

eye the gods got aware of the sacrifice. For what is not perceivable (elsewhere) is to be perceived by the eye. If any one even after having run astray gets aware (of any thing) by exerting his eye successively ¹⁵ (in consequence of the successive exertions of the faculty of seeing), then he (really) knows it. When the gods (were exerting their eyes repeatedly, and looking from one object to the other) they got sight of the sacrifice. Thus they got sight of it on this earth ; on the earth (therefore) they acquired the implements (required for performing the sacrifice). On her (the earth) the sacrifice is spread ; on her it is performed ; on her the sacrificial implements are acquired. This earth is *Aditi* ; therefore the last Yâjyâ verse repeated is addressed to her. This is done (in order to enable the sacrificer) to get aware of the sacrifice (the mystical sacrificial man) and to behold then afterwards the celestial world.

9.

They say, the gods should be provided with *Vais'yas* ¹⁶ (agriculturists and herdsmen). For if

¹⁵ *Anushtyâ* is explained by Sây. : केनापि प्रयत्नविशेषेण. It no doubt, literally means, one standing by the other, one after the other. The substantive *anushthâna* is the most general word for performance of a religious ceremony, being a succession of several acts. The meaning given to the word in Böhrling and Roth's Sanscrit Dictionary (I. page 124) "with his own eyes" is nothing but a bad guess unsupported by any authority and contrary to etymology and usage. The phrase *anushthyâ prajânâti* properly means, he gets aware of the chief object after having got sight of an intermediate one which alone leads to the first. The sacrificer whose principal object is to reach heaven, must first see the medium by means of which he can ascend to the celestial world. This is the sacrifice. Therefore he first sees the sacrifice and then he casts a glance at the celestial world. A traveller who has run astray, must first recognise the direction, and then he may find the way to his homely village.

¹⁶ According to Sâyana, the word *vis'ah* may convey two meanings : 1, a subject in general ; 2, men of the Vais'ya caste. I prefer the latter meaning. The Vais'yas are to provide gods and men with food and