

of a great sin. Thence the reciter ought not to forego any of the padas of the Nivid.

He ought not to invert the order of two padas of the Nivid. Should he do so, he would confound the sacrifice, and the sacrificer would become confounded. Thence he ought not to invert the order of two padas.

He ought not to take together two padas of the Nivid. Should he do so, he would confound the sacrifice, which would prove fatal to the sacrificer. Thence he ought not to take together two padas of the Nivid when repeating it.

He ought to take together only the two padas, *predam brahma* and *predam kshatram*.²³ If he do so, it is (done) for joining together the Brahma and the Kshatra. Thence the Brahma and Kshatra become joined.

He ought, for the insertion of the Nivid, to select hymns consisting of more than a triplet, or stanza of four verses;²⁴ for the several padas of the Nivid ought to correspond, each to the several verses in the hymn.²⁵ Thence he ought for the insertion of the

²³ These two sentences form part of every Nivid, used at the mid-day or evening libation. They occur in the following connections: प्रेमां देवो देवहृतिमवतु देव्या धिया। प्रेदं ब्रह्म प्रेदं क्षत्रं। प्रेदं सुवन्तं यजमानमवतु।

²⁴ This refers to the *sûkta* or hymn which stands in connection with the Nivid.

²⁵ The expression *richam sūktam prati* is evidently a Hendiadyoin; for the distributive meaning of *prati* can only refer to *rich*, but not to *sūkta*; because there are not as many *sūktas* as there are padas of the Nivid. The sentence न त्वचं न चतुर्ऋचं अतिसन्येत निविद्धानं can easily be misunderstood. At the first glance it appears to mean "he ought not to think of selecting any other hymn for inserting the Nivid save such ones as consist of three or four verses." Sây. followed this explanation which most naturally suggests itself to every reader. But in consideration that all the Nivid