CHAPTER TWENTY-THREE

1. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

2. You have been duly accepted. I take, you, pleasing to the Lord of creatures. (1) This is your abode. The sun is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the day in the year; to your grandeur, that becomes visible in the wind in the mid-space; to your grandeur, that becomes visible in the sky in the sun; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

3. Who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves; who is the Lord of all these bipeds and quadrupeds; to that Lord we offer our oblations. (1)

4. You have been duly accepted. I take you, pleasing to the Lord of creatures. (1) This is your abode. The moon is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the night in the year; to your grandeur, that becomes visible on the earth in the fire; to your grandeur, that becomes visible in the stars and in the moon; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

5. Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and and speedy vital forces derive light and life from the God-blessed inner soul. (1)

6. May they harness to the car of their human body lovely, highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. (1)

7. May the fast-moving wind, carrying water vapours to the mid-space, bring back by the same path the rains to us. (1)

8. May the young sages bless you with the *gāyatrī* metre. (1) May the adult sages bless you with the *triṣṭubh* metre. (2) May the mature sages bless you with the *jagatī* metre. (3) Being, becoming and bliss. (4) O learned ones, here is the food of parched rice and parched grain flour, preparations made with products of various grains and with cow-products; enjoy the food. Here is the food; enjoy it, O sacrificer. (5)

9. Tell me, who is he, that wanders alone; and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)

10. It is the sun that wanders alone; it is the moon that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)

11. What is the thing thought of first? What is the huge bird? What is the soft and slippery? What is that, which swallows the forms of the things? (1)

12. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

13. May the wind preserve you with its power of digestion; may the black-necked fire preserve you with its power of disintegration; may the holy fig tree help you with ladles; may the silk-cotton tree help you with its growth. May this strong horse, suitable for a chariot, come here on all his four legs. May the learned sage, free from ignorance, help. We bow in reverence to the adorable Lord. (1)

14. The chariot looks beautiful when secured with ropes; the horse looks graceful when fitted with reins; the lotus looks charming when lying in waters; the learned sage looks grand when merged in bliss. (1)

15. O seeker of strength, may you yourself adorn your body. May you yourself perform the sacrifice and may you yourself enjoy. Your grandeur cannot be achieved by any one other than you. (1)

16. You are not dying here; nor you are being injured. You are going to the bounties of Nature by easy paths. May the impeller Lord place you there, where dwell the virtuous ones, who have already gone there. (1)

17. The fire is an offering. With him (fire), they perform the sacrifice. He wins the world, in which the fire is. That world will be yours. You will win that. Drink these waters. (1) The wind is an offering. With him (wind), they perform the sacrifice. He wins that world, in which the wind is. That world will be yours. You will win that. Drink these waters. (2) The sun is an offering. With him (sun), they perform sacrifice. He wins that world, in which the sun is. That world will be yours. You will win that. Drink these waters. (3)

18. *Svāhā* to breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to through-breath. (3) O mother, O grand-mother, O great grand-mother, no one carries me away. An energetic man becomes sleepy after obtaining the joy-giving wealth. (4)

19. We invoke you, the Lord of people. (1) We invoke you, the dear Lord of dear ones. (2) We invoke you, the Lord of treasures, O my greatest wealth. (3) May I know the impregnator; may you know the one, that is to be impregnated. (4)

20. Let both the king and the subjects expand in all the four spheres (i.e. Dharma, Artha, Kāma, Mokṣa). (1) May they be happy as if living in heaven. (2) May the showerer, full of speed, and bestower of strength, grant strength to us. (3)

21. O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood. (1)

22. Where the hard-working cultivators are cheated and robbed of the fruits of their labour, there the government does harm to the people, and in consequence, the people swallow up the extorters. (1)

23. As this bird moves hither and thither (aimlessly), so, O righteous administrator, whenever you wish to talk, please do not speak to us in that manner. (1)

24. Your mother and your father climb up to the top of the tree. Being affectionate the father establishes the kingdom among the subjects. (1)

25. Your mother and your father play at the top of the tree. O enlightened one, your mouth shows you are about to speak; please do not talk much. (1)

26. O administrator, may you carry these subjects upwards like a man carrying a load up the mountain and then may you prosper among them like a man winnowing in a cool breeze. (1)

27. O subjects, may you carry this administrator upwards like a man carrying a load up the mountain. And then in your midst, may he prosper like a man winnowing in a cool breeze. (1)

28. Those thieves, who extort small or large quantities of wealth from the sinless people, tremble (in fear) as small fish are restive in insufficient water of a small pit made by hoof of a cow. (1)

29. When the enlightened ones enter the joy-giving field of knowledge, which is worth entering, then the truth is comprehended fully and directly as a woman by her thighs. (1)

30. When wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category woman, having a secret lover belonging to a higher category, is not a matter of satisfaction to her husband. (1)

31. When the wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category secret lover of a woman belonging to a higher category does not rise up in the social hierarchy. (1)

32. I glorify the spacecraft, which is rapid like a victorious steed. May he give to our faces the fragrance of fame and longevity to our lives. (1)

