

He repeats the *Pâvîravî* verse.<sup>46</sup> Speech is *Sarasvatî pâvîravî*. By repeating this verse he provides the sacrificer with speech.

They ask, Should he first repeat the verse addressed to Yama, or that one which is devoted to the Manes? <sup>47</sup> He should first repeat the verse addressed to Yama: *imam yama prastara* (10, 14, 4). For a king (Yama being a ruler) has the honour of drinking first.

Immediately after it he repeats the verse for the *Kâvyas*: *mâtali kavyâir yamo* (10, 14, 3). The *Kâvyas* are beings inferior to the gods, and superior to the manes. Thence he repeats the verses for the manes, *udîratâm avara utparâsaḥ* (10, 15, 1-3), after that one addressed to the *Kâvyas*. By the words (of the first verse) "May the Soma-loving manes who are of low as well as those who are of a middling and superior character, rise," he pleases them all, the lowest as well the middling and highest ones, without foregoing any one. In the second verse, the term *barhishado*, "sitting on the sacred grass," implies, that they have a beloved house. By repeating it, he makes them <sup>48</sup> prosper through their beloved house. He who has such a knowledge prospers through his beloved house. The verse (out of three) which contains the term "adoration," "this adoration be to the manes," he repeats at the end (though it be second in order). That is the reason, that at the end (of funeral ceremonies), the manes are adored (by the words) "adoration to you, O manes!"

They ask, Should he, when repeating the verses to the manes, use at each verse the call *s'om̐sâvom*, or

<sup>46</sup> *Pâvîravî Kanyâ*, 6, 49, 7.

<sup>47</sup> This is *udîratâm avara utparâsaḥ* (10, 15, 1).

<sup>48</sup> The MSS. have *एनंस्* instead of *एनंस्* (acc. pl.) as Sây. reads in his Commentary.