CHAPTER FIFTEEN

1. O adorable Lord, drive away our rivals, who are born; and prevent those, who are yet to be born, O omniscient. Grace us with your friendly words free from anger. May we have happiness under your thrice-guarding and prosperous shelter. (1)

2. O omniscient Lord, drive away our rivals, who are born, with your tremendous force; and prevent those, who are yet to be born. Grace us with your words full of friendship. May you drive our rivals away, so that we remain unchallenged.(1)

3. The sixteen times repeated praise verse; vigour the wealth. (1) The forty-four times repeated praise-verse; lustre the wealth. (2) You, O lady, are the best content of the fire divine, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering melted butter, settle down here in the house and get us riches as well as children. (3)

4. *Eva* (this earth) is a *chanda*, (life-giving). (1) *Varivas* (the mid-space) is life-giving; (2) *Śambhū* (the sky) is life-giving. (3) *Paribhū* (the quarters) is life-giving. (4) *Ācchat* (the food) is life-giving. (5) *Manas* (the creator Lord) is life-giving. (6) *Vyacas* (the sun) is life-giving. (7) *Sindhu* (the in-breath) is life-giving. (8) *Samudra* (the mind) is life-giving. (9) *Sarira* (the speech) is life-giving. (10) *Kakup* (the out-breath) is life-giving. (11) *Trikakup* (the up-breath) is life-giving (12) *Kāvya* (the Veda) is life-giving. (13) *Aṅkupa* (Water) is life-giving. (14) *Akṣarapaṅkti* (the yonder world) is life-giving. (15) *Padapaṅkti* (this world) is life-giving (16) *Viṣṭārpaṅkti* (the intermediate quarters) is life-giving. (17) *Kṣuro-bhrajaḥ* (brigtly shining sun) is life-giving (18)

5. *Ācchat* (the food) is life-giving. (1) *Pracchat* (the clothing) is life-giving. (2) *Saṁyat* (the night) is life-giving. (3) Viyat (the day) is life-giving. (4) *Bṛhat* (the yonder world) is life-giving. (5) *Rathantara* (this world) is life-giving. (6) *Nikāya* (the wind) is life-giving. (7) *Vivadha* (the air) is life-giving. (8) *Gira* (the edibles) is life-giving. (9) *Bhraja* (the fire) is life-giving. (10) *Saṁstup* (the speech) is life-giving. (11) *Anuṣṭup* (the verse) is life-giving. (12) *Eva* (this earth) is life-giving. (13) *Varivas* (the mid-space) is life-giving. (14) *Vayaḥ* (the age) is life-giving. (15) *Vayaskṛt* (the digestive fire) is life-giving. (16) *Viṣpardhā* (the celestial world) is life-giving. (17) *Viśāla* (the spacious earth) is life-giving. (18) *Chadi* (the air) is life-giving. (19) *Dūrohaṇa* (the inaccessible sun) is life-giving. (20) *Tandra* (the sleep) is life-giving. (21) and *aṅkāṅka* (the water) is life-giving. (22).

6. With the truth flooded with light, seek the truth. (1) With well-considered duty, seek your duty. (2) With continuous search for the heavenly light, seek that light. (3) With the research in mid-space, seek the mid-space. (4) With the earth supporting all, seek this earth. (5) With the rain sustaining the life, seek the rain. (6) With the brilliant day, seek the day. (7) With the night following the day, seek the night. (8) With the desire for riches, seek riches. (9) With the knowledge of the months, seek the months. (10)

7. By increment, promote riches and nourishment with riches and nourishment. (1) By imparting, promote knowledge for the sake of knowledge. (2) By cultivation of earth, promote plants with plants. (3) By excellence, promote physique with physique. (4) By long age, promote studies with studies. (5) By conquest, promote lustre with lustre. (6)

8. You are *pratipad* (wealth covetable); for covetable wealth I invoke you. (1) You are *anupad* (wealth to be followed); to follow I invoke you. (2) You are *sampad* (wealth acquired); for acquisition, I invoke you. (3) You are *tejas* (lustre); for lustre, I invoke you. (4)

9. O desirable lady, you are *trivṛt* (endowed with three qualities - Satva, Rajas and Tamas); for the three qualities I invoke you. (1) You are *pravṛt* (exhorter for activities); for exhortation I invoke you. (2) You are *vivṛt* (expander of activities); for expansion I invoke you. (3) Your are *savṛt* (harmonizer of activities); for harmonization I invoke you. (4) You are *ākrama* (aggressive); for aggression's sake, I invoke you. (5) You are *saṁkrama* (unifier); for unification's sake, I invoke you. (6) You are *utkrama* (ascending); for ascendance's sake I invoke you. (7) You *utkrānti* (radical revolution); for revolution's sake I invoke you. (8) With energy as the lord, promote energy. (9)

