Vājasaneyi-Mādhyandina-Śukla

YAJURVEDA SAṀHITĀ

CHAPTER ELEVEN

1. First of all the devotee should concentrate mind for the spiritual development. Let him obtain the light of fire, and illumine this earth. (1)

2. By the impulsion of inspirer God, with our concerted mind, we strive utmost to our capacity to achieve the heavenly (qualities). (1)

3. The inspirer God urges forth the enlightened ones, who persistently strive to achieve heaven and the great light with their thoughts and actions.(1)

4. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, he alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)

5. I unite both of you (disciple and the teacher) with the praises of the traditional knowledge. May this fame of the learned one spread around like the pathways. Let all the sons of the immortal one, who are occupying the positions of learning, hear it. (1)

6. He is divine and resplendent; from Him alone the other gods, the sense-organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. (1)

7. O creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of Speech make our tongue sweet. (1)

8. O inspirer Lord, lead forward our this sacrifice, which is pleasing to the enlightened ones, gatherer of friends, winner of truth, winner of wealth and winner of heaven. Accentuate the praise-song with *Ṛk* verses, *rathantara* with *gāyatrī* metre, and the *bṛhat-sāman* that runs similar to *gāyatrī*. Svahā. (1)

9. At the impulsion of the impeller Lord, with arms of the healers and with hands of the nourisher, I take you up, O brilliant as fire, with the *gāyatrī* metre. Fetch the brilliant cow-dung fire, from the pit of the earth with the brilliant *triṣṭubh* metre. (1)

16. May you bring the brilliant cow-dung fire from the lap of the earth. (1) We move towards the brilliant cow-dung fire. (2) We shall maintain the brilliant fire. (3)

17. The adorable Lord illuminates the beginnings of the dawns; He, the foremost and the ominiscient, illuminates the days as well. He illuminates the rays of the sun in various ways; and He has pervaded the heaven and earth all along. (1)

18. The courser (the sun), having started on his way, shakes off all the illusions. He clearly sees the fire kept on the high place. (1)

19. O courser (the sun), moving all over the earth, search for the fire blazing with lustre. Touching a particular spot of the earth, point out to us, whence we may dig it up. (1)

20. O courser (the sun), heaven is your back; earth is your bottom; mid-space is your body; ocean is your womb. Looking around with your eyes, defeat them who invade us. (1)

21. O courser (the sun), bestower of wealth, move forth from this place to great good fortune. May we be favoured by the earth, while digging fire from her lap. (1)

22. Bestower of wealth, the Lord of strength, fond of racing has moved forth on this earth and has made the place beautiful and auspicious. May we dig out the fire, beautiful to look at from the very same place, ascending the world of light, the highest sorrowless world. (1)

23. With my heart full of devotion, I pour melted butter on you, who reside in each and every creature. You are extending transversely through space and endless time, and are quick in consuming food and visible to all. (1)

24. I kindle all-pervading fire divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichsoever desired, and whilst blazing with radiance, it cannot be endured and touched. (1)

25. This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. (1)

26. O adorable Lord, O full of strength, in every respect we meditate on you, who are sustainer of all, wise, of unbearable glare, and destroyer of fickle-mindedness. (1)

27. O fire divine, sovereign of men, quick dispeller of darkness, you are born with the days. You are generated pure from waters, from stones, from forest wood, from herbs, and as the fire of the sacrificer. (1).

28. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, I dig you up the brilliant cow-dung fire. (1) O fire divine, full of light, fine in appearance, shining with imperishable lustre, gracious to all the creatures, and never-injuring, we dig up the brilliant cow-dung fire from the lap of the earth. (2)

29. You are the water's surface, womb of fire, the ocean, swelling and surging all around, increasing to greatness in water all over (1) May you expand with the measure of grandeur of the sky. (2)

30. Sheltering place both of you are and are an armour without a hole as well as wide-spread. Being extensive, cover well the cow-dung fire and keep it up (1)

31. May both of you, well-versed in sacrifice, cover well this light-radiating and constantly burning fire, with heart and soul and with proper care. (1)

32. O fire, you belong to cattle and are sustainer of all. At the first instance, the fire-technician produces you by attrition. (1) O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (2)

33. The thoughtful seers, and the resolute discoverers kindle the glory of yours, O fire-divine, the destroyer of formidable evils. (1)

