

metre, to the fifteen-fold Stoma, to Soma the king, I enter the Ksthattrā, I become a Kshattriya! O ye Pitaras of divine lustre! O ye Pitaras of divine lustre! I sacrifice in my own natural character (as a Kshattriya, not as a Brâhmaṇa); what has been sacrificed by me, is my own, what has been completed as to wells, tanks, &c. is my own, what austerities have been undergone are my own, what burnt offerings have been brought are my own. That this is mine, this Agni will see, this Vâyu will hear, that Aditya will reveal it. I am only what I am (*i. e.* a Kshattriya, no Brâhmaṇa)." When he speaks thus and gives an invocation offering to the Ahavanîya fire, Agni does not take away from him the lustre, nor the Gâyatrî strength, nor the Trivṛit Stoma the life, nor the Brahmans the Brahma, glory and renown, though he concludes the sacred rites as a Kshattriya.

25.

(The Pravaras of a Kshattriya's house-priest are invoked at the time of his sacrifice.)

Thence (if the sacrificer be a Kshattriya) they (the Brahma speakers) ask as to how the inauguration (*dīkshā*), which is in the case of a Brahman being initiated, announced by the formula, "the Brâhmaṇa is initiated,"⁶ should be promulgated in the case of the sacrificer being a Kshattriya? The answer is, The formula, "the Brâhmaṇa is initiated," is to be kept when a Kshattriya is being initiated; the ancestral fire of the Kshattriya's house-priest is to be mentioned.⁷ This, this is certainly so.

⁶ This is according to Sây. thrice low and thrice aloud to be repeated. By repeating the formula low, the inauguration is made known to the gods alone, but by repeating it aloud, it is announced to gods and men alike.

⁷ For the Kshattriya cannot claim descent from the Rishis, as the Brahmans alone can do.