

to her, "I will also go up (with thee); let me have a share in this (libation)." The Jagatî consented (and said), "put upon me those eleven syllables (of the Gâyatrî and Trishṭubh joined). She consented and put (those eleven syllables) upon the Jagatî. That is the reason, that, at the evening libation, the two latter verses of the triplet with which the Vais'vadeva Shastra commences (*pratipad*), and its sequel (*anuchara*) belong to the Gâyatrî. Jagatî, after having obtained twelve syllables, was able to lift the evening libation up (to heaven). Thence it comes that the Gâyatrî obtained eight, the Trishṭubh eleven, and the Jagatî twelve syllables.

He who has such a knowledge, prospers through all metres which are of equal strength and of the same quality. What was one, that became three-fold.⁶ Thence they say, only he who has this knowledge, that what was one, became three-fold, should receive presents.

29.

(*Why the Adityas and Savitar have a share in the evening libation. On Vâyu's and Dyâvâprithivî's share in it.*)

The gods said to the Adityas, "let us lift up this (the evening) libation through you." They consented. Thence the evening libation commences with the Adityas.⁷ At the commencement of it there is (the

⁶ This remark refers to the fact that the Gâyatrî, which consisted originally only of eight syllables, consists of three times eight, *i. e.* twenty-four.

⁷ The very commencement of the evening libation is the pouring of Soma juice from the so-called Aditya graha (a wooden jar). Then follows the chanting of the *Arbhavam*; then the offering of an animal, and that of Purodâs'a to the manes, after which a libation is poured from the Savitri graha, and the Vais'vadeva Shastra repeated. (As'v. S'r. S. 5, 17.)