

AITAREYA-ARANYAKA Part 2

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AITAREYA-ARANYAKA Part 2

SECOND ARANYAKA.

FIRST ADHYAYA.

FIRST KHANDA.

1. This is the path : this sacrifice, and this Brahman. This is the true.
2. Let no man swerve from it, let no man transgress it.
3. For the old (sages) did not transgress it, and those who did transgress, became lost.
4. This has been declared by a Rishi (Rv. VIII, 101, 14): 'Three (classes of) people transgressed, others settled down round about the venerable (Agni, fire); the great (sun) stood in the midst of the worlds, the blowing (Vayu, air) entered the Harits (the dawns, or the ends of the earth).'
5. When he says: 'Three (classes of) people transgressed,' the three (classes of) people who transgressed are what we see here (on earth, born again) as birds, trees, herbs, and serpents.
6. When he says: 'Others settled down round about the venerable,' he means those who now sit down to worship Agni (fire).
7. When he says : 'The great stood in the midst of the worlds,' the great one in the midst of the world is meant for this Aditya, the sun.
8. When he says: 'The blowing entered the Harits,' he means that Vayu, the air, the purifier, entered all the corners of the earth.

SECOND KHANDA.

1. People say: 'Uktha, uktha,' hymns, hymns! (without knowing what uktha, hymn, means.) The hymn is truly (to be considered as) the earth, for from it all whatsoever exists arises,
2. The object of its praise is Agni (fire), and the eighty verses (of the hymn) are food, for by means of food one obtains everything.
3. The hymn is truly the sky, for the birds fly along the sky, and men drive following the sky. The object of its praise is Vayu (air), and the eighty verses (of the hymn) are food, for by means of food one obtains everything.
4. The hymn is truly the heaven, for from its gift (rain) all whatsoever exists arises. The object of its praise is Aditya (the sun), and the eighty verses are food, for by means of food one obtains everything.
5. So much with reference to the gods (mythological); now with reference to man

(physiological).

6. The hymn is truly man. He is great, he is Pragapati. Let him think, I am the hymn.

7. The hymn is his mouth, as before in the case of the earth.

8. The object of its praise is speech, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

9. The hymn is the nostrils, as before in the case of the sky.

10. The object of its praise is breath, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

11. The slight bent (at the root) of the nose is, as it were, the place of the brilliant (Aditya, the sun).

12. The Hymn is the forehead, as before in the case of heaven. The object of its praise is the eye, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

13. The eighty verses (of the hymn) are alike food with reference to the gods as well as with reference to man. For all these beings breathe and live by means of food indeed. By food (given in alms, &c.) he conquers this world, by food (given in sacrifice) he conquers the other. Therefore the eighty verses (of the hymn) are alike food, with reference to the gods as well as with reference to man.

14. All this that is food, and all this that consumes food, is only the earth, for from the earth arises all whatever there is.

15. And all that goes hence (dies on earth), heaven consumes it all; and all that goes thence (returns from heaven to a new life) the earth consumes it all.

16. That earth is thus both food and consumer.

He also (the true worshipper who meditates on himself as being the uktha) is both consumer and consumed (subject and object'). No one possesses that which he does not eat, or the things which do not eat him.

THIRD KHANDA.

1. Next follows the origin of seed. The seed of Pragapati are the Devas (gods). The seed of the Devas is rain. The seed of rain are herbs. The seed of herbs is food. The seed of food is seed. The seed of seed are creatures. The seed of creatures is the heart. The seed of the heart is the mind. The seed of the mind is speech (Veda). The seed of speech is action (sacrifice). The action done (in a former state) is this man, the abode of Brahman.

2. He (man) consists of food (ira), and because he consists of food (iramaya), he consists of gold (hiranmaya). He who knows this becomes golden in the other world, and is seen as golden (as the sun) for the benefit of all beings.

FOURTH KHANDA.

