CHAPTER TWENTY-SEVEN

1. O fire divine, may the months, the seasons, and the years as well as the truthful sages augment you. May you shine gloriously with your celestial brilliance and illuminate all the four quarters. (1)

2. May you, O fire divine, kindle up; enlighten this sacrificer and get up for the great fortune. O adorable Lord, may those, who stand by you, never come to any harm; may those, who know you, be glorious and none else. (1)

3. O adorable leader, these intellectuals, present here, choose you. May you be auspicious to us in this unanimous choice of ours. Slayer of our rivals and conqueror of our foes, may you be always awake and alert in your place with ceaseless care. (1)

4. O adorable leader, may you collect all the riches here; may not the wicked, who have gathered strength already, be able to injure you. O adorable leader, may the administration be easy to control for you. May your supporter grow strong ever-unharmed. (1)

5. O adorable leader, lead your life defending the weak; Behave with friends in a friendly manner, O adorable leader. Established in the midst of kinsmen and with abundant supplies, may you, adorable leader, shine out among kings brightly. (1)

6. O adorable Lord, may you keep us away from merciless killers, from bad characters, from thoughtlessness and from miserliness. O adorable Lord, drive away all sorrows and sufferings; bestow on us wealth, and bless us with brave sons. (1)

7. O adorable Lord, may you shine here always unconquerable, omniscient, uninjurable; refulgent, and holder of protective power. Making all the regions free from human terrors, may you today protect us from all sides with propitious means, so that we may prosper. (1)

8. O impeller Lord Supreme, may you enlighten this sacrificer and guide him though already initiated. May you exalt him to great good fortune, and may all the learned ones rejoice in his delight. (1)

9. O adorable Lord Supreme, you have freed us from the curse of death, and from birth in the yonder world. May the two healers, curers of the learned ones, drive the death away from this sacrificer with their skill. (1)

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

11. Uplifting are the kindling woods of this fire divine and uplifting and most enlightening are the brilliant glows of this fair-faced, worthy son. (1) (Samidh = kindling wood).

12. May the adorable Lord, preserver of bodies and bestower of life, omniscient, the supreme Lord, the god among gods, provide our paths of life with honey and butter. (1) (Tanūnapāt = preserver of bodies).

13. O adorable Lord, praised by men and pleased, come to the sacrifice with sweetness. You are, O Lord, performer of righteous deeds, impeller and bestower of grace on all. (1) (Narāśaṁsaḥ = praised by men).

14. As the ladles move in proceeding sacrifices, this fire, being implored with purified butter and food, moves with its force towards the adorable Lord. (1) (Īḍānaḥ= being implored).

15. Let the sacrificer pay homage to the greatness of this adorable Lord, as He is the provider of pleasing foods; He is the real wealth; He is the awakener; and He is the greatest bestower of wealth. (1)

16. Vastly wide and rich in accommodation, the divine doors follow all the functions of this fire. (1) (Devīḥ dvāraḥ = divine doors).

17. May those two heavenly damsels, dawn and night, preserve this sacred sacrifice of ours in the house of this man (the sacrificer). (1) (Uṣāsā-naktā = dawn and night).

18. O two divine priests (the healers), may you raise this sacrifice of ours to lofty heights, and may you praise it, that is the tongue of fire, as if; make our sacrifice successful. (1) (Daivya - hotārā = divine priests).

19. May the three great divinities, the divine intellect, the divine speech, and the divine culture, praised by all, be seated at this sacrifice. (1) (Tisro-devīḥ = three great divinities : Iḍā, Sarasvatī, Bhārati).

20. May the divine Architect pour on our navel the quick-coming and wonderful abundance of riches contributed by the multitude and enhancing power. (1) (Tvaṣṭṛ = divine architect).

21. O Lord of forests, rejoicing by yourself among the bounties of Nature, grant us those sacrificial supplies, which the soothing fire seasons. (1) (Vanaspati = Lord of forests).

22. O adorable Lord, O omniscient, may you bestow on the aspirant plenty of supplies with the auspicious utterance. May all the enlightened ones enjoy these offerings. (1) (Svāhākṛti = auspicious utterance).

23. The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men, who are well-fed and abound in riches. They are of one mind, ever-ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. (1)

24. Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i.e. flawlessly honest) and the dispenser of wealth, whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. (1)

25. When the mighty waters come all over, containing the primeval germ, desirous of giving birth to the fire, prior to that exists one vital force amongst the bounties of Nature; Him we worship with our oblations. (1)

26. Who in His greatness oversees the waters containing the creative vital force and initiating sacrifice, and who is the only God over all the bounties of Nature; Him we worship with our oblations. (1)

27. O wind divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. (1)

28. May you come, O wind divine, to our solemn worship with the yoked forces, which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. (1)

29. May you, O sense of touch, with all your awareness, come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting houses, where you get it. (1)

30. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the same perceptions, to enjoy the exhilarating experience. (1)

31. May the wind divine, moving in the forefront, pleased with sacrifices, the auspicious one, come to our sacrifice with a happy frame of mind conveyed by propitious actions. (1)

32. You are most welcome, O sense of touch, to come with your entire awareness in thousandfold chariots, which you possess, to participate in enjoying the glory of creation. (1)

33. O self-existent Lord, may you come to our sacrifice with one and ten, with two and twenty, and with three and thirty mares that carry you. O vital one, unyoke them here. (1)

34. O divine wind, Lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (1) (Tvaṣṭṛ the sun, whose daughter Uṣā is wedded to the wind, Vāyu).

35. O brave respledent Lord, Lord of all movable and stationary things, beholder of universe, we call loudly to you like unmilked cows (with udders full). (1)

36. No other such as you are, on the earth and heaven, has been in the past or shall be in future. O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. (1)

37. O resplendent Lord, we, the poet sages, invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. (1)

38. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force, fit to drive your chariot as you grant to everyone, aspiring to be victorious. (1)

39. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)

40. What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures? (1)

41. May you, protector of us, your friends and admirers, come to us with a hundred protections. (1)

42. At every benevolent work, glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. (1)

43. O adorable Lord, protect us through the first, and protect through the second hymn. Protect us through three hymns, and through four, O Lord of energy, O Lord of riches. (1)

44. He is the source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. (1)

45. In a five year cycle, the first year is Saṁvatsara; the second year Parivatsra; the third year Idāvatsara; the fourth year Idvatsara; and the fifth year Vatsara. You are all the five of them. May the dawns be secured for you; may the days and nights be secured for you; may the half-months (fortnights) be secured for you; may the months be secured for you; may the seasons be secured for you; may the year be secured for you. May you wane and wax for their departure and arrival. You are the collector of fine leaves. With that divinity may you be established here blazing bright. (1)