

that makes eleven. The *Trishtubh* (metre) namely consists of eleven syllables (*i. e.* each quarter of the verse). *Trishtubh* is Indra's thunderbolt.<sup>7</sup> He who has such a knowledge prospers through these verses which reside in Indra. By repeating the first and last verses thrice, he ties together both ends of the sacrifice to fasten and tighten them in order to prevent (the sacrifice) from slipping down.

## 3.

*(Speculations on the Yûpa, and the meaning of the sacrificial animal.)*

They (the theologians) argue the question : Is the Yûpa to remain standing (before the fire), or is it to be thrown (into the fire) ? (They answer :) For him who desires cattle it may remain standing. (About this the following story is reported). Once upon a time cattle did not stand still to be taken by the gods for food. Having run away, they stood still and turning towards the gods), said repeatedly : You shall not obtain us ! No ! no ! Thereupon the gods saw that Yûpa-weapon which they erected. Thus they frightened the animals, which then returned to them. That is the reason, that up to this day, the (sacrificial) animals are turned towards the Yûpa, (*i. e.* the head being bent towards the sacrificial post on which they are tied). Then they stood still to be taken by the gods for their food. The (sacrificial) animals of him who has such a knowledge, and whose Yûpa stands erected, stand still to be taken by him for his food.

---

The Yûpa represents Indra's thunderbolt, see 2, 1. Thence the author is anxiously looking out for a relationship between the Yûpa and anything belonging to Indra. Here he finds it in the circumstance, that, if the repetitions are counted, the number of the mantras required for the ceremony of anointing, raising, and decorating the Yûpa, amounts to eleven, which is the principal number of Indra's sacred metre, *Trishtubh*.