

He repeats : *rathîr adhvarânâm*, i. e. proprietor of the carriage laden with offerings. The proprietor of the carriage laden with offerings is that one (Agni in heaven, Aditya). For he moves to his place (to which he wishes to go) just as one who has a carriage. Thus the Hotar has command over him (Agni) in this world.

He repeats : *atûrto hotâ*, i. e. the Hotar who is not to be overcome. This Agni (the Agni on earth) is the Hotar who is not to be overcome. None can come across his way. Thus the Hotar has command over Agni in this world (on earth).

He repeats : *tûrñir havyâvat*, i. e. the runner who carries the offerings. Vâyû is the runner who carries the offerings. For Vâyû runs in an instant through the whole universe ; he carries the offerings to the gods. Thus he has command over Vâyû in the airy region.

He repeats : *â devo devân vakshat*, i. e. may the god bring hither the gods. That god (Agni in heaven) is it who brings hither the gods. Thus he has command over that (Agni) in that world.

He repeats : *yakshad agnir devo devân*, i. e. may Agni the god repeat the sacrificial mantras addressed to the gods. This Agni is it who repeats the sacrificial mantras addressed to the gods. Thus he has command over Agni in this world.

He repeats : *so adhvarâ karati jâtavedâh*, i. e. may Jâtavedâs (Agni) prepare the sacred food. Vâyû is Jâtavedâs. Vâyû makes the whole universe. Thus he has command over Vâyû in the airy region.

### 35.

(On the recitation of the Sûkta of the Ajya Shastra. The peculiar recitation of the first verse represents copulation.)

(When the Hotar repeats) the (seven) Anushtubh verses : *pra vo devâya agnaye* (3, 13), he separates