

which forms a component part of the *Shoḷas'î Shastra*. For Speech (represented by the *Anushtubh*) has (as a female deity) two breasts; these are truth and untruth. Truth protects him who has such a knowledge, and untruth does no harm to such one.

2.

(*On the way of repeating the Shoḷas'î Shastra. On the application of the Gaurivîti or Nânada Sâman.*)

He who desires beauty and the acquirement of sacred knowledge ought to use the *Gaurivîtam*³ as (the proper) *Sâman* at the *Shoḷas'î* (ceremony). For the *Gaurivîtam* is beauty and acquirement of sacred knowledge. He who having such a knowledge uses the *Gaurivîtam* as (the proper *Sâman* at the *Shoḷas'î* ceremony) becomes beautiful and acquires sacred knowledge.

They say, the *Nânadam*⁴ ought to be used as (the proper) *Sâman* at the *Shoḷas'î* (ceremony). Indra lifted his thunderbolt to strike *Vṛitra*; he struck him with it, and hitting him with it, killed him. He after having been struck down, made a fearful noise (*vyanadat*). Thence the *Nânada Sâman* took its origin, and therefore it is called so (from *nad* to scream). This *Sâman* is free from enemies; for it kills enemies. He who having such a knowledge uses the *Nânada Sâman* at the *Shoḷas'î* (ceremony) gets rid of his enemies, (and) kills them.

If they use the *Nânadam* (*Sâman*), the several padas of verses in two metres at the *Shoḷas'î Shastra* are not to be taken out of their natural connection to

³ This is *Indra jushasva pra vahâ* (*Sâm. Saṁh.* 2, 302-304). These verses are not to be found in the *Rigveda Saṁhitâ*, but in *As'v. S'r. S.* 6, 2.

⁴ This is *praty asmâi pipîshate* (*Sâm. Saṁh.* 2, 6, 3, 2, 1-4).