CHAPTER FOURTEEN

1. You are firmly based, and firm is your birth-place. You are steadfast. May you be seated firmly in this house with your good manners. You are pleased to occupy the first ensign of fire. May both the healers and both the priests settle you here. (1)

2. O delighting one, may you of nobility, bountiful and rich with affection, be seated at this auspicious place of the earth. May the adult and young sages accord you a warm welcome with praises. Fulfil these prayers for our prosperity. May both the healers and both the priests settle you here. (1)

3. May you, the preserver of strength, be seated here with your own strengths, for the pleasure of enlightened ones and for the sake of great happiness. Gladdening in all respects, may you be here just as a father to the son. May you enter here with your body full of good impulses. May both the healers and both the priests settle you here. (1)

4. You are the filler of the earth, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering affection, settle down here and get us riches as well as children. May both the healers and both the priests settle you here. (1)

5. I set you on the back of the earth; you are support of the mid-space, pillar of the quarters and overlording queen of all the creatures. You are the wave and sap of the waters. The Viśvakarman (the supreme Mechanic) is your seer. May both the healers and both the priests settle you here. (1)

6. *Śukra* and *śuci (jyeṣṭha* and *āṣāḍha.* i.e. May and June) are the two months of the summer 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. May all those fires, which exist betwen heaven and earth, one-minded and helping in this performance, gather around these two months of the summer season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)

7. Accordant with the seasons, accordant with the waters, accordant with the Devas (the enlightened ones), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here, for the sake of the adorable Lord, gracious to all men. (1) Accordant with the seasons, accordant with the waters, accordant with the Vasus (the young sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (2) Accordant with the seasons, accordant with the waters, accordant with the Rudras (the adult sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (3) Accordant with the seasons, accordant with the waters, accordant with the Ādityas (the mature sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (4) Accordant with the seasons, accordant with the waters, accordant with the Viśvedevas (all the bounties of Nature), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (5)

8. O Lord, preserve my in-breath. (1) Preserve my out-breath. (2) Preserve my through-breath. (3) Illuminate my vision far and wide. (4) Strengthen my power of hearing. (5) Give us plenty of water. (6) Let our herbs grow well. (7) Protect our bipeds. (8) Protect our quadrupeds. (9) Send rains from the sky. (10)

9. Head of the society, i.e. the intellectuals, is a category; sustenance of people is its nature. (1) Ruling power is a category; bestowing happiness is its nature. (2) Producing and supporting is a category; overlordship is its nature. (3) Doing all and sundry work is a category; going to extremes is its nature. (4) He-goat is a category; smartness is its nature. (5) The ram is a category; hugeness is its nature. (6) The man is a category; idleness is its nature. (7) The tiger is a category; indomitability is its nature. (8) The lion is a category; subordinating others is its nature. (9) The beast of burden is a category; *bṛhatī* the metre. (10) The ox is a category; *kakup* the metre. (11) The steer is a category; *satobṛhatī* the metre. (12).

10. The bullock is a category; *paṅkti* the metre. (1) The milch-cow is a category; *jagatī* the metre. (2) The eighteen months old calf is a category; *triṣṭup* the metre. (3) Two years old steer is a category; *virāṭ* the metre. (4) Thirty months old cow is a category; *gāyatrī* the metre. (5) Three years old steer is a category; *uṣṇik* the metre. (6) Four years old ox is a category; *anuṣṭup* the metre. (7) Repeat here the verses beginning with the words *Lokam* (XII.54), (8) *Tā* (XII.55), (9) and *Indram* (XII.56). (10)

11. O Lord resplendent and adorable, may you settle this brick-divine in this place firmly and unshakable. O brick-divine, with your back you overwhelm the heaven and earth and the mid-space. (1)

12. May the supreme Mason settle you on the back of the mid-space; you who are capacious and extensive with your fame. May you control the mid-space; make the mid-space steady; do no harm to the mid-space. May the wind protect you for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and good character, with great well-being and pleasing shelter. May you be seated firmly with that bounty of Nature shining bright. (1)

