

(10, 96, 1-3). Man is Dvipâd, and animals have the nature of the Jagatî. (By thus mixing Dvipâd and Jagatî verses) he mixes man among cattle, and makes him a footing among them. That is the reason, that man having obtained a footing among cattle eats (them) ⁹ and rules over them, for they are at his disposal.

As regards the Dvipâd verse consisting of sixteen syllables and the Jagatî (consisting of forty-eight), they both (taken together) contain two Anushtubhs. By this means the sacrificer, &c.

He repeats verses in metres exceeding the number of padas of the principal metres, ¹⁰ viz. *trikadrukeshu mahisho* (2, 22, 1-3), and *proshvasmai puro ratham* (10, 133, 1-3). The juice which was flowing from the metres, took its course to the *atichhandas*. Thence such metres are called *atichhandas*, (*i. e.* beyond the metre, what has gone beyond, is in excess).

This Sholâs'î Shâstra being formed out of all metres, he repeats verses in the Atichhandas metre.

Thus the Hotar makes (the spiritual body of) the sacrificer consist of all metres.

He who has such a knowledge prospers by means of the Sholâs'î consisting of all metres.

Dvipadas (1) एष ब्रह्मा य ऋत्विज । इन्द्रो नास श्रुतो गृणे ॥

(2) विस्तृतयो यथा पथ । इन्द्र त्वद्यन्ति रातयः ॥

(3) त्वामिह वसस्यते । यन्ति निरोग संयत ॥

⁹ That *atti* "he eats," put here without any object, refers to "*pas'avaḥ*" animals, follows with certainty from the context. Sây. supplies *kshîra*, milk, &c., for he abhorred the idea that animal food should be thus explicitly allowed in a sacred text.

¹⁰ Thus I have translated the term *atichhandasah*, *i. e.* having excess in the metre. The verses mentioned contain seven padas or feet, which exceeds the number of feet of all other metres.