

Purodâ'sa belongs to Vâyû, it is not withheld from Prajâpati. For Vâyû is Prajâpati. This has been said by a Rishi in the words *pavamânah prajâpatiḥ* (9, 5, 9), i. e. Prajâpati who blows.

If the Dvâdas'âha be (performed as) a Sattrâ, then the sacrificers⁵ should put all their several fires together, and sacrifice in them. All should take the Dîkshâ, and all should prepare the Soma juice.

He concludes (this sacrifice) in spring. For spring is sap. By doing so he ends (his sacrifice) with (the obtaining of) food (resulting from the sap of spring).

27.

(The rivalry of the metres. The separation of Heaven and Earth. They contract a marriage. The Sâma forms in which they are wedded to one another. On the black spot in the moon. On posha and ūsha.)

Each of the metres (Gâyatrî, Trishtubh, and Jagatî) tried to occupy the place of another metre. Gâyatrî aspired after the place of Trishtubh and Jagatî, Trishtubh after that of the Gâyatrî and Jagatî, and Jagatî after that of Gâyatrî and Trishtubh.

Thereupon Prajâpati saw this Dvâdas'âha with metres being removed from their proper places (*vyûḥhachhandasa*). He took it and sacrificed with it. In this way he made the metres obtain (fulfilment of) all their desires. He who has such a knowledge obtains (fulfilment of) all desires.

The Hotar removes the metres from their proper places, in order that the sacrifice should not lose its essence.

This circumstance that the Hotar changes the proper place of the metres has its analogy in the fact

⁵ At a Sattrâ or sacrificial session all the sixteen priests in their turn become sacrificers. They perform the ceremonies for one another.