

what is required, all that may go (be taken away) to (our) father, who is Prajâpati," they recommence speaking. For all creatures are born after Prajâpati (he being their creator). Prajâpati, therefore, is the shelter from (the evil consequences of) what is deficient, or in excess (in his creatures); and thence these two faults do no harm to the sacrificers. Therefore all that is deficient or in excess with them who have this knowledge, enters Prajâpati. Thence they should commence speaking by (repeating) this (mantra).

25.

(The Chaturhotri mantras. The bodies of Prajâpati. The Brahmodyam. The sacrificers take their seats in heaven.)

When the Hotar is about to repeat the Chaturhotri mantra, he cries, "Adhvaryu!" This is the proper form of the *âhâva* (at this occasion, and not *s'ômśâvôm*). The Adhvaryu then responds "Om, Hotar! *tathâ* Hotar!" The Hotar (thereupon) repeats (the Chaturhotri mantras), stopping at each of the ten padas!

- (1) Their sacrificial spoon was intelligence!
- (2) Their offering was endowed with intellect!
- (3) Their altar was speech!
- (4) Their Barhis (seat) was thought!
- (5) Their Agni was understanding!
- (6) Their Agnîdhra was reasoning!
- (7) Their offering (*havis*) was breath!
- (8) Their Adhvaryu was the Sâman!
- (9) Their Hotar was Vâchaspati!
- (10) Their Maitrâvaruṇa (*upa-vak'â*) was the mind!
- (11) They (sacrificers) took (with their mind) the
Graha!
- (12) O ruler Vâchaspati, O giver, O name!
- (13) Let us put down thy name!
- (14) May'st thou put down our (names); with (our)