

thoughts); for in him all Manotâs are gathered. From this reason the priest repeats verses as *Anuvâkyâs* addressed to Agni at that occasion. By the verse : "O Agni-Soma, eat the food which is waiting (for you) &c. (1, 93, 7)," he makes the Yâjyâ to the offering. This verse ensures, on account of the words "food" (*havisho*) and "waiting for you" (*prasthitasya*), success. For the offering of him who has such a knowledge ensures success and goes to the gods (only) by means of all parts of a particular ceremony being well performed.³¹

He gives an offering to Vanaspati³² (the vegetable

³¹ The verses should be always in accordance with the sacrificial act.

³² The offering of melted butter to Vanaspati (in form of the Yûpa) takes place immediately after the so-called *vasâhoma*, or the offering of the water in which entrails (heart, &c.) of the slaughtered animal have been fried. In the Apastamba Sûtras the performance is thus described as Sây. mentions. The Adhvaryu puts a plant on the *Juhû* (large ladle), takes once liquid âjyâ (melted butter), drips it twice about it (the plant), and says to the Hotar : address Vanaspati. He then first repeats an *Anuvâkyâ* : *devebhyo vanaspataye*. I give here the text of this mantra, which I found in its entirety only in the Sapta-hâutra prayoga :

देवेभ्यो वनस्पत इवींषि हिरण्यपर्णं प्रदिवस्ते अर्थं । प्रदक्षिणिद्र-
शनया विभूय क्रतस्य वक्षि पथिभी रजिष्ठेऽम् ॥

i. e. Mayst thou, O tree (the Yûpa), with golden leaves of old, who art quite straight, after having been freed from the bonds (with which thou wert tied), carry up, on the paths of right, turning towards the south, the offerings for thy own sake to the gods ! (The "bonds" refer to the cord with which the animal was tied to the Yûpa ; they are to be taken off. The golden leaves refer to the decoration of the Yûpa with ribands. "For thy own sake ;" this offering belongs to himself.)

After the Hotar has repeated this *Anuvâkyâ*, the Maitrâvaruṇa then gives the *praisha* (orders) to repeat the Yâjyâ mantra by the words : हाता यक्षद्वनस्पतिं, &c. (See the mantra in full in the Vâja-saneyâ-Saṁh. 21, 46, with some deviations).

The Hotar thereupon repeats the Yâjyâ mantra, which runs as follows :—

ये ३ यजामहे । वनस्पते रशनया नियूय पिष्टतमया वयुननानि
विद्वान् ॥ वह देवत्रा दिधिषो इवींषि प्र च दातारममृतेषु वेचा ।
वौषट् ॥