

prosper by means of it. For two *Narâs'añsa* offerings belong to the morning, two to the midday, and one to the evening libation. This is the *Narâs'añsa-pañkti* sacrifice. He who has such a knowledge prospers by it.

He who knows the *Savana-pañkti* sacrifice prospers by it. This *Savana-pañkti* sacrifice consists of the animal which is sacrificed the day previous to the Soma feast (*pas'ur upurasathe*), the three libations (*savanâni*), and the animal to be sacrificed after the Soma feast is over (*pas'ur anûbandhyah*). This is the *Savana-pañkti* sacrifice. He who has such a knowledge prospers by means of the *Savana-pañkti* sacrifice.

The *Yâjyâ*-mantra for the *havish-pañkti* is :²⁵ "may *Indra* with his two yellow horses eat the "fried grains (first part of the *harish-pañkti*), with " *Pûshan* the *karambha*; may the *parvâpa* (be "enjoyed) by *Sarasvatî* and *Bhârâtî*, and the cake " (*apûpa-purôdâs'a*) by *Indra*!" The two yellow horses (*harî*) of *Indra* are the *Rik* and *Sâman*. *Pûshan* (the guardian of flocks, the divine herdsman) is cattle, and *karambhâ* is food.²⁶ As to the words: *sarasvatî-vân* and *bhârâtîvan*, *Sarasvatî* is speech,

one of the masters (Acharyas), the word *Nârâs'añsa*, i. e. belonging to *Narâs'añsa* means the Soma cups (*chamasa*) after one has drunk out of them, sprinkled water over them, and put them down. For in this condition they belong to *Narâs'añsa*. At the morning and midday libations the Soma cups (*chamasa*) are filled twice each time, and at the evening libation only once. Thus the Soma cups become during the day of libations five times *Narâs'añsas*. This is the *Narâs'añsa-pañkti* sacrifice.

²⁵ It is not in the *Sâmhitâ*. As it stands here it appears to have been taken from another *S'âkhâ*. For whilst we found above five parts of the *havish-pañkti* mentioned, here in this mantra we have only four, the *payasyâ* being omitted.

²⁶ According to *Sâyana* the meaning of the latter sentence is: *Pûshan* is called by this name from his feeding (*push*) the cattle and *karambha* is called food from being itself the nourishment.