

time, but makes no further restriction (सांवत्सरो नृपं काले ससंभारो ऽभिषेचनम् । कुर्याद्वते रात्रिकालं कालस्य नियमः स्मृतः). — According to the astrological work *Jyotisharatanmāla*, the inauguration of a king may take place when the moon enters either of the following asterisms: *Anurādhā* (17th), *Hasta* (13th), *Pushya* (8th), *Rohini* (4th), *Śravana* (23^d) and the three next to it (viz. *Dhanishthā*, *Śatabhishā*, *Pūrvabhādrapada*), *Revati* (28th), *Mṛigaśiras* (5th) or *Aśvini* (1st); (मित्रशक्रकरपुष्यरोहिणीवैष्णवेषु तिसृषुत्तरासु च । रेवतीमृगशिरोऽश्विनीष्वपि क्षामुजां समभिषेक इष्यते). — Another astrological work, the *Muhūrtachintāmaṇi*, lays down the following rules: 'the inauguration of a king is auspicious, if it takes place at the period of the sun's progress to the north of the equator, when Jupiter, the Moon and Venus have risen or those powerful planets: Mars, the Sun, the predominant or the minor planet which rule the (king's) nativity; but not on the fourth, ninth or fourteenth day of the month Chaitra, on a Tuesday, during the night or in an intercalary month. If it is performed at the conjunction of ill-omened planets with the first asterism (reckoned from that under which the king is born) their influence brings him illness; with the eighth, death; with the fifth, affliction of his sons; with the twelfth, poverty; with the tenth, it deprives him of energy; with the seventh or fourth, it destroys his sovereign power. All is auspicious, however, if an auspicious planet enters into the circle. If Jupiter enters into conjunction with the ninth or fifth asterism (reckoned from that under which the king is born) or Mars with the sixth, or Venus with the tenth, the king will always enjoy royal happiness; if Saturn enters into conjunction with the third, the Sun with the eleventh or Jupiter with the tenth or fourth asterism (and the inauguration then takes place), his empire will remain firm'; [राजाभिषेकः शुभ उत्तरायणे गुर्विन्दुशुक्रैर्दितैर्बलान्वितैः । भौमार्कलपेशदशेशजपैर्नो चैव रिक्तारनिशामलिखुचैः ॥ १ ॥ पापैस्तनो रुमिधने मृतिः सुते पुत्रार्तिरर्थव्ययैर्दरिद्रता । स्थात्वे ऽलसो भ्रष्टपदो युनाम्बुगैः सर्वं शुभं केन्द्रगैः शुभग्रहैः ॥ २ ॥ गुरुर्लपकोणे कुजो ऽरौ सितः खे स राजा मोदते राजलक्ष्या । तृतीयायगौ सौरिसूर्यौ खबन्धोर्गुरुश्चेरिचो स्थिरा स्नानुपस्थ ॥ ३ ॥ इति राजाभिषेकप्रकरणम् ॥]; the technical terms are rendered, in the given translation, according to the comment of the author, *Daivajnarāma*].

B. INAUGURATION OF A MILITARY COMMANDER. This ceremony, the object of which is to ensure to the chief of an army victory over his enemies, does not appear to have been performed before the period of the *Mahābhārata*, where the inauguration of *Kārtikeya* as commander of the divine hosts is mentioned as the type of such a rite; comp. e.g. the words addressed by *Duryodhana* to *Śalya*, the king of Madra, when he chose him for his military chief: सेनापत्येन वरये त्वामहं मातुलानुलम् । सो ऽस्मान्पाहि युधां त्रेष्ठ स्कन्दो देवानिहाहवे । अभिषिच्यस्व राजेन्द्र देवानामिव पावकः । अहि शत्रून्नेषी वीर महेन्द्रो दानवानिव. — The proceedings at such an inauguration are not fully detailed in the description given in the *Śalyaparvan* of the *Mahābh.* (ch. 46), of the inauguration of *Kārtikeya*; but from the

