CHAPTER NINETEEN

1. O medicinal herb, you are tasty; I mix you with tasty curative extract (*soma*). You are pungent (bitter); I mix you with the pungent. You are nectar-like; I mix you with the nectar-like. You are honey-sweet; I mix you with the honey-sweet. (1) You are curative. (2) Get dressed for the twin-healers. (3) Get dressed for the Doctress divine (*Sarasvatī*). (4) Get dressed for the resplendent one, the good protector. (5)

2. Now serve the curative extract, that has been pressed out and which is the best of offerings. Benefactor of all men is he, who has pressed out this curative extract, contained in the waters, with the pressing stones. (1)

3. Cleansed with the pneumatic filter, the curative extract, that flows forward, is a suitable friend for the resplendent one. (1) Cleansed with the pneumatic filter, the curative extract, that flows backward, is also a suitable friend for the resplendent one. (2)

4. The daughter of the Sun (i.e. the dawn) purifies the bliss, that flows from all sides for you, with her excellent eternal strainer. (1)

5. The curative extract, pressed out with invigorating fluids, accentuates the intellectual as well as the fighting power and the faculties of sense-organs; when fermented, it gladdens. O Lord, delight the learned ones with sparkling drinks, and provide the sacrificer with delicious food. (1)

6. O friend, as the farmers reap the plentiful barley crop in proper sequence, get meals prepared here itself for the people who in this sacrifice are chanting hymns of homage. (O curative extract), you have been duly accepted. You to the twin-healers. (1) You to the Doctress divine. (2) You to the resplendent one, the good protector. This is your abode. You for radiance; you for manly vigour; you for strength. (3)

7. For both of you, separate places have been allotted by the learned ones. In this place of highest repute, may both of you not mix together. O fermented drink, you are full of strength, while this one is a tranquilizer. May you not injure me entering your own abode. (1)

8. You have been duly accepted. You are the brilliance of the twin-healers; (1) vigour of the Doctress and the strength of the resplendent one. (2) This is your abode. (3) You for pleasure. (4) You for delight. (5) I take you for greatness. (6)

9. O Lord, you are radiance; bestow radiance on me. (1) You are manly vigour; bestow manly vigour on me. (2) You are strength; bestow strength on me. (3) You are vital force; bestow vital force on me. (4) You are enthusiasm; bestow enthusiasm on me. (5) You are conquering power; bestow conquering power on me. (6)

10. May the instinct, that guards both the tiger and the wolf, the winged hawk and the lion, save this man from sin (or disease). (1)

11. When sucking my mother's breast, I, the son, being delighted, had kicked her (with my small feet). O adorable Lord, hereby I become free from debts as I have never given any cause for anguish to my parents. (1) You are uniters; unite me with good. (2) You are disuniters; disunite me from evil. (3)

12. The enlightened physicians, the twin-healers, spread out the sacrifice of healing. The Doctress with soothing speech is the physician replenishing the resplendent one with new strength (of sense-organs). (1)

13. Fresh grass shoots are symbols of consecration; germinated corns are symbols of good behaviour; baked paddy are symbols of acquisition of mental happiness; honey is symbol of spiritual bliss. (1)

14. Māsara (a preparation made with mixed flour of wheat, rice, etc.) is a sign of hospitality. Nagnahu (yeast) is symbolic of *mahāvira*, the cauldron. The fermented drink, processed for three nights, is symbolic of *upasad*, the guests. (1)

15. The symbol of acquired mental happiness is milk, which is offered in abundance by the twin-healers and the Doctress as a superb tonic to an aspirant. (1)

16. Wooden stool is the symbol of king's throne; the vessel, containing the fermented drink, is the symbol of the sacrificial altar; the middle space is the symbol of the *uttara vedi*, the northern altar; and the straining-cloth is the symbol of the physician. (1)

17. By this altar is indicated the altar of the resplendent Lord; by this grass-mat is indicated the grass-mat of the resplendent Lord; by the pillar of sacrificial canopy is indicated the pillar of the divine creation; by this fire is meant the inner fire divine. (1)

18. The twin-healers are, as if, the store of sacrificial supplies; the Doctress is, as if, the sacrificial fire-place. For the resplendent one is the sacrificial seat; for the householder's fire is a wife's mansion. (1)

19. By being obedient, one gets obedience; by being pleasing, one gets the pleasure of sacrifice; by fore-offerings one gets after-offerings; by *vaṣaṭ*, the sacrificial oblation, one gets sacrificial offerings. (1)

20. By animals one gets animals; by offering sacrificial cakes one gets sacrificial provisions; by metres one gets kindling verses (*sāmidhenī*) and by sacred hymns one gets sacrificial oblations. (1)

