

## 5.

He who wishes for beauty and acquisition of sacred knowledge should use at the *Svishtakrit* <sup>23</sup> two verses in the *Gâyatrî* metre as his *Samyâjyâs*. For the *Gâyatrî* is beauty and sacred knowledge. He who having such a knowledge uses two *Gâyatrîs* <sup>24</sup> (at the *Svishtakrit*) becomes full of beauty and acquires sacred knowledge.

He who wishes for long life, should use two verses in the *Ushnih* metre; for *Ushnih* is life. He who having such a knowledge uses two *Ushnihs* <sup>25</sup> arrives at his full age (*i. e.* 100 years).

He who desires heaven, should use two *Anush-tubhs*. There are sixty-four syllables in two *Anush-tubhs*. <sup>26</sup> Each of these three worlds (earth, air, and sky) contains twenty-one places, one rising above the

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*i.e.* "Among the deities assembled, Agni, being at the head, was the first, and Vishnu the last (god). Ye both, come to our offering with the *Dîkshâ*, taking (with you all) the gods for the sacrificer! (*i.e.* come to this offering, and grant the *Dîkshâ* to the sacrificer). Agni and Vishnu! ye two strong (gods)! burn with a great heat to the utmost (of your power) for the preservation of the *Dîkshâ*. Joined by all the gods who participate in the sacrifice, grant, ye two, *Dîkshâ* to this sacrificer." Agni and Vishnu, the one representing the fire, the other the sun, are here invoked to burn the sacrificer, by combination of their rays, clean, and to purify him from all gross material dross. The *Dîkshâ* should be made as lasting as a mark caused by branding.

<sup>23</sup> The *Svishtakrit* is that part of an offering which is given to all gods indiscriminately, after the principal deities of the respective *Ishti* (in the *Dîkshanîyâ Ishti*, these deities are *Agni*, *Soma*, and *Agni-Vishnu*) have received their share. The two mantras required for the *Svishtakrit* are called *Samyâjyâ*. On account of the general nature of this offering, the choice of the mantras is not so much limited as is the case when the offering is to be given to one particular deity.

<sup>24</sup> They are, *sa havyavâl amartyah* (3, 11, 2), and *Agnir hotâ purohitah* (3, 11, 1).

<sup>25</sup> They are, *agne vâjasya gomatah* (1, 79, 4), and *sa idhâno vasush kavih* (1, 79, 5).

<sup>26</sup> *Tvam agne vasûn* (1, 45, 1. 2).