

ANIRUDDHA. Grandson of Śrī Kṛṣṇa.

1) *Genealogy*. From Viṣṇu was born in this order : Brahmā, Atri, Candra, Budha, Purūravas, Āyus, Nahuṣa, Yayāti, Yadu, Sahasrajit, Śatajit, Helhaya, Dharma, Kunti, Bhadrāsena, Kṛtavīrya, Kārttavīry-ārjuna, Jayadhva, Tālaṅgha, Vītihotra, Ananta, Durjaya, Yudhājit, Śini, Satyaka, Sātyaki, Jaya, Kuṇi, Anamitra, Pṛṣni, Citraratha, Viḍūratha, Śūra, Śini, Bhoja, Hṛdika, Śūrasena, Vasudeva, Śrī Kṛṣṇa, Pradyumna, Aniruddha.

2) *Birth*. Śrī Kṛṣṇa had 16008 wives. Out of the 16008 from Rukmiṇī was born Pradyumna and from Pradyumna, Aniruddha.

3) *Kidnapped by Uṣā*. One of the stories about this handsome prince refers to his being kidnapped by Uṣā daughter of Bāṇāsura. Bāṇāsura, chief among the 100 sons of emperor Mahābali had 1000 hands. Śiva pleased by the sacrificial devotion of Bāṇāsura granted, as requested by him, the boon that he himself (Śiva) and Pārvatī would guard the fort of the Asura, of course with some reluctance. Now, none had the prowess to attack this valiant Asura. Overflowing with conceit at this he challenged Śiva to a fight. Śiva foretold that the flagstaff of Bāṇa would one day be broken and then a powerful antagonist would defeat him. Bāṇa impatiently awaited the threatened day.

One day Uṣā happened to witness the scene of Śiva and Pārvatī engaged in love-making. Excited by the sight Uṣā too desired to enact such a scene with a lover, and she intimated her desire to Pārvatī. Pārvatī told her that Uṣā would, within three days, see in a dream a handsome prince with whom she might make love. Accordingly, dressed herself in all glory with choicest ornaments Uṣā awaited the happy day. On the third day a handsome prince appeared before her in her dream. Waking up, she began crying. Seeing Uṣā crying Citralekhā, her companion, and daughter of her father's minister, assured her (Uṣā) that whoever might be the prince who appeared in her dream shall be brought down with the power of Mantra. Citralekhā drew the pictures of all princes known to her and showed them to Uṣā. The pictures represented all handsome men from Devas to men. 'No, this is not my prince charming' was Uṣā's reply. Then Citralekhā drew the picture of Śrī Kṛṣṇa of Pradyumna, and then of Aniruddha. When Uṣā saw Aniruddha's picture she stretched her hands to embrace that. It was this prince who had appeared before her in the dream.

Next night Citralekhā, by the power of her Mantra, brought into Uṣā's room from Dvārakā Aniruddha, who was then in his sleep. While Uṣā and Aniruddha were thus together in the room her father, Bāṇa, got scent of it and took Aniruddha into custody.

The disappearance of Aniruddha led to much commotion in Dvārakā. Then Nārada reached Dvārakā and gave details about the Aniruddha incident. Śrī Kṛṣṇa and Pradyumna, in all rage, hurried to Bāṇa's palace and encircled his palace with a strong army. Then did Bāṇa's flagstaff break into two and fell down. The fierce fight that ensued ended in the defeat of Bāṇa. Aniruddha married Uṣā and the elated couple started for Dvārakā. Vajra was the son of Aniruddha. (Bhāgavata, Daśama Skandha, Chapters 61, 62 and 63).

4) *More information*. (1) It was at the feet of Arjuna that Aniruddha mastered the Dhanurveda (Science

of warfare). (M.B., Sabhā Parva, Chapter 4, Verse 36).

(2) Aniruddha is also conceived in the forms of Viṣṇu and Brahmā. (M.B., Bhīṣma Parva, Chapter 65, Verses 69 and 70).

(3) Brahmā was born from the abdominal centre of Aniruddha when the latter had taken the form of Viṣṇu. (M.B., Śānti Parva, Chapter 341, Verses 15-17).

(4) The word Aniruddha is also used as a synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 33).

ANIRUDDHA II. The Mahābhārata refers to another Aniruddha who belonged to the Vṛṣṇi dynasty. Both the Aniruddhas were present at the wedding of Pāncālī. (M.B., Ādi Parva, Chapter 185, Verses 17-20).

ANIRUDDHA III. The Mahābhārata mentions yet another King Aniruddha. He did not eat flesh. (M.B., Anuśāsana Parva, Chapter 115, Verse 15).

AÑJALIKĀSRAMA. This is a sacred place. One who lives at this Tirtha for some time, gets the benefit of visiting the sacred tirtha at Kanyākumārī ten times. (M.B., Anuśāsana Parva, Chapter 25, Verse 52).

AÑJALIKĀVEDHA (M). This is an art by which an elephant could be made to stand submissively. Bhīmasena had mastered this art. (M.B., Droṇa Parva, Chapter 26, Verse 23).

AÑJANĀ. 1) Mother of Hanūmān—Wife of Kesari, the noble monkey and daughter of Kuñjara, the monkey leader. She was the mother of Hanūmān. Once while Śiva and Pārvatī were gambling in the guise of monkeys, rambling through the woods, Pārvatī became pregnant. That pregnancy was given to Vāyu. At that time Añjanā was doing penance for an issue. Vāyu transferred the pregnancy he had received from Pārvatī to Añjanā. Thus Añjanā gave birth to Hanūmān. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 66).

Añjanā gave birth to Hanūmān in the woods in a valley on the southern side of Mahāmeru. She was frightened at the sight of the child shining like the sun. Hanūmān began to cry for mother's milk. Añjanā said to Hanūmān : "Monkeys are fond of red ripe fruits. Therefore eat whatever you find in red colour." Saying this Añjanā transformed herself into a goddess and went to Heaven.

2) *Pūrvajanma (Previous Birth)*. In her previous birth Añjanā was a goddess named Puñjikastala (Mānagarva). As a result of a curse, this goddess was born as a she-monkey in the Himālaya region. With the birth of Hanūmān, the curse was lifted. (Uttara Rāmāyaṇa). For more details see "Puñjikastala".

AÑJANA. This is an elephant belonging to the Asuras. His origin is in the family of Supraṭika. The other three elephants born in this family are : Airāvata, Vāmana and Kunuda. (This Airāvata was not the Airāvata of Devendra). There are references to Rākṣasas coming to the battle-field on the back of elephants. There is another mention of Añjana the elephant standing in the battle-field. (M.B., Udyoga Parva, Chapter 99, Verse 15; Bhīṣma Parva, Chapter 64, Verse 57; Droṇa Parva, Chapter 112, Verse 32).

AÑJANA (M). This is the name of a mountain. (M.B., Sabhā Parva, Chapter 98, Verse 15).

AÑJANA PARVAN. He was the son of Ghaṭotkaca and grandson of Bhīmasena. For genealogy, see BHĪMASENA. (M.B., Udyoga Parva, Chapter 194, Verse 20).