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The *Śāntyudakavidhi* in the Atharvavedic Tradition

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The term *śāntyudaka*, meaning propitiatory or pacifying water, often translated as “holy water”¹, denotes the substance, as well as the rite that is succinctly prescribed by the Kauśikasūtra (KauśS) 8.23-9.11. More detailed descriptions of the rite are given by the commentator Keśava, the Atharvaṅīya Paddhati (AthPaddh), a so-called commentary on the KauśS (Saṁhitāvidhivivarāṇa), and the *prayogas*.

The usage of the pacifying water and the rite for its preparation are specific to Atharvavedic ritualism. Its employment is at length mentioned in the KauśS: in sprinkling in the rite for a king’s coronation (17.1); as a remedy for a boil due to unknown cause, which is sprinkled (31.21); for sprinkling the student at the ceremony marking the end of his studies (42.13); it is poured in a hole dug for erecting the main pillar in the rite for building a house (43.7); for sprinkling the cow in the rite for immolation (44.4); in a *prāyaścitta* performed to counteract the incontinence, while tying a rope of *darbha* on the student, after having sprinkled it (46 s.21); in a *prāyaścitta* effected at the first emerging of the two upper teeth, when the child and his parents are to eat rice boiled in pacifying water (46.45); in the rite for the first shaving², when the priest sprinkles thrice the fire and around and makes the child

¹ This rendering is the least preferred, due to its western connotation, and to its likely concurrence with *kośa* (“holy water”), an ordeal with water in which an idol has been bathed, administered to an accused (cf. Nāradaśmṛti 20.41 ff.).

² and implicitly in the first tonsure.

to sip thrice (53.6), for moistening the blades of grass in a plate where the pacifying water is mixed with warm water (53.16), for sprinkling the boiled rice which is eaten by the child (54.11); in the *upanayana* for sprinkling the disciple who is asked to worship the Sun (55.7); in the peculiar atharvavedic rites called *savayajñas* for sprinkling the sacrificial ground (67.18); in the ceremony of consecrating a fire pit (69.7; 71.10; 72.31); in the rite

for the first fruits (74.13); in the funeral ceremonies, for washing the head hair, the beard, the hair on the body, and the nails of the deceased (80.12; 13), for sprinkling the cremation ground (80.42), for sipping and besprinkling the officiant first day after cremation, if this one has to cross a river (82.10), in sprinkling the entrance of the house and sipping (82.13), in sprinkling the remaining portion of the cooked rice offered to Vivasvant in the bone-relics gathering, portion which is to be eaten by the officiant (82.39); and in *adbhutaśānti*, in sprinkling the cow for expiating the birth of its twin calves (109.1), in sprinkling the cow which has given birth to four calves of variegated colours (120.11), in sprinkling a fallen meteor (126.11), for counteracting the evil effect of various omen and portents (136.9).

As one can see from the above mentioned instances, the propitiatory water is used in various actions, in domestic and public rituals alike, with the aim of consecrating, appeasing and removing the evil spirits³. Keśava⁴ explains that the pacifying water is employed in all the rites in which water is used, and quotes the following *śloka*:

śāntyudakasya prayojanātritayaṁ kalpapañcake |
 paṭhitaṁ sūtrakāraiś ca śrautasmarṭeṣu karmasu |
 kārayituḥ prokṣaṇācamanadvitayaṁ sarvadaiva hi |
 agnīnām tu tathā kuryāt śraute smārte dvitīyakam |

³ cf. Dārila on KauśS 9.6: sarvapāpaśamanaprayojanatvāt |

⁴ At the end of the ninth *kaṇḍikā*.

prokṣaṇaṁ vāstuśālāyās tṛtīyaṁ parikīrtitam |
 āplavanāvasecanāni sarvāṇi paṭhitāni ca |
 śāntiyudakena kurvīta prayojanair vinā sadā |
 kalpasūtrair na dṛṣṭaṁ yat tad yuktaṁ kadācana |

In the [tradition] of the *pañcakalpins* the employment of the pacifying water is threefold, mentioned by the *sūtrakāras* in the public and domestic rites as well. Always in the sprinkling and the sipping of water by the sacrificer, then the second usage is when one kindles the fires in the solemn and the domestic rites, the third acknowledged employment is in the sprinkling in the ceremony of building a hall and in all the ablutions (*āplavana*) and sprinkling (*avasecana*) rites. One should perform with the pacifying water also without these employments. The *kalpasūtras* have never seen something more useful than this.

Thus the preparation of the pacifying water is a preliminary ritual which finds its place in the economy of a greater ritualism by its soothing dimension. As about the proper moment of its performance within the syntax of a rite Keśava⁵ quotes Rudra's opinion, who reckons that the pacifying water should be prepared before the building of the sacrificial altar and so on, and that of Dārila (whose commentary on this portion is missing), according to whom this should be done immediately following the main offering. Prayoga Bhānu (PraBhā) a manual of ritual instruction composed by Raviśaṅkara Dviveda towards the end of the 18th century, and used by the Atharvavedin communities in Gujarat (Bahulkar 2002), prescribes the preparation of the *śāntikalaśodaka* the day previous to the performance of the *samskāras*, or, in case of short

⁵ At the end of the 44th *kaṇḍikā*: śāntiyudakaṁ kṛtvā vedyāditantraṁ karoti rudramatam | pradhānahomānantaraṁ śāntiyudakaṁ kuryād iti dārilamatam |

rites, in the same day. The actual performance should take place before erecting the sacrificial hall (*maṇḍapa*).

1. THE ŚĀNTYUDAKAVIDHI IN THE KauśS

The brief description of the rite in the KauśS follows immediately after the set of general *paribhāṣās*. Like the *darśapūrṇamāsa* prescribed after the first set of general rules, being the norm for all the *pākayajñas*, the *śāntyudakavidhi* finds its place at the end of the second *paribhāṣā* section because the pacifying water is used as a prerequisite in a good deal of rites, hence its ceremonious preparation is performed at the beginning of all these. The rite seemed to be commonly known in the Atharvavedic circles, witnessed by its description in many auxiliary texts of the tradition. That is why Kauśika merely notes down two rules, 9.8-9, regarding the actual performance of the noted ceremony, immediately after the *paribhāṣās* concerning the *śāntiyuktāni*, i.e. the “hymns connected with pacifying rites” and the employment of the *sāvitrīmantra* and of *śan no devī*.

It is quite difficult to ascertain where the *śāntyudakavidhi* section actually starts. The editors of Keśava consider it begins from 9.1 with the enumeration of the *br̥hacchāntigaṇa*. This is preceded by three *sūtras*, 8.23, 24 and 25, quoting the *vastoṣpatīya*, *mātr̥nāma* and *cātana gaṇa*, respectively. These last together with the *br̥hacchāntigaṇa* form the *caturgāṇīmahāśāntigaṇa*⁶ so designated by Keśava at KauśS 8.23 and ff⁷. *Mahāśānti* is prescribed by KauśS in a witchcraft (39.7), together with the hymns

⁶ Śānti Kalpa XXIV.1-4 mentions a *daśagaṇā śāntiḥ* made of *śānti*, *kṛtyādūṣaṇa*, *cātana*, *mātr̥nāman*, *vastoṣpatya*, *pāpmahan*, *yakṣmopaghāta*, *svapnāntika*, *āyuṣya*, *varcasya*. The *mahāśānti* is performed with eighteen *gaṇas*, made of *daśagaṇaśānti*, and in addition *svastyayana*, *abhaya*, *aparājita*, *śarmavarman*, *devapurā*, *rudra*, *raudra*, and *citrā gaṇa*.

⁷ cf. KauśS 43.5: *vastoṣaptyādīni mahāśāntim āvapatē* | -- He offers while reciting the *mahāśānti* which starts with *vastoṣpatīya*.

rubricated by the Gaṇamālā, i.e. Atharvaveda Pariśiṣṭas (AVPariś) 32, as *kṛtyāgaṇa*, in a house building (43.5), in *vaśāśamana* (44.6), in a rite for averting the bad signs of seeing an owl and a pigeon, together with *mantras* actually mentioning these birds (46.7), and in *agnyādheya* of the domestic fire (69.7). VaitS 5.10 prescribes the preparation of the propitiatory water in the rite for setting up the three *śrauta* fires, with the recitation of the *mahāśānti*:

uṣasi śāntiyudakaṃ karoti cityādibhir ātharvaṇībhiḥ
 kapurvīparvārodākāvṛkkāvātīnāḍānirdahantībhir āṅgirasībhiś ca | cātanair
 māṭṛnāmabhir vāstoṣpatyair anuyojitaiḥ |

In the morning [the *brāhman* priest] prepares the pacifying water with the pacifying *ātharvaṇic* plants, such as *citi* and so on and with the *āṅgirasīc kapu*, *vīparvā*, *rodākā*, *vṛkkāvātī*, *nāḍā*, *nirdahantī*, [while] the “expellers”, the “mother-names”, and “the hymns dedicated to the Lord of the House” are being employed.

Thus, the KauśS starts the prescription of the *śāntiyudakavidhi* with the *mahāśānti*⁸:

(8.23) **ihaiḥ dhruvām** (3.12⁹) **eha yātu** (6.73) **yamo mṛtyuḥ** (6.93) **satyaṃ bṛhat** (12.1)
 ity anuvāko vāstoṣpatīyāni |

(8.24) **divyo gandharvaḥ** (2.2) **imaṃ me agne** (6.111) **yau te mātā** (8.6) iti māṭṛnāmāni |

(8.25) **stuvānam** (1.7) **idaṃ haviḥ** (1.8) **nissālām** (2.14) **arāyakṣayaṇam** (2.18.3) **śaṃ no**
devī pṛśniparṇī (2.25) **ā paśyati** (4.20) **tānt satyaujāḥ** (4.36) **tvayā pūrvam** (4.37)
purastād yuktaḥ (5.29) **rakṣohaṇam** (8.3-4) iti anuvākaś
 cātanāni |

⁸ This assumption is sanctioned by the *prayogas*, as it will be seen latter.

