

The Trishtubh hymn is, *chitram devânâm ud âgâd* (1, 115). For that one (the sun) rises as the *chitram devânâm*, i. e. as the manifestation of the gods. Thence he repeats it.

The hymn is, *namo mitrasya varuṇasya* (10, 37). In this (hymn) there is a pada (the fourth of the first verse, *sûryâya śaṁsata*) which contains a blessing (*âśîh*). By means of it the Hotar imparts a blessing to himself, as well as to the sacrificer.

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(*The verses which follow those addressed to Sûrya in the As'vina Shashtra must bear some relation to Sûrya and the Bṛihatî metre. The Pragâthas to Indra. The text of the Rathantara Sâman. The Pragâtha to Mitrâvaruṇa. The two verses to Heaven and Earth. The Dvipadâ for Nirṛiti.*)

Regarding this (the recitations for Sûrya) they say, Sûrya is not to be passed over in the recitation; nor is the Bṛihatî metre (of the As'vina Shashtra) to be passed over. Should the Hotar pass over Sûrya, he would fall beyond (the sphere of) Brahma splendour (and consequently lose it). Should he pass over the Bṛihatî, he would fall beyond the (sphere of the) vital airs (and consequently die).

He repeats the Pragâtha, addressed to Indra, viz. *indra kratum na* (7, 32, 26) i. e. "Carry, O Indra! our (sacrificial) performance through, just as a father does to his sons (by assisting them). Teach us, O thou who art invoked by many, that we may, in this turn (of the night) reach alive the (sphere of) light."⁵ The word "light" (*jyotis*) in this verse, is

⁵ This verse evidently refers to the Atirâtra feast, for which occasion it was in all likelihood composed by Vasishṭha. Sây. in his commentary on this passage in the Ait. Br. takes the same view of it. It forms part of the As'vina Shashtra which is repeated at the