34. The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. (1)

35. O priest, may you sit down in your place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host worshipper. (1)

36. The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise and His laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. (1)

37. Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the somke of ill-thoughts be dispersed to enable us to see your spotless radiance. (1)

38. O adorable Lord, pour honey-sweet celestial waters, so that our offsprings may remain free from disease. From the place irrigated with those waters, may the herbs with nice berries grow out. (1)

39. O earth, may the wind, moving in the mid-space, heal up and fill the gap in your torn up heart, as you lie supine. (1) O divine, to you, the Lord of creatures, who move as breath of the bounties of Nautre, may our oblations with *vaṣaṭ* be offered. (2)

40. The fire divine, born with light from a noble source, has seated himself in a place, which is as pleasing as heaven. (1) O fire divine, rich in brilliance, put on your clothing, which is wonderful to look at. (2).

41. O fire divine, splendour of sacrifice, rise up. Protect us with divine intellect. Invoked by our praises, may you come with great light, spreading your rays, so that all may see. (1).

42. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness. (1)

43. O fire divine, you are born from the womb of heaven and earth. You are beautiful and distributed among the herbs. Being a wonderful child, you subdue the darkness and go forth roaring loudly towards your mothers (i.e. the herbs). (1)

44. Be steady with firm and strong limbs. O courser, be a racer, fleet of foot. Be big enough to sit upon comfortably. You are the carrier of fodder for fire. (1)

45. O radiant one, be gracious to your human creatures. Do not scorch the heaven and earth, nor the mid-space, nor the vegetation. (1)

46. May the fast-moving fire come here roaring, neighing like a horse, and fall down braying like a donkey. Bearing the cow-dung fire, may you not expire before your time. (1) The showerer, bearing the showerer fire divine, seated in the waters of ocean; (2) O fire, may you come for well being. (3)

47. Lawful and true, lawful and true, we bear the radiant cow-dung fire. (1) O herbs, accord a joyful welcome to this fire, which is gracious and coming towards you at this place. (2) O fire, removing all calamities and diseases, settle down here and free us from evil thinking. (3)

48. O herbs, laden with flowers and ample fruit, take in yourselves this fire. This is your child, coming in due season, which has settled in its ancient place. (1)

49. Resplendent with your wide-extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. (1)

50. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)

51. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)

52. May we have enough of your that sap to our full satisfaction with which you nourish the whole world. And may we be born for this again (1).

53. The sun commingles heaven, mid-space and the earth with light. I generate you, the nobly born and omniscient, so that our progeny may remain free from diseases. (1)

54. The vital forces, having created the earth, have kindled a great light. It is their light only that shines bright and constant among the bounties of Nature.(1)

55. Making the clay, that has been mixed well by the persevering young and adult workers, soft with her hands, may the tender girl make it fit for moulding. (1)

56. O Eternity, O great one, may the tender girl with fair braids, with beautiful crest, and well-skilled in the art of love, put the cauldron in your hands.(1)

57. May the Eternity shape the cauldron with her hands, with her strength and with her wisdom and bear the fire in her womb just as a mother bears her son in her lap. (1) O fire, you are the apex of the sacrifice. (2)

58. May the young workers (aged 24) make you shine with the *gāyatrī* metre. You are steady; you are the earth. Bless me the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (1) May the adult workers, (aged 36) make you shine with the *triṣṭubh* metre. You are steady; you are the mid-space. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (2) May the mature workers (aged 48) make you shine with the *jagatī* metre. You are steady; you are the heaven. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (3) May all the bounties of Nature, benevolent to all men, make you shine with the *anuṣṭup* metre. You are steady; you are the regions. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (4)

59. You are a girdle for the Eternity. (1) May the Eternity hold you at hollow. (2) She having made the great cauldron a place for fire, hands the same over to her sons, so that they may bake it. (3)

60. May the young workers (aged 24) make you fragrant and shine with the *gāyatrī* metre. (1) May the adult workers (aged 36) make you fragrant and shine with the *triṣṭubh* metre. (2) May the mature workers (aged 48) make you fragrant and shine with the *jagatī* metre. (3). May all the bounties of Nature, benevolent to all men, make you fragrant and radiant with *anuṣṭup* metre. (4) May the resplendent Lord make you fragrant. (5) May the venerable Lord make you fragrant. (6) May the omnipresent Lord make you fragrant. (7)

