

the Bṛihat, then by means of the Rathantaram both are kept.¹⁴ (The same is the case with the other Sâma Prishthas.) Vairûpam¹⁵ is the same as Bṛihat, Vairâja¹⁶ is the same as Bṛihat, S'âkvaram¹⁷ is the same as Rathantaram, and Raivatam¹⁸ is the same as Bṛihat.

Those who having such a knowledge begin the Sattrâ (sacrificial session) on this day, hold their (sacrificial) year in performing austerities, enjoying the Soma draught, and preparing the Soma juice, after having reached the year as divided into half months, months, and days.

¹⁴ This refers to the so-called *Sâma prishthas*, i. e. combination of two different Sâmans, in such a way, that one forms the womb, (*yoni*), the other the embryo (*garbha*). This relationship of both Sâmans is represented by repeating that set of verses which form the womb in the first and third turns (*paryâyas*) of the Stomas (see 237-38), and that one which is the embryo, in the second turn. In this way the embryo is symbolically placed in the womb which surrounds it on both sides. The two Sâmans which generally form the womb, are the Bṛihat and Rathantaram. Both are not to be used at the same time; but only one of them. Both being the two ships which land the sacrificer on the other shore (bring him safely through the year in this world), they cannot be sent off at the same time; for the sacrificer would thus deprive himself of his conveyance. One of them is tied to this, the other to the other shore. If he has landed on the other shore, he requires another boat to go back. For before the end of the year he cannot establish himself on the other shore, nor, as long as he is alive, on the shore of the celestial world. By going from one shore to the other, and returning to that whence he started, he obtains a fair knowledge of the way, and provides himself with all that is required for being received and admitted on the other shore after the year is over, or the life has terminated.

¹⁵ The Vairûpa Sâma is, *yadyâva indra te śatam* (Sâm. Sañh. 2, 212-13).

¹⁶ The Vairâja Sâma is, *pibâ somam indra mandatu* (Sâm. Sañh. 2, 277-79).

¹⁷ The S'âkvara Sâma is, *pro shvasmâi puroratham* (Sâm. Sañh. 2, 9, 1, 14, 1-3).

¹⁸ The Raivata Sâma is, *revatir naḥ sadhamâda* (Sâm. Sañh. 2, 434-36).