

butter is poured. For on this earth no one has a firm footing who does not enjoy a certain (high) position.¹⁰ The clarified butter (poured over this *Charu*) is the milk of the woman; the husked rice grains (*tanḍula* of which *Charu* consists) belong to the male; both are a pair. Thus the *Charu* on account of its consisting of a pair (of female and male parts) blesses him with the production of progeny and cattle, for his propagation (in his descendants and their property). He who has such a knowledge propagates his progeny and cattle.

He who brings the New and Full Moon oblations, has already made a beginning with the sacrifice, and made also a beginning with (the sacrificial worship of the) deities. After having brought the New or Full Moon oblations, he may be inaugurated in consequence of the offering made at these (oblations) and the sacrificial grass (having been spread) at these (oblations, at the time of making them). This (might be regarded) as one *Dīkshâ* (initiatory rite).¹¹

¹⁰ *Pratitishṭati*, which is here put twice, has a double sense, viz. the original meaning "to have a firm footing, standing" and a figurative one "to have rank, position, dignity." In the latter sense the substantive *pratishthâ* is of frequent occurrence. Dignity and position depend on the largeness of family, wealth in cattle, &c.

¹¹ The present followers of the Vedic religion, the so-called Agnihotris, who take upon themselves the performance of all the manifold sacrificial rites enjoined in the Vedas, begin their arduous career for gaining a place in heaven, after the sacred fires have been established, with the regular monthly performance of the *Dars'a* and *Pûrnimaishṭi* or the New and Full Moon sacrifices. Then they bring the *Châtur-mâsya-isṭi*, and after this rite they proceed to bring the *Agnishṭoma* the first and model of all Soma sacrifices. By the bringing of the New and Full Moon offerings, the Agnihotri is already initiated into the grand rites; he is already an adept (*Dīkshita*) in it. Some of the links of the *yajna* or sacrifice which is regarded as a chain extending from this earth to heaven, by means of which the successful performer reaches the celestial world, the seat of the gods, are already established by these offerings; with the deities, whose associate the sacrificer wishes to become after his death, the intercourse is opened; for they have already received food (*haviḥ*), prepared