CHAPTER THIRTY-THREE

1. May this sacrificer's fires, never-exhausting, with sweet-smelling smoke, purifier, whitening, quick-acting, sustainers, seated in woods, and pleasing like divine elixirs, be protectors of homes. (1)
2. Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. (1)
3. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house. (1)
4. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient sacrificer. (1)
5. Two, opposed in their nature, are seen here working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Sun is the child of the dawn and moon is the child of the night). (1)
6. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages and their descendants harness for domestic purposes and for the benefit of mankind. (1)

7. Three thousand, three hundred and thirty-nine, i.e. countless enlightened ones pay homage to the fire divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. (1)

8. Divine forces of cosmos manifest the universal leader, the protective fire divine, who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. (1)

9. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. (1)

10. O fire divine, may you enjoy the sweet devotional elixir in company of the lightning, wind and all other Nature's bounties from the sun's quarters. (1)

11. When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. (1)

12. May you suppress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. (1)

13. We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. (1)

14. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. (1)

15. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. (1)

16. The universal fire divine is the mother of all those divine powers, to whom the worship is offered. May He be dear, like a guest to all men. Receiving the offered homage, may He, knower of all that is born, be gracious to us. (1)

17. Today we invoke that favour of the enlightened ones, with which we may gain the shelter of the great, brilliant adorable Lord, for bliss, and may we be far from sin against the Lord venerable and friendly. May we remain under the best subservience of the impeller Lord. (1)

18. O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. (1)

19. Draw near, O cows, to the cauldron, the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)

20. May the Lord of light, the destroyer of sins, and the Lord of cosmic order and the gracious Lord of creation bestow upon us, today at sun-rise what we pray for. (1)

21. Drop into the milked stream the admixture of sacred offering which reaches both the heaven and earth; supply the offering of the liquids (mixture of soma and milk) to the fire, the showerer of blessings. Taṁ pratnathā (Yv., VII. 12) and Ayaṁ venaḥ (Yv. VII. 16) are to be repeated here. (1)

22. They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. (1)

23. Worship, O men, the great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe and whose power of good actions, great fame and wealth is acknowledged by the heaven and earth as well. (1)

24. Ample is their fuel to burn, many their hymns to sing, and large their swords, in case their close friend is the ever-young resplendent Lord. (1)

25. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. (1)

26. The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combat, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom to win over conflicts of life. (1)

27. Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you, whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. Mahāň indro ya ojasā (Yv. VII. 40) Kadā cana starīrasi (VIII. 2) and Kadā cana prayucchasi (VIII.3) are to be repeated here. (1)

28. O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. (1)

29. For you, O mighty resplendent Lord, I compose and offer my excellent hymns; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotees exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. (1)

30. May the great shining one drink this divine elixir sweetened with honey, bestowing unhindered long life on the sacrificer, and who speeded, as if, by the wind guards us, nourishes all the creatures with food and appears with elegance in various ways. (1)

31. The banners of glory speak high of God, who knows all that lives, so that all may look on Him. (1)

32. It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. (1)

33. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses Tam pratnathā (Yv. VII. 12),Ayam venaḥ (VII. 16), and Citraṁ devānām (VII. 42) are to be repeated here. (1)

34. May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever-young, gladden all our people by your participation. (1)

35. Whatsoever, O sun, destroyer of darkness, you have risen upon today as ever, it is all under your control. (1)

36. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. (1)

37. Such is the divinity, such is the majesty of the radiant sun, that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. (1)

38. In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand, and on the other, bring on the darkness of the night. (1)

39. Verily, you are great, O radiant sun; verily you are great, O eternal, the greatness of the great one we adore. Verily you are great, O supreme God. (1)

40. Verily, O sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are destroyer of the wicked. You are the preceptor. Your glory is wide-spread and unconquerable. (1)

41. As the gathering solar rays proceed to the sun, so the vital principles turn back to the Lord of resplendence and by their power divide all His loftiest glories among those, who have been or will be born; may we meditate on our shares. (1)

42. O bounties of Nature, this day at the time of sun-rise may you make us free from sin and ill-repute. May the Lord friendly and venerable, and also the Eternity, the ocean, the earth and the heaven grant us this prayer of ours. (1)

43. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)

44. Preparation for food-bestowing sacred ceremony is complete. Of the two lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. (1)

45. We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the vital complex. (1)

46. May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. (1)

47. Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines; we are kith and kin to you. Taṁ pratnathā (Yv. VII.12), Ayaṁ venaḥ (VII.16), Ye devāsaḥ (VII.19), Ā na iḍābhiḥ (XXXIII.34), Viśvebhiḥ somyaṁ madhu (XXXIII. 10) and Omāsaścarṣaṇīdhṛtaḥ (VII. 33) are to be repeated here. (1)

48. May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun, confer strength upon us. May the twin divines (dawn and dusk), cosmic vitality, the speech, the nourishments, the gracious elements and the divine enlightenment be blessings to us. (1)

