CHAPTER TWENTY-EIGHT

1. The sacrificer worships the respledent Lord with the kindling wood (*samit*) at the place of sacrifice in the earth's navel. The cosmic fire is enkindled by the mightiest Lord of conquerors of men in the highest place of the heaven. May He enjoy (the sacrifice). O sacrificer, offer oblations of purified butter. (1)

2. The sacrificer worships the respledent Lord, the protector of the body (*tanūnapāt*) with His protective aids, conqueror of all, and always unconquered, the divine and the Lord, who conducts (us) to the world of light by the sweetest paths with His radiance praised by men. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

3. The sacrificer worships with praises (*iḍā*) the resplendent Lord, praised and invoked (by worshippers), the immortal one. May the divine Lord, full of vigour, wielder of thunderbolt, subduer of (enemy's) cities, enjoy it. O sacrificer, offer oblations of purified butter. (1)

4. In the sacrifice, the sacrificer worships the respledent Lord, the best among all occupying seats, the showerer (of bliss) and performer of actions beneficial for men. May He come and be seated on the sacred grass (*barhiṣ*) with the young, the adult and the mature sages as His companions. May he enjoy it. O sacrificer, offer oblations of purified butter. (1)

5. The sacrificer worships the divine doors (*devīr-dvāraḥ*), which have fostered the force, manly vigour and endurance of the aspirant. May those doors, exalters of truth, open wide in this sacrifice, allowing an easy passage to the aspirant, the bounteous showerer. May they enjoy. O sacrificer, offer oblations of purified butter. (1)

6. The sacrificer worships the two dawns (i.e. morning and evening; *uṣāsā-naktā*), which are two cows, easy to milk, and superb mothers. Both of them, like two cows having only one common calf, foster the aspirant, the calf, with lustre. May both of them enjoy. O sacrificer, offer oblations of purfied butter. (1)

7. The sacrificer worships the two divine priests (*daivyā-hotārā*), the two physicians, two friends, who cure the aspirant of his ills with sacrificial oblations. May those two divinities, full of vision and excellent wisdom, bestow on the aspirant indomitable strength. May both of them enjoy. O sacrificer, offer oblations of purified butter. (1)

8. The sacrificer worships the three mighty divinities (*tisro-devīḥ*), the divine intellect, the divine speech and the divine culture, which are like three deep- acting remedies effecting three elements of the body. May those mistresses of the aspirant and rich in abundant sacrificial supplies enjoy. O sacrificer, offer oblations of purified butter. (1)

9. The sacrificer worships the universal Architect (*tvaṣṭṛ*), the resplendent Lord, the divine physician, worthy of good worship, bright as purified butter, assuming various forms, prolific and bounteous. May the universal Architect bestow power of all the sense-organs on the aspirant. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

10. The sacrificer worships the Lord of forests (*vanaspati*), seasoner of the sacrificial materials, performer of a hundred selfless deeds, lover of intellect, and bestower of power of all the sense-organs. Leading us by sweet and easy paths, and filling our sacrifice with abundant purified butter, He makes them pleasing. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

11. The sacrificer worships the resplendent Lord; *svāhā* of the purified butter; *svāhā* of the fatty substances; *svāhā* of the drops (of clarified butter); *svāhā* of the utterance of word *svāhā; svāhā* of the recitations of the beautiful hymns. May the learned ones, fond of butter, and the aspirant, enjoy. O sacrificer, offer oblations of purified butter. (1)

12. The divine herbage (*barhiṣ*), spread upon the altar by the learned ones, capable of producing sons, fosters the strength of the greatly divine aspirant. Collected in the day and processed at night, it surpasses in richness those others who have got herbs. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

13. The divine doors (*devīr-dvāraḥ*), praiseworthy and closely joined, foster the strength of the aspirant in action. May they keep away the unmarried boys and adults from the dust-covered dangerous pits, as they run forward violently. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

14. The divine dawn and the night (*uṣāsā-naktā*) call (and arouse) the divine aspirant, when the sacrifice advances. May they, well-pleased and highly beneficial, go to the people divine. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

