

SECTION NO: 8.UPALAKṢAṆA

(उपलक्षण)

Upalakṣaṇa is an attribute which may have to be possessed by a person or a thing in the past only or he may have to possess in future.

The only distinction that can be pointed out between adjective (Viśeṣaṇa) and Upalakṣaṇa, is that adjective is a closer and permanent associate.

In the Nyāyakośa of Jhalkīkar the term Upalakṣaṇa is defined and explained by citing the following example.

Suppose a crow is sitting on the top of the house of Dāvadatta. If I say to my friend that this house, where a crow is sitting is Dāvadatta's house, for the moment Kāvakattā is an adjective of the house of Dāvadatta. If my friend comes there the next day there is no crow sitting on the top of Dāvadatta's house so that Kāvakattā at that time is an Upalakṣaṇa of the house of Dāvadatta.

Another practical example of Upalakṣaṇa can be given as follows:-

Suppose a principle of a college issues an invitation to his colleagues to attend at home at his place. Now this word colleague becomes adjective with reference to those that are on the staff of that college at that particular time. But the same word is applicable to Ex-professors of that college by an Upalakṣaṇa. Naturally Ex-professors will not attend

1. विवक्षितान्वय प्रतियोगिता अनवच्छेदकं व्यवच्छेदकं उपलक्षणम्।
यथा काकेन देवदत्तगृहमित्यादौ काको न गृहस्थः देवदत्तान्वय प्रतियोगिताव-
च्छेदकः। अत्रायं भावः प्रयोगकाले गृहे काकसत्वेऽपि यदा कदाचित्काक-
सम्बन्धमेऽपि पूर्वपश्चित् काकस्मरणेन देवदत्तगृहं विज्ञायते इति काकस्थो-
पलक्षणत्वं इति बोध्यम्।

that function because the word colleague is better to the present professors than to the past of Ex-professors.

V.S. Apte gives the following meaning of the word Upalaksana, in the Sanskrit-English Dictionary - 'Implying something that has not been actually expressed implication of something in addition, or any similar object where only one is mentioned.¹ Cf.

1. स्वप्रतिपादकत्वे सति स्वेतरप्रतिपादकम् ।

REFERENCE MS II.140.Passage -

मन्त्रग्रहणं वेदवाक्योपलक्षणादर्थम् ।

(Medhātithi on MS II-140)

Translation -

Here the term 'Mantra' stands for all Vedic passages.

Explanation -

While giving a proper definition of a teacher in the Manusmṛti II.140¹ the stanza means -

"They call that Brāhmaṇa who initiates a pupil and teaches him the Veda together with the Kalpa and Rahasyas, the teacher (Ācārya of the latter)."

While explaining the term 'Saraṣasyam' in the above text of MS Medhātithi refers to the view of some to understand the above expression in the sense of expounding the meaning of Vedic Mantrās.

In order to support the above interpretation of the word 'Saraṣasyam' Medhātithi² quotes a line from 'Abhidān Kośa' explaining the meaning of the term 'Ācārya'. This work also holds that elucidation of the Vedic Mantras also constitutes the behaviour of a teacher.

In the citation from the 'Abhidānkośa' the expression Mantra occurs and the Medhātithi points out that this word is illustrative and as such it includes Vedic sentences.

1. उपनीय तु यः शिष्यं वेदमध्यापयेद्विजः ।

सकल्पं सरहस्यं च तमाचार्यं ज्ञयते ॥ २.३४० ॥

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2. "विवृणोति च मन्त्रार्थनाचार्यः सोऽभिधीयते" इति ।

MS Vol I-I P-361

It is worthy of note here that Medhātithi is interpreting the quoted text 'Abhidānkośa' from the Mimāṃsā angle only to support the interpretation of the word 'Saraṣasyam' in the text of Manusmṛti II.140.

¹
Sarvajñānārāyaṇa however brings the technical term Upalakṣaṇa in the other expression "Sankalpa" and says that this an illustrative^{on} of 'Śadaṅga' i.e. Śikṣā, Kalpa, Vyākaraṇa etc.

