

The sixth day has the same characteristics as the third, viz. the words, *as'va*, *anta* end, repetition, consonance, cohabitation, *paryasta* (set), three, what has the form of *anta*; the mentioning of the deity in the last pada, an allusion to that world (heaven). The peculiar characteristics of this sixth day are, the *Paruchhepa* hymns comprising seven padas, the *Naras'añsam*, the *Nábhānedishṭham*, the *Raivatam* the *Atichhandâḥ*, and the past tense.

*Ayam jāyata manusho dharīmaṇi* (1, 128) is the *Ajya Shashtra*, which is a *Paruchhepa* hymn, an *Atichandâḥ* (a metre exceeding the normal measure) comprising seven padas, which is a characteristic of the sixth day.

The *Pra-uga Shashtra* consists of the following verses, which all are *Paruchhepa*, and *Atichandâḥ*, comprising seven padas: *stīṛṇam barhir upa no yāhi vītaye* (1, 135, 1-3), *â vām ratho niyutvān* (1, 135, 4-6); *sushumā yatam adribhir* (1, 137, 1-3); *yurām stomebhir devayanto* (1, 139, 4-6); *avar maha* (1, 133, 6-7); *astu s'rāushaḥ* (1, 139, 1); *o shu no agne s'ri-nuhi tvām īlitô* (1, 139, 7); *ye devāso divy ekadaśa* (1, 139, 11); *iyam adadād rabhasam* (6, 61, 1-3).

*Sa pūrvyô mahānām* (8, 52, 1-3) is the beginning of the *Marutvatīya Shashtra*, because *mahan* is a word in *anta* (acc. *mahāntam*), and *anta*, i. e. end, is a characteristic of the sixth day, being the end (the last of the second series of three days). The verses, *Traya indrasya Soma* (8, 2, 7-9); *Indra nedīya edihi* (Vâl. 5, 5-6); *pra nūnam Brahmanaspatir* (1, 40, 5-6); *Agnir netâ* (3, 20, 4); *tvam Soma kratubhiḥ* (1, 91, 2), *pinvanty apô* (1, 64, 6); and *nakiḥ sudâsô ratham* are the extension (*âtānaḥ* of the *Marutvatīya Shashtra*) and identical with those of the third day.

*Yam tvam ratham indra medhasātaye* (1, 129) is a *Paruchhepa* hymn in the *Atichandâḥ* metre, con-