

In this verse occurs the term “*hasta*, hand ;” for they rub him (out of two wooden sticks) by means of their hands. In it there further occurs : *s’is’ur-jâtaḥ*, i. e., a child born ; for, just as a child, he is first born. The word *na* (in *na bibhrati* of the verse) has with the gods the same meaning, as *om* (yes) with these (men). He repeats, *pra devaṃ devavîṭaye* (6, 16, 41). This verse is appropriate for Agni when he is being thrown into the Ahavaniya fire (after having come out of the two wooden sticks). The half verse *â sve yonâu nishîdatu* (which are contained in this verse) i. e., he may sit in his own house, means, that Agni (the Ahavaniya fire) is Agni’s (who was just born by friction) proper place.

In the verse : *jâtam jâtavedasi*, (6, 16, 42) the one is *jâta* (the Agni produced by friction), the other *jâtavedâs* (the Ahavaniya fire). The words, *priyaṃ, s’is’îtha alithim* mean, Agni (the new born) is the beloved guest of the (other) Agni (the Ahavaniya). By the words, *syona â grihapatim*, he, the priest, places him into ease (by putting him into his proper place, the Ahavaniya fire). *Agninâgniḥ samidhyate* (1, 12, 6) is appropriate (when the new born Agni has been thrown into the Ahavaniya fire). In the verse : *tvaṃ hyagne agninâ vipro vipreṇa santsatâ* (8, 43, 14) the one *vipra* (wise) means one Agni, and the other *vipra* the other Agni ; the one *san* (being, existing) means the one, the other *san* in (*satâ*) the other Agni. The words, *sakhâ sakhyâ samidhyase* (at the end of the verse quoted) mean, this Agni is the friend of the (other) Agni.

In the verse : *taṃ marjayanta sukratum* (8, 73, 8) the words, *sveshu kshayeshu*, mean, this Agni is the other Agni’s own residence.

With the verse, *yajnena yajnam ayajanta* (1, 164, 50) he concludes. By means of the sacrifice (the ideal omnipresent sacrifice) the gods thus per-