

the world of the sacrificer, that of the immortals, and the celestial world. (By chanting this Sâman) the sacrificer overcomes all obstacles arising from mistakes in the performance of the sacrifice (and obtains nevertheless what he was sacrificing for).

He (the Rishi of the Aitareyins) moreover has told, that the sacrificer should mutter (as *japa*) the Vâmadevyam in the way described (above) even if the performing priests were all of unexceptionable character.

47.

(*The offerings to Dhâtar and the Devikâs: Anumati, Râkâ, Sinîvâlî, Kuhû.*)

The metres (*chhandânsi*) having carried the offerings to the gods became (once) tired, and stood still on the latter part of the sacrifice's tail, just as a horse or a mule after having carried a load (to a distant place) stands still.

(In order to refresh the fatigued deities of the metres) the priest ought, after the Purodâśa belonging to the animal slaughtered for Mitra-Varuṇa¹⁰ has been offered, portion out the rice for the *devikâ harîṃshi* (offerings for the inferior deities).

For *Dhâtar* he should make a rice ball (the Purodâśa) to be put on twelve potsherds. *Dhâtar* is the Vashatkâra.

To *Anumati* (he should offer) a portion of boiled rice (*charu*); for *Anumati* is Gâyatrî.

To *Râkâ* (he should offer) a portion of boiled rice; for she is Trishṭubh.

The same (he should offer) to *Sinîvâlî* and *Kuhû*; for *Sinîvâlî* is Jagatî, and *Kuhû* Anusṭubh. These are all the metres. For all other metres (used at the sacrifice) follow the Gâyatrî, Trishṭubh, Jagatî, and

¹⁰ This is done at the end of the Agnisṭoma sacrifice.