

# AITAREYA-ARANYAKA Part 3

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FOURTH ADHYAYA.

FIRST KHANDA.

Adoration to the Highest Self Hari, Om!

1. Verily, in the beginning all this was Self, one only; there was nothing else blinking whatsoever.

2. He thought: 'Shall I send forth worlds?' (1) He sent forth these worlds,

3. Ambhas (water), Mariki (light), Mara (mortal), and Ap (water).

4. That Ambhas (water) is above the heaven, and it is heaven, the support. The Marikis (the lights) are the sky. The Mara (mortal) is the earth, and the waters under the earth are the Ap world. (2)

5. He thought: 'There are these worlds; shall I send forth guardians of the worlds?'

He then formed the Purusha (the person), taking him forth from the water. (3)

6. He brooded on him, and when that person had thus been brooded on, a mouth burst forth like an egg. From the mouth proceeded speech, from speech Agni (fire),.

Nostrils burst forth. From the nostrils proceeded scent (prana), from scent Vayu (air).

Eyes burst forth. From the eyes proceeded sight, from sight Aditya (sun).

Ears burst forth. From the ears proceeded hearing, from hearing the Dis (quarters of the world).

Skin burst forth. From the skin proceeded hairs (sense of touch), from the hairs shrubs and trees.

The heart burst forth. From the heart proceeded mind, from mind Kandramas (moon).

The navel burst forth. From the navel proceeded the apana (the down-breathing), from apana death.

The generative organ burst forth. From the organ proceeded seed, from seed water. (4)

SECOND KHANDA.

1. Those deities (devata), Agni and the rest, after they had been sent forth, fell into this great ocean.

Then he (the Self) besieged him, (the person) with hunger and thirst.

2. The deities then (tormented by hunger and thirst) spoke to him (the Self) :  
'Allow us a place in which we may rest and eat food' (1)

He led a cow towards them (the deities). They said : 'This is not enough.' He led a horse towards them. They said: 'This is not enough.' (2)

He led man towards them. Then they said: 'Well done, indeed.' Therefore man is well done.

3. He said to them: 'Enter, each according to his place.' (3)

4. Then Agni (fire), having become speech, entered the mouth. Vayu (air), having become scent, entered the nostrils. ditya (sun), having become sight, entered the eyes. The Dis (regions), having become hearing, entered the ears. The shrubs and trees, having become hairs, entered the skin. Kandramas (the moon), having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ. (4)

5. Then Hunger and Thirst spoke to him (the Self): 'Allow us two (a place).' He said to them: ' I assign you to those very deities there, I make you co-partners with them.' Therefore to whatever deity an oblation is offered, hunger and thirst are co-partners in it. (5)

### THIRD KHANDA.

1. He thought: 'There are these worlds and the guardians of the worlds. Let me send forth food for them.' (1)

He brooded over the water. From the water thus brooded on, matter (nutrti) was born. And that matter which was born, that verily was food. (2)

2. When this food (the object matter) had thus been sent forth, it wished to flee, crying and turning away. He (the subject) tried to grasp it by speech. He could not grasp it by speech. If he had grasped it by speech, man would be satisfied by naming food. (3)

He tried to grasp it by scent (breath). He could not grasp it by scent. If he had grasped it by scent, man would be satisfied by smelling food. (4)

He tried to grasp it by the eye. He could not grasp it by the eye. If he had grasped it by the eye, man would be satisfied by seeing food. (5)

He tried to grasp it by the ear. He could not grasp it by the ear. If he had grasped it by the ear, man would be satisfied by hearing food. (6)

He tried to grasp it by the skin. He could not grasp it by the skin. If he had grasped it by the skin, man would be satisfied by touching food. (7)

He tried to grasp it by the mind. He could not grasp it by the mind. If he had grasped it by the mind, man would be satisfied by thinking food. (8)

He tried to grasp it by the generative organ. He could not grasp it by the

organ. If he had grasped it by the organ, man would be satisfied by sending forth food. (9)

He tried to grasp it by the down-breathing (the breath which helps to swallow food through the mouth and to carry it off through the rectum, the payvindriya). He got it.

