

fore the Agnihotram is to be brought after sunrise. He who sacrifices after sunset at evening, and after sunrise in the morning, brings the offering in the lustre of the day-night (Ahorâtra). For the night receives light from Agni, and the day from the sun (Aditya). By means of this light the day is illuminated. Therefore he who sacrifices after sunrise, performs the sacrifice only in the light of Ahorâtra (that is, he receives the light only once, instead of twice, the offering brought before sunrise belonging to the night, and being illuminated by Agni, not by Aditya).

30.

(Several stanzas quoted regarding the necessity to bring the Agnihotram after sunrise.)

Day and night are the two wheels of the year. By means of both he passes the year. He who sacrifices before sunrise, goes by one wheel, as it were, only. But he who sacrifices after sunrise, is going through the year with both wheels, as it were, and reaches his destination soon. There is a sacrificial Gâthâ (stanza) which runs as follows :

“All that was, and will be, is connected with the
“two Sâmans *Brihat* and *Rathantaram*, and subsists
“through them. The wise man, after having esta-
“blished the sacred hearths (the Agnihotrî), shall
“bring a different sacrifice at day, and a different
“one at night (*i. e.* devoted to different deities).”

The night belongs to the *Rathantaram*, the day to the *Brihat*. Agni is the *Rathantaram*, Aditya the *Brihat*. Both these deities cause him to go to the heaven-world, to the place of splendour (*bradhna*), who with this knowledge sacrifices (the Agnihotram) after sunrise. Thence it is to be sacrificed after sunrise. Regarding this there is a sacrificial Gâthâ chanted, which runs as follows :

“Just as a man who drives with one pack-horse