

## 28.

(*The Agni-pranayana, i. e. ceremony of carrying the sacrificial fire to the altar destined for the animal and Soma sacrifices.*)

The Adhvaryu orders (the Hotar), when the sacrificial fire is to be carried (to the Uttarâ Vedi,) to repeat mantras appropriate (to the ceremony).

(He repeats :) *pra devam devyâ* (10, 176, 2). If the sacrificer be a Brahman, he ought to repeat a verse in the Gâyatrî metre; for the Brahman belongs to the Gâyatrî metre (has its nature). The Gâyatrî is beauty and acquisition of sacred knowledge. (This metre) makes him (the sacrificer) thus prosper by means of the beauty and sacred knowledge (which is contained in it).

If the sacrificer be a Kshatriya, he should repeat a Trishtubh, viz:—*imam mahe vidathyâya* (3, 54, 1). For the Kshatriya belongs to the Trishtubh (has its nature). Trishtubh is strength, sharpness of senses and power. By repeating thus a Trishtubh the Hotar makes him (the sacrificer of the Kshatriya caste) prosper through the strength, sharpness of sense and power (contained in the Trishtubh). By the words of the second pada of the verse mentioned) : *s'as'vatkrîva îdyâya prajabhrur*, i. e. "they brought to him who is to be praised always (Agni)," the Hotar brings the sacrificer at the head of his (the sacrificer's) family. By the second half verse *s'rinotu no damyebhir*, &c., i. e. may Agni hear us with the hosts (the flames) posted in his house; may he, the imperishable, hear (us) with his hosts in heaven! (the Hotar effects that). Agni shines in the house of the sacrificer till the end of his life (i. e., he is always protected by him).

If the sacrificer be a Vais'ya, the Hotar should repeat a verse in the Jagatî metre, viz:—*ayam iha prathamo*