CHAPTER SEVENTEEN

1. O cloud-bearing winds, energy lies hidden in rocks and mountains. It is gathered like milk from waters, herbs and plants. May you grant that food and vigour to me, O bounteous ones. (1) May your hunger be in rocks. (2) May your vigour be in me. (3) May your burning pain go to the man, we hate. (4)

2. O adorable Lord, these are my coveted milch cows; may, these become ten (*daśa*) from one (*eka*); from ten these may become hundred (*śata*); from hundred a thousand (*sahasra);* from a thousnd ten thousand (*ayuta*); from ten thousand a hundred thousand *(niyuta);* from a hundred thousand a million (*prayuta*); and ten millions *(arbuda)* and hundred millions (*nyarbuda*) and a billion (*samudra*) and ten billions (*madhya*); and a hundred billions (*anta),* and a trillion (*parārdha*); these may be my coveted milch-cows in the next world as well as in the present one, O adorable Lord. (1)

3. (O my desirable cows), you are (like) seasons helping the sacrifice; you are fixed in your seasons and help in the sacrifice. Dripping butter and dripping honey, you look fine. You grant whatever is desired and your stock never exhausts. (1)

4. O fire divine, we encircle you with the vastness of water. May you be purifier and gracious to us. (1)

5. O fire divine, we girdle you with the chorion of ice. May you be purifier and gracious to us. (1)

6. O fire, descend on the earth, in the reeds and on the rivers. You are the gall of waters. With them, O bright shining damsel, come here. May you make this sacrifice of ours bright-hued and auspicious. (1)

7. This is confluence of waters and the abode of the ocean. May your weapons torment others than us. May you be purifer and gracious to us. (1)

8. O fire divine, holy and illustrious, may you, with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties, and honour them. (1)

9. Adorable God, may you inspire enlightened devotees, who have assembled for work and worship, and impel them to make united efforts for good of the mankind. (1)

10. We adore the adorable Lord, who shines on earth with His brilliance just like dawns, illuminated by the sun; and who is like a war-horse destroying enemy-forces in the battle; who is thirsty for bright glow, and who is never enfeebled by age. (1)

11. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)

12. Dedication (*veṭ*) to Him, who resides in men. (1) Dedication (*veṭ*) to Him, who resides in waters. (2) Dedication (*veṭ*) to Him, who resides in the sacrifice. (3) Dedication (*veṭ*) to Him, who resides in forests. (4) Dedication (*veṭ*) to Him, who bestows light. (5)

13. May the persons, learned among the learned, and dutiful among the dutiful, who enjoy their annual share, and who do not consume offerings, drink of their own honey and melted butter at this sacrifice. (1)

14. The enlightened persons, who have become foremost among the learned by their learning, who are heralds of the sacred knowledge, and without whom no place can be holy, are not found on the summits of heaven, nor of earth (i.e., they may be found anywhere). (1)

15. You are bestower of in-breath, bestower of out-breath, bestower of diffused breath, bestower of lustre, bestower of riches; may your flames torment others than us. May you be purifier and gracious to us. (1)

16. May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. (1)

17. The Lord, our father, the seer and the sacrificer of this universe, who sits calm and quiet, performing sacrifice of all these worlds, desiring possession with His own wish, being the archetypal of all, enters all the things created later. (1)

18. What was the place to stand upon; what was the material with which to work; and what was the process, by which the Universal Architect, seeing all, created the earth and covered the heaven with His might? (1)

19. Having eyes all around, mouths all around, arms all around and feet all around, that Lord alone, while creating this heaven and earth, forges them in proper order with His both the arms and with numerous wings. (1)

20. Which was that forest and which was the tree, from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what is the pedestal on which He stands while holding these worlds? (1)

21. O Universal Architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of your body (i.e., this universe). (1)

22. O Universal Architect, exalted by offerings, may you yourself perform sacrifice for earth as well as for heaven. May our enemies all around be stupefied and may the bounteous Lord be our guide here. (1)

23. Today we invoke the resplendent Lord, the lord of speech, the Universal Architect, quick as mind, for protection. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. (1)

24. O Universal Architect, with strengthening libation you have made the resplendent one (*indra*) protector of people and inviolable. The people from the earliest bow to him so that he may become strong and worthy of adoration. (1)

25. The protector of vision and stabilizer of mind created these two (heaven and earth), submerged in water. Then first He fastened their ends firmly and later on heaven and earth were extended. (1)

26. Those, who are looked after by the Universal Architect, mighty of mind, the destroyer, the sustainer, the creator, and the supreme observer, obtain all their desired objects along with food in the world, where the seven seers enjoy. He is one, beyond all, they say. (1)

