

(The Hotar repeats): *sîda hotaḥ sva u loke*, &c. (3, 29, 8), *i. e.* “sit, O Hotar! (Agni) in thy own place (the Nâbhi) being conspicuous; make sit the sacrifice in the hole of the well made (nest). Mayst thou, Agni, who art going to the gods with the offering, repeat sacrificial verses addressed to the gods.”⁷ Mayst thou grant the sacrificer a life with abundance.”

By “Hotar” Agni is to be understood; for he is the Hotar of the gods. “His own place” (*sva u loke*) is the Nâbhi of the Uttarâ Vedi. By the words: make sit, &c. the Hotar asks a blessing for the sacrificer; for the “*yajna*” (sacrifice, mentioned in this verse) is the sacrificer. When repeating the second half of this verse: *devâvîr*, &c. the Hotar provides the sacrificer with life; for “*vayas*” (mentioned in this verse) is life.

(The Hotar repeats:) *ni hotâ hotrishadane* (2, 9, 1), *i. e.* “the Hotar of great knowledge and skill, who is brightly shining, sat down on the Hotri-seat (place for the Hotar), Agni, who deeply comprehends the inviolable laws (of the sacrificial art), he, the most splendid (*vasishṭhaḥ*) who bears a thousand burdens (*i. e.* preserver of all) and has a flaming tongue.” By Hotar is Agni to be understood; *hotrishadanam* is the *nâbhi* of the *uttarâ vedi*. By “he sat down” is expressed, that he was put there. The term “*vasishṭha*” means, that Agni is the most shining (*vasu*) among the gods. The term “*sahasraṁbhara*” means, that they, though he (Agni) be only one, multiply him, by using him at different occasions. He who has this knowledge, has a thousand-fold profit.

The Hotar concludes with the verse: *tvam dūtas tvam u naḥ* (2, 9, 2), *i. e.* “thou art our messenger, our

⁷ The verb *yaj* has here (as in many other cases) the meaning: to repeat the Yâjyâ-mantra.