CHAPTER TWENTY

1. O leader of the assembly, you are the birth-place of the governing power; you are the centre of the governing power. (1) May this seat of power not harm you; neither may it harm me. (2)

2. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire. (1) Protect him from death. (2) Protect him from the lightning. (3)

3. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, with the medical experience of the phyaicians and surgeons, I sprinkle you for the sake of lustre and for the sake of intellectual glory. (1) With the medical experience of the divine Doctress, I sprinkle you for the sake of manly vigour and food grains. (2) With the unique power of the resplendent Lord, I sprinkle you for the sake of strength, glory and fame. (3)

4. Who are you? Which of the deities are you? To whom should you be dedicated? To you, the Lord of creatures, we heareby dedicate. (1) O Lord of good fame, O bestower of weal, O true Lord! (2)

5. Splendour is my head; fame is my face; lustre is my hair, moustache and beard; the kingship is my never-dying breath; the emperorship is my vision; the overlordship is my hearing. (1)

6. Auspiciousness is my tongue; might is my speech; enthusiasm is my mind; sovereignty is my wrath; delights are my fingers; sports are my limbs; and conquering power is my friend. (1)

7. Strength and wealth are my two arms; activity and aggressiveness are my two hands; defending the weak is my breast as well as soul. (1)

8. Good government is, as if, my ribs; and the people are my belly, my two shoulders, my neck, my hips, my thighs, my elbows, my knees and all my limbs. (1)

9. Thinking is my navel; correct information is my anus; worship is my vagina; joy and pleasure are my two testicles; wealth and good fortune are my penis; duty is my legs and feet; as such I am established as king among my people. (1)

10. There I am established in the ruling and administrative power; I am established in the government; I am established in horses as well as in cows. I am established in all the limbs as well as in the soul. I am established in vital breaths as well as in development. I am established in the heaven and earth as well as in the sacrifice I am established. (1)

11. There are three types of deities (bounties of Nature), eleven each in number, thirty-three in all, and bounteous. Under the leadership of the Lord Supreme and at the impulsion of the inspirer Lord, may those bounties of Nature guard me with the enlightened ones. (1)

12. May the first ones among them along with the second ones, the second ones with the third ones, the third ones with the truth, the truth with the sacrifice, the sacrifice with Yajuḥ hymns (sacrificial texts), Yajuḥ hymns with Sāmans (lyrical hymns), Sāmans with Ṛks (the praise hymns), Ṛks with the preceding and following sentences, the preceding and following sentences with invocations, invocations with dedications (*vaṣaṭ*), dedications with oblations, and so reinforced oblations fulfil my desires. O Being, Svāhā.(1)

13. Effort is my hair; reverence to me and assemblage of people around me is my skin; gifts are my flesh; wealth is my bone; and humility towards me is my marrow. (1)

14. O enlightened ones, being enlightened ourselves, whatever disrespect we might have shown towards the enlightened, may the adorable Lord *(agni)* expiate me for that sin and keep me away from all other guilt. (1)

15. If we have committed any sins in the day, or at night, may the Lord of cosmic vitality (*vāyu*) expiate me for that sin and keep me away from all other guilt. (1)

16. If we have committed any sins while awake or when asleep, may the illuminator Lord (*sūrya*) expiate me for that sin and keep me away from all other guilt. (1)

17. For the sin, that we might have committed in the village or in the wilderness, in the assembly or in our mind, against the labour class or against the rich or against some one's sacred duties, O Lord, may you be an expiation (1)

18. The life is never to be destroyed, thus we swear; and still we kill. O venerable Lord, may you free us from that sin. (1) O purificatory sacrifice, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones for the sins committed against the enlightened, and by mortals for the sins committed against the mortals. O Lord, protect me from the torturing sin. (2)

19. Your heart is in the ocean within the waters. May the herbs as well as waters enter in you. May waters and herbs be friendly to us, and unfriendly to him, who hates us and whom we do hate. (1)

20. As a sweating man, just released from toil, is cleansed of dirt by a bath; as the melted butter is cleansed with a strainer, so may the waters cleanse me of my sin. (1)

21. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. (1)

22. This day I have sported in waters and I have derived pleasure to the full. O fire, I have come to you carrying plenty of milk. May you bestow on me the lustre, progeny and the wealth as well. (1)

23. O Lord, you are the prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; put brilliance on me. (2) The earth rotates; also the dawns, and also the sun; the whole of this universe also rotates. (3) May I become a light leading all men. May my ambitious desires be fulfilled. O Being, *svāhā*. (4)

24. O adorable Lord, lord of all sacred vows, I hereby place (myself as) a kindling wood unto you. Being consecrated, I embrace the vow and the faith. Thus I enkindle you. (1)

25. May I realize that virtuous world, where the intellectual power and the ruling power work in full harmony with each other and where the enlightened ones are in complete harmony with the adorable Lord.(1)

26. May I realize that virtuous world, where the rain and the wind work in complete harmony with each other and where there is no langour or idleness.(1)

