1762. The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties forward brandishing his arms.

1763. He, the divine elixir of spirituality, sacred in deliberations purified by virtuous men, sits on waters like a fearless king or like a hawk.

1764. O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth.

END

Adhyāya XX

1765. The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength.

1766. The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation.

1767. O lord of love divine, you are the tributor of abundant wealth. When you are purified, you look radiant. May you, therefore, fill the praise deserving ocean (i.e. the pitcher containing water) to the brim.

1768. Such is He, the Lord Supreme, the resplendent Self, One to be worshipped in all the seasons, the illustrious self.

1769. O Lord of might (the resplendent Self), our, as if, all common songs of praise and prayers seek access to you.

1770. Like streams of water on their way to sea. (see verse 453).
(Let thy gifts of various kinds flow from Thee)

1771. O most powerful, resplendent lord, protector of the virtuous, we bring you here, as if, in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.

1772. You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty.

1773. You are supremly powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstuctions).

1774. He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of human body and possessed of hundreds of forms, is effulgent like a Sun.

1775. He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness.

1776. He, the invoker of divine (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal, who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny.

1777. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.

1778. O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths.

1779. O adorable Lord, you are bright as the Sun, and well-disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance.

1780. O adorable God, you have perfect knowledge of everything manifested or obscure: may the intellect of your devotees get new light with the coming of every dawn in the morning: may you also bring to this place all Nature's bounties, awaking with the morning dawn.

1781. You are accepter of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food.

1782. Even a young man, having many-fold vigour to scatter the adversaries in battles, is beseiged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow.

1783. (There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the Sun) which has no nest to dwell in and is might and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth of which he is ever a distributor.

1784. He (the Sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, (i.e., the clouds); nature's bounties, which assist in giving rains, by the mighty means, work also through him on the same basis (as required by the principles of meteorology).

1785. The elixir is effused by us let the self resplendent twin — divines and vital principles gladly accept it.

1786. May the Sun, the Cosmic order and the ocean, (Mitra, Aryaman and Varuṇa) accept the divine elixir, purified by the strainer, abiding in three places, and granting porsperity. [1. Pitcher or droṇa-Kalaśa, through or ādhavarīya, and 3. the strainer or pūtabhṛta, pavitra or daśā-pavitra].

1787. The Sun is also eager in the morning to accept the effused elixir mixed with the milk of love and beauty, as a *hotṛ* priest (anxious to offer prayers in the morning).

1788. Verily, you are great, O radiant Sun, verily, you are great, O eternal; the greatness of the great one, we adore; verily you are great, O Supreme God.

1789. Verily, O Sun, you are great in fame; O divine, you are indeed mighty (among the divine forces, through your inherent might). Truly you are mighty, O Sun, through your fame, You are the destroyer of the wicked and always ready to lead others. Your glory is wide-spread and unabatingly indestructible.

1790. O Lord of rapturous joy, come with vital vigour to our expressed devotion; come with your vital faculties to our place of worship.

1791. O resplendent Lord, the dispeller of darkness, your power is known in a two-fold way. May you come with your vital divines to our effused libation.

1792. O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation.

1793. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).

1794. The sages composed sacred praises and engender oblations for the sublime, the far-pervading resplendent Lord. The wise (persons) never violate His statutes.

1795. The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers.

1796. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness.

1797. Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are.

1798. May you hear the sound of our grinding stone, as if repeatedly singing your praises, and comprehend the hymn of adoring songs; and in a friendly manner, please accept these adorations while we crave for your kind favour.

1799. O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you.

1800. O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space.

1801. Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness, while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies be destroyed.

1802. You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (everyone) all that is desirable; as such, we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed.

1803. May all the infidels and wicked, who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed.

1804. O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer then other rich and renowned persons.

1805. (The resplendent Lord), the enemy of the unbeliever in the words — divine, apprehends whatever power is repeated and whatever chant is being chanted.

1806. O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power.

1807. Come, O resplendent Lord, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.

1808. The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region.

1809. May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region.

1810. O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self.

1811. These effused elixirs, brilliant and extremely exhilarating, are let forth with speed and emission of sound for the sake of wisdom or virile activity.

1812. The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth.

1813. I venerate the divine fire, the inspirer of pious works, the munificient, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage, he is endowed with knowledge. He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquefied butter, which is offered in oblations; with his flames, he invokes Nature's bounties.

