

for Aditi, who is the upper region.¹⁰ This is done because the sky (*asâu*) wets the earth with rain (and) dries it up (which is done from above). He repeats (*Anuvâkyâ* and) *Yâjyâ* verses for five deities. The sacrifice is five-fold. All (five) directions are (thus) established;¹¹ and the sacrifice becomes also established. It becomes established for such people (only) with whom there is a Hotar having this knowledge (to separate and mark the regions in this way).

8.

He who wishes for beauty and acquirement of sacred knowledge, should turn towards the east when making the offerings for the *Prayâja* deities.¹² For the eastern direction is beauty and sacred knowledge. He who having this knowledge turns eastward (when making the *Prayâjas*) obtains beauty and sacred knowledge.

He who wishes for food, should turn towards the south when making the offerings for the *Prayâja* deities. For Agni (who is posted at the southern direction) is the eater of food, and master of food. He who having this knowledge goes towards the south (when making the *Prayâjas*) becomes an eater

¹⁰ Sây. explains *uttamâ*, by *ûrdhvâ*, referring to a passage of the Taittiriya Veda : आदित्येर्ध्वं (प्राजानात्). There is no doubt, the word can mean the upper region, but one would not be quite wrong in translating here the word by "last." For Aditi is here the last deity invoked.

¹¹ The fifth direction is '*ûrdhvâ*,' above. "The directions are established," means the directions which were previously not to be distinguished from one another, are now separated and may be known.

¹² They are formulas addressed to the following deities : *samidh*, the wooden sticks thrown into the fire ; *tanûnapât*, a name of Agni ; *idâ*, the sacrificial food ; *barhis*, the kusha grass spread over the sacrificial ground ; and *svâhâkâra*, the call *svâhâ*! at the end of *Yâjyâ* verses. See Asv. Sr. S. 1, 5.