

their chant, the Adhvaryu takes the tenth Graha (for the Asvins); the sound “*hiṃ*” uttered by singers when chanting the other verses, counts as the tenth part. Thus, an equality⁴ of the Grahas and verses of the chant is obtained.

The Hotar repeats a triplet addressed to Vâyu (1, 2, 1-3). By this the Vâyu graha is celebrated. He repeats a triplet addressed to Indra-Vâyu (1, 2, 4-6). By this the Indra-Vâyu graha is celebrated. He repeats a triplet addressed to Mitra-Varuṇa. By this the Mitra-Varuṇa graha is celebrated. He repeats a triplet addressed to the As'vins (1, 3, 1-3). By this the As'vin graha is celebrated. He repeats a triplet addressed to Indra (1, 3, 4-6). By this the S'ukra and Manthi grahas are celebrated. He repeats a triplet addressed to the Vis've Devâḥ (1, 3, 7-9). By this the Agrayana graha is celebrated. He repeats a triplet addressed to Sarasvatî (1, 3, 10-12), though there is no Sarasvatî graha (no such vessel as in the other cases). Sarasvatî is Speech. Whatever grahas are taken by means of Speech (under recital of a mantra), all these are celebrated by means of Shastras. He who has such a knowledge gets (thus) celebrated (all his Grahas).

2.

(On the meaning of the several parts of the Pra-uga Shastra.)

By means of the Pra-uga Shastra one obtains food. In (each part of) the Pra-uga Shastra, there is always another deity praised, and (thus) always another being celebrated. He who has such a knowledge

⁴ The expression in the original is, *so sâ sammâ*, no doubt an idiomatical expression, implying “this and that is the same.”