

## FIFTH CHAPTER.

(*On the gradual recovery of the sacrifice. What men are unfit to officiate as sacrificial priests. The offerings to the Devîs and Devikâs. The Ukthya sacrifice.*)

## 45.

(*How the gods recovered the sacrifice which had gone from them. How they performed different rites. Under what conditions the sacrifice is effectual.*)

The sacrifice once left the gods and went to nourishing substances. The gods said, "the sacrifice has gone from us to nourishing substances, let us seek both the sacrifice and the nourishment by means of a Brâhmaṇa and the metres." So they did. They initiated a Brâhmaṇa by means of the metres. They performed all the rites of the Dîkshaṇîya Ishti up to the end, including even the Patnî-saṃyâjas.<sup>1</sup> On account of the gods having at that occasion performed all the rites at the Dikshaṇîyâ Ishti up to the end, including even the Patnî-saṃyâjas,<sup>2</sup> men followed afterwards the same practice. The gods (in their search for the sacrifice) came very near it by means of the Prâyaṇîya Ishti. They performed the ceremonies with great haste and finished the Ishti already with the S'aṃyuvâka.<sup>3</sup> This is the reason that the Prâyaṇîya Ishti ends with S'aṃyuvâka; for men followed (afterwards) this practice.

<sup>1</sup> See page 24.

<sup>2</sup> The Patnî-saṃyâjas generally conclude all Ishtis and sacrifices.

<sup>3</sup> This is a formula containing the words *s'am yoh* which is repeated before the Patnî-saṃyâjas. As'v. S'r. S. 1, 10. The mantra which is frequently used at other occasions also, runs as follows:

तच्छंयोरारुणीमहे गातुं यज्ञाय गातुं यज्ञपतये देवीः स्वस्तिरस्तु नः  
स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजं शक्नो अस्तु द्विपदे शं चतु-  
ष्पदे ॥