⁹ Unless otherwise specified, the hymns are from the Śaunaka Saṃhitā (ŚS).

The first two *sūtras* of the ninth *kaṇḍikā*, 9.1 and 9.2, have been emended and combined as one by the editors of *Dārila* and in detail explained by Diwekar (1971), as follows:

ambayo yanti (1.4) **śāmbhumayobhū** (1.5-6) **hiranyavarṇāḥ** (1.33) **nissālām** (2.14) **ye agnayaḥ** (3.21.1-7) **brahma jajñānam** (4.1.1) ity ekā **uta devāḥ** (4.13)¹⁰ **uttamaṁ varjayitvā mṛgārasūktāny**¹¹ (4.23-29) **apa naḥ śośucad agham** (4.33) **punantu mā** (6.19) **sasruṣīḥ** (6.23) **himavataḥ prasravanti** (6.24) **vāyoḥ pūtaḥ pavitreṇa** (6.51) **śaṁ ca no mayāś ca naḥ** (6.57.3) **anaḍudbhyas tvaṁ prathamam** (6.59) **mahyam āpaḥ** (6.61) **vaiśvānaro raśmibhiḥ** (6.62) **yamo mṛtyuḥ** (6.93) **viśvajit** (6.107) **saṁjñānam naḥ** (7.52) **yady antarikṣe** (7.66) **punar maitv indriyam** (7.67) **śivā naḥ** (7.68.3) **śaṁ no vāto vātu** (7.69) **agnim brūmo vanaspatīn** (11.6) iti |

All these hymns are likewise enumerated by Gaṇamālā and reckoned as *bṛhacchāntigaṇa* (the big group of hymns related to pacifying rites). Few of them are grouped in a smaller *gaṇa*, called in the same work *laghuśāntigaṇa* (also designated by Keśava as *śāntātīya gaṇa*, after one hymn herein contained) and enumerated in KauśS 9.4:

ambayo yanti (1.4) **śāmbhumayobhū** (1.5-6) **hiranyavarṇāḥ** (1.33) **śāntātīyam ca** (4.13) **yady antarikṣe** (7.66), **punar maitv indriyam** (7.67), **śivā naḥ** (7.68.3) **śaṁ no vāto vātu** (7.69), **agnim brūmo vanaspatīn** (11.6) iti |

¹⁰ This is the reading of Ms. Bū, emended by Bloomfield as *ekā tad eva*, restored as such by the editors of *Dārila* and sustained by the same lectio in AVPariś 32.26.

¹¹ KauśS *mṛgārasūktāny* |, emended by idem, cf. AVPariś 32.26. KauśS does not explain the meaning of this term. There are two *anuvākas* called *mṛgāra*, 5 and 6 of the fourth *kāṇḍa* of ŚS, containing ten hymns, 4.21-30. However not all ten are reckoned as *mṛgārasūktāni* and used for the preparation of the pacifying water, but only seven. This is well known by the tradition as recorded by Keśava and from him by Sāyaṇa. *Dārila* is the only one who explains the number of seven hymns, omitting the first two and the last one of the said *anuvāka* (Diwekar, 1971).

Besides these two groups acknowledged in KauśS 9.10-11 as the first and the second, respectively, Gaṇamālā reckons two others: the *śāntigaṇa*, containing RV 3.62.10, ŚS 1.6; 7.69; 19.9; 10; 12, and a *paippalādiśāntigaṇa*, numbering the following hymns: ŚS 1.6; 7.69; 19.9; 10.

The *paribhāṣā* section of the KauśS runs as follows:

(9.3) **pr̥thivyai śrotrāya** (6.10) iti triḥ pratyāsiñcati |

This *sūtra* is repeated verbatim at 9.5. The commentators and the Śāntiyudaka Prayoga have tried to supply a justification for this. Keśava ad KauśS 9.3¹²:

yatra śāntiyudakaṁ kriyate tatra **pr̥thivyai śrotrāya** (6.10) iti tribhir ṛgbhiḥ śāntiyudakaṁ śāntiyudakamadhye prakṣipet | anenaiva kārayitā prokṣaṇācamanādīni pratyṛcaṁ karoti | When the propitiatory water is prepared one should pour some [available] propitiatory water in the propitiatory water [which is being prepared], with the three verses of the hymn 6.10. With the same hymn the sacrificer does the sprinkling around, the cleansing of the mouth, and so on with each verse.

Similarly, AthPaddh notes that the ready made propitiatory water should be poured in the propitiatory water in making with the whole hymn 6.10, while the sprinkling and the sipping should be done with each verse of the whole hymn. Unlike Keśava and Dārila, the *prayogakāra* patiently quotes twice the *sūtra* in question in its respective places, concluding:

triḥ pratyāsekavidhānāt ṛcām (sic! [t]ṛcā) api tritvāt pratyṛcaṁ pratyāsekaḥ kāryo tas (sic! tat) trir grahaṇaṁ || -- Thrice he does the sprinkling with the three verses,

¹² cf. Keśava ad KauśS 9.5 (the *mūla* is not quoted again): yatra śāntiyudakaṁ sarvatra pratyāsekaḥ | kārayitā prokṣaṇam āsecanam ācamaṇam karoti |.

according to the injunction regarding the sprinkling, and also three times with each verse; these are the three employments.

(9.5) **pr̥thivyai śrotrāya** (6.10) iti triḥ pratyāsiñcati |

(9.6) iti śāntiyuktāni |

(9.7) ubhayataḥ **sāvitr̥y** (RV 3.62.10) ubhayataḥ **śam no devī** (1.6.1) |

(9.8) ahatavāsāḥ kaṁse śāntyudakaṁ karoti |

(9.9) **atisr̥ṣṭo apām vṛṣabhah** (16.1) ity apo'tisr̥jya sarvā imā āpa oṣadhaya iti pr̥ṣṭvā sarvā ity ākhyāta om̐ bṛhaspatiprasūtaḥ karavāṇīty anujñāpyom̐ savitr̥prasūtaḥ kurutām bhavān ity anujñātaḥ kurvīta |

(9.10) pūrvayā kurvīteti

gārgyapārthaśravasabhāgālikāṅkāyanoparibabhṛvakauśikajāṭikāyana-kaurupathayaḥ |

(9.11) anyatarayā kurvīteti yuvā kauśiko yuvā kauśikaḥ ||

(9.3) [With the hymn] 6.10, he pours out [water] thrice;

(9.5) [With the hymn] 6.10, he pours out [water] thrice;

(9.6) These [are the hymns]¹³ connected with pacifying rites;

(9.7) [He recites] twice the *sāvitrīmantra* (RV 3.62.10) [and] twice *śam no devī* (1.6.);

(9.8) [The priest]¹⁴ wearing new clothes prepares the pacifying water in a copper vessel;

(9.9) After having presented the water with [the hymn] 16.1, after having asked “[Are there] all the waters [and] plants?”, he is given the answer “Yes, they are all”. After asking the permission: “Om̐, Bṛhaspati the impeller, may I do [the rite]?”, he is given

¹³ Caland, who has translated the whole section, understands with Keśava: “Dieses unter Hersagung der jedesmal vorgeschriebenen Sūktas eingegossene und eingeseignete Wasser dient dann als Weihwasser zur Besprengung, zum Einschlurfen u.s.w.” (1900: 17, n.3). Keśava enumerates the *caturgāṇimahāśānti* hymns as *vāstoṣpatīya*, *mātr̥nāma*, *cātana*, and *śānti gaṇas*. Dārila: etāni yuktāni mahāśāntisamjñāni bhavantīti vākyaśeṣaḥ | -- It should be added: these related hymns are designated as *mahāśānti*.

¹⁴ cf. Keśava.

the permission: “Om, Savitar the impeller, let it be!”; he should prepare [the pacifying water;

(9.10) With the first [*śāntigaṇa*, according to] Gārgya, Pārthaśravasa, Bhāgali, Kāṅkāyana, Auparibabhava Kauśika, Jāṭikāyana, [and] Kaurupathi;

(9.11) With the second [*śāntigaṇa*] it should be prepared, thus [says] Kauśika Junior, thus [says] Kauśika Junior¹⁵.

