

days when the Mahâstomas are required (the Chandomâ days) the Maitrâvaruṇa inserts, *ko adya naryo devakâma* (4, 25, 1), the Brâhmaṇâchhaṁsi, *vanena vâyo nyadhâyi* (10, 29, 1), and the Achhâvâka, *â.âhy arvâṁg upa* (3, 43, 1). These are the Avapana hymns (intercalary hymns), by means of which the Gods and Rishis conquered the heaven-world, and by means of which the sacrificers conquer heaven (also).

20.

(On the hymns repeated by the Maitrâvaruṇa, &c. which precede the Sâmpâtas.)

Before the (Ahîna) hymns are repeated, the Maitrâvaruṇa repeats every day, *sadyo ha jâto vṛishabhah* (3, 48). This hymn leads to heaven ; for by means of this hymn the Gods conquered the heavenly world, and the Rishis did the same ; by means of it the sacrificers also conquer the heavenly world. This is a Vis'vâmitra hymn, for Vis'vâmitra (all-friend) was the friend of all ; therefore all will be friendly towards him who has this knowledge, if the Maitrâvaruṇa knowing this repeats (this hymn) every day before the Ahîna Sûktas. This hymn (*sadyo ha*) contains the word "bull," and is therefore a *paśumat* (having cattle), serving for obtaining cattle. It consists of five verses ; five-hood comprises five feet, and five-hood is food, for obtaining (which this hymn is useful). The Brâhmaṇâchhaṁsi repeats every day the Brahmâ hymn, which is complete, *ud u brahmâny airata* (7, 23).

This hymn leads to heaven ; by means of it the Gods conquered the heavenly world, and the Rishis did the same ; by means of it the sacrificers conquered the heavenly world. It is a Vasishṭha hymn ; by means of it Vasishṭha obtained Indra's favour, and conquered the highest world. He who has such a