1. Brahman (in the shape of prana, breath) entered into that man by the tips of his feet, and because Brahman entered (prapadyata) into that man by the tips of his feet, therefore people call them the tips of the feet (prapada), but hoofs and claws in other animals.
2. Then Brahman crept up higher, and therefore they were (called), the thighs (uru).
3. Then he said: 'Grasp wide,' and that was (called) the belly (udara).
4. Then he said: 'Make room for me,' and that was (called) the chest (uras).
5. The Sarkarakshyas meditate on the belly as Brahman, the Arunis on the heart. Both (these places) are Brahman indeed.
6. But Brahman crept upwards and came to the head, and because he came to the head, therefore the head is called head.
7. Then these delights alighted in the head, sight, hearing, mind, speech, breath.
8. Delights alight on him who thus knows, why the head is called head.
9. These (five delights or senses) strove together, saying: 'I am the uktha (hymn), I am the uktha.' 'Well,' they said, 'let us all go out from this body; then on whose departure this body shall fall, he shall be the uktha among us.'
10. Speech went out, yet the body without speaking remained, eating and drinking.
Sight went out, yet the body without seeing remained, eating and drinking.
Hearing went out, yet the body without hearing remained, eating and drinking.
Mind went out, yet the body, as if blinking, remained, eating and drinking.
Breath went out, then when breath was gone out, the body fell.
11. It was decayed, and because people said, it decayed, therefore it was (called) body (sarira). That is the reason of its name.
12. If a man knows this, then the evil enemy who hates him decays, or the evil enemy who hates him is defeated.
13. They strove again, saying: 'I am the uktha, I am the uktha.' 'Well,' they said, 'let us enter that body again; then on whose entrance this body shall rise again, he shall be the uktha among us.'
14. Speech entered, but the body lay still. Sight entered, but the body lay still. Hearing entered, but the body lay still. Mind entered, but the body lay still. Breath entered, and when breath had entered, the body rose, and it became the uktha.
15. Therefore breath alone is the uktha.
16. Let people know that breath is the uktha indeed.

17. The Devas (the other senses) said to breath:

Thou art the uktha, thou art all this, we are thine, thou art ours.'

18. This has also been said by a Rishi (Rv. VIII, 92, 32): 'Thou art ours, we are thine.'

FIFTH KHANDA.

1. Then the Devas carried him (the breath) forth, and being carried forth, he was stretched out, and when people said, 'He was stretched out,' then it was in the morning; when they said, 'He is gone to rest,' then it was in the evening. Day, therefore, is the breathing up, night the breathing down.

2. Speech is Agni, sight that Aditya (sun), mind the moon, hearing the Dis (quarters): this is the prahitam samyoga, the union of the deities as sent forth. These deities (Agni, &c.) are thus in the body, but their (phenomenal) appearance yonder is among the deities-this was intended.

3. And Hiranyadat Vaidā also, who knew this (and who by his knowledge had become Hiranyagarbha or the universal spirit), said : 'Whatever they do not give to me, they do not possess themselves.' I know the prahitim samyoga, the union of the deities, as entered into the body. This is it.

4. To him who knows this all creatures, without being constrained, offer gifts.

5. That breath is (to be called) sattya (the true), for sat is breath, ti is food, yam is the sun. This is threefold, and threefold the eye also may be called, it being white, dark, and the pupil. He who knows why true is true (why sattya is sattya), even if he should speak falsely, yet what he says is true.

SIXTH KHANDA.

1. Speech is his (the breath's) rope, the names the knots . Thus by his speech as by a rope, and by his names as by knots, all this is bound. For all this are names indeed, and with speech he calls everything.

2. People carry him who knows this, as if they were bound by a rope.

3. Of the body of the breath thus meditated on, the Ushnih verse forms the hairs, the Gayatri the skin, the Trishtubh the flesh, the Anushtubh the muscles, the Gagati the bone, the Pankti the marrow, the Brihati the breath (prana). He is covered with the verses (khandas, metres). Because he is thus covered with verses, therefore they call them khandas (coverings, metres).

4. If a man knows the reason why khandas are called khandas, the verses cover him in whatever place he likes against any evil deed.

