

placing above him the highest worlds (also). The Stomas are the highest worlds.

Now there are (as already mentioned) three seventeen-fold Stomas before, and three after (the Vishuvan day). If two of them are taken together, three thirty-four-fold Stomas are obtained. Among the Stomas the thirty-four-fold is the last.<sup>7</sup>

The sun being placed among these (highest worlds) as their ruler, burns with (his rays). Owing to this position he is superior to everything in creation that has been and will be, and shines beyond all that is in creation. (In the same way this Vishuvan day) is superior (to all days which precede or follow).

It is on account of his being prominent as an ornament, that the man who has such a knowledge, becomes superior (to all other men).

## 19.

(*The Svarasâmans. Abhijit. Vis'vajit. Vishuvan.*)<sup>8</sup>

They perform the ceremonies of the Svarasâman days. These (three) worlds are the Svarasâman days. On account of the sacrificers pleasing these worlds by means of the Svarasâmans, they are called Svarasâman (from *asprîṇvan*,<sup>9</sup> they made pleased).

By means of the performance of the Svarasâman days they make him (the sun) participate in these worlds.

---

<sup>7</sup> This is not quite correct. There is a forty-eight-fold Stoma besides.

<sup>8</sup> See the As'val. S'r. S. 8, 5-7:

<sup>9</sup> This etymology is certainly fanciful; *Svara* cannot be traced to the root *sprîṇ*, a modification of *prî*, to love. The name literally means, "The Sâmans of the tones." This appears to refer to some peculiarities in their intonations. These Sâmans being required only for the great Sattras, which have been out of use for at least a thousand years, it is difficult now to ascertain the exact nature of the recital of these Sâmans.