

leave out from thy Shastra this Evayâmaruta, which was recited after the Rudra Dhâyyâ, and before the Maruta Shastra." He did so, and so they proceed now.

### 31.

*(Queries on some particulars of the application of these auxiliary hymns. Their meaning.)*

They ask, Why do they not repeat the Nâbhânedishtha in the Vis'vajit, Atirâtra, and on the sixth day of the Shalaha, when they make the sacrifice complete and reproduce the sacrificer (in a mystical way), although the Maitrâvaruṇa repeats the Vâlakhilyas which represent the breaths, but not the sperm (as the Nâbhânedishtha does), whilst the sperm must precede the breaths (in the act of generation)? In the same way why does the Brâhmaṇâchhaṁsi repeat the Vṛishâkapi when the Nâbhânedishtha is not repeated? For the Vṛishâkapi is the soul, whilst the sperm represented by the Nâbhânedishtha hymn precedes the making of the soul. How then can the sacrificer be reproduced in this way? How can that be effected, if his life is not formed (by the act of generation)? For the priests produce the sacrificer (make him anew) by means of the sacrificial process. Therefore the whole being of the sacrificer cannot be made at once at the beginning, but just as an embryo which, lying in the womb, developes itself (grows gradually). If he has all limbs (only then he is entire). The priests should make them all on the same day. If thus the sacrifice is made ready, then the reproduction of the sacrificer is effected.

The Hotar repeats the Evayâmarut at the third libation. For this is the sacrificer's footing on which the Hotar places him at the end.