

in the Agnishtoma, and the Aptoryâma sacrifice follows the track of the Atirâtra when entering the Agnishtoma. For it becomes also an Atirâtra. Thus all sacrificial rites which precede the Agnishtoma, as well as those which come after it, are comprised in it.

All the Stotra verses of the Agnishtoma amount, if counted, to one hundred and ninety. For ninety are the ten *trivritas* (three times three = nine). (The number hundred is obtained thus) ninety are ten (*trivritas*), but of the number ten one Stotriyâ verse is in excess; the rest is the Trivrit (nine), which is taken twenty-one-fold¹⁶ (this makes 189) and represents by this number that one (the sun) which is put over (the others), and burns. This is the *Vishuvan*¹⁷ (equator), which has ten Trivrit Stomas before it and ten after it, and being placed in the midst of both turns above them, and burns (like the sun). The one Stotriyâ verse which is in excess, is put in that (*Vishuvan* which is the twenty-first) and placed over it (like a cover). This is the sacrificer. This (the twenty-one-fold Trivrit Stoma) is the divine Kshatram (sovereign power), which has the power of defying any attack.

He who has such a knowledge obtains the divine Kshatram, which has the power for defying any attack, and becomes assimilated to it, assumes its shape, and takes the same place with it.

42.

(Why four Stomas are required at the Agnishtoma.)

The Devas after having (once upon a time) been defeated by the Asuras, started for the celestial world.

¹⁶ The 190 Stotriya verses of the Agnishtoma comprise the number 21 nine times taken, one being only in excess.

¹⁷ See about it in the Ait. Br. 4, 18-22.