CHAPTER TWENTY-ONE

1. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. (1)

2. Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge, which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. (1)

3. O all-wise fire divine, avert from us the wrath of cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. (1)

4. May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. (1)

5. We invoke for protection the Earth, mother of the pious, sustainer of the truth, the great protectress, free from decay, full of attractions, granter of joys, undivided and an excellent creation. (1)

6. For our weal, may we embark on the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. (1)

7. For weal, may I embark on an excellent vessel, leak-proof, faultless and fitted with a hundred oars. (1)

8. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle the worlds with sweetness. (1)

9. May you stretch forth your arms for prolongation of our existence. May you bedew with water the pastures of our cattle. May I be worthy of honours amongst men. O ever-youthful cosmic Lord of light and warmth, hear these my invocations. (1)

10. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us. (1)

11. O horses (of the sun), wise, immortal and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied, go on the paths along which the enlightened ones travel. (1)

12. May Samiddha (i.e. the fire enkindled with wood), the excellent Agni (fire) made blazing (with purified butter), Gāyatrī metre and the eighteen months old steer bestow life and vigour (on the aspirant). (1)

13. May Tanūnapāt (i.e. never - decaying body), urging always to pious actions, and Sarasvatī (divine Doctress) that protects the body, Uṣṇik metre and the two years old steer bestow long life and vigour (on the aspirant). (1)

14. May Īḍya (i.e. worthy of praise), praiseworthy adorable Lord, and the immortal Soma (the blissful), Anuṣṭup metre and the thirty months old steer bestow long life and vigour (on the aspirant). (1)

15. May the Barhiḥ (i.e. sacred grass) with spread out tresses and the immortal Pūṣan (the nourisher), the Bṛhatī metre, and the three years old steer bestow long life and vigour (on the aspirant). (1)

16. May the Devīr-duraḥ (i.e. divine doors), mighty regions, and Bṛhaspati (Lord Supreme), the Lord of knowledge, the Paṅkti metre and the four years old bull bestow long life and vigour (on the aspirant). (1)

17. May the two Uṣas (i.e. dawns), beautiful in appearance and immortal Viṣvedevāḥ (all Nature's bounties), the Triṣṭup metre and a bull, capable of carrying burden bestow long life and vigour (on the aspirant). (1)

18. May the two Daivya-hotārā (two divine invokers), the two physicians and Indra (the resplendent), closely connected with each other, the Jagatī metre and the cart-drawing bullock bestow long life and vigour (on the aspirant). (1)

19. May the three, Iḍā (i.e. the divine intellect), Sarasvatī (i.e. the divine speech), and Bhāratī (i.e. the divine culture), and Maruts (the cloud-bearing winds) and Viśaḥ (the people), Virāṭ metre and the milch-cow bestow long life and vigour (on the aspirant). (1)

20. May Tvaṣṭṛ (i.e. divine sculptor or architect), quick-coming and wonderful, and Indrāgnī (the cloud and the fire), furtherers of nourishment, the Dvipada metre and the virile bull bestow long life and vigour (on the aspirant). (1)

21. May Vanaspatiḥ (i.e. Lord of vegetation), giving us joy, and Savitṛ (the impeller), bestower of prosperity, the Kakup metre and a barren cow bestow long life and vigour (on the aspirant). (1)

22. May Svāhākṛtis (i.e. the auspicious utterance *svāhā*), giving healing powers to sacrifice, and Varuṇa (the venerable Lord), the excellent protector, the Aticchandas metre and a huge and sturdy ox bestow long life and vigour (on the aspirant). (1)

23. In the Spring season, may the divine Vasus praised with the Trivṛt Stomas and the Rāthantara Sāmans, bestow lustre, supplies and long life on the aspirant. (1)

24. In the Summer season, may the divine Rudras, praised with the Pañcadaśa Stomas and with the Bṛhat Sāmans, bestow glory, strength, supplies and long life on the aspirant. (1)

