

Earth is the stand-point here, and Heaven is the stand-point there (in the other world). By thus repeating a hymn addressed to Heaven and Earth, the Hotar establishes the sacrificer in both places (in earth and heaven).

## 30.

(*Story of the Ribhus. On their share in the evening libation.*)

He repeats the Ribhu hymn (*takshan ratham*, 1, 111).<sup>17</sup> The (beings called) Ribhus among the gods, had, by means of austerities, obtained the right to a share in the Soma beverage. They (the gods) wished to make room for them in the recitations at the morning libation; but Agni with the Vasus, (to whom this libation belongs), turned them out of the morning libation. They (the gods) then wished to make room for them in the recitations at the midday libation; but Indra with the Rudras, (to whom this libation belongs), turned them out of this libation. They then wished to make room for them in the

<sup>17</sup> The Nivid inserted before the last verse of the Ribhu hymn is :

ऋभवो देवाः सोमस्य मत्सन् । विष्ट्रुवो स्वपसः । कर्मण सुहस्ताः ।  
धन्या धनिष्ठाः । शम्या शमिष्ठाः । शच्या शचिष्ठाः । ये धेनुं विश्व-  
जुवं विश्वरूपामतक्षन् । अतक्षं धेनुमभवद्विश्वरूपी । अयुंजत हरी  
अयुर्देवानुप । अबुध्रन्त्सं कनीनां अदंतः । संवत्सरे स्वपसो यज्ञियं  
भागमायन् । ऋभवो देवा इह अवन्निह सोमस्य मत्सन् । प्रेमां देवा  
देवहृतिमवन्तु० May the divine Ribhus enjoy the Soma, who are busy  
and clever, who are skilful with their hands, who are very rich, who are  
full of bliss, full of strength, who cut the cow which moves every-  
where, and has all forms (*i. e.* the earth), who cut the cow (that)  
she became of all forms, who yoked the two yellow horses (of Indra)  
who went to the gods, who when eating got aware of the girls, who  
entered by their skill upon their share in the sacrifice in the year  
(at the sacrificial session lasting for one year); may the divine  
Ribhus hear (us) here and enjoy the Soma, &c.