

When they (those who hold the Sattrā) begin the performance of the other part<sup>19</sup> (of the sacrifice), they lay down their heavy burden, for the heavy burden (if they are not released) breaks them down. Therefore, he who after having reached this (the central day of the yearly sacrificial session) by means of performing the ceremonies one after the other, begins (the second part of the sacrificial session) by inverting the order of the ceremonies, arrives safely at the end of the year.

## 14.

(On a modification of the *Nishkevalya Shāstra* on the *Chaturviṃśā* and *Mahāvratā* days of the Sattrā.)

This *Chaturviṃśā* day is (the same as) the *Mahāvratā*<sup>20</sup> (the *Nishkevalya Shāstra* being the same as in the *Mahāvratā* sacrifice). By means of the *Brihad-deva* hymn<sup>21</sup> the *Hotar* pours forth the seed. Thus he makes the seed (which is poured forth) by means of the *Mahāvratā* day produce offspring. For seed if effused every year is productive (every year). This is the reason, that (in both parts of the Sattrā) the

<sup>19</sup> This sense is implied in the words *ata ūrdhvam*, "beyond this," i. e. beyond the ceremonies commencing on the *ārambhāṇiya* day of the Sattrā. The first six months of the sacrificial session lasting all the year, are the first, the second six months the other turn; in the midst of both is the *Vishuvan* day (see 4, 18. ), i. e. the equator. After that day the same ceremonies begin anew, but in an inverted order; that is to say, what was performed immediately before the *Vishuvan* day, that is performed the day after it, &c.

<sup>20</sup> This sacrifice is described in the *Aranyaka* of the *Rigveda*. It refers to generation, and includes, therefore, some very obscene rites. Its principal *Shāstra* is the *Mahaduktham*, i. e. the great *Shāstra*, also called the *Brihatī Shāstra*. The *Mahāvratā* forms part of a Sattrā. It is celebrated on the day previous to the concluding *Atirātra*, and has the same position and importance as the *Chaturviṃśā* day after the beginning *Atirātra*. The *Brihad-deva* hymn is required at the *Nishkevalya Shāstra* of both. But instead of the *Chaturviṃśā* *Stoma*, the *Pañchaviṃśā* (twenty-five-fold) *Stoma* is used at the *Mahāvratā* sacrifice. (See *Aitar. Aranyaka* 1, 2.)

<sup>21</sup> This is, *tad id āsa bhuvaneshu*, 10, 120.