

liberates the sacrificer from the gods by (the last words of the mantra just mentioned): "Ye, Agni and Soma, have liberated the (rivers) which had been taken." Consequently he becomes a sacrificer (a yajamâna), and ceases to belong as a Dîkshita exclusively to the gods.²⁷

Now follows the Yâjyâ verse for the Purodâs'a (mentioned): *ânyam divo mâtaris'vâ* (1, 93, 6). *i. e.* Mâtaris'vâ brought from heaven another (Soma),²⁸ and the eagle struck out another (Agni, fire) of the rock, &c. (On account of the meaning of the last words "and the eagle," &c., the verse is used as Yâjyâ for the Purodâs'a offering.) For it expresses the idea, that the sacrificial essence had gone out and had been taken away (from man, horse, &c.), as it were, just as (Agni) had come out (of the rock).

With the verse: Taste (O Agni) the offerings, burn them well, &c. (3, 54, 22), the Hotar makes the *Svish-takrit* of the *Purodâs'a*. By this mantra the Hotar makes the sacrificer enjoy such an offering (to be granted by the gods in return to the gift), and acquires for himself food and milky essences.

He now calls the *Ilâ* (and eats from the Purodâs'a). For *Ilâ* means cattle; (by doing so) he therefore calls cattle, and provides the sacrificer with them.

10.

(*The offering of parts of the body of the animal, The Manotâ*).

The Adhvaryu now says (to the Hotar): recite the verses appropriate to²⁹ the offering of the parts of the

²⁷ As a Yajamâna he is allowed to eat again.

²⁸ This refers to the legend of Soma being abstracted from heaven by the Gâyatrî in the shape of an eagle, or by Mâtaris'vâ, the Prometheus of the Vedic tradition. See Kuhn, *Die Herabkunft des Feuers und Göttertranks*. Ait. Br. 3, 25—27.

²⁹ After the Vapâ (omentum) and the Purodâs'a, which forms part of the animal sacrifice have been thrown into the fire, the