

on the reality (*satya*); the reality on the Brahma; the Brahma on the concentrated heat of meditation (*tapas*). If these places are established, then all things are consequently established. He who has such a knowledge has a firm footing.

The part *vâu* of the formula *vaushat* means the six seasons. By repeating the Vashatkâra the Hotar places the sacrificer in the seasons, gives him a footing in them. Just as he does unto the gods, the gods do unto him.

7.

(*The three kinds of the Vashatkâra: vajra, damachhad, and rikta. In what tone the Vashatkâra is to be repeated. The Hotar can, by not repeating it properly, injure the sacrificer.*)

There are three (kinds of the) Vashatkâra, *vajra* (weapon), *damachhad* (who covers beings), and *rikta* (empty, void).

It is a *vajra* (weapon) in consequence of its being pronounced with a loud and strong voice by the Hotar. With it he strikes, whenever he pleases, a blow to his enemy and adversary who is to be put down by him, in order to put him down. Thence is this weapon, in the form of the Vashatkâra, to be used by the sacrificer who has enemies.

It is *dhâmachhad*, i. e. protecting the beings, on account of its being pronounced as an integral part of the verse to which it belongs without omitting any part of it.¹⁶ Children and cattle stand near (this part of

¹⁶ The term in the original is *nirhânarcha*, i. e. without losing any part of the *Rich*. This means, that no vowel is to be dropped at the end of the Yâjyâ verse when *Vaushat* is joined to it as an integral part. The remark is made on account of the way in which the syllable *om* (when *pranava* is made) is joined to the last syllable of a verse. In that case the last vowel disappears and *ô* is substi-