

# Apastamba Prasna 2, Patala 9, Khanda 23

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1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.

2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he

[23. 1. The following rules apply to a solitary hermit.

2. These Sutras are repeated in order to show that, according to, the opinion of those who allow hermits to live with their families, the end should be the same.]

collects). Finally (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.

3. Now they quote (the following) two verses from a Purana:

4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.

5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

6. Thus are praised those who keep the vow of chastity.

7. Now they accomplish also their wishes merely by conceiving them,

8. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

9. Therefore on account of (passages) of the revealed texts, and on account of the visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

10. But (to this we answer): It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority.

[3. "The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'--Haradatta.

4. This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'new births which lead to new deaths;' but see below, Sutra 10. See also Yagn. III, 186-187.]

They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, potsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.

11. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to

mean that dead householders become demons and haunt burial-grounds.)

12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

[11. The Sutra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of Smasanani.]

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