CHAPTER THIRTEEN

1. First of all I take the fire divine in me, so that I may get plenty of riches, good progeny and good manly power. May the bounties of Nature also favour me. (1)

2. You are the surface of the waters, and the birth-place of fire; you flourish all around the ocean. Waxing greatly around the mid-space, spread throughout the heaven's measure with your immensity. (1)

3. The supreme Lord was the first knower, pre-existing all. That beautiful one, from the summit enlightens the beautiful worlds. He illuminates the regions, mid-regions, the worlds existing therein, and the womb of the existent and the non-existent. (1)

4. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

5. The Lord showers this earth with water; then He showers the sky also. He showers this place and the place which was prior to it. I offer oblations to the Lord, moving in whom we find a common resort. I offer homage to the seven priests as well. (1)

6. Our homage be to all the crawling creatures, that are on the earth. To those crawling ones, that are in the mid-space, and that are in the heaven, we pay our homage too. (1)

7. To those crawling creatures, that are the missiles of the pain-inflictors, or those that dwell on trees, or those that sleep on unfrequented paths, we pay our homage. (1)

8. To those crawling creatures, that shine in the sky or glitter in the rays of the sun, and to those that have made waters their dwelling, we pay our homage. (1)

9. O adorable Lord, put forth your vigour, as a hunter spreads his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. (1)

10. O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames and sparks, and fire-brands all around you. (1)

11. O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or high, prevail against us, your worshippers. (1)

12. Rise up O sharp-weaponed divine fire ! spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire divine, like a piece of dry wood , burn down him who acts as an enemy towards us. (1)

13. Rise up O divine fire ! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bowstrings (i.e. the threatening weapons) of malignant foes. Destroy those, who are hostile, whether friends or alien. (1) I charge you with the tremendous initiative of the adorable Lord. (2)

14. The fire divine is head of the Nature's bounties, summit of the heaven and Lord of the earth. It sustains the seed of aquatic life (1) I charge you with the great power of the resplendent Lord. (2)

15. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)

16. O lady of the house, you are firmly set and look after all. You have been established by the Lord himself. May not gold allure you nor a man of fine features. Unshaken in your place, may you make the world steady. (1)

17. May the Lord of the creatures place you, who are capacious and extensive, at the helm of affairs and for the acquisition of gold. You are extending. May you extend yourself wide. (1)

18. O lady of the house, you are harbinger of happiness. You are the ground for everything; you are the eternity. You are nourisher of all, supporter of all this universe. May you discipline the world; may you steady the world; may you never harm the world. (1)

19. O lady of the house, for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and for good character, may the adorable Lord protect you from all sides. With great well-being, with the securest shelter, may you be seated firmly with that bounty of Nature blazing bright. (1)

20. O woman, growing out of your every joint, and growing out of your every knot, like the *dūrvā* grass (Panicum Dactylon) make us grow into hundreds and thounands. (1)

21. To you, who spread into a hundred branches and grow out into a thousand shoots, O goddess of our desire, we offer our oblations of worship. (1)

22. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny. (1)

23. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun, and which is mainfest in cows and horses, may you bless us. (1)

24. The great refulgent holds the light; the self-refulgent holds the light. (1) May the Lord of creatures settle you, the luminous, on the surface of the earth. (2) May you give all the light to all the in-breath, the out-breath, and the through-breath. The fire divine, O lady, is your lord. May you be seated firm in your place by that divinity, shining bright. (3)

25. *Madhu* and *mādhava (caitra* and *vaiśākha,* i.e. March and April) are the two months of the Spring season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. (1) May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (2)

26. Unvanquished you are, O lady, always overwhelming by nature. Overwhelm our enemies, who refuse to pay our dues. Overwhelm those who invade us. You are of immense power. May you favour us. (1)

27. The wind blows sweetly on its own; the rivers glide on sweetly. May the herbs yield sweetness to us. (1)

28. May the night be sweet; so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. (1)

29. May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. (1)

30. Be seated in the depth of the waters. May the sun not scorch you there, nor fire which is existent everywhere. May you always oversee your creatures uninjured and undistressed. May the celestial rain drench and please you. (1)

31. The Lord of waters, the showerer of desirable objects has crept over the three oceans that touch the sky. Clad in fine vesture of virtues, may you follow the same path in the world, which those before you have been following. (1)

