

## 6.

1. vyāghracarmaṇa | uttarāpy ūrdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diṣi grīvā yasya carmaṇas tat prācīnagrīvam | tādiṣena vyāghracarmaṇa tām āsandīm āstṛiṇyāt |

2. tām paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviṣya dakṣiṇaṃ yaj jānv asti tad ācya bhūmisprishṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛtvā vāmaṃ jānūrdhva-mukham evāvasthāpyobhābhyāṃ pāṇibhyāṃ āsandīm ālabhya sprishṭvā vakshyamāṇamantrenābhimantrayet |

3. Agniḥ śṭvā | he āsandi tvāṃ gāyatrīḥ sayuk sahitō 'gnir arohatu | ushṇīḥ chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvarupendraviṣvedevā anuṣṭubhādichandobhiḥ sahitaḥ tvāṃ arohantu | tām agnyādīm devān anu paścād aham arohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deśādhipatyam | sāmrajyaṃ dharmena pālanam | bhaujyaṃ bhogasampiddhiḥ | svārājyaṃ aparā-nadhinatvam | vairājyaṃ itarebhyo bhūpatibhyo vaiśiṣṭhyaṃ | etad uktam aihikam | ātāmushmikam ucyate | pārameshṭhyaṃ prajāpatiloka-prāptiḥ | tatra rājyaṃ aiśvaryaṃ | mahārājyaṃ tatrātyebhya itarebhyā ādhikyam | ādhipatyam tām itarān prati svāmitvam | svāvasyaṃ aparatantryam | ātishṭhatvam cirakālavāsitvam |

6. caturuttarāḥ | catvāry akṣarāṇy ekaikasmāc chandasā uttarāṇy adhikāni yeshu gāyatrīyādishu jagatyanteshu chandassu tāni caturuttarāṇi |

## 7.

1. athainam | atha śāntivācanānantaram enam kṣatriyam udumbaraśākhāṃ antardhāya śirasy udumbaraśākhayā vyavadhānam kṛtvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmānābhedenā vyāhṛitir darśayati |

bhūr 'iti | yo 'bhishektemam evābhisheciyamānam kṣatriyam praty asāv annam adyān, nīrogo bhaved iticheṭ kāmāyeta | tam bhūr iti vyāhṛityābhisheñcet | atha yo 'bhishektā putrapautrābhyāṃ puruṣābhyāṃ sahitam imam kṣatriyam praty annam adyād iti kāmāyeta | tadānim bhūr bhuva iti vyāhṛitidvayenābhisheñcet | atha yo 'bhishektā putrapautrapautrais tribhiḥ puruṣair yuktam imam kṣatriyam icheṭ, puruṣatrayaparyantaṃ<sup>1)</sup> jīvitvā sukhenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.