

the forenoon Anuvâkyâ in the afternoon, and *vice versa*). By means of these Upasads the Devas defeated (the Asuras), and breaking down their castles, entered them.

In performing the Upasad ceremony he should use verses in the same metre (for all the Ahutis), not such ones as are in different metres. When the Hotar uses different metres, then he produces the king's evil on the necks (of the sacrificers). Thus the Hotar has it in his power to produce diseases. Thence the mantras (for the chief deities at the *Upasad ishṭi*) should be always of the same metre, not of different metres.

Upâvih, the son of *Janas'rutâ*, gave once (when asked) about a Brâhman who performed the Upasads, "whence the face of an ugly looking S'rotriya (sacrificial priest) is to be accounted for," the answer, that the Upasad offerings of melted butter are put as a face over the throat (so as to make it unusually big).

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(Neither Prayâjas nor Anuyâjas are to be used at the Upasad Ish. i).

The Prayâjas as well as the Anuyâjas are the armour of the gods. (The Upasad ishṭi) is to be performed without both, in order to sharpen the arrow for preventing it from recoiling.

The Hotar repeats the mantras (at this occasion) only after having overstepped (the boundary between the Vedi and Ahavaniya fire on all sides, ²⁹) in order to supervene the sacrifice, and prevent it from going.

²⁹ In most ceremonies he oversteps this boundary only towards the south. But at the Upasad ceremony it is done on all sides.