

## FOURTH BOOK.

### FIRST CHAPTER.

(*On the Shoḷas'î and Atirâtra Sacrifices.*)

#### 1.

(*On the nature of the Shoḷas'î, and the origin of its name. On the Anushtubh nature of the Shoḷas'î Shastra.*)

The gods prepared for Indra by means (of the Soma ceremony) of the first day <sup>1</sup> the thunderbolt; by means (of the Soma ceremony) of the second day, they cooled it (after having forged it, to increase its sharpness); by means (of the Soma ceremony) of the third day, they presented it (to him); by means (of the Soma ceremony) of the fourth day, he struck with it (his enemies).

Thence the Hotar repeats on the fourth day the *Shoḷas'î* <sup>2</sup> *Shastra*. The *Shoḷas'î* is the thunderbolt.

<sup>1</sup> The first, second day, &c. refer to the so-called *Shal-aha* or six days' sacrifice, about which see the 3rd chapter of this *Pañchikâ*.

<sup>2</sup> The *Shoḷas'î* sacrifice is almost identical with the *Ukthya*. The *Sâmans* and *Shastras* at all three libations are the same. The only distinctive features are the use of the *Shoḷas'î graha*, the chanting of the *Gaurivîtam* or *Nânadam Sâman*, and the recital of the *Shoḷas'î Shastra*, after the *Ukthâni* (the *Sâmans* of the evening libation) have been chanted, and their respective *Shastras* recited. The *Shoḷas'î Shastra* is of a peculiar composition. It is here minutely described, and also in the *As'v. S'r. S.* 6, 2. The number *sixteen* prevails in the arrangement of this *Shastra*, which is itself the sixteenth on the day on which it is repeated. Thence the name. "The substantive to be supplied is, *kratu*. The whole term means, the sacrificial performance which contains the number sixteen." The