Yamás: a explains what is said of Yama in the preceding stanza. viveda: pf. of 2. vid. find. gávyútis: used figuratively to express the abode which Yama has found for those who die. ápa-bhartaváí: dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yátra. The exact sense of cd is uncertain owing to the doubtful interpretation of ená and jajñánás. The former word is probably corr. to yátra, and the latter the frequent pf. pt. ā. of jan generate. It might be from jñā know (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, ‘knowing the way thereby (ená),’ because Yama found it for them. svás: by their own paths, each by his own, each going by himself.

3 Mátaó Kavyáír, Yamó Ángiro- bhir,
Bhásapátrí ákvabhir vávṛdhā- náh,
yáma ca devá vávṛdhúr, yé ca
deván,
sváhá anyé, svadháyányé mad-
anti.

Mátaó: mentioned only here; one of seven m. stems in i (100, 1 b). Saýana thinks this means Indra because that god’s charioteer (in later times) is mátaó and therefore mátaí (N. of mátaílin) is ‘he who is accompanied by mátaí’; but the accent of words in is invariably on that syllable (p. 454 B a). Kavyáí: name of a group of ancestors; the inst. used in the sociative sense (199 A 1). Ángi-
robbhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasā). Ṛkvabhis: another group of ancestors; cp. sā śkvatā gaṇēna he (Brhaspati) with the singing host (iv. 50, 5). vāvṛdhanās: by means of oblations. yāmā ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyē: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

Upon this strewn grass, O Yama, pray seat thyself, uniting thyself with the Āngirasas, the fathers. Let the spells recited by the seers bring thee hither. Do thou, O king, rejoice in this oblation.

ā sīda: 2. s. ipv. of sad sit w. acc. hī: p. 252, 2; cp. p. 467, B. pitṛbhīḥ: apposition to Āngirobbhis (cp. 3 a). sāṃvidānās: pr. pt. A. of 2. vid find according to the root class (158 a a). kavi-śastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviśā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.
5 Ángirobhir ā gahi yajñīyebhir; 
Yáma, Vairūpáir ihá máda-
yasva.
Vivavasantam huve, yáḥ pitā te,
asmin yajñé barhiśi ā niśádya.

Come hither with the adorable 
Ángiras; O Yama, with the sons
of Virūpa do thou here rejoice. I
call Vivavant who is thy father,
(let him rejoice), having sat himself
down on the strew at this sacrifice.

Ángirobhis: sociative inst. (199 A 1). ā gahi: root ao. ipv. of
gam (148, 5). Vairūpáis: sociative inst.; this patronymic form
occurs only here; Virūpa occurs once in the sing. as the name of
one who praised Agni (viii. 64, 6), and three times in the pl. as
of seers closely connected with the Ángiras, as sons of heaven
or of Ángiras. huve: 1. s. pr. Ā. of hū call. yās: supply ásti.
c is defective by one syllable (p. 441, 4 B a). barhiśi ā: to be taken
together (cp. 176, 1, 2). niśádya: gd. of sad sit; agreeing with
Vivavasantam (cp. 210): it is not the priest who sits down
on the strew, but the god; d occurs in iii. 35, 6 as applied to
Indra.

6 Ángiraso, naḥ pitáro, Návagvā,
Átharvāṇo, Bhṛgavāḥ, somiā-
saḥ:
tēṣāṁ vayāṁ sumatāu yajñī-
yānāṁ
ápi bhadré saumanasé siāma.

The Ángiras, our fathers, the
Navagvas, the Atharvans, the
Bhṛgus, the Soma-loving: we would
abide in the favour, the good graces
of them the adorable ones.
nāḥ pitāraḥ: in apposition to the names; cp. 4 b. Nāvagvās &c., names of ancient priestly families. āpi syāma to be taken together; āpi as = to take part in.

Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuṇa the god.

prēhi prēhi: addressed to the dead man; note that this repeated cd. vb. is not treated as an Āmredita; in fact only one repeated verbal form is so treated in the RV., viz. pība-pība (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d; of a- in 9 c d, and of -au in 10–12. pūrve: prn. adj. (p. 116). rājānā: note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadhāyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).
8 sāṁ gachasva pitṛbhiḥ, sāṁ \ Yāmōna, \\ istā-pūrtēna paramē vioman. \\
hitvāyāvadyām pūnār āstam ēhi: \\
sāṁ gachasva tanūṁ suvārcāḥ.

Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home; unite with thy body, full of vigour.

istā-pūrtēna: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramē: the abode of Yama and the Fathers is in the highest heaven; mādhye divāḥ in x. 15, 14. vioman: loc. without i (p. 69). hitvāya: gd., 163, 3. āstam: the home of the Fathers; cp. 9 b–d. tanvā suvārcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

9 āpeta, vīta, vī ca sarpatātō: \ Begone, disperse, slink off from \\
asmā etām pitāro lokām akran. \ here: for him the Fathers have \\
āḥobhir adbhīr aktūbhīr vi- \ prepared this place. Yama gives \\
aktām \ him a resting-place distinguished \\
Yamō dadāti avasānam asmai. \ by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. vīta: for vī ita (see p. 464, 17, 1 a). asmāi: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kr make.
āḥobhir adbhīḥ: cp. ix. 113, where the joys of the next world are
described, yātra jyotir ājasraṁ, tásmin māṁ dhehi amṛte lóke. 
where there is eternal light, in that immortal world place me (7), and 
yātra amūr yahvatīr āpas, tātra māṁ amṛtam kṛdhi where are 
those swift waters, there make me immortal (8). aktūbhis: nights as 
alternating with days. vyāktam: pp. of vi + añj adorn, dist-
tinguish.

90 ātri drava sārameyāu śuānau, 
caturakṣāu sabālau sādhūnā 
pathā; 
āthā pitṛn suvidāträṁ āpehi, 
Yamēna yē sadhamādam mád-
anti.

sārameyāu: in this and the following duals (including 11 a b) 
the ending au is irregularly used; in the old parts of the RV. ā 
is employed before consonants and at the end of a Pāda. śuānau: 
to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant 
to imply keen sight; thus this epithet is also applied to Agni. In 
the Avesta a four-eyed dog watches at the head of the bridge by 
which the souls of the dead pass to the other world, and scares away 
the fiend from the holy ones. b is a Jagatt (cp. p. 445, f. n. 7). 
āthā: the second syllable metrically lengthened. Yamēna: socia-
tive inst. (p. 306, 1). sadhamādam: cognate acc. with mádanti 
(p. 800, 4).

