

For the two Havirdhânas, which are gods, were united with the Brahma. By reciting this verse he joins both these (Havirdhânas) with the Brahma, and having this latter (Brahma) power, he does not suffer any harm.

He repeats the triplet: *pretâm yajnasya s'âmbhuva* (2, 41, 19-21), which is addressed to Heaven and Earth.

They ask: "why does the Hotar repeat a triplet addressed to Heaven and Earth, when he is reciting mantras to the two Havirdhânas being removed (to the Uttarâ Vedi)?" (The answer is): Because Heaven and Earth are the two Havirdhânas of the gods. They are always repositories for offerings; for every offering is between them (Heaven and Earth).

The verse: *yame iva yatamâne yadaitam* (10, 13, 2), means: these two Havirdhânas, walk together, like twins, their arms stretched. (The second pada of this verse) *pra vâm bharan mânushâ devayantaḥ* means, that men bring both (these Havirdhânas) when worshipping god. (The third and fourth padas:) *âsîdatam u lokam*, &c. allude to Soma (by the name *Indu*). By repeating this (half verse) the priest prepares for the king Soma (a seat) to sit on (alluding to *âsîdatam*).

(He repeats:) *adhi dvayor adadhâ ukthyam vachah* (1, 83, 3). This *ukthyam vachah* is as a cover, forming the third piece (in addition to the two Havirdhânas), put over both.<sup>10</sup> For *ukthyam vachah* is the sacrificial performance. By means of this (*ukthyam vachah*) he thus makes the sacrifice successful.

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<sup>10</sup> This is symbolically to be understood. The author calls the expression *ukthyam vachah* a cover, to which opinion he, probably, was led by the frequency of the term: *uktham vâchi*, i. e., "the Shashtra has been repeated" at the end of the recitations of the Hotri-priests at the Soma libations to denote that they are finished. The Hotar most stop after having recited the first half of the verse: