

They (the divines) say: it is, as it were, a cruel act, when they perform the ceremony of (touching) the melted butter (the Tânûnaptram) near the king Soma.³⁰ The reason is, that Indra, using melted butter as his thunderbolt, killed Vṛitra. (In order to compensate the king Soma for any injury he might have received from the performance of the Tânûnaptram ceremony in his presence) they sprinkle the king (Soma) with water (whilst the following mantra is repeated): *am̃s'ur am̃s'ush te deva Soma* (Taitt. 1, 2, 11, 2). When they perform this ceremony near him (Soma), which is, as it were, a cruel treatment of him, then they (subsequently) make him (Soma) by this (sprinkling of water) fat (when lying) on her (the Vedi), and make him grow.

The king Soma is the fruit of heaven and earth. When repeating the words: *eshta râyah*,³¹ &c., they (the Hotri prests) throw the two bundles of kus'a grass (held in their hands, in the southern corner of the Vedi), and put their right hands over their left ones³² (to cover the kus'a grass). By making a bow to "heaven and earth" (which are represented by those two bundles of kus'a grass) they make them both grow.

³⁰ The vessel, containing the Ajya which is to be touched by all the priests and the sacrificer, in order to bind them together by a solemn oath, is placed over the Soma plant which is lying on the Vedi. To put anything on the king Soma, is regarded as a cruel treatment which is to be atoned for. Soma is to be pacified by sprinkling with water, which ceremony is called *âpyâyanam*—*Soma prayoga*.

³¹ These words follow the mantra mentioned above: *am̃s'ur am̃s'ush te*, &c. (Taitt. Sañh. 1, 2, 11, 1., but the text differs a little from that in our Brâhmaṇam).

³² The term used is: *prastare nihnavate*, literally he conceals the two bundles of kus'a grass. The concealment is done in the manner expressed in the translation as I myself have witnessed it.