

see) whether they might not obtain something worth knowing. Having gone round about and searched all the place, they found nothing but a disembowelled animal lying there. Thence they learnt that verily the value of the animal (for sacrifices) consists only in its Vapâ, which part is just as much as the whole animal.

When they, at the third libation, fry the remaining portions (all save the Vapâ) of the animal and offer them; then they do so, wishing, "may our sacrifice be performed with many many oblations! may our sacrifice be performed with the entire animal!"

14.

The oblation of the Vapâ is just like an oblation of ambrosia; such oblations of ambrosia are (besides) the throwing of the fire ⁵ (produced by the friction of wooden sticks) into the sacrificial hearth, the oblation of Ajyâ and that of Soma. All these oblations are without an (apparent) body (they disappear at once when thrown into the fire). With such bodiless oblations the sacrificer conquers the heavenly world. The Vapâ is just like sperm; for just as the sperm (when effused) is lost (in the womb), the Vapâ is lost (disappears in the fire on account of its thinness). Further, the Vapâ is white like sperm, and without a substantial body just as sperm. Blood and flesh making up the substance of the body, the Hotar therefore should say (to the Adhvaryu), Cut off all that has no blood.

The Vapâ oblation must consist of five parts, even if there are only four parts (all except the gold plate) at the sacrificer's disposal. The priest first puts ⁶ melted

⁵ See Ait. Br. 1,15.

⁶ The technical term for this proceeding is *upa-staraṇam*.