2. THE ŚĀNTYUDAKAVIDHI ACCORDING TO KEŚAVA'S COMMENTARY

Keśava while explaining the *sūtras* 9.8 and 9.9 has the following longer description of the rite:

kartā ahatavasano bhūtvā kāṁsyapātre śāntiyudakaṁ karoti || **atisr̥ṣṭo apām vṛṣabhah**
 (16.1) iti sūktenāpo'tisr̥jyāvakaraṁ visarjayati | sarvā imā āpa oṣadhayaḥ iti pṛṣṭvā |
 kartā brahmāṇaṁ pṛcchati | brahmā bravīti sarvā iti | cityādibhiḥ sarvābhir oṣadhībhiḥ
 sarvābhir adbhir gaṅgādinadīsamudrādiradaprabhāsāditīrthebhya āhṛitābhir adbhiḥ
 śāntiyudakaṁ karoti | kartā bravīti bṛhaspatiprasūtaḥ karavāṇi iti | tato brahmā bravīti
 savitr̥prasūtaḥ kurutām bhavān | anujñātaḥ śāntiyudakaṁ karoti | **śam no devī** (1.6.1)
 ity ṛcā **sāvitr̥yā** (RV 3.62.10) **cāmbayo yanti** gaṇena (1.4 ff.) ca śāntiyudakaṁ karoti |
 laghugaṇena bṛhadgaṇena caturgaṇena vā | tataḥ sāvitr̥īśamnodevyau | tataḥ **pṛthiviyai**
śrotr̥yā (6.10) iti triḥ pratyāsiñcati | śāntiyudake śāntiyudakaṁ prakṣipati ||

The priest wearing new clothes prepares the pacifying water in a copper vessel. With the hymn 16.1 he releases the waters [and] removes the dust. He asks: “[Are there] all

¹⁵ The repeated words are an indication for the conclusion of the chapter. Usually the last quoted opinion is Kauśika's. This *sūtra* and 9.4 enumerating the hymns of the short *śāntigaṇa* might be an interpolation of a later diaskeuesis, done by Kauśika Junior.

the waters [and] plants?” The priest asks the *brahman* priest. The *brahman* answers: “Yes, they are all.” He prepares the pacifying water with all the plants, such as *citi* and so on¹⁶, and all the waters, from Gaṅgā and so on, from rivers, seas and so on, from the ponds, waters collected from pilgrimage places, such as PraBhāsa¹⁷ and so on. The priest says: “Om̐, impelled by Bṛhaspati, may I do [the rite]?”. The *brahman* says: “Om̐, do thou, impelled by Savitar!”. Once given the permission he does the rite for the preparation of the pacifying water. He prepares the pacifying water with the stanza 1.6.1, with *sāvitrīmantra*, and with the *gaṇa* starting with 1.4. With the short *gaṇa*, the long one or the one consisting of four [groups]¹⁸. Then *sāvitrīmantra* (RV 3.62.10) and *śan no devī* (1.6.1)¹⁹. Afterwards he pours out [the water] thrice with 6.10. He puts some pacifying water into the pacifying water.

3. THE ŚĀNTYUDAKAVIDHI IN THE PADDHATI AthPaddh

AthPaddh is an alleged commentary on the KauśS, drawing at length on Keśava. The subjects treated do not follow the peculiar arrangement of the KauśS, but the usual order of the *gṛhya* rites. The rite for the preparation of the propitiatory water is preceded by the descriptions of the *saṁskāras* and followed by some Atharvanic specific rites. Information about the author, place and date are missing in the three modern manuscripts used for the present study. The transmitted text is generally written in “priestly Sāṁskṛt”, with case confusion, disregard for correct declinational endings, infringement of proper *sandhi* rules, some constant haplogogies denoting the

¹⁶ These plants are mentioned in the *paribhāṣā* 8.16.

¹⁷ A famous pilgrimage site near Dwarka, on west Deccan.

¹⁸ *vāstoṣpatī*, *mātrnāma*, *cātana*, and *śānti gaṇas*.

¹⁹ cf. KauśS 9.7. This is the order of the hymns recited, explained by Dārila as well: *śan no devī*, *sāvitrī*, *śānti*, *sāvitrī*, *śan no devī*.

misapprehension of the contents, etc. The description of the *śāntiyudaka* from the inedited AthPaddh runs as follows:

atha śāntiyudaka²⁰ucyate || athaśabdo ānamtaryārthaḥ || *anvārabdhāya śāntiyudakaṁ karoti* (KauśS 53.5-6) || darbhair anvālabhet || tataḥ *ahatavāsāḥ* (KauśS 9.8) | *karttā ahatavasano bhutvā* (Keśava on KauśS 9.8) | *kaṁse śāntiyudakaṁ karoti* (KauśS 9.8) || **atisr̥ṣṭo apām²¹ vṛṣabha** (16.1) iti sūktena (sic!) avichinnā udakadhārā kāmsyapātram²² apo²³ prakṣipati (sic!) *avakaraṁ visarjayati* (Keśava on KauśS 9.9) | dhārāmadhye kiṁcicchūśnodaka²⁴ kāmsapātre²⁵ bāhye visarjayati | dhārāpam²⁶ unāvarjam²⁷ | tasmin śāntiyudakamadhye śāmtāḥ śāntiyadbhiś²⁸ ca prakṣipati | vṛihīyāvau prakṣipati | tāḥ śāmtāḥ gopathabrāhmaṇe dvidvidhā uktāḥ | ekā ātharvaṇībhiḥ |²⁹ ekā āṅgīrasībhiḥ³⁰ | tatra dṛṣṭāntaḥ | *sa khalu śāntiyudakaṁ cakārātharvaṇībhiḥ cāṅgīrasībhiś ceti brāhmaṇoktaṁ* (GoBr 1.2.18) | tatra yā ātharvaṇī³¹ sā kauśikoktāḥ | śāmtāḥ | yā³² āṅgīrasī³³ | sā vaitānoktāḥ | *kapurvīparvārodākāvṛkkāvati[nā]ḍānirdaham̐tīti* (VaitS 5.10)

²⁰ sic! śāntiyudakam

²¹ BORI, **apā** Berlin

²² kāmsyapātre madhye prakṣipati BORI

²³ sic! āpo, madhye BORI

²⁴ sic! kiṁcicchūśnodakaṁ Berlin. The Mss. have throughout ch for cch and sometimes confusion of the sibilants. kiṁcicchd alpodaka BORI.

²⁵ sic! kāmsapātre or kāmsyapātre

²⁶ sic! dhārāṇām Berlin, dhārāṣamḍanāvarjam BORI.

²⁷ sic! ūnāvarjam

²⁸ śāmtyaudī?

²⁹ BORI, absent in Berlin

³⁰ We should expect N. āṅgīrasyaḥ, instead of Instr.

³¹ sic! ātharvaṇyaḥ

³² BORI, absent in Berlin

³³ sic! āṅgīrasyaḥ

āṅgīrasīsamjñā vaiṭānoktāḥ | tatra iṣṭā karmaviṣaye grāhyāḥ | āvasathyāgnihotrādi | yā
cityā[d]yā oṣadhī³⁴ sā ātharvaṅīsamjñā sā kauśikoktāḥ | iti
paṇḍitakeśavapaddhatikāreṇa vyākhyātaṁ kṛyate³⁵ |

tatra ācārya dakṣiṇe haste kāṁsapātre³⁶ śāṁtyudakaṁ śāṁtā oṣadhīśāṁtauṣadhībhiḥ
śāṁtyadbhiḥ [ca]³⁷ ekatra karoti etām³⁸ aṁtarāvarjaṁ | prathamam karttā brahmāṇam
prachati³⁹ | sarvā imā āpa oṣadhaya iti sprṣṭvā⁴⁰ | sarvā iti brahmābravīt | sarvā iti kim |
cityādibhiḥ sarvābhir oṣadhībhiḥ (Keśava on KauśS 9.8) | gaṅgādisarvābhir adbhiḥ |
samudrādiradāḥ | PraBhāsādītīrthābhiḥ | sarvārāḥṛtābhir adbhiḥ (Keśava on KauśS 9.8) |
iti arthaḥ | karttābravīt | *Om bṛhaspatiḥ prasūtaḥ karavāṇi | tato brahmābravīt | savitr
prasūtaḥ | kurutām bhavānīty anunyātaḥ*⁴¹ | śāṁtyudakaṁ karoti | (Keśava on KauśS 9.8)
cityādyoṣadhī āhvānāyati⁴² | cittiḥ⁴³ prāyaścittiḥ
śamīśamikā⁴⁴ śavamīśāśāmyavākātālāśāpalāśā⁴⁵ vāpsā⁴⁶ śīmśapāśāmbala⁴⁷ sipunākart⁴⁸ darb
haḥ (sic!) upāmārgaḥ⁴⁹ (sic!) ākrīloṣṭamṛttikā⁵⁰ valmīkamṛ[t]vapā⁵¹ dūrvāprāntaḥ

³⁴ sic! oṣadhayaḥ

³⁵ sic! kriyate

³⁶ sic! kāṁsapātre or kāṁsyapātre

³⁷ śāṁtyauḍī?

³⁸ Dl. ete is expected.

³⁹ sic! pṛcchati

⁴⁰ Ms. B of KauśS, the others read sprṣṭvā.

