

them to pass (the gate), that they might enter the (celestial) world.

The Rudras approached him and said to him, "Mayest thou allow us to pass on ; give us an opportunity (by moderating thy flames)." He answered, "If I be not praised, I shall not allow you to pass. Praise me now." They consented. They praised him with fifteen verses.¹⁹ After they

they are put is called *vishtāva*. Their making is minutely described in the *Lātyāyana Sūtras*, 2, 6. प्रस्तोता कुशाः कारयेद्यज्ञियस्य दृक्षस्य । खदिरस्य दीर्घसत्रेष्वेके । प्रादेशमात्रीः कुशपृष्ठास्त्वक्तः समा मज्जते । गुह्यपर्वपृथुमात्रीः प्रज्ञाताग्राः कारयित्वा गंधैः प्रलिप्य सर्पिषा सत्रेष्वेके वैद्युतेन वसनेन परिवेष्य क्षौमशाणकार्पासेन केनचिदुपर्यौदुम्बर्या वासयेत् ।

i. e. the Prastotar ought to get made the kus'ās (small piece of wood) from a wood which is used at sacrifices. Some are of opinion that at sacrificial sessions (*sattras*) which last long, they ought to be made of Khadira wood only. After having got them made of the length of a span (the space between the thumb and forefinger stretched), so that the part which is covered with bark resembles the back of the kus'a grass, the fibre part of the stick being quite even, as big as the link of the thumb, the ends being prominent (easily to be recognized), he should besmear them with odoriferous substances, but at the Sattras, as some say, with liquid butter, put the cloth used for the Vishtutis, which is made of linen, or flax, or cotton, round them, and place them above the Udumbara branch (always required when singing).

¹⁹ This is the so-called *Pañchadas'a Stoma*. The arrangement is the same as with the Trivrit Stoma. The same triplet of verses is here required for each of the three turns. Each turn is to consist of five verses. In the first turn, the first verse is chanted thrice, the second once, the third once (*pañchabyo hiṃkaroti sa tisribhiḥ sa ekayā sa ekayā*); in the second turn the first verse is chanted once, the second thrice, the third once; in the third turn the first and second verses are chanted each once, but the third thrice. This Stoma is required for those Sāmans of the morning libation, which follow the *Bahish-pavamānas*. The *saptadas'a* and *ekaviṃś'a stomas* follow the same order as the *pañchadas'a*. The several verses of the triplet are in three turns chanted so many times as to obtain respectively the number 17 and 21. The former is appropriate to the midday libation, the latter to the evening libation.