13. You are the Rājñī (queen) of the eastern region. (1) You are the Virāṭ (glorious sovereign) of the southern region. (2) You are the Samrāṭ, (empress) of the western region. (3) You are the Svarāṭ (autocrat) of the northern region. (4) You are the Adhipatnī (paramount queen) of the upward region. (5)

14. May the supreme Mason settle you, the luminous, on the back of the mid-space. May you control all the light for all the vital breath, for out-breath, and for through-breath. The wind is your lord. May you be seated firmly with that bounty of Nature shining bright. (1)

15. *Nabha* and *nabhasya* (*śrāvaṇa* and *bhādrapada*, i.e. July and August) are the two months of the rainy 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. May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the rainy season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

16. *Iṣa* and *ūrja (āśvina* and *kārttika*, i.e. September and October) are the two months of the autumn season. You are the internal cementing force of the fire. May 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. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two autumn months of the season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

17. O Lord, preserve my life. (1) Preserve my vital breath. (2) Protect my out-breath. (3) Protect my through-breath. (4) Preserve my vision. (5) Preserve my audition. (6) Keep my speech strong. (7) Gladden my mind. (8) Guard my soul. (9) Show me the light. (10)

18. Measured is the metre. (1) Well-measured is the metre. (2) Counter-measured is the metre. (3) Pleasing and strengthening is the metre. (4) The Paṅkti is a metre. (5) The Uṣṇik is a metre. (6) The Bṛhatī is a metre. (7) The Anuṣṭup is a metre. (8) The Virāṭ is a metre. (9) The Gāyatrī is a metre. (10) The Triṣṭup is a metre. (11) The Jagatī is a metre. (12)

19. The earth is joy. (1) The mid-space is joy. (2) The sky is joy. (3) The years are joy. (4) The constellations are joy. (5) The speech is joy. (6) The mind is joy. (7) The agriculture is joy. (8) The sheep is joy. (9) The cow is joy. (10) The goats are joy. (11) The horse is joy. (12)

20. Fire is divinity. (1) Wind is divinity. (2) The sun is divinity. (3) The moon is divinity. (4) The Vasus (bounties) are divinity. (5) The Rudras (vital breaths) are divinity. (6) The Ādityas (the twelve months) are divinity. (7) The Maruts (the cloud-bearing winds) are divinity. (8) The Viśvedevas (all the bounties of Nature) are divinity. (9) Bṛhaspati (the Jupiter) is divinity. (10) Indra (the lightning) is divinity. (11) Varuṇa (the ocean) is divinity. (12)

21. You are the apex, brilliant and bright. (1) You are set firm, supporting others. (2) You are sustainer like earth. (3) I invoke you for long life. (4) You for lustre. (5) You for farming. (6) You for comprehensive good. (7)

22. You are the controller, brilliant and bright. (1) You are controller as well as regulator. (2) You are set firmly and sustain others. (3) I invoke you for food; (4) for vigour; (5) for riches; (6) for nourishment. (7) Repeat here the verses beginning with the words *Lokaṁ* (XII.54), (8), *Tā* (XII. 55) (9) and *Indram* (XII.56). (10)

23. Quick is the Trivṛt (three-fold) praise-song. (1) Shining is the fifteen. (2) The space is the seventeen. (3) The supporter (i.e. the sun) is the twenty-one. (4) The extreme quickness is the eighteen. (5) The austerity is the nineteen. (6) The cycle of the year is the twenty. (7) The lustre is the twenty-two. (8) The maintenance is the twenty-three. (9) The womb is the twenty-four. (10) The embryos are the twenty-five. (11) The vigour is the twenty-seven. (12) The action is the thirty-one. (13) The basis of existence is the thirty-three. (14) The sun's station is the thirty-four. (15) The sorrowless station is the thirty-six. (16) The revolving world is the forty-eight. (17) The sustainer world is the four-fold praise-song. (18)

