

For night belongs to Anushtubh; it has the nature of night.

As appropriate Yâjyâ verse (at the end of each turn of the three Paryâyas)¹⁶ Trishtubhs containing the terms *andhas* darkness, *pâ* to drink, and *mad* to be drunk, are used. What is appropriate at the sacrifice, that is successful.

The Sâma singers repeat when chanting at the first Paryâya twice the first padas only of the verses (which they chant). By doing so they take from them (the Asuras) all their horses and cows.

At the middle Paryâya they repeat twice the middle padas. By doing so they take from them (the Asuras) their carts and carriages.

At the last Paryâya they repeat twice when chanting the last padas (of the verses which they chant). By doing so they take from them (the Asuras) all things they wear on their own body, such as dresses, gold and jewels.

He who has such a knowledge deprives his enemy of his property, (and) turns him out of all these worlds (depriving him of every firm footing).

¹⁶ There are four turns of the Soma cups passing the round in each Paryâya, or part of the night. At the end of each, a Yâjyâ is repeated, and the juice then sacrificed. There is at each turn (there are on the whole twelve) a Shâstra repeated, to which a Yâjyâ belongs. The latter contains always the terms indicated. See for instance the four Yâjyâs used at the first Paryâya (As'v. S'r. S. 6, 4), *adhvaryavo bharata indrâya*, 2, 14, 1. (repeated by the Hotar). In the second pada there are the words *madyam andha* "the inebriating darkness" (symbolical name of the Soma juice). The Yâjyâ of the Maitrâvaruṇa is, *asya made puruvarpâṃsi* 6, 44, 14), it contains the term *made* "to get drunk," and *pâ* "to drink," in the last pada. The Yâjyâ of the Brâhmaṇâchhaṃsî is *âpsu dhûtasya harivaḥ piba* (10, 104, 2). This verse contains both the terms *pâ* "to drink" (in *piba* of the first pada), and *mad* "to be drunk" (in the last pada). The Yâjyâ of the Achhâvâka is, *indra piba tubhyam* (6, 40, 1). It contains both the terms *pâ* and *mad*. The Yâjyâ of the Hotar in the second Paryâya is, *apâyya-syândhaso madâya* (2, 19, 1); it contains all three terms, "darkness, to drink, and to be drunk."