

Chapter Three

BRĀHMAṆA I

1. He then performs the *Śatarudrīya* offerings (offerings made with the chanting of the *Rudrādhyāyas* of the *saṃhitā* involving four hundred and twenty five offerings). Here now this whole *Agni*-altar is completed and he is now the god Rudra. In him, the gods conferred this supreme form of immortality. He thereby stood here shining, longing for food. Gods got scared of him lest he should hurt them.

2. They said (to themselves), "Let us collect food for him and thereby calm him down." They collected this food, the *śāntadevatyam* (food that calms down a fierce divinity) for him and by that they calmed him. Since they appeased that god with it, it is called *śāntadevatyam*. That which is *śāntadevatyam* is itself called *śāntarudrīya* in a concealed appellation, because gods like concealed (expressions). In the same manner, this Yajamāna now bestows upon him that supreme form of immortality. He now stands here shining, longing for food. Therefore he collects this food (called) *śāntadevatyam*. With that he appeases him.

3. He makes the offerings with sesamum seeds. This *Agni*-altar when being built up, develops (grows). He develops for (consuming) every kind of food. This food which is sesamum is food in two ways; it is *grāmya* (cultivated) as well as *āranya* (grown without ploughing). In as much as they are *tilas* (sesamum) they are cultivated in as much as they ripen (even) on unploughed land, they are wildly grown. He thus appeases him with both kinds of food; the cultivated and the wild-grown.

4. He makes the offerings with the leaves of *arka* plant. *Arka* is food and thus he pleases him with food.

5. He makes the offerings on the (three) closing stones (*parīśrits*). These *parīśrits* are the (three sacrificial) fires. Thus it is over *Agni* itself, these offerings of his are made.

6. And again why he makes these *Śatarudrīya* offerings is that — from the (body of) *Prajāpati* who got exhausted, the gods came out. Only one