

Ninarda,¹⁷ for this is the Nyûñkha of the Narâs'añsî verses.

The priest repeats the *Raibhî* verses.¹⁸ For the Gods and Rishis went by making a great noise (*rebhantaḥ*) to the celestial world; in the same way, therefore, the sacrificers go to the celestial world. (The recital is just the same as that of the Narâs'añsîs, and subject to the same rules.)

He repeats the *Pârikshiti* verses.¹⁹ For Agni is the dweller round about (*parikshit*); he lives round the people, and the people live round (*pari-kshi*) him. He who has such a knowledge obtains union with Agni, and shares the same character and abode with him. As to these *Pârikshiti* verses (they may have another meaning too). For the year is *pariskhit* (dwelling round about); for it dwells round about men, and men dwell round about the year. Therefore he who has this knowledge obtains union with the year (*sañvatsara*) and shares its character and abode. (The *Pârikshiti* verses are repeated in the same way as the Narâs'añsîh.)

He repeats the *Kâravyâ* verses.²⁰ For any work of the gods crowned with success was performed by means of the *Kâravyâs*; and the same is then the case with the sacrificers. (The recital is the same as that of the Narâs'añsîh.)

The priest now repeats the "directions forming verses" (*dis'âm kṛiptis*).²¹ For in this way he

¹⁷ *Nivîva* is to be parsed *ni vi iva*, the *ni* and *vi* belonging to the verb *nardet*. The whole means literally, he ought to make a peculiar species of the Ninarda, as it were.

¹⁸ *Vachyasva rebha*, A. V. 20, 127, 4.

¹⁹ *Rājno viśvajaniyasya*, A. V. 20, 127, 7-10. In every verse the word *pârikshit*, i. e. dwelling round about (said of Agni) occurs.

²⁰ *Indrah kârum abûbudhat*, A. V. 20, 127, 11-14. Because of the word *kâru*, i. e. singer, praiser, occurring in the first verse, they are called *kâravyâs*.

²¹ These are, *yah sahbeyo vidathya*, A. V. 20, 128, 1-5.