

He should make each address (to another) by the word "*vichakshana*," i. e. "of penetrating eye." The eye (*chakshus*) is *vichakshana*, for with it he sees distinctly (*vi-pas'yati*). For the eye is established as truth among men. Therefore people say to a man who tells something, hast thou seen it? (i. e. is it really true?) And if he says, "I saw it," then they believe him. And if one sees a thing himself, one does not believe others, even if they were many. Therefore he should add (always) to his addresses (to others) the word *vichakshana*,<sup>35</sup> "of penetrating, sharp eyes." Then the speech uttered by him becomes full of truth.

## SECOND CHAPTER.

### *Prâyanîya Ishti.*

#### 7

The *Prâyanîya ishti* has its name "*prâyanîya*"<sup>1</sup> from the fact that by its means the sacrificers approach heaven (from *pra-yâ*, going forward). The *prâyanîya*

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<sup>35</sup> This explanation of the term *vichakshana* refers to the offering of two parts of melted butter (See chapter 4, page 10), which are called *chaskhushî*, i. e. two eyes. The sacrificer obtains in a symbolical way new eyes by their means to view all things in the right way. The *Dîkshita* ought to use the term *vichakshana* after the name of the person who is addressed; for instance, Devadatta *Vichakshana*, bring the cow. According to Apastamba, this term should be added only to the names of a Kshatriya and Vais'ya addressed; in addressing a Brahman, the expression *chanasita* should be used instead. —*Sây.*

<sup>1</sup> यत्प्रायणीयः The masculine is here used, instead of the feminine. कर्मविशेषः is, as *Sây.* justly remarks, to be supplied. The common name of this ceremony is *Prâyanîyâ ishti*. The *Brâhmaṇam* here attempts at giving an explanation of the terms *prâyanîya* and *udayanîya*.