared on the scene and imprisoned them. Anuvinda too was imprisoned. (See Citrasena). (M.B., Vana Parva, Chapter 242, Verse 8). He was killed in war by Bhīmasena. (M.B., Droṇa Parva, Chapter 127, Verse 66).
- ANUVINDA II.** The purāṇas refer to one Anuvinda, a prince of Avanti. (1) He had a brother called Vinda. (2) He was defeated by Sahadeva who set forth to subjugate the kings of the south just before the Rājasūya yajña of Dharmaputra. (M.B., Sabhā Parva, Chapter 31, Verse 10). (3) An Akṣauhiṇī (division of army) was despatched by Anuvinda to help Duryodhana. (M.B., Udyoga Parva, Chapter 19, Verses 24, 25). (4) On the first day of the war Vinda and Anuvinda fought duels with Kuntibhoja. (M.B., Bhīṣma Parva, Chapter 45, Verses 72-75). (5) Irāvān, son of Arjuna defeated both Vinda and Anuvinda in the battle. (M.B., Bhīṣma Parva, Chapter 83, Verse, 18-22). (6) They fought with Bhīma, Arjuna and the king of Virāṭa. (M.B., Droṇa Parva, Chapter 25, Verses 20). (7) Anuvinda was killed by Arjuna. (M.B., Droṇa parva, Chapter 399, Verses 27-29). (8) Vinda and Anuvinda had a sister called Mitravindā. The three of them were the children of Rājādhidevī, sister of Śrī Kṛṣṇa's father. Śrī Kṛṣṇa married Mitravindā, which her brother did not like. This was their reason for quitting the Pāṇḍava camp and fighting on the side of the Kauravas. (Bhāgavata, Daśama Skandha, Chapter 58, Verses 30, 31).
- ANUVINDA III.** The Mahābhārata refers to another prince Anuvinda also. He was the son of a Kekaya-rāja. He also fought against the Pāṇḍavas and was killed by Sātyaki. (M.B., Karṇa Parva, Chapter 13, Verse 21).
- ANUVINDA.** A wife of Śrī Kṛṣṇa. (Padma Purāṇa).
- ANUYĀYĪ.** One of the 100 sons of Dhṛtarāṣṭra. He is called Agrayāyī also; he was killed in battle by Bhīmasena. (M.B., Ādi Parva, Chapter 67, Verse 102; Chapter 116, Verse 11 and Droṇa Parva, Chapter 157, Verses 17-20).
- ANVAGBHĀNU.** A King of the Pūru dynasty. (For genealogy see Pūru dynasty). Pūru had three sons, Īśvara, Raudrāśva and Pravīra. He had also another son Manasyu by Śūrasenī, another wife. Anvaghānu is the son born to Manasyu and his apsara wife, Mitra-keśī. Anvaghānu is known as Rceyu and Anādhṛṣṭi also. (M.B., Ādi Parva, Chapter 94, Verses 8-12).
- APĀLĀ.** A daughter of the great sage, Atri. Suffering from leprosy and hence forsaken by her husband Apālā stayed with her father and started tapas to please Indra. One day, on her way home from the river, Apālā tasted the Soma which was meant to be offered to Indra and hearing the sound produced then Devendra appeared before Apālā. She gave the Soma to Indra, who was so pleased with her that he cured her of her leprosy. (Rgveda, 8-91).
- APĀNTARATAMĀS.** 1) *General.* A Maharṣi (Great Sage). He was born out of the sound 'bhu' uttered by Mahāviṣṇu. The sage is also known as Sārasvata and Apāntaratamas. Because he was absolutely free from inner darkness or ignorance he was called Apāntaratamas. The sage, who was cognizant of the past, the present and the future divided and systematized the Vedas as ordered by Viṣṇu.
- 2) Vyāsa was Apāntaratamas reborn. Mahāviṣṇu ordained that in the Dvāpara age he be born as the son of Parāśara and once again divide and systematize the Vedas, and so was he born as Vyāsa. (Śrī Śaṅkara's Muṇḍakopaniṣad and Brahmaśūtra Bhāṣya).
- APĀNTARATAMĀ.** (Sārasvata). This is another name of Apāntaratamas. (See Apāntaratamas).
- APARABRAHMA.** (See Parabrahma).
- APARĀJITA I.** One of the serpents born to Kaśyapa of Kadru. (M.B., Ādi Parva, Chapter 35, Verse 13).
- APARĀJITA II.** A King born out of a part of one of the eight Asuras, who were known the Kālakeyas. (M.B., Ādi Parva, Chapter 67, Verse 49). The Pāṇḍavas had invited this King before they went to war. (M.B., Udyoga Parva, Chapter 4, Verse 21).
- APARĀJITA III.** A son of Dhṛtarāṣṭra. (M.B., Ādi Parva, Chapter 67, Verse 101). Bhīmasena killed him. (M.B., Bhīṣma Parva, Chapter 21, Verse 22).
- APARĀJITA IV.** A King of the Kuruvamśa. (M.B., Ādi Parva, Chapter 94, Verse 54).
- APARĀJITA V.** One of the eleven Rudras, the other ten being Hara, Bahurūpa, Tryambaka, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Sarpa and Kapālī. (Agni Purāṇa, Chapter 18).
- APARĀJITA VI.** Used as a synonym of Mahāviṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 89).
- APARAKĀŚĪ.** A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 42).