

“ protector behind (us) ; thou the bringer of wealth, O strong one ! O Agni ! do not neglect the bodies (members) in the spread of our families. The herdsman with his light was awake.” Agni is the herdsman (*gopâ*) of the gods. He who knowing this, concludes (the ceremony of Agni-pranayanam) with this verse (mentioned) has Agni everywhere round him as herdsman (watchman) for himself and the sacrificer, and secures thus welfare for the whole year.

He recites these eight verses (just enumerated), which are complete in form. What is complete in form, that is, when the mantra recited alludes to the ceremony which is being performed, that is successful in the sacrifice. Of these eight verses he repeats the first and last thrice ; that makes twelve. Twelve months make a year ; the year is Prajâpati. He who has such a knowledge prospers through these verses which reside in Prajâpati.

By repeating the first and last verses thrice, he ties the two ends of the sacrifice in order to give it a hold, and tighten it to prevent it from falling down.

29.

(The carrying of the repositories⁸ of sacred food to the Uttarâ Vedi).

The Adhvaryu calls (upon the Hotar) : repeat the mantras appropriate to the two repositories with sacred food (*havirdhâna*) being carried (to the Uttarâ Vedi).

He repeats : *yuje⁹ vâm brahma, &c.* (10, 13, 1), “ the Brahma is joined to the praises of you both.”

⁸ The two Havirdhânas, are two carts, on which the Soma, and the other offerings are put, and covered with a cover (*chhadîh*), for carrying all things from the Prâchîna-vâms'a to the Uttarâ Vedi. The cover consists of grass. See Black Yajurveda, ed. Cowell i. p. 428.

⁹ It is to be taken as third person of the Atmanepadam, not as a first one.