

He concludes with a verse addressed to Varuṇa: *astabhnât dyâm asuro* (8, 42, 1), i. e. "the living god (Asura) stablished heaven, he the all-possessing created the plain of the earth; as their supreme ruler he enforces upon all beings those (well-known) laws of Varuṇa (laws of nature, birth and death, &c)." For Soma is in the power of Varuṇa as long as he remains tied up (in a cloth), and whilst moving in a place shut up (by hanging kuśa grass over it). By repeating at that (time) this verse, the Hotar makes him (Soma) prosper through his own deity, and his own metre (Trishṭubh).

If some persons should take their refuge with the sacrificer, or should wish for protection from him, the Hotar must conclude with: *evā vandasva Varuṇam* (8, 42, 2). He who, having such a knowledge, concludes with this verse, secures safety for as many persons as he wishes and contemplates. Thence he who knows it, should conclude with this verse.

All the seventeen verses which he has repeated at this occasion are complete in their form. What is complete in form, that is to say, when the mantra which is repeated alludes to the ceremony which is being performed, that is successful in the sacrifice. Of these (17 verses) he repeats thrice the first and last; that makes twenty-one. Prajâpati is twenty-one fold; for he consists of twelve months, five seasons, and these three worlds with that Aditya (sun) as the twenty-first. For he is the highest place (on the sky, occupied by Aditya), he is the field of the gods, he is fortune, he is sovereignty; he is the heaven of the bright one (sun), he is the residence of Prajâpati; he is independent rule. He (the Hotar) makes the sacrificer prosperous through these twenty-one verses.