

By repeating these words, he (the Hotar) emits the seed (for a spiritual birth).

*Achhidrâ padâ dhâ.*<sup>15</sup> *Achhidrâ*, i. e. without breach, is seed. Thence a being which is unbroken (a whole) rises out of the seed.

*Achhidrâ ukthâ kavayah s'añsann.* Those who have learnt by heart (the mantras) are called *kavis*. The sentence means: "they produced this unbroken (matter), i. e. the seed."

*Somo vis'vavid—sañs'ishat.* Brihaspati is Brahma; the Soma who is praised by the singers, is the Kshatram. The *nîthâni* and *ukthâ madâni* are the Shastras. By repeating this sentence the Hotar recites his Shastras, instigated (*prasuta*) by the divine Brahma and by the divine Kshatra. Both these (Brihaspati and Soma) preside over the whole creation, whatever exists. For all that the Hotar is doing without being incited by these two (deities) is not done. (Just as) they reproach one (in common life, when something is done without order, saying) he has done what was not done (not to be done). Of him who has such a knowledge all that is done will be done, and nothing that is done be undone.

*Vâg-âyur.* *Ayuh* (life) is breath; seed is breath; the womb is *vâch*. By repeating this sentence he pours the seed into the womb.

*Kaidam-s'añsishyati.* *Kah* (who?) is Prajâpati. The meaning of the sentence is, Prajâpati will generate.

### 39.

(On the meaning of the six members of the "silent praise," and the twelve members of the Puroruk. Why Jâtavedâs is mentioned in the Puroruk. The meaning of the Ajya-sûkta.)

Having called *s'oñsâvom* he recites the "silent praise." This transforms the seed (represented by

<sup>15</sup> As'val, dhât.