

of the midday libation. *Sûrya jyotir*, &c. are the two eyes of the evening libation. He who has such a knowledge prospers by means of the three libations which are provided with eyes, and goes by means of such libations to the celestial world.

This "silent praise" is the eye of the sacrifice (the sacrificial man). There being only one of the "great words" (*bhûr*, *bhuvah*, *sva*), (in the "silent praise" of every libation) it must be repeated twice, for though the eye is (according to its substance) only one, it is double (in its appearance).

The "silent praise" is the root of the sacrifice. Should a Hotar wish to deprive any sacrificer of his standing place, then he must not at his sacrifice repeat the "silent praise;" the sacrificer then perishes along with his sacrifice (the sacrificial personage) which thus has become rootless.

About this they say: the Hotar ought to recite (it at any rate); for it is for the priest's own benefit when the Hotar repeats the "silent praise." In the priest rests the whole sacrifice, and the sacrificer in the sacrifice. Thence the "silent praise," ought to be repeated.

FIFTH CHAPTER.

(*The different parts of the Ajya Shastra: Ahâva, Nivid, Sûkta.*)

33.

The call, *s'oṃsâvom*¹ (called *âhâva*) is the *Brahma*;

¹ This formula, which is very frequently used, is only a corruption and contraction of *शंसव ओम्* i. e. let us both repeat the Shastra. To this call by the Hotar the Adhvaryu responds with the words: *शंसामो देव* i. e. we repeat, God! (*deva* meaning here only priest). This call of the Hotar is called *Ahâva*, and the response of the Adhvaryu *Pratigâra*. See As'val. S'r. S. 5, 9, where the following rules re-