

of those ideas. The Anushtubh metre, of thirty-two syllables, is the symbol of the celestial world ; thence a candidate for a place in heaven has to use it. The Virâj of thirty syllables, is food and satisfaction ; thence one who wishes for plenty of food, must employ it.

The words contained in these different metrical forms must always be appropriate to the occasion. If the oblation is given to Agni, the verse repeated must contain his name, or an allusion to it ; were it to contain the name of Indra, or one of his characteristics, the offering would be thrown away. Every act, even the most trifling one, is at the sacrificial performance accompanied with mantras, and always such a verse is to be chosen as contains (or is made to contain by interpretation) an allusion to it. This will all be clear to the reader on reference, for instance, to 2, 2, where the mantras connected with every particular act of the ceremony of anointing and erecting the sacrificial post is given.

Of almost equal importance with the metres are the so-called Stomas, based also on numerical proportions. Each Stoma contains a certain number of verses, chanted according to one and the same tune. The number is very often obtained only by frequent repetition of the same triplet of verses (see about the particulars of the Stomas note 18 on pages 237-38 of the translation). Each has, just as the metres, its peculiar symbolical meaning. The Trivrit (nine-fold) Stoma, is, for instance, the symbol of Brahma, and theological wisdom, and has Agni, the house-priest of the gods, for its deity : the Panchadas'a (fifteen-fold) is the