1. सकल्यमित्येकदेशेन षडङ्गोपलक्षणम्।

Sarvajñānārāyaṇa

MS-Vol I - P- 361

REFERENCE MS II.186.Passage -

दूरग्रहणमपरिगृहीतदेशोपलक्षणार्थम् । ग्रामात्किल दूरमरुष्यं,
न च तत्र कस्यचित्परिग्रहः । अनुपलक्षणे हि दूरार्थे कियद्दूरमित्यन
वस्थितः शास्त्रार्थः स्यात् ।

(Medhātithi on MS II-186)

Translation -

The term distance is meant to stand for such plots of land as are not owned by any one, for instance, the forest is 'distant' from the village and it is not owned by any one. If such were not the meaning, and 'distance' simply meant 'remote places', - then since the exact degree of remoteness is not specified, the meaning of the injunction would remain indefinite.

Explanation -

While dealing with the duties to be observed by the religious student, we read Manu Smṛti II.186 thus - "Having fetched fuel-sticks from a distance, he should place them in the air, and with these he should, without fail, make offerings to the five morning and evening."

The term "Door" used by Manu in the stanza is an illustrative according to Medhātithi. Because it indicates the place which is not owned by any person and for an example he says that forest is distant place from village or the forest is not owned by any person.

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1. दूरादाहृत्य समिधः सन्निकृष्याद्विहायसि ।
सायं प्रातश्च य जुहुयात्तत्रभिरग्निमतन्द्रितः ॥ २.३८६ ॥

Medhātithi further clarifies that, if we did not meant the term 'Door' is not illustrative, the question will arise in the mind of a reader that, to what extent the distance is to be counted and which place should be taken ? Moreover the meaning of the injunction will become indefinite.

Thus by using the Mimamsa term 'Upalakṣaṇa' Medhātithi clarifies the meaning of the term 'Door' used by Manu in the present stanza as the place not owned by any person.

Other commentators of Manu do not look this stanza from Mimamsa angle.

REFERENCE MS III.5Passage -

तथा चानुवर्त्यमानः सपिण्डशब्दः पूर्ववद्वन्धुसम्बन्धोपलक्षणात् ।
तेन पितृवसुरन्वयस्त्रीणामन्यासां च प्रपितामहसन्तति स्त्रीयामासन्मा-
तृरुकात्प्रतिषेधः सिद्धो भवति ।

(medhātithi on ms III-5)

Translation -

In the present verse also the term 'not of the same gotra' means 'who is not a sapinda' and just as the term 'sapinda' in the preceding phrase, so the same term here also, would be taken as standing for relations and in this way we secure the exclusion of girls descended from the father's sister, as also of other girls descended from one's great grand-father, upto seventh step. And it is only persons upto the seventh step of relationship that have been called 'Sapinda'.

Explanation -

While discussing the topic of a lady who is fit to be married and particularly a lady who should be beyond the degrees of 'Sāpindya' the MS III.5 laid down a rule.

"A (damsel) who is neither a sapinda on the mother's side, nor belongs to the same family on the father's side is recommended to twice born men for wedlock conjugal union."

While commenting on the expression 'Sapinda' in the above stanza,

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1. असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजतीनां दारकर्मण्यमैशुजी ॥ ३.५॥

Here one may quote a stanza from 'Yājñyalkya-smṛti' (I53-B).¹

This means the degree of 'Sapinda' persons upto the 5 degrees on the side of mother and seven degree upto the side of a father. If this rule is born in mind then one is not competent to marry a lady who falls within the 5 degrees on the side of a mother and within seven degrees on the side of a father.

Here it may be added Medhātithi echoed the view point of 'Yasa' in interpreting the expression 'Sapinda' in the text of Manu.

Other commentators of Manu are pass over on this point in silence and without introducing the technical term 'Upalakṣaṇa' in the commentary on Manusmṛti.

1. पंचमाहप्रमादुर्ध्वं मातृतः पितृतस्तथा ।

Yājñyalkya Smṛti

I-53 B

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REFERENCE MS III.30.P a s s a g e -

धर्मग्रहणमुपकृतकार्यम् ।

(medhātithi on ms III-30)

Translation -

'Duty' has been mentioned only by way of illustration.

Explanation -

While discussing eight forms of marriage Manu in MS III.30 describes Prājāpatya form thus - "When the father, having decked them, gives away the daughter with the words 'may you both together perform your'duty', making them also repeat them, this is called the Prājāpatya form."

