

only seven verses do not wish to raise the sacrificer to heaven. Therefore the hymns are to be recited complete only.³

10.

(On the *Prasthita Yâjyâs*⁴ of the *Hotars* at the morning libation.)

Some one (a theologian) has asked, When the sacrifice is Indra's, why do only two, the Hotar and Brâhmaṇâchhaṁsi, at the morning libation, for the Soma drops which are in readiness, repeat Yâjyâs where Indra's very name is mentioned, the Yâjyâ of the Hotar being *idam te somyam madhu* (8, 54, 8), that of the Brâhmaṇâchhaṁsi, *indra tvâ vṛishabham vayam* (3, 40, 1)?

When the other (priests) repeat verses addressed to different deities, how do they concern Indra? For the Yâjyâ of the Maitrâvaruṇa is *mitram vayam havâmahe* (1, 23, 4), "we invoke Mitra;" but in its words *varuṇam somapîtaye*, i. e. "we call Varuṇa to the Soma beverage;" there is an allusion to Indra; for whatever word refers to "drinking," hints at Indra, and pleases him.

The Yâjyâ of the Potar is, *Maruto yasya hi kshaya* (1, 86, 1); its words *sa sugopâtamo janah*, i. e. "he is the best protector," allude to Indra; for Indra is the *gopâ*, which is a characteristic of Indra. Thus he pleases Indra.

The Yâjyâ of the Neshtar is, *agne patnîr ihâ vaha* (1, 22, 9); in its words, *trashṭâram somapîtaye*,

⁴ These Yâjyâs are at each libation seven in number, and repeated successively by the so called 'seven Hotars' (Hotar, Maitrâvaruṇa, Brâhmaṇâchhaṁsî, Potar, Neshtar Agnîdhra, and Achhâvâka) when the Chamasa Adhvaryu or cup-bearers, are holding up the cups filled with Soma. As often as one of them has repeated his Yâjyâ, libations from seven cups are thrown at the same time in the fire. The rest is to be drunk by them.