

Apastamba Prasna 2, Patala 9, Khanda 22

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1. A dress of materials procured in the woods (skins or bark) is ordained for him.
2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass.
3. In the end (he shall live on) what has become detached spontaneously.
4. Next he shall live on water, (then) on air, then on ether.
5. Each following one of these modes of subsistence is distinguished by a (greater) reward.
6. Now some (teachers) enjoin for the hermit the
[22. 1. Manu VI, 6.
2. Manu VI, 5, 21; Yagn. III, 46.
4. 'Then he shall live on ether, i.e. eat nothing at all.'--Haradatta. Manu VI, 31; Yagn. III, 55.]
successive performance (of the acts prescribed for the several orders).
7. After having finished the. study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.
8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires,
9. Or (he may live) alone.
10. He shall support himself by gleaning corn.
11. And after that he shall not any longer take presents.
12. And he shall sacrifice (only) after having bathed (in the following manner):
13. He shall enter the water slowly, and bathe without beating it (with his hand), his face turned towards the sun.
14. This rule of bathing is valid for all (castes and orders).
15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.
[6. "The word atha, "now," introduces a different opinion. Above, it has been declared that the life in the woods (may be begun) after the studentship only. But some teachers enjoin just for that hermit a successive performance of the acts.
8. Manu VI, 3 seq.; Yagn. III, 45.
10. Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.
15. According to Haradatta, the word kaga appears to designate a 'mallet;' in the passage from the Ramayana quoted in the Petersburg Dict. the commentator explains it by petaka, 'basket.']
16. He shall take one of each pair (of instruments), give the others (to his

wife), and (then) go into the forest.

17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.

18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

20. He shall not make the inhabitants of the forest hear (his recitation).

21. (He shall have) a house for his fire (only).

22. He himself (shall live) in the open air.

23. His couch and seat, must not be covered (with mats).

24. If he obtains fresh grain, he shall throw away the old (store).

[17. Yagn. III, 46.

20. This Sutra explains the word upamsu, 'inaudibly.'

24. Manu VI, 15; Yagn. III, 47.]