

10) is the Marutvatîya Pragâtha, which contains the term *paryasta*, i. e. covered, closed. *Tryaryamâ manusô devatâtâ* (5, 29) is the (Nivid) hymn (for the Marutvatîya Shastra); it contains the term "three." *Yad dyâva indra* (8, 59, 5-6), *yad indra yâvatas* (7, 32, 18-19) form the Vairûpam Prishtham on the third day, which is a Rathantara day, which is a characteristic of the third day.

*Yad vâvâna* (10, 74, 6) is the constant Dhâyyâ. By repeating (after this Dhâyyâ): *abhi tvâ s'ûra nonumah* (7, 32, 22-23) the Hotar turns back the womb (of this day) because this (third) day is, as to its position, a Rathantara day, which Sâman is therefore, the womb of it. *Indra tridhâtu s'aranam* (6, 46, 9-10) is the Sâma Pragâtha; it contains the term "three" (in *tridhâta*). *Tyam ū shu vâjinam* (10, 178) is the constant Târkshya.

## 2.

(*The Nivid hymn of the Nishkevalya Shastra, and the Shastras of the evening libation of the third day.*)

*Yo jâtô eva prathamô manasvân* (2, 12) is the (Nivid) hymn, every verse of which ends in the same words (*sa janâsa Indraḥ*) which is a characteristic of the third day. It contains the words *sa jana* and *Indra*. If this be recited, then Indra becomes possessed of his Indra (peculiar) power. The Sâma singers, therefore, say, the Rigvedis (the Hotars) praise Indra's peculiar nature (power, *indrasya indriyam*). This hymn is by the Rishi Gritsamada. By means of it this Rishi obtained Indra's favour and conquered the highest world. He who has this knowledge obtains Indra's favour and conquers the highest world.

*Tat Savitur vrinîmahe vayam* (5, 82, 1-3) and *adyâ nô deva savitaḥ* (5, 82, 3-5) are the beginning and the