CHAPTER EIGHT

1. O devotional bliss, you have been duly accepted.(1)
I dedicate you to the suns.(2)
O wide spread sacrifice, this bliss is for you. Keep it secure. May the evil forces not harm you.(3)

2. O resplendent Lord, you never injure a sacrificer. On the other hand, you favour him. O Lord of wealth, your divine donation to sacrifices always increases more and more.(1)
You to the suns.(2)

3. You are never negligent. You protect our both the lives (the present and the succeeding ones). O sun, this is your fourth (purest) impelling force, immortal, placed in heaven.(1)
You to the suns.(2)

4. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inclined. Be our best deliverer from the sin.(1)
You to the suns.(2)

5. O sun, the dispeller of darkness, this devotional bliss is your drink. Enjoy it.(1)

O men, accept these truthful words of blessings. What this couple (sacrificer and his wife) would obtain by sacrifice? May a manly son be born, acquirer of riches. Always free from sin, may he grow in this house.(2)

6. O creator God, create for us a pleasing today, a pleasing tomorrow and pleasing every day that comes. O God, with this faithful praise, may we obtain a pleasing and luxurious house to live in and may we be the enjoyers of all that is good.(1)

7. O devotional bliss, you have been duly accepted. You are possessor of the delight of the creator God. You are possessor of delight; give delight to me. Encourage the sacrifice; encourage the sacrificer for gaining wealth. You to the creator God.(1)

8. O devotional bliss, you have been duly accepted. Good is your protection and great are your resources. Our homage be to the great showerer. You to all the bounties of Nature.(1)

This is your abode. You for all the bounties of Nature.(2)

9. O devotional bliss, you have been duly accepted. You have been pressed out by the Supreme Lord. O divine bliss, may I increase your libations, which are radiant, full of manly vigour and protective power.(1)

I am on the farther side of it; I am on the nearer side of it. The mid-space is my protector father. I have seen the sun from its both sides. I have seen that which is the secret-most cave of the bounties of Nature.(2)

15. O resplendent Lord, you unite us with mind and with organs of senses. O Lord of bounty, you unite us with learned persons and with our weal. You unite us with the divine knowledge inspired by the enlightened ones. You lead us to the favour of the enlightened ones and to the good intentions of the sacrificers. *Svāhā.*(1)

16. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

17. May the Lord of sustenance, the Lord of creation, enjoy our this offering. May the Lord of creatures, guardian of treasures, the adorable Lord, the supreme architect, and the omnipresent Lord, bless the sacrificer with good offsprings and ample riches. *Svāhā.*(1)

18. O enlightened ones, who pleased with us have come to this sacrifice, we have made seats easily accessible to you. O bestowers of wealth, may you collect and carry your oblations and bestow riches upon us. *Svāhā.*(1)

19. O adorable Lord, may you direct the desirous enlightened ones, whom you have brought, to enter your own place of sacrifice. Having eaten and drunk their fill, let all of them go to their respective dwelling places whether in the vital region, or the mid-space or in the sky. *Svāhā.*(1)

20. O adorable Lord, in this sacrifice which proceeds here, we have elected you to be our priest. You have performed this sacrifice very well and have warded off all the obstacles. Knowing well that the sacrifice is over, may you go home. *Svāhā.*(1)

21. O enlightened ones, skilled in sacrifices, having come to know of this sacrifice being performed, come to this sacrifice. O radiant Lord of minds, put this sacrifice on the wind *Svāhā*.(1)

22. O sacrifice, go to the sacrifice itself; go to the Lord of sacrifice; go to your own abode. *Svāhā*.(1)

O Lord of sacrifice, this is your sacrifice. Accompanied with a chorus of praises, surrounded by heroes, please enjoy it. *Svāhā*.(2)

23. Don't you be a snake, nor a python.(1)

The radiant venerable Lord has made a spacious highway for the sun to travel along every day. For those who set their feet on the path, on which one should never walk, he is harsh admonisher and piercer of heart.(2)

Our reverential homage be to the venerable Lord whose noose is spread all around.(3)

24. Grandson of the waters (fire), having emerged from waters, entered the splendour of the fire, repelling the evils. O fire, you burn the kindling fuel in each and every home. May your tongue leap up to enjoy the melted butter. *Svāhā*.(1)

25. O Soma, your heart is in the ocean, inside the waters. May the medicinal qualities of herbs as well as the waters enter you. O Lord of the sacrifice, we offer our songs of praises to you in the recitations at this sacrifice. *Svāhā*.(1)

26. O divine waters, this is your child in the womb. Nourish it with affection and care.(1)

O divine bliss, this is your own world. Bring happiness here and keep the evils away.(2)

27. O purificatory sacrifice, you are ever moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

You are the kindling fuel for the enlightened ones.(2)

