

the sacrifice is Indra's. He repeats Gâyatrîs ; for Gâyatrî is the metre of the morning libation. At the morning libation he recites nine verses only, one less (than ten). For the semen is poured into a place made narrow (*nyûna*). At the midday libation he repeats ten verses ; ¹ for the semen which was poured in a narrow place grows very large, after having reached the centre of the woman's body. At the evening libation he repeats nine ² verses, one less (than ten) ; for from a narrow place (represented by the third libation) men are born. If he recites these hymns complete, then he makes the sacrificer bring forth the embryo of his (spiritual body) begotten in the sacrifice, which is the womb of the gods.

Some recite every time only seven verses at the morning, midday and evening libations, asserting that there must be as many Purnuvâkyâs as there are Yâjyâs. Seven (Hotri priests) having their faces turned (towards the fire) recite the Yâjyâs, and pronounce *Vaushat* ! Now they assert that those (seven verses) are the Purnuvakyâs of these (seven Yâjyâs) ; but the Hotar ought not to do so (to recite only seven verses). For in this way they spoil the semen of the sacrificer, and consequently the sacrificer himself.

The Maitrâvaruṇa carries in this way the sacrificer, for the sacrificer is the hymn, by means of nine verses from this world to the airy region ; but by means of ten he carries him further on to that (heaven) world ; for the airy region is the oldest ; from that world he takes him by means of nine verses up to the celestial world. Those who recite

¹ They are the hymn, *asâvi devam gorichîkam* (7, 21).

² They are the hymn, *ihopayâta s'avaśo* (4, 35).

³ The hymns mentioned for the morning and evening libations contain each nine, that mentioned for the midday libation ten verses.