

sacrificer, whom he wishes so to separate, from his speech.

Should he think, "I will keep him joined with all his limbs and his soul," he ought to repeat the triplet, as it was first told (to him by his master) in the right way. Thus he keeps him joined with all his limbs and his whole soul. He who has such a knowledge remains joined with all his limbs and the whole soul.

4.

(All the dieties of the Pra-uga Shastra are said to be forms of Agni.)

They ask, How (can it be accounted for) that the verses addressed to Agni which the Sâma singers chant,⁶ are celebrated by a recitation of the Hotar commencing with a verse addressed to Vâyû, (the rule being) that the Shastra exactly corresponds to the Stotra? (The answer is) Those deities are only the bodies of Agni. When Agni is blazing up, as it were, that is his Vâyû (wind) form. Thus he celebrates by means of this (Vâyû form) that (Agni form).

Divided into two halves, the fire burns. Indra and Vâyû are two. That is his Indra-Vâyû form. Thus he celebrates by means of this (Indra-Vâyû form) that (Agni form).

It moves up and down (when being lighted or extinguished); this is his Mitra-Varuṇa form. Thus he celebrates by means of this (Mitra-Varuṇa form) that (Agni form).

⁶ The recitation of the Pra-uga Shastra is preceded by the singing of the so-called *Ajya-stotra*: *agna âyâhi vîtaye* (Sâma-veda 2, 10-12). The deity of it is Agni, whilst the deities of the Pra-uga Shastra, to which it is said to stand in connection, are different.