

pensed with. Let the Hotar rather use the two verses which refer to the destruction of *Vritra* (*vârtraghna*), viz., *Agnir vritrâni janghanat* (6, 16, 24), and, *tvam soma asi satpatiḥ* (1, 91, 5). Since he whom the sacrifice approaches, destroys *Vritra* (the demon whom Indra conquers), the two verses referring to the destruction of *Vritra* are to be used.²¹

The *Anuvâkyâ* for the Agni-Vishnu-offering is: *Agnir mukhampratham devatânâm*, the *Yâjyâ: agniś-cha Vishno tapa.*²² These two verses (addressed) to *Agni* and *Vishnu* are corresponding (appropriate) in their form. What is appropriate in its form, is successful in the sacrifice; that is to say, when the verse which is recited refers to the ceremony which is being performed.

(Now follows a general paraphrase of the contents of these two verses) *Agni* and *Vishnu* are among the gods, the “guardians of the *Dîkshâ*” (that is to say), they rule over the *Dîkshâ*. When they offer the Agni-Vishnu oblation, then those two who rule over the *Dîkshâ* become pleased, and grant *Dîkshâ*, that is to say, the two makers of *Dîkshâ*, they both make the sacrificer a *Dîkshita*. These verses are in the *Trishtubh* metre, that the sacrificer might acquire the properties of the god Indra (vigour and strength).

²¹ The verses mentioned here are the *Puronuvâkyâs*, i. e. such ones as are to be recited before the proper *Anuvâkyâ* with its *Yâjyâ* is to be repeated. The *Puro-anuvâkyâs*, are introductory to the *Anuvâkyâ* and *Yâjyâ*.

²² Both verses are not to be found in the S'âkala S'âkhâ of the Rigveda, but they are in As'val. Srâuta Sûtras 4, 2. I put them here in their entirety:

अग्निमुखं प्रथमो देवतानां संगतानामुत्तमो विष्णुरासीत् ।
यजमानाय परिगृह्य देवान् दीक्षयेदं हविरागच्छतं नः ॥
अग्निश्च विष्णो तप उत्तमं सहे दीक्षापालाय वनतं हि शक्रा ।
विश्वैर्देवैर्यज्ञियैः संविदानौ दीक्षामस्मै यजमानाय घत्तम् ॥