

*patho vayam* (10, 57), *i. e.*, let us not go astray. For he loses his way who gets confounded at a sacrifice. (By repeating the second pada) *ma yajnâd indra sominah* (10, 57, 1) *i. e.*, (let us not lose) O Indra, the Soma sacrifice, he prevents the sacrificer from falling out of the sacrifice. (By repeating the third pada) *mâ antah sthur no arâtayah*, *i. e.*, "May no wicked men stand among us!" he turns away all who have wicked designs and defeats them.

In the second verse (of this hymn) *yo yajnasya prasâdhanas tantur*, *i. e.*, "Let us recover the same thread which serves for the performance of sacrifice, and is spread among the gods <sup>28</sup> by means of which was (hitherto) sacrificed (by us)," the expression *tantu* (thread) means offspring. By repeating it the Hotar spreads (*sañtanoti*) offspring for the sacrificer.

(The words of the third verse are) *mano nu â hurâmahe nârâs'âmsena somena*, *i. e.* "Now we bring an offering <sup>29</sup> to the mind (*manas*) by pouring water in the Soma cups (devoting them thus to *Nârâs'âmsa*)." By means of the mind the sacrifice is spread; by means of the mind it is performed. This is verily the atonement at that occasion (for the mistake pointed out above).

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<sup>28</sup> Sây. has, in his commentary on the Rigveda Sâṃhitâ, the following remark: देवैः स्तोत्रिभिः ऋत्विग्भिर्विस्तारितो वर्त्तते.

<sup>29</sup> Of आहवामहे Sây. gives two different explanations in his commentaries on the Ait. Br. and in that on the Rigveda Sâṃhitâ. In the first he explains it by आहवामि I call hither (from *hvé* to call) in the other he derives it from *hu* to sacrifice. The latter explanation is preferable.