

He must repeat them by inserting an additional pāda;⁶ then thus are the Pragâthas formed. The Vâlakhilya verses are the Pragâthas. Therefore he must repeat them by inserting a pāda (in order to obtain the Pragâtha metre). The Bṛihatî of the Pragâtha is the soul, the Satobṛihatî the life. If he has repeated the Bṛihatî, then the soul (is made); and if he has repeated the Satobṛihatî, the vital airs (are made). By thus repeating the Bṛihatî and the Satobṛihatî, he surrounds the soul with the vital airs. Therefore he must repeat the Vâlakhilyas in such a way as to obtain the Pragâtha metre. The Bṛihatî is the soul, and the Satobṛihatî cattle. If he has repeated the Bṛihatî, then the soul (is made); and if he has repeated the Satobṛihatî, then cattle (is made). By repeating both he surrounds the soul with cattle. The two last hymns are repeated in an inverted order (first the eighth and then the seventh).

The Maitrâvaruṇa after having made in this way the vital airs of the sacrificer, hands him over to the Brâhmaṇâchhaṁsî, saying, "create him now (in the human form)."

29.

(*The Sukîrti and Vṛishâkapi hymns repeated by the Brâhmaṇâchhaṁsî.*)

The Brâhmaṇâchhaṁsî repeats the *Sukîrti* hymn;⁷ for the Sukîrti is the womb of the gods. He thus causes the sacrificer to be born out of the sacrifice, which is the womb of the gods.

He repeats the *Vṛishâkapi* hymn.⁸ For *Vṛishâkapi* is the soul. In this way he makes the soul of

⁶ See above page 419. This is called Atimars'a.

⁷ This is the hymn, *apa prâcha* (10, 131). It is repeated by the Brâhmaṇâchhaṁsî.

⁸ This is the hymn *vihi sotor* (10, 86).