

syllables more than each preceding one; the invitation itself which is addressed to the gods is founded on the *R̥igv.* 10. 130. 4.; and the company of the gods is solicited by the king in order to ensure the attainment of what was before unattained by him (योगः; *Sáy.*: = अग्राप्तस्य लाभस्य प्राप्तिः) and the preservation of what he has obtained (क्षेमः; *Sáy.*: = प्राप्तस्य वस्तुनो रक्षणम्).] The gods have arrived and the king now ascends himself the throne-seat, first with his right and then with his left knee. — The next ceremony is the propitiation of the liquid in the ladle, which is performed by the priest who will pour it over the king, by reciting the hymn: 'waters behold me with a favourable eye, with a favourable body touch my skin; all fires, for they reside in water, I invoke on your account; do you produce in me beauty, bodily strength and energy'; and by the king repeating these words after him. If this propitiation did not take place, the liquid would destroy the vigour of the king. (The quoted verse occurs, though with some variations, in the *Atharvav.* 10. 1. 12 and 13.) After this, the priest covers the head of the king with the *Udumbara*-branch and pours the liquid over him while reciting the following three *R̥igveda*-verses: 'These waters are most propitious, they have healing power to free from all disease (*Sáy.* 'poverty and other diseases': दारिद्र्यादिरोगस्य भेषजी:); they are the augmenters of kingly power, and (therefore) its supporters; they are immortal.' 'With which Prajapati sprinkled Indra, the king Soma and Manu, with these I sprinkle thee, that thou become king of kings in this world.' 'The queen, thy mother, bore thee to be great amongst the great, and a righteous ruler over men; an auspicious mother bore thee'; and this *Yajurveda*-verse: 'The divine Savitri has given his consent, therefore I pour (this liquid) over thee with the arms of the *Aśvins* (*Sáyāna*: not with my own), with the hands of *Pūshan*, with the beauty of *Agni* (तेजसः; *Sáy.*: = शरीरकान्तिः), with the radiance of *Sūrya* (वर्चसः; *Sáy.*: = बाह्यप्रकाशः) and with the (sharp) senses of *Indra* (इन्द्रियम्; *Sáy.* 'with the sharpness of the eyes' &c.: = चक्षुरादिपाटवम्), for the sake of strength (बलम्), prosperity (श्रीः; *Sáy.*: = हस्त्यश्वादिसंपदः), glory and increase of food (अन्नम्; *Sáy.*: = अन्नसमृद्धिः)'. If the priest wishes that the king may enjoy good health (lit. may eat food), he must, after these verses, utter the sacred word *Bhūr!* (earth!). If he wishes that the king may enjoy good health and live to see a son and a grandson (द्विपुत्रम्) he must utter the sacred words: *Bhūr! Bhuvas!* (earth! intermediate region between earth and sun!), and if he wishes him to enjoy good health and live to see three generations (त्रिपुत्रम्), or if he wishes him to remain unrivalled, he must utter the sacred words: *Bhūr! Bhuvas! Swar!* (earth! intermediate region! heaven!). [The text of the *Aitar. Br.* mentions on this occasion that some authorities object to the enunciation of the latter words; but it quotes, too, the opinion of the *Rishi Satyakāma*, the son of *Jābāla*, who maintains that a king who is not inaugurated with these *Vyāhritis* or sacred words, will die before the due term of his life, and that of *Uddālaka*, the son of *Arūṇa*, who says

that a king who is inaugurated with these words, will arrive at the full term of his life and conquer his enemies.] Since at the pouring of the liquid the essence of water, holiness and the other boons which are conferred on the king by the ingredients placed in the ladle, are shed and go away, as it were, from the king, he must, to secure them, before the liquid is poured over him, make two oblations (while uttering the words: ब्रह्म प्रपद्ये स्वाहा च च प्रपद्ये स्वाहा i. e. I am obtaining holiness, Swáhá! I am obtaining power, Swáhá!). After the liquid has been poured over the king, the priest places in his hand a goblet of spirituous liquor and recites the following verse (*R̥igv.* 9. 1. 1. = *Sāmav.* 2. 39. = *Vājas.* 26. 25.): 'Soma with thy most sweet exhilarating drops purify (this sacrificer), for thou wast poured out for *Indra* to drink.' Then he recites and makes the king repeat after him the following invocation: '(Soma and spirituous liquor), because a separate residence has been allotted to you by the gods, therefore do not combine in the lofty æther; liquor, thou art powerful, but thou, Soma, art a king; do not harm him (the king), when you enter into your several receptacles (i. e. into his stomach).' [This verse occurs with some variations in the *Vājas.* 19. 7.] By the recital of these verses spirituous liquor and Soma become identified; compare page 279a, line 52 ff. Having drunk the king then presents the rest to a man whom he considers his friend, for drinking out of the same cup is the mutual practice of friends. He then places the *Udumbara* branch on the ground as a symbol of essential juice (ऊर्ज) and food, and prepares himself for descending from the throne-seat; but while he is still seated and puts his feet on the ground he says: 'I firmly stand on heaven and earth, I firmly stand on exhaled and inhaled air (प्राण and अपान), I firmly stand on day and night, I firmly stand on food and drink; on what is *Brahmaṇa*, on what is *Kshatriya*, on these three worlds stand I firmly.' He then descends, sits down on the ground with his face towards the east, utters thrice the words 'adoration to what is *Brahmaṇa*' and offers a gift (*Sáy.*: a cow) to a *Brāhmaṇa*; the object of this gift is the attainment of victory in general (जितिः), of victory everywhere (अभिजितिः; *Sáy.*: = अभितः सर्वेषु देशेषु जितिः); of victory over strong and weak enemies (विजितिः; *Sáy.*: = प्रबलदुर्बलशत्रूणां तारतम्येन विविधो जयः) and of complete victory (सजितिः; *Sáy.*: = शत्रुत्वराहित्याय सम्यग्जयः); and his threefold expression of adoration to what is a *Brāhmaṇa* implies that a kingdom prospers and has valiant men when it is under the control of the *Brāhmaṇas*, and that a valiant son will be born to him. After this ceremony the king rises and puts fuel into the *Āhavaniya* fire while uttering the words: '(wood) thou art fuel, bestow on me sharpness of sense and strength of body'. Then he is going to take three steps to the east, north (and as *Sáy.* explains), to the north-east, but previously to doing so points to the region, and addresses the step he is about to take with these words: 'thou subduest for me the regions; enable me therefore to adore the gods, and may attainment of my desires and preser-