27. May your shoot combine with its shoot; may your joint combine with its joint. May your scent mix with that of the cure-plant. May your unspilt juice be for our pleasure. (1)

28. They pour it (into vessels); they mix it thoroughly; they pour it into jugs; they strain it. In the ecstasy of brown-red fermented drink, the aspirant exclaims : "what a thing you are ! What a thing you are!" (1)

29. O aspirant, may you enjoy our morning meal consisting of rice, oats and excellent sweet cakes.(1)

30. O brave soldiers, sing rich praises to the resplendent Lord, who is the greatest killer of nescience. With His help, the supporters of law have created for the enlightened ones the light divine that shines unremittingly.(1)

31. O priest, bring here the cure-plants crushed with stones in the strainer. Filter it, so that the aspirant may drink it.(1)

32. By Him, who is the overlord of all the living beings and in whom these worlds find shelter, and who rules over the mightiest, I take you; I take you in myself.(1)

33. O devotional bliss, you have been duly accepted. I offer you to the healers, to the learning divine, and to the resplendent Lord, the good protector. This is your abode. I dedicate you to the healers, to the speech, and to the resplendent Lord, the good protector.(1)

34. O Lord, you are protector of my in-breath, protector of my out-breath, protector of my vision and protector of my hearing. You are a cure-all remedy for my speech and you are a tranquilizer for my mind.(1)

35. Having been invited, I partake of you, sacrificial foods, that have been prepared and offered to the twin healers, to the divine Doctress and to the resplendent Lord, the good protector.(1)

36. Brightening up in front of the dawns, the resplendent Lord, waxing mighty with the forward light, always acting in advance, accompanied by thirty-three bounties of Nature, the wielder of the bolt, strikes the evil dead and throws the gates open.(1)

37. Praised by men, brave against brave, measuring every place of sacrifice, always careful to keep his body perfectly fit, having plenty of cow-butter, possessing honey and gold, wise, he, the aspirant, performs sacrifice with cattle and gold.(1)

38. Praised by the enlightened ones, master of good horses, coming to help whenever invoked, gaining strength with abundant supplies, may the render of enemy forts, the cleaver of cow-stalls, and the wielder of thunderbolt come to attend our sacrifice full of friendly feeling.(1)

39. May the resplendent one, master of good horses, attending our sacrifice far-spreading, extending his domain widely, accompanied and praised by young and old sages, be seated on the eastern side of the earth.(1)

40. May the resounding doors be wide open for the aspirant in the same way as good wives, capable of becoming good mothers, rush to their desiring husbands. May the doors divine, manned by brave soldiers, be thrown wide open on all the sides for the hero and go on expanding in dimensions.(1)

41. Majestic dawn and night, dripping water, richly yielding, fair of appearance, weaving the well-spread threads in vivid forms, worship the brave resplendent Lord, the most enlightened among the enlightened.(1)

42. The two divine priests, foremost and with pleasing voices, performing sacrifice, and protecting men, establishing the resplendent Lord at the head of the sacrifice, blaze up the eastern flame with their sweet offerings.(1)

43. May the all-surpassing three divine faculties, the speech, the discerning intellect and the culture, flourishing with oblations and attending the aspirant like wives capable of becoming mothers, keep the thread of our sacrifice unbroken with milk-offerings.(1)

44. May the Universal Mechanic, unsurpassed in excellence, moving everywhere, investing the showerer aspirant with strength, full of abundant vigour, bestowing strength on the strong, give honour to the enlightened ones at the head of the sacrifice.(1)

45. The conservator of forests, being free from the bonds of formalities, and mixing with people like an enlightened pacifier, filling the belly of the aspirant with delicious offerings, makes the sacrifice enjoyable with sweets and butter. (1)

46. May the resplendent Lord, killer of the enemies of the weak and the meek, showerer of happiness, swift conqueror, behaving like a bull, as well as the enlightened ones, free from fear of death, rejoice and be merry with the offerings of butter.(1)

47. May the resplendent Self, radiant like sun, intrinsically vigorous, come to us for protection. May he, being praised here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force.(1)

48. May the resplendent Self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection, whether from far or near.(1)

49. May the resplendent Self, affectionately inclined to us, equipped with his vital faculties, come to us for our protection. He is the possessor of adamantine will-power, bounteous and powerful. He remains always with us to help in our benevolent noble deeds.(1)

50. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one, who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.(1)

51. May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way, and thereby give us rest and safety. And may we be the possessors of excellent posterity.(1)

52. May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those, who hate us.(1)

53. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacook. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares; pass them by quickly as travellers cross a desert.(1)

54. O resplendent Lord, showerer of blessings, bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle, and may you and your divine forces ever cherish us with blessings.(1)

55. O twin healers, the fire has been made blazing; the cauldron is heated; the sparkling cure-juice has been pressed out; and the divine Doctress, like a milch-cow, has poured here bright and invigorating cure-juice.(1)

56. When the cure-juice is pressed out both the healers, protectors of body and expert physicians, and the divine Doctress fill all the worlds with sweetness. They send new strength through the channels for the aspirant. (1)

