

should eat of any part of the offering (whether besmeared with ghee or not).

These offerings, viz. melted butter, fried grains of barley (*dhânâḥ*), *karambha*,²⁰ *parirâpa*,²¹ *purodâś'a*, and *payasyâ*,²² come by themselves to the sacrificers from every direction. To him who has such a knowledge come these (offerings) by themselves.

24.

(*Havish-pañkti. Akshara-pañkti. Narâś'añsa-pañkti. Savana-pañkti.*)

He who knows the offering consisting of five parts prospers by means of this offering. The offering consisting of five parts (*havish-pañkti*) comprises (the following five things): fried grains of barley, *karambha*, *parirâpa*, *purodâś'a*, and *payasyâ*.

He who knows the *Akshara-pañkti* sacrifice, (offering of five syllables) prospers by means of this very sacrifice. The *Akshara-pañkti* comprises (the following five syllables): *su*, *mat*, *pad*, *vag*, *de*.²³ He who has such a knowledge, prospers by the sacrifice consisting of five syllables.

He who knows the *Narâś'añsa-pañkti*²⁴ sacrifice

²⁰ This is a kind of pap, prepared of curds and barley juice (*saktu*) by kneading both together. Instead of curds, slightly melted butter (*sarpis*) might be taken. See Kâtyâyana S'râuta Sûtr. 9, 1, 17.

²¹ This is another kind of pap, prepared of fried grains and barley juice.

²² See 2, 22. p. 122.

²³ These five syllables are to be muttered by the Hotar when making *japa* (the uttering of mantras with a low inaudible voice), after the *havish-pañkti* is over. They, no doubt, correspond to the five parts of the *havish-pañkti* offering.

²⁴ This means: the assemblage of five *Narâś'añsas*. *Narâś'añsa* is, as is well known, a name of Agni, and of some other gods, identical with the *Nâiryô-s'anha* of the Zend-Avesta (see Haug's "Essays on the Sacred Language, Writings, and Religion of the Parsees," p. 232). According to the explanation given by Sâyana, who follows