

places the Kshattrā in him. Rice with large grains represents universal sovereignty. Therefore by bringing sprouts of such grains (to the spot), he places universal sovereignty in him. The Priyāṅgus among herbs, represent enjoyment of pleasures. By bringing their sprouts, he places the enjoyment of pleasures in him. Barley represents the skill as military commander. By bringing their sprouts he places such a skill in him (the king).

17.

(The implements for making Mahābhisheka.)

Now they bring for him a throne-seat made of Udumbara wood, of which the Brāhmaṇam has been already told (see 8, 8). The ladle of Udumbara wood is here optional; instead of it a vessel of the same wood (*pātrī*) may be taken. Besides they bring an Udumbara branch. Then they mix those four kinds of fruit and grain in a vessel, and after having poured over them curds, honey, clarified butter, and rain-water fallen during sunshine, put it down. He (the priest) should then consecrate the throne-seat in the following way: thy two forelegs are the Bṛihat and Rathantaram Sāmāns, &c. (just as above, see 8, 12).

18=13, and 19=14.

20.

(The meaning and effect of the various liquids poured over the head of the King. His drinking of spirituous liquor. He drinks the Soma mystically.)

By sprinkling the king with curds, the priest makes his senses sharp; for curds represent sharpness of senses in this world. By sprinkling him with honey, the priest makes him vigorous; for honey is the vigour in herbs and trees. By sprinkling him with clarified butter, he bestows upon him splendour; for