

ance of the six months' ceremonies following the Vishuvan day) is called the "latter" (half).

The Vishuvan day is (just as) the head of a man whose both sides are equal.²² Man is, as it were, composed of fragments (*bidala*). That is the reason that even here a suture is found in the midst of the head.

They say, He ought to repeat (the recitation for) this day only on the Vishuvan day.²³ Among the Shastras this one is Vishuvan. This Shastra (called) Vishuvan is the equator (*vishuvan*). (By doing so) the sacrificers become *vishuvat* (i. e. standing like the head above both sides of the body) and attain to leadership.

But this opinion is not to be attended to. He ought to repeat it (also) during the year (the Sattrā is lasting). For this Shastra is seed. By doing so, the sacrificers keep their seed (are not deprived, of it) during the year.

For the seeds produced before the lapse of a year which have required (for their growth) five or six months, go off (have no productive power). The sacrificers will not enjoy them (the fruits which were expected to come from them). But they enjoy (the fruits of) those seeds which are produced after ten months or a year.

²² The term in the original is *prabâhuk*, which appears to mean literally, measured by the length of arms (which both are equal). Sây. explains it in the following way :

प्रबाहुक् सतो वामदक्षिणभागौ समौ कृत्वा ऽ वस्थितस्य शिरो यथोन्नतं सन्मध्ये ऽ वतिष्ठते.

²³ That is to say, the performance of the Vishuvan day must be distinguished from that of all other days of the Sattrā. The Mahâ-divâkirtyam Sâman, the Dûrohanam, &c. ought to be peculiar to it. *Ahas* here clearly means "the performance of the ceremonies," or more especially the "Shastras required for the Soma day."

²⁴ This is implied in the term (उपालभेरन्,) *upa*, meaning "in addition,"