

ciled in the air. (By these words just mentioned) the sacrificer who goes to heaven is to be announced to them (the Maruts). For they have the power of preventing him (from going up) or even of killing him. By the words, "O Maruts, grant prosperity," &c. the Hotar announces the sacrificer (his projected journey up to the celestial world) to the Vais'yas (the subjects) of the gods. The Maruts then neither prevent nor kill him who goes to the celestial world. He who has such a knowledge is allowed a safe passage up to the celestial world by them.

The two *Saṁyājyâ* verses required for the *Svishtakrit* (of the *Prâyaṇīya-ishti*) ought to be in the *Virâj* metre, which consists of thirty-three syllables. These are : *sed agnir agnîmr* (7, 1, 14) and *sed agnir yo* (7, 1, 15). The gods after having used for their *Saṁyājyâs* two verses in the *Virâj* metre gained the celestial world. Likewise does that sacrificer gain heaven who uses also two verses in the *Virâj* metre (when performing the *Svishtakrit* of the *Prâyaṇīya ishti*). They (each of them) contain thirty-three syllables. For there are thirty-three gods, viz. eight *Vasus*, eleven *Rudras*, twelve *Adityas*, (one) *Prâjâpati*, and (one) *Vashat-kâra*. In this way the Hotar makes the gods participate at the very first beginning of the sacrifice in the (33) syllables of the mantra recited ; for each syllable is (as it were) a plate²³ for the gods, by which the sacrificer makes (all) deities pleased and satiates them.

11.

They say, at the *Prâyaṇīya ishti* are (only) the *Prayâja*²⁴ offerings to be made, but not the *Anuyâ-*

²³ The syllables of the mantras represent different plates of food presented to the gods. They can be the food of the gods only in a mystical sense.

²⁴ See page 18, note 12.