

To those who divide the sacrificial animal in the way mentioned, it becomes the guide to heaven. But those who make the division otherwise are like scoundrels and miscreants who kill an animal merely (for gratifying their lust after flesh).

This division of the sacrificial animal was invented by the Rishi *Devabhāga*, a son of S'ruta.⁶ When he was departing from this life, he did not entrust (the secret to any one). But a supernatural being communicated it to *Girija*, the son of *Babhru*. Since his time men study it.

SECOND CHAPTER.

(*The penances for mishaps to the performer of the Agnihotram*).

2.

(*What penances are required when an Agnihotri dies.*)

They ask, If a man who has already established a sacred fire (an Agnihotri) should die on the day previous to a sacrifice (*upavasatha*), what is to become of his sacrifice (to which all preparations had been made)? One should not have it brought; thus say some; for he (the owner) himself has no share in the sacrifice.

They ask, If an Agnihotri should die after having placed the intended fire offering, be it the *Sānnāyā*¹ or (other) offerings (on the fire), how is

⁶ Thus Sây., but the translation, a Shrotriya, i. e. sacrificial priest (acquainted with the Shruti) would suit better.

¹ *Sānnāyā* is the technical term for a certain offering of the Agnihotris. It is prepared in the following way: The Advharyu takes the milk from three cows called *Gaṅgā*, *Yamunā*, and *Sarasvatî*, on the morning and evening, and gives it to the Agnîdhra. Half the milk is first drawn from the udder of each of the three cows under the recital of mantras; then the same is done silently (*túshnim*). The milk is taken from these cows on the evening of the New Moon