

jas ²⁵; for the latter are, as it were, a blank, and (if performed) cause delay. But this (precept) should not be observed; at the said *Ishti* both the *Prayâja* as well as the *Anuyâja* offerings should be made. For the *Prayâjas* are the vital airs, and the *Anuyâjas* are offspring. When he thus foregoes the *Prayâjas*, he foregoes the vital airs of the sacrificer (deprives him of his life), and when he foregoes the *Anuyâjas*, he foregoes the offspring of the sacrificer (deprives him of it). Thence *Prayâjas* as well as *Anuyâjas* are required (at the *Prâyanîya ishti*).

He should not repeat the *Saṁyâja* mantras addressed to the ladies ²⁶ (*patnîs*, of the gods); nor should he use the *Samsthita-Yajus* ²⁷ formula. Only inasmuch as this is done (*i. e.*, if the *Patnî-samyâjya* and *Samsthita-Yajus* offerings are omitted) the sacrifice is complete. ²⁸

He should keep the remainder of the *Prâyanîya-ishti* offering, and (after the Soma sacrifice is over) mix it together with the offering required for the *Udayânîya* (concluding) *ishti*, in order to make the sacrifice one continuous uninterrupted whole. (There

²⁵ In the common *Ishtis* there are generally three *Anuyâjas*, or oblations of clarified butter, after the *Svishtakrit* ceremony is over. The deities are: *devam barhis* (the divine seat), *deva narâs'amśa*, and *deva agni svishtakrit*. See *As'v. Sr. S. 1, 8*. The present practice is to leave out the *Anuyâjas* at the *Prâyanîya ishti*.

²⁶ These mantras, which are addressed to several deities, chiefly the wives of the gods, are called, *Patnî-saṁyâjâs*. These women are: *Râkâ*, *Sinîvâli* (full moon), and *Kuhû* and *Anumati* (new moon), In the *As'v. Sr. S. 1, 10*. *Anumati* is omitted.

²⁷ The last *Yajus* like mantra which is recited by the *Hotar* at the close of the *ishti*. See *As'v. Sr. S. 1, 11*.

²⁸ The usual concluding ceremonies of the *Ishti* are to be dispensed with at the *Prâyanîya*, in order to connect it with the other parts of the sacrifice.