

eastern direction) recites then when going to his palace (the verse) calculated to drive away all enemies altogether. (This verse is), *opa prácha* (10, 131, 1) Then he will be made rid of all his enemies and live in safety, and enjoy happiness increasing from day to day. He who returns to his palace whilst reciting the abovementioned mantra (10, 131, 1) obtains sovereignty over his subjects, and supreme power. After having come home he sits behind the household fire. His priest then, after having touched him, fills a goblet four times with melted butter, and makes thus three (each consisting of four spoonfuls) offerings addressed to Indra, the mantras being recited in the Prapada¹⁵ form, in order that he might be protected from disease, injury from any loss, and enjoy perfect safety.

11.

(The repetition of three mantras with insertion of a certain formula. Its effect. Janamejaya's opinion on the effect of this magical performance.)

(The verses to be recited in the Prapada way follow) *Paryû shu pradhanva* (9, 110, 1), i. e. acquire everywhere riches in order to grant them (to thy worshipper). In the midst of the word *ṛitṛāṇi* (of the just mentioned mantra), after *ā* and before *ṇi* he inserts the words, “*bhûr, brahma, práṇam* (breath), *amṛitam* (ambrosia) is such one (the name is required)

¹⁵ Sây. adduces for explaining this term a memorial verse (*kârikâ*):
Pâdâ yasyâṁstu yâvanto yâvand aksharasaṁmitah.

Ri-hy ad-yayanam eteshâm prapadam tad vidur budhâh.

i. e. the wise call that recital of the (several) pâdas of a Rik verse *prapada*, when they all are measured by the syllables of which they consist. This means that each syllable of the pâda is to be pronounced quite distinctly, and that there should be a stop at the end of each pâda. This explanation appears however not to be quite correct. From the following paragraph we learn that *prapada* is the insertion of a formula in a pâda of a verse.