CHAPTER TWENTY-NINE

1. O fire divine, having been kindled (*samiddaḥ*) and enjoying sweet melted butter, you illuminate the abode of wise ones. O speedy one, O omniscient, supporting this resolute sacrificer, may you lead him to the coveted meeting place of the enlightened ones. (1)

2. O fire divine, balming with purified butter (*tanūnapāt*) the godly paths known to you, may you, the speedy one, reach the enlightened ones. O restive courser, may all the mid-regions submit to you; may you provide sustenance to this sacrificer. (1)

3. O adorable leader, full of strength, an object of praise (*īḍyaḥ*) and reverence you are; O speedy like a courser, you are quick and wise. May the omniscient adorable Lord conduct you in concert with the enlightened young sages to the pleasing (sacrificial) fire. (1)

4. May we spread the sacred grass (*barhiṣ*) well, so that spreading out widely it covers the vast earth completely. May the Eternity, accordant and bestowing happiness, bless our sacrifice, attended by the enlightened ones, with good fortune. (1)

5. May your these divine doors (*devīr-dvāraḥ*), pleasing to look at, constructed in various designs, having uplifting panes for opening, lofty and closely fitting, creaking and richly adorned, always offer an easy passage. (1)

6. O you two dawns (*uṣāsā*), travelling between the sun and the ocean, indicating the time of beginning the sacrifices, beauteous with gold and marvellous with art, I hereby settle you in the abode of truth. (1)

7. (O sacrificer and sacrificer's wife), I have pleased your divine priests (*hotārā*), who are first and foremost, riding on a common chariot, fair-coloured, two divinities overseeing all the worlds, urging both of you to pious actions, and illuminating all the regions for your guidance. (1)

8. May the divine culture (*bhāratī*) along with the old sages adorn our sacrifice; may the divine speech (*sarasvatī*) along with the adult sages protect us; may the divine intellect (*iḍā*) invoked in concert with the young sages (also come); may these divinities place our sacrifice among the immortals. (1)

9. The universal Architect (*tvaṣṭṛ*) creates the hero devoted to the enlightened ones; from the universal Architect is born the moving, quick-running courser (i.e. the sun); the universal Architect has created all this world; O priest, may you worship Him at this sacrifice, who has created this vast universe. (1)

10. May the courser (the sun), sprinkling (the world) with his own water, bring food to the enlightened ones in due seasons. May the Lord of the forests (*vanaspati*), knowing full well, carry the offerings tasted by the fire, to the world of the enlightened ones. (1)

11. O adorable leader, growing strong with the fervour of the Lord of creatures, you start supporting the sacrifice as soon as you are born. March in the forefront with the oblation offered with the utterance *svāhā* (*svāhā-kṛta*), so that the deserving enlightened ones may enjoy the sacrificial offerings. (1)

12. O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. (1)

13. The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic Architect, you have fabricated this horse from that luminous giant body. (1)

14. O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminouos space. (1)

15. They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. (1)

16. O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, partcipating in the ceremony. Here are your auspicious reins, which are protectors of the rites that preserve it. (1)

17. I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. (1)

18. I behold your most excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. (1)

19. O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. (1)

20. His mien is of gold; his feet are of iron, and fleet as thought. The supreme self seems inferior to him in speed. All the bounties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. (1)

21. O full-haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. (1)

22. Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien toss in manifold directions and spread beautifully in the forest. (1)

23. The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. (1)

24. The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause them to bestow prosperity on the dedicated worshipper. (1)

25. O fire divine, having been enkindled (*samiddhaḥ*) today in the house of a man (i.e. the sacrificer), you yourself being a bounty of Nature, worship other bounties of Nature. O supporter of friends, you are awakener, auspicious messenger, full of vision and wisdom; may you bring all the bounties of Nature here (and entertain them). (1)

26. O protector of our bodies (*tanūnapāt*), may you make our travels along the path of truth sweet with honey; O fair-tongued, may you let us have a taste of it; exalting our sacrifice with holy thoughts and wisdom, may you convey our offerings to the bounties of Nature. (1)

27. We hereby extol the glory of Him, who is praised by men (*narāśaṁsa*) and who is worshipped through the sacrifices before these learned ones, who are virtuous, sinless, full of wisdom, and who taste both types of offerings (drinks and edibles). (1)

28. O adorable Lord, you are an object of praise (*īḍya*) and reverence. Invoked by us, may you come here accordant with riches. O mighty one, you are the arouser of the enlightened ones. As such, O most desirable, may you arouse them. (1)

29. The ancient sacrifice (*barhiṣ*) is spread at day-breaks by the holy commandant to cover whole of this earth. It spreads more and more, far and wide being delightful for the enlightened ones as well as for the Eternity. (1)

30. May the divine doors (*devīr-dvāraḥ*), large and expansive, through which all the things pass, open wide, like well-adorned wives before their husbands, and may these give an easy access to the enlightened ones. (1)

31. May the two dawns and the night (*uṣāsā naktā*), worthy of company, each close to each, celestial damsels, grand and beautiful, wearing bright and dark appearances, come here smiling and be seated at this place of sacrifice. (1)

32. May the two divine priests (*daivyā hotārā*), foremost and sweet-tongued, come here to arrange sacrifices for the people, who are keen to perform them and may they, as good workers, inspire (others) in assemblies showing right directions with the ancient light. (1)

