

the ship for crossing safely all evil waters and land in safety (on the other shore)." Soma is in the power of the god Varuṇa, as long as he is tied up (in the cloth),<sup>7</sup> and goes to the places of the *Prâg-vaṁs'a*. When reciting this verse he thus makes the Soma prosper by means of his own deity (for as liquor he is *Vârunî*), and his own metre.<sup>8</sup> The "pupil" (learner) is he who sacrifices, for he is learning. By the words "instruct in understanding, performance, and skill," he means, teach, O Varuṇa, strength (and) knowledge. The "ship" is the sacrifice. The ship is of "good passage." The black goat-skin is the "good passage," and speech the ship. By means of this verse the sacrificer thus ascends speech (as his ship) and sails in it up to the celestial world.

These eight verses which he repeats, are complete in form. What is complete in form, that is successful in the sacrifice, when the verse repeated alludes to the ceremony which is being performed.

Of these verses he repeats the first and last thrice; this makes twelve (in all). The year consists of twelve months, and Prajâpati is the year. He who has this knowledge succeeds by these verses which reside in Prajâpati. By repeating the first and last verses thrice he ties the two end knots of the sacrifice for fastening and tightening it in order to prevent it from slipping down.

## 14

One of the bullocks (which carry the cart on which the king Soma is seated) is to remain yoked, the other

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<sup>8</sup> This is Trishtubh. According to another S'âkhâ, as Sây. says, this metre (very likely in the shape of a bird, as the Gâyatrî is said to have assumed) went to heaven to abstract the Soma, and brought down the Dakshinâ (sacrificial reward), and the internal concentration of the vital powers (the so-called *tapas*). See Ait. Brah. 3, 25.