

upon him, he cursed Kubera to see Manimat and his (Kubera's) warriors slain by a man—fulfilled by Bhīmasena at the Yaksha combat; 162, 11839.—§ 450 (Ājagarap.): 179, 12409 (all. to Nahusha's curse by A.); 180, 12464-5 (do.); 181, 12525 (do.).—§ 479 (Pativratop.): 206, 13679 (all. to the destruction of Vātāpi).—§ 551 (Kīcakavadhap.): IV, 21, 655 (all. to his wife Lopāmudrā).—§ 555 (Indra): V, 17, 521 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. XIII, ch. 99 f.), 542; 18, 556.—§ 565 (Gālavacar.): 117, 3971.—§ 569 (Bhagavadyānap.): 143, 4876 (°śāstām diṣam, i.e. the South).—§ 617 (Brahmaçiras): X, 12, 618 (Ag. had taught Droṇa Brahmaçiras).—§ 649 (Āpaddh.): XII, 141, 5389 (all. to his eating Vātāpi).—§ 656 (Khaḍgotp.): 166β, 6142 (Vaçishṭha-Gautama°āh).—§ 665 (Mokshadh.): 208η, 7595 (Mitra-Varuṇayoḥ putraḥ, one of the seven ṛshis of the South).—§ 677 (Mokshadh.): 245β, 8899 (one of the authors of the duties of renunciation).—§ 717 (Nārāṇaṇya, v. Indra, V, 17): 343, 13216 (Kumbhayanir Maitrāvaruṇiḥ ṛshīvaro).—§ 734 (Ānuçāsānik.): XIII, 26a, 1761 (with other ṛshis, A. comes to see Bhīshma on his arrow-bed).—§ 746 (do.): XIII, 66ζ, 3332 (visits the sacrifices of the gods on the Himālaya).—§ 747 (Ānuçāsānik.): XIII, 84β, 3968 (is consulted with others by Paraçurāma, who is anxious to know how to purify himself totally after he has destroyed the kshatriyas; they advise him to offer gold).—§ 751 (Çapathavidhi): XIII, 94, 4550, 4554-5 (4592) (at Brahmasaras Indra stole a lotus from A. in order to hear the wise words of the ṛshis).—§ 755 (Nahushop.): XIII, 99-100, 4745 (Nahushasya ca saṃvādam A°sya Bhṛgos tathā), 4755-6, 4758, 4771 (Maitrāvaruṇir); 4785, 4792, 4794, 4800, 4802, 4805 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. V, 16).—§ 761 (Ānuçāsānik.): XIII, 116, 5652 (cf. I, 4571); 116, 5696.—§ 767 (do.): 137a, 6255 (Vaidarbhiḥ kanyām A°aya dattvā).—§ 770 (do.): 151η, 7113 (Mitra-Varuṇayoḥ putraḥ, the seventh of the seven Dharmarājartvijah in the South), 7157 (read with B., Çukrā°-Brhaspatiprabhṛtibhir brahmarshidhiḥ).—§ 772k (Pavan-ārjuna-s.): Once the gods were vanquished by As. (Dā.); their sacrifices and the svadhā of P. were robbed, and so also the sacrifices of men. Wandering over the earth they met the brahman Agastya, who at their request burned Dā., who, abandoning both the worlds (i.e. the earth and the sky), fled to the South. The Dā. king Bali was performing a horse-sacrifice in the nether regions (mahīm gataḥ); the great As., who were under (the earth) and in (?) the earth (mahīshṭhāç ca), were not burned, and A. could not destroy them, lest his penances should suffer a diminution. "Name thou a kshatriya that is superior to A.": XIII, 156, 7265 (brāhmaṇasya), 7268, 7271, 7273, 7277-8.—§ 775 (Ānuçāsānik.): 166δ, 7666 (Mitra-Varuṇayoḥ putraḥ, one of the ṛshis of the South).—§ 786 (Anugitāp.): XIV, 92: In olden days A., devoted to the good of all creatures, entered into a dikshā for twelve years; many hotṛs were engaged (description). A. obtained the food required by lawful means. Numerous ascetics at that time performed large sacrifices; as A., however, was engaged in his (with seeds), Indra did not pour rain. During the intervals of the sacrifice the Mu. spoke about this; A. said that if Indra did not pour rain during those twelve years he would perform the mental sacrifice, or the touch-sacrifice, or other sacrifices; then A. by his words caused all wealth in the three worlds, all Aps., G., Ku.,

