

answer is :) The Puroṇuvâkyâs are just the same as those recited (for the drops), the Praishas and the Yâjyâs are also the same. They further ask : which are the deities for these Svâhâkritis ? (To this) one should answer, the *Viśve devâh* ; for there are (at the end) of the Yâjyâ the words, “may the gods eat the oblation over which Svâhâ ! is spoken.”

The gods conquered by means of the sacrifice, austerities, penances, and sacrificial oblations the heavenly world. After the Vapâ had been offered, the heavenly world became apparent to them. Regardless of all the other rites, they went up to heaven by means of the oblation of the Vapâ (alone). Thereupon Men and Rishis went to the sacrificial place of the gods (to

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the Hotar, after having repeated the hymn addressed to the drops dripping from the Vapâ, is requested by the Maitrâvaruṇa (who then gives the *praisha*, i. e. order) to make the Svâhâs (*svâhâkritis*, i. e. the pronounciation of the formula : *svâhâ!* of the *âjyâ*, the *medas* (Vapâ) of the drops dripping from the Vapâ, of the *Svâhâkritis* in general, and of the verses which are addressed to the oblations in the hymn mentioned (*imam no yajnam*, 3, 21, see above). This order the Maitrâvaruṇa concludes by the words : “Svâhâ ! the gods pleased with the Ajyâ may first taste the Ajyâ ! Hotar, repeat the Yâjyâ !” Thereupon the Maitrâvaruṇa repeats a Puroṇuvâkyâ for the offering of two portions of âjya. Then the Maitrâvaruṇa orders the Hotar to recite two Yâjyâs, one for Agni, the other for Soma, in order to induce these deities to accept the offering given after the recital of the Yâjyâ. After having repeated them he is ordered to repeat the Yâjyâ for the medas (Vapâ), addressing *Agnishomâu*.

Now the deviation from the general adopted rules of the sacrificial practice is, the formula Svâhâ is here several times used without having a proper Anuvâkyâ and Yâjyâ. To this practice some performers of sacrifices had raised some objections. But the author of our Brâhm. defends the practice, asserting that the Puroṇuvâkyâs required for the Svâhâkritis are included in those mentioned for the drops (p. 99), their *praisha* is contained in the general *praisha*, in the words : *hotar agnim vakshat*, may the Hotar recite the Yâjyâ for Agni ! &c., which formula the different Svâhâs follow, one of which is, *Svâhâ svâhâkritînâm* (see above) ; and their Yâjyâ comprised in the general Yâjyâ, which is according to the *As'vâlây. Sutr. 3, 4*, the last verse of the *Aprî sūktâ*.