

Brahmā, Ananta gladly took up the new job. (M.B., Ādi Parva, Chapter 36, Verse 24).

4) Ananta has another abode in the palace of Varuṇa in the west. (M.B., Udyoga Parva, Chapter 110, Verse 18).

5) *Ananta's prowess.* About Ananta's prowess Viṣṇu Purāṇa has the following to say : At the bottom of Pātāla there is a base (Tāmasic) form of Viṣṇu called Ādiśeṣa. Even the Dānavas and the Daityas are not able to describe the attributes of that form. The Siddhas call this Ādiśeṣa Ananta who is worshipped by Devas and ṛṣis. Ananta has 1000 heads and the Svastika mark which is clearly visible is his ornament. The 1000 gems in his head illuminate all regions, and he renders the Asuras powerless for the good of all the worlds. Ādiśeṣa whose eyes ever rotate due to the overflow of his prowess, and who wears blue apparel and garlands of white gems shines forth like another Mount Kailāsa beautified with garlands of clouds and by the flow of the Gaṅgā. Śrī Devī and Vāruṇī Devī serve Ananta who holds in one hand a jāṅgala and in the other a mace (mūsala). As the deluge (end of a yuga Kalpānta) approaches Rudra emanates from the faces of Ananta and consumes the three worlds. Ādiśeṣa dwells in the nether world wearing the whole earth as a crown. Even the Devas cannot gauge his nature, shape, prowess etc. When he yawns the earth and waters shake and shiver. The Gandharvas, Nāgas, Cāraṇas etc. fail to understand the real extent of his attributes, and that is why this strange being is called Ananta (endless). It was by worshipping Ananta and by his grace that sage Garga was able to master the sciences of astronomy and causation (nimitta). (Viṣṇu Purāṇa, Part 2, Chapter 5).

6) *The land of Ananta.* Pātāla is Ananta's world, and at its bottom there is a spot called Ananta. That spot is 30000 yojanas in extent, and here lives Ananta. He is known as Saṅkaraṣaṇa also. He bears the whole nether world as though it were a mustard seed. And, when he thinks of destroying the entire world the Rudra called Saṅkaraṣaṇa will appear with other Rudras and weapons like tridents (Trīśūla). Other serpents bow at the feet of Ananta, who is supremely beautiful with divine lustre. (Devī Bhāgavata, Skandha 8).

ANANTA II. A synonym of the Sun God. (M.B., Vana Parva, Chapter 3, Verse 24).

ANANTA III. A synonym of Śrī Kṛṣṇa. (M.B., Udyoga Parva, Chapter 70, Verse 14).

ANANTA IV. One of the military captains of Skanda. (M.B., Śalya Parva, Chapter 45, Verse 57).

ANANTA V. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 83).

ANANTA VI. A synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 135).

ANANTĀ. Wife of Janamejaya, son of King Pūru.

ANANTA. The abode of Ananta in the nether regions. (Devī Bhāgavata, Canto 8). (There are certain indications that Ananta refers to Trivandrum, Capital city of the Kerala State. Explanations of words like Svarga, Bhūmi, Pātāla, Ananta, Deva, Asura, throw much light on this inference).

ANANTAVIJAYAM. The conch of Dharmaputra. It was blown during the great war. (M.B., Bhīṣma Parva, Chapter 25, Verse 15).

ANAPĀYACOLA. A King of the Cola country, 1063-1112. The Tamil poet Sekhilar who composed the twelfth song of the great Śaiva religious book called Tirumurayil was a minister of this King.

ANARAKATĪRTHA. A sacred pool. Brahmā, along with Viṣṇu and others bathe daily in this sacred pool. Therefore, it is said that the sins of all those who bathe in the pool will be washed off.

ANARAṆYA (ANĀRAṆYA). A King of the Ikṣvāku dynasty. (M.B., Ādi Parva, Chapter 1, Verse 236). For genealogy, see IKṢVĀKU. Anaraṇya was a vegetarian. (M.B., Anuśāsana Parva, Chapter 115, Verse 59). Rāvaṇa once attacked his country whom he challenged to a duel. In the duel Anaraṇya died. Before dying he cursed Rāvaṇa that he would be killed by Rāma, son of King Daśaratha. (Brahmaṇḍa Purāṇa, Chapter 45).

ANĀRAṆYA. (See ANARAṆYA).

ANARKA(M). A king born in King Kaipla's dynasty. (Agni Purāṇa, Chapter 278).

ANASA (ASAMGA). A brother of Akrūra. (Bhāgavata, Daśama Skandha).

ANASŪYĀ. Wife of Sage Atri, son of Brahmā. (Viṣṇu Purāṇa, Part 1, Chapter 10).

1) *Genealogy.* From Mahāviṣṇu were born in order Brahmā, Svāyambhuva Manu, Devahūti, Anasūyā. To Svāyambhuva, son of Brahmā, was born by his wife Śatarūpā five children : Uttānapāda, Priyavrata, Āhuti. Devahūti and Prasūti and Devahūti was married to Kardama, son of Brahmā. They begot two daughters, Kalā and Anasūyā. Marīci married Kalā and Atri married Anasūyā. (Bhāgavata, Skandha 1, Chapter 4).

2) *The Tapaśśakti of Anasūyā.* Once upon a time, rains having failed for ten years the whole world sweated in agony and river Gaṅgā got dried up. Famine stalked the world. In this dire contingency it was the tapaśśakti of Anasūyā that made trees bear fruits and Gaṅgā to flow again. Also, she converted ten days into nights on the request of the Devas.

During their forest life Rāma and Sitā reached the hermitage of sage Atri, and the sage and Anasūyā treated the guests sumptuously. The above story about the tapaśśakti of Anasūyā was told then by Atri. The story helped to increase Rāma's respect for Anasūyā. Anasūyā gave Sitā all proper advice. She taught Sitā that absolute service to husband is the greatest tapas ordained to women. Anasūyā gave to Sitā a very sacred garland and a sublime gem. And, after that Rāma and Sitā left the hermitage. (Vālmiki Rāmāyaṇa, Ayodhyākāṇḍa, Cantos 117 and 118.).

3) *Sons of Anasūyā.* She had three sons: Dattatreya, Durvāsas and Candra. (Viṣṇu Purāṇa, Part 1, Chapter 10). (The reason for Mahāviṣṇu being born as Dattatreya, Śiva as Durvāsas and Brahmā as Candra to Anasūyā is given under Atri).

ANAUPAMYĀ. Wife of Bānāsura. Once she developed an amorous interest in Nārada, which led to some domestic quarrels. (Padma Purāṇa, Ādikāṇḍa, Chapter 14).

ANAVADYĀ. Wife of Kaśyapa, this Apsar woman participated in the birthday celebrations of Arjuna. (M.B., Ādi Parva, Chapter 122, Verse 62).

ANḌA.* Sūta, the disciple of Vyāsa said to the Munis at the Naimiśāraṇya about the creation of the Universe : In the beginning in the heavy universal darkness, the

*ANḌA. The primal seed (Anḍa=egg or seed) from which everything was born.