

(18) Aṅgiras was the son of Brahmā in the Svāyambhuva Manvantara (See Manvantara), but in the Vaivasvata Manvantara he was born from Agni.

(19) Once Vāyu (the Wind-God) had to run away from Aṅgiras and hide himself as he had caused some displeasure to Aṅgiras. On another occasion Aṅgiras taught philosophy and sacred doctrines to the hermit Śaunaka. (Munḍakopaniṣad).

AṄGIRAS II. In the family of Marīci, son of Brahmā, another King of the name of Aṅgiras is seen.

Genealogy. Descended from Viṣṇu in the following order : Brahmā, Marīci, Kaśyapa, Vaivasvata Manu, Uttānapāda, Dhruva, Śiṣṭi, Ripu, Cākṣuṣa Manu, Ūru, Aṅgiras. (About this Aṅgiras, no other information is available in the Purāṇas. Viṣṇu Purāṇa, Amśa 1, Chapter 13; Agni Purāṇa, Chapter 18).

AṄGIROBHAVA. A hermit named Kakṣivān. (Ṛg veda, Maṅjala 1, Anuvāka 17, Sūkta 120).

ANĪKAVIDĀRAṆA. A brother of Jayadratha, a King of the kingdom of Sindhu. Arjuna killed him. (M.B., Vana Parva, Chapter 265, Verse 12).

ANIKETA. A Yakṣa, one of the attendants of Kubera. (M.B., Sabhā Parva, Chapter 10, Verse 18). He was a king of the Aṅga dynasty. (Agni Purāṇa, Chapter 277).

ANĪKINĪ. A division of the army. (See under AKṢAUHINĪ).

ANILA I. One of the Aṣṭa (8) Vasus. His father was Dharma and mother Śvāsā. Anila married Śivā and had two sons, Manojava and Avijñāti. (M.B., Ādi Parva, Chapter 66, Verses 17-25).

ANILA II. Garuḍa had a son called Anila. (M.B., Udyoga Parva, Chapter 101, Verse 9).

ANILA III. A word used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 149, Verse 100).

ANILA IV. A word used as a synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 38).

ANILA V. A Kṣatriya King. His father, Vṛṣādarbhi presented him as Dakṣiṇā to the Saptarṣis (7 sages) at a yajña performed by him (father). The King expired soon after this. There was then a famine in the country. The Saptarṣis, tortured by hunger and thirst got ready to prepare food with the corpse of the King. But the corpse retained its form and they could not cook food with it. (M.B., Anuśāsana Parva, Chapter 96).

ANĪLA. A famous serpent. (M.B., Ādi Parva, Chapter 35, Verse 7).

ANIMĀṆḌAVYA.

1) *General.* How he got the name Animāṅḍavya. Once there was a famous Brahmin named Māṅḍavya. He did Tapas (penance) for many years standing silent in front of his Āśrama, under a tree, raising his hands in prayer. At that time some thieves happened to pass by that place, with stolen property belonging to the King. Finding that the King's men were pursuing them, the thieves fled away after leaving their stolen property in Māṅḍavya's Āśrama. The King's men seized Māṅḍavya with the king's property. Even prolonged and repeated questionings did not bring out a single word from Māṅḍavya. At last the thieves were caught. Mistaking him as one of the thieves, the King's men produced Māṅḍavya also along with the thieves before the King. The thieves were all condemned to death. The royal executioners took all of them to the place of execution and stuck them up at the tip of a trident (Śūla). The thieves died, but even after a long time Māṅḍavya did

not die. In Mahābhārata, Anuśāsana Parva, Verses 46-51, it is said that at this stage Śiva appeared and blessed him with longevity and then vanished. Several Munis in the shape of birds came near Māṅḍavya who was lying on the trident and made enquiries about him. The King came to know of all these stories. Full of repentance, he went and begged pardon of Māṅḍavya. The attempt to pull out the trident from Māṅḍavya's body failed. At last it was removed by cutting it off. Since the tip (Aṅi) of the trident was left behind in his body he was thereafter known as "Aṅi Māṅḍavya". (M.B., Ādi Parva, Chapter 107).

2) *Curse on Dharma.* After going about in the world for many years with the tip of the trident in his body, Aṅi Māṅḍavya once asked Dharma : "Oh ! Lord, why is it that an innocent man like me is afflicted with the trident ?". Dharma answered : "In your boyhood you once caught small birds and pierced them with a grass reed. It is a result of that sin that you have been pierced with the trident." Māṅḍavya replied : "The Śāstras ordain that there shall be no punishment for sins committed till the age of twelve. Therefore the punishment inflicted on me is wrong. As the murder of a Brahmin is a greater sin than any other murder, may you be born as a man in the 'Śūdra Caste'." By the above curse of Māṅḍavya, Dharma was born a son of a Śūdra woman. It was this child who later on became the renowned Vidura of the Mahābhārata. (M.B., Ādi Parva, Chapter 107).

3) *The story of how the Sun did not rise.* When Aṅi Māṅḍavya lay on the tip of the trident another event happened. Atri Muni's son Ugraśravas was the husband of Śilavatī. No other woman had so far surpassed Śilavatī in her fidelity to her husband. Once Ugraśravas happened to fall ill. He expressed his desire to visit a prostitute's house. As he was too weak he could not walk. The devoted wife Śilavatī carried him on her own shoulders and took him to the prostitute's house. They were passing near the place where Aṅi Māṅḍavya was lying on the trident. Coming to know of the matter, Māṅḍavya pronounced a curse that Ugraśravas should die before sunrise. Śilavatī shuddered on hearing this. Fearing that she would be widowed by the death of Ugraśravas, she, in her turn, pronounced a curse that the Sun should not rise again.

Next day the sun did not rise. All activities came to a standstill. At last the gods approached Atri Muni. They in used Anasūyā, Atri's wife to persuade Śilavatī to withdraw her curse. Then the sun rose again and Ugraśravas died. (Brahmaṅḍa Purāṇa, Chapter 42).

4) *Other details.* When the Pāṅḍavas were living in Hastināpura, Śrī Kṛṣṇa once paid a visit to them. On his way he met with certain munis. Among them was Aṅi Māṅḍavya also. (M.B., Udyoga Parva, Chapter 83).

5) Once the King of Videha told Māṅḍavya that the world is transient and advised him to strive for spiritual peace. Aṅi Māṅḍavya who was pleased with the King's advice attained mokṣa (salvation) at once. (M.B., Śānti Parva, Chapter 276, Verses 3-14).

ANIMIṢA. Verse 10, Chapter 101 of Udyoga Parva refers to one Animiṣa, son of Garuḍa. Also the word is used as a synonym of Śiva (M.B., Anuśāsana Parva, Chapter 17, Verse 14) and of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 36).