

voice.⁷ But if the priests do not repeat the order for the Ritu offerings, nor repeat *vâushat* after the Yâjyâs, then they fall from the line of the sacrifice which should not be broken and (consequently they fall) from the sacrifice, from the prâṇa (breath), Prajâpati and cattle, and will (henceforth) walk crooked. Therefore the order (praisha) to repeat the mantras, as well as the Yâjyâ verse (at the end of which the Vashatkâra occurs) should be preceded by a Rik verse.⁸ Thus they will not have the Vâch wearied, tired, sinking beneath her load, faltering in her voice, nor will they fall from the line of sacrifice which should not be broken, nor from the sacrifice, nor from the prâṇa, nor from Prajâpati, nor from the cattle, nor walk crooked.

10.

(*On the nature and meaning of the Paruchhepa verses.*)

They place at the two first libations a Paruchhepa verse (one seen by the Rishi Paruchhepa) before each of the Yâjyâs, which are repeated by the seven Hotars in their order (the so-called *prasthitas*).⁹ The name of their metre is *Rohita*. By means of it Indra ascended the seven heavens. Thus he who has this knowledge ascends the seven heavens. They say, Verses which consist of five padas (steps) are a characteristic of the fifth day, and such ones as consist of six padas are fit for the sixth day, why then are metres of seven padas (as the Rohita

⁷ *Vaharâvinî*.

⁸ The verse to be prefixed to the Praisha and Yâjyâ is *tubhyam hinvánô* (2, 36,1).

⁹ Previous to the recital of every Yâjyâ, one of the Paruchhepa verses is to be repeated. These are, *vriṣhann indra vriṣha pânâsa indavaḥ* (1, 139, 6-11) and *pibâ somam indra suvânâ* (1, 130, 2-10).