

SECOND CHAPTER.

(*Punarabhisheka, or repetition of the inauguration ceremony.*)

5.

(*The implements and preparation for Punarabhisheka.*)

Now follows (the rule) of Punarabhisheka of the Kshattriya who is inaugurated as a sacrificer, and whose Kshattram is in (such a way) new born.¹ After having undergone the ceremonies of ablution² and performed the animal sacrifice (*anubandhya*), he performs the concluding Ishti.

After this Ishti is finished (and thus the Soma day of the Râjasûya concluded) they sprinkle him again with the holy water (they make *punarabhisheka*). Before it commences, all implements must be in readiness, viz. a throne, made from Udumbara wood, with feet only as large as the span between the thumb and forefinger, and successive helmets of the length of half an arm, (besides there must be provided for) cords for binding made of Muñja grass, a tiger skin for covering the throne, a (large) ladle of Udumbara wood and a (small) branch of the Udumbara tree. In this ladle the following eight substances are thrown: curds, honey, clarified butter, rain water fallen during sunshine, young sprouts of grass and of green barley, liquor and Dûb grass (Dûrvâ). The throne is to be placed in the southern line,³ drawn by a wooden sword (*sphya*) in the Vedi, the front part

¹ The term is *sûyate*, containing an allusion to the name of the sacrifice *râjasûya*.

² This is the so-called *avabhîritha* ceremony which takes place at the end of the sacrifice before the concluding Ishti.

³ By means of a wooden sword three lines are drawn in the Vedi, viz. one towards the south, one towards the west, and one towards the east.