

When (after the Soma offering has been given to the two respective deities) the Adhvaryu hands over (the Soma cup to drink of the remainder of the juice) to the Hotar, he receives it with the same mantra by which the Adhvaryu presents it (to him). By the (words): "This is a good, <sup>5</sup> this is a multitude of goods; here is good, a multitude of goods; in me is the good (when the Soma is drunk), a multitude of goods; ruler of speech! <sup>6</sup> protect my speech!" the Hotar drinks Soma from the Aindravâyava graha. (Then he repeats): "Speech with breath is called hither (by me); may speech with breath call also me! The divine Rishis, the protectors of (our) bodies, <sup>7</sup> who are born from austerities (*tapoja*) are called hither (by me)! may the divine Rishis, the protectors of our bodies, who are born from austerities, call (also) me!" By the divine Rishis, who are the protectors of (our) bodies, the vital airs are to be understood. Thus he calls (invites) the Rishis.

(By the words): "This is a good which has knowledge; here is a good which has knowledge; in me is a good which has knowledge; ruler of the eye, protect my eye!" the Hotar drinks Soma from the Maitravaruna graha. (Then he repeats): "The eye with the mind is called hither. May the

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<sup>5</sup> This formula resembles very much one of the most sacred prayers of the Parsis, viz. *ashem vohû vahistem asti* which is particularly repeated when the Zota priest (the Hotar of the Brahmans) is drinking the Homa (Soma) juice; *vohû* is etymologically *vasu*, which is very frequently used in formulas repeated by the Hotar before he tastes the sacrificial food; *vahistem* is the superlative of *vohû*, conveying the same sense as *purûvasu*.

<sup>6</sup> In this translation I followed the reading वाक्पा. One of my Manuscripts and Sâyana read वाक्पा, which appears to be only a lapsus calami for वाक्पा.

<sup>7</sup> The expression in the original is: *tanûpâvânas tanraḥ*, the term "body" being thus put twice.