

looking at the upper part of the posts obtains for himself and the sacrificer every form.

With the verse: *pari trā girvano gira* (1, 10, 12), he concludes. He should repeat this concluding verse at the time he might think both the Havirdhânas closed by hanging over them the bunch of Darbha ¹⁴ (between the two posts). He who knowing thus concludes with this verse, when the two Havirdhânas are thus closed, secures for himself and the sacrificer fine women who are not naked (covered with clothes, jewels, &c).

Both are closed with a Yajusmantra.¹⁵ Thus the Adhvaryus do it with the said Yajus. When the Adhvaryu and Pratiprasthâtar on both sides (of the Havirdhânas) drive in the two stakes (*methi*) then he should conclude. For at that time the two Havirdhânas are closed.

These eight verses which he has repeated are complete in form. What is complete in form, that is, when the verse recited alludes to the ceremony which is being performed, that is successful in the sacrifice. Of these, he repeats the first and last thrice, that makes twelve. For the year has twelve months. Prajâpati is the year. He who has such a knowledge thus prospers through these verses which reside in Prajâpati.

By repeating the first and last thrice he ties the two ends (knots) of the sacrifice for giving it a hold, and tighten it to prevent it from falling down.

¹⁴ The term in the original is *paris'rita*, which literally means surrounded.

¹⁵ This is, *vishnoḥ prishṭham aśi*. See Taitt. Saṁh. 6, 2, 9.