

There are thirty-three gods, viz : eight Vasus, eleven Rudras, twelve Adityas, one Prajâpati, and one Vashatkâra. Thus he makes the deities participate in the syllables at the very first recitation (the Ajya Shastra being the first among the twelve recitations of the Soma-day). According to the order of the (thirty-three) syllables, the gods severally (one after the other) drink (the Soma). Thus the deities are satisfied by the vessel holding the gods.¹²

They ask, Why is the Yâjyâ verse addressed to Agni-Indra, whilst the Ajya Shastra of the Hotar belongs to Agni alone, (the rule being) that the Yâjyâ verse is to correspond with the Shastra (to which it belongs)? (The answer is) The Agni-Indra-Yâjyâ is the same with the Indra-Agni one ; and this Shastra belongs to Indra-Agni, as may be seen from the (Aindrâgna) Graha (mantra), and the “ silent praise ” (used at this occasion). For the Adhvaryu takes the Graha under the recital of the following mantra : *indrâgnî âgatam sutam* ¹³ (3, 12, 1. Vâjasaneyâ-Saṁhitâ 7, 31), i. e. “ Come ye, Indra and Agni ! to the Soma juice, (which is like a) fine cloud. Drink of it, driven by your mind.” The “ silent praise ” is, *bhûr agnir jyotir jyotir agnir, indro jyotir bhuvo jyotir indrah ; sûryo jyotir jyotiḥ srah suryah*. Thus the Yâjyâ verse is in accordance with the Shastram.

38.

(The Japa which is repeated before the libations from the Dvidevatya Grahas are given. Its several sentences explained.)

The Japa ¹⁴ which the Hotar mutters, is the seed.

¹² This mystical *devapâtra*, i. e. vessel holding the gods, is here the Yâjyâ verse in the Virât metre.

¹³ This is the Yâjyâ mantra which is repeated by the Achhâvâka.

¹⁴ This Japa or inaudible utterance of words is the very commencement of the Ajya Shastra. It is given in full, As'val. S'r. S. 5, 9.