

(On the *Dakṣiṇā* given by the *Adityas* to the *Aṅgirasas*. The *Devanītha* hymn.)

The *Aṅgirasas*, therefore, assisted the *Adityas* in their sacrifice. For this service the *Adityas* gave them the earth filled with presents (*dakṣiṇā*) as reward. But when they had accepted her, she burnt them. Therefore they flung her away. She then became a lioness, and opening her mouth, attacked people. From this burning state of the earth came those ruptures (which are now visible on her), whereas she had been previously quite even.<sup>31</sup> Thence one shall not retake a sacrificial reward which one has once refused to accept. (For he must think) the *Dakṣiṇā* being penetrated by a flame, shall not penetrate me with it. But should he take it back, then he may give it to his adversary and enemy, who will be defeated, for it burns him.

That (*Aditya*, the sun) then assuming the shape of a white horse with bridle and harness, presented himself to the other *Adityas*, who said, "Let us carry this gift to you (the *Aṅgirasas*).” Therefore this *Devanītha*, *i. e.* what is carried by the gods, is to be recited.

(Now follows the *Devanītha* with explanatory remarks.)

“The *Adityas*, O singer! brought the *Aṅgirasas* their reward. The *Aṅgirasas*, O singer, did not go near,” *i. e.* they did not go near to that first gift (the earth).

“But, O singer! (afterwards) they went near it,” *i. e.* they went near the other gift (the white horse).

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<sup>31</sup> Here we have an attempt to explain the unevenness of the earth. It is interesting to see the theories of modern geology foreshadowed in this certainly ancient myth.