

happiness to still greater bliss. By the word *bhūdra* i. e. happy, this world (the earth) is meant. That world is better (*s'reyān*) than this world. Thus the Hotar makes the sacrificer go to the celestial world (which is to be understood by *s'reyas*, i. e. better). The second pada of the verse is) : *bṛihaspatiḥ pura etā astu*, i. e. the (thy) guide be Bṛihaspati ! If the Hotar has made (by repeating this pada) the Brahma his (the sacrificer's) guide, (the sacrifice) being thus provided with the Brahma will not be damaged. (The third pada of the verse is :) *atha im avasya vara ā prithivyā*, i. e. stop him (Soma) on the surface of the earth. *Vara* means the place for sacrificing to the gods (*devayajana*). (By these words) the Hotar makes him (the Soma) stop (and remain in that place). (The fourth pada is :) *āre s'atrūn kṛiṇuhi sarvavīraḥ*, i. e. endowed with all powers drive far off the enemies ! (By reading these words) the Hotar turns out the enemy who does injury to the sacrificer, and his adversary, (and) consigns him to the lowest condition.

The Hotar then repeats the triplet : *soma yās te mayobhuvah* (1, 91, 9-11.), which is addressed to Soma, and is in the Gâyatrî metre. In this way the Hotar makes the king Soma flourishing when he is being brought (to the sacrificial compound) by means of his own deity (the verse being addressed to

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correct than अधि. The redactor of the A. V. chose it on account of the so extremely frequent combination of अधि with an ablative which generally precedes (see the large number of instances quoted in B. and R.'s Sanscrit Dictionary I., pp. 142, 143.) whilst अभि never governs an ablative, but rather an accusative, and is in this passage to be connected with त्रेयः. The words : अथेनमस्या are a bad substitute for अथेनवस्य. The term *avasya* "make an end, do away with him" (the enemy) was entirely misunderstood by the redactor. *Asya* he makes *asyā* and refers it to पृथिव्या ! The nominative सर्वदोरः which refers only to the deity invoked is made an accusative and referred to शत्रून् which then became a singular, शत्रु.