CHAPTER EIGHTEEN

1. May my strength and my aspiration, my effort and my achievement, my planning and implementation, my praise and my fame, my knowledge acquired and knowledge inspired, my light and my bliss be secured by means of sacrifice. (1)

2. May my in-breath and my out-breath, my through-breath and my vital breath, my thought and my recollection, my speech and my mind, my vision and my hearing, my skill and my power be secured by means of sacrifice.(1)

3. May my vigour and my endurance, my spirit and my body, my shelter and my armour, my limbs and my bones, my joints and my extremities, my life and my old age be secured by means of sacrifice. (1)

4. May my supremacy and my overlordship, my righteous wrath and my anger, my indomitability and my impetuousness, my capacity to win and my grandeur, my sublimity and my prosperity, my long life and my large family, my abundance of wealth and my intellectual growth be secured by means of sacrifice. (1)

5. May my truthfulness and my faith, my cattle and my wealth, my entirety and my greatness, my sports and my enjoyment, my offsprings and my would-be offsprings, my pleasent talk and my pious actions be secured by means of sacrifice.(1)

6. May my righteous actions and my immortality, my freedom from consumption and my diseaseless health, my cure and my longevity, my foelessness and my freedom from fear, my happiness and my restful sleep, my good dawns and my good days be secured by means of sacrifice.(1)

7. May my controlling and sustaining power, my capacity to retain and my firmness, my entirety and my greatness, my knowledge and capacity to understand, my control over my family and my power to beget, my plough and my harrow be secured by means of sacrifice.(1)

8. May my happiness here and happiness hereafter, the things dear to me and the things that I desire, my love and my friendships, my respectability and my wealth, my well-being here and well-being hereafter, my comfortable residence and my fame be secured by means of sacrifice.(1)

9. May my vigour and my pleasing truthful speech, my milk and my sap, my purified butter and my honey, my feast with friends and my drinks in company, my farming and my favourable rains, my longing for victory and my conquest be secured by means of sacrifice.(1)

10. May my riches and my wealth, my growth and my development, my fame and my power, my fullness and my overflow, my coarse foodgrains and my unexhausting sotck, my food and my freedom from hunger be secured by means of sacrifice.(1)

11. May my wealth obtained and wealth to be obtained, my past and my future, my easy travel and my pleasant journey, my thriving and my thrift, my accomplishing and my accomplishment, my thinking and my good thought be secured by means of sacrifice.(1)

12. May my paddy and my barley, my beans (*māṣāḥ*) and my sesame, my kidney-beans (*mudgāḥ*) and my grams, my pandicum Italicum(*priyaṅgu*) and Panicum Millianceus (*aṇavaḥ*), my small rice (*śyāmākāḥ*) and my wild rice (*nīvārāḥ*) my wheat and my lentils be secured by means of sacrifice.(1)

13. May my stone and my clay, my hills and my mountains, my sands and my forest trees, my gold and my bronze, my copper and my iron, my lead and my tin be secured by means of sacrifice.(1)

14. May my fire and my waters, my shrubs and my plants, my cultivated crops and my uncultivated crops, my domestic animals and the wild ones, my wealth and income, my offsprings and plenty of wealth be secured by means of sacrifice.(1)

15. May my riches and my dwelling, my actions and my capacity to act, my objects and my aims to be obtained, and my ends and my approach be secured by means of sacrifice.(1)

16. May my adorable Lord (Agni) and my resplendent Lord (Indra), my blissful Lord (Soma) and my resplendent, my Creator Lord (Savitṛ) and my resplendent, my Speech (Sarasvatī) and my resplendent, my nourisher Lord (Pūṣan) and my resplendent, my Lord supreme (Bṛhaspati) and my resplendent Lord be secured by means of sacrifice. (Different attributive names of the same Indra).(1)

17. May my friendly Lord (Mitra)and my resplendent Lord (Indra), my venerable Lord (Varuṇa) and my resplendent, my sustainer Lord (Dhātṛ) and my resplendent, my supreme Mechanic (Tvaṣṭṛ) and my resplendent, my cloud-bearing winds (Maruts) and my resplendent, my all the bounties of Nature (Viśvedevāḥ) and my resplendent Lord be secured by means of sacrifice.(1)

18. May my earth and my resplendent Lord, my mid-space and my resplendent, my sky and my resplendent, my years and my resplendent, my lunar mansions and my resplendent, my regions and my resplendent Lord be secured by means of sacrifice.(1)

