

## FIFTH BOOK.

### FIRST CHAPTER.

(*The characteristics and Shastras of the third and fourth days of the Drâdas'âha.*)

#### 1.

(*The characteristics of the third day. The Shastras of the morning and midday libations.*)

The leading deities of the third day are the Vis'vedevâh; its (leading) Stoma is the so-called Saptadas'a (seventeen-fold), its Sâman the Vairûpam, its metre the Jagatî. He who knows what deity, what Stoma, what Sâman, what metre (are required on the third day), becomes successful by it.

What hymn has a refrain, that is a characteristic of the third day. Other characteristics are: *as'va* horse, *anta* end, repetition, (*punarârîtti*) consonance (in the ending vowels), cohabitation, the term "covered, closed," (*paryasta*), the term *three*, what has the form of *anta* (end), the mentioning of the deity in the last pada, an allusion to that world, the Vairûpam Sâman, the Jagatî metre, the past tense.

The Ajya Shastra is, *yukshrá hi devahûtamân* (8, 64). The gods went to heaven by means of the third day. The Asuras (and) Rakshas prevented them (from entering it). They said (to the Asuras), "Become deformed, become deformed" (*virûpa*); when the Asuras were becoming deformed, the Devas entered (heaven). This produced the Sâman called Vairûpam; thence it is called so (from *virûpa* deformed). He who has become deformed in consequence of his own guilt, destroys it (his deformity) by means of this knowledge.