

The gods performed the rites of the Atithya Ishti, and came by means of it very near the sacrifice. They concluded hastily the ceremonies with the *Ilâ*⁴ (the eating of the sacrificial food). This is the reason that the Atithya Ishti is finished with the *Ilâ* ; for men followed (afterwards) this practice.

The gods performed the rites of the Upasads⁵ and came by means of them very near the sacrifice. They performed hastily the ceremonies, repeating only three Sâmidhenî verses, and the Yâjyâs for three deities. This is the reason that at the Upasad Ishti only three Sâmidhenîs are repeated, and Yâjyâ verses to three deities ; for men followed (afterwards) this practice.

The gods performed the rites of the *upavasatha*⁶ (the eve of the Soma festival). On the *upavasatha* day they reached the sacrifice. After having reached the sacrifice (*Yajna*), they performed all its rites severally, even including the Patnî-saṁyâjas. This is the reason that they perform at the day previous to the Soma festival all rites to the end, even including the Patnî-saṁyâjas.

This is the reason that the Hotar should repeat the mantras at all ceremonies preceding the Upavasatha day (at which the animal sacrifice is offered) with a very slow voice. For the gods came at it (the sacrifice) by performing the several rites in such a manner as if they were searching (after something, *i. e.* slowly).

This is the reason that the Hotar may repeat on the Upavasatha day (after having reached the sacri-

⁴ See page 41. This rite precedes the S'amyuvâka.

⁵ See 41, 23-26. At the Upasad Ishti only three Sâmidhenî verses are required, whilst their number in other Ishtis amounts to fifteen, and now and then to seventeen. See page 56.

⁶ This is the day for the animal sacrifice, called Agnîshomîya. See 2, 1-14.