

sacrifices, the last. At the Sholas'î there it is questionable whether or not (the last four syllables) are to be repeated twice. They say, He ought to repeat them twice, for why should he repeat them twice on the other days, and not on this one? Therefore he should repeat them twice (also at the Shola'sî).

16.

(Why the Achhâvâka at the end of his Shilpa-Shastra does not recite verses addressed to Narâs'aṁsa.)

Some one further asks, Why does the Achhâvâka at the end, in his Shilpas, recite verses not addressed to Narâs'aṁsa at the third libation, although this libation belongs to Narâsaṁsa? The Narâs'aṁsa part represents the change (of the semen into the human form); for the semen becomes by and by somewhat changed; that which then has undergone the change becomes the *prajātam* (the proper form).¹⁶ Or the Narâs'aṁsam is a soft and loose metre, as it were; and the Achhâvâka is the last reciter; therefore (it cannot be used), for (the priests think) we must put the end in a firm place for obtaining stability. Therefore the Achhâvâka does not repeat at the end, in his Shilpas, verses referring to Narâs'aṁsa.¹⁷

¹⁶ Sây. says, "For seven nights after the coition the semen has the form of a bubble, a fortnight after it is changed into a ball, which, if the change has been completed, assumes the proper (human or animal) form." The Narâs'aṁsam is the state of transition for the semen from the bubble into the ball form. Therefore in order not to disturb and stop the course of this change, no verses, referring to the imperfect state, can be repeated.

¹⁷ See on them G, 32.