

By repeating the second half verse (of *praitu Brahmanaspatiḥ*) *pra devi etu sunritâ*, he provides the sacrifice with a good omen. Thence he repeats a verse addressed to Brahmanaspati.

He repeats a triplet in the Gâyatrî metre, which is addressed to Agni : *hotâ devo amartya* (3, 27, 7).

When the King Soma had been carried once (to the place of the Uttarâ Vedi), then the Asuras and demons sought to kill the king between the place called Sadas and the two Havirdhânas. Agni saved him by assuming an illusory form (*mâyâ*) as is said in the words of the mantra (just quoted) : *purastâd eti mâyayâ*, i. e. he walks before him by assuming an illusory form. In this way Agni saved Soma. Therefore they hold before him (Soma) fire.

He repeats the triplet : *upa tvâ agne dive* (1, 1, 7, 9, 11), and the single verse : *upa priyam* (9, 67, 29). For these two Agnis,¹⁷ that one which has been taken first, and the other which was brought afterwards,¹⁸ have the power of injuring the sacrificer, when they are fighting (with one another as to whom the oblation belongs). By repeating these three verses, and the single one (in addition to them), he thus reconciles them in a friendly way, and puts them (back) in their proper places without any injury being done either to himself or the sacrificer.

When the oblation ¹⁹ is given to the fire, he repeats : *agne jushasva prati harya* (1, 144, 7). By repeating this verse, he gives (this) oblation to Agni as a "favour" (on account of the term "*jushasva*" take it favourably ! contained in it).

¹⁷ The first Agni is that one, which was brought to the Uttarâ Vedi, and put in the Nâbhi of it ; the other is that one, which was afterwards taken to the Agnîdhrîya hearth.

¹⁸ This refers to the burnt-offering (*homa*) which is to be thrown into the Agnîdhrîya hearth.