⁴¹ anujñātaḥ Keśava

⁴² sic! āhvāyayati

⁴³ Keśava on 31.8, citiḥ KauśS VaitS Dārila Keśava

⁴⁴ śamakā KauśS Dārila Keśava

⁴⁵ sic! palāśā KauśS Dārila Keśava

⁴⁶ sic! vāśā KauśS Dārila Keśava

⁴⁷ sic! śimbala KauśS Dārila Keśava

⁴⁸ sipunā KauśS, sipunaḥ karī Keśava

⁴⁹ sic! apāmārgaḥ KauśS Dārila Keśava

⁵⁰ ākrīloṣṭa KauśS, ākrīloṣṭaḥ kṣetraloṣṭaḥ Dārila, ākrīloṣṭaḥ kṣetramṛttikā Keśava

⁵¹ valmīkavapā KauśS, valmīkamṛttikā Keśava Ms. Bhā 2

vr̥hīyāvāḥ⁵² śāntāḥ | eṣāṃ oṣadhīnām madhye yat kiṃcin na labhyate tat pratinidhiḥ
vr̥hīyāvau kuryāt | asya vacanam paiṭhīnasīpaddhatikārah |

ubhayataḥ sāvitrī (RV 3.62.10) *ubhayataḥ śam no devī* (1.6.1) (KauśS 9.7) | *ubhayataḥ*
kiṃ artham | śāntiyudaka prārambhe samāptau ca **śam no devī** (ŚS 1.6.1) **sāvitrī** (RV
3.62.10) *ceti*⁵³ *prayoktavyā* | *yathā*⁵⁴ *ca bhāṣyam* | *prārambhe śam no devī* (1.6.1) **sāvitrī** (RV
3.62.10) *ca* | *samāpte*⁵⁵ **sāvitrī paścāt** | **śam no devī** (1.6.1) *karotīti* (Keśava on KauśS 9.7)
paṇḍitakeśavapaddhatikāravvyākhyānam kṛyate⁵⁶ | *ubhayataḥ sāvitrī*⁵⁷ (RV 3.62.10) **śan**
no devī (1.6.1) (Dārila on KauśS 9.7) karttavyā (sic!) iti dārilabhāṣyakāramataṃ || punaḥ
kauśikasūtrakarttā || siddhasuśamīnibarṇdhakṛtaṃ⁵⁸ | dārilo rudrabhadrau ca trayas te
bhāṣyakārāḥ | asya ślokaśamgatiḥ⁵⁹ | punaḥ **ambayo yaṃtītyādīni**⁶⁰ (1.4) dve gaṇe []
br̥hadgaṇena vā laghugaṇena vā kuryāt | anyatra caturgaṇair vā⁶¹ kuryāt | gaṇapratīkā⁶²
kathyate⁶³ | **tat savitur** ity ekayā (RV 3.62.10) **śan no devīty** e[kayā] (1.6.1) || **ambayo**
yaṃtī⁶⁴ sūktam (1.4) | śambhumayobhū **āpo hi ṣṭā** (1.5) **śan no devī** (1.6) krameṇa |
tatra vāścākarāṇe⁶⁵ alpācūram⁶⁶ iti pūrvanipātakṛtasamāse | **hiraṇya varṇasūktam**
(1.33) | śāntātīrṇ **uta devāsūktam** (4.13) | **yady am̐tarikṣa** (7.66) ity ekā **punar maitv**

52 sic! vr̥hīyāvau

53 ca Keśava

54 tathā BORI, Keśava

55 samāptau Keśava

56 sic! kriyate

57 sāvitrīyā Dārila

58 BORI, siddhasukśamīnibarṇdhakṛtaṃ Berlin

59 ślokaśamgatiḥ BORI, ślokaśamgatiḥ Berlin

60 sic! **ambayo yaṃtītyādīni**

61 cf. vā caturgaṇair vā Mss. Bhā 1 and Bhā 2 of Keśava, caturgaṇena vā Ms. Ba of Keśava.

62 sic! gaṇapratīkāni

63 sic! kathyante

64 **ambayo yaṃtī**

65 sic! tathā vyākaraṇe Keśava on 9.1-2

66 sic! alpācūram (Pāṇini 2.2.34)

īndriyam (7.67) ity ekā śivā na (7.68.3) ity ekā śano vāto vātvikā (7.69)⁶⁷ **agnim brūmo vanaspatin**⁶⁸ (11.6) ity arthasūktam | tāvat paḥitvā yāvat **yan mātali**varjam (11.6.23) ||

atra godāne viṣaye **āyurdā** iti (2.13) sūktena (sic!) anuyojanam⁶⁹ | tato **mātali** (11.6.23) || punaḥ **sāvitrī** (RV 3.62.10) ca **śan no devī** (1.6.1) || tataḥ śāntyai⁷⁰ paḍīgrhītvā⁷¹ **prthivyai śrotrāyeti** (6.10.1) [t]ṛcena śāntiyudakamadhye śāntiyudaka⁷² prakṣipati | punaḥ **prthivyai śrotrāye**⁷³ (6.10) evāgnim samprokṣati⁷⁴ | punaḥ **prthivyai śrotrāyeti** (6.10) tṛcenāgnim paryukṣati | pratyrcam | tataḥ⁷⁵ māṇavakasya⁷⁶ (sic!) ācāmayati | ca samprokṣati | pratyrcam |

yatra cūḍākaraṇam tatra **tubhyam eveti** (2.28) sūktenānujojayati | tathā ca | upanayanaviṣaye | **ā yātu mitra** (sic!) iti (3.8) sūktenānujojayet⁷⁷ vratamokṣaviṣaye āpo divyā iti (7.89) caturṛcenānujojanam⁷⁸ paścāt **mātali** (11.6.23) sarvatra | yathādiṣṭam tathā kuryāt | calitadamtaṁ patitadamtaṁ sāvitrī anuyojitam⁷⁹ (RV 3.62.10)|

yady ekādaśāhne vṛṣotsargaṁ karoti | tadā prathamam śāntiyudakam kuryāt | anyatra sarvatra vṛṣotsargaḥ | puṣṭikāmaḥ sampatkāmaḥ svargakāmaḥ sarvatra śāntiyudakavarjam||

⁶⁷ sic! **śam no vātv** (7.69) ekā Berlin, **śam no vātovātvity ekā** BORI

⁶⁸ sic! **vanaspatin**

⁶⁹ cf. KauśS 53.7: tatraitat sūktam anuyojayati || For the hymn employed v. KauśS 53.1.

⁷⁰ sic! śāntaye

⁷¹ Berlin, sic! pariḡrhitvā, yadīḡrhitvā BORI

⁷² sic! śāntiyudakam

⁷³ sic! **śrotrāyety**

⁷⁴ KauśS 53.8.

⁷⁵ sic! tato

⁷⁶ We should expect Ac. māṇavakam.

⁷⁷ cf. KauśS 55.18.

⁷⁸ cf. KauśS 42.13.

⁷⁹ BORI Ms., sic! sāvitrī anuyojitam, sāvitrī anuyojitam Berlin Ms.

Now the rite for the preparation of the pacifying water is explained. “Now” means the state of being subsequent. “[The priest] prepares the pacifying water while [the sacrificer] touches [him] [from behind]” (KauśS 53.5-6)⁸⁰. He should touch from behind by means of grass. Then “wearing new cloths”. “The priest is wearing new cloths” (Keśava on KauśS 9.8). “He prepares the pacifying water in a copper vessel” (KauśS 9.8). With the hymn 16.1 he pours the water in a continuous flow in the copper vessel (cf. Keśava on KauśS 9.9). In the flow, he pours outside the copper vessel some warm water. He skips over some water out of the flow. In this pacifying water he pours the pacifying [plants] and the pacifying waters. He pours rice and/or⁸¹ barley.

These pacifying [plants] are said to be of two kinds⁸² in the Gopatha Brāhmaṇa: ones denoted by the words “related to *Atharvan*”, and ones denoted by the words “by those related to *Aṅgīras*”. “For he, indeed, has prepared the pacifying water with the plants belonging to *Atharvan* and those belonging to *Aṅgīras*”, it is said in the *brāhmaṇa* (GoBr 1.2.18). The ones belonging to *Atharvan* are mentioned in the Kauśika Sūtra. Those belonging to *Aṅgīras* are mentioned in the Vaitāna Sūtra: *kapu*, *vīparvā*, *rodākā*, *vṛkkāvātī*,

⁸⁰ The mention of this *sūtra* in this context is rather puzzling. It becomes clearer with the help of the *Śāntiyudaka Prayoga* (v. infra).

⁸¹ cf. *Śāntiyudaka Prayoga*: *udakurñbe niṣicya tatra śāmtā oṣadhīs tadabhāve vṛhīn yavān vobhayān vā tuṣṇīm prakṣipet* |-- “Having poured water in the pitcher, he should silently sprinkle with that the pacifying plants and if these are not available, rice or barley or both.” These last two are the substitutes for the pacifying plants (cf. Keśava to KauśS 8.16). At the level of this text, the use of the mentioned plants has already fallen into oblivion.

⁸² There are two categories of items, the majority plants, used in the *śāntiyudaka*, the alleged *Atharvaṇic*, and the *Aṅgīrasic*, respectively. A reference to these categories is found in GoBr, which does not enumerate the items. VaitS refers to both of them, but it enumerates only the latter one, the former being merely alluded by the puzzling words *cityādibhir ātharvaṇībhiḥ* (v. Garbe, 1878). The *paribhāṣā* KauśS 8.16, beginning with the word *citi*, enumerates twenty one items considered “pacifying” and used in the *śāntiyudaka*, and which are the so called *Atharvaṇic* in the later two texts. The way the three works mention the two categories of plants has been given by Bloomfield (1885: 387-88, reconsidered in 1898: 10) as an argument for establishing the chronology of these texts: first is KauśS which lists twenty one items, then VaitS, which adds a second list and designates the two categories, and the last is GoBr, which presupposes both the lists and alludes to them by mere designations.

nāḍā, *nirdahantī* (VaitS 5.10), thus the terms connected to *Aṅgīras* are mentioned in the Vaitana Sūtra. Here, those desired in respect of the rite should be taken: the domestic [fire], *agnihotrī* and so on. The names of the plants such as *citi* and so on related to Atharvan are mentioned in the Kauśika Sūtra. The statement is thus done by the learned Keśava, the author of a commentary.

