

seize the booty, say, in imitation of that example set by Indra, who won his race only by becoming the charioteer (of Vâyu), "the fourth part (of the booty is ours) alone."<sup>4</sup>

## 26.

(On the meaning of the libations from the *Aindravâyava*, *Maitrâvaruṇa*, and *As'vina* *Grahas*. The two *Anuvâkyâs* for the *Aindravâyava* *Gruha*.)

The Soma jars (*graha*) which belong to two deities<sup>5</sup> are the vital airs. The *Aindravâyava* jar is speech and breath, the *Maitrâvaruṇa* jar is eye and mind; the *As'vina* jar is ear and soul. Some (sacrificial priests) use two verses in the *Anushtubh* metre as *Puronuvâkyâs*, and two in the *Gâyatrî* metre as *Yâjyâs* when offering (the Soma juice) from the *Aindravâyava* jar. As the *Aindravâyava* jar represents speech and breath, thus the proper metres (*Anushtubh* being speech, and *Gâyatrî* breath) will be applied. But this (practice) ought not to be observed. For where the *Puronuvâkyâ* mantra exceeds in (syllables) the *Yâjyâ* mantra,<sup>6</sup> there is no success in the sacrifice, but where the *Yâjyâ* exceeds the *Puronuvâkyâ* (in syllables) there is success.

(Likewise success is not obtained) by using the same metres (for *Anuvâkyâ* and *Yâjyâ* mantras). In order to obtain any desire whatever, referring to speech and breath, the *Hotar* ought to do so (*i. e.*

<sup>4</sup> The author of the *Brâhmanam* explains here the reason of the custom why the charioteers are entitled to the fourth part of the booty made in a battle.

<sup>5</sup> These vessels are called: *Aindravâyava*, *Maitrâvaruṇa*, and *As'vina*.

<sup>6</sup> This would be the case if the *Anushtubh* metre should be used for the *Puronuvâkyâ*, and the *Gâyatrî* as *Yâjyâ*; for the *Anushtubh* consists of thirty-two, and the *Gâyatrî* only of twenty-four syllables.