

**मित्रेता गरीयसी** ॥ Ms. 2. 231. -4 The fire of the stomach, digestive faculty, gastric fluid. -5 Bile (नाभेरुच्यै हृदयादधस्तादासायमाचक्षते तरते सौरं तेजः पित्रं इत्याचक्षते). -6 Cauterization (अग्निर्कर्मन्). -7 Gold. -8 The number three. -9 N. of various plants: (a) शिबक Plumbago Zeylanica; (b) रक्तशिबक; (c) भवतक Semicarpus Anacardium; (d) शिबक Citrus Acida. -10 A mystical substitute for the letter इ. In Dvandva Comp. as first member with names of deities, and with particular words अग्नि is changed to अग्ना, as विष्णु, मरुतौ, or to अग्नी, पर्जन्यौ, वरुणौ, धामौ [cf. L. ignis.] [Agni is the God of Fire, the Ignis of the Latins and Ognj of the Slavonians. He is one of the most prominent deities of the Rigveda. He is an immortal, has taken up his abode among mortals as their guest; he is the domestic priest, the successful accomplice and protector of all ceremonies; he is also the religious leader and preceptor of the gods, a swift messenger employed to announce to the immortals the hymns and to convey to them the oblations of their worshippers, and to bring them down from the sky to the place of sacrifice. He is sometimes regarded as the mouth and the tongue through which both gods and men participate in the sacrifices. He is the lord, protector and leader of people, monarch of men, the lord of the house, friendly to mankind, and like a father, mother, brother &c. He is represented as being produced by the attrition of two pieces of fuel which are regarded as husband and wife. Sometimes he is considered to have been brought down from heaven or generated by Indra between two clouds or stones, created by Dyau, or fashioned by the gods collectively. In some passages he is represented as having a triple existence, which may mean his three-fold manifestations as the sun in heaven, lightning in the atmosphere, and as ordinary fire on the earth, although the three appearances are also elsewhere otherwise explained. His epithets are numberless and for the most part descriptive of his physical characteristics: धूमकेतु, हुतभुञ्ज, शुचि, रोहिताश्व, सप्तजिह्व, तोमरधर, घृतात्र, शिबमानु, ऊर्ध्वशोचिस्, शोचिकेश, हरिकेश, हिरण्यदंत, अयोदंद्, &c. In a celebrated passage he is said to have 4 horns, 3 feet, 2 heads, and 7 hands. The highest divine functions are ascribed to Agni. He is said to have spread out the two worlds and produced them, to have supported heaven, formed the mundane regions and luminaries of heaven, to have begotten Mitra and caused the sun to ascend the sky. He is the head and summit of the sky, the centre of the earth, Earth, Heaven and all beings obey his commands. He knows and sees all worlds or creatures and witnesses all

their actions. The worshippers of Agni prosper, they are wealthy and live long. He is the protector of that man who takes care to bring him fuel. He gives him riches and no one can overcome him who sacrifices to this god. He confers, and is the guardian of, immortality. He is like a water-trough in a desert and all blessings issue from him. He is therefore constantly supplicated for all kinds of boons, riches, food, deliverance from enemies and demons, poverty, reproach, childlessness, hunger &c. Agni is also associated with Indra in different hymns and the two gods are said to be twin brothers.

Such is the Vedic conception of Agni; but in the course of mythological personifications he appears as the eldest son of Brahma and is called Abhimani [Vishnu Purana]. His wife was Svaha; by her he had 3 sons—Pavaka, Pavamana and Suchi; and these had forty-five sons: altogether 49 persons who are considered identical with the 49 fires. He is also represented as a son of Angiras, as a king of the Pitris or Manes, as a Marut and as a grandson of Sandila, and also as a star. The Harivamsa describes him as clothed in black, having smoke for his standard and head-piece and carrying a flaming javelin. He is borne in a chariot drawn by red horses and the 7 winds are the wheels of his car. He is accompanied by a ram and sometimes he is represented as riding on that animal. Agni was appointed by Brahma as the sovereign of the quarter between the south and east, whence the direction is still known as Agneyi. The Mahabharata represents Agni as having exhausted his vigour and become dull by devouring many oblations at the several sacrifices made by king Svetaki, but he recruited his strength by devouring the whole Khandava forest; for the story see the word खांडव. -**Comp.** -अ(आ) गारं-रः, -आलयः, -गृहं [अभिकार्याय अगारं शाक० त.] a fire-sanctuary, house or place for keeping the sacred fire; वसंश्चतुर्थोभिरिवान्यगारे R. 5. 25. -अस्त्रं fire-missile, a rocket. -आत्मक a. [अग्निरात्मा यस्य] of the nature of fire; सोमात्मिका स्त्री, °कः पुमान्. -आधानं consecrating the fire; so आहिति. -अधियः [अग्निरधियो येन] a Brāhmaṇya who maintains the sacred fire. (-यं)=आधानं. -आहितः [अग्निरहितो येन, वा परनिपातः P. II. 2. 37.] one who maintains the sacred fire; See आहिताग्नि. -इष्ट् m. (अग्नीष्ट्रः) [अग्निं इष्टे स अग्नीष्ट्रं] the priest who kindles the sacred fire (mostly Ved). -इष्टनः [अग्निरिष्ट्यते अनेन] N. of a Mantra. (-ने) kindling the fire. -उत्पातः [अग्निना दिव्यान्लेन कृतः उत्पातः] a fiery portent, meteor, comet &c. In Bṛ. S. 33 it is said to be of five kinds: दिवि भुक्तशुभफलानां पततां रूपाणि यानि ताप्युक्ताः। (विष्णोयुक्ता-

