

be made ready for the morning libation, the other to be left for the midday libation.

33.

(*The drinking from the Traita cups.*)

When the priests lift up the *Traita* cups for¹¹ sacrificing, then they shall lift up the cup of the sacrificer

or the great squeezing ceremony, performed exactly in the same way as the first, with the only difference, that the Adhvaryu takes from between the two boards as many Soma shoots as are required for the rest of the Savanam (libation). If the juice is extracted, it is poured in the *Adhavanīya*, a kind of trough. Thence it is poured in a cloth, in order to strain it. This cloth is called *Pavitra* or *Daśāpavitra*. Below the cloth is another trough called *Pûtābhrit* (*i. e.* the bearer of what is strained, purified). The Udgātar must hold the cloth, when the juice is strained.

Single shoots of the Soma, and drops of its juice are put in several *sthālīs* or small vessels generally used for keeping butter. The libations are poured from two kinds of vessels, from the *Grahas* (see page 118), and the *Chamasas* (cups.) Each offering from a *Graha* consists of a certain number of *Dhârās* or portions (of a liquid substance). So for instance, the offering from the *Agrayāṇa Graha* at the evening libation consists of the following four *Dhârās*: that one which is in the *Agrayāṇa sthālī* (*not* the *Graha*) taken by the Adhvaryu; the two portions which remained in the *Aditya Graha* (the libation from which precedes that from the *Agrayāṇa*), and in the *Ajya sthālī* (the pot with melted butter); these two are taken by the *Pratipasthātar*; the fourth *Dhârā* is taken from the *Adhavanīya* trough by the *Unnetar*. Each of the four *Dhârās* is first strained by a cloth held over the *Pûtābhrit* vessel. The *Unnetar* takes his *Dhârā* with a vessel, called *Udanohana*, or with a *Chamasa*. These four *Dhârās* are then filled from the *Pûtābhrit* in the *Agrayāṇa Graha*, and sacrificed in the usual way. Certain offerings are filled in the *Grahas* from another very large trough, the so-called *Dronakalāś'a* (one such vessel is in my possession). At certain occasions there is not only the mouth of the *Graha* to be filled up to the brim, but the small cup, put in it (which alone was *originally* the *Graha*, but after the latter term had become identical with *Pātra*, the vessel itself, the small cup, was called *atigraha*), is also filled; this is called *atigrāhya*.

¹¹ They are called here *trāita chamasa*. There are on the whole ten such cups; therefore *traita* cannot be referred to *tri*, *i. e.* three. In all likelihood the word is connected with *Trita*, who was the first physician, and the Soma being the best of all medicines, supposed to have invented such cups. *Sāyana* does not explain the term in his