

Therefore the Hotar ought to repeat the (Shastra for the) Vishuvan day during the year (also). For this day's Shastra is the year. Those who observe this day's performance (during the year) obtain the (enjoyment of the) year.

The sacrificer destroys, by means of the Vishuvan day's performance, during the year all consequences of guilt (*pâpman*).

By means of (the performance of the Sattrâ ceremonies in) the months (during which the Sattrâ is lasting) he removes the consequences of guilt from his limbs (the months being the limbs of the year). By means of the Vishuvan day's performance during the year he removes the consequences of guilt from the head (the Vishuvan being the head). He who has such a knowledge removes by means of the Vishuvan day's performance the consequences of guilt.

They ought (on the Mahâvrata day) to kill for the libations an ox for Vis'vakarman (I'vashtar) in addition (to the regular animal, a goat, required for that occasion); it should be of two colours on both sides.

Indra after having slain Vṛitra, became Vis'vakarman. Prajâpati after having produced the creatures, became (also) Vis'vakarman. The year is Vis'vakarman.<sup>25</sup> Thus (by sacrificing such a bullock) they reach Indra, their own Self, Prajâpati, the year, Vis'vakarman (*i. e.* they remain united with them, they will not die) and thus they obtain a footing in Indra, in their own Self (their prototype), in Prajâpati, in the year, in Vis'vakarman. He who has such a knowledge obtains a firm footing.

---

<sup>25</sup> *Vis'vakarman* means "who does all work." Generally the architect of the gods is meant by the term.