

planation) : *Yas'ah i. e.* fame, glory, is the king Soma. At his being bought every one rejoices, he who has to gain something (in the shape of Dakshinâ, the sacrificial reward), as well as he who has not. The king Soma "is the friend who remains victor at the learned discussions of the Brâhmanas." He is *kilbishasprit*, "the protector from defects." For he protects him from defects who becomes liable to them. He (that priest) who excels all others (regarding the power of speech and recitation) becomes liable to defects (voice becoming hoarse or the hands flag). Thence they (the sacrificers) say (to the Hotar) : "do not repeat (if thy intention is only to excel a rival in skill) the mantra (wrong), and likewise (to the Adhvaryu :) do not (in a state of confusion) perform the ceremony (wrong); may they now not do anything wrong, in too great a hurry !" He is "*pitushanir*" *i. e.* giver of food; *pitu* is food, and *pitu* is the sacrificial reward (*dakshinâ*). The sacrificer gives, on account of a Soma sacrifice having been performed for him, (to the priests), a reward. Thus he makes him (the Soma) "the giver of food" (for the priests.) The word *vâjinam* means sharpness of senses and (bodily) strength. He who has this knowledge will preserve up to the end of his life the unimpaired use of his senses and strength.

The Hotar repeats : *âgan deva* (4, 53, 7.) *i. e.* May the divine mover Savitar come <sup>6</sup> with the *Ritus* (*i. e.* seasons) ! May he make prosperous our household, and bless us with children and nourishment ! May he favour us (with gifts) at day and night (always) !

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<sup>6</sup> The Brâhmana as well as Sâyana refer the conjunctive *âgan* to Soma which is certainly not the case. In his commentary on the Sâmhita he refers it justly to Savitar (see vol. III. page 236, ed. M. Müller). No doubt the verse was originally intended for Savitar and not for Soma. The whole hymn whence the verse is taken is devoted to Savitar.