

The King with One Kingdom but Two Coronations:
Analysing Śrīśivarājābhīṣekaprayoga and Śrīśivarājyābhīṣekakalpataru –
The Dual Coronation-Texts for Chatrapati Śivājī Mahārāja

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Abstract

The coronation of Chatrapati Śivājī, the founder of the Maratha Empire is a significant milestone in Maratha history. Śivājī conquered land and forts too. But this acquisition was considered as extension of boundaries of his jahagirs. Coronation, as a ritual stands for propitiation of gods, for securing governing authority and a moral sanction for regulation of law and order in the kingdom. It establishes a firm relation between gods, king, priestly class and commoners. Prior to the coronation of Śivājī, no Hindu monarch was a coronate king for a considerably long span of time. Therefore, Śivājī consulted Viśveśvara Bhaṭṭa alias Gāgābhaṭṭa, who hailed from Paithan, but a resident of Kaśīto design a detailed ritual for his coronation. This ritual became encoded in the form of a text with the title 'Śrīśivarājābhīṣekaprayoga'. The ritual was performed from 29th May to 6th June, 1674.

The present study, in the course of discussion of the ritual texts on coronation will delve into a critical study of the following two texts on coronation.

- Discussion regarding the contents of Śrīśivarājābhīṣekaprayoga (SRP)
- Discussion regarding the contents of Śrīśivarājyābhīṣekakalpataru (SRK)

Key Words: Coronation, Shivaji, Gagabhatta, Nishchalpuri

Introduction:

The coronation of Chatrapati Śivājī, the founder of the Maratha Empire is a significant milestone in Maratha history. Son of Shahājī Bhonsle, an eminent Maratha chieftain, later designated as Mahārāja by Adilshah, Śivājī was thoroughly trained as an efficient ruler to rule over the *jahagirs* (land grants). Śivājī conquered land and forts too. But this acquisition was considered as extension of boundaries of his *jahagirs*.

Till his coronation, Śivājī was regarded as a petty ruler governing his territory. As he was an uncrowned monarch, he could not exercise and execute religious and social

sovereignty. Therefore, coronation was very significant in his life history. The significance of this ritual may be understood through the words of Charles Drekmeier, 'ritual provides a means of acting out and thus reduces strains and frustrations produced by uncertainties and rationally inexplicable occurrences of life. On the social level, it consolidates the values of the community, reminding individuals of shared purposes and representing in a simple, dramatic form social and religious relationshipⁱ'. In other words, ritual stands for a form of religious activity which has symbolism and tradition deeply woven in it. Coronation, as a ritual stands for propitiation of gods, for

securing governing authority and a moral sanction for regulation of law and order in the kingdom. It establishes a firm relation between gods, king, priestly class and commoners.

PART: I

Etymology of Abhiṣeka: The word 'Abhiṣeka' is a verbal derivative of two Sanskrit components viz; prefix *abhi* and *ṣeka* (from the root √*sic*). The prefix '*abhi*' means 'to, towards, into, over, upon and can be added to nouns as well as verbs'. The second part '*ṣeka* ' is derived from the root '*sic*' which means: ' to pour out, discharge, emit, shed, infused or pour into or on... to emit, semen, impregnate...., to scatter in small drops, sprinkle, besprinkle or moisten with... Apte defines Abhiṣeka as 'sprinkling, watering, wetting and bathing; ablution, holy or religious bathing'ⁱⁱ. Thus, Abhiṣeka is the rite in which a person is invested with power by being sprinkled with sanctified water or oil or sacred ingredients and it is an inauguration or initiation ceremony. To conclude, it is a consecration ritual of besprinkling or anointing primarily with water.

Consecration is one part of the ritual of royal installation of the Rājasūya described in Brahmanical literature of ancient India. Consecration is the solemn dedication to a special purpose or service, usually religious. The word *consecration* literally means "association with the sacred". Persons, places, or things can be consecrated, and the term is used in various ways by different groups. In brief, the king designate is the sacrificer who performs the ritual to endow him with royal power. It is believed that the priest may render a ritual effective only through knowledge of the nature of the sacrifice. This knowledge has the power to install

the king designate on his throne. The motives behind the practice of Abhiṣeka are complex and numerous, but we can find some hints through the Sanskrit Brahmanical Literature. The *Aitareya Brahmāṇa* mentions that this religious ritual known as Aindra-mahābhiseka was performed in order to acquire imperial glory and to define or confirm the divine status of the king. But originally it appears to have ensured continuity of life and even immortality.

