

term Jyotishṭoma is equivalent to Agnisṭoma. The Aitareya does not know these seven parts, as belonging together, but simply remarks, that they follow the Agnisṭoma as their *prakṛiti* (3, 41). The Atyagnisṭoma is not even mentioned in it at all.

All the duties of the Hotar at the Agnisṭoma are mentioned almost in the exact order in which they are required. It lasts generally for five days. The ceremonies are then divided as follows :

*First day.*—Preliminary ceremonies, such as the election of the priests, giving them presents (*madhu-parka*), the Dîkshañîya Ishṭi, and the Dîkshâ itself.

*Second day.*—The Prâyañîya or opening Ishṭi; the buying of the Soma; the Atithya Ishṭi, Pravargya, and Upasad twice (once in the forenoon, and once in the afternoon).

*Third day.*—Pravargya and Upasad twice again.

*Fourth day.*—Agni-praṇayanam, Agni-Soma-praṇayanam, Havirdhâna praṇayanam. The animal sacrifice.

*Fifth day.*—The squeezing, offering, and drinking of the Soma juice at the three great Libations, viz. the morning, midday, and evening Libations. The concluding Ishṭi (*udayanîya*). Ablution (*avabhṛita*).

The ceremonies of the four first days are only introductory, but absolutely necessary; for without them no one is allowed to sacrifice and drink the Soma juice. The Soma ceremony is the holiest rite in the whole Brahmanical service, just as the Homa ceremony of the Parsi priests is regarded by them as