

forth among his own people, (and) becomes the most influential man among his own people.

6. The *Virâj* metre possesses five powers. Because of its consisting of three lines (*pâdas*), it is *Gâyatrî* and *Ushnih* (which metres have three lines also). Because of its lines consisting of eleven syllables, it is *Trishtubh* (4 times 11 syllables = 44). Because of its having thirty-three syllables, it is *Anushtubh*. (If it be said, that the two *Virâj* verses in question, *i. e.* *preddho agne* and *imo agne* have, the one only 29, and the other 32 syllables, instead of 33, it must be borne in mind that) metres do not change by (the want of) one syllable or two<sup>33</sup>. The fifth power is, that it is *Virâj*.

He who knowing this, uses (at the *Svishtakrit*) two *Virâj* verses, obtains the power of all metres, gains the power of all metres, gains union, uniformity, and (complete) unison with all the metres.<sup>34</sup>

Therefore two *Virâj* verses are certainly to be used, those (which begin with) *agne preddho* (7, 1, 3), and *imo agne* (7, 1, 18).

Dîkshâ is right, Dîkshâ is truth; thence a Dîkshita should only speak the truth.

Now they say, what man can speak all truth? Gods (alone) are full of truth, (but) men are full of falsehood.

<sup>33</sup> In the first verse quoted, there are even 4 syllables less than required. The *Brâhmaṇam* is not very accurate in its metrical discussion. The *Anushtubh* has 32 syllables.

<sup>34</sup> The meaning is, by using two *Virâj* verses which contain the principal metres, he obtains collectively all those boons which each of the several metres is capable of bestowing upon him who uses them. So the *Gâyatrî*, for instance, grants beauty and sacred knowledge, the *Trishtubh* strength, &c. (See above). The metres are regarded as deities. He who employs them becomes pervaded, as it were, by them, and participates in all their virtues and properties.