

mishap, then you shall sacrifice in the Ahavanîya fire, reciting all three words, *Bhúh*, *Bhuvah*, *Svar*. These three "great words" (*vyâhṛiti*) are like nooses to tie together the Vedas. It is just like joining one thing to another, one link to another link, like the stringing of anything made of leather, or of any other thing, and connecting that which was disconnected, that one puts together by means of these great words all that was isolated in the sacrifice. These Vyâhṛitis, are the general Prâyas'chitta (penance); thence the penances (for mistakes) at a sacrifice are to be made with them.

### 33.

*(On the office of the Brahmâ priest. He ought to remain silent during all the principal ceremonies.)*

The great sages (*mahâvadaḥ*) ask, "When the duties of a Hotar are performed by the Rik, those of the Adhvaryus by the Yajus, and those of the Udgâtar by the Sâman, and the three-fold science is thus properly carried into effect by the several (priests employed), by what means then are the duties of the Brahmâ priest performed?" To this one should answer, "This is done just by means of this three-fold science."

He who blows (*Vâyu*) is the sacrifice. He has two roads, viz. speech and mind. By their means (speech and mind) the sacrifice is performed. In the sacrifice there are both, speech and mind, required. By means of speech the three priests of the three-fold science perform one part (assigned to *Vâch*); but the Brahmâ priest performs his duty by the mind only. Some Brahmâ priests after having muttered the Stomabhâgas<sup>11</sup> when all arrangements have been made for

<sup>11</sup> The Stomabhâgas are certain Yajus-like mantras which are to be found in the Brâhmaṇas of the Sâmaveda only (not in the Yajus or Rigveda). Each of these mantras consists of four parts: *a*) To what