27. He, who is our father, our begetter, our creator, and who knows all the places and all the beings thoroughly, is the one only, though He is known by names of various divinities; all other beings seek Him for answering their queries. (1)

28. The seers of old were as if praise-singers and created all the beings, visible and invisible, existing in the world. They have provided plenty of riches also for them. (1)

29. Beyond the sky, beyond this earth and beyond good and evil, what was that germ, which the waters received in the beginning, wherein the ancient enlightened ones saw this universe in the form of an embryo? (1)

30. It was the water that received the primeval germ, wherein all the bounties of Nature had assembled together. This one was placed on the navel of that one, who is never born and in whom all the beings abide. (1)

31. You do not know Him, who created all these beings; He is different from you and resides in you. Enwrapped in the mist (i.e. ignorance), stammering nonsense, the propagators of the holy texts wander satisfying their earthly desires. (1)

32. First of all, the energizer of all (i.e. the wind) came into being; second to him was the sustainer of the earth (i.e. the fire); the third was the begetter and nourisher of the plants (i.e. the cloud); and He, the protector of all, laid the germ (of the would-be beings) in waters. (1)

33. Quick, striking with sharpened bolt, terrible like a bull, destroyer of enemies on a large scale, arouser of people, making the sinful persons cry, never negligent, the unique hero, the resplendent one (the army-chief) conquers a hundred invading armies at a time. (1)

34. With him, the army-chief, who makes the enemies weep, who is ever-watchful, victorious, spoiling for battle, unconquerable, fearless and strong, and who bears missiles in his hand, O soldiers, may you gain victories and win battles. (1)

35. That army-chief, commanding the soliders who carry arrows and quivers, organizes them into battalions and with them he captures enemies. He, the enjoyer of the herbal drinks, depending on the strength of his arms only, carrying a mighty bow, scatters the hosts of united enemies with his well-shot arrows. (1)

36. O lord of the large army, slayer of evil forces, harassing the enemies, may you go around far and wide with your chariot. Routing the opponent armies and conquering the violent foes in battles, may you become protector of our chariots. (1)

37. O resplendent one (army-chief), having full information of the opposing army, senior-most, valiant, full of strength, agile, overwhelming the foes, formidable, ready to engage every warrior, surrounded by servants, born out of strength as if, appreciator of praises, may you mount your conquering chariot now. (1)

38. O warriors, related to him by birth, follow the resplendent one (army-chief) in his valiant adventure. Friends, put in your best effort fighting under him, the destroyer of enemy clans, winner of cows, bearer of the terrible bolt, victorious in battles, and mower of foes with terrific force. (1)

39 May the resplendent one (army-chief), crushing the enemy clans with tremendous force, pitiless, valiant, quick to take offence, difficult to dislodge, vanquisher of armies, the matchless hero, protect our armies in battles. (1)

40. Let the resplendent one, the commander of the large army, be their leader; let the self-sacrificing squad be on their right; let the units intoxicated with herbal drinks move to the fore. Let the storm-troops march in the forefront of the conquering and overwhelming armies of godly people. (1)

41. Fierce strength of the powerful army-chief, of the venerable king, and of the infantry glittering like suns has come up. And up goes the victory-shout of the winning godly people, big-hearted and capable of overturning the worlds. (1)

42. O bounteous Lord, let our weapons be raised with joy; let the spirits of our warriors rise high. O slayer of evils, may the speed of our horses and the din of our winning chariots go up. (1)

43. When the flags assemble in the battlefield, may our army-chief win; may those shafts win that are ours. May our warriors have an edge over the enemy; may the bounties of Nature protect us in battles. (1)

44. O epidemic (or fear), confounding the minds of our enemies, seize their bodies and go away. Go again towards them. Burn their hearts with sorrows. May our foes be shrouded in blinding darkness. (1)

45. O arrow, whetted by prayers, fly when discharged forcefully; come down on the adversaries, strike them true, and spare not one of the enemy. (1)

46. Move forward, men, and win. May the resplendent one (the army-chief) give joy to you. Let your arms be fierce and mighty, so that you remain always indomitable. (1)

47. There comes the army of enemies challenging our might. O brave soldiers, cover it with foul darkness so that none of them may recognize the other. (1)

48. Where arrows fall together like long-haired slaughterers, may the Lord of treasury (*Indra*), may the great strategist (*Bṛhaspati*), may the mother infinity (*Aditi*) grant us happiness; grant us happiness every day. (1)