15. The divine heaven and earth (*joṣṭrī*), omniscient, bestowers of rich treasures, foster the strength of the aspirant. One of them drives away the sins and the hatred, and the other brings the coveted treasures for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

16. The divine heaven (*ūrjā*) and earth (*āhuti*), the two teeming cows, easy to milk, foster the strength of the aspirant with their milk. One of them (*ūrjā*) provides with the food and vigour and the other (*āhuti*) brings feasting and banqueting. Bestowers of strength, the heaven and earth are pleased to put new energy in the old and the energy of the old in the new; and well-ordained they supply the sacrificer with riches. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

17. The two divine celestial priests (*daivyā-hotārā*) foster the strength of the divine aspirant. May both of them, the slayers of those who praise the sins, knowing well the realities, bring the coveted riches for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

18. The divinities three, the three divinities (*tisro-devīḥ*) exalt the aspirant, their master. The divine culture touches the heights of the heaven; the divine speech, in company of the adult sages, spreads the sacrifice; and the divine intellect, full of riches, fills our homes. At the time of the distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

19. The radiant resplendent Lord, praised by men (*narāśaṁsa*), having three abodes, and shielding thrice, raises the strength of the divine aspirant. Seated on hundreds of bright-backed rays, He moves forth in thousands (innumerable) of them. Of course the sun and the ocean deserve to be His priests, the great teacher His praise-singer, and the two healers His leading priests. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

20. The divine Lord of forests (*vanaspati*), laden with golden leaves, spreading out sweet branches, bearing dainty fruit, heightens the strength of the divine aspirant. With His top, He touches the high heaven as well as the mid-space, and He stabilizes the earth. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

21. The shining sacrifice (*barhiṣ*), the most coveted, heightens the strength of the divine aspirant. This sacrifice, nobly performed by the aspirant, subdues all the other sacrifices. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

22. The divine adorable Lord, fulfiller of good desires (*sviṣṭakṛt*), fosters the divine aspirant. May the fulfiller of good desires, fulfilling good desires, accomplish today for us what we desire. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

23. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice-cakes as offerings; he has procured a goat for the aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the 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 treasure 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 give good utterances. (3) (Repeated from XXI.61)

24. Let the sacrificer worship the resplendent Lord, the fire enkindled, enjoying great fame, fully ablaze (*susamiddha*), venerable, adorable and bestower of long life. May He come to us with the *gāyatrī* metre, bringing powers of all the sense-organs, with an eighteen months old calf, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

25. Let the sacrificer worship the resplendent Lord, the protector of bodies (*tanūnapāt*), the one who brings sacrifices to fruition, the germ that was conceived by the Eternity, pure and bestower of long life. May He come to us with *uṣṇik* metre, bringing powers of all the sense-organs, a two year bullock, bestowing long life O sacrificer, offer oblations of purified butter. (1)

26. Let the sacrificer worship the resplendent Lord, worthy of praise (*īḍenyam*), and praised by sages, the greatest killer of evils, laudable with laudations, bestower of endurance, bliss as well as of long life. May He come to us with the *anuṣṭup* metre, bringing powers of all the sense-organs, a thirty months old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

27. Let the sacrificer worship the resplendent Lord, performer of the great sacrifice (*barhiṣ*), the Lord of all nourishment, immortal, bestower of long life, seated at the sacrifice so dear to Him. May He come to us with the *bṛhatī* metre, bringing powers of all the sense-organs, a three years old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

28. Let the sacrificer worship the golden divine doors (*devīr dvāraḥ*) opening wide, allowing easy passage and strengtheners of the right, and also the resplendent Lord, the knowledge-incarnate and the bestower of long life. May they come to us with the *paṅkti* metre, bringing powers of all the sense-organs, a four years old bullock, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

29. Let the sacrificer worship both the night and the dawn (*naktoṣāsā*), beautiful of form, having varied colours, lofty, as if showing all this universe to the resplendent Lord, bestower of long life. May both of them come to us with the *triṣṭubh* metre, bringing powers of all the sense-organs, a bullock capable of carrying burden, bestower of long life. O sacrificer, offer oblations of purified butter. (1)

