

both should be adorned with costly ornaments, and she told him to procure these things without impairing his ascetic merit (III, 97). *Agastya* then went to King *Ṛutarvan* and asked him for wealth, but seeing that his expenditure was equal to his income, he took nothing, but, together with *Ṛutarvan*, went to King *Bradhnaçva*, with the same result; then all three went to King *Trasadasyu Paurukutsa* of the line of *Ikshvāku*, with the same result. At the suggestion of the three kings they all four went to *Ivala* (III, 98). *Ivala* went out with his ministers to receive them on the confines of his domain. He prepared the flesh of *Vātāpi* in order to entertain them, at which the kings became sad, but *Agastya* ate it all, and when *Ivala* summoned *Vātāpi* there came only air out of *Agastya's* stomach, *Vātāpi* having already been digested. Then *Ivala*, becoming sad, promised to give them wealth if *Agastya* could tell him what he intended to give, and *Agastya* rightly said that he intended to give each of the kings 10,000 cows and as many gold coins, and to *Agastya* twice as much, and a car that would be found to be a golden one, with two steeds (*Virāva* and *Surāva*). The car brought *Agastya* and the kings to *Agastya's* hermitage within the twinkling of an eye. Then the *rājarshis* went away to their cities. When *Agastya* proposed to *Lopāmudrā* to choose between 1000 sons, or 100 each equal to 10, or 10 each equal to 100, or 1 equal to 1000, she chose the last alternative. After she had conceived he retired into the forest. After seven years she gave birth to *Drdhaçyū*, who came out as if repeating the *Vedas* with the *Upanishads* and *Āngas*; and from carrying, while yet a child, loads of sacrificial fuel to the hermitage of his father, he was called *Idhmavāha*. *Agastya* was highly pleased, and his ancestors obtained the *lokas* they desired.—§ 384: In the *kṛta* age the *Dānava* tribes named *Kālakeyas* under *Vṛtra* pursued the gods under *Indra*. The gods, on the suggestion of *Brahmān*, with *Nārāyaṇa* at their head, proceeded to the hermitage of the ṛshi *Dadhīca* on the other bank of *Sarasvatī*, and having prevailed upon him to leave his body, they caused *Tvaṣṭī* to construct of his bones the six-sided (*śhaḍaçri*) *vajra* which *Tvaṣṭī* handed to *Indra* that he might slay *Vṛtra* with it (III, 100). In the encounter that ensued between the gods and the *Kālakeyas* the gods were defeated, until *Nārāyaṇa*, the gods, and the *brahmarshis* had transferred their own vigour to *Indra*. He then hurled the *vajra* against *Vṛtra* and slew him so that he fell headlong like the *Mandara* mountain hurled of yore from *Vishṇu's* hand; but *Indra* fled in fear, desiring to take shelter in a lake, thinking that the *vajra* had not been hurled from his hand and that *Vṛtra* was still alive, while the gods defeated the *Dānavas*, who fled to the depths of the sea. Here they conspired for the destruction of the three worlds, and resolved upon destroying all who were possessed of ascetic virtues (*tapas*), for so the universe would itself be destroyed, as it is supported by asceticism (III, 101). Remaining in the depths of the sea by day, the *Kāleyas* during the night slew the *munis* in the hermitages and sacred spots (*pūṇyeshvāyataneṣu*); in the hermitage of *Vasiṣṭha*, 197 ascetics; in that of *Cyavana*, 100; in that of *Bharadvāja*, 20, without being seen; every morning people saw the dead bodies and mutilated limbs of the *munis* and the disturbed *agnihotrās* scattered on the ground. Men fled for their lives into all directions or killed themselves from fear. Some brave bowmen searched in vain for the evildoers. The gods with *Indra* repaired to *Nārāyaṇa* (c) (III, 102). They did not know by whom the *brahmanas* were being killed during the night. *Vishṇu* explained the whole affair to them,

