

the fire and brought) eastwards and put in safety. If he says at morning time, "Take from (here) the Ahavanîya," then he takes with him all the good he was doing during the night, (brings it) eastwards and puts it in safety. The Ahavanîya fire is the sacrifice (sacrificial fire); the Ahavanîya is the heaven-world. He who has this knowledge, places the heaven-world (the real heaven) in the heaven-world, which (is represented by) the sacrifice alone. Who knows the Agnihotram which belongs to all gods, which consists of sixteen parts, and is placed among cattle, is successful by means of it.

What in it (the offering of which the Agnihotram consists) is of the cow (such as milk) belongs to Rudra. What is joined to the calf belongs to Vâyu. What is being milked belongs to the As'vins. What has been milked, belongs to Soma. What is put on the fire to boil belongs to Varuṇa. What bubbles up (in boiling) belongs to Púshan. What is dripping down belongs to the Maruts. What has bubbles, belongs to the Vis'vedevas. The cream (of the milk) gathered, belongs to Mitra. What falls out (of the pot) belongs to Heaven and Earth. What turns up (in boiling) belongs to Savitar. What is seized (and placed in the vessel) belongs to Vishṇu. What is placed (on the Vedi) belongs to Bṛhaspati. The first offering is Agni's, the latter portion is Prajâpati's, the offering itself (chief portion) belongs to Indra. This is the Agnihotram, belonging to all gods, which comprises sixteen parts.

## 27.

*(How the priest has to make good certain casualties which may happen when the Agnihotram is offered.)*

If the cow of an Agnihotrî,<sup>2</sup> which is joined to her calf, sits down during the time of being milked, what is the penance for it? He shall repeat over it, this

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The cow herself is called Agnihotrî.