1814. We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength.

1815. Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat.

1816. O fire-divine, yours are life power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers.

1817. O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You, verily, unite both heaven and earth.

1818. O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources.

1819. O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication.

1820. (Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches.

1821. Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties.

1822. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.

1823. O showerer of happiness, the flame of your cosmic fire is blue and crackling; it become fresh in every season, is resplendent and agreeable. you are the dear friend of mighty dawn, and you shine in the glimmerings of the night.

1824. The plants bear the fire-divine like an embryo (conceived) in due season, the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow.

1825. The cosmic fire glows more and more in the celestial regions by the grace of the resplendent lord. Like the mother queen, she bears offsprings.

1826. One who wakes and watches, to him, the Rk hymns bestow their affection. One who wakes and waches, to him also come the Sāman tunes (with affection). Thus the divine loving Soma (Lord) addresses him who wakes and watches. "Please accept me as yours", Verily I am proud to have my dwelling in the friendship (of such a loving one).

1827. Fire-divine is watchful and the Rk hymns bestow (him) their affection, Fire-divine is watchful, and to him, also come the Sāman tunes (with affection). Fire-divine is watchful, and the divine loving Soma (Lord) addresses him thus. "Please accept me as yours". Verily, I am proud to have my dwelling in the friendship (of such a loving one).

1828. Reverence to friends and associates who are present from the very beginning (or who are seated on our line). I use the divine speech of hundreds of usages in our invocations.

1829. I use the divine speech of hundereds of usages. I sing hymns in the speech showing thousands of modifications — the divine speech which has been revealed to making the hymns of the Gāyatra, the Traiṣṭubha and the Jāgata Sāmans.

1830. The Gāyatra Sāmans, the Traiṣṭubha Sāmans and the Jāgaṭa Sāmans include in themselves all the Sāmans used in the Vedic Chants. Nature's bounties have made them as their abodes.

1831. The cosmic fire is verily, the light personified; and the light is verily, the resplendence divine; the Sun, verily, the light personified and light, verily, the celestial Sun.

1832. O adorable Lord, may you come towards us again and again with energies; may you be pleased to provide us food and long life: may you ever protect us against sins and evils.

1833. O adorable Lord, may you come towards us again and again with riches. May we have showers of your blessings from all sides — may we be blessed with streams of your choicest helpful favours.

1834. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.

1835. O Lord of power, if I were the lord of hundreds of cattle, then I would have given to that intelligent worshipper plenty as much as I could.

1836. O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him.

1837. Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour.

1838. Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love.

1839. May we, O waters, quickly come to you for food, shelter and procreate strength which you are always pleased to bestow upon us.

1840. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.

1841. O Cosmic Breath, you are both our father and our brother and our friend. Please give us strength that we may live long.

1842. O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long.

1843. O celestial Sun, you are full of strength; you give to the world diverse forms and colours; you are the eagle of the sky (in your apparent movements); you were golden raiment to your birth place as you rise; in every season you wear different clothings of varieties of aurora; you alone, O Sun, beget the sacrifice that has been going on in this would since eternity.

1844. On account of you, O Sun, seeds of multiform laid in waters, and lustre added to everything that is on the earth, ever fresh and changing; you have imparted greatness to the midspace also. You, the showerer of blessings, cry aloud to draw our attention (towards the glory of the mighty Lord who is the Sun behind the suns).

1845. Our Lord, the Sun behind the suns, has endued thousands of roles of his choice and preference, as the cosmic sacrifice upholds light of this celestial Sun. He is the sole giver of ample gifts, hundreds in varieties and thousands in numbers. Such is our earth's lord, the Supreme Ruler.

1846. They, the devotees, with a longing in their hearts, gaze at you while you, O Vena, the wisdom personified as a strong-winged bird, travel in the sky. You are a gold-winged messenger of our Venerable Lord, swift as a bird that moves with speed to the central abode of Yama, the Ordainer.

1847 Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment beautiful to look on.

1848. As a spark or just a drop in the sky, he comes near the ocen, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below.

END

Adhyāya XXI

1849. The powerful King is swift; He, like a formidable bull, sharpens his horns; he is terrific, and stirring up the people, he slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes, he conquers in a single attempt in one stroke hundred of hostile forces.