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Language: Sanskrit



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Parāśara Smṛti with commentary of Mādhava, or Pārāśara-mādhavīya

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Formatting and Editorial Notes

- Mūla (root-text): **BOLD**
- Mūla text cited in commentary: **BOLD**
- Names of authors and texts: **RED**
- Citations from other texts: **BLUE**
- Pūrvapakṣa, Uttarapakṣa, and different views: underlined
- Introductory comments that precede the mūla verses are given in italics.

Ācāra Kāṇḍa

[1]

prathamo ‘dhyāyah

ṭīkākāropakramāṇikā

vāgīśādyāḥ sumanasaḥ sarvārthānām upakrame |
yam natvā kṛtakṛtyāḥ syus tam namāmi gajānanam || 1 ||
so ‘ham prāpya vivekatīrthapadavīm āmnāyatīrthe param
majjan sajjanatīrthasaṅganipuṇah sadvṛttatīrtham śrayan |
labdhām ākalayan prabhāvalahaṁ śrībhāratīrthato
vidyātīrtham upāśrayan hṛdi bhaje śrīkanṭham avyāhatam || 2 ||

[2]

satyaikavratapālako dviguṇadhīs tryarthī caturveditā
pañcaskandhakṛtī ṣaḍanvayadṛḍhah saptāṅgasarvamṣahāḥ |
aṣṭavyaktikalādharo navanidhiḥ puṣyaddaśapratyayaḥ
smārtocchrāyadhrandharo vijayate śrībukkaṇakṣmāpatih || 3 ||

[3]

indrasyāṅgiraso nalasya sumatiḥ śaibyasya medhātithir
daumyo dharmasutasya vainyanṛpateḥ svaujā nimer gautamiḥ |
pratyagdṛṣṭir arundhatīsa hacaro rāmasya puṇyātmāno

[4]

yadvat tasya vibhor abhūt kulagurur mantrī tathā mādhavaḥ || 4 ||
prajñāmūlamahī vivekasalilaiḥ siktā balopaghnikā
mantraiḥ pallavītā viśālavīṭapā sandhyādibhiḥ ṣaḍguṇaiḥ |

śaktyā korakītā yajñāḥ surabhitā siddhyā samudyatphalā
samprāptā bhuvī bhāti nītilatikā sarvottaram mādhavam || 5 ||

śrīmatī jananī yasya sukīrtir māyaṇāḥ pitā |
sāyaṇo bhoganāthaś ca manobuddhisahodarau || 6 ||

yasya baudhāyanām sūtram sākhā yasya ca yājuṣī |
bhāradvājam kulaṁ yasya sarvajñāḥ sa hi mādhavaḥ || 7 ||

sa mādhavaḥ sakalapurāṇasamhitāpravartakah smṛtisuṣamā parāśaraḥ |

[5]

parāśarasmr̄tijagadīhitāptaye parāśarasmr̄tivīṛtau pravartate || 8 ||

parāśarasmr̄tih pūrvair na vyākhyātā nibandhṛbhīḥ |

mayāto mādhavāryeṇa tadvyākhyāyāṁ prayatyate || 9 ||

nanu neyam smṛtir vyākhyānam arhati, tatprāmāṇyasya durnirūpyatvāt | yat tu vedaprāmāṇyakāraṇam **jaimininā** sūtritam: “**tat pramāṇam bādarāyaṇasyānyānapēkṣatvāt**” (PMS 1.1.5) iti, na tat pauruṣeyeṣu mūlapramāṇasāpekṣeṣu grantheṣu [6] yojayitum śakyate | tarhy astu mūlapramāṇam upajīvya prāmāṇyam |

tan na, mūlasya durbhaṇatvāt | na tāvat pratyakṣam mūlam, tasyātīndriyatvāt | nāpy anumānam, tasya pratyakṣasāpekṣatvāt | nāpi puruṣāntaravākyam, vipralambhakasya pumso yathādṛṣṭārthavāditvābhāvāt, avipralambhakarasyāpi samśayaviparyayasaṁbhavāt | nāpi codanā, tasyā anupalabdheḥ | na khalu smaryamāṇānām śaucādyācārāṇām [7] mūlabhūtām kāmcic codanām pratyakṣata upalabhāmahe | nāpy anumātuṁ śakyate, **śākyā**dipraṇītacaitiyavandanādiṣv atiprasaṅgāt |

athocyeta – **manvādismṛtīnām** **śākyā**dismṛtīnām cāsti mahad vaisamyam, pratyakṣavedenaiva sākṣān **manvādiprāmāṇyāṅgikārāt** | “**yad vai kim ca manur avadat tad bhaiṣajam**” (TS 2.2.6.2) iti hy āmnāyate | na tv evam **śākyā**dismṛtyanugrāhakam kiṃcid [8] vaidikam vaco ‘sti | ato noktātiprasaṅgah iti |

tan na, “**yad vai kim ca**” ity asyārthavādatvena svārthe tātparyābhāvāt, “**mānavī ṛcau dhāyye kuryāt**” (TS 2.2.6.2) it vidhāya tadvidhis tāvakatvena “**yad vai kim ca**” ityādeḥ paṭhitatvāt | tasya ca vidher ayam arthaḥ – iṣṭivikṛtirūpe somāraudre carāvatideśataḥ prāptāsu sāmidhenīṣu madhye prakṣeptavyau dhāyyāsamjñakau yau dvau mantrau tau mānavau kartavyau iti | tatra mānavatvam uktenārthavādena śasyate | ato na smṛtiprāmāṇyam vedenoktam – iti **śākyā**dismṛtivad apramāṇabhūtā eva **manvadismṛtayah** | tathā coktam –

prāyenānṛtavāditvāt pūmsām bhrāntyādisambhavāt |
codanānupalabdheś ca śraddhāmātrāt pramāṇatā || iti |

astu vā kathamcit **manusmr̄teḥ** prāmāṇyam tathāpi prakṛtāyāḥ parāśarasmṛteḥ kim āyātam | na hi **manor** iva [9] **parāśarasya** mahimānam kvacid vedah prakhyāpayati | tasmāt tadīyasmṛteḥ prāmāṇyam durnirūpam iti |

atrocye | prāmāṇyasya svastavāt aprāmāṇye kāraṇābhāvāc ca smṛtayah pramāṇam | yat tu aprāmāṇyasādhakam anṛtavāditvādihetutrayam upanyastam, tad asiddham | ājanmasiddheśu **manu-parāśarādiṣu** anṛtavadanabhrāntyor atyantānāśaṅkitatvena hetoh svarūpasiddheḥ | na ca ājanmasiddhāv eva vivaditavyam | **parāśarā**disadbhāvāvabodhakānām eva mantrārthavādetihasapurāṇānām tadīyasmṛteḥ siddhibodhakatvāt | mantrādyaprāmāṇye ca **parāśarā**dyasadbhāvenāśrayāsiddhiḥ kena vāryeta | mānāntarāviruddhānām ananuvādinām mantrādīnām svarthe prāmāṇyam **uttaramīmāṁsāyām** devatādhikaraṇe [10] (UMS 1.3. adhi. 9) vyavasthāpitam | arthavādādhikaraṇe tu (PMS 1.2. adhi. 1) svārthaprāmāṇyanirākaraṇam viruddhānūvadayoh sāvakāśam | atah “**yad vai kim ca**” ity arthavādasya vidhis tāvakasya svārthe ‘pi tātparyam asti – iti na **śākyā**dipratibandī yuktā | etad evābhīpretya **caturvīṁśatimatē** **śākyā**divākyānām anādarāṇīyatvam uktam |

arhaccārvākavākyāni **baudhādī**paṭhitāni tu |
vipralambhakavākyāni tāni sarvāni varjayet || iti |

na ca parāśaramahimno ‘śrautatvam, “**sa hovāca vyāsah pārāśaryah**” (TS 1.1.3.37) iti **śrutau** **parāśarā**putratvam upajīvyā **vyāsasya** stutatvāt | yadā sarvasampratipannamahimno **vedavyāsasyāpi** stutaye **parāśarā**putratvam upajīvyate tadā kim u vaktavyam acintyamahimā **parāśara** iti | kim ca vājasaneyiśākhāyām **vamśabrahmaṇe** vedasampradāyapravartakaguruśiṣyaparamparāyām **parāśarasya** putrapautrau śrūyete: “**ghṛtakauśikah pārāśaryāyanāt, pārāśaryāyanāḥ pārāśaryāt, pārāśaryo jātukarnyāt**” [11] iti | tasmāt **parāśaro** ‘pi **manusamāna** eva |

eṣa eva nyāyo **vasiṣṭha**-**atri**-**yājñavalkyādiṣu** yojanīyah, tattadvīṣayaśrūtīnām upalambhāt | “**ṛṣayo vā indram** pratyakṣam nāpaśyan | tam **vasiṣṭhaḥ** pratyakṣam apaśyat” (TS 3.5.2.5), “**atrir adadād aurvāya prajām putrakāmāya**” (TS 7.1.8.1), “**atha ha yājñavalkyasya dve bhārye babhūvatuh**” ityādyāḥ **śrutayah** | na caivam sati **manvādismṛtau** kuto ‘nādarah iti śaṅkanīyam, **manvādismṛter** **medhātīthyādibhir** vyākhyātatvāt |

yā ca mūlabhūtacodanānupalabdhir upanyastā, sāpy asiddhā | “**pañca vā ete mahāyajñāḥ** satati pratāyante satati santiṣṭhante – **devayajñāḥ pitryajñō bhūtayajñō manusyayajñō brahmajñāḥ**” (TĀ 2.10.7) ityādīnām smārtadharmamūlabhūtacodanānām upalambhāt | ‘satati’ [12] satataṁ nityam ity arthaḥ | yatrāpi śaucadau codanā nopalabhyate tatrāpi sā saṃbhāvyate | tathā coktam **bhaṭṭācāryaiḥ** |

vaidikaiḥ smaryamāṇatvāt tatparigrahadārdhyataḥ |
 saṃbhāvyavedamūlatvāt smṛtīnāṁ mānatocitā || iti |

manunāpy etad evoktam |
 śrutiṁ paśyanti munayah smaranti ca tathā smṛtim |
 tasmāt pramāṇam ubhayam pramāṇaiḥ pramitam bhuvi ||

[13] yo ‘vamanyeta te tūbhe hetuśāstrāśrayān narah |
 sa sādhubhir bahiṣkāryo nāstiko vedanindakah || iti | (MDh 2.11)

ānuśāsanike ‘pi |
 dharmam jijñāsamānānām pramāṇam prathamam śrutiḥ |
 dvitīyam dharmāśastram tu tṛtīyam lokasamgrahah || iti |

tasmāt vyākhyātum yogyā **parāśarasmr̄tir** iti siddham |
[14] parāśarasmr̄tāv asyām granthaklptir vivicyate |
 dve kāṇḍe dvādaśādhyāyāḥ ślokā aṣṭonaṣṭsatam ||

ācārsyādimah kāṇḍah prāyaścittasya cāntimah |
 iṣṭaprāptir aniṣṭasya nivṛttiś cānayoḥ kramāt ||

“ete sarve punyalokā bhavantīti” śrutir jagau |
 vihitād āśramācārād iṣṭāptim pāralaukikīm ||

prasakto narako ‘niṣṭo niṣiddhācareṇena yah |
 tannivṛtiḥ sphutā sāstre prāyaścittābhidhāyinī ||

paralokapradhānasya dharmasyaiṣā dvayī gatiḥ |
 prāyaścittam tathācāraḥ śraute dharme tathēkṣaṇāt ||

śrauto dharmo ‘gnihotrādir ācāras tadanuṣṭhitih |
 ayathāvidhyanusṭhāne prāyaścittam śrutau śrutam ||

kalasūtrakṛtaḥ śraute prāyaścittam anuṣṭhitam |
[15] asūtrayann ubhe eva vyavahāram tu nābruvan ||

tadvad evāyam ācāryah paralokapradhānakam |
 smārtam dharmam vivakṣuh san kāṇḍadvayam avocata ||

nanu – codanayā gamye vyavahāre ‘pi dharmatā – |
 astīti ced astu, sā tu loke ‘sminn upayujyate ||

kārīryādiśrautadharmo dṛṣṭaikaphalako yathā |
 lābha-pūjā-khyātimātraphalā vyavahṛtis tathā ||

jetur lābhādikam tadvat parājetuś ca daṇḍanam |
 tāv eva svarga-narakau vihita-pratiṣiddhajau ||

[16] nanu – rājñaś ca sabhyānām sākṣiṇām cānyathākṛtau |
 pratyavāyāt vyavahṛtiḥ paralokaprayojanā ||

adaṇḍyān daṇḍayan rājā daṇḍyāmś caivāpy adaṇḍayan |
 ayaśo mahad āpnoti narakaṁ cāpi gacchati ||

[a. 8, ślo. 128]

sabhā ca na praveṣṭavyā vaktavyam vā samañjasam |
 abruvan vibruvan vāpi naro bhavati kilbiṣī ||

[a. 8, ślo. 13]

sākṣye ‘nṛtam vadan pāśair badhyate vāruṇair bhṛśam |
 vivaśah śatam ājātih tasmāt sākṣī vaded ṛtam ||

[a. 8, ślo. 82]

rājādeḥ pratyavāyo ‘stu vyavahāre kriyāgatam |

vyavahāro na rājāder arthipratyarthinos tu sah ||
 pratyarthino ‘rthino vātra pratyavāyo na hi smṛtah |
 parājayanimittaḥ prāyaścittam ca na smṛtam ||
 [17] ṛṇādyair narakoktir yā sāpy ācāranibandhanā |
 astu vā narakah śāstraviruddhavyavahāriṇah ||
 paralokapradhānatvam evāsmābhīr nivāryate |
 etallokapradhāno yaḥ paralokopasarjanah ||
 sa dharmo vyavahārah syād ācāras tu viparyaye |
 prādhānye ‘py asya lokasya syād evāmnāyamūlatā ||
 gāndharvādhyupavedesu tāḍr̄sesu tadīkṣaṇāt |
 jagrāha pāthyam ṛgvedāt sāmabhyo gītim eva ca ||
 [18] yajurvedād abhinayān rasān ātharvaṇād api |
 kiṁ bahūktyāyam ācāryah paralokaikadṛṣṭimān ||
 vyavahāram tu nāvocat kiṁ tu sūcītavān amum |
 rājadharmaprasaṅgena kṣitīm dharmeṇa pālāyan ||
 iti bruvan rājadṛṣyam vyavahāram asūcayan |
 sākṣād iṣṭāptihetutvād ācāraḥ pūrvam īryate ||
 ācārasyānyathātve tu prāyaścittagaveṣaṇam |
 ihācāre trayo ‘dhyāyāḥ prāyaścitte naveritāḥ ||
 ācārataś caturvarṇadharmau sādhāraṇetarau |
 śiṣṭācārānvitas tatra dharmaḥ sādhāraṇāḥ smṛtah ||
 [19] ṣaṭkarmakṣitirakṣadyāḥ varṇāsādhāraṇāḥ smṛtāḥ |
 ācāre prathamādhyāye ta ete ‘rthāḥ prakīrtitāḥ ||
 kṛṣyādijīvanopāyā dvitīye ‘dhyāya īritāḥ |
 caturāśramadharmaś ca sūcītā āśramoktitāḥ ||
 uktau tṛtīya āśaucavistārāśrāddhasaṁgrahau |
 adhyāyatrayagā arthāḥ proktā ācārakāṇḍagāḥ ||
 turye prakīrtapāpasya prāyaścittam prapañcitam |
 prasaṅgāt putrabhedādi proktam ca parivedanam ||
 [20] prakīrṇašeṣah saṃskāraḥ āhitāgneś ca pañcame |
 malāvahe ca saṃkīrṇe tathā caivopapātake ||
 prāyaścittam ṣaṣṭha uktam śuddhiś cānne rase ‘pi ca |
 avaśiṣṭadravyaśuddhiḥ saptamaādhyāya īritā ||
 prāyaścittam govadhe ca sāmānyenāṣṭame smṛtam |
 rodhanādivišeṣeṇa navame tad udīritam ||
 avagamyāgamanē prāyaścittam daśama īritam |
 abhojyabhojanādau tad ekādaśa udīritam ||
 dvādaśaḥ pratišeṣah syāt kāṇdayor ubhayor tayoḥ |
 atrānyeṣām anuktānām upalakṣaṇam īkṣyatām ||
 anupātakamukhyeṣu prāyaścittam kvacit kvacit |
 [21] noktam tathā rahasyam ca prāyaścittam ca varṇitam ||
 saumyavarṇādikṛcchrāṇi noditāny atra kānicit |
 noktaḥ karmavipākaś ca tat sarvam upalakṣitam ||
 ittham navabhir adhyāyaiḥ prāyaścittam prapañcitam |
 kalim prati pravṛttatvāt prāyaścittaprapañcanam ||

kalau hi pāpabāhulyam drsyate smaryate ‘pi ca |
narāḥ prāyo ‘lpasāmarthyāś teṣām anujighṛkṣayā ||
samakocayad ācāraṇ prāyaścittam vratāni ca |
teṣām nindā na kartavyā yugarūpā hi te dvijāḥ ||

[Par. Smṛ. 1.33; 11.51]

- [22] ity uktim ādāv ante ca prāyuktaiṣā kṛpāluta |
vedaikadeśādhyanam kṛṣyā viprādījīvanam ||
ityādivacasācāre saṅkoco bhāsate sphuṭam |
pājāpatyam govadhe syāt brahaghne setudarśanam ||
iti mukhyavratvokteḥ saṅkoco ‘trāpi gamyate |
smṛtyantrānusāreṇa viśayasya vyavasthitih ||
kalpanīyā iti cet brūhi sarvajñam anyasādhakam |
yāvatyah smṛtayas tāsām sarvāsām anusārataḥ ||
sākalyāt ced asmadādes tatra śaktir na vidyate |
svena dṛṣṭās tu yāvatyas tāsām ity apy ayuktimat ||
- [23] kvacit kadācid anyāsām darśanād avyavasthiteḥ |
alpiकām māniṣīm buddhiḥ sā ca na vyavatiṣṭhate ||
ata eva nibandheṣu dṛsyate naikavākyatā |
hantaivam khaṇḍane śāstraṇ bhaved dattajalāñjali ||
na khaṇḍaye vāraye tu paṇḍitaṇ manyatām tava |
śṛṇu nirṇayam atra tvam svataḥprāmāṇyavādinah ||
pratīte ‘rthe ‘khilam pramāṇam bādhayā vinā |
na parāśaravākyasya bādhah smṛtyantare kvacit ||
- [24] vratāntaropadeśā ca na bādho ‘syānivāraṇāt |
priyaṅgu-kodrava-vrīhi-godhūmādīny anekaśah ||
sādhanāni yathaikasyāś tṛptter dṛṣṭāny abādhayā |
yathā ca svarga ekasmin viśvajic cāgnihotrakam ||
agniṣṭomaś ca darśādyā hetavo bahavah śrutāḥ |
yathā vā brahma lokasya hy ekasya prātihetavah ||
upāstayo vikalpyante śāṇḍilya-daharādayah |
tathaivaikasya pāpasya nivṛttau bahavah smṛtāḥ ||
- [25] vratabhedā vikalpyantām śraddhājādyam tu te vṛthā |
nanu kva pañcagavyādiḥ kutra vā maraṇāntikam ||
tayoh samavikalpatvam vadatas te ‘tisāhasam |
kva viśvajit kvāgnihotram svargam sādhayatos tayoh ||
vikalpam vadatas te vā kuto naivātisāhasam |
karmādhikyāt phalādhikyam iti nyāyasamāśrayāt ||
- [26] sāhasam parihartavym ity etad ubhayoh samam |
nyāyāśraye tv asmaduktā vyavasthā dviṣyate kutah ||
iti ced avyavasthoktā tvayāto dveṣmi te vacah |
deśabhedāt kālabhedāt pumphedād anyathānyathā ||
viparyasyati śāstrārtha iti pūrvam avādiṣam |
ato ‘pāsyārthavādāṁśam vidhivākyeṣu yad yathā ||
- [27] pratītam tat tathā grāhyam bādhām vācanikam vinā |
smṛtivyākhyātṛbhiḥ sarvair vacanānām vyavasthitim ||

bruvānair mandamatayo vyutpādyante hi kevalam |
 anyathālpasya pāpasya kṛte dvādaśavārṣike ||
 na syān nivṛttis tvatproktā vyavasthā tādṛśī yataḥ |
 athālpam mahatā naśyen nālpenānyat tadā vada ||
 idam alpam mahac cedam iti te kiṁ niyāmakam |
 alpāyāsamahāyāsau yady alpatvamahattvayoh ||
[28] hetū, mahāvratās tarhi bhaveyuh kṛṣikādayaḥ |
 siṁhavyāghrādimūtrādau prayāsabahulatvataḥ ||
 pañcagavyāt praśastatvam vratāṅgatvam ca te bhavet |
 itikartavyabāhulyam mahattvam cet tadālpataḥ ||
 jalāñnyādipraveśasya prasajyeta vratāntarāt |
 tasmāc chāstreṇ yasyoktā praśāmsā tan mahāvratam ||
 astu vā caiva duḥkhasya bahulatvān mahāvratam |
 yathālpānāśo mahatā mahannāśas tathālpataḥ ||
[29] kiṁ na syāt visphuliṅgena ṭṛṇarāśir hi dahyate |
 visphuliṅgo vardhamāno dahaty evam na tu vratam ||
 vardhate ‘to mahānāśo niḥšeṣo na bhaved yati |
 tarhy ekadeśanāśo ‘stu taccheṣas tūpabhujuyatām ||
 amūrtasyāpi pāpasya santi bhāgā yathocitam |
 anyathaikena pāpēna duḥkhaṁ bahuvidhaṁ kutah ||
 tathā mahāvratasyāpi bhāgenālpe vināśite |
 vrataśeṣavipākena smaryate bahule sukham ||
[30] ato ‘lpam vā mahad vāpi vrataṁ pāpanivartakam |
 smartṛṇām akhilānām ca vākyam evam samañjasam ||
 na mahāvratavaiyyarthym pāpasyāśeṣanāśane |
 alpanāśordhvabhāvinyām sukhāptau copayogataḥ ||
 evam caikasya pāpasya vrateṣūkteṣv ayam pumān |
 pravartayati visrambhāt yasmin kasmiṁścid icchayā ||
[31] anyathā nāsyā visrambho viṣayasya vyavasthitam |
 ajānato jānato ‘pi vacanāntaraśāṅkayā ||
 sambhāviteṣu sarveṣu vrateṣu mahati vrate |
 pravartamānah puruṣah śreyah prāpnoty asamśayam ||
 kalau parāśaroktānām vratānām eva mukhyatā |
 tair alpair api tat pāpam niḥšeṣam vinivartate ||
 etad eva vivakṣitvā pratijajñe višeṣataḥ |
 parāśareṇ yat proktam prāyaścittam itīdṛśam ||
 munyantarapṛṇītānām svalpānām mahatām api |
 vratānām upayogaḥ syāt kalau pūrvoktanītitaḥ ||
[32] muninaikena yat proktam tad anyo na niṣedhati |
 pratyutodāharet tasmāt sarvoktiḥ sarvasammatā ||
 hantaivam sati mīmāṁsā niṣphalā te prasajyate |
 sāstrāntarapraṇītānām guṇānām apy asamṛteḥ ||
 śṛṇu mīmāṁsakarmanya munivākyeṣu kiṁ balāt |
 utpādyāpi virodhaṁ tu pāṇḍityam vyajyate tvayā ||
 vratāntaroktimātreṇa na virodhaḥ prasajyate |

samuccaye vikalpe vā kā hānis tatra te bhavet ||
 snānam dānam japo homa iti naimittikā yathā |
 uparāme samuccheyās tathā vratasamuccayah ||
 [33] ekena nāsite pāpe dvītyam cen nirarthakam |
 na taporūpatas tasya svargahetuvasaṁbhavāt ||
 cāndrāyaṇādāv astv evam̄ tapastvena tadīkṣaṇāt |
 bhikṣābrahmakapālādau syāt kathaṁ naṣṭapāpmanah ||
 evam̄ tarhīdṛśe sthāne vikalpo ‘stu nijecchayā |
 nyūnādhikatvasaṁdehe dattam evottaram purā ||
 [34] sarvathāpi tvayā proktām nirmūlām buddhikalpitām |
 kāmākāmādibhedenā nāngīkurmo vyavasthitim ||
 vacaneṣv eva kāmādivyavasthā labhyate yadi |
 sukhenābhupagacchāmo vākyaikaśaraṇā vayam ||
 kapilo yadi sarvajñāḥ kaṇādo neti kā pramā |
 iti nyāyah prasajyeta buddhimātravyavasthitau ||
 mīmāṁsakatvam etat syād vākyānusaraṇena yat |
 vyavasthāpanam anyat tu pāṇḍityakhyāpanam param ||
 iyam viśuddhir uditā pramāpyākāmato dvijam |

[MDh 11.89]

ity akāmakṛte pāpe nāśo niḥšeṣa ucyate ||
 na tu kāmakṛte śuddher akiṁcīkaratocye |
 smṛtyantareṣu tacchuddheḥ sāmānyenābhidhānataḥ ||
 viśeṣādarśanam yāvat tāvat sāmānyadarśanam |
 mānam evānyathā te syāt sarvajñatve ‘dhikāritā ||
 gunopasamhṛtiś caivam yathādarśanam iṣyatām |
 adṛṣṭānupasamhāreṇākīmicitkarataiva te ||
 yad yāvat drṣyate vākyam̄ śaktis cātrāsyā yāvatī |
 [35] tāvat kāryam̄ na tūpekṣā yuktā vaigunyaśāṅkayā ||
 prāyaścitte tathācāre yāni smṛtyantarāṇy aham |
 dṛṣṭavāṁs tāny udāhṛtya saṁhariṣye guṇāṁs tataḥ ||
 viśayasya vyavasthām̄ ca mandavyutpattisiddhaye |
 pravakṣyāmi yathā pūrve nibandhanakṛtas tathā ||
 yat yasmin viśaye proktām tatra tasya praśastatā |
 vivakṣitā netarasya niṣedho ‘tra vivakṣyate ||
 tadvivekāya kurve ‘ham̄ vyākhyām̄ pārāśarasmr̄teḥ ||

(iti ṭīkākāropakramāṇikā)

prārīpsitagrānthe śrot̄buddhimanaḥsamādhānāya saṁbandhādhikāriviṣayaprayojanarūpam
anubandhacatuṣṭayam ādau ślokadvayenopanibadhnaṭi –

[37]

athāto himaśaulāgre devadāruvanālaye |
vyāsam ekāgram āśinam apṛcchann ḥṣayaḥ purā || 1 ||
mānuṣāṇām hitam̄ dharmam̄ vartamāne kalau yuge |

śaucācāram yathāvac ca vada satyavatīsuta || 2 ||

atheti | athaśabda ānantaryārthaḥ | anantaram apr̄cchan ity anvetum yogyatvāt | ārambhārthatāyām, ārabhya te apr̄cchan ity anavayah syāt | praśnārthatve ‘pi sa eva doṣah | pr̄cchyate apr̄cchan - iti punaruktiś ca | kārtsnyārthatāyām, kṛtsnam apr̄cchan – iti saty apy anvaye sam̄bandho na sūcitaḥ syāt | ānantaryārthatāyām tu tatpratiyoginah pūrvavṛttasya uttarakālīnapraśnasya ca hetuhetumadbhāvaḥ sūcito bhavati | [38]

nanu – “**hṛdayasyāgre ‘vadyaty atha jihvāyā atha vakṣasah**” (TS 6.3.11) ity atra saty apy ānantarye hetuhetumadbhāvo nāsti iti cet,

nāyam dosah, tatrāpekṣitasyānuṣṭhānakramamātrasyābhidhānāt | prakṛte tu sāmagrītatkāryayoḥ kramavišeṣah sa eva parigṛhyate, mukhyatvāt | vilambavyabhicārayor abhāvena hi mukhyatvam | na khalu satyām sāmayyām kāryam vilambate vyabhicarati vā | etac ca “**athāto brahmajijñāsā**” (UMS 1.1.1) ity atra **vivarana kārena** prapañcitam | sāmagrī ca praśnasya, praṣṭavyavिषयम् sāmānyajñānam | atyantam ajñāte višeṣena jñāte vā praśnādarśanāt | dharmaviṣayam tu sāmānyajñānam “**dharmaṇa pāpam apanudati**” (ma. nā. up. 22.1), “**dharmaṁ cara**” (Tait. Up. 1.11.1) ityādivedavākyādhyanād upajāyate | tasmād adhyayanānantaryam athaśabdārthaḥ | atha vā “vartamāne kalau yuge” iti višeṣānāt yugāntaradharmajñānānantaryam astu | [39]

nanu – granthārambhe maṅgalācaraṇasya śiṣṭācāraprāptatvāt māṅgalyam athaśabdena kuto nābhidhīyate | mṛḍaṅgādīdhvanivad athaśabdaśravaṇamātreṇa māṅgalyasiddhir iti brūmaḥ | ata evoktam,

omkāraś cāthaśabdaś ca dvāv etau brahmaṇo mukhāt |

kanṭham bhittvā viniryātau tasmān māṅgalikāv ubhau || iti |

evam tarhi omkāro ‘tra prayujyatām iti cet |

na, tasya śrutimātraviṣayatvāt | ata **evācāryaiḥ prapañcasāre** ‘bhihitam: “**asya tu vedāditvāt sarvam anūnām prayujyate hy ādayau**” iti | tataḥ smṛtyādāv athaśabda eva maharśibhiḥ prayujyate | adhikāriपर्यालोकनेनापि omkārāthaśabdayor uktaviṣayavyavasthā siddhyati | traivarṇikamātrādhikārā hi śrutiḥ prasiddhā | omkāraś ca tathāvidhaḥ | “**sāvitrīm pranavam yajur lakṣmīm strīsūdrāya necchanti**” (40) (Nr̄simhapūrvatāpanī 1.3) iti **śuteḥ** | athaśabdasya pauruṣeyagrānthānām ca sarvavarṇaviṣayatvāt sa eva teṣu yogyah |

ataḥśabdo hetvarthaḥ | yasmād ekaśākhādhyāyino nāśeṣadharmajñānām yasmāc ca yugāntaradharmaवगत्या na kalidharmaवगतिः tasmāt, iti hetur draṣṭavyaḥ |

aśeṣadharmaṁ labhūtānām viprakīrṇānantavedavākyānām yogidṛṣṭyaiva grāhyatvāt, tasyāś ca dṛṣṭer yogāvasthāyām saṃbhavāt tadvasthāyogyam deśāviśeṣam padadvayena nirdiśati | himaśailāgre devadāruvanālaye iti | tatra himaśailāgra ity anena sarvaprāṇidurgamatvena viviktatām āha | tathā ca **kaivalyopaniṣadi** śrūyate: “**viviktadeśe ca sukhāsanasthah**” (Kaiv. Up. 4) [41] iti | **kṣurikāyām** api śrutam: “**niḥśabdām deśam āsthāya tatrāsanam upāśritah**” (Kṣu. Up. 2) iti | “**devadāruvanālaye**” ity anena mano’nukūlatām āha | ata eva **śvetāśvatarañām mantropaniṣadi** śrutam:

same ūcuau śarkarā-vahni-vālukā-vivarjite śabdajalāśrayādibhiḥ |

mano ‘nukūle na ca cakṣuḥpīḍane guhānivātāśrayaṇe prayojayet || iti |

(Śve. Up. 2.10)

cakṣuḥpīḍano maśakopeto deśah |

nanu – “**yatraikāgratā tatrāviśeṣat**” (UMS 4.1.7) [42] ity asmin adhikaraṇe (UMS 4.1. adhik. 6) yogābhyaśasya digdeśakālaniyamo vāritaḥ |

bādhām | adrṣṭahetuvaidhaniyamābhāve ‘pi drstasya cittaikāgryasya hetur niyamo na nivāryate |

“ekāgram” ity anena pañcavidhāsu cittabhūmiṣu atīndriyavastudarśanayogya caturthī bhūmir nirdiṣyate | tathā hi – patañjaliproktānām **yogaśutrāṇām** vyākhyāne **vaiyyāsikabhbāṣye** bhūmipañcakam pradarśitam: “**kṣiptam mūḍham vikṣiptam ekāgram niruddham iti** **cittabhūmayah**” (yog. bhāṣ. 1.1) iti | tatra pratikṣaṇam karmavāyunā nānāvidheṣu bhogyavastuṣu vyagrata�ā preryamāṇam cittam kṣiptam | nidrātandrāyuktam mūḍham | kādācitkasamādhiyuktam kṣiptād viśiṣṭam vikṣiptam | yamaniyamādyāṣṭāṅgābhyaśapāṭavād ekasmin [43] viṣaye vṛttipravāharūpeṇa pratitiṣṭhitam ekāgram | avṛttikam saṃskārašeṣam niruddham | tatra kṣiptamūḍhator yogānupayogah prasiddhaḥ | vikṣipte ‘pi cetasi vikṣepopasarjanībhūtaḥ samādhir na yogapakṣe vartate | vipakṣadharmaṇtargatatvena dahanāntargatabījavad akiṃciktaratvāt | “**yas tv ekāgre cetasi sadbhūtam arthaḥ pradyotayati, kṣinoti ca kleśān, karmabandhanāni ślathayati, virodham abhimukhaḥ karoti, sa samprajñāto yoga ity ākhyāyate**” (yog. bhāṣ. 1.1) | tatra saṃyamavišeṣāt nānāvidhayogaiśvaryam āvir bhavati | [44] dhāraṇā-dhyāna-samādhitrayam ekaviṣayam saṃyama ity ucyate | “**śabdārthapratyayeṣ anyonyavibhakteṣu yaḥ samyamah tenāśeṣāśabdādisākṣatkāre sati pakṣyādibhāṣā jñāyante**” iti **patañjalino**ktam | tenaiva nyāyenānekavidhavedaśākhājñānam ity abhipretya “ekāgram” ity uktam |

aikāgryāṅgatām āsanasya matvā “āśinam” ity āha | tathā ca **vyāsasūtram**: “āśinah saṃbhavāt” (UMS 4.1.7) iti | śayānasyākasmād eva nidrābhībhavāt, utthitasya dehadhāraṇe cittavyāpārāt, gacchato dhāvato vā vikṣepabāhulyāt, pāriṣesyād āśinasyaiva cittaikāgryasamābhavāt āśino yogam abhyasitum upāśīta ity arthaḥ |

anvayavyatirekābhyaṁ praśnasyāvagatyupāyatām abhipretya “apṛcchan” ity uktam | “**tad viddhi pranipātena paripraśnena sevaya**” (BhG 4.34) (45) ity anvayah | “**nāprṣṭah kasyacid brūyāt**” (MDh 2.110) iti vyatirekah |