30. Let the sacrificer worship the two celestial priests (*daivyā hotārā*), that are the best glories of the bounties of Nature, both full of wisdom and having vision, staying always as companions, and the resplendent Lord, bestower of long life. May both of them come to us with the *jagatī* metre, bringing powers of all the sense-organs, a bullock capable of pulling the cart, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

31. Let the sacrificer worship the three divinities *(tisro devīḥ)*, beautiful of form, the divine culture, the divine speech and the divine intellect (Bhāratī, Sarasvatī and Iḍā), lofty, golden and great, and their master the resplendent Lord, bestower of long life. May they come to us with the *virāṭ* metre, bringing the power of all the sense-organs, a milch-cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

32. Let the sacrificer worship the universal Architect (*tvaṣṭṛ*), of prolific seed, fosterer of nourishment, assuming various different forms and bestowing nourishment and long life on the aspirant. May He come to us with the two-footed (*dvipada*) metre, bringing power of all the sense-organs, a bull capable of impregnation, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

33. Let the sacrificer worship the Lord of the forests (*vanaspati*), the seasoner of sacrificial materials, performer of a hundred selfless deeds, laden with golden leaves, worthy of praises, wearing a beautiful girdle, and bestower of prosperity and long life on the aspirant. May He come to us with the *kakup* metre, bringing power of all the sense-organs, a barren and calf-slipping cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

34. Let the sacrificer worship the utterances of *svāhā* (*svāhākṛti*), apart from the adorable Lord, the great householder, and the venerable Lord, curer of diseases, full of vision and bestower of ruling power and long life on the aspirant. May they come to us with the *aticchandas* metre, bringing power of all the sense-organs, a huge (strong) bull bestower of long life. O sacrificer, offer oblations of purified butter. (1)

35. The divine sacrifice (*barhiṣ*) makes the divine aspirant prosper enjoying a long life; with the *gāyatrī* metre, it bestows on the aspirant resplendence, vision and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

36. The divine doors (*devīr dvāraḥ*) make the pious aspirant prosper enjoying a long life; with the *uṣṇik* metre, they bestow on the aspirant resplendence, vital breath and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

37. The divine dawn and night (*uṣāsā-naktā*) both make the divine aspirant prosper with a long life–divinities aiding a divinity; with the *anuṣṭup* metre, they bestow on the aspirant resplendence, power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

38. The two shining divinities (*joṣṭrī*), affectionate and wealth-bestowing (i.e. heaven and earth), make the divine aspirant prosper with a long life—divinities aiding a divinity; with the *bṛhatī* metre, they bestow on the aspirant resplendence, hearing-power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

39. The divine heaven (*ūrjā*) and earth (*āhuti*), two teeming cows easy to milk, make the aspirant prosper with milk, giving him a long life—divinities aiding a divinity; with the *paṅkti* metre, both of them bestow on the aspirant resplendence, manly vigour and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

40. Two shining divine priests (*daivyā-hotārā*) make the aspirant prosper with a long life—two divinities aiding a divinity; with the *triṣṭubh* metre, they bestow on the aspirant resplendence, lustre and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

41. The divinities three, the three divinities (*tisro-devīḥ*) make the aspirant, their Lord, to prosper with a long life; with the *jagatī* metre, they bestow on the aspirant resplendence, might and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

42. The divine Lord, praised by men (*narāśaṁsaḥ*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *virāṭ* metre, He bestows on the aspirant resplendence, beautiful form and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

43. The divine Lord of forests (*vanaspati*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with a two-footed (*dvipada*) metre, He bestows on the aspirant resplendence, fortune and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

44. The divine herbage (*barhiṣ*), born out of water, makes the divine aspirant prosper with a long life— a divinity aiding a divinity; with a *kakup* metre, it bestows on the aspirant resplendence, fame and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

45. The fire divine, fulfiller of good desires (*sviṣṭakṛt*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *aticchandas* metre, it bestows on the aspirant resplendence, the ruling power and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

46. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the aged aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the 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 treasure 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 give good utterances. (3) (Repeated from XXI.61)