

verse and *vaushat* being allowed) in order to have an uninterrupted whole. He who has such a knowledge becomes possessed of children and cattle.

8.

(*The danger which might be imminent upon the Hotar and sacrificer, in consequence of the Vashatkâra weapon, is to be averted by certain formulas.*)

The Hotar ought to think of the deity to whom the oblation is given when he is about to repeat the Vashatkâra. Thus he pleases the deity personally, and addresses the Yâjyâ mantra direct to it.

The Vashatkâra is a weapon.¹⁸ The weapon is like a flash when one strikes with it without having conjured its evil effects.¹⁹ Not every one knows how to conjure it, nor its (proper) place. Therefore the mantra, *rag ojah* (As'v. S'r. S. 1, 5) is at such occasions, when even many are killed (as is the case in a battle), the propitiation, and the assignation of the proper place (after the Vashatkâra). For this reason the Hotar has, after every Vashatkâra, to repeat the Anumantrana²⁰ formula, *vâg ojah*. If thus propitiated the Vashatkâra does not hurt the sacrificer.²¹

¹⁸ This idea is clearly expressed in an Anumantrana formula : वषट्कारेण वज्रेण योऽस्मान्देष्टि यंच वयं द्विगुहन्मि. i. e. I slay, with the Vashatkâra as a weapon, him who hates us as well as him whom we hate (As'v. S'r. S. 1, 3).

¹⁹ For the mischief done by a weapon, he who strikes with it, is answerable. To guard himself against the evil consequences of such an act, propitiation (*s'ânti*) is required.

²⁰ This is the technical name of those formulas which are to be repeated by the Hotar and the sacrificer after the proper mantra has been recited. They *follow* the mantra. Thence the name, *anumantrana*. They must be always uttered with a low voice.

²¹ Up to the present day the Shrotriyas or sacrificial priests never dare to pronounce this formula save at the time of sacrificing. They say that if they would do so at any other time, they would be cursed by the gods.