

All consented. They elected Soma their king. Headed by the king Soma, they were victorious in all directions. He who brings the sacrifice is the king Soma. The Soma faces the eastern direction, when the priests put him (on the cart). By this means the sacrificer conquers the eastern direction. The priests turn the cart round in the southern direction. By this means he conquers the southern direction. They turn (the cart) towards the west; by this means he conquers the western direction. When the cart stands in the northern direction, they take (the Soma) off. By this means he conquers the northern direction. He who has this knowledge conquers all directions.

## 15

After the king Soma has arrived, the reception offering is prepared. For the king Soma comes to the premises of the sacrificer (as a guest). Thence the offering for receiving him as a guest (*atithi*) is called *Atithya-ishti*. Its Purodâs'a is made ready in nine potsherds (*i. e.*, the rice ball, making up the Purodâs'sa is placed on nine potsherds). For there are nine vital airs (*prânâh*). (This offering is made) for making the vital airs (to the sacrifice) and for making them severally known. It belongs to Vishṇu; for Vishṇu is the sacrifice. By means of his own deity and his own metre<sup>11</sup> he makes the sacrifice successful. For all metres and Prishṭhas,<sup>12</sup>

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<sup>11</sup> The Anuvâkyâ mantra is, *idaṁ Viṣṇur vichakrame* (1, 22, 17) and the Yâjyâ, *tad asya priyam abhipâtho* (1, 154, 5), See *As'val. Sr' S.* 4, 5. Of both verses Viṣṇu is the deity. The metre of the first verse is *Gâyatrî*, that of the second *Trisṭubh*. These two metres are regarded as the principal ones, comprising all the rest.

<sup>12</sup> A Prishṭha is a combination of two verses of the Sâmaveda. Some of the principal Sâmans are in the Trisṭubh or *Gâyatrî* metra. These two metres represent all others.