

## 6.

(The opening verses of the Shastras of the minor Hotri-priests at the Ahargana Soma sacrifice, i. e. such ones as last for a series of days.)

Now follow the opening verses (of these Shastras after the Stotriyas have been repeated). *Rijunîti no Varuna* (1, 90, 1) is that of the Maitrâvaruna Shastra; for in its second pâda is said, "Mitra, the wise, may lead!" for the Maitrâvaruna is the leader of the Hotri-priests. Therefore is this the leading verse.

By *Indram vo vis'vatas pari* (1, 7, 10) commences the Brâhmaṇâchhaṁsi; for by the words "we call him (Indra) to the people" they call Indra every day. When the Brâhmaṇâchhaṁsi, with this knowledge, recites this verse every day, then no other sacrificer, notwithstanding he (Indra) might be called by different parties (at the same time), can get Indra away.

*Yat soma â sute nara* (7, 94, 10) is the verse of the Achhâvâka. By its words "they called hither Indrâgnî," they call Indrâgnî every day. When the Achhâvâka is doing this every day, no other one can wrest (from them) Indrâgnî. These verses (*riju-nîti*, &c.) are the boats which lead to the shores of the heavenly world. By their means the sacrificers cross (the sea) and reach the heavenly world.

## 7.

(The concluding verses of the same Shastras at the Ahargana Soma sacrifices.)

Now follow the concluding verses of these Shastras: *Te syâma deva varuna* (7, 66, 9) is that of the Maitrâvaruna Shastra. For by its words, "we contemplate food (*isham*) and light (*svar*)," they get