3. Thus it is Vayu (the getter) who lays hold of food, and the Vayu is verily Annayu (he who gives life or who lives by food). (10)

4. He thought: 'How can all this be without me?

5. And then he thought: By what way shall I get there?

6. And then he thought: If speech names, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if the off-breathing digests, if the organ sends forth, then what am I?' (11)

7. Then opening the suture of the skull, he got in by that door.

8. That door is called the Vidriti (tearing asunder), the Nandana (the place of bliss).

9. There are three dwelling-places for him, three dreams; this dwelling-place (the eye), this dwelling-place (the throat), this dwelling-place (the heart). (12)

10. When born (when the Highest Self had entered the body) he looked through all things, in order to see whether anything wished to proclaim here another (Self). He saw this person only (himself) as the widely spread Brahman. 'I saw it,' thus he said; (13)

Therefore he was Idam-dra (seeing this).

11. Being Idamdra by name, they call him Indra mysteriously. For the Devas love mystery, yea, they love mystery. (14)

FIFTH ADHYAYA.

FIRST KHANDA.

I. Let the women who are with child move away!

2. Verily, from the beginning he (the self) is in man as a germ, which is called seed.

3. This (seed), which is strength gathered from all the limbs of the body, he (the man) bears as self in his self (body). When he commits the seed to the woman, then he (the father) causes it to be born. That is his first birth. (1)

4. That seed becomes the self of the woman, as if one of her own limbs. Therefore it does not injure her.

5. She nourishes his (her husband's) self (the son) within her. (2) She who nourishes, is to be nourished.

6. The woman bears the germ. He (the father) elevates the child even before the birth, and immediately after.
  7. When he thus elevates the child both before and after his birth, he really elevates his own self,
  8. For the continuation of these worlds (men). For thus are these worlds continued.
  9. This is his second birth. (3)
  10. He (the son), being his self, is then placed in his stead for (the performance of) all good works.
  11. But his other self (the father), having done all he has to do, and having reached the full measure of his life, departs.
  12. And departing from hence he is born again. That is his third birth.
  13. And this has been declared by a Rishi (Rv. IV, 27, 1): (4)
  14. 'While dwelling in the womb, I discovered all the births of these Devas. A hundred iron strongholds kept me, but I escaped quickly down like a falcon.'
  15. Vamadeva, lying in the womb, has thus declared this. (5)
- And having this knowledge he stepped forth, after this dissolution of the body, and having obtained all his desires in that heavenly world, became immortal, yea, he became immortal. (6)

## SIXTH ADHYAYA.

### FIRST KHANDA.

1. Let the women go back to their place.
2. Who is he whom we meditate on as the Self? Which is the Self?
3. That by which we see (form), that by which we hear (sound), that by which we perceive smells, that by which we utter speech, that by which we distinguish sweet and not sweet, (1) and what comes from the heart and the mind, namely, perception, command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness (or suffering), remembering, conceiving, willing, breathing, loving, desiring?
4. No, all these are various names only of knowledge (the true Self). (2)
5. And that Self, consisting of (knowledge), is Brahman (m.), it is Indra, it is Pragapati . All these Devas, these five great elements, earth, air, ether, water, fire, these and those which are, as it were, small and mixed, and seeds of this kind and that kind, born from eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and whatsoever breathes, whether walking or flying, and what is immoveable-all that is led (produced) by knowledge (the Self).
6. It rests on knowledge (the Self). The world is led (produced) by knowledge

(the Self). Knowledge is its cause.

7. Knowledge is Brahman. (3)

8. He (Vamadeva), having by this conscious self stepped forth from this world, and having obtained all desires in that heavenly world, became immortal, yea, he became immortal. Thus it is, Om. (4)

SEVENTH ADHYAYA.

FIRST KHANDA.

I. My speech rests in the mind, my mind rests in speech . Appear to me (thou, the Highest Self)! You (speech and mind) are the two pins (that hold the wheels) of the Veda. May what I have learnt not forsake me. I join day and night with what I have learnt. I shall speak of the real, I shall speak the true. May this protect me, may this protect the teacher! May it protect me, may it protect the teacher, yea, the teacher!

THIRD ARANYAKA.

FIRST ADHYAYA.

FIRST KHANDA.

1. Next follows the Upanishad of the Samhita.

2. The former half is the earth, the latter half the heaven, their union the air, thus says Mandukeya; their union is the ether, thus did Makshavya, teach it.

3. That air is not considered independent, therefore I do not agree with his (Manduka's) son.

4. Verily, the two are the same, therefore air is considered independent, thus says Agastya. For it is the same, whether they say air or ether.

5. So far with reference to deities (mythologically); now with reference to the body (physiologically):

6. The former half is speech, the latter half is mind, their union breath (prana), thus says Suravira Mandukeya.

7. But his eldest son said: The former half is mind, the latter half speech. For we first conceive with the mind indeed, and then we utter with speech. Therefore the former half is indeed mind, the latter half speech, but their union is really breath.

