

in the heaven-world. Therefore the sacrifice is to be brought after sunrise.

When rising, the sun brings all beings into motion (*pranayati*). Therefore he is called *prāṇa* (breath). The offerings of him who knowing this, sacrifices after sunrise, are well stored up in this *prāṇa* (Aditya). Therefore it is to be sacrificed after sunrise.

That man is speaking the truth, who in the evening after sunset, and in the morning after sunrise, brings his offering. He commences the evening sacrifice by the words "*Bhūr, Bhuvah, Svar, Om! Agni is Light, Light is Agni;*" and the morning sacrifice by "*Bhūr, Bhuvah, Svar, Om! Sun is Light, Light is Sun.*" The truth-speaking man offers thus in truth, when he brings his sacrifice after sunrise. Therefore it must be sacrificed after sunrise. This is well expressed in a sacrificial stanza which is chanted.

"Those who sacrifice before sunrise tell every morning an untruth; for if celebrating the Agni-hotram at night which ought to be celebrated at day, they say, Sun is Light, but then they have no light (for the sun has not risen)."

32.

(*On the creation of the world. The origin of the Vedas and the sacred words. The penances for mistakes committed at a sacrifice.*)

Prajâpati had the desire of creating beings and multiplying himself. He underwent (consequently) austerities. Having finished them, he created these worlds, viz. earth, air, and heaven. He heated them (with the lustre of his mind, pursuing a course of austerities); three lights were produced: Agni from the earth, Vâyu from the air, and Aditya from heaven. He heated them again, in consequence of which the three Vedas were produced. The Rigveda came from Agni, the Yajurveda from Vâyu, and the Sâmaveda from Aditya. He heated these Vedas,