

Āngirasopākhyāna, v. Āngirasa¹¹.

Anīca = Vishṇu (1000 names).

Anīkajit = Kṛshṇa: V, 2566.

Anīkasāha = Kṛshṇa: XII, 1506.

Anīkavidāraṇa, brother of Jayadratha. § 522 (Draupadihar.): III, 265, 15599 (PCR. translates "Anīka and Vidāraṇa").

***Anīla**¹ ("Wind"). § 116 (Amṇavat.): I, 66, 2582 (one of the eight Vasus, son of Prajāpati(?) or Dharma(?) and Çvāsā, husband of Çivā, and father of Manojava and Avijñātagatiḥ), 2589.—§ 485 (Pativratop.): III, 213, 13959.—§ 615_u (Skanda): IX, 45, 2506 (Anilānalau, came to the investiture of Skanda).—§ 770 (Ānuçāsānik.): XIII, 151_ḍ, 7094 (one of the eight Vasus). Cf. Vāyu.

Anīla² = Çiva, Vishṇu (1000 names).

Anīla³, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101, 3594.

Anīla, a Serpent. § 47 (Sarpanāmak.): I, 35, 1553 (*Nīlānīlau nāgau*).

Anīlābha = Çiva (1000 names²).

Anīlaprabhava = Bhīma, q.v.

Anīlasambhava, v. Agni.

Anīlasārathi, v. Agni.

Anīlātma¹ = Bhīma, q.v.

Anīlātma² = Hanūmat, q.v.

***Apīman** ("minuteness"). § 705 (Mokshadh.): XII, 303, 11229 (among the attributes of Çambhu).—§ 707 (do.): XII, 313, 11602 (among the attributes of Çambhu Prajāpati).

Ānimāṇḍavya (a ṛshi, cf. Māṇḍavya). § 11 (Parvas.): I, 2, 375 (*Dharmasya ṛshu sambhūtir Ānimāṇḍavya-çāpajā*).—§ 80: I, 63, the ṛshi Ānimāṇḍavya having been accused of theft, though innocent, and impaled, as a punishment for having in his childhood pierced a little fowl in a reed, cursed Dharma (for having killed a brahman, the most heinous of sins), saying that he should be born on earth in the Çūdra caste. Therefore Dharma was born as Vidura: I, 63, 2422.—§ 172 (Ānimāṇḍavyopākhyāna): I, 108, 4329 (4333).—§ 264 (Sabhākriyāp.): II, 4_a, 107 (among the ṛshis who were present when Yudhishtira entered the palace).

Ānimāṇḍavyopākhyāna(m). § 172 (Sambhavap.): The history of *Māṇḍavya* (§ 80) is more fully described. Suspicion had fallen upon him, because thieves had hid their plunder in his hermitage, while he was sitting for years with his arms upraised observing the vow of silence. When impaled, he by his ascetic power not only preserved his life, but summoned other ṛshis to the scene, who came in the night in the shape of birds (I, 107). Hearing that he was alive, the king asked his pardon and endeavoured to extract the stake from his body, but was obliged to cut it off outside the body. *Māṇḍavya* henceforth walked about with the stake in his life, and thereby conquered *lokas* unattainable by others and was called *Ānimāṇḍavya* (v. 4329). He ruled that an act should not be sinful when committed by one below the age of 14 years (I, 108).

Animat. § 268 (Varuṇa-sabhāv.): II, 9, 362 (among the Nāgas in the palace of Varuṇa; B. has *Manimān*, PCR. has *Matimat*).

Animisha¹, a Suparna. § 564 (Mātaliyop.): V, 101, 3595.

Animisha² = Çiva (1000 names²), Vishṇu (1000 names).

Anindita = Çiva (1000 names²).

Anirdeçyavapus = Vishṇu (1000 names).

