

The gods were afraid lest these seventeen-fold Stomas (employed at the Svarasâman days) might, on account of their being all the same, and not protected by being covered (with other Stomas), break down. Wishing that they should not slip down, they surrounded them, below with all the Stomas, and above with all the Prishthas. That is the reason that on the *Abhijit* day which precedes (the Svarasâman days) all Stomas are employed, and on the *Vis'vajit* day which follows (the Svarasâman days after the Vishuvan day is over) all Prishthas are used. These (Stomas and Prishthas) surround the seventeen-fold Stomas (of the Svarasâman days) in order to keep them (in their proper place) and to prevent them from breaking down.

(*The performance of the Vishuvan day.*) <sup>10</sup>

The gods were (again) afraid of the sun falling from the sky. They pulled him up and tied him with five ropes. <sup>11</sup> The ropes are the Divâkîrtiya Sâmans, <sup>12</sup> among which there is the Mahâdivâkîrtiya Prishtha; <sup>13</sup> the others are, the Vikarna, the Brahma, the Bhâsa, <sup>14</sup> and the Agnishtoma <sup>15</sup> Sâma;

<sup>10</sup> See the As'val. S'r. S. 8, 6.

<sup>11</sup> The term is *ras'mi*, ray, which Sây. explains by *parigraha*.

<sup>12</sup> Sây. explains the words by: दिवैव पठनीयानि पंच सामानि i. e. the five Sâmans which are to be repeated only at day. This explanation may appear at first somewhat strange, but it is quite correct. For the employment of the different tunes is regulated by the different parts of the day. Up to this time certain tunes (*râga*, the word *sâman* being only the older denomination for the same thing) are allowed to be chanted only at day, such as the *Sâranga*, *Gaurasâranga*, &c., others are confined to the early morning, others to the night.

<sup>13</sup> This is the triplet *vibhrad bṛihat pibatu* (Sâm. Sañh. 2, 802-804).

<sup>14</sup> The Vikarnam Sâma is, *prikshasya vrishno* (6, 8, 1). The same verse is used, according to Sây., for the Brahma, as well as for the Bhâsa Sâmans.

<sup>15</sup> The Agnishtoma Sâma is not especially mentioned by Sây. He simply says in the same manner in which the Pandits up to this day