

body (*s'ukram*), and gold is the splendid light, and that body (the sun) is just this light. Seeing it shining he takes out the fire. At morning time (after sunrise) he may take out the fire when he has put silver below it; for this (silver) is of the same nature with the night (representing the splendour of the moon and the stars). He shall take out (of the Gârhapatya) the Ahavanîya before the shadows are cast together (before it has grown completely dark). For the shadow of darkness is death. By means of this light (the silver) he overcomes death, which is the shadow of darkness. This is the penance.

They ask, When a cart, or a carriage, or horses go over the Gârhapatya and Ahavanîya fires of an Agnihotri, what is the penance for it? He shall not mind it at all, thus they say, believing that these things (their types) are placed in his soul. But should he mind it, then he shall form a line of water drops from the Gârhapatya to the Ahavanîya under the recital of *tantum tanvan rajaso* (10, 53, 6). This is the penance.

They ask, Shall the Agnihotri when feeding the (other) fires with wood make the Dakshîṇa Agni (*anvâhârya pachana*) also to blaze up brightly, or shall he not do so? Who feeds the fires, puts into his soul the vital breaths; of these fires the Dakshîṇa Agni provides (the feeder) best with food. He gives him therefore an offering, saying, "*to Agni the enjoyer of food, the master of food, Svâhâ!*" He who thus knows becomes an enjoyer of food, and a master of food, and obtains children and food.

The Agnihotri must walk between the Gârhapatya and Ahavanîya when he is about to sacrifice; for the Agnis (fires) when perceiving him walk thus, know, "he is about to bring us a sacrifice." By this both these fires destroy all wickedness of him who is thus walking (between them). Whose wicked-