

EIGHTH BOOK.

FIRST CHAPTER.

(The Shastras and Stotras required at the Soma day of the Râjasûya.)

1.

(The use of both the Rathantaram and Bṛihat at the midday libation.)

Now as regards the Stotras and Shastras (required at the king's libation), both the morning and the evening libations do not differ in this point from the rule of the Aikâhikas (Soma sacrifices of one day's duration); for both these libations at the Aikâhika sacrifices are indisturbable, well arranged, and firmly standing, and they produce quiet, good order, firm footing, and security.

(But there is a difference in the ceremonies of the midday libation.) The midday Pavamâna performance (of a sacrifice) which requires both Sâmans with the Bṛihat for the Prishṭha Stotra has been told;¹

The expression *ukta* "told" appears to refer to 4, 19, *ubhe bṛihad rathantare pâvamânayor bhavatas*. But the reference is not quite exact. The author wishes doubtless to advert to the peculiar circumstance, that both the principal Sâmans are used at one and the same day, viz. on the Soma day of the Râjasûya. It is even against the general principles of the sacrificial theory to use both on the same day, (see 4, 13), as the whole arrangement of the Dvâdasâha sacrifice with its Rathantara and Bṛihat days clearly shows. There are only three exceptions to this rule, as far as my knowledge goes, viz. on the *Abhijit* and *Vishuvan* days, and on the *Abhishechanîya* day of the Râjasûya, which is performed according to the rites of an *aikâhika*