

'tho khálv â hu h : savanamukhé-sananamukhe kâryé<sup>6</sup> 'ti,  
 savanamukhât-savanamukhâd evaí 'shâm índram vṛĩkte.  
 sam-veçãyo<sup>7</sup> 'pa-veçãya gâyatryâs trishtëbho<sup>8</sup>  
 jâgatyâ anu-shhtëbhaḥ pañktyâ abhí-bhûtyai svâ-  
 hâ<sup>9</sup>, chándâosi vaí sam-veçá upa-veçáç, chándo-bhir evaí  
 'shâm || 1 || chándâosi vṛĩkte. sa-janíyao<sup>10</sup> çasyam, vi-  
 -havýao<sup>11</sup> çasyam, Agástyasya kayâ-çubhíyao<sup>12</sup> çasyam;  
 etâvad<sup>8</sup> vâ asti yâvad<sup>8</sup> etád, yâvad evá 'sti tád eshâm  
 vṛĩkte. yádi prâtaḥ-savané kaláço díryeta<sup>13</sup> vaishṇa-  
 víshu çipivishṭá-vatíshu stuvîran, yád vaí yajnásyâ 'ti-ric-  
 yate<sup>13</sup> víshnum tác chipi-visṭám<sup>14</sup> abhy áti ricyate, tád  
 víshnuḥ çipi-visṭó 'ti-rikta evá 'ti-riktam dadhâty, átho  
 áti-riktenai 'vâ 'ti-riktam âptvâ 'va rundhate. yádi madh-  
 yámdine<sup>8</sup> díryeta<sup>13</sup> vashaṭkârá-nidhanao<sup>15</sup> sâma kuryur,  
 vashaṭ-kâró vaí yajnásya prati-shṭhâ, prati-shṭhâm evaí 'nad  
 gamayanti; yádi tṛitîya-savaná etád evá || 2 || chándobhir  
 evaí 'shâm, evaí, 'kân ná viçatíç ca || 5 ||

3, 1, 7, 1-2. — K. 34, 4. (13, 10. 14, 10). — Ç. 4, 5, 10, 7.  
 Kâty. 25, 14, 8-18. 12, 22. — Pañc. 9, 4, 1-18. 5, 1. 2, 9. 10. —  
 Çânkh. 13, 5, 1-16. 12, 1. — upâkúryâd ity úpa-âkúryât —  
 vṛishāṇvatīm iti vṛishāṇ-vatīm — atho iti — kâryâ | iti —  
 jagātyāḥ — pañktyāḥ — abhi | atīti | ricyate — atirikta  
 ity atīrikte | eva — atho iti — tṛitīyasavana iti tṛitīya-  
 -savane.

5. <sup>6</sup> trayāṇām api savanānām prārambhe se 'yam vṛishauvatī paṭha-  
 nīyā. <sup>7</sup> abhibhūti homamantrān pañca paṭhati, s. III, 1, 7, 1; gāatry-  
 ādīnām svakīyayajne samyak-praveçāya, pravishṭānām cā 'tra sthīrāvasthi-  
 taye. <sup>8</sup> ohne avagraha. <sup>9</sup> parakīyasya gāatrichandaso 'bhibhavāya.  
<sup>10</sup> nishkevalyaçastre indrasya nu vīryāṇīty asya sthāne. <sup>11</sup> mahāvaiçva-  
 devaçastre â no bhadra ity asya sthāne. <sup>12</sup> marutvatīyaçastre janishṭhā  
 ugra ity asya sthāne; yadvā tattachastrādaḥ çastrāt purā yathoktam sūkta-  
 jātām paṭhanīyam; da es kein zweites kayâçubhīyam giebt ausser R. 1, 165,  
 so befremdet der Beisatz Agastyasya (ebenso Kâth., Pañc.). <sup>13</sup> Wurzel  
 betont. <sup>14</sup> paçavaḥ çipir iti çrutyantārāc chipiçabdaḥ paçuvācī, teshu  
 svāmitvena pravishṭaḥ çipivishṭaḥ. <sup>15</sup> nidhanam sāmnaḥ pañcamo  
 bhāgaḥ, vashaṭ-çabdo nidhanam sāmabhaktiviçesho yasya sāmnaḥ.