

renown. I approach here Agni as (my) deity with sharpness of senses, strength, life (vigour), renown and kinship. I go to the Gâyatrî metre, to the three-fold Stoma, to Soma the king, to the Brahma, I become a Brâhmaṇa." When he standing before the Ahavanîya fire brings this invocation offering, then although he be Kshattriya (by birth, no Brahman), Indra does not take from him sharpness of senses, nor Trishtubh strength, &c.

24.

(How the King becomes a Kshattriya again after the sacrifice is over.)

The royal prince belongs, as regards the deity, to Agni; his metre is the Gâyatrî, his Stoma the Trivṛit (nine-fold), his kinsman the Brâhmaṇa. But when performing the concluding ceremony of the sacrifice, the royal prince (who was during the sacrifice a Brâhmaṇa) assumes (by means of another offering) his royal dignity (which was lost) again. Then Agni takes away from him the (Brahmanical) lustre, Gâyatrî the strength, the Trivṛit Stoma the life, the Brâhmaṇas the Brahma, and glory and renown; for they say, this man has forsaken us by assuming the Kshattria again, to which he has returned.

Then after having performed the Samishta offerings⁵ which are required for the ceremony of binding the sacrificial animal to the pillar, he presents himself to the Ahavanîya fire (again), saying, "I do not leave Agni as (my) deity, nor the Gâyatrî as my metre, nor the Trivṛit Stoma, nor the kindred of the Brahma. May Agni not take from me the lustre, nor the Gâyatrî the strength, nor the Trivṛit Stoma the life, nor the Brâhmaṇas glory and renown. With lustre, strength, life, the Brahma, glory, and renown, I turn to Indra as my deity, to the Trishtubh

⁵ See page 474.