

when sitting on a gold embroidered carpet, recites them to the king, after he has been sprinkled with the sacred water. The Adhvaryu who repeats the responses sits likewise on a gold embroidered carpet. For gold is glory. This procures glory for the king (for whom these Gâthâs are repeated). *Om* is the Adhvaryu's response to a Rich (repeated by the Hotar), and *evam tathâ* (thus in this way it is) that to a Gâthâ (recited by the Hotar). For *Om* is divine (therefore applied to *richas*, which are a divine revelation), and *tathâ* human. By means of the divine (*om*) and human (*tathâ*) responses, the Adhvaryu makes the king free from sin and fault. Therefore any king who might be a conqueror (and consequently by shedding blood a sinner) although he might not bring a sacrifice, should have told the story of S'unahs'epa. (If he do so) then not the slightest trace of sin (and its consequences) will remain in him. He must give a thousand cows to the teller of this story, and a hundred to him who makes the responses (required); and to each of them the (gold embroidered) carpet on which he was sitting; to the Hotar, besides, a silver decked carriage drawn by mules. Those who wish for children, should also have told this story; then they certainly will be blessed with children.

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#### FOURTH CHAPTER.

(*The preliminary rites of the Râjasûya sacrifice.*)

#### 19.

(*The relationship between the Brahma and Kshattrâ.*)

After Prajâpati had created the sacrifice, the *Brahma* (divine knowledge) and the *Kshattrâ* (sovereignty) were produced. After both two kinds of