5. This is said by a Rishi (Rv. 1, 164,13):

6. 'I saw (the breath) as a guardian, never tiring, coming and going on his ways (the arteries). That breath (in the body, being identified with the sun among the Devas), illuminating the principal and intermediate quarters of the sky, is returning constantly in the midst of the worlds.'

He says: 'I saw a guardian,' because he, the breath, is a guardian, for he guards everything.

7. He says : 'Never tiring,' because the breath never rests.

8. He says: 'Coming and going on his ways,' because the breath comes and goes on his ways.

9. He says: 'Illuminating the principal and intermediate,' because he illuminates these only, the principal and intermediate quarters of the sky.

10. He says: 'He is returning constantly in the midst of the worlds,' because he returns indeed constantly in the midst of the worlds.

11. And then, there is another verse (Rv. 1, 55, 81): 'They are covered like caves by those who make them,'

12. For all this is covered indeed by breath.

13. This ether is supported by breath as Brihati, and as this ether is supported by breath as Brihati, so one should know that all things, not excepting ants, are supported by breath as Brihati.

SEVENTH KHANDA.

1. Next follow the powers of that Person.

2. By his speech earth and fire were created.

Herbs are produced on the earth, and Agni (fire) makes them ripe and sweet. 'Take this, take this,' thus saying do earth and fire serve their parent, speech.

3. As far as the earth reaches, as far as fire reaches, so far does his world extend, and as long as the world of the earth and fire does not decay, so long does his world not decay who thus knows this power of speech.

4. By breath (in the nose) the sky and the air were created. People follow the sky, and hear along the sky, while the air carries along pure scent. Thus do sky and air serve their parent, the breath.

As far as the sky reaches, as far as the air reaches, so far does his world extend, and as long as the world of the sky and the air does not decay, so long does his world not decay who thus knows this power of breath.

5. By his eye heaven and the sun were created. Heaven gives him rain and food, while the sun causes his light to shine. Thus do the heaven and the sun serve their parent, the eye.

As far as heaven reaches and as far as the sun reaches, so far does his world extend, and as long as the world of heaven and the sun does not decay, so long does his world not decay who thus knows the power of the eye.

6. By his ear the quarters and the moon were created. From all the quarters they come to him, and from all the quarters he hears, while the moon produces

for him the bright and the dark halves for the sake of sacrificial work. Thus do the quarters and the moon serve their parent, the ear.

As far as the quarters reach and as far as the moon reaches, so far does his world extend, and as long as the world of the quarters and the moon does not decay, so long does his world not decay who thus knows the power of the ear.

7. By his mind the water and Varuna were created. Water yields to him faith (being used for sacred acts), Varuna keeps his offspring within the law. Thus do water and Varuna serve their parent, the mind.

As far as water reaches and as far as Varuna reaches, so far does his world extend, and as long as the world of water and Varuna does not decay, so long does his world not decay who thus knows the power of the mind.

EIGHTH KHANDA.

1. Was it water really? Was it water? Yes, all this was water indeed. This (water) was the root (cause), that (the world) was the shoot (effect). He (the person) is the father, they (earth, fire, &c.) are the sons. Whatever there is belonging to the son, belongs to the father; whatever there is belonging to the father, belongs to the son. This was intended.

2. Mahidasa Aitareya, who knew this, said: 'I know myself (reaching) as far as the gods, and I know the gods (reaching) as far as me. For these gods receive their gifts from hence, and are supported from hence.'

3. This is the mountain, viz. eye, ear, mind, speech, and breath. They call it the mountain of Brahman.

4. He who knows this, throws down the evil enemy who hates him; the evil enemy who hates him is defeated.

5. He (the Prana, identified with Brahman) is the life, the breath; he is being (while the givatman remains), and not-being (when the givatman departs).

6. The Devas (speech, &c.) worshipped him (prana) as Bhuti or being, and thus they became great beings. And therefore even now a man who sleeps, breathes like bhurbhuh.

