

sequences of his sin. The Devas drove away the Asuras and destroyed the consequences of sin by means of the sacrifice arranged in such a way, and conquered the heaven-world. He who has this knowledge, and he who, knowing this, prepares (these) libations required in the said manner, drives away his enemy and hater, destroys the consequences of his guilt, and gains the heaven-world.

## 5.

*(The Stotriya of the following day is made the Anurûpa of the preceding day in the Shastras of the minor Hotri-priests at Soma sacrifices lasting for several days.)*

They use at the morning libation the Stotriya (triplet) (of the following day) as Anurûpas<sup>1</sup> (of the preceding day). They make in this way the following day the Anurûpa (corresponding to the preceding day). Thus they commence the performance of the preceding day with a view to that of the following. But this is not done at the midday libation; for the Prishthas<sup>2</sup> (used then) are happiness (they are independent); they have at this (the midday libation) not that position (which the verses have at the morning libation) that they could use the Stotriya (of the following day) as Anurûpa (of the preceding day). Likewise they do not use at the third libation, the Stotriya (of the following day) as Anurûpa (of the preceding day).

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<sup>1</sup> See on the meaning of the terms *stotriya* and *anurûpa*, note 41 on page 199. The first contains always those verses which the Sâma singers chant, the latter follows its form, and is a kind of supplement.

<sup>2</sup> The Sâmans of the midday libation are called Prishthas; and the Stotriyas and Anurûpas which accompany them, go by the same name.