

the ceremony and) drink from the Soma juice after the completion (of the ceremony).<sup>14</sup> This very (Anuvashatkâra) is the Svishtakrit portion of the Soma. (Thence) he makes the Vashatkâra (and Anuvashatkâra).

## 6.

(On the meaning of the Vashatkâra and its different parts).

The Vashatkâra is a weapon. If one has an enemy (and wishes to destroy him) one has only to think of him when making the Vashatkâra in order to strike him a blow with a weapon (in the form of the Vashatkâra).

The word *shat* (six) is contained in the formula *vau-shat*<sup>15</sup> (the so-called Vashatkâra). There are six seasons. Thus he makes the seasons and establishes them. To him who is established in the seasons becomes afterwards (also) established in all other things. He who has such a knowledge obtains a firm footing.

Hiranyadan, the son of Beda, said about this (the Vashatkâra) as follows: By this part *shat* (six) of the formula *vaushat* the Hotar establishes these six (things). The sky rests on the air; the air on the earth; the earth on the waters; the waters

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<sup>14</sup> The priests are not allowed to eat from the sacrificial food, or drink of the Soma, before all the ceremonies pertaining to the offerings to the gods are completed. The Svishtakrit ceremony is regarded as the completion of the principal rites attending any oblation given to the gods. At this ceremony the Anuvashatkâra does not take place. After it is completed the priests are allowed to eat the remainder of the food or drink the remaining juice.

<sup>15</sup> The etymology which is here given of the word *vaushat* is of course quite fanciful. It is only as very much lengthened pronunciation of a conjunctive form *vokshat* of the root *vah* to carry, meaning, may he (Agni) carry it (the offering) up. Instead of the original *ôk*, *âu* was substituted.