

by means of the Dhâyyâs (from *dhe* to suck). Thus the sacrificer who has such a knowledge sucks up from these worlds everything he desires. The nature of the Dhâyyâs, is, that the gods at a sacrifice wherever they discovered a breach, covered it with a Dhâyyâ; thence they are so called (from *dhâ* to put). The sacrifice of him who has such a knowledge becomes performed without any breach in it.

As to the Dhâyyâs we sew up with them (every rent in the) sacrifice, just as we sew up (a rent in) a cloth with a pin that it might become mended. A breach in the sacrifice of him who has such a knowledge becomes thus mended.

As to the Dhâyyâs, they are the recitations for the Upasads.<sup>24</sup> The verse *Agnir netâ* (3, 20, 4), which is addressed to Agni, is the recitation for the first Upasad; the verse *tvañ Soma kratubhiḥ*, which is addressed to Soma (1, 91, 2), is the recitation for the second Upasad; the verse *pinvanty apo* (1, 64, 6), which is addressed to Vishṇu, is the recitation for the third Upasad. Whatever place one may conquer by means of the Soma sacrifice, he who having such a knowledge recites the Dhâyyâs, conquers (it only) by the several Upasads.

About this last Dhâyyâ some say, the Hotar ought (instead of *pinvanty apo*) to repeat *tân vo maho* (2, 34, 11), asserting, "we distinctly know that this verse is repeated (as the third Dhâyyâ) among the Bharatas." But this advice is not to be cared for. Should the Hotar repeat that verse (*tân vo maho*), he would prevent the rain from coming, for Parjanya has power over the rain (but there is no allusion to him in that verse). But if he repeat the verse *pinvanty apo* where there is a pada referring to rain (the third *atyam na mihe*), and one referring to the Marutas

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<sup>24</sup> See Ait. Br. 1, 23-25.