Commenting on the word 'Dharma' Medhātithi understands¹ the 'Dharma' i.e. [duty] used by Manu is only as an illustrative. Because the word 'Dharma' refers to duty, property and pleasure, as all the three are the interest of husband and wife are common. In practical one utters while giving blessing that 'may duty be performed by you both and not being expression that 'may duty, property and pleasure be accomplished." In this way the condition is imposed on a boy whom the girl is given only if he fulfills all three alongwith her. Thus the word 'Dharma' includes property and pleasure yet they are mentioned actually. Thus it is according to Medhātithi is illustrative, and he also gives in support of his statement ~~gives~~ line from Gautama (4-7). "In Prājāpatya form of marriage the mantra used is may you together perform your duty".

This is how Medhātithi fittingly uses the technical term 'Upalakṣaṇa'. Other commentators of Manu are silent on this point.

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1. सहोभौ चरतौ धर्ममिति वाच्यमुभाष्य च ।
कन्याप्रदानतश्चर्यं प्राजापत्यो विधिः स्मृतः ॥ ३-३० ॥

REFERENCE MS III.46.Passage -

अहर्ग्रहणं च सर्वाहोरात्रोपलक्षणम् ।

Translation -

(Medhātithi on ms III-46)

Day stands for day and night.

Explanation -

While discussing the proper period of menstruation of a lady we have¹
a rule in the Manusmṛti at III.46.

"Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous (are called) the natural season of woman."

While commenting on the expression 'Ahar' on the above stanza Medhātithi uses the term Upalakṣaṇa and points out that the word 'Ahar' is illustrative of the night also and hence it makes the inclusion of day and night.

It is interesting to note that Medhātithi has failed to illustrate the similar text from the 'Dharmaśāstra', alternative to support Upalakṣaṇa on the word 'Ahar'. It must be emphasised here that 'Neelī' ^{Nīlakantha} always quotes the 'Dharmaśāstra' text whenever he found necessary to support his interpretation from the points of view of 'Upalakṣaṇa'.

(This view of Medhātithi is followed by 'Savargnyānārāyaṇa'. Cf. "Ahobhiriti tvahorātropalakṣaṇam" vide Manusmṛti Vol.II at p.65 edited by J.H.Dave).

1. ऋतुः स्वाभाविकः रात्रयः षोडश स्मृतः ।
चतुर्भिरितरैः सार्धमहोभिः सद्भिर्गर्हितैः " ३.४६ "

REFERENCE MS III.100.Passage -

इतच्च वृत्तिसंकोचोपलक्षणादर्थम् ।

Translation -

(Medhātithi on m.s. III-100)

This is meant to indicate difficulty of livelihood in general.

Explanation -

While discussing the duties of householder's daily rites, we get MS
III.100¹. The stanza means -

"A Brāhmaṇa who stays unhonoured (in the house) takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblation in fine fires."

While commenting on this stanza Medhātithi uses the technical term 'Upalakṣaṇa' to express the meaning of the word 'Ucchat'. By 'Upalakṣaṇa' this word 'Ucchat' denotes or includes a person who is financially worse than the position of a person who is subsisting by gleaning ears of corn.

Here again Medhātithi has not quoted the text from the Dharmasāstra literature to show 'Vrttisankocha' by 'Upalakṣaṇa' on the expression 'Ucchat'.

The other commentators of Manu are silent on this point.

1. शिक्तानप्युच्छतो नित्यं पञ्चाग्नीनपि जुहोतः ।
सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन् ॥ ३.३०० ॥

REFERENCE MS III.101.Passage -

तृणग्रहणं शयनीयोपकरणार्थम् ।

Translation -

(Medhātithi on ms III-101)

'Grasses' - stands for bedding.

Explanation -

While discussing the material to be possessed by a good house-holder the Manusmṛti III.101 encumbrates four things like grass, land water, agreeable speech.¹

While commenting the word 'Tṛṇa' in the above stanza in the Manusmṛti Medhātithi points out the word 'Tṛṇa' is illustrative. It includes other things like seat, a bedding and also a sofa. The word 'Tṛṇa' in the text is thus illustrative though Medhātithi has not quoted any supporting text for the 'Dharmaśāstra' literature as usual.