7. The Asuras worshipped him as Abhuti or not-being, and thus they were defeated.

8. He who knows this, becomes great by himself, while the evil enemy who hates him, is defeated.

9. He (the breath) is death (when he departs), and immortality (while he abides).

10. And this has been said by a Rishi (Rv. 1, 164, 38):

11. 'Downwards and upwards he (the wind of the breath) goes, held by food;'-for this up-breathing, being held back by the down-breathing, does not move forward (and leave the body altogether).

12. 'The immortal dwells with the mortal;'-for through him (the breath) all this dwells together, the bodies being clearly mortal, but this being (the breath), being immortal.

13. 'These two (body and breath) go for ever in different directions (the breath moving the senses of the body, the body supporting the senses of the breath : the former going upwards to another world, the body dying and remaining on earth). They increase the one (the body), but they do not increase the other,' i. e. they increase these bodies (by food), but this being (breath) is immortal.

14. He who knows this becomes immortal in that world (having become united with Hiranyagarbha), and is seen as immortal (in the sun) by all beings, yea, by all beings.

SECOND ADHYAYA.

FIRST KHANDA.

1. He (the sun), who shines, honoured this world (the body of the worshipper, by entering into it), in the form of man (the worshipper who meditates on breath). For he who shines (the sun) is (the same as) the breath. He honoured this (body of the worshipper) during a hundred years, therefore there are a hundred years in the life of a man. Because he honoured him during a hundred years, therefore there are (the poets of the first Mandala of the Rigveda, called) the Satarkin, (having honour for a hundred years.) Therefore people call him who is really Prana (breath), the Satarkin poets.

2. He (breath) placed himself in the midst of all whatsoever exists. Because he placed himself in the midst of all whatsoever exists, therefore there are (the poets of the second to the ninth Mandala of the Rig-veda, called) the Madhyamas. Therefore people call him who is really Prana (breath), the Madhyama poets.

3. He as up-breathing is the swallower (gritsa), as down-breathing he is delight (mada). Because as up-breathing he is swallower (gritsa) and as downbreathing delight (mada), therefore there is (the poet of the second Mandala of the Rig-veda, called) Gritsamada. Therefore people call him who is really Prana (breath), Gritsamada.

4. Of him (breath) all this whatsoever was a friend. Because of him all (visvam) this whatsoever was a friend (mitram), therefore there is (the poet of the third Mandala of the Rig-veda, called) Visvamitra. Therefore people call him who is really Prana (breath), Visvamitra.

5. The Devas (speech, &c.) said to him (the breath) : 'He is to be loved by all of us.' Because the Devas said of him, that he was to be loved (vama) by all of them, therefore there is (the poet of the fourth Mandala of the Rig-veda, called) Vamadeva. Therefore people call him who is really Prana (breath), Vamadeva

6. He (breath) guarded all this whatsoever from evil. Because he guarded

(atrayata) all this whatsoever from evil, therefore there are (the poets of the fifth Mandala of the Rig-veda, called) Atrayah. Therefore people call him who is really Prana (breath), Atrayah.

SECOND KHANDA.

