

32.

(*The symbolical meaning of the fruits of the Udumbara, As'vattha, and Plaksha trees. What implements are required for this quasi Soma feast of the King.*)

As to the fruits of the Udumbara tree, which originated from the vigour which is in food, and in which there is all the vigour of the trees, furnishing nourishments, the Kshattriya (when drinking the juice prepared from its fruits) places in the Kshattra food, and what yields nourishment from the trees.

As to the fruits of the As'vattha tree which sprang out of lustre, and which has the sovereignty over the trees, the Kshattriya (when drinking the juice prepared from its fruits) places in the Kshattra lustre and the sovereignty over the trees.

As to the fruits of the Plaksha tree, which sprang out of glory, and in which there is the independence and brilliancy of the trees represented, the Kshattriya places in this way the independence and brilliancy which is in the trees in the Kshattra.

When all these things (the roots of the Nyagrodha tree, &c.) are in readiness for him, then the priests buy the Soma, and perform for the king the several ceremonies preceding the eve of the festival just in the same way as the real Soma is treated. Then the day before the celebration (of the feast) the Adhvaryu should have all these things ready which are required for the preparation of the Soma juice, such as the (goat) skin (placed below), the two boards required for squeezing, the *Dronakalas'a*, the cloth (for purifying), the stones, the *Pûtabhrit*, the *Adhavanîya*, the *Sthâlî*, the *Udanchanam*, and the *Chamasa*.¹⁰ Then

¹⁰ Here are the principal implements required for squeezing, preparing, keeping, sacrificing, and drinking the Soma juice mentioned. A detailed knowledge of them constitutes one of the principal qualifica-