(This view of Medhātithi is followed ^{by} in Kulluka).²

1. तृणानि भूमिरुदकं वाक्चतुर्थं च सूनुता ।

सततं यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ ३-३०२ ॥

MS Vol II - P-113

2. तृणग्रहणं शयनीयोपकरणार्थम् ।

MS Vol II - P-113

REFERENCE MS. III. ¹⁷¹ 171.

Passage -

रातद्वयधिकारोपकृतार्थम् ।

(Medhātithi on MS 171)

Translation -

What is mentioned here is meant to be indicative of the condition in the form of the elder brother being in any way not entitled (to marry and set up the fire).

Explanation -

While discussing the topic of that who is the proper person to do all the rites of the house-holder. We get Manusmṛti vide ^{III} 171.

"He must be considered as a Parivettṛi who marries or begins the performance of the Agnihotra before his elder brother, but the later as Parivitti."

While commenting on the expression 'Dārāgnihotra samyoga' Medhātithi points out that this expression is illustrative of the compitancy of a person. This compitancy depends upon the period required for mastering the study of the Vedic literature after which the marriage of a person is to take place. Thus the expression 'Dārāgnihotra-samyoga' is illustrative of the duration of the study of the Vedic literature and also the time for the marriage ceremony.

1 दाराग्निहोत्रसंयोगं कुरुते योऽग्रे स्थिते ।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः ॥ ३-३७३ ॥

It is interesting to note that in this respect Medhātithi quotes 'Gautam ^aDharmasāstra^u' to indicate the time for the study of the Vedic literature and also for the marriage ceremony.

This is another reading 'Anadhikāraha' for 'Adhikāra' in the edition of J.R.Gharpure. J.H.Dave however has preferred the reading 'Adhikār' for 'Anadhikār'.

(The other commentators of Manu do not look upon this aspect from the 'Mīmāṃsā' angle).

REFERENCE MS III.191.Passage -

वृषलीशब्दः स्त्रीमात्रोपलक्षणात्, सामान्येन ब्रह्मचर्यस्य विधानात्।
(Medhātithi on ms III-191)

Translation -

The term 'Vṛṣali' here stands for woman in general.

Explanation -

While discussing the rules to be observed by a Brahmin invited for the Śrāddha ceremony Manusmṛti III.191 laid down a rule.

This stanza simply means -

"But he who being invited to a Śrāddha doliies with Sūdra woman, taken upon himself all the sins which the giver (of the feast) committed."

While commenting on the expression 'Vṛṣali' in the above text the question arises whether this expression is illustrative or exhaustive?

Medhātithi points out that this expression is illustrative of the women commenting in general otherwise one may take it as a liberty to enjoy any other woman except 'Vṛṣali' mentioned in the above text.

Actually in this context Medhātithi should have quoted a text from the Dharmasāstra literature only to indicate that a Brahmin invited for the Śrāddha ceremony is not suppose to enjoy the company of any woman as such.

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1. आमंत्रितस्तु यः आधे वृषल्या सह मोदते ।
दानुर्यदुदुक्कृतं किञ्चित्सर्वं प्रतिपद्यते ॥ ३.३९२ ॥

Instead of quoting such a text Medhātithi is more interested in giving us the etymology and expressing the word 'Vṛṣali' which is an fact out of context so far as the 'Mīmāṃsā' discussion is concerned.

This view of Medhātithi is followed by Nandana¹ Govindarāja² however refers the word Vṛṣali as Brahmin wife. If however this is accepted then one will have to admit that the scope of Upalakṣaṇa is there by curtailed. Hence it is better not to favour the interpretation offered by Govindarāja. It is matter of utter surprise that all the other commentators of Manusmṛti have not taken any care to quote a supporting text from Dharmasāstra to elucidate the point of the interpretation of the word 'Vṛṣali' in the present context.

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1. वृषलीगमनमुत्तरासामप्युपलक्षणम् । Nandana
M.S Vol II - P - 199
 2. वृषल्यपि कामयमाना चालयति अन्तरिमिति वृषल्यत्र
ब्रह्मव्यपि । MS Vol II - P - 199.

