

is that of the big toes⁶, then, again, accomplish its departing by means of the piṅgalā-vein and make it last until the end of death or the union of the individual soul (with the All-soul)⁷.

Those “who are not devoted” (*asambhakta*), forsooth, effectuate the meditation (upon the All-soul) in their mind, they hear by their ears its (*i.e.* the All-soul’s) coming which by this (meditation) is brought about, they see by their eyes its shape⁸, they experience by their organ of smelling its scent, they salute the deity with their hand⁹.

As for those who are attached (*sambhakta*)¹⁰

The Visaraga-ascetics (are called thus) because of their manifold proceeding, their manifold teaching, their going on wrong paths.—In former times Prajāpati, in order to conceal his instruction¹¹, created the doctrine¹² of the Visaragas. Even the munis, on seeing it, became perplexed, how much more the (ordinary) men. For those beasts of Visaragas, who are full of self-consciousness, there is deliverance (only) in subsequent forms of existence, not in this (present) one. Therefore the doctrine of the Visaragas must not be followed. Some Visaragas, striving to unite the individual soul with the All-soul through mortifying the body, others through muttering mantras, others through any meditation whichever, others through any syllable whichever, others through suppression of the breath, fix (it is true) their thoughts on it, but they do not (earnestly) strive for the union with the All-soul. They say that he is in the heart itself; some of them seek for deliverance, considering that no meditation is required¹³, others that the union must be brought about by performing the religious acts as they are described. For these

⁶ From the toes to the knees, from the knees to the anus, from the anus to the heart, from the heart to the palate, from the palate to the place between the eye-brows.

⁷ *nītvā. .ākaraṇam* : “having attracted” (?). The whole sentence its far from clear to me.

⁸ Reading with the Bhāṣya *devatākāram* (not *devatāgāram*).

⁹ This rests on the well-known passage of the Bṛhad-āraṇyaka-upaniṣad (ŚBr. XIV. 5. 4. 5) : *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyaḥ*.—Why these yogins are designated as *asambhakta* escapes me.

¹⁰ I am unable to translate the following passage.

¹¹ *upadeśagūhanārtham*, the Bhāṣya explains : *upadeśa iti mantrāṇām upadeśaḥ ; tasya gūhana(ṃ) prakāśanam, tadartham upadeśagūhanārtham*. But how can *gūhana* signify *prakāśana* ?

¹² Or : “party,” “thesis” ; *pakṣo mataḥ*, the Bhāṣya.

¹³ But only *devatārcana*, Bhāṣya.

beasts of Visaragas there is (only) deliverance in subsequent forms of existence, not in this present one. He who longs for deliverance in this (present) existence should not follow the doctrine of the Visaragas¹⁴.

Having made enter his mind into Brahman, which is endowed with the qualities (of *sattva*, *rajas*, *tamas*), he should then constantly endeavour to seek the Brahman, which is devoid of the qualities, thus it is declared (in holy scripture).

End of the eighth Praśna.

¹⁴ It is of great interest to identificate these Visaragas. To which sect do they belong?

NINTH BOOK.

Praśna IX, Khaṇḍa 1.

(The undertaking the order of a hermit: the śrāmaṇaka-fire.)

Now (we shall explain) the rules for the śrāmaṇaka-fire of a hermit¹.

When a householder who has performed the sacrifice of soma, beholds his son and his son's son, he should establish his son, his son's son and so on (after having made them marry) in his house, he should shave his hair off (except his top-lock and his eye-brows), perform the prājāpatya-kṛcchra-penance and go forth. In spring, during the bright half of the moon and under an auspicious nakṣatra, he goes out to take his abode in the woods together with his wife. On the preceding day, having bathed, and, having formulated his resolve (to accept the order of a hermit), he should fast after having drunk a decoction of kuśa-grass. Having finished his sacrifice in the fire for domestic worship, he should make it enter into his fire-drill with the mantra: "This is thy place of origin"². Then, having collected according to the rite of the full-moon and new-moon sacrifice, the darbha-grass and the other objects that are required, he brings together, in the manner as described formerly³, the grass-bunches for strewing around the fire, the pegs, the fuel-sticks, (and further) a staff of bamboo, a sacred string, a

¹ Cp. VIII. 6, where the rite of establishing this fire has been treated.

² Cp. note 18 on I. 9.

³ Cp. I. 8.