

FOURTH CHAPTER.

(*The Sāmpāta hymns. The Vālakhilyas. The Dūrohanam.*)

17.

(See 6, 5.)

When they make at Soma sacrifices, which require several days for their performance (*ahīnas*) in order to make them continuous, at the morning libation, the singing verse (Stotriya) of the following day, the Anurūpa of the preceding day, it is just the same as with the performance of a Soma sacrifice which lasts for one day only (*ekāha*). For just as the (three) libations of the one day's Soma sacrifice are connected with each other, in the same way are the days of a Soma sacrifice which lasts for several days connected with one another. The reason that they make at the morning libation the singing verse (Stotriya) of the following day, the Anurūpa of the preceding day, is to make the days during which the sacrifice lasts one continuous series. Thus they make the days of the Ahīna sacrifices one continuous whole.

The Gods and Rishis considered. Let us make the sacrifice continuous by equalising (its several days). They then saw this equality (of the several parts) of the sacrifice, viz. the same Pragāthas, the same Pratipads (beginning triplets), the same hymns. For Indra walks in the sacrifice on the first as well as on the following day, just as one who has occupied a house. (The Soma days are thus equalised) in order to have (always) Indra (present).

18.

(*On the Sāmpāta hymns. The counter-Sāmpāta hymns. On a peculiarity in the use of the hymn of the Achhāvāka.*)

Vis'vāmitra saw for the first time (the so-called)