

recitations at the evening libation; but the Vis've Devâh (to whom it belongs) tried to turn them out of it, saying, "they shall not drink here, they shall not." Prajâpati then said to Savitar, "these are thy pupils; thou alone (among the Vis've Devâh), therefore, shalt drink with them." He consented, and said (to Prajâpati), "drink thou also, standing on both sides of the Ribhus." Prajâpati drank standing on both sides of them. (That is the reason that) these two Dhâyyâs (required for the Vais'vadeva Shastra) which do not contain the name of any particular deity, and belong to Prajâpati, are repeated, one before the other, after the Ribhu hymn. (They are) *surûpakritnum ûtaye* (1, 4, 1) and *ayam venas' chodayat* (10, 123, 1).¹⁸ Prajâpati thus drinks on both their sides. Thus it comes that a chief (*s'reshthî*) favours with a draught from his goblet whom he likes.

The gods, however, abhorred them (the Ribhus) on account of their human¹⁹ smell. (Therefore) they placed two (other) Dhâyyâs between the Ribhus and themselves. (These are) *yebhyo mâtâ madhumat* (10, 63, 3), and *evâ pitre vis'va devâya* (4, 50, 6).²⁰

¹⁸ This whole story is invented for explaining the position assigned to certain verses and hymns in the Vais'vadeva Shastra. After the hymn addressed to Savitar, *abhûd devah savitâ* (4, 54), there follows the verse *surûpakritnum*, which is called a Dhâyyâ; then comes the hymn addressed to the Ribhus, *takshan ratham*, and then the verse *ayam venas'*, which is also a Dhâyyâ. See As'v. S'r. S. 5, 8.

¹⁹ They are said to have been men, and raised themselves to an equal rank with the gods by means of sacrifices and austerities.

²⁰ These two verses immediately follow: *ayam venas' chodayat*. As'v. Sr. S. 5, 18.