Background of the text

Śrīśivarājābhiṣekaprayoga ': Prior to the coronation of Śivājī, no Hindu monarch was a coronate king for a considerably long span of time. He had no precedence regarding local traditions of a Hindu king to fall back upon for his coronation. He was a descendent of the Sissodias of Udaipur, but the prevalent Mewar tradition was of no use to him, as the ruler of Udaipur was a Mughal feudatory. Therefore, Śivājī consulted Viśveśvara Bhaṭṭa alias Gāgābhaṭṭa, who hailed from Paithan, but a resident of Kaśī to design a detailed ritual for his coronation. This ritual became encoded in the form of a text with the title '*Śrīśivarājābhiṣekaprayoga* '. The ritual was performed from 29th May to 6th June, 1674.

There are two editions of this text. Shri V. S. Bendrey edited the text with an exhaustive commentary in English and Marathi along with references of mantras mentioned in it in 1959. Prof. T. G. Mainkar from the University of Mumbai edited and published this text in 1974-75 as a part of the *Chatrapati Shivaji Coronation Tercentenary Commemoration Volume* with a translation in Marathi by Prof. S. B. Vernekar.

PART II

Kingship stands for the power and authority to govern over land and people. In an effort to distinguish between monarchy and kingship, Vladimir Volkoff states that monarchy may be abruptly established, but it is not so with kingshipⁱⁱⁱ. Kingship is associated with legitimacy and sovereignty. It is associated with the moral and religious reference point of a broad range of groups who remain autonomous in terms of political, judicial, and administrative decisions. There are two theories regarding the origin of kingship. In the theory of the ritual origin of the kingship, which proposes the internal origin of the institution, the problem of legitimacy is already solved. There is a specific person, i. e. a king ruling a kingdom as his birth right and the kingdom has an heir to the throne, who would succeed the throne after retirement or demise of the ruling king. In the second theory, which supports the external origin of the kingship, the problem is to analyze the transition from monarch to king, the shift from a character originating as a result of conquest to one accepted by the group because of a recognition of his exceptional nature, which makes him appear sacred and gives him legitimacy in the eyes of the entire community.

The present study, in the course of discussion of the ritual texts on coronation will delve into the propriety of either of these theories through the study of two texts related to the coronation of Chatrapati Śivājī. The paper is divided into two parts:

- Discussion regarding the contents of *Śrīśivarājābhiṣekaprayoga (SRP)*

- Discussion regarding the contents of *Śrīśivarājājarājyābhiṣekakalpataru (SRK)*

The break-up of rituals during the Coronation week according to *SRP* is as follows:

- a) 29th May, 1674: The thread ceremony of Śivājī, qualifying him as a regular Kṣatriya, for the honourable holy coronation.
- b) 30th May, 1674: Vināyaka śānti and initial sacred rites
- c) 31st May, 1674: Aindrīśānti and Aisāna sacrifice
- d) 1st June : Observance of further rituals
- e) 2nd June: Omitted as the day was inauspicious
- f) 3rd June: Continuation of propitiatory observances
- g) 4th June: Special sacrifice at night for averting calamity and propitiating the deity of destruction. Śivājī was weighed against gold and a number of other things, which were immediately distributed in charity
- h) 5th June: The last day of the initiating celebrations, preparations for the grand ceremony i.e. the crowning point of the coronation week, which according to the current mode of reckoning falls within the range of early Saturday, 6th of June, 1674.

The opening of the *prayoga* is with salutations to Gaṇeśa, Śāradā and Śiva. Gāgābhaṭṭa says that the text is based on *Viṣṇudharmottara Purāna*. He divides the Abhiṣeka as the first coronation and annual coronation. The first Abhiṣeka requires a chariot, throne, sword, umbrella, chowries, flag, elephant, horse, garments, ornaments, astrologer, physician and priest. The reference to all these implements occurs in the *Atharvaveda Pariśiṣṭha* (III. 1.3-4)^{iv}.

