

moves (*sarpat*). She was in the beginning without hair, as it were (without trees, bushes, &c.) She then saw this mantra, which commences, *âyam gâuh pris'nir akramât* (10, 189). In consequence of it, she obtained a motley appearance, she became variegated (being able to produce) any form she might like (such as) herbs, trees, and all (other) forms. Therefore the man who has such a knowledge obtains the faculty of assuming any form he might choose.

The three Udgâtris, Prastotar, Udgâtar, and Pratihartar, repeat their respective parts in their mind (*i. e.* they do not utter words), but the Hotar repeats (aloud) with his voice; for *Vâch* (speech) and *Manas* (mind) are the cohabitation of the gods. By means of this cohabitation of the gods, he who has such a knowledge obtains children and cattle.

The Hotar now sets forth the Chaturhotri mantras; ⁶ he repeats them as the Shastra accompanying the Stotram (the chanting of the verses just mentioned) by the Udgâtris. The sacrificial name of the deities in the Chaturhotris was concealed. Therefore the Hotar now sets forth these names, and makes public the appropriate sacrificial name of the deities, and brings what has become public, to the public. He who has this knowledge, becomes public (*i. e.* celebrated).

A Brahman who, after having completed his Vedic studies, should not attain to any fame, should go to a forest, string together the stalks of Dharba grass, with their ends standing upwards, and sitting on the right side of another Brahman, repeat with a loud voice, the Chaturhotri mantras. (Should he do so, he would attain to fame).

⁶ This is generally done before the singing of a mantra by the Udgâtar; but the Udgâtar not being allowed at this occasion to utter words, his office is taken by the Hotar.