

The verse addressed to Savitar is, *abhi tyam devam savitâram* (Vâj. S. 4, 25. As'val. S. S. 4, 6). Savitar is the vital air ; thus the Hotar puts the vital air in this Pravargya man.

By the verse, *saṁsîdasva mahân asi* (1, 36, 9), they make him (the Pravargya man) sit down. ⁴

The verse: *añjanti yam prathayanto* (5, 43, 7), is appropriate to the ceremony of anointing (the Pravargya vessel with melted butter). What is appropriate in the sacrifice that is successful.

Of the following mantras, *patangam aktam asurasya* (10, 177, 1), *yo no sanutyo abhidâsad* (6, 5, 4), *bharvâ no agne sumanâ upetau* (3, 18, 1), the first as well as the second verse ⁵) are appropriate.

The five verses required for killing the Rakshas, commence with, *krinushva pâjah prasitim* (4, 4, 1-5).

Now follow four single verses: ⁶

Pari tvâ girvano gira (1, 10, 12);

Adhi dvayor adadhâ ukthyam (1, 83, 3);

S'ukram te anyad yajatam (6, 58, 1);

Apas'yan gopâm anipadyamânam (10, 177, 3).

All these verses (if counted) amount to twenty-one. This (sacrificial) man is twenty-one fold; for he has ten fingers on his hands and ten on his feet, and the soul is reckoned as the twenty-first. He (thus) prepares the soul as the twenty-first (part).

⁴ The Adhvaryus put the Pravargya vessel, the so-called *Mahâvîra* in an earthen ring called *Khara*.

⁵ That is to say : of the three mantras mentioned, always that one which immediately follows them in the *Saṁhitâ*, is to be repeated along with them. For instance, of 10, 177, 1, (*patangam aktam*, &c.) is the 2nd verse to be also repeated.

⁶ *Ekapâtinyah*. An *ekapâtinî* is such a mantra which is taken single, and not followed by any other verse which comes immediately after it in the *Saṁhitâ*. The term is here used to mark a distinction between: *dve*, i. e. two verses, and *pañcha*, i. e. five verses, which follow one another in the *Saṁhitâ*.