CHAPTER SEVEN

1. O bliss divine, being purified by the rays of the sun, may you move for the sake of vital breath.(1)

Being yourself a bounty of Nature, go to other bounties part of whom you are.(2)

2. Make our foodgrains sweet.(1)

O blissful Lord, unconquerable and ever-alert is your name; to you as such, O bliss divine, to you, the blissful, I dedicate.(2)

I move along the vast midspace. *Svāhā*.(3)

3. Assimilated you are with all the senses, divine and physical both. May the mind pervade you. *Svāhā*. O nobly-born, you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

O bliss divine, may you truly become that for which I adore you. From the destruction coming from above, may that (evil to be named) perish.(3)

You to the out-breath; you to the diffused breath.(4)

4. You have been duly accepted. Contain our evils, O Lord of richness, guard the bliss. Protect our riches as well. Secure food from all around.(1)

5. I lay heaven and earth within you. I place the vast mid-space in you. O Lord of richness, in amity with Nature's bounties, inferior and superior, rejoice in this containment of evil.(1)

6. Assimilated you are with all the senses, divine and physical both. May the mind pervade you, *Svāhā*. O nobly-born you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

You to the upward breath.(3)

7. O Lord of cosmic vitality, protector of purity, come near us; O pleasing to all, you have a thousand teams to ride upon. I bring exhilarating feed for you. O brilliant one, you always have the first sip of it. You to the Lord of cosmic vitality.(1)

8. 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. O bliss, duly accepted you are. I offer you to the Lord of cosmic vitality; to Lord of vitality and resplendence.(1)

This is your home. You to those two close friends.(2)

9. O Lord, friendly and venerable, upholder of right, this is the devotion offered to you. Listen to my this invocation.(1)

You have been duly accepted. You to the Lord, friendly and venerable.(2)

10. May we rejoice by possessing riches; may Nature's bounties rejoice with oblations and the cows with grass and fodder. O Lord, friendly and venerable, give us always the milch cow, that never fails to give milk.(1)

This is your abode. You to the righteous (the Lord, friendly and venerable).(2)

11. O you two vitals, with your honey-dripping, truthful and pleasing speech, make our sacrifice fruitful.(1)

You have been duly accepted. You to both the vitals. This is your abode. You for the sake of honey-lovers.(2)

12. O resplendent Lord, you bestow strength on these sacrificial activities, through which you flourish, in the same way as you gave strength to those of ancient times, to those of the recent past, to those of all the times, to those of the present as well. We praise you, the best among the eldest, present at the sacrifices, knower of heaven, facing ourselves, terrorising the enemies, and swift and victorious.(1)

You have been duly accepted. You to the evils.(2)

This is your abode. Protect heroism.(3)

The evil has been cleaned.(4)

May Nature's bounties, who relish pure oblations, lead you forward.(5)

You are never conquered.(6)

13. O blissful Lord, you are bravest of the brave. Begetting brave sons, come to the sacrificer surrounding him with plenty of wealth.(1)

You are bright, united with bright-shining sky and the earth.(2)

The evil has been thrown off.(3)

You are the seat of the bright-shining Lord.(4)

14. O blissful God, may we become the bestowers of your powerful and never - exhausting wealth and nourishment.(1)

That is the first culture appreciated by all and He is the first venerable, friendly and adorable.(2)

15. Offer your oblations to the resplendent Lord, who is the first, the Lord Supreme, and prudent. *Svāhā*.(1)

May Nature's bounties, who enjoy the oblations of meath, and who are pleased when they receive good offerings and oblations, be content. *Svāhā*.(2)

The kindler of the fire has performed the sacrifice.(3)

16. This shining one has activated the light encompassing all the mid-space, which was like a chorion for the immeasurable worlds. Wise sages praise this one at the confluence of cosmic waters just like a child of the sun.(1)

You have been duly accepted. You to the sin.(2)

17. In those sacrifices, where both of you wise arrive rushing swiftly as mind, with your actions, the possessor of great wealth, with movement of his fingers, compels obedience from him.(1)

This is your abode. Protect our people. Sin has been thrown off.(2)

May the enlightened ones, the protectors of the intellectuals be pleased with you.(3)

Unconquered you are.(4)

18. O bestower of good offsprings, bless this sacrificer with good progeny and abundant wealth.(1)

The churned out juice (of bliss) has been coordinated with the heaven and earth, with the shine of the churned juice.(2)

