

is) recited on the sixth day? (The reason is) By six steps the sixth day is reached; but by cutting off, as it were, the seventh day (by taking it single) they settle with the seventh step down (in heaven after having reached it by six). Thus they regain the Vâch for the connection (of the whole). Those who are possessed of such a knowledge have the three days connected and unbroken.

11.

(On the origin of the Paruchhepa verses.)

The Devas and Asuras waged war in these worlds. The Devas turned the Asuras by means of the sixth day's ceremonies out of these worlds. The Asuras seized all things which they could grasp, took them and threw them into the sea. The Devas following them behind ¹⁰ seized by means of this metre (of the Paruchhepa verses which have seven padas) all they (the Asuras) had grasped. Just this pada, viz. the additional pada (the seventh in the Paruchhepa verses) became a hook for the purpose of gathering the treasures (thrown into the sea by the Asuras). Therefore he who has this knowledge deprives his enemy of his fortune and turns him out of all these worlds.

12.

(The characteristics of the sixth day. The Shastras of the morning and midday libations.)

Heaven (*Dyâus*) is the leading deity of the sixth day. The Stoma is the thirty-three-fold, the Sâman is Raivatam, Atichhandâs the metre. What has the same end (refrain) is a characteristic of the sixth day.

¹⁰ *Anuhâya* = *prishthato gatvâ S.*