The text discusses an auspicious period for the coronation in detail.

Ritual: A square shaped *maṇḍala* is to be drawn with cowdung and is decorated with rangolis, turmeric and kumkum. Water pots filled with water from the river Gaṅgā are to be worshipped. The place is to be decorated with sandalwood paste, garlands, and garments, roots of hundred herbs, gold, precious stones, seeds and leaves. Earth, horn of a bull, ivory, *gorocana*, lotuses of different types, black mustard, grass, *devadāru* wood are essential ingredients which are used for anointing the king. A priest adorned in new clothes and garments should tie a turban to the king. He should sit on tiger

skin. The tiger skin is also mentioned in the *Śatapatha Brāhmaṇa* in the context of the Rājasūya sacrifice (V. 3. 5. 3. and V. 4. 1. 11.)^v, for the tiger skin stands for the beauty of Soma. It is with the intention that the king be endowed with the beauty of a tiger, that the king is made to either step, spread or sit on tiger's skin. Such a king is supposed to ponder over the seven *aṅgas* of the state and look after his subjects. These details are mentioned in the *Vasiṣṭha Samhitā*.

The *Viṣṇudharmottara Purāṇa* (II. 20) states that the body parts of the king designate should be anointed with earth from different places. The text cites some variations:

S. No.	Body part	Type of earth
1.	Head	Peak of a mountain
2.	Ears	Anthill
3.	Mouth	Temple of Śiva
4.	Neck	Temple of Indra
5.	Heart	Court
6.	Right hand	Dug by tusk of an elephant
7.	Left hand	Dug by horn of a bull
8.	Back	Lake
9.	Belly	Confluence of rivers
10.	Posterior	Both banks of a river
11	Waist	Palace
12	Thighs	Elephant pen
13	Knees	Cowshed
14	Calves	Stable
15	Feet	Chariot wheel

After the ceremonial anointing, the king designate should bathe in water mixed with *pañcagavya*, seated on a *bhadrasana* and should be consecrated by four ministers representing four castes. Brahmin with a pot of gold filled with clarified butter from the east, *kṣatriya* with milk and silver pot from south, *vaiśya* in copper pot with curds and *śūdra* in an earthen pot from north with water. A

Brahmin priest should shower water mixed with sandalwood, flowers, seeds and also juice of fruit using a pot made up of gold having hundred outlets on it. The *Śatapatha Brāhmaṇa* also refers to a gold plate perforated with hundred holes or nine holes. Hundred holes signify hundred years of life (V. 4. 1. 13.). Then people from all the *varṇas* should bathe the king with waters from number of sources or

water got from sacred rivers like Gaṅgā, Yamunā, water from wells, springs and even oceans (if available). The mantras from the Rājasūya are to be recited. This also incorporates chariot race, Śunaḥsepa legend and game of dice. This portion of the ritual which involves the ritual bath of the king with water from different sources and the ritual of chariot race, Śunaḥsepa legend and game of dice indicates the influence of the ritual of Rājasūya sacrifice over SRP. In this way in the first chapter, Gāgābhaṭṭa has enumerated the rituals in a gist. The first chapter being the introductory chapter, Gāgābhaṭṭa has mentioned important rituals in a nutshell.

The ritual begins with Ganeśapūjana. Before that the king should make a commitment that he is undertaking this ritual for looking after the subjects and an empire^{vi}. It is followed by Mātrkāpūjana, offerings of clarified butter and Nāndīśrāddha. It is followed by appointing priests. Brahmins belonging to four Vedas are appointed. Two priests belonging to the R̥gveda family belonging to the Atri gotra should stand in the east, two from Yajurveda, belonging to Kaśyapa gotra should stand in the south. Two Brahmins belonging to the Sāmaveda should belong to Bhāradvāja gotra should stand in the west, two Brahmins belonging to the Atharvaveda and Vaiśampayana gotra should stand in the North. They should be offered Madhuparka. Then king ties a red thread to the priests and the entire city is to be decorated with flags. Prisoners are to be released and donations be given to priests and ministers.

