

Simhikā also is used for Aṅgārakā. Hanūmān who was subjected to the excessive attraction of Simhikā, felt a great storm raging round him. Finally he found her out, a monster with such an uncouth face and a mouth as wide as the hole of Pātāla (the nether world). There was a terrible fight between Hanūmān and the monster, in which Simhikā, fell on the ground beaten. After the fight Hanūmān resumed his journey. (Vālmiki Rāmāyaṇa, Sundarakāṇḍa, Sarga 1, Stanzas 178 to 186).

AṄGĀRA (M). A countryside in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 60).

AṄGĀRAPARṂA. (Citraratha) See the word CITRARATHA I.

AṄGĀRAVATĪ. (See AṄGĀRAKĀ).

AṄGAVĀHA. A king of immense fame, belonging to the dynasty of Vṛṣṇi. Aṅgavāha attended, with Balabhadra-rāma, the sacrifice of Rājasūya (Royal consecration) celebrated by Yudhiṣṭhira. (Mahābhārata, Sabhā Parva, Chapter 34, Stanza 16).

AṄGIRAS I.

1) *Birth.* He is a hermit born from the mind of Brahmā. Six mind-born sons (Mānasa-Putras) were born to Brahmā, known as Marīci, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu. All the six of them became great hermits. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 10)*.

2) *Important events.*

(1) *The failure of Aṅgiras.* There was a King named Citraketu in the kingdom of Śūrasena. Once Aṅgiras reached his palace when the King was in a miserable state as he was childless. The King informed Aṅgiras of his sorrow. He pacified the King and said that a son would be born to him. He and his wife Kṛtadyuti were filled with joy. The other wives of the King did not like this. They feared that when a son was born to Kṛtadyuti the King might overlook them. To the king a son was born of Kṛtadyuti and the other wives poisoned the child and killed him. While the parents were weeping over the dead child Aṅgiras and Nārada arrived there and wiped their tears. Aṅgiras agreed to bring the child back to life. He instantly called the spirit of the dead child to him and asked it to become the son of Citraketu. The spirit replied that it had a large number of parents in several previous births and that it was not possible for it to become the son of Citraketu, and then it vanished. Aṅgiras and Nārada went on their way. Citraketu became a devotee of Viṣṇu and by the curse of Pārvatī, was born again as Vṛtrāsura. (Bhāgavata, Skandha 6, Chapter 14).

(2) *How Aṅgiras cursed Sudarśana and transmuted him to a serpent.* While Sudarśana, a vidyādhara (a class of semi-gods) was travelling lustfully with a group of beautiful girls he came across Aṅgiras and some other hermits. He teased Aṅgiras calling him 'durbhāga' (unlucky) and Aṅgiras cursed him and changed him to a big serpent and he was promised liberation from the curse, when, during the dvāpara yuga (one of the four ages) Mahāviṣṇu would incarnate as Śrī Kṛṣṇa and would tread upon him and then he would regain his former form. From that day onwards Sudarśana lived on the banks of the river Kālindī in the form of a serpent. It was

the time when Śrī Kṛṣṇa was having his game of love with the Gopa women. On one night one serpent bit Nanda the foster father of Śrī Kṛṣṇa. The cowherds or gopas hit at the snake with burned wood. But it was of no use. Śrī Kṛṣṇa came there and thrashed the serpent, which instantly took the form of Sudarśana Vidyādhara and praising Śrī Kṛṣṇa entered heaven. (Bhāgavata, Skandha 10, Chapter 34).

(3) *Aṅgiras a Prajāpati.* Brahmā had created sixteen prajāpatis, for effecting the creation of the universe. Aṅgiras is one of them. Their names are given below:

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| 1) Kardama | 9) Pulastya |
| 2) Vikṛita | 10) Aṅgiras |
| 3) Śeṣa | 11) Pracetas |
| 4) Saṁśraya | 12) Pulaha |
| 5) Sthāṇu | 13) Dakṣa |
| 6) Marīci | 14) Vivasvān |
| 7) Atri | 15) Ariṣṭanemi |
| 8) Kratu | 16) Kaśyapa |

(Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Sarga 14).

(4) *The wives and children of Aṅgiras.* Aṅgiras had several wives such as Śubhā, Smṛti, Śradhā, Devasenā and Vasudhā. The names of the sons of Aṅgiras are given below:

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| 1) Bṛhatkīrti | 5) Bṛhadmantra |
| 2) Bṛhatjyoti | 6) Bṛhadbhāsa |
| 3) Bṛhadbrahmā | 7) Bṛhaspati. |
| 4) Bṛhadmanā | |

The names of the eight daughters of Aṅgiras are given below:

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| 1) Bhānumatī | 5) Haviṣmatī |
| 2) Rāgā | 6) Māhiṣmatī |
| 3) Sinivālī | 7) Mahāmatī |
| 4) Arciṣmatī | 8) Kuhū. |

Besides these sons and daughters, other sons such as Sudhanvā and Kārttikeya were born to Aṅgiras by his other wives. (Mahābhārata, Vana Parva, five chapters from 218).

(5) *The clash between Aṅgiras and Prahlāda.* Duśśāsana stripped Pāñcālī of her clothes in the Palace hall, in the presence of the Pāṇḍavas who had been defeated in the game of dice. Before this Pāñcālī had asked Duryodhana one question, "Have you won yourself or myself?" One husband was not authorised to stake his wife Pāñcālī who was the wife of five husbands. Moreover according to the Śāstras (sciences) the deeds executed by a King, who was miserable due to hunting, drinking, playing dice and hankering after a woman, were not legally binding. Hence how could the Kauravas own Pāñcālī?" Vidura said that the witnesses in the hall had to give an impartial answer to this question, and that the punishment of falsehood would come upon the doer himself. As an instance he gave the following old story: Virocana was the son of Prahlāda; Sudhanvā the son of Aṅgiras and Virocana fell in love with the same woman once. There arose a contention between these two as to who was greater. They staked their lives on the issue. Then both of them together approached Prahlāda and requested him to give a decision as to which of them was the elder. Thinking that Prahlāda might side with Virocana his son, Sudhanvā said to him, "Sir,

*There is another story about the birth of Aṅgiras. At a sacrifice celebrated by Rudra, seminal flow occurred to Brahmā who happened to see some celestial maids and was overpowered by passionate feelings. Brahmā put the sperm in the fire. From that fire appeared Aṅgiras along with Marīci, Bṛṅgu and others. This deva (the shining one—the God) was called Aṅgiras because his origin was from Aṅgāra or Cinder.