

is, *tat savitur vṛṇimahe*, (5, 82, 1-3); its Anuchara (sequel) is, *adya no deva savitar* (5, 82, 4-6). It is used at a Rathantara day, which is a characteristic of the first day.

The (Nivid) hymn for Savitar is, *yuñjate mana uta* (5, 81); it contains the term *yuj* to join, which is a characteristic of the first day.

The (Nivid) hymn for Heaven and Earth is, *pra dyāvā yajnâih* (1, 159); it contains the *pra*, which is a characteristic of the first day.

The (Nivid) hymn for the Ribhus is, *iheha vo manasâ* (3, 60). If it would contain *pra* and *â*, the (proper) characteristics of the first day, then all would be *pra*, i. e. going forth, and consequently the sacrificers would depart (*prâishyan*) from this world. This is the reason that the Hotar repeats on the first day (as Nivid hymn for Heaven and Earth) *iheha mano* (though it does not contain the terms characteristic of the first day). *Iha*, i. e. here, is this world. By doing so, the Hotar makes the sacrificers enjoy this world.

The (Nivid) hymn for the Vis'vedevâh is, *devân huve bṛihach chhavasah svastaye* (10, 66). The deities are mentioned in the first pada, which is a characteristic of the first day.

The reason that the Hotar repeats this hymn (as Nivid Sûkta) for the Vis'vedevâh on the first day is to make the journey (of the sacrificers) safe, because those who hold a session lasting for a year, or who perform the Dvâdas'âha, are going to set out on a long journey. Thus the Hotar makes (for them) the journey safe.

He who has such a knowledge reaches in safety the end of the year, as well as those who have a Hotar knowing this and acting accordingly.

The Pratipad of the Agnimâruta Shastra is, *vais'vânarâya prîthupâjase* (3, 3). The deity (Vais'vâ-