

should be) provided with their respective Shastras, and consequently equal and complete? (The answer is) They call the performance (*i. e.* the repetition of Yâjyâs) of those (Hotris) who like the Potar, Neshtar, and Agnîdhra, have no Shastra (to repeat) *Hotrá* (also), on account of their reciting their (respective) verses along with (the other Hotri-priests, such as the Hotar, Maitrâvaruṇa, &c. who repeat proper Shastras). In this way they are equal. But in the fact that some Hotri-priests perform their duties with Shastras, others without Shastras, lies their inequality. Thus (both kinds of Hotri performances) become provided with Shastras, equalised and successful (for the Yâjyâs of all seven Hotri-priests are repeated one after the other).

Now the Hotri-priests (Maitrâvaruṇa, Brâhma-nâchhaṁsi, Achhâvâka) repeat Shastras at the morning and midday libations only, in what way is this duty performed at the third libation? One ought to answer, In this way, that they (these three priests just mentioned) repeat at the midday libation two hymns each. Some one may ask, In what way do the Hotri-priests (who properly speaking repeat one Shastra only) repeat two Shastras, as many as the (chief) Hotar⁷ does? One ought to answer, Their Yâjyâs are addressed to two deities.

⁷ The Hotar repeats at the morning libation the Ajya and Pra-uga Shastra, at the midday libation the Marutvatiya and Nishkevalya Shastra, and at the third libation the Vais'vadeva and Agnimâruta Shastra.