ṛṣīśabdo ‘tīndriyārthadarśanam ācaṣte | jñāsyamānadharmaṇuṣṭhānottarakālīnam ṛṣitvam | yathā bhāvinyā saṃjñayā “**kaṭam kuru**” iti vyavahāraḥ tadvat | anyathā atīndriyārtham paśyatām teṣām abubhutsutayā praśno na samgacchet | atha vā svayam abubhutsūnām api mandabuddhyanugrahārtham ācāraśikṣārtho vā praśno ‘stu |

apṛcchan ity anenaivātītakālatve siddhe pureti śabdaṁ prayuñjānah sarveṣapi kalpeṣv īdrśī dharmāśastrapravṛttir āśīd iti sūcayati | tac ca viśvāsātiśayotpādane kāraṇam | anyān [46] munīn upekaṣya **vyāsam** eva pṛechatām ṛṣīṇām – vaidikadharme vedavyāsaḥ pravīṇa ity āśayah |

tad evam cikīrṣitasya granthasya munipraśnena sākṣat saṃbandhaḥ piprcchiṣotpādanadvāreṇādhyayanena saṃbandha iti saṃbandhadhvayam asmin śloke pratipāditam | adhikāryādītrayam tu dvīṭyāśloke pratipādyate |

nanu – “**brāhmaṇo brāhaspatisavena yajeta | rājā rājasūyena yajeta | vaiśyo vaiśyastomena yajeta**” ity adhikārivišeṣo [47] yathā śrūyate na tathā **parāśaro**ktadharmaḥ īdrśair anuṣṭheyā – iti kiṃcid vacanam asti | tat kathām nirṇayāḥ –

ity ata āha: “**mānuṣāṇām**” iti, arvācīnānām paśvādīnām asāmarthyāt | uttamānām devādīnām dharmānuṣṭhāne prayojanābhāvāc ca manuṣyā eva pariśiṣyante | višeṣānirṇayāt sarveṣām manuṣyāṇām adhikāro ‘stu |

nanu – nakṣatreṣṭyādau devānām adhikāraḥ śrūyate | “**agnir vā akāmayata | annādo devānām syām** iti | sa etam agnaye kṛttikābhyaḥ puroṣāśam aṣṭākapālaṁ niravapan” (TB 3.1.4) iti |

maiṇam, manusyasyaiva kasciyacit yajamānasya bhāvinīm samjñām āśritya prathamāntenāgniśabdena vyavahārāt | anyathā yugapad agnidvayasamṛṣṭiprasaṅgāt |

nanu – yatra dvaiguṇyadoṣo nāsti tatrāstu devatādhikāraḥ | tathā hi śrūyate | “**bṛhaspatir akāmayata śraṇ me devād adhīraṇ gaccheyam purodhām iti | sa etam caturviṁśatirātram apaśyat | tam āharat tenāyajata | tato vai tasmai devāḥ śraddadhan agacchan [48] purodhām”** (TS 7.1.1) iti | “śrat” viśvāsam | “me” mayi | “purodhām” paurohityam | “caturviṁśatirātram” – etannāmakam satrayāgam ity arthāt |

maiṇam, atrāpi bhāvisamjñāyā evādaranīyatvāt | anyathā bṛhaspateḥ kamcit kālam viśvasanīyatvapaurohityayor abhāvaprasaṅgāt | tac ca śrutyantaraviruddham | “**bṛhaspatir vai devānām purohita āśīt**” (TS 6.4.11) iti śrutyā paurohityapurahsara eva bṛhaspatisadbhāvah prakāśyate |

atha vā – svopayogābhāve ‘pi manusyān pravartayitum devāḥ karmāṇy anutīṣṭhantu | “**yad yad ācarati śreṣṭhas tat tad evetaro janah**” (BhG 3.21) iti nyāyāt | astu vā svopayogo ‘pi | jagannirvāhe ‘dhikṛtānām devānām taddhetoḥ tapasaś caraṇīyatvāt | “**śaradi vaiśya ādadhīta**” (TB 1.1.2) iti vihitasyādhānasya deveśv apy atraivarnikeś ivāsaṁbhavaḥ iti cet,

na, rathakāravad upapatteḥ |

atha manyase – asti rathakārasya samantrakādhānavidhāyakaṁ vacanam “**ṛbhūṇām [49]** **tvā devānām vratape vratenādadhāmīti rathakārasya**” (TB 31.6.15) iti śruteḥ | na tv evam devānām vidhir asti, iti | evam tarhi niṣāsthatpatinyāyo ‘stu | yathā niṣādasya prabhor ādhānavidhyaśravanē ‘pi yāyo ‘bhyupagataḥ tathā devānām abhyupeyatām | “etayā niṣāsthatpatim jājayet” ity asti niṣādaviṣayam vacanam iti cet |

kim tvayā vismṛtāni devaviṣayāni pūrvodāhṛtavacanāni | teṣām arthavādatve ‘pi mānāntarāvirodhāt ananuvādāc ca svārthe ‘pi tātparyam kiṁ na syāt |

athocyeta – smṛtīnām dharmasāstratvāt tāsu dharmamīmāṁsā anusartavyā | tasyām ca na kasyāpy arthavādasya vācyarthe prāmāṇyam abhyupagatam iti | tad etad vacanam smṛtinirvāhakam anyasya mīmāṁsakam anyasya cānarthāyaiva syāt | “mūṣakabhayaḥ svagrhaṁ dagdham” iti nyāyāvatārāt | kasyacid arthavādasya svārthe prāmāṇyam bhaviṣyati – iti bhayena arthavādaikaprasiddhānām smartīnām **manvādīnām** mīmāṁsāsūtrakṛto **jaimineś** ca sadbhāvayaiva parityatkavyatvāt aśedetiḥāsalopaprasaṅgāc ca | tasmāt prāmāṇyam eva bhūtārthavādaḥ | tathā ca sati “**taṁ pūṣādhatta | taṁ tvaṣṭādhatta | taṁ manur ādhatta | taṁ dhātādhatta**” (TS 1.5.1.2–3) ity arthavādavaśād [50] ādhānam api devānām kiṁ na syāt | brāhmaṇyādyabhāve tu kāmaṁ vasantādikālaviśeṣaniyamo nābhūt | kiṁ ayātam ādhānasya | kiṁ ca antareṇāpi ādhānam laukike ‘gnau yāgaḥ kvacid upalabhyate | “**avakīrṇapaśuś ca tadvad ādhānasyāprāptakālatvāt**” (PMS 6.8.22) iti **jaiminiśutrāt** | “yo brahmācārī striyam upeyāt so ‘vakīrṇī | sa gardabham paśum ālabheta” (BDh 2.1.1.30–31) ity avakīrṇapaśuḥ | yathā upanayanahomo laukikāgnau tathāsau paśuh iti sūtrārthaḥ | etāvatā prayāsena devānām karmādhikāre sādhite kiṁ tava phaliṣyati | tathā **mīmāṁsāyām** kiṁ chidyate | abhiniveśaḥ kevalam śiṣyate | phalam tu jagannirvāhah – iti pūrvam evoktam | aśeśāś ca **purāṇādaya** evam sati anugṛhītā bhavanti | manusyavad devānām svargāya karmāṇi mābhūvan jagannirvāhāya tu bhaviṣyanti | tapasaiva tannirvāhah – iti cet |

na, snānādānayāgahomamaunadhyānādīvyatirktaśya tapaso ‘nupalambhāt | ata eva satyasaṁkalpo ‘pi parameśvaraḥ rāmakṛṣṇādyavatāreṣu laukikavaidikakarmanaṭanenaiva jaganniravahat | [51]

devā api tathā naṭantu – iti cet,

evam api naṭanīyakarmādhikāro bhavatābhyupagamyatām |

evam tarhi “mānusāñām” iti katham uktam iti cet,
 pauruṣeyagrānthaḥapekṣayā iti vadāmaḥ | na khalu svayaṁprabhātanikhilavedānām
 devānām dharmajñānāya pauruṣeyagrānthaḥapekṣāsti | manusyāñām tu atathāvidhatvāt asty apekṣā
 |

nanu – paśūnām api dharme ‘dhikāraḥ śrūyate | “gāvo vā etat satramāsatāśṛṅgāḥ satīḥ
 śṛṅgāni no jāyantā iti kāmena tāsām māsā niṣaṇṇā āsann atha śṛṅgāny ajāyanta | tā udatiṣṭhan
 arāt sma iti atha yāsām nājāyanta tāḥ saṃvatsaram āptyodatiṣṭhan arāt sma” (TS 6.5.1.1) iti
śrutyā tiraścām gavām satrānuṣṭhātṛtvābhidhānāt | “arāt sma” iti kāmitārthasiddhim prāptā ity
 arthah |

nāyam doṣah | asyāḥ śruter arthavādatvāt | “ya evam vidvāmsah saṃvatsaram upayanti”
 (TS 7.5.1.2) iti ṛddhikāmasya saṃvatsarasatram vidhātum prathamataḥ “gosatram vai
saṃvatsarah” (52) (TS 7.5.1.12) iti praśaṃsā kṛtā | tām saṃbhāvayitum “gāvo vā” ityādi paṭhitam
 | na caitasyārthavādasya “yad vai kimca manur avadat tad bheṣajam” ityādivat svārthe ‘pi
 tātparyam varṇayitum śakyam | pratyakṣeṇa śrutyantareṇa ca viruddhatvāt | tiraścām hi
 mantroccāraṇe karmānuṣṭhāne ca sāmarthyābhāvah pratyakṣasiddhaḥ | śrutyantaram ca
 “athetareśām paśūnām aśānāyāpi pāse vā abhijñānam vadanti | na vijñātam paśyanti | na viduh
 śvastanam” iti paśūnām vivekābhāvam darśayati | astu vā asyārthavādasya svārthe tātparyam |
 gośabdena gavābhimānidēvatānām vivakṣitavāt | ata eva “abhimānivyapadeśas tu” (UMS 2.1.5)
 iti sūtre bhagavān bādarāyanah sarveśām mṛdādivastūnām śrutimūlatvenābhimānidēvatāḥ
 pratipādayāmāsa | tasmāt sarvathā manusyamātrādhikārakam smṛtiśāstram |

“hitam” ity anena śabdena prayojanam nirdisyate | abhimataphalasādhanatvam hi
 dharmasya hitatvam | tac ca phalam dvedhā | aihiṇam āmuṣmikam ca iti | aşṭakādisādhyam
 puṣṭyādikam aihiṇam | āmuṣmikam dvedhā | abhyudayo niḥśreyasām ca | tatrābhuyudayasya
 sākṣat sādhanatvam | niḥśreyasāya tu tattvajñānotpādanadvāreṇa | tathā ca smaryate |

[53] dharmāt sukham ca jñānam ca jñānān mokṣo ‘dhigamyate | iti |

atra kecid āhuh – “nityakarmaṇām phalam eva nāsti | akaraṇe pratyavāyād bhītaiḥ
 kevalam anuṣṭhīyante | tatra kuto ‘bhyudayahetutvam niḥśreyasāhetutvam ca” iti |

apare punar anyathāhuh – “abhbāvād bhāvotpatter adarśānāt akaraṇe pratyavāyo na
 yuktisahāḥ | nāpi tatra pramāṇam asti” iti | nanu – upanayanādhyayanādivihitānām akaraṇe
 pratyavāyah smaryate:

ata ūrdhvam trayo ‘py ete yathākālam asaṃskṛtāḥ \|
 sāvītrīpatitā vrātyā bhavanty āryavigarhitāḥ \| (MDh 2.39)

(54) yo ‘nadhbītya dvijo vedam anyatra kurute śramam |
 sa jīvann eva śūdratvam āśu gacchati sānvayah \| (MDh 2.168)
 akurvan vihitam karma ninditam ca samācaran |
 anigrahāc cendriyāñām narah patanam ṛcchati || [55]

maiṇam | etāni hi vacanāni nityakarmānānuṣṭhāyināḥ ālasyanimittam pūrvasāmcitam
 duritaṁ yat tat sadbhāvam sūcayanti | etac ca taittirīyopaniṣadvyākhyāne
bhāṣyakāra-vārttikakārābhyaṁ pratipāditam | yadi akaraṇam pratyavāyasyotpādakam yadi vā
 sūcakam ubhayathāpi nityakarmānānuṣṭhānenā pratyavāyasya prāgabhbāvapratipālanam
 pradhvamsābhāvotpādanam ca sampadyate | duritapradhvamsitvam ca trisamdhym
 anuṣṭhīyamāneṣu – “sūryaś ca” (MNU 14.4), “āpaḥ punantu” (MNU 14.2), “agniś ca” (MNU
 14.3) iti mantreṣu vispaṣṭam avabhāsate | evam ca sati upabhogyaphalarahitānām nityakarmaṇām
 abhyudayahetutvam durāpam iti | [56]

atrocute | astu vā pratyavāyavirodhitvam | naitāvatā phalābhāvah, mantraliṅgena
śrutiṁṛtivākyābhyaṁ ca tatphalāvagamāt | “**mayi varco balam ojo vidhatta**” iti mantraliṅgam |
chāndogyavākyam ca āśramatrayasya lokahetutāṁ caturthāśramasya mokṣahetutāṁ darśayati:
“**trayo dharmaskandhāḥ yajño ‘dyayanāṁ dānam iti | prathamas tāpa eva dvītyo brahmacārya**
ācāryakulavāsī ṭṛṭīyo ‘**tyantam ātmānam ācāryakula ‘vasādayan | sarva ete puṇyalokā bhavanti**
brahmaśamsthō ‘**mṛtatvam eti**” (ChUp 2.23.1) iti | etasya ca vākyasya āśramapartvam
“**parāmarśam jaiminīḥ**” (UMS 3.4.18) ityādibhir **vyāsasūtraiḥ** pratipāditam | **smṛti**vākyam caitat:
[57] “**tad yathā āmre phalārthe nimitte chāyāgandha ity anūdyete | evam dharmāṁ caryamānam**
arthā anūdyante” iti | idam ca vākyam nityakarmaviśayatvena vārttike **viśvarūpācārya** udājahāra:
āmre phalārtha ityādi hy **āpastambasmṛter** vacaḥ |
phalavattvam samācaṣṭe nityānām api karmaṇām || iti |
(BṛĀr Up Bhāṣ Vārt. 1.1.97)

tathā ca **manuh** |

vedoditāṁ svakāṁ karma nityām kuryād atandritaḥ |
tad dhi kurvan yathāśakti prāpnōti paramāṁ gatim || **[58]** iti | (MDh 4.14)

kūrmapurāne ‘pi |

yathāśakti caret karma ninditāni vivarjayet |
vidhūya mohakalilāṁ labdhvā yogam anuttamam ||
gṛhastho mucyate bandhāt nātra kāryā vicāraṇā || iti | (KūPu 1.2.28–29)

nanu – astv evam | abhyudayahetutvam tu na saṃbhavati, pramāṇābhāvāt | pratyuta
śrutiṁṛtibhyāṁ tan niśidhyate: “**na karmaṇā na prajayā dhanena**” (MNU 10.5) iti **śrutiḥ** |
“**jñānād eva tu kaivalyam**” iti **smṛtiḥ** |

maivam, paramātmaprakaraṇe niḥśreyasahetuvedanecchāsādhanatvena yajñādīnāṁ
vidhānāt, “**taṁ etam vedānuvacanena brāhmaṇā vividiṣanti, yajñena dānena**” iti **śruteḥ** | niśedhas
tu sākṣān niḥśreyasasādhanatvam gocarayisyati | tasmāt na muktānām agnyādhānādikarmapeksā
asti | vedanotpattau sā vidyate | etac ca ubhayam “**ata eva cāgnīndhanādyanapeksā**” (UMS
3.4.25) **[59]** “**sarvāpeksā ca yajñādiśuter aśvavat**” (UMS 3.4.26) ity ābhyaṁ adhikaraṇābhyaṁ
nirnitam | tathā ca karmaṇām paramparayā mokṣahetutvam **vāyavīyasamhitāyām** abhihitam |
karmātiśayam āsādya paśoh pāśaparikṣayah |
evam prakṣīṇapāpasya bahubhir janmabhiḥ kramāt || (69)
bhaved viśayavairāgyam vairāgyād bhāvaśodhanam |
bhāvaśuddhyupapannasya śivajñānasamanvayah || (70)
jñānadhyānābhīyuktasya pumso yogah pravartate |
yogena tu parā bhaktih prasādas tadanantaram || (75)
prasādān mucyate jantur muktaḥ śivasamo bhavet | **[60]** iti | (76)

(Śiva Purāṇa 5.1.2.69–76)

nanu – pratyavāyaparihārāya puṇyalokaprāptaye brahmavedanāya ca pratidinām
nityakarmaṇas trihprayogaḥ prāptah |

tan na, khādiravat sakṛtpayuktasyaiva vacanasamyogabhedenā phalābhedopapatteḥ |
“**khādiro yūpo bhavati**” (TB 2.4.24) iti vacanām puruṣārtham | tad etat vacanadvayam ekasyaiva
khādirasya prayojanadvaidhye hetuh | “**ekasya tūbhayatve samyogaprthaktvam**” (PMS 4.4.31)
iti **jaiminisūtrāt** | evam atrāpi pūrvodāhṛavacanatrayabalāt prayojanatraividhye ‘pi sakṛd eva
prayogaḥ | tac ca “**vihitatvāc cāśramakarmāpi**” (UMS 3.4.32) ity asminn adhikaraṇe nirṇītam | na
ca nityasyāpi phalavattve nityakāmyayor bhedābhāvah – iti śaṅkanīyam | karaṇe phalasāmye ‘pi
akaraṇe pratyavāyatadabhāvābhyaṁ tadbhedāt | na khalu āyuṣkāma-vṛṣṭikāmeṣ्यādyakaraṇe

kaścit pratyavāyah śrūyate | esa eva nityanyāyo naimittike ‘py avagantavyah | “**skanne [61] juhoti**
| **bhinne juhoti**” ityādi aniyatavedavākyādhikārivišeṣanopetaṁ naimittikam |

nityavat kāmyasyāpi vihitatvena śuddhihetutvāt mokṣasādhanatvam – iti cet,

na, rāgaprādhānyāt | śuddhis tu upasarjanatvena rāgaviṣayam bhogam sampādyopakṣiyate

| ata eva **gītāyām** bhagavatā mumukṣor arjunasya phalāsaktir niṣiddhā –

yogasthāḥ kuru karmāṇī saṅgam tyaktvā dhanamjaya |

siddhyasiddhyoḥ samo bhūtvā samatvam̄ yoga ucyate || (BhG 2.48)

karmaṇy evādhikāras te mā phaleṣu kadācana |

mā karmaphalahetur bhūḥ || (BhG 2.47) [62]

ityādinā | nityakarmaṇi tu buddhiśuddhiḥ pradhānam | phalam upasarjanam | ata eva
bhujyamānenāpi phalena tad anityatvasātiśayatvadoṣadarśanarūpo viveko na pratibadhyate | tad
uktam̄ **vārtikakāreṇa**:

nityeṣu śuddheḥ prādhānyāt bhogo ‘py apratibandhanaḥ |

bhogaṁ bhaṅguram īkṣante buddhiśuddhyanurodhanaḥ || iti |

(BrĀ Up. Bhāṣ. Vārttika 1.1.608)

nityam ca karma dvividham, saṃskārakam vividiṣājanakam ca | vihitatvamātrabuddhyā
kriyamāṇam saṃskārakam | tathā ca **smaryate**: “**yasyaite ‘śṭācatvāriṁśat saṃskārāḥ sa**
brahmaṇaḥ sāyujyam salokaṭām gacchati” iti | īśvarārpaṇabuddhyā kriyamāṇam vividiṣājanakam
| tac ca bhagavatā darśitam |

yat karoti yad aśnāti yaj juhoti dadāsi yat |

yat tapasyasi kaunteya tat kuruṣva madarpaṇam || (BhG 9.27) [63]

iti **gītāyām** api | tatra saṃskāreṇa cittasya vedanayogyatāmātram̄ sampadyate | vividiṣā tu
pravṛttim utpādyā avaśyam̄ vedanam̄ sampādayati | tasmāt mumukṣor īśvarārpaṇam̄ praśastam |
tad eva hitaśabdena dharmasyābhimatasādhanatvābhidhānāt – abhīṣṭasiddhiḥ prayojanam – ity
uktam̄ bhavati |

dharmaśabdena viṣayo nirdiṣyate | abhyudayaniḥśreyase sādhanatvena dhārayati – iti
dharmaḥ | sa ca lakṣaṇapramāṇābhyaṁ **codanāsūtrair** vyvasthāpitah |

nanu – codanāvagamyasya na **smṛti**viṣayatvam | sarvatrānanyalabhyasyaiva
viṣayatvāvagamāt | atha manyase codanāgamyo ‘pi arthavādaparihāreṇa
śākhāntaragatavišeṣopasāmṛhāreṇa ca anuṣṭhānakramasaukaryāya samgrhyate iti |

tan na, **kalpasūtreṣu** tathā samgrhītatvāt | ato na dharmasya viṣayatvam – ity āśāṅkyāha
“**śaucācāram**” iti | ayam bhāvah | dvividho dharmah: śrautaḥ smārtāś ca | tatra
agnyādhānādipūrvako [64] ‘dhītapratyakṣavedamūlo darśapūrṇamāsādih śrautaḥ |
anumitaparokṣaśākhāmūlah śaucācamanādih smārtah | tatra ādhānādeḥ **kalpasūtreṣu** samgrahe
‘pi śaucāder asamgrahāt viṣayatvam iti |

nanu – smṛtyantareṣv api śaucādir uktah – ity ata āha: “**vartamāne kalau yuge**” iti | kalau
yuge vartamāne sati yājanādhyāpanādīnām jīvanāya asampūrtteḥ mānuṣāṇām jīvanāya
abhyudayāya niḥśreyasāya ca hitah sukaro yo dharmah brāhmaṇakartrkah kṛṣyādih so ‘tra
prādhānyena pratipādyate – iti ananyalabhyatvāt viṣayatvam ity arthaḥ |

“**yathāvat**” iti padena kārtsnyam abhidhānah saṃkocam̄ nivārayati | na tv
anyathākathanaṁ nivāryate | smartīnām abhrāntyavipralambhābhyaṁ tadaprasakteḥ | ata eva
satyavatīṣuta iti saṃbodhanam | yadā yoṣid api satī satyavatī mātā satyavādinī [65] tadā kim u
vaktavyam̄ vedācāryas tatputrah satyavādī – iti | cakāreṇa sugrahavatvam̄ samuccinoti |

atra – proktānām adhikāriprayojanaviṣayāṇām parasparsaṣāmbandho vispaṣṭah | tatra
pryojanādhihikāriṇor arthyamānārthithvam | adhikārī hi pryojanam arthayate | pryojanaviṣayayoś

ca janyajanakabhāvah | jñāte dharme tadanusthānenābhuyudayanihśreyasasiddheḥ |
 adhikārīviṣayayoś copakāryopakārakabhāvah | viṣayah prayojanam utpādyādhikāriṇam
 pratyupakaroti | viṣayagrānthayoś ca pratipādyapratiṣṭāpakaḥ | tad evam
 anubandhačatuṣṭayaḥ sulaḥatvāt samāhitamanaskaiḥ śrotubhiḥ asmin granthe pravartanīyam iti
 ślokadvayasya tātparyārthaḥ || 1–2||

nanu – parāśarasmr̄tyavatāre vyāsaṁ prati praśno vyadhi karāṇa ity āśaṅkya
 ślokadvayena pariharati —

tac chrutvā ṣṭivākyam tu saśiyo ‘gnyarkasannibhaḥ |
pratyuvāca mahātejāḥ śrutiṁṛtyiśāradah || 3||
na cāham sarvatattvajñah katham dharmam vadāmy aham |
asmatpitaiva praṣṭavya iti vyāsaḥ suto ‘vravīt || 4 ||

tadīyādinā | sumantu-**vaiśampāyana-jaimini-pailaiḥ** caturvedaprapravartakaiḥ
purāṇaprapravartakasūtasahitaiḥ śiṣyaiḥ saha vartate iti [66] saśiyoḥ | yathā agnir jvālābhīr upetaḥ
 yathā ca sūryo rāśmībhiḥ evam asau svāsamānavidyaiḥ śiṣyair upetaḥ | ata eva mahātejastvam |
 tejaḥśabdenātra brahmavarcasam vivakṣitam | itareṇa tejasā prayojanābhāvāt | tām eva vivakṣām
 “śrutiṁṛtyiśāradah” ity anena spaṣṭayati | śrutiṁṛtyoh kramenāgnyarkadrṣṭāntau yojanīyau | agniḥ
 samnikṛṣṭam eva dahann api ahani rātrāu cāviṣeṣeṇa dahati | evam adhīyamānapratyakṣaśutīsu
 katipayā eva dharmā jñāyamānā yuktāvasthāyām ayuktāvasthāyām cāviṣeṣeṇa jñāyante | arko
 divaiva bhāsayann api samnikṛṣṭam viprakṛṣṭam ca akhilam bhāsayati | evam yuktāvasthāyām
 eva smaryamānā api viprakṝṇān ekaśākhāniṣṭhadharmāḥ sarve ‘pi smaryante | atha vā tapasā
 atyantapariśuddho ‘yam ity asminn arthe agnidṛṣṭāntah, “agnih śucivratatamah” (RV 6.3.40.1) iti
śruteḥ | bahuviṣayābhivyaktikṣamatve ‘rkadṛṣṭāntah || 3 ||

nanu – evam sati “**na cāham sarvatattvajñah**” iti vacanam vyāhatam |

na – tasya pitṛprāśamsārūpārthavādatvāt | “**apaśavo vā anye go-aśvabhyah**” (TS 5.2.9.4)
 iti vacanam yathā gavāśvapraśamsāparam | na tv ajādīnām paśutvam niṣedhati,
 pratyakṣavirodhāt, āgnīṣomīyādipāśuvividhivirodhāc ca | evam idam **vyāsava**canam na **vyāsasya**
 sarvajñatvam niṣedhati | kiṁ tu pitaram [67] prāśamsati | yad vā, guruviṣaye vinayah kartavyaḥ –
 ityādyācāraśikṣārtham idam uktam | atha vā “**na cāham**” iti vadato vyāsasyāyam āśayaḥ –
 samprati kalidharmāḥ pṛcchyante | tatra na tāvad aham svataḥ kalidharmatattvam jānāmi,
 asmatpitur eva tatra prāvīṇyāt | ata eva “**kalau pārāśarāḥ smṛtāḥ**” (ParSm 1.24) iti vakṣyate | yadi
 pitṛprasādāt mama tadabhijñānam tarhi sa eva pitā praṣṭavyaḥ | na hi mūlavaktari labhyamāne
 praṇālikā yujyate iti |

pālanāt pitā | pālakatvam ca atra kalidharmopadeṣena iti prastāvānusāreṇa draṣṭavyam |
 anayaiva vivakṣayā janakatātādiśabdān upekṣya pitṛśabdām prayuṇkte | evakāreṇa anye smartāro
 vyāvartyante | yady api **manvādayah** kalidharmābhijñāḥ tathāpi **parāśaras**yāsmīn viṣaye
 tapoviṣeṣabalād asādhāraṇaḥ kaścid atiṣayo draṣṭavyaḥ | yathā
kāṇva-mādhyandina-kāṭhaka-kauthuma-taittirīyādiśākhāsu kāṇvādīnām asādhāraṇatvam tadvad
 atrāvagantavyam |

“**vyāsaḥ sutah**” ityukter ayam āśayaḥ – kalidharmasampradāyopetasyāpi **parāśrasu**tasya
 yadā taddharmarāhasyābhidhāne samkocah [68] tadā kim u vaktavyam anyeṣām iti | tad evam

vyāsamukhena parāśare gauravātiśayabuddhim utpādayitum **paraśarasmṛty**avatāre ‘pi **vyāsam** prati praśno na vyadhi Karanah ity avagantavyam || 4 ||

yathāvidhi gurūpasattyā vidyāprāptih ity abhipretya upasattim darśayati –

**tatas ta ṛṣayah sarve dharmatattvārthakāṅkṣinah |
ṛṣim vyāsam puraskṛtya gatā badarikāśramam || 5 ||**

iti | sarvatra vastuni sāmānyena jñāte višeṣenājñāte jñānākāṅkṣā bhavati | dharmaśabdo ‘tra sāmānyam abhidhatte | tattvārthaśabdo višeṣam | tatra sāmānyam adhītavedena śrutavyākaraṇena lakṣaṇa-pramāṇakuśalena puruṣena jñāyate | **vedo** hi dharmasāmānyam nirūpayati: “**dharma viśvasya jagataḥ pratiṣṭhā**” (MNU 1.22) iti | sākhāntarādhyāyinas tu vyākaraṇatalāt tadabhijñānam | abhyudayanihśreyase dhārayati – iti vyutpatter darśayitatvāt | auṇādikaprakriyāyām kuśalaś cet lakṣaṇena jānātu | arthatve tu – codanāgamyo dharmah iti lakṣaṇam | tatra arthaśabdena śyenādyabhicārāṇām anarthānām nivṛttiḥ | [69] “**śyenenābhicaran yajeta**” iti śrutyuktasya śyenānāmakayāgaphalasya śatruvadhasya “**na himṣyāt sarvabhūtāni**” iti niṣedhaviṣayatvena anarthatvāt taddhetoh śyenasyāpy anarthatvam | śyenasya svarūpato niṣedhaviṣayatvāt vidheyatvam apy anarthatvam |

na ca – niṣedhaviṣayatvena āgnīṣomīyavadhasyāpi arthaśabdena vyāvartyatvād avyāptih – iti śaṅkanīyam, tatra višeṣavidhinā sāmānyaniṣedhasya apohitavāt |

codanāśabdena pratyakṣāder vyāvṛttiḥ | “ghaṭam kuru” iti laukikavidhāv ativyāptih – iti cet,

na, codanāśabdasya vedaviṣaye prasiddhatvāt | pañkajādāv iva avayavārthasya pravṛttinimittamātratvāt | uktalakṣaṇābhidhānenāiva “**dharme codanāpramāṇam**” ity arthād abhihitam bhavati | evam lakṣaṇādibhiḥ sāmānyena jñāte ‘pi ṛṣīnām tadvišeṣajñāne bhavaty evākāṅkṣā |

tatra višeṣapraśnakuśalatvāt **vyāsasya** puraskārah | [70] kalikalmaśavimocanahetutvāt akṣayyaphalahetutvāc ca badarikāśramanivāsaḥ | tad uktam **kūrmapurāṇe** |

badaryāśramam āśadya mucyate kalikalmaśāt |
tatra nārāyaṇo devo nareṇāste sanātanaḥ ||
akṣayyam tatra dattam syāj japyam vāpi tathāvidham |
mahādevapriyam tīrtham pāvanam tadvišeṣataḥ ||
tārayec ca pitṛṇi sarvān datvā śrāddhaṁ višeṣataḥ ||

(KūPu 1.2.36.48–49)

iti || 5 ||

**nānāpuṣpalatākīrṇam phalavṛksair alamkṛtam |
nadīprasravaṇopetam puṇyatīrthopaśobhitam || 6 ||
mṛgapakṣininādāḍhyam devatāyatanāvṛtam |
yakṣagandharvasiddhaiś ca nr̥tyagītair alamkṛtam || 7 || iti |**

[71]

atyutkaṭena tapasā phalam ihaivāvir bhavati | tathā sati yādrśam phalam utkrṣṭam upalabhyate tādṛśasya tapasa utkarṣo niścetavyah | iha ca teṣu teṣu ṛtuṣu saṃbhāvyamānānām nānāvidhānām puṣpāṇām nirantaram saṃkīrṇatvam upalabhyate | tato devārcanalakṣaṇam tapaḥ pakvam iti gamyate | evam phalavṛkṣotkarṣat āhāraniyateḥ paripāko niścīyate | dharmakāle ‘pi avicchinnena nadīpravāheṇa snānaniyatipākāvagamah | puṇyatīrthaṁ viṣṇugaṅgādi | puṇyatīrthaśobhayā ca āśramasyaitasya tato ‘tiśayajanakatve hetur upanyastah || 6 ||

mrgādīnām anyonyavairatyāgena nirbhayāṇām visrambdho yo ninādaḥ tena ahimsānuṣṭhānasiddhir darśitā | tathā ca **yogaśāstre patañjaliḥ** yamaniyamādīnām krameṇa siddhiliṅgāni sūtrayan [72] ahimsāsiddhim sūtrayāmāsa: “**tatsamnidhau vairatyāgah**” (YogSū 2.35) iti |

pūrve maharṣayo ‘tra tapaś carantah ekaikam devālayam svasvakāle nirmimire | taiḥ sarvair āvṛtatvam asyāśramasya tāpo’tiśayahetutāyām sarvasampratipatter liṅgam | atha vā candraśūryādayo devāḥ pūrvasmin janmani manusyāḥ santo ‘traiva nānāvidheśv āyataneṣu tapas taptvā devatvam lebhire – iti vivakṣayā devānām aṅkitair āyatanair āvṛtatvam uktam | yakṣādayah pūrvajanmānuṣṭhitatapahphaladevayonitvam anubhavanto ‘py atrāgatya etadīyatapo’tiśayam dṛṣṭvā hrṣyanto nr̥tyanti gāyanti ca | anena devair api arthanīyatvam āśramasya pradarśitam | yuktaṁ caitat, devajanmano ‘py uttamasya phalasyātra sampādayitum śakyatvāt | atha vā yakṣādayo mumukṣavah santo ‘trāgatya mokṣasādhanatvena nr̥tagītābhyaṁ īśvaram bhajante | ata eva yājñavalkyenedam uktam |

[73] vīnāvādanatattvajñah śrutijātivisāradah |
 tālajñāś cāprayāsenā mokṣamārgam nigacchatī || (YDh 3.115)
iti || 7 ||

gurūpasattvāv anuṣṭheyam prakāraviśeṣam darśayati –

tasminn ḫsisabhāmadhye śaktiputraṁ parāśaram |
sukhāśinām mahātejā munimukhyaganāvṛtam || 8 ||
kṛtāñjalipuṭo bhūtvā vyāsas tu ḫṣibhiḥ saha |
pradakṣiṇābhivādaiś ca stutibhiḥ samapūjayat || 9 || iti |

“tasmin” iti āśramoktiḥ | vaksyamānadharmāṇām aśeṣamunisaṃmatatvam darśayitum “ḥsisabhā” ity uktam | ḫṣiṣv api višeṣena smṛtikārāṇām gotrapravartakānām ca **atri-yājñavalkyādīnām** sampattim vivakṣitvā āha: “munimukhya” iti | na kevalam tapovalena **parāśarasya** mahimā kim tu [74] viśiṣṭajanmanāpi ity āha: “śaktiputraṁ” iti | ayam ca mahimā **parāśara**śabdānirvacanaparyālocanayā vispaṣṭam avagamyate | tac ca nirvacanām mahasbhir udāhṛtam |

parākṛtāḥ śarā yasmāt rākṣasānām vadhr̥thinām |
ataḥ parāśaro nāma ḫṣir ukto manīṣibhiḥ ||
parasya kāmadevasya śarāḥ saṃmohanādayah |
na vidyante yatas tena ḫṣir uktāḥ parāśarah ||
pareṣu pāpacitteṣu nādatte kopalakṣaṇam |

śaram yasmāt tataḥ proktah ṛṣir eva parāśarah ||
 param mātur nijāyā yad udaram tad ayam gataḥ |
 ṛcam uccārya nirbhidyā niragāt sa parāśarah || iti |
 mukhaśabdenaikāgryam ca vivakṣitam | cittasyāśeṣavikṣepaparihāreṇaikāgryam yathā bhavati
 tathopaviṣṭam ity arthaḥ | aikāgrya-āśīna-mahātejahpadāni pūrvam vyākhyātāni || 8 ||

añjalipadena bhaktyatiśayo dyotyate | parayā bhaktyā gurūpadiṣṭārthatattvam āvir bhavati | tathā
 ca **śvetāśvataraśākhāyām** śrūyate |

yasya deve parā bhaktir yathā deve tathā gurau |
 tasyaite kathitā hy arthāḥ prakāṣante mahātanah || (ŚveUp 6.23)

[75] iti | antareṇa gurubhaktim upadiṣṭo ‘py artho niṣphalo bhavati | etad api kvacit śrūyate |
 adhyāpītā ye gurūn nādriyante vīprā vācā manasā karmaṇā vā |
 yathaiva te na gurubhir bhojanīyāḥ tathaiva tān na bhunakti śrutam tat || iti |
 (VaDh 2.11)

yathā gurum anādriyamāṇāḥ śisyāḥ na guruṇā pālanīyāḥ tathā tatśrutam api tān śisyān
 svaphaladānena na pālayanti ity arthaḥ | devavad guroḥ pūjanīyatvāt tasmin pradakṣinādayo
 yujyante |

tarhi āvāhanāśanasvāgatādayo ‘py upacārāḥ prāpyante iti cet,
prāpyantām nāma, pradakṣinādīnām upalakṣaṇatvāt | atha vā dūrād āgatyā gurudarśanam
 kurvatām ucitāḥ pradakṣinādaya eva iti tāvanto ‘tra nirdiśyante || 9 ||

uktōpasatter yathāvidhitvam dyotayitum guroḥ paritoṣapūrvakam kṛpāviśeṣam ādarśayati –

tataḥ samtuṣṭahṛdayaḥ parāśaramahāmuniḥ |
āha susvāgataṁ brūhīty āśīno munipuṇgavaḥ || 10 || iti |

[76]

gurusamstoṣasya śreyohetutvam anvayavyatirekābhyaṁ purāṇasāre ‘bhihitam |
 gurāv atuṣṭe ‘tuṣṭāḥ syuḥ sarve devā dvijottamāḥ |
 tuṣṭe tuṣṭā yatas tasmāt sarvadevamayo guruḥ ||
 śreyo’rthī yadi gurvājñām manasāpi na laṅghayet |
 gurvājñāpālako yasmāt jñānasampattim aśnute || iti |

ādarapūrvakeṇa svāgatapraśnena kṛpāviśeṣo darśitaḥ | ādarārthā suśabdasya dviruktih | atha vā
 suśabdenaikena āgamane laukikam sauκhyam uktam | dvitīyena yathāvidhy upasattilakṣaṇam
 śāstrīyam sauṣṭhavam ucyate | ṛṣiṣv āgateṣu **parāśareṇābhyutthātavyam** – iti śāṅkām vārayati:
 “āśīnah” iti | tatra hetutvena **parāśaro** mahāmuni-munipuṇgavaśabdadvayena viśeṣyate |
 mahāmuni-munipuṇgavaśabdau krameṇa vayasā vidyayā ca jyeṣṭhatvam āhatuh |
 ubhayavidhajyaiṣthyāt na anenābhyutthātavyam || 10 ||

*āśīnena yathā svāgataṁ pr̄ṣṭam evam āgatenāpy avasthitasya [77] kuśalam praṣṭavyam | atah
 prathamam tat pr̄ṣṭvā guruṇā svakīyakuśale ‘bhihite sati paścāt bubhutsitārtham pr̄cchati,
 ity āha –*

kuśalam samyag ity uktvā vyāsaḥ pṛecchaty anantaram |

iti uktvā, “gurumukhāt kuśalam śrutvā ca” ity adhyāhṛtya yojanīyam ||

bubhutsitārthe praśnaprakāram darśayati –

**yadi jānāsi bhaktim me snehād vā bhaktavatsalah || 11 ||
dharmam kathaya me tāta anugrāhyo hy aham tava |**

iti | priyah śiṣyaḥ putro vā rahasyopadeśam arhati | netaraḥ | so ‘yam arthaḥ **chandogair** madhuvidyāyām āmnāyate: “**idam vāva tajjyeṣṭhāya putrāya pitā brahmaprabrūyat pranāyyāya vāntevāsine | nānyasmai kasmai cana**” (ChUp 3.11.5–6) iti | ato ‘tra vyāsasya putratvam śiṣyatvam cāsti ity abhipretya pakṣadvayopanyāsah [78] | yadi liṅgair madīyo mānasō bhaktivišeṣo ‘numīyeta tadā tava bhaktavatsalatvāt śiṣyabuddhyā mām anugṛhāṇa | ananumāne ‘pi putrasnehāt anugrāhyo ‘ham | sarvathā ‘py upadeṣṭavya eva dharmah || 11 ||

nanu – santi bahavo dharmāḥ manvādibhiḥ proktāḥ | tatra ko dharmo bhavatā bubhutsitah | ity āśaṅkya bubhutsitan pariśeṣayitum buddhān dharmān upanyasyati |

**śrutā me mānavā dharmā vāsiṣṭhāḥ kāsyapās tathā || 12 ||
gargeyā gautamīyāś ca tathā cośanasā smṛtāḥ |
atrer viśnoś ca samvartāt dakṣad aṅgirasas tathā || 13 ||
śātātapāc ca hārītāt yājñavalkyāt tathaiva ca |
āpastambakṛtā dharmāḥ śaṅkhasya likhitasya ca || 14 ||
kātyāyanakṛtāś caiva tathā prācetasān muneḥ | iti |**

[79] me śrutāḥ mayā śrutāḥ ity arthaḥ | sambandhasāmānyavācinyāḥ ṣaṣṭhyāḥ kartṛkṛtilakṣane višeṣe paryavasānāt | atreḥ ityādīnām pañcamyantānām pañcamyantānām śrutāḥ – ity anenānuṣaktena sambandhaḥ | **āpastambena** kṛtāḥ proktāḥ iti yāvāt | **śaṅkhasya likhitasya** ca sambandhino dharmāḥ | tābhyaṁ proktatvam tatsambandhitvam | **pracetā** eva **prācetasah** | vāyasa-rākṣasādāv iva svārthe taddhitaḥ | astu vā **prācetasah** putraḥ kaścit dharmāśāstrakāraḥ || 12, 13, 14 ||

nanu – mānavādayaḥ smārtā dharmāḥ śrutāś cet tarhi mā nāma te bubhutsyantām śrautās tv agnihotrādayo bubhutsiyante ity āśakkyāha |