91 yē tē śaṅkī yam raviṭārīṅ 
chaturbhī sṛṣṭiḥ śrutiḥ 

yē tē śaṅkī yam raviṭārīṅ 
chaturbhī sṛṣṭiḥ śrutiḥ 

chaturbhī sṛṣṭiḥ śrutiḥ ātri pāḍavī 

chaturbhī sṛṣṭiḥ.
11 yáu te suána, Yama, rakshitá-
rau,
caturakṣau pathirakṣi nṛcákṣa-
sau,
tábhiám enam pári dehi, rājan:
svástí cāsmā anamivām ca
dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcákṣau: as Yama’s messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
enam: the dead man. dehi (2. s. ipv. of dā give): that they may guide him to Yama’s abode. dhehi: 2. s. ipv. of dhā put.

12 urūṇássav, asūtpā, udumbalau,
Yamasya dūtāu carato jánāṁ
ānu;
tāv asmábyam dṛśaye sūriyā
pūnar dātām āsum adyéhā bhad-
rām.

urūṇaśav: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; broad-nosed, that is, keen-scented. asūtpā u: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they
wander among men as Yama's messengers. udumbalāu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dūtāu, for ā, shows the same irregularity as in the preceding stanzas. cārataś: in order to seek out the lives of those about to go to the abode of Yama. asmābhya: dat. pl. of ahām. drśāye: dat. inf., with attracted acc. (200 B 4). dātām: 3. du. ipv. root ao. of dā give; as having already marked us for their victims, let them give back our life to-day.

13 Yamaśa sōmam sunuta,
Yamaśa juhutā haviṛ;
Yamām ha yajñō gachati,
Agnidūto āraṃkṛtāh.

For Yama press the Soma, to Yama offer the oblation; to Yama goes the sacrifice well prepared, with Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of hu sacrifice addressed to those officiating at the sacrifice. Yamām: acc. of the goal (197, 1; cf. 204, 1 b). Agnidūtas: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

14 Yamaśa gūrtaśvad dhavir
juhōta, prā ca tiśṭhata;
sa no devēśu ā yamad,
dīrghām āyuḥ prā jīvāse.

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.
juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prátiśhata: step forward, in order to offer the oblation; cp. the use of prá bhr bring forward an oblation. á yamat: inj. of root ao. of yam extend; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devésu á yamat may he, Soma, guide us to the gods; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jíváse: cp. p. 463, f. n. 8. The meaning of cd is: ‘may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth’ (cp. 12 c, d).

15 Yamáya mádhumattamaṁ
rájñe havyáṁ juhotana.
idáṁ náma ċśibhyah púrvajé-
bhiaṁ,
púrvabhyaḥ pathikýdbhiaṁ.

juhotana: again the strong form to suit the metre (cp. 14 b). pathikýdbhyaḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama’s abode (the pítyáṇa the road of the Fathers). This stanza is a Bṛhant in the middle of Anuśtuṁba, differing from them only by the addition of four syllables in the third Páda (see p. 444, 9 b).
16 trikadrukebhīḥ patati.
śāl urvīr, ēkam īḍ bṛhāt,
triṣṭubh, gāyatri, chāndāṃsi,
sārvā tā Yamā āhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatri and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b–d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrukebhīḥ: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrukeṣu apibat sutasya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇaṣ is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāl urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisro dyāvaḥ nihīta antār asmin, tisro bhūmīr uparāḥ, śādvīdhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ēkam īḍ bṛhāt: by this expression is probably meant the universe, otherwise spoken of as viśvam ēkam, idām ēkam &c., the one being contrasted with the six; cp. i. 164, 6, vi yās tastāmbha śāl imā rājāṃsi .. kim āpi svid ēkam? who propped asunder these six spaces; what pray is the one? triṣṭubh, gāyatri: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).
Two hymns (x. 15 and 54) are addressed to the Pitāras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Visvā. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirases and Atharvans, the Bhrgus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitāras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (piṭryāṇa) is different from that trodden by the gods (dēvayāṇa).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

Let the lower, let the higher, let the middlemost Soma-loving Fathers arise; let those Fathers who, friendly, knowing right, have gone to life eternal, favour us in our invocations.
úd iratāṁ: note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.; these three words refer to the Pitrás dwelling in the three divisions of the world, earth, air, heaven (cp. yé párthive rájasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sāyāṇa thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by púrvāsas and úpārāsas. ásum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. Íyur: 8. pl. pf. act. of i go.

Let this obsequancy be made to-day to the Fathers who have departed earlier and later, who have seated themselves in the terrestrial air or who are now in settlements with fair abodes.

púrvāsas: in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). Íyur: in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á níṣattās (pp. of sad sit, cp. 67 a, b; cp. á níṣádyá in x. 14, 5). párthive rájasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjānāsau vikṣú: cp. the frequent mánusīṣu vikṣú human settlements, with reference to the Fathers present at the funeral offerings on earth.
8 Āhām pitṛn suvidātrām avīsi, 
nápaṭam ca vikrámaṇam ca 
Viṣṇoḥ:
barhiśādo yé svadhāyāa sutāsyā 
bhājanta pitvās, tā ihāgami-
ṣṭhāḥ.

I have won hither the bountiful Fathers and the grandson and the wide stride of Viṣṇu: they who, sitting on the strew, shall partake of the pressed drink with the offering to the dead, come most gladly here.

ā-avīsi (1. s. Ā. s ao. of 2. vid find); = I have induced to come to this offering. nápaṭam: it is somewhat uncertain who is meant by this; according to Prof. Geldner’s ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápaṭam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvanta, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvasṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nápaṭam (Agni is called náptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9 č) Agni is invoked to come with the Fathers: ágne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyana: Viṣṇor (= yajñasya) nápaṭam (= vināśābhāvam) the non-destruction of the sacrifice. vikrámaṇam: Viṣṇu’s third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta: 3. pl inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās: gen. o pitū (p. 81). ā-gamiṣṭhās: accent, p. 453, 9 Ā ḫ.
Ye Fathers that sit on the strew,
come hither with aid; these offer-
ings we have made to you: enjoy
them; so come with most beneficent
aid; then bestow on us health and
blessing free from hurt.

Invited are the Soma-loving
Fathers to the dear deposits placed
on the strew; let them come; let
them listen here; let them speak for
us; let them aid us.

upa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on
the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. āru-
vantu: 8. pl. ipv. root ao. of āru hear.

n 2
Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, 0 Fathers, by reason of any sin that we may have committed against you through human frailty.

á-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. daksīnatās: to the right (of the vedi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grñita: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. ịg ao. of hims injure. kēna cid yād āgah for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). purusātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-
putrébhiaḥ, pitaras, tásya vásvaḥ
prá yachata; tá ihórmam da-
dhāta.

