

“eye with the mind call (also) me! The divine Rishis,” &c. (just as above).

(By the words): “This is a good, a good which is lasting; here is a good, a good which is lasting; in me is a good, a good which is lasting; ruler of the sense of hearing! ⁸ protect my sense of hearing!” the Hotar drinks Soma from the As’vina graha. (Then he repeats): “The sense of hearing with the soul is called hither: may the sense of hearing with the soul call (also) me! The divine Rishis,” &c. (just as above).

When drinking from the Aindravâyava graha, the Hotar facing the cup turns its mouth towards his face (and drinks); for the inhaled and exhaled airs are in his front. In the same manner he drinks from the Maitrâvaruṇa jar; for the two eyes are in his front. When drinking from the As’vina jar, he turns its mouths⁹ round about; for men and animals hear speech sounding from all sides.

28.

(On the repetition of the two Yâjyâ mantras for libation from the Dvidetya-grahas. No Anuvashatkâra allowed. On the Agur for those Yâjyâs).

The Soma jars belonging to two deities are the vital airs. The Hotar ought to repeat the (two) Yâjyâ mantras (for the offering poured out of such a jar)

⁸ Sâyaṇa explains संयत् by नियत.

⁹ The Aindravâyava graha has one, the Maitrâvaruṇa two mouths. The drinking from the two latter ones is described as *purastât pratyancham*, that is, to take the graha in one’s hands, so that its mouth faces the mouth of the drinker, and when drinking to turn the lower part of the vessel aside.

The As’vina graha has three mouths. The drinking from it is described as *parihâram*, that is, to turn its three mouths one after the other to one’s mouth when drinking, so that the whole vessel becomes turned round. (*Oral information.*)