

(Skandayuddha): III, 231.—§§ 508-9 (Kārttikeyastava): III, 232 (Agni (Adbhuta (?), III, v. 14284) having become enamoured of the wives of the seven Ṛshis, at first entered their gārhapatya fire, then after a long time retired to the forest (*vanam*; Nil. says nothing) in order to destroy himself; Svāhā, who had loved him in vain, cohabited with him, successively assuming the guise of the wives of the Ṛshis (six of the Kṛttikās or Pleiads) except Arundhatī, and going out of the forest in the guise of a bird (Garūḍī, Suparṇī, Vinatā) she threw the semen in a golden basin on the Ḷveta mountain; this took place on the Amāvasyā day; on the Pratipad day the semen became an embryo (Skanda); on the fourth day Skanda was fully developed. The six wives of the Ṛshis were divorced by their husbands. Skanda is called the son of Rudra, because Agni is called Rudra by brahmins, and because he was produced by Rudra entering Fire (and Umā coalescing with Svāhā), etc., and the Ḷveta mountain was formed of Rudra's semen virile. Agni gave to Skanda a red cock, that formed his ensign perched on the top of his chariot. The six divorced wives of the Ṛshis, together with Vinatā, obtained from Skanda that they became his mothers. At the request of Indra they (incl. of Vinatā, see v. 14464 and Nil., i.e. the Kṛttikās) were placed among the Nakshatras (and presided by Agni) instead of Abhijit (q.v.). Brahman ordered that time should be reckoned from Dhanishṭhā, while it had formerly been reckoned from Rohinī (so Nil.). Svāhā prevailed upon Skanda that she should live for ever with Agni, in so far as offerings with mantras to the gods and Pitṛs (*havyam havyam ca*) should always be coupled with the name of Svāhā, 14241 (*Agninām vividhā vaṅṅāḥ*), 14276, 14294, 14300, (14302), 14305, 14314, 14323 (*°dāyādaḥ*, i.e. Skandaḥ), 14363, 14367 (*°r bhūtā Naigameyaḥ*), 14391 (*tataḥ Kumāraṃ pitaraṃ* (B. *°rapitaraṃ*) Skandam āhur janā bhūvi | Rudram Agnim Umāṃ (B. *Agnimukhāṃ*) Svāhāṃ), 14428 (*Rudram Agnim dovijāḥ prāhū, Rudrasūnus tatas tu saḥ*), 14434 (*kukkuṭaḥ cāgninā dattas tasya*, i.e. Skandasya, *ketur alankṛtaḥ*), 14517, 14560 (*cāmara cāpi Vāyuḥ ca grhītvāgniḥ ca dhishṭhitau*, sc. for Skanda).—§ 526a (Rāvaṇādivaraprāpti): III, 276, 15930 (used by the Brahmarshis, etc., as their spokesman before Brahman).—§ 543 (Rāmābhisheka): 291 (when Rāma Daçarathi would repudiate Sitā because she had dwelt with Rāvaṇa, Brahman, Ḷakra, Agni, Vāyu, Yamā, Varuṇa, and Kubera, and his deceased father Daçaratha bore witness to her innocence), 16548, (16558); Agni says that he dwells within the bodies of all creatures.—[§ 548f (Āraṇeyap.): III, 315, 17463 (Hutācana, entering into water and remaining in concealment, achieved the purpose of the gods).]—§ 549b (Pāṇḍavapraveṣap.): IV, 2, 38 (Agni, desirous of consuming the forest of Khāṇḍava, had formerly appeared in the guise of a brahman before Arjuna while he was staying with Kṛṣṇa), 42 (*tejasvinām varaḥ*); 4, 104 (*°vad*).—§ 552 (Gograhaṇap.): shows interest for Arjuna (IV, 46 and 56), allusion to §§ 254-60 (γ) (IV, 45); one of Arjuna's preceptors in arms (δ and ε) (IV, 45 and 49): 1535 (*ekaḥ cāgnim atarpayat*, sc. Arjunah), 1580 (*°r Vadaṇāmukhaḥ*), 1770 (*°er*, sc. *vimānaṃ*); present at the combat between Arjuna and the Kurus, 1982 (*astram Agneyam Agneḥ ca*, sc. *aham*, i.e. Arjuna, *avāptavān*).—§ 555 (Indravijaya): V, 9-18 (when Nahusha had supplanted Indra and had come to Čaci in a chariot drawn by Ṛshis, Bṛhaspati sent Agni to find out Indra. Agni at first, having in an instant searched the whole world, did not dare to enter the waters from fear of being extinguished, but at last he was prevailed upon to do so, and found Indra in