1. He (breath) is likewise a Bibhradvaga (bringer of offspring). Offspring is vaga, and he (breath) supports offspring. Because he supports it, therefore there is (the poet of the sixth Mandala of the Rig-veda, called) Bharadvaga. Therefore people call him who is really Prana (breath), Bharadvaga.
2. The Devas (speech, &c.) said to him: 'He it is who chiefly causes us to dwell on earth.' Because the Devas said of him, that he chiefly caused them to dwell on earth, therefore there is (the poet of the seventh Mandala of the Rig-veda, called) Vasishtha. Therefore people call him who is really Prana (breath), Vasishtha.
3. He (breath) went forth towards all this whatsoever. Because he went forth toward all this whatsoever, therefore there are (the poets of the eighth Mandala of the Rig-veda, called) the Pragathas. Therefore people call him who is really PraAna (breath), the Pragathas.
4. He (breath) purified all this whatsoever. Because he purified all this whatsoever, therefore there are (the hymns and also the poets I of the ninth Mandala of the Rig-veda, called) the Pavamanis. Therefore people called him who is really Prana (breath), the Pavamanis.
5. He (breath) said: 'Let me be everything whatsoever, small (kshudra) and great (mahat), and this became the Kshudrasuktas and Mahastiktas.' Therefore there were (the hymns and also the poets of the tenth Mandala of the Rig-veda, called) the Kshudrasuktas (and Mahasuktas). Therefore people call him who is really Prana (breath), the Kshudrastiktas (and Mahasuktas).
6. He (breath) said once : 'You have said what is well said (su-ukta) indeed. This became a Sukta (hymn).' Therefore there was the Sukta. Therefore people call him who is really Prana (breath), Sukta.
7. He (breath) is a Rik (verse), for he did honour to all beings (by entering into them). Because he did honour to all beings, therefore there was the Rik verse. Therefore people call him who is really Prana (breath), Rik.
8. He (breath) is an Ardharka (half-verse), for he did honour to all places (ardha). Because he did honour to all places, therefore there was the Ardharka. Therefore people call him who is really Prana (breath), Ardharka.
9. He (breath) is a Pada (word), for he got into all these beings. Because he got (padi) into all these beings, therefore there was the Pada (word). Therefore people call him who is really Prana (breath), Pada.
10. He (breath) is an Akshara (syllable), for he pours out (ksharati) gifts to all these beings, and without him no one can pour out (atiksharati) gifts. Therefore there was the Akshara (syllable). Therefore people call him who is

really Prana (breath), Akshara.

11. Thus all these Rik verses, all Vedas, all sounds are one word, viz. Prana (breath). Let him know that Prana is all Rik verses.

THIRD KHANDA.

1. While Visvamitra was going to repeat the hymns of this day (the mahavrata), Indra sat down near him. Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses.

By means of this he went to the delightful home of Indra (Svarga).

2. Indra said to him : 'Rishi, thou hast come to my delightful home. Rishi, repeat a second hymn.' Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra (Svarga).

3- Indra said to him: 'Rishi, thou hast come to my delightful home. Rishi, repeat a third hymn.' Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra (Svarga).

4- Indra said to him: 'Rishi, thou hast come to my delightful home. I grant thee a boon.' Visvamitra said: 'May I know thee.' Indra said: ' I am Prana (breath), O Rishi, thou art Prana, all things are Prana. For it is Pra'na who shines as the sun, and I here pervade all regions under that form. This food of mine (the hymn) is my friend and my support (dakshina). This is the food prepared by VisvAmitra. I am verily he who shines (the sun).'

FOURTH KHANDA.

1. This then becomes perfect as a thousand of Brihati verses. Its consonants form its body, its voice (vowels) the Soul, its sibilants the air of the breath.

2. He who knew this became Vasishtha, he took this name from thence.

3. Indra verily declared this to Visvamitra, and Indra verily declared this to Bharadvaga. Therefore Indra is invoked by him as a friend.

4. This becomes perfect as a thousand of Brihati verses, and of that hymn perfect with a thousand Brihati verses, there are 36,000 syllables. So many are also the thousands of days of a hundred years (36,000). With the consonants they fill the nights, with the vowels the days.

5. This becomes perfect as a thousand of Brihati verses. He who knows this, after this thousand of Brihatis thus accomplished, becomes full of knowledge, full of the gods, full of Brahman, full of the immortal, and then goes also to the gods.

6. What I am (the worshipper), that is he (sun); what he is, that am I.

7. This has been said by a Rishi (Rv. I, 115, I): 'The sun is the self of all that moves and rests.'

8. Let him look to that, let him look to that!

THIRD ADHYAYA.

FIRST KHANDA.

1. He who knows himself as the fivefold hymn (uktha), the emblem of Prana (breath), from whence all this springs, he is clever. These five are the earth, air, ether, water, and fire (gyotis). This is the self, the fivefold uktha. For from him all this springs, and into him it enters again (at the dissolution of the world). He who knows this, becomes the refuge of his friends.

