

36.

(*Bhûte-chhad*, *Ahanasya*, *Dadhikrâvan*, *Pâvamânya*,
and the *Indra Bṛihaspati* verses.)

He now repeats the *Bhûte-chhad*³³ (dazzling power) verses. By means of these verses the Devas approached the Asuras by fighting and cunning. For by means of them they dazzled the power of the Asuras, and consequently overcame them. In the same way the sacrificer who repeats these verses, overcomes his enemy. They are repeated half verse by half verse, to obtain a footing.

He now repeats the *Ahanasya*³⁴ verses. For the sperm is poured forth from the *Ahanasya* (penis); and from the sperm creatures are born. In this way the priest makes offspring (to the sacrificer.) These verses are ten in number; for the *Virâj* has ten syllables, and the *Virâj* is food; from food the sperm (is produced) and can (consequently) be poured forth, and from sperm creatures are produced. He repeats them with *Nyûñkha*; for this is food.

He now repeats the *Dadhikrâvan* verse, *dadhikrâvano akârisham* (Atharv. V. 20, 137, 3). For the *Dadhikra* is the purifier of the gods. For he (the priest) spoke such (words³⁵) as are to be regarded as the speech containing the most excellent semen.³⁶ By means of this purifier of the gods he purifies speech (*vâch*). The verse is in the *Anushtubh* metre; for *Vâch* is *Anushtubh*, and thus she becomes purified by her own metre.

³³ *Tvam indra s'arma riṇa*, A.V. 20, 135, 11-13.

³⁴ Lit. penis; for *âhanas*, *âhana*, means penis, derived just as *jaghanyâ*, i. e. from the root *han* to strike. Sây. explains it by "maithunam," i.e. cohabitation.

³⁵ *Yad asya aṁhubhedyâh*, A.V. 20, 136, 1-10.

³⁶ The repetition of the *Ahanasya* verses is to be understood.