The man who is initiated (into the sacrificial mysteries) offers himself to all deities. Agni represents all deities, and Soma represents all deities. When he (the sacrificer) offers the animal to *Agni-Soma*[11] he releases himself (by being represented by the animal) from being offered to all deities. [12]

They say : the animal to be offered to Agni-Soma, must be of two colours, [13] because it belongs to two deities. But this (precept) is not to be attended to. A fat animal is to be sacrificed ; because animals are of a fat complexion, and the sacrificer (if compared with them) certainly lean. When the animal is fat, the sacrificer thrives through its marrow.

They say : " do not eat from the animal offered to Agni-Soma." " Who eats from this animal, eats from human flesh ; because the sacrificer releases himself (from being sacrificed) by means of the animal." But this (precept) is not to be attended to.

The animal offered to Agni-Soma is an offering to Vritraghna (Indra). For Indra slew Vritra through Agni-Soma. Both then said to him : " thou hast slain Vritra through us ; let us choose a boon from thee." Choose yourselves, answered he. Thus they

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[11] The name of the animal, or animals, sacrificed on the day previous to the Soma festival, as well as that of the day itself, is *Agníshomîya.*

[12] The same idea is expressed in the Kaushîtaki Brâhmaṇam 10, 3. अग्नीषोमयोर्वा एष आस्यमापद्यते यो दीक्षते तद्युपवसथे ऽग्नीषोमीयं पशुमालभत आत्मनिष्क्रयणो हैवास्यैष तेन आत्मानं निष्क्रीयानुणो भूत्वा यजते तस्मादु तस्य नाश्नीयात् *i. e.* He who is initiated (into the sacrificial mysteries) falls into the very mouth of Agni-Soma (to be their food). That is the reason, that the sacrificer kills on the day previous to the Soma festival an animal being devoted to Agni-Soma, thus redeeming himself (from the obligation of being himself sacrificed). He then brings his (Soma) sacrifice after having thus redeemed himself, and become free from debts. Thence the sacrificer ought not to eat of the flesh of this (animal).

[13] White and black according to Sâyaṇa.