

feet). Thus it comprises all metres (for the two-legged man is using them all). In this way the Hotar does not (by repeating the Dvipadâ) pass over the Bṛihatî.

## 11.

(*The concluding verses of the As'vin Shastra. The two Yâjyâs of it. In what metre they ought to be.*)

The Hotar concludes with a verse addressed to Brahmanaspati. For Brahma is Bṛhaspati. By repeating such a verse he puts the sacrificer in the Brahma. He who wishes for children and cattle should conclude with, *evâ pitre vis'vâderâya* (4,50,6). For on account of its containing the words "O Bṛhaspati, might we be blessed with children and strong men, might we become owners of riches," that man becomes blessed with children, cattle and riches, and strong men, at whose sacrifice there is a Hotar, knowing that he must conclude with this verse (in order to obtain this object wished for).

He who wishes for beauty and acquirement of sacred knowledge ought to conclude with, *bṛhaspate atiyad* (2, 23, 15). Here the word *ati*, i. e. beyond, means that he acquires more of sacred knowledge than other men do. The term *dyumat* (in the second pada) means "acquirement of sacred knowledge," and *vibhâti* means, that the sacred knowledge shines everywhere, as it were. The term *dîdayat* (in the third pada) means, that the sacred knowledge has been shining forth (in the Brahmans). The term *chitra* (in the fourth pada) means, that the sacred knowledge is, as it were, apparent (*chitram*).

He at whose sacrifice there is a Hotar knowing that he must conclude with this verse, becomes endowed with sacred knowledge and famous for sanctity. Thence a Hotar who has such a knowledge ought to conclude with this Brahmanaspati verse.