

“only without purchasing another one, act all those  
“men who bring the Agnihotram before sunrise.”

For all beings whatever follow this deity (Aditya) when he stretches (the arms at sunrise and sunset). He who has this knowledge, is followed by this deity, after whom all follows, and he follows her. For this Aditya is the “one guest” who lives among those who bring the sacrifice after sunrise. Concerning this there is a Gâthâ (stanza, which runs as follows) :

“He who has stolen lotus fibres, and does not  
“receive (even) one guest on the evening, will  
“charge with this guilt the not guilty, and take off  
“the guilt from the guilty.”<sup>7</sup>

This Aditya is the “one guest” (*ekâtithih*) he is it  
“who lives among the sacrificers.” The man who

<sup>7</sup> Sâyaṇa makes the following remarks on this rather obscure stanza :

पुरा कदाचित्सप्तर्षीणां संवादप्रसंगे कश्चित्पुरुषो विससैन्यलक्षणम-  
पवादं प्राप्य तत्परिहारार्थमृषीणामग्रे शपथं चकार । तदीयश-  
पथोक्तिरूपेयं गाथा विसानि पद्ममूलानि तेषामपहर्ता प्रत्यवाय-  
परंपरां प्राप्नोतु ॥ पापरहिते पुरुषे विसविषयमपवादं कृतवतो  
यः प्रत्यवायः पापिनः पुरुषस्य संबन्धी पापं स्वीकुर्वते । यः प्रत्यवायः  
सायंकाले गृहे समागच्छत एवातिथेर्वैदेशिकस्यापरोधने यः प्रत्य-  
वायः सेयं प्रत्यवाय परंपरा विससैन्ये सति मम भूयादित्येवं शपथः ।  
अक्षरार्थस्तु अप्रसिद्धो मादृशः पुरुष स्तेनश्चोरो भूत्वा विसान्यपज-  
हार चेत् स पुमान् अनैनसं पापरहितं पुरुषं श्रेष्ठिय एनसा ओ  
भिश्नोत् पापेनाभिश्नंसनमपवादं कुर्यात् । तथैष स विसापहार-  
सायंकाले गृहे समागतं एकातिथिमपरुणद्वि भोजनमदत्त्वा निः  
सारयेत् ॥

The stealing of *bisāni*, i. e. lotus fibres, from a tank appears to have been a great offence in ancient times. Not to receive one guest (at least) on the evening was considered as equally wicked. The man who has committed such crimes will, in order to clear himself from all guilt, charge an innocent man with it. The forms *abhisastāt* and *apaharāt* have evidently the sense of a future tense, as is the case in other instances also. The stanza in question appears to be very old, and was hardly intelligible even to the author of our Brāhmaṇam. He means by *ekâtithih* “the one guest,” the sun, which according to the context, cannot have been the original sense.