

the great importance of the metres, and the choice of words and terms. Each metre is the invisible master of something obtainable in this world ; it is, as it were, its exponent, and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists ; for each thing has, (just as in the Pythagorean system) a certain numerical proportion. The Gâyatrî metre, which consists of three times eight syllables, is the most sacred, and is the proper metre for Agni, the god of fire, and chaplain of the gods. It expresses the idea of Brahma ; therefore the sacrificer must use it when he wishes for anything closely connected with the Brahma, such as acquirement of sacred knowledge, and the thorough understanding of all problems of theology. The Trish-tubh, which consists of four times eleven syllables, expresses the idea of strength, and royal power ; thence it is the proper metre by which Indra, the king of the gods, is to be invoked. Any one wishing to obtain strength and royal power, principally a Kshatriya, must use it. A variety of it, the Ushnih metre of twenty-eight syllables, is to be employed by a sacrificer who aspires for longevity, for twenty-eight is the symbol of life. The Jagatî, a metre of forty-eight syllables, expresses the idea of cattle. Any one who wishes for wealth in cattle, must use it. The same idea (or that of the sacrifice) is expressed by the Pañkti metre (five times eight syllables). The Bṛihatî, which consists of thirty-six syllables, is to be used when a sacrificer is aspiring to fame and renown ; for this metre is the exponent