**śrutā hy ete bhavatproktāḥ śrutyarthā me na vismṛtāḥ || 15 ||
asmin manvantare dharmāḥ kṛtatretādike yuge |**

iti | ye pratyakṣaśrutiṇām arthaḥ agnihotrādayo dharmāḥ ete mayā śrutāḥ | tad etat tavāpi prasiddham iti dyotanārtho [890] hiśabdāḥ | tatra hetuḥ bhavatproktāḥ – iti | **vyāsaḥ parāśarād**

adhītavān – iti paurānikāḥ | śrutānām api vismṛtiś cet punar api smāraṇam apekṣeta – ity āśaṅkya na vismṛtāḥ – ity uktam | prāyenāgnihotrādīnāṁ kalau durlabhatvam abhipretya “**kṛtatretādike**” ity uktam | ādiśabdena dvāparam gṛhyate | “**asmin manvantare**” iti nirdeśaḥ pradarśanārathāḥ | na tu manvantarāṇy atītāny anāgatāni vā vyavacchinatti, tadvyavacchede prayojanābhāvāt | na hi nānāvidheśu manvantareśu dharmām bhidyamānam kvacid upalabhbāmahe | asmin manvantare kṛtādiṣu triṣu yugeṣu prāyenā saṃbhāvitānuṣṭhānāḥ pratyakṣaśrutyarthāḥ ye dharmāḥ te ‘pi **mānavā**dismārtadharmavat śrutatvān na bhubhutsitāḥ || 15 ||

idānīṁ pariśiṣṭam bhubhutsitam prcchati |

sarve dharmāḥ kṛte jātāḥ sarve naṣṭāḥ kalau yuge || 16 ||
cāturvarṇyasamācāram kiṃcit sādhāraṇam vada | iti |

sarvaśabdo deśakālāvasthādibhedenā dharmāṇām bahuvidhatvam ācaṣṭe | etac ca **mahābhārate** **ānuśāsanike parvaṇi** umāmahesvarasamvāde prapañcitam |

[81] dharmā bahuvidhā loke śrutibhedamukhodbhavāḥ |
 deśadharmaś ca dṛsyante kuladharmās tathaiva ca ||
 jātidharmaḥ vayodharmaḥ guṇadharmaś ca śobhane |
 śarīrakāladharmaś ca āpadharmaś tathaiva ca ||
 etad dharmasya nānātvam kriyate lokavāsibhiḥ | iti |

te ca sarve dharmāḥ prāṇibhiḥ kṛtayuge yathāvad anuṣṭhitā bhavanti | yugasāmarthyena dharmasya catuṣpado ‘pi aparikṣayāt | tretādiṣu krameṇa kṣiyamāṇā dharmāḥ kalyugāvasāne sarvātmanā vinaṣṭā bhavanti | tad etat sarvam **purāṇasāre** vistareṇa pradarśitam |

[82] kṛte catuṣpāt sakalo vyājopādhivivarjitaḥ |
 vṛṣaḥ pratiṣṭhito dharmo manusyeṣ abhavat purā ||
 dharmāḥ pādahīnas tu tribhir amśaiḥ pratiṣṭhitāḥ |
 tretāyām dvāpare ‘rdhena vyāmiśro dharma iṣyate ||
 tripādahīnas tiṣye tu sattāmātreṇa tiṣṭhate || iti |

tiṣyaḥ kaliḥ | tathā ca **bṛhaspatir** api |
 kṛte ‘bhūt sakalo dharmas tretāyām tripadah sthitāḥ |
 pādah praviṣṭo ‘dharmasya matsaradveṣasamabhavaḥ ||
 dharmādharmau samau bhūtvā dvipādau dvāpare sthitau |
 tiṣye ‘dharmas tribhiḥ pādair dharmāḥ pādena samsthitaḥ || iti |

tathā **laṅgapurāṇe** kalau dharmanāśam prastutya taddhetutvena puruṣadoṣa upanyastāḥ |

[83] ādye kṛte tu yo dharmāḥ sa tretāyām pravartate |
 dvāpare vyākulībhūtaḥ praṇāsyati kalau yuge || (LiṅPu 1.39.70)
 tiṣye māyām asūyām ca vadhaṇī caiva tapasvinām |
 sādhayanti narās tatra tamaśā vyākulendriyāḥ || iti | (LiṅPu 1.40.1)

viṣṇupurāṇe ‘pi |
 varṇāśramācāravaṭī pravṛttir na kalau nṛṇām |
 na sāmayajurgvargaviniṣpādanahetukī || iti | (ViPu 6.1.10)

ādityapurāṇe ‘pi |
 yas tu kārttayugo dharmo na kartavyaḥ kalau yuge |
 pāpaprasaktās tu yataḥ kalau nāryo narās tathā || iti |

ataḥ kalau prāminām prayāsasādhye dharme pravṛttyasambhavāt sukaro dharmo ‘tra bubhutsitāḥ
| sa ca dvividhaḥ | caturṇām varṇānām sādhāraṇo ‘sādhāraṇaś ca | tatra sādhāraṇo bṛhaspatinā
nirūpitah |

dayā kṣamānasūyā ca śaucānāyāsamaṅgalam |
akārpanyāspṛhatve ca sarvasādhāraṇā ime || iti |

tathā viṣṇunāpi |

kṣamā satyam damah śaucam dānam indriyasamyamah |
ahiṁsā guruśuśrūṣā tīrhanusaranam dayā ||
ātmavattvam alobhatvam devatānām ca pūjanam |
anabhyasūyā ca tathā dharmah sāmānya ucyate || (ViDh 2.16–17)

[85] asādharaṇo ‘pi bṛhaspatinā smaryate |

svādhyāyo ‘dhyāpanām cāpi yajanaṁ yājanaṁ tathā |
dānam pratigrahaś cāpi ṣaṭkarmāṇy agrajanmanah ||
ijyādhyayanadāne ca prajānām paripālanam |
śastrāstradhāraṇām sevā karmāṇi kṣatriyasya tu ||
svādhyāyo yajanaṁ dānam paśūnām pālanām tathā |
kusīdakṛṣivāṇijyam vaiśyakarmāṇi sapta vai ||
śaucam brāhmaṇaśuśrūṣā satyam akrodha eva ca |
śūdrakarma tathā mantra namaskāro ‘sya noditah || iti |

gītāsv api bhagavān āha | [86]

brāhmaṇakṣatriyaviśām śūdrāṇām ca paramtapa |
karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ ||
śamo dasas tapaḥ śaucam kṣāntir ārjavam eva ca |
jñānam vijñānam āstikyam brāhmaṇ karma svabhāvajam ||
kṛṣigorakṣavāṇijyam vaiśyakarma svabhāvajam |
śauryam tejo dhṛtir dākṣyam yuddhe cāpy apalāyanam ||
dānam īśvarabhāvaś ca kṣātram karma svabhāvajam |
paricaryātmakam karma śūdrasyāpi svabhāvajam || iti | (BhG 18.41–44)

evam dvaividhye sati sādhāraṇo ‘smiṇ śloke pṛcchayate | “kimcit” iti kriyāvišeṣāṇam | tathā sati
kimah saṅkocavācītvāt saṃkṣepeṇety arthaḥ sampadyate | yuktam caitat |
asādhāraṇadharma-praśne vistarāt || 16 ||

atha asādhāraṇam dharmam pṛcchatī — (87)

caturṇām api varṇānām kartavyam dharmakovidaiḥ || 17 ||
brūhi dharmasvarūpajñā sūkṣmam sthūlam ca vistarāt || iti |

dharma-svarūpe vādivipratipatteḥ tadīyavivekasya duḥsakatvāt ca tatra prāvīnyaṁ vivakṣitvā
dharma-svarūpajñā iti sambodhya-te | tārkikāś tāvat ātmaguṇau dharmādharmau ity āhuḥ –

vihitakriyā sādhyo dharmah pumso guṇo mataḥ |
pratiṣiddhakriyāsādhyah pumguṇo ‘dharma ucyate || iti |

mīmāṁsakāś tu “codanālakṣaṇo ‘rtho dharmah” (PMS 1.1.2) ity asūtrayan | tatra bhāṭṭā
manyante |

dravyakriyāguṇādīnām dharmatvam sthāpayiṣyate |

teśām aindriyakatve ‘pi na tādrūpyeṇa dharmatā ||
śreyahsādhanatā hy eśām nityam vedāt pratīyate |
tādrūpyeṇa ca dharmatvam tasmān nendriyagocaraḥ || (TV 1.1.2.13–14)

[88] iti | **prābhākarās** tu kāryaniyogāpūrvasabdair ucyamānam dhātvarthasādhyam
svargādiphalasādhanam ātmaguṇam dharmam āhuḥ | durvivecyatvam ca **mahābhārate**
dhṛṣṭadyumnenoktam |
adharma dharma iti ca vyavasāyo na śakyate |
kartum asmadvidhair brahman ato na vyavasāmy aham || (MBh ā. 196.11.12) iti |
īdrśasyāpi dharmasya svarūpam avyākulo jānātīty asti tatra prāvīnyam | dharmasvarūpam ca
viśvāmitra āha |

yamārthāḥ kriyamānam tu śāṃsanty āgamavedināḥ |
sa dharmo yam vigarhante tam adharmam pracaksate ||
īdrśasya hi dharmasya svarūpam vyākulo na tu |
jānātīty asti tatrāpi prāvīnyam dharmāśalinām || iti |

manur api | [89]

vidvadbhiḥ sevitāḥ sadbhīr nityam adveśarāgibhiḥ |
hṛdayenābhyanujñāto yo dharmas tam nibodhata | iti || (MDh 2.1)
nany evam dharmasvarūpam anirūpitam eva syāt | tathā hi viśvāmitra-manuvākyābhyaṁ
tāvat sāmānyākārah pratīyate | na tu dravyagunādirūpo viśeṣākārah | vādinās tv atra
vipratipannāḥ – iti bhavataivoktam | etad evābhipretya mahābhāreate rājadharma smaryate |
na kalmāśo na kapilo na krṣṇo na ca lohitāḥ |
anīyān kṣuradhārāyāḥ ko dharmam vaktum arhati || iti |

naisa doṣāḥ | uktavākyayor adharmavyāvṛttasyākāraviśeṣasya sphuṭam pratīyamānatvāt,
vādivipratipatteś ca samādhātum śakyatvāt, svargādisādhanasya
śāstraikasamadhibigamyasyātiśayasya dharmatvena sarvasampratipatteḥ | sa cātiśayo dvividhāḥ:
dravyādiniṣṭhāḥ ātmaniṣṭhaś ca | tatrātmaniṣṭhasyātiśayasya sākṣat [90] phalasādhanatvāt
phalaniṣṭappatiparyantam cirakālam upasthānāc ca tadvivakṣyā ātmaguṇo ‘pūrvaśabdavācyo
dharmāḥ – iti **tārkika-prābhākarāv** āhatuh | uktasyāpūrvasya phalotpattidaśātvam abhipretya
tatsādhanabhūto dravyādyatiśayo dharmāḥ – ity āhur **bhāṭṭāḥ** | brahmavādinām apy etad
aviruddham, “**vyavahāre bhaṭṭanayah**” ity abhyupagamāt | evam dharmasvarūpe nirūpite sati
avyākulatvena tadabhijñatvam sambhavati |

caturṇām varṇānām madhye dharmakovidair asādhāraṇadharmaḥ bijñaiḥ kartavyam
vistarāt brūhi | sa ca kartavyo dharmo dvividhāḥ | sthūlaḥ sūkṣmaś ca | mandamatibhir api
sukhena budhyamānah śaucācamanasāmṛdhyaṁvandanādih sthūlo dharmāḥ | śāstrapāragataiḥ
pañḍitair eva boddhum yogyāḥ itatesām adharmatvabhrāntivisayo **draupadi**vivāhādih sūkṣmo
dharmāḥ | tathā ca **mahābhārate** drupadah ekasyāḥ [91] kanyāyāḥ bahupatitvam
lokavedaviruddham manvānah adhicikṣepa | tatra lokavirodhaḥ sphuṭa eva | tiryakṣv api ekasyām
gavi vṛṣabhadvayayuddhadarśanāt | vede ‘py evam **śrūyate**: “**ekasya bahvyo jāyā bhavanti**
naikasyai bahavaḥ sahapatayah” iti (TS 6.5.4) | “**yad ekasmin yūpe dve raśane parivyayati**
tasmād eko dve jāye vindate | **yan naikām raśanām dvayor yūpayoh parivyayati tasmān naikā**
dvau patī vindate” iti ca | tatra –

lokavedaviruddho ‘yam dharmo dharmabhr̥tām vara | (MBh ā. 195.28)

[92] iti vadataḥ drupadasya bhrāntinivṛttaye yudhiṣṭhira āha –

sūkṣmo dharmo mahārāja nāsyā vidmo gatiṁ vayam | iti | (MBh ā. 195.29)

dharma^tvam ca bahupatitvasya tatraiva bahudhā prapañcitam | evam dharmavyādhopākhyāne –
vidyābhyaśāt garīyasī mātāpitṛsuśrūṣā | vināpy abhyāsam tacchuśrūṣayaiva tasya jñānotpatteḥ –
iti pratipādya sūkṣamatvam dharmasya nigamatiam –

bahudhā dr̄syate dharmāḥ sūkṣma eva dvijottama | iti (MBh va. 206.42)
itthām sthūlasūkṣmayoh sadbhāvāt yuktas tadubhayaviṣayah praśnah || 17 ||

uktapraśnasya vakṣyamāṇottarasya ca asāṅkaryāyottaram avatārayati –

vyāsavākyāvasāne tu munimukhyah parāśarah || 18 ||
dharmasya nirṇayam prāha sūkṣmam sthūlam ca vistarāt || iti |

munimukhya iti viśeṣanena sūkṣmanirṇayakauśalam darśitam | nanu – kasyāyam ślokaḥ | na
tāvat **vyāsasya**, [93] praśnarūpatvābhāvāt | nāpi **parāśarasya**, uttararūpatāyāḥ abhāvāt | nanu –
atyalpam idam ucyate | ādyāśloke ‘pi ca samānam idam codyam | evam tarhi īdr̄šeṣu sarveṣu
parihāro ‘nveṣṭavyah |

ucyate | **parāśara** eva bhāviśiṣyabuddhisamādhānāya svakīyavṛttāntajñāpakān īdr̄śaślokān
nirmame – iti draṣṭavyam | **bhāratādau vyāsa** vṛttāntaślokānām **vyāsenāiva** nirmitatve
sarvasampratipatteḥ || 18 ||

vakṣyamāṇadharmarahasyagrahanāya apramattatvam vidhatte –

śṛṇu putra pravakṣyāmi śṛṇvantu munayas tathā || 19|| iti |

tatra munisambodhanenaiva putrasya saṃbodhane siddhe ‘pi sampradāyapravarttakatvena
viśeṣatas tatsambodhanam || 19 ||

*dharme śraddhātiśayāya dharmasya pravāharūpeṇa anāditām vaktum smṛtiśāstrasya smartīṇām
ca sr̄ṣṭisamhārau saṃkṣpyāha –*

kalpe kalpe kṣayotpattyā brahmaviṣṇumaherśvarāḥ |
śrutismṛtisadācāranirṇetāraś ca sarvadā || 20 || iti |

kalpyate jagad asmin kāle iti sr̄ṣtyādim ārabhya pralayopakramaparyanto jagadavicchinnah kālah
kalpaḥ | sa ca [94] dvividhaḥ | mahākalpo ‘vāntarakalpaś ca | mūlaprakṛter yaḥ sargah tam
ārabhya caturmukhāyuhparimito mahākalpaḥ | caturmukhasya dinamātram avāntarakalpaḥ | tad
uktam **kūrmapurāṇe** |

brāhmam ekam ahaḥ kalpas tāvatī rātrir ucyate |
caturyugasahasram tat kalpam āhur manīṣinah || iti |

so ‘yam avāntarah kalpah | mahākalpas tu brāhmaṇa mānena śatasamvatsaraparimitah iti
purāṇādiṣu prasiddham | “alpe alpe” – iti vīpsayā dvividhānām api kalpānām asamkhyatvam
vivakṣitam | tathā ca **liṅgapurāṇe** |

evam kalpās tv asamkhyatā brahmaṇo ‘vyaktajanmanah |
koṭikoṭisahasrāṇi kalpānām munisattamāḥ || iti | (LiPu 1.4.49)

tatra dvayor dviyoh kalpayor madhye kṣayo bhavati | sa ca kṣayaś caturvidhāḥ | nityo naimittikāḥ
prākṛtika ātyantikaś ceti | tad uktam **kūrmapurāṇe** |

nityo naimittikāś caiva prākṛtātyantikau tathā |
caturdhāyam purāṇeṣu procyate praisamcarah ||
[95] yo ‘yam samdr̥syate nityam loke bhūtakṣayas tv iha |
nityāḥ samkīrtyate nāmnā munibhiḥ pratīsamcarah ||
brāhmaṇo naimittiko nāma kalpānte yo bhaviṣyati |
mahadādiviśeṣāntam yadā samyāti samkṣayam ||
prākṛtaḥ pratīsargo ‘yam procyate kālacintakaiḥ |
jñānādā ātyantikāḥ prokto yogināḥ paramātmāni || iti | (KūPu 1.2.43.5–9)

tatra prākṛtaḥ pralayah **skandapurāṇe sūtasamhitāyām** evam nirūpitah |

triśataiḥ ṣaṣṭibhiḥ kalpair brahmaṇo varṣam īritam |
varṣāṇām yat śatam tasya tat parārdham ihocaye ||
brahmaṇo ‘nte muniśreṣṭhāḥ māyāyām līyate jagat |
tathā viṣṇuś ca rudraś ca prākṛtau vilayam gatau ||
brahmaṇaś ca tathā viṣṇos tathā rudrasya suvratāḥ |
mūrttayo vividhās teṣu kāraṇeṣu layam yayuḥ ||
māyā ca pralaye kāle parasmin parameśvare |
satyabodhasukhānantabrahmarudrādisamjñite || (Sū Saṃ 1.8.14–18)

[96] iti | tathā ca **kaurme** brahmaviṣṇvādilayānantaram pañcabhūtādilayah pathyate |
saṃsthiteṣv atha deveṣu brahmaviṣṇupinākiṣu |
guṇair aśeṣaiḥ pṛthivī vilayam yāti vāriṣu ||
tadvāritattvam saguṇam grāsate havyavāhanah |
tejas tu guṇasamyuktam vāyau samyāti samkṣayam ||
ākāśe saguṇo vāyuḥ pralayam yāti viśvabhṛt |
bhūtādau ca tathākāśo līyate guṇasamyutah ||
indriyāṇi tu sarvāṇi taijase yānti samkṣayam |
vaikārike devagaṇāḥ pralayam yānti sattamāḥ ||
vaikārikas taijasaś ca bhūtādiś ceti sattamāḥ |
trividho ‘yam ahaṃkāro mahati pralayam vrajet ||
mahāntam ebhiḥ sahitam prakṛtir grāsate dvijāḥ || iiti | (KūPu 1.2.44.14–19)

evam **viṣṇupurāṇādiṣu** prākṛtapralayo draṣṭavyaḥ | evam eva pralayam abhipretya bhagavān
bādarāyaṇaḥ sūtrayāmāsa: [97] “**viparyayena tu kramo ‘ta upapadyate ca**” iti (UMS 2.3.14) | ato
‘smāt srṣṭikramāt viparyayena pralayakramo ‘bhyupagantavyaḥ | srṣṭikramasya tatrasyeṣu
pūrvasūtreṣu vicāritatvāt atahīsabdena parāmarṣaḥ | upapadyate hy ayam viparītakramah |
upādānakāraṇabhūtāyām mṛdvyavasthitāyām kāryasya ghaṭasya vilīyamānatvāt | yadi srṣṭikrama
eva pralaye ‘py ādriyeta tarhy avasthite ghaṭe mṛdvināśaḥ prāpnuyāt | na tv evam kvacit dṛṣṭam |
tasmād upapanno viparītakramah | tathā sati – srṣṭau paramātmādyetaddehāntasya kramasya
vakṣyamāṇatvāt pralaye tadviparyayena asmaddehādiparamātmāntaḥ kramo yuktah |
prākṛtapralaye prakṛtyantaḥ kramo vaktavyaḥ – iti cet,

bādhām | ucyata evāsau, paramātmanah prakṛtitvāt | tathā ca **bahvrcopanisadi** paramātmano jagatprakṛtitvam śrūyate – “**ātmā vā idam eka evāgra āśīn nānyat kiṁcana miṣat | sa īkṣata lokānnutsrjā (?) iti | sa imān lokān asṛjata**” (AitUp 1.1) iti | [98] nanu – **śvetāśvataropaniṣadi** māyāyāḥ prakṛtitvam paramātmanas tanniyanttvam śrūyate: māyām tu prakṛtiṁ vidyān māyinam tu maheśvaram | iti | (ŚveUp 4.10) **nāyam dosah**, māyāyāḥ paramātamaśaktitvena śaktimato ‘py ātmanah prakṛtitvāvaśyambhāvāt, dahanaśaktiyukte ‘gnau dāhakatvavyavahāradarśanāt | ātmaśaktitvam ca māyāyās tasyām **evopaniṣadi** śrutam | te dhyānayogānugatā apaśyan devātmaśaktim svagunair nigūḍhām | iti | (ŚveUp 1.3)

bādarāyaṇāś ca prathamādhyāyopāntyādhikaraṇe māyāviśiṣṭasya brahmaṇah prakṛtitvam nimittatvam ca – ity ubhayavidhakāraṇatvam upapādayāmāsa | kulālavat cetanatvāt nimittatvam | ghaṭe mṛda iva svakārye tasyānugamāt prakṛtitvam | anugamyate hi jagati māyāviśiṣṭam brahma | tatra saccidānandatvam brahmaṇo lakṣaṇam | vikāritvam tu māyāyāḥ | tad ubhayam api hi jagaty avekṣāmahe | “ghaṭo ‘sti” iti sadrūpatvam | “ghaṭo bhāṭ” iti [99] cidrūpatvam | “ghaṭaḥ priyah” ity ānandarūpatvam | “ghaṭa utpadyate vinaśyati ca” iti vikāritvam | ayam evārthah **uttaratāpanīye** śrūyate: “**saccidānandarūpam idam sarvam sadh dhīdanam sarvam sat sad iti | cid dhīdanam sarvam kāṣate ca**” ityādi (Nr Ut Tā 7) | tad evam aupaniṣade mate brahmaṇo mūlaprakṛtitvāt smṛtipurāṇayoś ca śrutyanusārtvāt brahmāvašeṣo jagadvilayo ‘tra vivakṣita iti avagantavyam | **vaiśeṣikādīmatasiddhas** tu layo ‘smābhīr nātra prapañcyate | tasya puruṣabuddhirūpatarkamūlatvena buddhimadbiḥ svayam evohitum śakyatvāt | samprati śrutyanusārenotpattir abhidhīyate | santi hi srṣṭipratipādikāḥ bahvyah **śrutayah** | tatra “**ātmā vā idam eka evāgra āśīt**” (AitUp 1.1) ityādi **bahvrcopaniṣad** vākyam pūrvam udāhṛtam | “**satyam jñānam anantaṁ brahma**” (TaitUp 2.1.3) ity upakramya “tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ” [100] (TaitUp 2.1.7) ityādikam **taittirīya** vākyam | “**sad eva somyedam agra āśīt**” (ChUp 6.2.1) ity upakramya “**tad aikṣata bahu syām prajāyeyeti tat tejo ‘śrjata’**” (ChUp 6.2.3) iti **chandogava** vākyam | yathā sudīptāt pāvakād visphuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ | tathākṣarād vividhāḥ somya bhāvāḥ prajāyante tatra caivāpi yanti || (MunUp 2.1.1)

ity **atharva** vākyam | “tad dhedam tarhy avyākṛtam āśīt | tan nāmarūpābhyaṁ eva vyākriyata” (BrĀUp 1.4.7) iti **vājasaneyava** vākyam |

nanu – naiteṣu vākyeṣu srṣṭir vyavasthāpayitum śakyate, vīpratipatter bahulatvāt | ātmabrahmasadakṣarāvyākṛtaśabdair vācyāni vastūni kāraṇatayā śrūyante | na ca ekasya jagato vilakṣaṇāni bahūny upādānāni yuktāni | **naisa dosah** | ātmādiśabdair ekasyaiva [101] vastuno ‘bhidhīyamānatvāt | ātmabrahmaśabdator tāvad ekārthatvam spaṣṭam, brahmavākyāšeṣe “**tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ**” ity uktatvāt | sadātmaśabdoyoś caikārthatvam yuktam, ātmaśabdasya svaparavācikatvāt, sattāyāś caupaniṣadaiḥ sarvasvarūpatvābhypagamāt | anubhūyate ca sattāyāḥ sarvasvarūpatvam, naraviṣāṇādīnām api jñānajanakatvasvīkāreṇa satsvarūpatvāt | akṣaraśabdāś ca “aśrutaḥ” iti vā “na kṣarati” – iti vā paramātmanam ācaṣte | avyākṛtaśabdō ‘pi tasmin yojayitum śakyate | vi-spaṣṭam ā-samantāt kṛtam – iti vyutpattyā jagataḥ pratiṣṭiyogyasthūlatvadaśā vyākṛtam | “na vyākṛtam” – iti avyākṛtaśabdāḥ sūkṣmatvadaśām āha | ekasyaiva vastunāḥ sthūlasūkṣmadaśe jagadbrahmaśabdābhyaṁ ucyete | vivarttvādibhiḥ

akhaṇḍaikarasasya brahmaṇo jagadrūpeṇa pratibhāsābhypagamāt | tasmāt
avyākṛtabrahmādīnāṁ pañcānāṁ śabdānāṁ eka evārthaḥ | [102]

nanu – kvacit asato jagatkāraṇatvam ūrūpate: “*asad vā idam agra āśīt tato vai sad ajāyata*”
(TS 2.7.1.2) iti |

maivam, tatra sadasatśabdābhyaṁ vyākṛtāvyākṛtayor abhidhānāt | ūrūpyantare “*katham
asataḥ saj jāyeta*” (ChUp 6.2.2) iti śūnyasya kāraṇatāpratiśedhāt |

nanu – pratīyamāna jagadākārarahitam śūnyād api vilakṣaṇam cet brahma tarhi tat
kīdrśam buddhāvāropitavyam iti cet,

tvayedānīm praṣṭum yādrśam anūditam tādrśam eva tad iti buddhim samādhatsva |
drṣṭāntam cet pṛcchasi na vayam vaktum śakrumah, tatsamasya vastvantarasyābhāvāt | tathā ca
śrutiḥ:

na tasya kāryam karaṇam ca vidyate

na tatsamaś cābhyaadhikaś ca drṣyate | iti | (ŚveUp 6.8)

yadi śiṣyavyutpādanāya drṣṭāntābhāso ‘peksitah tarhi advaitākāre suṣuptir nidarśanam |
puruṣārthasvarūpatve ca viṣayānando nidarśanīyah | “*ānando brahmeti vyajānāt*” (TaitUp 3.5.1),
“*vijñānam ānandam brahma*” (BrĀUp 3.9.28) [103] ityādi ūrūteḥ | aśeṣaśāṅkānivṛttyapekṣā cet
brahmamīmāṃsām paṭha ity alam ativistareṇa |

yāvantam kālam abhivyaktajagadākāropetam brahma pūrvam āśīt tāvantam eva kālam
anabhivyaktidaśāyām avasthāya paścād abhivyaktau prayatate |

nanu – mahāpralaye kālo vā tadiyattā vā katham ghaṭate |

ucyate | kam prety etac codyam | na tāvat brahmavādinam prati | tanmate
viyadādyanantabhedabhinna jagatpratītim kalpayantyā māyāyāḥ kaścin mahāpralayah
etāvatkālaparimita āśīt – ity evaṃvidhapratītimātrakalpane ko bhāraḥ | paramāṇuvāde ‘py asty
eva nityāyah kālah | pradhānavāde pañcavimśatitattvebhyo bahrībhūtasya kālatattvasyābhāvāt
pradhānam eva kālaśabdena vyavahriyatām | atah pralayakālāvasāne parameśvarah sr̄ṣṭim
kāmayate | tathā ca ūrūayah — “*kāmas tad agre samavartatādhi*” (NrPū 1.1), “*so ‘kāmayata |
bahu syām prajāyeya*” (TaitUp 2.6.1) iti, “*tad aikṣata bahu syām prajāyeya iti*” (ChUp 6.2.3), “*sa
īkṣām cakre*” (PraśUp 6.3) ityādyāḥ |

nanu – kāmo nāma manovṛttiviśeṣah: “*kāmaḥ saṃkalpo vicikitsā śraddhāśraddhā dhṛtir
adhr̄tiḥ hr̄īr dhīr bhīr ity etat sarvam mana eva*” (ŚveUp 1.5.3) iti ūrūteḥ | manaś ca bhautikam:
“*annamayam hi saumya manah*” (ChUp 6.5.4) iti ūrūteḥ | tathā sati bhūtotpatteḥ pūrvam
avidyamāne [104] manasi kutah kāmaḥ |

ucyate | na tāvat sargasamaye codyam idam udeti, tanmanaso bhautikatvābhāvāt |
nityāyāḥ īśvareccchāyāḥ mano ‘napekṣatvāc ca | sisṛkṣātvam tu sargopahitatvākāreṇa
nityecchāyām upapadyate | aupaniṣade mate tu jīvecchāyāḥ bhautikamanāḥkaryatve ‘pi
īśvareccchāyāḥ māyāparināmarūpatvāt na manaso ‘peksā ‘sti | antareṇāpi dehendriyāṇi
aśeṣavyavahāraśaktir acintyā parameśvarasya ūrūtiṣ avagamyate:

na tasya kāryam karaṇam ca vidyate

na tatsamaś cābhyaadhikaś ca drṣyate |

parāsyā śaktir vividhaiva ūrūpate

svābhāvikī jñānabalakriyā ca || (ŚveUp 6.8)

iti,

apāṇipādo javano grahitā

paśyaty acakṣuh sa śr̄ṇoty akarṇah | (ŚveUp 3.19)

[105] iti ca | evam ca sati – asaṅgasya katham utpādakatvam | utpatsyamānāni vā viyadādīni yogyasāmagrīm antareṇa katham utpadyeran – ityādīni codyānya anavakāśāni | acintyaśaktyaiva aśeśacodyānām dattottaratvāt | tasmāt yathāśruti niḥśāṅkaiḥ srstir abhyupetavyā | śrutiś caivam āha: “*tasmād vā etasmād ātmāna ākāśah sambhūtaḥ | ākāśād vāyuh | vāyor agnih | agner āpah | adbhyah prthivī | prthivyā oṣadhayah | oṣadhībhyo ‘nnam | annāt puruṣah*” (TaitUp 2.1.7–‘4) iti | tatra puruṣabdena śiraḥpāṇyādyākṛtiyukto. deho ‘bhidhīyate | sa ca deho brahmādiḥ stambānto bahuprakāraḥ | tatra brahma-dehasya niratiśayapuṇyapuṇjaphalarūpatvāt itarasaka-la-deha-kāraṇatvena anāditvam | tathā ca,

hiranyagarbhah samavartatāgre
bhūtasya jātah patir eka āsīt | (RV 8.7.3.1)

iti śrutiḥ |

brahmā devānām prathamaḥ sambabhūva |
viśvasya kartā bhuvanasya goptā || (MuUp 1.1)

[106] iti ca |

sa vai śarīro prathamah sa vai puruṣa ucyate |
ādikartā sa bhūtānām brahmā ‘gre samavartata || (KūrPu 1.5.38)

iti smṛtiḥ |

etenā viṣṇu-maheśvara-dehayaḥ apy ādītvam vyākhyātam | ekenaiva cetanena guṇatrayavyavasthāyai dehatrayasya svīkṛtavat | tathā ca maitrāśākhāyām śrūyate: “*tasya proktā apyāstanavo brahmā rudro viṣṇur iti | atha yo ha khalu vā vāsyā rājaso ‘śo ‘sau sa yo ‘yam brahmā | atha ha khalu vā vāsyā tāmaso ‘śo ‘sau sa yo ‘yam rudraḥ | atha yo ha khalu vā vāsyā sāttviko ‘mśo ‘sau sa yo ‘yam viṣṇuh | sa vā esa ekas tridhā bhūtaḥ*” (MaitUp 5.2) [107] iti | tathottarātāpanīye māyām prakṛtya śrūyate: “*saiśā citrā sudṛḍhā bahvaṅkurā svayam guṇabhinnāṁkureṣv api guṇabhinnā sarvatra brahma-viṣṇuśivarūpiṇī caitanyadīptā | tasmād ātmāna eva traividhyam sarvatra*” (NrUt 9) iti | sakandapurāne ‘pi |

eka eva śivah sākṣat srstisthityantasiddhaye |
brahma-viṣṇuśivākhyābhīḥ kalanābhīr vijṛmbhitāḥ || iti |

tad evam brahma-viṣṇu-maheśvarāḥ tasmin mahākalpāvasāne kṣiyante | punas tat tan mahākalpādāv utpadyante iti siddham |

akṣarārthaḥ tu – kṣayasaḥitā utpattiḥ kṣayotpattiḥ tayopalakṣitā bhavanti – iti | evam tattadavāntarakalpānām avasāne prārambhe ca śrutyādīnām nīnetārah kṣayotpattibhyām upalakṣyante | tatra śruti-nīnetārah – vedavibhāgakārī vyāsaḥ, tattadvēdaśākhāsampradāyapravartakāḥ kaṭha-kauthumādayaḥ, kalpasūtrakārāḥ **baudhāyana-āśvalāyana-āpastambādayaḥ**, mīmāṃsāsūtrakṛto **jaiminīyādayaś** ca smṛti-nīnetāro manvādayaḥ prasiddhāḥ | tatra **paiṭhīnasiḥ** |

teṣām manvaṅgirovyāsa-gautamātryuśanoyamāḥ |
vasiṣṭhadakṣasāmavartaśātātapaparāśarāḥ ||
viṣṇvāpastambahārītāḥ śāṅkhaḥ kātyāyano bhṛguḥ |
precetā nāradaḥ yogī baudhāyanapitāmahau ||
sumantuḥ kaśyapo babhruḥ paiṭhīno vyāsa eva ca |
satyavrato bharadvājo gārgyaḥ kārṣṇājjinis tathā ||
jābālīr jamadagniś ca laugākṣir brahma-saṁbhavaḥ |
iti dharmapraṇetārah ṣaṭtriṁśad ṣṭayas tathā ||

nanu – kim ayam parisamkhyā |

maivam | tathā sati
 vatsamaricidevalapāraskarapulastyapulahkratursyaśrṅgalikhita-chāgaleyāreyādīnāṁ
 dharmaśāstrapraṇetṛtvam na syāt | **āśvamedhike parvany** api tattanmuniproktadhamānukramaṇāt
 darmaśāstrakartāro 'vagamyante | “**śrutā me mānavā dharmāḥ**” ity upakramya evam paṭhyate |
[109] aumāmaheśvarāś caiva nandidharmāś ca pāvanāḥ |
 brahmaṇā kathitāś caiva kaumārāś ca śrutā mayā || (17)
 dhūmrāyanakṛtā dharmāḥ kāṇvā vaiśvānarā api |
 bhārgavā yājñavalkyāś ca mārkanḍeyāś ca kauśikāḥ || (18)
 bharadvājakṛtā ye ca bṛhaspatikṛtāś ca ye |
 kuṇeś ca kuṇivāhoś va viśvāmitrakṛtāś ca ye || (19)
 sumantujaiminikṛtāḥ sākuneyāś tathaiva ca |
 pulastyapulahodgītāḥ pāvakīyāś tathaiva ca || (20)
 agastyaगीताः saudhanyāḥ śāṇḍilyāḥ saulabhāyanāḥ |
 vālakhilyakṛtā ye ca ye ca saptarśibhiḥ kṛtāḥ || (21)
[110] vaiyāghrā vyāsaगीताः ca vibhāṇḍakakṛtāś ca ye |
 tathā viduravākyāni bhṛgor aṅgirasas tathā |
 vaiśampāyanagītāś ca ye cānye evamādayaḥ || iti | (26)

