

kingdom). Vanaspati is the vital air; therefore the offering of him who, knowing this, sacrifices to Vanaspati, goes endowed with life to the gods.

He gives an offering to the *Svishtakrit*.<sup>33</sup> The *Svishtakrit* is the footing on which he finally places the sacrificer.

He calls *Ilâ*.<sup>34</sup> The cattle are *Ilâ*. By calling her, he calls cattle and provides the sacrificer with them.

O tree! after having been loosened from the nicely decorated cord, thou who art experienced in wisdom and knowledge, carry up to the gods the offerings, and proclaim to the immortals the (name of the) giver!

<sup>33</sup> After the oblation to Vanaspati follows that to Agni *Svishtakrit*, including all the deities of the animal sacrifice, viz. *Agni, Soma, Agni-Somâu, Indrâgnî, As'vinâu, Vanaspati, Devâ âjyapâ* (deities which drink melted butter). The *Anuvâkyâ* of the *Svishtakrit* oblation is at the animal sacrifice the same as at other *Ishtis*, viz: *पिप्रीहि देवानुशतो* (Rigveda 10, 1, 2, *As'v. S'r. S.* 1, 6). Then follows the *praisha* by the *Maitrâvaruṇa*, where the names of all the deities of the *Ishti* (as given above) are mentioned. It runs as follows:

होता यक्षदग्निं खिष्टकृतमयाळ् अग्निरग्नेराज्यस्य हविषः प्रिया धामान्ययाट् सोमस्याज्यस्य हविषः प्रिया धामान्ययाळग्नीषोमयोष्कागस्य हविषः प्रिया धामान्ययाळिन्द्राग्न्योष्कागस्य हविषः प्रिया धामान्ययाळश्विनोष्कागस्य हविषः प्रिया धामान्ययाड्वनस्पतेः प्रिया पाथांस्ययाट् देवानामाज्यपानां प्रिया धामानि यक्षदग्नेर्होतुः प्रिया धामानि यक्षत्स्वं माहिमानमायजतामेज्या दूषः कृणोतु सो अध्वरा जातवेदा जुषतां हविर्होतयज. *Sapta Hâutra* (compare *Vâjasaneyâ S.* 21, 47. On the form of the *Svishtakrit*, see *As'v. S'r. S.* 1, 6). The *Yâjyâ* mantra is: *अग्ने यदद्य* (4, 15, 14). which is preceded by the *âgur*: *ये रेयजामहे*, and followed by the *Vashatkâra*. One of the rules laid down for the *Svishtakrit* mantras and the respective *praishas*, as far as they are not taken from the *Saṁhitâ* of Rigveda, is, that all the deities of the *Ishti* must be mentioned along with the expression: *प्रिया धामानि* i. e. beloved residence; the name of the deity always precedes it in the genitive.

<sup>34</sup> After the *Svishtakrit* is over, the remainder of the offerings, which are at the animal sacrifice, flesh is eaten by the priests and the sacrificer. The *Idâpâtra* in which the dish is placed is held up,