

Soma juice; (then) Indra will come to us very quickly." So they did. They squeezed the Soma juice. By repeating the verse, *â tva ratham* (8, 57, 1), they made him (Indra) turn (towards the Soma juice). By the mantra, *idam vaso sutam* (8, 2, 1), he became visible to the gods on account of the term (*suta*) i. e. squeezed (contained in it).<sup>13</sup> By the mantra *indra nediya ed ihi* (8, 53, 5),<sup>14</sup> they made him (Indra) come into the middle (of the sacrificial place).

He who has such a knowledge gets his sacrifice performed in the presence of Indra, and becomes (consequently) successful by means of the sacrifice having Indra (being honoured by his presence).

## 16.

### (*Indra-Nihava Pragâtha.*)

As Indra had killed Vṛitra, all deities thinking that he had not conquered him, left him. The Maruts alone who are his own relations<sup>15</sup> did not leave him. The "*maruto svâpayah*" (in the verse, *indra nediya*) are the vital airs. The vital airs did not leave him

<sup>13</sup> These two first are called the *pratipad* and *anuchara* of the Marutvatiya Shastra, the beginning verse and the sequel.

<sup>14</sup> This mantra is called, *indra-nihava pragâtha*, i. e. *pragâtha* for calling Indra near.

<sup>15</sup> Svâpi, which term occurs in the Indra-Nihava Pragâtha (8, 58, 5), is explained by Sây. सुषुप्तिकाले ऽपि वर्त्तमानाः But this interpretation, which is founded on Vedantic ideas strange to the poets of the Vedic hymns, is certainly wrong; for "being in profound sleep" does not suit the sense of the passage at all. How could the Marutas assist Indra when they were in "profound sleep" (*sushupti*)? In order to countenance his interpretation, Sây. refers to the meaning "*prâṇa*" life, attributed to the word by the author of the Ait. Br. itself in this passage. The word is however to be traceable only to *su-âpi* or *sva-âpi*. That *âpi* means "friend, associate" follows from several passages of the Sâṃhitâ. See Boehtlingk and Roth's Sanscrit Dictionary, i., p. 660.