

tion ceremony, <sup>10</sup> then he places the Brahma in this Kshattrā (and all those things will be consequently kept).

### 8.

*(The symbolical meaning of the different implements and liquids required for the inauguration ceremony. The drinking of spirituous liquor (surā) by the King.)*

The reason that the throne-seat, the ladle, and the branch, is of the Udumbara tree is because the Udumbara is vigour and a nourishing substance. The priest thus places vigour in him (the King) as his nourishing substance.

As to curds, honey, and melted butter, they represent the liquid (essence) in the waters and herbs. The priest, therefore, places the essence of the waters and the herbs in him.

The rain water fallen during sunshine represents the splendour and lustre of sanctity, which are in this way placed in him.

The young grass and young barley represent provisions and the thriving by their means, which are thus placed in him for (producing) offspring and consequently (provide him with) offspring.

The spirituous liquor represents the Kshattrā, and further, the juice in the food; thus both the Kshattrā and the juice in the food, are placed in him.

The Dûrvâ grass is Kshattrā; for this is the ruler of the herbs. The Kshattrā, viz. the princely race, is represented by it, as it were. spread everywhere; the Kshattriya becomes residing here (on this earth), in his kingdom, he becomes established as it were, his rule extended, as it were. This is represented by the sprouts of the Dûrvâ, which have,

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<sup>10</sup> See above 7, 22, one to the Brahma, the other to the Kshattrā.  
 "I enter the Brahma," &c.