

has no wife, says to his children, &c.) “I have ascended to heaven by means of what was no heaven (*i. e.* by the sacrifice performed in this world).” He who does not wish for a (second) wife (for having his sacrificial ceremonies continuously performed), keeps thus (by speaking to his children, &c. in the way indicated) his connection with the other world up. Thence they (his children) establish (new fires) for him who has lost his wife.

How does he who has no wife bring his oblations (with his mind)? (The answer is) Faith is his wife, and Truth the sacrificer. The marriage of Faith and Truth is a most happy one. For by Faith and Truth joined they conquer the celestial world.

## 11.

(*On the different names of the Full and New Moon.*)

They say, if an Agnihotri, who has not pledged himself by the usual vow, makes preparations for the performance of the Full and New Moon sacrifices, then the gods do not eat his food. If he, therefore, when making his preparations, thinks, might the gods eat my food,<sup>18</sup> (then they eat it). He ought to make all the preparations on the first part of the New Moon day; this is the opinion of the *Paiñgyas*: he shall make them on the latter part; this is the opinion of the *Kâushîtakis*. The first part of the Full Moon day is called *Anumati*,<sup>19</sup> the latter *Râkâ*; the first

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<sup>18</sup> All this refers to an Agnihotri who has lost his wife and is continuing his sacrifice.

<sup>19</sup> The lunar day on which either the Full Moon or New Moon takes place is divided into two parts, and is consequently broken. For the fourteenth *tithi* (or lunar day) is at an end, though it might not have been lasting for the usual time of thirty Muhûrtas, as soon as the disk of the moon appears to the eye, either completely full, or (at the New Moon) distinctly visible. The broken lunar day (the fourteenth) is then called *Anumati* at the Full Moon time, and *Sinivâlî* at the