

14.

(How the Shastras of the Agnîdhra, Potar, and Neshtar are supplied. On the two Praishas to the Potar and Neshtar. On the additional verse of the Achhâvâka. How the Praisha formula, hotâ yakshat, is applicable to the Potar, Neshtar, and Agnîdhra. The Praisha for the chanters. The Praisha for the Achhâvâka. On the inequality of the deities of the Shastras and Stotriyas of the evening libation.)

Some one asks further, If there are the performances of three Hotri-priests only provided with a Shastra, how are these Shastras supplied for the performances of the others (the three remaining Hotri-priests)? (The answer is) The Ajyam is the Shastra for the Yâjyâ repeated by the Agnîdhra; the Marutvatîya that one for the Potar's Yâjyâ; the Vais'vadevam that one for the Neshtar's. These Yâjyâs have the characteristic sign of the respective Shastra.⁷

Some one asks further, If the other Hotri-priests are requested only once (to repeat their Shastras), why are the Potar and Neshtar requested twice?

(Regarding this the following story is reported). At the time when the Gâyatrî having assumed the shape of an eagle, abstracted the Soma (from heaven), Indra (out of anger) cut off from these (three) Hotri-priests (Agnîdhra, Potar, and Neshtar) their Shastras, and transferred them to the Hotar, saying, "Do not call me, you are quite ignorant of it." The gods said, "Let us give more strength to the performances of these two Hotri-priests (Potar and Neshtar) through Speech (by requesting them once

⁷ The Agnîdhra addresses the Yâjyâ to Agni, to whom the Ajya Shastra belongs; the Potar to the Marutas, to whom the Marutvatîya Shastra belongs, and the Neshtar to the Vis'vedevas, to whom the Vâis'vadeva Shastra belongs.