“sadācāraḥ” holikodvṛṣabhayajñāhninaivukādiḥ | **[111]** tasya nirnetāras tattatkulavṛddhāḥ |
 cakāraḥ uktānuktasamuccayārthaḥ | uktāḥ **manvādayaḥ brahmādayaś** ca smṛtiśāstrakartārah |
 anuktas tu dharmāḥ | tasyāpi pūrvakalpānte kṣīṇasyottarakalpādau sṛṣṭir bhavati | tathā ca
 vājasaneyibrāhmaṇe sṛṣṭiprakaraṇe **prajāpatimanvor** manusyādipiṇḍilīkāntaprāṇināṁ
 caturvarṇābhīmānidēvatānāṁ ca sṛṣṭim āmnāya atyugram api kṣatriyādikam niyantum
 samarthaśya dharmasya sṛṣṭir āmnāyate – “**sa naiva vyabhavat | tat śreyorūpam atyāsrjata dharmam | tad etat kṣatrasya kṣatram yad dharmah | tasmāt dharmāt param nāsti**” (BrĀUp 1.4.14)
 iti | asyāyam arthaḥ | sa **prajāpatimanvādirūpadhārī** jagatsraṣṭā parameśvaraḥ prajāḥ sṛṣṭvāpi
 tanniyāmakābhāvāt kṛtakṛtyatārūpam vibhavam naiva prāptavān | tato vicārya niyāmakatvena
 śreṣṭhaṁ dharmam atiśayenāśrjat iti | aho mahad idam dharmasya sāmarthyam | yat kṣatriyādīr
 ugro māraṇe samarthaḥ ‘pi dharmād bhītaḥ karapradānādyanupayoginam yācakam vīprādikam na
 mārayati | pratyuta tasmau dhanām dadāti | bhaṭāś cātiśūrāḥ dhanuhkhadgādīdhāriṇo **[112]**
 lakṣaśāḥ ekena nirāyudhena ugreṇa svāminā adhikṣipyamāṇāś tāḍyamānāḥ santo ‘pi
 svāmidrohād bibhyati | tato dharmād apy utkṛṣṭam na kiṁcin niyāmakam astīti |
pralayakāle dharmasyāpi samhāre bhāvisrṣter dharmakāryāyā asaṁbhavaḥ – iti cet,
na, pūrvakalpānuṣṭhānasṁcitasya phalabījasyāpūrvasya samhārānaṅgīkārāt |
 dravyaguṇakriyārūpa eva hi dharmāḥ samhriyate punar utpadyate ca | “sarvadā” ity anena
 sṛṣṭisamhārapravāhasyānāditām anantatām ca darśayati || 20 ||

yad artham sṛṣṭisamhārau samkṣipyoktau tat pravāhanityatvam idānīm āha |

**na kaścid vedakartā ca vedam smṛtvā caturmukhaḥ |
 tathaiva dharmān smarati manuḥ kalpāntare ‘ntare || 21 || iti |**

smṛtinirṇetṛṇāṁ **manvādīnāṁ** smṛtikartṛtvadarśanāt tathaiva śrutiṇirṇetṛṇāṁ api vedakartṛtvam
 āśīnya nirācaṣte | na tāvat **vyāso** vedakartā, tasya vibhāgamātrakāritvāt | nāpi caturmukhaḥ,

īsvareṇa caturmukhāya vedapradānāt | [113] nāpi jagadīśvaraḥ, tasya siddhavedābhivyañjakatvāt
| tad uktam matsyapurāṇe |

asya vedasya sarvajñah kalpādau paramēśvaraḥ |
vyañjakah kevalam viprāḥ naiva kartā na samśayah |
brahmāṇḍam munayah pūrvam srstvā tasmai maheśvaraḥ |
dattavān akhilān vedān viprā ātmani samsthitān ||
brahmaṇā codito viṣṇur vyāsarūpī dvijottamāḥ |
hitāya sarvabhūtānām vedabhedān karoti saḥ || iti |

itareśām tu tatkartṛtvam dūrāpetam | upapattayas tu **vedāpauruṣeyatvādhikaraṇe** (PMS 1.1.27)
draṣṭavyāḥ |

nanu – **śāstrayonitvādhikaraṇe** (UMS 1.1.3) brahmaṇāḥ
sarvajñatvasarvaśaktitvadārdhyāya vedakartṛtvam **vyāsenā** sūtritam |
nanu – tenaiva devatādhikaraṇe vedanityatvam api “**ata eva ca nityatvam**” (UPM 1.3.29)
iti sūtreṇa pradarśitam | evam tarhi virodhaḥ parihartavyaḥ |

ucyate – varṇānām padārthatatsaṁbandhānām vākyānām cānityatvam **vaiśeṣikādayo**
varṇayanti tān prati **mīmāṁsaṅkāḥ** prathamapāde kālākāśādīnām varṇādīnām nityatvam
varṇayāmāsuḥ | “**vyavahāre bhaṭṭanayaḥ**” ity abhyupagamam sūcayitum [114] **devatādhikaraṇe**
tad eva vyāvahārikām nityatvam sūtritam | atah **kālidāsādigrantheś** iva **vedeṣ**
arthāvabodhapūrvikāyāḥ padaviśeṣāvāpodvāpābhyām pravṛttāyāḥ vākyaracanāyāḥ abhāvād
apauruṣeyatvam yuktam | brahmavivartatvam viyadāder iva vedasyāpy asti – iti mattvā
śāstrayonitvādhikaraṇe vedakartṛtvam brahmaṇo darśitam | ata eva **bhaṭṭapādāḥ** saty api
puruṣasaṁbandhe svātantryam nivārayāmāsuḥ |

yatnataḥ pratiṣedhyā naḥ puruṣāṇām svatantratā | iti |
tasmāt “**svatantrah kartā**” (pā. sū. 1.4.54) ity anena lakṣaṇena lakṣitaḥ kartā na ko ‘pi vedasyāsti |
cakāraḥ tu – śabdārthe vartamāno vailakṣanyam āha | santi hi bahavaś
caturmukhamanuprabhṛtayāḥ smṛtikartāraḥ | vedakartā tu na ko ‘pīti vailakṣanyam | “**vedam smṛtvā**” ity atra vākye anuṣāṅganyāyena dvitīyārdhagatām padatrayam anvetavyam |
anuṣāṅganyāyā ca **dvitīyādhyāye prathamapāde** varṇitāḥ | tathā hi, jyotiṣṭomaprakriyāyām
upasaddhomeṣu trayo mantrāḥ śrūyante | “**yāte ‘gne ‘yāsayā, [115] rajāsayā, harāsayā tanūr vardhiṣṭhā gahvareṣṭhā ugram vaco apāvadhīt tv eṣam vaco apāvadhīm svāhā**” (VS 5.8.8) iti |
tatra “**ayāsayā, rajāsayā, harāsyā**” – iti padabhedān mantrabhedah | tatra prathamamantrasya
tanūr ityādi vākyāśeṣāpekṣāsti | caramamantrah “**yāte ‘gne**” – ity amūm vākyādīm apekṣate |
madhyamamantraś cādyantāv apekṣate | tatraivam samśayah – kim apekṣitārthapariṇūraṇāya
laukikāḥ kiyān api padasamdarbho ‘dhyāharanīyah | kim vā śrūyamāṇam padajātam
anuṣāṅjanīyam, iti | vākyādēḥ prathamamantraṇaiva saṁbandhāt vākyāśeṣasya ca
caramamantraṇaiva saṁbandhāt laukikādhyāhāraḥ – iti **pūrvah paksah** |

vaidikākāṅkṣāyāḥ sati saṁbhave vaidikaśabdair eva pūraṇīyatvāt
anyamantrasaṁbaddhānām api padānām buddhisthatvenādhyāhāryebhyāḥ padebhyāḥ
pratyāsannatvāc ca anuṣāṅga eva kartavyo nādhyāhāraḥ – iti **siddhāntah** |

evam ca sati prakṛte ‘pi “**kalpāntare dharmāṇ smarati**” iti padatrayam [116] pūrvārdhe
‘nuṣāṅjanīyam | caturmukhas tasmin mahākalpe paramēśvaraṇa dattam vedam smṛtvā tatra
viprakīrṇān varṇāśramādīdharmān samkalayya smṛtigrantharūpena upanibadhnāt | tathā ca
pitāmahavacanāni tatra tatra nibandhakārair udāhriyante | caturmukhasya smṛtisāstrakartṛtvam
manunāpy uktam:

idaṁ śāstraṁ tu kṛtvāsau mām eva svayam āditah |

vidhivad grāhayāmāsa marīcyādīn aham munīn || iti | (MDh 1.58)
 yathā caturmukhaḥ tathaiva svāyaṁbhavo **manuh** tasminn avāntarakalpe vedoktadharmān
 grathnāti | **manugrahaṇena** **atri-viṣṇu-yājñavalkyādayah** upalakṣyante | tad evam
 prativimahākalpam tena tena caturmukhena pratyavāntarakalpam ca tais tair **manvādibhiḥ**
 smṛtipraṇayanāt dharmādeḥ pravāhanityatvam siddham | etad evādhipretya **āśvamedhike** **parvaṇi**
 paṭhyate |

yugeṣv āvartamāneṣu dharmo ‘py āvartate punah |
 dharmeṣv āvartamāneṣu loko ‘py āvartate punah || iti |

yugabhedena dharmavailakṣanyam abhipretya “dharmān” iti bahuvacananirdeśah || 21 ||
[117]

tad eva vailakṣanyam pratijānīte –

anye kṛtayuge dharmās tretāyāṁ dvāpare yuge |
anye kaliyuge nṛṇāṁ yugarūpānusārataḥ || 22 ||

atra anyaśabdo na dharmasya svarūpānyatvam ācaṣte | kim tu prakārānyatvam | anyathā
 dharmapramāṇacodanānām api yugabhedena bhedāpatteḥ | na hi iyam codanā kṛte ‘dhyetavyā
 iyam tu tretāyām – ityādivyavashāpakaṁ kiṃcid asti | prakārānyathātve tv asti dṛṣṭāntaḥ |
 ekasyāpy agnihotrasya sāyaṁ prātaḥ kālabhedena anuṣṭhānaprakārabhedaśravaṇāt: “**ṛtam tvā**
satyena pariṣiñcāmi iti sāyaṁ pariṣiñcati | **satyam tvartena pariṣiñcāmīti prātaḥ**” (TB 2.11) **[118]**
 iti |

nanu – tatrārthavādena mantraprakārabheda upapāditaḥ: “**agnir vā ṛtam | asāv ādityaḥ**
satyam | agnim eva tad ādityena sāyaṁ pariṣiñcati | **agninādityam prātaḥ sa**” (TB 2.11) iti | evam
 tarhi atrāpi “**yugarūpānusārataḥ**” ity anena prakārabhedaḥ upapadyate | yugānām svarūpam
 anuṣṭhātpuruṣaśaktitāratamyopetam | tadanusāreṇānuṣṭhānavaiśamyam saṃbhavati | “**yathā**
śaknuyāt tathā kuryāt” iti nityakarmasu nirṇītatvāt | tathā hi ṣaṭhādhyāye ṭṛīyapādādau (PMS
 6.3.1) vicāritam | “**yāvajjīvam agnihotram juhuyāt**” iti **śrūyate** | tatra samśayah | kim
 sarvāṅgopasaṃhārenādhikārah | uta yadā yāvanti śaknoty upasamḥhartum tadā tāvadbhir aṅgair
 upetaṁ pradhānaṁ kurvann adhikriyeta, iti | sarvāṅgopetasya pradhānasya phalasādhanatvāt
 aṅgavaikalye phalānudayāt sarvopasaṃhārah – iti **pūrvah paksah** | atra hi jīvanam
 agnihotrasyaiva nimittatayā śrūyate | anyathā nimittatvāsaṃbhavāt | tato ‘śakyāṅgaparityāgena
 pradhānaṁ kartavyam | tāvataiva sāstravaśāt phalasiddhiḥ – iti | **baudhāyanāś** ca smarati |
[119] yathākathaṁcin nityāni śaktyavasthānurūpataḥ |
 yena kenāpi kāryāṇi naiva nityāni lopayet || iti |

puruṣaśaktitāratamakṛtam atrānuṣṭhānavaiśamyam iti vivakṣayā “nṛṇām” ity uktam || 22 ||

atha pratijñātām vailakṣanyam ṣadbihiḥ ślokair upanyasyati | tatra catusru yugeṣu
prādhānyenānuṣṭhātum suśakān paramapuruṣārthahetūn dharmān vibhajate |

tapaḥ param kṛtayuge tretāyāṁ jñānam ucyate |
dvāpare yajñām evāhuḥ dānam eva kalau yuge || 23 ||

[120] iti | tapah krcchracāndrāyaṇādirūpeṇa āhāravarjanam, “**taponānaśanāt param**” (MNU 21.2) iti **śruteḥ** | yady api dānasyāpi tapastvam **śrūyate**: “**etat khalu vāva tapa ity āhuḥ yaś tvam dadāti**” TS 6.1.6.3) iti | tathāpi nātra tad vivakṣitam, dānasya pṛthag uktatvāt |

nanu – vyāsena tapo ‘nyathā smaryate:

tapah svadharmavarttitvam ūaucam saṅganibarhaṇam | iti |

nāyam dosah | krcchrāder api svadharmaviśeṣatvāt | “**tap santape**” ity asmād dhātor utpannasya tapahśabdasya dehaśoṣane vṛttir mukhyā | ata eva **skānde** ‘bhīhitam |

vedoktena prakāreṇa krcchracāndrāyaṇādibhiḥ |

śarīraśoṣanam yat tat tapa ity ucyate budhaiḥ || iti |

yat tu **tatraiv** oktam,

ko ‘haṁ mokṣah kathaṁ kena saṁsāram pratipannavān |

ity ālocanam arthajñās tapah śamsanti panditāḥ || iti |

so ‘nya eva tapahśabdah, “**tap ālocane**” ity asmād dhātos tadutpatteḥ | tat tapo ‘tra jñānaśabdena samgrhītām | [121] paraśabdah prādhānyenānuṣṭheyatām āha | tarhi – tretādiṣu tapo nādriyeta | kṛte ca jñānayajñadānāni nādriyeran – iti cet,

na, itaravyāvṛttirūpāyāḥ parisaṁkhyāyāḥ atra avivakṣitavāt | na khalu idānīm kaścid anuṣṭhānavidhiḥ vaktum upakrāntah yena vidhiviśeṣah parisaṁkhyā ūaṇkyeta | bhaviṣyati tu “**saṭkarmābhīrata**” (ParSm 1.38) ityādinā tadupakramah | yugasāmarthyam kevalam atra nirūpyate | yathā vasante puṣpaprācuryam grīṣme santāpabāhulyam ityādi ḥtusāmarthyam tathā kṛtādisāmarthyena tapaādiprācuryam vivakṣitam | ata eva “yuge yuge tu sāmarthyam” (ParSm 1.64) iti vakṣyati | sāmarthyajñānaprājanaṁ cābhīdhāsyate:

teṣām nindā na kartavyā yugarūpā hi te dvijāḥ | iti | (PārSm 1.33)

etat sāmarthyam **bṛhaspatir** api darśayati |

tapo dharmah kṛtayuge jñānam tretāyuge sthitam |

dvāpare cādhvaraḥ proktas tiṣye dānam dayā damah || iti || 23 ||

[122]

dharmaṇ vibhajya tatpramāṇāni vibhajate |

tyajed deśam kṛtayuge tretāyam grāmam utsṛjet |

dvāpare kulam ekam tu kartāram tu kalau yuge || 25 || iti |

patitaḥ pumān prādhānyena yasmin ekena rājñā paripālīte grāmasamūhātmani deśe nivaset sa deśah sarvo ‘pi kṛte sāmarthyāt adharmāpādakah | evam grāme ‘pi yojyam | kulatyāgo nāma patitasya kule vivāhabhojanādyapravṛttiḥ kartṛtyāgah sambhāṣaṇādivarjanam || 25 ||

[123]

tyājyadeśavat nimittāny api tyājyāni vibhajate |

kṛte sambhāṣaṇād eva tretāyam sparśanena ca |

dvāpare tv annam ādāya kalau patati karmaṇā || 26 || iti |

kṛtādiśv iva kalau patitasambhāṣaṇādinā na svayam patati | kim tu vadhaṇinā karmaṇā patito bhavati || 26 ||

mahāpuruṣatiraskārādau tadīyaśāparipākahetuṁ kālaṁ vibhajate |

**kṛte tatkālikah śāpaḥ tretāyāṁ daśabhir dinaiḥ |
dvāpare caikamāsenā kalau samvatsareṇa tu || 27 || iti |**

dharmaśya tāratamyāpādakāni nimittāni vibhajate |

**abhigamya kṛte dānam tretāsv āhūya dīyate |
dvāpare yācamānāya sevayā dīyate kalau || 28 || iti |**

yatra pratigrahītā vartate tatra dātā svayam gatvā gurum iva tam abhigamya kṛte dānam karoti | tretāyāṁ tu pratigrahītāram āhūya tasmai dīyate | tretāsu iti bahuvacanam kṛtadvāparādiṣu [124] jātāv ekavacanam iti pradarśanārtham | dvāpare dvayam āgatya yācamānāya pratigrahītre dīyate | kalau na yacñāmātreṇa dīyate, kim tu sevayā | bṛhaspatir api amum vibhāgam āha |

kṛte pradīyate gatvā tretāsv ānīyate gṛhe |
dvāpare ca prārthayataḥ kalāv anugamānvite || iti || 28 ||

nimittakṛtam tāratamyam darśayati |

**abhigamyottamam dānam āhūyaiva tu madhyamam |
adhamam yācamānāya sevādānam tu niṣphalam || 29 || iti |**

uttamatvādyavāntaravīśeṣah purāṇasāre phaladvāreṇopapāditaḥ |
gatvā yat dīyate dānam tad anantaphalaṁ smṛtam |
sahasraguṇam āhūya yācītam tu tad ardhikam ||
abhigamya tu yad dānam yad vā dānam ayācītam |
vidyate sāgarasyāntaḥ tasyānto naiva vidyate || iti || 29 ||

*kalidharmāṇām asmin granthe prādhānyena vakṣyamāṇatvāt kalisāmarthyam viśeṣataḥ
prapañcayati |*

[125]

**jito dharmo hy adharmeṇa satyam caivānṛtena ca |
jītāś coraiś ca rājānaḥ stribhiś ca puruṣāḥ kalau || 30 ||
sīdanti cāgnihotrāṇi gurupūjā praṇāsyati |
kumāryāś ca prasūyante asmin kaliyuge sadā || 31 || iti |**

adharmaśya jayo nāma pādatrayopetavam | ekena pādena vartamānatvam dharmasya parājayah |
tad āha **bṛhaspatih** |

tiṣye ‘dharmas tribhiḥ pādair dharmaḥ pādena samsthitaḥ | iti |
satyānṛtayor dharmādharmarūpavatे ‘pi prthagupādānam dharmādharmāv udāhrtya
pradarśanārtham | yāvat yāvat kalir vivardhate tāvat tāvad adharmo vivardhata iti vivakṣayā
corādyudāharanābāhulyam | tad uktam **viṣṇupurāne** |

yadā yadā satām hānir vedamārgānusāriṇām |
tadā tadā kaler vṛddhir anumeyā vicakṣanaiḥ ||
na prītir vedavādeśu pāṣanđeśu dayārasaḥ |
tadā tadā kaler vṛddhir anumeyā dvijottamaiḥ || (ViPu 6.1.45–46)

iti || 30–31 ||

tad uktam “tapah param kṛtayuge” ityādi, tatra hetum āha |

[126] **kṛte tv asthigatāḥ prāṇāś tretāyāṁ māṁsam āśritāḥ |
dvāpare rudhirāṁ caiva kalau tv annādiṣu sthitāḥ || 32 || iti |**

prāṇaśabdo vāyuvīśeṣam vṛttipañcakopetam hṛdayādisthānanivādinam ācaṣte | prāṇasvarūpam ca
maitreyaśākhāyāṁ vispaṣṭam śrūyate:

prajāpatir vā eko ‘gre ‘tiṣhat sa nāramataikaḥ sa ātmānam abhidhyāyan bahvīḥ
prajā asrjata | tā aśmevāprabuddhā aprṇāḥ sthāṇur iva samtiṣṭhamānāḥ so ‘paśyat |
sa nāramata so ‘manyata etāśām pratibodhanāyābhyanṭaram viśāni iti | sa vāyum
ivātmānam kṛtvābhyanṭaram prāviśat sa eko nādātmakaṁ pañcadhātmānam
pravibhajyocaye | yaḥ prāṇo ‘pānah samāna udāno vyāna iti | atha yo ‘yam
atiryag ūrdhvam utkrāmayati esa vāva sa prāṇaḥ | atha yo ‘yam avāñcam
samkrāmati esa vāva so ‘pāno ‘tha yo ‘yam sthaviṣṭham annadhātum apāne
sthāpayati anīṣṭhe cāṅge samān nayati esa vāva samāno ‘tha yo ‘yam pītāśitam
udgirati nigirati esa vāva sa udāno ‘tha yenaitāḥ śīrā anuvyāptā esa vāva sa
vyānah | iti | (MaitUp 2.6)

aśmeva pāṣāṇavad ity arthaḥ | vākcaksurādīnīndriyāṇy [127] api prāṇādhīnavyāpāratvāt
prāṇaśabdena vyavahriyante | ata eva **chandogā** āmananti: “na vai vāco na cakṣūṁsi na śrotrāṇi
na manāṁśīty ācakṣate prāṇa ity evācakṣate” iti (ChUp 5.1.15) |

tasmat indriyavāyusamudāyaruṇam liṅgaśarīraṁ lokāntaragamanāgamanakṣamaṁ
prāṇaśabdena vivakṣitam | tac ca asthimāṁśādimaye sthūlaśarīre karmarajjubhir nibadhyate | tac
ca bandhanām tat tad yugasāmarthyād asthyādiṣu vyavatiṣṭhate | tathā ca
kṛcchracāndrāyaṇādhyartham āhāraparityāgāt māṁśadyapakṣaye ‘py asthānām sahasānupakṣayāt
prāṇānām avyākulateti kṛtayuge tapaḥ sukaram | tretādiṣu māṁśādyapakṣayeṇa prāṇānām
vyākulatvāt tapo duṣkaram | yady api prāṇānām māṁśādyāśrayeṇa jñānādiśūpayogavišeṣo
durbhaṇaḥ | tathāpi tapaso ‘sambhavam vaktum tadvarṇanam | ata eva **kūrmapurāne**
yugāntarābhiprāyeṇa tapo ‘nantaram varṇitam |

[128] **ahiṁśā satyavacanam ānṛśaṁsyam damo ghṛṇāḥ |
etat tapo vidur dhīrā na śarīrasya śoṣaṇam || 32 ||**

idānīm yugasāmarthyavarnanasya proyjanam āha |

**yuge yuge ca ye dharmās tatra tatra ca ye dvijāḥ |
teṣāṁ nindā na kartavyā yugarūpā hi te dvijāḥ || 33 || iti |**

yugarūpāḥ yugānurūpāḥ kālaparatantrā iti yāvat | tad uktam **āranyakaparvani** |
bhūmir nadyo nagāḥ śailāḥ siddhā devarsayas tathā |
kālam tam anuvartante yathā bhāvā yuge yuge ||
kālam kālam samāśādyā narāṇāṁ narapuṇgava |
balavarṣmaprabhāvādi prabhavanty udbhavanti ca || iti || 33 ||

nanu – evam kalau pāpinām anindyatvā kṛtsnadharmaḥ dharmavyavasthāpakaṁ sākham
viplaveta | tathā hi “**jito dharmo hy adharmena**” (PārSm 1.30) [129] iti yad uktam tatra
“**dharmaṁ cara**” (TaitUp 11.1) iti śrūyamāṇo vidhiḥ pīḍyeta |
nāsti satyāt paro dharmo nānṛtāt pātakam param |
sthitir hi satye dharmasya tasmāt satyam na lopayet ||

iti **rājadharmaṁ** uktam | tac ca anṛtasyānindyatve bādhyeta |
adaṇḍyān daṇḍayan rājā daṇḍyāṁś caivāpy adaṇḍayan |
ayaśo mahad āpnoti narakaṁ caiva gacchati || (MDh 8.128)

iti vacanam corasyānindyatve bādhyeta |
strībhir bhartrvacah kāryam esa dharmah paraḥ striyāḥ | (YDh 1.77)

iti **yājñavalkyo**ktih |
bhartāram laṅghayet yā tu strī jñātigunādarpitā |
tām śvabhiḥ khādayed rājā samsthāne bahusamsthite || (MDh 8.371)

iti **manū**ktih |
parityājyā tvayā bhāryā bhartur vacanalāṅghinī |
tatra doṣo na cāstīti tvam hi vetha yathātatham ||

[130] sarvalakṣaṇayuktāpi yā tu bhartur vyatikramam |
karoti sā parityājyety esa dharmah sanātanaḥ ||

iti **brahmapurāṇe** maharṣīṇām uktih | tad idam uktitrayam strījatasya anindāyām bādhitaṁ syāt |
acchidrakāṇḍe agnihotraprāyaścittam bahudhā śrutam | **āśvamedhike parvani** caivāpy uktam |
hotavyam vidhivad rājan ūrdhvam icchatī yo gatim |
ājanmasatram etat syād agnihotram yudhiṣṭhira || (88)
na tyājyam kṣaṇam apy etad gṛhītavyam dvijātibhiḥ | (89)
yad caitanyam pṛthivyām hi kiṃcid asti carācaram |
tat sarvam agnihotrasya kṛte sṛṣṭam svayaṁbhuvā || (56)
nāvabudhyanti ye caivam narās tu tamāśvrtāḥ |
te yānti narakaṁ ghoram rauravam nāma viśrutam || (79) iti |

tad etat śutismṛtidvayam agnihotrāvasādasyānindāyām bādhyeta |
guror anisṭācarāṇam guror iṣṭavivarjanam |
guroś ca sevākaraṇam jñānānūtpattikāraṇam ||

[131] ācāryanindāśravaṇam tadbādhasya ca darśanam |
vivādaś ca tathā tena jñānānūtpattikāraṇam ||

iti **skandapurāṇa**vacanam | etac ca gurupūjāprāṇāśasya anindāyām bādhyeta |
prāpte tu dvādaśe varṣe yaḥ kanyām na prayacchati |
māsi māsi rajas tasyāḥ pitā pibati śoṇitam || (Yama Sm 22)

iti **yama**vacanam |

pitur gṛhe tu yā kanyā rajah paśyaty asamskṛtā |
bhrūṇahatyā pitus tasyāḥ sā kanyā vṛṣalī smṛtā || (ViSm 24.41)

iti vacanam | etad ubhayam kumārīprasavasyānindāyām bādhyeta || 33 ||

tataḥ katham anindā, ity ata āha |

yuge yuge tu sāmarthyam śeṣam munivibhāṣitam |
parāśareṇa cāpy uktam prāyaścittam vidhīyate || 34 || iti |

śeṣam avaśiṣṭam tat tad yugasāmarthyam munibhir anyair viśeṣena bhāṣitam | tathā
cāraṇyaparvanī paṭhyate |

[132]

kṛtam nāma yugam śreṣṭham yatra dharmaḥ sanātanaḥ |
kṛtam eva na kartavyam tasmin kāle yugottame || (11)
na tatra dharmāḥ sīdanti na kṣīyante ca vai prajāḥ |
tataḥ kṛtayugam nāma kālena guṇatām gatam || (12)
kṛte yuge catuspādah śvetavarṇaḥ sa cācyutah |
etat kṛtayugam nāma traiguṇyaparivarjitam || (22)
pādena hrasate ‘dharmo raktānām yāti cācyutah | (23)
satyapravṛttāś ca narāḥ kriyādharmaparāyanāḥ |
tato yajñāḥ pravartante dharmyāś ca vividhāḥ kriyāḥ || (24)
svadharmasthāḥ kriyāvanto janāś tretāyuge ‘bhavan | (26)
viṣṇuh pītvatvam āyāti caturdhā veda eva ca | (27)
satyasya iha vibhramṣaḥ satye kaścid avasthitah |
satyāt pracyavamānānām vyādhayo bahavo ‘bhavan || (30)
kāmāś copadravāś caiva tathā daivatakāritāḥ | (31)
kāmakāmā hy arthakāmā yajñāṁs tanvanti cāpare |
evam dvāparam āsādya prajāḥ kṣīyanty adharmataḥ | (32)
pādenaikena kaunteya dharmaḥ kaliyuge sthitah | (33)
vedācārāḥ praśāmyanti dharmayajñakriyāś tathā |
ītayo vyādhayas tandrī doṣāḥ krodhādayas tathā || (34)

(MBh Vana 149.11–34)

[133] iti | **tatraiva** –

brāhmaṇāḥ kṣatriyā vaiśyāḥ samkīryantah parasparam | (17)
śudratulyā bhaviṣyanti tapaḥsatyavivarjitāḥ || (18)
svabhāvāt krūrakarmāṇāś cānyonyam abhiśāṅkinah | (56)
bhavitāro narāḥ sarve samprāpte yugasaṅkṣaye || (57) (MBh Vana 199.17–57)

ityādi | **brahmapurāṇe** ‘pi |

dīrghakālam brahmacaryam dāraṇam ca kamanḍaloḥ |
gotrān mātuḥ sapiṇḍat tu vivāho govadhas tathā ||
narāśvamedhau madyam ca kalau varjyam dvijātibhiḥ || iti |

kratur api |

devarāc ca sutotpattir dattā kanyā na dīyate |

na yajñe govadhaḥ kāryaḥ kalau na ca kamaṇḍaluh ||

[134] iti | **vāyupurāṇe** ‘pi |

ūḍhāyāḥ punar udvāham jyeṣṭhāṁśam govadham tathā |
kalau pañca na kurvīta bhrātrjāyām kamaṇḍalum || iti |

tathā anye ‘pi dharmajñasamayapramāṇakāḥ santi | yathā |

vidhvāyāḥ prajotpattau devarasya niyojanam |
bālikākṣatayonyoś ca vareṇānyena saṃskṛtiḥ ||
kanyānām asavarnānām vivāhaś ca dvijātibhiḥ |
ātatāyidvijāgryāṇām dharmayuddhe ca hiṃsanam ||

[135] dvijasyābdhau tu nauyātuḥ śodhitasyāpi samgrahah |
satradīkṣā ca sarveṣām kamaṇḍaluvidhāraṇam ||

mahāprasthānagamanam surāgraḥanasya ca samgrahah |
agnihotrahavanyāś ca leho līḍhāparigrahah ||
vānaprathāśramasyāpi preveśo vidhicoditah |
vṛttasvādhyāyasāpekṣam aghasam̄kocanam tathā ||
prāyaścittavidhānam ca viprāṇām maraṇāntikam |
saṃsargadoṣaḥ stenādyair mahāpātakaniskṛtiḥ ||
varātithipitṛbhyaś ca paśūpākakaraṇakriyā |

[136] dattaurasetareṣām tu putratvena parigrahah |
savarnānyāṅganāduṣṭau saṃsargaḥ śodhitair api ||

ayonau samgrahē vṛtte parityāgo gurustriyāḥ |
asthisam̄cayanād ūrdhvam aṅgasparśanam eva ca ||
śāmitram caiva viprāṇām somavikrayaṇam tathā |
śaḍbhaktānaśanenānnaharaṇam hīnakarmaṇah ||
śūdreṣu dāsagopālakulamitrārdhasīriṇām |
bhojyānnatā ḡṛhasthasya tīrthasevātīdūrataḥ ||
śiṣyasya gurudāreṣu guruvad vṛttir īritā |
āpadvṛttir dvijāgryāṇām aśvastanikatā tathā ||

prajārthaḥ tu dvijāgryāṇām prajāraṇiparigrahah |
brāhmaṇānām pravāsitvam mukhāgnidhamanakriyā ||

[137] balātkārādidiṣṭastrīsamgraho vidhicoditah |

yates tu sarvavarṇeṣu bhikṣācaryā vidhānataḥ ||
navodake daśāham ca dakṣiṇā gurucoditā |
brāhmaṇādiṣu śūdrasya pacanādikriyāpi ca ||
bhṛgavagnipatanaiś caiva vṛddhādimaraṇam tathā |
gotṛptimātre payasi śiṣṭair ācamanakriyā ||
pitāputravirodheṣu sākṣiṇām daṇḍakalpanam |
yatṛ sāyamgrhatvam ca sūribhis tattvatatparaiḥ ||
etāni lokaguptyartham kaler ādau mahātmabhiḥ |
nivartitāni karmāṇi vyavasthāpūrvakam budhaiḥ ||
samayaś cāpi sādhūnām pramāṇam vedavad bhavet |

[138] iti | taduktam **āpastambenāpi**: “**dharmajñasamayah pramāṇam vedāś ca**” (ĀpDh 1.1.1) iti |

evam anyad apy udāhāryam | yathā munibhis tat tad yugasāmarthyam vidhiniṣedhābhyaḥ

višeṣeṇa bhāṣitam | tathā vihitātikramaniṣiddhācarāṇayoḥ prāyaścittam api cirantanena

parāśareṇoktam | paṭhyante hi **vṛddhāparāśasya** vacanāni |

jarāyujāndajāś caiva jīvāḥ samsvedajāś ca ye |
 avadhyāḥ sarva evaite budhaiḥ samanuvarṇitam ||
 niścayārthaṁ vibuddhānām prāyaścittam vidhīyate |
 anastiśatam ekam tu yadi prāṇair viyojayed ||
 uposyaikāham ādadhyāt prāṇāyāmāṁs tu śoḍāśa |
 triḥsnānam udake kṛtvā tasmāt pāpāt pramucyate ||
 asthimadvadhe tu dviguṇam prāyaścittam vidhīyate |
 anena vidhinā vāpi sthāvareṣu na samśayah |
 kāyena padbhyaṁ hastābhyaṁ aparādhād vimucyate |
 caturguṇam karmakṛte dviguṇam vākyadūṣite ||
 kṛtvā tu mānasam pāpam tathaivaikaguṇam smṛtam || iti |
 cakāro yājñavalkya-manvādisamuccayārthaḥ | prasiddhā hi tadīyagrāntheṣu prāyaścittādhyāyāḥ |
parāśaragrahaṇam tu [139] kāliyugābhiprāyam | sarvesv api kalpeṣu **parāśarasmṛteḥ**
 kāliyugadharmaṇapakṣapātitivāt | prāyaścitteṣv api kaliviṣayeṣu **parāśarah** prādhānyenādarāṇīyah |
 atah **parāśara**-manvādi proktam prāyaścittam tat tat pāpaparihārāya vidvatpariṣadā vidhīyate |
 etad uktaṁ bhavati | nānāmunibhis tattadyugasāmarthyasya prāyaścittasya ca prapañcitativāt tad
 ubhayam paryālocya nindānindayoh vyavasthā kalpanīyā | yaḥ puruṣo yugasāmarthyam anusṛtya
 vihitānuṣṭhānam pratiṣiddhavarjanam pramādakṛtāpāpasya prāyaścittam ca kartum śakto ‘pi na
 kuryāt tadviṣayāṇi: “**bhrūnahatyā pitus tasyāḥ sā kanyā vṛṣalī smṛtā**” (ViSm 24.41)
 ityādinindāvacanāni | aśaktaviṣayam “**teṣāṁ nindā na kartavyā**” ityādivacanam | ata eva
śaivāgame paṭhyate |
 atyantarogayuktāṅgarājcorabhayaḥ
 gurvagnidevakṛtyeṣu nityahānau na pāpabhaḥ || iti |
 tasmāt na ko ‘pi dharmāstrasya viplava iti || 34 ||

*nanu – uktaprakāreṇa yugasāmarthyasyāśeṣasyānekagranthaparicayam antareṇa durbodhatvāt
 kathām mandaprajñānām alpāyuṣām yugasāmarthyānusāriṇāś cāturvarṇyasamācārasya
 nirṇayah, iti ata āha –*

[140] **aham adyaiva tat sarvam anusmṛtya bravīmi vah |
 cāturvarṇyasamācāram śṛṇvantu ḍipiṇḍagavah || 35 || iti |**

anusmṛtasya sarvasya saṃkalayyābhidhānāt mandānām apy etat sugraham | “**adaiva**” iti
 kālavilambaniṣedhāt alpāyuṣām apy atra granthe nirṇayah sulabhaḥ | catvāro varṇāś
 cāturvarṇyam | tasya samācāro dharmāḥ | ācāraśabdāḥ śīlāparaparyāyam laukikam vṛttam ācaṣṭe |
 samīcīnaḥ śiṣṭābhimataḥ ācāro yasya dharmasya kāraṇatvena vartate so ‘yam
 yajanayājanādikarmalakṣaṇo dharmāḥ samācāraḥ | ata eva ācāradharmayor hetuhetumadrūpeṇa
 bhedaṁ vakṣyati: “**ācāro dharmapālakah**” (PārSm 1.37) iti | **śrutiś** ca dharmācārau bhedenā
 vyapadiṣati: “**yathākārī yathācārī tathā bhavati**” (BrĀ Up 4.4.5) iti | **śrutyantare** ca karmavṛttayor
 bheda āmnāyate: “**atha yadi te karmaviciktsā vā vṛttavicikitsā vā syāt**” (TaitUp 1.11.3) iti | yady
 api “**śrūṇu putra pravakṣyāmi śṛṇvantu munipukgavah**” ity apramattatvam pūrvam eva uditam
 tathāpi yugasāmarthyaprāpañcanena vyavahitatvāt tad eva punaḥ smāryate | atha vā pūrvoktam
[141] yugasāmarthyāśravaṇaviṣayam | idam tu dharmaśravaṇaviṣayam | ity apunaruktiḥ || 35 ||

*vakṣyamāṇadharmajñānasya paramapuruṣārthahetutāṁ kaimutikanyāyena abhidhātum
granthapāṭhatadarthajñāne praśamsati –*

**parāśaramataṁ puṇyaṁ pavitraṁ pāpanāśanam |
cintitam brāhmaṇārthāya dharmasamsthāpanāya ca || 36 || iti |**

parāśareṇa proktam̄ granthajātam̄ “**parāśaramatam̄**” | tac ca pāṭhamātreṇa puṇyapradaṁ | puṇyaṁ ca dvividham | iṣṭaprāpakaṁ anisṭanivartakaṁ ca | tad ubhayaṁ pavitrapāpanāśanaśabdābhyaṁ vivakṣyate | tad evam̄ granthajātam̄ “**cintitam̄**” arthato vicāritaṁ sat pūrvavat puṇyapradaṁ bhavati | arthavicārasya prayojanaṁ dvedhā, svānuṣṭhānaṁ paropadeśaś ca | tad ubhayaṁ brāhmaṇa-ityādipadadvayenocaye | brāhmaṇasyārtho brāhmaṇyanimittam̄ svadharmānuṣṭhānam̄ iti yāvat | dharmasamsthāpanam̄ pareśāṁ dharmopadeśenānuṣṭhāpanam̄ | yadā granthapāṭhatadarthajñānayor apīḍrśo mahimā tadā kim u vaktavyam̄ anuṣṭhānaṁ puruṣārthahetuḥ iti | yktam̄ caitat | parāśarasya [142] pulastyā-vasiṣṭhaprasādalabdhavareṇa sarvaśāstrahṛdayābhijñatvam̄ | tathā ca **viṣṇupurāṇam̄** |

vaire mahati madvākyāt guror apy āśritā kṣamā |
tvayā tasmāt samas tāni bhavān śāstrāṇi vetyati ||
santater na mamocchedah kruddhenāpi tataḥ kṛtaḥ |
tvayā tasmān mahābhāga dadāmy anyam ahaṁ varam ||
purāṇasamhitākartā bhavān vatsa bhaviṣyati |
devatāpāramārthyam̄ ca yathāvad vetyate bhavān ||
pravṛtte ca nivṛtte ca karmaṇyas tv amalā matih |
matprasādād asamdigdhā tava vatsa bhaviṣyati ||
tataś ca prāha bhagavān vasiṣṭho ‘smatpitāmahaḥ |
pulasthyena yad uktam te sarvam etad bhaviṣyati || (ViPu 1.1.28–31)

iti || 36||

ity ācārakāṇde prathamādhyāye ācārāvatāraḥ samāptaḥ ||

|| granthānukramaṇikā ca samāptā ||

[143]

athācāro nirūpyate | yat pṛṣṭam
cāturvarṇyasamācāram kiṁcit sādhāraṇam vada | (PārSm 1.17)
iti tatrottaram āha |

