

(But should this verse appear to be too dangerous) the Hotar may omit it and repeat (instead of it) only *s'am nah karati*, (1, 43, 6), *i. e.* "may he be propitiated (and) let our horses, rams and ewes, our males and females, and cows go on well." (By repeating this verse) he commences with the word *s'am*, *i. e.* propitiated, which serves for general propitiation. *Narah* (in the verse mentioned) means *males*, and *nâryah* females.

(That the latter verse and not the first one should be repeated, may be shown from another reason.) The deity is not mentioned with its name, though it is addressed to Rudra, and contains the propitiatory term *s'am*. (This verse helps) to obtain the full term of life (100 years). He who has such a knowledge obtains the full term of his life. This verse (*s'am nah karati*) is in the Gâyatrî metre. Gâyatrî is Brahma. By repeating that verse the Hotar worships him (Rudra) by means of Brahma (and averts consequently all evil consequences which arise from using a verse referring to Rudra).

35.

(*The Vais'vânara and Mâruta Nivid hymns, and the Stotriya and Anurûpa of the Agnimâruta Shastra.*)

The Hotar commences the Agni-mâruta Shastra with a hymn addressed to Agni-Vais'vânara.³⁶

fourth pada, *rudra*, and not *rudriya*. The readings of the verse as they are in our copies of the Saṁhitâ, seem to have been current already at the time of the author of the Aitareya Brâhmaṇam. But he objects to using the verse so, as it was handed down, for sacrificial purposes, on account of the danger which might arise from the use of such terms as *abhi*, *i. e.* (turned) towards, and *rudra*, the proper name of the fearful god of destruction. He proposes two things, either to change these dangerous terms, or to leave out the verse altogether, and use another one instead of it.

³⁶ This is *vais'vânarâya prîthu* (3, 3). The Nivid for the Vais'vânara hymn is:—