

Agni eat !) pronounces the formula *Vaushat !* then thus the omission of "*Agni Svishtakrit*" is replaced.<sup>15</sup>

The Brahma priest mutters (makes *japa*), *âśâ dakshinâsad* (As'v. 4,7.)

(After the offering has been given to the fire) the Hotar repeats the following (seven) verses: *svâhâkri-taḥ s'uchir deveshu* (Atharv. 7, 73, 3. As'v 4, 7.); *samudrâd ūrmim udiyarti veno* (10, 123, 2); *drapsaḥ samudram abhi* (10, 123, 8); *sakhe sakhâyam* (4, 1, 3); *ūrdhva ū shu na* (1, 36, 13); *ūrdhvo naḥ pâhi* (1, 36, 14); *taṁ ghem itthâ* (8, 58, 17). These verses are appropriate. What is appropriate at the sacrifice, that is successful.

By the mantra, *pāvaka s'oche tava* (3, 2, 6), the Hotar wants to eat. When eating it, he says: "let us eat the (remainder of the) offering which has been offered, of the sweet offering which has been thrown into the most brightly blazing (*indratama*) fire ! (Let us eat) of thee, O divine gharma (the contents of the Pravargya vessel) which art full of honey, full of sap, full of food, and quite hot (*angirasvat*<sup>16</sup>). Praise to thee (O gharma ! ) ; do me no harm !"

When the Pravargya vessel is put down then the Hotar repeats these two mantras, *s'yeno na yonim sadanam* (9, 71, 6), and *âyasmin sapta Vâsavaḥ* (As'val. 4, 7). In whatever (part of the) day (forenoon or afternoon), they are about to take off (the Pravargya vessel from its place), he repeats the mantra, *havir havishmo mahi* (9, 83, 5). With the verse, *sûyavasâd bhagavatî* (1, 164, 40), he concludes (the ceremony).

<sup>15</sup> *Anantar-iti* means "what has not gone into"—what is omitted.

<sup>16</sup> The word certainly has here no reference to the Angiras, the celebrated Rishis. One of the characteristics of the Gharma food is that it is very hot. This is expressed here. *Angiras* had no doubt originally the same meaning as *angâra*.