

once at the beginning, and not before the second mantra) ?

(The answer is ) The Soma jars belonging to two deities are the vital airs. The Agur formula is the thunderbolt. If therefore the Hotar were to put between (the two Yâjyâ mantras) the Agur formula, he would deprive the sacrificer of his life (as if striking him) with (a weapon like) the thunderbolt. (If one should observe a Hotar doing so) one ought to tell him, that for having, by means of the Agur weapon, deprived the sacrificer of his life, he himself would also lose his life. Thus it always

ये ३ यजामहे. This is the *âgur* of the Hotar. That ये is to be pronounced with *pluti*, i. e. with three moras, is remarked by Pânini 8, 2, 88 (ये यज्ञकर्मणि). Patanjali, in his *Mahâbhâshya*, explains ये as an elliptical expression, implying the whole verse. ये देवासे दिव्येकादश स्थ (Rigveda 1, 139, 11). On the *Agur* formula, see As'val, S'rauta Sûtras 1, 5, where it is said that the *Agur* formula : ये यजामहे. is required at the so-called Prayâjas, (at the first and fifth), and principally 5, 5. In this latter passage the rule is given to which the author of the *Brâhmaṇa* refers, that the two Yâjyâs for the Aindravâyava graha require two Praishas, i. e. orders, one Agur, and two Vashatkâras ; whilst the two other grahas, the Maîtrâvaruṇa and the As'vina, require each only one Yâjyâ, one Praisha, and one Vashatkâra. See also the *Sânkhâyana* Sûtras 7, 2. The formula ये यजामहे is always at the beginning of the Yâjyâ, as well as the words होता यक्षन् at that of the Praisha mantra. The proper order to repeat is conveyed at the end of the latter by the words होतयज i. e. Hotar, repeat the Yâjyâ mantra, whereupon the Hotar repeats the Yâjyâ. The repetition of this formula appears to go back to a very remote antiquity. For we find both the formula and its technical term in the Zend-Avesta. *Yajâmahe* is completely identical with the Zend *Yazamâidê*, which always precedes the names of Ahura-mazda, the archangels, and other divine beings, and the souls of the deceased, when homage is paid to them. The technical term for repeating this formula is : *â-ghare* (the same as *â-gur*). See the Fravardin Yasht 50, *kahê no idha nâmâ âghairyât*, i. e. to whose name of us will he pay homage by repeating *Yazamâidê* i. e. we worship. That the word *âghairyât* has this meaning, is well known to the Parsi Desturs.