24. You are the share of Agni (Fire); overlordship is of Dīkṣā (the consecration); Brahma (intellectual power) is preserved; and the praise-song is Trivṛt (3 × 3 = 9). (1) You are the share of Indra (lightning); overlordship is of Viṣṇu (sacrifice); Kṣatra (ruling power) is preserved; the praise-song is Pancadaśa (fifteen). (2) You are the share of Nṛcakṣas (the benefactors of men); overlordship is of Dhātṛ (the constructive impulse); Janitra (producing power) is preserved; the praise-song is Saptadaśa (seventeen). (3) You are the share of Mitra (Sun); the overlordship is of Varuṇa (ocean); Vṛṣṭi and Vāta (rain and wind) of the sky is preserved; the praise-song is Ekaviṁśa (twenty-one). (4)

25. You are the share of Vasus (the bounties); overlordship is of Rudras (terrible punishers); quadrupeds are preserved; the praise-song is Caturviṁśa (twenty-four). (1) You are the share of Ādityas (suns); overlordship is of Maruts (cloud-bearing winds); embryos are preserved; the praise-song is Pañcaviṁśa (twenty-five). (2) You are the share of Aditi (the eternity); overlordship is of Pūṣan (the nourisher); the vigour is preserved; the praise-song is Triṇava (3 × 9 = 27). (3) You are the share of the divine Savitṛ (the inspirer lord); overlordship is of Bṛahaspati (Jupiter); the benign quarters are preserved; the praise-song is Catuṣṭoma. (4)

26. You are the share of Yavas (the moon-lit fortnights); overlordship is of Ayavas (the moonless fortnights); progenies are preserved; the praise-song is Catuścatvāriṁśa (forty-four). (1) You are the share of Ṛbhus (the wise men); overlordship is of Viśvedevas (all the enlightened ones); all the beings are preserved; the praise-song is Trayastriṁśa (thirty-three). (2)

27. *Sahas* and *sahasya (mārgaśīrṣa* and *pauṣa* i.e. November and December) are the two months of the winter 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. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of the winter season, just as the enlightened ones gather around the respledent Lord. May both of you be seated firmly by that divinity shining bright. (1)

28. He is praised with one; the creatures are created; the creator Lord is their sovereign. (1) He is praised with three; the intellectual power is created; the Lord of the intellectual power is its sovereign. (2) He is praised with five; the cosmic elements are created; Lord of the elements is their sovereign. (3) He is praised with seven; the seven seers are created; the creator of the universe is their sovereign. (4)

29. He is praised with nine; the elders are created; the eternity is their sovereign (1) He is praised with eleven; the seasons are created; Lords of the seasons are their sovereigns. (2) He is praised with thirteen; the months are created; the year is their sovereign. (3) He is praised with fifteen; the ruling power is created; the king is its sovereign. (4) He is praised with seventeen; the domestic animals are created; the Lord Supreme is their sovereign. (5)

30. He is praised with nineteen; the *śūdras* (labourers) and the *āryas* (employers) are created; Ahorātras (the pair of day and night) are their sovereigns. (1) He is praised with twenty-one; animals with solid hoofs are created; Varuna (the ocean) is their sovereign. (2) He is praised with twenty-three; the small animals are created; the Puṣan (nourisher) is their sovereign. (3) He is praised with twenty-five; the wild animals are created; Vāyu (the wind) is their sovereign. (4) He is praised with twenty-seven; the sky and earth are separated and thereafter Vasus (the elements), Rudras (vital breaths) and Ādityas (luminary bodies) follow and they themselves are sovereigns. (5)

31. He is praised with twenty-nine; the plants are created; Soma (medicinal herb) is their sovereign. (1) He is praised with thirty-one; the progeny is created; cereals and non-cereals are its sovereigns. (2) He is praised with thirty-three and cosmic elements calm down; the divine Supreme is sovereign then. (3) Repeat here the verses beginning with the words *Lokam* (XII.54), (4) *Tā* (XII.55), (5) and *'Indram'* (XII.56). (6)