

mouth (the very end) of the goddess *Nirriti* (destruction, death). If he thus repeats the *Prâtar-anuvâka* before the voice of the cock is heard, (he should do so considering) that we cannot utter the sacred words required at a sacrifice, should others already (animals or men) have made their voices heard. Thence (to avoid this) the *Prâtar-anuvâka* should be repeated in the dead of night. Then verily the *Adhvaryu* should begin his ceremonies¹² (by calling on the *Hotar* to repeat the *Prâtar-anuvâka*), and the *Hotar* then should repeat it. When the *Adhvaryu* begins his work (by ordering the *Hotar* to repeat), he begins with speech, and the *Hotar* repeats (the *Prâtar-anuvâka*) through Speech. Speech is *Brahma*. Thus every wish which might be attainable either by Speech or *Brahma*¹³ is attained.

16.

Prajâpati being just about to repeat the *Prâtar-anuvâka*, when he was himself *Hotar* (at his own sacrifice), all the gods were in a state of anxious expectation, as to who of them would be first mentioned. *Prajâpati* looked about (and, seeing the state of anxiety in which the gods were, thought), if I commence by addressing (the mantra) to one deity only, how will the other deities have a share (in such an invocation)? He then saw (with his mental eyes) the verse: *âpô revatîr*, i. e. the wealthy waters (10, 30, 12). *Apo*, i. e. waters, means all deities, and *revatîh* (rich) means also all deities. He thus commenced the *Prâtar-anuvâka* by this verse, at which all the gods felt joy: (for each of them thought), he first has mentioned *me*; they all then felt

¹² The term used is, *upâkaroti*.

¹³ *Sây.* understands here by *speech* the worldly common talk, by *Brahma* the sacred speech, the repetition of the mantras.