

the Morning Libation. The words *atho idam saranam kevalam te*, i. e. this libation here is entirely thy own, signifies the Midday Libation. Thus he makes the Sholas'î to consist of the Midday Libation. The words *mamaddhi somam*, i. e. enjoy the Soma, signify the Evening Libation, which has its characteristic the term *mad*, to enjoy, to be drunk. Thus he makes the Sholas'î to consist of the Evening Libation. The word *vṛishan*, i. e. bull (contained in the last pada), is the characteristic of the Sholas'î.

By repeating as Yâjyâ (for the Sholas'î), the verse just mentioned, the Sholas'î is made to consist of all Libations. Thus he makes it to consist of all Libations. He who has such a knowledge prospers through the Sholas'î, which consists of all Libations.

(When repeating the Yâjyâ) he prefixes to each (of the four) pada ¹⁴ consisting of eleven syllables, an *upasarga* of five syllables (taken) from the Mahânâmîs. Thus he makes the Sholas'î to consist of all metres. He who has such a knowledge prospers by means of the Sholas'î, which is made to consist of all metres.

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(*Atirâtra*, Its origin. The three Paryâyas.)

The Devas ¹⁵ took shelter with Day, the Asuras with Night. They were thus of equal strength, and

¹⁴ These four upasargas are :

a) एवाद्येव b) एवहोन्द्रं c) एवाहि शक्रो d) वशो हि शक्र.
They are thus prefixed :

एवा ह्येवापाः पूर्वेषां० एवहोन्द्राथो इदं० &c.

These Upasargas are prefixed to the Yâjyâ, in order to obtain two Anushtubhs (sixty-four syllables).

¹⁵ The same story with some trifling deviations in the wording only is recorded in the Gopatha Brâhmaṇam of the Atharvaveda, 10, 1.