ásinásas: irr. pr. pt. Ā. of ās sit: 158 a. arunínām: arunā
ruddy is the colour of dawn, and the f. of this adj. sometimes
appears as an epithet of the dawns; that these are here meant is also
indicated by vii. 9, 1; 63, 3, where Agni and Súrya are said to
awake or arise uśásām upásasthāt from the lap of the dawns. dhatta
and dadhāta: here both the regular and the irr. ipv. of dhā are used
(cp. note on 4 d). tásya vásvaḥ: referring to rayim in b; on the
form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

8 yé naḥ púrve pitáraḥ somiásó,
anúhiré somapíthám Vásiśtháḥ,
tébhír Yámáḥ samráraṇó hav-
ímsi,
uśámn usádbhhiḥ, pratikánam mám
attu.

Those forefathers of ours, the
Soma-loving, the Vāsiśthas, who
fare after him to the Soma-
draught, with them let Yama,
sharing their gifts, eat the obla-
tions at pleasure, he the eager with
them the cager.

anú-úhiré: the derivation and meaning are somewhat doubtful;
most probably pf. of vah drive, in this case meaning who have driven
after Yama to the Soma-draught; it may possibly come from úh con-
sider, then meaning who have been considered worthy of the Soma-
draught. Vásiśthás: as one of the groups of ancient seers. sam-
ráraṇás (pf. pt. Ā. of rá give): sharing with them their gifts to their
descendants (cp. 7 b c).
9 ye tātṛṣūr devatrā jéhamānā, hotrāvidāh stómatastaśād arkāih:
āgne yāhi suvidātrebhir arvāān
satyāih kavyāih pitṛbhir ghar-
masádbhhiḥ.

Who, gasping, have thirsted among the gods, knowing oblations, having praise fashioned for them with songs: with them the bountiful Fathers, the true, the wise that sit at the heating vessel, come hither, O Agni.

tātṛṣūr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trṣ is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas: thisTp., fashioned with praise, otherwise used with matī = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāih: to be taken with the preceding word = by means of songs. arvāān: 98 b. kavyāih: this word occurs in only two other passages, the original meaning apparently being = kavī wise (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 8). gharmasádbhhis: probably in heaven; cp. x. 16, 10, sā gharmām invāt paramē sadhāsthē: may he (Agni) further the gharma in the highest abode; this word as well as jéhamānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.
They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham: this word, primarily a Bv., having the same car, is then often used as a cognate acc. (p. 300, 4) with yā = go (on a journey) with the same car (here with dhā in place of yā); then adverbially (p. 301, 5 b) dádānās: pr. pt. ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. ā. would be dadhānās (159). sahásram: agreeing with pitṛbhis: more usual would be sahásrena pitṛbhis: cp. 194 B 1 b (p. 291); párāisc: the primary meaning of this word is further (opposed to nearer ávara, less often úpara, ántara), more remote, then also higher; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ párāiḥ; the meaning is the remote, the early Fathers; cp. vi. 21, 6, párāṣi pratnā remote, ancient deeds opposed to ávarāsas later men.

Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.
Agni-śvāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-śvāttās like other Tps. formed with Agni, but such eds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). śvāttās: pp. of svād sweeten (cp. 67 b). sādāh-sadāh: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadāh-sadās. sadās: 2. pl. ipv. a ao. of sad sit (147, 5). supraṇātayās: having good guidance, well led, coming in good order; the Pada text does not recognize the cerebralization of the n (65 a, b). attā, āthā: final a metrically lengthened. prā-yaṭāni: pp. of yam. dadhāṭaṇa: irr. strong form (cp. note on 7 d) and suffix tana (p. 925).

12 tuām, Agna, ḫito, jātavedo,
āvād ḥavyāṇi surabhīṇi kṛtvā.
prādāḥ pitṛbhyaḥ; svadhāyā tē
akṣann;
addhī tvām, deva, prāyatā havyāṃṣi.

Thou, O Agni, having been explored, O Jātavedas, hast conveyed the oblations, having made them fragrant. Thou hast presented them to the Fathers; with the funeral offering they have eaten them; do thou, O god, eat the oblations proffered.

īlitās: by us. jāta-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning having knowledge of created things as explained by the RV. itself: viśvā veda jānimā jātavedāḥ Jātavedas knows all creations (vi. 15, 13); this is also the explanation of Sayāṇa here: jātaṃ, sarvam jagad, vetti, iti jātavedāḥ. āvāt: 2. s. s ao. of vah carry (144, 5). ḥavyāṇi: for havyāṇi (54). kṛtvā: gd. of kṛ (163, 1). adās: 2. s. root ao. of dā (148, 1 a). akṣan: 3. pl. root ao. of ghas eat (p. 170, e). addhī: 2. s. ipv. of ad cat.
13 yé ca ihá pitáro yé ca nébá, yámé ca vidmá yám u ca ná pravidmá, tuám vettha yáti té, játavedah; svadhábhir yajñám súkṛtaṁ juṣasva.

Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Játavedas; enjoy the sacrifice well prepared with funeral offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the 1. pl. pr. is vidmás. yámé ca: Sandhi, 40 a. yám u: 39, and p. 25, f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know (p. 154, 3). yáti: op. 118 a. té: supply sánti.

14 yé Agnidadghá yé ánagnidagdáh, mádhye diváḥ svadháyá mádáyante, tóbhiḥ suarál āsūnītim etāṁ yathávasám tanúam kalpa-yasva.

Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body according to thy power for this spirit-guiance.

yé ánagnidagdáh: that is, buried. mádhye diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by
Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhīs: in association with them (199 A 1), as they know the path of the dead. svarāṭ: as sovereign lord who acts according to his will (yathāvasām); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgniṣvāttās), and in this stanza itself (Agnidaghās). tānvāṁ kalpayasva: the body of the deceased; the words svayāṁ tānvāṁ kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: svayāṁ rūpāṁ kuruṣāva yādāsam ichāsi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvasām tānvāṁ cakre (= cakre) eṣāṁ he has taken a body according to his will; the corresponding Pada in the ĀV. (xviii. 3, 59) reads yathāvasām tānvāḥ kalpayāti may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivāś tanvō, jātavedas, tābhir vahainaṁ sukftām u lokām with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. āsunitim etāṁ: dependent, like tānvāṁ, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: āstam ehi; sāṁ gachhasva tanvō go home; unite with thy (new) body; and x. 16, 5 sāṁ gachatāṁ tānvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (akṣās) consisted of the nuts of a large tree called vibhīdaka (Terminalia bellerica), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagati.
prāvepā mā bṛhatā mādayanti
pravātejā śiṁe vārvṛtānāh.
somasyeva Maujavitāsya bhākaśo,
vibhidako jāgṛvir māhyam
achān.

vārvṛtānāś: int. pt. of vṛt turn. Maujavitāsya: coming from Mount Mūjavant as the best. achān: s. s. ao. of chand (p. 164, 5).
Verbs meaning to please take the dat. (p. 311 b).

nā mā mimetha, nā jihīla eśā:
śivā sākhībhya uta māhyam
āsīt.
akṣaśyāhām ekaparāṣya hetόr
ānvratām āpa jāyām arodham.

mimetha: pf. of mith dispute. jihīla: pf. of hiḍ be angry (cp. p. 3, f. n. 2). sākhībhya: dat. (p. 313, 3). ekaparāṣya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.
8 dvēṣṭi śvaśṛur; ápā jayā ruṣnadhi;
nā nāthitō vindate marṣitāram;
āśvasyeva járato vāsniasya
nāhām vindāmi kitavasya bhōgam.