8. Verily, it is the same with both, the father (Mandukeya) and the son.

9. This (meditation as here described), joined with mind, speech, and breath, is (like) a chariot drawn by two horses and one horse between them (prashlivdhana).

10. And he who thus knows this union, becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

11. Now all this comes from the Mandukeyas.

## SECOND KHANDA.

1. Next comes the meditation as taught by Sakalya.

2. The first half is the earth, the second half heaven, their uniting the rain, the uniter Parganya.

3. And so it is when he (Parganya) rains thus strongly, without ceasing, day and night,

4. Then they say also (in ordinary language), 'Heaven and earth have come together.'

5. So much with regard to the deities; now with regard to the body:-

6. Every man is indeed like an egg. There are two halves (of him), thus they say: 'This half is the earth, that half heaven.' And there between them is the ether (the space of the mouth), like the ether between heaven and earth. In this ether there (in the mouth) the breath is fixed, as in that other ether the air is fixed. And as there are those three luminaries (in heaven), there are these three luminaries in man.

7. As there is that sun in heaven, there is this eye in the head. As there is that lightning in the sky, there is this heart in the body; as there is that fire on earth, there is this seed in the member.

8. Having thus represented the self (body) as the whole world, Sakalya said: This half is the earth, that half heaven.

9. He who thus knows this union, becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

## THIRD KHANDA.

I. Next come the reciters of the Nirbhuga.

2. Nirbhuga abides on earth, Pratrinna in heaven, the Ubhayamantarena in the sky.

3. Now, if any one should chide him who recites the Nirbhuga, let him answer: 'Thou art fallen from the two lower places.' If any one should chide him who recites the Pratrinna, let him answer: 'Thou art fallen from the two higher places.' But he who recites the Ubhayamantarena, there is no chiding him.

4. For when he turns out the Sandhi (the union of words), that is the form of Nirbhuga; and when he pronounces, two syllables pure (without modification), that is the form of Pratrinna. This comes first. By the Ubhayamantara (what is between the two) both are fulfilled (both the sandhi and the pada).

5. Let him who wishes for proper food say the Nirbhug-a; let him who wishes for Svarga, say the Pratrinna; let him who wishes for both say the Ubhayamantarena.

6. Now if another man (an enemy) should chide him who says the Nirbhuga, let

him say to him : 'Thou hast offended the earth, the deity; the earth, the deity, will strike thee.'

If another man should chide him who says the Pratrinna, let him say to him: 'Thou hast offended heaven, the deity; heaven, the deity, will strike thee.'

If another man should chide him who says the Ubhayamantarena, let him say to him: 'Thou hast offended the sky, the deity; the sky, the deity, will strike thee.'

7. And whatever the reciter shall say to one who speaks to him or does not speak to him, depend upon it, it will come to pass.

8. But to a Brahmana let him not say anything except what is auspicious.

9. Only he may curse a Brahmana in excessive wealth.

10. Nay, not even in excessive wealth should he curse a Brahmana, but he should say, 'I bow before Brahmanas,'-thus says Suravira Mandukeya.

#### FOURTH KHANDA.

1. Next follow the imprecations.

2. Let him know that breath is the beam (on which the whole house of the body rests).

3. If any one (a Brahmana or another man) should chide him, who by meditation has become that breath as beam, then, if he thinks himself strong, he says: 'I grasped the breath, the beam, well; thou dost not prevail against me who have grasped the breath as the beam.' Let him say to him: 'Breath, the beam, will forsake thee.'

4. But if he thinks himself not strong, let him say to him : 'Thou couldst not grasp him who wishes to grasp the breath as the beam. Breath, the beam, will forsake thee.'

5. And whatever the reciter shall say to one who speaks to him or does not speak to him, depend upon it, it will come to pass. But to a Brahmana let him not say anything except what is auspicious. Only he may curse a Brahmana in excessive wealth. Nay, not even in excessive wealth should he curse a Brahmana, but he should say, 'I bow before Brahmanas,'-thus says Suravira, Mandukeya.

#### FIFTH KHANDA.

1. Now those who repeat the Nirbhuga say:

2. 'The former half is the first syllable, the latter half the second syllable, and the space between the first and second halves is the Samhita (union).'

3. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

4. Now Hrasva Mandukeya says: 'We reciters of Nirbhuga say, "Yes, the former

half is the first syllable, and the latter half the second syllable, but the Samhita is the space between the first and second halves in so far as by it one turns out the union (sandhi), and knows what is the accent and what is not, and distinguishes what is the mora and what is not."

5. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

6. Now his middle son, the child of his mother Pratibodhi, says: 'One pronounces these two syllables letter by letter, without entirely separating them, and without entirely uniting them]. Then that mora between the first and second halves, which indicates the union, that is the Saman (evenness, sliding). I therefore hold Saman only to be the Samhita (union).

7. This has also been declared by a Rishi (Rv. 23, 16):-

8. 'O Brihaspati, they know nothing higher than Saman.'

9. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

#### SIXTH KHANDA.

1. Tarukshya said: 'The Samhita (union) is formed by means of the Brihat and Rathantara Samans.'

2. Verily, the Rathantara Saman is speech, the Brihat Saman is breath. By both, by speech and breath, the Samhita is formed.

3. For this Upanishad (for acquiring from his teacher the knowledge of this Samhita of speech and breath) Tarukshya guards (his teacher's) cows a whole year.

4. For it alone Tarukshya guards the cows a whole year.

5. This has also been declared by a Rishi (Rv. X, 181, I; and Rv. X, 181, 2):-

6. 'Vasishtha carried hither the Rathantara; Bharadvaga brought hither the Brihat of Agni.'

7. He who thus knows this Samhita. (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

8. Kauntharavya said: 'Speech is united with breath, breath with the blowing air, the blowing air with the Visvedevas, the Visvedevas with the heavenly world, the heavenly world with Brahman. That Samhiti is called the gradual Samhiti.'

9. He who knows this gradual Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga, in exactly the same manner as this Samhita, i.e. gradually.

10. If that worshipper, whether for his own sake or for that of another, recites (the Samhita), let him know when he is going to recite, that this Samhita went up to heaven, and that it will be even so with those who by knowing it become Devas. May it always be so!

11. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

12. Pankalakanda said: 'The Samhita (union, composition) is speech.'

13. Verily, by speech the Vedas, by speech the metres are composed. Friends unite through speech, all beings unite through speech; therefore speech is everything here.

14. With regard to this (view of speech being more than breath), it should be borne in mind that when we thus repeat (the Veda) or speak, breath is (absorbed) in speech; speech swallows breath. And when we are silent or sleep, speech is (absorbed) in breath; breath swallows speech. The two swallow each other. Verily, speech is the mother, breath the son.

15. This has been declared also by a Rishi (Rv. X, 114, 4): -

16. 'There is one bird; (as wind) he has entered the sky; (as breath or living soul) he saw this whole world. With my ripe mind I saw him close to me (in the heart); the mother (licks or) absorbs him (breath), and he absorbs the mother (speech).'

17. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

18. Next follows the Pragapati-Samhita.

19. The former half is the wife, the latter half the man; the result of their union the son; the act of their union the begetting; that Samhita is Aditi (indestructible).

20. For Aditi (indestructible) is all this whatever there is, father, mother, son, and begetting.

21. This has also been declared by a Rishi (Rv. 1, 189, 10):-

22. 'Aditi is mother, is father, is son.'

23. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

## SECOND ADHYAYA

### FIRST KHANDA.

1. Sthavira Sakalya said that breath is the beam, and as the other beams rest on the house-beam, thus the eye, the ear, the mind, the speech, the senses, the

body, the whole self rests on this breath.

2. Of that self the breathing is like the sibilants, the bones like the mutes, the marrow like the vowels, and the fourth part, flesh, blood, and the rest, like the semivowels, - so said Hrasva Mandukeya.

3. To us it was said to be a triad only.

4. Of that triad, viz. bones, marrow, and joints, there are 360 (parts) on this side (the right), and 360 on that side (the left). They make 720 together, and 720 are the days and nights of the year. Thus that self which consists of sight, hearing, metre, mind, and speech is like unto the days.

5. He who thus knows this self, which consists of sight, hearing, metre, mind, and speech, as like unto the days, obtains union, likeness, or nearness with the days, has sons and cattle, and lives his full age.

## SECOND KHANDA.

1. Next comes Kauntharavya:

2. There are 360 syllables (vowels), 360 sibilants (consonants), 360 groups.

3. What we called syllables are the days, what we called sibilants are the nights, what we called groups are the junctions of days and nights. So far with regard to the gods (the days).

4. Now with regard to the body. The syllables which we explained mythologically, are physiologically the bones; the sibilants which we explained mythologically, are physiologically the marrow.