28. As this wind moves and as the flood of ocean moves, so may the embryo in its tenth month move from its place along with the placenta. In this way, this embryo of the tenth month may move out along with the placenta.(1)

29. For whose sake you have got the sacrificial embryo, and for whose sake you have got the golden womb; whose all limbs are faultless, with that embryo I unite you, the mother. *Svāhā*.(1)

30. Rich in wonderful operation, having many forms, the shining and steady embryo acquires grandeur, inside the womb. May the worlds glorify her the one-footed, two-footed, three-footed, four-footed and eight-footed. *Svāhā*.(1)

31. O cloud-bearing winds, glorifiers of the heaven, he is the best defended person, at whose home you drink.(1)

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations.(1)

33. O killer of the nescience, mount your chariot. Our prayers have yoked your horses. May the pressing stone with its sweet noise make your mind inclined towards us.(1)

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

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

34. Yoke your two powerful bay steeds having fine manes and so stout that their bodies fill the girths and then O resplendent Lord, enjoyer of devotional bliss, come to hear our songs of praises.(1)

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

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

35. Two trained coursers bring the resplendent Lord of unchallengeable might to the priases offered by the sages and to the sacrifices being performed by men.(1)

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

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

36. None is born mightier than He. He has pervaded through all the worlds. That creator God, having all the sixteen attributes, rejoicing in His own creation, maintains three great lights.(1)

37. The resplendent Lord the emperor, and the venerable Lord the king, both have enjoyed you, the devotional bliss, first of all. Thereafter, I enjoy the remnants. May the divine speech in consonance with the vital breath be satisfied with the devotional bliss. *Svāhā*.(1)

38. O adorable Lord, engaged in good deeds, bestowing riches and nourishment on me, urge us to acquire intensive brilliance.(1)

O devotional bliss, you have been duly accepted. You to the adorable Lord for gaining brilliance.(2)

This is your abode. You to the adorable Lord for brilliance.(3)

O adorable Lord of brilliance, you are most brilliant among the enlightened ones; may I be the most brilliant among men.(4)

39. O resplendent Lord, after enjoying the effused devotional bliss from its receptacle, getting up with vigour you shake your jaws in ecstasy.(1)

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

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

O resplendent Lord, you are most vigorous among the enlightened ones: may I become most vigorous among men.(4)

40. His revealing rays are seen over the world of men, burning bright as flames of fire.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2)

This is your abode. You to the sun for radiance.(3)

O sun, you are most radiant among the bounties of Nature; may I become most radiant among men.(4)

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

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2).

This is your abode. You to the sun for radiance.(3).

42. O cow of wisdom, smell this jar. May the drops of devotional bliss enter you. Restore our energy again. Pour out for us thousands of large streams of milk. May the riches come to me again.(1)

43. O *aghnyā* (never deserving violence), *iḍā* (praiseworthy), *rantā* (delightful), *havyā* (worshipful), *kāmyā* (worth desiring), *candrā* (pleasing), *jyoti* (shining), *aditi* (indivisible), *Sarasvatī* (full of knowledge), *mahī* (magnanimous), and *viśruti* (renowned), these are your names. Tell the enlightened ones that I am for righteous actions.(1)

44. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath.(1)

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

This is your abode. You to the resplendent Lord, the dispeller of enemies.(3)

45. Today we invoke the resplendent Lord, the lord of speech, the supreme mechanic, quick as mind, for protection. May he hear all our calls for protection; He bestows bliss on all and is the best mechanic.(1)

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

This is your abode. You to the resplendent Lord, the supreme mechanic.(3)

46. O supreme mechanic, with strengthening libation you have made the resplendent one protector of people and inviolable. The people from the earliest times bow to him so that he may become strong and worthy of adoration.(1)

O devotional bliss, you have been duly accepted. You to the resplendent one, the supreme mechanic.(2)

This is your abode. You to the resplendent one, the supreme mechanic.(3)

47. O devotional bliss, you have been duly accepted. I take you, whose metre is *gāyatrī*, for the adorable Lord.(1)

I take you, whose metre is *triṣṭup*, for the resplendent Lord.(2)

I take you, whose metre is *jagatī*, for the sake of all the bounties of Nature.(3)

Anuṣṭup is the metre of your approaching praise.(4)

48. O devotional bliss, I shake you well for the fall of waters within the clouds.(1)

I shake you well for the fall of waters of the gurgling streams.(2)

I shake you well for the fall of pleasing waters.(3)

I shake you well for the fall of the most delightful waters.(4)

I shake you well for the fall of the sweetest of waters.(5)

O pure one, I shake you well with pure rays of the sun in the form of the day.(6)

49. The majestic form of the showerer of joys shines bright. The pure precedes pure. The bliss precedes bliss. O blissful Lord, I accept you for the sake of your name that is invincible, and awake.(1)

