

565, 1768.—§ 565 (Gālavacar.): V, 119, 4019, 4021 (begotten by Viṣvāmītra upon MādHAVI; A. then went to a certain city).—§ 566 (Yayāti): V, 121, 4057 (as Yayāti was falling from heaven, he fell among his daughter's sons Pratarādana, Vasumanas, Čibi, and A., in the Naimisha wood, where they performed a Vājapeya; they gave him their virtues and the merits of all their sacrifices).—§ 656 (Khaḍgotpattik.): XII, 166^a, 6200.—§ 751 (Çapathavidhi): XIII, 94^a, 4551, (4582), β .—§ 775 (Ānuçāsan.): XIII, 166ⁿ, 7681 (among the principal kings to be recited at sunset and sunrise as purifiers of sins).

Ashtāvakra¹, a rshi. § 11 (Parvas.): I, 2, 449 (*viprarshih*).—§ 412 (Ashtāvakra): III, 132, 10599 (*Kahodasūnuh*), †10601, †10603, †10608, †10613, †10614, †10620: Cursed by Kahoda; Çvetaketu informed him who his father was; they both go to the sacrifice of Janaka. 133, (†10623), (†10626), (†10629), (10631), (†10637), (†10643), (10645), (10647), (10648): A. defeats Bandin. 134, (†10651), †10657, (†10659), (†10661), (†10663), (10665), (†10667), (†10669), (†10670), †10671, †10672, (†10673), (†10676), (10680), †10681, (†10688): Defeated by A., Bandin was merged into the sea; Kahoda let A. bathe in the river Samāṅga, at which all his limbs were immediately made straight.—§ 731 (Ashtāvakra-Dik-s.): XIII, 19, 1390 (*Ashtāvakrasya samvādam Diçayā saha*), 1391, 1395, (1406), 1417, (1454), (1469): A. asked for Suprabhā and made a journey to the north. 20, (1496), (1498), (1500), (1505), (1508): Here the goddess of the north put him upon a trial. 21, 1513, 1521 (*viprarsho*), 1529: A. came back to his own hermitage, was wedded to Suprabhā, and continued to dwell in his own hermitage.

Ashtāvakra², a tirtha. § 733 (Ānuçāsan.): XIII, 25^r, 1727: Bhishma mentioned the profit of bathing in A., etc.

[**Ashtāvakra-Dik-samvāda(h)**] (“discourse between Ashtāvakra and the goddess of the North”). § 731^b (Ānuçāsanik.): XIII, 19 ff.: Bhishma said: In days of yore Ashtāvakra (of severe penances) asked R. Vadānya for his beautiful daughter Suprabhā. Vadānya first caused him to make a journey to the North, indicating the road: (1) *Himavat* (peopled by Si. and Cā.); (2) the sacred river *Bāhuda*, where he bathed in one of the *tirthas*, etc. (description), and worshipped *Rudra* and *Umā*; (3) *Kailāsa*, where he saw a golden gate, etc. (α), and was honoured by *Kubera* among Y. (with *Maṅibhadra*), G., and K., and where Aps. (β) danced; there he remained a celestial year; (4) having crossed *Kailāsa* and *Mandara* as also the golden mountains, he came to the region where *Mahādeva* resides attired as an ascetic, *Pārshada* of which are frolicsome and fond of dance and possessed of faces of diverse forms, which was peopled by Si., Cā., and Pc., where *Umā* had practised austerities for the sake of [obtaining] *Çiva*; where, in days of yore, on the *Mahāpārçva* [mountain] (to the north of the god) the Seasons, etc. (α'), in their material forms had adored *Mahādeva*; (5) a beautiful forest (description), where the river *Mandakini* was seen, with an old and decrepit female ascetic (with many beautiful maidens), who in yāñ tempted him with love (XIII, 19), at last appearing in a beautiful form (XIII, 20). She turned out to be the goddess of the North (*Uttarāṅ diçam*), who, having been gratified by R. Vadānya, had devised this trial and now instructed him, showing him the levity of women, even when aged; “thou hast subjugated all the worlds by thy strength of mind; thy journey back will not be irksome, thou wilt obtain the wife thou hast chosen;

she will bear thee a son.” *Ashtāvakra* came back to his own abode, and then to *Vadānya*, who wedded him to the girl. There he continued to dwell joyously in his own hermitage (XIII, 21).

