

°dattayā, i.e. the lance of Skanda).—§ 615 (Baladevat.): **47**, 2742 (*°eḥ prāṇashṣo bhagavān*), 2744 (do.); **54**, 3049 (*Indro 'gnir Aryamā caiva yatra prakṛitīm āpnuvan*, i.e. on the Yamunā).—§ 623 (Rājadh.): XII, **15β**, 439 (*hantā*).—§ 637 (do.): **43**, 1506 (i.e. Kṛṣṇa); **47**, 1661 (*antarbhūtaḥ*, i.e. Kṛṣṇa).—§ 638b (Rāmop.): **49**, 1753 (having got alms from Arjuna Kārtavīrya, A. burnt villages, etc., and the hermitage of Āpava).—§ 641 (Rājadh.): **68**, 2576 (v. Āditya⁴); **78**, 2922 (*ajo 'gnir Varuṇo meshaḥ . . . na vikreyaḥ kathaṅcana*—XIII, 3978); **122**, 4511 (*Vibhāvasuḥ*).—§ 656 (Khadgotp.): **166**, 6201 (*Asur daivatam*).—§ 658 (Kṛtaghnop.): **171**, 6382 (*Viṣve devāḥ sāgnayaḥ*, etc., represented by brahmins fed in the house of Virūpākṣha on a certain day of the Kārttika month).—§ 660 (Bhṛgu-Bharadvāja-s.): **182**, 6778 (*Agni-Mārutau*, spring from water), 6779 (*Agni-Māruta-samyogāt tataḥ samabhavan mahi*), 6782 (is Brahmán's tejas), 6783 (*Agni-Shomau tu candrārkaḥ tu nayane tasya*, i.e. Brahmán's, *viçrute*).—§ 671b (Bali-Vāsava-s.): **224**, 8139 (*āhuḥ cainam*, i.e. Brahmán, *kecid Agniṃ kecid āhuḥ Prajāpatiṃ*).—§ 693 (Vṛtravadha): **283** (in order to deliver Indra from the brahmahatyā that issued from the body of Vṛtra, when he had been killed by Indra, Brahmán divided it in four portions; one-fourth was taken by Agni on the condition that it should immediately enter the man who should abstain from offering, etc.), 10174.—§ 696 (MSNSt.): **283**, 10354 (= Çiva, 1000 names).—§ 700 (Mokshadh.): **289**, 10644 (*Agni-Shomāv idam sarvaṃ*).—§ 702 (do.): **296β**, 10837 (v. Ādityaḥ).—§ 707 (do.): **318**, 11708 (if at death the soul escapes through the eyes, the man reaches the region of Agni).—§ 717 (Nārāyaṇya, Mahāpurushastava): **339**, 12864 (*tavāgnir āyam*, No. 90); **341λ**, 13017 (*kiñ ca Brahmā ca Rudraḥ ca Çakraḥ ca Balabhit prabhūḥ | Sūryas Tūradhīpo Vāyur Agnir Varuṇa eva ca | Ākāçam Jagati caiva ye ca çeṣā divaukasaḥ | pralayaṃ na vijānanti ātmanaḥ parinirmitam*).—§ 717 (do.): **342††** I: (Agni (digestive Fire, Nil.) and Soma (food, Nil.), blending together, become transformed into one and the same substance; it is for this reason that the entire universe is said to be pervaded with them; the deities also are said to have Agni for their mouth. After the dissolution of the universe Brahmán caused Agni (*kshatṛam*, i.e. the kshatṛiyas) and Soma (*brāhman*, i.e. the brahmins) to spring from his own eyes; the brahmins became endowed with greater energy than the kshatṛiyas. He who offers food in the mouth of a brahman pours libations into a blazing fire. Agni is the hotṛ and brahmán of the sacrifice; the brahmins, becoming Agni, uphold the sacrifices and, possessed of learning, further (*bhāvayanti*) Agni; [being] Agni [and] Viṣṇu they, entering all creatures, uphold their lifebreaths), 13186 (*Agniḥ Somena samyukta ekayonitvam āgataḥ | Agni-Shomamayan tasmā jagat kṛtenaṃ carācaram*), ††13187 (*api hi Purāṇo bhavati, ekayonyātmakū Agni-Shomau, devatāḥ cāgnimukhā it*); **343**, 13188 (*Agni-Shomau*), ††13194 (*sa Puruṣaḥ . . . netrābhyām Agni-Shomau asarja*); VII, ††13217 (*brahmavadhyāṅ caturshu sthāneṣu vanitāgni-vanaspatigoshu vyabhajat*, cf. § 555, V, **15 f.**); IX, ††13218 (*Bhṛgunā çapto 'gnih sarvabhakṣatvam upanītaḥ*), ††13223 (*tad etad brahm-agni-Shomīyam, tena jagad dhāryate*), 13225 (*Agni-Shoma*, etymology of *Irshīkeça*).—§ 719 (Ānuçāsanik.): XIII, **1**, 55 (v. Āditya⁴).—§ 720b (Sudarçana): **2** (married Sudarçanā (daughter of king Duryodhana in Māhishmatī and the river Narmadā), and begat with her Sudarçana; he is always present in Māhishmatī; cf. § 282b); 104 ff., 132 (*°putre Sudarçane*).—§ 730 (Meghavāhanop.): **14**, 609 (= Çiva),

