

without stopping (at the end of the first mantra) in order to keep together the vital airs and to prevent their being cut off. The Soma jars belonging to two deities are the vital airs. (Thence) the Hotar should not make the Anuvashatkâra (*i. e.* not pronounce the formula: "Agni, eat the Soma!"¹⁰ with the formula *Vaushat!* after the Yâjyâ has been repeated). If he do so, then he stops the (circulation of the) vital airs which are not stopped (in any other way). For this formula (the *anuvashatkâra*) is a stop. (If one should observe a Hotar repeat the Anuvashatkâra) one ought to tell him, that he had stopped the vital airs, which are not stopped (otherwise), and that he would (consequently) lose his life. This always happens. Thence he ought not to repeat that formula (the *anuvashatkâra*) when pouring oblations from the Soma jars belonging to two deities.

They ask, (what is the reason that) the Maitrâvaruṇa priest gives twice his assent that the Yâjyâ mantra should be repeated, and calls twice (upon the Hotar) to do so, whilst the Hotar declares his readiness to repeat the Yâjyâ mantra only once, and (concludes with) pronouncing twice, *Vaushat!* *Vaushat!* (instead of doing it once)? What is the (meaning) of the Hotar's declaration of his readiness to repeat the Yâjyâ mantra¹¹ (that he repeats it only

¹⁰ The recital of this formula is called *anuvashatkâra*.

¹¹ The words "assent that the Yâjyâ mantra," &c. and "declaration of his readiness to repeat," &c. are only a translation of the term *âgur*, stating its full import. After the Hotar has repeated the two Puroṇuvâkyâ mantras, mentioned on p. 130, he is addressed by the Maitrâvaruṇa priest in two formulas, following immediately one another, which are called *Praisha-mantra*, *i. e.* mantras containing an order to repeat. Both commence by the formula: *Hotâ yakshaṭ*, *i. e.* may the Hotar repeat the Yâjyâ mantra. The Hotar being obliged to repeat both Yâjyâ mantras *uno tenore* without stopping, he can declare his readiness to respond to the order given by the Maitrâvaruṇa only before he commences to repeat the proper Yâjyâ mantras. His readiness he declares by the words