REFERENCE MS III.199.Passage -

विप्रग्रहणमधिकार्युपलक्षणार्थं, प्रधान्यात् । प्रधानेन ह्युपलक्षणं भवति
 'राजा गच्छतीति' ।
Translation - (Medhātithi on ms III-199)

In this case, the term 'Brāhmaṇa' would stand for 'persons entitled to the performance of 'Śrāddha', the Brāhmaṇa being so, above all others, and it is always the predominant factor that serves as the indicative as we find in the case of such expressions as 'the king is passing by'.

Explanation -

While pointing out the manes for the Brahmins at the time of Śrāddha ceremony we have the Manusmṛiti III.199. This stanza means -

"One should know that (other classes), the Anagnidagdhās, the Agnidagdhās, the Kavyās, the Barhisads, the Agnisvāttas, and the Sāmnyās, are (the manes) of Brāhmaṇas alone.

While commenting on the expression 'Vipra' in the above text the question arises whether this word is illustrative or exhaustive.

Medhātithi holds that this word is illustrative of a person competent to perform the 'Śrāddha' ceremony. This is principally due to the fact that the primary importance is given to the word 'Vipra'.

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1. अग्निदग्धानग्निदग्धान्काव्यान्बहिषदस्तथा ।
 अग्निव्रातांश्च सौम्यांश्च विप्राणामेव निर्दिशेत् ॥ ३.२९९ ॥

In order to clarify this point further Medhātithi, points out that 'Upalakṣaṇa' is possible only in the case of that thing which is having primary importance. Whenever we say that a king goes it also includes along with the king his own parapherntia.

It would be interesting to remember here that 'Śaṅkarācārya' in his commentary on the Vedānta-sūtra I-1-4 points out that some sentences, if not connected with the 'Vidhi Kārya' are likely to become redundant if they make a bare mention of the fact. And in this context Śaṅkarācārya quotes the line 'Rajā asau gūḥati'.¹

(The other commentators of Manu are silent on the point of 'Upalakṣaṇa' on the word 'Vipra').

1. कर्तव्यविधयननुप्रदेशे तु वस्तुमात्रकथने हानोपाक्षना संभवत् "सप्तद्विण वसुमती" "राजासौ गच्छति" इत्यादिवाक्ये वद्वेदान्तवाक्यानामानर्थक्यमेव स्यात् ।

Sharma/S

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REFERENCE MS IV.46.Passage -

पर्वतग्रहणं अरण्योद्यानोपकक्षणार्थम् ।

Translation -

(Medhātithi on MS IV-46)

Mountain - here stands for forests and gardens; as the mountain-top is going to be specifically forbidden (in the next verse).

Explanation -

While discussing *phatas* where one should not ^{Pass} ~~up~~ ^{line} on ploughed land, in a water on an alter of bricks, on a mountain, on the raia of a temple, nor even on an ant-hill.

While commenting on the expression 'Parvatā in the above text of the Manusmṛti Medhātithi points out that the word Mountain is illustrative and not exhaustive and as such it makes the inclusion of forest, garden and other places where also one is not suppose to discharge ^{ur}tion.

It must be emphasised here that Medhātithi has not quoted any suitable text from Dharmasāstra to interpretive ^{the} to word 'Parvatā from the point of view of 'Upalakṣaṇa' so as to include the forest and garden.

(Other commentators of Manu do not enlighten the readers on this aspect).

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1. न फलकृष्टे न जले न चित्तां न च पर्वते ।
न जीर्णदेवायतने न वल्मीके कदाचन ॥ ४.४६९ ॥

REFERENCE MS V.8.Passage -

न पुनरनिर्देशाया इत्यत्र । अतश्च गोब्रह्मं तत्राज्युपलक्षणाभिप्रायम् ।

(Medhātithi on MS V-8)

Translation -

The same does not hold good regarding the epithet 'Anirdasāyha', that has not passed its ten days; so that in this connection the cow includes the goat and buffalows also.

Explanation -

While discussing the milk of some animals to be avoided for drinking ^{4K}
purpose Manusmṛti V.8 states the rule that -

"The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her."

While commenting on the expression 'Go' in the above text Medhātithi says that this word is illustrative and as such it includes 'Aja' also.