Ashtāvakra(m) (“episode relating to Ashtāvakra”).

—§ 51 (Parvasaṅgr.): I, 2, 449: A. *atraiva vidādo yatra Bandinā*, etc.—§ 412 (Tirthay.): III, 132 ff.: *Uddālaka* gave his own daughter *Sujātā* in marriage, together with sacred learning (*çrutam*), to his disciple the brahman *Kahoda*, who had served him long. The embryo in her womb had become versed in the *Çāstras* and the *Vedas* with the *aṅgas*, and blamed *Kahoda*, who had been reading the whole night. The great *rshi* *Kahoda* cursed him to become crooked on eight parts of his body, wherefore he, when born, was called *Ashtāvakra*. In order to procure wealth for *Sujātā*, *Kahoda* went to king *Janaka* (son of *Indradymna*, v. 133, 10624), where he was defeated in a controversy with the *sūta* (v. 10613, etc., *sūtaputram* v. 10671) *Bandin* and was immersed into water. *Uddālaka* prevailed upon *Sujātā* to keep it a secret from *Ashtāvakra*, who regarded *Uddālaka* as his father and *Çvetaketu*, the son of *Uddālaka*, who was of the same age with himself, as his brother, until in his 12th year *Çvetaketu* in anger happened to disclose the matter to him. He and *Çvetaketu* then went to the sacrifice of *Janaka*, and on being driven from the entrance *Ashtāvakra* met the king (III, 132), and in the course of a conversation with him and the doorkeeper he compared *Janaka* to *Yayāti*, and said that he had heard that *Bandin* caused those whom he had vanquished in disputation to be drowned in the sea by men sent by *Janaka*, and he declared that he had come to maintain the unity with *Brāhman* (*Brahmādvaitam*) and to defeat *Bandin*; then he answered several enigmatical questions (about the wheel of Time, the thunder and lightning, the fish, egg, stone, and river) and was admitted (III, 133). Here they disputed in such a way that *Bandin* enumerated things of which there is only 1 (fire, Sun, *Indra*, and *Yama*), *Ashtāvakra* groups of 2 (*Indra* and *Agni*, 2 devarshis: *Nārada* and *Parvata*, 2 *Açvins*, 2 wheels of a chariot; husband and wife), *Ba*^o of 3 (3 times the creatures are born, etc.; see Nil.), *A*^o of 4 (4 are the *āçramas* of the *brahmins*, 4 orders perform this sacrifice (!), etc.), *Ba*^o of 5 (5 fires, etc.), *A*^o of 6 (6 cows, it is asserted by some, are the *dakṣiṇā* for establishing the sacred fire, “*ādhanē*,” etc.), *Ba*^o of 7 (7 domesticated animals, 7 wild animals, etc.), *A*^o of 8 (8 *çāpas* make a *çatamāna*, see BR., 8 are the legs of the *çarabha*, etc.), *Ba*^o of 9 (9 are the *sāmidhenī* verses for the *Pitrs*, etc.), *A*^o of 10 (10 are the cardinal points, etc.), *Ba*^o of 11 (11 are the *ekādaçinas* of the creatures, see Nil., 11 are there the *yūpas*, etc.), *A*^o of 12 (12 months, etc.). As *Bandin* had said the first half-çloka with 13 (the 13th *tithi* is deemed most auspicious, 13 are the islands of the earth), he stopped, and *Ashtāvakra* fulfilled the çloka. *Bandin* was then deemed to be vanquished, and at the request of *Ashtāvakra* he merged into the sea, after he had declared himself to be the son of *Varuṇa* and that he had caused the *brahmins* to be drowned in order that they might see the twelve years *sattra* of *Varuṇa* that was performed simultaneously with that of *Janaka*. They at once reappeared, and *Kahoda* let *Ashtāvakra* bathe in the river *Samāṅgā*, and all his limbs were immediately made straight, and the *Samāṅgā* became a remover of sin. “Therefore you also should bathe there” (III, 134).

***Asi(h)** (“the sword,” person). § 656^d (Khaḍgotpattik.): XII, 166, 6162, 6165, 6166. 6188, *dharmagarbhena*; 6191,