

The Seasons and Months felt themselves burdened, as it were (with guilt), for having accepted at the Dvâdas'âha (which they performed for Prajâpati) a reward. They said to Prajâpati, "Make us (also) sacrifice with the Dvâdas'âha." He consented and said to them, "Become ye initiated (take the Dîksha)!" The deities residing in the first (the so-called bright) half of the months first underwent the Dîksha ceremony, and thus removed the consequences of guilt. Thence they are in the daylight as it were; for those who have their guilt (really) removed, are in the daylight, as it were (may appear everywhere).

The deities residing in the second half (of the months) afterwards underwent the Dîkshâ. But they (could) not wholly remove the evil consequences of guilt. Thence they are darkness, as it were; for those who have their guilt not removed are darkness, as it were (comparable to it).

Thence he who has this knowledge ought to have performed his Dîkshâ first and in the first half (of the month). He who has such a knowledge thus removes (all) guilt from himself.

It was Prajâpati who, as the year, resided in the year, the seasons, and months. The seasons and months thus resided (also) in Prâjapati as the year. Thus they mutually reside in one another. He who has the Dvâdas'âha performed for himself resides in the priest (who performs it for him). Thence they (the priests) say, "No sinner is fit for having the Dvâdas'âha sacrifice performed, nor should such an one reside in me."

The Dvâdas'âha is the sacrifice for the first-born. He who first had the Dvâdas'âha performed (became) the first-born among the gods. It is the sacrifice for a leader (a *s'reshṭha*). He who first performed it (became) the leader among the gods. The first-born,