

That the Hotar repeats Anushtubhs of the proper form (after having obtained them only in an artificial way) is just as if a man, after having gone here and there astray, is led back to the (right) path.

He who thinks that he is possessed (of fortune) and is, as it were, sitting in fortune's lap (*gatas'rîr*), should make his Hotar repeat the Sholas'î in the *avihrita* way, lest he fall into distress for the injury done to the metres (by repeating them in the *vihrita* way).

But if one wishes to do away with the consequences of guilt (to get out of distress and poverty), one should make the Hotar repeat the Sholas'î in the *vihrita* way.

For (in such cases) man is, as it were, intermixed with the consequences of guilt (with the *pâpman*). By thus repeating the Sholas'î in the *vihrita* way, the Hotar takes from the sacrificer all sin and guilt. He who has such a knowledge becomes free from (the consequences of) guilt.

With the verse *ud yad bradhnasya vishtapam* (8, 58, 7) he concludes. For the celestial world is the "*bradhnasya vishtapam*." Thus he makes the sacrificer go to the celestial world.

As Yâjyâ verse he repeats *apâh purveshâm harivah* (10, 96, 13).<sup>13</sup> By repeating this verse as Yâjyâ (of the Sholas'î Shashtra) he makes the Sholas'î to consist of all libations (*savanâni*). The term *apâh*, thou hast drunk (used in this verse) signifies the Morning Libation. Thus he makes the Sholas'î to consist of

<sup>13</sup> The whole of the verse is as follows :

अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते ।

समद्वि सोमं मधुसन्तमिन्द्र सत्रा वृषन् जठर आवृषस्व ॥

i. e. "Thou hast drunk, O master of the two yellow horses (Indra) ! of the Soma drops formerly prepared for thee. This libation here is entirely thy own (thou hast not to share it with any other god). Enjoy, O Indra ! the honey-like Soma. O bull ! increase thy strength by (receiving) all this (quantity of Soma) in (thy) belly.