

By the words, "Be a blessing to our heart thou who art drunk! prolong our life, O Soma, that we may live long!" he then cleans his mouth; for if the juice (remaining on his lips) is not wiped off, then Soma, thinking, "an unworthy drinks me," is able to destroy the life of a man. But if the juice is wiped off in this way, then he prolongs the life. With the following two verses, which are appropriate for the sacrifice, *âpyâyasva sametu* (1, 91, 16) and *sañ te payâñsi samayantu* (1, 91, 18) he blesses the Chamasa (*i. e.* what he has drunk from it) to bear fruit. What is appropriate in the sacrifice, that is successful.

34.

(*The drinking from the Narâs'añsa cups. The list of teachers of the substitute for the Soma juice, and the rites connected with it.*)

When the priests put the Traita cups down, then the king should put down the sacrificer's cup also; when they incline their cups (after having put them down), then the king should do the same with his cup. Then he should take up the Narâs'añsa cup, and by the recital of the verse, "O thou divine Soma, who knowest my mind, who art drunk by Narâs'añsa, and enjoyed by the *Uma-Pitaras*,¹² I enjoy thee!" In this way the king enjoys the Narâs'añsa portion at the morning libation. At the midday libation he repeats the same mantra, but says, "enjoyed by the *Urva-(Pitaras)*," and at the evening libation he says, "enjoyed by the *Kârya*

¹² A division of the Pitaras, or manes. It is the proper name of a certain class of the Pitaras. The original meaning of the word is uncertain. The root is, no doubt, *av*, but it has so many meanings that it is difficult to state satisfactorily the meaning. Another division of the Pitaras, see on page 226.