25. In the Rainy season, may the Ādityas, praised with the Saptadaśa Stomas and with Vairūpa Sāmans, bestow subject people, vigour, supplies and long life on the aspirant. (1)

26. In the Autumn season, may the divine Ṛbhus, praised with the Ekviṁśa Stomas and with the Vairāj Sāmans, bestow splendour, supplies and long life on the aspirant. (1)

27. In the Winter season, may the divine Maruts, praised with Triṇava Stomas and with the Śakvarī Sāmans, bestow strength, endurance, supplies and long life on the aspirant. (1)

28. In the Frosty season, may the immortal bounties of Nature, praised with the Trayastriṁśa Stomas and with the Revatī Sāmans, bestow truth, ruling power, supplies and long life on the aspirant. (1)

29. At the place of sacrifice, let the priest offer oblations to the Samidhāgni (Samiddha) with kindling fuel and to the twin healers and to the divine Doctress; smoke-coloured goat, and wheat and jujube fruit make a good remedy; honey, with germinated grain, gives lustre and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

30. Let the priest offer oblations to Tanūnapāt, and the divine Doctress. An ewe and a ram are a good remedy. In a sweetly way the twin healers give manly vigour to the aspirant with jujube fruit, and *indra-yava* (Wrightia Antidysenterica) and germinated grains as remedy. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

31. Let the priest offer oblations to the Lord Narāśaṁsa (i.e. adored by all men). The yeast mixed with the fermented drink and the ram are the remedy. The divine Doctress and the golden chariot of the healers give manly vigour to the aspirant with fat, jujube fruit, *indra-yava* and the germinated grains. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

32. Let the priest offer oblations to Iḍa with holy hymns, invoking the divine Doctress. He exalts the aspirant with strength. The twin healers provide remedy to the aspirant with bulls and cows, barley and jujube fruit, roasted paddy and parched grain mixed with honey. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

33. Let the priest offer oblations to the Barhiṣ, soft as wool. The truth-abiding twin healers are the two physicians. The mare with a foal and a milch-cow also are physicians and the divine Doctress is also a physician, giving medicine to the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

34. Let the priest offer oblations to the Duro-diśaḥ (i.e. the doors of the regions), resounding and wide-extending. The Duro-diśaḥ and the aspirant milk heaven and earth for the twin healers. The divine Doctress and the twin healers milk the cow as a medicine for the aspirant, giving manly vigour and brilliant lustre. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

35. Let the priest offer oblations to the two Uṣās, beautiful of form, who keep company with the twin healers and the divine Doctress day and night. They fill the hawk-like aspirant with lustre, light, spirit and splendour, with the medicine and rice-gruel. Let them enjoy milk, pressed out cure-juice, butter, and honey. O priest, offer oblations of melted butter. (1)

36. Let the priest offer oblations to the Daivya-Hotārā, (divine priests), to the twin healers and to the aspirant. The divine Doctress, keeping awake day and night, milks out strength and manly vigour for the aspirant with remedies prepared with lead. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

37. Let the priest offer oblations to the Tisro-devīḥ (three divinities), the three remedies, the three active elements, that put a golden form on the aspirant. Iḍā, Bhāratī and Sarasvatī (the insight, the culture and the vitality), with good speech, give to the aspirant greatness and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

38. Let the priest offer oblations to Tvaṣṭṛ, the prolific, the mighty, active for the benefit of men, and to the resplendent Lord, to the twin healers and to the divine Doctress. The physician, active as a wolf, gives power, speed, manly vigour and glory with splendour to the aspirant with fermented drink and rice-gruel as a medicine. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

39. Let the priest offer oblations to Vanaspati, seasoner of sacrificial material, performer of a hundred selfless actions, fierce and enthusiastic, shining like a tiger. With sacrificial offerings, let him adore the twin healers, full of ardour. The divine Doctress milks out manly vigour for the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

