

अग्नी *a.* [न. त.] Ved. 1 Not seized or overcome; unsubdued; Rv. 8. 79. 1. °शोचिस् of unsubdued splendour. एता न यामे अग्नीतशोचिषः Rv. 5. 54. 5; 8. 23. 1. -2 Inconceivable.

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

अग्नि *a.* Imperceptible by the senses, not obvious, See गोचर; वाचामगोचरां हर्षावस्थामस्पृशत् Dk. 169, beyond the power of words, indescribable. -रम् 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.

अग्निरेण *ind.* Imperceptibly.

अग्निता Ved. Want of cows or rays or praise.

अग्नि *a.* Without a cause; यत्तदद्रेयमग्राह्यमगोत्रम् Mund. 1. 1. 6.

अग्निपा *a.* Ved. Without a cowherd; पशुनैति स्वयुरगोपाः Rv. 2. 4. 7.

अग्निरुध *a.* Ved. Not disdaining praise अगोहधाय गविषे Rv. 8. 24. 20.

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

अग्निः [अङ्गति ऊर्ध्वं गच्छति अङ्ग-नि, नलोपश्च Un. 4. 50, or fr. अञ्च् 'to go.'] 1 Fire कोप°, चिन्ता°, शोक°, ज्ञान°, राज°, &c. -2 The God of fire. -3 Sacrificial fire of three kinds (गार्हपत्य, आहवनीय and दक्षिण); पिता वै गार्हपत्योऽमिर्मातामिर्दक्षिणः स्मृतः। गुरुराहवनीयस्तु सामिन्नेता गरीयसी॥ Ms. 2. 232. -4 The fire of the stomach, digestive faculty, gastric fluid. -5 Bile (नाभेरूर्ध्वं हृदयादधस्तादामाशयमाचक्षते तद्वत् सौरं तेजः पित्तम् इत्याचक्षते). -6 Cauterization (अभिकर्मन्). -7 Gold. -8 The number three. शरामिपरिमाणम् (पञ्चत्रिंशत्) Mb. 13. 107. 26. -9 N. of various plants: (a) चित्रक Plumbago Zeylanica; (b) रक्तचित्रक; (c) भल्लातक Semicarpus Anacardium; (d) निम्बक Citrus Acida. -10 A mystical substitute for the letter र्. In Dvandva comp. as first member with names of deities, and with particular words अग्नि is changed to अग्ना, as विष्णु, मरुतो, or to अग्नी, पर्जन्यौ, वरुणौ, षोमौ -11 पिङ्गला नाडी; यत्र तद् ब्रह्म निर्द्वन्द्वं यत्र सोमः (इडा) सहाग्निना (अग्निः पिङ्गला) Mb. 14. 20. 10. -12 Sacrificial altar, अग्निकुण्ड cf. Rām. 1. 14. 28. -13 Sky. अग्निर्मुखा Mund. 2. 1. 4. [cf. L. ignis] [Agni is the God of Fire, the Ignis of the Latins and Ognī of the Slavonians. He is one of the most prominent deities of the Rīgveda. He, as an immortal, has taken up his abode among mortals as their guest; he is the domestic priest, the successful accomplisher 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, हुतमुज्ज, शुचि, रोहिताश्व, सप्तजिह्व, तोमरधर, घृतान्न, चित्रमानु, ऊर्ध्वशोचिस्, शोचिष्केश, हरिकेश, हिरण्यदन्त, अयोदंष्ट्र &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 Brahmā and is called Abhimāni [Viṣṇu Purāna]. His wife was Svāhā; by her, he had 3 sons -Pāvaka, Pavamāna and Śuchi; 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 Aṅgiras, as a king of the Pitrs or Manes, as a Marut and as a grandson of Śaṅḍila, and also as a star. The Harivamśa describes him as clothed in black, having smoke for his standard and head-piece and carrying a flaming avelin. He is borne in a chariot drawn by red horses and the 7 winds are the