

king should think "when the Brahma is at the head, then my royal power would become strong and not to be shaken." Further, the Rathantara is food; if placed first, it procures food to the king. The Rathantara further is the earth, which is a firm footing; if placed first, it therefore procures a firm footing to the king.

The Pragâtha for calling Indra³ near remains the same without any modification (as in the Brahmanical sacrifices), this Pragâtha belonging to (all) Soma days. The Pragâtha addressed to Brahmanaspati,⁴ which has the characteristic of *ut* (*uttishtha*, rise!) is appropriate to both the Sâmans which are chanted. The Dhâyyâs⁵ are the same without any modification; they are those appropriate for the Ahîna sacrifices, whilst that Marutvatîya Pragâtha⁶ which is peculiar to the Aikâhikas, is chosen.

2.

(The remainder of the Marutvatîya Shastra, and the Nishkevalya Shastra.)

The (Nivid) hymn (of the *Pavamâna uktham*) is *janishthâ ugra* (10, 73).⁷ It contains the terms, *ugra* strong, and *sahas* power, which are characteristic of the Kshattra. The word *ojishtha* "the strongest" is also a characteristic of the Kshattra. The words, *bahulâbhimâna* (in the first verse) contain the term *abhi*, which means, "to overpower, defeat," (which is a characteristic of the Kshattram

³ See about it 3, 16. It is repeated on all Soma days, and forms always part of the first Shastra of the midday libation. Thence it is also necessary at the Râjasûya.

⁴ See 3, 17 (page 184).

⁵ See 3, 18.

⁶ See 4, 19.

⁷ See pages 188-89. It is the same as at the Marutvatîya Shastra.