

fice) the mantras in whatever tone he might like to recite them. For at that occasion the sacrifice is already reached (and the "searching" tone of repeating not required).

The gods, after having reached the sacrifice, said to him, "Stand still to be our food." He answered, "No. How should I stand still for you (to be your food)?" He then only looked at them. They said to him, "Because of thy having become united with a Brâhmaṇa and the metres, thou shall stand still." He consented.

That is the reason that the sacrifice (only) when joined to a Brâhmaṇa and metres carries the oblations to the gods. <sup>7</sup>

#### 46.

*(On three mistakes which might be made in the appointment of priests. How they are to be remedied.)*

Three things occur at the sacrifice: offals, devoured food, and vomited food. Offals (*jagdha*) occur when one appoints to the office of a sacrificial priest who offers his services, thinking he (the sacrificer) should give me something, or he should choose me (for the performance of his sacrifice).<sup>8</sup> This (to appoint such a man to the office of a priest) is as perverse as (to eat) the offals of a meal (which are generally not touched by others). For the acts of such a one do not benefit the sacrificer.

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<sup>7</sup> The drift of this paragraph is to show, that, for the successful performance of the sacrifice, Brahmans, as well as the verses composed in the different metres and preserved by Brahmans only, are indispensable. The Kshattriyas and other castes were to be deluded into the belief that they could not perform any sacrifice with the slightest chance of success, if they did not appoint Brahmans and employ the verses of the Rigveda, which were chiefly preserved by the Brahmans only.

<sup>8</sup> The sacrificer must always himself choose his priests by addressing them in due form. No one should offer his services; but he must be asked by the man who wishes to perform a sacrifice.