Viçvāvasu, etc., the wealth of the Northern Kurus, Heaven, the gods, and Dharma, to come to the place of his sacrifice; R. praised him, but did not wish that his penances should suffer any diminution. Indra poured rain and came with Brhaspati and pacified A. After the completion of the sacrifice, A. duly worshipped those great Mu. and dismissed them: XIV, 92e, 2849-50, 2856-8, 2861, 2873, 2882, 2884.—Compare Kumbhayoni, Maitrāvaruṇi, Mitra-Varuṇayoḥ putra.

**Agastya**<sup>2</sup>: XIII, 3400 (A°m gotrataç çāpi nāmataç çāpi çarminam), might allude to a brahman of Agastya's race, named Çarmin (called before Yama to receive instructions and then dismissed); yet III, 8521, the epithet "bhagavān" naturally leads the thought upon Agastya himself; BR. takes çarminam to be an adjective—"happy."

**Agastya**<sup>1</sup>, patron. (°āh, see BR.) § 324 (Dvaitavanap.): III, 26, 971.

**Agastya**<sup>2</sup>, adj. (°m) ākhyāna(m) = Agastyopākhyāna (Mbh. III, ch. 96 ff.). § 11 (Parvas.): I, 11, 442.

**Agastya**<sup>3</sup>, adj. (°m) saras ("lake of Agastya"), a tīrtha: § 358 (Tirthayātrāp.): III, 82, 4085.

**Agastyaçishya** (disciple of Agastya, whom?). § 377 (Dhaumyatīrthak.): III, 88, 8343 (āçramo°sya).

**Agastyāçrama** ("the hermitage of Agastya"). § 382 (Agastyop.): III, 99, 8632.

**Agastyaparvata** ("mountain of Agastya"). § 377 (Dhaumyatīrthak.): III, 87, 8317.

**Agastyatīrtha** ("holy place of Agastya"). § 250 (Arjunavanavāsap.): I, 216, 7841 (in the South, one of the five Nārītīrthāni).—§ 377 (Dhaumyatīrthak.): III, 88, 8339 (Pāndyeshu, in the South).—§ 400 (Tirthayātrāp.): III, 118, 10217 (Dravīdeshu, samudram asadya, Nārītīrthāny atha).

**Agastyavata** ("the *Ficus Indica* of Agastya"), a place in or near the Himālaya. § 249 (Arjunavanavāsap.): I, 215 7813.

[**Agastyopākhyāna.**] § 382 (Tīrthay.): In the city of Manimatī there lived formerly a Daiteya Ivala, whose younger brother was Vātāpi (Prāhrādi, v. 8645). Ivala, inflamed with wrath against all brahmins, because a brahmar had refused to grant him a son equal to Indra, used to transform Vātāpi into a ram and offer his flesh to brahmins as food, and then to recall him to life (whomsoever Ivala summoned with his voice would come back even from the abode of Yama), and Vātāpi, ripping the flanks of the brahmins, would come out laughing. Thus they killed many brahmins. Meanwhile Agastya saw his ancestors hanging in a hole with the heads downwards, and was asked by them to procure offspring to them. As he did not see any wife worthy of himself, he selected the most beautiful parts from various creatures and created an excellent woman, whom he caused to be born as the daughter of the Vidarbha king, who was then undergoing ascetic penances for obtaining offspring. She was named Lopāmudrā, and was very beautiful. When she attained to puberty no one dared to ask for her hand (III, 96). When Agastya asked the Vidarbha king to bestow her upon him, the king and his queen became much afflicted, but at her own request Lopāmudrā was bestowed upon Agastya, who immediately asked her to discard her ornaments and dress herself in rags and barks and deer-skins and partake of his vows, and proceeding to Gaṅgādvāra they practised the severest penances. When at last he summoned her for marital intercourse she made it a condition that he should approach her on a bed like to that which she had in the palace of her father, and that