

(*The bringing of Agni and Soma* ¹⁶ *to the place of the Uttarâ Vedi.*)

When Agni and Soma are brought, the Adhvaryu calls upon (the Hotar) to repeat appropriate mantras.

He (first) repeats a verse addressed to Savitar *sâvîr hi deva prathamâya* (As'v. S'r. S. 4, 10. Atharv. 7, 14, 3.) They ask: why does he repeat a verse addressed to Savitar, when Agni and Soma are brought? (The answer is:) Savitar rules over generation. Under the recital of this verse, they (the priests) carry both (Agni and Soma) as being produced by Savitar. Therefore he repeats a verse addressed to Savitar.

He repeats a verse addressed to Brahmanaspati: *praitu Brahmanaspatiḥ* (1, 40, 3). They ask: why does he repeat a verse addressed to Brahmanaspati when Agni and Soma are brought? (The answer is): Bṛhaspati (the same as Brahmanaspati) is Brahma. By repeating this verse, he makes Brahma the leader (*purogava*) of both (Agni and Soma), and the sacrificer being provided with the Brahma, does not suffer any injury.

¹⁶ In order to make the removal of Agni-Soma and the Havirdhânas clear it is to be remarked, that first Agni alone is carried to the Uttarâ Vedi. This ceremony is called *Agni-pranayanam*. Then the two carts, called Havirdhânas, filled with ghee, Soma, and after oblations are drawn by the priests to the place on the right side of the Uttarâ Vedi. This is the *Havirdhâna pravartanam*. Then the priests go a third time back to the Prâchîna-vañs'a, and bring Agni (fire), and Soma again. Both after having been removed from the Prâchîna-vañs'a, are put down at the gate, facing their former place. The fire is to be put in the Agnîdhriya hearth, in the place of the Uttarâ Vedi (on the left side), and the Soma in the place called Sadas near the Agnîdhriya hearth. This ceremony is called: *Agnîshoma-pranayanam*.