CHAPTER TWENTY-FIVE

1. Fresh hard fruits are for teeth, the soft ripe fruit for the jaws, very soft foods for gums, the hard nuts for the molars; the forepart of the tongue is for speech, the root of the tongue for tasting, the palates for shouting; the food is related to the two jaws, the water to the mouth, the fertility to the testicles, the beards to the old sages. The path is associated with eye-brows, the heaven and earth with eye-lashes and the lightning with the pupils of eyes. Let it be dedicated to the white; let it be dedicated to the black. Effectual are the upper eye-lashes and irresistible are the lower eye-lashes; irresistible are the upper eye-lashes and effectual are the lower eye-lashes. (1)

2. The air is closely related to the in-breath, the two nostrils to the out-breath; the controlling power to the lower lip, the impulsion to the upper lip; the inner mind to light, the outer mind to reflection; the head to the whirl pool, thunderbolt to the frontal head-bone; electricity to the brain, lightning flash to the pupils of eyes; hearing power to the external ears, external ears to the internal ears and the process of hearing; waters to the lower neck, thought to the dry throat, eternity to the back neck-tendons, misery to the head, vital breaths to the ragged head and to the abuses, and crest to the violence. (1)

3. Mosquitoes are associated with the hair, resplendence with the active shoulder, supremacy with the bird- like jump, tortoises with the hoofs; the approach with the fetlocks; the *kapiñjala* bird with the veins below the ankle-bone; the speed with the shanks, path with the forelegs; the forest with the knee-pan; adoration with the knees, sustenance with the shoulders and punishment with the shoulder-joints. (1)

4. (On the right side), the first rib belongs to the adorable Lord, the second to the omnipresent Lord, the third to the resplendent Lord, the fourth to the blissful Lord, the fifth to the Eternity, the sixth to the resplendence of the Lord, the seventh to the cloud-bearing winds, the eighth to the Lord Supreme, the ninth to the ordainer Lord, the tenth to the sustainer Lord, the eleventh to the resplendent self, the twelfth to the venerable Lord, and the thirteenth to the controller Lord. (1)

5. (On the left side), the first rib belongs to the Lord resplendent and adorable, the second to the divine Doctress, the third to the friendly Lord, the fourth to the Waters, the fifth to the Earth, the sixth to the Lord adorable and blissful, the seventh to the Serpents, the eighth to the omnipresent Lord, the ninth to the Nourisher, the tenth to the universal Architect, the eleventh to the resplendent Self, the twelfth to the venerable Lord and the thirteenth to the Controlling power; the right side belongs to the heaven and earth and the left side to all the bounties of Nature. (1)

6. The shoulders belong to the cloud-bearing winds (Maruts), the first rib cartiledges to all the bounties of Nature (Viśvedevāḥ), the second to the punishers (Rudras), the third to the suns (Ādityas), the tail to the air (Vāyu), the two huge haunches to the Lord adorable and blissful (Agni-Soma). The two hips are for the two curlews (*kruñcas*), two thighs are for the Lord resplendent and Supreme (Indra-Bṛhaspati), the two groins are for the Lord friendly and venerable (Mitra-Varuṇa), the two buttocks are for the forward motion (*ākramaṇam*), and the two loins for the propelling strength (*balam*). (1)

7. The nourishment is closely related to the rectum, blind worms to the large intestines, round worms to the entrails, the hook-worms to the guts, the waters to the bladder, the sperm to the testicles, the sexual power to the penis, the offspring to the semen, the bile to the foods, fissures to the anus, and the stools to the constipation. (1)

8. The chest belongs to the resplendent Lord, the belly to the Eternity, the clevicle bones belong to the regions, the fore-part of the penis belongs to the Eternity. The clouds represent the adjacent portion of the heart, the mid-space the artery of the heart, the firmament the inside of the belly, the cardiac arteries the *cakravāka* birds; the kidneys the sky, the ducts the mountains, the spleen the hail-stones, the lungs the ant-hills, the heart-vessels the shrubs; the veins resemble streams, the flanks the lakes, the belly the sea; and the ashes represent the fire. (1)

9. The stability is determined by the navel; purified butter by the soup; waters by the digestive secretions; the rays by the drops; fog by heat; frozen butter by the tallow; irrigation of eyes by tears; the rheum of eyes by the malady, that makes one cry; blood by the protective vital force; wondrous beauty by various parts of the body; the stars by their respective forms; the earth by its skin. I dedicate it to the venerable Lord. (1)

