

## 22.

(*The Ajîtapunarvanya*<sup>4</sup> offerings.)

*Sujâta*, the son of *Arâhla*, said, that it is optional for the king to perform (besides the ceremony mentioned in 21) the two invocation offerings called *Ajîtapunarvanya*. He may bring them if he like to do so. He who following the advice of *Sujâta*, brings these two invocation offerings, shall say, "I turn towards the Brahma, may it protect me from the Kshattrâ, Svâhâ to the Brahma!" "This, this is certainly the case"; thus say the sacrificial priests (when this mantra is spoken by the king.) The meaning of this formula is, He who turns towards the sacrifice, turns towards the Brahma; for the sacrifice is the Brahma; he who undergoes the inauguration ceremony, is born again from the sacrifice. He who has turned towards the Brahma, the Kshattrâ does not forsake. He says, "May the Brahma protect me from the Kshattrâ," that is, the Brahma should protect him from the Kshattrâ (which is persecuting him). By the words, *Svâhâ to the Brahma!* he pleases the Brahma; and if pleased, it protects him from the Kshattrâ. Then after the recital of the *Samishta Yajus* mantras, required for binding the sacrificial animal to the pillar, he repeats, "I turn towards the Kshattrâ, may it protect me from the Brahma, Svâhâ to the Kshattrâ." This, this is certainly the case; thus they say. He who turns towards the royal power (to assume it again) turns towards the Kshattrâ. For the Kshattrâ is the royal power. When he has reached the Kshattrâ, the Brahma does not leave him. If he

<sup>4</sup> In some MSS. and in *Sâyana's* commentary this name is written : *ajîtapunarvarnya*. It means "the recovering of what is not to be lost." This refers to the Kshattrâ which the Kshattriya first lost by his turning towards the Brahma, but regained by his subsequently embracing the Kshattrâ again, which he cannot throw off if he otherwise wish to retain his sovereignty.