

the cleansing of the ladles &c., which also are done at different times, it requires an अपूर्व (or कलापूर्व) to produce the result of their constituting severally each of these Yāgas. — Such an unseen power might be predicated, indeed, of any act, whether sacrificial or not, but the term अपूर्व is expressly reserved by the Mīmāṃsists to the former (*Kumārila*: लौकिकं चापि यत्कर्म फले कालान्तरोद्भूतम् । तत्रापि शक्तिरेवास्ते न त्वपूर्वगिरोच्यते), for the corresponding power of a non-sacrificial or profane act is called संस्कार. (*Kumārila*: यान्यपि च लौकिकानि छविष्य-तपानाद्ययनप्रभृतीनि कर्माणि कालान्तरफलत्वेनेत्यन्ते तेषामपि स्वरूपावस्थानासंभवात्संस्कारैरेव तिष्ठन्नित्यवहारसिद्धः । ते त्वैदिकत्वात्संस्कारा न त्वपूर्वशब्दाभिधेयत्वेन प्रसिद्धाः; comp. also e. g. *Mādhava* in the *Pūrvapakṣa* of an *Adhikaraṇa*: यो ऽयं स्विष्टकृत्वागः सो ऽयमुपयुक्तहविःसंस्कार इत्यविवादम् । तत्र संस्कारस्य दृष्टप्रयोजनत्वेनावश्यभावे सति तावत्तैवीपची-यः स्विष्टकृत्वागो नापूर्वस्योपकरोति &c.) A doubt may arise, whether the beating of rice and such like acts have an अपूर्व, if considered absolutely or by themselves, since their result is the unhusking of the rice and since they are performed for sacrificial purposes, but the Mīmāṃsists decide the question in the negative, as it is the characteristic property of the अपूर्व to be an unseen power, and the unhusking of rice is a visible result (*Mādhava*: दृष्टफले संभवत्पूर्वं न कल्पनीयम्); again whether the cleaning of the sacrificial ladles with kuśa grass and such like acts have an अपूर्व, for their result might be said not to be visible; but the solution is the same although from a different reason; viz. because they are undertaken for the sake of the द्रव्य, i. e. these inferior acts have an अपूर्व only in so far as it concerns their relation to the superior acts, but not in so far as the mere material result (of unhusking, the purity of the vessels &c.) is concerned; (*Jaimini*: तानि [scil. कर्माणि] द्वैधं गुणप्रधानभूतानि । द्वैद्यं न चिकीर्षते तानि प्रधानभूतानि द्रव्यस्य गुणभूतत्वात् — such as the *Prayājas*, when the consideration of the द्रव्य is subordinate to the superior object of the sacrifice — । येषु द्रव्यं चिकीर्षते गुणस्तत्र प्रतीयते द्रव्यप्रधानत्वात् — as would be the case with the acts named before or with the paring of a sacrificial post, when the act is merely done for the sake of preparing a post &c.). As the अपूर्व produces the result (swarga), it follows moreover, that it is not the divinity of the sacrifice who produces the result or influences the peculiar nature of the sacrifice, the latter being the consequence of the अपूर्व itself, (*Mādhava*: किं देवतायाः फलप्रदत्वलक्षणं प्राधान्यं शब्दादपाद्यते । वसुसामर्थाद्वा । नाद्यः &c. ॥ नापि वसुसामर्थाद्देवस्य फलप्रदत्वम् । तस्मात्फलप्रदमपूर्वमेव धर्माणां प्रयोजकम् । तथा सत्यग्न्यादिदेवाभावे ऽप्यपूर्वप्रयुक्त-धर्माणामतिदेशादस्ति तच्चोहस्यावकाशः); and that the sacrifice itself is not the chief object, since it, too, has not the (immediate) power of producing the result (*Mādhava*: अपूर्वं मुख्यम् । फलवत्त्वात् । यजिर्न मुख्यः । फलरहितत्वात्). — A discussion (interesting on account of the questions of philosophy of grammar implied by it) is raised by the Mīmāṃsā writers, viz. whether many words or a single word of a sentence and, again, in the latter case which word

