

sacrifice (to heaven).” This (verse) is appropriate to (the occasion of) erecting the Yûpa (for it contains the words : “be raised !”). What is appropriate in the sacrifice, that is sure of success. (The words) “on the surface of the soil” mean the surface of that soil over which they raise the Yûpa. (By the words) “thou hast lain well, grant us,” &c., the Hotar asks for a blessing (from the Yûpa).

(The Hotar repeats :) *samiddhasya s'rayamâ-nah*” (3, 8, 2), i. e. “placed before the (fire) which is kindled (here), thou grantest the Brahma power which is indestructible and provides with abundance in offspring. Stand erected, driving far off our enemies (*amati*), for our welfare.” By the words : “placed before” &c. he means : placed before it (what is kindled, the fire). By the words : “thou grantest” &c. he asks for a blessing. The wicked enemy (*amati*) is hunger. By the words : “driving far off,” &c. he frees the sacrifice as well as the sacrificer from hunger. By the words : “stand erected,” &c. he asks for a blessing.

(The Hotar repeats the mantra :) *ûrdhva ûshu na ûtaye* (1, 36, 13), i. e. “Stand upright for our protection just as the sungod ! Being raised, be a giver of food, when we invoke thee in different ways (metres) whilst the anointing priests are carrying on (the sacrifice).” (As to the expression), *deva na savitâ* “just as the sungod,” the (particle) *na* has with the gods the same meaning as *om* (yes) with these (men) ; ³ it means *ira*, “like as.” By the words :

³ Sâyana refers the demonstrative pronoun *eshâm* to the Vedas. But there is no sufficient proof to show that the three Vedas are hinted at in this demonstrative. It stands in opposition to *devânâm* ; thence it can only refer to men. The meaning of the explanatory remark, that “*na* has with the gods the same meaning as *om* (yes), with men,” is, that *na* is here no negative particle as is generally the case, but affirmative, excluding negation, just as *om*, which is used for solemn affirmation.