As a preparatory process for coronation, the Viṣṇudharmottara mentions of selecting an astrologer and priest. But here

we see that the king designate is prescribed to select the officiating priests (II. 4.).

The ritual then opens up with Vināyakaśānti. Śāntis are rituals of pacification. In the R̥gveda, the √sam is used in the sense ' to praise' or to glorify (VI. 1. 9.). The Nighaṇṭu notes this sense also as 'śruṇāti śamnāti dhamātīti vadhakarmaṇah', used in the 9th class of conjugation. The Dhātupāṭha IV. 92 says śamu upaśame and means to quiet to appease or to pacify. The Atharvaveda regards śānti as pacification of whatever is maleficent and cruel or sinful^{vii}.

The Vināyakaśānti is also known as Gaṇapatipūjana according to Kane. It is performed at the commencement of rituals the fruit of which averting obstacles. The Dharmasindhu mentions the word 'nirvighnaphalaprāptyartham' in the resolution (205). The place is to be decorated with rangolis and svastika mark and the centre point is to be covered with a hide of reddish bull. Four pots containing water and clay are to be placed on heaps of grain. Images of Vināyaka and his mother Ambika are to be placed. Offerings are to be given to Mita, Sammita, Śāla, Kaṭaṅkata, Kūśmāṇḍa and Rājaputra, who are the six Vināyakas as per Yājñavalkyasmṛti. The SRP quotes passages from the Mitākṣara^{viii}. Offerings of fish, flesh, surā, sweet dumplings, fried items etc are to be given. A detailed study of the Prayoga and Yājñavalkyasmṛti indicates that the Vināyakaśānti is influenced by this Smṛti^{ix}. The Smṛti mentions of placing the offerings on the crossroads. The prose portion of the SRP mentions the same.

The next Śānti to be performed is Aindrīśānti, which has many subordinate

rituals to it. The king designate should have a vegetarian meal and should sleep on the ground. A gigantic flag is to be hoisted and a pandal is to be erected. The hoisting of a gigantic flag appears to a remnant of Indradvajamahotsava. After propitiating Varuṇa, four pots of water are to be placed invoking the four Vināyakas and Indrāṇī. Earth from a rat-hole, bank of the river, yard of a potter's place and prostitute's residence and royal palace are to be collected along with number of ingredients including precious stones. Collection of earth has similarity with that of collection of *sambhāras* in the Vedic sacrifice. The *sambhāras* include sand,

saline earth, earth dug up by rats, earth from ant-hill clay from a lake which never dries up, pebbles and gold according to the *Taittirīya Brāhmaṇa* II. 1. 3. 9-12. They are collected in sieve and the king is consecrated with water, through the sieve.

Mantras invoking gods of the different directions are recited. East with Indra, South with Yama, West with Varuṇa, North with Soma, Dhruva with Viṣṇu, Middle with Vāyu and top with Bṛhaspati are to be propitiated. Brahma is invoked with all the directions together. This list is a bit different from the list of eight guardians of the directions viz

Directions	Deities
East	Indra
South	Yama
West	Varuṇa
North	Soma
Dhruva	Viṣṇu
Mid-region	Vāyu
Top	Bṛhaspati
All directions	Brahman

Popular version

Direction	Deity
East	Indra
North	Kubera
West	Varuṇa
South	Yama
North-east	Iśāna
South-east	Agni
North-west	Vāyu
South-west	Nirṛti
Top	Brahman
Bottom	Viṣṇu

Flour made up of black lentils is applied to the head of the king designate and he is made to clad new garments with incense.

Indrāṇī is propitiated for progeny and good fortune. Offerings in the form of flesh, fish, *surā*, vegetables, and cooked food are placed. Prayers to please the Vināyaka/s

are uttered and *dakṣiṇās* are given. (enlist the offerings) The day ends with offerings to *Iśāna* which involves recitation of *Rudrā-adhyāya*.

