

plies especially to a ceremony performed by a king and a military commander and concerns, as such, the rites of the second caste only; (comp. *Sāyaṇa* on the *Aitar. Br.* chap. 33 seqq.: उक्तं द्वाविंशदध्यायैः कर्म वर्णचयान्वितम् । अथ त्वष्टभिरध्यायैर्वर्ण्यते राजकर्तृकम्, the ceremony being described in the chapters 37–39). The general object of the ceremony is attainment of supreme power in this and the future world, as well as long life and happiness. (A detailed account of this purpose, as given in the *Aitar. Br.* is subjoined p. 278 a, l. 32 ff.; for the post-vaiddik period comp. e. g. *Mahābh. Anuśāsanap.*: ये राजानो राजसूयाभिषिक्ता धर्मात्मानो रक्षितारः प्रजानाम् । ये चाश्वमेधावभुषे सुताङ्गास्तेषां लोका धृतराष्ट्रो न तत्र; or *Harivansa*: भवान्राजासु मान्यो मे यदूनामयणीः प्रभुः । विजयायाभिषिच्यस्व खाराज्ये राजसत्तम; or राजसूयाभिषिक्तसु पृथुरभिर्नराधिपैः वेददृष्टेन विधिना राजराज्ये नराधिप ॥).

A. INAUGURATION OF A KING. This ceremony is either part of a *Rājasūya*, and performed by a king at the end of this sacrifice — when it is called पुनरभिषेक or second inauguration, since the *Abhisheka* or first inauguration of a king must have taken place previously —; or it is not part of a sacrifice and occurs at a king's accession to the throne — then it is the अभिषेक proper. [Both ceremonies are described in the *Aitareya Brāhmaṇa*, first the *Punarabhisheka*, then the *Abhisheka*; in conformity with this authority the same order has been preserved in the following account, since the *Abhisheka* ceremony refers in many respects to that of the *Punarabhisheka*.]

a. The *Punarabhisheka* is performed by a king at the end of a *Rājasūya*, after he has undergone preliminary purification (दीक्षा), when he has risen from the *Avabhṛitha* ceremonies, has performed the *Anubandhya* sacrifice and completed the final rite, the *Udavasaniyā*. There must have been prepared for the occasion a throne-seat (आसन्दी) of the wood of the *Udumbara* (*ficus glomerata*), resting on four legs a span (प्रादेश) high, with boards placed on them (शीर्षण; see below page 277 b, line 6 ff.) and side boards (अनूच; see *ibid.*) of the dimension of a cubit (or two spans; अरति, *Sāyaṇa*: प्रादेशद्वयमरतिः); the whole well fastened together with a texture made of cords of *Munja* grass (*Saccharum munja*), a tiger skin which is placed on the seat with the hairs upwards and the neck to the east, a large (four cornered) ladle (चमसः; *Sāy.* at a later occasion: = चतुष्कोणी दण्डयुक्तः पात्रविशेषः) of *Udumbara* wood and a branch of the same; in the ladle have been put eight things: curd (दधि), honey (मधु), clarified butter (सर्पिस), water proceeding from rain during sunshine, before it has fallen down (आतपवर्षा आपः; *Sāy.*: = आतपयुक्तवर्षभवाः); blades of *Syāma* grass (श्याणि; *Sāy.*: = श्यामतृणानि), sprouts (तोक्मानि; *Sāy.*: = अङ्कुराणि), spirituous liquor (सुरा) and *Dūb* grass (दूर्वा, *Panicum dactylon*). (To prepare a site for the throne three lines have been drawn on a place of sacrifice with the sacrificial implement called *Sphya* (q. v.), one southwards, another westwards and a third northwards); the one to the south is that on which the throne is to be placed with its front towards the east, so that the two

feet to the north come to stand within the Vedi or sacrificial ground and the two to the south without; this latter spot occupied by the throne-seat is called *Śrī*; (as a type of happiness or prosperity; *Sāy.*: श्रीर्वै संपदूपैव). The place within the Vedi being small, but that without being illimited, this position of the throne indicates that the sacrificer may obtain definite and indefinite wishes within and without the Vedi. The tiger skin is the type of increase of Kshatriya power, for the tiger is the Kshatriya or hero of the wild beasts; the *Udumbara* wood of the throne, ladle and branch is the type of essential juice (ऊर्ज *Sāy.*: = चीरादिरसः) and of food (which the sacrificer is supposed to acquire by this symbol); curd, honey and clarified butter typify the essence of water and plants; (curd and butter, as *Sāyaṇa* observes, because they originate in grass and water which are the food of cattle; honey, because it originates in the juice of plants collected by bees); water proceeding from rain during sunshine, before it has fallen down typifies (on account of the sunshine) lustre (or energy; तेजस्) and (rain being the consequence of oblations to the gods) holiness (ब्रह्मवर्चसम्; *Sāy.*: = श्रुताध्ययनसंपत्तिः); grass and sprouts typify food (इरा; they being the food of cattle), hence prosperity (पुष्टि, increase) and progeny (प्रजा); spirituous liquor is the type of a Kshatriya's power (on account of its fierceness or hotness; *Sāy.*: सुरया चत्रियसैव मदयोगात्त्वचरूपत्वम्) and of the essence of food (or rice, liquor being made of rice; comp. अन्नरसः अन्नस्य रसः; *Sāy.*: अन्नजन्यत्वादन्नरसत्वम्); *Dūb* grass (being the Kshatriya of the plants and firmly established in the soil with its many roots) is the type of Kshatriya-power and of a firmly established rule. — The principal features of the ceremony itself are the following. The king who performs the sacrifice kneels down at the back part of the throne-seat with his face to the east and his right knee touching the ground (while his left knee remains upwards); he then touches with his hands the throne-seat and invites the gods to ascend it together with various metres: *Agni* with the metre *Gāyatri*, *Savitri* with the *Ushnih*, *Soma* with the *Anuśtubh*, *Bṛihaspati* with the *Bṛihatī*, *Mitra* and *Varuṇa* with the *Pankti*, *Indra* with the *Trishtubh*, the *Viśve-Devas* with the *Jagati*, for the purpose of obtaining kingly power (राज्यम्; *Sāy.*: = देशाधिपत्यम्), righteous government (साम्राज्यम्; *Sāy.*: = धर्मेण पालनम्), increase of enjoyment (भौज्यम्; *Sāy.*: = भोगसमृद्धिः), independent rule (खाराज्यम्; *Sāy.*: = अपराधीनत्वम्), attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्; *Sāy.*: = इतरेभ्यो भूपतिभ्यो वैशिष्ट्यम्), coming (after death) into the world of Brahman (पारमेध्यम्; *Sāy.*: एतदुक्तमैहिकम् — i. e. what precedes — अथासुम्भिकमुच्यते । पारमेध्यं प्रजापतिलोकप्राप्तिः) and obtaining there dominion (राज्यम्; *Sāy.*: = तत्र राज्यमैश्वर्यम्), a mighty rule (माहाराज्यम्; *Sāy.*: = तत्रत्येभ्य इतरेभ्य आधिक्यम्), mastership (आधिपत्यम्; *Sāy.*: = तानितरान्प्रति स्वामित्वम्), independence (स्वावश्रमम्; *Sāy.*: = अपारतन्त्र्यम्) and a long residence there (आतिष्ठम्; *Sāy.*: चिरकालवासित्वम्). [Of the metres mentioned before each following metre has four