

The Ritu Yâjâs¹³ are the vital airs. (Thence) the Hotar ought not to repeat the *Anuvashatkâra*. For the Ritus have no end ; one (always) follows the other. Were the Hotar to repeat this formula (the *anuvashatkâra*) when making the offerings to the Ritus, he would bring the endless seasons (their endless succession) to a stand still. For this formula is a stand still. Who (therefore) should repeat it would bring the Ritus to a stand still, and difficulty would be created (for the sacrifice). This always happens. Thence he ought not to repeat that formula, when repeating the mantras for the offerings to the Ritus.

30.

(*The Hotar eats the Purodâs'a and drinks from the Grahâs.*)

The Soma jars belonging to two deities, are the vital airs, and cattle is food (*ilâ*). (Thence) after having drunk from the Soma jars belonging to two deities, he calls *Ilâ* (food).¹⁴ *Ilâ* is cattle. He thus calls cattle, and (consequently) provides the sacrificer with cattle.

They ask, Should the Hotar first eat the food (remainder of the Purodâs'a offering previous to the Soma offering) which he has in his hand, or should he drink¹⁵ first from his Soma cup (*chamasa*)? (The

¹³ The same speculations on the nature of the Rituyâjâs, viz. that they are the vital airs, we find in the Kaushîtaki Brâhm. 13, 9, and in the Gopatha Brâhm. 8, 7.

¹⁴ The term used for "drinking" is *bhakshayati*, which is also the common word for eating. That *bhaksh* must have been used already in very ancient times for "drinking" the Soma juice, is shown in a passage in the Homa Yasht of the Zend-Avesta (see Yasna 10, 13.) *ya's'e tê bâdha haoma zâirê gavâ iris'tahê bakshaiti*, i. e. who enjoys thee O Homa, (Soma) when being dead (by bruising and squeezing) in the yellow milk. (The Homa juice of the Parsis is of yellow colour, and actually mixed with a little fresh milk).

¹⁵ The formula for calling *Ila* is to be found in the A'svalâyana S'râuta Sûtra 1, 7 : *ilopahûtâ*, &c.