

they do not burn him) carry, pleased by the wish for sacrificing,² the Kshattriya to the heaven-world, and (make him obtain) the royal dignity, bravery, a kingdom, and subjects to rule over. But if the Kshattriya has no wish for sacrificing (by not appointing a Purohita), then the fires get displeased with him, and being not freed from their destructive power, throw him out of the heaven-world, (and deprive him) of the royal dignity, bravery, his kingdom, and subjects over whom he rules.

This Agni Vais'vanara, which is the Purohita, is possessed of five destructive powers ;³ one of them is in his speech, one in his feet, one in his skin, one in his heart, and one in the organ of generation. With these (five) powers which are burning and blazing, he (Agni) attacks the king.

By saying, "Where,⁴ O master, hast thou been residing (for so long a time)? Servants, bring (kus'a) grass for him," the king propitiates the destructive power which is in Agni's speech. When they bring water for washing the feet, then the king propitiates the destructive power which is in Agni's feet. When they adorn him, then he propitiates by it the destructive power which is in Agni's skin. When they satiate him (with food), then the king propitiates the destructive power which is in Agni's heart. When Agni lives unrestrained (at ease) in the king's premises, then he propitiates the destructive power which is in Agni's organ of generation. Agni, then, if all the destructive powers which are in his body have been propitiated, and he is pleased by the king's wish

² The king manifests his wish by appointing a Purohita.

³ They are called *meni*. Sây. explains *paropadravakârinî krodharûpâ s'aktir*.

Agni, or his representative, the Purohita, is here treated as a guest.