2. And to him who knows the food (object) and the feeder (subject) in that uktha, a strong son is born, and food is never wanting. Water and earth are food, for all food consists of these two. Fire and air are the feeder, for by means of them man eats all food. Ether is the bowl, for all this is poured into the ether. He who knows this, becomes the bowl or support of his friends.

3. To him who knows the food and the feeder in that uktha, a strong son is born, and food is never wanting. Herbs and trees are food, animals the feeder, for animals eat herbs and trees.

4. Of them again those who have teeth above and below, shaped after the likeness of man, are feeders, the other animals are food. Therefore these overcome the other animals, for the eater is over the food.

5. He who knows this is over his friends.

SECOND KHANDA.

1. He who knows the gradual development of the self in him (the man conceived as the uktha), obtains himself more development.

2. There are herbs and trees and all that is animated, and he knows the self gradually developing in them. For in herbs and trees sap only is seen, but thought (kitta) in animated beings.

3. Among animated beings again the self develops gradually, for in some sap (blood) is seen (as well as thought), but in others thought is not seen.

4. And in man again the self develops gradually, for he is most endowed with knowledge. He saying what he has known, he sees what he has known. He knows what is to happen tomorrow, he knows heaven and hell. By means of the mortal he desires the immortal-thus is he endowed.

5. With regard to the other animals hunger and thirst only are a kind of understanding. But they do not say what they have known, nor do they see what they have known. They do not know what is to happen to-morrow, nor heaven and hell. They go so far and no further, for they are born according to their knowledge (in a former life).

THIRD KHANDA.

1. That man (conceived as uktha) is the sea, rising beyond the whole world. Whatever he reaches, he wishes to go beyond. If he reaches the sky, he wishes to go beyond.
2. If he should reach that (heavenly) world, he would wish to go beyond.
3. That man is fivefold. The heat in him is fire; the apertures (of the senses) are ether; blood, mucus, and seed are water; the body is earth; breath is air.
4. That air is fivefold, viz. up-breathing, down-breathing, back-breathing, out-breathing, on-breathing. The other powers (devatis), viz. sight, hearing, mind, and speech, are comprised under up-breathing and down-breathing. For when breath departs, they also depart with it.
5. That man (conceived as uktha) is the sacrifice, which is a succession now of speech and now of thought. That sacrifice is fivefold, viz. the Agni-hotra, the new and full moon sacrifices, the four monthly sacrifices, the animal sacrifice, the Soma sacrifice. The Soma sacrifice is the most perfect of sacrifices, for in it these five kinds of ceremonies are seen : the first which precedes the libations (the Diksha, &c.), then three libations, and what follows (the Avabhrittha, &c.) is the fifth.

FOURTH KHANDA.

1. He who knows one sacrifice above another, one day above another, one deity above the others, he is clever. Now this great uktha (the nishke-valya-sastra) is the sacrifice above another, the day above another, the deity above others
1.
2. This uktha is fivefold. With regard to its being performed as a Stoma (chorus), it is Trivrit, Pakhadasa, Saptadasa, Ekavimsa, and Pankavimsa. With regard to its being performed as a Siman (song), it is Gayatra, Rathantara, Brihat, Bhadra, and Ragana. With regard to metre, it is Gayatri, Ushnih, Brihati, Trishtubh, and Dvipadi. And the explanation (given before in the Aranyaka) is that it is the head, the right wing, the left wing, the tail, and the body of the bird.
3. He performs the Prastava in five ways, he performs the Udgitha in five ways, he performs the Pratihara in five ways, he performs the Upadrava in five ways, he performs the Nidhana in five ways. All this together forms one thousand Stobhas, or musical syllables.
4. Thus also are the Rik verses, contained in the Nishkevalya, recited (by the Hotri) in five orders. What precedes the eighty trikas, that is one order, then follow the three sets of eighty trikas each, and what comes after is the fifth order.
5. This (the hymns of this Sastra) as a whole (if properly counted with the Stobha syllables) comes to one thousand (of Brihati verses). That (thousand) is the whole, and ten, ten is called the whole. For number is such (measured by

ten). Ten tens are a hundred, ten hundreds are a thousand, and that is the whole. These are the three metres (the tens, pervading everything). And this food also (the three sets of hymns being represented as food) is threefold, eating, drinking, and chewing. He obtains that food by those (three numbers, ten, hundred, and thousand, or by the three sets of eighty trikas).

