

person who is coming near. Thence the waters are to be saluted by rising from the seat, and turning towards them. For in the same manner people salute a distinguished man. Therefore the Hotar must go behind the waters for saluting them. For the Hotar, even if another one brings the sacrifice, has (in this way) the power of earning fame. Therefore the repeater (of the mantra) should go behind them. When going behind them, he repeats : *ambayo yanty adhṛabhiḥ* (1, 23, 16) i. e. the waters which are the friends of the sacrificers come on (various) ways mixing their (own) liquid with honey. (In the word *madhu*, honey, there is an allusion to Soma.) If a man who has not tasted (formerly) the Soma juice, should wish to earn fame (he ought to repeat this verse). If he wishes for beauty, or for the acquirement of sacred knowledge (Brahma splendour), he should repeat the verse, *amúr yâ upa sūrye* (1, 23, 17). If he wishes for cattle, he should repeat, *apo devîr upahvaye* (1, 23, 18). Should he when repeating all these verses go behind (the waters), he would obtain fulfilment of (all) these wishes. He who knows this, obtains these wishes.

When the *Vasatîvarî* and *Ekadhanâs* are being put (on the Vedi) then he repeats, *imâ agman revatîr jîva dhanyâ* (10, 30, 14); and with the verse, *âgmann âpah* (10, 30, 15), he concludes when they are (actually) put (on the Vedi).

21.

(The libations from the *Upâñs'u* and *Antaryâma* *Gruhas*. The huling in and out of the air by the *Hotar*).

The *Prâtar-Anuvâka* is the head of the sacrifice (Soma sacrifice). The *Upâñs'u* and *Antaryâma*