

when produced as indicating (the performance of the sacrifice); that is, what has been declared by the texts is that all the results are those for whose sake the *Darshā-Pūrṇamāsa* are performed, as also the *Jyotiṣṭoma*; and this does not mean that all the results actually follow from the sacrifice; all that is meant is that the sacrifice is laid down as to be performed for the sake of all the results; and from this it does not follow that the Results are simultaneous.

Or, we make these two *Sūtras* (27 and 28) as embodying a different topic—as follows :—

ADHIKARAṆA (12) : *The 'Prospective sacrifices' bring about results in this life as well as in the other life.*

SŪTRA (27).

[PŪRVAPAKṢA]—“ALL THE RESULTS SHOULD BE TAKEN AS APPEARING THERE : BECAUSE THERE IS NO DIFFERENCE.”

Bhāṣya.

The various ‘Prospective sacrifices’ laid down in the following texts, form the subject-matter of this discussion—(a) ‘*Sauryañcharaṇānīrapēṭ brahmararchasakāmah*’ [‘One desiring Brahmic glory should offer the cooked rice dedicated to *Sūrya*’] (Taittī. Samh. 2. 3. 2. 3);—(b) ‘*Indrāpamēkādashakapūṭānīrapēṭ prajākāmah*’ [‘One desiring offspring should offer the cake baked upon eleven pans, and dedicated to *Indra-Apm*’] (Taittī. Samh. 2. 2. 1. 1);—(c) ‘*Chitrāyā gājēta pashukāmah*’ [‘One desiring cattle should perform the *Chitrā* sacrifice’] (Taittī. Samh. 2. 4. 6. 1);—(d) ‘*Vaśhrādēvīm sāṅgrahaṇīm nīrapēṭ gramakāmah*’ [‘One desiring to acquire a village should offer the *Sāṅgrahaṇī* dedicated to the *Vaśhrādēvas*’] (Taittī. Samh. 2. 3. 9. 2).

In regard to these, there arises the question—Do these results appear in this life? Or in the other life?

On this question, the *Pūrvapakṣa* view is as follows :—“The results should be taken as appearing *there*,—i.e. in the other world; *because there is no difference*; that is, all the results in question are just like ‘heaven’. As a matter of fact the result, in the shape of ‘cattle’ and the rest, is never found to appear immediately after the sacrifice (which has been enjoined as bringing about that result);—it is only when an effect appears immediately after a cause that it is recognised as following from that cause; for instance, the pleasure resulting from massage appears at the same time as the massage itself;—when the result (cattle, for instance) appears at another time, for that also an entirely different cause (in the shape of *Purchase*, for instance) is perceptible; when a man is equipped with his physical body, there can be no cause for this phenomenon except the “Unseen Force.”—thus then,

when we are told that a certain sacrifice brings cattle to the performer, it should be understood to mean that as a result of the performance of that sacrifice, the performer obtains (in his next life) such a special kind of Body and Sense-organs and the rest as enables him to acquire cattle.—That this is so is clearly indicated in the following passage—“Kaikaya, being desirous of performing a sacrifice, said to Dālbhya—‘Please help me to perform this sacrifice which is calculated to bring me a kingdom’ :—Dālbhya replied—‘Do not, my boy, think that the sacrifice brings kingdom in this life. In fact, sacrifices are performed for results to come in one’s next life’.—Here it is clearly shown that the results of sacrifices appear in another life.—Hence we conclude that all ‘Prospective Sacrifices’ are such as have their results appearing in another life.”

SŪTRA (28).

[SIDDHĀNTA]—THE ACCOMPLISHMENT OF THE OBTAINING OF RESULTS
MUST TAKE PLACE DURING THIS LIFE : AS OTHERWISE THE
ORIGINATIVE INJUNCTION OF THE SACRIFICE WOULD
NOT BE POSSIBLE.

Bhāṣya.

It is during this life that *the accomplishment of the obtaining of results takes place* ; otherwise the sacrifice could not have any connection with its originative injunction ; i.e. when the injunction says—‘He who desires cattle, should bring it about by means of this sacrifice’.—it is not understood to mean that the said result does not come about during this life.

As for the argument that “the result is not found to appear immediately after the performance of the sacrifice”.—it is true that it is not so found by Perception or by Inference ; but it *is* duly known by means of the *word* (of the Veda).

As for the second argument that—“when the result (cattle for instance) is acquired at another time, there is another perceptible cause (in the shape of Purchase and the like)”.—that does not affect our position ; there may be another cause as well as the sacrifice.

Lastly, as for the argument that—“the Vedic passage declares that sacrifices are performed with a view to results to appear during another life”,—our answer to this is that what the sage says is—‘I am not going to help you to perform a sacrifice leading to results during this life. I am going to help you to perform a sacrifice leading to results during the next life’. This answers the *Pūrvapakṣin’s* argument.