57. When the cure-juice is pressed out for the aspirant, the divine Doctress and the twin healers, the two physicians, mix with it the yeast, much praised by men and turn it into a sweet medicine.(1)

58. When invoked, the divine Doctress and the twin healers bestow on the aspirant the keenness of the sense-organs, manly vigour, food, cattle, energy and riches.(1)

59. Through sacrifice, the twin healers and the divine Doctress give to the aspirant that sparkling cure-jice to drink, which has been pressed out and stored by the miser.(1)

60. May the twin healers, accompanied by both the divine Doctress and the resplendent Lord, fulfil the desires by opening magnificent and wide doors of the regions, the heaven and earth.(1)

61. The twin healers, beautiful of form, accordant with the divine Doctress, in the morning and at night, in the day and in the evening, confer strength on the aspirant.(1)

62. May you, O twin healers, protect us by day; may you, O divine Doctress, protect us by night. When the cure-juice is pressed out, may both of you, O physicians, the divine priests, protect the aspirant.(1)

63. May the twin healers, and the three—the speech, the discriminating intellect, and the culture—in three separate forms provide the aspirant with strong elating bliss.(1)

64. When the cure-juice is pressed out, the twin healers serve it to us as a sweet medicine; the divine Doctress offers it as a medicine; and the cosmic Moulder serves it to the aspirant in the form of fame, fortune and varying appearances.(1)

65. In due seasons, the Lord of vegetation, being praised, presses out the sweet beverage for the aspirant. The divine Doctress milks the cow for the twin healers.(1)

67. The twin healers and the divine Doctress, with their ingenuity, fetch unadulterated sacrificial supplies, strength, and bounteous wealth for the aspirant from the niggard.(1)

68. The aspirant, whom the twin healers and the divine Doctress support with sacrificial urge, breaks through the tremendous devilish force of addiction. (1)

69. Both the twin healers along with the divine Doctress as well as all the animals, praise the resplendent Lord at the sacrifice, offering Him oblations with their sense-organs. (1)

70. The manly vigour, which the inspirer Lord, the venerable Lord and the wealth-bestowing Lord, grant to the aspirant, may the good protector and the Lord of all offerings bestow that on this sacrificer. (1)

71. Good protector, the resplendent Lord, takes away wealth, strength and manly vigour from the tight-gripped miser; the inspirer, venerable Lord bestows all that on the sacrificer, who is generous in charities. (1)

72. May the venerable Lord, bestowing strength for defending the weak, the inspirer Lord, bestowing wealth with grace, and the good protector, bestowing power with fame, attend this sacrifice. (1)

73. May the twin healers and the divine Doctress enhance the power of the aspirant, the sacrificer, with cattle, horses, keenness of sense-organs, mental power, physical strength and provisions. (1)

74. O resplendent Lord, may the twin healers, of beautiful appearance, endowed with human qualities and traversing the paths of gold, and the divine Doctress, provider of supplies, help us in our actions. (1)

75. Those two physicians, expert in their work, and the divine Doctress, liberal in giving, and the Lord, slayer of evil tendencies and busy in hundreds of actions, confer manly vigour on the aspirant. (1)

76. May you, O twin healers, and the Doctress divine, drink together the cure-juice, mixed with fermented beverage and assist the aspirant in his struggle against the wicked and unsocial elements.(1)

77. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the Speech divine always refresh you with praises. (1)

78. Develop friendly inclination in your heart towards the wise leader of people, to whom well-trained horses, bulls, oxen, good-tempered cows as well as rams have been offered and who enjoys sweet gruels and drinks cure-juice. (1)

79. O fire divine, I have poured oblations in your mouth as the purified butter is poured into ladle and the cure-juice into mug. May you grant us wealth that brings power; bless us with good sons, and bestow upon us good and great fame. (1)

80. The twin healers with light gave vision to the aspirant; the Doctress divine with vital breath granted him the manly vigour; and the resplendent Lord, with speech and strength, invested him with power. (1)

81. O in-breaths and out-breaths, O breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place, where sense-organs are getting their enjoyments directly from natural sources. (1)

82. O showerer of wealth, grant us those riches, which neither distant nor near malevolent man or foe shall rob. (1)

83. May you, O resolute twins-divine, bring to us riches of various sorts, and wealth-begetting wealth. (1)

84. May the divine speech, the fountain-head of all faculties (mental and spiritual), purifier and bestower of knowledge, recompenser of worship, be the source of inspiration and accomplishment for all our organized benevolent acts. (1)

85. O divine speech, you inspire those, who delight in truth. You instruct them, who are diligent. Please assist us in our efforts to perform the organized sacred acts. (1)

86. This speech divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all, who are seekers of truth. (1)

87. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. (1)

88. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. (1)

89. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and the senses. (1)

90. O twin healers, may both of you drink honey-sweet cure-juice accordant with the Doctress divine. May the resplendent Lord, protector, and slayer of nescience, receive from us sweet devotion. (1)