**caturṇām api varṇānām ācāro dharmapālakah |
ācārabhraṣṭadehānām bhaved dharmah parāṇmukhaḥ || 37 || iti |**

ācārasyānvayavyatirekābhyaṁ aihikāmuśmikaśreyohetutvam | ācāralakṣaṇam ca **ānuśāsanike**
parvany abhihitam |

ācārāl labhate hy āyur ācārāl labhate śriyam |
ācārāt kīrtim āpnoti puruṣah pretya ceha ca ||
durācāro hi puruṣo nehāyur vindate mahat |
trasanti cāsyā bhūtāni tathā paribhavanti ca ||
tasmāt kuryād ihācāram yadīcched bhūtim ātmānah |
api pāpaśarīrasya ācāro hanty alakṣaṇam ||
ācāralakṣaṇo dharmah santaś cācāralakṣaṇah |
sādhūnām ca yathāvṛttam etad ācāralakṣaṇam || (MBh Anu. 104.6–9)

[144] iti | **hārīto** ‘pi smarati |
sādhavaḥ kṣīṇadoṣāḥ syuḥ sacchabdah sādhuvācakah |
teṣām ācarāṇam yat tu sa sadācāra ucyate || iti |

manur apy āha |
yasmin deṣe ya ācārah pāramparyakramāgataḥ |
varṇānām sāntarālānām sa sadācāra ucyate || iti | (MDh 2.17)

santaḥ śiṣṭāḥ | teṣām svarūpam āha bhagavān **baudhāyanah**: “śiṣṭāḥ khalu vigatamatsarā
nirahamkārāḥ kumbhīdhānyāḥ alolupāḥ dambhadarpalobhamohakrodhavivarjitāḥ” iti (BDh
1.1.5) | **āranyakarṇī** |

akrudhyanto ‘nasūyanto nirahamkāramatsarāḥ |
ṛjavalāḥ śamasampannāḥ śiṣṭācārā bhavanti te ||
traividyavṛddhāḥ śucayo vṛttavanto yaśasvināḥ |
guruśuśrūṣavo dāntāḥ śiṣṭācārā bhavanti te || (NBh Vana 207.78–79)

[145] iti | atra sarvatra – śiṣṭānām abhimato dayādākṣiṇyavinyādyanvito vṛttaviśeṣa ācārah – ity
uktam bhavati | sa sadācārah śrautaṁ smārtam ca dharmam pālayati | sati sadācāre
dharmavighātinām nairghṛṇyakrodhādīnām abhāvāt | asati tv ācāre virodhisadbhāvāt dharma eva
na pravarteta | kathamcit pravṛtto ‘pi parāvarteta | so ‘yam dharmapālaka ācāraś caturṇām
sādhāraṇāḥ |

nanu – “**kimcit sādhāraṇam vada**” iti dharmah pr̄ṣṭah pratyuttaram tv ācāravिशयम iti na
samgacchate, iti cet,
na, nimittanaimittikayor ācāradharmayor abhedasya vivakṣitatvāt || 37 ||

idānīm brāhmaṇasyāsādhāraṇam dharmam darśayati –

**ṣaṭkarmābhiraṭo nityam devatātithipūjakah |
hutaśeṣam tu bhuñjāno brāhmaṇo nāvasīdati || 38 || iti |**

yajanayājanādhyayanādhyāpanadānapratigrahāḥ ṣaṭkarmāṇi | tad āha **manuh** |
adhyāpanam cādhyayanam yajanam yājanam tathā |

[146] dānam pratigrahaś cāpi ṣaṭkarmāny agrajanmanah || iti | (MDh 10.75)
tatra adhyāpanam **kūrmapurāṇe** prapañcitam |

evam ācārasampannam ātmavantam adāmbhikam |
vedam adhyāpayed dharmam purāṇāṅgāni nityasah ||
samvatsaroṣite śiṣye gurur jñānam anirdiṣan |
harate duṣkṛtam tasya śiṣyasya vasato guruḥ ||
ācāryaputraḥ śuṣrūṣuh karniṣṭho dhārmikah śuciḥ |
āptah śakto ‘rthadaḥ sādhur adhyāpyā daśa dharmataḥ ||
kṛtajñāś ca tathādrohī medhāvī śubhakṛttarah |
āptah priyo ‘tha vidhivat ṣaḍ adhyāpyā dvijottamaiḥ || iti | (KūrPu 1.2.14.37–40)

viṣṇur apy āha: “**nāparīkṣitam yājyet nādhyāpayet nōpanayet**” (ViDh 29.4–6) iti | **vasiṣṭhaś** ca |
[147] **vidyā** ha vai brāhmaṇm ājagāma gopāya mā śevadhiṣṭhe ‘ham asmi |
asūyakāyānṛjave ‘yatāya na māṁ brūyā vīryavatī tathā syām || iti | (VaDh 2.8)

adhyāpane niyamam āha **yamah** |
satataṁ prātar utthāya dantadhāvanapūrvakam |
snātvā hutvā ca śiṣyebhyo kuryād adhyāpanam narah || iti |

manur api |

adhyesyamāṇam tu gurur nityakālam atandritah |
adhīṣva bho iti brūyād virāmo ‘stv iti cāramet || iti | (MDh 2.73)

adhyesyamāṇah śiṣyah | tam prati vedam uccārayiṣyan pratidinam adhyāpanaprārambhe
atandritah, “**adhīṣva bhoh**” iti bruvann ārabheta | samāptau “**virāmo ‘stu**” iti bruvann uparameta
īśvarapṛītaye | etat sarvam abhipretya **śrutir** āha: [148] “**aṣṭavarṣam brāhmaṇam upanayīta | tam adhyāpayīta**” iti |

atra **prabhākaro** manyate – “**upannayīta**” iti nayater ātmanepadasya ācāryakaraṇe
pāṇinīnā sūtritavān (Pāṇ 1.3.36) upanayanādhyāpanayoś cāṅgāṅgīrūpatvenaikakartṛkatvāt
ācāryatvakāmo ‘dhyāpane ‘dhikārī | ata eva **manunā** smaryate |

upanīya tu yaḥ śiṣyam vedam adhyāpayed dvijah |
sakalpam sarahsyam ca tam ācāryam pracaksate || iti | (MDh 2.140)

evam cādhyāpanavidhau susthite saty apy adhyayanasya pṛthagvidhir na kalpanīyo bhaviṣyati |
vihitasyādhyāpanasyādhyānam antareṇānupapatter adhyayanasyārthe – siddhatvāt |

nanu – nādhyāpanavidhau kalpanādoṣo ‘sti | klptasaiva vidheḥ sattvāt, “**svādhyāyo**
‘dhyetavyah” (Tait Ār 2.11) iti **śruteḥ** |

maivam | adhikāryaśravaṇenāya vidher anuṣṭhāpakaṭvāyogaṭ |
athocyeta – viśvajīnnyāyena rātrisatranyāyena vādhikārī parikalpyatām | “**viśvajitā**
yajeta” ity atra “**etatkāmah**” iti niyojyaviṣeṣaṇasyāśravaṇāt anuṣṭhānaāprāptau svargasya sarvair
iṣyamāṇatvāt sa [149] eva tadviṣeṣaṇatvena parikalpitah | evam atra svargakāmo māṇavako
niyojyo ‘stu | rātrisattre “**pratiṣṭhanti ha vā ete ya etā rātrīr upanayanti**” ity arthavāde śrutiāyāḥ
pratiṣṭhāyāḥ atyantam aśrutāt svargataḥ pratyāsannatayā pratiṣṭhākāmo ‘dhikārī kalpitah | evam
atra payahkulyādikāmo ‘dhikārī syāt | “**yad ḥco ‘dhīte payasah kulyā asya pitṛn svadhā**
abhivahanti | yad yajūmṣi ghṛtasya kulyāḥ | yat sāmāni soma ebhyāḥ pavate” (TaitĀr 2.11) ity
arthavādāt – iti |

maiṇam, payahkulyāder brahmajñavidhiṣeṣatvāt māṇavakasyāprabuddhatvena
svargakāmatvāsaṁbhavāc ca | kathamcit saṁbhavē ‘py anyonyāśrayatvām durvāram | adhīte
svādhyāye paścād adhyayanavidhyavagamah | tada vagame cādhyayanam – iti | tasmāt
adhyayanasyādhyāpanaprayuktatvād adhyāpanam eva vidhīyate nādhyayanam iti |

tad etad **guru**matam anye vādino na kṣamante | anityenādhyāpanena nityasyādhyayanasya
prayuktum aśakyatvāt | anityam cādhyāpanam | jīvanakāmasya tatrādhikārāt | tad āha **manuh** |
śaṇṇām tu karmaṇām asya trīṇi karmāṇi jīvikā |
yājanādhyāpane caiva viśuddhāc ca parigrahah || iti | (MDh 10.76)

[150] adhyayanam tu nityam | akaraṇe pratyavāyasya **manunā** smṛtatvāt:

yo ‘nadhiṭya dvijo vedān anyatra kurute śramam |
sa jīvann eva sūdratvam āśu gacchati sānvayah || iti | (MDh 2.168)

ataḥ svavidhiprayuktam evādhyayanam | na cāsty anyonyāśrayah | adhyayanāt prāg eva
saṃdhyāvandanādāv iva pitrādimukhena vidhyarthāvagamāt | pitrādiniyamitativād eva
māṇavakasya na aprabuddhatvadoṣo ‘sti | yady api **taittirīyaśākhāyām** “**svādhyāyo ‘dhyetavyah**”
iti vākyasya pañcamahāyajñaprakaraṇe paṭhitativād brahmajñavidhirūpatā tathāpy
aśeṣasmṛtiśūpanayanapūrvakasyādhyayanasya prapañcyamānatvān mūlabhūtā śrutir anumātavyā
| **vivaranākāras** tu – “**adhyāpayīta**” ity atrāpi ḥijarthyasya jīvanārthatvena rāgataḥ prāptatvāt
prakṛtyarthasyādhyayanasya vidheyatām abhipretya “**aśṭavarṣo brāhmaṇ upagacchet | bho**
‘dhīyīta” iti vākyam vipariṇamayya upapādayāmāsa | sarvathāsti nityah
svādhyāyādhyayanavidhiḥ “**svādhyāyo ‘dhyetavyah**” ity evamātmakah **śrautah** | tathā **smṛtir** api |

[151] tapovišeśair vividhair vrataiś ca vidhicoditaiḥ |

vedah kṛtsno ‘dhigantavyah sarahasyo dvijanmanā || iti | (MDh 2.165)

adhigatir arthavicāraparyantam adhyayanam | tathā ca **kūrmapurāṇe** adhyayanatadarthavicārator
abhāve pratyavāyah smaryate |

yo ‘nyatra kurute yatnam anadhītya śrutim dvijah |
sa vai mūḍho na saṃbhāṣyo vedabāhyo dvijātibhiḥ ||
na vedapāṭhamātreṇa samtuṣṭo vai bhaved dvijah |
pāṭhamātrāvasāyī tu pañke gaur iva sīdati ||
yo ‘dhītya vidhivad vedam vedārthaṁ na vicārayet |
sa sānvayah śūdrasamah pātratām na prapadyate || iti | (KūrPu 1.2.14.86–88)

adhyayanasyetikartavyatām āha **yājñavalkyah** |

gurum caivāpy upāśita svādhyāyārtham samāhitah |
āhūtaś cāpy adhīyīta labdham cāsmai nivedayet ||
hitam cāsyācareṇa nityam manovākkāyakarmabhiḥ || iti | (YDh 1.26–27)

viṣṇupurāṇe ‘pi | [152]

ubhe saṃdhye ravīm bhūpa tathaivāgnīm samāhitah |
upatiṣṭhet tathā kuryād guror apy abhivādanam ||
sthite tiṣṭhed vrajet yāte nīcair āśīta cāsite |
śiṣyo guror naraśreṣṭha pratikūlam na saṃcaret ||
tenaivoktaḥ paṭhed vedam nānyacittah puraḥsthitah |
anujñātaś ca bhikṣānnam aśnīyāt guruṇā tataḥ ||
vratāni caratā grāhyo vedaś ca kṛtabuddhinā || iti | (ViPu 3.9.2–5)

kaurme ‘pi |

āhūto ‘dhyayanam kuryād vīkṣamāṇo guror mukham |
nityam uddhṛtapāṇih syāt sādhvācāraḥ susamyataḥ || iti | (KūrPu 1.2.14.1–2)

svakulaparamparāgatāyāḥ sākhāyāḥ pāṭho ‘dhyayanam | tad āha **vasiṣṭhah** |

pāramparyāgato yeṣām vedah saparibṛhmaṇah |
tacchākham karma kurvīta tacchākādhyayanam tathā || iti | VaDh 6.43)

svaśākhāparityāgam **sa eva** niṣedhati |

yah svaśākhām parityajya pārakyām adhigacchatī |
 sa śūdravad bahiḥ kāryaḥ sarvakarmasu sādhubhiḥ ||
[153] svīyā śākhojjhitā yena brahma tenojjhitaṁ param |
 brahmahaiva sa vijñeyāḥ sadbhīr nityām viharhitāḥ || iti |
 svaśākhādhyayanapūrvakam tv anyaśākhādhyayanaṁ **tenaivāṅgīkṛtam** |
 adhītya śākhām ātmīyām paraśākhām tathā paṭhet | iti |
 vedavad dharmaśāstram apy adhīyīta | tad āha **bṛhaspatih** |
 evam daṇḍādikair yuktam sāṃskṛtya tanayaṁ pitā |
 vedam adhyāpayet paścāt śāstram manvādikam tathā ||
 brāhmaṇo vedamūlaḥ syāc chrutismṛtyoh samāḥ smṛtaḥ |
 sadācārasya ca tathā jñeyam etat trikam sadā ||
 adhītya caturo vedān sāṅgopāṅgapadakramān |
 smṛtiḥinā na śobhante candrahīnaiva śarvarī || iti |
 atra adhyayanena pañcadhā vedābhyaśa upalakṣitāḥ | tad āha **dakṣaḥ** |
 vedasvīkaraṇam pūrvam vicāro ‘bhyasanam japaḥ |
 taddānam caiva śisyebhyo vedābhyaśo hi pañcadhā || iti |
hārīto ‘pi |
 mantrārthaṁ japan juhvan tathaivādhyāpayan dvijāḥ |
 svargalokam avāpnoti narakaṁ tu viparyaye ||

[154] iti | gurumukhād evādhyetavyam na tu likhitapāṭhaḥ kartavyaḥ | tad āha **nāradah** |
 pustakapratyayādhītam nādhītam gurusamnidhau |
 bhrājate na sabhāmadhye jāragarbha iv striyāḥ || iti | (Nā Śi 2.13)
 adhyayane varjanīyān āha **manuh** |
 nāvispaṣṭam adhīyīta na śūdrajanasaṃnidhau |
 na niśānte pratiśrānto brahmādhītya punaḥ svapet || iti | (MDh 4.99)

nārado ‘pi |
 hastahīnas tu yo ‘dhīte svaravarṇavivarjitaḥ |
 ṛgyajuḥsāmabhir dagdho viyonim adhigacchatī || iti | (Nā. Śi. 2.27)

vyāso ‘pi |
 anadhyāyeṣv adhītam yat yac ca śūdrasya saṃnidhau |
 pratigrahanimittam ca narakāya tad ucyate ||

ity adhyayanādhyāpanayoḥ prakaraṇam

athānadhyāḥ | te ca dvividhāḥ: nityā naimittikāś ca | tatra nityān āha **hārītaḥ** |
 pratipatsu caturdaśyām aṣṭamyām parvayor dvayoh |
 śvo ‘nadhyāye ‘dya śarvaryām nādhīyīta kadācana || iti |
[155] naimittikān āha **yājñavalkyah** |
 śvakroṣṭugardabholūkasāmabāṇārttaniḥsvane |
 amedhyaśavaśūdrāntyāśmaśānapatitāntike ||
 deśe ‘śucāv ātmani ca vidyutstanitasamplave |
 bhuktvārdrapāṇīr ambhontarardharātre ‘timārute ||
 pāṃsuvarṣe diśām dāhe saṃdhyānīhārabhītiṣu |
 dhāvataḥ pūtigandhe ca śiṣṭe ca grham āgate ||

kharostrayānahastyaśvanauvṛksinerarohane |
 saptatrimśad anadhyāyān etāṁs tātkālikān viduh || iti | YDh 1.148–51)
 anye ‘py anadhyānās tatra tatra smaryante | tad āha nāradah |
 ayane viṣuve caiva śayane bodhane hareh |
 anadhyāyas tu kartavyo manvādiṣu yugādiṣu || iti |
 manvādayo matsyapurāṇe ‘bhihitāḥ |
 āśvayuk śuklanavamī kārtike dvādaśī tathā |
 tṛṭīyā caitramāsasya tathā bhādrapadasya ca ||
[156] phālgunasya tv amāvāsyā pauṣasyaikādaśī tathā |
 āśāḍhasyātha daśamī māghamāsasya saptamī ||
 śrāvaṇasyāṣṭamī kṛṣṇā āśāḍhasyāpi pūrṇimā |
 kārtikī phālgunī caitrī jyaiṣṭhī pañcadaśī sitā ||
 manvantarādayaś caite dattasyākṣayakārakāḥ || iti | (MatsPu 17.6–8)
 yugādayo viṣṇupurāṇe varṇitāḥ |
 vaiśākhamāsasya ca yā tṛṭīyā navamy asau kārtikaśuklapakṣe |
 nabhasya māsasya ca kṛṣṇapakṣe trayodaśī pañcadaśī ca mādhe || iti | (ViPu 3.14.13)
kūrmapurāṇe |
 upākarmaṇi cotsarge trirātrakṣapaṇam smṛtam |
 aṣṭakāsu tv ahorātram ṛtvantāsu ca rātriṣu ||
 mārgaśīrṣe tathā pauṣe mādhamāse tathaiva ca |
 tisro ‘ṣṭakāḥ samākhyātāḥ kṛṣṇapakṣe tu sūribhiḥ || iti | (KūrPu 1.2.14.77–78)
gautamo ‘pi: “**kārtikī phālgunī āśāḍhī paurṇamāśī tisro ‘ṣṭakāḥ trirātram**” iti (GDh 16.7) | **[157]**
 uktapaurṇamāśīr ārabhya trirātram | tathā tisro ‘ṣṭakāḥ saptamyādayaḥ | tāsv api trirātram
 anadhyayanam ity arthaḥ **paiṭhīnasīḥ**: “**kṛṣṇe bhavāḥ tisro ‘ṣṭakāḥ | mārgaśīrṣaprabhṛtaya ity eke**”
 iti | **āpastambas** tu upākarmārabhya māsam pradoṣe ‘nadhyāyam āha: “**śrāvanyāṁ paurṇamāsyāṁ adhyāyām upākṛtya māsam pradoṣe nādhīyīta**” (ĀpDh 9.1) iti | pradoṣaśabdenātra pūrvvarātrīḥ
 vivakṣitā | trayodaśyādipradoṣeṣv api nādhīyīta | tathā ca **ādityapurāṇam** |
 medhākāmas trayodaśyāṁ saptamyāṁ ca višeṣataḥ |
 caturthyāṁ ca pradoṣeṣu na smaren na ca kīrtayet || iti |
 caturthyāditithidvaividhye **prajāpatīḥ** |
 saṣṭhī ca dvādaśī caiva ardharātronanāḍikā |
 pradoṣe na tv adhīyīta tṛṭīyā navanāḍikā || iti |
yājñavalkyo ‘pi |
 tryahāṁ preteṣv anadhyāyah śisyrtviggurubandhuṣu |
 upākarmaṇi cotsarge svaśākhāśrotriye mṛte ||
 saṁdhyāgarjitanirghātabhūkampolkānipātane |
 saṁāpya vedām dyuniṣam āraṇyakam adhītya ca ||
[158] pañcadaśyāṁ caturdaśyāṁ aṣṭamyāṁ rāhusūtake |
 ṛtusamḍhiṣu bhuktvā vā śrāddhikāṁ pratigṛhya ca ||
 paśumaṇḍūkanakulaśvāhimārjāramuṣakaiḥ |
 kṛte ‘ntare tv ahorātram śakrapāte tathocchraye || iti | (YDh 1.144–47)
manur api |
 corair upaplute grāme saṁbhrame vāgnikārite |
 ākālikam anadhyāyām vidyāt sarvādbhuteṣv api || iti | (MDh 4.118)
kūrmapurāṇe |

ślesmātakasya chāyāyām śālmaler madhukasya ca |
kadācid api nādhyeyam kovidārakapitthayoh || iti | (KūrPu 1.2.14.79)

uktānām apy anadhyāyānām apavādam āha manuh |
vodopakaraṇe caiva svādhyāye caiva naityake |
nānurodho ‘sty anadhyāye homamantreṣu caiva hi || iti |
vedopakaraṇāni aṅgāni | nityasvādhyāyo brahmajñah | ūaunako ‘pi |
nitye jape ca kāmye ca kratau pārāyaṇe ‘pi ca |
nānadhyāyo ‘sti vedānām grahaṇe grāhaṇe tathā || iti |

[159] kūrmapurāṇe ‘pi |
anadhyāyas tu nāngeṣu netihāsapurāṇayoh |
na dharmaśāstreṣv anyeṣu parvany etāni varjayet || iti | (KūrPu 1.2.14.84)

ity anadhyāyaprakaraṇam

pūrvam adhyanādhyāpane setikartavyate nirūpīte | atha yajanayājane nirūpayāmah | tatra
yajanasya srṣṭim prayojanam cāha bhagavān |

sahayajñāḥ prajāḥ srstvā purovāca prajāpatih |
anena prasavisyadhvam eṣa vo ‘stv iṣṭakāmadhuk ||
devān bhāvayatānena te devā bhāvayantu vah |
parasparam bhāvayantah śreyah param avāpsyatha ||
iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ |
tair dattān apradāyaibhyo yo bhuṅkte stena eva sah || iti | (BhG 3.10–12)

tasya ca yajanasya sāttvikarājasatāmasabhedena traividhyam ūa evāha |
aphalākāmkṣibhir yajño vidhidṛṣṭo ya ijyate |
yaṣṭavyam eveti manah samādhāya sa sāttvikah ||

[160] abhisamdhāya tu phalam dambhārtham api caiva yat |
ijyate bharataśreṣṭha tam yajñam viddhi rājasam ||
vidhīhīnam asrṣṭānnam mantrahīnam adakṣīṇam |
śraddhāvirahitam yajñam tāmasam paricakṣate || iti | (BhG 17.11–13)

āśvamedhike parvani dvijātiprabhṛtisṛṣṭer yajñārthatvapratipādanena prastūyate |
yajanārtham dvijāḥ srstās tārakā divi devatāḥ |
gāvo yajñārtham utpannā dakṣinārtham tathaiva ca |
suvarṇam rajataṁ caiva pātrīkumbhārtham eva ca |
idhmārtham atha yūpārtham brahmā cakre vanaspatīn ||
grāmyāraṇyāś ca paśavo jāyante yajñakāraṇāt | iti |

hārīto ‘pi anvayavyatirekābhyaṁ yajñamahimānam darśayati |
yajñena lokā vimalā vibhānti yajñena devā amṛtatvam āpnuvan |
[161] yajñena pāpair bahubhir vimuktah prāpnoti lokān ajarasya viṣṇoh |
nāsty ayajñasya loko vai nāyajño vindate śubham |
aniṣṭayajño ‘pūtātmā bhrasyati chinnaparṇavat || iti |

yajñavišeṣas tv agnihotrādayah | tathā ca ūrūyate: “prajāpatir yajñān asrjatāgnihotram
cāgnīṣṭhomām ca paurnamāśīm cokthyam cāmāvāsyām cātirātram ca” iti | agnihotrādīnām
saṃskṛtair agnibhiḥ sādhyatvāt tatsaṃskārakam ādhānamādāv anuṣṭheyam | tatra prajāpatih |
sarvasaṃsthādhikārah syād āhitāgner dhane sati |

ādadhyān nirdhano ‘py agnim nityam pāpabhayāt dvijah || iti |
akaraṇe pratyavāyah **kūrmapurāṇe** darśitah |

nāstikyād atha vālasyād yo ‘gnīn nādhātum icchatī |
yajeta vā na yajñena sa yāti narakān bahūn ||
tasmāt sarvaprayatnena brāhmaṇo hi viśeṣataḥ |
ādhāyāgnīn viśuddhātmā yajeta parameśvaram || (KūrPu 1.2.24.7, 10)

[162] iti | **śrutiś** ca kālādiviśiṣṭam ādhānam vidhatte: “**vasante brāhmaṇo ‘gnīn ādadhiṭa | vasanto**
vai brāhmasyartuh | sva evainam ṛtāv ādhāya brahmavarcasvī bhavati | grīṣme rājanya ādadhiṭa |
grīṣmo vai rājanyasyartuh | sva evainam ṛtāv ādhāya indriyāvī vīryavān bhavati | śaradi vaiśya
ādadhiṭa | śarad vai vaiśyasyartuh | sva evainam ṛtāv ādhāya paśumān bhavati” iti | **āśvamedhike**
‘pi |

vasante brāhmaṇasya syād ādheyo ‘gnir narādhipa |
vasanto brāhmaṇaḥ prokto vedayoniḥ sa ucyate ||
agnyādhānam tu yenātha vasante kriyate nrpa |
tasya śrī brahmavṛddhiś ca brāhmaṇasya vivardhate ||
kṣatriyasyāgnir ādheyo grīṣme śreṣṭhah sa vai nrpa |
yenādhānam tu vai grīṣme kriyate tasya vardhate ||
śrīḥ prajāḥ paśavaś caiva vittam caiva balam yaśah |
śaratkāle tu vaiśyasyāpī ādhāniyo hutāśanah ||

[163] śaradrātrah svayaṁ vaiśyo vaiśayoniḥ sa ucyate |
śarady ādhānam evaṁ vai kriyate yena pāṇḍava ||
tasya vai śrīḥ prajāyuś ca paśavo ‘rthaś ca vardhate || iti |
ādhānapūrvakāś ca yajñāḥ darśādayaḥ | tathā ca **vasiṣṭhah**: “**avaśyam brāhmaṇo ‘gnīn ādadhiṭa |**
darśapūrṇamāsāgrayaneṣṭicāturmāsyapaśusomaiś ca yajeta” iti | **hārīto** ‘pi |
pākayajñān yajen nityam haviryajñāms tu nityaśah |
saumyāms tu vidhipūrvveṇa ya icchet brahma cāvyayam || iti |

te ca **gautamena** darśitah: “**aṣṭakā pārvaṇaśrāddhaṁ śrāvaṇy āśādhi prauṣṭhapadī caitry āśvayujīti**
sapta pākayajñāsamsthāḥ | agnyādhheyam agnihotram darśapūrṇamāsau cāturmāsyāny
āgrayaneṣṭir [164] nirūḍhapaśubandhaḥ sautrāmaṇīti sapta haviryajñāsamsthāḥ | agniṣtomo
‘tyagniṣṭoma ukthyah ūdaśī vājapeyo ‘tirātroptryāmaḥ iti sapta somasamsthāḥ” iti (GDh
8.18–20) | aparāms tu mahāyajñākratūn **devalo** darśitavān:

“**āśvamedharājasūyapaṇḍarīkagodavādayo mahāyajñākratavaḥ”** iti | ete sarve yajñāḥ
yathāyogaṁ nityanaimittikakāmyabhedena trividhā,

nityam naimittikam kāmyam trividham karma pauruṣam | (MāPu 34.4)

iti **madālado**kteḥ | tatra yajñānām nityatvam **kuthumaśākhāyām** śrūyate: “**mantreṣu karmāṇi**
kavayo yāny apaśyam tāni tretāyām bahudhā santatāni | tāny ācaratha niyatam” iti (MunUp
1.2.1) | **vājasaneyiśākhāyām** api: “**kurvann eveha karmāṇi jījīvīsec chatām samāḥ”** iti (IśāUp 2),

[169] “**etad vai jarāmaryam agnihotram jarasā vā hy evāsmān mucyate mr̄tyunā ca”** (MNUp
25.1) iti ca | vidhivākeṣu ca jīvanādyupabandhas tu nityatvalakṣakaḥ | tad yathā: “**yāvajjīvam**
agnihotram juhuyāt,” “yāvajjīvam darśapaurṇamāsābhāyām yajeta,” “vasante vasante jyotiṣā
yajeta” iti | akaraṇe pratyavāyaś ca nityatvagamakah | tathā **cātharvaṇe** śrūyate:

“**yasyāgnihotram adarśapaurṇamāsam acāturmāsyam anāgrayanam atithivarjitam vāhutam**
avaiśvadevam avidhinā hutam āsaptamāms tasya lokān hinasti” iti (MuṇUp 1.2.3) | tathā ca
śrutyantaram: “**yasya pitā pitāmaho vā somam na pibet sa vrātyah”** [166] iti |

jīvanakāmanāvyaniriktaṁ gṛhadāhādyaniyatanimittam upajīvya pravṛttam naimittikam | tathā ca

śrutiḥ: “yasya grhān dahaty agnir agnaye kṣāmavate puroḍāśam astākapālam nirvapet” iti | kāmanayā pravṛttam kāmyam | tad yathā: “vāyavyam śvetam ālabheta bhūtikāmaḥ” (TS 2.3.1) ityādyāḥ kāmyapaśavaḥ | “aindrāgnam ekādaśakapālam nirvapet prajākāmaḥ” (TS 2.2.5) ityādyāḥ kāmyeṣṭayah | tatra kāmyānām kāmitārthasiddhiḥ phalam | nityanaimittikayos tu yathāvidhyanusṭhitayor indralokaprāpakaṭvam ātharvaṇe śrūyate:

[167] kālī karālī ca manojavā ca sulohitā yā ca sudhūmravarṇā |
 sphulinginī viśvarucī ca devī lelāyamānā iti sapta jihvāḥ ||
 eteṣu yaś carate bhrājamāneṣu yathākālam cāhutayo hy ādadāyan |
 tam nayanty etāḥ sūryasya raśmayo yatra devānām patir eko ‘dhivāsaḥ ||
 ehy ehīti tam āhutayaḥ suvarcasah sūryasya raśmibhir yajamānaṁ vahanti |
 priyām vācam abhivadantyo ‘rvayantya esa vah punyah sukṛto brahmaṅgaloḥ ||
 iti (MuṇUp 1.2.4) | ānuśāsanike ‘pi |
 suśuddhair yajamānaiś ca ṛtvigbhiś ca tathāvidhaiḥ |
 śuddhair dravyopakaraṇair yaṣṭavyam iti niścayah ||
 tathākṛteṣu yajñeṣu devānām toṣaṇam bhavet |
 tuṣṭeṣu devasaṅgeṣu yajvā yajñaphalaṁ labheta ||
 devāḥ samtoṣitā yajñair lokān saṃvardhayanty uta |
 ubhaylor lokaylor devi bhūtir yajñe pradrṣyate ||
 tasmād yajñād divam yāti amaraḥ saha modate |
 nāsti yajñasamaṁ dānam nāsti yajñasamo vidhiḥ |
 sarvadharmaśaṁuddeśo devi yajñe samāhitāḥ ||

[168] iti | yadi kathamcin nityakarmāni lupyeran tadā tatsamādhānam āha prajāpatiḥ |
 darśam ca pūrṇamāsaṁ ca luptvāthobhayam eva vā |
 ekasmin kṛcchapādena dvayor ardhena śodhanam ||
 haviryajñeṣv aśaktasya luptam apy ekam āditah |
 prājāpatyena śudhyeta pākasamsthāsu caiva hi ||
 samādhyopāsanahānau tu nityasnānaṁ vilopya ca |
 homam ca naityakam śudhyed gāyatryaṣṭasahasrakṛ ||
 samānte somayajñānām hānau cāndrāyaṇam caret |
 akṛtvānyatamām yajñām yajñānām adhikārataḥ ||
 upavāsenā śudhyeta pākasamsthāsu caiva hi || iti |

kātyāyano ‘pi |
 pitṛyajñātyaye caiva vaiśvadevātyaye ‘pi ca |
 aniṣṭvā navayajñēna navānnaprāśane tathā ||
 bhojane patitānnasya carur vaiśvānaro bhavet || iti | (KātSm 3.18.19–20)
 vihitadakṣināparyāptadravyābhāve ‘pi nityam na lopayet | tad āha baudhāyanah |
[169] yasya nityāni luptāni tathaivāgantukāni ca |
 vipady api na sa svargam gacchet tu patito hi saḥ ||
 tasmāt kandaiḥ phalair mūlair madhunājyarasena vā |
 nityam nityāni kurvīta na ca nityāni lopayet || iti |

nanu – sampūrṇadravyasampattāv eva somayāgaḥ kāryah | tad āha manuh |
 yasya traivārṣikam vittam paryāptam bhṛtyavṛttaye |
 adhikam vāpi vidyeta sa somam pātum arhati || iti | (MDh 11.7)

yajñavalkyo ‘pi |

traivārṣikādhikānno yah sa hi somam pibed dvijah | iti (YDh 1.124)
traivārṣikānnalābhe somayāgād arvācīnā darśādaya eva kāryāḥ | etad api sa **evāha** |
prāksaumikīḥ kriyāḥ kuryād yasyānnām vārṣikāṇ bhavet | iti | (YDh 1.124)
alpadhanasya yajño **manunā** niśidhyate |

puṇyāny anyāni kurvīta śraddadhāno jitendriyah |
na tv alpadakṣiṇair yajñair yajetārthaṁ kathaṁcana ||
indriyāṇi yajñāḥ svargam āyuḥ kīrtim prajāḥ paśūn |
hanty alpadakṣiṇo yajñas tasmān nālpadhano yajet || (MDh 11.39–40)