rites which are mentioned, it may be inferred, that they were substantially the same as those which took place at the inauguration of a king; (comp. e.g.: ततो ऽभिषेक-संभारान्सर्वान्संभृत्य शास्त्रतः । वृहस्पतिः समिद्धे ऽग्नौ जुहावापि यथाविधि । ततो हिमवता दत्ते मणिप्रवरशोभिते । दिव्यरत्नाचिते पुण्ये निषण्णं परमासने । सर्वमङ्गलसंभारैर्विधिमन्त्रपुरस्कृतम् । आभिषेचनिकं द्रव्यं गृहीत्वा देवतागणाः &c. । बज्रलत्वाच्च नोक्ता ये विविधा देवतागणाः । ते कुमारभिषेकार्थं समाजगमुस्ततस्ततः । जगृज्जसे तदा राजन्सर्व एव दिवौकसः । आभिषेचनिकं भाण्डं मङ्गलानि च सर्वशः । दिव्यसंभारसंयुक्तैः कलसैः काञ्चनैर्नृप । सरस्वतीभिः पुष्पाभिर्दिव्यतोयाभिरेव तु । अभिषिच्यन्कुमारं वै संप्रहृष्टा दिवौकसः । सेनापतिं महात्मानमसुराणां भयंकरम् । पुरा यथा महाराज वरुणं वै जलेश्वरम् । तथाभ्यषिच्यज्ञगवान्महा लोकपितामहः &c.); the text (as results from the last quotation) professes at least that they are analogous to those at the inauguration of *Varuṇa* as king of the waters, and at the latter ceremony (mentioned *Śalyap.* chap. 48) reference is made to the inauguration of *Indra*, which is the type of a royal inauguration; (वरुणं देवताः सर्वाः समेत्येदमयाब्रुवन् । यथास्मान्पुरराट्शक्रो भयेभ्यः पाति सर्वदा । तथा त्वमपि सर्वासां सरितां वै पतिर्भव । अभिषिक्तस्ततो देवैर्वरुणो ऽपि महायशः । सरितः सागरांश्चैव नदांश्चापि सरांसि च । पालयामास विधिना यथा देवाञ्छतक्रतुः ।). There seems to have been that difference, however, that the military commander, his installation having been performed, did not give but receive presents, for the *Mahābh.* exhibits a long list of presents that were offered to *Kārtikeya* by the gods who assisted at his consecration. — The time deemed auspicious or inauspicious is the same for the inauguration of a military chief as for that of a king, except that *Tuesday* is considered also amongst the lucky days of the former, Mars being himself a military chief; (according to *Daivajnarāma* in his comm. on the quoted first verse of the *Muhūrtachintāmaṇi*: कुत्रचिज्जीमवारो ऽयुक्तः । स सेनापत्यभिषेकपरो ज्ञेयः । भौमस्य सेनापतित्वात्).

2. The water or liquid used at the ceremony of inauguration; e.g. *Kātyāy. Śrautas.*: कण्डूयन्याभिषेकेण प्रलिम्पते (*Śrīdeva*: अभिषेकेण = अभिषेकोदकेन); or *Ādip. Mahābh.*: कर्णो ऽभिषेकाद्देशिराः शिरसा समवन्दत. 3. The name of the sacrificial building where the inauguration of a king takes place; (*Mānasāra*: सर्वालंकारसंयुक्तमभिषेकाख्यमण्डपम् &c.). 4. Bathing, washing; e.g. *Sāṅkhya Prav.*: दुःखादुःखं जलाभिषेकवत्त जाड्यविमोचः (*Vijñānāch.*: यथा जाड्यात्तस्य जलाभिषेकाद्दुःखानिवृत्तिरिव भवति न तु जाड्यविमोच इत्यर्थः); esp. for religious purposes, ablution; e.g. *Śatātapa*: सुरापः शर्करायास्तुला सप्त दद्यात्पापविशुद्धये । जपित्वा तु महाबद्धं दशांशं जुहुयात्तिलैः । ततो ऽभिषेकः कर्तव्यो मन्त्रैर्वर्णदेवतैः &c.; or *Vanap. Mahābh.*: ज्ञात्वा देवीं स्मृता राजन्पुण्या देवी सरस्वती । तत्राभिषेकं कुर्वीत वल्लीकान्निःसृते जले । अर्चयित्वा पितृदेवानश्चमेधफलं लभेत्; or *Anusāsana. Mahābh.*: स्कन्द उवाच । ममायनुमतो धर्मस्तं शृणुध्वं समाहिताः । नीलषण्डस्य शुक्लाभ्यां गृहीत्वा मृत्तिकां तु यः । अभिषेकं त्र्यहं कुर्यात्तस्य धर्मं निबोधत &c.

5. Washing the image of a divinity, purifying it with ablutions. This ceremony takes place either at a festival