19. May my rays (*aṁśu*) and my beams of light (*raśmi*) my unconquerableness (*adābhyaḥ*) and my overlordship (*adhipatiḥ*), my vital breath (*upāṁśu*) and my out-breath (*antaryāma*), my speech and my in-breath (*aindravāyava*), my vision and my thought (*maitrāvaruṇa*), my hearing (*āśvinaḥ*) and my mobility (*pratiprasthāna*), my sun (*śukra*) and my moon (*manthī*) be secured by means of sacrifice.(1)

20. May my foremost one (*āgrayaṇaḥ*) and my all the Nature's bounties (*vaiśvadevaḥ*), my steadfastness (*dhruvaḥ*) and my benevolence towards all men (*vaiśvānaraḥ*), my intimacy with the army-chief and the king (*aindrāgnaḥ*) and my great offerings to all the bounties of Nature (*mahavaiśvadevaḥ*), my hospitality to brave soldiers (*marutvatīyaḥ*) and my absolute bliss (*niśkevalyaḥ*), my inspiration (*sāvitraḥ*) and refined speech (*sārasvataḥ*), my delight from a good wife (*pātnīvataḥ*), and my yoking of swift horses (*hāriyojanaḥ*) be secured by means of sacrifice.(1)

21. May my ladles (*srucaḥ*) and my bowls (*camasāḥ*), my jars (*vāyavyāni*) and my wooden pitcher (*droṇa kalaśa*), my pressing stones (*grāvāṇaḥ*) and my two wooden press-boards (*adhiṣavaṇe*), my jar of filtrate (*pūtabhṛt*) and my washing mug (*ādhavanīyaḥ*), my altar (*vediḥ*) and my sacred kuśā grass (*barhiḥ*), my holy bath (*avabhṛtha*) and my auspicious recitation (*svagākāraḥ*) be secured by means of sacrifice.(1)

22. May my fire and my heat, my vigour and my sun, and my breath and my strength (*aśvamedha*), my earth and my infinity (*aditi*) and my finiteness (*diti*), and my sky, my fingers, and my arms and my regions be secured by means of sacrifice.(1)

23. May my vow and my seasons, my austerity and my year, my days and nights, my thighs and knees, and my both the feet (*bṛhadrathantare*) be secured through sacrifice.(1)

24. May my one (feminine) and my three (feminine), and my three and my five, and my five and my seven, and my seven and my nine, and my nine and my eleven, and my eleven and my thirteen, and my thirteen and my fifteen, and my fifteen and my seventeen, and my seventeen and my nineteen, and my nineteen and my twenty-one, and my twenty-one and my twenty-three, and my twenty-three and my twenty-five, and my tewenty-five and my twenty-seven, and my twenty-seven and my twenty-nine, and my twenty-nine and my thirty-one, and my thirty-one and my thirty-three be secured by means of sacrifice.(1)

25. May my four (feminine) and my eight, and my eight and my twelve, and my twelve and my sixteen, and my sixteen and my twenty, and my twenty and my twenty-four, and my twenty-four and my twenty-eight, and my twenty-eight and my thirty-two, and my thirty-two and my thirty-six, and my thirty-six and my forty, and my forty and my forty-four, and my forty-four and my forty-eight be secured by means of sacrifice.(1)

26. May my one and a half year old steer (*tryaviḥ*) and my one and a half year old heifer, and my two years old bull (*dityavāṭ*) and two years old cow, and my thirty months old bull (*pancāviḥ*) and thirty months old cow, and my three years old bull (*trivatsaḥ*) and three years old cow, and my four years old bull (*tūryavāṭ*) and my four years old cow be secured by means of sacrifice.(1)

27. May my six years old bull (*paṣṭhavāṭ*) and my six years old cow, and my impregnator bull (*ukṣan*) and my barren cow (*vaśā*) and my very young bull (*ṛṣabha*) and my aborting cow (*vehat*), and my cart-bullock (*anaḍvān*) and milch-cow (*dhenu*) be secured by means of sacrifice. (1)

28. I dedicate it for strength; I dedicate it for impulse; I dedicate it for victory; I dedicate it for action; I dedicate it for accommodation; I dedicate it to the Lord of the day; I dedicate it to the pleasing day; I dedicate it to the pleasing perishable objects; I dedicate it to the perishable objects leading to the end; I dedicate it to the last of the worldly things; I dedicate it to the Lord of the worlds; I dedicate it to the overlord of all; I dedicate it to the Lord of creatures. This is your empire. You are a controlling guide for a friend. I invoke you for vigour, for rain, and for ruling power over all the people. (1)