33. May the divine culture (*bhāratī*) come to our sacrifice instantaneously as well as the divine intellect (*iḍa*) arousing our meditating minds; may the divine speech (*sarasvatī*) also come and may all these three divinities, inspiring good actions, be seated comfortably at this sacrifice. (1)

34. O worshipper, fond of performing sacrifices, at our urging may you worship this day at this place the divine universal Architect (*tvaṣṭṛ*), whom you know and who gives form to the heaven and earth, that are parents of all the beings. (1)

35. O Lord, may you send in proper seasons for the enlightened ones the food, which is made delicious with your own grace; may the vegetation (*vanaspati*), the soothing cloud, and the sacrificial fire enjoy the offerings mixed with honey and purified butter. (1)

36. The fire divine, as soon as it is born, makes ready for the sacrifices, and it becomes forerunner of the bounties of Nature; under the guidance of this invoker, may the bounties of Nature enjoy our offerings dedicated (*svāhākṛtam*) to the truthful speech. (1)

37. O mortal, you owe your rise to eminence to that resplendent God, who, with the rays of the dawn, awakens life in the lifeless and gives form to the formless. (1)

38. When a warrior, equipped with an armour, advances in the front-line of battles, his form is like that of a thunder-cloud. May you be conqueror with your body unwounded. May the strength of your armour protect you. (1)

39. May we win the cattle of the enemies with the bow. With the bow, may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow, may we subdue all hostile regions. (1)

40. The bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. (1)

41. May the two extremities of the bow act consentaneouly, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they, moving concurrently and harassing the foe, scatter his enemies. (1)

42. The quiver, slung on the back, pouring its shafts, vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. (1)

43. The skilful charioteer guides his strong horses whither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. (1)

44. The horses, raising the dust with their hoofs, rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. (1)

45. The spoil, borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. (1)

46. The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed strong in arrows, invincible, of heroic valour, robust and conquerors of numerous hosts. (1)

47. May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us; may the faultless heaven and earth be propitious to us; may the nourisher Lord preserve us from misfortune; let no caluminator prevail over us. (1)

48. The arrow puts on a (feathery) wing; the (horn of the) deer is its point; it is bound with the sinews of the cow; it alights where directed; wherever men assemble or disperse, there may the shafts provide security. (1)

49. O straight-flying (arrow), defend us; may our bodies be strong as stone; may the blissful Lord speak to us encouragement and may the mother infinity grant us success. (1)

50. It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds; may it urge the horses in battles to march on. (1)

51. The hand glove, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions; may the brave man, experienced in the arts of war, defend a combatant on every side. (1)

52. May the chariot, made of strong wood, be wholesome; may it be our friend, our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather, and may its rider be victorious in battle. (1)

53. Show full respect to the chariot replete with synthesis of basic elements of heaven and earth — the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with cow-hide and the thunderbolt. (1)

54. O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sun-rays. May you accept it, offered with prayers and oblation. (1)

55. O war-drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary, be aware of it. May you, associated with the resplendent Lord and Nature's forces, drive all malign elements far from us. (1)

56. May (O drum), you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those, who take delight in harming us. Being the fist of the divines, show your firmness. (1)

57. O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring them back here. Our leaders, mounted, as if, on speedy chariots, assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. (1)

58. The black-necked ram belongs to the fire; the ewe belongs to the divine speech; the brown-coloured belongs to the moon; the dusk-coloured belongs to the Nourisher; the white-backed belongs to the Lord Supreme; the dappled belongs to all the bounties of Nature; the red belongs to the lightning; black with white spots belongs to the cloud-bearing winds; the strong-limbed belongs to the lightning and fire; the one with dark underbelly belongs to the sun; the swift-running black with only one white foot belongs to the ocean. (1)

59. The bullock with a red mark on forehead belongs to the adorable leader having the army; the two with dark underbelly belong to the sun; the two with silvery navels belong to the nourisher; the two hornless orange-coloured belong to all the bounties of Nature; black with white spots belong to the cloud-bearing winds; the black goat belongs to the fire; the ewe belongs to the divine speech; and the fast running one belongs to the ocean. (1)

60. For the adorable Lord, praised with the *gāyatrī* metre, the *trivṛt stoma* and the *rathantara sāman*, rice-cake on eight earthen plates is offered; for the resplendent Lord, praised with the *triṣṭubh* metre, the *pañcadaśa stoma* and the *bṛhat sāman*, rice-cake on eleven earthern plates is offered; for all the bounties of Nature, praised with the *jagatī* metre, the *saptadaśa stoma,* and the *vairūpa sāman*, rice-cake on twelve earthern plates is offered; for the sun and the ocean, praised with the *anuṣṭup* metre, the *ekaviṁśa stoma* and the *vairāja sāman*, rice boiled in milk is offered; for the Lord supreme, praised with the *paṅkti* metre, the *saptaviṁśa stoma* and the *śākvara sāman* boiled rice is offered; for the impeller Lord, praised with the *uṣṇik* metre, the *tryastriṁśa stoma* and the *raivata sāman*, rice-cake on twelve earthern plates is offered; for the Lord of Creatures, boiled rice is offered; for the adorable Lord, the benefactor of all men, rice on twelve earthern plates is offered and for accordancy (*anumati*) on eight earthern plates. (1)