

repeats the words, "May the Kshattra protect me from the Brahma," that is, the Kshattra should protect him from the Brahma, "*Svâhá to the Kshattra!*" he pleases this Kshattra. Pleased in this way, the Kshattra protects him from the Brahma. Both these offerings (*ajîtapunarvaṇyam*) are also calculated to preserve the sacrificing king from the loss of the Ishtâpûrta. Thence these two are (also) to be sacrificed.

23.

(The King is, before sacrificing, made a Brahman, but he must lose his royal qualifications.)

As regards the deity, the royal prince (Kshattriya) belongs to Indra; regarding the metre he belongs to the Trishṭubh; regarding the Stoma, he belongs to that one which is fifteen-fold. As to his sovereignty, he is Soma (king of the gods); as to his relationship, he belongs to the royal order. And if inaugurated into the sacrificial rites, he enters even the Brahmanship at the time when he covers himself with the black goatskin, and enters on the observances enjoined to an inaugurated one, and Brahmans surround him.

When he is initiated in such a manner, then Indra takes away from him sharpness of senses, Trishṭubh strength, the fifteen-fold Stoma the life, Soma takes away the royal power, the Pitaras (manes) glory and fame. (For they say) "he has estranged himself from us; for he is the Brahma, he has turned to the Brahma." The royal prince then after having brought an invocation offering before the inauguration, shall stand near the Ahavanîya fire, and say, "I do not leave Indra as my deity, nor the Trishṭubh as (my) metre, nor the fifteen-fold Stoma, nor the king Soma, nor the kinship of the Pitaras. May therefore Indra not take from me the skill, nor the Trishṭubh the strength, nor the fifteen-fold Stoma the life, nor Soma the royal power, nor the Pitaras glory and