

They put their bodies in the house of Varuṇa. This putting of their bodies in the house of Varuṇa, the king, became their *Tânūnaptram* (joining of bodies). Thence they say : none of those joined together by the *tânūnaptram* ceremony is to be injured. Thence the Asuras could not conquer their (the gods,) empire (for they all had been made inviolable by this ceremony).

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The Atithya-ishti is the very head of the sacrifice (the sacrificial personage); the Upasads are his neck. The two stalks of Kusā grass (held by the Hotar) are of the same length ; for head and neck are equal.

The gods made the Upasads as an arrow (the upasad ceremony served them as an arrow); Agni was its shaft, Soma its steel, Vishṇu its point, and Varuṇa its feathers. The gods holding this arrow represented by the Ajya (at the Upasad ceremony) discharged it, and breaking with it the castles of the Asuras, entered them. For these (deities, Agni and so on) are in the Ajya offering. At first he (the sacrificer) undergoes the religious ceremony of drinking (milk) coming from four nipples (of the cow),²⁴ for the arrow in the Upasads consists of four parts, viz. shaft, steel, point, and feathers. He (subsequently) undergoes the religious ceremony of drinking what comes from three nipples. For the arrow in the Upasads consists of three parts, viz. shaft, steel, and point. He undergoes the religious ceremony of drinking what comes from two nipples. For the arrow in the Upasads consists of two parts, viz. shaft and point. He undergoes the religious ceremony of drinking what comes from one nipple (alone). For in the Upasads there is only "one" arrow mentioned (as

²⁴ See Black Yajurveda, ed. Cowell, 1, p. 400.