

part of the New Moon day is called *Sinivâli*, and its latter part *Kuhû*. The space which the moon requires for setting and rising again is called *Tithi* (lunar day). Without paying any attention (to the opinion of the *Paiṅgyas*) to make the preparations on the first part of the Full Moon day, he brings his sacrifice when he meets (sees) the Moon (rising) on the New Moon day; <sup>20</sup> on this (day) they buy the Soma. Therefore he must always make his preparations on the second part of either the Full or New Moon days (*i. e.* on the days on which the moon enters into either phase). All days which follow belong to Soma (the Soma sacrifice may be completed). He brings the Soma sacrifice as far as the Soma is a deity; for the divine Soma is the moon. Therefore he must make the preparations on the second part of that lunar day.

## 12.

*(On some other penances for mishaps occurring to an Agnihotri. Where the Agnihotri must walk between his fires. Whether the Dakshina Agni is to be fed with the other fires also. How an Agnihotri should behave when absent from his fires.)*

They ask, If the sun rise or set before an Agnihotri takes fire out of (the *Gârhapatya* to bring it to the *Ahavanîya*), or should it, when placed (in the *Ahavanîya*) be extinguished before he brings the burnt offering (*Homa*), what is the penance for it? He shall take it out after sunset, after having placed a piece of gold before it; for light is a splendid

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New Moon time; the remaining part of the day (till the moon sets) is then either *Râkâ* or *Kuhû*. This part of the day forms then part either of the proper Full Moon or New Moon day (the fifteenth).

<sup>20</sup> That is on the fifteenth.