

Devoured (*gîrṇam*) is that when a sacrificer appoints some one to the office of a priest out of fear, thinking, "he might kill me (at some future occasion), or disturb my sacrifice (if I do not choose him for the office of a priest)." This is as perverse as if food is devoured (not eaten in the proper way). For the acts of such a one do not benefit the sacrificer (as little as the devouring of food with greediness benefits the body).

Vomited (*vānta*) is that, when a sacrificer appoints to the office of a priest a man who is ill spoken of. Just as men take disgust at anything that is vomited, so the gods take also disgust at such a man. This (to appoint such a man) is as disgusting as something vomited. For the acts of such a man do not benefit the sacrificer.

The sacrificer ought not to cherish the thought of appointing any one belonging to these three classes (just described). Should he, however, involuntarily (by mistake) appoint one of these three, then the penance (for this fault) is, the chanting of the Vâmadevya Sâman. For this Vâmadevyam is the whole universe, the world of the sacrificer (the earth), the world of the immortals, and the celestial world. This Sâman (which is in the Gâyatrî metre) falls short of three syllables.<sup>9</sup> When going to perform this chant, he should divide the word *purusha*, denoting his own self, into three syllables, and insert one of them at the end of each pada (of the verse *abhî shu na*). Thus he puts himself in these worlds, viz.

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<sup>9</sup> The Vâmadevyam consists of the three verses, *kayâ naś'chitra*, *kaś tvâ satyo*, and *abhî shu naḥ* (See Sâmaveda Sâmh. 2, 32-34). All three are in the Gâyatrî metre. But the last *abhî shu* has instead of twenty-four only twenty-one syllables, wanting in every pada one syllable. To make it to consist of twenty-four also, the repeater has at this occasion, to add to the first pada *pu*, to the second *ru*, to the third *sha*.