

the deities, the Brahma, and immortality. He who thus knows how to become identified with metres, &c. has (certainly) a good knowledge; it is beyond the soul and beyond any deity, (*i. e.* this knowledge is of higher value than the soul, or any god).

41.

(*The meaning of the several verses of the Ajya Sûkta.*)

He repeats the "silent praise" in six padas. There are six seasons. By doing so he makes the seasons and enters them.

He repeats the Puroruk in twelve padas. There are twelve months. By doing so he makes the months and enters them.

He repeats, *pra vo devâya*²⁶ (3, 13). *Pra* is the air. For all beings go after air. By repeating this verse he makes the air and enters it.

He repeats, *dîdivâmsam*. The sun is *dîdâya*, nothing is earlier²⁷ than the sun. By repeating this verse he makes the sun and enters it.

He repeats, *sa naḥ s'armâni vîtaye*. *S'armâni* (places of refuge) means Agni. He gives nourishment. By repeating this verse he makes Agni and enters Agni.

He repeats, *uta no brahman*. The moon is Brahma. By repeating this verse he makes the moon and enters her.

He repeats, *sa yantâ*. *Vâyû* is *yantâ* (the restrainer); for by *Vâyû* (wind) the universe is kept up, who prevents the air from gathering in the atmosphere only. By repeating this verse he makes *Vâyû* and enters him.

²⁶ The Ajya-sûkta (3, 13), which has been explained in the preceding chapter, is here explained again.

²⁷ This is an explanation of the term *apûrvyam* in the verse in question.