1003 (do.), 1005 (*sapta . . . agnayaḥ*, lower than Çiva); **16**, 1045 (*Indrāgni-Marutām gatim*, i.e. Çiva); **18**, 1304 (*sāgni-munibhir*).—§ 731b (Ashtāvakra-Dik-s.): **19**, 1472 (*nānilo 'gnir na Varuṇo na cānye tridaça dvija | priyāḥ strīṇām yathā Kāro*).—§ 732 (Ānuçāsanik.): **22** (the opinions of Pṛthivī, Kāçyapa, Mārkaṇḍeya, and Agni ("a brahman who, being engaged in study and regarding himself learned with the aid of his learning destroys the reputation of others, falls away from righteousness, and his regions of felicity hereafter —*lokāḥ*—are of short duration—*antavanto*")) as to the essential qualities of brahmins), 1540, (1543), 1545.—§ 733 (do.): **25s**, 1729 (*°eḥ pure—a tīrtha—naraḥ snātvā Agnikanyāpure vaset*; Nil. is silent).—§ 737 (do.): **31**, 2031 (*ayonīm Agni-yonimç ca brahma-yonimç tathaiva ca | sarvabhūtātmayonimç ca tām namasyāmy aham sadā*; cf. Nil. and PCR.).—§ 746 (do.): **63**, 3239 (*sambhavanti tataḥ çukrāt prāṇināḥ, pṛthivīpate! | Agni-Shomau hi tac çukraṃ sṛjataḥ puṣhyataç ca ha*); **79k**, 3769 (*samānavatsām kṛṣṇān tu dhenum dattvā . . . Agni-loke mahīyate*); **82**, 3857 (*mayā*, i.e. by Çrī, *bhīpanā devāç ca modante çāvatīḥ samāḥ | Indro Vivasvān Somaç ca Viṣṇur Āpo 'gnir eva ca*).—§ 747b (Suvārṇopatti): **84**, 3977 (*Agni-Shomāmakam suvarṇam*), 3978 (*ajo 'gnir, Varuṇo meshaḥ*, etc.; cf. XII, **78**, 2922): Brahmán had granted the Asura Tāraka the boon that he could not be slain by gods, Asuras, Rākshasas, etc., and the deities had, in consequence of their endeavour in former times to stop propagation, been cursed by Pārvatī, that they were not to have any offspring; but Agni had not been there; he therefore, said Brahmán, would beget an offspring for the destruction of Tāraka, etc.: "Kāma is Rudra's seed, a portion of which fell into Agni, who will cast it into Gaṅgā. Therefore, make a search for Agni. Agni is the most eternal of all creatures; he is older than Rudra himself," etc. After searching in vain every part of the universe, the gods successively learnt from a frog that had been scorched by the energy of Agni that he was residing in the nethermost regions of the water; from an elephant, that he was within an açaṭṭha tree; and from a parrot, that he had entered the heart of a çami tree. All frogs, elephants, and parrots were cursed by Agni and blessed by the gods in various ways: the çami tree the gods made a sacred fuel fit for producing fire in all religious rites; the heated waters that are found in the nethermost regions are vomited forth by the mountain springs. Agni then united himself in spiritual congress with Gaṅgā, who, being unable to bear the seed, cast it off resplendent like gold on the breast of Meru, on a forest of reeds. Hence Agni was called Hiraṇyaretas; Earth, Vasumatī; the child, Skanda and Guha, and, because it was nursed by the Kṛttikās, Kārttikeya; gold, Jātarūpa. It was in this way that gold came into existence as the offspring of Agni; gold is truly the illustrious Agni, the lord of all things, and the foremost of all Prajāpatis; the most sacred of all sacred things is gold; it has for its essence Agni and Soma. In days of yore (*lokādaḥ*, v. 4163) Rudra (who is Brahmán, Çiva, Rudra, Varuṇa, Agni, Prajāpati, etc.), having assumed the form of Varuṇa (cf. v. 4133, *Varuṇaḥ, Pavanātmakaḥ*), performed a sacrifice to which came the munis and all the deities with Agni, etc. and the Lord of all himself poured libations into his own self. Seeing "*devapatnyaç ca kanyāç ca devānāṃ caiva mātaraḥ*," the seed (endowed with Sattva, Rajas, and Tamas) of Brahmán fell upon the Earth; Pūshan took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence Brahmán caused the different beings to spring into existence. From the flames