

The Gharma (ceremony) represents the cohabitation of the gods. The *Gharma* vessel is the penis ; the two handles (placed underneath, to lift it) are the two testicles, the *Upayamanî*<sup>17</sup> the thighs. The milk (in the vessel) is the seed. This seed (in the shape of milk) is poured in Agni as the womb of the gods for production. For Agni is the womb of the gods.

He who knowing this, sacrifices according to this rite (*yajnakratu*), is born (anew) from the womb of Agni and the offerings, and participates in the nature of the Rik, Yajus, and Sâman, the Veda<sup>18</sup> (sacred knowledge), the Brahma (sacred element), and immortality, and is absorbed in the deity.

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(*Upasad.*)

The Devas and Asuras were fighting in these worlds. The Asuras made these worlds fortified castles, just as the strongest and most powerful (kings) do. Thus they made the earth an iron castle, the air a silver, the sky a golden castle. Thus they made these worlds castles. The Devas said, these Asuras have made these worlds castles ; let us thus make other worlds in opposition to these castles. They made out of the earth in opposition (to the iron castle of the Asuras) a sitting room<sup>19</sup> (*sadas*), out

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<sup>17</sup> A large wooden spoon, from which the sacrificer drinks milk.

<sup>18</sup> Sâyana here understands by Veda the Atharvaveda, or all the Vedas collectively. Brahma is according to him *Hiranyagarbha* (the universal soul), and *amrita* the supreme soul. But it is very doubtful whether these interpretations are right. By "Veda" certainly the Atharva Veda cannot be meant ; for it was not recognized as a sacred book at the time of the composition of the Brâhmanas.

<sup>19</sup> A place near the so-called *Uttarâ Vedi* which is outside that one