5. Marrow is the real breath (life), for marrow is seed, and without breath (life) seed is not sown. Or when it is sown without breath (life), it will decay, it will not grow.

6. The groups which we explained mythologically, are physiologically the joints.

7. Of that triad, viz. bones, marrow, and joints, there are 540 (parts) on this side (the right), and 540 on that side (the left). They make 1080 together, and 1080 are the rays of the sun. They make the Brihatt verses and the day (of the Mahavrata).

8. Thus that self which consists of sight, hearing, metre, mind, and speech is like unto the syllables.

9. He who knows this self which consists of sight, hearing, metre, mind, and speech, as like unto syllables, obtains union, likeness, or nearness with the syllables, has sons and cattle, and lives his full age.

## THIRD KHANDA.

1. Badhval says, there are four persons (to be meditated on and worshipped).

2. The person of the body, the person of the metres, the person of the Veda,

and the Great person.

What we call the person of the body is this corporeal self. Its essence is the incorporeal conscious self.

4. What we call the person of the metres is this collection of letters (the Veda). Its essence is the vowel a.

5. What we call the person of the Veda is (the mind) by which we know the Vedas, the Rig-veda, Yagur-veda, and Sama-veda. Its essence is Brahman (m.)

6. Therefore let one choose a Brahman-priest who is full of Brahman (the Veda), and is able to see any flaw in the sacrifice.

7. What we call the Great person is the year, which causes some beings to fall together, and causes others to grow up. Its essence is yonder sun.

8. One should know that the incorporeal conscious self and yonder sun are both one and the same. Therefore the sun appears to every man singly (and differently).

9. This has also been declared by a Rishi (Rv. 1, 115, 1) :-

10. 'The bright face of the gods arose, the eye of Mitra, Varuna, and Agni; it filled heaven and earth and the sky,-the sun is the self of all that rests and moves.'

11 - I This I think to be the regular Samhita as conceived by me,' thus said Badhva.

12. For the Bahvrikas consider him (the self) in the great hymn (mahad uktha), the Adhvaryus in the sacrificial fire, the Khandogas in the Mahavrata ceremony. Him they see in this earth, in heaven, in the air, in the ether, in the water, in herbs, in trees, in the moon, in the stars, in all beings. Him alone they call Brahman.

13. That self which consists of sight, hearing, metre, mind, and speech is like unto the year.

14. He who recites to another that self which consists of sight, hearing, metre, mind, and speech, and is like unto the year,

#### FOURTH KHANDA.

1. To him the Vedas yield no more milk, he has no luck in what he has learnt (from his Guru); he does not know the path of virtue.

2. This has also been declared by a Rishi (Rv. X, 7 1, 6) :-

3. 'He who has forsaken the friend (the Veda), that knows his friends, in his speech there is no luck. Though he hears, he hears in vain, for he does not know the path of virtue.'

4. Here it is clearly said that he has no luck in what he has learnt, and that he does not know the path of virtue.

5- Therefore let no one who knows this, lay the sacrificial fire (belonging to the Mahavrata) for another, let him not sing the Samans of the Mahavrata for another, let him not recite the Sastras of that day for another.

6. However, let him willingly do this for a father or for an Akarya; for that is done really for himself.

7. We have said that the incorporeal conscious self and the sun are one<sup>1</sup>. When these two become separated, the sun is seen as if it were the moon; no rays spring from it; the sky is red like madder; the patient cannot retain the wind, his head smells bad like a raven's nest:-let him know then that his self (in the body) is gone, and that he will not live very long.

8. Then whatever he thinks he has to do,. let him do it, and let him recite the following hymns: Yad anti yak ka durake (Rv. I X, 6 7, 2 1 -2 7) ; Ad it prasnasya retasah (Rv. VIII, 6, 30); Yatra brahma pavamana (Rv. I X, 113, 6-11) ; Ud vayam tamasas pari (Rv. 1, 50, 10)-

9. Next, when the sun is seen pierced, and seems like the nave of a cart-wheel, when he sees his own shadow pierced, let him know then that it is so (as stated before, i. e. that he is going to die soon).

10. Next, when he sees himself in a mirror or in the water with a crooked head, or without a head-, or when his pupils are seen inverted or not straight, let him know then that it is so.

11. Next, let him cover his eyes and watch, then threads are seen as if falling together'. But if he does not see them, let him know then that it is so.

