

the leader (of his family or tribe) ought to perform it (alone) ; then happiness lasts (all the year) in this (the place where it is performed).

(They say) “ No sinner ought to have the Dvâdas'âha sacrifice performed ; no such one should reside in me (the priest). ”

The gods (once upon a time) did not acknowledge that Indra had the right of primogeniture and leadership. He said to Brishaspati, “ Bring for me the Dvâdas'âha sacrifice. ” He complied with his wish. Thereupon the gods acknowledged Indra's right of primogeniture and leadership.

He who has such a knowledge is acknowledged as the first-born and leader. All his relations agree as (to his right) to the leadership.

The first three (Soma) days (of the Dvâdas'âha) are ascending (*i. e.* the metres required are from the morning to the evening libation increasing in number) ; the middle three (Soma) days are crossed, (*i. e.* there is no regular order of increase nor decrease in the number of syllables of the metres) ; the last three (Soma) days are descending (*i. e.* the number of syllables of the metres from the morning to the evening libations is decreasing).<sup>2</sup>

On account of the (metres of the) first three days (*tryaha*) being ascending, the fire blazes up, for the upward region belongs to the fire. On account of the (metres of the) middle three days being crossed, the wind blows across ; the wind moves across (the other

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<sup>2</sup> Here are the nine principal days of the Dvâdas'âha sacrifice mentioned. They constitute the *Navarâtra*, *i. e.* sacrifice lasting for nine nights (and days). It consists of three *Tryahas*, *i. e.* three days performance of the Soma sacrifice. The order of metres on the first three days is, at the morning libation, Gâyatrî (twenty-four syllables) ; at the midday libation, Trishtubh (forty-four syllables) ; at the evening libation, Jagatî (forty-eight syllables). On the middle three days the order of metres is, Jagatî, Gâyatrî, and Trishtubh, and on the last three days, Trishtubh, Jagatî, and Gâyatrî.