

is also another way for connecting both Ishtis). In the same vessel, in which he portions out the rice for the Purodâs'a of the Prâyanîya ishti, he should portion out also the rice for the Purodâs'a of the Udayanîya ishti. Inasmuch as this is done, the sacrifice becomes continuous, uninterrupted. They say, in doing this the sacrificers succeed in that (the other) world, but not in this one. They use the expression Prâyanîyam (on several occasions). For on the several portions of rice being taken out for the Purodâs'a (by the Adhvaryu) the sacrificers say this is *Prâyanîya*, (*i. e.* to go forth, to progress), and on the Purodâs'a oblations being thrown (into the fire) they say again, this is *Prâyanîyam* (*i. e.* to progress). In this way the sacrificers go forth (*prâ-yanti*) from this world. But they say so from ignorance (and this objection is consequently not to be regarded).

The Anuvâkyâ and Yâjyâ verses of both the Prâyanîya and Udayanîya ishtis should interchange in this way, that the Anuvâkyâ verses of the Prâyanîya ishti should be used as the Yâjyâ verses for the Udayanîya, and the Yâjyâ verses of the Prâyanîya as Anuvâkyâs of the Udayanîya. The Hotar shifts in this way (the Anuvâkyâs and Yâjyâs of both the Ishtis) for ensuring success (to the sacrificer) in both worlds, for obtaining a firm footing (for the sacrificer) in both worlds. The sacrificer (thus) succeeds in both worlds, and obtains a firm footing in both worlds. He who has this knowledge, obtains a firm footing (in both worlds). The Charu oblation which is given to Aditi at the Prâyanîya as well as at the Udayanîya ishti serves for holding the sacrifice (at both its ends) together, to tie the two knots of the sacrifice (at the beginning and at the end) in order to prevent it from slipping down. Some one (a theologian) has told : this