

joy when he was repeating the Prâtar-anuvâka. He who has such a knowledge (*i. e.* who commences his Prâtar-anuvâka by the same verse), commences his Prâtar-anuvâka with a joint address to all the gods.

The Devas were afraid of the Asuras robbing them of their early morning sacrifice (the Prâtar-anuvâka), for they (the Asuras) were so very strong and powerful. But Indra said to them : “do not be afraid ! I shall strike them with the three-fold power of my morning thunderbolt.” He then repeated the verse mentioned (10, 30, 12). This verse is in three respects a thunderbolt, viz. it contains “the destroying waters” <sup>14</sup> (*apô naptryô*), it is in the Trishṭubh (Indra’s) metre, and it contains “speech” <sup>15</sup> (it is recited with a loud voice). With this thunderbolt he struck and destroyed them. Thence the Devas became masters of the Asuras. He who has such a knowledge, becomes master of his enemy, adversary, and gainsayer.

They say : he should be the Hotar who produces in this verse (when reciting it) the number containing all metres. This is the case, if it be repeated thrice. This is the production of the metres.

## 17.

He who wishes for long life, should repeat a hundred verses. For the (full) life of man is a hundred (years); he has (besides) a hundred powers, and a hundred senses.<sup>16</sup> (By repeating one hundred verses)

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<sup>14</sup> In the Anukramanikâ the deity of the song in which this verse occurs, is called *Apo naptryah*.

<sup>15</sup> *Vâch* has the power of destroying, under certain circumstances, the sacrificer.

<sup>16</sup> According to Sây. the number of “a hundred” for the senses is to be obtained, if the senses are stated at ten, and if to each of them ten tubular vessels, in which they move, are ascribed.