Now, the teacher prepares the pacifying water in the copper vessel, [holding it] in the right hand, [with] the pacifying plants and the pacifying waters together. Here is the example. At first the priest asks the *brahman* priest. He touches [and asks]⁸³ “[Are there] all the waters [and] plants?” The *brahman* says: “Yes, they are all.” What does “all” mean? “With all the plants, such as *citi* and so on” (Keśava on KauśS 9.8), with all the waters such as Gaṅgā, etc, with stagnant water such as the sea, etc, “with all sort of waters collected from pilgrimage places, such as Prabhāsa, etc” (Keśava on KauśS 9.8). This is the meaning. “The priest says: “Om, impelled by Bṛhaspati, may I do [the rite]?”. Then the *brahman* says: “Om, do thou, impelled by Savitar!”. Once given the permission he performs the rite for the preparation of the pacifying water” (Keśava on KauśS 9.8). [The *brahman*] causes [the priest] to proclaim the plants⁸⁴, such as *citi*, etc⁸⁵. The pacifying [plants]: *citi*, *prāyaścitti*, *śamī*⁸⁶, *śamikā*⁸⁷, *śavamśā*,

⁸³ cf. Dārila at KauśS 9.9: oṣadhīr gṛhītvā āhāraḥ prcchati |

⁸⁴ cf. Keśava at KauśS 8.16: etā sarvā śāntā oṣadhayaḥ śāntiyudākādau proktavyā | -- “All these pacifying plants are to be declared in the beginning of the preparation of the pacifying water.”

⁸⁵ Since AthPaddh acknowledges both categories of plants, one might have expected that by the words *cityādyoṣadhī* both are meant. Apparently the text leaves no doubt about it by enumerating subsequently only the Atharvaṇic plants. It might be the case that the *paddhatikāra* had in mind VaitS wherein *cityādi* means Atharvaṇic items.

⁸⁶ Meulenbeld (1974: 602) proposes four identifications of the *śamī*: 1. Acacia Sumra=Acacia Suma Buch.-Ham ex Wall.= Mimosa Suma ex Roxb., or 2. Acacia Suma Kurz ex Brandis, or 3. Prosopis Spicigera Linn., or, when acknowledged as somarājī, 4. Vernonia Anthelmintica Willd. In India *śamī* is most commonly identified with Khejri or jand tree of family Mimosaceae (Prosopis cineraria syn. P. spicigera syn. Prosopis Spicigera Linn). The flowers, roots, bark and leaves of *śamī* are used in ayurvedic medicine for curing different ailments.

⁸⁷ A smaller variety of *śamī* (Bahulkar, 1994: 194).

*śāmyavākā*⁸⁸, *talāśā*⁸⁹, *palāśā*⁹⁰, *vāśā*, *śīmśapā*, *śimbala*, *sipunā*, i.e. *karī*⁹¹, *darbha* grass⁹², *apāmārga*⁹³, *ākṛtiloṣṭa*⁹⁴, *valmīkamvapā*, tips of *dūrvā* grass⁹⁵, rice, and barley. If one does not find something from these plants, he should use rice and/or barley as a substitute. Paiṭhīnasi⁹⁶, the author of a commentary, [has] this statement.

⁸⁸ Keśava: *kākajāṅghāsadrśā* -- resembling *Leea Hirta*.

⁸⁹ Keśava: *vallī* – a medical plant.

⁹⁰ *Butea Frondosa*.

⁹¹ Keśava has the same gloss, which is no less obscure.

⁹² *Saccharum Cylindricum*.

⁹³ *Achyranthes Aspera*.

⁹⁴ “A clod from the field, in its natural shape” (Bloomfield, 1889: XLVI), “a natural lump of earth” (Bahulkar, 1994: 77 et passim). The word occurs in KauśS seven times always in a compound with *valmīka*, implying an optional usage of the two substances, according to Dārila. This is the only occurrence juxtaposed to *valmīkavapā*, which may result to an emendation to *valmīka*, against all Mss. readings and commentators' evidences. Yet, the only valid equation between the terms of the *dvandva* compound is a lump of earth produced by itself as against a lump of earth formed by termites, and not the whole termite mound. *Valmīka* is the termite, sometimes called white ant (for a recent study on Indian ants v. Nalini Balbir, 2004.), i.e. a piece of clay, *valmīkavapā*. For this obscure word we have two different explanations of the commentators: *valmīkamadhyam*, “something inside a termite mound” (Dārila) and *kṣetramṛttikā*, “soil from a field” (Keśava), and more precisely *vālmīkamṛttikā*, “soil from a termite mound” (Keśava Ms. Bhā 2). As Smith F.M. and Carri S.J. (1994) have noticed, the modern translation of the term as “soil”, “earth”, “dust” which is rather unsatisfactory and does not account for its ritual significance, relies on the medieval exegetical tradition. Yet, commentators such as Dārila have sensed what may be the original meaning of the word, as “a lump from the termite mound”. In fact both authors envisage a semantic change of the term from Vedic to medieval works: “Thus we propose that the term *valmīkavapā* stands in the Vedic vision of things (though not in the minds of the later Vedic ritualists) primarily for the termite nest which is the symbol of the human brain and secondarily for the *valmīka* or termite mound as a whole or even for the other parts thereof which in turn may symbolize the human head or other things according to the particular contexts.” Notwithstanding the many instances of ritual usage of *valmīkavapā* brought into discussion in the learned study, the last one would have benefited from the occurrence of the term in the domestic ritualism in general and in Atharvavedic ritual texts in particular. Thus, the connection of *valmīkavapā* with the snakes, insufficiently addressed in the article, is clearly illustrated by its usage as a remedy counteracting poison at KauśS 31.26. Also “the possession of a dangerous but nevertheless potent energy” of the item under discussion, derived by the authors from its ritual association with other things, directions and persons imbued with negative ritual connotations, may be enhanced or, on the contrary, reconsidered in the light of the Atharvavedic ritual texts wherein the object is enlisted on the *ātharvaṇic*, i.e. beneficial, class of substances, which is further counterpoised to the *āṅgīrasic*, i.e. demoniacal one. However AthPaddh, although a late text, keeps the old, nay, Vedic meaning of the term, “an earthen (*mṛt*) lump from inside (*vapā*, in the manner the omentum is beneath the membrane) a termite mound (*valmīka*)”. V. Umākānta Paṇḍā's reading *vapā*, glossed as *valmīkasāra* (the substance from inside the termite mound).

⁹⁵ *Panicum Dactylon*.

⁹⁶ Keśava on KauśS 8.16: *etāḥ sarvāḥ śāntā oṣadhayaḥ śāntiyudakādu prayoktavyā etāsāṃ samuccayaḥ | etāsāṃ alābhe yavaḥ pratidinhiḥ kārya iti paiṭhīnasiḥ |* -- All these are the pacifying plants

“[He recites] twice the *sāvitrīmantra* (RV 3.62.10) [and] twice *śan no devī* (1.6.1)” (KauśS 9.7). Why twice? “In the beginning and the end of *śāntiyudaka* he should recite RV 3.62.10 and ŚS 1.6.1. As [says] the commentary: At the beginning he recites RV 3.62.10 and ŚS 1.6.1, and at the end RV 3.62.10 and ŚS 1.6.1.” (Keśava on KauśS 9.7). Thus says the statement of Keśava, the author of the commentary. He should recite “twice *śan no devī* (1.6.1) together with the *sāvitrī* (RV 3.62.10)”, thus is the opinion of Dārila, the commentator (Dārila on KauśS 9.7). Then the author of KauśS. According to the digest Siddhasukśamī (??): “Three [are] the writers of a commentary: Dārila, Rudra, and Bhadra.” The order [of the hymns recited] [is ascertained] in the *śloka* from this [digest]. Then, as there are two groups beginning with 1.4, he should perform [the rite] with either the long or the short one. Or elsewhere he performs [the rite] with the four groups. The *pratīkas* of the [second] group are enumerated: one stanza of RV 3.62.10, one stanza of ŚS 1.6.1, 1.4, **śambhumayobhū** in the order 1.5 and 1.6 -- thus [it is said] in the Grammar: “[In a Dvandva compound] the word form which has fewer vowels is to be placed first” (Pāṇini 2.2.34), [hence] the compound is made by the placement first [of one of the terms].⁹⁷--, the hymn 1.33, *śamtātī* -- i.e. the hymn 4.13 --, one verse of 7.66, one verse of 7.67, one verse of 7.68.3, one verse of 7.69, [and] 11.6⁹⁸. [These last (i.e. 7.60-

[which] are given in replay in the beginning of the ritual of preparing the holy water. The use of the genitive plural means *samuccaya* (the totality of them). If one does not find all these, he should use rice as a substitute, thus [says] Paiṭhīnasi.

⁹⁷ *śambhumayobhū* is the designation of two hymns, ŚS 1.5 and 1.6, the first verse of which is *āpo hi ṣṭhā mayobhuvas tā na ūrje dadhātana |*, and *śan no devīr abhiṣṭaya āpo bhavantu pītaye |*, respectively. KauśS 9.1 designates them as such in the *paribhāṣā* section and uses them with this name whenever employed together in various rites. This usage is well known by the two commentators, Keśava and Dārila. The latter and from him the former, quotes the *sūtra* 2.2.34 from Pāṇini for explaining the formation of this designation: **āpo hi ṣṭhā mayobhuvaḥ śan no devīr abhiṣṭaya** iti yogakramaḥ | alpāctaram pūrvanipātaḥ | -- “The order of the employment of the hymns [should be] 1.5 and 1.6. [In a Dvandva compound] the word form which has fewer vowels is to be placed first.” I take this opportunity to thank Shreenand Bapat (B.O.R.I) for rendering me insights to the *vārttikas* of the Pāṇinian *sūtra*, thus helping me to estimate its application in this context.

⁹⁸ The hymn belongs to the long and the short *śāntigaṇa*. Its last verse is addressing Mātālī, Indra's charioteer, equated by Weber (1895: 837) with the wind traversing the sky as if a psychopompus, who

69) are] consecutive hymns having the same purport. As long as one recites, he should avoid [the verse] 11.6.23.