[170] iti | **matsyapurāṇe** ‘pi |
annahīno dahed rāṣṭram mantrahīnas tathartvijah |
ātmānaṁ dakṣiṇāhīno nāsti yajñasamo ripuh || iti | (MDh 11.41)
evam ca saty etāni vacanāni “kandair mūlaiḥ” ityādivacanena viruddhyeran – iti cet,

maivam, eteśām vacanānām kāmyayāgaviṣayatvāt | “**sampūrṇānuṣṭhānaśaktau satyām eva kāmyām kartavyam**” iti **sāsthādhyāye** mīmāṃsitam | tathā hi “aindrāgnam ekādaśakapālam

nirvapet prajākāmah” ity atra kiṁ yathāśaktiprayogenāpy adhikāraḥ, uta sarvāṅgopasamhāreṇa, iti samśayah | nityeṣu yathāśaktiprayogasya pūrvādhikaraṇe nirṇītatvāt kāmyeṣv api tathā – iti prāpte brūmaḥ | nityānām asamarthenāpy aparītyājyatvāt tatra yathāśaktiprayogaḥ, aparītyājyāni hi nityāni | jīvanādinimittavaśena tatpravṛtteḥ | naimittikāṇ pratyapravartakatve nimittatvam eva hīyeta | kāmanā tu na nimittam yenāvaśyam iṣṭīm pravartayet | ato na kāmyasyāparītyājyatvam | tathā sati phalasiddhyartham eva kāmyasyānuṣṭheyatvāt phalasya ca

kṛtsnāṅgopakṛtāpradhānamantrēṇāniśpatteḥ | yadā kṛtsnāṅgānuṣṭhānaśaktis tadaiva kāmyam anuṣṭheyam – iti siddhāntaḥ ||

iti yajanakaraṇam

[171]

itthām yajanaṁ nirūpitam | yājane tu vidhiḥ **śruyate**: “**dravyam arjayan brāhmaṇah pratigṛhṇīyād yājayed adhyāpayed vā**” | na cāyam nityavidhiḥ | akarane pratyavāyādinityalakṣaṇābhāvāt | api tu kāmyavidhiḥ, dravyārjanakāmasya tatrādhikārāt | tatrāpi nāpūrvavidhiḥ, | jīvanopāyatvena yājanasya prāptatvāt | taddhetutvam ca **mārkaṇḍeyapurāṇe** darśitam |

yājanādhyāpane śuddhe tathā śuddhaḥ pratigrahaḥ |
eṣā samyak samākhyātā vividhā tasya jīvikā || iti | [MārPu 28.4]

nāpi parisamkhyā, nityaprāpter abhāvāt | tasmāt pakṣe prāptatvān niyamavidhir ayam | sa cāyam niyamah puruṣārtha eva | na tu kratvarthah | dravyārjanavidhānasya puruṣārthatvena lipsāsūtre vicāritatvāt |

tathā hi – dravyapāptih kratvarthā puruṣārthā vā iti samśayah |
tatra pūrvah paksah kratvartheyam | tathā sati niyamasyārthavattvāt | brāhmaṇasya yājanādinā kṣatriyasya jayādinā vaiśyasya ṛṣyādinā – iti niyamah | sa ca puruṣārthapakṣe ‘narthakah syāt, [172] upāyāntareṇārjitas�āpi dravyasya
kṣutpratighātādipuruṣārthasampādakatvāt | kratus tu nānyathā siddhyati | atas tatra niyamo ‘rthavān –

iti prāpte brūmaḥ | dravyam hi sampāditam sat puruṣam prīṇayati | atas tasya
puruṣārthatvam pratyakṣadṛṣṭam | kratvarthātā tu niyamānyathānupapattyā kalpyate | kṛptam ca

kalpyād balīyah | sati ca puruśārthatve krator api bhojanādivat puruśakāryatayā tadarthatāpy arthāt sampadyate | niyamam astu puruśārthe ‘py arjanavidhau kiṃcid adrṣṭam janayiṣyati | kratvarthatvavādino jīvanalopena kratur api na sidhyet | ataḥ puruśārtho yājanādih – iti siddham | rtvigbhir vinā yājayitānyo na ko ‘py asti – iti cet,

maivam, āpastambasūtre şoḍāśānām ṛtvijām varanam abhidhāya yā jayituḥ saptadaśasya pṛthagvaranābhidhānāt, “sadasyaṁ saptadaśām kauśītakinaḥ samāmananti | sa karmanām upadraṣṭā bhavati” iti | ata eva vasiṣṭhavamśotpannasya sātyahavyanāmakasya maharṣeḥ praśnavākye devabhāgasya srñjayanāmakān brāhmaṇān prati yājakatvam taittirīyakabrahmaṇe śrūyate: “vāsiṣṭha ha sātyahavyo devabhāgaṁ papracchat srñjayān bahuyājino yaje” (TB 6.6.2) [173] iti | tathā kauśītakibrāhmaṇe citranāmakām prati śvetaketor yājakatvam āmnātam: “citrodbhavo gārgyāyanir yakṣamāṇa āruniṁ vavre | sa ha putram śvetaketum prajighāya yājayet” iti | tasmād ṛvgabhyo ‘nyaḥ sadasyo yājayitā | ṛvijo vā yājayitārah santu | sarvathāpy asti brāhmaṇānām jīvanahetur yājanam |

taretikartavyatārūpeṇa kṛṣṇājinavāsasor anyatareṇopavītivam taittirīyake vidhīyate: “tasmād yajñopavīty evādhīyīta yājayed yajet vā yajñasya prasṛtyā ajiṇam vāso vā dakṣiṇata upavīya” (TaitĀ 2.1) iti || mantreṣu ḥsyādijñānam ca yājanāngatvena chandogabrahmaṇe samāmnāyate: “yo ha vā aviditārṣeyacchandodaivatabrahmaṇena mantreṇa yājayati vā adhyāpayati vā sthānum varcchati gartam vā padyate vā mriyate pāpīyān bhavati | yātayāmānyasya chandāṁsi bhavanti | atha yo mantra veda sarvam āur eti | śreyān bhavati | ayātayāmānyasya chandāṁsi bhavanti | tasmād etāni mantrae vidyāt” iti (ChBrā 3.7.5) | [174]

nanu – kvacit yājanasya kvacit pratigrahasya ca ninditatvāt tadanuṣṭhānavataḥ svādhyāyāgāyatryor japa āmnāyate: “ricyata iva vā eṣa praiva ricyate yo yājayati prati vā gṛhṇāti | yājayitvā pratigrhya vānaśnan triḥsvādhyāyam vedam adhīyīta | trirātram vā sāvitrīm gāyatrīm anvātirecayati” iti (TĀ 2.15) | tathānyatrāpi: “duhe ha vā eṣa chandāṁsi yo yājayati sa yena yajñakratunā yājayet | so ‘raṇyām paretya śucau deśe svādhyāyam evainam adhīyann āśīta | tasyānaśanam dīkṣā, sthānam upasadaḥ, āsanasya sutyā, vāg juhūḥ, mana upabhṛt, ghṛtiḥ sruvā, prāṇo havīḥ, sāmādhvaryuḥ, sa vā eṣa yajñāḥ prāṇadakṣiṇo ‘nantadakṣiṇāḥ samṛddhataral” iti (TĀ 2.16) iti cet,

nāyam dosaḥ, tasya ajājyayājanaviṣayatvāt | jīvitātyayam āp洋洋asya prāṇarakṣaṇārtham ayājyayājanam api sambhāvyate | tathā ca vājasaneyabrahmaṇam: “prāṇasya vai samrāṭ kāmāyāyājyam yājayati apratigrāhyasya vā pratigrhṇāti” iti (BrĀUp 4.1.3) | tatra prāyaścittam chandogā āmananti: [175] “tadā ayājyayājane dakṣiṇāḥ tyaktvā māsaṁ caturthakāle bhuñjānah tanmantrān gāyet” iti (ChBr 5.1.3) | tathā sumantur api smaranti: “śūdrayājakah sarvadravyaparityāgāt pūto bhavati | abhiśasta-patita-paunarbavab-hrūṇaha-pumścaly-aśuci-śastrakāra-tailika-cākrika-dhvaji-suvarṇa kāra-varmakāra-paṇkaka-vardhaki-gaṇa-gaṇika-saunika-vyādha-niṣāda-rajaka-buruḍa-carmakārā abhojyānnā apratigrāhyā ayājyāś ca” iti | tathā ca vasiṣṭhah: “dakṣiṇātyāgāc ca pūto bhavatī vijñāyate” iti | tathā baudhāyano ‘pi: “bahvapratigrāhyasya vā pratigrhya ayājyam vā yājayitvā [176] nādyāt | tasya cānnam aśītvā taratsamandīyam jāpet” iti (VaDh 2.2,5,8) | ajājyayājakalakṣaṇam devalena darśitam |

yah śūdrān patitāṁś cāpi yājayed arthakāraṇāt |
yājito vā punar tābhyaṁ brāhmaṇo ‘yājyayājakah || iti |

ity yājanaprapakaraṇam

tad evam yajanaṁ nirūpitam | atha dānapratigrahau nirūpyete | tatra dānaviṣayā śrutih: “dānam iti sarvāṇi bhūtāni praśamsanti | dānānnātiḍuścaram tasmād dāne ramante” iti (MNUp 21.2) | tathā vākyāntaram api: “dānam yajñānāṁ varūtham dakṣinā loke dātāram sarvabhūtāny upajīvanti | dānenārāṭīn apānudanta | dānena dviṣanto mitrā bhavanti | dāne sarvam pratiṣṭhitam | tasmād dānam paramam vadanti” iti (MNUp 22.1) | ādityapurāṇe ‘pi |

na dānād ahikām kiṁcid dṛsyate bhuvanatraye |
dānena pāpyate svargah śrīr dānenaiva labhyate ||
dānena śatrūn jayati vyādhir dānena naśyati |
dānena labhyate vidyā dānena yuvatījanah ||
dharmārthakāmamokṣāṇām sādhanam paramam smṛtam || iti |

evam śrutismṛtibhyām praśamsāpūrvako dānavidhir unnītah | **yajñavalokyas** tu sākṣād dānam vyadhatta |

dātavyam pratyaham pātre nimitteṣu viśeṣataḥ |
yācitēnāpi dātavyam śraddhāpūtaṁ tu śaktitah ||
gobhūtilahiranyādi pātre dātavyam arcite |
nāpātre vidusā kiṁcid ātmanah śreya icchatā || iti | (YDh 1.203, 201)

etayor anyatarah svarūpavidhiḥ | itaras tu guṇavidhiḥ | **manur** api |

dānadharmaṁ niṣeveta nityanaimittasaṁjñakam |
pariutoruṣṭena bhāvena pātrām āsādyā śaktitah || (MDh 4.227)

[178] iti | **vahnipurāṇe** ca adāne vittavaiyarthyoktipuraḥsaram dānam vihitam |

yasya vittam na dānāya nopabhogāya dehinām |
nāpi kīrtiyai na dharmāya tasya vittam nirarthakam ||
tasmād vittam samāsādyā daivād vā pauruṣād atha ||
dadyāt samyag dvijātibhyah kīrtanāni na kārayet || iti |

viṣṇudharmottare dānābhāve bādham āha |

sīdate dvijamukhyāya yo ‘rthine na prayacchati |
sāmarthyē sati durbuddhir narakāyopapadyate || iti |

brahmapurāṇe ‘pi |

sadācārāḥ kulināś ca rūpavantah priyamvadāḥ |
bahuśrutāś ca dharmajñā yācamānāḥ parān gṛhān ||
dṛsyante duḥkhitāḥ sarve prāṇināḥ sarvadā mune |
adattadānā jāyante parabhāgyopajīvīnah || iti |

vyāso ‘pi |

akṣaradvayam abhyastam nāsti nāstīti yat purā |
tad idam dehi dehīti viparītam upasthitam ||

[179] iti | **skānde** ‘pi |

dehīty evam bruvann arthī janam bodhayatīva saḥ |
yad idam kaṣṭam arthitvam prāgadānaphalam hi tat ||
eken tiṣṭhatādhaṣṭād anyenopari tiṣṭhatā |
dātṛyācakayor bhedāḥ karābhyām eva sūcītah ||
dīyamānam tu yo mohāt goviprāgnisureṣu ca |
nivārayati pāpātmā tiryagyonyim vrajet tu saḥ || iti |

śātātāpo ‘pi |

mā dasasveti yo brūyād gavy agnau brāhmaṇesu ca |
 tiryagyonisataṁ gatvā cāñḍāleśv abhijāyate || it |

dānasya svarūpam tatretikartavyatām ca **devalo** darśayati |
 arthānām udite pātre śraddhayā pratipādanam |
 dānam ity abhinirdiṣṭam vyākhyānam tasya vaksyate ||
 dvihetu ṣaḍadhiṣṭhānam ṣaḍaṅgam ṣaḍvipākayuk |
 catuhprakāram trividham triṇāśam dānam ucyate ||
 nālpatvam vā bahutvam vā dānasyābhuyudayāvaham |
 śraddhābhaktī ca dānānām vṛddhiśreyaskare hi te ||

[180]
 dharmam arthaṁ ca kāmaṁ ca vrīḍāharṣabhaṁyāni ca |
 adhiṣṭhānāni dānānām ṣaḍ etāni pracakṣate ||
 pātrebhyo dīyate nityam anapekṣya prayojanam |
 kevalam tyāgabuddhyā yat dharmadānam tad ucyate ||
 prayojanam upekṣyaiva prasaṅgāt yat pradīyate |
 tad arthaḍnam ity āhur aihikaṁ phalahetukam ||
 strīpānamrgayākṣāṇām prasaṅgāt yat pradīyate |
 anarheṣu ca rāgeṇa kāmadānam tad ucyate ||
 samsadi vrīḍayā tulyeṣv artho ‘rthibhyāḥ prayācitah |
 pradīyate ca yad dānam vrīḍādānam iti smṛtam ||
 dṛṣṭvā priyāṇi śrutvā vā harṣad yad yat prayacchati |
 harṣadānam iti prāhur dānam tad dharmacintakāḥ ||
 ākrośānarthahimṣānām pratīkārāy yad bhayāt |
 dīyate vāpakartṛbhyo bhayaḍānam tad ucyate ||
 dātā pratigrahitā ca śraddhā deyam ca dharmayuk |
 deśakālau ca dānānām aṅgāny etāni ṣaḍ viduḥ ||

[181]
 apāparogī dharmātmā ditsur avyasanāḥ śuciḥ |
 anindyaजीवाकर्मा ca ṣaḍbhīr dātā praśasyate ||
 triśuklah kṛśavr̥ttiś ca ghr̥ṇāluḥ sakalendriyah |
 vimukto yonidoṣebhyo brāhmaṇaḥ pātrām ucyate || iti |

“triśuklah” iti tribhir mātāpitrācāryaḥ śikṣitatvena śuddhaḥ |
 śaucaśuddhir mahāprītir arthino darśane tathā |
 satkṛtiś cānasūyā ca dānaśraddhety udāhṛtā ||
 aparābādham akleśam svyatnenārjitaṁ dhanam |
 svalpam vā vipulaṁ vāpi deyam ity abhidhīyate ||
 yad yatra durlabham dravyam yasmin kāle ‘pi vā punaḥ |
 dānārhau deśakālau tau syātām śreṣṭhau na cānyathā ||
 avasthādeśakālānām pātradātroś ca sampadā |
 hīnam vāpi bhavet chreṣṭham sreṣṭham vāpy anyathā bhavet ||
 duṣphalaṁ niṣphalaṁ hīnam tuliyam vipulam akṣayam |
 nāstikastenahimṣreṣbhyo jārāya patitāya ca ||

[182]
 ṣaḍvipākayuguddiṣṭam ṣaḍ etāni vipākataḥ |
 piśunabhrūṇahantṛbhyām pradattam duṣphalaṁ bhavet ||
 mahad apy aphalaṁ dānam śraddhayā parivarjitam |
 parabādhākaram dānam sphītam apy ūnatām vrajet ||
 yathoktam api ced dattam cittena kaluṣeṇa tu |

tat tu samkalpadoseṇa dānam tulyaphalam bhavet ||
 yuktāṅgaiḥ sakalaiḥ ṣaḍbhīr dānam syād vipulodayam |
 anukrośavaśād dattām dānam akṣayatām vrajet ||
 dhruvam ājasrikam kāmyam naimittikam iti kramāt |
 vaidiko dānamārgo ‘yam caturdhā varṇyate budhaiḥ ||
 prapārāmataḍāgādī sarvakāmaphalaṁ dhruvam |
 tad ājasrikam ity āhur dīyate yad dine dine ||
 apatyavijayaīsvaryastrībālārtham yad iṣyate |
 icchāsamjñām tu yad dānam kāmyam ity abhidhīyate ||
 kālāpekṣam kriyāpekṣam arthāpekṣam iti smṛtam |
 tridhā naimittikam proktam sahomaṁ homavarjitam ||
183]
 tatrottamāni catvāri madhyamāni vidhānataḥ |
 adhamāni tu śeṣāṇi vividhatvam idam viduh ||
 annavidyāmadhustrīṇām gobhūrukmaśvahastinām |
 dānāny uttamadānāni uttamadravyadānataḥ ||
 vidyād ācchādanām vāsaḥ paribhogauṣadhāni ca |
 dānāni madhamānīti uttamadravyadānataḥ ||
 upānatpreṣyayānāni chatrapātrāsanāni ca |
 dīpakāṣṭhalādīni caramām bahuvārṣikam ||
 bahutvād arthajātānām saṃkhyā śeṣeu neṣyate |
 adhamāny avaśiṣṭāni sarvadānāny ato vidhuḥ ||
 iṣṭām dattam adhītam vā praṇāsyaty anukīrtitāt |
 ślāghānuśocanābhyām vā bhagnatejā vipadyate ||
 tasmād ātmakṛtam puṇyam na vṛthā parikīrtayet || iti |
 nityanaimittikakāmavimalākhyāś catvāro dānabhedāḥ **purāṇasāre** darśitāḥ | sāttvikādibhedān
 bhagavān āha |
 dātavyam iti yad dānam dīyate ‘nupakāriṇe |
 deṣe kāle ca pātre ca tad dānam sāttvikam smṛtam ||
[184]
 yat tu pratyupakārārtham phalam uddiṣya vā punaḥ |
 dīyate ca parikliṣṭam tad rājasam udāhṛtam ||
 adeśakāle yad dānam apātrebhyāś c dīyate |
 asatkṛtam avajñātām tat tāmasam udāhṛtam || iti | (BhG 17.20–22)
 tatra phalavišeṣo **viṣṇudharmottare** darśitāḥ |
 tāmasānām phalam bhuṇkte tiryaktve mānavah sadā |
 varṇasamkarabhāvena vārddhake yadi vā punaḥ ||
 bālye vā dāsabhāvena nātra kāryā vicāraṇā |
 ato ‘nyathā tu mānuṣye rājasānām phalam bhavet ||
 sāttvikānām phalam bhuṇkte devatve nātra samśayah || iti |
 tatra dānapātrām āha **yājñavalkyāḥ** |
 na vidyayā kevalayā tapasā vāpi pātratā |
 yatra vṛttim ime cobhe tad dhi pātraṁ pracakṣate || iti | (YDh 1.200)
yamo ‘pi |
 vidyāyukto dharmāśilah praśāntah kṣānto dāntah satyavādī kṛtajñah |
 svādhyāyavān dhṛtimān gośaraṇyo dātā yajvā brāhmaṇah pātram āhuḥ ||
[185] iti | **vasiṣṭhah** |

kimcid vedam ayam pātraṁ kimcit pātram tapomayam |
pātrānām api tat pātraṁ śūdrānnam yasya nodare || iti | (VaDh 6.26)

bṛhaspatih |

āgamiṣyati yat pātraṁ tat pātraṁ tārayiṣyati || iti |

viṣṇudharmottare |

patanāt trāyate yasmāt tasmāt pātraṁ prakīrtitam || iti |

skandapurāne pātravišeṣo ‘bhīhitah |

prathamaṁ tu guror dānam dadyāc chreṣṭham anukramāt |

tato ‘nyeṣām ca viprāṇām dadyāt pātrānusārataḥ ||

guror abhāve tat putraṁ tadbhāryām tatsutām tathā |

pautraṁ prapautraṁ dauhitram anyaṁ vā tatkulodbhavam ||

taddānātikrame dānaṁ pratyutādhogatipradam || iti |

yamo ‘pi |

samam abrāhmaṇe dānaṁ dviguṇaṁ brāhmaṇabruve |

prādhīte śatasāhasram anantaṁ vedapārage || iti |

“prādhītaḥ” prārabdhaḍhyayana ity arthaḥ | samvartah |

[186]

utpattipralayau caiva bhūtānām āgatiṁ gatim |

vetti vidiyām avidyām ca sa bhaved vedapāragaḥ || iti |

śūdre samaguṇaṁ dānaṁ vaiśye taddviguṇaṁ smṛtam |

kṣatriye triguṇaṁ prāhuḥ ṣadguṇaṁ brāhmaṇe smṛtam || iti |

śūdrādīnām pātratvapratipādanam annadānādiviṣayam, “kṛtānnam itarebhyah” iti
gautamavacanāt | vyāsaḥ |

mātāpitroś ca yad dattam bhrāṭṛsvasṛṣṭutāsu ca |

jāyātmajeṣu yad dattam so ‘nindyah svargasamkramah ||

pituh ḫataguṇaṁ dānaṁ sahasraṁ mātūr ucyate |

anantaṁ duhitur dānaṁ sodarye dattam akṣayam || iti | (VyāSm4.30–31)

bhavisyottare |

na kevalaṁ brāhmaṇānām dānaṁ sarvatra śasyate |

bhaginībhāgineyānām mātulānām pituh svasuh ||

daridrānām ca bandhūnām dānaṁ kotiguṇaṁ bhavet || iti |

śātātapo ‘pi |

[187]

saṁnikṛṣṭam adhīyānam atikrāmati yo dvijam |

bhojane caiva dāne ca dahaty āsaptamaṁ kulam || iti |

mahābhārate ‘pi |

hṛtasvā hṛtadārāś ca ye viprā deśaviplave |

arthārtham abhigacchanti tebhyo dattam mahāphalam || iti |

apātram āha manuh |

na vāry api prayacchet tu baiḍālavratike dvije |

na bakavratike pāpe nāvedavidi dharmavit ||

triṣv apy eteṣu dattam hi vidhināpy arjitaṁ dhanam |

dātur bhavaty anarthaḥya paratrādātūr eva ca ||

yah kāraṇam puraskṛtya vratacaryām niṣevate |

pāpam vratena samchādyā baiḍālam nāma tad vratam ||

[188]

adhodṛṣṭir naikṛtikah svārthasandhānatparah |

śaṭho mithyāvinītaś ca bakavratacaro dvijah || iti | (MDh 4.192–96)

śātātāpo ‘pi |

naṣṭam̄ devalake dattam̄ apratiṣṭham̄ ca vārdhuṣau |
yac ca vāṇijake dattam̄ na ca tat pretya no iha || iti |

devalakaś ca skānde darśitah |

devārcanarato vipro vittārthī vatsaratrayam |
sa vai devalako nāma havyakavyeṣu garhitah || iti |

vṛddhamanuh |

pāṭrabhūto ‘pi yo vipraḥ praigṛhya pratigraham |
asatsu viniyuñjīta tasmai deyam na kiṃcana ||
samcayam kurute yaś ca pratigṛhya samantataḥ |
dharmārtham nopayuṇkte ca na tam taskaram arcayet || iti |

viṣṇudharmottare |

parasvāder vṛthā dānam aśeṣam parikīrtitam |
ārūḍhapatite caiva anyathāptair dhanaiś ca yat ||
vyartham abrāhmaṇe dānam patite taskare tathā |
guroś cāprītijanake kṛtaghne grāmayajake ||
vedavikrayake caiva yasya copapatir gṛhe |
strībhīr jiteṣu yad dattam vyālagrāhe tathaiva ca ||
brahmabandhau ca yad dattam yad dattam vṛṣalīpatau |
paricāreṣu yad dattam vṛthā dānāni ṣoḍaśa || iti |

[189]

mahābhārate |

paṅgvandhabadhirā mūkā vyādhinopahatāś ca ye |
bhartavyāś te mahārāja na tu deyāḥ pratigrahāḥ || iti |
pātropēkṣaṇam apātradānaṁ ca manur niṣedhati |
anarhate yad dadāti na dadāti yad arhate |
arhānarhāparijñānād dānād dharmāc ca hīyate || iti | (MDh 3.99)

bhavisyottare deyasvarūpam nirūpitam |

yad yad iṣṭam viśiṣṭam ca nyāyaprāptam ca yad bhavet |
tad tad guṇavate deyam ity etad dānalakṣaṇam || iti | (MDh 3.119)
aśeṣasya deyatvaprāptau viśeṣam āha yājñavalkyah |
svakuṭumbāvirodhena deyam dārasutād ṛte |
nānvaye sati sarvasvaṁ yac cānyasmāi pratiśrutam ||

[190] iti (YDh 2.175) | bṛhaspatir api |

kuṭumbabhaktavasanād deyam yad atiricyate | iti |

śivadharme |

tasmāt tribhāgaṁ vittasya jīvanāya prakalpayet |
bhāgadvayam tu dharmārtham anityam jīvitam yataḥ || iti |

“kuṭumbāvirodhena deyam” ity uktam | tasyāpavādām āha vyāsaḥ |

kuṭumbam pīḍayitvāpi brāhmaṇāya mahātmane |
dātavyam bhikṣave cānnam ātmano bhūtim icchatā || iti |

deyavišeṣena phalavišeṣam āha manuh |

vāridas ṣṛptim āpnoti sukham akṣayyam annadaḥ |
tilapradāḥ prajām iṣṭām dīpadaś cakṣur uttamam ||
bhūmido bhūmim āpnoti dīrgham āyur hiranyadaḥ |

grhado ‘gryāni veśmāni rūpyado rūpam uttamam ||
 vādodaś candraśālokam aśvisālokyam aśvadah |
 anaḍuhaḥ śriyām juṣṭām godo bradhnasya viṣṭapam ||
[191] yānaśayyāprado bhāryām aiśvaryam abhayapradah |
 dhānyadah śāśvatam saukhyam brahmado brahma śāśvatam ||
 sarveśām eva dānānām brahmadānam viśiṣyate || iti | (MDh 4.229–33)

bhaviṣyottare pātravišeṣeṇa deyavīšeṣo darśitah |
 tathā dravyavišeṣāṁś ca dadyāt pātravišeṣataḥ |
 ārtānām annadānam ca godānam ca kuṭumbine ||
 tathā pratiṣṭhāhinānām kṣetradānam viśiṣyate |
 suvarṇam yājakānām ca vidyām caivordhvaretasām ||
 kanyām caivānapatyānām dadatām gatir uttamā || iti |

skānde ‘pi |
 śrāntasya yānam ṛṣitasya pānam annām kṣudhārtasya naro narendra |
 dadyād vimānena surāṅganābhīḥ saṃstūyamānam tridivam nayanti || iti |

aṅgirāḥ |
 devatānām gurūṇām ca mātāpitros tathaiva ca |
 puṇyām deyam prayatnena nāpuṇyām coditaṁ kvacit || iti |

viṣṇudharmottare |
[192] yasyopayogi yad dravyām deyam tasyaiva tad bhavet || iti |
 dānanimittāny āha **śātātapah** |
 ayanādau sadā deyam dravyam iṣṭam grhe tu yat |
 ṣaḍāśītimukhe caiva vimokṣe candraśūryayoh ||
 saṃkrāntau yāni dattāni havyakavyāni dātṛbhīḥ |
 tāni nityām dadāty arkah punar janmani janmani || iti |

vṛddhavasiṣṭho ‘pi ayanādīn darśayati |
 jhaṣakarkaṭasamkrāntī dve tūdagdakṣiṇāyane |
 viṣuve ca tulāmeṣau taylor madhye tato ‘parāḥ ||
 vṛṣavṛścikakumbheṣu siṁhe caiva yadā raviḥ |
 etad viṣṇupadaṁ nāma viṣuvād adhikām phalam ||
 kanyāyām mithune mīne dhanusy api raver gatiḥ |
 ṣaḍāśītimukhāḥ proktāḥ ṣaḍāśītiguṇāḥ phalaiḥ || iti |

viṣṇudharmottare |
 vaiśākhī kārttikī māghī pūrṇīmā tu mahāphalā |
 paurnamāśīṣu sarvāsu māsarkṣasahitāsu ca |
 dattānām iha dānānām phalam daśaguṇām bhavet || iti |

manuh |
 sahasraṇītām dānam bhaved dattām yugādiṣu |
 karma śrāddhādikām caiva tathā manvantarādiṣu || iti |

yājñavalkyah |
[193] śatam indukṣaye dānam sahasram tu dinakṣaye |
 viṣuve śatasāhasram vyatīpāte tv anantakam || iti |

bhāradvājah |
 vyatīpāte vaidhṛtau ca dattām akṣayakṛd bhavet | iti |

viṣṇuh |

dinaksayo dinacchidram putrajanmādi cāparam |
ādityādigrahāṇāṁ ca nakṣatralih saha samgamah ||
vijñeyah punyakalo ‘yam jyotirvidbhīr vicārya ca |
tatra dānādikam kuryād ātmānah punyavṛddhaye || iti |

dinakṣayalakṣaṇam uktam **vasiṣṭhena** |
ekasmin sāvane tv ahni tithīnāṁ tritayam yadā |
tadā dinakṣayaḥ proktah śatasāhasrikam phalam ||
dinacchidrasya tu lakṣaṇam **jyotiḥśāstre** ‘bhihitam |
tithyārdhatihiyogarkṣacchedādī rāśiparvaṇah |
sadṛśau divasacchidrasamākhyau prāha bhārgavah || iti |

[194] chedādikālah kathitah tithikṛtyor ghaṭidvayam |
ṛkṣādisam̄gamopetam tacchedatvaphalair yutam ||
palaiḥ ṣoḍāśabhir yuktaṁ nāḍikādvitayam yutau |
chedādīsamayaḥ prokto dāne ‘nantaphalapradah || iti |
dānasya niṣiddhakālam āhatuh **śaṅkhaliκhitau** |
āhāram maithunam̄ nidrām̄ samdhyākāleṣu varjayet |
karma cādhyāpanam̄ caiva tathā dānapratigrahau || iti |

skandapurāṇe |
rātrau dānam̄ ca kartavyam̄ kadācid api kenacit |
haranti rākṣasā yasmāt tasmād dātur bhayāvaham ||
višeṣato niśīthe tu na śubham̄ karma śarmane |
ato vivarjayet prājño dānādiṣu mahāniśām || iti |
tatra pratiprasavam āha **devalah** |
rāhudarśanasamkrāntiyātrādau prasaveṣu ca |
dānam̄ naimittikam̄ jñeyam̄ rātrāv api tad iṣyate || iti |

atra samkrāntisabdo makarakarkaṭaviṣayah, **smṛtyantare** samkrāntisu rātridānādiniṣedham̄
prakramya “**muktvā makarkarkaṭau**” iti paryudāsāt | **matsyapurāṇe** dānasya praśastā deśaviṣesā
nirdiṣṭāḥ |

tathā **vyāsenāpi** |
[195] gaṅgādvāre prayāge ca avimukte ca puṣkare |
makare cāttahāse ca gaṅgāsāgarasaṅgame ||
kurukṣetre gayātīrthe tathā cāmarakanṭake |
evamādiṣu tīrtheṣu dattam akṣayyatām iyāt ||

iti dānaprakaraṇam

tad evam̄ setikartavyam̄ dānaprakaraṇam nirūpitam | atha pratigraho nirūpyate | tatra śrauto
vidhiḥ pūrvam udāhṛtaḥ: “**dravyam arjayan brāhmaṇah pratigr̄hīṇyāt**” iti | tatra yājane yeṣam̄
carcā pūrvam anukrāntā seyam pratigrahe ‘pi yathāsambhavam anusaṁdhātavyā |

nanu – pratigraho **manunā** ninditah |

pratigrahaḥ pratyavarah sa tu viprasya garhitah | iti | (MDh 10.109)

maivam, asyā nindayā asatpratigrahaviṣayatvāt | tac coparitane vacane spaṣṭikṛtam |

pratigrahas tu kriyate śūdrād apy antyajanmanah | iti | (MDh 10.110)
yah pratigraho nīcāt kriyate sa garhita ity arthaḥ | satpratigrahas tu **tenaivābhyanujñātaḥ** |
nādhāpanād yājanād vāgarhitād vā pratigrahāt |
doṣo bhavati viprāṇām jvalatārkasamā hi te || (MDh 10.103)

[196] iti | agarhitād iti chedah | agarhitapratigrahād apy apratigrahaḥ śreyān | tathā ca
yājñavalkyah |

pratigrahasamartho ‘pi nādatte yah pratigraham |
ye lokā dānaśīlānām na tān āpnoti puṣkalān || iti | (YDh 1.213)

nanu – **yamah** pratigraham praśamsati |
pratigrahādhyāpanayājanānām pratigraham śreṣṭhatamaṁ vadanti |
pratigrahāt śudhyati japyahomair yājyam tu pāpam na punanti vedāḥ || iti |
manus tu tadviparyayam āha |
japahomair apaityeno yājanādhyāpanaiḥ kṛtam |
pratigrahanimittam tu tyāgena tapasaiva ca || iti | (MDh 10.111)

nāyam dosah, dvijātibhyah pratigrahaḥ praśastah śūdrāt pratigraho ninditah ity
vyavasthāyāḥ suvacatvāt |

nanu – satpratigrahe ‘pi kiyān api pratyavāyah pratīyate, “**pratigrahaḥ śudhyati**
japyahomaiḥ” ity ukteḥ |
bādhām – asty eva vedapāragatvādisāmarthyarahitasya pratigrahe pratyavāyah | etad
evābhipretya **skānde** vedapāragasya pratyavāyo nivāritah |
[197] saḍāṅgavedavid vipro yadi kuryāt pratigraham |
 na sa pāpena lipyeta padmapatram ivāmbhasā || iti |
eṣa eva nyāyo yājanādhyāpanayor yojanīyah | ayājyayājanabhṛtakādhyāpanaduṣṭapratigraheśv
enohāhulyam | svasminn ṫasadadhikāravaikalye sati pravartamānasya svalpaḥ pratyavāyah |
mukhyādhikāriṇo vihitayājanādipravr̄ttau na kiṃcid apy ena iti vivekah | sadasatpratigrahaū
vivecayati **vyāsah** |

dvijātibhyo dhanām lipset praśastebhyo dvijottamah |
api vā jātimātrebhyo na tu śūdrāt kathamcana || iti |
satām asaṁbhavē sati asato ‘pi pratigrahaś **caturvimśatimatē** ‘bhyanujñātaḥ |
sīdaṁś cet pratigr̄hṇīyād brāhmaṇebhyas tato nr̄pāt |
tatas tu vaiśyaśūdrebhyaḥ **śāṅkhasya** vacanām yathā || iti |

śūdrapratigraha viśeṣam āha **aṅgirāḥ** |
yat tu rāśīkṛtam dhānyam khale kṣetre ‘tha vā bhavet |
śūdrād api grahītavyam ity aṅgirasabhbhaṣāṇam || iti |

tatraiva viśeṣāntaram āha **vyāsah** |
kuṭumbārthe tu sacchūdrāt pratigr̄hyam ayācitam |
[198] kratvartham ātmane caiva na hi yāceta karhicit || iti |

manur api |
na yajñārtham dhanām śūdrād vipro bhikṣeta dharmavit |
yajamāno ‘pi bhikṣitvā cāṇḍālah pretya jāyate || iti | (MDh 11.24)
asatpratigrahocito ‘vasthāviśeṣah **skandapurāṇe** darśitah |
durbhikṣe dāruṇe prāpte kuṭumbe sīdati kṣudhā |

asataḥ pratigr̥hṇīyāt pratigraham atandritah || iti |
yājñavalkyo ‘pi |
 āpadgataḥ sampragṛhṇan bhuñjāno ‘pi yatas tataḥ |
 na lipyetaināśā vipro jvalanārkarasamo hi saḥ || iti | (YDh 3.41)

manur api |
 vṛddhau vā mātāpitaraū sādhvī bhāryā sutah śisuh |
 apy akāryaśatam kṛtvā bhartavyā manu abravīt || (MDh 11.11)
 jīvitātyayam āpanno yo ‘nnam atti yatas tataḥ |
 ākāśam iva pañkena na sa pāpena lipyate || iti | (MDh 10.104)

gāruḍapurāne pratigr̥hyasya dravyasyeyattā darśitā |
 yāvatā pañcayajñānām kartur nirvahaṇām bhavet |
 tāvad eva hi gṛhṇīyāt kuṭumbasyātmanas tathā ||

[199] iti | **vyāso** ‘pi |
 pratigraharucir na syāt yajñārthaṁ tu samācaret |
 sthityarthād adhikām gṛhṇan brāhmaṇo yāty adhogatim ||
 vṛttisaṅkocam anvicchen neheta dhanavistaram |
 dhanalābhe pravṛttas tu brāhmaṇyād eva hīyate || iti |

anāpadi rājapratigrahe nindati **yājñavalkyah** |
 na rājñāḥ pratigr̥hṇīyād lubdhasyocchāstravartinah |
 pratigrahe sūnicakridhvajiveśyānarādhipāḥ ||
 duṣṭā daśaguṇām pūrvāt pūrvād ete yathottaram || iti | (YDh 1.140–41)

saṃvartah |
 rājapratigraho ghoro madhvāsvādo viśopamah |
 putramāṁsam varam bhoktum na tu rājaparigrahah || iti |

skānde |
 marudeśe nirudake brahmarakṣastvam āgataḥ |
 rājapratigrahāt puṣṭah punarjanma na vindati ||
 brāhmaṇyām yah parityajya dravyalobhena mohitah |
 viśayāmiśalubdhas tu kuryād rājapratigraham ||
 raurave narake ghore tasyaiva patanām dhruvam |
 vṛkṣā davāgninā dagdhāḥ prarohanti ghanāgame ||
 rājapratigrahād dagdhā na prarohanti karhicit | iti |

viśṇudharmottare |
[200] daśasūnisamaś cakrī daśacakrisamo dhvajī |
 daśadvajisamā veśyā daśa veśyāsmo nṛpaḥ ||
 daśasūnāsaḥasrāṇi yo vāhayati saunikah |
 tena tulyah smṛto rājā ghoras tasmāt pratigrahah || iti | (=MDh 4.75–76)

adhārmikarājavīsayeyam nindā | tathā ca **tatraiva** višeśitam |
 yeśām na viṣaye viprāḥ yajñair yajñapatim harim |
 yajante bhūbhujām teśām etat sūnoditam phalam ||
 yeśām pāṣāṇḍasamkīrṇām rāṣṭram na brāhmaṇotkaṭam |
 ete sūnāsaḥasrāṇām daśānām bhāgino nṛpāḥ ||
 yeśām na yajñapuruṣah kāraṇām puruṣottamah |
 te tu pāpasamācārāḥ sūnāpāpopabhoginah || iti |

aduṣṭāt tu rājñah pratigraho na ninditah | ata eva **chandogaśākhāyām** prācīnaśālādīn mahāmunīn
rājapratigrahe pravartayitum aśvapatināmakena rājñā doṣābhāva upanyastah |

na me steno janapade na kadaryo na madyapaḥ |
nānāhitāgnir nāvidvān na svairī svairī kutah || (ChUp 5.11.5)

[201] iti | **yājñavalkya** vacane ‘pi rājapratigrahanindāyām “**lubdhasyocchāstravartinah**” iti
viśeṣaṇād aduṣṭārājapratigraho na nindita iti gamyate | tathā **nārādo** ‘pi |

śreyān parigraho rājñām nānyeṣām brāhmaṇād ṛte || (41)

brāhmaṇāś caiva rājā ca dvāv apy etaū dhṛtavratau |

naitayor antaram kiṃcit prajādharmābhirkṣaṇe || (42)

śucīnām aśucīnām ca samniveśo yathāmbhasām |

samudre samatām yāti tadvat rājñām dhanāgamah || (45)

yathāgnau samsthitam caiva śuddhim āyāti kāñcanam |

evam dhanāgamāḥ sarve śuddhim āyānti rājani || iti | (NSm 17.41–46)

duṣṭapratigrahavat satpratigrahasyāpi āpadviṣayatā kuto na kalpyate, iti cet,

tan na, **brahmāṇḍapurāṇe** satpratigrahasya anāpady api vihitatvāt |

anāpady api dharmeṇa yājyataḥ śiṣyatās tathā |

gr̥hṇan pratigrahaṁ vipro na dharmāt parihiyate ||

gr̥hṇīyād brāhmaṇād eva nityam ācāravartinah |

śraddhayā vimalam dattam tathā darmān na hīyate ||

[202] iti | keṣu cid vastuvišeṣeṣu ayācīteṣu na pratigrahadoṣa ity āha **bhāradvājah** |

ayācītopapanneṣu nāsti doṣah pratigrahe |

amṛtam tad vidur devās tasmāt tan naiva nirṇudet || iti |

tatra **bharadvājābhipretān** vastuvišeṣān nirdiṣati **yājñavalkyah** |

kuśāḥ śākam payo matsyā gandhāḥ puṣpam dadhi kṣitih |

māṃsaṁ śayyāsanam dhānāḥ pratyākhyeyam na vāri ca ||

ayācītāhṛtam gr̥hyam api duṣṭakarmanah |

anyatra kulaṭāṣaṇḍapatitebhyas tathā dviṣah || iti | (YDh 1.214–15)

manur api |

śayyām kuśān gr̥hān gandhān apaḥ puṣpam maṇīm dadhi |

matsyān dhānāḥ payo māṃsaṁ śākam caiva na nirṇudet || (MDh 4.250)

edhodakam mūlaphalam annam abhyudyatam ca yat |

sarvataḥ pratigr̥hṇīyān madhu vābhayadakṣiṇām || (MDh 4.247)

