

sequel of the Vais'vadeva Shastra on the third day, which is a Rathantara day.

*Tad devasya Savitur vâryam mahad vṛiṇîmahe* (4, 53, 1) is the (Nivid) hymn for Savitar. Because the end (which is aimed at) is a great one (*mahad*); and the third day is also an end. *Ghṛitena dyâvâ prithivî* (6, 70) is the (Nivid) hymn for Dyâvâprithivî. It contains the words *ghṛitas'riyâ*, *ghṛita prichâ*, *ghṛitavṛidhâ*, in which there is a repetition (because the word *ghṛita* is three times repeated) and the consonance of the terminating vowels (because there is three times *â* at the end), which are characteristics of the third day.

*Anas'vô jâtô anabhîs'ur* (4, 36) is the (Nivid) hymn for the Ribhus. It contains in the words *rathas tri-chakraḥ*, the term "three" (*tri*) which is a characteristic of the third day.

*Parâvato ye didhishanta* (10, 63) is the (Nivid) hymn for the Vis'vedevâḥ. Because the word *anta* (the end) is to be found in the word *paravatô* (*atô* in the strong form *antô*), and the third day is an end (an object). This is the Gayasûkta, by which Gaya, the son of Plata, obtained the favour of the Vis'vedevâḥ and conquered the highest world. He who has this knowledge obtains the favour of the Vis'vedevâḥ and conquers the highest world.

*Vaisvanarâya dhishanâm* (3, 2) is the beginning of the Agnimâruta Shastra. The *anta* (end) is in *dishanâ* (but the *t* is wanting). The third day is also an "end" (of a *Tryaha* or period of three days).

*Dhârâvarâ marutô* (2, 34) is the (Nivid) hymn for the Marutas. Here is by *anta* the plural (most of the nominatives of this verse are in the plural) to be understood, because the plural is the end (the last among the terminations, following the singular and dual). The third day is also the end (of the *Tryaha*).