

should be just like the Stotra ?¹⁰ (The answer is :) Agni is *pavamānaḥ*, i. e. purifying, as even a Rishi (already) said : *Agnir rishiḥ pavamānaḥ* (9, 66, 20). The Ajya Shastra which begins with verses addressed to Agni, thus corresponds with the Pavamānya verses of the Stotra (for Agni is also *pavamānaḥ*).

They ask : Why is the Stotram of the Sâma singers in the Gâyatrî, and the Ajya Shastra of the Hotar in the Anushtubh metre, (the rule being) that the Stotram must be like the Shastram (i. e. both must be of the same metre) ? He ought to answer : one ought to look only to the total. There are seven verses, (i. e. the hymn of the Ajya Shastra) in the Anushtubh metre ; by repeating the first and last verses thrice, the number is brought to eleven ; as the twelfth verse the Yâjyâ in the Virât metre is to be counted, for the metres are not changed by an excess of one or two syllables.¹¹ These twelve (Anushtubhs) are equal to sixteen Gâyatrîs. The Shastra being in the Anushtubh metre corresponds with the Gâyatrîs of the Stotram (the metres thus being equalized).

The Yâjyâ mantra (belonging to the Ajya Shastra of the Hotar) is, *agna indras'cha dâs'usho* (3, 25, 4.) (Instead of the regular order *indrâgnî* there is *agna indras'cha* in the Yâjyâ, Agni thus being first ; but this must be so, for) these two (deities) did not conquer, as *Indrâgnî*, but they conquered, when being made, *Agnendrâu*. The reason that the Hotar repeats a Yâjyâ verse addressed to Agni-Indra is that he might be victorious. This verse is in the Virât metre, which consists of thirty-three syllables.

¹⁰ There appeared to be an exception to the rule in the fact that the Shastra and the Stotra have not the same deity, the first being addressed to Agni, and the latter to Indra, whilst according to the rule, both Shastra and Stotra ought to refer to one and the same deity.

¹¹ The Anushtubh has thirty-two syllables, but the Virât thirty-three.