

libation from) the Aditya graha. Its Yâjyâ mantra is, *âdityâso aditîr madayantâm* (7, 51, 2), which contains the term *mad* “to be drunk” which is complete in form (equal to the occasion). For the characteristic feature of the evening libation is, “to be drunk.” He does not repeat the Anuvashatkâra,⁸ nor does he taste the Soma (as is usual, after the libation has been poured into the fire); for the Anuvashatkâra is the completion, and the tasting (of the offering by the priests) is also the completion (of the ceremony). The Adityas are the vital airs. (When the Hotar, therefore, does not repeat the Anuvashatkâra, nor taste the Aditya libation, he thinks), I will certainly put no end⁹ to the life (of the sacrificer).

The Adityas said to Savitar, “let us lift up this (the evening) libation through thee.” He consented. Thence the beginning (*pratipad* of the Vais’vadeva Shastra at the evening libation) is made with a triplet of verses addressed to Savitar.¹⁰ To the Vais’vadeva Shastra belongs the Savitri graha. Before¹¹ the commencement (of this Shastra) he repeats the Yâjyâ for the libation (from the Savitri graha), *damûnâ devah savitâ vareṇyam* (As’v. S’r. S. 5, 18). This verse¹²

⁸ See page 133.

⁹ The negation is here expressed by *net*, i. e. *na it*, the same word, which is almost exclusively used in the Zend-Avesta, in the form *nôit*, for expressing the simple negative.

¹⁰ The Pratipad, or beginning triplet of verses of the Vais’vadeva Shastra is: *tat savitur vṛṇîmahe* (5, 82, 1-3).

¹¹ The Yâjyâ is to be repeated before the Vais’vadeva Shastra is repeated.

¹² It is also, with some deviations, found in the Atharvaveda Saṃhitâ (7, 14, 4). According to the As’v. Sûtras it runs as follows :

दमूना देवः सविता वरेण्यो दधद्रत्ना दक्षपितृभ्यो आयुनि ।
पिबात्सोमं ममदन्नेनमिष्टयः परिज्मा चिद्रमते अस्य धर्मणि ॥

The deviations of the text in the Atharvaveda consist in the following : instead of रत्ना : रत्नं; for दक्षपि०: दक्षपो०; for ममदन्नेनमिष्टयः