

in the mouth, as tongue, palate, and teeth; but that by which one produces articulate sounds of speech, or by which one distinguishes the sweet and not sweet, this is the tenth day. Or the six *Prishtha* days are comparable to the nostrils, and what is between them, to the *Chandomâh* days; but that by which one discerns the different smells, this is the tenth day. Or the six *Prishtha* days are comparable to the eye; the *Chandomâh* are then the black in the eye, and the tenth day then is the pupil of the eye, by which one sees. Or the six *Prishtha* days are comparable to the ear; while the *Chandomâh* represent what is in the ear; but by what one hears, that is the tenth day.

The tenth day is happiness; those who enter on the tenth day, enter on happiness, therefore silence must be kept during the tenth day; for “we shall not bespeak the (goddess of) fortune,”² because a happy thing is not to be spoken to.

Now the priests walk, clean themselves, and proceed to the place of the sacrificer's wife (*pat-nîs'âlâ*).³ That one of the priests, who should know this invocation offering (*âhuti*), shall say:

“Hold one another;” then he shall offer the oblation by repeating the mantra “here be thou happy, here be ye happy, here may be a hold, here may be a hold for all that is yours;⁴ may Agni carry it (the sacrifice) up! Svâhâ!⁵ may he take it up!”

When he says, “be happy here,” then he makes happy (joyful) all those (sacrificers) who are in this

² This is a very common superstition spread in Europe; not to speak, for instance, on finding some treasure in the earth. *Sây.* explains *avavad* by “to blame;” but this is not required, and is not good sense.

³ To make Homa.

⁴ All that you have, all your possessions may be upheld and remain in the same prosperous state.

⁵ The formula *Svâhâ* is personified and taken as a deity.