

4.

(*The Upasargas taken from the Mahânâmnîs. The proper Anushtubhs. Consequences of repeating the Sholas'î Shashtra in the vihrîta and avihrita way. The Yâjyâ of the Sholas'î Shashtra.*)

He makes the additions ¹¹ (*upasarga*) taking (certain parts) from the *Mahânâmnî* verses.

The first *Mahânâmnî* (verse) is this world (the earth), the second the air, and the third that world (heaven). In this way the *Sholas'î* is made to consist of all worlds.

By adding parts from the *Mahânâmnîs* (to the *Sholas'î*), the Hotar makes the sacrificer participate in all worlds. He who has such a knowledge, prospers by means of the *Sholas'î* being made to consist of all the worlds.

He repeats (now) *Anushtubhs* of the proper form,¹² viz. *pra pra vas trishtubham* (8, 58, 1), *archata prârchata* (8, 58, 8-10), and *yo vyatîñr aphânayat* (8, 58, 13-15).

¹¹ These additions are called *upasargas*. They are five in number, and mentioned by As'v. 6, 2. They are all taken from different verses of the so-called *Mahânâmnîs*, commencing with विदामघवन्विद् गतुं which make up the fourth *Aranyaka* of the *Aitareya Brâhm.* These five *upasargas* make together one *Anushtubh*. They are : (1) प्रचेतन (2) प्रचेतय (3) आयाहि पिव मरुख. (4) क्रतुश्चन्द क्रते बृहत् (5) सुम्नआधेहि नो वसे. Their application is different according to the *avihrita* or *vihrîta* way of repeating the *Sholas'î Shashtra*. If the *Shashtra* is to be repeated in the former way, they are simply repeated in the form of one verse, after the recital of the *Atichhandas* verses. But if it be repeated in the *vihrîta* way, the several *upasargas* are distributed among the five latter of the six *Atichhandasa* verses, in order to bring the number of syllables of each such verse to sixty-four, to obtain the two *Anushtubhs* for each.

¹² As yet the *Anushtubhs* were only artificially obtained by the combination of the *padas* of different other metres.