

the *Japa*). First the effusion of the seed takes place; then follows its transformation.

He repeats the "silent praise" without proper articulation of the voice¹⁶ (in order to make its proper words unintelligible even to those who stand nearest). For in the same way the seeds are transformed (going across one another).

He repeats the "silent praise" in six padas¹⁷ (*i. e.* stopping six times). For man is six-fold, having six limbs. Thus he produces by transformation the soul as six-fold, consisting of six parts.

After having repeated the "silent praise" he repeats the *Puroruk* (Nivid 2, 34). Thus he brings forth (as a birth) the seed which had been transformed. The transformation (of the seed) occurs first; then follows birth.

He repeats the *Puroruk* with a loud voice. Thus he brings him (the mystical body of the sacrificer) forth with a loud voice (crying).

He repeats it in twelve padas. The year has twelve months; Prajâpati is the year; he is the producer of the whole universe. He who is the producer of the whole universe produces also him (the sacrificer) and (provides him) with offspring and cattle for propagation. He who has such a knowledge prospers in offspring and cattle.

He repeats a *Puroruk* addressed to *Jâtavedâs*¹⁸ (Agni), the word *Jâtavedâs* occurring in the last (twelfth) part (of it).

¹⁶ This is called : *tira iva*, *i. e.* across as it were.

¹⁷ Its six parts are as follows : 1) भूरग्निर्ज्योतिर् 2) ज्योतिरग्निर 3) इन्द्रो ज्योतिर्भुवो 4) ज्योतिरिन्द्रोऽमः 5) सूर्यो ज्योतिर् 6) ज्योतिः स्वः सूर्योऽमः. See As'val. S'r. 8. 5, 8. Properly speaking, the "silent praise" consists only of three padas. See Ait. Br. 2, 31.

¹⁸ This refers to the last pada of the *Puroruk* or Nivid, where Agni is mentioned by the name of *Jâtavedâs*, See 2, 34.