My mother-in-law hates me, my wife drives me away: the man in distress finds none to pity him:
'I find no more use in a gambler than in an aged horse that is for sale.'

ápā ruṣnadhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 8. pra. áśvasya īva: agreeing with kitavasya. járatas: pr. pt. of jī waste away. kitavasya bhōgam: objective gen. (p. 820, B b).

4 anyé jayāṁ pári mṛṣanti asya,
yásya gr̥dhad vēdane vājē aksāh.
p tā mātā bhrātara enam āhur:
‘nā jānīmo, nāyatā baddhām etām’.

Others embrace the wife of him for whose possessions the victorious die has been eager. Father, mother,
brothers say of him, 'we know him not, lead him away bound'.

āgr̥dhat: a ao. of gr̥d be greedy, governing vēdane, loc. of the object (p. 825, 1 c). vājē: to be read with a short final (p. 487, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jāa know. nāyatā: accented as beginning a new
sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhám : as a debtor.

 yat. aśāyārthī. n. dūṣṭvāyānī. et. ña
 purāṇāyāvī. sākha. dhāvāvī. dhāvāvī. sākha. dhāvāvī. dhāvāvī.
 nūghāsā sādhopākāvāmāntā. dhāvāvī. dhāvāvī. dhāvāvī. dhāvāvī. dhāvāvī.
 āmāsāṁ nīkṣūnta jātārīṇīva. dhāvāvī. dhāvāvī. dhāvāvī. dhāvāvī. dhāvāvī.

 yād ādīdhya: 'nā dāviśāṇi ebhiḥ;
 parāyādhyāno āva hiye sākhībhyaḥ',
 niuptās ca babhrañvo vācam ākrataṁ,
 ēmīd eśāṁ nīkṣṛtām jārīṇīva.

 ā-dīdhya: 1. s. pr. Ā. of dhī think. dāviśāṇi: īṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (īṣ ao. sb.) from div play (like a-śṭhavisam, in a Sutra, from śṭhiva spit). ebhis: with the friends. āva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. Ā. root ao. of kṛ, accented because still dependent on yād. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam ākrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a; viii. 29, 6 a; see p. 28, f. n. 1). ēmi id: I go at once (p. 218). eśām: of the dice.
The gambler goes to the assembly hall, asking himself, 'Shall I conquer,' trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā: accent, p. 450, 2b. sūṣuṣānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tī cross. pratidīvan: wcc., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with aksāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

The dice are hooked, piercing, deceitful, burning and causing to burn; presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler.

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumāra-deṣṇās: giving gifts and then taking them back like children. punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāṃ-prktās: pp. of prc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).
8. tripañcaśāḥ kriḍati vrāta eṣām,
   devā iva Savitā satyādharma:
   ugrasya cin manyāve nā namante;
   rájā cid ebhyo náma it kṛṇoti.

   Their host of three fifties plays like god Savitṛ whose laws are true: they bow not before the wrath of even the mighty; even a king pays them obeisance.

   tripañcaśāḥ: the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 58, 4; x. 189, 8), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 88, 7. 9; v. 82, 2). ná: the only example in the RV. of the metrical lengthening of ná. namante, námas: with dat. (p. 311, k and 313, 2 a).

9. nīcā vartanta, upāri sphuranti,
   ahasītaśo hāstavantam sahante.
   divyā áṅgāra īrīne niuptāḥ,
   ātāḥ sánto, hṛdayaṁ nir dahanti.

   They roll down, they spring upward. Though without hands, they overcome him that has hands.

   Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.
Every Pada in this stanza contains an antithesis: 

निसाः—उपार्वः  

हाहतसाह—हास्तवांतम  

divyāḥ—íriṣe.  

स्थाः—निरऽधान्ति.  

divyās: alluding to their magic power over the gambler; cp.  

बर्माकाः  

In 7 d.  

ángarās: the dice are compared with bits of  

चारको स्लोक भानो  

कारको  

काने व  

कारको  

काने व  

the gaming-board is fire, the dice  

are its coals.

Forsaken the wife of the gambler  

is grieved, the mother (too) of the  

son that wanders who knows where.  

Indebted, fearing, desiring money  

he approaches at night the house of  

others.

hina: pp. of hā leave.  

putrāsyā: the gambler.  

tapya must be  

supplied with mātā.  

ṛṇā-vā: lengthening of final a before v  

(15, 1 c).  

bīhyat: pr. pt. of bhi fear.  

ūpa eti: probably for the  

purpose of stealing, to explain c.  

nāktam: see 178, 2; 195 A 5 a.

It pains the gambler when he  

sees a woman, the wife of others,  

and their well-ordered home. Since  

he yokes the brown horses in the
pūrvāṅgā āśvān yuyujē hī ba-

morning, he falls down (in the

evening) near the fire, a beggar.
sō agnēr ānte vṛsalāḥ papāda.

tatāpa: used impersonally with the acc. ; this and the following
two perfects may be translated as presents, because they express
habitual actions continued into and included in the pr. (213 A a).

dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual
subject (210). striyam (p. 88, β): jāyām as apposition, a woman who
is the wife of others ; that is, when he sees the wives of others and
their comfortable homes, he is reminded of the unhappiness of his
own wife and the barreness of his own home. āśvān: the brown
dice are here figuratively called horses, which he yokes ; that is, he
begins a long spell of gambling with them. papāda: he conse-
quently falls down, exhausted and overcome, on the ground beside
the fire in the evening, having lost everything.

92 yō vāḥ senānīr mahatō gaṇāsya,
Rājā vṛatasya prathamō babhūva,

tāsmai krṇomi, 'nā dhanā ruddhīmi';
dāśāhāṃ prācīs, 'tād ṛṭām va-
dāmi'.

yō vāḥ: no specific die is meant, the expression only implying a
chief, in the abstract, of the total number of dice played with.
dāśa krṇomi prācīs: I put the ten (sc. fingers) forward, that is, I
stretch out my two hands. prācīs: A. pl. f. of prāṇī, used predi-
catively (198, 1). tāsmai: dat. of advantage (200 B 1). nā dhanā
ruṇḍadhmi: that is, ‘I have no money left for you;’ these words in sense come after prācīs, expressing what is implied by that gesture.
ṛtām: predicative, I say this as true (198, 1).

