

“ the house-father; thus say some, for he is the  
 “ master (house-father) of the world (earth). Vâyu  
 “ is the house-father, thus say others; for he is the  
 “ ruler of the airy region. That one (Aditya, the  
 “ sun) is the house-father; for he burns (with his  
 “ rays). The Ritus are the houses. He who knows  
 “ what god is their (the Ritus’) house-father, becomes  
 “ their house-father, and succeeds. Such sacrificers  
 “ are successful (they become masters themselves).  
 “ House-father (master) becomes he who knows the  
 “ god who destroys the evil consequences of sin  
 “ (Aditya, the sun). This house-father destroys the  
 “ evil consequences of sin and becomes (sole) master.  
 “ These sacrificers destroy the evil consequences of  
 “ their sin (and say), O Adhvaryu! we have suc-  
 “ ceeded, we have succeeded!”

## FIFTH CHAPTER.

(*The Agnihotram. On the duties of the Brahmâ priest.*)

### 26.

(*The Agnihotram.*<sup>1</sup> *When the sacrificer has to order his priest to bring fire to the Ahavaniya. The sixteen parts of the Agnihotram.*)

The Agnihotrî says to his Adhvaryu, “Take from (here the Gârhapatya fire) the Ahavaniya fire.” Thus he says at evening; for what good he was doing during the day, all that is taken away (together with

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<sup>1</sup> The Agnihotram is a burnt offering of fresh milk brought every day twice during the whole term of life. Before a Brahman can take upon himself to bring the Agnihotram, he has to establish the three sacred fires, Gârhapatya, Dakshina, and Ahavaniya. This ceremony is called *Agnyâdhâna*. The performers of these daily oblations are called “Agnihotrîs.” They alone are entitled to bring the Ishtis and Soma sacrifices. There are up to this day Agnihotrîs in the Dekkhan, who may be regarded as the true followers of the ancient Vedic religion.