Aniruddha¹ (son of Pradyumna). § 262 (Bhagavadyāna):

II, 2, 56.—§ 264 (Sabhākriyāp.): II, 4_β, 123 (among the kings present when Yudhishtira entered the palace), 130 (learnt the science of arms from Arjuna).—§ 452 (Mārkaṇḍeyas.): III, 183, 12584.—§ 581 (Bhishmavadhap.): VI, 65_ξ, 2968 ("son of Pradyumna and known as the eternal Vishṇu; created Brahmān").—§ 589 (Dronābhishekap.): VII, 11_ξ, 408 (among those who would take up their position in the Pāṇḍava host).—§ 599 (Jayadrathavadhap.): VII, 110_σ, 4193.—§ 717 (Nārāyaṇiya): XII, 340_η, 12903, 12905 ("Pradyumna or Mind gives origin to Aniruddha or the Creator = Içvara = Consciousness"), 12937, 12938 ("Brahmān springs from Aniruddha's navel"); 341, 13036 (= Mahān ātmā or Ahaṅkāra sprang from Avyakta or Pradhāna, and from him sprang Pitāmaha, i.e. Brahmān and the five elements), 13077 (*Jokasargakarah prabhūḥ*), 13098 (the Supreme God in the form of Aniruddha showed himself to Brahmān, with a vast horse's head, etc.); 342, 13144 (from Nārāyaṇa—Aniruddha's grace arose Brahmān, and from his wrath Rudra); 344, 13309 (Çaunaka asked why Nārada, having seen the Supreme Lord in the form of Aniruddha—*A° tanau sthitam*—again proceeded so quickly to Nara and Nārāyaṇa); 345, 13385 (the Emancipate entering the Sun; thence reduced to invisible atoms they enter into Nārāyaṇa, and thence into Aniruddha, and thence, transformed into mind alone, into Pradyumna, etc.); 348, 13466, 13470 (Janamejaya inquires why Hari had appeared to Brahmān in the form of Aniruddha with the horse's head; Brahmān develops into Puruṣha = Aniruddha = Pradhāna, who, yielding to *yoga*-sleep, lays himself down on the waters reflecting on creation; *A.* develops into Ahaṅkāra = Brahmān, etc. = Hiranyagarbha, who takes birth within the lotus that springs from Aniruddha), 13512 (Madhu and Kaiṭabha saw Puruṣha in the form of Aniruddha in *yoga*-sleep on the water, white, imbued with stainless *sattva*, on the hood of a snake, surrounded with garlands of flames; they awakened him and were slain by him; thence he came to be called Madhusūdana); 352, 13759 (§ 717_d: Brahmārudra-saṃvāda: learned brahmins called Mahāpuruṣha by the name of Aniruddha).—†§ 773_ḅ (Kṛshṇa): XIII, †159, †7392 (when Kṛshṇa becomes Jiva, he comes to be called Saṅkarshaṇa; next he transforms himself into Pradyumna, and then into Aniruddha).—§ 793 (Mausalap.): XVI, 3_φ, 101 (slain).

Aniruddha² = Vishṇu (1000 names).

Aniruddha³. Cf. *Anu*^o.

Anirvinṇa = Vishṇu (1000 names).

Anīti = Çiva (1000 names²).

Anivartin = Vishṇu (1000 names).

Anīyasām anīyān = Kṛshṇa.

Añjana¹, a locality? § 305 (Anudyūtap.): II, 78, 2574 ("formerly thou wert instructed . . . near *A.* by the great ṛshi Asita . . .").

Añjana², an elephant. § 564 (Mātaliyop.): V, 99, 3561 (among the elephants in Pātāla, born in the race of the elephant Supratika).—§ 581 (Bhishmavadhap.): VI, 64_v, 2866 (among the Dig-nāgas ridden by Bṛkshasas).—§ 599 (Jayadrathavadhap.): VII, 112, 4323 (the Kirātas, q.v., have elephants sprung from the race of *A.*, of impenetrable hides, well trained . . . with armour made wholly of gold, resembling Airāvata, having come from the northern hills, ridden by fierce robbers); 121_ξ, 829 (many elephants of the race of *A.*, etc., were slain). Cf. *Añjanaka*.