

knowledge obtains Indra's favour, and conquers the highest world. It consists of six verses; for there are six seasons; in order to gain the seasons (*ritus*), he repeats it after the *Sāmpâtas*. For the sacrificers have thus a firm footing in this world, in order to reach the heavenly world (after death).

The *Achhâvâka* repeats every day, *abhi tashteva didhayâ* (3, 38). This hymn contains the characteristic *abhi* (towards) in order to establish a connection (with the other world). Its words "*abhi priyâni marmṛis'at parâni*," mean that the other days (those in the other world) are lovely, and that they are seizing them (securing them). Beyond (*para*) this world is the heaven-world, to which he thus alludes.

When repeating the words, *kaviṃr ichhâmi saṃdriś'e sumedhâ*, i. e. "I wish to see the wise prophets," he means by *kavis* the departed Rishis. This hymn (*abhi tashteva*) is a *Vis'vâmitra* hymn, for *Vis'vâmitra* was friend to all; every one will be friendly to him who has this knowledge.

He repeats this hymn which belongs to *Prajâpati*, though his name is not expressly mentioned (*aniruk-tam*, only hinted at) in it. For *Prajâpati* cannot be expressed in words. (This is done) in order to obtain (communion with) him. In this hymn the name "Indra" is once mentioned;⁷ but this is only for the purpose of preserving the Indra form of the sacrifice (to Indra chiefly belongs the sacrifice). It consists of ten verses. For the *Virâj* consists of ten syllables, and the *Virâj* is food; it serves for obtaining food. As regards the number ten (of these) verses, it is to be remarked that there are ten vital airs. The sacrificers thus obtain the vital airs, and connect them with one another. The *Achhâ-*

⁷ In the last verse (3, 38, 10); but several times alluded to by the name "*vṛishabha*," i. e. bull.