

FOURTH CHAPTER.

[*(The Dvâdas'âha sacrifice. Its origin, and general rules for its performance. The initiatory rites.)*

23.

(Origin of the Dvâdas'âha. Its Gâyatrî form.)

Prajâpati felt a desire to create and to multiply himself. He underwent (in order to accomplish this end) austerities. After having done so he perceived the Dvâdas'âha sacrifice (ceremonies to be) in his limbs and vital airs. He took it out of his limbs and vital airs, and made it twelve-fold. He seized it and sacrificed with it. Thence he (Prâjapati) was produced (*i. e.* that form of his which enters creatures, his material body). Thus he was reproduced through himself in offspring and cattle. He who has such a knowledge is reproduced through himself in offspring and cattle.

Having the desire to obtain through the Gâyatrî throughout the Dvâdas'âha everywhere the enjoyment of all things, (he meditated) how (this might be achieved).

(It was done in the following way.) The Gâyatrî was at the beginning of the Dvâdas'âha in (the form of) splendour, in the midst of it, in (that of the) metre, at its end in (that of) syllables. Having penetrated with the Gâyatrî the Dvâdas'âha everywhere, he obtained the enjoyment of everything.

He who knows the Gâyatrî as having wings, eyes, light, and lustre, goes by means of her being possessed of these things, to the celestial world.

The Dvâdas'âha (sacrifice) is the Gâyatrî with wings, eyes, light, and lustre. The two wings (of the Dvâdas'âha) are the two Atirâtras which are at the beginning and end of it (*lit. round about*). The two Agnishtomas (within the two Atirâtras) are the two