

repeats *s'âsad vahnir* (3, 31), in which the words *janayanta vahnim* (verse 2) occur; for he is the *Vahni* (guide).

Some one asks, Why does the Achhâvâka repeat in both kinds of days³ (of the Gavâm ayanam sacrifice) this Vahni hymn in those days which stand by themselves (*parâñchi*) as well as those which form regular periods (of six days) one following the other (*abhyârvarti*)? The answer is, the Bahvricha (Rigveda) priest (*i. e.* one of the Hotris) is endowed with power, and the Vahni hymn leads (*rahati*); for the *Vahni* (guide horse) draws the beams to which he is yoked. Therefore the Achhâvâka repeats the Vahni hymns in both classes of days.

These Ahîna⁴ hymns are required during the five days (in the Gavâm ayanam), viz. on the Chaturviñśa, Abhijit, Vishuvat, Vis'vajit, and Mahâvrata days; for these (five) days (though the performance of each lasts for one day only) are *ahînas*, for nothing is left out (*na hîyate*)⁵ in them; they (further) "stand aloof" and do not re-occur in the other turn (as is the case with the Shalahas). Thence the Hotri-priests repeat on these (five) days the Ahîna Sûktas. When they repeat them, then they think, "may we obtain the heaven-worlds undiminished, in their full forms and integrity." When they repeat them, they call hither Indra by them, just as one calls a bullock to a cow. They repeat them for making uninterrupted the series of sacrificial days. Thus they make them uninterrupted.

³ This refers to two classes of days of which a great Sattrâ consists, *i. e.* single days, which only once occur in the course of the session, and regular periods of the same length which follow one another. See page 279.

⁴ The Sâmpâtas which are mentioned here are meant.

⁵ They are here called *ahînas* from a purely etymological reason. Strictly speaking, they are *aikâhikas*.