

The term *yata*, i. e. cruel, used in the second pada (*yatasruchâ*, 1, 83, 3) is propitiated in the following third pada by *asam̐yata*, i. e. appeased, propitiated.¹¹ By the fourth pada : *bhadrâ s'aktir*, &c. he asks for a blessing.

He repeats the Vis'varûpa verse¹² : *vis'vâ rūpâni pratimuñchate* (5, 81, 2). He ought to repeat this verse when looking at the upper part (*rarâti*)¹³ of the posts (between which the two Havirdhânas are put); for on this part there every form is hung, white and black, as it were. He who having such a knowledge repeats this verse when

adhi dvayor, as is said in the A'sval. S'rauta S'utras, 4, 9, and indicated in the Sapta-hautra prayoga. The rule in As'val., which is strictly observed by the Shrotriyas up to this day, runs as follows.—

अधि द्वयोरदधा उक्थं वच इति अर्धं च आरमेद व्यवस्ता चेद्र-
राटी विश्वारूपाणि प्रतिमुञ्चते व्यवस्तायां.

i. e. He should stop after having repeated half of the verse *adhi dvayor*, when the bunch of kus'a grass is not yet hung over the two posts. When this bunch is hung over he recites (the second half of that verse, and) : *vis'vâ rūpâni*. The form *vyavasta* is contraction of *vyava-sita* (from the root *si* to tie, bind).

¹¹ The interpretation which the writer of the Brâhmaṇa gives of this passage, is egregiously wrong. *Yata-sruk* can only mean "with the sacrificial spoon kept in his hand;" *asam̐yata* (instead of *asam̐yata-sruk*) then stands in opposition to it, meaning : having laid it aside. The meaning "cruel" is given to *yata* by Sâyaṇa.

¹² So called from the beginning words : *vis'vâ rūpâni*. It refers to the objects of senses becoming manifest again by sunrise. For Savitar the sun, brings forth "all forms."

¹³ This translation is made according to oral information obtained from a Brahman who officiated as a Hotar. Sâyaṇa explains it as "a garland of Darbha." It is true a bunch of Darbha grass, consisting of dry and green stalks, the first representing the white, the latter the dark colour, is hung up at the upper part of the two posts (called *methi*) between which the two Havirdhânas are put. Therefore when the priest looks at the upper part of this gate, he necessarily glances at the bunch of Darbha grass which must be hung there. The garland which is hung up, is designated by the name : *rarâtam*, as appears from the Yajus, which is repeated by the Adhvaryu at that time : *vishṇor rarâtam asi*. See Taittirîya Saṁh. 1, 2, 13, 3. and Sâyaṇa's Commentary on it, vol. i. p. 429, ed. Cowell.