

But if he should repeat them on different (days or occasions) it is just as if one would separate a man from his sperm. Thence he ought either to repeat them along with (the other hymns) or omit them entirely.

That (famous) *Bulila*, the son of *As'vatara*, the son of *As'va*, being once Hotar at the *Vis'vajit* sacrifice, speculated about this matter, that is to say, these *Shilpas* (these auxiliary hymns). He thought, "There having been added two *Shastras* (that of the *Maitravaruna* and that of the *Brâhmaṇachhaṁsî*) to the midday libation in the *Vis'vajit* of the sacrificial sessions for a year, I thus (in further addition) will repeat the *Evayâmaruta*." Thus he recited it. Whilst he was repeating it *Gaus'la* came near him, and said, "Hotar! Why does thy *Shashtra* proceed without wheels? How has it come (that thou art acting in such a way)?" The *Evayâmaruta* is repeated by the *Achhâvâka* standing north from the Hotar. He further said, "The midday libation belongs to Indra. Why dost thou wish to turn out Indra from it?" He answered, "I do not wish to turn out Indra from the midday libation." He said, (Yes, you do), for this particular metre being the *Jagatî* and *Atijagatî* is not fit for the midday libation,¹¹ and the hymn is besides addressed to the *Marutas* (not to Indra, as it should be); therefore one should not repeat it now. *Bulila* then said, "Stop, *Achhâvâka*, I wish to carry out *Gaus'la*'s order." *Gaus'la* then said, "He shall repeat an Indra hymn, in which the mark of *Vishṇu* is impressed."¹² Thence thou, Hotar, shalt

¹¹ The proper metre for the midday libation is the *Trishṭubh*, whilst the *Jagatî* is used at the evening libation.

¹² Instead of the *Evayâmaruta*, the *Achhâvâka* is to repeat, *dyaur na ya* (6, 20), which is an Indra hymn. *Vishṇu* is mentioned in the fourth *pâda* of the second verse by the words, *vishṇunâ sachânaḥ*.