

repeating this verse the Hotar produces speech (in the sacrificer), and makes it ready (for use).

He repeats, *uta no brahman* (6). Brahma is the sense of hearing. For by means of the ear one hears the Brahma; ²³ Brahma is placed in the ear. By repeating this verse he produces (in the sacrificer) the sense of hearing, and makes it ready (for use).

He repeats, *sa yantâ vipra* (3). The air exhaled is Yantâ, i. e. restrainer. For the air inhaled (*prâna*) is held back by the air exhaled (*apâna*), and does (consequently) not turn away. By repeating this verse he produces the *apâna* (in the sacrificer), and makes it ready (for use).

He repeats, *ritâvâ yasya rodasî* (2). *Rita* i. e. true is the eye. For if two men have a dispute with one another (about anything), they believe him who says, "I have seen it by the exertion of (my own) eyes." By repeating this verse he produces the eye (in the sacrificer), and makes it ready (for use).

With the verse, *nû no râsva* (7), he concludes. The whole (man) "endowed with thousand-fold gifts, with offspring, and thriving well," ²⁴ is the *âtmâ* (soul). By repeating this verse he thus produces the soul as the aggregate man, and makes it ready (for use).

He repeats a Yâjyâ mantra. The *Yâjyâ* is a gift, meritorious, and fortune. By repeating it, he makes him (the sacrificer) a pure (goddess) of fortune ²⁵ and prepares her for assisting him.

He who has such a knowledge merges into the deities, after having been identified with the metres,

²³ Sây. takes it in the sense of *Veda*, which appears to be the right interpretation, if the word is restricted to the Mantras.

²⁴ These are words of the Mantra.

²⁵ The word *lakshmi* here evidently expresses the idea of "destiny" in general.