

sacrifice of mortal men. The wise are busy in decorating (him, the Yûpa) with skill. He, as an eloquent messenger of the gods, lifts his voice (that it might be heard by the gods)." He (the Yûpa) is called *jâta*, *i. e.* born, because he is born by this (by the recital of the first quarter of this verse). (By the word) *vardhamâna*, *i. e.* growing, they make him (the Yûpa) grow in this manner. (By the words :) *punanti* (*i. e.* to clean, decorate), they clean him in this manner. (By the words :) "he as an eloquent messenger, &c." he announces the Yûpa (the fact of his existence), to the gods.

The Hotar then concludes (the ceremony of anointing the sacrificial post) with the verse "*yuvâ suvâsâḥ parivîtaḥ*" (3, 8, 4.), *i. e.* "the youth<sup>5</sup> decorated with ribands, has arrived; he is finer (than all trees) which ever grew; the wise priests raise him up under recital of well-framed thoughts of their mind." The youth decorated with ribands, is the vital air (the soul), which is covered by the limbs of the body.<sup>6</sup> (By the words :) "he is finer," &c. he means that he (the Yûpa) is becoming finer (more excellent, beautiful) by this (mantra). By the wise priests (*Kavis*) those who have repeated the hymns are to be understood. Thus by this (mantra) they raise him up.

When the Hotar has repeated these seven verses, which are complete in their form (corresponding to the ceremony for which they are used), the sacrifice is made successful; that is, the form is complete, when the verse recited alludes to the ceremony which is being performed. Of these seven (verses), he recites the first thrice, and the last thrice;

<sup>5</sup> There is a pun between *yuvâ*, young, a youth, and Yûpa. By this "youth" the Yûpa is to be understood.

<sup>6</sup> The limbs of the body are to correspond with the ribands to be put on the Yûpa.