

world. When he says, "enjoy yourselves," then he makes joyful their offspring in these worlds. When he says, "here may be a hold, a hold for all that is yours," then he provides the sacrificers with children, and speech (the power of speech). By the words "may Agni carry it up" (*vát*) the Rathantaram Sâman is to be understood, and by "Svâhâ! may he carry it up!" the Brihat Sâman is meant. For the Rathantaram and Brihat Sâman are the cohabitation of the gods; by means of this cohabitation of the gods one obtains generation; by means of this cohabitation of the gods generation is produced. (This is done) for production. He who has this knowledge obtains children and cattle.

Now they all go and make ablution and proceed to the place of the Agnîdhra. That one who knows the invocation offering (*âhuti*) shall say, "hold now one another," then he should bring the offering and recite, "he who produced besides us this ground (our) mother, he, the preserver who feeds (us), may preserve in us wealth, vigour, health, and strength, Svâhâ!" Who knowing this, recites this formula, gains for himself, as well as for the sacrificers, wealth, vigour, health, and strength.

23.

(The chanting and repeating of the Serpent mantra. The Chaturhotri mantra. Its effect. Who ought to repeat it.)

All the other priests (except the Udgâtris) go from thence (the Agnîdhriya fire) and proceed to the Sadas (a place in the south-east of the Uttarâvedi) all walking each in his own way, in this or that direction. But the Udgâtris walk together. They chant the verses (seen) by the Queen of the Serpents (*Sarpa-râjnî*); because the earth (*iyam*) is the Queen of the Serpents, for she is the queen of all that