

(of the Nishkevalya Shastra). The Târkshyam is safe journey. (It is repeated) for securing safety. He who has such a knowledge makes his journey in safety and reaches the end of the year in safety.

30.

(The rest of the Nishkevalya Shastra, and the Shastras of the evening libation.)

The (Nivid) hymn (of the Nishkevalya Shastra) is, *â na indro dūrâd* (4, 20); it contains the term *â*, which is a characteristic of the first day.

Both Nivid hymns, that of the Marutvatîya as well as that of the Nishkevalya Shastras are (so called) *Saṃpâtas*.¹ Vâmadeva after having seen (once) these (three) worlds, got possession of them (*samapatat*) by means of the *Saṃpâtas*. On account of his getting possession of (*saṃpati*) by means of the *Saṃpâtas*, they are called by this name (*saṃpâtas*).

The reason that the Hotar, on the first day, repeats two *Saṃpâta* hymns, is, to reach the celestial world, to get possession of it, and join (its inhabitants).

The Pratipad (beginning verse) of the Vais'vadeva Shastra on the first day, which is a Rathantara day²

¹ See Ait. Brâhm. G, 18.

² The so-called Rathantara days of the Dvâdas'âha are the first, third, and fifth. Sây. here remarks that the Pratipad of the Vais'vadeva Shastras is joined to the Rathantara Sâman. This is, however, an erroneous statement, as I can prove from the Sâma prayoga of the Dvâdas'âha (the last sacrifice of this kind has been, in this part of India, performed about fifty years ago) which is in my possession. The triplet addressed to Savitar is always (at all Soma sacrifices) the opening of the Vais'vadeva Shastra on the evening libation; but on the first day of the Dvâdas'âha there is besides the Arbhava Pavamâna Stotra, only the Yajna yajniya Sâma used, the same which is required at the evening libation of the Agnishtoma. Sây. wrote that explanation only to explain the term *râthantare*. This means only that this is done on the "Rathantara day." The Rathantara is on this day required at the midday libation.