

Indra and Agni (whilst in those of the other Hotri priests Agni alone is praised). For Indra and Agni took their abode in his (the Achhâvâka's) body. Thence the other Hotri priests walk first to their sitting places, and last comes the Achhâvâka. For he who is behind, is missing; he will join (the others) at a later time.

Thence the sacrificer should have a very strong Bahvricha⁸ Brâhmaṇa to repeat the Achhâvâka Shastra, for only then (if be strong) his (the priest's) body will not be missing.

37.

(On the meaning of the Ajya and Pra-uga Shastras. How they correspond with their respective Stotras. On the Yâjyâ of the Hotar.)

The sacrifice is the carriage of the gods. The Ajya and Pra-uga Shastras are the two reins between (the carriage and the horses). By repeating the Ajya Shastra after the Pavamânah Stotra (has been sung by the Sâma singers), and the Pra-uga after the Ajya Stotra,⁹ the Hotar holds asunder the reins of the carriage of the gods in order to prevent it from being broken to pieces. In imitation thereof charioteers hold asunder the reins of human carriages. Neither the divine nor the human carriage of him who has such a knowledge will be broken.

They (the theologians) ask: how does the Ajya Shastra of the Hotar, which belongs to Agni, correspond with the Pavamânya verses (for the fermentation of the Soma juice) which are chanted by the Sâma singers, (the rule being) that the Shastra

⁸ This means a *Rigvedî*, i. e. a repeater of the mantras, of which the Rigveda Sâmhita is made up.

⁹ Each Shastram or recitation of one of the Hotri priests presupposes a Stotram, or performance of the Sâma singers. There are always as many Shastras as there are Stotras.