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. (1)

33. Behold the marvellous creations of omnipresent God who fulfils our noble aspirations. He is a true friend of the soul. (1)

34. You are set firm, sustainer of all. First of all the fire divine was born from here, from these very wombs. May he, who knows everything, carry our oblations to the bounties of Nature offered with the *gāyatrī* metre, with the *triṣṭubh* metre and with the *anuṣṭup* metre. (1)

35. May you rejoice here in food, in riches, in power, in glory, in vigour, and in progeny. You are the sovereign ruler, ruling with your own will. May the two springs of Sarasvatī (mind and speech) bring you up. (1)

36. Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. (1)

37. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient Sacrificer. (1)

38. Like rivers, verses of praise flow joining each other and being purified with the unruffled mind. I see the streams of melted butter flowing towards the golden man in the middle of the blazing fire. (1)

39. O fire divine, I invoke you for the sake of sacred speech. (1) I invoke you for the sake of brilliance. (2) I invoke you for the sake of glamour. (3) I invoke you for the sake of light. (4) This has become the urging strength of all the world as well as of the adorable Lord, benevolent to all men. (5)

40. The fire divine is luminous with light. The gold is lustrous with lustre. (1) You are bestower of thousands. I invoke you for thousands. (2)

41. O adorable Lord, you provide water to the burning sun, the image of thousands and giver of form to everything. Spare this sacrificer from the debilating heat of fire; do him no harm. Flourishing here, may you grant him life of a hundred years. (1)

42. O sacrificial fire, may you not harm the horse (the sun), that is seated in the highest heaven; that has impetuous rush of the winds in the navel of waters, and is born at the centre of these worlds. He is the child of rivers and a carrier on the mountains. (1)

43. With my humble homages I praise the fire, which is perpetual, bliss-bestowing, never hostile, always pressing forward and which has been realized by the earlier sages. May he, being kindled on auspicious occasions and in appropriate seasons, do no harm to the unbound and glorious cow (the earth). (1)

44. O sacrificial fire, may you not harm the sheep (Aries), which is seated in the highest heaven, is dear to the supreme architect, is the navel of waters, and which has been brought from the loftiest region and is the great, thousandfold wisdom of living beings. (1)

45. O adorable Lord, may your displeasure spare the goat (Capricorn) which has been born out of the heat of the earth, as well as from the heat of the sky and with which the supreme Mechanic has created all the animals. (1)

46. Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth, and the inter-space with his glory. This sun is the soul of all that moves or is immovable. (1)

47. O thousand-eyed fire divine, being consecrated for the sacrifice, may you not injure this biped animal (i.e. man). May you consume the *mayu* (the precursor of man) and flourishing thereon may you be seated here. May your burning heat go to the *mayu;* may your burning heat go to him whom we hate. (1)

48. May you not injure this animal with solid hooves, the neighing speedy horse among the speedy ones. I offer to you the wild *gaura* (the precursor of horse); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gaura*; may your burning heat go to him whom we hate. (1)

49. O sacrificial fire, may you not injure this animal (the cow), seated in the highest place; a spring spouting hundreds and thousands of streams (of milk), reared by men all over the world, and yielding butter for men continuously. I offer to you the wild *gavaya* (the precursor of cow); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gavaya;* may your burning heat go to him whom we hate. (1)

50. May you not injure this wooly animal (i.e. sheep), seated in the highest place; the source of blankets, protector of the skin of biped as well as of quadruped animals, the first creation of the supreme Architect. I offer to you the wild *uṣṭra* (the precursor of sheep); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *uṣṭra;* may your burning heat go to him whom we hate. (1)

51. The he-goat was born from the heat of the fire. He saw first of all his procreator. Thereby the enlightened ones attained the godhead and thereby the sacrificers ascended to heaven. I offer to you the wild *śarabha* (the precursor of goat); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *śarabha*; may your burning heat go to him whom we hate. (1)

52. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself. (1)

