

rivalled, then he ought to pronounce the three sacred words, *bhūr, bhuvah, svar*.

Some say, These sacred words having the power of bringing every thing within grasp, the Kshattriya who has the mantra recited with the addition of these sacred words, ⁹ provides for another (not for himself); therefore one should sprinkle him only under the recital of the mantra, "By command of the divine Savitar," &c. They again are of opinion that the Kshattriya, when sprinkled, not under the recital of the whole mantra (*i. e.* with omission of the sacred words), has power only over his former life.

Satyakāma, the son of *Jabalā*, said, "If they do not sprinkle him under the recital of these sacred words (in addition to the mantra), then he is able to go through his whole life (as much as is apportioned to him)." But *Uddālaka Aruṇiḥ* said, "He who is sprinkled under the recital of these sacred words obtains everything by conquest."

He (the priest) should sprinkle him under the recital of the whole mantra, "By the command of the divine Savitar," &c., and conclude by *bhūr, bhuvah, svar*!

The Kshattriya who has thus performed a sacrifice loses (in consequence of his sacrifice) all these things (which were in him), *viz.* the Brahma which was placed in the Kshattra, the sap, nourishment, the essence of water and herbs, the character of holiness (*brahmavarchasam*), the thriving consequent on food, the begetting of children, and the peculiar form of the Kshattra (all that it comprises). And as further regards the sap for (producing) nourishing substances, the Kshattra is the protection of the herbs (the fields of grain, &c. being protected by the Kshattriyas, these things must be kept). If he therefore brings those two invocation offerings before the inaugura-

⁹ *Atisarvena, i. e.* by what is beyond the whole mantra, that is, the sacred words *bhūr*, &c. which are added to it.