29. May the life be regulated by sacrifice; may the breath be regulated by sacrifice; may the vision be regulated by sacrifice; may the hearing be regulated by sacrifice; may the mind be regulated by sacrifice; may the conscience be regulated by sacrifice; may the intellect be regulated by sacrifice; may the light be attained through sacrifice; may the bliss be secured through sacrifice; may the altar be put in order through sacrifice; may the sacrifice itself be secured through sacrifice; also the praise-songs, the sacrificial hymns, ṚK hymns and Sāman hymns, Bṛhat and Rathantara hymns. O, enlightened ones, we have reached the world of bliss. We have become immortal. We have become the children of the creator Lord. *Veṭ Svāhā.* (1)

30. At the impulsion of power, we praise the mother Earth, Aditi (indivisible) by name. On this Earth, where all this life has been accommodated, may the creator God provide shelter to us. (1)

31. May all the cloud-bearing winds come here today with all their help. May all the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

32. May our power spread over the seven (worlds) and the four mid-regions and even beyond them. May our strength protect us here in the process of gaining wealth along with all the enlightened ones. (1)

33. Our strength today procures donations to us. Strength enables the learned people to enjoy the seasons. Strength has made me the master of all the brave sons. May I, the lord of strength, win all the quarters.(1)

34. May strength be in front of us: may strength be in the middle of us; may strength make the learned people prosper with offerings. Strength has made me the master of all the brave sons. May I, the Lord of strength, possess all the quarters. (1)

35. O adorable Lord, hereby I unite myself with the milk of the Earth: I unite myself with the waters and with the medicinal herbs. So may I gain strength. (1)

36. O adorable Lord, for me provide milk on the earth, milk in the herbs, milk in the sky and milk in the mid-space. May all the regions be full of milk for me.(1)

37. At the impulsion of the creator Lord, with arms of the healers and with hands of the nourisher, with the auspicious utterances from the sacred texts and with the rituals prescribed under law, I crown you with the empire of the adorable Lord. (1)

38. The fire-divine, sustainer of eternal law and dwelling in eternal law is the *gandharva* (sustainer of the earth). (1) Herbs and plants are called his *apsaras* (powers) bestowing delight. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

39. The conjoiner (of days and nights) and harmonizer of all, the sun-divine is the *gandharva.* (1) Rays are called his *apsaras*, which are fast-moving. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well.(4)

40. The bliss-bestower and lighted by sun's rays, the moon divine is the *gandharva.* (1) Asterisms are called his *apsaras*, that produce glow. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

41. Quick-moving and all-pervading, the wind divine is the *gandharva*. (1) Waters are called his *apsaras*, who produce energy. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apasaras* as well.(4)

42. Provider of all enjoyments and spreading his wings all over, the sacrifice is the *gandharva*. (1) Charities are called his *apsaras*, who bring praise. (2) May he protect our intellectuals and warriors. I dedicate it to him.(3) I dedicate to his *apsaras* as well. (4)

43. Lord of all beings, the supreme architect, the mind, is the *gandharva*. (1) Ṛks and sāmans are called his *apsaras*, which are prayers for desired things. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

44. O Lord of the world and Lord of all creatures, may you, whose homes are above and here also, bestow great happiness on our intellectuals and warriors. *Svāhā*. (1)

45. O Lord of creatures, you are an ocean (in the sky), full of vapour, giving moisture. You are bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. You belong to the cloud-bearing winds; you are a troop of the winds, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā* You are provider of protection, full of food, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. (1)

46. 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)

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

48. O Lord, bestow lustre on our intellectuals; bestow lustre on our ruler-administrators; bestow lustre on our producers of wealth as well as on our labour community. May you bestow lustre on me through your own lustre.(1)

49. O venerable Lord, whatever the sacrificer desires by offering oblations, all that I beg of you by praising with these Vedic verses. O widely praised Lord, without being angry, may you listen to us here. May you not steal our life.(1)

50. The sun (*svaḥ*) is the same as *gharmaḥ* (warmth).*Svāhā.* (1) The sun is the same as *arkaḥ* (beam). *Svāhā.* (2) The sun is the same as *śukraḥ* (brightness). *Svāhā.* (3) The sun is the same as *jyotiḥ* (light). *Svāhā.* (4) The sun is the same as *sūryaḥ. Svāhā* (5)

