

Anushtubh, as their models. If, therefore, one sacrifices for these metres only, it has the same effect, as if he had sacrificed for all of them.

The (common) saying "the horse if well managed (*suhita*) puts him (the rider) into ease," is applicable to the metres; for they put (if well treated) the sacrificer into ease (*sudhâ*, comfort or happiness of any kind). He who has such a knowledge obtains such a world (of bliss) as he did not expect.

Regarding these (*devikâ*) oblations some are of opinion that before each oblation to all (the several) goddesses, the priest ought to make an oblation of melted butter to Dhâtar; for thus he would make all the goddesses (to whom oblations are given along with the Dhâtar) cohabit with the Dhâtar.

About this they say: it is laziness<sup>11</sup> (at a sacrifice) to repeat the same two verses (the Purnuvâkyâ and Yâjyâ for the Dhatar) on the same day (several times).<sup>12</sup> (It is sufficient to repeat those two verses once only.) For even many wives cohabit with one and the same husband only. When the Hotar, therefore, repeats, before addressing the (four) goddesses, the Yâjyâ verse for the Dhâtar, he thus

<sup>11</sup> The word *jâmi* is explained by *âlasyam*.

<sup>12</sup> Both the Anuvâkyâ and Yâjyâ for the Dhâtar are not in the Sâmhita, but in the As'val. S'r. S. 6, 14. The Anuvâkyâ is:

धाता ददातु दाशुषे प्राचीं जीवातुमक्षितां ।

वयं देवस्य धीमहि सुमतिं दाजिनीवतः ॥ (Atharvaveda S. 7, 17, 2).

The Yâjyâ is:

धाता प्रजानामुत्तराय ईशे धातेदं विश्वं भुवनं जजान ।

धाता कृष्टीरनिमिषाभिचष्टे धात्र इद्व्यष्टतवज्जुहोता ॥

The oblations to the Dhâtâr who is the same as Tvashtar, and the four goddesses mentioned, form part of the *Udayaniya* or concluding Ishti. The ceremony is called *Maitrâvaruṇi âmikshâ*, (i. e. the âmikshâ dish for Mitra-Varuṇa). Mitra-Varuṇa are first invoked, then follow Dhâtâr and the goddesses.