

of food, a master of food; he obtains nourishment along with offspring.

He who desires cattle, should go towards the west when making the Prayâja offerings. For cattle are the waters (which are in the western direction). He who having such a knowledge goes westwards becomes rich in cattle.

He who desires the drinking of the Soma, should go toward the north when making the Prayâja offerings. For the northern direction is the king Soma. He who having such a knowledge goes northwards (when making the Prayâjas) obtains the drinking of the Soma.

The upper direction (*ûrdhrâ*) leads to heaven. He who performs the Prayâja offerings when standing in the upper direction ¹³ becomes successful in all directions. For these (three) worlds are linked together. They being in such a condition shine for the welfare of him who has such a knowledge.

He repeats the Yâjyâ for the *Pathyâ*. ¹⁴ By doing so, he places speech (represented by *Pathyâ*) at the beginning of the sacrifice. The breath (coming out of the mouth and the nostrils) is Agni; the breath (being within the mouth and nostrils) is Soma. Savitar is to set into motion (the ceremonial machinery), and Aditi is to establish a firm footing. When he repeats a Yâjyâ to Pathyâ, then he carries the sacrifice on its path. Agni and Soma verily are the two eyes; Savitar serves for moving it, and Aditi for establishing a firm footing (to it). For through the

¹³ That is, in the middle of the north and west of the Ahavaniya fire.

¹⁴ This refers to the words : *ये यजामहे* (*i. e.*, we who worship) *पथां स्वस्तिं* which are repeated by the Hotar, after the *Anuvâkyâ* is over, and before the commencement of the proper Yâjyâ verse. These words are introductory to the latter. Before all Yâjyâ verses (as is generally done), the words *ये यजामहे* with the name of the respective deity are to be found.—*Saptahâutra*.