

Palâs'a is among the trees beauty and sacred knowledge. He who having such a knowledge makes his Yûpa of Palâs'a wood, becomes beautiful and acquires sacred knowledge.

As regards the Yûpa made of Palâs'a wood (there is further to be remarked), that the Palâs'a is the womb of all trees. Thence they speak on account of the *palâs'am* (foliage) of the Palâs'a tree, of the *palâs'am* (foliage) of this or that tree (*i. e.* they call the foliage of every tree *palâs'am*). He who has such a knowledge obtains (the gratification of) any desire, he might have regarding all trees (*i. e.* he obtains from all trees any thing he might wish for).

2

(*The Ceremony of Anointing the Sacrificial Post*).

The Adhvaryu says (to the Hotar): "We anoint the sacrificial post (*Yûpa*); repeat the mantra (required)." The Hotar then repeats the verse: "*Âm-janti tvâm adhware*" (3, 8, 1), *i. e.* "The priests anoint thee, O tree! with celestial honey (butter); provide (us) with wealth if thou standest here erected, or if thou art lying on thy mother (earth)." The "celestial honey" is the melted butter (with which the priests anoint the *Yûpa*). (The second half verse from) "provide us" &c. means: "thou mayest stand or lie, ² provide us with wealth."

(The Hotar repeats the mantra.) *Uchchhray-nsva*, &c. (3, 8, 3), *i. e.* "be raised, O tree! on the surface of the soil; thou who hast well lain (on the ground), grant splendour to the carrying up of the

² The Brâhmanam explains here only the two somewhat obscure verbal forms: *tishthâ* and *kshayo* of the mantra, by *tishthâsi* (2nd person conjunctive, present tense), and *s'ayasâi* (2nd person conjunctive, middle voice, present tense), which are in the common Sanscrit language equally obsolete: *tishthâ* stands instead of *tishthâs*, 2nd person conjunctive, present tense of the shorter form.