Now, as to the subject of the first shaving the hymn 1.4 should be added, then 11.6.23, again RV 3.62.10 and ŚS 1.6.1. Then, holding [the boy] for the sake of pacification, he pours [some available] pacifying water in the pacifying water with the hymn 6.10. Again [with the hymn] 6.10 he besprinkles even the fire. Again, with the hymn of three verses 6.10 he sprinkles the fire, with each verse. Then he makes the boy to sip the water and sprinkles around with each verse.⁹⁹

In the first tonsure he adds the hymn 2.28. Similarly, in the subject of the initiation he should add 3.8. In the subject of *vratamokṣa* [the hymn] of four verses 7.89 is added. Afterwards [the verse] 11.6.23 in all these instances. It should be done as per the instruction. In the situation when a tooth is shaking and when it is falling, RV 3.62.10 should be added.

If in the eleventh day from the cremation he performs the rite for releasing a bull, he should first do the rite for the preparation of the pacifying water. In all other rites of releasing a bull, [and also] in all the rites for obtaining prosperity, wealth, [and] heaven one should avoid the rite for the preparation of the pacifying water.

4. THE ŚĀNTYUDAKAVIDHI IN THE PRAYOGAS

carries the souls of the Kavya-ancestors (ŚS 18.47). The reference to Mātālī renders the employment of the last verse, 11.6.23, inappropriate in the *śānti* rite, whereas it is used by Kauśika individually in other rites: the end of the Vedic instruction (42.13), *godāna* (53.8), *cudākaraṇa* (54.15), *upanayana* (55.1), and in a rite for obtaining long life (58.25).

⁹⁹ cf. KauśS 53.8-9.

There is a Ms. no. 4273, belonging to Gore collection, deposited in Vaidika Saṁśodhana Maṇḍala, Pune, with the title Kauśikoktaśāntiyudakavidhiḥ. Unfortunately the Ms. is incomplete, the extant pages being as follows, 14-16 and 23-32. The extant text opens with the last *pāda* of the verse 5 of the hymn 2.11, and continues quoting in *sakalapāṭha* the hymns 4.17, 4.18, 4.19, 4.40, and 5.14 (it ends at the first half on the 7th verse). These hymns belong to the *kṛtyāgaṇa* of the AVPariś 32.2¹⁰⁰. It might be reasonable that the first missing folios, from 1 to 12, would have contained an account on the manifold uses of the pacifying water, and continued with the prescription of the *mahāsānti*. In the following missing pages most probably the remaining hymns of the *kṛtyāgaṇa* were enumerated, namely 5.31, 7.65.1, 7.65.2, 8.5, 10.1. Yet in the missing pages, as per the style of this prayoga, a description of the hymns, with the *ṛṣi*, the deities, and the meters, pastiche from the Bṛhatsarvānukramaṇi would have followed. Afterwards, from the page 23 onwards the proper *śāntiyudakavidhi* is described. The text ends with *dvirabhyāso'dhyāya parisamāptyarthaḥ || iti la[...]*. The last folio is numbered as 32 and has a title in the right corner, Kau[śikasūtra]śān[tyudakavidhim].

The text from the last written folio, no. 31 verso, up to the end is found verbatim in Saṁskāraratnamālā (SRM), a so-called late Atharvavedic *prayoga*. The only extant Ms. of SRM from Vaidika Saṁśodhana Maṇḍala, comes from the same priestly family, Gore of Sangli, and contains only the conclusion of the chapter. Most probably the proper description of the *śāntiyudakavidhi* preceded this remaining portion.

The missing folios of the two Mss., covering the end and the beginning of the text, respectively, are too conspicuous to disregard the possibility that both the texts were clumped together in Gore's collection in order to have a complete *prayoga* of the *śāntiyudakavidhi*. We may not rule out completely the possibility of the so-called

¹⁰⁰ As shown previously, Kauś 39.7 enumerates these hymns to be recited in a witchcraft along with the *mahāsānti*.

Kauśikoktaśāntiyudakavidhiḥ being a part of the SRM, yet the former quotes invariably the *sūtras* of the KauśS introducing them by the word *sūtram* followed by the injunction and then by the commentary, whereas the latter does not have such marks of quotation.

The *prayogakāra* recognizes a *bṛhadgaṇa* and a *laghugaṇa*. The first consist of the *vastoṣpatīyagaṇa*, *mātrṇāmānigaṇa*, *cātanagaṇa* and *bṛhacchāmtigaṇa*. Gaṇamālā is quoted in this reference. The short one consists of the *laghucchāmtigaṇa*, which is also designated *śāntatīyalaghuśāmtigaṇa*. The *bṛhadgaṇa*, which is referred to by KauśS 9.6 as *śāntiyuktāni* (vnote 12), is used as *mahāśānti*, whereas the *śāntatīyalaghuśāntiyudaka* is used wherever pacifying water is needed in *homa*, *tulāpuruṣa*, *dānavidhi*, *taḍāgapūrttavidhi*, etc. The hymns of the two main *gaṇas* are quoted *sakalapāṭhena*, and their description, as to the ṛṣi, deities, and meters, is quoted from the Bṛhatsarvānukramaṇi.

The *prayoga* goes at length on each *sūtra* of the KauśS from 9.3 to the end of the 9th *kaṇḍikā*, but does not go behind Keśava's explanations, and sometimes it has the same phrasing as AthPaddh. After completing the description of the rite, the *prayoga* states that the time and the place of the performance should be taken as explained elsewhere in the KauśS.

atra deśakālau taupadiṣṭau | tau cānyatrācāryapradarśitau grāhyau | yathā pañcame¹⁰¹
vaśāṁ¹⁰² śamanavidhau || paścād agneḥ prāṇmukha upaviśyānvārabdhāyai śānttyudakarṁ
karoti (KauśS 44.3) || yathā ca saptame godānasaṁskāre nityān purastāddhomān
hutvājyabhāgau ca paścād agneḥ prāṇmukha upaviśyānvārabdhāya śānttyudakarṁ karoti
(KauśS 53.5-6) || trir evāgniṁ saṁprokṣati¹⁰³ triḥ paryukṣati triḥ kārayamāṇam ācāmayati ca¹⁰⁴

¹⁰¹ SRM reads the text from here onwards.

¹⁰² sic! vaśā-.

¹⁰³ Śāntiyudaka Prayoga KauśS. Śāntiyudaka Prayoga has this reading corrected as evāgnīnt saṁprokṣati, cf. evāgnīnt saṁprokṣati SRM, evāgnīṁ saṁprokṣati Mss. K P Bh of KauśS.

samprokṣati ceti (KauśS 53.8-9) || *tena sāmānyato*[']nādeśe sakalāśānttyādikarmasūbhayataṁtravidhāv ājyabhāgānte[']gneḥ paścātprāṇmukhena śānttyudakaṁ kāryaṁ || prajojanaṁ cāsyā yāvadvacanaṁ || anyatra tu yatra yathopadiṣṭaṁ¹⁰⁵ tathā kāryaṁ iti śānttyudakavidhiḥ || dvirabhyāso[']dhyāyaparisaṁāpty arthaḥ || iti¹⁰⁶ laghubṛhachānttyudakavidhiḥ¹⁰⁷ samāptaḥ ||

Now the place and the time of the performance are being taught. These two should be understood as explained by the teacher elsewhere. As [it is prescribed] in the fifth [chapter of the KauśS], in the rite of the cow immolation: “ Having seated to the west of the sacred fire, facing the east, [the priest]¹⁰⁸ prepares the pacificatory water, touching [the cow]¹⁰⁹ [from behind by means of a stick or a blade of grass]¹¹⁰ “ (KauśS 44.3). And as [it is prescribed] in the seventh [chapter of the KauśS], in the rite of the first shaving: “Having offered the obligatory *purastādhomas* and the two *ājyabhāgas*¹¹¹, having seated to the west of the sacred fire, facing the east, [the priest] prepares the pacificatory water, while [the sacrificer] touches [him] [from behind]” (KauśS 53.5-6).¹¹² “He even besprinkles thrice the sacred fire [on one hand], and he sprinkles around thrice, makes the sacrificer to sip thrice and besprinkles thrice [the utensils]” (KauśS 53.8-9).¹¹³ Therefore, in general, when there is no specific mention [of a procedure] (*anādeśa*) in all

¹⁰⁴ added on the margin in Śānttyudaka Prayoga .

¹⁰⁵ with the insertion of *traya* with *kākapada* in SRM, *yatra thopadiṣṭaṁ*.

¹⁰⁶ Here ends the Śānttyudaka Prayoga .

¹⁰⁷ sic! *laghubṛhacchānttyudaka-*

¹⁰⁸ cf. Keśava: *kartā*.

¹⁰⁹ cf. Keśava: *vaśāyā anvārabdhāya*, Dārila: after having steered the cow, he seats.

¹¹⁰ Bahulkar 2004: 34, n. 4.

¹¹¹ The *ājyatantra* has two parts, the *pūrvatantra* and the *uttaratantra*, hence the two butter-
portions, which are metaphorically called the eyes of the sacrifice (SatBr 11, 7, 4, 2).

¹¹² Bahulkar (2004: 34), who has translated and explained some of the prescriptions from the SRM, considers that the two *sūtras* of KauśS, 44.3 and 53.5-6, are quoted in order to explain the *paribhāṣā* KauśS 9.8, the formers having similar meaning. The *prayogakāra* explains why he refers to the two *sūtras*: when the procedure is not specifically mentioned, one should prepare the pacificatory water “seated to the west of the sacred fire, facing the east”, as it is stated in the two references.