It is interesting to note here that Medhātithi supports his interpretation of the word 'Go' from the point of view of 'Upalakṣaṇa' by quoting the text of 'Gautama Dharmasūtra' in favour.

From this is evident that Medhātithi appreciates the importance of textual authority for the case of an 'Upalakṣaṇa'.

1. अनिर्देशाया गोः क्षीरमोक्षमेकशकं तथा ।
आविकं सन्धिनीक्षीरं विवत्सायाश्च गोः पयः ॥ ५-८ ॥
MS Vol III - P-9.
2. "गोश्च क्षीरमनिर्देशायाः सूतके । अजमहिषोश्च" ।

G.D.S 17, 22-23

MS Vol III - P-10

¹ Sarvajñānārāyaṇa and ² Kullūka, however, follows Medhātithi in
in introducing Upalakṣaṇa.

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1. अनिर्दिशाय इति चेन्नान्तरादौषाधिक्यप्रदर्शनार्थम् ।
गोरित्यजामहिषोरप्युपलक्षणम् । Sarvajñānārāyaṇa

2. गोरिति चेन्नस्मिन्नुपलक्षणार्थम् । Kullūka
ms vol III - P - 10

REFERENCE MS V. 60.Passage -

यथा पितामहो येषामेकस्ते तत आरभ्य सप्तमावधयः सपिण्डा
इत्येव सर्वम् । तदन्वयत्वे चोपलक्षणे जातेरनाश्रयणा द्विजातीया अपि
क्षत्रियादयो ब्राह्मणादीनां सपिण्डा भवन्ति ।

(Medhatithi on MS V. 60)

Translation -

In dealing with the question of 'Sapindā' all that the text speaks of is 'person born of the same family, and no mention of the caste is made. Consequently persons belonging to the Kṣatriya and other castes also become 'Sapindā' of the Brāhmaṇa.

Explanation -

While discussing the aspect of 'Sapindā' we ^{have} the Manu Smṛti V. 60, which ¹ means 'The Sapindā relationship ceases with the person in the seventh degree and the Samāṇḍaka relationship', when the origin and the name become unrecognisable.

While commenting on the first line of the stanza, Medhātithi points out that in the expression 'Sapindā' there is no mention of the caste, the word simply refers to a person born of the same family.

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1. सपिण्डता तु पुरुषे सप्तमे विनिवर्तते ।
समानोदक आवस्तु जन्मनाभ्योश्चेदने ॥ ५-६०॥

As the word 'Sapinda' refers to the person born in the same family, it is illustrative and as there is no reference here to the caste even a Kṣatriya person born in the family of a Brahmin can become his 'Sapinda'.

In conclusion Medhātithi makes the application of the term 'Upalakṣaṇa' to the word Sapinda in the text and makes the conclusion of even the Kṣatriyas among the Sapinda relation of a Brahmin.

1

Nandana in his comments on the expression Puruṣa in the text remark that by this expression the women and wife are excluded and we have to follow the principle of Anuṣaṅga i.e. making the syntactical connection of the first line with the second line of the stanza. Nandana thus employs the Mīmāṃsā term Anuṣaṅga to interpret the stanza.

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1. उत्तरार्धे विनिवर्तित इत्यनुषङ्गनीयम् ।

Passage -

अत्रापि दशाहग्रहणमाशौचकालोपलक्षणाश्च ।

(Medhātithi on MS V.78).

Translation -

Here also the mention of 'ten-days' is meant to stand for the period of impurity ordained in each individual case.

Explanation -

While discussing the period of the impurity which arises, as a result of the birth or death of a person, when one is already undergoing the period of first impurity we have the Manusmṛti V.78, which means,

"If within ten-days another birth or death happen to befall the Brāhmaṇa shall remain impure until that period of ten days shall have elapsed."

While commenting on the expression ten days in text of Manu, Medhātithi points out that, the expression is illustrative and it also stands for or includes the period of impurity.

Here Medhātithi thereby suggests that the period of the second impurity falling within the first impurity is not to be counted from the day on which its cause has arisen. What he means to say is that the period of impurity becomes applicable only with the remainder of the former, i.e.

if the ~~any~~ second impurity falls on the fifth day of the first impurity, ^{then,} the second impurity is to be counted from the fifth day of the first impurity and not from tenth day of first impurity.