12. Next, let him cover his ears and listen, and there will be a sound as if of a burning fire or of a carriage. But if he does not hear it, let him know then that it is so.

13. Next, when fire looks blue like the neck of a peacock, or when he sees lightning in a cloudless sky, or no lightning in a clouded sky, or when he sees as it were bright rays in a dark cloud, let him know then that it is so.

14. Next, when he sees the ground as if it were burning, let him know that it is so.

15. These are the visible signs (from 7-14).

16. Next come the dreams.

17. If he sees a black man with black teeth, and that man kills him; or a boar kills him; a monkey jumps on him; the wind carries him along quickly; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a red lotus; he drives with asses and boars; wearing a wreath of red flowers (naladas) he drives a black cow with a black calf, facing the south,

18. If a man sees any one of these (dreams), let him fast, and cook a pot of milk, sacrifice it, accompanying each oblation with a verse of the Ratri hymn (Rv. X, 127), and then, after having fed the Brahmanas, with other food

(prepared at his house) eat himself the (rest of the) oblation.

19. Let him know that the person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, but hearing, thinking, seeing, classing, sounding, understanding, knowing, is his Self

#### FIFTH KHANDA.

1. Now next the Upanishad of the whole speech,

True all these are Upanishads of the whole speech, but this they call so (chiefly).

2. The mute consonants represent the earth, the sibilants the sky, the vowels heaven.

The mute consonants represent Agni (fire), the sibilants air, the vowels the sun.

The mute consonants represent the Rig-veda, the sibilants the Yagur-veda, the vowels the Sama-veda.

The mute consonants represent the eye, the sibilants the ear, the vowels the mind.

The mute consonants represent the up-breathing, the sibilants the down-breathing, the vowels the back-breathing.

3. Next comes this divine lute (the human body, made by the gods). The lute made by man is an imitation of it.

4. As there is a head of this, so there is a head of that (lute, made by man). As there is a stomach of this, so there is the cavity (in the board) of that. As there is a tongue of this, so there is a tongue in that. As there are fingers of this, so there are strings of that. As there are vowels of this, so there are tones of that. As there are consonants of this, so there are touches of that. As this is endowed with sound and firmly strung, so that 's endowed with sound and firmly strung. As this is covered with a hairy skin, so that is covered with hairy skin.

5. Verily, in former times they covered a lute with hairy skin.

6. He who knows this lute made by the Devas (and meditates on it), is willingly listened to, his glory fills the earth, and wherever they speak Aryan languages, there they know him.

7. Next follows the verse, called vagrasa, the essence of speech. When a man reciting or speaking in an assembly does not please, let him say this verse:

8. 'May the queen of all speech, who is covered, as it were, by the lips, surrounded by teeth, as if by spears, who is a thunderbolt, help me to speak well.' This is the vagrasa, the essence of speech.

#### SIXTH KHANDA.

I. Next Krishna-Harita confided this Brahmana concerning speech to him (his pupil) :

2. PragaApati, the year, after having sent forth all creatures, burst. He put himself together again by means of khandas (Vedas). Because he put himself together again by means of khandas, therefore (the text of the Veda) is called Samhita (put together).

3. Of that Samhita the letter n is the strength, the letter sh the breath and self (gaman).

4. He who knows the Rik verses and the letters n and sh for every SamhiOL, he knows the Samhita with strength and breath. Let him know that this is the life of the Samhita.

5- If the pupil asks, 'Shall I say it with the letter n or without it ? ' let the teacher say, 'With the letter n.' And if he asks, ' Shall I say it with the letter sh or without it ?' let the teacher say, 'With the letter sh.'

6. Hrasva Mandukeya said: 'If we here recite the verses according to the Samhita (attending to the necessary changes of n and s into n and sh 2), and if we say the adhyaya of Mandilkeya (Ait. Ar.III, 1), then the letters n and sh (strength and breath) have by this been obtained for us.'

7. Sthavira Sakalya said: 'If we recite the verses according to the Samhita, and if we say the adhyaya of Mandukeya, then the letters n and sh have by this been obtained for us.'

8. Here the Rishis, the Kavasheyas, knowing this, said: 'Why should we repeat (the Veda), why should we sacrifice? We offer as a sacrifice breath in speech, or speech in breath. What is the beginning (of one), that is the end (of the other).'

9. Let no one tell these Samhitas (Ait. Ar. III, I-III, 2) to one who is not a resident pupil, who has not been with his teacher at least one year, and who is not himself to become an instructor. Thus say the teachers, yea, thus say the teachers.