

(tying of the two ends of the sacrifice) is exactly corresponding to that (act of common life to which it alludes); as (for instance) one ties two knots at both the ends of a rope (*tejanîh*) in order to prevent (the load which is tied up) from slipping down. In the same way the priest ties the knots at both ends of the sacrifice (the sacrificial chain) by means of the Charu oblation given to Aditi at the Prâyanîya as well as at the Udayanîya ishti. Among those (deities required at both the Ishtis) they commence with *Pathyâ Svasti* (at the Prâyanîya ishti), and conclude (at the Udayanîya ishti) also with *Pathyâ Svasti*. (Thus) the sacrificers start safely from here, and end (their journey there, in the other world), they end safely, safely (their journey there, in the other world).

THIRD CHAPTER.

The buying and bringing of the Soma. The producing of fire by friction. The Atithyâ Ishti.

12.

The gods bought the king Soma in the eastern direction. Thence he is (generally) bought in the eastern direction. They bought him from the thirteenth month. Thence the thirteenth month is found unfit (for any religious work to be done in it); a seller of the Soma is (likewise) found unfit (for intercourse). For such a man is a defaulter. When the Soma after having been bought was brought to men (the sacrificers), his powers and his faculty of making the senses sharp moved from their place and scattered everywhere.¹ They tried to collect and keep them

¹ *Dis'o* is to be taken as an ablative depending on the verb *vyudasîdan*, literally, they were upset (and scattered) everywhere. The preposition *ut* in this verb mainly requires the ablative.