

cherave (8, 50, 1-2) form the Bṛihat Prishṭha on the seventh day. The same Prishṭhas take place as on the sixth day. The Vairûpam (Sâma) belongs to the Rathantaram; the Vairâjam to the Bṛihat; the Sâkvaram to the Rathantaram, and the Raivatam to the Bṛihat. Therefore (because the Raivatam representing the Bṛihat was chanted on the sixth day) the Bṛihat Prishṭha takes place (on the seventh day); for they fasten through that Bṛihat (of the sixth day) the Bṛihat (of the seventh day) to prevent the cutting off of the Stomas; for if the Rathantaram (which is opposed to the Bṛihat) is used, then the union (of the sixth and seventh days) is destroyed. Therefore only the Bṛihat is to be used (on the seventh day).

Yad vâvâna is the immovable Dhâyyâ. By the subsequent recital of the Rathantaram *abhi tvâ s'ûra nonumah* the Hotar brings all back to the womb; for this is a Rathantara day according to its position. *Pibâ sutasya rasinah* (8, 3, 1-2) is the Sâma Pragâtha, which has *piba*, one of the characteristics of the seventh day. *Tyam ū shu vâjinam* is the invariable Târkshya.

17

(*The remainder of the Nishkevalya Shastra. The Shastras of the evening libation.*)

Indrasya nu vîryâni (1, 32) is a hymn which has the characteristic word *pra* of the seventh day. It is

The forty-eight-fold Stoma is as follows :—

I. 16—*a*, 3; *b*, 12; *c*, 1: II. 16—*a*, 1; *b*, 3; *c*, 12: III. 16—*a*, 12; *b*, 1; *c*, 3.

The forty-eight-fold Stoma is the last of the Stomas; thence it is called *anta*. The Chandomâḥ are said to have the animal form. According to the Tândya Brâhm. (3, 8) the animals have eight hoofs, thence are eight verses required in each turn when the twenty-four-fold Stoma is made; or they are said (3, 12) to consist of sixteen pieces; thence are sixteen verses in each turn required when the forty-eight-fold Stoma is made.