

the repetition of the Prâtaranuvâka (the morning prayer) sit down, and speak (without performing any of the ceremonies).

Respecting this (the silence on the part of the Brahmâ priests) a Brahman, who saw a Brahmâ priest at the Prâtaranuvâka talk, said (once) "they (the priests and the sacrificer) have made one-half of this sacrifice to disappear." Just as a man who walks with one foot only, or a carriage which has one wheel only, falls to the ground, in the same manner the sacrifice falls to the ground (*bhreshan nyeti*), and if the sacrifice has fallen, the sacrificer falls after it too (if the Brahmâ priests talk during the time they ought to be silent). Therefore the Brahmâ priest should, after the order for repeating the Prâtaranuvâka has been given, refrain from speaking till the oblations from the Upâms'u and Ântaryâma (Grahas) are over. After the order for chanting the Pavamâna Stotra has been given, (he ought also to refrain from speaking) till the last verse (of the Stotra) is done. And

the Stoma is like, such as a cord, a joint, &c.; *b*) To what it is devoted or joined; *c*) An order to the Stoma to favour the object to which it is joined; *d*) An order to the chanters to chant the Stoma by the permission of Savitar in honour of Bṛihaspati. The last (fourth) part is in all the Stomabhâga mantras the same. I give here some of these mantras, which are all to be found in the Tândya Brâhmaṇam (1, 8-9). They commence:

- 1 (a) रश्मिरसि (b) क्षयाय त्वा (c) क्षयं जित्वा (d) सवितृप्रसूता
बृहस्पतये सुत
- 2 (a) प्रेतिरसि (b) घर्मणे त्वा (c) घर्मं जित्वा (d) सव०
- 3 (a) अन्वितिरसि (b) दिवे त्वा (c) दिवं जित्वा (d) सव०
- 4 (a) सन्धिरसि (b) अन्तरिक्षाय त्वा (c) अन्तरिक्षं जित्वा (d) सव०
- 5 (a) विष्टम्बो ऽसि (b) दृष्ट्यै त्वा (c) दृष्टिं जित्वा &c.

The proper meaning of the repetition of these and similar mantras by the Brahmâ priests is, to bring the chant (Stoma) which is about to be performed into contact with the external world, with day, night, air, rain, the gods, and secure the favour of all these powers and beings.