

also). The hymn consists of eleven verses, for the Trishṭubh comprises eleven syllables, and the Kshattriyas share in the nature of the Trishṭubh. *Ojas* (in *ojistha*) is Indra's power, *vīryam* (strength) is Trishṭubh; the Kshattra is power (*ojas*), and the Kshattriya race is the strength (as to progeny). Thus he (the priest) makes him (the Kshattriya) successful in strength, royal power, and progeny. By this Gaurivīti hymn⁸ the Marutvatīya Shastra becomes successful, on which a Brâhmaṇam⁹ has been told.

(Now follows the Nishkevalya Shastram.)

The verse *tram iddhi havâmahe* (6, 46, 1-2) forms the Bṛihat Pṛishṭha. For the Bṛihat Sâma is the Kshattram; by means of the Kshattra the king makes complete his royal power. If the Bṛihat is the Kshattra, then the soul of the sacrificer is the Nishkevalya Shastra (to which the Bṛihat Sâma belongs). That is what the Bṛihat Pṛishṭha becomes (for the sacrificer). The Bṛihat is the Kshattra; by means of the Kshattra the Bṛihat makes him successful. The Bṛihat is further precedence, and in this respect it makes him successful also. The Bṛihat is further excellence, and in this respect it makes him successful also.

They make the Rathantara Sâma, *abhi trā s'ûra nonumah*, the *Anurûpa*¹⁰ to the Bṛihat. For the Rathantara is this world, and the Bṛihat is that world. That world corresponds to this one, and this

⁸ *Janishṭâugrah* (See above). The Rishi is supposed to be Gaurivīti.

⁹ It begins, *tad vâ etad yajamâna jananam*. See 4, 19 (page 65 of the text).

¹⁰ That is to say, the Hotar repeats as counterpart to the Stotriya of the Nishkevalya Shastra, which is at this occasion the text of the Bṛihat Sâma, the text of the Rathantaram, which is quite unusual.