

went to the beloved residence of the As'vins. He conquered the highest heaven. He who has this knowledge goes up to the beloved house of the As'vins, and conquers the highest heaven.

(Now he repeats) the hymn : *Abhâty agnir ushasâm* (5, 76.) The words : *pîpivâñsam as'vinâ gharman achha* (the fourth pada of the first verse of the hymn mentioned) are appropriate¹² to the ceremony. What is appropriate at the sacrifice that is successful. This hymn is in the Trishtubh metre, for Trishtubh is strength ; by this means he puts strength in this (Pravargya man).

He repeats the hymn : *grâraṇeva tad id artham jarethe* (2, 39). In this hymn there being expressions like, *akshî iva* "as two eyes" (2, 39, 5), *kurnâv iva* "as two ears," *nâsa iva* "as a nose" (2, 39, 6), he puts in this way, by enumerating the limbs of the body, the senses in this (Pravargya man.) This hymn is in the Trishtubh metre ; for Trishtubh is strength. In this way he puts strength in this (Pravargya man).

He repeats the hymn : *île dyâvâprithivî* (1, 112). (The words in the second pada :) *gharman surucham* are appropriate.¹³ This hymn is in the Jagatî metre ; cattle is of the same (Jagatî) nature. Thus he provides this (Pravargya man) with cattle. By the words : "what assistance you (As'vinâ) have rendered such and such one" (which occur in every verse of the hymn mentioned), he provides this (Pravargya man) with all those wishes (and their fulfilment) which the As'vins in this hymn are said to have deemed proper to fulfil.

¹² The word "*gharma*," which is a name of the Pravargya vessel, is mentioned in it.

¹³ For the word "*gharma*" (the Pravargya vessel) is mentioned in it.