

(well) then he grows fat, as it were. The Yâjyâ mantra for both, Agni and Soma, commences with *jushâṇah*.²¹ The Anuvâkyâ and Yâjyâ mantras (for the principal offering consisting of *Purodâs'a*) are *idaṁ Vishṇur*²² *vichakrame* (1, 22, 17) and *tad asya priyam abhi pâtho* (1, 154, 5). Both verses are addressed to Vishnu. Having repeated as Anuvâkyâ a verse with three padas he uses as Yâjyâ one consisting of four padas ; thus seven padas are obtained.

For the ceremony of receiving a guest (*âtithyam* = *atithi-ishti*) is the head of the sacrifice. There are seven vital airs in the head. By this ceremony the Hotar thus puts the seven vital airs in the head (of the sacrificer).

The two Saṁyâjyâ-mantras, required at the *Svishtakrit* are : *hotâram chitraratham* (10, 1, 5), and *prâ prayam agnir* (7, 8, 4). Both verses are complete in form ; for in both the word *atithi*²³, a guest (referring to Agni's reception as a guest), occurs. The success of the sacrifice depends on the completeness of the form, *i. e.* that the mantra (which is repeated) alludes to the ceremony which is being performed. Both Saṁyâjyas (used at the *Svishtakrit* of the *Atithi-ishti*) are in the *Trishtubh* metre, for getting possession of Indra's powers (for Indra is *Trishtubh*). The ceremony ends here with the eating of the sacrificial food.²⁴ The gods having (once) rested

²¹ *Jushâṇo agnir âjyasya vetu ; jushâṇô Soma âjyasya vetu* : may Agni pleased eat the melted butter, &c.

²² The *Purodâs'a* is given to *Vishṇu* who is the chief deity of this *Ishti*.

²³ In the last pada of the first mantra there occur the words *agnim atithim janânâm*, and also in the last pada of the second the words *daivyo atithih*, the heavenly guest.

²⁴ That is to say, the ceremonies, which in the usual course of the *Ishti* follow the eating of the sacrificial food, such as the *Anuyâjas*, the *Sûktavâk*, *S'anyuvâk*, *Patnîsaṁyâja* and *Samsthita Japa*, are left out on the occasion of the *Atithya-ishti*.