33. O learned ones, may the *gāytrī*, the *triṣṭubh*, the *jagatī*, the *anuṣṭup*, along with the *paṅkti*, the *bṛhatī*, the *uṣṇik* and the *kakup* metres bring peace to you with their sweet recitations. (1)

34. May the metres having two feet, and the four-footed ones, the metres having three feet, and the six-footed ones, the metreless hymns and the hymns well-composed in metres bring peace to you with their sweet recitations. (1)

35. May all these regions of great name and of great fortune, with their influence, and the rumble of thunder-clouds bring peace to you, with their pleasing sound. (1)

36. May the wives of men dress your hair with rapt attention; may the wives of the enlightened ones, giving directions, bring peace to you with their sweet speech. (1)

37. Favourably inclined, bringing tributes and loving subjects are employed in various functions by the dynamic and powerful administrator. Thus in his close contact, bound by love, they satisfy him as well as derive satisfaction from him. (1)

38. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people, who in this sacrifice are chanting hymns of homage. (1)

39. Who refines you? Who guides you with diligence? Who calms your limbs? Who is the seer, that brings peace to you? (1)

40. May the seasons, the peace-bringers, in their due course, and on auspicious occasions, guide us diligently. With the lustre of the whole year, may they bring peace to you with righteous deeds. (1)

41. May the half-months and the months refine your joints while bringing peace to them. May the days and nights and the winds remove your faults whatsoever. (1)

41. May the divine priests refine you and guide you diligently. May all your limbs be calmed, joint by joint, with loving care. (1)

42. O king, may the heaven, the earth, the mid-space and the wind make up for your failing, if any. May the sun along with the stars make this world propitious for you. (1)

44. O king, may your upper parts of the body be at ease and at ease be the lower parts as well. May there be ease in your bones, ease in your marrow and may there be ease in the whole of your body. (1)

45. Tell me, who is he, that wanders alone, and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)

46. It is the sun that wanders alone; it is the moon, that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)

47. What is the light comparable with the sun? Which is the lake comparable with the ocean? What is more spacious than the earth? What is the thing that cannot be measured? (1)

48. The Divine Supreme is the light comparable with the sun. The sky is the lake comparable with the ocean. The cloud is more spacious than the earth. It is speech, that cannot be measured. (1)

49. O friend of the enlightened ones, I ask you for my knowledge. Tell me, if you have reached any conclusion in this regard; whether in the three steps, by which the sacrifice extends, the whole of the universe is encompassed or not? (1)

50. I exist in all the three steps by which this whole universe is encompassed. I go around the Earth, around the sky and even around the top of the sky in a moment with only a part of mine. (1)

51. What are the beings, which the Cosmic man has entered in? And what are the beings that have been contained within the Cosmic man? O wise one, I challenge you to answer this question. What an answer do you give about it to us? (1)

52. The Cosmic man has entered five beings and all those five have been contained within the Cosmic man. I can convince you of it. You cannot get better of me in argument by any trickery. (1)

53. What is the thing thought of first? What is the huge bird? What is soft and slippery? What is that, which swallows the forms of the things? (1)

54. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

55. Well, what is she, that dovours all? And what is she, that destroys the crops? And what is he that runs in quick jumps? And what is he, that glides along the path? (1)

56. Well, it is the she-goat, that devours all.It is the porcupine, that destroys the crops. It is the hare, that runs in quick jumps; and it is the snake, that glides along the path. (1)

57. Urged by desire to know about the sacrifice, I hereby ask you : how many bases does it have? How many syllables are used in it? How many are the various types of oblations? With how many kindling sticks is it performed? And how many priests offer oblations in different seasons? (1)

58. The sacrifice has got six bases. There are a hundred syallables used in it. There are eighty types of oblations. Kindling sticks are three. For your knowledge's sake about the sacrifice, I tell you that there are seven priests, who offer oblations in different seasons. (1)

59. Who knows the navel (central point) of this world? Who knows the heaven and earth and the mid-space? Who knows the origin of the mighty sun? And who knows wherefrom the moon was born? (1)

60. I know the navel of this world. I know the heaven and earth and the mid-space. I know the origin of the mighty sun. And I know wherefrom the moon was born. (1)

61. I ask you, what is the farthest end of this Earth? I ask you, where is the navel of the world? I ask you, what is the semen of the horse in heat? I ask you, what is the highest space, where the speech abides? (1)

62. This very altar is the farthest end of the Earth. This sacrifice is the navel of this world. This cure-juice is the semen of the horse in heat. And this spiritual knowledge is the highest space, where the speech abides. (1)

63. The auspicious Being, born of His own will, the first one, lays down into the great ocean in proper season, the embryo, from which the Creator is born. (1)

64. The sacrificer worships the Lord of creatures for the glory of bliss. May he succeed and enjoy the bliss. Worship, O sacrificer, worship. (1)

65. O Lord of creatures, no one other than you overwhelms all these various forms. May our desires,with which we invoke you, be fulfilled. May we be possessors of abundant riches. (1)