

many syllables (sounds) would thus be lost. Thence he ought to (repeat) these mantras one half verse by another. For man has two legs, and cattle are four-footed. By doing so, he places the two-legged sacrificer among the four-legged cattle. Thence he ought to repeat these mantras by half verses.

Since the Grâvastut repeats only at every midday libation mantras over the Soma squeezing stones, how do mantras become repeated over them at the two other (morning and evening) libations? By repeating verses in the Gâyatrî metre, he provides for the morning libation; for the Gâyatrî metre is appropriate to the morning libation; and by repeating verses in the Jagatî metre, he provides for the evening libation; for the Jagatî metre is appropriate to the evening libation. In this way he who, with this knowledge, repeats the mantras over the Soma squeezing stones only at the midday libation, supplies these praises for the morning and evening libations.

They say, What is the reason, that, whilst the Adhvaryu calls upon the other priests to do their respective duties, the Grâvastut repeats this mantra without being called upon (without receiving a *prâisha*)? The ceremony of repeating mantras over the Soma squeezing stones is of the same nature as the mind which is not called upon. Therefore the Grâvastut repeats his mantra without being called upon.

3.

(*The Subrahmanya formula. On its nature. By whom it is to be repeated. The oblation from the Pâtnîvata Graha. The Yâjyâ of the Agnidhrâ.*)

The Subrahmanya² is Vâch. Her son is the

² The Subrahmanya formula is contained in the Lâtyâyana S'râuta Sûtras (1, 3), the Agnishtoma Sâma Prayoga, the S'atapatha Brâhm. (3, 3, 4, 17-20), and the Taittirîya Aranyaka (1, 12, 3-4). The