

Then he ought to prepare another Ishti all smooth and even. This sacrifice performed (in the regular way) is the penance for the first which had been spoiled.

5.

(The penances required when anything of the Agnihotram is spilt, or the spoon is broken, or the Gârhapatya fire extinguished.)

They ask, If anything improper for being offered should fall into the fire offering when placed (over the fire to make it ready), what is the penance for it? The Agnihotri then ought to pour all this into a Sruch (sacrificial spoon), go eastwards and place the usual fuel (*samidh*) into the Ahavanîya fire. After having taken some hot ashes from the northern part of the Ahavanîya fire, he shall sacrifice it by repeating either in his mind (the usual Agnihotra mantra), or the Prajâpati verse.³ In this way (by means of the hot ashes) the offering becomes sacrificed and not sacrificed.⁴ (It is of no consequence) whether only one or two turns of the oblation (become spoiled); the penance for it is always performed in the way described. Should the Agnihotri be able to remove thus (the unclean things fallen into the offering) by pouring out all that is spoiled, and pour in what is unspoiled, then he ought to sacrifice it just as its turn⁵ is. This is the penance.

They ask, If the fire offering when placed over the fire (for being made ready) is spilt or runs over (by boiling), what is then the penance for it? He

³ *Prajâpate na tvad etâni* (10, 121, 10).

⁴ It is only burnt by the ashes, but not sacrificed in the proper way.

⁵ *Unnitî*. Sây. understands by it the placing of the offering into the Agnihotrâ-havanî, which is a kind of large spoon.