

turned eastwards. Two of its feet are to be within the Vedi, and two outside. For this earth is (the goddess of) fortune ; the little space within the Vedi is thus allotted to her, as well as the large (infinite) region outside. If thus two feet of the throne are inside and two outside the Vedi, both kinds of desires, those obtainable from the place within as well as from outside the Vedi, are to be gained.

6.

(How the King has to ascend his throne at the inauguration ceremony ; what mantras he has to repeat at this occasion.)

He spreads the tiger skin on the throne in such a manner that the hairs come outside, and that part which covered the neck is turned eastward. For the tiger is the Kshattrā (royal power) of the beasts in the forest. The Kshattrā is the royal prince ; by means of this Kshattrā the king makes his Kshattrā (royal power) prosper. The king when taking his seat on the throne approaches it from behind, turning his face eastwards, kneels down with crossed legs, so that his right knee touches the earth,⁴ and holding the throne with his hands) prays over it the following mantra :—

“May Agni ascend thee, O throne, with the Gâyatrî metre ! May Savitar ascend (thee) with the Ushnih, Soma with the Anushtubh, Bṛhaspati with the Bṛihat, Mitra and Varuṇa with the Pañkti, Indra with the Trishtubh, and the Vis’ve Devâh with the Jagatî metres. After them I ascend this throne, to be ruler, to be a great ruler, to be an universal ruler, to obtain all desires fulfilled, to be an indepen-

⁴ This particular posture is called *jânvachya*. The Hotar, principally, must on many occasions take it ; it is very awkward and troublesome ; I could not imitate it well, though I tried.