21. Roasted paddy, gruel, roasted barley flour, roasted rice, milk and curdled milk, whey and honey, these are the substitutes for the curative extract to be offered as an oblation. (1)

22. Small jujube fruit are the substitute for roasted paddy; wheat grains are the substitute for roasted rice; big jujube fruit are the substitutes for roasted barley flour; and the oats are the substitute for gruel. (1)

23. The substitute for milk are the barley grains; the substitute for curd are jujube fruit; the substitute for curative extract is whey; and the substitute for curative essence is curdled milk. (1)

24. The word *'āśrāvaya'* denotes a *'stotriya'* (a verse of eighty syllables), i.e.first three verses of the hymn; the word *'prātyaśrāva'* denotes the answer, i.e. *'astu śrauṣaṭ'* which contains the later three verses of the hymn. The verse beginning with words *'yajāmahāḥ'* (Rv.X.23.1) denotes a *'pragātha'* (a combination of two verses in different metres). (1)

25. By half Ṛk verses one gets the form of *ukthas* (recitations of praise songs); by *padas* (one quarter of a verse) one gets *nivids* (small invocations); by *praṇavas* i.e. the word *om* one gets the form of *śastras* (a type of praise song); and by milk one gets curative extract. (1)

26. The offerings of the morning sacrifice are obtained by the twin-healers. The offerings of the mid-day sacrifice, that is meant for the resplendent Lord, are obtained by the resplendent Lord. The offerings of the third (the evening) sacrifice, meant for all the bounties of Nature, are obtained by the learning divine.(1)

27. By offering wooden cups, one gets wooden cups; by offering a cane-basket, one gets a big storing vat; by offering two small jars, one gets two cleansing pots; and by offering cooking pots, one gets cooking pots. (1)

28. By sacrificial texts (*yajuḥ*) one gains sacrificial pots (*grahas*); by pots, one gains verses of praises (*stomas*) and laudations (*viṣṭuti*). By the hymns (of the *atharva*) one gains eulogies and praise-songs, and by the *sāman* hymns, purificatory bath is obtained. (1)

29. By praises one gets edible foods; by pleasing utterance one gets blessings; by calmness one gets pleasing responses from wife; by properly performed sacrifice one becomes well-established. (1)

30. By observing a vow one gains consecration; by consecration one gains expertise; by expartise one gains faith; by faith the true eternal knowledge is gained. (1)

31. Such is the form of the sacrifice that is performed by the learned ones and the intellectuals. The sacrificer gains all this, when he performs the *sautrāmaṇi* sacrifice (dedicated to security and protection). (1)

32. Great men, with adorations, speed up the sacrifice, well provided with delightful drinks, grass-mats to sit upon, and protected by brave warriors. May we, the sacrificers, by our offerings of devotional bliss to the bounties of Nature in the sky, make the resplendent one rejoice. (1)

33. O cure-plant, with your essence, that lies in medicinal herbs, and with your strength, when pressed out with fermented drink, may you delight the sacrificer, the Doctress, the twin-healers, the resplendent one and the adorable leader as well. (1)

34. The excellent curative extract, that was pressed out by the twin healers and the Doctress, to recoup the resplendent one, caught in the grip of the vicious devilish disease, the same sparkling, honey-sweet, and gladdening cure-juice I drink here, which is the king of all medicines. (1)

35. Whatever portion of the pressed out delighting cure-juice, that the resplendent self has drunk by his actions, is clinging here, that, with pure and unblemished thought, I drink here, which is the king of all medicines. (1)

36. May this food with reverence be for the parents, who are in quest of food. (1) May this food with reverence be for the grandparents, who are in quest of food. (2) May this food with reverence be for the great grandparents, who are in quest of food. (3) The parents have taken meals. (4) The parents have been delighted. (5) The parents have been fully satisfied. (6) O parents, may you now cleanse yourselves. (7)

37. May the parents, drinkers of cure-juice cleanse me; may the grandparents cleanse me; may the great-grandparents cleanse me with a pure life of a hundred years. May the grandparents cleanse me; may the great-grandparents cleanse me with a pure life of a hundred years, so that I may live my full length of life. (1)

38. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)

39. May the enlightened ones purify me. May the thoughts along with my mind purify me. May all the beings purify me. O omniscient Lord, may you purify me. (1)

40. O refulgent Lord, purify me with the bright and pure strainer. O adorable Lord, make my actions accordant with yours. (1)

41. O fire divine, with the purifying power, that is diffused in your bright glow, may the Divine Supreme purify me. (1)

42. May the purifier Lord, the beholder of all, purify us today with His purifying power. May He, who is the purifier, purify me. (1)