The expression 'Dasāhā' also refers to the period of impurity which arises as a result of the birth and or death.

1. अन्तर्दशाहे चेतस्यात् पुनर्मरणजन्मनी ।

तावत्स्यादशुचिर्विप्रो यावत्तस्यादनिर्दशम् ॥ ५.७८ ॥

MS-P-421

(GE)

Sarvajñanārāyaṇa follows Medhātithi in treating this case as a
Upalakṣaṇa.

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1. अत्रापि 'दशाह' पदं संपूर्णशौचोपलक्षणं, तेन
क्षत्रियादीनामपि स्वशावाशौचमादायैवमेव व्यवस्था ।

Sarvajñanārāyaṇa.

(MS, Vol.III, p.85).

REFERENCE MS. V.78.

Passage - पुनः शब्दश्च समानजातीयापेक्षया समर्थतरो भवति ।
विप्रग्रहणमप्याशौचिनामुपलक्षणाभिः ।

(Medhātithi on ms V-78)

Translation -

It is in this sense that the use of the term 'another' becomes more justifiably significant.

The term 'Brāhmaṇa' also is meant to stand for persons observing the impurity.

Explanation -

While commenting on the expression 'Vipra' in the second line of the stanza of the Manusmṛti V.78 Medhātithi points out that the term 'Vipra' in the sense of a Brahmin is illustrative here and it makes the inclusion of other persons observing the period of impurity.

It may be noted here that Medhātithi has not quoted any Smṛti text to support the above interpretation as a case of Upalakṣaṇa.

Rāghavānanda in his comments on the expression 'Vipra' also takes it as referring to the persons of the four castes but he has not used the expression Upalakṣaṇa though the exact import of the expression comes very near to the term Upalakṣaṇa.

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1. अन्तर्देशाहे चेत्स्यात् पुनर्मरणजन्मनी ।
तावत्स्यादशुचिर्विप्रो यावत्तस्यादनिर्देशम् ॥ ५-७८ ॥
MS-P-421 (G-E)
 2. विप्रपदं चतुर्वर्ण्यपरम् । / (Rāghavānanda)-MS Vol.III,p.86.

REFERENCE MS. V.117.Passage -

अद्वित्युपलक्षणम् ।

(Medhātithi on ms V-117)

Translation -

'With water' (in the second time). This is purely illustrative.

Explanation -

While pointing out the means of purification of the substances we have the Manusmṛti V.117¹ which means "Of grains and cloth, in large quantities, there is sprinkling with water; and in small quantities, their purification has been ordained to be secured by means of washing with Water".

While commenting on the expression 'Adbhihi' in the ~~text~~ Medhātithi points out that this word is illustrative and it may even refer to that liquid which may remove the contamination that has spoiled the cloth.

As usual here also Medhātithi has not quoted the appropriate or the suitable text from the Dharmasāstra to support the above mode of interpretation.

In conclusion this is a case of Upalakṣaṇa according to Medhātithi.

Other commentators of Manu do not offer any help in interpreting the above text from the Mīmāṃsā angle.

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1. अद्विस्तु प्रोक्षणे शौचं बहुना धान्यवाससाम् ।
प्रक्षालनेन त्वन्यानामद्विः शौचं विधीयते ॥ ५. ११७ ॥

REFERENCE MS V.150/151.

Passage - उपलक्ष्यं चैतन्या समपि देवतानां पूषवरुणार्यमाणां । तत्र हि
तत्र मन्त्रवर्णः - 'पूषं नु देवं वरुणं नु देवम्' इत्यादयो
देवतान्तरप्रकाशनवराः ।

Translation -(Medhātithi on MS V-150)
151

This is only illustrative, it indicates the other deities also i.e. Pūṣan, Varuṇa and Aryamaṇa. Indicative also of these other deities are such mantra texts as - 'Pūṣannu devām Varuṇannu devam, etc. etc.

Explanation -

While pointing out the duties of a Yajamāna at the time of a wedding ceremony we have the Manusmṛti V.151 which means - 'At their wedding the sacrifice to Prajāpati, which is the means of securing welfare, is performed for the purpose of procuring good fortune, it is the giving away that is the source of ownership' -151.

