

The (Nivid) hymn for Dyâvâprithivî is, *te hi dyâvâprithivî* (1, 160); it contains the term *antar*, which is a characteristic of the second day.

The (Nivid) hymn for the Ribhus is, *takshan ratham* (1, 111); it contains the term *vrishan* in the word *vrishanvasû*, which is a characteristic of the second day.

The (Nivid) hymn for the Vis'vedevâh is, *yajnasya yo rathyam* (10, 92); it contains the term *vrishâ* in the words *vrishâ ketur*, which is a characteristic of the second day. This hymn is by S'âryâta. As the Angiras were engaged in a sacrificial session for going to heaven, they became always confounded (in their recitations) as often as they were going to perform the ceremonies of the second day (of the Shalaha). S'âryâta, the son of Manu, made them repeat the hymn, *yajnasya rathyam* on the second day, whereupon they got aware of the sacrifice (the sacrificial personage), and (by means of it) of the celestial world. The reason that the Hotar repeats this hymn on the second day is (to help the sacrificer), to get aware of the sacrifice, and consequently to see the celestial world (of which he wishes to become an inhabitant).

The Pratipad (beginning) of the Agnimâruta Shastra is, *prikshasya vrishno* (6, 8); it contains the term *vrishan*, which is a characteristic of the second day.

The (Nivid) hymn for the Marutas in the Agnimâruta Shastra is, *vrishne s'ardhâya* (1, 64); it contains the term *vrishan*, which is a characteristic of the second day.

The constant Jâtavedâs verse is, *Jâtavedase sunavâma*.

The (Nivid) hymn for Jâtavedâs is *yajnena vardhata* (2, 2); it contains the term *vriddh*, which is a characteristic of the second day.