49. I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory.(1)

50. O fire-divine, to whom butter has been offered, may you promote this sacrificer to a higher position. Grant him riches and nourishment. Bless him with numerous offsprings.(1)

51. O resplendent Lord, may you bring this man to greater eminence. May he be controller of his own clan. Bestow lustre on him; may he give to the enlightened ones their share.(1)

52. O adorable Lord, may you make him prosper in whose house we perform sacrifice. May the bounties of Nature bless him with comforts, and so may this Lord of knowledge.(1)

53. O fire-divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us.(1)

54. May the five divine regions protect the sacrifice; may the godly impulses destroy thoughtlessness and evil thoughts; may they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.(1)

55. After the fire-divine has been enkindled, the mighty, praiseworthy and the laudable sacrifice is comprehended. When the enlightened ones perform the sacrifice, in fact they worship the great energy, that is obtained from the heated cauldron.(1)

56. The sacrifice, which is of godly lustre, bestower of lustre, and granter of a hundred blessings, is meant for the fire divine, sustainer and pleasing. The enlightened ones come to the sacrifice holding (the fire-divine). The enlightened ones are always desirous of sacrificing for the enlightened ones.(1)

57. That is the fourth type of sacrifice, where the coveted oblations, refined by the refiner, and made suitable for sacrifice are brought for being offered. May we enjoy the blessings and recitations of holy hymns thereafter.(1)

58. The impeller Lord, the lustrous light, blazing as sun-beams, golden-coloured, rises in front of us unabated. At His impulsion, the nourisher (the sun), preserver of earth, goes around knowing and seeing all the beings (of this universe). (1)

59. There stays in the midst of the sky the moulder of the universe, filling up the heaven and earth and the mid-space (with His might). He oversees the rich grounds extending in all the directions between the points of sun-rise and sun-set.(1)

60. The showerer of rain, the shedder of dew, the radiant and the one of splendid wings—such as the sun, has entered the region of the paternal East. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. (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. May the sacrifice, wherein Nature's bounties are invoked, bring the bounties here; may the joy-giving sacrifice bring the bounties of Nature here; may the adorable Lord bring the bounties of Nature here and get the sacrifice performed.(1)

63. With the gaining of strength, may the resplendent Lord raise me high by His power of lifting up. And then may He put my rivals under my subjugation by His power of putting down.(1)

64. May the bounties of Nature encourage (my) uplift, and suppression (of my enemies) and performance of sacrifice. May the Lord, resplendent and adorable, scatter my enemies away.(1)

65. Guided by the adorable Lord, may you proceed to sorrowless world carrying the spiritual fire in your hands. Having reached the world of bliss on the top of heaven, may you stay and mix with the divinities. (1)

66. O fire, knowing your true form, may you proceed to the eastern region (in the form of the sun). O fire, remain here before us in the form of terrestrial fire. Illuminating all the regions, shine bright. Bestow strength on our bepeds and quadrupeds. (1)

67. From the earth I climb up to the mid-space; from the mid-space I climb up to heaven. From the high top of heaven I reach the world of bliss. (1)

68. Well-learned ones, who span the sacrifice, streaming out in all directions, while proceeding towards their world of bliss, are not distracted; they rise up to the heaven that admits no misery and sorrow.(1)

69. O adorable Lord, the vision of immortals as well as mortals, may you come before the people desirous of sacrifice. May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*bhṛgus*), reach the auspoicious world of bliss.(1)

70. Night and dawn, different in form and of one mind, suckle one child together. He shines beautiful between the heaven and the earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)

71. O adorable Lord, having thousands of eyes and hundreds of heads, hundreds are your in-breaths and thousands you through-breaths. You rule over thousands of riches. To you we offer our oblations for gaining strength.(1)

72. O adorable Lord, you are like a mighty-winged eagle. Be seated on the surface of this earth. Fill the mid-space with your radiance. Support the sky aloft with your light. Illumine the regions with your brilliance.(1)

73. O adorable leader, having been invited, may you be seated comfortably on your seat in the forefront. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)

74. I hereby solicit that fovour of the inspirer Lord, which is wondrous and beneficial to all and receiving which the wise one milks out from the well-cultivated earth a thousand streams of milk.(1)

75. O supreme Lord, may we worship your glory, manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze.(1)

76. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us with undecaying and life-bestowing radiance. To it proceeds our abundant ever-flowing homage, like viands to a sacrifical fire.(1)

77. 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)

