

34.

(The several words of the Nivid are explained).

The Hotar repeats : *Agnir deveddhaḥ*,⁴ i. e. Agni lighted by the gods. The Agni lighted by the gods is that Agni (in heaven); for the gods kindled him. By these words he (the Hotar) has command over that Agni in that world (the fire in heaven).

The Hotar repeats : *Agnir manviddhaḥ*, i. e. Agni lighted by men. The Agni lighted by men is this one (on earth); for men lighted him. Thus he has command over Agni who is in this world (on earth).

The Hotar repeats : *Agniḥ sushamit*, i. e. Agni who lights well. This is Vāyu. For Vāyu lights himself through himself and all that exists. Thus he has command over Vāyu in the airy region.

He repeats : *hotā devarṛitaḥ*, i. e. the Hotar chosen by the gods. The Hotar chosen by the gods is that Agni (in heaven). For he is everywhere chosen by the gods. Thus he has command over him in that world (heaven).

He repeats : *hotā manuvṛitaḥ*, i. e. the Hotar chosen by men. The Hotar chosen by men is this Agni (on earth). For this Agni is everywhere chosen by men. Thus the Hotar has command over Agni in this world.

He repeats : *praṇîr yajñânâm*, i. e. the carrier of sacrifices. Vāyu is the carrier of sacrifices. For when he blows (*prāṇiti*), then the sacrifice exists, and consequently the *Agnihotram*. Thus he has command over Vāyu in the airy region.

⁴ The address to Agni at the Dars'apûrnamâsa-ishti after the names of the chief patriarchs (*pravara*) of the sacrificer's family have been pronounced is just like this one mentioned here, which is required at the Ajya Shastra. See As'val. S'r. S. 1, 3.