

*cha yasya saprathas'cha nâma* (10, 181, 1-3) are the three *Gharmatanu*<sup>9</sup> mantras ; by repeating them the Hotar provides the Pravargya man with a body, and a form. (For in the fourth pada of the first of these verses), there is said : "Vasishtha brought the Rathantara Sâma," and (in the last half verse of the second Gharma-tanu mantra is said), "Bharadvâja made the Brihat Sâma out of Agni."<sup>10</sup> By repeating these mantras the Hotar provides the Pravargya man with the Rathantara and Brihat-Sâmans (required for its prosperity).

(By repeating) three verses (of the hymn) *apas'yan tvâ manasâ chekitânam* (10, 183, 1), the Rishi of which is *Prajâvân*, the son of *Prajâpati* (the Lord of creatures), he provides him with offspring.<sup>11</sup>

(Now the Hotar repeats) nine verses in different metres, commencing with *kâ râdhad dhotrâ* (1, 120, 1-9).

(These different metres represent the difference in magnitude and expansion of the extremities of the belly of the sacrificial man). For the extremities of the (mystical) sacrificial body (to be restored by means of the Pravargya ceremony) vary as to magnitude and largeness ; some are rather thin, others are rather big.

Thence are verses of various metres required (for the verses represent the extremities of the body). By means of these verses (the Rishi) *Kakshivân*

<sup>9</sup> This means, those mantras the recital of which is calculated to give the new body which is to be made in the Pravargya vessel (the Gharma) the proper shape.

<sup>10</sup> The Rishi of the Rathantara Sâma : *abhi tvâ s'ûra nonumah* (7, 32, 22.) is Vasishtha, and that of the Brihat Sâma : *tvâm iddhi havâmahe* (6, 46, 1.) is Bharadvâja.

<sup>11</sup> The Hotar when repeating the first of these verses, looks at the sacrificer, when repeating the second, at the sacrificer's wife, when the third, at himself.