

21.

(*Indra wishes for Prajâpati's rank. Why Prajâpati is called kah. Indra's share in the sacrifice.*)

Indra after having slain Vritra and remained victor in various battles, said to Prajâpati, "I will have thy rank, that of the supreme deity; I will be great!" Prajâpati said, "Who am I" (*ko aham*)? Indra answered, "just what thou hast told (*i. e. kah, who?*)" Thence Prajâpati received the name *kah*, who? Prajâpati is (the god) *kah*, who? Indra is called *mahendra*, *i. e.* the great Indra, because he had become great (greater than all the other gods).

He, after having become great, said to the gods, "give me a distinguished reception!"²⁸ just as one here (in this world) who is (great) wishes for (honourable) distinction, and he who attains to an eminent position, is great. The gods said to him, "tell it yourself what shall be yours (as a mark of distinction)." He answered, "this Mahendra Soma jar (Graha), among the libations that of the midday, among the Shastras the Nishkevalya, among the metres the Trishṭubh, and among the Sâmans the Prishṭha."²⁹ They thus gave him these marks of distinction. They give them also to him who has such a knowledge

²⁸ Of the words उद्धारं मे उद्धारत Sâyana gives the following explanation: यः पुंसा पूजाविशेषोऽहियते संपाद्यते सोऽयं सत्कार-उद्धारस्तं सत्कारभागं मे मदर्थं उद्धारत पृथक् कुरुतेति.

²⁹ *Prishṭha* is a combination of two Sâma triplets for singing. Here the principal chant of the Nishkevalya Shashtra, which is the centre of the whole Soma feast, is to be understood. At the Agnishtoma this chant is the Rathantaram. The four Stotras at the midday libation, which follow the Pavamâna Stotra, are called Prishṭha Stotras. For they are capable of entering into the combination, called Prishṭha, by putting in the midst of them another Sâman. At the Agnishtoma the actual Prishṭha is, however, not required. The four Prishṭha Stotras of the midday libation are, the Rathantaram, Vâmadevyam, Nau-dhasam, and Kaleyam.