

oppressed the three worlds in various ways. His wife was Lopāmudrā. She was also called Kauṣītakī and Varapradā. She bore him two sons, Dṛḍhāsya and Dṛḍhāsyu. In the Rāmāyaṇa Agastya plays a distinguished part. He dwelt in a hermitage on mount Kuntjara to the south of the Vindhya and was chief of the hermits of the south. He kept under control the evil spirits who infested the south and a legend relates how he once ate up a Rākṣasa named Vātāpi, who had assumed the form of a ram, and destroyed by a flash of his eye the Rākṣasa's brother who attempted to avenge him. In the course of his wanderings Rāma with his wife and brother came to the hermitage of Agastya who received him with the greatest kindness and became his friend, adviser and protector. He gave Rāma the bow of Viṣṇu and accompanied him to Ayodhyā when he was restored to his kingdom after his exile of 14 years. The superhuman power which the sage possessed, is also represented by another legend, according to which he turned king Nahuṣa into a serpent and afterwards restored him to his proper form. In the south he is usually regarded as the first teacher of science and literature to the primitive Dravidian tribes, and his era is placed by Dr. Caldwell in the 7th or 6th century B. C. The Purāṇas represent Agastya as the son of Pulastya (the sage from whom the Rākṣasas sprang) and Havirbhuvā the daughter of Kardama. Several 'hymn-seers' are mentioned in his family, such as his two sons, Indrabāhu, Mayobhuva and Mahendra, also others who served to perpetuate the family. The sage is represented as a great philosopher, benevolent and kind-hearted, unsurpassed in the science of archery and to have taken a principal part in the colonization of the south; निर्जितासि मया भद्रे शत्रुहस्तादमर्षिणा । अगस्त्येन दुराधर्षो मुनिना दक्षिणेव दिक् ॥ Rām; अगस्त्याचरितामाशाम् R. 4. 44; cf. also; अगस्त्यो दक्षिणामाशामाश्रित्य नभसि स्थितः । वरुणस्यात्मजो योगी विन्ध्यवातापिमर्दनः ॥ and R. 6. 61; Mv. 7. 14. ] अगस्तितुल्या हि घृताब्धिःशोषणे । Udbhata.

**अगस्ती** A female descendent of Agastya.

**अगस्त्यः** 1 = अगस्ति See above. -2 N. of Śiva. -**Comp.**  
-**उदयः** 1 the rise of Canopus which takes place about the end of Bhādra; with the rise of this star the waters become clear; cf. प्रससादोदयादम्भः कुम्भयोनेर्महौजसः. R. 4. 21. -2 the 7th day of the dark half of Bhādra.  
-**गीता** [ अगस्त्येन गीता विद्याभेदः ] N. of a sort of विद्या mentioned in the Mb. Śāntiparvan; ( pl. ) Agastya's hymn. -**चारः** [ ष. त. ] the course of Canopus, the time of its rise which ushers the Śarad season and then every thing on earth assumes a lovely appearance. -**तीर्थम्** N. of a celebrated Tirtha in the south. -**वटः** N. of a holy place on the Himālaya. -**संहिता** Agastya's collection of law.

**अगा** a. Ved. Not going.

**अगाध** a. [ गाध्-प्रतिष्ठायां घञ्; न. ब. ] Unfathomable, very deep, bottomless; अगाधसलिलात्समुद्रात् H. 1. 52; (fig.) profound, sound, very deep, यस्य ज्ञानदयासिन्धोरगाधस्यानघा गुणाः Ak. unfathomable, incomprehensible, inscrutable, Not learned; अगाधाश्चाप्रतिष्ठाश्च गतिमन्तश्च नारद Mb. 12. 286. 7. Not established, well-known; अगाधजन्मामरणं च राजन् Mb. 12. 308. 39. -**घः-धम्** a deep hole or chasm. -**घः** N. of one of the 5 fires at the स्वाहाकार [ cf. Gr. *agathos* ]. -**Comp.** -**जलः** [ अगाधं जलं यत्र ] a deep pool or pond, deep lake. -**सत्त्व** a. possessing profound inherent power. द्विजमुख्यतमः कविर्बभूव प्रथितः शूद्रक इत्यगाधसत्त्वः ॥ Mk. 1. 3, अगाधसत्त्वो मगधप्रतिष्ठः । R. 6. 21; so °ज्ञानम्, °बुद्धिः; great; as °भयम्.

**अगारम्** [ अगं न गच्छन्तं ऋच्छति प्राप्नोति अग-ऋ-अण् Tv. ] A house; शून्यानि चाप्यगाराणि Ms. 9. 265; °दाहिनं an incendiary अगारदाही गरदः 3. 158, See आगार.

**अगिरः** ( नः ? ) [ न गीर्यते दुःखेन; गृ. बा. °क. न. त. Tv. ] 1 Heaven. -2 The sun or fire? -3 A Rākṣasa. -**Comp.** -**ओकस** a. [ अगिरः स्वर्गः ओको वासस्थानं यस्य ] dwelling in the heaven ( as a god ); जीराश्विदगिरौकसः Rv. 1. 135. 9; not to be stopped by threatening shouts ( ? )

**अगु** a. [ नास्ति गौर्यस्य ] Ved. 1 Destitute of cows or rays; poor. उक्थं चन शस्यमानमगोः Rv. 8. 2. 14. -2 Wicked ( ? ). -**गुः** 1 N. of Rāhu. -2 Darkness.

**अगुण** a. 1 Destitute of attributes ( referring to God ). -2 Having no good qualities, worthless; अगुणोऽयमकोशः M. 3, गुणयुक्तो दरिद्रोऽपि नेत्रवैरगुणः समः ॥ Mk. 4. 22. -**णः** [ न. त. ] A fault, defect, demerit, vice; तद्दः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान् Ms. 3. 22; गुणागुणज्ञ knowing merit and demerit; लोभश्चेदगुणेन किम् Bh. 2. 55; अगुणेषु तस्य धियमस्तवतः Ki. 6. 21. vices; -**णम्** 1 Absolution ( मोक्ष, कैवल्य ); धर्मादयः किमगुणेन च काङ्क्षितेन Bhāg. 7. 6. 25. -2 Supreme Being ( परब्रह्म ). -**Comp.** -**वादिन्** a. fault-finding, censorious, not appreciating merits. -**शील** a. of a worthless character.

**अगुरु** a. [ न. त. ] 1 Not heavy, light. -2 ( In prosody ) Short. -3 Having no teacher. -4 One different from a teacher. -रु n. ( m. also ) [ न गुरुर्यस्मात् ] 1 The fragrant aloe wood and tree; Aquiluria Agallocha. -2 That which yields Bdellium, Amyris Agallocha. -3 The Śiśu tree ( शिशापा ). -**Comp.** -**शिशापा** [ अगुरुः सारो यस्यास्तादृशी शिशापा; मध्यमपदलो. ] the Śiśu tree. -**सारः** a sort of perfume.

**अगुल्मकम्** Disjointed ( army ); गुल्मीभूतमगुल्मकम् Śukra. 4. 870.

**अगूढ** a. Not hidden, or concealed, manifest, clear: °सद्भावम् Real state unconcealed, अगूढसद्भावमितीक्षितज्ञया निवेदितो नैष्ठिकसुन्दरस्तया Ku. 5. 62. -**Comp.** -**गन्ध** a. having an unconcealed smell. ( -न्धः ) Asafoetida ( the smell of which is not easily concealed ). [ Mar. हिंग ]. -**भाव** a. 1 having an open or unreserved disposition. -2 having an obvious meaning or import.