

happens. (Therefore) the Hotar ought not to repeat the Agur formula in the midst of (the two Yâjyâ mantras).

And further the Maitrâvaruṇa priest is the mind of the sacrifice, and the Hotar its speech. Speech speaks only when instigated by the mind (to do so). If any one utters speech different from what he thinks, such a speech is liked only by the Asuras, but not by the Devas. The Agur formula of the Hotar is contained in the two Agur formulas (*hotâ yakshaṭ*) pronounced at this (occasion) by the Maitrâvaruṇa priest.

29.

(*Rituyâjas.*)

The mantras repeated for the offerings to the Ritus¹² (seasons) are the vital airs. By performing

¹² There are twelve Grahas for the Ritus, from which the Soma juice is offered in three sections ; first six, then four, and lastly two are taken. The mantras required are to be found among the so-called *praisha sūktas*. See As'val. S'raut. S. 5, 8. Sâṅkhâyana 7, 8. About the particulars of the Ritu Yâjâs see Taittirîya Saṁhita 1, 4, 14 and 6, 5, 3, with Sâyana's commentary ed. Cowell, i., p. 643-46. The Yâjyâ mantras and the Praishas for the Ritu offerings are essentially the same. All (12) Praishas are given by the Maitrâvaruṇa. The first is addressed to the Hotar, and runs as follows :

होता यक्षदिद्रं होत्रात्सजूर्दिव आ पृथिव्या ऋतुना सोमं पिबतु
होतयज *i. e.* May the Hotar repeat the Yâjyâ mantra for Indra !
May he drink Soma from the cup of the Hotar with the Ritu ! The Yâjyâ contains the same words, with the only difference that instead of *yakshaṭ* the appropriate formula ये ३ यजामहे is used.

In the second Rituyâja which is repeated by the Potar, the Marutâs are invited to drink with the Ritu from the offering of the Potar. The third belongs to Tvashtar and the wives of the gods. It is repeated by the Neshtar (ये ३ यजामहे गावो नेष्ट्रात्त्वष्टा सुजनिमा सजूर्देवानां पत्नीभिर्ऋतुना सोमं पिबतु).

The fourth which is repeated by the Agnîdhra belongs to Agni. The fifth belongs to Indra-Brahmâ, and is repeated by the Brâhma-