

the Anuvashatâra is a stop. Thinking, I will not stop the effusion of the semen, he does not make the Anuvashatkâra, for the semen which is not disturbed in its effusion, bears fruit. Sitting near the Neshtar, he then eats, for the Neshtar is in the room of women. Agni (Agnîdhra) pours semen in women, to produce children. He who has this knowledge provides through Agni his females with semen, and is blessed with children and cattle.

The Subrahmanyâ ends after the distribution of the Dakshinâ,<sup>5</sup> for she is Vâch. The Dakshinâ is food; thus they place finally the sacrifice in food, which is Speech.

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## SECOND CHAPTER.

*(On the Shastras of the minor Hotri-priests at the Sattras.)*

### 4.

*(On the Shastras of minor Hotri-priests at the morning and evening libations.)*

The Devas spread the sacrifice. When doing so, the Asuras approached them, thinking, let us obstruct their sacrifice. They attacked them from the right side, thinking this to be the weak point. The Devas awoke, and posted two of their number, Mitra and Varuna on the right side. Through the assistance of these two, the Devas drove the Asuras and Rakshas away from the morning libation. And thus the sacrificers drive them away (if they have the Maitrâvaruna Shastra repeated); thence the Maitrâvaruna priest repeats the Maitrâvaruna Shastra

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<sup>4</sup> He represents Agni.

<sup>5</sup> The Dakshinâ is distributed at the midday libation.