

after (it has been able to use the eye, ear, and to raise its neck). The limbs (for they are many) belong to the Vis've Devâh, *i. e.* All Gods. By repeating a triplet, addressed to the Vis've Devâh, he thus makes the limbs to the sacrificer.

He repeats a triplet, addressed to Sarasvatî. Because Speech enters the child, when it is born, last. Sarasvatî is speech. By repeating a triplet, addressed to Sarasvatî, he thus makes speech to the sacrificer.

The Hotar who has such a knowledge, as well as the sacrificer for whom the Hotri priests repeat the recitations (Shastras) are, though already born (from their mother), born again from all these deities, from all the recitations (Shastras), from all the metres, from all the triplets of the Pra-uga Shastra, from all the (three) libations.

3.

(The Hotar has it in his power to deprive the sacrificer of his life, &c. by not repeating the several parts of the Pra-uga Shastra in the proper way.)

This Pra-uga Shastra represents the vital airs. The Hotar addresses this recitation to seven deities. For there are seven vital airs in the head. By doing so the Hotar places the vital airs in the head (of the sacrificer).

There is the question asked, Whether the Hotar might be able to produce woe as well as happiness to the sacrificer? (The answer is) He who might be the Hotar of the sacrificer at that time (when the Pra-uga Shastra is to be repeated) can do with him what he pleases. If he think, "I will separate him from his vital airs," he need only repeat the triplet addressed to Vâyû confusedly, or forego a pada, by which means the (several parts of the) triplet become con-