

Indra ran the race with a carriage drawn by horses. Thence a very noisy spectacle (represented by the noise made by horses which draw a carriage) is the characteristic of the royal caste, which is Indra's.

The As'vins were the winners of the race with a carriage drawn by donkeys ; they obtained (the prize). Thence (on account of the excessive efforts to arrive at the goal) the donkey lost its (original) velocity, became devoid of milk, and the slowest among all animals used for drawing carriages. The As'vins, however, did not deprive the sperm of the ass of its (primitive) vigour. This is the reason that the male ass (*vâjî*) has two kinds of sperm (to produce mules from a mare, and asses from a female ass).

Regarding this (the different parts which make up the As'vina Shastra) they say, "The Hotar ought to repeat, just as he does for Agni, Ushâs, and the As'vins also, verses in all seven metres for Sûrya. There are seven worlds of the gods. (By doing so) he prospers in all (seven) worlds."

This opinion ought not to be attended to. He ought to repeat (for Sûrya) verses in three metres only. For there are three worlds which are three-fold. (If the Hotar repeats for Sûrya verses in three metres only, this is done) for obtaining possession of these worlds.

Regarding this (the order in which the verses addressed to Sûrya are to be repeated) they say, The Hotar ought to commence (his recitation of the Sûrya verses) with *ud u tyam jâtavedesam* (1, 50, in the Gâyatrî metre). But this opinion is not to be attended to. (To commence with this verse) is just as to miss the goal when running. He ought to commence with *sûryo no divas pâtu* (10, 158, 1, in the Gâyatrî metre). (If he do so) he is just as one who reaches the goal when running. He repeats : *ud u tyam* as the second hymn.