¹¹³ These acts are accompanied by the recitation of. 6.10 (cf. KauśS 9.5)

the rites such as the ones connected with *śānti* and so on, one should prepare the pacificatory water in both the basic rituals (*tantra*)¹¹⁴ ending with the *ājyabhāga* offerings [seated] to the west of the sacred fire, facing the east. And the employment of this [prescription] [holds] as much [as] the statement goes. However, elsewhere where [it is prescribed specifically], one should do as per the instruction. Thus [is] the rite of the preparation of the pacificatory water. The repetition [of the words]¹¹⁵ means the end of the chapter. Thus [is] completed the short or the long rite¹¹⁶ of the preparation of the pacificatory water.

PraBhā has an unusual short description of the *sūtroktaśāntikalaśakaraṇaprayoga*. The rite should start with the preliminary ceremonies, among which meditation with the hymn 4.1.1 and the kindling of the fire with 19.68. The *śāntigaṇa* enumerated by the PraBhā has different hymns, enumerated as follows: 1.4, 19.9-15¹¹⁷, 7.68.3, 7.69¹¹⁸, 7.70, 7.71, 7.72.1-2. The employment of the *sāvitrīmantra* and of *śan no devī* follows the procedure prescribed by the KauśS. After the sprinkling thrice with the hymn 6.10, the priest continues with the consecration of the unhusked rice with the recitation of the *śāntigaṇa*, a prayer to Varuṇa, the worshiping of the *śāntikalaśa* by means of the sixteen *upacāra*, and the *tyāga* for Śāntikumbhadevatā. Afterwards, the sacrificer together with his wife rise, while he holds a pot and his wife the jar with pacifying water. They enter

¹¹⁴ The two basic rituals are the *ājyatantra* and the *pākatantra*. The basic ritual (*tantra*) is the framework of the whole ceremony. There is a description of it in KauśS 6.34: *ājyabhāgāntarṇ prāktantram ūrdhvaṁ sviṣṭakṛtā saha | havīrṇṣi yajña āvāpo yathā tantrasya tantavaḥ ||* -- In the beginning the ritual ending with the offering of the [two] butter-portions, hereafter the *sviṣṭakṛt*. The sacrifice is interwoven within [different] offerings as like the threads of a net (*tantra*)."

¹¹⁵ cf. KauśS 9.11.

¹¹⁶ The short and the long versions of the rite are those employing the first, i.e. *bṛhadśāntigaṇa*, and the second, i.e. *laghuśāntigaṇa*.

¹¹⁷ The hymns 19.9, 19.10 and 19.12 are rubricated as *śāntigaṇa* in Gaṇamālā, as seen previously.

¹¹⁸ This and the preceding hymn belong to *bṛhat* and *laghu śāntigaṇa*.

the house reciting 4.37¹¹⁹ and install ceremoniously the jar, waving around it a lamp, with the verse 19.11.6.

5. THE ŚĀNTYUDAKAVIDHI ACCORDING TO AN ALLEGED PRESCRIPTION OF PAIṬHĪNASI

There exists one fragment dealing with the preparation of the pacifying water quoted and attributed to Paiṭhīnasi in the extensive digest Kṛtyakalpataru of Lakṣmīdhara, the Minister of the king Govindacandra of Gāhaḍwāla, Bengal, in the tenth book called *Śuddhikāṇḍa*, under the item *veśmapraveśaṇa*, the return home from the cremation ground. Only the first sentence of the whole fragment attributed to Paiṭhīnasi is quoted in the treatise *Hāralatā*, by Aniruddha Bhaṭṭa, an eminent scholar on *dharmaśāstra* in Bengal, his acmé being the third part of the 12th century (Kane, 1975, vol.1, part. II: 723). *Hāralatā*, dealing with impurity of birth and death, is often referred to as an authority in the *āśauca* matters. Since Aniruddha Bhaṭṭa never mentions Kṛtyakalpataru, which, given its size, could not have been ignored, at least in Bengal, it stands to reason that at least parts of the latter were composed afterwards (Kane: 1975, vol.I, part. II, 699).

śvo bhūte'gnim upasamādhāya śāntyudakaṁ kuryāt |¹²⁰ **śan no devīr** iti (ŚS 1.6, PS 1.1) sūktena prathamam | dvābhyāṁ **śan no devīr** (ŚS 1.6.1-2, PS 1.1.1-2) **agnaye** na iti **śan na indrāgnī** (ŚS 19.10.1, PS 12.16.1, RV 7.35.1) **tad astu mitrā varuṇā** iti (ŚS 19.11.6, PS 12.17.6, RV 5.47.7) ṛtīyam | **śan no dhātā** (ŚS 19.10.3, PS 12.16.3, RV 7.35.3), **indra jīva** (ŚS 19.70.1, PS 20.43.1), **yasmāt kośāt** (ŚS 19.72.1, PS 19.53.3), **prthivī śāntir** iti (ŚS

¹¹⁹ The hymn belongs to *cātanagaṇa*. The commentator employs it in a *mahāsānti* called *gāndharvī*, performed in case of a horse's death, while an amulet of ajaśrngī (Sāyaṇa viṣāṇin, odina pinnata) is fasten. (cf. Śānti Kalpa XVI.1, XVIII.5, XIX.8).

¹²⁰ the rest is omitted in *Hāralatā*.

19.9.14) caturbhiś caturthakam | ubhayatra sarvatra **sāvitrīm** kuryāt | tṛtīye śarkarām kulutthaṃ ca savyenācamya niṣṭhīvet | vivasvān (ŚS 18.3.61) **indram** (ŚS 18.3.67) ity uktam | daśarātre keśaśmaśrulomanakhāni vāpayitvā'tmanah śāntinimittam śāntyudakam kuryāt | ayugmān brāhmaṇān bhojayet || (Kṛtyakalpataru X.105, cf. Hāralatā 195)

Next day, after having kindled the fire, [the sacrificer] should prepare the pacifying water¹²¹. [He should offer] the first [offering]¹²² with the hymn ŚS 1.6, [second offering] with the two [verses] ŚS 1.6.1-2, third [offering] [with] **agnaye na**, ŚS 19.10.1¹²³, and 19.11.6¹²⁴, fourth [offering] with the four [hymns] ŚS 19.10.3, 19.70.1, 19.72.1, and 19.9.14¹²⁵. In all [these] instances he should [recite] twice the *sāvitrīmantra*. Third day he should [throw] pebbles and *kuluttha*, and after having sipped water from the hollow of the left palm, he should spit [it] out. He recites the verses ŚS 18.3.61-67¹²⁶. When ten nights have passed¹²⁷, having trimmed his hair, beard and nails, for the sake of appeasing his soul, he should prepare the pacifying water. He should feed an uneven number of Brāhmins.

This fragment attributed to Paiṭhīnasi bears all the marks of the Atharvavedic funeral rite and for its authenticity speaks also the usage of the Atharvavedic *mantras*. The prescription for the preparation of the pacifying water agrees with the usual injunction

¹²¹ Cf. KauśS 82.10.

¹²² KauśS 82.46-38 prescribes three offerings of *sthālīpāka* to Vivasvant and a fourth to Ānumatī, with other *mantras* then these quoted by Paiṭhīnasi.

¹²³ The whole hymn is rubricated in the *paippalādiśantigaṇa* by the AVParīś 32.20 and employed by the PraBhā in the *śāntikalaśavidhi*.

¹²⁴ The whole hymn is quoted by the PraBhā for the preparation of the pacificatory water.

¹²⁵ The whole hymn belongs to the *paippalādiśantigaṇa*. It is prescribed in the *rātrisūktāṇām vidhi* and *piṣṭarātryāḥ kalpa* (AVParīś 4.5 and 6) for appeasing the night spirits, while the king is accompanied to his apartments.

¹²⁶ Cf. KauśS 86.17. The verses are 18.3.61 to 67 according to the *paribhāṣā* KauśS 8.7.

¹²⁷ Cf. KauśS 82.34,

regarding the order of the hymns employed: *śan no devī*, *sāvitṛīmantra* the *śāntigaṇa*, closing with *sāvitṛīmantra* and *śan no devī*.

6. THE ŚĀNTYUDAKAVIDHI IN THE PAIPPALĀDA TRADITION

We have used for the present study the manual composed by the Oriya scholar Umākānta Paṇḍā in the year 2000 under the title *Paippalādavivāhādisamskārapaddhati*, which seems to be a compilation based on the *Karmasamuccaya*¹²⁸. We submit to further criticism the omissions from and the discrepancies with the pattern of the rite as described by the Śaunakin texts, as the former might be due to the compiler's choice and scholarship. With this *caveat*, the description of the śāntyudakavidhāna is as follows:

The sacrificer should pour through two kuśa blades an uninterrupted flow of water from a copper pot on the earth, at the south of the fire, outside the altar, while reciting the hymns from the Paippalāda Saṁhitā (PS) 18.44 and 10.9. He should sprinkle the remaining water in the copper pot with the hymns connected with water (apāṁ stotraḡaṇa): PS 1.25, 1.33, 3.4, 6.3, 14.1-2, 19.4.10-12, 19.45.8-10, 20.33.4-6, 20.60.3-4. Next, he places the plants beginning with vāsā¹²⁹, etc, on three or five palāśa or aśvattha leaves, with the recitation of the verse P.S. 11.6.7. He binds them with a thread together with a puṭikā (Cardamoms) and holds them in his hand. A brahmin (sic!), or the priest or the person who collects herbs asks the sadasya priest from the vicinity “[Are there] all the plants?” The respondent replays: “Yes, they are all.” After taking hold of the plants he recites the sāvitṛśānti (RV 3.62.10) and then he consecrates the plants with

¹²⁸ V. Shilpa Sumant in this volume, 1.3. I thank Shilpa Sumant for the references to the PS.

