

The priests make him whom they initiate (by means of the *Dîkshâ* ceremony) to be an embryo again (*i. e.* they produce him anew altogether). They sprinkle him with water; for water is seed. By having thus provided him with seed (for his new birth), they initiate him. They besmear him with fresh butter (*navanîta*). The butter for the gods is called *âjya*<sup>15</sup>, that for men *surabhi ghṛitam*, that for the manes *âyuta*, and that for the embryos *navanîta*. Therefore by anointing him with fresh butter, they make him thrive through his own portion.

They besmear his eyes with collyrium. For this anointment is lustre for both eyes. By having imparted lustre to him, they make him a *Dîkshita*.

They rub him clean with twenty-one handfuls of *Darbha* grass. By having thus made him pure and clean they make him a *Dîkshita*.

They make him enter the place destined for the *Dîkshita*.<sup>16</sup> For this is the womb of the *Dîkshita*.

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*Puro-anuvâkyâ*, the second *Yâjyâ*. When the second is recited, the oblation is thrown into the fire by the *Adhvaryu*. The *Hotar* repeats only the mantras.

<sup>15</sup> To remind his readers of the difference existing between *âjya* and *ghṛita*, *Sây.* quotes an ancient versus memorialis (*Kârikâ*), *carpir vilînam âjyam syât ; ghanîbhûtam ghṛitam viduh*, *i. e.* they call the butter which is in a liquid condition, *âjya*, and that one which is hardened is called *ghṛita*. *Ayuta* is the butter when but slightly molten, and *surabhi* when well seasoned. According to the opinion of the *Taittirîyas*, says *Sâyana*, the butter for the gods is called *ghṛita* that for the manes *astu*, and that for men *nishpakva*. *Astu* is the same as *âyuta*, slightly molten, and *nishpakva*, the same as *âjya*, entirely molten.

<sup>16</sup> *Dîkshita-vimîta*. It is that place which is generally called *prâ-chîna vâṁs'a* (or *prâg-vâṁs'a*). This place is to represent the womb which the *Dîkshita* enters in the shape of an embryo to be born again. This is clearly enough stated in the *Brâhmana* of another *S'âkhâ*, which *Sâyana* quotes : तेन प्राचीनवंश प्रवेशेन स्वकीयथोनिप्रवेशः संपाद्यते.