

They ask : why does he repeat a verse addressed to *Dyāvâ prithivî* for Agni who is being produced (by friction) ? They answer : the gods caught him (once), when he was born, between heaven and earth (*dyāvâ-prithivî*) ; since that time he is kept there enclosed (by heaven and earth). Thence the Hotar repeats a verse addressed to *Dyāvâ-prithivî*.

He repeats a triplet of verses addressed to Agni in the Gâyatrî-metre : *trām Agne pushkarād adhi* (6, 16, 13.) when Agni is being produced. Thus he makes him (Agni) prosper by his own deity (the verses are addressed to Agni) and his own metre (Gâyatrî). The words, *atharrâ niramanthat*,¹⁵ i. e. the fire-priest produced thee out (of the two wooden sticks by means of friction), are complete in form.

What is complete in form, (that is) when the verse which is repeated alludes to the ceremony which is being performed, that is successful in the sacrifice.

Should Agni not be born (the fire not be produced) or should it take a long time, then the *Rakshoghnî*¹⁶ verses, which are in the Gâyatrî metre are to be repeated : *Agne hañsi nyatrinam* (10, 118). These (verses) are intended for destroying the Rakshas (the evil-doers). For the Rakshas have seized him, if he is not born, or if his birth is delayed.

When Agni is born after the recital of the first or the second (and so on) of these (*Rakshoghnî* verses), then the Hotar has to repeat a verse appropriate to him, who has been born, by containing the term "born," *uta bruvantu jantava* (1, 74, 3.)

What is appropriate in the sacrifice, that is successful. He repeats : *â yañ hastena khâdinam* (6, 16, 40).

¹⁵ They occur in the first verse of the triplet mentioned.

¹⁶ Verses calculated to kill the Rakshas who are preventing Agni from being born.