

and *Bhârata* (bearer) means vital air. *Parivâpa* is food, and *apûpa* is sharpness of senses.

(By repeating this Yâjyâ-mantra) the Hotar makes the sacrificer join those deities, assume the same form, and occupy the same place with them. He (the Hotar) who has such a knowledge becomes (also) joined to the best beings and obtains the highest bliss.

The Yâjyâ-mantra for the Svishtakrit of the *Purodâs'a* offering at each libation is "Agni, eat the offering."²⁷

²⁷ The Kaushîtaki Brâhmaṇam (13, 3) furnishes us with a fuller report on the origin of the Svishtakrit formula required for the Purodâs'a offerings which accompany the Soma libations. It is as follows :—

हविरग्ने वोहोत्यनुसवनं पुरोडासः स्विष्टकृतो यजत्यवत्सारो प्रा-
श्रवणो देवानां होतास । तमेतस्मिं द्युम्ने मृत्युः प्रत्यालिल्ये ग्निर्वै मृत्युः
स हविरग्ने वोहोति हविषाग्निं प्रोत्वा ऽ यातिमुमुचे तथा एवैवंविद्वान्हे-
ता हविरग्ने वोहोत्येव हविषाग्निं प्रोत्वायातिमुच्यत एतैर्हवा अन्त-
राकाशैर्देवाः स्वर्गं लोकं जग्मुस्तानेतस्मिं द्युम्ने मृत्युः प्रत्यालिल्ये ऽ ग्निर्वै
मृत्युस्ते हविरग्ने वोहोति हविषाग्निं प्रोत्वा ऽ यातिमुमुचिरे । तथा एवै-
वंविद्वान्हेता हविरग्ने वोहोत्येव हविषाग्निं प्रोत्वायातिमुच्यते । तानि
वा एतानि षडक्षराणि हविरग्ने वोहोति षळङ्गो ऽ यमात्मा षड्विध-
स्तदात्मनैवात्मानं निष्क्रोथानृणो भूत्वाथ यजते स एषो ऽ वत्सारस्य
प्राश्रवणस्य मन्त्रः

i. e. The Hotar uses, as Yâjyâ of the Svishtakrit offering of the Purodâs'a which accompanies the libations, the formula: "Agni, eat the offering."

(On the origin of this formula the following is reported :) Avat-sâra, the son of Pras'ravana, was (once) the Hotar of the gods. In that abode of light, Death (one of the gods) attached himself to him ; for Agni is Death. He pleased Agni with an offering, repeating: "Agni, eat of the offering," and was released.

(There is another story reported on the origin of this formula, which runs as follows :—)

The gods went by means of their innate light and splendour to the celestial world. In that abode of light, Death attached himself to