

the Gâyatrî is put over a Gâyatrî, and that out of a Trishtubh a (another) Trishtubh is formed, and a Jagat (Jagatî) is put in a Jagat, obtain immortality.”⁶

In this way he who has such a knowledge puts metre in metre, and procures “the subjects of the gods.”

13.

*On the distribution of the metres among the gods.
Anushtubh Prajâpati's metre.)*

Prajâpati allotted to the deities their (different) parts in the sacrifice and metres. He allotted to Agni and the Vasus at the morning libation the Gâyatrî, to Indra and the Rudras the Trishtubh at the midday libation, and to the Vis've Devâh and Adityas the Jagatî at the evening libation.

His (Prajâpati's) own metre was Anushtubh. He pushed it to the end (of the Shastra), to the verse repeated by the Achhâvâka (which is the last). Anushtubh said to him: “Thou art the most wicked of all gods; for thou hast me who am thy metre, pushed to the end (of the Shastra), to the verse repeated by the Achhâvâka” He acknowledged (that he had wronged her). (In order to give redress) he took his own Soma (sacrifice) and put at the beginning, at the very mouth of it, Anushtubh. Thence Anushtubh is joined (to the Shastras) as the first metre, as the very mouth-piece at all libations.

He who has such a knowledge becomes the first, the very mouth (of the others), and attains to supremacy. Prajâpati having thus made (the beginning

⁶ The meaning is, that no pada of a metre, neither that of the Gâyatrî nor Trishtubh, nor Jagatî can stand alone, but must be joined to another pada of the same metre. The *âhâva* and *pratigara* must therefore be at the beginning as well as at the end of the Shastra in the same metre; for each time they consist only of one pada, and that is not auspicious.