

ceremony is the air inhaled (*prāṇa*), whereas the *udayaniya*, i. e., concluding ceremony (of the whole sacrifice) is the air exhaled. The Hotar (who is required at both ceremonies) is the common hold of both the airs (*samāna*). Both the air inhaled and exhaled are held together (in the same body). (The performance of both ceremonies, the *prāyaṇiya* and *udayaniya* are intended) for making the vital airs, and for obtaining a discriminating knowledge of their several parts (*prāṇa*, *udāna*, &c.) ²

The sacrifice (the mystical sacrificial personage) went away from the gods. The gods were (consequently) unable to perform any further ceremony. They did not know where it had gone to. They said to Aditi : Let us know the sacrifice through thee ! Aditi said : Let it be so ; but I will choose a boon from you. They said : Choose ! Then she chose this boon : all sacrifices shall commence with me, and end with me. Thence there is at (the beginning of) the *prāyaṇiya ishti* a Charu-offering for Aditi, and the same offering is given to her as the boon chosen by her at the end (of the sacrifice). Then she chose this (other) boon. Through me you shall know the eastern direction, through Agni the southern, through Soma the western, and through Savitar the northern direction. The Hotar repeats the (Anuvākya and) Yājyâ-mantra for the *Pathyâ*. ³

² The *Prāyaṇiya* ceremony is here regarded as the proper commencement of the *yajna* ; for the *Dîkshaniyâ ishti* is only introductory to it. The beginning is compared to the *prāṇa*, and the end to the *udāna*, both which vital airs are held together by the *samāna*. The *Brâhmaṇa* mentions here only three *prāṇas* or vital airs. Two others *vyāna* and *apāna* are omitted. This mystical explanation can be only understood if one bears in mind that the *yajna* or sacrifice itself is regarded as a spiritual man who shares all properties of the natural man.

The two verses addressed to *Pathyâ* are Rigveda 10, 63, 15, 16, *svastir naḥ pathyâsu* (see Nirukti 11, 45). These verses are mentioned in Ās'val. S'r. Sû. 4, 3. The word *yajati* is an abbreviation