

to repeat two verses in the Anushtubh metre as Anuvâkyâs, and two in the Gâyatrî metre as Yâjyâ mantras). In this way (all he desires) will be fulfilled. The first Puroṇuvâkyâ belongs to Vâyu (1, 2, 1), the second to Indra and Vâyu (1, 2, 4). By that Yâjyâ¹ which belongs to Vâyu, the Hotar makes (produces) breath (in the sacrificer). For Vâyu (wind) is breath, and by means of that pada (foot) of the Indra-Vâyu-Yâjyâ mantra, which refers to Indra, he makes speech. For speech is Indra's. He (thus) obtains every desire (granted) which refers to breath and speech, without producing any inequality (by having the one set of mantras too long, the other too short) in the sacrifice.²

27.

(The rite of drinking from the Aindravâyava, Maitrâvaruṇa, and As'vina grahas by the Hotar. The formulas repeated at those occasions.)

The Soma offerings belonging to two deities are the vital airs; ³ but they are offered in the same jar for both (deities); for the reason is, that (all) the vital airs are of one and the same nature. They are sacrificed from two ⁴ grahas (jars with small cups) for the vital airs are a pair (such as the eyes).

¹ The two first verses of 4, 46, are used as Yâjyâs.

² This latter remark refers to the opinion of those who maintained that the Puroṇuvâkyâ and Yâjyâ mantras ought to be of the same metres.

³ By these, speech, eyes, and ears are meant.

⁴ At the Soma offerings there are always two *Grahas* required; one is held by the Adhvaryu, the other by his assistant Pratipasthâtar. The contents of both the grahas belong to the same pair of deities; both are therefore *dvidēvatya*, belonging to two deities. The author of the Brâhmaṇa attempts here to explain the circumstance, that though the Soma offering contained in one graha belong to two deities (Vâyu and Indra, Mitra and Varuṇa, &c.) there are always two Grahas used, and their contents simultaneously sacrificed.