

By repeating it he does not pass over the sun. The Trishtubh⁷ when repeated thrice, comprises all metres. In this way he does not pass over the Brihatî (by repeating this Trishtubh).

He ought to pronounce the formula *Vaushat* along with a verse in the Gâyatrî, and one in the Trishtubh metre. Gâyatrî is the Brahma, and Trishtubh is strength. By doing so he joins strength to the Brahma.

He at whose sacrifice there is a Hotar knowing that he (in order to obtain the objects mentioned) must pronounce the formula *Vaushat*⁸ with a verse in the Gâyatrî, and one in the Trishtubh metre, becomes endowed with sacred knowledge and strength, and famous for sanctity. (The Trishtubh verse is) *as'vinâ vâyunâ yuvam* (3, 58, 7); (the Gâyatrî is) *ubhâ pibatam* (1, 46, 15).

(There is another way of pronouncing the formula *Vaushat*.)

He ought to pronounce the formula *Vaushat* along with a verse in the Gâyatrî, and one in the Virât metre. For Gâyatrî is Brahma, and Virât is food. By doing so he joins food to the Brahma.

He at whose sacrifice there is a Hotar knowing that he must pronounce the formula *Vaushat* along with a verse in the Gâyatrî, and one in the Virât metre, becomes endowed with sacred knowledge, and famous for sanctity and eats Brahma food (*i. e.* pure food). Therefore one who has such a knowledge ought to pronounce the formula *Vaushat* along with a verse in the Gâyatrî, and one in the Trishtubh metre. They are, *pra vâm andhâm̃si* (7, 68, 2, Virât) and, *ubhâ pibatam* (1, 46, 15, Gâyatrî).

⁷ The verse *brihaspate ati* is in the Trishtubh metre. On account of its being the last verse of the Shastra, it is to be repeated thrice.

⁸ That is to say, he should then make the Yâjyâs; for only at that occasion the formula *vaushat* is pronounced.