

keeps different kinds of food in his Grahās.<sup>5</sup> The Pra-uga Shastra is, as it were, most intimately connected with the sacrificer. Thence they say, the greatest attention is to be paid to it by the sacrificer. For by means of it the Hotar makes him (his new body) ready.

He repeats a triplet addressed to Vāyu, because they say, life is Vāyu, seed is life. Seed is first produced (in the body) before a man is produced (out of it). By repeating a triplet addressed to Vāyu, the Hotar makes the *prāṇa* (air inhaled) of the sacrificer.

He repeats a triplet, addressed to Indra and Vāyu. Where there is *prāṇa* (air inhaled), there is *apāna* (air exhaled). By repeating a triplet, addressed to Indra and Vāyu, he thus makes the *prāṇa* and *apāna* of the sacrificer.

He repeats a triplet, addressed to Mitra-Varuṇa. That is done, because they say, the eye is first produced when a human being is being called into existence. By repeating a triplet, addressed to Mitra-Varuṇa, he thus makes eyes to the sacrificer.

He repeats a triplet, addressed to the As'vins. Because parents say in their conversations about a child when it is born, "it has the desire of listening (to us); it is very attentive." By repeating a triplet, addressed to the As'vins, he makes to the sacrificer the sense of hearing.

He repeats a triplet, addressed to Indra. Because parents say in their conversations about a child when it is born, "it endeavours to raise its neck, then its head." By repeating a triplet, addressed to Indra, he makes to the sacrificer, strength.

He repeats a triplet, addressed to Vis've Devâh. Because a child when it is born, uses hands and feet

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<sup>5</sup> The whole Pra-uga is intended for providing the sacrificer with food. A variety in food is produced by changing the deities in every part of the Shastra.