

also, having thrown upon it two young sprouts of Dharba grass; both are then (one after the other) to be thrown on the wooden sticks surrounding the fire by the formula *Vaushat!* After having thrown the first, the priest repeats the verse, *dadhikrávno akârisham* (4, 39, 6) concluding with *Svâhâ* and *Vaushat*. After having thrown the second Dharba stalk, he repeats the verse, *á dadhikráh s'avasâ* (4, 38, 10). When the priests then take the Soma cups to drink themselves, the sacrificer should take his cup also. When they lift them up (to drink), the sacrificer should do the same. When the Hotar then calls the Ilâ (just before drinking) to the place, and drinks from his cup, then the sacrificer should drink his cup whilst repeating the following verse, "What has remained of the juicy Soma beverage whilst Indra drank with his hosts, this his remainder I enjoy with my happy mind, I drink the king Soma." This beverage prepared from the trees (above mentioned) promising fortune to him, becomes drunk with a happy mind. The royal power of a Kshatriya who, when sacrificing, drinks only this portion described, becomes strong, and is not to be shaken.

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Commentary on the Aitareya Brâhmaṇam; but his attempt at an explanation in that on the Taittirîya Saṁhitâ (ii. page 253, ed. Cowell) shows that he had evidently no clear idea of what the original meaning was; for after having tried more than one explanation from the numeral *tri*, he exclaims, "but it is now enough; one should see, that *trâita* means 'good, excellent,' (*pras'asta*)."<sup>1</sup> But we need not despair of making out its meaning. If we compare the term, *trâita chamasa* with that of *narâs'aṁsa chamasa* (in 7, 34), we can pretty clearly see what it must mean. As I have stated above (in note 24 on page 124-125) the Chamasa are *Narâs'aṁsa*, that is to say, they belong to the deity *Narâs'aṁsa*, after one has drank out of them, sprinkled water over them, &c. Now from a Chamasa, they generally drink twice. What is filled in for the first time is *Trâita*, i. e. belongs to *Trita*; afterwards it is cleaned and filled again. This then is the *Narâs'aṁsa* draught.