61. O baking pit, may the divine Eternity, supported by all the bounties of Nature, dig you here at the shining sacrificial place of the earth. (1) O cauldron, may the divine wives of the enlightened ones supported by all the bounties of Nature, place you in the baking pit here at the shining sacrificial place of the earth. (2) O cauldron, may the divine words of praise, supported by all the bounties of Nature enkindle you here at the shining sacrificial place of the earth. (3) O cauldron, may the divine days and nights, supported by all the bounties of Nature, heat you up here at the shining sacrificial place of the earth. (4) O cauldron, may the divine speech, supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (5) O cauldron, may the ever-moving matrons (i.e. the stars), supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (6)

62. Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind.(1)

63. May the inspirer Lord, having graceful hands, graceful fingers and graceful arms, impregnate you with His might. (1) Being impregnated, without distress, may you fill the regions and sub-regions on this earth. (2)

64. Rise up and wax great. Stand up, steady and firm. (1) O friendly Lord, I entrust you this cauldron to keep it unbroken. May it not break. (2)

65. May the young workers (aged 24) kindle you shining all around with the *gāyatrī* metre.(1) May the adult workers (aged 36) kindle you shining all around with the *triṣṭubh* metre. (2) May the mature workers (aged 48) kindle you shining all around with the *jagatī* metre. (3) May all the bounties of Nature, benevolent to men, kindle you shining all around with *anuṣṭup* metre.(4)

66. I dedicate it to the adorable Lord for urging us to determination. (1) I dedicate it to the adorable Lord for urging mind to wisdom. (2) I dedicate it to the adorable Lord for urging heart to realization. (3) I dedicate it to the adorable Lord for urging speech to expression. (4) I dedicate it to the adorable Lord of creatures, for thinking. (5) I dedicate it to the fire divine, for good of all men. (6)

67. Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through His grace. *Svāhā.*(1)

68. O mother clay, do not get cracked, do not get injured. Carry on this work patiently to its end. You and the fire will accomplish it.(1)

69. O divine earth, be firm for our weal. With nourishment you have been turned into a living model. May this oblation be pleasing to the enlightened ones. May you flourish uninjured in this sacrifice.(1)

70. How beautiful is this sacred fire, of which wood (fuel) is the food and butter the drink and which is the ancient one, the giver of gifts and is venerable. (1)

71. Deliver us wholly from the hostile man and shield those, among whom I stand.(1)

72. O Lord of red horses, come here from farthest distances. O adorable Lord, you are well-nourishing and loved by the multitude. May you overwhelm our enemies.(1)

73. O fire, whatever fuel wood we lay on you, may all that function as melted butter for you. Be pleased with it, O most youthful one. (1)

74. The wood, which the termites eat and on which the emmets crawl, may all that be melted butter to you. Be pleased with it, O most youthful one. (1)

75. Just as a horse kept in a stable is supplied with fodder, so each and every day, without the least negligence we bring fuel to you. Delighting in food and plenty of riches, o adorable Lord, may we, your neighbours, never perish.(1)

76. Having kindled fire on the navel of the earth, we invoke the foremost adorable Lord, who is pleased with food, who is well-equipped with arms, who deserves worship, who is always victorious in wars and overwhelmer of enemies, so that we may obtain abundance of riches and prosperity. (1)

77. The hordes, that come invading us, inflicting injuries of all sorts, equipped with weapons, and those, who are thieves and robbers, O adorable Lord, all of them I commit to your jaws.(1)

78. O adorable Lord, crush the snatchers with your canine teeth, the robbers with your molars, and with both your jaws devour the thieves with relish.(1)

79. Those, who are snatchers in the cities and who are thieves and robbers in forests, and who commit crimes in their lairs, all of them I consign to your jaws.(1)

80. Whoso behaves like an enemy towards us, who cherishes malice against us, who reviles us and who wants to injure us, him may you burn to ashes. (1)

81. Sharpened is my divine knowledge, and sharpened is my valour and strength. Sharpened is the victorious force of the sacrificer whose priest I am.(1)

82. I have got raised up the arms of these warriors; I have got raised up their valour, as well as their strength. With my intellect I destroy the enemies and raise my own (people) to a high status. (1)

83. O Lord of food, give us energy-giving food, that brings no disease. Lead the donor forward and onward. Bestow vigour on us both, the bipeds as well as the quadrupeds.(1)