

a unit). By means of one alone (*i. e.* by co-operation of all its parts) effect is produced. The worlds which are above are extended ²⁵ and those which were below, contracted. The priest (in performing this ceremony) commences by that number of nipples (four) which represents the larger worlds, and proceeds to those which represent the smaller ones. ²⁶ (That is done) for conquering these worlds.

(Now the *Sâmidhêni* verses for the forenoon and afternoon *Upasad* ceremonies are mentioned). ²⁷

Upasadyâya mîlhushe (7, 15, 1-3), *Imâm me Agne samidham* (2, 6, 1-3). Three *Sâmidhêni* verses are to be repeated each time (the first set in the forenoon and the second in the afternoon). They are complete in form. When the form is complete, and the verse which is recited alludes to the ceremony which is being performed, then the sacrifice is successful. For *Anuvâkyâs* and *Yâjyâs*, *Jaghnivatî* verses (such verses, as contain derivatives of the root *han* to kill) ought to be used. These are: *agnir vritrâni jamghanat* (6, 16, 34); *ya agra iva s'aryahâ* (6, 16, 39); *tvañ somâsi satpatiḥ* (1, 91, 5); *gayasphâno amîvaha* (1, 91, 12.); *idam Vishnur vichakrame* (1, 22, 17.); *trîṇi padâ vichakrame* (1, 22, 8).²⁸ (This is the order for the forenoon ceremony). For the afternoon ceremony he inverts the order of these verses (so as to make the *Yâjyâ* of

²⁵ The highest world is *Satyaloka* which is the largest of all; *Dyuloka* is smaller; *Antariksha loka* and *Bhûrloka* are successively smaller still.

²⁶ That is to say, he milks on the first day four nipples, on the second three, and on the third two and one.

²⁷ After some preliminary remarks on the importance and signification of the *Upasad* ceremony, the author goes on to set forth the duties of the *Hotar* when performing the *Upasad*, which has all the characteristics of a common *Ishti*.

²⁸ The respective deities of these *Anuvâkyâs* and *Yâjyâs* are: *Agni*, *Soma*, and *Vishnu*.