

this morning libation of the middle three days (from the fourth to the sixth) belongs to the Jagat (*i. e. Jagatî*). This (the connection of the Jagatî with the morning libation) is a characteristic of the fourth day.

These eight verses comprise ten Anushtubhs ; for this is the Anushtubh day, in the application of which metre one of the characteristics of the fourth day consists.

These eight verses contain twenty Gâyatrîs ; for this day is again a day of commencement (like the first, where Gâyatrî is the metre). In this consists a characteristic of the fourth day.

Although this hymn is neither accompanied by the chants of the Sâma singers, nor by the recitations of the Hotri priests, the sacrifice does not lose its essence by it, but the sacrificial personage is even actually present (in it) ; thence it serves as the Ajya Shastra of the fourth day. They thus develop (stretch) out (of the form of) the sacrifice (contained in this hymn), the sacrifice (*i. e.* this hymn is the external shape, in the boundary of which the sacrifice—conceived as a being—extends and thrives), and obtain (through the medium of this hymn) the Vâch again. (This is done) for establishing a connection (between the several periods of three days). Those who have such a knowledge move continually within the closely connected and uninterrupted periods of three days (required for having success in the sacrifice).

The Pra-uga Shastra, which is in the Anushtubh metre, is composed of the following verses: *Vâyô s'ukro* (4, 47, 1), *vihi hotrâ avitâ* (4, 48, 1), *vâyô s'atam harînam* (4, 48, 5), *indras'cha vâjav eshâm* (4, 48, 2-4), *â chikitâna sukratû* (5, 66, 1-3), *â no vis'vâbhir útibhih* (7, 24, 4-6), *tyam u vo aprahanam* (6, 44, 4-6), *apa tyam vrijinam ripum* (6, 51, 13-15), *ambitame naditame* (2, 41, 1-3). In them there occur the words