10. You are *rājñī* (queen); the region is eastern; Vasus (planetary abodes) are your overlord Nature's bounties. Agni (adorable Lord) is your warder off of the hostile weapons. May the *trivṛt* (of three verses) praise-song help to establish you on the earth. May the *ājya* (early morning) litany keep you firm against slipping. May the *rathantara sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

11. You are *virāṭ* (great ruler); the region is southern; Rudras (winds of mid-space) are your overlord Nature's bounties. Indra (resplendent Lord) is your warder off of the hostile weapons. May the *pañcadaśa* (of fifteen verses) praise-song help to establish you on the earth. May the *pra uga* (second morning) litany keep you firm against slipping. May the *bṛhat sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

12. You are *samrāṭ* (sovereign ruler); region is western; Ādityas (the suns) are your overlord Nature's bounties. Varuṇa (venerable Lord) is your warder off of the hostile weapons. May the *saptadaśa* (of seventeen verses) praise-song help to establish you on the earth. May the *marutvatīya* (midday) litany keep you firm against slipping. May the *vairūpa sāman* establish you securely, in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

13. You are *svarāṭ* (independent ruler); the region is northern; Maruts (cloud-bearing winds) are your overlord Nature's bounties. Soma (blissful Lord) is your warder off of the hostile weapons. May the *ekaviṁśa* (of twenty-one verses) praise-song help to establish you on the earth. May the *niṣkaivalya* (afternoon) litany keep you firm against slipping. May the *vairāja sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

14. You are *adhipatnī* (paramount ruler); the region is upward; Viśvedevas (all Nature's Bounties) are your warder off of the hostile weapons. May the *triṇava* (of twenty-seven verses) and the *trayastriṁśa* (of thirty-three verses) praise-song help to establish you on the earth. May the *vaiśvadeva* and the *agnimāruta* (evening) litanies keep you firm against slipping. May the *śākvara* and *raivata sāmans* (chants) establish you securely in the mid-space. May the seers, foremost among the enlightned ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

15. This, in front, is the golden-tressed (fire) beaming like sun. His army commander is *rathagṛtsa* (skilled in chariot-warfare) and his civil administrator is *rathaujas* (powerful with chariot). *Puñjikasthalā* (well-organised) and *kratusthalā* (efficient in working) are his executives (*apsaras*). Stinging creatures are his weapon *(heti)*, execution of men is his extraordinary weapon *(praheti)*. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

16. This, on the right hand, is the performer of all the actions (wind). His army commander is *rathasvana* (owner of the roaring chariot) and his civil administrator is *rathecitra* (owner of painted chariot). *Menakā* (revered by people) and *sahajanyā* (popular with people) are his executives. Germs are his weapon; viruses are his extra-ordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

17. This, behind, is the all-illuminator (sun). His army commander is *rathaprota* (firmly set in the chariot) and his civil administrator is *asamaratha* (owning a matchless chariot). *Pramlocantī* (approachable by people) and *anumlocantī* (visiting people frequently) are his executives. Tigers are his weapon; serpents are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

18. This on the left, is the lord, who is approached for riches (the sacrifice). His army commander is *tārkṣya* (fast moving in the mid-space) and his civil administrator is *ariṣṭanemi* (one whose fellies are unbreakable). *Viśvācī* (enjoying all the comforts) and *ghṛtācī* (enjoying plenty of butter) are his executives. Waters are his weapon; the gales are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

19. This, above is the pourer of wealth (the cloud). His army commander is *senajit* (conqueror of army) and his civil administrator is *suṣeṇa* (one with well-equipped force). *Urvaśī* (aspiring) and *pūrvacitti* (pleasing to people) are his executives. Thunder is his weapon; lightning is his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

20. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. (1)

21. This fire divine is the master of hundreds of strengths, nay master of thousands of strengths. This omnivisoned one is the apex of all the riches. (1)

22. O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (1)

23. 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)

24. At the approach of dawns, who come like cows, the sacred fire is kindled with fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.(1)

25. To him the wise, the adorable, strong and the showerer of benefits, we sing forth our song of praise, and present our homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. (1)

26. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind. (1)

27. The glory of the powerful adorable Lord, the protector of men, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. (1)

28. O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees call you, O dearest Lord, the source of strength. (1)

29. Friends, offer best homage and praise to the fire divine, the most liberal benefactor of men, and the powerful son of strength. (1)

30. O fire-divine, showerer of wealth, being the lord, you bring each and every one to a concord. You are kindled at the place of praiseworthy actions. As such, may you bring riches to us. (1)

