

Anuvāka in the evening and perform the ceremonial sprinkling in the middle.

26. O brahmins, at the end of the Japa of Gāyatrī mantra⁷³ Arghya shall be offered thrice to the sun towards east and once also thereafter.

27. The offering of Arghya in the morning is by lifting both the hands high up; that in the midday by letting off the water through the fingers and that in the evening by letting the water over the ground facing the west.

28. In the midday the sun is to be viewed through the fingers reciting the mantra prescribed for that. The circumambulation of oneself is performed (in the prescribed manner) and the pure Ācamana (without mantras) is performed.

29-30. Sandhyā prayer performed before the prescribed time is ineffective. Hence Sandhyā shall be performed at the prescribed time. The expiatory rite for the omission of Sandhyā prayer for a day is the repetition of Gāyatrī a hundred times more than the usual number of times for ten days. If the omission is for ten days or more, Gāyatrī must be repeated for a hundred thousand times as atonement.

31-32. If one omits Sandhyā for a month one has to be re-invested with the sacred thread.⁷⁴ For the sake of prosperity deities shall be propitiated such as Īśa, Gaurī, Guha.⁷⁵ Viṣṇu. Brahmā, Candra (the moon) and Yama. Thereafter the entire rite shall be dedicated to the supreme Brahman and pure Ācamana shall be performed.

73. Three-footed sacred mantra of the R̥gveda well-known after its metre Gāyatrī. It is addressed to the sun (savitar) and is therefore called Sāvitrī. It runs—"Tatsaviturvarenyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayat."—We meditate on that excellent light of the sun. May he illuminate our minds."

74. It is one of the purificatory rites prescribed in the Dharma-sūtras and explained in the Gṛhyasūtras in which the boy is invested with the sacred thread and thus endowed with second or spiritual birth and qualified to learn the Veda by heart. A Brāhmin is initiated in the eighth year, a Kṣatriya in the eleventh, a Vaiśya in the twelfth; but the term could be delayed. Cf. MS. 2. 36-38.

75. Guha, literally the mysterious one, is Kārttikeya, so called because of his mysterious birth. According to a legend he was the son of Śiva produced without the intervention of a woman. Śiva cast his seed into fire which was afterwards received by the Ganges : Kārttikeya was the result. He is therefore called as the son of Agni and Gaṅgā. When born he was fostered by the six Kṛttikas and these offering their six breasts to the child he became six-headed.