FIFTH KHANDA.

1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihati verses.
2. Some teachers (belonging to a different Sakha) recognise a thousand of different metres (not of Brihatis only). They say: 'Is another thousand (a thousand of other verses) good? Let us say it is good.'
3. Some say, a thousand of Trishtubh verses, others a thousand of Gagati verses, others a thousand of Anushtubh verses.
4. This has been said by a Rishi (Rv. X, 124, 9):-
5. 'Poets through their understanding discovered Indra dancing an Anushtubh.' This is meant to say: They discovered (and meditated) in speech (called Anushtubh)-at that time (when they worshipped the uktha)-the Prana (breath) connected with Indra.
6. He (who takes the recited verses as Anushtubhs) is able to become celebrated and of good report.
7. No! he says; rather is such a man liable to die before his time. For that self (consisting of Anushtubhs) is incomplete. For if a man confines himself to speech, not to breath, then driven by his mind, he does not succeed with speech.
8. Let him work towards the Brihati, for the Brihati (breath) is the complete self.
9. That self (givatman) is surrounded on all sides by members. And as that self is on all sides surrounded by members, the Brihati also is on all sides surrounded by metres.
10. For the self (in the heart) is the middle of these members, and the Brihad is the middle of the metres.
11. 'He is able to become celebrated and of good report, but (the other) able to die before his time,' thus he said. For the Brihati is the complete self, therefore let him work towards the Brihati (let him reckon the sastra recitation as a thousand Brihatis).

SIXTH KHANDA.

- I. This (nishkevalya-sastra) becomes perfect as a thousand of Brihati verses. In this thousand of Brihatis there are one thousand one hundred and twenty-five Anushtubhs. For the smaller is contained in the larger.
2. This has been said by a Rishi (Rv. VIII, 76, 12):-

3. 'A speech of eight feet;' - because there are eight feet of four syllables each in the Anushtubh.
4. 'Of nine corners;' - because the Brihati becomes nine-cornered (having nine feet of four syllables each).
5. 'Touching the truth;' - because speech (Anushtubh) is truth, touched by the verse (Brihati).
6. 'He (the Hotri) makes the body out of Indra;' for out of this thousand of Brihati verses turned into Anushtubhs, and therefore out of Prana as connected with Indra, and out of the Brihati (which is Prana), he makes speech, that is Anushtubh, as a body.
7. This Mahaduktha is the highest development of speech, and it is fivefold, viz. measured, not measured, music, true, and untrue.
8. A Rik verse, a gatha, a kumbya are measured (metrical). A Yagus line, an invocation, and general remarks, these are not measured (they are in prose). A Saman, or any portion (parvan) of it, is music. Orn is true, Na is untrue.
9. What is true (Om) is the flower and fruit of speech. He is able to become celebrated and of good report, for he speaks the true (Om), the flower and fruit of speech.
10. Now the untrue is the root of speech, and as a tree whose root is exposed dries up and perishes, thus a man who says what is untrue exposes his root, dries up and perishes. Therefore one should not say what is untrue, but guard oneself from it.
11. That syllable Om (yes) goes forward (to the first cause of the world) and is empty. Therefore if a man says Orn (yes) to everything, then that (which he gives away) is wanting to him here. If he says Om (yes) to everything, then he would empty himself, and would not be capable of any enjoyments.
12. That syllable Na (no) is full for oneself. If a man says No to everything, then his reputation would become evil, and that would ruin him even here.
13. Therefore let a man give at the proper time only, not at the wrong time. Thus he unites the true and the untrue, and from the union of those two he grows, and becomes greater and greater.
14. He who knows this speech of which this (the mahaduktha) is a development, he is clever. A is the whole of speech, and manifested through different kinds of contact (mutes) and of wind (sibilants.), it becomes manifold and different.
15. Speech if uttered in a whisper is breath, if spoken aloud, it is body. Therefore (if whispered) it is almost hidden, for what is incorporeal is almost hidden, and breath is incorporeal. But if spoken aloud, it is body, and therefore it is perceptible, for body is perceptible.

