

The air inhaled and exhaled are the two Divine Hotars. Thus he pleases them and puts them into the sacrificer.

He repeats a Yâjyâ for three goddesses.<sup>18</sup> These three goddesses are the air inhaled, the air exhaled, and the air circulating in the body. Thus he pleases them and puts them into the sacrificer.

He repeats a Yâjyâ for *Tvashtar*. *Tvashtar* is speech. Speech shapes (*tâshti*), as it were, the whole universe. Thus he pleases speech, and puts it into the sacrificer.

He repeats a Yâjyâ for *Vanaspati* (trees). *Vanaspati* is the life. Thus he pleases life and puts it into the sacrificer.

He repeats a Yâjyâ for the *Scâhâkritis*.<sup>19</sup> These are a firm footing. Thus he puts the sacrificer on a firm footing.

He ought to repeat such Aprî verses, as are traceable to a Rishi (of the family of the sacrificer). By doing so the Hotar keeps the sacrificer within the relationship (of his ancestors).

and that in the clouds. See also Mâdhava's Commentary on the Vâjasaneyâ Saṁhitâ, p. 678, ed. Weber.

<sup>18</sup> They are : *Ilâ* (food), *Sarasvati* (speech), and *Mahî* or *Bhârati* (earth), see Vâjasaneyâ Saṁhitâ 21, 37.

<sup>19</sup> In the last Prayâja at every occasion, there occurs the formula *svâhâ* along with all the deities of the respective Ishti of which the Prajâyas form part. There are as many *svâhâs*, as there are deities mentioned. The pronunciation of this formula is called *svâhâkriti*. Besides the regular deities there are mentioned the *devâ âjyâpâ*, i. e. the deities who drink melted butter. To make it clear I write out the fifth Prayâja of the Dîkshanîya Ishti ये इयजामहे स्वाहाग्निं स्वाहा सोमं स्वाहाग्राविष्णू स्वाहा देवा आज्यपा जुषाणा अग्न आज्यस्य ब्रह्म वैषट्. i. e. (may the Gods) for whom we sacrifice, Agni, Soma, Agni-Vishnu, and the gods who enjoy melted butter become pleased and eat of (this) melted butter, "each of them being invited by (*Svâhâ*)".—*Sapta haustra*. The latter means nothing but "well spoken" (the *εὐφρομένην* of the Greeks).