

self during the two months of the dewy season. Thus he takes his Dîkshâ when the Dîkshâ herself is present, and receives her in person.

(The reason that he should take his Dîkshâ during the two months of the dewy season is) because both tame and wild animals are, in these two months (for want of green fodder), very thin and show only bones, and present in this state the most vivid image of the Dîkshâ (the aim of which ceremony is to make the sacrificer lean by fasting).

Before he takes his Dîkshâ he sacrifices an animal for Prajâpati. For (the immolation of) this (animal) he ought to repeat seventeen Sâmidhenî<sup>4</sup> verses. For Prajâpati is seventeen-fold. (This is done) for reaching Prajâpati. Aprî verses which come from Jamadagni are (required) for (the immolation of) this animal. About this they say, Since at (all) other animal sacrifices only such Aprî verses are chosen as are traceable to the Rishi ancestors (of the sacrificer), why are at this (Prajâpati sacrifice) only Jamadagni verses to be used by all ? (The reason is) The Jamadagni verses have an universal character, and make successful in everything. This (Prajâpati) animal is of an universal character, and makes successful in everything. The reason that they use (at that occasion) Jamadagni verses, is to secure all forms, and to be successful in everything.

The Purodâśa belonging to this animal is Vâyu's. About this they ask, Why does the Purodâśa, which forms part of the animal sacrifice, belong to Vâyu, whilst the animal itself belongs to another deity (Prajâpati) ? (To this objection) one ought to reply, Prajâpati is the sacrifice ; (that Purodâśa is given to Vâyu) in order to have the sacrifice performed without any mistake. Though this

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<sup>4</sup> See 1, 1.