

ĀNAKA. A person of the Yādava dynasty. (See under YĀDAVAVAMŚA).

ĀNAKADUNDUBHI. An epithet of Vasudeva, father of Śrī Kṛṣṇa.

ĀNANDA. A forest on the top of the mountain Mahāmeru. It was inhabited by celestial damsels, devas, gandharvas and Mahārṣis. (Chapter 93, Bhūmi Khaṇḍa, Padma Purāṇa).

ĀNANDA (CĀKṢUŚA). Son of Mahārṣi Anamitra. It was he who was born as Cākṣuśa, the sixth Manu. There is a story behind his birth. One day, while his mother was keeping him in her lap and caressing him the baby laughed and questioned "Oh mother why are you caressing me, but look at those two cats. They consider me as their food". After some time one of the cats took the child away and put it in the cradle of the child of King Vikrānta. Vikrānta took the child as his for granted and reared him. At the time of Upanayana the King asked the boy to prostrate before his mother at which the boy exclaimed "Oh King, I am not your son. Your son is at some other place. By births and rebirths all of us have many mothers and so it is better to be above rebirths". After having said so much Ānanda went to the forest and started doing penance. Brahmā appeared before him and blessing him said that he would become the sixth Manu and lead the world to righteousness. By the blessing of Brahmā Ānanda was reborn as Cākṣuśamanu. (See under Cākṣuśa). (Mārkaṇḍeya Purāṇa).

ĀNANDAVARDHANA. A great critic of Sanskrit literature. He lived in the 9th century A.D. He expounded his theory of Dhvanivāda by 120 Kārikās. His own commentary of the Kārikās is the book called Dhvanyāloka. There are four parts for Dhvanyāloka and each part is called an Udyota.

There is a belief among a few that the Kārikās were written by another scholar, Sahṛdaya, and that Ānandavardhana had written only a commentary on it. He was a member of the royal council of Avantivarmā who ruled Kashmīr during the period 854-884 A.D. It is believed that he wrote Dhvanyāloka in 850 A.D. Many commentaries have been written of Dhvanyāloka of which the one written by Abhinavagupta is considered to be the best.

ĀNARTTA. Grandson of Vaivasvatamanu. He was a king, son of Śaryāti.

1. *Genealogy.* Descending in order from Viṣṇu-Brahmā-Marīci-Kaśyapa-Vivasvān - Vaivasvatamanu - Śaryāti-Ānartta.

Sixteen sons were born to Vaivasvatamanu: Manu, Yama, Yamī, Aśvinikumāra, Revanta, Sudyumna, Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣa, Narīsyanta, Nābhāga, Pṛṣadhra and Kavi. Of these Śaryāti got two children, Sukanyā and Anartta. Sukanyā became the wife of Cyavana.

2) *Other details.* It was this king who built the fortresses at the town of Kuśasthalī (Dvārakā). Varuṇa submerged

ed in the ocean all the fortresses built by him and the place for some time remained as a forest-land. (Daśama Skandha, Bhāgavata Kilippāttu). It was after that that Śrī Kṛṣṇa made that land beautiful and called it Dvārakā. The country ruled over by Ānartta was called Ānarttam. During his regime there lived in his land a very great scholar named Vedaratha. (Umeśānavrata, Śiva Purāṇa) See under Vedaratha.

ĀNARTTA (M). A place in ancient Bhārata. Arjuna conquered this place. (Śloka 4, Chapter 26, Sabhā Parva, M.B.).

ĀNDHRA. The present Āndhra Pradeśa. It was famous even from purāṇic times and it was annexed by Sahadeva by defeating its ruler in a game of dice.

ĀNGARĪSTHA. A king of ancient Bhārata. (Ślokas 13 and 14, Chapter 123, Śānti Parva, M.B.).

ĀNGIRASAKALPA. A saṁhitā division of Atharvaveda. The five saṁhitā divisions of Atharvaveda written by Muñjikeśa are the best. They are: The Nakṣatra Kalpa dealing with the pūjā rites of the stars; The veda Kalpa dealing with the rites associated with Brahmā, the Ṛtvik; The Saṁhitā Kalpa, dealing with the use and practice of Mantras; The Āngirasa Kalpa dealing with sorcery; and the Śānti Kalpa dealing with matters relating to the welfare and control of animals like horses and elephants. (Chapter 6, Amśam 3 of Viṣṇu Purāṇa).

ĀNGIRASĪ. A very chaste wife of a Brahmin. By the curse of Śakti, son of Vasiṣṭha Kalmāṣapāda, a king of the Ikṣvāku dynasty became a demon. That demon killed and devoured the husband of Āngirasi. Enraged at this the Brahmin lady cursed Kalmāṣapāda saying that if he touched his wife thereafter he would die. That was why Vasiṣṭha had to beget a son for Kalmāṣapāda of his wife. (Ślokas 16-22, Chapter 181, Ādi Parva, M.B.).

ĀNGHRIKA. One of the sons of Viśvāmitra who were Brahmavādins. (Śloka 54, Chapter 4, Anuśāsana Parva, M.B.).

ĀÑJALI. A sage who was a classmate of Śaunaka. (Skandha 12, Bhāgavata).

ĀÑJANA KULA. A division of elephants (in the army). (Ślokas 17 and 18, Chapter 112, Droṇa Parva, M.B.).

ĀNUŚĀSANIKA PARVA. One of the Parvans of the Mahābhārata. (See under Mahābhārata').

ĀPA. One of the Aṣṭavasus. The Aṣṭavasus are Āpa, Dhruva, Soma, Dharma, Anila, Agni, Pratyūṣa and Prabhāsa. The sons of Āpa are Vaitaṇḍa, Śrama, Śānta and Śvani. (See under Aṣṭavasus). (Chapter 15, Amśam 1, Viṣṇu Purāṇa).

ĀPAGĀ. A sacred river. It is said that if one gives food to one brahmin on the banks of this river it will be equivalent to giving food to a crore of brahmins elsewhere. (Śloka 68, Chapter 83, Vana Parva, M.B.).

31. Cennellu—Śāli (Red rice)

32. Yava—yava (Barley)

33. Puttal

34. Piram

35. Taṇḍula—same as Vlāl

36. Nātpamara—Four trees : Vaṭa, Vaṭa, Aśvattha and Udumbara.

37. Nilotpala—Nilapadma (Blue water-lily)

38. Takara—Tagara

39. Seka—A drip-bath with medicated oil.