43. O inspirer Lord, both by your purifying power as well as impulsion, purify me on all sides. (1)

44. The purifying divine speech, pleasing to all the learned ones, has come to us. Many attractive forms are therein. Being delighted with her in the sacrificial banquets, may we become masters of riches. (1)

45. May the lodging, boarding and respected position of the elders, who are equal and of accordant thought and who dwell in a well-regulated kingdom, be secured through sacrifice among the learned ones. (1)

46. May the splendour of those, who are equals and accordant in thought among men closely related to me, be set on me in this world for a hundred years. (1)

47. I have heard, there are two paths for mortals to go by; one that of the elders, and the other that of the enlightened ones. All the moving creatures, that exist between the father (the sky) and the mother (the earth), have to go by either of these two. (1)

48. May this offering be producer of ten brave sons of mine for well-being of the whole clan. May the adorable Lord, bestower of self, bestower of progeny, bestower of cattle, bestower of worldly prosperity and bestower of security, bless me with plenty of offsprings. May you all provide us with food, milk and reproductive power. (1)

49. May the delightful elders of the lowest, the highest and the middle category, ascend higher. May they, the kind-hearted and truth-knowing elders, who have gained life, render help to us at our calls. (1)

50. Our elders are radiant with knowledge, explorers of new paths, firm on principles, illuminators and peace-loving. May we be in their good grace and also in good friendship of the pious persons. (1)

51. Our elders of old, enjoying devotional bliss, having full control on themselves, arrange devotional congregations. May the Controller of the universe, delighted in their company, longing with the longing ones, consume our offerings to His satisfaction. (1)

52. You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path.O giver of happiness, our forefathers attained wisdom from the enlightened ones under your guidance. (1)

53 O blissful Lord, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining undisturbed, open the enclosures and enrich us with large gifts of horses and children. (1)

54. O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. (1)

55. O elders, having seats in the assembly, come here with your protection. We have prepared offerings for you. May you come with your help and happiness; enjoy what we have to offer and then give us freedom from disease and fear and also from sin. (1)

56. I know very well the elders, who are liberal donors. I know the sure success and spread of the sacrifice. May these elders, who have seats in the assembly, come here and relish gladdening drinks along with good food. (1)

57. We have invited the elders of sweet temperament to enjoy the pleasing offerings placed on the sacred grass-mats. May they come here, listen to us, talk to us and may they help us in every way. (1)

58. May our elders of sweet temperament, expert in uses of fires, come here by godly paths. In this sacrifice, delighted with our offerings, may they listen to us, talk to us and may they help us in every way. (1)

59. O elders, expert in uses of fires, may you come here. O worthy leaders, may you occupy your proper places. May you eat the foodstuffs offered on the sacred grass-mats and thereafter grant us riches along with numerous children. (1)

60. To those, who are expert in uses of fires as well as to those, who are not expert in uses of fires, and who rejoice with abundant supplies in heaven, may the sovereign Lord grant bodies, long-lasting, and well under control. (1)

61. We invite those persons who are expert in uses of fires and who are careful about seasons to work for the benefit of all men, and who enjoy the devotional bliss. May those wise ones be prompt to come at our invitation and may we become masters of riches. (1)

62. Being seated on the southern side with your knees bended, may all of you praise this sacrifice. O elders, do not harm us for any offence, which as human beings we might have committed. (1)

63. O elders, seated by the red glowing flames, may you bestow riches on the mortal, who gives liberally. O elders, arrange it so that his riches may go to his sons. May you, as such, infuse vigour here. (1)

64. O adorable Lord, conveyer of knowledge, whatever you consider as wealth, may you grant that to us through words worthy of hearing in gatherings of the learned ones. (1)

65. The adorable Lord, conveyer of knowledge, who gives liberally to the law-abiding elders, now grants supplies both to the enlightened ones as well as to the elders. (1)

66. O adorable Lord, conveyer of knowledge, having been praised you carry oblations to the bounties of Nature after making them fragrant. You give necessary supplies to the elders. They enjoy them. May you, O Lord, also enjoy the oblations absolutely pure. (1)

67. The elders, who are here, and those, who are not here, those whom we know, and those also whom we do not know, O omniscient Lord, you know how many they are. May you provide this well-performed sacrifice with necessary supplies. (1)

68. Here today we pay homage to the elders, who depart earlier and to those who follow later; to those, who dwell in this material world as well as to those, who live among people of righteous actions. (1)

69. Thus, O adorable Lord, our virtuous and ancient fore-fathers, institutors of holy rites based on immortal truths, attained pure light, and reciting sacred hymns and dispersing gloom made purple dawns manifest. (1)

70. Full of yearning, we set you here; full of yearning, we blow you to blaze. Full of yearning, may you bring the elders, full of yearning, to partake of food here in the sacrifice. (1)

