

eyes. The eight Ukthya days between (the Atirâtra and Agnishtoma at the beginning, and the Agnishtoma and Atirâtra at the end) are the soul.

He who has such a knowledge goes to heaven by means of the wings, the eyes, the light, and lustre of the Gâyatrî.

## 24.

*(On the different parts, and the duration of the Dvâdas'âha sacrifice.) On the Bṛihatî nature of this sacrifice. The nature of the Bṛihatî.)*

The Dvâdas'âha consists of three Tryahas (a sacrificial performance lasting for three days) together with the "tenth day" and the two Atirâtras. After having undergone the Dîkshâ ceremony (the initiation) during twelve days, one becomes fit for performing (this) sacrifice. During twelve nights he undergoes the Upasads<sup>1</sup> (fasting). By means of them he shakes off (all guilt) from his body.

He who has such a knowledge becomes purified and clean, and enters the deities after having during (these) twelve days been born anew and shaken off (all guilt) from his body.

The Dvâdas'âha consists (on the whole) of thirty-six days. The Bṛihatî has thirty-six syllables. The Dvâdas'âha is the sphere for the Bṛihatî (in which she is moving). By means of the Bṛihatî the gods obtained (all) these worlds; for by ten syllables they reached this world (the earth), by (other) ten they reached the air, by (other) ten the sky, by four they reached the four directions, and by two they gained a firm footing in this world.

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<sup>1</sup> He keeps the fasting connected with the Upasad ceremony. At this occasion he must live on milk alone. The Upasads are, at the Dvâdas'âha, performed during four days, on each day thrice, that makes twelve. See about them 1, 25.