This is followed by *Grahaśānti*. *Aditya*, *Maṅgala*, *Budha*, *Bṛhaspati*, *Śukra*, *Śani*, *Rahu* and *Ketu* are invoked. This is followed by invocation to presiding deities viz; *Rudra*, *Umā*, *Skanda*, *Viṣṇu*, *Brahman*, *Indra*, *Yama*, *Kāla* and *Citragupta*. The second cluster of deities is *Agni*, *Āpas*, *Bhūmi*, *Narāyaṇa*, *Indra*, *Indrāṇī*, *Prajāpati*, *Sarpa* and *Brahman*. Twenty seven constellations are propitiated with verses based on the *Viṣṇudharmottarapurāṇa* (I. 85, 89). The mantras enumerated in this portion of the text are cited in the *AtharvavedaParisiṣṭa* (I.37. -41) of the *Nakṣatrakalpa* .

The fourth day is left vacant as it is a Tuesday and *Navamī*. No ritual is to be performed on this day as per *Viṣṇudharmottarapurāṇa*.

Nakṣatrayajña is to be performed on the fifth day. Images of 28 nakṣatras are to be placed and then propitiated with mantras from the *Atharvaveda* and they are to be given to the *Brahmanas*.

The sixth day is *Nirṛtiyāga*. A fire hearth is to be established in the south west direction of the *pandal*. An image of *Nirṛti* is to be placed on right side of fire made up of clay and riding a donkey, clad in dark garments and facing the north. An offering is to be given. Flowers, garments etc are to be black in colour. *Naivedya* is to be made up of *kṛsara* grains, i.e. dish containing sesame, rice and peas. The king should sit facing *Nirṛti*. The offerings are made up of rice, barley, clarified butter with a pungent odour, flesh, hooves of a bull, uncooked flesh etc. The *Rājasūya*

section of the *Śatapatha Brāhmaṇa* mentions of a *Nirṛti* sacrifice given at the residence of a discarded queen (V.2.5.13). Although the details of the sacrifice are unmentioned, the offering is of black rice and donation is of a black cow.

Then, on the seventh day, the main ritual of *Aindrīśānti* is performed. An image of *Indra*, made in gold is to be placed on white cloth, which covers the bull's hide. It is worshipped by 16 *upacāras*. A *caru* to *Indra* is offered in the fire. Mantras from the *Atharvaveda* XIX. 28 are recited. At the conclusion, hymns to *darbha* are recited for the destruction of foes. The king is to be protected from his enemies as well as old age and death. *Darbha* is regarded as the armour of *Indra* and enhancer of ksatriya-ness. Donations are given to *Brahmanas* which includes a village, wealth and the image of *Indra*.

Now, on the day of coronation four pots made up of gold, silver, copper and clay are placed in the east, south, west and north respectively, which had clarified butter, milk, curds and water. A seat of *Audumbara* is made and pots having waters from rivers and oceans, precious gems, incense, flowers, fruit, herbs were kept ready. The *Rājasūya* section of the *Śatapatha Brāhmaṇa* mentions of *Udumbara* branch being used in one of the sacrifices, for *Udumbara* (*ficus glomerata*) stands for sustenance^x. It mentions of a seat made up of *Khadira* wood for growth^{xi}. However, the *Punarabhiṣeka* section of the *AitareyaBrahmana* mentions of a seat of *Udumbara* wood for the tree stands for vigour.

Then a *homa*, which involved *brahmanas* from all *śākhas*, *jāpakas* recited mantras.

The doorkeepers were assigned proclamations. Then the king was anointed with earth from different places. Head: Peak of the mountain, anthill, ears, Indra's place of worship his neck, palace courtyard his heart, earth dug by the tusk of an elephant his arms, earth dug out by a serpent, his back, his sides earth from the banks of the river and horn of a bull, waist yard of a prostitute, elephant stable his eyebrows and cow pen his knees, horses

stable his thighs, feet chariot wheel, entire body earth from the river Gaṅgā. After a bath he is clad in white garments, turban, and ornaments and is seated on the seat covered with tiger skin. He proclaims that he is ascending the seat for *sāmrājya* (universal sovereignty), *bhojya* (enjoyment), *svarājya* (independent rule), *vairājya* (without king), *pārameṣṭya* (superiority), *rājya* (kingship), *mahārājya* (supreme kingship), *ādhipatya* (authority).