and told them to apply to *Agastya* (*Maitrāvaruṇi*) that he might dry up the sea, as no one else was capable of so doing. They then went to the hermitage of *Agastya*, and mentioned to him that he had delivered the gods from *Nahusha* and caused *Vindhya* to cease to increase in height (in competition with the Sun), the world having been covered with darkness (III, 103).—§ 385: *Vindhya* (q.v.).—§ 386: At the request of the gods *Agastya*, accompanied by *ṛshis*, gods, men, *Uragas* (snakes), *Gandharvas*, *Yakshas*, and *Kimpurushas*, approached the ocean (III, 104) and drank it up, to the amazement of the gods, who called him *Vidhātṛ* and the creator of the worlds, while the musical instruments of *Gandharvas* were playing, and celestial blossoms were showered upon him. The *Kāleyas*, who had previously been burnt by the *tapas* of the *munis*, were now destroyed by the gods, except some few who, rending asunder the goddess Earth, sought refuge in *Patāla*. The gods now asked *Agastya* to fill up the ocean again, but he had already digested the water. The gods with *Vishṇu* came to *Brahmān* and spoke to him about replenishing the sea (III, 105). *Brahmān* dismissed them, saying that only after a long course of time the ocean would be brought to resume its wonted state by the agnates of king *Bhagiratha*.

Agāvaha, a *Vṛṣṇi* hero (cf. BR.). § 589 (*Dronābhishekap.*): VII, 11ξ, 408.

Aghamarshaṇa, a ṛshi (cf. BR.). § 677 (*Mokshadh.*): XII, 245β, 8899 (among the authors of the duties of the fourth mode of life).

Aghaṇṭa = *Çiva* (1000 names¹).

Aghaṇṭin = *Çiva* (1000 names¹).

Aghoraghorarūpa = *Çiva* (1000 names¹).

***Agneya**¹ ("belonging to, of the nature of **Agni* or *Fire*").

§ 11 (*Parvas.*): I, 2, 538 (°*m astram Nārāyaṇam? Rudramāhātmyam?*).—§ 283 (*Digvijayap.*): II, 31, 1154 (*ity evaṃ mantram Agneyam paṭhan yo juhuyād viḥum | ṛddhimān satataṃ dāntaḥ sarvapāpaiḥ pramucyate*).—§ 592 (*Samçaptakavadhap.*): VII, 23, 1041 (*Raudram Agneya-Kauveryam Yānyam Giriçam eva ca | pañcānām Draupadeyānām dhanarātnāni, Bhārata!*).

***Agneya**², *astram*. § 208b (*Arjuna*): I, 135, 5365 (°*nāsrjad vahniṃ*).—§ 221 (*Caitrarathap.*): 170, 6492 (given by *Arjuna* to *Citraratha*).—§ 257 (*Khāṇḍavadah.*): 225, 8196 (given to *Kṛṣṇa* by *Pāvaka*, i.e. *Agni*).—§ 440 (*Yakshayuddhap.*): III, 164, 11900 (obtained by *Arjuna* from *Indra*, together with all other celestial weapons).—§ 552 (*Goharaṇap.*): IV, 66, 1982, 2058.—§ 573 (*Ambop.*): V, 180, 7174 (employed by *Bhishma* against *Rāma*).—§ 588 (*Bhishmavadhap.*): VI, 121β, 5801 (enumeration of weapons only known by *Dhanañjaya*, i.e. *Arjuna* and *Kṛṣṇa*).—§ 589 (*Dronābhishekap.*): VII, 11, 402 (*Khāṇḍavo Pārtha-saḥītas toshāyitvā Hutāçanam | °m astram durdharsham cakram lebhe mahābalaḥ, i.e. Kṛṣṇa*).—§ 600 (*Ghatotkacav.*): 157, 6954.—§ 603 (*Nārāyaṇāstramokshap.*): 194, 8965 (*Vārūṇa*^o); 201, 9406 (*devair api sudurdharsham astram Agneyam ādāde, v. Açvatthāman*).—§ 608 (*Karṇap.*): VIII, 89, 4540.—§ 730 (*Meghavāhanop.*): XIII, 14, 854 (the *Pāçupata* weapon is superior to the *Agneya*, etc.).

***Agneya**³, *nakshatra*. § 759 (*Ānuçāsanik.*): XIII, 103, 5082 (under it one should not make sacrifices).

***Agneya**⁴, *ukshan.* § 778 (*Samvartta-Maruttiya*). XIV, 10, 285 (°*m lohitam ukshāṇam ālabhantām, v. Agni*).

***Agneya**⁵, *Mātarah.* § 615u (*Skanda*): IX, 46, 2655 (°*yyah, sc. Mātarah, in an enumeration*).