

of अपूप. *Praudhamanor.*: प्रथमान्तात्प्रकृते बोल्ये प्रत्ययः । स्वार्थिकत्वात्प्रकृतितो लिङ्गम्; but *Bhattojid.*'s opinion is at the same time, that with this first interpretation of the affix the word तत् in the *Sūtra* of *Pāṇini* becomes meaningless: 'अस्मिन्पक्षे तद्वहणं व्यर्थम्', and he gets somewhat out of temper when he speaks of an interpretation like that of the *Kāśikā* which tries to make it plausible: (*Kāśikā*: तदिति प्रथमा समर्थविभक्तिः । प्राचुर्येण प्रसृतं प्रकृतम् । तदिति प्रथमा समर्थतात्प्रकृतोपाधिके ऽर्थे वर्तमानात्स्वार्थे मयट्प्रत्ययो भवति) viz. यत्तु प्राचोक्तं तदिति प्रथमा समर्थतात्प्राचुर्येण प्रसृतमत्रेत्यर्थे मयट् स्यादिति । यच्च वाच्यम् । प्राचुर्येणेत्यादिप्रत्ययार्थविशेषणमिति । तच्चेदं वक्तव्यम् । वाच्यार्थत्वागाव्युनता । अधिकरणस्य क्रियासाकाङ्क्षत्वेन तदध्याहारे गौरवं चेति मूले दोषः । टीकायां तु प्रकृत्यर्थे ऽतिवक्तव्ये प्रत्ययार्थे ऽत्युक्तिः । रभसकृता आकरविरुद्धा चेत्यास्तां तावत्.] E. अपूप, taddh. aff. मयट्.

अपूपवत् m. f. n. (-वान्-वती-वत्) Having cakes or पुरोडाश, accompanied with (an offering of) cakes or पुरोडाश, as Soma. See अपूप. E. अपूप, taddh. aff. मतुप्.

अपूपापिहित Tatpur. m. f. n. (-तः-ता-तम्) Covered with cakes. E. अपूप and अपिहित.

अपूपीय m. f. n. (-यः-या-यम्) <sup>1</sup> Good for cakes. <sup>2</sup> Intended to become a cake. <sup>3</sup> Sufficient to become or to make of, a cake. <sup>4</sup> Fit for a cake to be put in. Comp. the following. E. अपूप, taddh. aff. क्.

अपूप्य 1. m. f. n. (-यः-या-यम्) The same as the preceding. 2. n. (-यम्) Wheat-meal. E. अपूप, taddh. aff. यत्.

अपूरणी Tatpur. f. (-णी) The silk cotton tree (*Bombax heptaphyllum*). E. अप compar. or explet. and पूरणी. (A ludicrous and ungrammatical explanation which is given of this word, viz. 'not fit for the woof', is simply refuted by the circumstance that पूरणी means the same as अपूरणी; the first part of the comp. is the explet. or compar. अप which occurs in अपटी, अनिचु, अनेडमूक, अकुप्य and several other compounds.)

अपूरुष Bahuvr. m. f. n. (-षः-षा-षम्) <sup>1</sup> Unpeopled, lonely, desert. <sup>2</sup> Without a maker or creator, without a soul. E. अप priv. and पूरुष.

अपूरुषघ्न Tatpur. m. (-घ्नः) Not hurting men (viz. those who are fit to perform a sacrifice), a vaidik epithet of Indra. E. अप neg. and पूरुष-घ्न.

अपूर्ण Tatpur. 1. m. f. n. (-र्णः-र्णी-र्णम्) Not full, incomplete. 2. n. (-र्णम्) An incomplete quantity, a fraction. E. अप neg. and पूर्ण.

अपूर्णकाल I. Tatpur. m. (-लः) Incomplete time. II. Bahuvr. m. f. n. (-लः-ला-लम्) Premature. E. अपूर्ण and काल.

अपूर्णकालज Tatpur. m. f. n. (-जः-जा-जम्) Born before the proper time, abortive. E. अपूर्णकाल and ज.

अपूर्णता f. (-ता) or अपूर्णत्व n. (-त्वम्) Incompleteness. E. अपूर्ण, taddh. aff. तल् or त्व.

