

The sacrificer ought to repeat this Anumantraṇa formula : “ O Vashaṭkāra, do not sweep me away, “ I will not sweep thee away. I call hither (thy) “ mind with great effort, thou art a shelter (having “ joined thy) body with the air circulating (in my “ body). Go to (thy) place, let me go to (my) place.”

Some one (a theologian) has said : this (just mentioned *anumantraṇam*) is too long and has no effect. (Instead of it) the sacrificer ought to repeat after the Vashaktāra the words, *ojah saha ojah*. *Ojah* (vigour) and *sahah* (strength) are the two most beloved bodies (forms) of the Vashaṭkāra. By making him repeat this Anumantraṇa formula he thus makes the sacrificer prosper through (the Vashaṭkāra's) own nature. He who has such a knowledge prospers through (the Vashaṭkāra's) own nature.

The Vashaṭkāra is speech, and *prāṇa* (air inhaled) and *apāna* (air exhaled). These (three) leave as often as a Vashaṭkāra is repeated. (But that ought to be prevented ; thence) he ought to include them (their names) in the Anumantraṇa formula. (This is done by repeating the following formula) *vāg ojah saha ojo mayi prāṇāpānāu*, i. e. May speech, vigour, strength (and) the *prāṇa* and *apāna* (be) in me ! Thus the Hotar puts speech, *prāṇa* and *apāna* in himself (he prevents them from going), reaches his full age. He who has such a knowledge reaches his full age.

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(*Etymology of the words praisha, puroruk, vedi, nivid, graha.*)

The sacrifice went away from the gods. They wished it (to return) by means of the *Praishas*.²²

²² The Praishas here alluded to are those used at the animal sacrifice. They correspond to the Prayāja (Aprî) mantras. See the White Yajurveda 21, 29-40.