शनिवियुक्तारा इति पंचधा भिन्नाः ॥ उत्का पक्षेण फले तद्रत् विष्ण्याशानिभिः पक्षैः। विद्युद्-होभिः षड्भिस्तद्वारा विपाचयति ॥ Different fruits are said to result from the appearances of these portents, according to the nature of their colour, position &c. -उद्धरणं, -उद्धारः 1. producing fire by the friction of two aranis, 2. taking out, before sun-rise, the sacred fire from its cover of ashes previous to a sacrifice. -उपस्थानं worship of Agni; the Mantra or hymn with which Agni is worshipped (अग्निरुपस्थायतेऽनेन). -एधः [अग्निधयति] an incendiary. -कणः, -स्तोकः a spark. -कर्मन् n. [अग्नी कर्म स. त.] 1. cauterization. 2. action of fire. 3. oblation to Agni, worship of Agni (अग्निहोत्र); so °कार्यं offering oblations to fire, feeding fire with ghee &c.; निर्वातिता-मिकायैः K. 16; °योर्ध्वंश्च 39, Ms. 3. 69, Y. 1. 25. -कला a part (or appearance) of fire; ten varieties are mentioned (धूमार्चिरूष्मा ज्वलिनी ज्वालनी विस्फुलिगिनी | सुधीः सुरुपा कपिला हव्यकव्यवहे अपि ॥ यादीनां दशवर्णानां कला धर्ममदा अमूः). -कारिका [अग्निं करोति आधने करणे कर्तृत्वोपचारात् कर्तारि ष्युल] 1. the means of consecrating the sacred fire, the rick called अग्नीष्ट्र which begins with अग्निं दूते पुरो दधे. 2. =अधिकार्य. -काष्ठे अग्नेः उदीपनं काष्ठे शाक० त. ] agallochum (अगुरु). -कुक्कुटः [अग्नेः कुक्कुट इव रक्तवर्ण-स्फुलिगत्वात्] a firebrand, lighted wisp of straw. -कुंडं [अग्निराधानार्थं कुंडं] an enclosed space for keeping the fire, a fire-vessel. -कुमारः, -तनयः, -सुतः 1. N. of Kārttikeya said to be born from fire, See कान्तिकेय. 2. a kind of preparation of medicinal drugs. -केतुः [अग्नेः केतुरिव] 1. smoke. 2. N. of two Rākshasas on the side of Rāvaṇa and killed by Rāma. -कोणः-दिक् the south-east corner ruled over by Agni; इंद्रो वह्निः पितृव-तिर्नैर्कृतो वरुणो मरुत्। कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात् ॥ -क्रिया [अग्निना निर्वातिता क्रिया, शाक. त.] 1. obsequies, funeral ceremonies, 2. branding; भेषजाभिक्रियास्तु च Y. 3. 284. -क्रीडा [त. त.] fire-works, illuminations. -गर्भं a. [अग्निर्गर्भं यस्य] pregnant with or containing fire, having fire in the interior; °र्भो शमी-निव S. 4. 3. (-र्भः) [अग्निरिव जारको गर्भो यस्य] 1. N. of the plant Agnijāra, 2. the sun-stone, name of a crystal supposed to contain and give out fire when touched by the rays of the sun; cf. S. 2. 7. 3. the sacri-