and which part of such a word will convey the notion of the अपूर्व. The question is decided in this way: in *vaidik* passages, enjoining an act which possesses the unseen power, such as सोमेन यजेत, or हिरण्यमात्रेयाय ददाति, or तस्मात्सुवर्णं हिरण्यं भार्यम्, or रयेनेनाभिवरयजेत, or चित्रया यजेत पशुकामः, not all the words of the sentence collectively convey the अपूर्व, nor a single word expressing the substance (द्रव्य) of the sacrificial act, as सोम and हिरण्य, nor the word expressing a quality (गुण), as सुवर्ण, nor the word expressing the name (कर्मवाचि) of the sacrifice, as रयेन and चित्रा, but the *inflected verb* or the word representing it, as यजेत, ददाति, भार्यम्. Again, in the verb the अपूर्व is not conveyed by the meaning of the radical but by that part of it which implies the *verbal notion* (भावना), lastly, so far as the *implicit* understanding of the verbal notion (अर्थभावना or अर्थात्मभावना) is concerned, any inflection-affix added to the radical might convey it, provided the connexion of the sentence leaves no doubt, as when the word -काम (e. g. स्वर्गकामः) is added; but an *explicit* understanding of it (शब्दभावना or अभिधाभावना) is only imparted by the inflection-affixes of the *potential*, *let*, the *imperative* and by the affixes of the *participles of the passive future*. (*Mādhava*: लिङ्लेङ्लोटत्वप्रत्ययमात्रगता शब्दभावना । सर्वास्मात्गतार्थभावना । तदुक्तम् । अभिधाभावनामाङ्गरन्थमेव लिङ्गादयः । अर्थात्मभावना त्वया सर्वास्मात्तेषु गम्यते इति ।; and: सेयं शब्दभावना लिङ्गादिभिरेव गम्यते । अर्थभावना सर्वास्मात्प्रत्ययैर्गम्यते इत्युक्तम् । तस्यां चार्थभावनायां स्वर्गस्य भाव्यत्वं कमयोगादवगम्यते; in referring to *Kumārila*: ... वैदिकलिङ्गादीनां तदभिधायकत्वात् (for this reason अपूर्वं is authoritative) । ततो धात्वर्थातिरिक्तं कालान्तरभावि &c., see above, p. 198 b, l. 25). — As the unseen power is the consequence of the performance of a sacrificial act which 'has not existed before' i. e. which is absolute (*Mādhava*: कथं विनश्चरेण फलं कर्तव्यमित्यपेक्षायामपूर्वं छलित्युच्यते । कथमपूर्वं क्रियत इत्यपेक्षायां यागानुष्ठानप्रकारेणेति) the term अपूर्वं assumes also the meaning of such a sacrificial act, and as the latter requires always an authoritative injunction or *विधि*, since it would not take place otherwise, अपूर्वं occurs also in the sense of such an authoritative injunction, viz. ^b a *sacrificial act*, especially a principal act, one not subordinate to another act and therefore possessing the unseen power of producing the result (i. e. heaven); e. g. in *Jaimini's Sūtra*: अपूर्वं च विकल्पः स्वाद्यदि संख्याभिधानम्, *Śābara*: अपूर्वं च दर्शपूर्णमासकर्मणि &c.; or in *Jaimini's Sūtra*: अपूर्वं वापि भागित्वात्, *Śābara*: अपि वा अपूर्वं एते उभे (viz. अपिहोच and मासापिहोच) अपि कर्मणी स्याताम्; or in *Jaimini's Sūtra*: अपूर्वं त्वविकारोपदेशात्प्रतीयते, *Śābara*: अपूर्वं त्वप्रकृतिपूर्वके कर्मणि (i. e. in an act not subordinate to a superior act); or in *Jaimini's Sūtra*: प्रधानं त्वङ्गसंयुक्तं तथाभूतमपूर्वं स्यात्तस्य विध्युपलक्षणात्; or *Mādhava* in an *Adhikaraṇa*: वैख्याच्च निरर्थत्वादपूर्वं कर्म युज्यते. ^c the authoritative or binding *injunction* (comp. विधि) which produces the unseen power &c.; e. g. *Kumārila* (on the *Sūtra* चोदना पुनरारम्भः): आरम्भचोदनेवापूर्वस्यापि चोदना, thus commented upon by *Mādhava*: गुरुणा यन्निधो-गाख्यमपूर्वमभिप्रेयते &c.; or *Mādhava*: चोदितं यदपूर्वं तस्यैव