

(Another reason that he had better not recite them) is the Indra-Varuṇa hymn (of the Dûrohaṇa), and the Indra-Varuṇa (Yâjyâ) which concludes (for these represent a firm footing, of which the sacrificer might be deprived, when repeating hymns which serve for connecting the several days).

They say, The Shastra must always correspond with the Stotra. Now the Vâlakhilyas being repeated by mixing verses of two hymns (*vihṛita*), are then the Stotras to be treated in the same way or not? The answer is, There is such a mixing in (the Stotra), a pâda of twelve syllables being joined to one of eight.<sup>26</sup>

They say, The Yâjyâ must correspond with the Shastra. If in (the Shastra) there are three deities, viz. Agni, Indra, and Varuṇa mentioned, how does he make the Yâjyâ with a verse addressed to Indra-Varuṇa alone, and omit Agni? (The answer is) Agni and Varuṇa are one and the same being. So said a Rishi in the mantra, "Thou Agni! art born as Varuṇa" (5, 3, 1). If he therefore makes his Yâjyâ with an Indra-Varuṇa mantra, then Agni is not left out.

## FIFTH CHAPTER.

(*The so-called Shilpas, viz. the Nâbhânedishṭha, Narâś'aṁsa, Vâlakhilya, Sukîrti, Vṛishâkapi, and Evayâmarut hymns. The Kuntâpa Shastra.*)

### 27.

(*The Nâbhânedishṭha and Narâś'aṁsa hymns repeated by the Hotar.*)

They repeat the Shilpas (hymns for produc-

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<sup>26</sup> The Stotra alluded to is, *agne tvam no antamah* (5, 24, 1) which is a Dvipadâ, the first pâda comprising eight, the second twelve feet.