

*grihapatiḥ* (6, 15, 13) is the (Nivid) hymn for Jâta-vedâs, with an additional pada (at the end); this is the animal form, which is a characteristic of the fifth day.

## 9.

(On the *Rituyâjas* of the sixth day.)

The sixth day is *deva kshetra*, i. e. the field of the gods. Those who enter on the sixth day, enter the field of the gods who do not live together, but each in his own house. They say, No Ritu (season) lives in the house of another Ritu. Therefore the priests perform the *Rituyâjas* (offerings to the Ritus), each for himself, without appointing another one to do it for them.<sup>5</sup> Thus the priests prepare all the Ritus without foregoing such or such one (and make them fit for their own use), that the whole assemblage enjoys happiness, each in his own place. They say, No order for making the Ritu offering is required, nor is the formula "*vâushat*" to be repeated. Because the order given (by the Maitrâvaruṇa), for the Ritu offerings are the Vâch, who is wearied on the sixth day. When they would give the order (for repeating the Yâjyâs) for the Ritu offerings, and call "*vâushat*," then they would have Vâch wearied, tired, sinking under her load<sup>6</sup> (the number of mantras recited on the previous days) and faltering in her

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<sup>5</sup> This refers to the circumstance that at the common Soma sacrifices, such as the Agnishtoma, the *Rituyâja* mantra for the Adhvaryu and the sacrificer are repeated by the Hotar, and not by the Adhvaryu and the sacrificer themselves. But at a Sattrâ, to which class of sacrifices the Dvâdasâha belongs, this is not allowed; each must act for himself, each member of the body of priests who are performing a Sattrâ, being alternately priest and sacrificer. The *Rituyâja* mantras for the Adhvaryu and sacrificer are the eleventh and twelfth in order. See the note on page 135-36.

<sup>6</sup> *Rikṇavahî*; *rikna*=*bhagna*, broken, stands, as Sây. observes instead of *vrikna*.