¹²⁹ Vāsā (glossed as vāsaka, Gendarussa Vulgaris), talāśā, palāśapatra (Butea Frondosa), simśapā, śuklāpāmārga, raktāpāmārga, vaṁśapatra, kampilla (Rottleria Tinctoria), somavalka, haritakī, kāśmarī, mañjiṣṭhā (Rubia Munjista), clods of earth resulting from ploughing (kṛṣyā loṣṭa, glossed as lāṅgaloddhṛtamṛttikā), vapā (glossed as valmikasāra), three tips of dūrvā grass having the ends turned eastward, darbha, kuśa, parṇa (Butea Frondosa), rice, and barley.

the oṣadhīstotragaṇa (PS 11.6-7, PS 16.12-14, PS 19.4.4). Having placed the plants in the water from the brass pot, he recites the mahāvhyāhṛtis, sāvitṛī (RV 3.62.10), the verse pṛthivī śāntiḥ (ŚS 19.9.14)¹³⁰, the śāntigaṇa¹³¹ made of the hymns PS 1.1, PS 12.16¹³², the verse PS 20.34.1¹³³, and the kalpajā verse śāntā dyauḥ (cf. ŚS 19.9.1). He concludes with the mahāvhyāhṛtis, the sāvitṛī, and the śānti¹³⁴. Afterwards he recites again the verse pṛthivī śānti (ŚS 19.2.14). He meditates again with the mahāvhyāhṛtis and PS 5.2.2. Next, he recites again sāvitṛī and outside the altar, at the north of the fire, he draws out a charcoal from the fire pit. On this charcoal he pours little water from the pacifying water by means of his hand reciting sāvitṛī and somāya svāhā. He offers at once an oblation (of ājya). With the two verses PS 10.1.12-13 he twice sprinkles with pacifying water the fire, the chair, the altar and the utensils. Next he performs the cleansing of the mouth as follows: he twice meditates upon the pot of pacifying water with PS 19.55.12-15, he takes some water from this and he does twice the ācamana.

7. CONCLUSIONS

The description of the ritual in the Keśava's Paddhati and the AthPaddh are merely expanding the succinct prescriptions of the KauśS in the manner of a commentary. Therefore, there are no significant variations in the two descriptions, the fact witnessing for the strict adherence of the two texts to the Atharvavedic Śaunakin tradition and also for the unchanged continuity of the ritual tradition through the ages.

¹³⁰ The whole hymn is counted by the AVParīś 32.1, 20 in the śāntigaṇa and the *paippalādiśāntigaṇa*.

¹³¹ This is the *paippalādiśāntigaṇa* of the AVParīś 32.20.

¹³² Cf. ŚS 19.10. It belongs to both śāntigaṇas referred to in the AVParish.

¹³³ Cf. ŚS 7.69. The hymn is counted in the bṛhad and laghuśāntigaṇa of the KauśS and the two śāntigaṇas of the AVParīś.

¹³⁴ This might be superfluous, due to the double reading of the similar above wording.

The two lacunary late *prayogas* Śāntiyudaka Prayoga and SRM confirm this reality and helps in understanding a few details of actual performance. From the fragment attributed to Paiṭhīnasi, giving an account about the use of the pacifying water in the funeral rites, it can be noticed that the order of the hymns employed follows the traditional injunction. PraBhā most probably records the latest stage in the development of the rite in the Śaunaka tradition in Gujarat area, being a syncretism between the Vedic rite of the preparation of the pacifying water and the *kalaśa pūjā*¹³⁵. This last¹³⁶ is one of the most important parts of any *naimittik pūjā* (Hindi), in which the deity is installed in the pot with the proper ceremony of the *prāṇapratīṣṭhā*. At the end of the rite the participants are sprinkled with water and this is called “to take the *śānti*” (hence, probably, the name of Śāntikumbhadevatā in PraBhā, which might be a generic name for the peculiar deity to be installed in the pot). In the *Paippalādavivāhādisamskārapaddhati* the rite is expanded, but follows the kernel exposed by the KauśS: the gathering of all sorts of waters (although not specifically mentioned, it may be inferred from the existence of an *apāstotragaṇa* used to consecrate the waters) and of the pacifying plants, the dialogue between the brahman priest or the teacher and the *sadasya* priest, this time. There seems to be a slight hesitance as to the order of the hymns recited over the pacifying plants and waters, which might be reconstructed as follows: the verse *pṛthivī śāntiḥ, sāvitrī* together with the

¹³⁵ For an account on the image of the water pot from the Vedic texts through the late ritual works, and its symbolism see ROŠU (1998). *Mutatis mutandis*, this syncretism is similar to the rite performed with the *Āsurī* plant (*Sinopis ramosa* Roxb.), prescribed by the *Āsurīkalpa* (=AVParish 35) (MAGOUN 1889) and thus retained by the *Āṅgirasakalpa* which, in turn, superimposes the Tantric cult of *Āsurī Durgā*, bearing on the ononymity of the plant (SANDERSON 2007: 211 n.45, although MAGOUN (1888: xvi) has reckoned in the first place that even at the level of the *Āsurīkalpa* *Āsurī* was regarded as a form of *Durgā*, since the text uses the word *sureśvarī*, an epithet of *Durgā*, for *Āsurī* plant, and concluded: "the confusion of plant and goddess is quite in accordance with Atharvanic principles". Yet, SANDERSON (ibidem): "The *Pariśiṣṭa* gives the Mantra used here in the *Āṅgirasa* collection but without a goddess of this name [i.e. *Āsurī*, n.J.R.] and no liturgical elements borrowed from or prefiguring the Tantric").

¹³⁶ Personal observation witnessed in various temples.

mahāvhyāhṛtis, the śāntigaṇa, sāvitrī together with the mahāvhyāhṛtis, the verse pṛthivī śāntiḥ.

We have reconstructed below the morphology of the whole rite. As regarding the *mantra* selection, the recitation of *laghusāntigaṇa* is a functional practice prescribed by Kauśika Junior and preferred by the later ritualists (Keśava, the compiler of the AthPaddh and the Śāntyudaka Prayoga), hence we have given the first verse of each hymn from this *gaṇa* along with the first verse of the other hymns employed, in Whitney's and Griffith's translation.

The pacifying water is to be prepared by the priest after the main offering, regardless the ritual. It will be used for sprinkling the utensils, the place, the sacrificer, for sipping and so on. The priest, wearing new cloths, seats to the west of the sacred fire facing the east and the sacrificer touches him from behind, holding grass in his hands. The priest pours water in a copper vessel in order to remove the dust while reciting an appropriate hymn connected to the release of waters: “Let go [is] the bull of the waters...” He might pour some warm water outside the vessel.

He asks the *brahman* priest: “Which are all the waters and plants?” The later answers ceremoniously: “All the waters are from Gaṅgā and so on, from rivers, seas and so on, from the ponds, waters collected from the pilgrimage places, and so on, and all the pacifying plants are *citi*, *prāyaścitti*, *śamī*, *śamakā*, *śavarṁśā*, *śāmyavākā*, *talāśā*, *palāśa*, *vāśā*, *śīmśapā*, *śimbala sipunākarī*, *darbha* grass, *apāmārga*, *ākṛtiloṣṭamṛttikā*, *valmīkavapā*, tips of *dūrvā* grass, rice, and barley, as well as *kapu*, *viparvā*, *rodākā*, *vṛkkāvatī*, *nādā*, *nirdahantī*.” To this, the priest asks *brahman* the permission: “Om, impelled by Bṛhaspati, may I do [the rite]?”, given by the formula “Om, do thou, impelled by Savitar!”.

At hearing this he pours rice and barley in the copper vessel while reciting continuously: “Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us.”, “May we attain that excellent glory of Savitar the God: So may he stimulate our prayers.”, “The mothers go on their ways, sisters of them that make sacrifice mixing milk with honey...”, “Since ye are kindly waters, do ye set us unto refreshment, unto sight of great joy...”, “Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us...”, “Of golden color, clean, purifying, in whom [was] born Savitar, in whom Agni; who, of beauteous color, assumed Agni as embryo – let those waters be weal, pleasant to us...”, “Both, O ye gods, him that is put down, O ye gods, ye lead up again, and him that hath done evil, O ye gods, O ye gods, ye make to live again...”, “If it was in the atmosphere, if in the wind, if in the trees, or if in the bushes – what the cattle heard uttered – let that *brāhmaṇa* come again to us.”, “Again, let sense come to me, again soul, property, and *brāhmaṇa*; let the fires of the sacred hearth again officiate just here in their respective station.”, “Be you propitious, most wealful to us, very gracious, O Sarasvatī; let us not be separated from the sight of thee.”, “Weal for us let the wind blow; weal for us let the sun burn; be the days weal for us; [as] weal let the night be applied; weal for us let the dawn shine forth.”, “We address Agni, the forest trees, the herbs and the plants, Indra, Brihaspati, the sun: let them free us from distress...”, “May we attain that excellent glory of Savitar the God: So may he stimulate our prayers.”, “Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us.”.

The priest pours a few drops of some available pacifying water in the copper vessel with pacifying water while reciting: “To earth, to hearing, to the forest-trees – to Agni [their] overlord, hail! To breath, to the atmosphere, to the birds – to Vāyu [their] overlord, hail! To the sky, to sight, to the asterisms – to Sūrya [their] overlord, hail!” He besprinkles thrice the sacred fires, he sprinkles around thrice and makes the sacrificer to sip thrice, reciting each time one of the three *mantras*.

Having completed the rite for the preparation of the propitiatory water, the priest continues the rite for which he was summoned by the sacrificer.

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