

APASTAMBA PRASNA II, PATALA 9, KHANDA 24.

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1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, that, mortal, is thy immortality.'
2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.
3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'
4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'
5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'
6. At the new creation (of, the world) they become the seed. That has been declared in the Bhavishyatpurana.
7. Now Pragapati also says,
8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perishes.'
9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (which has been attacked by worms falls without injuring its branch or tree). They do not hurt their ancestors.
10. (For) the (ancestor) has no connection with the acts committed (by his descendant) in this world, nor with their results in the next.
11. (The truth of) that may be known by the following (reason):
12. This creation (is the work) of Pragapati and of the sages.
13. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven Rishis).
14. But even though some (ascetic), whilst still
[24. 6 'They become the seed,' i.e. 'The Pragapatis.'
8. 'Other (duties), i.e. the order of ascetics and the like.'--Haradatta.
13. As the Rishis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.
14. Apastamba's own opinion is apparently against pure asceticism.]
in the body, may gain heaven through a portion of (the merit acquired by his former) works or through austerities, and though he may accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