13 akṣāir mā divyaḥ; krṣāṁ it krṣasva;
vittē ramasva, bahū mánya-
mānaḥ;
tātra gāvah, kitava, tātra jáyā:
tán me vi caṣṭe Savitāyām to me.
aryāḥ.

This stanza is spoken by the gambler, who in a–c quotes the advice of Savitṛ: divyas: 2. s. inj. of div play with mā (p. 240). ramasva: with loc. (204, 1 a). tātra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of oaks. me: dat. (200 A c). aryām: as actually present. aryās: noble, as upholder of moral law.

14 mitrāṁ krṇudhvaṁ khālu, mṛ-
lātā no.
mā no ghorēṇā caratābhī dhṛ-
ṣṇū.

Pray make friendship, be gracious to us. Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest. Let
nī vo nū manyūr viśatām, another now be in the toils of the brown ones.

anyó babhrūṇāṃ prāsitau nū astu.

mṛlātā (2. pl. ipv. of mṛḍ, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata-abhī: with prp. following the vb. (p. 468, 20 A). dhṛṣṇī: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PŪRUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

sahasraśīrṣā Puruṣaḥ,
sahasrākṣaḥ, sahasrapat.
sa bhūmim viśvāt vṛtvā,
āty atisṭhad dasāṅgulām.

Thousand-headed was Puruṣa, thousand-eyed, thousand-footed. He having covered the earth on all sides, extended beyond it the length of ten fingers.
sahasrāśirgā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣasā: of the very numerous Bv. cds. formed with sahasra this and sahasra

arahā are the only ones with irr. accent (cp. p. 455, 10 c). dasāngulām: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

Puruṣa is this all, that has been

and that will be. And he is the

lord of immortality, which he grows

beyond through food.

Puruṣa is coextensive with the whole world including the gods. bhāvyam: a late and irregular cadence. amṛtatvāsya: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of āty atiṣṭhat in 1 d and of āty aricyata in 5 c indicates that Puruṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānnena, that is, by means of sacrificial food. The words have also been interpreted to mean: who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods. In these interpretations the meaning of āti does not seem to be sufficiently brought out.

Such is his greatness, and more

than that is Puruṣa. A fourth of
pádo 'syā visvā bhūtāni; him is all beings, three-fourths
tripād asyāṃṣṭam divī. of him are what is immortal in
heaven.

etāvān asya: irr. Sandhi for etāvām asya (occurring also in x. 85,
45: putrān ā), is a sign of lateness, this being the regular post-Vedic
Sandhi (39). átas: equivalent to an ab. after the cpv. (201, 3),
jyāyām ca: on the Sandhi, see 40 a. Pūruṣas: a metrical
lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of
eight short syllables, cp. 5 b. amśtaṃ: equivalent to amśtatvā.

4 tripād ūrdhvā úd ait Pūruṣaḥ; With three quarters Purusa
pádo 'syēhābhavat pūnaḥ. rose upward; one quarter of him
tátō visveḥ ví akrāmat here came into being again. Thence
sāsana-anaśanē abhī. he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihā:
in this world. pūnar: that is, from his original form. tātas: from
the earthly quarter. ví akrāmat abhī: distributed himself to,
developed into. sāsana-anaśanē: animate creatures and inanimate
things; this ed. represents the latest stage of Dvandvas in the RV.
(186 A 1, end).
5 tásmád Viráḷ ajáyata,
Virájó ádhi Púrusáh.
sá játó áty arícyata
paścád blúmim átho puráḥ.

 tásmád: from the undeveloped quarter of Púrusá. Viráḷ: as intermediate between the primaeval Púrusá and the evolved Púrusá; cp. x. 72, 4: Áditer Dákśo ajáyata, Dákśád u Áditiḥ pári from Aditi Dákśa was born, and from Dákśa Aditi. On the Sandhi, see p. 8, n. 2. With c e cp. 1 c d. átho: 24.

6 yát Púruséṣa havíśā
devá yajñám átanvata,
vasántó asyáśid ájyaṁ,
gríśmá idhmáḥ, sárád dhaviḥ.

yát: Púruséṣa havíśā: When the gods performed a sacrifice with Púrusá as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Púrusá an ideal human sacrifice to the primaeval Púrusá. átanvata: 3. pl. ipf. Á. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavis: 54.

7 táṃ yajñám barhiṣi práuksan
Púruṣaṁ játám agratáḥ:

táṃ: yajñám: barhiṣi: práuksan: That Púruṣa, born in the beginning, they besprinkled as a sacrifice
tēna devā ayajanta,
sādhyā ḫśayaś ca yē.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratās: the evolved Puruṣa, born from Viraj (5 b), the
same as in 6 a. pra-āukṣaṇ: 3. pl. ipf. of 1. ukṣ sprinkle. ayaj-
anta: = yajñām ātavata in 6 b. Sādhyās: an old class of divine
beings (here probably in apposition to devās), ep. 16 d. ḫśayaś ca
yē: and those who were seers, a frequent periphrastic use of the
rel. = simply ḫśayas.

8 tásmād yajñāt sarvahūtaḥ
sāmbhrātam prṣadājīām:
pāśūn tāmē cakre vāyavyān,
āraṇyān, grāmīśa ca yē.

From that sacrifice completely
offered was collected the clotted
butter: he made that the beasts of
the air, of the forest, and those
of the village.

tásmād: ab. of the source (201 A 1). sāmbhrātam: as finite vb.
prṣad-ājyām: accent, p. 455, 10 d 1. pāśūn: Sandhi, 40, 2. tāmē:
astracted to pāśūn for tāt (prṣadājyām); Sandhi, 40, 1 a. vāyav-
yān: one of the rare cases where the independent Svarita remains in
pronunciation (p. 448, 1); ān here remains unaffected by Sandhi
because it is at the end of a Pada (p. 81, f. n. 3); this is one of several
indications that the internal Padas (those within a hemistich) as well
as the external Padas were originally independent (cp. p. 465, f. n. 4).
āraṇyān: that is, wild. grāmīśa ca yē = grāmyān, that is, tame;
cp. ḫśayaś ca yē in 7 d.
From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.

From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.

When they divided Purusa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?
vi-áddhur: when the gods cut up Puruṣa as the victim; here the Padapatha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal á before consonants (cp. note on x. 14, 10 a); ká and pádá before ū: 22. ucyeto: 8. du. pr. ps. of vac speak: Pragṛhya, 26 b.