49. I invoke for protection the Nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air divine, the nourisher, as well as, above all, the supreme Lord of the universe, the Creator. (1)

50. May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. (1)

51. O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and the wicked. May you protect us from him, who works us misfortune. (1)

52. May today all the cloud-bearing winds come here with all their help. May the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

53. O divine powers, hear this invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire divine. May you, seated in our hearts, rejoice. (1)

54. O Creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. (1)

55. May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot, and most wealthy. May this most adorabie Lord of harnessed horses promptly show favour to His adorer. (1)

56. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. (1)

57. I invoke the Lord, the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. (1)

58. O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions. May you come and dwell within for achieving fulfilment of all that is knowable, and enjoyable. Taṁ pratnathā (Yv. VII. 12) and Ayaṁ venaḥ (VII. 16) are to be repeated here. (1)

59. When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. (1)

60. The enlightened ones do not find any herald other than this fire divine, benefactor of all men, who will come forward on every occasion. They, free from fear of death, strenghten this benefactor of all men, having no fear of death for the sake of winning the field. (1)

61. We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries; may they be kind to one like me. (1)

62. Sing, O leaders of ceremonies, to the glory of pure flowing drop of divine love. It is keen to offer worship to Nature's bounties. (1)

63. O bounteous resplendent self, may you, associated with those vital faculties, who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdoms, and who, possessed of wisdom, contribute verily to your exhilaration, accept our loving devotion. (1)

64. O aspirant, you are born aggressive for quick victorious valour, praiseworthy, mightiest and full of pride. Men strengthen you here, when the affluent mother bears the son in her womb. (1)

65. O mighty resplendent Lord, dispeller of darkness, may you come to help us with mighty protections. (1)

66. O resplendent Lord, you are the subduer of all opposing elements in conflicts. You are the vanquisher of the wicked. You are the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. (1)

67. Heaven and earth follow your destructive forces as mothers their child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. (1)

68. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inlcined. Be our best deliverers from the sin. (1)

69. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)

70. For you two the stems of the soma plant, cleansed and honey sweet, have been crushed and pressed by the priests. O vital wind, carry it. Come implored by us. Drink to your full satisfaction this pressed out elixir for nutritive exhilaration. (1)

71. Draw near, O cows, to the cauldron, the two mighty ones– the heaven and the earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)

72. May you two, O slayers of evil forces, come to the place of assembly, the birth place of the fame of two great poets. Enter this dwelling with keenness of intellect. (1)

73. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses Taṁ pratnathā (Yv. VII.12), Ayaṁ venaḥ (VII.16) are to be repeated here. (1)

74. Transversely drawn is the line dividing the two (being and not being); it is below also; it is above as well. Begetters are there; mighty powers are there. The matter is here and the effort comes from far away. (1)

75. The fire divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. (1)

76. Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. (1)

77. May all sons of the immortal Lord hear our words and be the source of happiness to us. (1)

78. May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and for my praise. May those twin forces, vital and mental, carry us towards our destination. (1)

79. O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born, could surpass you in these deeds which you have achieved, O exceedingly mighty self. (1)

80. That is certainly the most supreme in all the worlds from which has sprung the formidable one, rich in brilliance. Soon after birth, he slays his enemies, and then all his supporters are filled with joy. (1)

81. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for you glorification. (1)

82. You (the bounteous and resplendent Lord) are that wealth personified, which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. (1)

83. He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. (1)

84. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)

85. Come, O Lord of vitality, to our heaven-reaching prayer with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. (1)

86. We invoke the Lord, resplendent and energetic, beautiful to see and easy to call, so that all of our men may be free from disease, and of concord in the assembly. (1)

87. The offerer of worship, who succeeds in invoking the Light and Bliss for the attainment of his desires, in fact consecrates the oblation for the cosmic sacrifice. (1)

88. Come, O twin divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us, but not for an injury. (1)

89. May the high Preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to men, and measures leading to respectable prosperity. (1)

90. The moon runs in the waters of the midspace, and the sun with beauteous wings in the celestial region. The thundering resplendent self comes to the yellow-hued abundant riches desired by the multitude. (1)

91. We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. (1)

92. The great fire seated in the sky, benefactor of all men, shines bright. The same fire, flourishing on earth, is beneficial for food-grains by its heat and it dispels darkness by its light. (1)

93. This dawn, O lightning and fire divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter sounds with their tongues, and passing onward, she traverses thirty steps. (1)

94. May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. (1)

95. The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of troops of vital forces, Nature's bounties are invoking you for your friendship. (1)

96. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with the hundred-edged thunderbolt. (1)

97. The resplendent Lord augments the energy of devotees, when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. Imā u tvā (Yv. XXXIII. 81), Yasyāyaṁ (XXXIII. 82), Ayaṁ sahasraṁ (XXXIII. 83), Ūrdhva ū ṣu ṇaḥ (XI. 42) are to be repeated here. (1)