

of possible conquest<sup>5</sup> and won all people. He obtained the leadership, precedence, and supremacy over all gods. After having conquered the position of a *samrâj* (universal ruler) &c. he became in this world self-existing (*svayambhūh*) an independent ruler, immortal,<sup>6</sup> and in the heaven-world, after having attained all desires wished for, he became immortal (also).

#### FOURTH CHAPTER.

*(The Mahâbhisheka ceremony performed on a King. What Rishis performed it, and for what Kings they performed it.)*

#### 15.

*(The consequences of the Mahâbhisheka. The oath which the King must take before the priest performs the ceremony.)*

The priest who, with this knowledge (about the Mahâbhisheka ceremony) wishes that a Kshattriya should conquer in all the various ways of conquest, to subjugate all people, and that he should attain to leadership, precedence, and supremacy over all kings, and attain everywhere and at all times to universal sovereignty, enjoyment (of pleasures), independence, distinguished distinction as king, the fulfilment of the highest desires, the position of a king, of a great king, and supreme mastership, that he might cross (with his arms) the universe, and become the ruler of the whole earth during all his life, which may last for an infinitely long time, that he might be the sole king of the earth up to its

<sup>5</sup> Lit. he conquered all the conquests (*jitis. i.e. abhijiti, vijiti, samjiti, &c. see above.*)

<sup>6</sup> Here Sâyana explains it as "long-lived."