O blissful Lord, I dedicate to you, having the blissful form.(2)

50. O bright devotional bliss, you are dear one; may you become the favourite food of the adorable Lord.(1)

O bright devotional bliss, you are charming one; may you become favourite food of the resplendent Lord.(2)

O bright devotional bliss, you are our friend; may you become favourite food of all the bounties of Nature.(3)

51. Here is affection. Enjoy yourselves. Here is satisfaction and satisfaction of your own. *Svāhā*.(1)

Uniting the mother (earth) with the suckling child (fire) and the child sucking its mother, may you grant riches and nourishment to us. *Svāhā*.(2)

52. You are the last blessing of the sacrifice. We have reached the light and become immortal. From the earth we have ascended to heaven, found the enlightened ones and obtained the light and bliss.(1)

53. O army-chief and the commander, both of you, who fight in the forefront, destroy him whosoever invades you; destroy him with your terrible weapon.(1)
May your weapon rain destruction on the enemy that has run away even to the distant forest. O brave, may your piercing weapon tear our enemies to pieces through and through all around.(2)
O being, becoming and bliss, may we be good parents with good offsprings and good commanders with good soldiers, and good nourishers with plenty of nourishments.(3)

54. O blissful Lord, you are *parameṣṭhī* (seated in the highest state) when thought of.(1)
You are *prajāpati* (lord of the creatures) when expressed in words(2)
You are *andhas* (food) when obtained.(3)
You are *savitā* (the inspirer) when being distributed.(4)
You are *visvakarmā* (the supreme mechanic) when consecrated.(5)
You are *pūṣā* (the nourisher) when bartered.(6)

55. You are *indra* (the Sun) and *marut* (the cloud-bearing wind) when brought into auction.(1)
You are *asura* (life-beastowing) when bargained for.(2)
You are *mitra* (friend) when obtained.(3)
You are *viṣṇu śipiviṣṭa* (omnipresent and present in sacrifices) when seated in the lap of the sacrificers.(4)
You are *viṣṇu narandhiṣa* (omnipresent and sustainer of the world).(5)

56. When being carried in a cart, you are *soma* (the bliss) when arrived.(1)

You are *varuṇa* (the venerable) when seated on the stool.(2)

You are *agni* (the adorable) when in the sacrificial fire-place.(3)

You are *indra* (the resplendent) when in the store-house of oblations.(4)

You are *atharvan* (vital breath) when being brought near.(5)

57. You are *viśvedevāḥ* (all the bounties of Nature) when cut into pieces.(1)

You are *viṣṇu* (the omnipresent, the soother) when in the processes of swelling.(2)

You are *yama* (the ordainer) when being pressed.(3)

You are *viṣṇu* (the omnipresent) when being collected;(4)

You are *vāyu* (the wind) when being strained.(5)

You are *śukra* (the bright) when strained.(6)

You are *śukra* (the seed) when mixed with milk.(7)

You are *manthī* (the churned one) when mixed with barley meal.(8)

58. You are *viśvedevāḥ* (all the bounties of Nature) when held in the ladles.(1)

You are *asu* (the vital breath) when ready for libation.(2)

You are *rudra* (the punisher) when being invoked.(3)

You are *vāta* (the wind) when as remnant brought back.(4)

You are *nṛcakṣas* (the overseer of men) when requested for partaking.(5)

You are *bhakṣa* (food) when being consumed;(6)

You are *pitaraḥ nārāśamsāḥ* (the elders, the benefactors of men) when deposited.(7)

59. When deposited, you are *sindhu* (the clean river) ready for the sacrificial bath.(1)

You are *samudra* (an ocean) when being approached by all.(2)

You are *salila* (the water) when in flood all around.(3)

May we be able to obtain favour of the venerable Lord and the sacrifice with whose power these worlds are kept steady, and who are most mighty and most vigorous in their strength; who rule over this universe, who are unchallengeable in their resistless might and who are invoked first of all.(4)

60. The sacrifice goes to the bounties of Nature in heaven; may it fetch riches thence for me. The sacrifice goes to men in the midspace; may it fetch riches thence for me. The sacrifice goes to elders on earth; may it fetch riches thence to me. To whatsoever world the sacrifice goes, may it fetch well-being thence for me.(1)

61. Of the thirty-four threads (elements), with which this sacrifice has been established and with which it has been supported with food, whichever is broken, that I join again. *Svāhā*. May this sacrifice reach the enlightened ones also.(1)

62. The resulting benefit of the sacrifice is spread wide all around; that has pervaded the heaven in eight forms. O sacrifice, bestow abundance of wealth and nourishment on my offsprings and may I live full length of my life. *Svāhā*.(1)

63. O blissful Lord, come to us with gold, with horses and with brave sons. Bestow upon us the food and cows. *Svāhā*.(1)