

The Yâjyâ verse for the offering of Charu to Soma is *tvam soma pitribhiḥ* (8, 48, 13); it contains the word "*pitaras*," *i. e.* manes. (This Charu is an oblation to the dead Soma). The priests kill the Soma, when they extract its juice. This (oblation of Charu) is therefore the cow which they use to kill (when the body of a sacrificer is laid on the funeral pile.<sup>25</sup>) For this Charu oblation has, for the Soma, the same significance as the cow sacrificed at the funeral pile for the manes. This is the reason that the Hotar repeats (at this occasion) a Yâjyâ verse, containing the term "*pitaras*," *i. e.* manes. Those who have extracted the Soma juice, have killed the Soma. (By making this oblation) they produce him anew.

They make him fat<sup>26</sup> in the form of a siege (by putting him between Agni and Vishṇu); for (the order

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with hot butter, by whom hot butter abides, whose very house is hot butter. May thy butter drops, sputtering horses, carry thee! Thou, O God! offerest up the sacrifice to the gods, by drinking the hot butter.

The Yâjyâ verse addressed to Vishṇu is : उरु विष्णो विक्रमखोरक्षयाय नस्कृधि । दृतं दृतयेने पिब प्र प्र यज्ञपतिं तिर *i. e.* take, O Vishṇu! thy wide strides; make us room for living in ease. Drink the hot butter, O thou, who art the womb of hot butter; prolong (the life of) the master of the sacrifice (the sacrificer).

<sup>25</sup> The term is *anustaranî* (*gauḥ*) *i. e.* a cow put down *after*, *i. e.* accompanying the dead to the other world. See As'v. Gṛihya Sûtra, 4, 3.

<sup>26</sup> The term is *âpyayanti*. This is generally done by sprinkling water over him before the juice is squeezed, for the purpose of making the Soma (mystically) grow. When he is already squeezed and even sacrificed, water itself cannot be sprinkled over him. But this is mystically done, by addressing the verses just mentioned to the deities Agni, Soma, and Vishṇu, so as to put Soma in the midst of them just as a town invested on all sides. When they perform the ceremony of *âpyâyanam*, the Soma plant is on all sides to be sprinkled with water. This is done here symbolically by offering first ghee, and giving ghee again after the Charu for Soma is sacrificed. So he is surrounded everywhere by ghee, and the two gods, Agni and Vishṇu.