While pointing out the sacrifice to be performed in the honour of Prajapati at the time of wedding ceremony, Medhātithi points out that the expression 'Prajāpati' is illustrative and it makes the inclusion of their deities of Pūṣana, Varuṇa and Aryamaṇa.

1. मङ्गुकार्थं स्वस्त्ययनं यज्ञश्चासौ प्रजापतेः ।

प्रयुज्यते विवाहेषु प्रदत्तं स्वाभ्यकारणम् " ५.३५०/३५१ "

M.S. P- 454 (GE)

2. Pūṣana - Pūṣana is regarded as the deity of the Shepherds in the Bhārdwāja Mandala of the R̥gveda. Whatever are the weapons of the wandering communities of the shepards the same are ascribed to this God Pūṣana. He is requested to punish the demons panies particularly mention as the wandering tribes in the region of the mountains.

and 3 (Notes on next page).
4

It is interesting to remember here that Medhātithi has quoted a mantra 'Pūṣanam nu devam Varuṇam nu devam' in his commentary to support the above mode of interpretation.

Other commentators of Manu pass over this point in silence in interpreting the text.

(Notes from last page).

3. Varuṇa - In the Ṛgveda Varuṇa is regarded as the morale governor of the Vedic Āryanas. He who violates the laws of Varuṇa is punished by him by means of the Pasas and dropsy. In the evolution of the Vedic mythology Varuṇa was degraded and his importance was given to Vedic God. Indra who was national hero of the Vedic aryaṇas but latter on defined in the Vedic pantheon.
4. Aryamaṇa- Aryamaṇa is mentioned in the Ṛgveda as preparing the path for Sūrya. He belongs to the circle of the Varuṇa mythology and he is one of the seven Ādityas. Soma is further compared with Aryaman in the Ṛgveda. Mielliet considers Aryaman as standing for hospitality. Dumezil points out the mythological equation and compares Aryaman with the Heros Eremon of the Irish folk tales.

REFERENCE MS. VI.2.

Passage - यथैव 'जातपुत्रः कृष्णकेशस्तु' आध्यानेऽपि क्रियते एवं
 जातपौत्रः पलितशिरः । तदापि पुत्रजन्म कृष्णकेशात् च वयो विशेषो-
 पलक्षणार्थमेव । 'नातिशीघ्रं नातिचिरम्' दुर्बलस्थोपलक्षणे तु
 प्रमाणं वक्तव्यम् ।

(Medhātithi on MS VI-2)

Translation -

Other however have taken the 'greyness of hair' and 'birth of the grandchild' only as indicative of old-age. So that even if an old man's hairs may not for some reason, become grey, he should at the approach of old age retire to the forest. Just as the person who has got a son and has his hairs still black is entitled to the 'kindling of fire', so is the man who has got a grandson and his head turned grey entitled to the Hermit's life. And in the former case also 'the birth of the son' and 'blackness of hair' are only indicative of a certain age.

Explanation -

While pointing out the proper time for a house-holder to retire to the forest, we have the Manusmṛti-VI¹ which means - "When the householder notices his wrinkles and greyness and sees his child's child - then he should retire to the forest".

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1. गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
 अपत्यस्यैव चापत्यं तदाऽरण्यं समाश्रयेत् ॥ ६-२॥

While commenting on the expressions in the first line like 'Valipalitam' and 'Apatyasya Apatyam' in the second line, Medhātithi points out that these expressions are illustrative. They are indicative of age factor of householder who is to retire to the forest.

It is interesting to remember here that Medhātithi has given us the example of 'Jātaputraha kṛṣṇakeśastu Ādhanedhikriyate', generally this sentence is regarded as giving rise to the fault known as Vākyabheda. However to remove this fault generally it is held that the line refers to the age factor of a person who is asked to consecrate the fire.

Following the analogy of this example Medhātithi is trying to interpret the expression in the first and second line of the text of Manu as illustrative. One is perfectly justified in saying that for this interpretation of the part of Medhātithi there is a Mīmāṃsā base.

(Other commentators of Manu do not offer any help from the Mīmāṃsā angle to interpret the text of Manu.)