

the Vashatkâra) and follow it. Thence ought he who desires children and cattle to make this Vashatkâra.

It is *rikta*, *i. e.* void, the syllable *shat* being pronounced with a low accent. He thus makes void (*rikta*) the soul, and the sacrificer. He who makes such a Vashatkâra becomes a great sinner, and also he for whom such a Vashatkâra is made. Thence he should not wish to make it.

As regards the question whether the Hotar might make the sacrificer happy or unhappy, the answer is, that he who might be the Hotar of any sacrificer can do so. At this (occasion, *i. e.* at the sacrifice) the Hotar may just do with the sacrificer as he pleases.

Should he wish to deprive the sacrificer of the fruit of his sacrifice, he has only to repeat the (Yâjyâ) verse, and the Vashatkâra in the same tone¹⁷ (*i. e.* monotonously). If he do so, he deprives the sacrificer of the fruit of his sacrifice.

Should he wish to make the sacrificer liable to the consequences of a great guilt, he has only to repeat the (Yâjyâ) verse with a very loud voice, and the Vashatkâra with a very low one. (If he do so) he makes the sacrificer liable to the consequences of a great guilt.

Should he wish to make the sacrificer very happy, he has to repeat the (Yâjyâ) verse with a very low, and the Vashatkâra with a very loud voice. (That is done) for obtaining fortune. By doing so, he puts the sacrificer in (the possession of) fortune.

The Vashatkâra is to form an integral part of the (Yâjyâ) verse (no stopping between the end of the

tuted in its stead. If for instance the last syllable of the *Rich* be *ya*, then in the *Praṇava yom* is pronounced. See the rules for making the *Praṇava* in the *Sâmidhenî* verses, *As'v. S'r. S. 1, 2.*

¹⁷ The *Yâjyâ* is repeated monotonously, and at the morning libation in a low tone, whilst the *Vashatkâra* is pronounced with a loud voice.