[203] iti | pratigrahānadhiκāriṇam **sa evāha** |

hiranyam bhūmim aśvam gām annam vāsas tilān ghṛtam |

avidvān pratigr̥hṇāno bhasmī bhavati kāṣṭhavat || iti | (MDh 4.188)

yājñavalkyo ‘pi |

vidyātāpobhyām hīnena na tu gr̥hyaḥ pratigrahaḥ |

gr̥hṇan pradātāram adho nayat� ātmānam eva ca || iti | (YDh 1.202)

viduṣas tu na ko ‘pi pratigraho doṣāvaha iti **vājasaneyibrāhmaṇe** gāyatrīvidyāyām śrūyate: “**yadi**
ha vā apy evamvit bahv iva pratigr̥hṇāti na haiva tad gāyatrī ekam cana padam prati sa ya
imāms trīmī lokāna pūrnān pratigr̥hṇīyāt so ‘syā etat prathamam padam āpnuyād atha yāvatīyam
trayī vidyā yas tāvat pratigr̥hṇīyāt so ‘syā etat trītyam padam āpnuyād athāsyā etad eva turīyam
darśatam padam paro rajā ya esa tapati | naiva kena ca nāpyam kuta [204] u etāvat pratigr̥hṇīyāt”
iti (BrĀUp 5.14.5–6) |

iti pratigrahaprakaraṇam

evam nirūpitānām adhyāpanādīnām pratigrahāntānām śabdāntarādhikarananyāyena (PMS 2.2.1) karmabhedam abhipretya “**saṭkarmānirataḥ**” ity uktam | sa ca nyāya ittham pravartate | yajati dadāti juhotīty udāharaṇam | tatra samśayah kim sarvadhātvarthānuraktaikā bhāvanā uta pratidhātvartham bhinnā |

tatra bhāvanāvacakasyākhyātasyaikatvād bhinnānām api dhātvarthānām upasarjanatvena pradhānabhedakatvāsamṛbhavāc caikaiva bhāvaneti **pūrvapaksah** |

dhātvarthānurañjanam antareṇa kevalākhyātēna bhāvanāyā apratiteḥ
utpattiśiṣṭadhātvarthenaikenānurakta ākhyātārthe dhātvarthāntarāñām ananupraveśāt
pratidhātvartham bhāvanābhedaḥ iti **siddhāntah** |

evam cādhyayanādibhiḥ ṣaḍbhīr dhātvarthah ṣoḍhā bhāvanā bhidye – iti bhavanty etāni ṣaṭkarmāṇi | teṣu “**abhiratiḥ**” śraddhāpūrvakam anuṣṭhānam | aśraddhālunānuṣṭhitam apy aphalaṁ syāt | tad āha bhagavān |

[205] aśraddhayā hutam dattam taptam krtam ca yat |
 asad ity ucyate pārtha na ca tat pretya no iha || iti | (BhG 17.28)

“**nityam**” ity uttaratrānveti na pūrvatra, adhyāpanādīnām trayāñām anityatvāt | devatā ca atithiś ca devatātithī tayoḥ pratidinam pūjako bhavet | devatāsvarūpaṁ ca **vājasaneyibrāhmaṇe** **śākalya-yājñavalkyasamvāde** vicārya nirṇītam | tatra śākalyah praṣṭā yājñavalkyo vaktā devatāvistārasamkṣepau svarūpam ca praṣṭavyo ‘rthaḥ | tatra caisā **śrutih** |

atha hainam vidagdhah śākalyah papraccha | kati devā yājñavalkyeti | sa haitayaiva nividā pratipede | yāvanto vaiśvadevasya nividya ucyante | trayaś ca trī ca śatā traś ca trī ca sahasreti | om iti hovāca katy eva devā yājñavalkyeti | tras trimśad iti | om iti hovāca katy eva devā yājñavalkyeti | traya iti | om iti hovāca katy eva devā yājñavalkyet | dvāv iti | om iti hovāca katy eva devā yājñavalkyeti | adhyartha iti | om iti hovāca katy eva devā yājñavalkyeti | eka [206] iti | om iti hovāca katame te trayāś ca trī ca śatā trayāś ca trī ca sahasreti || 1 || sa hovāca mahimāna evaiśam ete trastriṁśattveva devā iti | katame te trayastrīmad iti | aṣṭau vasava ekādaśa rudrā dvādaśādityās ta ekatriṁśad indraś caiva prajāpatiś ca trayastrīṁśāv iti || 2 || katame te vasava iti | agniś ca pṛthivī ca vāyuś cāntarikṣam cādityāś ca dyauś ca candramāś ca nakṣatrāṇi caite savasa eteṣu hīḍam sarvam vasu nihitam ete hīḍam sarvam vāsayanta tasmād vasava iti || 3 || katame te rudrā iti | daśa vai puruṣe prāṇā ātmakādaśas te yadāsmāc charīrād utkrāmanty atha rodayanti yasmād rodayanti tasmād rudrā iti || 4 || katama ādityā iti | dvādaśa eva māsāḥ samvatsarasyaita ādityā ete hīḍam sarvam ādadānāyanti tad yad idam sarvam ādadānāyanti tasmād ādityā iti || 5 || katama indraḥ katama prajāpatir iti | stanayitnur evendro yajñah prajāpatir iti | katamah (?) stanayitnur ity aśanir iti | katamo yajña iti | paśava iti || 6 || katame ṣaḍ iti | agniś ca pṛthivī ca vāyuś cāntarikṣam cādityāś ca dyauś caite ṣaḍ ete hīḍam sarvam ṣaḍ iti || 7 || katame te trayo devā iti | [207] ime eva trayo lokā eṣu hīme sarve devā iti | katamau tau dvau devāv iti | annam caiva prāṇaś ceti | katamo ‘dhyardha iti | yo ‘yam pavata iti || 8 || tad āhur yad ayam eka ivaiva pavate | sa katham adhyardha iti | yad asminn idam sarvam adhyāt tenādhyardha iti | katama eko deva iti | prāṇa iti sa brahmety ācakṣate iti” || BrĀUp 3.9.1–9)

asyāḥ śruter ayam arthaḥ | upāsanārhāṇāṁ devānāṁ saṃkhyāvistāreṇa katīti prṣṭo yājñavalkyo vijigīśukathāyāṁ pravṛttatvāt parabuddhivyāmohāya nividā pratyuttaram pratipede | nivicchabdo vaiśvadevanāmake śastraviśeṣe ‘vasthitānāṁ saṃkhyāvācīnāṁ padānāṁ samudāyam ācaṣte iti vaidikaprasiddhiḥ | tato yāvanto devā vaiśvadevasya nivid ucyante | tāvanta upāsyā ity uktam bhavati | tāni ca padāni trayaś ca trī cetyādīni | śatatravām sahasratravām ṣaṭkām ca devavistārah | katy evety evakāreṇa tatra tatra devāntaraśāṅkā vyudasyate | ya eva devāḥ pūrvam vistr̄tāḥ ta eva saṃkṣepena kiyanta iti tatra tatra praśnārthaḥ | katīti saṃkhyāpraśnaḥ | katame ta iti svarūpaviśeṣapraśnaḥ | tatra śatasahasrasaṃkhyākāyai [208] devā uktās te sarve pradhānabhūtā na bhavanti | kim tarhi prādhānyena havirbhujāṁ trayastrīmśad devānāṁ yogamahimnā svīkṛtaicchikavigraphā eva tato na teṣām svarūpaviśeṣaḥ purānaprasiddhebhyo vasvādibhyo ‘nye | teṣu śabdapravṛttir yaugikī | prāṇā bāhyendriyāṇi | ātmāntaḥkaraṇam | indraprajāpatiśabdau lakṣaṇayā stanayitnuyajñayor vartete | lakṣītalakṣaṇayā tv aśanipaśvoh | annaprāṇau bhogyaboktrabhimāninau | adhyardhaśabdo rūḍhyā saṅkhyāvācī | yogena tu samṛddham vāyum vakti | vāyuh sūtrātmā, “*vāyur vai gautama tat sūtram*” (BrĀUp 3.7.2) iti śruteḥ | ante prāṇaśabdah paramātmavācakah | tad eva spaṣṭayitum sa brahmety uktam | tatśabdah parokṣavācī | akṛtabrahmavicāram puruṣam prati brahmaṇah śāstraikasamadhigamyatvāt pārokṣyam iti | tatra prāṇaśabdavācyah paramātmavaiko mukho devaḥ | tatsvarūpam ca **śvetāśvatarā** vispaṣṭam āmananti |

eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā |
karmādhyakṣaḥ sarvabhūtādhivāsaḥ sāksī cetā kevalo nirguṇāś ca ||
(ŚveUp 6.11)

[209] iti | etam eva devam śāstrakuśalās tais taiḥ śabdaviśeṣair bahudhā vyavaharanti | tathā ca mantravargah |

suparnam viprāḥ kavayo vacobhir ekam santam bahudhā kalpayanti | iti |
te ca śabdaviśeṣā vispaṣṭam anyasmin mantre śrūyante |

indram mitram varuṇam agnim āhur atho divyah sa suparṇo garutmān |
ekam sadviprā bahudhā vadanty agnim yamam mātariśvānam āhuḥ || iti |

nanu – indramitravarunādayaḥ śabdā bhinnadevavācino na tv ekam devam abhidadhati | anyathā vāruṇayāge aindro mantraḥ prayujyet |

nāyam dosah | ekatve ‘pi devatātvam, mūrtibhedenā mantravyavasthopapatteḥ | yathā **śaivāgameṣu** śivasyaikatve ‘pi pratiṁābhedenā dakṣiṇāmūrti-cintāmaṇi-mṛtyuñcayādayo mantrā [210] mūrtiviśeṣeṣu vyavasthitāḥ | yathā vā **vaiṣṇavāgameṣu** gopālavāmanādayo mantrāḥ tathā deve kim na syāt |

nanu – dravyadevate yāgasya svarūpam | rūpabhedāc ca karmabhedah pratipāditah | “**tapte payasi dadhyānayati sā vaiśvadevyāmikṣā vājibhyo vājinam**” ity atra yathāmikṣāvājinayor dravyayor bhedaḥ tathā viśvesām devānāṁ vājibhyo devebhyo bhedo ‘bhupagantavyaḥ iti |

bādhām | abhyupagamyate hy ekasyaiva vāstavasya devasya karmānuṣṭhānadaśāyām aupādhiko bhedaḥ | ata eva **vājasaneyibrāhmaṇe** iṣṭiprakaraṇe karmānuṣṭhātprprasiddham devabhedam anūdyā tadapavādena vāstamam devaikatvam avadhāritam: “**tad yad idam āhur amum yajetāmum yajetety ekam devam etasyaiva sā visṛṣṭir esa u hy eva sarve devā iti**” |

na caikasmād devāt phalabhedo duḥsampāda iti śaṅkanīyam, upāstiprakārabhedenā tadupapatteḥ, “**tam yathā yathopāsate tad eva bhavati**” iti śruteḥ | yathaiko ‘pi rājā chatracāmarādisevāprakārabhedenā phalabhede hetus tadvat | [211]

nanu – devah phalam dadātīty etan **mīmāṃsako** na sahate | tathā hi navamādhyāye vicāritam | kim yāgenārādhitāyā devatāyāḥ phalam, utāpūrvadvārakaṁ yāgasya phalasādhanatvam iti samśayah | tatra bhaṅgurasya yāgasya kālāntarabhāviphalaṁ prati sādhanatvāyogād avaśyam dvāram kiṃcīt kalpanīyam | devatāprasādaś ca śrutiyuktibhyām taddvāram syāt | “**trpta evainam indraḥ prajayā paśubhis tarpayati**” (TS 2.5.4.3) iti **śrutih** | yuktir apy ucyate | kriyayā prāptum iṣṭatamatvāt karma kārakaṁ pradhānam | tena karmaṇā vyāpyatvāt sampradānaṁ tato ‘pi pradhānam | īndrādidevatāś ca sampradānatvena prādhānyāt pūjām arhanti | yāgaś ca pūjārūpatvād atīther bhojanam iva devatāyā aṅgam syāt | tasmāt rājādivad devah phalam dadātīti **pūrvah paksah** |

atrocye | yāgadevatayor yo ‘yam aṅgāṅgībhāva upanyastah sa tu śabdākāṅkṣānusāreṇa viparyeti | tathā hi – yajetety ākhyātēna bhāvanābhidhīyate | sā ca – kim, kena, katham, iti bhāvyakaraṇe itikartavyatālakṣaṇam amśatrayam krameṇākāṅkṣati | tatra yāgasya samānapadopanītavē ‘py ayogyatvān na bhāvyatā | svargasya tu vākyād upanītasyāpi puruṣārthatvena yogyatvāt bhāvyatā syāt | tasya ca svargasya sādhanākāṅkṣāyām yāgah karaṇatvenānveti | [212] tac ca karaṇam sādhyarūpatvāt svaniśpādakam siddham dravyadaivatam itikartavyatvena gr̄hṇāti – iti | ato yāgo ṅī devatā ca tadaṅgam | evam ca sati nātithivad devatā yāgenārādhyate | yā tu **śrutih** “**trpta evainam**” iti nāsau svārthe tātparyavatī, pratyakṣādivirodhāt | na hi kācid vigravatī devatā havir bhuktvā trptā phalam prayacchatīti pratyakṣenopalabhyate | pratyuta tadabhāvah pratyakṣena yogyānupalabdhīyā vā pramīyate | kim ca aśvamedhe “gām damṣṭrādīdravyāñām maṇḍūkān dantaiḥ” ityādāv aśvāvayavānām damṣṭrādīdravyāñām haviṣām bhoktrtvena gomaṇḍūkādayas tiryañco ‘pi devatāviśeṣāḥ śrūyante | na ca teṣām phalapradātṛtvam sambhāvyate |

“**oṣadhibhyah svāhā vanaspaticbhayah svāhā mūlebhayah svāhā**” (TS 7.3.19) ityādāv acetanānām oṣadhibhavanaspitatadavayavānām devatātvam śrūyate | tatra kuto havirbhoktṛtvam kutastarām trptih kutastamām [213] phaladānam | tasmād vīgrahādimatām devānām abhāvān na devatāprasādo yāgasya phaladvāram | kim tu śrūyamāṇaphalasādhanatvānyathānupapattikalpyam apūrvam taddvāram | mantrārthavādetihāsapurāṇeṣu devatānām api tapaścaraṇakratvanuṣṭhānabrahmāstrādimantraprayogebhyah samīhitasiddhyanukīrtanāt | tasmān na devah phalapradah iti siddham | **aupaniṣadāś** tv īśvarasya phaladātṛtvam manyante | tathā hi **tadīye śāstre trītyādhyāye** vicāritam | kim dharmah phalam dadāti | āho svid īśvaraḥ | iti samśayah |

tatra mīmāṃsakoktanyāyena dharmah phalapradā iti pūrvapaksah |
siddhāntas tu kim dharmo ‘nyānadhīṣṭhita eva phalapradah | kim vā kenacic cetanēnādhiṣṭhitah | nādyah, acetanasya tāratamyānabhijñasya yathocitaphaladātṛtvāyogāt | dvītīye tu yenādhiṣṭhitah sa eva phaladātāstu | na caivam dharmasya vaiyārthyam it śaṅkanīyam | vaiśamyanairghṛṇyaparihārāya dharmāpekṣaṇāt | asati tu dharme kāmścid uttamasukham kāmścin madhyamam kāmścid adhamam prāpayann īśvaraḥ katham viśamo na bhavet | katham vā vividham duḥkham prāpayan nirghṛṇo na syāt | dharmādharmānusāreṇa tat prāpane gurupitṛrājādīnām [214] iva na vaiśamyanairghṛṇye prāpnutah | na hi duṣṭāśikṣām śiṣṭaparipālanam ca kurvatām kurvādīnām vaiśamyanairghṛṇye vīdyete | yad uktam “**gomaṇḍūkādīnām tiraścāmoṣadhibhavanaspatyādīnām ca sthāvarāñām phalapradatvam ayuktam**” iti, tat tathāivāsu | īśvarasya phaladātṛtve kah pratyūhah | yad api “**trpta evainam indraḥ prajayā paśubhis tarpayati**” (TS 2.5.4.3) iti tatrāpīndradevatāyām avasthito ‘ntaryāmī phalapradatvena vivakṣītaḥ, “**antaḥ praviṣṭaḥ śāstā janānām**” iti **śruteḥ** | tasmād īśvarasya prasāda eva phaladvāram | na ca **jaimineya-vaiyāsikayor** matayor parasparam virodhah, vivakṣāviśeṣena

tatsamādhānāt | yathā devadattasyaiva prakṛtvे (?) ‘pi samyag abhijvalanam vivakṣitvā “[kāsthāni pacanti](#)” iti vyavahārah tathā parameśvarasyaiva phalapradatve ‘pi tātatyāpādananimittatayā prādhānyam vivakṣitvā “[dharmaḥ phalapradah](#)” iti vyavahārah kiṁ na syāt | tasmād avirodhāt phalaprado jagadīsvara eka eva sarvatra pūjanīyo deva ity alam atiprasaṅgena ||

iti devatāsvarūpanirūpaṇaprakaraṇam

atither lakṣaṇam svayam eva vakṣyati | ubhayoh pūjanaprakāram uparitanaśloke nirūpayāmah | “[devatātithipūjako nāvasīdati](#)” [215] ity ukter apūjāyām avasīdati ity avagamyate | tathā ca kūrmapurāṇe |

yo mohād atha vālasyād akṛtvā devatārcanam |
bhūnkte sa yāti narakaṁ sūkareśv abhijāyate || KūrPu 1.2.18.121)
akṛtvā devapūjāṁ ca mahāyajñān dvijottamaḥ |
bhuñjīta cet sa mūḍhātmā tiryagyonim nigacchati || iti | (KūrPu 1.2.18.119)

mārkaṇḍeyah |

atithir yasya bhagnāśo gr̄hāt pratinivartate |
sa tasya duṣkr̄tam datvā puṇyam ādāya gacchati || iti |

devalo ‘pi |

atithir gr̄ham abhyetya yasya pratinivartate |
asatkṛto nirāśāś ca sa sadyo hanti tatkulam ||

[216] iti | pūjāyām tu na kevalam pāpābhāvah kiṁ tv abhyudayo ‘py asti | tathā ca **viṣṇudharmottare** |

ye ‘rcayanti sadā viṣṇum śaṅkhacakragadādharam |
sarvapāpavinirmuktā brahmāṇam praviśanti te || iti |

kūrmapurāṇe |

vedābhyaśo ‘nvaham śaktyā mahāyajñakriyās tathā |
nāśayanty āśu pāpāni devānām arcanaṁ tathā || iti |

manur api |

atithim pūjayed yas tu śrāntam cāduṣṭamānasam |
savṛṣam goṣataṁ tena dattam syād iti me matih || iti | (VaDh 27.7)

viṣṇur api |

svādhyāyenāgnihotreṇa yajñena tapasā tathā |
nāvāpnoti gr̄hi lokān yathā tv atithipūjanāt || iti | (ViDh 67.44)

vaiśvadevādhyanartham odanam pācayitvā tena home kṛte sati yo ‘vaśiṣṭa odanah sa hutāśeṣah | tam eva bhūñjīta na tu svabhojanārtham pācayet | yad āha bhagavān,

[217] yajñaśiṣṭāśinah santo mucyante sarvakilbiṣaiḥ |

muñcate te tv agham pāpā ye pacanty ātmakāraṇāt || iti | (BhG 3.13)

“hutāśeṣam” ity atra hutāśabdo **mahābhārata** vyākhyātah |

vaiśvadevādayo homā hutam ity ucyate budhaiḥ || iti |

tasya śeso hutāśeṣah | sa ca hutāśeṣaśabdo devarṣimanuṣyādipūjopayuktāvaśiṣṭam upalaksayati | tad āha **manuh** |

devān ṣṭīn manuṣyāṁś ca pitṛn gr̄hyāś ca devatāḥ |
pūjayitvā tataḥ paścād gr̄hasthāḥ śeṣabhuḥ bhavet ||

agham sa kevalam bhuñkte yaḥ pacaty ātmakāraṇāt |
 yajñāśiṣṭāsanām hy etat satām annām vidhīyate || iti | (MDh 3.117–18)
 “brāhmaṇo nāvasīdati” ity atra vivakṣitasya brāhmaṇasya lakṣaṇām **mahābhārata** darśitam |
 satyām dānām tapaḥ ūaucam ānṛśamsyam damo ghrnā |
 dr̄syante yatra viprendra sa brāhmaṇa iti smṛtaḥ ||
 jitendriyo dharmaparāḥ svādhyāyanirataḥ śuciḥ |
 kāmakrodhau vaše yasya tam devā brāhmaṇām viduh ||
 yasya cātmasamo loko dharmajñāsyā manasvināḥ |
 svayām dharmeṇa carati tam devā brāhmaṇām viduh ||
[218] yo ‘dhyāpayed adhīte vā yājayed vā yajeta vā |
 dadyād vāpi yathāśakti tam devā brāhmaṇām viduh ||
 kṣamā dayā ca vijñānam satyām caiva damah śamaḥ |
 adhyātmani ratir jñānam etad brāhmaṇalakṣaṇam || iti |
 tathā ca anāhitāgnitāyām api uktalakṣaṇalakṣito brāhmaṇo nāvasīdatīty vākyārthah paryavasito
 bhavati |
 “caturṇām api varṇānām” iti “śatkarmābhīratāḥ” iti vacanadvayena
 sādhāraṇāsādhāraṇādharmāu samkṣipyopadarśitau | yady apy adhyāpanādītrayam eva
 vīprasīyāsādhāraṇām nādhyayanādītrayam | tasya varṇatrayasādhāraṇātvāt | tathāpi
 śatkarmābhīratatvām vīprasīyāvīti na ko ‘pi virodhah || 38 ||

athātra sādhāraṇādhyayanādīprasaṅgena buddhistham sādhāraṇam āhnikam samkṣipyāha |

saṁdhyā snānam japo homo devatātithipūjanam | ātithyam vaiśvadaivam ca śatkarmāṇi dine dine || 1.39 || iti |

“saṁdhyā snānam” ity atra yavāgūpākanyāyena snānasya prāthamyaṁ vyākhyeyam | sa ca
 nyāyah **pañcamādhyāye prathamapāde** pratipāditah | “yavāgvāgnihotram juhoti | yavāgum ca
 pacati” iti **śrūyate** | tatra saṁśayah kim agnihotrayavāgūpākayor [219] aniyataḥ kramaḥ, uta
 niyataḥ | yad api niyataḥ tad api pāṭhena niyamaye utārthena | tatra vidhyor
 anuṣṭhānamātraparyavasānāt kramasya niyāmakābhāvāt aniyataḥ – ity ekah pūrvah pakṣah |
 pūrvādhikaraṇeṣu “adhvaryur ḡṛhapatiṁ dīkṣayitvā brahmāṇam dīkṣayati” ity atra pāṭhasya
 niyāmakatvābhupagamāt atrāpi tatsaṁbhavāt yathāpāṭhakramaniyamaḥ – ity aparah **pūrvah**
paksah |

“yavāgvā” iti tṛtīyayā śrutyā homasādhanatvāvagamād asati ca dravye homāniṣpatter
 arthād yavāgūpākah pūrvabhāvī – iti **siddhāntah** | evam atrāpi snānasya śuddhihetutvāc
 chuddhasyaiva saṁdhyāvandanādhikārītvāt snānam pūrvabhāvi iti draṣṭavyam | tatra snānam
 tatpūrabhāvinām brāhmamuhūrttotthānahitacintanādīnām sarveśām upalakṣaṇam | tatra
yājñavalkyah |

brāhmaṇe muhūrte utthāya cindayed ātmano hitam |
 dharmārthaṁ kāmān sve kāle yathāśakti na hāpayet || iti | (YDh 1.115)

manur api |

brāhmaṇe muhūrte budhyeta dharmārthaḥ anucintayet |
 kāyaklesāṁś ca tanmūlān vedatattvārtham eva ca || (MDh 4.92)

[220] iti | “**vedatattvārthah**” paramātmā | tathā ca **kūrmapurāne** |
 brāhme muhūrtte utthāya dharmam arthaṁ ca cintayet |
 kāyakleśam tadudbhūtam dhyāyīta manaseśvaram || iti | (KūrPu 1.2.18.3)
viṣṇupurāne ‘pi |
 brāhme muhūrtte utthāya mānase matimān nr̄pa |
 vibuddhya cintayed dharmam arthaṁ cāsyāvirodhinam ||
 apīdayā tayoh kāmam ubhiyor api cintayet |
 parityajed arthakāmau dharmapīḍākarau nr̄pa ||
 dharmam apy asukhodarkam lokavidviṣṭam eva ca || iti | (ViPu 3.11.5–7)
 sūryodayāt prāg ardhaprahare dvau muhūttau | tatrādyo brāhma dvitīyo raudraḥ | tatra brāhme
 cintanīyārthaviśeṣam darśayati **viṣṇuh** |
 utthāyotthāya boddhavyam kim adya sukṛtam kṛtam |
 dattam vā dāpitam vāpi vāk satyā vāpi bhāṣitā ||
 utthāyotthāya boddhavyam mahad bhayam upasthitam |
 maraṇavyādhiśokānām kim adya nipatiṣyati || iti |
 “**dhyāyīta manaseśvaram**” iti yad yuktam tatra prakāravīšeṣo **vāmanapurāne** darśitah |
[221] brahmā murāris tripurāntakārī bhānuḥ śāśī bhūmisuto budhaś ca |
 guruś ca śukraḥ śanirāhuketavaḥ kurvantu sarve mama suprabhātam || (VāPu 14.23)
 ityādi |

iti brāhme muhūrtte ātmahitacintanaprakaraṇam

hitacintanānantaram śrotriyādikam avalokayet na tu pāpiṣṭhādikam | tad āha **kātyāyanah** |
 śrotriyam subhagam gām ca agnim agnicitam tathā |
 prātar utthāya yaḥ paśyed āpadbhyāḥ sa pramucyate ||
 pāpiṣṭham durbhagam cāndham nagnam utkṛttanāsikam |
 prātar utthāya yaḥ paśyet tat kaler upalakṣaṇam || iti | (KSm 19.9–10)
 tato mūtrapurīṣe kuryāt | tad āha **aṅgirāḥ** |
 utthāya paścime rātre tata ācamya codakam |
 antardhāya ṭrnair bhūmiṁ śiraḥ prāvṛtya vāsasā ||
 vācam niyama yatnena ṣṭhīvanocchvāsavarjitah |
 kuryān mūtrapurīṣe tu śucau deśe samāhitah ||
[222] iti | tatra ṭṛṇāniyamam viśinaṣṭi |
 śiraḥ prāvṛtya kurvīta śakṛnmūtravisarjanam |
 ayajñiyair anārdraiś ca ṭrnaiḥ samchādya medinīm || iti |
 tatra kālabhedena diññiyamam āha **yājñavalkyah** |
 divā samḍhyāsu karṇasthabrahmasūtra udaṁmukhah |
 kuryān mūtrapurīṣe tu rātrau ced dakṣināmukhah || iti | (YDh 1.16)
 karṇaś ca dakṣiṇaḥ
 pavitraṁ dakṣiṇe karṇe kṛtvā viñmūtram utsṛjet |
 iti **smṛtyantare** pavitrasya dakṣiṇakarṇasthatvābhidhānāt | yajñopavītasyāpi tad eva sthānam
 nyāyyam | **aṅgirāḥ** tu vikalpena sthānāntaram āha |
 kṛtvā yajñopavītam tu prṣṭhataḥ kanṭhalambitam |

viñmūtram tu grhī kuryāt yad vā karne samāhitah || iti |
 tatra karne nidhānam ekavastraviṣayam | tathā ca sāṅkhyāyanah: “yady ekavastro yajñopavītam
 karṇa kṛtvā mūtrapurīṣotsargaṁ kuryāt” [223] iti |

nanu – ukto diñniyamo na vyavatiṣṭhate, anyair anyathāsmaraṇāt | tatra yamaḥ |
 pratyāñmukhas tu pūrvāhne ‘parāhne prāñmukhas tathā |
 udañmukhas tu madhyāhne niśāyām dakṣināmukhaḥ || iti |
 atra kecid vikalpam āśritya vyavasthāpayati |
tad ayuktam, sāmānyaviśeṣaśāstrayor vikalpāyogāt | sāmānyaśāstram hi
 yājñavalkya vacanam, divase kṛtsne ‘py udañmukhatvavidhānāt | **yama** vacanam tu viśeṣaśāstram,
 udañmukhatvasya madhāhṇaviṣayatvenātra saṅkocapratīteḥ |
māstu tarhi vikalpaḥ, yamavacanoktā tu vyavasthā bhavisyat, iti cet,
tad api na yuktam, prākpratyāñmukhatvanirākaraṇāyaiva **devalena** sadaiveti viśeṣitatvāt,
 sadaivodañmukhaḥ prātaḥ sāyāhne dakṣināmikhaḥ | iti |
 atra prātaḥsāyāhnaśabdau divārātriviṣayau | tathā ca **manuh** |
 mūtrocārasamutsargam divā kuryād udañmukhaḥ |
 dakṣinābhimukho rātrau saṃdhyayoś ca yathā divā || iti | (MDh 4.50)
 evaṁ tarhi **yamo**ktayoh prākpratyāñmukhatvayoh kā gatiḥ | sūryābhimukhaniṣedhagamakotir iti
 brūmaḥ | tad uktam **mahābhārate** |
[224] pratyādityam pratyanalām pratigām ca pratidvijam |
 mehanti ye ca pathiṣu te bhavanti gatāyuṣaḥ || iti |
 yat tu **devaleno**ktam,
 viñmūtram ācaren nityam saṃdhyāsu parivarjayet |
 iti tan niruddhetaraviṣayam, “**na vegam dhārayet**,” “**noparuddhah kriyām kuryāt**” iti **smaraṇāt** |
 yad api **manuno**ktam,
 chāyāyām andhakāre vā rātrāv ahani vā dvijah |
 yathāsukhamukhaḥ kuryāt prāṇabhādhabhayeṣu ca || (MDh 4.51)
 iti, tad api nīhārāndhakārādijanitadiñmohanaviṣayam | deśaniyamo **viṣṇupurāṇe** ‘bhihitah |
 nairṛtyām iṣuvikṣepam atītyābhyaadhikam bhuvaḥ |
 dūrad āvasathān mūtram purīṣam ca samācaren || iti | (ViPu 3.11.8–9)
āpastambo ‘pi: “**dūrad āvasathān mūtrapurīṣe kuryāt dakṣinām diśam aparām vā**” iti (ĀpDh
 1.11.31.2) | **manur** api |
 dūrad āvasathān mūtram dūrāt pādāvasecanam |
 ucchiṣṭānnaniṣekam ca dūrad eva samācaren || iti | (MDh 4.151)
sa eva varjyadeśān āha |
225 na mūtram pathi kurvīta na bhasmani na govraje || (45)
 na phālakṛṣṭe na jale na cityām na ca parvate |
 na jīṛṇadevāyatane na valmīke kadācana || (46)
 na sasattveṣu garteṣu na gacchan nāpi ca sthitah |
 na nadītīram āśādyā na ca parvatamastake || (47)
 vāyvagniviprān ādityam apaḥ paśyaṁs tathaiva gāḥ |
 na kadācana kurvīta viñmūtrasya visarjanam || iti || (MDh 4.45–48)
 parvatamastaka iti punagrahaṇaṁ doṣādhikyajñāpanāya | **yamo** ‘pi |
 tuṣāṅgārakapālāni devatāyatanāni ca |
 rājamārgaśmaśānāni kṣetrāṇi ca khalāni ca ||
 uparuddho na seveta chāyām dr̥syam catuṣpatham |

udakam̄ codakāntam̄ ca panthānam̄ ca vivarjayet ||
varjayet vṛkṣamūlāni caityaśvabhrabilāni ca || iti |

hārītah |

āhāram̄ tu rahaḥ kuryāt vihāram̄ caiva sarvadā |
guptābhyaṁ lakṣmyupetaḥ syāt prakāśe hīyate śriyā ||

[226] iti | **āpastambo** ‘pi: “**na ca sopānatko mūtrapurīṣe kuryāt**” iti (ĀpDh 1.10.30.18) | **yamo** ‘pi |
pratyādityam̄ na meheta na paśyed ātmanah̄ śakṛ |
dṛṣṭvā sūryam̄ nirīkṣeta gām agnim̄ brāhmaṇam̄ tathā || iti |
tato loṣṭādinā parimṛṣṭagudamehano gṛhītaśiśnaś cottishet | tathā ca **bharadvājah** |
athāpakṛṣya viṇmūtraṇ loṣṭakāṣṭatṛṣṭādinā |
udastavāsā uttiṣṭhet dṛḍham̄ vidhṛtamehanah̄ || iti |

iti viṇmūtrotsarjanaprakaraṇam

atha ūaucaprakaraṇam̄ | tatra **yājñavalkyah** |
gṛhītaśiśnaś cothāya mṛdbhir abhyuddhṛtair jalaiḥ |
gandhalepakṣayakaram̄ ūaucam̄ kuryād atandritah̄ | iti || (YDh 1.17)

devalo ‘pi |

ā ūaucāntam̄ mṛjec chiśnam̄ prasrāvoccārayor api |
gudam̄ hastam̄ ca nimirjyān mṛdambhobhir muhur muhuḥ ||

[227] iti | **dakṣo** ‘pi |
tīrthe ūaucam̄ na kurvīta kurvītoddhṛtavāriṇā | iti |
abhyuddharaṇāsam̄bhave veśeṣam̄ āha **vivasvān** |
ratnimātrāj jalām̄ tyaktvā kuryāc chaucam̄ anuddhrte |
paścāt tac chodayet tīrtham̄ anyathā hy aśucir bhavet || iti |
śaucayogyām̄ mṛttikām̄ āha **yamah** |
āharen mṛttikām̄ viprah̄ kūlāt sasaikatām̄ tathā | iti |
tatraiva višeṣam̄ āha **marīciḥ** |
vipre ūuklā tu mṛcchace raktā kaṣṭre vidhīyate |
hāridravarṇā vaiśye tu śūdre kṛṣṇām̄ vinirdiśet || iti |
uktavišeṣāsam̄bhave yā kācit grāhyā | tad āha **manuh** |
yasmin deśe tu yat toyam̄ yā ca yatraiva mṛttikā |
saiva tatra praśastā syāt tayā ūaucam̄ vidhīyate || iti | (MDh 10.47)

viṣṇupurāṇe varjyā mṛdvišeṣā darśitāḥ |
valmīkamūṣakotkhātām̄ mṛdam̄ antarjalāt tathā |
śaucāvaśiṣṭām̄ gehāc ca nādadyāl lepasam̄bhavām̄ ||
antaḥprāṇyavapannām̄ ca halotkhātām̄ na kardamāt || (ViPu 3.11.15–16)

[228] iti | antarjalamṛttikāpratiṣedhas tu vāpīkūpādivyatirkavīṣayah̄ | ata eva **yamah** |
vāpīkūpataḍāgeṣu hāhared bāhyato mṛdam̄ |
āharej jalāmadhyāt tu parato maṇibandhanāt || iti |

devalo ‘pi kāścin niśiddhā mṛdo darśayati |
aṅgāratuṣakītāsthīṣarkarāvālukānvitām̄ |
valmīkopari toyāntakuḍyāphālaśmaśānajām̄ ||
grāmabāhyāntarālasthām̄ vālukām̄ pāmsurūpiṇīm̄ |

āhṛtām anyaśaucārtham ādadīta na mṛttikām || iti |
 hastaniyamam āha **devalah** |
 dharmavid dakṣinām hastam adhaḥsauce na yojyet |
 tathā ca vāmahastena nābher ūrdhvam na śodhayet || iti |
brahmāṇḍapurāṇe diñniyamo ‘bhihitah |
 uddhṛtyodakam ādāya mṛttikām caiva vāgyatah |
 udañmukho divā kuryād rātrau ced dakṣināmukhah || iti |
 mṛtsamkhyām āha **śātātapah** |
 ekā lingē kare savye tisro dve hastayor dvayoh |
 mūtraśaucam samākhyātam śakṛti triguṇam bhavet ||
[229] iti | **manur** api |
 ekā lingē gude tisras tathaikatra kare daśa |
 ubhayoh sapta dātavyā mṛdaḥ śuddhim abhīpsatā ||
 etac chaucam gṛhasthasya dviguṇam brahmacāriṇah |
 vānaprasthasya triguṇam yatnām tu caturguṇam || iti | (MDh 5.136)
baudhāyano ‘pi |
 pañcāpāne mṛdo yojyā vāmapāde tathā kare |
 tisras tisrah kramād yojyāḥ samyak śaucam cikīrṣatā || iti |
vasiṣṭho ‘pi |
 pañcāpāne daśaikasminn ubhayoh sapta mṛttikāḥ |
 ubhayoh pādayoh sapta liṅge dve parikīrtite ||
 ekasmin viṁśatir haste dvayor jñeyāś caturdaśa || iti | (VaDh 6.18)
 viṁśatyādikam brahmacāriṇiyam “**dviguṇam brahmacāriṇah**” ity uktatvāt | **ādityapurāṇe** |
[230] strīśūdrayor ardhamaṇam proktam śaucam manīṣibhiḥ |
 divāśaucasya niśy ardhām pathi pādam vidhīyate ||
 ārtah kuryād yathāśakti śaktaḥ kuryād yathoditam || iti |
baudhāyano ‘pi |
 deśam kālam tathātmānam dravyam dravyaprayojanam |
 upapattim avasthām ca jñātvā śaucam prakalpayet || iti | (BDh 1.1.1–53)
vṛddhaparāśarah |
 upavīṣṭas tu viñmūtram kartum yas tu na vindati |
 sa kuryād ardhaśaucam tu svasya śaucasya sarvadā || iti |
ānuśāsanike śaucetikartavyatā darśitā |
 śaucam kuryāc chanair dhīro buddhipūrvam asaṅkaram |
 vipruṣāś ca tathā ca syur yathā corum na saṃspr̄set ||
 buddhipūrvam prayatnena yathā naiva spr̄set sphicau || iti |
dakṣo ‘pi |
[231] ṣad anyā nakhaśuddhau tu deyāḥ śaucepsunā mṛdaḥ |
 na śaucam varṣadhārābhīr ācaret tu kadācana || iti |
marīcīr api |
 tisṛbhiś cātālāt pādau śodhyau gulphāt tathaiva ca |
 hastau tv ā mañibandhāc ca lepagandhāpakaṛṣṇe || iti |
 yathāvidhi kṛte śauce gandhaś cen nāpagacchati tadāha **manuh** |
 yāvan nāpaity amedhyāktād gandho lepaś ca tatkṛtaḥ |
 tāvan mṛdvārī deyam syāt sarvāsu dravyaśuddhiṣu || iti | (MDh 5.126)

manastuṣṭyabhāve tu **devala** āha |
 yāvat tu śuddhim manyeta tāvac chaucam̄ vidhīyate |
 pramāṇam̄ ūaucasam̄khyāyām na viprair upadiṣyate || iti |

pitāmaho ‘pi |
 na yāvad upanīyante dvijāḥ śūdrās tathāṅganāḥ |
 gandhalepakṣayakaram̄ ūaucam eśām̄ vidhīyate ||

