

17) The Devas wanted help to clean their hands when obliterated materials stuck to their hands and Agni created from water three sons named Ekata, Dvita and Trita for this purpose. Of these Trita fell into a well while drawing water. Seeing him fall the demons closed the well but Trita broke the top and came out. (Sūkta 52, Anuvāka 10, Maṇḍala 1 of Ṛgveda).

18) Once the earth looked like heaven because of the innumerable celestial beings who came to earth in search of Agni. (Sūkta 65, Anuvāka 12, Maṇḍala 1 of Ṛgveda).

19) The Sun hands over his effulgence to Agni in the evening and takes it back from him in the morning. (A fact from Śruti—Sūkta 71, Anuvāka 12, Maṇḍala 1 of Ṛgveda).

20) For making fire for the sacrificial ceremony the sages use two Araṇi sticks (These are two pieces of wood, one upper and another lower, and fire is produced by attrition). It is believed that the sages get the strength to produce fire from it through Vyāna, one of the forms of Vāyu (air). So Ṛgveda describes Agni as the son of Vāyu. (Sūkta 112, Anuvāka 16, Maṇḍala 1).

21) In the times of the Ṛgveda Agni was worshipped as a God. (Sūkta 1, Anuvāka 1, Maṇḍala 1, Ṛgveda).

22) Lord Śiva entered into an elaborate and long conjugal play for creating Subrahmaṇya. Hundred years went by and still the preliminaries never ended. The universe was on the verge of a collapse and so the devas decided to send Agni to put a stop to this libidinal play of Śiva. But Agni was afraid of Śiva and therefore absconded and hid himself in the ocean. The ocean became hot and the water-animals unable to bear the increasing heat went and informed the devas of Agni's hiding place. Agni cursed them all saying that all of them would go dumb. He then went to the Mandara mountain in the shape of an owl and hid there. But the devas went there also and picked him up. Agni then by his terrible heat stimulated Śiva into action. Śiva threw his semen into Agni and Agni poured it into Gaṅgā and Gaṅgā delivered a child which later on became Subrahmaṇya. (Taraṅga 6, Lāvāṇakalāmbaka of Kathāsaritsāgara).

26) *Conclusion.* Agni stands next to Indra in importance in the Vedas. Because Agni was indispensable for yāgas the care of Agni became very important. According to the Ṛgveda the birth of Agni is different. Born of the clouds Agni reaches the earth as lightning. Then Agni forsakes its form and becomes invisible. It was Mātariśvā who gave form to Agni and gave him to the Bṛghu family. From that day onwards it became possible to produce fire and the Ṛgveda describes how Agni is produced by sages by the use of Araṇi sticks. The main job of Agni is to receive the oblations from devas when they conduct yāgas.

27) *Synonyms of Agni.*

Agnirvaiśvānaro' Vahnih  
Vitihotro Dhanañjayaḥ  
Kṛpīṭayonir jvalano  
Jātavedāstānūnapāt  
Barhiśśūsmā Kṛṣṇavartmā  
Śociśkeśaḥ Uṣarbhudhaḥ  
Āsrayāšo Bṛhadbhānuḥ  
Kṛśānuḥ Pāvako'nalaḥ  
Rohitāśvo Vāyusakhaḥ  
Sikhāvānāśuśukṣaṇih

Hiraṇyaretaḥ hutabhuk  
Dahano Havyavāhanaḥ  
Saptārcirdamunāḥ Śukra-  
Ścitrabhānurvibhāvasuḥ  
Śucirappittamaurvastu  
Bādavo Baḍavānalaḥ  
Vahnerdvayorjvālakīlā-  
Varcirhetiḥ śikhā striyām  
Triṣu sphuliṅgognikaṇaḥ  
Kṣantāpaḥ Sajvaraḥ samau  
Ulkāsyānnirgata jvālā  
Bhūtir Bhasita Bhasmanī  
Kṣāro rakṣā ca dāvastu  
Davo vanahutāśanaḥ.

(Amarakośa)

*The synonyms:*

- 1) Agni, Vaiśvānaraḥ, Vahnih, Vitihotra, Dhanañjaya, Kṛpīṭayoni, Jvalana, Jātavedas, Tanūnapāt, Barhiś, Śūsmā, Kṛṣṇavartmā, Sociśkeśa, Uṣarbhudha, Āsrayāšo, Bṛhadbhānu, Kṛśānu, Pāvaka, Anala, Rohitāśva, Vāyusakha, Sikhāvān, Āśuśukṣaṇi, Hiraṇyaretas, Huta-bhuk, Dahana, Havyavāhana, Saptārcis, Damuna, Śukra, Citrabhānu, Vibhāvasu, Śuci, Appitta.
- 2) Baḍavāgni : Aurva, Bādava, Baḍavānala.
- 3) Agnijvālā: Jvālā, Kīla, Arcis, Heti, Sikhā. (Flame)
- 4) Sparks : Sphuliṅga, Agnikaṇa.
- 5) Heat : Santāpa, Sajvara.
- 6) Firebrand : Ulkā.
- 7) Ashes: Bhūti, Bhasita, Bhasma, Kṣāra, Rakṣa.
- 8) Wild-fire : Dāva, Dava, Vanahutāśana.

AGNIBĀHU. A son of the first Manu.

AGNIDATTA. See under the word Devadatta.

AGNIDATTA. (See under GUṆAŚARMĀ).

AGNIDHĀRA TIRTHA. This is the name of a sacred place near Gautamavana. (See Śloka 146, Chapter 84, Vana Parva, M.B.).

AGNĪDHRA (AGNĪDDHRA).

1. *Genealogy.* Descended from Viṣṇu thus : Viṣṇu-Brahmā-Marīci-Kaśyapa - Vivasvān - Vaivasvatamanu-Priyavrata-Agnīdhra.

2. *Birth.* Priyavrata, son of Vaivasvatamanu, married Barhiṣmatī, daughter of Viśvakarmā. Agnīdhra was one of their ten sons. The other nine sons were : Idhmajihvā, Yajñabāhu, Mahāvīra, Hiraṇyaretas, Ghṛtapṛṣṭha, Sava, Medhātithi, Vitihotra and Kavi. A daughter also was born to Priyavrata and Barhiṣmatī named Ūrjjasvatī. Śukra married her and Devayāni was their daughter.

3) *Married life.* Agnīdhra married a nymph named Pūrvacittī. They had nine children : Nābhi, Kirīpurusa, Hari, Ilāvṛata, Ramyaka, Hirañcaya, Kuru, Bhadrāśva, and Ketumāla. It was from this Kuru that the Kuru Varṇa began.

4) *Other incidents.* (1) Agnīdhra ruled over Jambudvīpa for a long time. (Devī Bhāgavata, Skandha 8).

(2) While he was the ruler of Jambudvīpa Agnīdhra once went into a cave and did hard tapas there without eating any food. Brahmā then sent a beautiful nymph (Āpsarā maiden) to him to tempt him and thwart his tapas. Agnīdhra fell a victim to the temptation. His penance was shaken by that nymph named Vipracittī. He married her. (Bhāgavata, Skandha 5, Chapter 2).

AGNIHOTRA (M). This is a sacrifice offered to Agni-deva. This has two parts, nitya and Kāmya.