10. 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 great God we offer our oblations. (1)

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

12. The praise of whose greatness these snowy mountains, this ocean alongwith the mighty rivers, and all these quarters sing,, and whose arms (are strong enough to protect us); to Him, the Lord, we offer our oblations. (1)

13. He, who is the bestower of spirit, and the bestower of strength, whom the whole of the universe worships, and whose command is obeyed by all the bounties of Nature, whose shade is the life immortal, and who is the Lord of death itself, to Him, the Lord, we offer our oblations. (1)

14. May such auspicious, never-failing and elevating works, as are done without compulsion, be achieved by us in all spheres of activiity. May the divines grant us protection day after day without any obstruction in our progress. (1)

15. May the benevolent wisdom of the straightforward sages be ours. May generosity of godly men and their friendship descend on us. May they grant us long life that we may enjoy fully. (1)

16. Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges,aesthetes, physicians, surgeons and educationists. May they be auspicious and givers of happiness to us. (1)

17. May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices, extracted with the pressing stones, be conducive to health. May you, the expert physicians and surgeons, listen to our prayers. (1)

18. We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. (1)

19. May the widely respected, resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. (1)

20. May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mothers, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection. (1)

21. O learned people, may we, with our ears, listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. (1)

22. Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those, who are sons today, shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. (1)

23. Eternity is sky; eternity is mid-air; eternity is mother and father and son. Eternity is all the gods; eternity is penta-classified men; eternity is all, that has been born and shall be born. (1)

24. Here we shall be narrating the attainments of a swift horse, possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learned men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. (1)

25. Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and the commanders. (1)

26. A charming novice horse, representing the Commander, moves in the front line, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. (1)

27. The persons, in charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the Commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he, as if, goes on announcing to the learned audience the commencement of the royal sacrifice. (1)

28. At the ceremony are also present the priest, the minister of rites, the offerer of oblations, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage-supervisors. Under their direction, the impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. (1)

29. Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped, and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts, and in close vicinity are vessels in which the food and fodder of the horse are dressed. (1)

30. Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse, roped to the post, is admired by the distinguished elites. (1)

31. The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet courser and the head-ropes, the girths, and the other parts of the harness. The horse looks noble as he shoves the grass into his mouth. (1)

32. The horse is bathed clean, so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger-nails of the attending physicians are cleaned. And thus all care is taken of the royal ceremony. (1)

33. It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. (1)

34. Any portions of the operated body, which drop to the ground during the surgical operation, are carefully picked up and consigned to fire and dispersed in atmosphere. (1)

35. The horse is fed with a well-cooked meal of cereals of several kinds, giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some."(1)

36. The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of dishes, the skewers, the knives, all do honour (to the horse). (1)

37. O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron, with its fragrant contents, may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. (1)

38. O victory horse, the way you trot, the way you sit,you roll on the ground, the actions of your nimble feet, and also all that you drink, and the grass that you eat — all these sights are enchanting to the distinguished visitors. (1)

39. The victory horse is covered with highly attractive cloth, worthy of appreciation, with golden trappings and decorations. And the horse is provided with special head-robes and foot-robes. No wonder the distinguished visitors are impressed. (1)

40. O victory horse, whilst on the battle-field you have been goaded forward, either with heals or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblations to the fire with prayers to the divine. (1)

41. The victory horse has thirty-four ribs on the sides, which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. (1)

42. There is only one immolator, which can kill the radiant horse, that is the Time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. (1)

43. Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilled surgeons, giving undue pain to your limbs with their knives. (1)

44. O horse, injured you may be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. (1)

45. May this victory horse bring to us all-sustaining wealth, cows and excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. (1)

46. May we bring all these worlds under our subjugation with the help of the resplendent Lord and all the bounties of Nature. (1) May the resplendent Lord, along with the old sages (expert physicians) and his bands of men provide remedies for the cure of our life. (2) May the resplendent Lord, with the help of the old sages, bring our sacrifice, our bodies and our progeny to fruition. (3)

47. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth splendidly renowned. (1) O most bright and resplendent adorable Lord, we earnestly solicit you for happiness of ourselves and our friends. (2)