

He (the Adhvaryu) should afterwards throw the Yûpa of that sacrificer who desires heaven (into the fire). For the former (sacrificers) actually used to throw the Yûpa (into the fire), after it had been used for tying the sacrificial animal to it. For the sacrificer is the Yûpa, and the bunch ⁸ of Darbha grass (*prastara*) is the sacrificer (also), and Agni is the womb of the gods. By means of the invocation offerings (*âhuti*) the sacrificer joins the womb of the gods, and will go with a golden body to the celestial world. ⁹

The sacrificers who lived after the ancient ones, observed that the *svaru* ¹⁰ being a piece of the Yûpa (represents the whole of it). He (who now brings a sacrifice) should, therefore, throw it, at this time, afterwards (into the fire). In this way any thing obtainable through the throwing of the Yûpa (into the fire), as well as that one obtainable through its remaining standing, is obtained.

⁸ At the beginning of the sacrifice the Adhvaryu makes of the load of Darbha or sacred grass which has been brought to the sacrificial compound seven *mushtis* or bunches, each of which is tied together with a stalk of grass, just as the Baresma (Barsom) of the Parsis. The several names of these seven bunches are : 1) *yajamâna mushti*, the bunch kept by the sacrificer himself in his hand as long as the sacrifice lasts. 2) Three bunches form the *Barhis*, or the covering of the Vedi on which the sacrificial vessels are put. These are unloosened and spread all over the Vedi. 3) *Prastara*. This bunch which must remain tied is put over the Darbha of the Vedi. 4) *Paribhojanî*. From this bunch the Adhvaryu takes a handful out for each priest, and the sacrificer and his wife, which they then use for their seat. 5) *Veda*. This bunch is made double in its first part ; the latter part is cut off and has to remain on the Vedi ; it is called *parivâsana*. The *Veda* itself is always wandering from one priest to the other, and is given to the sacrificer and his wife. It is handed over to the latter only when one of the priests makes her recite a mantra. In our passage here, *prastara* cannot mean the bunch which is put on the Vedi, but we must understand by it the *Yajamâna-mushti*.

⁹ If the Yûpa represents the sacrificer, then his ascent to heaven is effected by the throwing into the fire of the former.

¹⁰ *Svaru* means "shavings." A small piece of the Yûpa is put into the *Juhû* (sacrificial ladle) and thrown into the fire by the words : "may thy smoke go to heaven."