

dent and most distinguished ruler (on this earth), and to reach the world of *Prajâpati*, to be there a ruler, a great ruler, a supreme ruler, to be independent, and to live there for a long time !”

After having repeated this mantra the king should ascend the throne, with his right knee first, and then with his left. This, this is done ; so they say.

The gods joined with the metres, which were placed in such an order that the following exceeded the preceding one always by four syllables, ⁵ ascended this (throne) which is fortune, and posted themselves on it, Agni with the *Gâyatrî*, Savitar with the *Ushnih*, Soma with the *Anushtubh*, Brihaspati with the *Brihatî*, Mitra and Varuna with the *Pañkti*, Indra with the *Trishubh*, the *Vis'vedevâh* with the *Jagatî*. The two verses (where the joining of the gods to their metres is mentioned) commencing, *Agner Gâyatrî abhavat* (10, 130, 4-5) are then recited.

The Kshattriya who, after these deities (after having previously invoked them in this manner), ascends his throne, obtains for himself the power not only of acquiring anything, but of keeping what he has acquired ; ⁶ his prosperity increases from day to day, and he will rule supreme over all his subjects.

When the priest is about to sprinkle him (with water) then he makes the king invoke the waters for their blessing (by these words) : “ Look upon me ye waters with a favourable eye ! touch my skin with your happy body ! I invoke all the fires which reside in the waters to bestow on me splendour, strength, and vigour.” For the waters, if not invoked for a blessing (by a mantra), take away the strength from

⁵ *Gâyatrî* with 24 syllables comes first ; $24 + 4 = 28$ is *Ushnih* ; $28 + 4 = 32$ is *Anushtubh* ; $32 + 4 = 36$ is *Brihatî* ; $36 + 4 = 40$ is *Pañkti* ; $40 + 4 = 44$ is *Trishubh* ; $44 + 4 = 48$ is *Jagatî*.

⁶ This is the translation of the word *Yoga-kshema*.