

(the two principal liturgies at the midday libation). By the words, *sūrya jyotir jyotiḥ svah sūryaḥ*, they finished the Vais'adeva and Agnimâruta Shastras (the two liturgies of the evening libation).

Thus they finished the sacrifice by the "silent praise." Having thus finished the sacrifice by means "of the silent praise" they obtained the last mantra required for the safety of the sacrifice.¹⁹ The sacrifice is finished when the Hotar repeats the "silent praise."

Should any one abuse the Hotar or curse him after having repeated the "silent praise," he should tell him (the man who abuses or curses him) that he (the abuser) would be hurt by doing so.

(In order to make abuses or curses retort upon their author, the Hotar repeats the following mantra :) "At morning we (the Hotars) finish to-day this sacrifice after having repeated the "silent praise." Just as one receives a guest (who comes to our houses) with ceremony, in the same way we receive (the sacrifice as our guest with due honours) by repeating this (silent praise)." He who having such a knowledge should abuse or curse the Hotar after he has repeated the "silent praise," suffers injury. Thence he who has such a knowledge should not abuse or curse, after the "silent praise" has been repeated.

32.

(On the meaning of the Silent Praise.)

The "silent praise" are the eyes of the (three) libations. *Bhûr agnir*, &c. are the two eyes of the morning libation. *Indro jyotir*, &c. are the two eyes

¹⁹ The sacrifice is believed to be a chain ; none of its links is to be broken. If finished it is rolled up. The last mantra represents the last link. Without the last link a chain cannot be wound up.