

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai śukram, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyaḥ samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai śukram, tena brahmatvam akurvaṁs 5 te devā abruvan Prajāpatim: yadi no yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārbapatye juhavātha; yadi yajushṭo, bhuva ity āgnīdhṛīye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvāḥ svar iti sarvā anudrutya haviṇīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleṣhaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam samdadbyād, yathā parvaṇā parva yathā śleṣhmaṇā carmanyam vānyad vā viśliṣṭam samśleṣhayed: evam evaitābhir yajñasya viśliṣṭam samdadhāti, saishā sarvaprayaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prāyaścittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvadā3ḥ | yad ṛicaiva hautram kriyate yajushādhvaryavam sāmnodgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata iti. trayyā vidyayeti brūyād 2 ayam vai yajño yo 'yam pavate. tasya vāk ca manas ca vartanyau, vācā ca hi manasā ca yajño vartata. iyam vai vāg ado manas, tad vācā trayyā vidya-yaikam pakṣham samskurvanti, manasaiva brahmā samskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stoma bhāgāṇi japitvā bhāṣhamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāṣhamānam drisṭvārdham asya yajñasyāntaragur iti. tad yathai-