

One brings the Agnihotram⁵ in the morning and evening. They (the sacrificers when being initiated) perform in the morning and evening the religious vow (of drinking milk only), and do that with the formula *svâhâ*. With the same formula one offers the Agnihotram. Thus the Agnihotram is comprised in the Agnishtoma.

At the Prâyaṇīya Īshṭi⁶ the Hotar repeats fifteen

rites, they are for the Rigveda as follows: 1) *S'ravanâkarma* (an oblation principally given to Agni in the full moon of the month of S'râvana), 2) *Sarpabali* (an oblation of rice to the serpents), 3) *A'svayujî* (an oblation to Rudra the master of cattle), 4) *Agrayana* (an oblation to Indrâgni and the Vis'vedevas), 5) *Pratyavarohanam* (an oblation to *S'vaita Vaidârava*, a particular deity connected with the sun), 6) *Pinḍapitriyajna* (an oblation to the manes), 7) *Anvashtaka* (another oblation to the manes). See As'val Gṛihya Sūtras, 2, 1-4. The meaning of the word *pâka* in the word *pâkayajna* is doubtful. In all likelihood *pâka* here means "cooked, dressed food," which is always required at these oblations. Some Hindu Scholars whom Max Müller follows (*History of Ancient Sanscrit Literature*, p. 203), explain it as "good." It is true the word is already used in the sense of "ripe, mature, excellent" in the Sâmhita of the Rigveda (see 7, 104, 8-9). In the sense of "ripening" we find it 1, 31, 14. But it is very doubtful to me whether by *pâka*, a man particularly fit for performing sacrifices can be understood. The difference between the S'râuta and Smârta oblations is, that at the former no food, cooked in any other than the sacred fires, can be offered to the gods, whilst at the latter an oblation is first cooked on the common hearth, and then offered in the sacred *Smârta agni*.

⁵ The sacrificer who is being initiated (who is made a Dîkshita) has to observe fast for several days (three at the Agnishtoma) before he is allowed to take any substantial food. He drinks in the morning and evening only milk, which is taken from the cow after sunrise and after sunset. He is allowed but a very small quantity, as much as remains from the milk of one nipple only after the calf has sucked. This fast is called a *vrata*, and as long as he is observing it he is *vratapada*, i. e. fulfilling a vow. See Hiranyakesî Sūtras, 7, 4. When doing this he repeats the mantra *ye devâ manojâta* (Taitt. S. 1, 2, 3, 1), which concludes with *tebhyo namas tebhyo svâhâ*, i. e. worship be to them, Svâhâ be to them. The Agnihotram being offered in the morning and evening always with the formula *svâhâ*, the author of the Brâhmaṇam believes that by these incidents the Agnihotram might be said to be contained in the Agnishtoma.

⁶ There are fifteen Sâmidhêrî verses required at the Prâyaṇīya Īshṭi, whilst at the Dîkshanīyâ seventeen are requisite. Fifteen is