

When they make him enter the place destined for the Dīkshita, then they make him thus enter his own womb. In this (place) he sits as in a secure abode,¹⁷ and thence he departs. Therefore the embryos are placed in the womb as a secure place and thence they are brought forth (as fruit). Therefore the sun should neither rise nor set over him finding him in any other place than the spot assigned to the Dīkshita; nor should they speak to him (if he should be compelled to leave his place).¹⁸

They cover him with a cloth. For this cloth is the caul (*ulba*) of the Dīkshita (with which he is to be born, like a child); thus they cover him with the caul. Outside (this cloth) there is (put by them) the skin of a black antelope. For outside the caul, there is the placenta (*jarāyu*). Thus they cover him (symbolically by the skin of the antelope) with the placenta. He closes his hands. For with closed hands the embryo lies within (the womb); with closed hands the child is born. As he closes his hands, he thus holds the sacrifice, and all its deities in his two hands closed.

They allege as a reason (why the Dīkshita should close together both his hands) that he who takes (among two who are sacrificing on the same place and at the same time) his Dīkshâ (initiation) first, is not guilty (of the sin) of "confusion of libations" (*saṁsava*).¹⁹ For his sacrifice and the deities are held

¹⁷ Sâyaṇa takes the three ablatives—*tasmâd*, *dhruvâd*, *yoner*, in the sense of locatives; but I think this interpretation not quite correct. The ablative is chosen on account of the verb *charati*, he walks, goes, indicating the point, *whence* he starts. The other verb *aste*, he sits, would require the locative. Therefore we should expect both cases, locative and ablative. On account of conciseness, only the latter is chosen, but the former is then to be understood.

¹⁸ For performing, for instance, the functions of nature.—*Sây*.

¹⁹ If two or more people offer their Soma-libations at the same time, and at places which are not separated from one another, either by a