40. Let the priest offer oblations to Agni (fire) with the utterance of *svāhā*. Drops of melted butter; *svāhā*. Separately the drops of fatty oil; *svāhā*. A goat to the twin healers; *svāhā*. A ram to the divine Doctress; *svāhā*. A strong bull to the resplendent one; *svāhā*. Manly vigour to the courageous lion; *svāhā*. Fire and the remedy; *svāhā*. Cure-juice and manly vigour; *svāhā*. The resplendent one, the good protector, the impeller, the venerable, the lord of physicians; *svāhā*. The Lord of vegetation, pleasing food, the medicine; *svāhā*. The enlightened ones,enjoyers of melted butter, the adorable accepting the medicine; *svāhā*.Let them enjoy milk, pressed out cure-juice,butter and honey. O priest, offer oblations of melted butter. (1)

41. Let the priest offer oblations. May the twin healers employ the omentum and the marrow of a male-goat as a curing material. O priest, offer oblations.

Let the priest offer oblations. May the divine Doctress employ the omentum and the marrow of a ram as a curing material. O priest, offer oblations.

Let the priest offer oblations. May the aspirant employ the omentum and the marrow of a strong bull as a curing material. O priest, offer oblations. (1)

42. Let the priest offer oblations to the twin healers, the divine Doctress and the resplendent one, the good protector. Here are your much pleasing cure-juices, along with goats, rams and bullocks, pressed with rich shoots, germinated corn and parched rice, joy-giving, adorned with cooked rice, refined, sparkling, mixed with milk, nectar-like, presented dripping honey. May the twin healers, the divine Doctress and the resplendent one, the good protector and the slayer of nescience, accept them and drink sweet cure-juice. May they be merry and enjoy. O priest, offer oblations. (1)

43. Let the priest offer oblations to the twin healers. May both of them enjoy today the sacred food prepared with the milk and butter taken from goats, before the malicious people come and before the hordes of snatching men arrive. May both of them eat the delicious foods in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle and from the shoulders and from the deepest parts as well. Thus with the portions, taken from each and every part, may these twin healers make their repast and enjoy the sacrificial food. O priest, offer oblations. (1)

44. Let the priest offer oblations to Sarasvatī (the divine Doctress). May she enjoy today the sacred food prepared with the milk and butter taken from sheep, before the malicious people come and before the hordes of snatching men arrive. May she eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions, taken from each and every part, may the divine Doctress make her repast and enjoy the sacrificial food. O priest, offer oblations. (1)

45. Let the priest offer oblations to Indra (the resplendent one). May he enjoy today the sacred food prepared from the milk and butter taken from the cow, before the malicious people come and the hordes of snatching men arrive. May he eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken out from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions taken from each and every part, may the resplendent one make his repast and enjoy the sacrificial food. O priest, offer oblations. (1)

46. Let the priest offer oblations to the Lord of vegetation, wearing a beautiful and very strong girdle. There where the favourite stations of the twin healers as well as of the goat, their offering, are; where the favourite stations of the divine Doctress as well as of the ram, her offering, are; where the favourite stations of the resplendent one as well as of the bull, his offering, are; where the favourite stations of the adorable Lord are; where the favourite stations of the blissful Lord are; where the favourite stations of the resplendent Lord, the good protector, are; where the favourite stations of the impeller Lord are; where the favourite stations of the venerable Lord are; where the favourite places of the Lord of vegetation are; where the favourite stations of the enlightened ones, fond of drinking purified butter, are; where the favourite stations of the fire divine, the sacrificer, are; there let him present them praising and lauding, making them quick and strong. May the Lord of vegetation arrange thus and rejoice with our offerings. O priest, offer oblations. (1)

47. Let the priest offer oblations to the adorable Lord, the performer of good sacrifices. The adorable Lord visits the favourite stations of the twin healers and of the goat, their offering; visits the favourite stations of the divine Doctress and of the ram, her offering; visits the favourite stations of the resplendent one and of the bull, his offering. He visits the favourite stations of the adorable Lord; visits the favourite stations of the blissful Lord; visits the favourite stations of the resplendent Lord, the good protector; visits the favourite stations of the impeller Lord; visits the favourite stations of the venerable Lord; visits the favourite stations of the Lord of the vegetation; visits the favourite stations of the enlightened ones, who are fond of drinking purified butter. He worships the favourite stations of the fire divine, the sacrificer; He worships His own granduer. Let him procure foods suitable for the sacrifice. May He, the omniscient, bring the sacrifice to successful completion and may He rejoice with our offerings. O priest, offer oblations. (1)

