

formed (the actual, visible) sacrifice. By having sacrificed Agni through Agni (having thrown the new born Agni into the Ahavanîya fire) the gods went to heaven. (In the remaining part of the verse) "these (producing fire, &c.) were the first rites; the great ones (the sacrificers) reached that heaven in which those gods who formerly performed the same rites reside" (1, 164, 50), the metres are the *sâdhyâ devâs*, i. e. the gods who (formerly) performed. They sacrificed Agni at the beginning by means of Agni, and went to heaven. There were the Adityas, and the Angiras. They sacrificed at the beginning Agni by means of Agni and went to heaven. The offering of the fire (Agni) is that offering which leads to heaven. Even if the performing priest is no proper Brahman ¹⁷ (in the strictest sense), or even pronounced to be an ill-reputed man, this sacrifice nevertheless goes up to the gods, and becomes not polluted by the contagion with a wicked man (as in this case the performing priest is). The oblation (of Agni in the Ahavanîya fire) of him who has this knowledge goes up to the gods; and does not become infected by the contagion with a wicked man.

The verses he repeats are thirteen in number; they are complete in form. If the form is complete and the verse alludes to the ceremony which is being performed, then the sacrifice is successful. Of these

¹⁷ The term in the original is, *abrâhmanokta*, i. e. who is declared to be no proper Brahman. According to Sây. there are in the Smritis six kinds of men mentioned who are strictly speaking not capable of the Brahmanship, though they are Brahmans by birth, viz. the servant of a king, a merchant (seller and buyer); the *bahuyâji*, he who performs many sacrifices (for the sake of gain only); the *as'râuta-yâjaka*, i. e. he who being properly appointed for the performance of the great (S'râuta) sacrifices performs only the less important domestic rites (*smârta-karmâni*); the *grâmayâji*, i. e. he who performs out of covetousness alone sacrifices for all inhabitants of a village or town qualified or disqualified; the *brahmabandhu*, i. e. he who performs the daily religious duties neither before sunrise nor sunset.