

term *vrishan* in the word *â vrishasva* “gather strength,” (show yourself as a male 3, 32, 2) which is a characteristic of the second day.

The Bṛihat Prishṭham (*i. e.* Stotriyam, and Anurûpam) is, *tvâm iddhi harâmahe* (6, 46, 1-2) and *tvam hyehi cherave* (8, 50, 7-8); (this is done) on the Bârhata day,⁵ of which kind the second day is (the use of the Bṛihat *prishṭha*) being a characteristic of the second day.

The constant Dhâyyâ (of the Nishkevalya Shashtra) is, *yad vâvâna*.

The Sâma Pragâtha is, *ubhayam śrinavachcha* (8, 50, 1-2); (the term *ubhayam*, *i. e.* both) means, what is today and what was yesterday. It belongs to the Bṛihat Sâman, which is a characteristic of the second day.

The constant Târکشya is, *tyam ū shu vâjinam*.

32.

(The remainder of the Nishkevalya Shashtra, and the Shastras of the evening libation on the second day.)

The (Nivid) hymn (of the Nishkevalya Shashtra) is, *ya ta ūtir avamâ* (6, 25); it contains the term *vrishan* in the word *vrishnyâni* (6, 25, 3), which term is a characteristic of the second day.

The Pratipad of the Vaisvadeva Shashtra is, *vis'vo devasya netus* (5, 50, 1), and *tat savitur varenyam* (3, 62, 10-11), the Anuchara (sequel) is, *â vis'vadevam satpatim* (5, 82, 7-9). It belongs to the Bṛihat day, and is thus a characteristic of the second day, (which is a Bṛihat day).

The (Nivid) hymn for Savitar is, *ud u shya devah savitâ* (6, 71); it contains the term “up, upwards” (in *ut*) which is a characteristic of the second day.

⁵ The Bârhata days are the second, fourth, and sixth.