

power (with the Devas), and did not yield to them (in any respect). Thereupon the Devas saw (by their mental eyes) the *túshnîm s'añsa*, i. e. silent praise.<sup>17</sup> The Asuras (not knowing it) did not perform this (ceremony) of the Devas. This "silent praise" is the silent (latent) essence (of the mantras). Whatever weapon (*vajra*) the Devas raised against the Asuras, the latter got (always) aware of them.<sup>18</sup> The Devas then saw (by their mental eyes) the "silent praise" as their weapon; they raised it, but the Asuras did not get aware of it. The Devas aimed with it a blow at the Asuras and defeated the latter, who did not perceive (the weapon which was aimed at them). Thereupon the Devas became masters of the Asuras. He who has such a knowledge becomes master of his enemy, adversary, and hater.

The Devas thinking themselves to be victors spread the sacrifice (i. e. made preparations for performing it). The Asuras came near it intending to disturb it. When the Devas saw the most daring (of the Asuras) draw near from all quarters, they said: let us finish this sacrifice, lest the Asuras slay us. So they did. They finished it by repeating the "silent praise." (The words which constitute the "silent praise" now follow.) By the words, *bhûr agnir jyotir jyotir agniḥ*, they finished the Ajya and Pra-uga Shastras (the two principal liturgies at the morning libation). By the words, *indro jyotir bhuvo jyotir indrah*, they finished the Nishkevalya and Marutvatîya Shastras

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cloth through which the Soma juice is strained (it is called *das'â-pavitra*) in his hand. The metre of the three formulas (if all are taken together) is Gâyatrî. The Rishi to whom it was revealed is said to be Pushkala (Sâma prayoga).

<sup>17</sup> Mantras, sacred formulas and words, are always regarded as personages.

<sup>18</sup> The term in the original is: *pratyabudhyanta*. Sâyana explains it by प्रतीकारं कुर्वन्ति, they retaliate, take revenge.