Kalasayoni &c.; from the latter Vasishtha. From his parentage Agastya is also called Maitrāvaruṇi, Aurvaseya, and, as he was very small when he was born, he is also called Manya. He is represented to have humbled the Vindhya mountains by making them prostrate themselves before him when they tried to rise higher and higher till they well-nigh occupied the sun's disc and obstructed his path, See Vindhya. (This fable is supposed by some to typify the progress of the Aryas towards the south in their conquest and civilization of India, the humbling of the mountain standing metaphorically for the removal of physical obstacles in their way). He is also known by the names of Pitabdhi, Samudra-chuluka &c., from another fable according to which he drank up the ocean because it had offended him and because he wished to help Indra and the gods in their wars with a class of demons called Kaleyas who had hid themselves in the waters and oppressed the three worlds in various ways. His wife was Lopamudrā. She was also called Kausitaki and Varaprada. She bore him two sons, Dridhasya and Dridhasyu. In the Ramayana Agastya plays a distinguished part. He dwelt in a hermitage on mount Kunjara 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 Rakshasa named Vatapi, who had assumed the form of a ram, and destroyed by a flash of his eye the Rakshasa's brother who attempted to avenge him. In the course of his wanderings Rama 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 Rama the bow of Vishnu and accompanied him to Ayodhya 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 Nahusha 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 Puranas represent Agastya as the son of Pulastya (the sage from whom the Rakshasas sprang) and Havirbhuva the daughter of Kardama. Several 'hymn-seers' are mentioned in his family, such as his two sons, Indrabahu, 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 दुराधर्षा मुनिना दक्षिणेव दिक् ॥ Rām.; अगस्त्याचरितामाशां R. 4. 44; cf. also: अगस्त्यो दक्षिणामाशामाश्रित्य नभसि स्थितः । वरुणस्यात्मजो योगी विंध्यवातापिमर्दनः ॥ and R. 6. 61, Mv. 7. 14.]

अगस्ती A female descendant of Agastya.

अगस्त्यः 1=अगस्ति See above. -2 N. of *Siva*. -**Comp.** —**उदय**ः 1. the rise of Canopus which takes place about the end of Bhâdra; with the rise of this star the waters become clear; cf. R. 4. 21 **प्रससादोदयादंभः कुंभयोनेर्महौजसः**. 2. the 7th day of the dark half of Bhâdra. —**गीता** [अगस्त्येन गीता विद्याभेदः] N. of a sort of विद्या mentioned in the Bhârata *Sântiparvan*; (pl.) Agastya's hymn. —**चारः** [ष. त.] the course of Canopus, the time of its rise which ushers the *Sarat* season and then every thing on earth assumes a lovely appearance. —**तीर्थं** N. of a celebrated Tîrtha in the south. —**वटः** N. of a holy place on the Himâlaya. —**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, °**सत्व** Mk. 1. 3, R. 6. 21; so °**ज्ञानं**, °**बुद्धिः**; great; as °**भयं**; **यस्य ज्ञानदयासिंधोरगाधस्यानघा गुणाः** Ak. unfathomable, incomprehensible, inscrutable. —**धः-धं** a deep hole or chasm. —**धः** 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.

अगारं [अगं न गच्छंतं ऋच्छति प्राप्नोति अग-ऋ-अण् Tv.] A house; **शून्यानि चाप्यगाराणि** Ms. 9. 265; °**दाहिन्** an incendiary 3. 158, See आगार.

अगिरः (नः?) [न गीर्यते दुःखेन; गॄ. बा० क. न. त. Tv.] 1 Heaven. -2 The sun or fire? -3 A Râkshasa. -**Comp.** —**ओकस्** *a*. [अगिरः स्वर्गः ओको वासस्थानं यस्य] dwelling in the heaven (as a god); Rv. 1. 135. 9; not to be stopped by threatening shouts (?)

अगु *a*. [नास्ति गौर्यस्य] Ved. 1 Destitute of cows or rays; poor. -2 Wicked (?). —**गुः** 1 N. of Râhu. -2 Darkness.

अगुण *a*. 1 Destitute of attributes (referring to God). -2 Having no good qualities, worthless; **अगुणोयमशोकः** M. 3, Mk. 4. 22. —**णः** [न. त.] A fault, defect, demerit, vice; **तद्गुणैः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान्** Ms. 3. 22; **गुणागुणज्ञ** knowing merit and demerit; **लोभश्चेदगुणेन किं** Bh. 2. 55; **अगुणेषु तस्य धियमस्तवतः** Ki. 6. 21 vices. -**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 *Sisu* tree (शिंशपा). -**Comp.** —**शिंशपा** [अगुरुः सारो यस्यास्तादृशी शिंशपा मध्यमपदलो.] the *Sisu* tree. —**सारः** a sort of perfume.

अगूढ *a*. Not hidden, or concealed, manifest, clear: °**सद्भावं** Ku. 5. 62. -**Comp.** —**गंध** *a*. having an unconcealed smell. (-**धः**) Asafœtida (the smell of which is not easily concealed). —**भाव** *a*. 1. having an open or unreserved disposition. 2. having an obvious meaning or import.

अगृभीत *a*. [न. त.] Ved. 1 Not seized or overcome; unsubdued; °**शोचिस्** of unsubdued splendour. -2 Inconceivable.

अगृहः [न. ब.] A houseless wanderer, a hermit (वानप्रस्थ).

अगोचर *a*. Imperceptible by the senses, not obvious, See गोचर; **वाचामगोचरां हर्षावस्थामस्पृशन्** Dk. 169 beyond the power of words, indescribable. —**रं** 1 Anything beyond the cognizance of the senses. -2 Not being seen or observed, or known; **कथं देवपादानामगोचरेणैवं क्रियते** H. 2 without the knowledge of; °**तां गतान्** Pt. 2. -3 Brahma; **अगोचरे वागिव चोपरेमे** Ki. 17. 11.

अगोता Ved. Want of cows or rays or praise.

अगोपा *a*. Ved. Without a cowherd; **पशुर्नैति स्वयुरगोपाः** Rv. 2. 4. 7.

अगोरुध *a*. Ved. Not disdaining praise.

अगोह्य *a*. Not to be concealed or covered, bright.

अग्निः [अंगति ऊर्ध्वं गच्छति अंग्-नि, नलोपश्च Un. 4. 50, or fr. अंच् 'to go.'] 1 Fire **कोप**°, **चिंता**°, **शोक**°, **ज्ञान**°, **राज**°, &c. -2 The God of fire. -3 Sacrificial fire of three kinds (गार्हपत्य, आहवनीय and दक्षिण); **पिता वै गार्हपत्यो ऽग्निर्माताग्निर्दक्षिणः स्मृतः । गुरुराहवनीयस्तु सा-**