

Grahas<sup>8</sup> are the air inhaled (*prāṇa*) and the air exhaled (*apāna*<sup>9</sup>). Speech is the weapon. Therefore the Hotar should not make his voice heard before the libations from the *Upâṁs'u* and *Antaryâma grahas* are poured (into the fire). Should the Hotar make his voice heard before these two have

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<sup>8</sup> *Upâṁs'u* and *Antaryâma* are names of vessels from which the two first Soma libations are poured into the Ahavaniya fire, as soon as the juice is obtained by squeezing. Both libations which precede those from the other Soma vessels (*Aindravâyava*, &c.) poured in the fire of the Uttarâ Vedi, are not accompanied with mantras recited by the Hotar, as all other libations are, but they are performed by the Adhvaryu, whilst the Hotar is drawing in his breath, or haling out the air which was breathed in. When doing the first, the libation from the *Upâṁs'u* graha is poured into the fire, when doing the latter, that from the *Antaryâma* graha is given. The Adhvaryu repeats some sacrificial formulas (see the Taittiriya Saṁhitâ 1, 4, 2, 3), whilst the Hotar mutters only the two formulas (the technical name of such formulas repeated by the Hotar is *nigada*) which are mentioned here (2, 21), and also in the As'v. S'r. Sûtras (5, 2).

In the books belonging to the Yajurveda, we meet the terms *upâṁs'u graha*, and *upâṁs'u pâtra*, and likewise *antaryâma graha*, and *antaryâma pâtra*. These terms require some explanation. The *pâtra* is a vessel, resembling a large wooden jar with but a very slight cavity on the top, in which the Soma juice is filled. The *graha* is a small cup, like a saucer, made of earth, and put over the cavity of the Soma vessel, in order to cover the "precious" juice. The bottom of it is first put in water, and a gold leaf placed beneath it. There are as many grahas as there are pâtras; they belong together just as cup and saucer, and are regarded as inseparable. The word *graha* is, however, taken often in the sense of the whole, meaning both *graha* and *pâtra*. On the different names of the grahas required at the three great libations, see the *Graha-kāṇḍa* in the Satap. Brahm. 4, and the commentary on the Taittiriya Saṁhitâ (vol. i. p. 593-693 ed. Cowell). I am in possession of several grahas and pâtras.

<sup>9</sup> At the end of the Prâtar-anuvâka the Hotar must, after having repeated with a low voice the mantra, *prāṇam yachha*, &c., draw in the breath as strongly as he can. Then he repeats with a low voice, *apānam yachha*, &c., and after having finished he exhales the air (through the nose) as strongly as he can. He repeats with a low voice, *vyânâya*, &c., and when touching the stone by which the Soma for the *Upâṁs'u* graha is squeezed, he is allowed to speak aloud. (Oral information.)