

Such is the opinion of some. For the sharpness of senses is a power (*ojas*), and the number fifteen is strength; (further) the Kshattra is power, and the Kshattriya is strength. Thus the priest makes him (the Kshattriya) successful by means of power, Kshattra, (and) strength. This sacrifice requires thirty Stotras and Shastras (viz. fifteen each). For the Virâj consists of thirty syllables. The Virâj is food. When he places him (the sacrificer) in the Virâj, then he places him in food. Therefore the Ukthya, which is fifteen-fold, should be (employed for the king at this occasion). But the Agnishtoma, which forms part of the Jyotishtoma, would more properly answer this purpose.<sup>14</sup> For among the Stomas, the Trivrit (nine-fold) is the Brahma, and the fifteen-fold Stoma is the Kshattra. But the Brahma precedes the Kshattra: (for the king should think) "If the Brahma is placed first, my kingdom will be strong and not to be shaken." The number seventeen represents the Vais'yas, and twenty-one the Shûdras. If these two Stomas (the seventeen and twenty-one-fold) are employed, then they make the Vais'yas and Shûdras follow him (the king). Among the Stomas the Trivrit is splendour, the fifteen-fold is strength, the seventeen-fold is offspring, the twenty-one-fold is the footing. Thus the priest makes the king who (thus) sacrifices, successful in gaining splendour, strength, offspring, and a firm footing. Therefore the Jyotishtoma (Agnishtoma) is required. This requires twenty-four Stotras and Shastras (twelve each). For the year consists of twenty-four half months; in the year there are all (kinds of) nourishment. Thus he places him (the sacrificer) in all (kinds of) nourishment. Thence the Jyotishtoma-Agnishtoma alone is required (and not the Ukthya).

<sup>14</sup> In this sacrifice there are the four Stomas subsequently mentioned, required.