

the morning and midday libations, of two kinds, viz. *âhîna* (which are proper for Soma sacrifices which last for several days successively) and *aikâhika* (which are proper for Soma sacrifices which last for one day only). The Maitrâvaruṇa uses the aikâhikas, preventing (thus) the sacrificer from falling out of this world. The Achhâvâka uses the âhînas for making (the sacrificer obtain heaven). The Brâhmaṇâchhaṁsi uses both; for thus he holds both worlds (with his hands) and walks in them. In this way he (the Brâhmaṇâchhaṁsi) walks holding both, the Maitrâvaruṇa and the Achhâvâka, the *âhîna* and *Ekâha*, and (farther) the sacrificial session lasting all the year round (such as the Gavâṁ ayanam) and the Agnishtoma (the model of all Aikâhikas).

The Hotri-priests require at the third libation *Ekâhas* only for concluding. For the *Ekâha* is the footing, and thus they place the sacrifice at the end on a footing.<sup>4</sup>

At the morning libation he must read the Yâjyâ verses without stopping (*anarânam*). The Hotar shall not recite one or two additional verses (*atis'âṁsanam*) for the Stoma. It is just the same case as if one who asks for food and drink must be speedily supplied. Thinking, I will quickly supply the gods their food, he speedily gets a footing in this world. He should make the Shastram at the two latter libations with an unlimited number of verses; for the heaven-world is unlimited. (This is done) for obtaining the heaven-world. The Hotar may, if he like, recite those verses which the minor Hotri-priests used to repeat on a previous day. Or the Hotri-priests (may, if they like, repeat those verses) which the Hotar (used to repeat on the previous day). (For the Hotar as well as the Hotri-priests

---

<sup>4</sup> For the *Ekâha* sacrifices are the models of the others.