

satisfied with the Atithya-ishti ending by the eating of the sacrificial food (on the part of the sacrificer and the priests), this Ishti is to end with the eating of the sacrificial food (no further ceremonies being required).

They offer only the *Prayâjas*²⁵ at this (Ishti), but not the *Anuyâjas*. The *Prayâjas*, as well as the *Anuyâjas* are the vital airs. The airs which are in the head are the *Prayâjas*, whilst those in the lower parts of the body are the *Anuyâjas*. He who should offer the *Anuyâjas* at this (Ishti) is just like a man who after having cut off the vital airs (residing in the lower parts of the body) wishes to put them in the head. That would be superfluity,²⁶ were all the vital airs, those of the head as well as those of the lower parts of the body, to be found at the same place (viz. in the head). If they therefore offer at this (Ishti) only the *Prayâjas* without *Anuyâjas*, then the wish which one entertains at the offering of the *Anuyâjas* becomes also fulfilled (for the offering of the *Anuyâjas* on this occasion would be a mistake).

FOURTH CHAPTER.

(*The Pravargya Ceremony.*)

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The sacrifice went away from the gods (saying), I shall not be your food. The gods said: do not go; thou alone shalt be our food. The gods then killed

²⁵ They precede the principal offering, which consists of *Purodâs'a*.

²⁶ This is a mistake in the sacrifice which is to be propitiated.

¹ The *Pravargya* ceremony lasts for three days, and is always performed twice a day, in the forenoon and afternoon. It precedes the animal and Soma sacrifices. For without having undergone it, no one is allowed to take part in the solemn Soma feast prepared for the