12 bráhmaṇo 'syā mukham ásid, bahú rájaniḥ kṛtāḥ;
ūrā tād asya yād vājīyāḥ;
padbhyām śudrō ajayata.

13 candraṁśa mánasa jātās;
cákṣoḥ súryoḥ ājāyata;
mukhād índras ca Agnīs ca,
prāṇād Vāyūr ājáyata.

His mouth was the Brāhmaṇa, his two arms were made the warrior, his two thighs the Vaiśya; from his two feet the Śudra was born.

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'syā: Sandhi accent, p. 465, 17, 8. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtā (cp. 194, 3). yād vājīyāḥ: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. his two thighs became that which was the Vaiśya. padbhyām: abl. of source (77, 3 a, p. 458, 1).

The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vāyu was born.
Note that candrá-mās is not analysed in the Pada text. cákṣos: ab. of cákṣu used only in this passage = the usual cákṣus; in the Funeral Hymn (x. 16, 3) súryas and cákṣus, vátas and átmá are also referred to as cognate in nature.

14 nábhya āśīd antárikṣam; From his navel was produced the air; from his head the sky was evolved; from his two feet the earth, from his ear the quarters: thus they fashioned the worlds.

nábhyaś: ab. of nábhī inflicted according to the i dec. (p. 82 a). sírṣās: ab. of sírṣān (90, 1 a; p. 458, 2). sáṃ avartata: this vb. is to be supplied in c; cp. ádhi sáṃ avartata in x. 129, 4. akalpayan: ipf. cs. of klp; they (the gods) fashioned.

15 saptáśyāsan paridhāyas; Seven were his enclosing sticks; thrice seven were the faggots made, when the gods performing the sacrifice bound Puruṣa as the victim.

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá: as a sacred number. tanvānās: cp. 8 b. ábadhnan: 3. pl. ipf. of bandh; cp. púrūseṇa hāviśā in 6 a and táṃ yajñāṃ Púrūṣam in 7 a b. pasūm: as appositional acc. (198).
With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Sadhyas, the gods.

ayajanta: this vb. ordinarily takes the acc. of the person worshiped and the inst. of that with which he is worshipped (308, 1 f.); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brahmaṇas) with the sacrifice in which he was the victim. té mahimāṇaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

Rātrī

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣás, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nākta, combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣásā-nāktā and Nāktoṣāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.
1 Rātri vi akhyad āyatī
purutrā devī aksābbhiḥ:
viśvā ādhi śrīyo 'dhita.

Night approaching has looked forth in many places with her eyes: she has put on all glories.

vi akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. aksābbhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śrīyas (Ā. pl. of śrī; 100 b, p. 87); the glories of starlight.

2 च्योतिमा घरब्धिः
न्यितती दृशुरूहजः;
व्योरतिऴ बाधिते तमः: ::

The immortal goddess has pervaded the wide space, the depths, and the heights; with light she drives away the darkness.

च्योतिमा घरब्धिः
न्यितती दृशुरूहजः;
व्योरतिऴ बाधिते तमः: ::

2 a urv āprā āmartiā
nivātō devī udvātah:
jyotiśā bādhahe tāmāḥ.

uv aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyotiśā:
with starlight.

3 च्योतिमास्त्रां}
परस्मेव दृश्यतीतः;
श्रेण्धो हास्ति तमः: ::

The goddess approaching has turned out her sister Dawn; away too will go the darkness.

च्योतिमास्त्रां}
परस्मेव दृश्यतीतः;
श्रेण्धो हास्ति तमः: ::

8 nīr u svāsāram askṛta
Ugāsām devī āyatī:
āpēd u hāsate tāmah.

nīr askṛta: 3. a. root ao. of kṛ do; the s is here not original (Padapātha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pārī and sām (pariśrṇyantī, pāriśkrta, sāmskrta).

Ugāsām: Dawn here used in the sense of daylight (dec., 83, 2 a).

nīr u — āpa id u: in the second clause the pel. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the
darkness will also be dispelled by the starlight (cp. 2 c). hāsate: s. a. sb. Ā. of the s. ao. of 2. nā go forth (p. 162, 2).

4 sā nō adyā, yāsyā vayāṁ
ní te yāmann āvikṣmahi,
vṛksé nā vasātīṁ váyāḥ.

So to us to-day thu (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sā: p. 294, b; a vb. has here to be supplied, the most natural one being hast come, from āyatī in 3 b. yāsyās... te for tvāṁ yāsyās, a prs. prn. often being put in the rel. clause. yāman: loc. (90). ni... avikṣmahi: s. ao. Ā., we have turned in (intr.). vasātīṁ: governed by a cognate vb. to be supplied, such as return to. váyas: N. pl. of vi bird (99, 3 a).

5 ni grāmaśō avikṣata,
ni padvánto, ni pakṣīnāḥ,
ni śyenāsās cid arthināḥ.

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

ni avikṣata: 3. pl. Ā. s. ao. of viā enter. grāmaśas: = villagers.
ni: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.
6 yāvāyā vṛkām vṛkam,
yāvāya stenaṁ, ūrmie;
āthā nāḥ sutārāh bhava.

Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.

yāvāyā: cs. of yu separate; this and other roots ending in ā, as
well as in i, ō, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the
Padapātha invariably gives yavaya; the final vowel is metrically
lengthened (in b it is long by position before st). vṛkāṃ: accent,

7 upa mā pēpiśat tāmāh,
krṣṇām, viaktam asthita:
ūsa ṇēva yātaya.

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

upa asthita: 3. s. Ā. of root ao. of sthā stand. pēpiśat: int. pr.
pt. of piś paint, as if it were material. ūsas: Dawn, as a counter-
part of Night, is invoked to exact — remove the darkness from Ratrī,
as one exacts money owing. In hymns addressed to a particular
deity, another who is cognate or in some way associated, is not
infrequently introduced incidentally. yātaya: cs. of yat.

8 upa te gā ivākaram,
vṛniśvā, duhitār divāh,
Nātri, stōmāṃ nā jigyūse.

Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.

upa ā akaram (1. s. root ao. of kr): I have driven up for thee my
song of praise, as a herdsman delivers up in the evening the cows
which he has herded since the morning; cp. i. 114, 9, upa te stōmān
paśupā iva ākaram I have driven up songs of praise for thee like a. herdsman. vṛṇisvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (āsат). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

I násad āsīn, nó sād āsīt tadā-nim;
    násid rájo nó viomā paró yát.
kím ávarivāḥ? kūha? kásya sārmann?
    āmbhaḥ kím āsīd, gáhanam ga-
    bhirám?

There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?