The sin has been driven away.(3)

You are the seat of the churner.(4)

19. O bounties of Nature, who are eleven in the heaven and who are eleven on the earth and who are eleven with their grandeur in the mid-space, may all of you come and participate in this sacrifice.(1)

20. You have been duly accepted. You are the foremost leader, leading well. Protect this sacrifice; protect the sacrificer. May the widespread sacrifice protect you with its splendour. Protect the widespread sacrifice. Protect the rites from all around.(1)

21. The blissful Lord purifies. The blissful Lord purifies for this intellectual's sake, for this administrator-solider's sake, for sake of this sacrificer who presses out juices. He purifies for food, for vigour; purifies for waters and plants; purifies for earth and heaven; purifies for general well-being.(1)

He purifies for you all the Nature's bounties.(2)

This is your abode. You to all the bounties of Nature.(3)

22. You have been duly accepted. I take you for the sake of resplendent Lord, whose deeds are great, who is the lord of vigour, and who is worth praising. O resplendent Lord, what great vigour is yours, for that I dedicate it. I dedicate it to the omnipresent Lord.(1)

This is your abode. I dedicate you for the praises.(2)

You are pleasing to Nature's bounties.(3)

May the sacrifice have a long life.(4)

23. I take you, cherished by the learned, for the Lord friendly and venerable, so that the sacrifice may have a long life.(1)

I take you, cherised by the learned for the resplendent Lord, so that the sacrifice may have a long life.(2)

I take you, cherished by the learned, for the Lord resplendent and adorable, so that the sacrifice may have a long life.(3)

I take you, cherished by the learned, for the Lord resplendent and venerable, so that the sacrifice may have a long life.(4)

I take you, cherished by the learned, for the Lord resplendent and supreme, so that the sacrifice may have a long life.(5)

I take you, cherished by the learned, for the Lord resplendent and omnipresent, so that the sacrifice may have a long life.(6)

24. Bounties of Nature produced fire that is the head of heaven and continually present on earth, beneficial to all people, born in eternal truth, seer, sovereign, guest of people, and whose mouth itself is a drinking bowl.(1)

25. You have been duly accepted. You are firm, having a firm base, firmest among the firm, most securely set even among those who are never shaken.(1)

This is your abode. You to the benefactor of all people.(2)

I accept with unshaken mind and speech the ever-unshaken blissful Lord.(3)

Now may the resplendent Lord make our all people of one mind and heart, and free from enemies.(4)

26. O elixir, whichever particle of yours falls on the ground, and whatever part of yours falls from the pressing stones, or falls from the lap of the bowl, or from the priest's hand, or from the strainer, that I, consecrated in my mind, dedicate to Nature's bounties with a recitation of *vaṣaṭ*.(1)

You are the ascent of the enlightened ones.(2)

27. O bestower of lustre, purify my outbreath, so that I may get lustre.(1)

O bestower of lustre, purify my diffused breath, so that I may get lustre.(2)

O bestower of lustre, purify my upward breath, so that I may get lustre.(3)

O bestower of lustre, purify my speech, so that I may get lustre.(4)

O bestower of lustre, purify my action and skill, so that I may get lustre.(5)

O bestower of lustre, purify my hearing, so that I may get lustre.(6)

O you two bestowers of lustre, purify my both the eyes, so that I may get lustre.(7)

28. O bestower of lustre, purify my self, so that I may get lustre.(1)

O bestower of lustre, purify my energy, so that I may get lustre.(2)

O bestower of lustre, purify my longevity, so that I may get lustre.(3)

O you two bestowers of lusture, purify all my offsprings, so that I may get lustre.(4)

29. Who are you? Which of them are you? Whose are You? What is your name?— Whose name may we meditate and whom may we delight with pleasing oblations.(1)

O being, becoming and bliss, may I be a good progenitor with chiidren; may I be a good father with sons and may I be opulent with riches.(2)

30. You have been duly accepted; I take you for the month of *Madhu (Caitra)*(1)

You have been duly accepted; I take you for the month of *Mādhava (Vaiśākha).*(2)

You have been duly accepted; I take you for the month of *Śukra (Jyeṣṭha)*(3)

You have been duly accepted, I take you for the month of *Śuci (Aṣāḍha)*(4).

You have been duly accepted; I take you for the month of *Nabhas (Śrāvaṇa).*(5)

You have been duly accepted; I take you for the month of *Nabhasya (Bhādrapada).*(6)

You have been duly accepted; I take you for the month of *Iṣa (Āśvin).*(7).