51. I unite with melted butter, which is strength as if, the fire-divine, strong-winged and great with vigour. With that may we reach the happy abode of the brightness, the best sorrowless place, while ascending high to the world of bliss.(1)

52. O fire divine, these two are your never-aging wings, capable of flying high, with which you drive away evil tendencies. With these two, may we soar above to the region of the virtuous, where the first-born ancient seers have gone to. (1)

53. O bliss-bestower Lord, dexterous, nicely acting, protector of the right, impetuous bird flying with golden wings, nourisher, great, and firmly set in your abode, my reverence be to you. May you not injure me.(1)

54. O Lord, you are head of the heaven, navel of the earth, and sap of waters and plants. Of all the beings, you are the life as well as their shelter. You are spread everywhere. Our homage be to you, O our path ! (1)

55. O Lord, pervading you stand at the head of all. Your heart is in the mid-space. The life is in waters. May you give us waters. May you pierce the reservoir of water from the sky, from the cloud, from the mid-space, from the earth, wherever it is and thus may you save us by sending rains.(1)

56. The sacrifice, bestower of blessings, is performed with the shining riches. O riches, may you come here to us, who have performed such a loving sacrifice.(1)

57. May the fire, produced at the sacrifice and offered oblations, grant desired provisions to us. May this be our spontaneous homage to the enlightened ones.(1)

58. O seekers, follow the Lord's actions, which have flowed from intentions, from heart, from intellect, or from eyes (i.e. the senses), and which are well-executed, and following those actions reach the region of the virtuous, where the first-born ancient seers have gone to.(1)

59. O place of sacrifice, I hand over to you this treasure of happiness, which the ominscient one has brought. The sacrificer is to follow it here. Do not fail to recognize him in the highest celestial region.(1)

60. O enlightened ones, seated in this place of sacrifice, recognize him in the highest celestial region. Know his face and form. Whenever he comes by the godly paths, let the desires of personal and public concern of the sacrificer be fulfilled.(1)

61. 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)

62. 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)

63. O adorable Lord, with the bunch of *kuśā* grass (*prastara,* placed to support the spoon), with the pieces of fencing wood (*paridhi*), with the spoon, with the altar, with the sacred grass, and with the praise-verse lead this sacrifice of ours to the world of bliss, so that we may reach among the enlightened ones.(1)

64. Whatever we have gifted (to our relatives), whatever we have given as charity (to others), whatever we have spent in public concern, and whatever we have given as fees to the priests, may the adorable Lord, the supreme architect, place all that in the world of bliss among the enlightened ones for us.(1)

65. Where there are never-exhausting streams of honey and melted butter, may the adorable Lord, the supreme architect, place us in the world of bliss among the enlightened ones.(1)

66. I, the fire divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am living breath of the three-fold universe, the measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.(1)

67. I am the Ṛks (praise verses); I am the Yajuḥs (sacrificial texts); I am the Sāmans (devotional hymns). Of all the fires that exist on the earth for the benefit of five categories of men, you are the best. May you urge us for a long life.(1)

68. O repslendent Lord, we approach you for strength for killing the evil and for defeating the invader. (1)

69. O resplendent one, invoked by the multitude, may you crush the strength- arousing enemy, who moves forward shouting abuses, after disarming him. May you, O resplendent one, slay the evil foe, that waxes in all spheres and causes injury (to the enlightened ones), by making him footless. (1)

70. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath. (1)

71. Like a terrible and wild beast of mountains coming to attack from a distant place, whetting your sharp-cutting bolt, O army-chief, may you attack the enemies furiously and drive them away from the battle (never to return). (1)

72. May the adorable Lord, beneficial to all men, come for our protection from far away in response to the praise offered by us. (1)

73. Sought by the seekers in the sky, sought by the seekers on the earth, the fire, sought by the seekers, has entered all the plants. Sought by all the seekers with vigour, beneficial to all men, may the fire save us from harm day and night. (1)

74. O adorabls Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory of which you are the sole possessor. (1)

75. With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise Lord, honour Nature's bounties with great affection and unwearied appreciation. (1)

76. May the leveller of places, the adorable Lord, the resplendent Lord, the bright, the Lord of knowledge, the Lord supreme and all the bounties of Nature protect our sacrifice with intent mind in auspicious environments.(1)

77. 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)