Cf. ŚB. x. 5, 3, 1: ná iva vá idám ágróssad āsīd ná iva sád āsīt verily This (universe) was in the beginning neither non-existent nor existent as it were. tadānim: before the creation. āsīt: the usual
HYMN OF CREATION

form of the 8. s. ipf. of as be; the rarer form occurs in 3 b. nó: for
ná u (24). viómā: the final vowel metrically lengthened (cp.
ā avarīvar: 3. s. ipf. int. of vr cover (cp. 178, 8); what did it cover
up = conceal or contain? küha: where was it? kásya särman: who
guarded it? kim: here as an inter. pcl. (p. 225). āmbhas: cp. 3 b,
and TS., āpo vá idám ágre salilám āśīt this (universe) in the
beginning was the waters, the ocean.

 measrārān sūnt ē tāhē
 nā raṭhā: chhe āśītāvētāt:
 ānīdāvātā śādhaṇa tadētām
 tāsādhaṇa pūr: jīn chūnaś

There was not death nor immortality then. There was not the
beacon of night, nor of day. That
one breathed, windless, by its own
power. Other than that there was
not anything beyond.

rātrīyās: gen. of rátri (p. 87). áhnaś: gen. of áhan (91, 2).
ánit: 3. s. ipf. of an breathe (p. 148, 3 a). tāsmād: governed by
anyād (p. 317, 3). dha for ha: 54. anyān ná: 33. parás: cp.
note on 1 b. āsa: pf. of as be (135, 2).

āntāraśvāma gūḍhāvē
prēkētānt śāsǐn śayēmā huṃmā
vṛūcce śājaptihānt yadāśītē
vartamānābhāṣājalāyētēṃ
8 tāma āsit tāmasā gūlhām āgre;
apraketāṁ salilāṁ sārvam ā
  idām.
tuchyēnābhū āpihitam yād āsit,
tāpasas tán mahinājyatāikam.

Darkness was in the beginning
hidden by darkness; indistinguish-
able, this all was water. That
which, coming into being, was
covered with the void, that One
arose through the power of heat.

gūlhām: pp. of guh hide (69 c, ep. 3 b γ, p. 3 and 13). āsī: 8. a.
ipf. of as be (p. 142, 2 b); this form is also found twice (i. 85, 1. 7)
alternating with āsit. b is a Jagati intruding in a Tristūbh stanza
(cp. p. 445, f. n. 7). ābhū: the meaning of this word is illustrated
by ā-babhūva in 6 d and 7 a. mahinā = mahimnā (90, 2, p. 69).

8 कामसङ्ग्रहायः वर्णसङ्ग्रहात्तथाः कामः तत् चन्द्रेऽसम् चर्वतः
  चार्वनः रेतस् प्रथमं चढ़ावीतः
  सतो वन्यस्वर्णतिं निर्निर्दस्सम्य
  हुद्दिप्रतीष्यां क्वचि समोसा शता

4 kāmas tād āgre sām avarta-
tādhi,
mānaso rētaḥ prathamāṁ yād
āsit.
satō bāndhum āsati nīr avindan
hṛdi pratiṣyā kavāyo maniśā.

Desire in the beginning came
upon that, (desire) that was the
first seed of mind. Sages seeking
in their hearts with wisdom found
out the bond of the existent in the
non-existent.

ādhi sām avartata: 3. a. ipf. Ā. of vṛt turn, with sām come into
being; ādhi upon makes the verb transitive = come upon, take posse-
sion of. tād that = tād ēkam in 2 c, the unevolved universe. One
of the two prps. here is placed after the vb. (cp. 191 f, and p. 468,
20 A a). yād: referring to kāmas is attracted in gender to the
predicate n. rētas. satās: they found the origin of the evolved
world in the unevolved. pratiṣyā: the gd. in ya has often a long
final vowel (164, 1) which is always short in the Padapātha. ma-
iśā: inst. of f. in ā (p. 77).
5 tiraścino vitato raśmīr eśām:
adhāḥ svid āsīḍd, upārī svid
āsīṭ?
retodhā āsan, mahimānā āsan;
svadhā avāśāt, práyaṭiḥ parāś-
tāt.

Their cord was extended across:
was there below or was there above?
There were impregnators, there were
powers; there was energy below,
there was impulse above.

raśmīs: the meaning of this word here is uncertain, but it may be
an explanation of bāndhu in 4 c: the cord with which the sages
(referred to by eśām) in thought measured out the distance between
the existent and non-existent, or between what was above and below;
cp. viii. 25, 18, pārī yō raśmīnā divō ántān mamē prthivyāḥ who
with a cord has measured out the ends of heaven and earth; cp. also the
expression sūtraṃ vitatam (in AV. x. 8, 37) the extended string with
reference to the earth. āsīt: accented because in an antithetical
sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and
not ā) has the Udātta, as in the final syllable of a sentence in ques-
tions (Paññini viii. 2, 97); the second question upārī svid āsīṭt is
quoted by Paññini (viii. 2, 102) as coming under this rule, but without
accent. retodhās and mahimānas are contrasted as male and
female cosmogonic principles, to which correspond respectively prá-
yatis and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyo
mahimānāḥ connected with fertility. svadhā: this is one of the
five examples of a N. f. in ā left uncontracted with a following
vowel: it is probable that the editors of the Saṁhitā text treated
these forms as ending in āḥ, while the Pañḍapātha gives them without
Visarjanīya, doubtless owing to the greatly increasing prevalence of
the nominatives in ā.
Who knows truly? Who shall here declare, whence it has been produced, whence is this creation? By the creation of this (universe) the gods (come) afterwards: who then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthá: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

Whence this creation has arisen; whether he founded it or did not: he who in the highest heaven is its surveyor, he only knows, or else he knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyóman: loc. (90, 2). védra: the accent is due to the formal influence of yádi (p. 246, 3 a).
YAMA

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bhāsapatī, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvānt and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādviśa) is spoken of as parallel to the bond of Varuṇa. The owl (úlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārāmeṇayā) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 185. Metre: Anuṣṭubh.

य चिन्द्रवी सुप्रकाशे
दृशि सुपरिपति चुमः
चरे न विप्रतति पिता
पुरुषाण च वेनति
य चिन्द्रवी सुप्रकाशे
दृशि सुपरिपति चुमः
चरे न विप्रतति पिता
पुरुषाण च वेनति
yásmin vṛkṣé supalāśé
deváih sampibate Yamáh,
átrā no viśpátiḥ pitá
purānāṁ anú venati.

Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.

yásmin: the loc. is often used in the sense of beside, near (cp.
203, 2). sampibate: drinks Soma with. átrā: with metrically long
final vowel (cp. 433, 2 A). nas: our i.e. of me and the other
members of the family. pitá: my deceased father. purānāṁ:
ancient ancestors; Sandhi, 39. anú venati: that is, associates with
them.

purūsāṁ śrūvibisam
chārnām pāpayaṁyā
abhrūvātadhvahā
śrāvaṁ abhāṁ pūnaḥ.

Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.

In this and the preceding stanza a son speaks of his father who
has gone to the world of Yama. amuyā: inst. s. f. of the prn.
ayám used adverbially with shift of accent (p. 109); with this is
combined the inst. s. f. of the adj. pāpá similarly used, the two
together meaning in this evil way, that is, going to the abode of
the dead. asūyān: being displeased, that is, with him, opposed to
aspṛhayam, I longed for him, that is, to see him again. acākāsam:
ipf. int. of kāś, with shortening of the radical vowel (174).
8 yāṃ, kumāra, nāvaṃ rātham
acakrām mānasākṛṇoḥ,
ékeṣāṁ viśvātah prāṅcam,
āpaśyann ādhi tiṣṭhasi.

The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.

In this stanza (and the next) the dead boy is addressed; he mounts
the car which he imagines is to take him to the other world. acakrām:
perhaps because the dead are wafted to Yama by Agni. ēka
and viśvātas are opposed: though it has but one pole, it has a front
on every side. āpaśyān: because dead.

4 yāṃ, kumāra, prāvartayo
rātham viprebhias pāri,
tām sāmānu prāvartata,
sām itó nāvī āhitam.

The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.

The departure of the dead is followed by a funeral chant. prāvartayaśas: 2. s. i pf. cs. of vṛt turn; accent, p. 464, 17, 1; p. 469, β;
analysed by the Padapatha, as prā śavartayaśas; cp. note on viii.
48, 2 a. ānu prā śavartaśa: 3. s. i pf. Ā. of vṛt: accent, p. 464, 17, 1;
p. 466, 19; p. 468, 20 a. viprebhyaśas: the priests officiating at the
funeral; abl. governed by pāri (176, 1 a); Sandhi, 43, 2 a. sām
ā-hitam: accent, p. 462, 18 b. nāvī: the funeral chant is placed on
a boat as a vehicle to convey it from here (itās) to the other world.
Who generated the boy? Who rolled out his car? Who pray could tell us this to-day, how his equipment (?) was?

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nir avartayat: ep. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of to be handed over; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

As the equipment was, so the top arose; in front the bottom extended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.
7 idām Yamásya sádanam
devamānām yād ucyáte.
iyám asya dhanyate nālir.
sánu gīrhañh páriśktat.

This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.

The boy here arrives at the abode of Yama. sádanam: note that
the vowel of this word is always short in the Pada text, the com-
pilers of which seem to have regarded it as a metrical lengthening;
sádanam occurs about a dozen times in the RV., beside the much
commoner sádanam. nālir: with s in the nom. (100, I 9). There
is one syllable too many in c (cp. p. 428, 2 a). ayám: Yama. pári-
śktas: note that the Pada text removes the unoriginal s (p. 145,
f. n. 1; cp. note on x. 127, 3 a). gīrhañh: dec. 82; accent,
p. 458, c 1.

VĀTA

This god, as Vāta, the ordinary name of wind, is addressed in two short
hymns. He is invoked in a more concrete way than his doublet Vāyú, who
is celebrated in one whole hymn and in parts of others. Vāta’s name is
frequently connected with forms of the root vā, blow, from which it is
derived. He is once associated with the god of the rain-storm in the dual
form of Vāta-Parjanyā, while Vāyú is often similarly linked with Indra as
Índra-Vāyú. Vāta is the breath of the gods. Like Rudra he wafts
healing and prolongs life; for he has the treasure of immortality in his
house. His activity is chiefly mentioned in connexion with the thunder-
storm. He produces ruddy lights and makes the dawns to shine. His
swiftness often supplies a comparison for the speed of the gods or of
mythical steeds. His noise is also often mentioned.

x. 168. Metre: Tristubh.
Vātasya nū mahimānām rá-thasya:
rujānn eti, stanāyann asya
ghōṣāḥ.
divispṛg yāti aruṇāni kṛṇvānān;
utō eti pṛthivyā reṇūm āsyan.

mahimānam: the vb. can easily be supplied, the most obvious one being pra vocam according to the first verse of i. 32, Īndrasya nū vīryāṇi pra vocam, and of i. 154 Viṣṇor nū kaṃ vīryāṇi pra vocam. rujān: similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanāyan: used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utō: 24. pṛthivyā: inst. expressing motion over (199, 4).

2 sāṁ prērate ānu Vātasya viśṭhā:
śas. pra. ṛṇente. nū. vātasya viśṭhā:
sa. pra. ṛṇente. ānu. vātasya viśṭhā:

2 The hosts of Vātā speed on together after him: they go to him as women to a festival. The god, the king of all this world, united with them, goes on the same car.

sāṁ pra īrate: 3. pl. pr. Ā. of īr; p. 468, 20 a. viśṭhās: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yōṣas are com-
pared, the sense being: the rains follow the storm wind (apām sākhā in 3 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms īyase, īyate, īyante, and the pt. īyamāna occur; ē is a Jagati Pāda.

3 āntārikṣe pathibhir īyamāno, Going along his paths in the air
nā ni viśate katamāc canāhaḥ. he rests not any day. The friend
apām sākhā prathamajā rtāvā, of waters, the first-born, the holy,
kūa svij jatāḥ, kūta ā babhūva? where pray being born, whence
has he arisen?

pathibhis: inst. in local sense (199, 4). īyamānas: see note on
2 c. āhas: acc. of duration of time (197, 2); cp. also 4 b and the
Padapātha. apām sākhā: as accompanied by rain (cp. note on 2 a).
prathamajās: 97, 2. rtāvā: 15 c. kvā: = kūa (p. 448). jatās:
as a finite verb (208); cp. x. 129, 6 b. kūta ā babhūva = what is
his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

3 ātmā devānam, bhūvanasya Breath of the gods, germ of the
gārbho,
yathāvāsāṃ carati devā esāḥ. world, this god fares according to
his will. His sounds are heard.
ghośā īd asya ēṛṇvire, nā rū-
-pām. (but) his form is not (seen). To
that Vāṭa we would pay worship
tásmai Vāṭaya havīśā vidhema. with oblation.

ātmá: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vāta is here called germ of the world as Agni is in x. 45, 6. asya: accent, p. 452. ghośās: cp. 1 b. ēṛṇvire: 3. pl. Ā. pr. of ēṛu with ps. sense (p. 145, γ). nā rūpām: the vb. drāyatē is here easily supplied. vidhema: with dat. (200 ᾱ.)