

form (now) the *Jyotish-Go* and *Ayush-Stomas*. This world is the *Jyotis* (light), the airy region the *Go* (Stoma), that world *âyus* (life). The same Stomas (as in the first three days out of the six) are observed in the latter three days. (In the first) three days (the order of the Stomas is), *Jyotish-Go* and *Ayush Stomas*. (In the latter) three days (the order is) *Go-Ayush-Jyotish-Stomas*. (According to the position of the *Jyotish Stoma* in both parts) the *Jyotish* is this world and that world; they are the two *Jyotish* (lights) on both sides facing (one another) in the world.

They perform the *Shalaha* (six days' Soma sacrifice), so that in both its parts (each consisting of three days) there is the *Jyotish Stoma* (in the first at the beginning, in the latter at the end). By doing so they gain a firm footing in both worlds, in this one and that one, and walk in both.

*Abhiplava Shalaha*¹ is the revolving wheel of the gods. Two *Agnishtomas* form the circumference (of this wheel); the four *Ukthyas* in the midst are then the nave. By means of this revolving (wheel of the gods) one can go to any place one may choose. Thus he who has such a knowledge safely reaches the end of the year. He who has a (proper) knowledge of the first *Shalaha* safely reaches the end of the year, and so does he who has a (proper) knowledge of the second, third, fourth, and fifth *Shalahas*, i. e. all the five *Shalahas* of the month.

16.

(On the meaning of the celebration of five Shalahas during the course of a month.)

They celebrate the first *Shalaha*. There are six seasons. This makes six days. Thus they secure

¹ The *Sattra* is divided into periods of six days, of which period every month has five. Such a period is called a *Shalaha*, i. e. six