

regions), and the waters flow (also) across; for the region which is across (the others) belongs to the wind. On account of (the metres of) the three last days being descending, that one (the sun) burns downwards (sending his rays down), the rain falls down, (and) the constellations (in heaven) send (their light) down. For the region which goes down belongs to the sun.

The three worlds belong together, so do these three Tryahas. These (three) worlds jointly shine to the fortune of him who has such a knowledge.

26.

(When the *Dîkshâ* for the *Dvâdas'âha* is to be performed. The animal for *Prajâpati*. *Jamadagni Sâmidhenî* verses required. The *Purodâs'a* for *Vâyu*. On some peculiar rite when the *Dvâdas'âha* is performed as a *Sattra*.)

The *Dîkshâ* went away from the gods. They made it enter the two months of spring, and joined it to it; but they did not get it out (of these months for using it). They then made it subsequently enter the two hot months, the two rainy months, the two months of autumn, and the two winter months, and joined it to them. They did not get it out of the two winter months. They then joined it to the two months of the dewy season (*Sis'ira*); they (finally) got it out of these (two months for using it).

He who has such a knowledge reaches any one he wishes to reach, but his enemy will not reach *him*.

Thence the sacrificer who wishes that the *Dîkshâ* for a sacrificial session³ should come (by itself) to him, should have the *Dîkshâ* rites performed on him-

³ The *Dvâdas'âha* is regarded as a *Sattra* or session. The initiation for the performance of a *Sattra* is a *Sattra dîkshâ*.