71. O resplendent Lord, may you tear off the head of clinging evils with the foam of water, and may you subdue all obstructing forces. (1)

72. The cure-juice (*soma*) the king of medicines, is the drink of life, when it is pressed out well. It leaves death behind with other crude drugs. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

73. The vital breath in its wisdom, acting like a swan, drinks only the milk separating it from waters mixed. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

74. The swan, the sun, seated in the cloudless sky, drinks cure-juice from the waters to his pleasure. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the self. (1)

75. The Lord of creatures drinks with wisdom, the essence pressed out of food stuffs, the power of defence, and the cure-juice. By sacrifice the truth gains strength, and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

76. The penis discharges semen in preference of urine while entering the vagina. The embryo, surrounded by caul, leaves aside the covering folds at birth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

77. Discerning well, the Lord of creatures made two different forms—truth and falsehood. The Lord of creatures assigned disbelief to the falsehood and faith to the truth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

78. Having acquired complete knowledge, the Lord of creatures drank up both the forms of the cure-juice, the pressed out and the unpressed. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

79. Having seen the thoroughly pressed out cure-juice, the Lord of creatures drank the pure cure-juice with pure milk. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

80. As cloth is woven with a leaden loom and the woolen yarn, so wise and far-sighted twin-healers, the impeller Lord, the divine Doctress and the venerable Lord, willing to cure the person of the aspirant, span out the sacrifice with great care. (1)

81. This immortal form of the aspirant is given to him by the three deities working in full accord, with their actions. Hair is made with grass-shoots, skin with germinated barley, and roasted grain becomes his flesh. (1)

82. The twin-healers, the physicians and the Doctress, controlling the vital breaths, build his internal form; bone and marrow they make with cooked foodgrains, straining them with strainers and putting them under the skin of sense-organs. (1)

83. The divine Doctress, with the help of the twin-healers, weaves with intent care his beautiful and rich form, pleasing to look at as if with a shuttle and loom. From the food-juice the blood is made and the steady ferment mixes it with the foaming spirit. (1)

84. With milk they produce the bright, immortal and reproductive semen (of the aspirant), and keeping away the ignorance and ill-will, with the food loaded in the stomach and in the intestines, they generate urine with the fermented drink. (1)

85. Truly, the good protector, the impeller Lord, makes the heart of the aspirant with good food; and the venerable Lord, the great physician, makes the liver, kidneys, and two lungs with air passages, and makes the gall also. (1)

86. The intestines are cooking pots full of sweet food; the bowels are pans full of food-sap like a good milch-cow. Like a hawk's wing is the spleen; the navel and belly with its mighty functions, is the main base like a mother. (1)

87. Nearby the bowels is the reproductive pitcher with its mighty powers, where at the farther end of the vagina is situated the womb. The penis is apparently the hundred-streamed faunt, from which the pitcher milks out sustenance (in the from of progeny) for the elders. (1)

88. The face is its more important part along with the important head. The tongue is a strainer. Twin-healers and the divine Doctress are in its mouth. The anus collects the residue. The kidney filtering the urine, and the penis, quick with vigour, is its physician. (1)

89. With the twin cups the nectar-dripping eye is made. Light for it is provided by oblation of boiled goat-milk. With corns of wheat eyelashes are made and with jujube fruit the eyebrows in proper place. The eyes bear an appearance white and black. (1)

90. The sheep and the ram give vigour to his nostrils. The passage of breath is immortalising for the two receivers. The divine Doctress produces through-breath with the germinated barley; and the sacrificial grass produces hair inside the nostrils with the jujube fruit. (1)

91. For strength, the bull is the form of the aspirant. The immortal power of hearing has been procured from the two ear-cups. Barley and sacred grass form his eye brows. The jujube fruit produces bee-honey from his mouth. (1)

92. The hair on his body and on the pubes are the wolf's hair; and the moustache and the beard on the face are the tiger's hair; and the hair on his head as well as his crest, for fame and beauty, and sheen in his sense-organs is provided by lion's hair. (1)

93. The twin healers, the physicians, put his body and soul together and the divine Doctress joins his limbs with the soul. Thus they give to the aspirant his form, a life of hundred years, and the light immortal from the moon. (1)

94. The divine Doctress, the wife, bears the fortunate embryo in her womb for the twin healers. And the venerable Lord willingly begets the aspirant with rich essence of the waters in the flood for His great splendour. (1)

95. The twin-healers and the divine Doctress procure for the aspirant the vigour of the animals, strength-giving sacrificial food, well-strained drink, milk, pure bee-honey and delighting nectar from pressed and unpressed cure-juice plant. (1)