

Kshattriya therefore, standing amidst both armies arrayed in battle lines, shall proceed to the north-east saying to him (to the house-priest), “do so<sup>14</sup> that I may conquer this army.” After he (the house-priest) has consented, he should touch the upper part of the king’s chariot, and repeat the mantra, *vanaspate vîdvângo hi* (6, 47, 26). Then he shall say to (the king), “Turn towards this (north-east) direction; thy chariot with all its implements should be turned thither (north-east); then to the north-west, south, and east, and (lastly) towards the enemy.” With the hymn, *abhivartena havishâ* (10, 174) shall he turn his chariot, and when reciting the *Apratiratha* (10, 103 *âs’uh sîs’âno*), *S’âsa* (1, 152 *s’âsa itthâ*), and *Sauparna* (*pra dhârâ yantu madhuna*) hymns, he shall look upon it (the chariot).

The Kshattriya conquers the (hostile) army, when he at the time of just being about fighting (with the enemy) takes thus his refuge (with the house-priest), saying, “Make me win this battle.” He then shall let him fight in the north-eastern direction, and he (the Kshattriya) wins the battle. If he be turned out of his dominions and thus takes his refuge with him (the house-priest), saying, “Make me return to my dominions,” then he (the house-priest) shall let him when going away proceed to this (north-eastern) direction, (and) thus he recovers his dominions.

(The king, whose inauguration ceremony is performed) after having been standing (in this north-

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<sup>14</sup> Sây. refers this address to the king who is sitting in his chariot. A Kshattriya is speaking these words. He asks first the king’s permission to perform the ceremony mentioned. The person to whom the Kshattriya addresses his words is only hinted at by the demonstrative pronoun, but never explicitly mentioned. I think it refers to the Purohita or house-priest, who has always to accompany the king when going to fight a battle, and give him his advice. Sâyana’s opinion is hardly correct.