

(1, 32). This is the hymn liked by Indra, belonging to the Nishkevalya Shastra, and (seen) by *Hiranyastûpa*. By means of this hymn Hiranyastûpa, the son of Angiras, obtained the favour of Indra (and) gained the highest world. He who has such a knowledge obtains the favour of Indra (and) gains the highest world. The hymn is the house as a firm footing. Thence it is to be repeated with the greatest slowness. (For a firm footing as a resting place is required for every one.) If, for instance, one happens to have cattle grazing in a distant quarter, he wishes to bring them (in the evening) under shelter. The stables are the firm footing (the place where to put up) for cattle. That is the reason that this hymn, which represents a firm footing, or shelter for cattle, which was represented by the Pragâtha, is to be repeated very slowly, so as to represent a firm footing.

### THIRD CHAPTER.

*(The abstraction of Soma. Origin of the three libations. Evening libation. The Vaisvadeva and Agnimâruta Shastras.)*

#### 25.

*(Story of the metres which were despatched by the Gods to fetch the Soma from heaven. Jagatî and Trish-tubh unsuccessful. Origin of Dikshâ, Tapas, and Dakshinâ).*

The king Soma lived (once) in the other world (in heaven). The Gods and Rishis deliberated : how might the king Soma (be induced) to come to us ? They said; "Ye metres must bring back to us this king Soma." They consented. They transformed themselves into birds. That they transformed themselves into birds (*suparna*), and flew up, is called