

the real Soma, but only in the form of a substitute ; for the Nyagrodha is just this substitute of the Soma. The Kshatriya (when drinking this juice of the Nyagrodha) enters the form of the Brahma by the medium of another (not direct), viz. through the relationship of his Purohita (with the Brahmans), his own Dîkshâ (at which the king himself was made a Brâhmaṇa for a little while), and the Pravara of his Purohita. The Kshattra (ruling power) occupies (among men the same place as) the Nyagrodha among the trees ; for the Kshattra are the royal princes, whose power alone is spread here (on this earth), as being alone invested with sovereign power. The Nyagrodha is,⁹ as it were, firmly established in the earth (and thus a sign of the duration of the royal power) ; and by means of its descending roots expanded (in all directions, and therefore a sign of the great extent of the power of the Kshatriyas over the whole earth). When the Kshatriya who performs a sacrifice enjoys (the juice squeezed out of the) descending roots of the Nyagrodha tree, and its fruits, then he places in himself the royal power (exercised by the Nyagrodha) over the trees, and into the Kshattra his own Self. He then is in the Kshattra, and the royal power represented by the Nyagrodha over the trees, is then placed in him. Just as the Nyagrodha tree has by means of its descending roots a firm footing on the earth (for it is multiplied in this way), the royal power of a Kshatriya who enjoys, when sacrificing, this portion (as food) has a firm footing, and his rule cannot be overthrown.

⁹ The tree (a kind of the *Ficus indica*) is very strong.