

Therefore the sun rises in the east and sets in the west ; for it follows in its course the *Pathyâ*. He repeats the (*Anuvâkyâ* and) *Yâjyâ* verse for Agni. ⁴

That is done because cereals first ripen in southern countries ⁵ (for Agni is posted at the southern direction) ; for cereals are Agni's. He repeats the (*Anuvâkyâ* and) *Yâjyâ* ⁶ for Soma. That is done because many rivers flow towards the west (to fall into the sea), and the waters are Soma's. He repeats the (*Anuvâkyâ* and) *Yâjyâ* ⁷ mantra for *Savitar*. That is done, because the wind (*pavamânah*) blows most from the north between the northern and western directions ; it thus blows moved by *Savitar*. ⁸

He repeats the (*Anuvâkyâ* and) *Yâjyâ* ⁹ mantra

for *anvâha yajaticha*, i. e. he repeats the *Anuvâkyâ* (first) and *Yâjyâ* (second) mantra when an offering is given. Sây. quotes from another S'âkhâ the passage : *पथ्याँ स्वस्ति यजति प्राचीमेव तथा दिशं प्रजानाति* i. e., he (the Hotar) recognises the eastern direction by repeating the *Yâjyâ* verse addressed to *Pathyâ Svasti*, i. e. well-being when making a journey, safe passage. According to Sâyana, *Pathyâ* is only another name of *Aditi*. She represents here the line which connects the point of sunrise with that of sunset.

⁴ These are, *agne naya supathâ* 1, 189, 1, and *â devânâm api panthâm* 10, 2, 3.

⁵ Sây. states, that in the north of the Vindhya mountains chiefly barley and wheat are cultivated, which ripen in the months of *Mâgha* and *Phâlguna* (February and March), whilst in the countries south from the Vindhya (i. e. in the Dekkhan) rice prevails, which ripens in the months of *Kârtika* and *Mârgas'irsha* (November and December).

⁶ They are : *tvam soma prachikitô manîshâ*, 1, 91, 1, and *yâ te dhâmâni divi* 1, 91, 4. See 1, 9. Asv. Sr. S. 4, 3.

⁷ They are : *â vis'vadevam satpatim* 5, 82, 7, and *ya imâ vis'vâ jâtâni* 5, 82, 9.

⁸ Sây. explains *Savitar* as, *प्रेरको देव* : a moving, inciting god.

⁹ These are *sutrâmânânam prithivîm* 10, 63, 10. and *mahîm û shû mâtaram*. Atharva Veda 7, 6, 2.