

15.

(On the auxiliary Shastras at the evening libation, *Nâbhânedishṭha*, *Vâlakhilyâ*, the *Sukîrti* hymn, *Vrishâkapi*, and *Evayâmarut*. The *Agnimâruta* *Shashtra* of the sixth day. See 6, 27-30.)

The Hotar ought to repeat those Shastras which are called the accompaniments (of the others on the sixth day), viz. the *Nâbhânedishṭham*, *Vâlakhilyâ*, *Vrishâkapi* and *Evayâmaruta* only as auxiliaries (to the *Vais'vadeva-Shashtra*). If the Hotar foregoes only one of them, (these additional Shastras) the sacrificer will lose something. If he foregoes the *Nâbhânedishṭham*, then the sacrificer will lose his semen; if he foregoes the *Vâlakhilyâs*, then the sacrificer will lose his breath; if he foregoes the *Vrishâkapi*, the sacrificer will lose his soul, and if he foregoes the *Evayâmarutam*, then he will turn the sacrificer out of his divine and human position. By means of the *Nâbhânedishṭham*, he (the priest) poured the semen into the sacrificer; by means of the *Vâlakhilyâ* verses he transformed them (to make an embryo). By means of the hymn²¹ by *Sukîrti*, the son of *Kakshîvat*, he made the womb set forth the child, because therein (in the first verse is said), "Let us rejoice in thy shelter, *Indra*! (just as people find pleasure in a large commodious room)." Thence the child (*garbha*) though being larger does not damage the womb which is (much) smaller. If the womb is prepared by (this) sacred hymn (*Brahma*, the *Sukîrti* hymn), then the Hotar imparts to the sacrificer the faculty of walking by means of the *Evayâmaruta* hymn (5, 87). If he has done all required for making the sacrificer walk, then he walks (he has obtained the faculty of walking).

Ahas'cha krishnam ahar arjunam (6, 9, 1-3) is the beginning of the *Agnimâruta Shashtra*, because *ahas*

²¹ *Apa prâcha Indra* (10, 131).