

is performed; all the (five) Abhiplava Shalahas³ are comprised in it; the order of the days is different, (that is to say, the performance of the first, second days, &c. of the Abhiplava are different from those of the Gavâm ayanam). This is the Adityânâm ayanam.

The Atirâtra at the beginning, the Ukthya on the Chaturvim'sa day, all (five) Abhiplava performed with the Prishthas, the performance of the ceremonies of the several days (of the Abhiplava) being different (from the Gavâm ayanam, &c.): this is the Angirasâm ayanam.

The Abhiplava Shalaha is like the royal road, the smooth way to heaven. The Prishthya Shalaha is the great pathway which is to be trodden everywhere to heaven. When they avail themselves of both roads, they will not suffer any injury, and obtain the fulfilment of all desires which are attainable by both, the Abhiplava Shalaha and the Prishthya Shalaha.⁴

18.

(The Ekaviṃś'a or Vishuvan day.)

They perform the ceremonies of the Ekaviṃś'a day, which is the equator, dividing the year (into two equal parts). By means of the performance of this day the gods had raised the sun up to the heavens. This Ekaviṃś'a day on which the Divâkîrtya mantra

³ In the Gavâm ayanam there are only four Abhiplava Shalahas; but in the Adityânâm ayanam there are all five Abhiplava Shalahas required within a month. The last (fifth) Shalaha of the Gavâm ayanam is a *Prishthya*, that is one containing the Prishthas. The difference between an *Abhiplava Shalaha*, and a *Prishthya Shalaha*, is, that during the latter the Sâma Prishthas required, that is to say, that on every day at the midday libation the Stomas are made with a combination of two different Sâmans in the way described above (page 282), whilst this is wanting in the Abhiplava.

⁴ In the Gavâm ayanam both the Abhiplava Shalaha and the Prishthya Shalaha are required. Thence the sacrificers who perform the Gavâm ayanam, avail themselves of both the roads leading to heaven.