

vation of what I have attained be granted to me; may there be no danger (or fear) to me'. [The injunctions which follow in the text of the *Aitar. Br.* are merely incidental and refer to the conduct of a king and the ceremonies he has to perform, when his assistance in warfare is sought for by another king.] Upon this and having recited the *Rigveda*-verse (10. 131. 1.), with the purpose of freeing himself from enemies, he returns to his palace, when he will be without foes and peril and day by day increase in prosperity, authority and sovereignty. There he sits down by the domestic fire and the Adhwaryu priest makes for him, out of a goblet, four times three oblations with clarified butter to Indra while reciting the three *Rigveda*-verses 9. 110. 1-3. or *Sāmav.* 2. 714. 716. 715. [The recital of these verses takes place in a peculiar manner, called *प्रपदम्*, which consists in inserting between the syllables of some word in the second Páda of either of these verses certain other words which are foreign to the text of the *Rigv.*-hymn, viz. the words *भूर्ब्रह्म प्राणममृतं प्रपद्यते ऽयमसौ शर्म वमीभयं स्वस्त्ये सह प्रजया सह पशुभिः* between the second and third syllables of the word *वृक्षाणि* in the second Páda of *Rigv.* 9. 110. 1.; the words *भुवो ब्रह्म* &c. .... *पशुभिः* between the second and third syllables of the word *समर्थराज्ये* in the second Páda of *Rigv.* 9. 110. 2.; and the words *स्वर्ब्रह्म* &c. .... *पशुभिः* between the first and second syllables of the word *शक्नना* in the second Páda of *Rigv.* 9. 110. 3.; the sense of these words is: 'he (the king) seeks the protection of earth (*भूर*; in the second verse ... of *भुवस्* or the intermediate region; in the third of *स्वर्* or heaven), of the Veda, of life, of Amrita; for the sake of his bliss grant him (o Indra) happiness, armour and safety with his children and his cattle'.] A king for whom these libations are made to Indra in the indicated manner becomes free from disease, cannot be injured by enemies, is exempt from poverty, everywhere protected against danger, and thus becomes victorious in all the quarters, and after death established in Indra's heaven. — At the end of the whole ceremony the king prays for increase in cows, horses and progeny and more especially to obtain a son who would be liberal towards the priests at his sacrifices and a powerful protector of his subjects. — Priests who understand well how to perform the whole rite will raise the king to an exalted position; those on the contrary who are ignorant of the manner in which it is to be performed, will bring him unto perdition. (As an instance of the efficacy of this part of the *Rájasúya* sacrifice when performed by priests who well understand their duties, the text of the *Aitar. Br.* quotes the instance of *Janamejaya*, the son of *Parikshit*.)

b. The rites of the *Abhisheka* which is not part of a *Rájasúya* sacrifice, but a ceremony performed at a king's accession to the throne, are similar to, but not identical with, those of the *Punarabhisheka*; they are founded on the proceedings which took place when Indra was consecrated by the gods as their supreme ruler, and which form the subject of the 38<sup>th</sup> chapter of the *Aitareya Bráhmaṇa*. It is there told that the throne-seat which served at Indra's

inauguration was made of *Rigveda*-verses, its eight parts consisting of *Sāmaveda*-verses, viz. the two fore-legs of the *Brihat* and *Rathantara*, the two hind-legs of the *Vairūpa* and *Vairāja*, the two top boards of the *Sákwara* and *Raivata*, and the two side boards of the *Naudhasa* and *Káleya*. [In the corresponding passage of the *Punarabhisheka*, *Sáyana* speaks of several शीर्षस्थ and renders the word 'boards placed on the legs of the throne-seat': *तेषां पादानां शिरस्यपरिभागे ऽवस्थितानि शीर्षस्थानि*; in the present passage the text has the dual शीर्षस्थे which *Sáyana* explains as the board where the head of Indra and, by implication, as the board where his feet rest upon: *आसन्त्यां शयानस्थेन्द्रस्य शिरोदेशस्थं फलकं शीर्षस्थम् । तच्च पाददेशाविकृतस्य फलकस्याप्युपलक्षणम्*; *Sáyana* likewise speaks in his comm. on the first passage of several अनूच्य, while the text of the latter mentions distinctly two, viz. *अनूच्ये*; the former explanation of शीर्षस्थ seems more natural, since the latter is at variance with the dimensions of the throne-seat stated before, but it is probably more correct to view the compound शीर्षस्थानूच्यानि which occurs in the chapter on the *Punarabhisheka*, as representing two duals]; of the threads of the texture which was to hold this structure together, those that went lengthwise were made of *Rigveda*- and those that went crossways of *Sāmaveda*-, the intervals being *Yajurveda*-verses; the covering of the throne was (the goddess of) *Glory*, the pillow (*Sáy.*: where his head rested upon) *Śrī* (the goddess of Happiness). *Savitri* and *Brihaspati* supported the fore-legs, *Váyu* and *Pūshan* the hind-legs, *Mitra* and *Varuṇa* the two top boards and the two *Ásvins* the two side boards of the throne-seat, while Indra ascended it after having invited the *Vasus* to take place on it with the metre *Gáyatrī*, the *Stoma* (q. v.) *Trivrit* and the *Sáman* (q. v.) *Rathantara* for the sake of obtaining righteous government (*साम्राज्य*), the *Rudras* for increase of enjoyment (*भौज्य*); the *Adityas* for independent rule (*स्वाराज्य*), the *Viśve-Devas* for the attainment of distinguished qualities (*वैराज्य*), the *Sádhyas* and *Āptyas* for dominion (*राज्य*), the *Maruts* and *Āngirásas* for coming into the world of Brahman (*पारमेष्ठ्य*), superiority (*माहाराज्य*), mastership (*आधिपत्य*), independence (*स्वावस्थ*) and a long residence there (*आतिष्ठ*), these divinities being accompanied severally, like the *Vasus*, with various metres, *Stomas* and *Sámans* (as specified in the text of the *Ait. Br.*). All these gods having then proclaimed the high qualities of Indra, to strike terror, by their panegyric, into the mind of his enemies, and *Prajápati* who performed the function of inaugurating priest, having recited the *Rigveda*-verse 1. 25. 10. (where between the ending words *साम्राज्याय* and *सुक्रतुः* the words *भौज्याय*, *स्वाराज्याय* &c. &c. are inserted), the latter placed himself before (i. e. east of) the throne with his face towards the west, covered the head of Indra with a moist *Udumbara* branch (i. e. with an *Udumbara* branch the leaves of which had been wetted) and a gold *Pavitra* (q. v.) and sprinkled him with the liquid, while reciting the three *Rigveda*-verses 'these waters &c.', the *Yajurveda*-verse 'the divine *Savitri* &c.' and uttering the three sacred words,