

the year (for themselves) as divided into seasons, and gain a firm footing in the several seasons of the year.

They celebrate the second Shalaha. This makes (in addition to the previous six days) twelve days. There are twelve months. Thus they secure the year as divided into months, and gain a firm footing in the several months of the year.

They celebrate the third Shalaha. This makes (in addition to the previous twelve days) eighteen days. This makes twice nine. There are nine vital airs, and nine celestial worlds. Thus they obtain the nine vital airs, and reach the nine celestial worlds, and gaining a firm footing in the vital airs, and the celestial worlds, they walk there.

They celebrate the fourth Shalaha. This makes twenty-four days. There are twenty-four half months. Thus they secure the year as divided into half months, and, gaining a firm footing in its several half months, they walk in them.

They celebrate the fifth Shalaha. This makes thirty days. The Virâṭ metre has thirty syllables. The Virâṭ is food. Thus they procure *virâṭ* (food) in every month.

Those who wished for food, were (once) holding a sacrificial session. By obtaining in every month the Virâṭ (the number thirty), they become possessed of food for both worlds, this one and that one.

17.

(*Story of the sacrificial session, held by the Cows. Different kinds of the great Sattras, such as the Gavâm ayanam, Adityânâm ayanam, and Angira-sâm ayanam.*)

They hold the *Gavâm ayanam*, i. e. the sacrificial session, called "cow's walk." The cows are the

days' sacrificial work. The five times repetition within a month is *abhiplava*.