31. O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. (1)

32. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobsrtructed, served with sacrifices, free from violence and the immortal messenger of all. (1)

33. The immortal messenger of all, the immortal messenger of all. May He harness His brilliant, all-supporting elements to His cosmic chariot. When earnestly invoked, He is attained quickly. (1)

34. When earnestly invoked, He is attained quickly. When earnestly invoked, He is attained quickly. May the dedicated offerings of the people proceed to Him, who is the bestower of abundant food, adorable and accomplisher of great deeds. (1)

35. O fire divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. (1)

36. He, the fire divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. (1)

37. O shining fire divine, may you drive off at night and at dawn the pollutants with your sharp flames.(1)

38. May the fire, to whom all our offerings are surrendered, be propitious to us. O blessed Lord, may your gifts be beneficial to us; may the worship, we offer, be fruitful and may our praises bring us bliss. (1)

39. May our praises bring us bliss. For the struggle against the devilish tendencies, make up your benevolent mind, by which you win those battles.(1)

40. By which you win those battles. Disarm those, who try to use force against us. May we win with your encouragements. (1)

41. I glorify that adorable Lord, who provides habitations, gives shelter to milch-kine and the fleet-footed coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. (1)

42. He is the adorable Lord, praised as the giver of dwellings, to whom the milch-kine, the swift-paced horses and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. (1)

43. O adorable, Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladlefuls at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. (1)

44. 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. (1)

45. O adorable Lord, you are the chariot-master to guide us along our auspicious, vigorous, efficacious, truthful and benevolent paths. (1)

46. 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. (1)

47. I venerate the divine fire, the inspirer of pious works, the munificent, 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 liquified butter, which is offered in oblations, with his flames, he invokes the Nature's bounties. (1)

48. O adorable Lord, you are closest to us, as well as our protector. Be gracious and kind to our kins. (1)
Adored for riches and famous for wealth, come and bestow most effulgent affluence on us. (2)
We do pray to you, O most radiant and illuminating Lord, for happiness of our friends. (3)

49. By that austerity, with which the seers come to the session of the sacrifice, kindling fire divine and obtaining the world of light, I place the fire in the sorrowless world, which the discerning sages describe as full of all provisions required for the sacrifice. (1)

50. O bounties of Nature, may we follow that fire divine along with our wives, with sons, with brothers as well as with our treasures of gold, reaching that sorrowless world, which is earned by virtuous deeds, is situated, as if, on the third plane and is full of celestial glow. (1)

51. This fire divine, sustainer of the universe, protector of the virtuous and awakener of all, ascends to the heart of the prayer. Having been placed on the surface of the earth, he shines brightly. May he subjugate those, who plan to assemble armies to fight against us. (1)

52. This fire divine is the bravest among brave; he is bestower of strength; he is able to face a thousand opponents at a time. May he shine all around, without negligence. May he, move gloriously over these worlds as well as the divine abodes. (1)

53. O men, move forward to welcome. Come from all sides to meet him. O fire divine, make the paths of the enlightened ones secure. May the parents, rejuvenated with new vigour, spin out this thread of offsprings under your protection. (1)

54. O fire divine, wake up. Keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms, all the enlightened ones and the sacrificer occupy good positions. (1)

55. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss (1)

56. O fire divine,this is your right place of birth, in all seasons, whence, as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow. (1)

57. *Tapas* and *tapasya (māgha and phālguna,* i.e January and February) are the two months of the intense cold 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 establising 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 intense cold, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)

58. May the Lord of the highest realm settle you, the luminous, on the back of heaven. May you control all the light for all the vital breath, for out-breath, and for through-breath. The sun is your Lord. May you be seated firmly by that bounty of Nature shining bright. (1)

59. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord as well as the Lord supreme has set you in this abode. (1)

60. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)

61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)

62. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast enclosing forest, then the wind fans its flame; and the route, through which it passes, gets scorched, and is turned black. (1)

63. I settle you in the home of a man destined to live long, under the shelter of a protector and in the heart of delightful surroundings—you, who are luminous, illuminating the whole sky, the earth and the vast mid-space with your brightness. (1)

64. May the Lord of the highest realm settle you on the back of heaven— you who are capacious and extended far and wide. May you control the heaven, make the heaven steady, and do no injury to heaven. For the sake of all the vital breath, out-breath, through-breath, upward-breath, for good repuation, for good character, may the sun protect you with fullest well-being, good shelter and happiness. May both of you be seated firmly by that bounty of Nature shining bright. (1)

65. O adorable Lord, you are the measure of thousands. (1) You are the symbol of thousands. (2) You are equivalent to thousands. (3) You are having thousands. (4) I invoke you for the sake of thousands. (5)