

“I will show you how to perform the sixth day, then give me the reward for the sacrificial session of a thousand (cows or other valuables), when you go up to heaven.” They said, “Well, let it be so.” He made them recite on the sixth day those two hymns; then they became aware of the Yajna (the sacrifice regarded as a person, leading to heaven), and of the heaven-world. Therefore the Hotar recites those two hymns on the sixth day, in order that the sacrificer might become aware of the sacrifice, and to have subsequently pointed out the heaven-world. When they were going up, they said, “This thousand, O Brâhmana, belongs to thee.” When he was putting all together (the thousand pieces), a man clothed in a blackish (dirty) dress ²⁰ alighted and approaching him, said, “This is mine; I have left it here.” He answered, “The Angirasah have given it to me.” The man said “Then it belongs to either of us, thy father may decide.” He went to his father. He asked him, “Have they not, my dear son, given you (the reward)?” He said, “They have given me; but a man clothed in a blackish dress alighted, and approaching me, said, ‘this is mine, I have left it here.’ So saying, he took it.” The father said, “It is his, my dear son! but he will give it to thee.” He went back to him, and said, “Sir, this belongs only to you; so says my father.” He said, “I give it to thee, because you have spoken the truth, (*i. e.* acknowledged that it is my property).” Therefore a man who is learned must speak only the truth. This is the mantra of “the thousand gifts,” the Nâbhânedishtha hymn. Upon that man who has this knowledge a thousand gifts shower, and he gets a glimpse of heaven by means of the sixth day.

²⁰ Sây. says that according to another S’âkhâ, this man is Rudra, the master of cattle.