

Bhagavān (Nārāyaṇa) told the seven sages (Marīci, Atri and others 12. 322. 27) that the *śāstra* composed by them in a hundred thousand *śloka*s and from which the *dharma* proceeds is one which is approved by (i. e. is in accordance with) the Ṛks, Yajus and Sāmans, as also the Atharvāṅgirasas (*kṛtām śatasahasraṁ hi ślokānām idam uttamam / ... yasmād dharmah pravartate // ... ṛgyajuḥsāmabhir juṣṭam atharvāṅgirasais tathā*) 12. 322. 36–37; when Kṛṣṇa asked Arjuna to insult Yudhiṣṭhira which was as good as ‘killing’ him, he told Arjuna that his instruction was according to the Atharvāṅgirasī Śruti which was the best among the Śrutis and which should be practised without hesitation by those who desired welfare (*atharvāṅgirasī hy eṣā śrutinām uttamā śrutiḥ / avicāryaiva kāryaiṣā śreyahkāmair naraiḥ sadā //*) 8. 49. 69; an extract (*udāharaṇam*) from the Atharvaveda used by the sage Aṅgiras (or Atharvāṅgiras 5. 18. 6, 8) to praise Indra was to be known as Atharvāṅgirasā (*atharvāṅgirasam nāma asmin vede bhaviṣyati / udāharaṇam etad dhi*) 5. 18. 5–7; the Śakti hurled by Yudhiṣṭhira at Śalya is compared with the *kṛtyā* produced by the *māntas* from the Atharvāṅgirasā (*kṛtyām atharvāṅgirasīm ivogrām*) 9. 16. 43. [See Atharvan, Atharvaśiras, Atharvaṇa]

Anukramaṇī (-ṇī m. c.), **Parvānukramaṇī** f.: Name of the first *adhyāya* (*anukramaṇim adhyāyam* 1. 1. 62, 199) or *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha (*bhārata-styētihāsasya śrūyatām parvasaṁgrahaḥ / parvānukramaṇi pūrvam*) 1. 2. 33–34, 70.

In this *adhyāya* the sage (Vyāsa) is supposed to have made a summary of his Bhārata listing the *parvans* and their (main) events in one hundred and fifty stanzas (*tato 'dhyardhoṣataṁ byūyaḥ saṁkṣepaṁ kṛtavān ṛṣiḥ / anukramaṇim adhyāyam vṛttāntānām saparvaṇām*) 1. 1. 62; [actually the first *adhyāya* does not list the *parvans*, which is done in the second *adhyāya*, but gives an outline of the contents of the epic from the conquests of Pāṇḍu to the end of the war in *śloka*s 65–158]; one who is faithful (*śraddadhānaḥ*), always striving, and truthful and honours this *adhyāya* (not named here) is freed from sin; one who always hears this Anukramaṇī Adhyāya (*anukramaṇim adhyāyam*) from the beginning with faith (*āstikaḥ*) never perishes in adverse circumstances; one who recites some portion of Anukramaṇī at both the twilights is freed from the guilt accumulated during the day and the night 1. 1. 198–200; if one who is pure recites this Adhyāya (not named) on every *parvan* day he has as good as recited the whole of the Bhārata; one who with faith constantly listens to this *adhyāya* (not named) declared by the Ṛṣi (*ārṣam*) shall obtain long life, fame and heaven 1. 1. 206–207.

Anugītā f.: Name of the 92nd *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha. It explains matters related to the knowledge of the soul (*anugītā tataḥ parva jñeyam adhyātma-vācakam*) 1. 2. 66, 33, 70.

Related to Adhyāyas 14. 16–50 (some of the Adhyāyas are also called Brāhmanagītā or Gurusīśyasamvāda).

Anudyūta nt.: Name of the 28th *parvan* in the list of a hundred sub-*parvans* of the