other (just as the steps of a ladder). By twenty-one steps he ascends to each of these worlds severally; [27] by taking the sixty-fourth step he stands firm in the celestial world. He who having such a knowledge uses two Anushtubhs gains a footing (in the celestial world).

He who desires wealth and glory, should use two *Brihatîs.* For among the metres the Brihatî [28] is wealth and glory. He who having such a knowledge uses two Brihatîs bestows upon himself wealth and glory.

He who loves the sacrifice should use two *Pañktis.*[29] For the sacrifice is like a Pañkti. It comes to him who having such a knowledge uses two Pañktis.

He who desires strength should use two Trishtubhs. [30] Trishtubh is strength, vigour, and sharpness of senses. He who knowing this, uses two Trishtubhs, becomes vigorous, endowed with sharp senses and strong.

He who desires cattle should use two *Jagatîs* (verses in the Jagatî metre). [31] Cattle are Jagatî like. He who knowing this uses two Jagatîs, becomes rich in cattle.

He who desires food (*annâdya*) should use two verses in the *Virâj* metre. [32] *Virâj* is food. Therefore he who has most of food, shines (*vi-râjati*) most on earth. This is the reason why it is called *virâj* (from *vi-râj*, to shine). He who knows this, shines

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[27] This makes on the whole 63 steps.

[28] They are, *ena vo agnim* (7, 16, 1), and *udasya s'ochih* (7, 16, 3).

[29] *Agnim tam manye* (5, 6, 1. 2).

[30] *Dve virûpe charathah* (1, 95, 1. 2).

[31] They are, *janasya gopâ* (5, 11, 1. 2).

[32] They are, *preddho agne* (7, 1, 3), and *imo agne* (7, 1, 18).

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