

The Ukthya sacrifice should, however, be performed (on the beginning day of the Sattrā, not the Agnishtoma). (For) the sacrifice is wealth in cattle, the Sattrā is (also) wealth in cattle (and cattle is represented by the Ukthya). If all Stotras are put in the Chaturviṃśā Stoma (as is the case when the Ukthya is performed), then this day becomes actually throughout a Chaturviṃśā (twenty-four-fold). Thence the Ukthya sacrifice ought to be performed (on the beginning day of the Sattrā).

13.

(On the importance of the two Sāmāns, Rathantaram and Brihat. They are not to be used at the same time. The succession of the sacrificial days in the second half of the year is inverted.)

The two (principal) Sāmāns at the Sattrā are the Brihat and Rathantaram. These are the two boats of the sacrifice, landing it on the other shore (in the celestial world). By means of them the sacrificers cross the year (just as one crosses a river). Brihat and Rathantara are the two feet (of the sacrifice); the performance of the day is the head. By means of the two feet, men gain their fortune (consisting in gold, jewels, &c.) which is to be put (as ornament) on their heads.

Brihat and Rathantaram are two wings; the performance of the day is the head. By means of these two wings they direct their heads to fortune, and dive into it.

Both these Sāmāns are not to be let off together. Those performers of the sacrificial session who would do so, would be floating from one shore to the other (without being able to land anywhere), just as a boat whose cords are cut off, is floating from shore to shore. Should they let off the Rathantaram, then by means of the Brihat both are kept. Should he let off