

of all libations) at his own Soma sacrifice (with Anushtubh), the sacrificer (who does the same) becomes master of the sacrifice, and the latter becomes (properly) performed. Wherever a sacrificer has a sacrifice performed so that he remains master of it, it is performed for this (the whole) assemblage of men <sup>7</sup> (who might be with the sacrificer).

## 14

*(How Agni, as Hotar of the gods, escaped the meshes of Death.)*

When Agni was the Hotar of the Gods, Death sitting in the Bahishpavamâna Stotra <sup>8</sup> lurked for him. By commencing the Ajya Shastra <sup>9</sup> with the Anushtubh metre he overcame Death. Death repaired to the Ajya Shastra lurking for Agni. By beginning (to repeat) the Pra-uga Shastra, he overcame Death (again).

At the midday libation Death sat in the Pavamâna Stotra <sup>10</sup> lurking for Agni. By commencing the Marutvatiya Shastra with Anushtubh, he overcame Death. Death could not sit, at that libation, in the Bṛihatî verses (repeated by the Hotar at the commencement of the Nishkevalya Shastra). For the Bṛihatîs are life. Thus Death could not take away the life. This is the reason that the Hotar begins (the Nishkevalya Shastra) with the Stotriya triplet (corresponding to the Sâman which is sung) in the Bṛihatî metre. The Bṛihatîs are life. By commencing

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<sup>7</sup> The sacrificer is to make the sacrifice, *i. e.* the sacrificial man, his own, *i. e.* he must subject it to his own will, just as Prajâpati did. Thus he makes it beneficial to others, just as Prajâpati benefited gods and men by it.

<sup>8</sup> See page 120.

<sup>9</sup> See the hymn: *pra vo devâya agnaye*, 2, 35, which is in the Anushtubh metre and which is meant here.

<sup>10</sup> *Uchchâ te jâtam andhaso*. Sâmaveda Sâmh. 2, 22-29.