

ADHIKARANA (2): *There is such a thing as Apūrva,
Transcendental Potency.*

SŪTRA (5).

THERE IS APŪRVA, BECAUSE ACTION (IS ENJOINED).

Bhāṣya.

[The foregoing discussion, as to the word that indicates the Transcendental Potency, has presupposed the existence of this Potency itself; but inasmuch as the existence of such a potency is not generally admitted, the present *Adhikarāṇa* proceeds to establish its existence.—*Tantravārtika*—Trans., p. 497.]

[The *Pūrvapakṣa* of this *Adhikarāṇa* is set forth only in the form of the *question*—“How is it known that there is such a thing as ‘*Apūrva*’, Transcendental Potency?”]

The answer to this, which embodies the *Siddhānta*, is supplied by the *Sūtra*—*There is Apūrva, because action is enjoined.*—The word ‘*chodanā*’ (in the *Sūtra*) we explain as *Apūrva*; hence the meaning of the *Sūtra* is that there is such a thing as *Apūrva*,—because action is enjoined—in such injunctions as ‘Desirous of Heaven, one should sacrifice.’ Otherwise,—if there were no such thing as *Apūrva*—such an injunction would be meaningless; as the act of the *sacrifice* itself is perishable; so that if the sacrifice were to perish without bringing into existence something else, then the cause having ceased to exist, the result (in the shape of Heaven) could never come about.—From this it follows that the sacrifice does bring into existence something (some Force or Potency which continues to exist and operate till such time as the Result is actually brought about).—If it be argued that “on the strength of the declaration of a certain result following from a certain sacrificer, it may be presumed that the act of sacrifice itself does not perish (but continues to exist till the appearance of the result)”,—the answer is that such a presumption cannot be right; because of the Act (sacrifice) itself, we do not perceive any other form (save the one that is perishable, and hence not able to bring about the final result); as a matter of fact, that alone is called an ‘act’ which transposes its substratum from one place to another; and no such transposition is possible for the *Soul* (which alone could be the lasting substratum for the *act*, if it were to continue till the appearance of the result),—because the Soul is omnipresent (and as such there can be no change of position for it); that the Soul is present in all places is indicated by the fact that its functioning (in the shape of the experiencing of pleasure, pain, etc.,) is found everywhere.—[Says the opponent, who holds that the Soul is no larger than the body encasing it]—“That same fact (of the Soul functioning everywhere) may be a sign of its going from one place to another”.—[We have adopted the reading ‘*nanu*’ for ‘*na tu*’; the *Tantravārtika* favours ‘*nanu*’, though it provides

an explanation of the other reading also—see *Translation*, p. 517].—[The answer to this is that] we perceive no incongruity in the view that the Soul does *not* move from place to place [while there are several incongruities in the view that it does so move,—for which see *Tantravārtika*—*Translation*, p. 518].—Thus then, the only possible alternative is that the *act* (of sacrifice) subsists in the material substance (offered), and this substance has perished (ceased to exist); and when the substratum (in the shape of the substance) has perished, it is understood that the act (sacrifice) itself has perished.—If it be urged that “the substratum (substance) has not perished”,—that cannot be true, as all that is found to be left of the substance (offered at the sacrifice) is mere ash.—It might be argued that “even while the ash is there the substance is there (in the form of that ash)”,—that cannot be right; because what exists must be perceived, and yet the substance is *not* perceived (in the ashes).—“The very fact of the bringing about of the result would be indicative of the presence of the substance (at the time of the appearance of the result).”—In that case, it is necessary for the other party to answer the objection that there is no perception of the substance.—It might be argued that “the non-perception might be due to one or the other of the various reasons of non-perception, such as the subtle character of the substance [or ‘being too remote’ or ‘too near’, or ‘the inefficiency of the perceptive organ’, or ‘absent-mindedness’—enumerated in *Sāṅkhyakārikā*].—If such is the view, then it comes to this that something has to be assumed; and the question to be considered is—is it the *Apūrva* that should be assumed—or some reason for the non-perception of the existing substance? There is always some justification for making a general assumption, and none for a particular one [so that while there may be some justification for the assuming of a general potency in the shape of the *Apūrva*, there can be none for assuming a reason for the non-perception of every particular object, as there will have to be a separate reason for each particular case of non-perception].—“[In order to avoid these difficulties, we may hold that] the Act continues to exist without any substratum”.—But this assumption also would be open to the same objections (as those sought to be avoided).

[The translation follows the explanation supplied by the *Tantravārtika*, which says ‘*Evamanāshritakarmakalpanāyāmapī*’—See *Translation*, p. 523.—It may also be rendered as follows:—“There will be this justification for assuming a special reason for the non-perception of the existing substance that, in the absence of such a substance, there would be no substratum for the Act.”—The answer to this is that even this remains open to the same objections].—(In order to avoid all these difficulties) it might be held that “we shall assume some such character in the *Act* whereby it will not carry its substratum (i.e. the Soul) to another place”.—This also will be open to the same objections [such as the incongruity of denying a perceptible fact and assuming of what is not perceptible—says *Tantravārtika*—*Trans.*, p. 523].—From all this it follows that the *act of sacrifice* is perishable, and because it is perishable, therefore there is such a thing as *Apūrva* (brought into existence by the Act).

“What is the purpose served by this discussion?”

It is as follows:—If ‘words denoting Substances and Qualities’ also