

(Indra). Thence this Pragâtha which contains the term *svâpi* (in the pada) *â svâpe svâpibhir* is constantly repeated (at the midday libation of all Soma sacrifices). When after this (Pragâtha) a mantra addressed to Indra is repeated, then all this (is termed) *Marutvatîya* (Shastra). If this unchangeable Pragâtha, containing the term *svâpi* is repeated (then always the Marutvatîya Shastra is made).

### 17.

(*Brâhmaṇaspati Pragâtha. To what Stotras the Indra-Nihava and Brâhmaṇaspati Pragâtha belong. The Dhâvyâs.*)

He repeats the Pragâtha<sup>16</sup> addressed to Brâhmaṇaspati. Led by Bṛhaspati as Purohita (spiritual guide) the gods conquered the celestial world, and were (also) victorious everywhere in this world. Thus the sacrificer who is led by Bṛhaspati as his Purohita, conquers the celestial world, and is (also) victorious everywhere in this world.

These two Pragâthas<sup>17</sup> not being accompanied by a chant, are recited with repetition<sup>18</sup> (of the last pada of each verse). They ask, "How is it that these two Pragâthas, which are not accompanied by a chant, are recited with repetition (of the last pada of each verse), the rule being that no Shastra verse can be recited with such a repetition if it be not accompanied by a chant?" (The answer is) The Marutvatîya (Shastra)

<sup>16</sup>A Pragâtha comprises two *richas* according to As'v. S'r. S. 5, 14: नृचाः प्रतिपदनुचरा दृचाः प्रगाथाः i. e. the Pratipad (opening of the Marutvatîya Shastra) and its Anuchara (sequel) consist of three *richas*, the Pragâthas of two *richas*.

<sup>17</sup> The Indra-Nihava and Brâhmaṇaspatyah Pragâtha.

<sup>18</sup> The two Pragâtha verses are to be repeated so as to form a triplet. This is achieved by repeating thrice the fourth pada of each verse if it be in the Bṛihatî metre. In a similar way the Sâma singers make of two verses three.