East	Vasus	Wealth and Lustre
South	Rudra	Victory
West	Aditya	Growth
North	Viśvedevas	Nourishment

Let the Vasus bestow lustre and wealth from the east, Rudra from the south for victory, Ādityas from the west growth, Viśvedevas from the north for nourishment, guardians from all directions should bestow victory. He then ascended the throne. This means that he was consecrated as Indra on the stool of Udumbara. Now, on the throne there is the replica of Indra. This portion has striking similarity with the portion from the *Aitareya Brāhmaṇa* (VIII. 3). Indra was also consecrated in this manner in the *Aindramahābhīṣeka* of the *Aitareya Brāhmaṇa*. In this way, the king becomes the replica of Indra on the earth.

He is consecrated with the waters by ministers belonging to all the four *varṇas*. 8 virgins and married women perform *nirājanavidhi*. He takes a chariot ride along with prince with the umbrella and chowries. Then the king plays dice with sixteen, eight or four dice and became victorious. This is very much similar to the game of dice mentioned in the *Śatapatha Brāhmaṇa*, Rājasūya section. The priest and the astrologer should proclaim the lineage of the king.

Thus, the *prayoga* of Gāgābhaṭṭa is combination of Puranic and Vedic rites. Gāgābhaṭṭa has made ample use of texts like the *Atharvaveda*, *AitareyaBrāhmaṇa*, *TaittirīyaBrāhmaṇa*, *ŚatapathaBrāhmaṇa*, *ViṣṇudharmottaraPurāna*, *Yājñavalkyasmṛti* and *Atharvaveda Parisiṣṭa*. Exhaustive usage of these texts gave a religious sanction to Śivājī as a sovereign king. While applying the theory of Vladimir Volcoff, Śivājī was accepted as a king by a small group of people, his own men on a micro level. Proclamation of his sovereignty, through the coronation ceremony gave Śivājī an acceptance on the universal level or macro level, even by his opponents.

However, the story of his coronation does not end here.

PART III

After the coronation under the supervision of Gāgābhaṭṭa, it is believed that there were number of ill omens faced by Śivājī. A tantric named Nīscalapurī Gosvāmin, arrived at a conclusion that as the coronation had some lacunae in it, therefore Śivājī had to face ill effects. The

story of the second coronation is mentioned in an introductory part of a text called *Śivarājarājyabhiṣekakalpataru*^{xii}. It mentions of the death of Śivāji 's queen Kāśībāī, fire at the Pratapgad temple, death of the commander in chief Prataprao Gujar, death of Queen mother Jijābāī, fall of meteors etc. As per beliefs during medieval period, it was assumed that the coronation ceremony conducted under the guidance and supervision of Gāgābhaṭṭa was inauspicious. Therefore, a second coronation, following tantric rites was undertaken by Niścalapurī Gosvāmin. The rituals of this coronation are briefly encoded in *SRK*. This text is divided into 8 sections called *śākhās*. It has been compiled by Govinda Barve, the son of Nārayaṇa from Kuḍāla in Konkan region. The first *śākhā* enumerates the background of Niścalapurī as a tantric, a *jāpaka* and having knowledge of *Yajurveda*. The second *śākhā* enlists the ill omens or misfortunes and the need to perform the second coronation. Govinda Barve has left no stone unturned in lengthening the list of misfortunes, some of which, historians like Bendrey, S. R. Sharma say occurred before the first coronation. The third *śākhā* criticizes Gāgābhaṭṭa for insulting Niścalapurī and his followers and not permitting them to partake some portion of *dakṣiṇas* distributed during the first coronation. Fourth *śākhā* mentions that offerings needed to be given to mountains, Sirkādevī, lions of the throne during the coronation. The fifth *śākhā* notes that Śivāji agreed to perform the second coronation under the guidance of Niścalapurī. In fact, Śivāji was advised to merely perform the ritual and not accept the *mantra-upadeśa*, which he ignored. The sixth *śākhā* mentions animal offerings (*paśubali*) given by Śivāji to the lions

