

verses he repeats the first and the last thrice; this makes seventeen. For Prajâpati is seventeen fold, comprising such a year as consists of twelve months and five seasons. Prajâpati is the year.

He who has such a knowledge prospers by these verses which reside in Prajâpati. By repeating thrice the first and last verses he ties both the knots of the sacrifice to fasten and tighten it, and prevent it from slipping down.

## 17

(The remaining rites of the *Atithi-ishti*,<sup>18</sup> after the ceremony of producing fire by friction is finished).

The two Puro-anuvâkyâs for both portions of melted butter<sup>19</sup> (which are to be offered) are, *samidhâ gnim duvasyata* (8, 44, 1), and, *âpyâyasva sametu* (1, 91, 16.) These two verses are complete in form; for they contain an allusion to guests.<sup>20</sup> When the verse (which is repeated) alludes to the ceremony which is being performed, then the form is complete, and (consequently) the sacrifice successful. The verse (8, 44, 1) alluding to the guest (*atithi*) belongs to Agni, whilst the verse, addressed to Soma (1, 91, 16) does not contain the word "guest." If there were a verse addressed to Soma, containing the word "guest," such one should always be used. But notwithstanding (there being no such verse) the verse mentioned (1, 91, 16) refers to a guest, for it contains the term "being fattened;" for, when one feeds a guest

<sup>18</sup> See the *Taittirîya Sâmhita* 1,2,10, and Sây.'s commentary on it, vol. i., pp. 370—384, ed. Cowell. *As'val S'râuta* S. 4, 5.

<sup>19</sup> These two parts are the so-called *chakshushî*, i. e., eyes of the *Ishti*, which always precede the principal offering, consisting of *Purodâs'a*.

<sup>20</sup> In the words of the second pada of *samidhâ gnim*, viz. *ghritari bodnayata atithim*, refresh the guest with clarified butter drops!