

inhabitants). By the words “ (may) the earth (be) wide, may we not be hurt,” &c. the Hotar prays for a (safe) passage and (a safe) return.<sup>20</sup>

(3) “ He (the Târkshya) passes in an instant “ by dint of his strength through the regions of all “ five tribes (*i. e.* the whole earth) just as the sun “ extends the waters (in an instant) by its light. “ The speed of him (the Târkshya) who grants a “ thousand, who grants a hundred gifts, is as irre- “ sistible as that of a fresh arrow.”

By the word *sûrya* he praises the sun openly. By the words “ the speed of him,” &c. he asks for a blessing for himself and the sacrificers.

## 21.

(*On the way of repeating the Dûrohanam.*)

After having called *s'om̐sâvom*, he makes the Dûrohanam (representing the ascent to heaven). The celestial world is the Dûrohanam (for it is to ascend). Speech is the call *s'om̐sâvom*; (Brahma is Speech) By thus calling *s'om̐sâvom* he ascends through the Brahma, which is this call, to the celestial world. The first time he makes his ascent by stopping after every pada (of the Dûrohana mantra). Thus he reaches this world (the earth). Then he stops after every half verse. Thus he reaches the airy region. Then he stops after having taken together three padas. Thus he reaches that world. Then he repeats the whole verse without stopping. Thus he gains a footing in him (the sun) who there burns.

(After having thus ascended) he descends by stopping after three padas, just as one (in this world) holds the branch of the tree (in his hand when

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<sup>20</sup> आच पराच मेध्यन् are explained by Sây. as आगमिष्यन् and पुनरपि परावृत्य गमिष्यन्.