

(*vara*) which had the appearance of a Brâhmaṇa. After having received this gift, a Brâhmaṇam consisting of forty Adhyâyas, which commenced with the words *agnir vâi devânâm avamo* (the first sentence of the Aitareya), and ended with *strîṇute strîṇute* (the two last words of the Aitareya) came forth through the mind of Mahidâsa. Afterwards the Brâhmaṇam, commencing with *atha mahâvratam* (the beginning words of the first Aitareya Aranyaka) and ending with *âchârya âchârya* (the two last words of the third Aranyaka)<sup>2</sup> was also revealed in the shape of the vow of an hermit<sup>3</sup> (*âranyakavratârûpam*).

The Aitareya Brâhmaṇam, as well as the Kâushîtaki, do not treat of all the sacrifices and sacrificial rites which are mentioned and described in the books of Yajurveda, which may be (principally the Sûtras) regarded as the proper sacrificial encyclopædiæ. They were, however, perfectly well known to the authors of these Brâhmaṇas, as we may learn from the fact, that the names of several sacrifices, such as Vâjapeya, Aptoryâma (see 3, 41) are mentioned without the description of the rituals belonging to them. Several things concerning

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<sup>2</sup> This remark throws some light on the relationship in which the five treatises, of which the present Aitareya Aranyaka consists, and each of which bears the name *âranyaka*, stand to one another. Only the three first Aranyakas were according to this notice regarded as a divine revelation to the Aitareya Rishi; the two others are then later additions, and did not form originally part of the Aitareya Aranyaka.

<sup>3</sup> According to Brahmanical ideas, a vow, a curse, a blessing, &c. can assume a visible form, and so become manifest to the mental eyes of men.