

which is used after (this commencement) becomes related to the Jagatî (*jagat*), if, at the beginning of the evening libation, hymns in the Jagatî metre are repeated which are addressed to Indra.

At the end (of the Shastra) the Achhâvâka repeats a hymn in the Trishtubh metre, *sañ vâm kurmanâ* (6, 69). The word *karma* (ceremony) alludes only to the praise of drinking (the Soma).¹¹ In the words *sañ ishâ*, the word *ishâ* means food; it (serves) for obtaining food (by means of this mantra). (By the words of the last pâda) "both (Indra and Vishnu) carry us through on safe paths," he pronounces every day¹² something relating to welfare.

Some one asks, Why do they conclude the evening libation by Trishtubhs, if properly the Jagatî metre should be used at it? Trishtubh is strength; (by repeating at the end Trishtubhs) the priests (who are at the Sattras the sacrificers themselves) get finally possessed of strength.

The concluding verse of the Maitrâvaruṇa is, *iyam Indram Varuṇam* (7, 84, 5). That of the Brâhmaṇâchhaṁsi is, *Bṛhaspatir na paripâtu* (10, 42, 11). That of the Achhâvâka is, *ubhâ jigya-thur* (6, 69, 8). For "both (Indra and Vishnu) had been victoribus (*jigyathuh*), i. e. they had not sustained any defeat, neither of them was defeated."¹³

¹¹ The word alluded to is, *panâyya*, which is traced to a root *pan* = *pan* to praise; but it hardly can mean "praising" in general. It refers, as Sâyana justly remarks, to the "drinking of the Soma juice." In the fifth verse of the hymn in question, we have the word *panayâyya*, which is the same as *panâyya*, where the words *indrâvishnû tat panayâyya vâm* evidently mean, "this is your praise for having drunk the Soma."

¹² The hymn is to be repeated every day on the Soma sacrifices which last for several days.

¹³ This is a paraphrase by the author of the Brâhmaṇam of the first half of the verse 6, 69, 8 (*ubhâ jigya-thur*). It differs little from