53. I place you in the passage of the waters (i.e. the wind). (1) I place you in the swelling of the waters (i.e. the plants) .(2) I place you in the the ashes of the waters (i.e. the clouds). (3) I place you in the light of waters (i.e. the lightning). (4) I place you in the course of waters (i.e. the earth). (5) I place you in the flood, the resting place (of waters) (i.e. the in-breath). (6) I place you in the ocean, the resting place (of waters) (i.e. the mind). (7) I place you in the stream, the resting place (of waters) (i.e. speech). (8) I place you in the habitation of waters (i.e. vision). (9) I place you in the resting place of waters (i.e. audition). (10) I place you in the station of waters (i.e. the sky).(11) I place you in the meeting place of waters (i.e. the mid-space). (12) I place you in the birth place of waters (i.e. the sea). (13) I place you in the excreta of waters (i.e. the sands). (14) I place you in the residence of waters (i.e. the food). (15) I place you there with the *gāyatrī* metre. (16) I place you there with the *triṣṭubh* metre. (17) I place you there with the *jagatī* metre. (18) I place you there with the *anuṣṭup* metre. (19) I place you there with the *paṅkti* metre. (20)

54. This, in front, is the Bhuvaḥ (the fire, existing everywhere). (1) The offspring of that Bhuvaḥ is the Prāṇa (the vital breath). (2) The offspring of the Prāṇa is Vasanta (the spring season). (3) The daughter of Vasanta is the Gāyātrī metre. (4) From the Gāyātrī, the Gāyātra Sāman. (5) From the Gāyatra, the Upāṁśu. (6) From the Upāṁsu, the Trivṛt hymn (of 3 × 3=9 verses). (7) From the Trivṛt hymn, the Rathantara, Sāman. (8) Vasiṣṭha is the seer. (9) With you taken from the creator Lord, I secure Prāṇa (the life) for our progeny. (10)

55. This on the right is the Viśvakarman (the omnific wind). (1) The offspring of that Viśvakarman is the Manas (the mind). (2) The offspring of the Manas is Grīṣma (the summer season). (3) The daughter of Grīṣma is the Triṣṭup metre. (4) From the Triṣṭup, the Svāra Sāman. (5) From the Svāra the Antaryāma. (6) From the Antaryāma, the Pañcadaśa hymn (of 15 verses). (7) From the Pañcadaśa hymn, the Bṛhad (Sāman). (8) Bharadvāja is the seer. (9) With you taken from the Creator Lord, I secure Manas (the mind) for our progeny. (10)

56. This on the western side is the Viśvavyacas (the all-illuminating sun). (1) The offspring of that Viśvavyacas is the Cakṣu (the eye). (2) The offspring of the Cakṣu is Varṣā (the rainy season). (3) The daughter of Varṣā is the Jagatī metre. (4) From the Jagatī, the Ṛk Sāman. (5) From the Ṛk Sāman, the Śukra. (6) From the Śukra, the Saptadaśa hymn (of 17 verses). (7) From the Saptadaśa hymn, the Vairūpa Sāman. (8) Jamadagni is the seer. (9) With you taken from the Creator Lord, I secure the Cakṣu (the eye) for our progeny. (10)

57. This on the north is the Svaḥ (the sky). (1) The offspring of that Svaḥ is Śrotra (the ear). (2) The offspring of the Śrota is Śarad (the autumn season). (3) The daughter of Śarad is the Anuṣṭup metre. (4) From the Anuṣṭup, the Aiḍa (the Iḍā Sāman). (5) From the Aiḍa, the Manthī. (6) From the Manthī, the Ekaviṁśa hymn (of 21 verses). (7) From the Ekaviṁśa hymn, the Vairāja Sāman. (8) Viśvāmitra is the seer. (9) With you taken from the Creator Lord, I secure Śrotra (the ear) for our progeny. (10)

58. This above is the Mati (the intellect). (1) The offspring of that Mati is Vāk (the speech). (2) The offspring of Vāk is Hemanta (the winter season). (3) The daughter of Hemanta is the Paṅkti metre. (4) From the Paṅkti, the Nidhanavan Sāman. (5) From the Nidhanavan, the Āgrayaṇa. (6) From the Āgrayaṇa, the Triṇava hymn (of 3×9 = 27 verses) and Trayastriṁsa hymn (of 33 verses). (7) From the Triṇava and the Trayastriṁsa hymns, the Śākvara and the Raivata Sāmans. (8) Viśvakarman is the seer. (9) With you taken from the Creator Lord, I secure Vāk (the speech) for our progeny. Repeat here the verses beginning with the words *'Lokaṁ'* (XII.54), *'Tā'* (XII.55) and *'Indram'* (XII.56). (10)