You have been duly accepted; I take you for the month of *Ūrja (Kārtika)* (8).

You have been duly accepted; I take you for the month of *Sahas (Mārga Śīrṣa).*(9)

You have been duly accepted; I take you for the month of *Sahasya (Pauṣa)*(10).

You have been duly accepted; I take you for the month of *Tapas (Māgha)*(11).

You have been duly accepted; I take you for the month of *Tapasya (Phālguna).*(12)

You have been duly accepted, I take you for the month of *Aṁhasaspati (the intercalary month).*(13)

31. O Lord resplendent and adorable, invoked by our praises, come here to enjoy our devotion, emotionally expressed. We invoke you for coveted happiness. Enjoy it impelled by songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the Lord, resplendent and adorable.(2)

This is your abode. You to the Lord resplendent and adroable.(3)

32. Come here, those who kindle the flame of the sacrifice and who strew the sacred grass neatly and whose friend is the ever-young resplendent Lord.(1)

O devotional bliss, you have been duly accepted. You to the Lord resplendent and adroable.(2)

This is your abode. You to the Lord resplendent and adroable.(3)

33. O all the Nature's bounties, protectors and saviours of men, come here. Fulfil the desires of the sacrificer, who has offered devotional praises to you.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

34. O all Nature's bounties, come here. Hear my this invocation. Be seated all around at this sacrifice.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

35. O resplendent Lord, accompanied by vital breaths, protect the sacrifice just as you enjoy the actions of men performed with finger movements. O brave one, sages skilled in sacrifices serve you under your leadership and protection.(1).

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

36. We call the resplendent Lord here, who is accompanied by vital breaths, who is showever of benefits and bestower of increasing prosperity, whose riches are praiseworthy, who is the ruler divine, capable of facing all to protect us, ever new, terrible and bestower of endurance.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

You have been duly accepted. You to the vigour of vital breaths.(4).

37. O resplendent Lord, who are pleased with us, come to us with your hosts of vital breaths, and enjoy the bliss, O destroyer of Nescience, O brave and omniscient. Kill our enemies, drive away the aggressors, and thus make us free from fear all around.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

38. O resplendent Lord, accompanied by vital breaths, enjoy devotional expressions, as much as you like for your pleasure, after having devotional food. May you carry the wave of sweetness down to your stomach. You are the sovereign of freshest blisses.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

39. Great is the resplendent Lord, like a hero, fulfilling the desires of men, doubled in vastness and having limitless powers. Turning towards us, he grows in immense power. Tall and stout, he succeeds with the skill of those who serve under Him.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2).

This is your abode. You to the great resplendent Lord.(3)

40. Great is the resplendent Lord, who in His might is like a rain-cloud. He is magnificd with the praises of the worshipper.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2)

This is your abode. You to the great resplendent Lord.(3)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him. *Svāhā*.(1)

42. Yonder has arisen with wonderful effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable.(1)

43. O adroable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

44. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in the joyful onslaught.(1)

45. By your beauty I have attained beauty. May the omniscient creator divide the same amongst you. May you, who have obtained delight as reward, tread upon the path of right.(1)

Look at the heaven and at the mid-space.(2)

Make concerted efforts with the people at the sacrifice.(3)

46. May I find today a learned and realized person born of a reputed father and respectable forefathers; himself a seer and born in a family of seers and a man of mettle and dexterity.(1)

O charities given by me, go to the enlightened ones and thereafter return to the donor.(2)

47. May the venerable Lord give you to me for the sake of the adorable Lord. May I enjoy the life enternal. Bestow long life upon the donor; give comfort to me, the receiver.(1)

May the venerable Lord give you to me for the sake of the Lord, the terrible. May I enjoy the life enteral. Bestow vital force upon the donor; give longevity to me, the receiver.(2)

May the venerable Lord give you to me for the sake of the Lord Supreme. May I enjoy the life eternal. Give pleasure of touch to the donor; give comfort to me the receiver.(3)

May the venerable Lord give you to me for the sake of the ordainer Lord. May I enjoy the life eternal. Give driving urge to the donor; give longevity to me the receiver.(4)

48. Who gives? To whom does he give? It is desire that gives; and it is to the desire that he gives. Desire is the giver and the desire is the receiver. O desire, to you I dedicate it.(1)