

answer is) he should first eat the food which he has in his hand, then he may drink Soma from his cup. In consequence of the circumstance that he first drinks from the Soma jars (*grahas*) belonging to two deities, the Soma draught is first (before he takes any other food) enjoyed by him. Therefore (after having tasted already the Soma juice by drinking from the *Grahas* belonging to two deities) he ought to eat the food (*Purodâs'a*) which he has in his hand, and then drink from his own cup (*chamasa*). In this way he takes (for himself) nourishment of both kinds (food and drink).

By taking both Soma draughts (from the *graha* and the *chamasa*) he obtains (for himself) nourishment (of all kinds).

(The Hotar pours some drops of Soma from the *Graha* into his *Chamasa*; the meaning of this proceeding is given in the following :)

The Soma jars belonging to two deities are the vital airs; the *Chamasa* of the Hotar is the soul. By pouring drops from the Soma jars belonging to two deities in the *Chamasa* of the Hotar, the Hotar puts (in his own body) the vital airs for obtaining his full age. He who has such a knowledge attains to his full age (100 years).

31.

(*The origin of the tûshnîm s'âmśa*, ¹⁶ i. e. silent praise, explained.)

The Asuras performed at the sacrifice all that the Devas performed. The Asuras became thus of equal

¹⁶ See about this particular part of the Soma service, As'val. S'r. S. 5, 9, which passage is quoted by Sâyana in his commentary on the Aitarêya Brâhmaṇam. The three formulas which constitute the Silent Praise (as mentioned here) form also with the exception of the *vyâhritis* (the three great words *bhûr*, *bhuraḥ*, *svaḥ*) a chant called the *Jyotirgâṇa*, which is sung by the Udgâtar when holding the