

Then the Maitrâvaruṇa proceeds to give his orders by the words : may Agni be victorious, may he grant (us) food !

They ask : why does the Maitrâvaruṇa proceed to give his orders, if the Adhavaryu orders the Hotar to recite ? (The answer is :) The Maitrâvaruṇa is the mind of the sacrifice ; the Hotar is the speech of the sacrifice ; for speech speaks only if driven (sent) by the mind ; because an other-minded¹⁰ speaks the speech of the Asuras which is not agreeable to the Devas. If the Maitrâvaruṇa proceeds to give orders, he stirs up speech by means of the mind. Speech being stirred up by his mind, he secures the offering to the gods (by preventing the Asuras from taking possession of it).

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(*The formula to be recited at the slaughter of the animal. See As'v. S'r. S. 3, 3.*)¹¹

The Hotar then says (to the slaughterers) : *Ye divine slaughterers, commence (your work), as well as ye who are human !* that is to say, he orders all the slaughterers among gods as well as among men (to commence).

*Bring hither the instruments for killing, ye who are ordering the sacrifice, in behalf of the two masters of the sacrifice.*¹²

¹⁰ If "mind and speech" are unconnected.

¹¹ It is called the *Adhrigu-praisha-mantra*, i. e. the mantra by which the *Adhrigu* is ordered to kill the animal. The word used for "killer, slaughterer," is "*S'amitâ*" lit. silence-maker. This peculiar term accurately expresses the mode in which the sacrificial animal is to be killed. They stop its mouth, and beat it severely ten or twelve times on the testicles till it is suffocated. During the act of killing, no voice is to be heard.

¹² Either the sacrificer and his wife, or the two deities, Agnî-shomâu, to whom the sacrificial animal is devoted. Sây. says : another *S'âkhâ* has *Medha-pataye*. In the *Kaushîtaki Brâhmaṇam* 10, 4, there is also the dual.