in consequence of which three luminaries arose, viz. Bhûr came from the Rigveda, Bhuvah from the Yajurveda, and Svar from the Sâmaveda. He heated these luminaries again, and three sounds came out of them *â, u,* and *m.* By putting them together he made the syllable *om.* Therefore he (the priest) repeats " Om ! Om ! " for Om is the heaven-world, and Om is that one who burns (Aditya).

Prajâpati spread the sacrifice[8] (extending it), took it, and sacrificed with it. By means of the Rich (Rigveda), he performed the duties of the Hotar ; by means of the Yajus, those of the Adhvaryu ; and by means of the Sâman, those of the Udgâtar. Out of the splendour (seed) which is inherent in this three-fold knowledge (the three Vedas), he made the Brahma essence.

Prajâpati offered then the sacrifice to the gods. The gods spread it, took it, and sacrificed with it, and did just as Prajâpati had done (regarding the office of the Hotar, &c.) The gods said to Prajâpati, " If a mistake has been committed in the Rik, or in the Yajus, or in the Sâman, in our sacrifice, or in consequence of ignorance, or of a general misfortune, what is the atonement for it ?" Prajâpati answered, " When you commit a mistake in the Rik, you shall sacrifice in the Gârhapatya, saying *Bhûh.* When you commit one in the Yajus, then you shall sacrifice in the Agnîdhriya fire[9] or (in the absence of it as is the case) in the Havis offerings [10] in the cooking fire (Dakshina Agni) saying, *Bhuvah.* When a mistake is committed in the Sâman, then it is to be sacrificed in the Ahavanîya fire by saying *Svar.* When a mistake has been committed out of ignorance, or in consequence of a general

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[8] It is regarded as a person.

[9] This is used only in the Soma sacrifices.

[10] Such as the Dars'apûrnamâsa ishti, Châturmâsya ishti, &c.

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