

to the cow, and the cow to her well-known stable, so does Indra go to the sacrifice. He ought not to conclude the Ahîna with the verse *s'unam havema* (3, 30, 22); for the king loses his kingdom if he calls him who becomes his enemy (rival).

## 23.

(*How to join and disconnect the Ahînas.*)

There is a joining as well as a disconnecting of the Ahîna sacrifice. By the mantra *vy antariksham atirad* (8, 14, 7-9) the Brâhmaṇâchhaṁsî joins the Ahînas (at the morning libation); by *eved Indra* (7, 23, 6) he dissolves them (at the midday libation).

By the mantra *â ham sarasvatîvator* (8, 38, 10) the Achhâvâka joins them, and by *nûnam sâ te* (2, 11, 22) (he dissolves them).

By *te syâma dera Varuṇa* (7, 66, 9) the Maitrâvaruṇa (joins them), and by *nu shṭuta* (4, 16, 21) he dissolves them.<sup>12</sup>

He who knows how to join (at the morning libation) and to disconnect (at the midday libation) is enabled to spread the thread of the sacrificial days (Ahînas). Their (general) junction consists in their being joined on the Chaturviṁśa day; and their (general) disconnection in disconnecting them before the concluding Atirâtra (on the Mahâvrata day). When the Hotri-priests would conclude on the Chaturviṁśa day with verses appropriate to the *Ekâhas*, then they would bring the sacrifice to a close, without performing the ceremonies referring to the Ahînas. When they would conclude with the concluding verses of the Ahîna days, then the sacrificers

<sup>12</sup> The verbs *vimunchati* as well as *yuñkte* are here used in an elliptical sense ( उपलक्षणार्थे ). To the former, *yuñkte*, and to the latter, *vimunchati* is to be supplied, each thus implying its contrariety.