SEVENTH KHANDA.

1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihatis. It is

glory (the glorious Brahman, not the absolute Brahman), it is Indra. Indra is the lord of all beings. He who thus knows Indra as the lord of all beings, departs from this world by loosening the bonds of life '-so said Mahidasa Aitareya. Having departed he becomes Indra (or Hiranyagarbha) and shines in those worlds.

2. And with regard to this they say: 'If a man obtains the other world in this form (by meditating on the prana, breath, which is the uktha, the hymn of the mahavrata), then in what form does he obtain this world?'

3. Here the blood of the woman is a form of Agni (fire); therefore no one should despise it. And the seed of the man is a form of ditya (sun) therefore no one should despise it. This self (the woman) gives her self (skin, blood, and flesh) to that self (fat, bone, and marrow), and that self (man) gives his self (fat, bone, and marrow) to this self (skin, blood, and flesh). Thus these two grow together. In this form (belonging to the woman and to fire) he goes to that world (belonging to the man and the sun), and in that form (belonging to man and the sun) he goes to this world (belonging to the woman and to fire).

EIGHTH KHANDA.

1. Here (with regard to obtaining Hiranyagarbha) there are these Slokas:

2. The fivefold body into which the indestructible (prana, breath) enters, that body which the harnessed horses (the senses) draw about, that body where the true of the true (the highest Brahman) follows after, in that body (of the worshipper) all gods become one.

3. That body into which goes the indestructible (the breath) which we have joined (in meditation), proceeding from the indestructible (the highest Brahman), that body which the harnessed horses (the senses) draw about, that body where the true of the true follows after, in that body all gods become one.

4. After separating themselves from the Yes and No of language, and of all that is hard and cruel, poets have discovered (what they sought for); dependent on names they rejoiced in what had been revealed.

5. That in which the poets rejoiced (the revealed nature of prana, breath), in it the gods exist all joined together. Having driven away evil by means of that Brahman (which is hidden in prana), the enlightened man goes to the Svarga world (becomes one with Hiranyagarbha, the universal spirit).

6. No one wishing to describe him (prana, breath) by speech, describes him by calling him 'woman,' 'neither woman nor man,' or 'man' (all such names applying only to the material body, and not to prana or breath).

7. Brahman (as hidden beneath prana) is called the A; and the I (ego) is gone there (the worshipper should know that he is uktha and prana).

8. This becomes perfect as a thousand of Brihati verses, and of that hymn, perfect with a thousand Brihati verses, there are 36,000 syllables. So many are

also the thousands of days of human life. By means of the syllable of life (the a) alone (which is contained in that thousand of hymns) does a man obtain the day of life (the mahavrata day, which completes the number of the days in the Gavamayana sacrifice), and by means of the day of life (he obtains) the syllable of life.

9. Now there is a chariot of the god (prana) destroying all desires (for the worlds of Indra, the moon, the earth, all of which lie below the place of Hiranyagarbha). Its front part (the point of the two shafts of the carriage where the yoke is fastened) is speech, its wheels the ears, the horses the eyes, the driver the mind. Prana (breath) mounts that chariot (and on it, i. e. by means of meditating on Prana, he reaches Hiranyagarbha).

10. This has been said by a Rishi (Rv. X, 39,12):-

11. 'Come hither on that which is quicker than mind,' and (Rv.VIII, 73, 2) 'Come hither on that which is quicker than the twinkling of an eye,' yea, the twinkling of an eye.