

the Gâyatrî<sup>5</sup> at both ends (at the commencement and the end).

At the midday libation the Hotar calls : *adhvaryo s'oṃsāvom*, i. e. "Adhvaryu, let us two repeat! Om!" with six syllables! to which the Adhvaryu responds with five syllables : *s'aṃsāmo daivom*. This makes eleven syllables. The Trishtubh has eleven syllables. Thus he makes the Trishtubh at the beginning of the Shastra at the midday libation. After having repeated it, he says, *uktham vâchi indrâya*, i. e. the Shastra has been read for Indra, in seven syllables; to which the Adhvaryu responds in four syllables : *om ukthas'â*. This makes (also) eleven syllables. The Trishtubh has eleven syllables. Thus the two (formulas) make the Trishtubh at both ends of the Shastra at the midday libation.

At the evening libation the Hotar calls : *adhvaryo s'oṃ-s'oṃsāvom*, in seven syllables, to which the Adhvaryu responds in five syllables : *s'aṃsāmo daivom*. This makes twelve syllables. The Jagatî has twelve syllables. Thus (with these two formulas taken together) he makes the Jagatî at the beginning of the Shastra at the evening libation. After having repeated the Shastra, he says, in eleven syllables : *uktham vâchi indrâya devebhyah*, i. e. "the Shastra has been repeated for Indra," for the Devas, to which the Adhvaryu responds in one syllable : *om!* This makes twelve syllables. The Jagatî has twelve syllables. Thus the two (formulas) make the Jagatî at both ends at the evening libation.

This (the mutual relation of the three chief metres to one another and to the sacrificer) saw a Rishi, and expressed (his opinion) in the mantra : *yad gâyat্রে adhi* (1, 164, 23), i. e. "those who know that

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<sup>5</sup> The Gayatrî is the characteristic metre of the morning libation; thence its form (eight syllables) is to appear in some shape at the commencement as well as at the end of the Shastra.