

fast (in his hands); and (consequently) he does not suffer any loss like that which falls on him who performed his Dîkshâ later.

After having put off the skin of the black antelope he descends to bathe.

Thence embryos are born after they are separated from the placenta. He descends to bathe with the cloth (which was put on him) on. Thence a child is born together with the caul.

4.

The Hotar ought to repeat for him who has not yet brought a sacrifice two *Puronuvâkyâ* verses, *tvam agne saprathâ asi* (Rig-veda Sâṃhitâ 5, 13, 4) for the first, and *Soma yâs te mayobhuvaḥ* (1, 91, 9) for the second portion of (the offering of) melted butter. (By reading the third pâda of the first verse *tvayâ yajnam*) “through thee (thy favour) they extend²⁰ the sacrifice,” the Hotar extends thus the sacrifice for him (who has not yet brought a sacrifice).

For him who has brought a sacrifice before, the Hotar has to recite (two other mantras instead): *agniḥ pratnena manmanâ* (8, 44, 12) and *Soma gîrbhish tvâ vayam* (1, 91, 11). For by the word *pratnam*, i. e. former (which occurs in the first verse), he alludes to the former sacrifice. But the recital of these verses (for a man who has performed a sacrifice, and for one who has not done so) may be dis-

river, or by a mountain, then a “*saṃsava*” or confusion of libation is caused, which is regarded as a great sin. He, however, who has performed his Dîkshâ first, and holds the gods between his hands, is not guilty of such a sin, and the gods will be with him.—*Sây*.

²⁰ *Vitavate*. The sacrifice is regarded as a kind of chain which, when not used, lies rolled up; but which when being used, is, as the instrument for ascending to heaven, to be wound off. This winding off of the sacrificial chain is expressed by the term *vitana* to extend. Connected with this term are the expressions *vitana* and *vaitânika*.