I. अपूर्व 1. Bahuvr. 1. m. f. n. (-र्वः-र्वा-र्वम्) <sup>1</sup> Not preceded by (scil. any thing), as ब्रह्मन् n., e. g. तदेतद्ब्रह्मापूर्वमनपरमनन्तरमवाह्यम्; (comp. also अपूर्वता <sup>4</sup>); or as मनस्, it being the first of the organs (इन्द्रिय), in the *Vājasan.* verse: यदपूर्वं यच्चमनः प्रजानां तन्मे मनः शिवसंकल्पमस्तु; or as a word (not pre-

ceded by any other word), e. g. in *Pāṇini's Sūtra* जाल-पूर्वम् (comp. also the *Vārtt.* 5. to VIII. 1. 72. and the *Kāśikā* to VIII. 1. 49. (50.)). <sup>2</sup> Not having existed before; e. g. in the *Anuśāsana Parvan*: अपूर्वं च भवेत्पाचमथवापि चिरोषितः &c. (*Nilakantha*: अपूर्वः कदाचिन्नागतो न दृष्टश्च); new (also applied to a religious act which does not follow as a consequence of other acts, but requires a special injunction); e. g. in the *Vedānta Sūtra*: कार्यस्थानादपूर्वम् (*Śaṅkara*: अपूर्वत्वाद्विध्यर्हम्; *Anūpanār.*: अपां प्राणाच्छादकत्वध्यानमेवापूर्वं विधेयम् &c.); compare also the meaning 2. 1. a. b. <sup>3</sup> Unprecedented, extraordinary, wonderful; e. g. अयं त्व-पूर्वः प्रतिमाविशेषो यः सेव्यमानो रिपुतामुपैति; or वनमिदमपूर्वसत्त्वाधिष्ठितम् &c.; or सर्वशुभकर्महेतोः फलमिदं शृणुतांस्व कर्मस्य । तस्माद्भवत इतश्चा अपूर्वशुभसंचयं वपित्वेह; or अन्तर्गूढविषो वह्निर्मधुमयश्चातीव मायापटुः । को नामायमपूर्वनाटकविधिर्यः शिञ्चितो दुर्जनैः । <sup>4</sup> Not having had before (scil. a husband); used so in *Pāṇini's Sūtra*: कौमारापूर्ववचने.

2. n. (-र्वम्) <sup>1</sup> (In the *Mīmāṃsā* philosophy.) <sup>2</sup> The unseen or transcendental power (*śrāvat*, = अदृष्टपूर्वम् or अत्यन्तमदृष्टम् liter. which has not been seen before or which is very invisible) of a religious or sacrificial act which produces the desired result at another than the present or at a distant time (*Kumārila*: फलाय विहितं कर्म वणिक् चिरभाविने । तस्मिन्निर्नान्यथेत्येवमपूर्वमपि गम्यते; *Mādhava*: धात्वर्थान्तरितं कालान्तरभावि काम्यफलसाधनम्; the same: यागजन्या काचिच्छक्तिरपूर्वमस्तु); if a religious act includes one or several other acts, the unseen power which results from the performance of the latter and which consists in producing their relation with the former, is called अवान्तरापूर्व, while the unseen power of the superior act is called with regard to the inferior acts परमापूर्व or मुख्यापूर्व or प्रकृतापूर्व or प्रधानापूर्व. That unseen power which is only the result of performing the principal sacrifices, such as the *Jyotishtoma* or the *Darśapūrnāmāsa*, and which consists in producing the result, i. e. *swarga* or the enjoyment of heaven, is called फलापूर्व. Since such acts include other acts which vary in degree or importance, there are various degrees of the अपूर्व with regard to the फलापूर्व, viz. the समुदायापूर्व, the उत्पत्त्यपूर्व and the अङ्गापूर्व (the latter also called कलापूर्व); thus, as the *Darśapūrnāmāsa*, the performance of which has the power of producing heaven, i. e. the फलापूर्व, consists of the two distinct sacrifices *Darśa* and *Pūrnāmāsa* which are performed at distinct times, it requires an unseen power to effectuate their combining so as to constitute the sacrifice *Darśapūrnāmāsa*, (for otherwise neither of both would have a relation to the other or to that sacrifice itself); this unseen power is the समुदायापूर्व; likewise the उत्पत्त्यपूर्व causes the six *Yāgas* (अग्नेयपुरोडाशयागः, ऐन्द्रपथोयागः, ऐन्द्रधियागः which constitute the *Darśa*, and the अग्नेयपुरोडाशयागः, आग्नेयोपांशुयाजयागः, अग्नीषोमीयपुरोडाशयागः which constitute the *Pūrnāmāsa*, and are performed, too, at different times,) to combine so as to become severally the *Darśa* and the *Pūrnāmāsa*; and lastly, as each of these six *Yāgas* comprises again a number of inferior acts, such as the beating of the *vrihi*, the grinding of the *tanūla*,