encircling the throne. The east has *simha*, south-east has *haryakṣa*, south has *pañcāsya*, south west has *kesarin*, west has *mṛgendra*, northwest has *śārdūla*, north has *gajendra*, north east has *hari*. The seventh *śākhā* mentions that Śivāji was seated on silver seat and was given a mantra by Niścalapurī. The goddess to be propitiated was Tripurā. The concluding *śākhā* discusses about the glory of the royal assembly. The *abhiṣeka* mentioned by Niścalapurī does not indicate any references from variety of texts, unlike that of Gāgābhaṭṭa. Unlike *SRP*, the focus of the text appears to be that of self-appeasement rather than describing the ritualistic details of the Tantric coronation. It is a brief narrative of what commenced on the Lalitā Pañcamī day, rather than a manual to be followed by future kings. Gāgābhaṭṭa 's *prayoga* seems to be guiding text for coronations of future. But, one cannot deny that fact that Śivāji agreed to perform the second coronation indicates the shift of faith from Vedic Puranic traditions to Tantric tradition. The first text is known as *Sivarajabhiṣeka*... i.e. *śivaḥ nāma rājā, tasya abhiṣekaḥ*.... the second one is *śivaḥ nāma rājā śivarājasya rājyabhiṣekhaḥ eva kalpataruḥ*.... a clearly *kāmya* rite for betterment of future. The prior one was proposed to be a role-model for future coronations; the later one was a remedy to ward off evil. Śivāji conceded to perform the second coronation indicates strong belief in omens and rituals.

Observations and conclusion: Certain observations may be drawn from the study of two texts. Firstly, Śivāji was a king who ruled one kingdom. But he had to undergo two coronations. Secondly, the *SRP* was written as a model text, for other

ṣatriya kings to emulate upon. But the *SRK* was written as a remedial measure for dealing with exceptional situations, i.e. failure of the first coronation. It also indicates Vedic tradition and Tantric tradition contradictory to each other. This underlines a fact that coronation ritual,

Vedic as well as Tantric was performed by Śivājī as a part of socio-political design of attaining legitimacy and hierarchy on one hand and to reduce strains and frustrations caused because of uncertainties and rationally inexplicable occurrences in life on the other.

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ⁱCharles Drekmeier, *Kingship and Community in Early India*, Bombay: Oxford University Press, 1962, p.27.

ⁱⁱV. S. Apte, *The Student's Sanskrit English Dictionary*, Motilal Banarasidass, Delhi, 1973, p. 42

ⁱⁱⁱ*The Encyclopaedia of Religion*, Vol. VIII, Macmillan, New York, p.5156.

^{iv}AVP III. 1. 3-

Arathasimhāsanāsichattracāmaradvajagajavājivastrālamkārasamvatsaracikitsakapurohitādi nyupayuktāni nopayojayet

^v*Śatapatha Brāhmaṇa* V.3. 5. 3. : *somasya tviṣṭastasmādāha* ...

^{vi}SRP p.11: *mama prajāparipālanādhikārisiddhidvārā parameśvaraprītyartham sāmṛājyādhiphalaprāptiyartham gaṇeśapūjanam kariṣye*

^{vii} P. V. Kane, *History of Dharmasāstra*, Vol V, Part 2, BORI, Pune, 2007, pp. 719 ff
Vinaya Kshirsagar, *Śānti Rituals in the Atharvanic tradition*, Pratibha Prakashan, Delhi, 2002, p. 14

^{viii}SRPp.28: *Om mitāya svāhā om sammitāya svāhā om śālāya svāhā om kaṭaṅkaṭāya svāhā om kūṣmāṇḍāya svāhā om rājaputrāya svāhā*

^{ix}Yājñavalkyaśmṛti I. 285: *mitaśca sammitaśca tathā śālakaṭaṅkaṭau kūṣmāṇḍo rājaputraścetyante svāhāsamanvitaiḥ nāmahirbalimantraiśca namaskarasamanvitaiḥ*

^xSatapatha Brāhmaṇa V. 4. 3.25. *Urjamātmanidhatte*

^{xi}Ibid. V. 4. 2.1 : *tasmādāsandīmāharati khādirī yeyam vardhavyutām bharātanām. ...*

^{xii}D. V. Apte & K. N. Dikshit, 'Śivarājyabhiṣekakalpataru', *Bharat Itihas Samshodhak Mandal Quarterly Journal*, Pune, Year 10, Volume 1 pp. 29-40