

son of Ilûsha, from (their) Soma sacrifice, (saying) How should the son of a slave-girl, a gamester, who is no Brahman, remain among us and become initiated (into all sacrificial rites)? They turned him out (of the place) into a desert, saying, that he should die by thirst, and not drink the water of the Sarasvatî. After having been driven (from this place), into a desert, he, being vexed by thirst, saw (the mantra called) *Apo naptrîyam : pra devatrâ brahmane gâtur etu, &c., i. e.* may there be a way leading to the gods for the Brahman (may he be received among them). By this means he obtained the favour of the waters. They went out (of their house) to (meet) him. Sarasvatî surrounded him on all sides. Therefore that place is called *Parisâra* (from *enam-kavasham-parisasâra*). As Sarasvatî had surrounded him on all sides, the Rishis said, the gods know him; let us call him back. All consented, and called him back. After having called him back, they made *Apo naptrîyam*, by repeating: *pra devatrâ brahmane* (10, 30); by its means they obtained the favour of the waters and of the gods. He who having this knowledge, makes the *Apo naptrîyam*,² obtains the favour of the waters and the gods, and conquers the highest world (the heavenly-world).

तद्ग स्र पुरा यज्ञमुहो रक्षांसि तीर्थेष्वपो गोपायन्ति । तदेके ऽ पो
 ऽह जग्मुस्त एव तान् सर्वान् जघ्नुस्त एव तत् कवषः सूक्तमपश्यत्य-
 चदशर्चं प्र देवत्रा ब्रह्मणे गातुरेत्विति तदन्वब्रवीत्तेन यज्ञमुहो रक्षांसि
 तीर्थेभ्यो ऽ पाहन् ॥

Of old the Rakshas, the disturbers of the sacrifice, guarded the waters on the bathing places. Some persons had come to the waters. Thereupon the Rakshas killed them all. Kavasha then saw this hymn which comprises fifteen verses: *pra devatrâ*. He then repeated it, and by means of it turned the Rakshas from the bathing places, and killed them.

² The priests take water from a river, putting it in an earthen vessel. This water serves for squeezing the Soma juice.