78. With my mind as purified butter, I offer oblations to the fire of thought, so that the learned ones, lovers of sacrifice and supporters of right, may assemble here. And to the Lord of the vast world, the Universal Architect, I offer the inviolable oblations each and every day.(1)

79. O fire-divine, seven are your kindling woods; seven are your tongues; seven are your seers; seven are your pleasing abodes; seven are your priests; they worship you in seven different manners. May you fill the seven wombs with fertilizing water. *Svāhā*.(1)

80. The bright-lighted (*śukrajyotiḥ*), wonderful-lighted (*citrajyotiḥ*), true-lighted (*satyajyotiḥ*), glowing with light (*jyotiṣmān*), brightness incarnate (*śukra*), protector of the right (*ṛtapāḥ*) and the one far above the sin (*atyaṁhāḥ*); (1)

81. Of this type (*īdṛṅ*), of the other type (*anyādṛṅ*), of the same type (*sadṛṅ*), of the anti-type (*prati-sadṛṅ*), measured (*mitaḥ*), symmetrical (*sammitaḥ*), and of equal weight (*sabharāḥ*); (1)

82. The right (*ṛta*), the true (*satya*), the steady (*dhruva*), the sustainer (*dharauṇaḥ*), the supporter (*dhartā*), the disposer (*vidhartā*) and the maintainer (*vidhārayaḥ*); (1)

83. Winning with right (*ṛtajit*), winning with truth (*satyajit*), conquering with the army (*senajit*), the commander of a good army (*suṣeṇa*), the one with friends near him (*antimitraḥ*), the one with enemies far away (*dure-amitraḥ*), and the one, who takes into account every one (*ganaḥ*); (1)

84. May the soldiers of these characteristics (*īdṛkṣāsaḥ*), of the other characteristics (*etādṛksāsaḥ*), of the same characteristics (*sadṛkṣāsaḥ*), and of the anti-characteristics (*pratidṛkṣāsaḥ*), of measured dimensions (*mitāsaḥ*), of symmetrical dimensions (*sammitāsaḥ*), and of the same decorations (*sabharāsaḥ*) come to attend this sacrifice of ours today. (1)

85. Confident of his strength (*svatavān*), voracious (*praghāsī*), harasser of enemies (*santapana*), the householder (*gṛhamedhī*). sports-lover (*krīḍī*), competent (*śākī*), and ambitious for victories (*ujjeṣī*); (1)

86. The fierce (*ugra*), the terrible (*bhīmaḥ*), the roarer (*dhvāntaḥ*), the shaker (*dhuniḥ*), the humbler of enemies (*sasahvān*), the assailant (*abhiyugvā*) and the scatterer of foes (*vikṣipaḥ*); (YV. XXXIX.7 added here).

Such brave soldiers, and people of divine qualities, become the followers of the resplendent one. As the brave soldiers and people of divine qualities become the followers of the resplendent one, so may the people of divine qualities as well as the people of human qualities become followers of this sacrificer. (1)

87. O fire-divine, in the middle of flood, suck this breast, full of vigour and swelling with butter. O quick-moving, enjoy this spring of sweetness and thereafter enter your ocean-abode.(1)

88. We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word *svāhā,* and fill them with rapture.(1)

89. The waves of sweet water spring forth from the ocean; by the solar rays, the water is carried to celestial region. That, which is the secret name of *mystic butter*, is the tongue of Nature and the navel of ambrosia.(1)

90. We celebrate the name of this *mystic butter* at our worship. We offer it with adoration. May the supreme preceptor, the knower of the four-horned vedas, the Divine Word, listen to this adoration. (1)

91. Four are his horns; three are his feet; his heads are two; his hands are seven; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. (1)

92. The enlightened ones discover the *mystic butter,* concealed by rivals in three-fold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one, and the vital breathing system fabricates out the third one, each with his own genius.(1)

93. In countless channels these showers flow down from the heart of calestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. (1)

94. The verses of praise flow uninterrupted like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter.(1)

95. The streams of this *mystic butter,* swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow down like a high spirited steed.(1)

96. The streams of this *mystic butter* incline to spiritual fire, as devoted wives loving and smiling to their husbands. They feed the flame of the mystic fire like fuel and the omniscient Lord joyfully receives them.(1)

97. I contemplate these streams of *mystic butter,* as they flow from where the exhilarating experiences come forth, and where the noble works are solemnised. They flow, as a bride decorates herself with ornaments whilst going to the bridegroom.(1)

98. May the priest address sacred prayers in the well-known divine language. May they convey our worship to the divine powers, whereat the streams of mystic butter descend with sweetness.(1)

99. O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, or in the warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. (1)