

Bhūr, Bhuvas, Swar (see above page 276 a, line 22 ff.). Thirty-one days after this inauguration by Prajāpati, the divine *Vasus* sprinkled him in the East with the same liquid while reciting the same verses and uttering the same sacred words, to ensure his righteous government (साम्राज्य), hence the inaugurated kings of the Eastern peoples are called *Samrāj*; next in thirty-one days the *Rudras* performed the same ceremony in the South to ensure his increase of enjoyment (भौज्य), hence the inaugurated kings of the *Satwats* in the South are called *Bhoja*; then in other thirty-one days the *Ādityas* performed this ceremony in the West, to ensure his independent rule (स्वाराज्य), hence the inaugurated kings of the *Nichyas* and *Apāchyas* in the West are called *Swardj*; then in other thirty-one days, the *Viśve-Devas* in the North, to ensure his attainment of higher qualities than those possessed by others (वैराज्य), hence the inaugurated kings of the *Uttarakurus* and *Uttaramadras* are called *Virāj*; afterwards in other thirty-one days the *Sādhyas* and *Aptyas* performed the same ceremony in the central region (which is the 'fixed' region, since east, west &c. become determined through it, and which at the same time is the region where the *vaidik* rites are established), for the sake of his rulership (राज्य), hence the inaugurated kings of the *Kurus* and *Panchālas* and of the *Vaśas* and *Uśīnaras* in that region are called *Rājan*. Lastly, in further thirty-one days the *Maruts* and the *Angīrasas* performed this ceremony in the upper region (or *Swarga*) to ensure his attainment of the supreme abode (पारमेष्ठ्य), his mighty rule there over every one (माहाराज्य), as well as his mastership (आधिपत्य), independence (स्वावस्था) and long residence there (आतिष्ठ), hence he attained the supreme abode (परमेष्ठिन) and became united with Prajāpati (प्राजापत्य). 'Thus inaugurated by that great inauguration Indra conquered all conquerable battle grounds (जिती; *Sāy.* = जेतव्याः सर्वा युद्धभूमीः), took possession of all worlds, obtained the highest dignity amongst gods (अश्व्यम्; *Sāy.* = अतिशयेन प्रशस्तत्वम्), transcendent rank (अतिष्ठाम; *Sāy.* = सर्वानतिक्रम्यावस्थानम्) and preeminence (परमताम्; *Sāy.* = उत्कृष्टत्वम्), conquered righteous government, increase of enjoyment, absolute dominion, distinguished qualities, supreme abode, rulership and mighty rule and mastership there; and thus he became in this world a Prajāpati, an absolute king, long-lived (अमृतः; *Sāy.* = इतरमनुष्यवदल्पकाले मरणरहितः), and in the other world having obtained all his desires, he became entirely exempt from death' (or liberated; अमृतः; *Sāy.* = मरणरहितो मुक्तः).

The purpose for which the inauguration of a mortal king takes place, is defined by the *Aitar. Br.* in precisely the same terms as those contained in the preceding passage, [with the obvious alteration of 'amongst kings' instead of 'amongst gods'. This definition occurs ch. 39. 5; in the commencement of ch. 39. 1. the purpose of the ceremony is worded somewhat differently at the end of the passage but its bearing is similar, viz.: if he (i. e. a priest) wishes that a king should conquer all conquerable battle grounds &c. &c. (up to the words: 'and mastership there'), that

he should attain (every thing) in space and time (अयं समन्तपर्यायी स्यात्; *Sāy.* = देशतः कालतः सर्वव्यापी स्यात्), all land up to the seashore and all life to infinity (lit. to the amount परार्धः; सार्वभौमः सार्वायुष आन्तादा परार्धात्; *Sāy.* = समुद्रतीरपर्यन्तं सार्वभौमत्वं देशव्याप्तिः । आ परार्धात्परार्धशब्दाभिधेयकालसंख्यापर्यन्तं सार्वायुषत्वं कालव्याप्तिः), and that he should become a sole ruler over the whole earth up to the ocean (पृथिवी समुद्रपर्यन्ताया एक-राट्), let him &c. &c. and: if a king wishes, that he should conquer &c. &c., let him &c.]. — The ceremony as practised at the *vaidik period*, is thus described in the *Āit. Br.* The priest in the commencement of the solemnity causes the king to take the following oath: 'if I (the king) do ever harm to thee, thou (the priest) mayst deprive me of all pious acts (इष्टापूर्तम्; *Sāy.* = अतिसमर्तव्यम्) which I have done from the time of my birth up to that of my death, of heaven and whatever else good has been accomplished by me, of long life and offspring'. He then orders his attendants to bring four kinds of fruits: the fruit of the *Nyagrodha* (ficus Indica), of the *Udumbara* (ficus glomerata), of the *Āśvattha* (ficus religiosa) and of the *Plaksha* (ficus infectoria); besides, four kinds of grain (औषधानि तोक्मकृतानि; *Sāy.* = अङ्कुरनिमित्तान्यौषधिद्रव्याणि): rice with small grain (त्रीहीणम्; *Sāy.* = सूक्ष्मबीजरूपा त्री-हयः), rice with large grain (महात्रीहीणम्; *Sāy.* = प्रौढ-बीजरूपा महात्रीहयः), *Priyangu* and barley. Next they bring, at his command, a throne-seat of *Udumbara* wood (made in the manner as described above, page 275 a, line 34 ff.), a (four-cornered) ladle of *Udumbara* or, instead of the latter, a vessel of *Udumbara* (or, acc. to *Sāyana*, an earthen vessel of an arbitrary shape) and an *Udumbara* branch. Then they put the four kinds of fruit and grain in the ladle or vessel and pour over them curds, honey, clarified butter and water proceeding from rain during sunshine, before it has fallen down; afterwards, having placed the ladle or vessel on the ground, they address the throne-seat with a Mantra which recalls the component parts of Indra's throne and thus tends to identify both: 'may thy front legs be *Bṛihat* and *Rathantara* &c. &c.; may *Savitṛi* and *Bṛihaspati* support thy fore-legs &c. &c. (see above page 277 b, line 1 ff.)'. Then the priest asks the king to ascend the throne-seat, inviting the *Vasus*, *Rudras*, *Ādityas* and the other divinities which were invited by Indra at his inauguration (see page 277 b, line 31 ff.), to ascend his throne with the same metres, *Stomas* and *Sāmans* and for the same purposes as mentioned above. Upon this the relatives of the king (literally: 'the king-makers', राजकर्तारः; *Sāy.* = पितृधात्रादयः 'father, brother &c.'), proclaim his high qualities in the same words as the gods proclaimed the greatness of Indra; the priest recites the *Rigveda*-verse 1. 25. 10. (with the same modifications as mentioned above) and, placing himself before the throne with his face towards the west, covers the head of the king with the *Udumbara* branch, the leaves of which have been wetted, and with a gold *Pavitra*, and sprinkles him with the liquid (in the ladle or vessel), while reciting the three *Rigveda*-verses, the *Yajurveda*-verse and uttering the