

are also in the Trishtubh metre. The two verses, addressed to Soma, *tvam amos prachikito manîshâ* (1, 91, 1), and *yâ te dhâmâni divi* (1, 91, 4) are (also) in the Trishtubh metre. The two verses addressed to Savitâ : *â vis'vadevam satpatim* (5, 82, 7), and *yâ imâ vis'vâ* (5, 82, 9), are in the Gâyatrî metre. The two verses addressed to Aditi, *sutrâmânam prithivîm* (10, 63, 10), and *mahîm ū shu mâtaram* (Atharv. 7, 6, 2), are in the Jagatî metre.¹⁸ These are all the (principal) metres : *Gâyatrî*, *Trishtubh*, and *Jagatî*. Those (other metres) follow them. For these (three kinds of metres) are, as it were, of the most frequent occurrence (*pratamâm*) at a sacrifice. He therefore who having such a knowledge gets repeated his Anuvâkyâ and Yâjyâ verses in these (three) metres, gets repeated them in all metres (obtains the particular advantage to be derived not only from the three metres mentioned, but from all other metres also).

10.

These verses used as Anuvâkyâs and Yâjyâs at this offering (the Prâyaṇīya Ishti), contain the words, *pra*, forward, forth¹⁹ *nî*,²⁰ to carry; *pathin*,²¹ path; *svasti*,²² welfare. The gods after having performed an Ishti by means of these verses, gained the celestial world. Likewise a sacrificer, after having done the same, gains the celestial world. Among these verses there is a pada (a foot, here the last quarter verse of 10, 63, 15) : “O Maruts grant prosperity in wealth.” The Maruts are the Vais'yas (the subjects) of the gods, and are domi-

¹⁸ All the *Anuvâkyâ* and *Yâjyâ* verses required for the five deities (see 1, 7), of the *Prâyaṇīya ishti* are here mentioned.

¹⁹ In the word *prapathe* in *svastir iddhi prapathe* (10, 63, 16).

²⁰ In the word *naya* in *Agne naya* (1, 189, 1).

²¹ In the words *pathyâ* and *supathâ*.

²² In the verses 10, 63, 15, 16.