

hold of both worlds ; for “ food ” is this world, and “ light ” is that world.

By the triplet *vyantariksham atirad* (8, 14, 7-9), which has the characteristic *vi*, i. e. asunder, the Brâhmaṇâchhaṁsî opens the gates of the heavenly world. The words, “ Indra, inebriated by Soma, cleft the hole and made appear the lights ” (8, 14, 7), refer to the passionate desire of those who are initiated into the sacrificial art (for heaven) ; thence it is called the *Balavatî* verse.³ The words, “ He drove out the cows, and revealed them which were hidden, to the Aṅgiras, and flung away Bala ” contain the expression of a gift to them (the Aṅgiras). By the words, “ *indrena rochanâ divi* (verse 9) the heaven-world is alluded to. By the words, “ The fixed lights (stars) of heaven have been fastened by Indra, the fixed ones he does not fling away,” the sacrificers approach every day heaven and walk there.

Ahañi sarasvatîrator (8, 38, 10), is the verse of the Achhâvâka. For Sarasvatî is the voice ; (the dual is used) for this day belongs to the “ two who have the voice.” (As to who they are is expressed by the words) “ I choose the tone of Indrâgnî.” For the voice is the beloved residence of Indrâgnî. Through this residence one makes both successful. Who has this knowledge will be successful in his own residence (his own way).

8.

(On the *Ahîna* and *Aikâhika* concluding verses of the *Shastras* of the minor *Hotri*-priests.)

The concluding verses of the Hotri-priests (*Maitrâvaruṇa*, Brâhmaṇâchhaṁsî, and Achhâvâka) are, at

³ There is the word *vala* hole, in it, which may be regarded as a proper name of an Asura also.