a lotus-sucker in the midst of a lake. Bṛhaspati explained how Nahusha had become the king of the gods. Indra bestowed upon Agni a share in great sacrifices, where there should be one share for Indra and Agni (*Aindrāgnyo*); V, 12, 395 (*devā Agnipurogamāḥ*, with Čaci); 13, 409 (do. with Vishnu); 15, 479 (did not at first dare to enter the waters), (481), 482 (*adbhyo 'gnir*, sc. *utthitah*).—§ 555f (Indravijaya): 16 (Agni is the mouth of all the gods; the carrier of offerings (*Havyavah*), and himself the best of offerings (*havis*); hidden, he sojourns in the interior of all beings like a witness, single and threefold; abandoned by him, the universe would forthwith cease to be; by bowing to him the brahmins with their wives and sons attain to the eternal happiness (*gatim*) acquired by their deeds; having created the three worlds, he, when the hour comes, again consumes them (*pacasi*); the wise call him identical with the clouds and with the lightning; flames issuing from him support all creatures; all the waters are deposited in him, so is this entire world; to him nothing is unknown in the three worlds), 486-8, 517 (cf. Čārṅgakop., I, 229, 8353-60).—§ 557 (Prajāgarap.): 33, 1044 (*pañcāgnayo manushyena paricaryāḥ prayatnataḥ | pitā mātāgnir ātmā ca guruḥ ca, Bharatarahabha!*).—§ 560 (Śānatsujātop.): 46, 1757 (*tasmād*, i.e. from the Eternal Bhagavat, *Agniḥ ca Somaḥ ca*).—§ 561 (Yānasandhip.): 49, 1918 (*Vasavaḥ cāgninā saha*), they with Bṛhaspati, Uçanas, M., Y., Ā., S., Sapt., Viçvāmītra, Aps., etc., worship Brahman; 52, 2094 (*trayastrimṣat samāḥ, sūta! Khāṇḍavo 'gnim atarpayat*, sc. Arjunah); 60, 2366 (*°ḥ sacivyakartā syāt Khāṇḍavo tat kṛtaṃ emaran*); 61, 2387 (*yadā hy Agniḥ ca Vāyuḥ ca Dharma Indro 'cvināv api | kāmāyogāt pravarteran*); 61, 2399 ("A., Vāyvaṅni, M., Y., Dharma are not able to rescue those whom I hate," says Duryodhana).—§ 562 (Bhagavadyanap.): 94, 3335 (*hutaḥ*).—§ 564 (Mātalyop.): 99, 3549 (*Āsuro 'gnih, in Pātāla*).—§ 567 (Bhagavadyanap.): 140, 4741 (*Agnih juhota vai Dhaumyaḥ*); 142, 4818 (*ubhe cāpy Agni-Mārute*, sc. *astro*).—§ 571 (Ulūkādūt.): 180, 5512 (*°dattaṃ ca te*, i.e. Arjuna's, *ratham*).—§ 576 (Bhagavadgītāp.): VI, 35, 1285 (i.e. Kṛṣṇa).—§ 581 (Bhishmavadhap.): 60, 2674 (*bhagavān ivāgnih*).—§ 592 (Samcāptakavadhap.): 25, 1084 (*yathendragni purā Balim*).—[§ 594 (Mṛtyu): VII, 52-54]: Urged by the Earth, who was afflicted with the heavy weight of creatures, Brahman became angry and created Fire that was about to consume the whole universe; Čiva then solicited him, so that he extinguished the Fire and created a woman named Mṛtyu (Death) to destroy the creatures. Cf. XII, 257 ff.—§ 597 (Pratiñāp.): 82, 2924.—§ 600 (Ghaṭotkacavadhap.): 166, 7451 (*°samaprabham*); 182, 8284 (*sūrā iva nir-agnayah*).—§ 603 (Nārāyaṇāstra-mokṣhap.): 200, 9260 (*agnāv agnir iva nyasto*), 9263 (*yathā jagdhvā jagat kṛtsnam samaye sacarūcaram | gacched agnir* (B. *°ed vahnir*) *Vibhor āsyam*), 9264 (*sūryam agnih* (so B.) *pravishṭah syād yathā cāgnim divākarah*); 201, †9457 (*Vāgagni*).—§ 606 (Tripurākhyāna): VIII, 34, 1471 (*çṛṅgam Agnir babhūvāsya*, i.e. on the arrow of Mahādeva), 1503 (*Agnishomau* (C. *Somaṃ*) *jagat kṛtsnam*).—§ 608 (Karnap.): 60, 2983 (*Čakrāgnibhyām iva*); 87, 4418 (V., M., S., R., Vi., Ā., *Agnir Indrag ca Somaḥ ca Pavano 'tha diço daça | Dhaññajayasya te pakṣhe*).—§ 611 (Čalyap.): IX, 14, 724 (*bhagavān*); 17, 912 (*°r iva*), 920 (do.); 21, 1128 (*yathā*).—§ 613 (Gadāyuddhap.): 33, 1921 (*Khāṇḍavo 'gnim ivārjunah*).—§ 615 (do. brought): 35, 1985 (*°in*, from Dvārakā by Balarāma).—§ 615u (Skanda): 45, 2503 (*Bṛhaspatih samid-dhāgnau juhāvāgnim yathāvidhi*); 46, 2702 (*çaktyā* . . .