48. The divine and the right divine Barhiṣ, the divine Doctress and the twin healers give to the aspirant the lustre and vision in his eyes, and through the Barhiṣ, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

49. The Devīr-Dvāraḥ, the two healers, ,the physicians, and the divine Doctress give to the aspirant breath and vigour in his nostrils and through the Dvāras, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

50. The two divine Uṣās, the twin healers, that are good protectors, and the divine Doctress give to the aspirant force and speech in his mouth and through two Uṣās, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

51. The divine Joṣṭrīs (sky and earth), the divine Doctress and the twin healers make the aspirant prosper; they put power of hearing as well as fame in his ears; and through Joṣṭrīs they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

52. The two divine Ūrjāhutis (offerings of delicious food), which are like well-yielding cows, the divine Doctress and the twin healers, protectors with medicines, put bright light in the breasts of the aspirant; through the two Āhutis, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

53. The Daivyā-Hotārā (the two divine priests), the physicians of the enlightened ones, the twin healers, and the divine Doctress with sacrificial *vaṣaṭ* offerings, put brilliance and wisdom in the heart of the aspirant through the Daivyā-Hotārā and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

54. The Tisro-devīs (the three divinities), the twin healers, Iḍā and Sarasvatī put stamina in the midst of the navel of the aspirant and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

55. The divine Narāśaṁsa (praised by men), the resplendent one, has got three regions; his chariot is driven by the twin healers and the divine Doctress. May Tvaṣṭṛ (the Universal Architect) bestow on the aspirant the seed and the form that is immortal as well as reproductive and the powers of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

56. The divine Vanaspati (Lord of vegetation) which has golden leaves and good fruit, along with the twin healers and the divine Doctress ripens sweet fruit for the aspirant. May the revered Vanaspati bestow on us ardour, speed, anger and power of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

57. O aspirant, may the divine Barhiṣ (sacred grass), soft as wool, spread out by the divine Doctress and the twin healers at the place of the sacrifice, be a comfortable seat for you. Through the Barhiṣ, they put the raging anger in you for dominance over others and give you manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

58. Agni (the adorable leader), and the Sviṣṭakṛt-devas (performers of pleasing actions), entertain the enlightened ones, as is due and proper for each—the two divine priests, the resplendent self and the twin healers; with pleasing speech, he reciprocates the good speech of the divine Doctress, of the adorable leader and of the pacifier and of the Sviṣṭakṛt. The good protector, the resplendent self, the impeller, the venerable, and the physicians are entertained; the sporting Vanaspati (Lord of vegetation) is entertained; the enlightened ones, fond of drinking purified butter, have been entertained; the adorable leader has worshipped well the adorable Lord; the cosmic priest has bestowed on the priest, performer of good actions, fame, strength, vigour, honour, and food supplies. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

59. Today this sacrificer has chosen the adorable Lord as his priest, and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the twin healers, a ram for the divine Doctress, and a bull for the resplendent self; and he has pressed out fermented cure-juices for the twin healers, the divine Doctress and resplendent self, the good protector. (1)

60. The Lord of Vegetation today has done good service to the twin healers with the goat, to the divine Doctress with the ram and to the resplendent self with the bull. The twin healers, the divine Doctress and the resplendent self have taken these offerings, cooked with butter, and eaten their fill and have grown strong: and they have drunk the fermented cure-juice. (1)

61. O seer, son of a seer, grandson of a seer, today this sacrificer has chosen you for the many, who have assembled, with the idea that this one will win for me the choicest treasures from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you make good utterances. (1)