[232] iti | atra strīśudragrahaṇam akṛtovdāhābhīprāyam, anupanītadvijasāhacaryāt |
 mṛtparimāṇam āha **śātāpah** |
 ārdrāmalakamātrās tu grāsā induvrate sthitāḥ |
 tathaivāhutayah sarvāḥ ūaucārthe yā ca mṛttikā || iti |

yat tu **dakṣa-aṅgirobhyaṁ** parimāṇāntaram uktam |
 ardhaprasṛtimātrā tu prathamā mṛttikā smṛtā |
 dvitīyā ca tritīyā ca tadardhena prakīrtitā ||
 prathamā prasṛtir jñeyā dvitīyā tu tadardhikā |
 tritīyā mṛttikā jñeyā tribhāgakarapūraṇī || iti | (DaSm 5.7)

tatra sarvatra nyūnaparimāṇena gandhādyakṣaye saty adhikaparimāṇam draṣṭavyam | saty api
 gandhakṣaye śāstroktasam̄khyā pūraṇīyaiva | yathāha **dakṣah** |

[233] nyūnādhikam̄ na kartavyam̄ ūaucam̄ śuddhim abhīpsatā |
 prāyaścittena pūyeta vihitātikrame kṛte || iti | (DaSm 5.13)

evamuktaśaucakaraṇe ‘pi yasya bhāvaśuddhir nāsti na tasya śuddhir ity āha **vyāghrapādaḥ** |
 śaucam tu dvividham proktam̄ bāhyam abhyantaram tathā |
 mrjjalābhyām smṛtam̄ bāhyam bhāvaśuddhis tathāntaram ||
 gaṅgātoyena kṛtsnena mṛdbhāraś ca nigopamaiḥ |
 ā mṛtyoś cācaran ūaucam̄ bhāvaduṣṭo na śudhyati || iti |

ūaucasy dvividhasyāpi sarvakarmādhikārahetutvam anvayavyatirekābhyām **dakṣo** darśayati |
 śouce yatnah sadā kāryah ūaucamūlo dvijāḥ smṛtāḥ |
 śaucācāravihīnasya samastā niṣphalāḥ kriyāḥ || iti | (DaSm 5.2)

iti ūaucaprakaraṇam

atha gaṇḍūṣavidhiḥ | tatra **āpastambah** |
 evam̄ ūaucavidhiḥ kṛtvā paścād gaṇḍūṣam ācaret |
 mūtre retasi vītsarge dantadhāvanakarmani ||

[234] bhakṣyāṇām bhakṣane caiva kramād gaṇḍūṣam ācaret |
 caturaṣṭadvīṣṭavyaṣṭagāṇḍūṣaiḥ ṣoḍaśais tathā ||
 mukhaśuddhim prakurvīta hy anyathā doṣam āpnuyāt |
 purastād devatāḥ sarvā dakṣiṇe pitaras tathā ||
 paścime munigandharvā vāme gaṇḍūṣam ācaret |
 gaṇḍūṣasamaye vipras tarjanyā vaktratāḍanam ||
 kurvīta yadi mūḍhātmā rauravaṁ narakaṁ vrajet || iti |

iti gaṇḍūṣavidhiḥ

athācamanavidhiḥ | tatra **vrddhaparāśarah** |
 kṛtvātha śaucam̄ prakṣālyā pādau hastau ca mrjjalaiḥ |
 nibaddhiśikhacakcas tu dvija ācamanam̄ caret ||
 kṛtvopavītam̄ savyām̄se vāñmanahkāyasaṁyataḥ | iti |
yājñavalkyo ‘pi |
 antarjānuḥ śucau deśe upaviṣṭa udañmukhaḥ |
 prāg vā brāhmaṇa tīrthena dvijo nityam̄ upaspr̄set || iti | (YDh 1.18)

gautamo ‘pi: “śucau deśe āśīno dakṣinam̄ bāhum̄ jānvantarā kṛtvā yajñopavītī ā mañibandhanāt
 pāṇī prakṣālyā vāgyato hṛdayaspr̄śah̄ triś catur vāpa ācāmet | dvīḥ pramīyāt | pādau cābhuyukṣet |
 khāni copaspr̄set śīrsānyāni mūrddhani ca dadyāt” iti (GDh 1.11) | tatra triś catur vety aicchiko
 vikalpah̄ | brahmātīrtham̄ tīrthāntarebhyo vivinakti **yājñavalkyah** |
 kaniṣṭhādeśinyaṅguṣṭhamūlāny agraṁ karasya ca |
 prajāpatipitṛbrahmavedatīrthāny anukramāt || iti | (YDh 1.19)

etad eva **śaṅkhaliḥkitābhyaṁ** spaṣṭikṛtam: “aṅguṣṭhamūlasyottarataḥ prāgrāyām̄ rekhāyām̄
 brāhmaṇi tīrtham | pradeśinyaṅguṣṭhāyor antarā pitryam | kaniṣṭhātalayor antarā prājāpatyam |
 pūrveṅguliparvanī daivam” | [236] iti | ācamanīyam udakam̄ viśinaṣṭi **śaṅkhah** |
 adbhiḥ samuddhṛtābhis tu hīnābhiḥ phenabudbudaiḥ |
 vahninā na ca taptābhīr akṣarābhīr upaspr̄set || iti | (ŚaṅSm 9.6)

yājñavalkyo ‘pi |
 adbhis tu prakṛtisthābhīr hīnābhiḥ phenabudbudaiḥ |
 hṛtkaṇṭhatālugaṅgābhis tu yathāsamkhyam dvijātayah ||
 sudhyeran strī ca sūdraś ca sakṛt sprṣṭābhīr antataḥ || iti | (YDh 1.20–21)

manur api |
 hṛdgābhiḥ pūyate vipraḥ kaṇṭhagābhiḥ tu bhūmipah̄ |
 vaiśyo ‘dbhiḥ prāśitābhis tu sūdrāḥ sprṣṭābhīr antataḥ || iti | (YDh 2.62)

pracetā api |
 anuṣṇābhīr aphenābhiḥ pūtābhīr vastracakṣuṣā |
 hṛdgatābhīr aśabdābhiḥ triś catur vādbhiḥ ācāmet ||

[237] iti | tatrāpavādām āha **yamah** |
 yātrāyām̄ īkṣitenāpi śuddhir uktā manīṣinām̄ |
 udakenātūrāṇām̄ ca tathoṣenoṣṇapāyinām̄ || iti |
 udakasya grahaṇaprakāram̄ parimāṇam̄ cāha **bharadvājah** |
 āyatam̄ parvataḥ kṛtvā gokarṇākṛtivat karam |
 saṁhatāṅgulinā toyam̄ gṛhitvā pāṇīnā dvijah̄ ||
 muktāṅguṣṭhakaniṣṭhena śeṣeṇācamanam̄ caret |
 māṣamajjanamātrās tu samgrhya triḥ pibed apah̄ || iti |

sa ca pāṇīr dakṣiṇo draṣṭavyah, “triḥ pibed dakṣiṇēnāpah̄” iti **purāṇavacanāt** |
 udakapānānantarabhāvinīm̄ itikartavyatām āha **dakṣah** |
 saṁvṛtyāṅguṣṭhamūlena dvīḥ prasṛjyāt tato mukham |
 saṁhatābhīs tribhiḥ pūrvam̄ āsyam evam upaspr̄set ||

[238] aṅguṣṭhena pradeśinyā ghrāṇam̄ sprṣṭvā tv anantaram |
 aṅguṣṭhānāmīkābhyaṁ tu cakṣuhśrotre tataḥ param ||
 kaniṣṭhāṅguṣṭhāyor nābhīm̄ hṛdayām̄ tu talena vai |
 sarvābhiś ca śirah̄ paścāt bāhū cāgreṇa saṁspr̄set || iti | (DaSm 2.14–17)

vrddhaśaṅkhas tv anyathā sparśanam̄ āha |

tarjanyaṅguṣṭhayogena spr̄ṣen nāśāpuṭadvayam |
madhyamāṅguṣṭhayogena spr̄ṣen netradvayam tataḥ ||
nābhīm ca hṛdayam tadvat spr̄ṣet pāṇitalena tu |
samsp̄ṣec ca tataḥ sīrṣam ayam ācamane vidhiḥ || iti | (ŚaṅSm 9.5–7)

evam anye ‘py anyathānyathā varṇayanti | tatra yathāśākham vyavasthā draṣṭavyā |
ācamananimittāny āha manuh |

kṛtvā mūtraṁ purīṣam vā khāny ācānta upaspr̄ṣet |
vedam adhyesyamāṇaś ca annam aśnamś ca sarvadā || iti (MDh 5.138)

kūrmapurāṇe ‘pi |

[239] cāñḍālamlechhasaṁbhāṣe strīśūdrocchiṣṭabhāṣane (bhakṣane?) |
ucchiṣṭam puruṣam spr̄ṣtvā bhojyam vāpi tathāvidham ||
ācāmed aśrupātē vā lohitasya tathaiva ca |
agner gavām athālambhe spr̄ṣtvāprayatam eva ca ||
strīṇām athātmānaḥ sparśe nīlīm vā paridhāya ca || iti | (KūrPu 1.2.13.4–8)

“strīśūdrocchiṣṭabhāṣane” ity etaj japādiviṣayam | tathā ca padmapurāṇe |

cāñḍālādīn jape home dṛṣṭvācamed dvijottamah | iti |

manur api |

suptvā kṣutvā ca bhuktvā ca niṣṭhīvyoktvānṛtam vacaḥ |
rathyām śmaśānam cākramya ācāmet prayato ‘pi san || iti | (MDh 5.145)

bṛhaspatir api |

[240] adhovāyusamutsarge ākrande krodhasaṁbhave |
mārjāramūṣakasparše prahāse ‘nṛtabhāṣane ||
nimitteṣv eṣu sarveṣu karma kurvann api spr̄ṣet || iti |

yamo ‘pi |

uttīryodakam ācāmed avarīrya tathaiva ca |
evam syāt tejasā yukto varuṇo ‘pi supūjitaḥ || iti |

hārīto ‘pi: “nottared anupaspr̄ṣya jalā” iti | vasiṣṭho ‘pi |

ksute niṣṭhīvane supte paridhāne ‘śrupātane |
pañcasv eteṣu cācamec chrotram vā dakṣinām spr̄ṣet || iti |

dakṣinākarṇasparśanam ācamanāsaṁbhave veditavyam | tathā ca mārkaṇḍeyapurāṇam |

samyag ācamya toyena kriyāḥ kurvīta vai śuciḥ || (67)

devatānām ṛṣīnām ca pitṛnām caiva yatnataḥ || (68)

kuryād ācamanām sparśam gopṛṣṭasyārkadarśanam |

[241] kurvītālambhanām cāpi dakṣiṇāśravaṇasya vā || (70)

yathāvibhavato hy etat pūrvābhāve tataḥ param |

na vidyamāne pūrvokte uttaraprāptir iṣyate || iti | (MārkPu 34.67–71)

dakṣinākarṇapraśamsā ca “prabhāśādīni tīrthāṇī” ityādinā vakṣyati | atha vā baudhāyanoktam
draṣṭavyam |

nīvīm visṛjya paridhāyāpa upaspr̄ṣet |

ārdram ṣṭṇām gomayaṁ bhūmīm vā samupaspr̄ṣet || iti | (BDh 1.10.16–17)

ṣatṭrimśānmate dvirācamananimittām darśitam |

home bhojanakāle ca saṁdhyayor ubhayor api |

ācāntaḥ punar ācāmej japahomārcanādiṣu || iti |

yājñavalkyo ‘pi |

snātvā pītvā ksute supte bhuktvā rathyopasarpaṇe |

ācāntah punar ācāmed vāso viparidhāya ca || iti | (YDh 1.116)

baudhāyano ‘pi |

bhojane havane dāne upahāre prtigrahe |
havirbhakṣaṇakāle ca tat dvirācamanaṁ smṛtam ||

[242] iti | **kūrmapurāne** ‘pi |

prakṣālya pāṇī pādau ca bhuñjāno dvir upaspr̄set |
śucau deśe samāśīno bhuktvā ca dvir upaspr̄set || (KūrPu 1.2.12.64)
oṣṭhau vilomakau spr̄ṣṭvā vāso viparidhāya ca |
retomūtrapurīṣāṇāṁ utsarge ‘yuktabhāṣaṇe ||
jīrbhītvādhyayanārambhe kāśāvāsāgame tathā |
catvaraṁ vā śmaśānaṁ vā samāgamya dvijottamah ||
saṁdhyayor ubhayor tadvad ācānto ‘py ācamet punah || iti | (KūrPu 1.2.13.1–3)
ayuktabhāṣaṇam niṣṭhurabhāṣaṇam | ācamanāpavādam āha **baudhāyanah** |
dantavad dantalagneṣu dantasakteṣu dhāraṇā |
grasteṣu teṣu nācāmet teṣāṁ saṁsthānavac chuciḥ || (BDh 1.4.1.24)

[243] iti | dantalagnadantasantayor nirhāryānirhāryarūpeṇa bhedah | ata eva **devalah** |

bhojane dantalganāni nirhṛtyācamanaṁ caret |
dantalagnam asaṁhāryam lepam manyeta dantavat ||
na tatra bahuśah kuryād yatnam uddharane punah |
bhavec cāsaucam atyartham ṭṛṇavedhād vraṇe kṛte || iti |
grasteṣu teṣu svasthāc cyuteṣu ca nigīrṇeṣv ity arthaḥ | tatra **manuh** |
dantavad dantalagneṣu jihvāsparśakṛte na tu |
paricyuteṣu ca sthānān nigirann eva tacchuciḥ || iti | (MDh ??)

etac ca rasānupalabdhau veditavyam | yathāha **śāṅkhah**: “**dantavad dantalagneṣu rasavarjanam anyato jihvābhisparśanāt**” iti | phalamūlādiṣu višeṣam āha **śātātapah** |

[244] dantalagne phale mūle bhuktasnehāvaśiṣṭake |
tāmbūle cekṣudanḍe ca nocchiṣṭo bhavati dvijah || iti |

sattrimśānmate ‘pi |
tāmbūle caiva some ca bhuktasnehāvaśiṣṭake |
dantalagnasya saṁsparśe nocchiṣṭas tu bhaven narah ||
tvagbhiḥ patrair mūlapuṣpais ṭṛṇakāṣṭhamayaṁ tathā |
sugandhibhis tathā dravyair nocchiṣṭo bhavati dvijah || iti |

etac ca mukhasaurabhyādyarthopabhuktāvaśiṣṭaviṣayam, tāmbūlasāhacaryāt | “**dantalagnasya saṁsparśe**” iti anirhāryasya dantalagnasya jihvayā saṁsparśe ity arthaḥ | **yājñavalkyo** ‘pi |
mukhajā vipruṣo medhās tathācamanabindavah |

śmaśru cāsyagataṁ dantasaktam tyaktvā tataḥ śuciḥ || iti | (YDh 1.195)

mukhaniḥṣṭā bindavo yady aṅge patanti tadā nācamanāpādakāḥ | tathā ca **gautamah**: [245] “**na mukhyā vipruṣa ucchiṣṭam kurvanti tāś ced aṅge nipatanti**” iti (GDh 1.16) | ācamanabindavas tv aṅgaspr̄ṣṭā api medhyāḥ | tathā ca **manuh** |

spṛṣṭanti bindavah pādau ya ācāmayataḥ parān |

bhaumikais te samā jñeyā na tair aprayato bhavet || iti | (MDh 5.142)

atra pādagrahaṇam avayavāntarasyāpy upalakṣaṇārtham | tathā ca **yamah** |

patanty ācāmato yāś ca śārire vipruṣo nṛṇām |

ucchiṣṭadoṣo nāsty atra bhūmitulyāś tu tāḥ smṛtāḥ || iti |

śmaśruviṣaye višeṣam āha **āpastambah**: “na śmaśrubhir ucchiṣṭo bhavaty antarāsyे sadbhīḥ
 yāvan na hastenopaspr̄śati” iti (ĀpDh 1.5.16.11) | ācamane varjyān āha **bhṛguḥ** |
 vinā yajñopavītena tathādhautena vāsasā |
 muktvā śikhām vāpy ācāmet kṛtasyaiva punah kriyā ||
 soṣṇīśo baddhaparyāṅgah prauḍhapādaś ca yānagah |
 durdeśapragataś caive nācāman śuddhim āpnuyāt || iti |
baudhāyano ‘pi: “pādaprakṣālanoccheṣeṇa nācāmet | yady ācāmet bhūmau srāvayitvācāmet |
 nāṅgulībhir na sabudbudābhir na saphenābir noṣṇābhir na kṣārābhir na vivarnābhir na
 durgandharasābhir na kaluṣābhiḥ | na hasan na jalpan na tiṣṭhan [247] na vilokayan na prahvo na
 praṇato na muktaśikho na prāvṛtakāṇṭho na veṣṭitaśirā na baddhakakṣyo na bahirjānuḥ na
 tvaramāṇo nāyajñopavītī na prasāritapādaḥ śabdam akurvan trir apo hṛdayamgamāḥ pibet” iti
 (BDh 1.5.12–19) | **devalo** ‘pi |
 sopānatko jalastho vā muktakeśo ‘pi vā narah |
 uṣṇīśī vāpi nācāmed vastreṇābadhya vā śirah || iti |
āpastambo ‘pi: “na varṣadhārābhir ācāmet” iti (ĀpDh 1.6.15.4) | **yamo** ‘pi |
 apaḥ karanakhaspr̄ṣṭā ya ācāmati vai dvijah |
 surāṁ pibati sa vyaktam yamasya vacanāṁ yathā || iti |
brahmāṇḍapurāṇe ‘pi |
 kaṇṭham śiro vā prāvṛtya rathyāpaṇagato ‘pi vā |
 akṛtvā pādayoh śaucam ācānto ‘py aśucir bhavet || iti |
gautamo ‘pi: [248] “nāñjalinā piben na tiṣṭhan uddhrtodakenācāmet” iti (GDh 9.3) | na tiṣṭhann
 iti sthalaviṣayam | jale tu tiṣṭhann apy ācāmet | tathā ca **viṣṇuh** |
 jānvor ūrdhvam jale tiṣṭhann ācāntah śucitām iyāt |
 adhaſtāc chatakṛtvo ‘pi samācānto na śuddhyati || iti |
kauśiko ‘pi |
 apavitrakaraḥ kaścid brāhmaṇo ‘pa upaspr̄śet |
 akṛtām tasya tat sarvām bhavaty ācamanām tathā ||
 vāmahaste sthite dharbhe darkṣiṇenācamed yadi |
 raktām tu tad bhavet toyam pītvā cāndrāyaṇām caret || iti |
mārkaṇḍeyas tu dakṣināhastasya sapavitatām vidhatte |
 sapavitreṇa hastena kuryād ācamanakriyām |
 nocchiṣṭām tat pavitram tu bhuktocchiṣṭām tu varjayet || iti |
gobhilo hastadvaye ‘pi pavitram praśāmsati |
 ubhayatra sthitair darbhaiḥ samācāmati yo dvijah |
 somapānaphalam tasya bhuktvā yajñaphalam bhavet ||
[249] iti | snānānantarabhbāviny ācamane **dakṣo** višeṣam āha |
 snātvācāmet tadā vipraḥ pādayu kṛtvā jale sthale |
 ubhavoy apy asau śuddhas tataḥ kāryakṣamo bhavet || iti |
hārītah |
 ārdravāsā jale kuryāt tarpaṇācamanām japam |
 śuṣkavāsā sthale kuryāt tarpaṇācamanām japam || iti |
 sthalaviṣayye višeṣo darśitah **smṛtyantare** |
 alābhe tāmrāpātrasya karakam ca kamaṇḍalum |
 gṛhītvā svayam ācāmet naro nāprayato bhavet ||
 karakālābukādyaiś ca tāmrāparṇapuṭena ca |

svahastācamanam kāryam snehalepāṁś ca varjayet ||
 karapātre ca yat toyam yat toyam tāmrabhājane |
 sauvarṇe rājate caiva naivāśuddhaṁ tu tat smṛtam || iti |
 evamuktalakṣaṇasyācamanasya praśamsām āha **vyāghrapāt** |
 evam yo brāhmaṇo nityam upasparśanam ācaret |
 brahmādistambaparyantam jagat sa paritarpayet ||

[250] iti | **vrddhaśaṅkho** ‘pi |
 triḥ prāśnīyād yad ambhas tu prītās tenāsyā devatāḥ |
 brahmā viṣṇuś ca rudraś ca bhavantīty anuśuśruma ||
 gaṅgā ca yamunā caiva prīyete parimārjanāt |
 pādābhyaṁ prīyete viṣṇur brahmā śirasi kīrtitāḥ ||
 nāsatyadasrau prīyete sprṣṭe nāsāputradvaye |
 sprṣṭe locanayugme tu prīyete śāśibhāskarau ||
 varṇayugme tathā sprṣṭe prīyete tv anilānalau |
 skandhayoḥ sparśanād eva prīyante sarvadevatāḥ ||
 nābhisamsparsanān nāgāḥ prīyante cāsyā nityāśāḥ |
 samspṛṣṭe hṛdaye cāsyā prīyante sarvadevatāḥ ||
 mūrddhasamsparsanād asya prītas tu puruṣo bhavet || iti | (ŚaṅkhSm 9.9–13)
 ācamanākarane pratyavāyo darśitāḥ **purāṇasāre** |
 yaḥ kriyāḥ kurute mohād anācamyaiva nāstikāḥ |
 bhavanti hi vṛthā tasya kriyāḥ sarvā na samśayah | iti |

iti ācamanaprakaraṇam

[251]

atha dantadhāvanavidhiḥ tatra **atriḥ** |
 mukhe paryuṣite nityam bhavaty aprayato narah |
 tadārdrakāṣṭham Śuṣkam vā bhakṣayed dantadhāvanam || iti |

vyāso ‘pi |
 prakṣālyā hastau pādau ca mukham ca susamāhitāḥ |
 dakṣinām bāhum uddhṛtya kṛtvā jānvantarā tataḥ ||
 tiktam kaṣāyam kaduktam durgandham kaṇṭakānvitam |
 kṣīriṇo vṛkṣagulmādīn varjayed dantadhāvane || iti |

viṣṇuh |
 kaṇṭakikṣīravṛkṣottham dvādaśāṅgulasammitam |
 kaniṣṭhāṅgulivat sthūlam parvārddhakṛtakūrcakam ||
 dantadhāvanam uddiṣṭam jihvollekhānīkā tathā |
 susūkṣmaṁ sūkṣmadantasya samadantasya madhyamam ||
 sthūlam viṣamadantasya trividham dantadhāvanam |
 dvādaśāṅgulakam vipre kāṣṭham āhur manīṣināḥ ||
 kṣatravīśudrajātīnām navaṣaṭcaturaṅgulam || iti |

aṅgirāḥ | **[252]**
 āmrappunnāgabilvānām apāmārgaśirīṣayoh |
 bhakṣayet prātar utthāya vāgyato dantadhāvanam ||

vaṭāśvatthārkakhadirakaravīrāṁś ca varjayet |
 jātyam ca bilvakhadiramūlam tu kakubhasya ca ||
 arimedam priyaṅgum ca kaṇṭakinyas tathaiva ca |
 prakṣālyā bhakṣayet pūrvam prakṣālyaiva ca samyajet ||
 udañmukhaḥ prāñmukho vā kaśāyam tiktakam tathā |
 prātar bhūtvā ca yatavāg bhakṣayed dantadhāvanam || iti |

kātyāyano dantadhāvanasya kāṣṭhābhimantrapamantram darśayati |
 āyur balam yaśo varcaḥ prajāḥ paśuvasūni ca |
 brahma prajñām ca medhām ca tvam no dhehi vanaspate || iti | (KSm 1.10.4)

varjyān āha uśanāḥ |

nāṅgulibhiḥ svakān dantān naraḥ prakṣālayet sadā |
 dakṣinābhimukho nādyāt nīlam dhavakadambakam ||
[253] tindukeṅgudabandhūkamocāmarajabalvajam |
 kārpāsam dantakāṣṭham ca viṣṇor api harec chriyam ||
 na bhakṣayeta palāśam kārpāsam śākam eva ca |
 etāni bhakṣayed yas tu kārpāsam śākam eva ca || iti |

varjyatithyādīn āha viṣṇuh |

pratipaddarśaśāṣṭhīsu caturdaśyaṣṭamīsu ca |
 navamyām bhānuvāre ca dantakāṣṭham vivarjayet || iti |

yamo ‘pi |

caturdaśy aştamī darśah pūrṇamā saṃkramo raveḥ |
 eṣu strītailamāṁsāni dantakāṣṭham ca varjayet ||
 śrāddhe janmadine caiva vivāhe ‘jīrṇadoṣataḥ |
 vrate caivopavāse ca varjayed dantadhāvanam || iti |

vyāso ‘pi |

śrāddhe yajñe ca niyamān nādyāt proṣitabhartṛkā |
 śrāddhe kartur niṣedho ‘yam na tu bhoktuḥ kadācana ||
 alābhe dantakāṣṭhānām niṣiddhāyām tathā tithau |
 apām dvādaśagaṇḍūśair vidadhyād dantadhāvanam || iti |

vṛddhayājñavalkyah | [254]

iṣṭakāloṣṭapāśāṇair itarāṅgulibhis tathā
 muktvā cānāmikāṅguṣṭhau varjayed dantadhāvanam || iti |

iti dantadhānavaprakaraṇam

atha snānajapahomāder darbhapāṇīnā kartavyatvād ādau dharbhavidhir ucye | tatra **hārītaḥ** |
 ācchinnaṅgrān sapatrāṁś ca samūlān komalān śubhān |
 pitṛdevajapārtham tu samādadhyāt kuśān dvijah ||
 kuśahastena yaj japtam dānam caiva kuśaiḥ saha |
 kuśahastas tu yo bhuṅkte tasya saṃkhyā na vidyate || iti |

purāṇe ‘pi |

kuśapūtam bhavet snānam kuśenopaspr̄śet dvijah |
 kuśena coddhṛtam toyam somapānenā saṃmitam || iti |

gobhilo ‘pi |
 kuśamūle sthito brahmā kuśamadhye janārdanah |
 kuśāgre śaṅkaram̄ vidyāt trayo devā vyavasthitāḥ || iti |

kauśikah |
 śucau deśe śucir bhūtvā sthitvā pūrvottarāmukhah |
 omkāreṇaiva mantreṇa kuśāḥ sprṣyā dvijottamaiḥ ||

[255] iti | utpāṭanamantras tu |
 viriñcinā sahotpanna parameṣṭhinisargaja |
 nuda pāpāni sarvāṇi darbha svastikaro mama || iti |
 varṇabhedena viniyogabhedam āha **kātyāyanah** |
 haritā yajñiyā darbhāḥ pītakāḥ pākayajñiyāḥ |
 samūlāḥ pitṛdaivatyāḥ kalmāṣā vaiśvadevikāḥ || iti | (KSm 1.2.3)

kuśābhāve **śaṅkhah** |
 kuśābhāve dvijaśreṣṭhah kāśaiḥ kurvīta yatnataḥ |
 tarpaṇādīni karmāṇi kāśāḥ kuśasamāḥ smṛtāḥ || iti |

yamo ‘pi |
 kuśāḥ kāśā yavā dūrvās tathā vrīhaya eva ca |
 balvajāḥ puṇḍarīkāś ca saptadhā barhi ucyate || iti |

varjyān āha **hārītah** |
 citau darbhāḥ pathi darbhā ye darbhā yajñabhūmiṣu |
 staranāsanapinḍeṣu ṣaṭ kuśān parivarjayet ||
 brahmajñeṣu ye darbhā ye dharbhāḥ pitṛtarpane |
 hatā mūtrapurīśābhyaṁ teṣāṁ tyāgo vidhīyate ||

[256]
 apūtā garhitā darbhā ye saṃcchinnaḥ nakhais tathā |
 kvathitān agnidagdhāmś ca kuśān yatnena varjayet || iti |
 kuśotpātane kālaniyamam āha **hārītah** |
 māse nabhasy amāvāsyā tasyāṁ darbhoccayo mataḥ |
 ayātayāṁ āste darbhā niyojyāḥ syuḥ punah punah || iti |

śaṅkho ‘pi |
 darbhāḥ kṛṣṇājinaṁ mantrā brāhmaṇāś ca viśeṣataḥ |
 ayātayāmāny etāni niyojyāni punah punah || iti |

pavitra dhāraṇe phalam āha **mārkaṇḍeyah** |
 kuśapāṇīḥ sadā tiṣṭhet brāhmaṇo darbhavarjitaḥ |
 sa nityāṁ hanti pāpāni tūlarāśim ivānalah || iti |

śātātapaḥ |
 jape home ca dāne ca svādhyāye pitṛtarpane |
 aśūnyāṁ tu karam̄ kuryāt suvarṇarajataiḥ kuśaiḥ || iti |

pavitra prakāram āha **kātyāyanah** |
[257] anantargarbhiṇāṁ sāgram̄ kāśāṁ dvidalam eva ca |
 prādeśamātrāṁ vijñeyāṁ pavitraṁ yatra kutracit || iti | (KSm 1.2.10)

mārkaṇḍeyo ‘pi |
 caturbhir darbhapiñjūlair brāhmaṇasya pavitrakam |
 ekaikanyūnam uddiṣṭam̄ varṇe varṇe yathākramam ||
 tribhir darbhaiḥ śāntikarma pañcabhiḥ pauṣṭikam̄ tathā |
 caturbhiś cābhicārāmś ca kurvan kuryāt pavitrakam || iti |

atrih |

brahmajñe jape caiva brahma-granthir vidhīyate |
bhojane varttulaḥ prokta evam dharmo na hīyate || iti |

iti darbhavidhiprakaraṇam

[258]

tad evam “*sāṃdhyā snānam*” ity asmin vacane snānaśabdopalakṣitāni brāhmamuhūrttotthānādīni
kuśavidhyantāni karmāṇi nirūpitāni | athedānīm mūlavacanoktasnānam prapañcyate | tatra
kūrmapurāṇam |

prakṣālya dantakāṣṭham vai bhakṣayitvā yathāvidhi |
ācamya prayato nityam prātaḥsnānam samācaret || iti | (KūrPu 1.2.18.18)

vyāsah |

uṣaḥkāle tu samprāpte kṛtvā cāvaśyakaṁ budhaḥ |
snāyān nadīsu śuddhāsu śaucam kṛtvā yathāvidhi || iti | (VySm 1.2–3)

dakṣo ‘pi |

asnātvā nācaret karma japahomādi kimcana |
lālāsvedasamākīrṇah śayanād utthitah pumān || (9)
atyantamalinaḥ kāyo navacchidrasamanvitah |
sravaty eva divārātrau prātaḥsnānam viśodhanam || (7)
prātaḥsnānam praśamsanti drṣṭādrṣṭaphalam hi tat |
sarvam arhati śuddhātmā prātaḥsnāyī japādikam || iti | (DaSm 2.7–12)

vyāsah |

[259]

ṛṣīṇām ṛṣitā nityam prātaḥsnānān na samśayah |
alakṣmīḥ kālakarṇī ca duḥsvapnam durvicintitam ||
prātaḥsnānena pāpāni pūyante nātra samśayah || iti | (VyāSm 1.4–6)

dakṣo ‘pi |

ajñānād yadi vā mohād rātrau duścaritaṁ kṛtam |
prātaḥsnānena tat sarvam śodhayanti dvijātayah || iti |
snānaprakārah **caturviṁśatim** ‘bhihitah |
snānam abdaivatair mantrair vāruṇaiś ca mṛdā saha |
kuryād vyāhṛtibhir vātha yat kimcedam ṛcāpi vā || iti |

kātyāyano ‘pi |

yathāhani tathā prātaḥ nityam snāyād atandritaḥ |
dantān prakṣālya nadyādau gṛhe cet tad amantravat || iti | (KSm 1.19.1)
amantravad iti mantrasamkṣepo ‘bhipretah | yataḥ **sa evāha** |
alpatvād dhomakālasya bahutvāt snānakarmaṇah |
prātaḥ samkṣepataḥ snānam homalopo vigarhitah || iti | (KSm 2.12.6)

kālaniyamam āha **jābāliḥ** |

satataṁ prātar utthāya dantadhāvanapūrvakam |
ācare uṣasi snānam taripayed devamānuṣān || iti |

caturviṁśatim ‘pi |

uṣasy uṣasi yat snānam sāṃdhyāyām udite ‘pi vā |
prājāpatyena tat tulyam sarvapāpaprāṇāśanam || iti |

udite ity udayābhimukhe ity arthaḥ | udayasyāpy upari snānam cet samdhyāpy utkrsyeta |
snānapūrvakatvāt samdhyāyāḥ | samdhyotkarṣaś ca yogiyājñavalkyena niśiddhaḥ |
samdhau samdhyām upāśīta nāstage nodgate ravau | iti |
yathoktakāle snānam kurvann aghamarṣanam kuryāt | tathāha śaunakah |
snātvācānto vārimadhye triḥ paṭhed aghamarṣanam | iti |
brahmāṇḍapurāṇe snānāṅgatarpaṇam vihitam |
[261] nityam naimittikam kāmyam trividham snānam ucyate |
tarpaṇam tu bhavet tasya aṅgatvena prakīrtitam || iti |
yamo ‘pi |
dvau hastau yugmataḥ kṛtvā pūrayed udakāñjalim |
gośringamātram uddhṛtya jalāmadhye jalām kṣipet || iti |
kārṣṇājiniḥ |
nābhimātre jale sthivā cintayann ūrdhvamānasah | iti |
tarpayed iti śeṣah | nr̥siṁhapurāṇe ‘pi |
svena tīrthena devādīn adbhiḥ saṃtarpayet tataḥ |
devān devagaṇāṁś cāpi munīn munigaṇān api ||
pitṛn pitṛgaṇāṁś cāpi nityam saṃtarpayet tataḥ | iti | (NrPu 58.88–89)
caturviṁśatimatē |
(262) snānād anantaram tāvat tarpayet pitṛdevatāḥ |
uttīrya pīḍayed vastram samdhyākarma tataḥ param || iti |
bharadvājo ‘pi |
vastrodakam apekṣante ye mṛtā dāsakarmaṇah |
tasmāt sarvaprayatnena jalām bhūmau nipātayet || iti |
vastraniṣpīḍanamantras tu –
ye ke cāsmatkule jātā aputrā gotriṇo mṛtāḥ |
te gṛhṇantu mayā dattam vastraniṣpīḍanodakam || iti |

iti snānaprakaraṇam

snānānantaram vāsaḥ paridadhyaḥ | tathā ca matsyapurāṇe |
evam snātvā tataḥ paścād ācamya ca vidhānataḥ |
utthāya vāsaś śukle śuddhe tu paridhāya ca || iti | (MatPu 112.13)
karma kuryād iti śeṣah | yogiyājñavalkyah |
[263] snātvaivam vāsaś dhaute acchinne paridhāya ca |
prakṣālyorū mṛdādbhiś ca hastau prakṣālayet tataḥ || iti |
atra viśeṣam āha vyāsaḥ |
nottīryam adhaḥ kuryān noparyadhadham ambaraṁ |
nāntarvāso vinā jātu nivased vasanaṁ budhaḥ || iti |
atra mārkaṇḍeyapurāṇe višeṣo ‘bhihitāḥ |
avamr̥jyān na ca snāto gātrāny ambarapāṇibhiḥ |
na ca nirdhunuyāt keśān vāsaś caiva na nirdhunet || iti | (MārPu 34.25)
atra kāraṇam āha gobhilāḥ |
pibanti śiraso devāḥ pibanti pitaro mukhāt |

madhyataḥ sarvagandharvā adhastāt sarvajantavah ||
 tasmāt snāto na pramṛjyāt snānaśātyā na pāṇinā || iti |
vyāso ‘pi |
 tisrah kotyo ‘rdhakoṭī ca yāvanti aṅgaruhāṇi vai |
 vasanti sarvatīrthāni tasmān na parimārjayet || iti |
jābāliḥ |
[264]
 snānam kṛtvārdravāsās tu viṇmūtram kurute yadi |
 prāṇāyāmatrayam kṛtvā punah snānena śuddhyati || iti |
 vastraviṣaye višeṣam āha **bhṛguḥ** |
 brāhmaṇasya sitam vastram nṛpate raktam ulbaṇam |
 pītam vaiśyasya śūdrasya nīlam malavad iṣyate || iti |
prajāpatir api |
 kṣaumam vāsaḥ praśamsanti tarpane sadaśam tathā |
 kāṣāyam dhāturaktam vā nolbaṇam tatra karhicit || iti |
devalo ‘pi |
 svayam dhautena kartavyā kriyā dharmyā vipaścitā |
 na tu nejakadhautena nāhatena na kutracit || iti |
 nāhateneti samastam padam | ahatalakṣaṇam āha **pulastyah** |
 īśaddhautam navam śvetam sadaśam yan na dhāritam |
 ahataṁ tad vijānīyāt sarvakarmasu pāvanam || iti |
baudhāyano ‘pi |
[265]
 kartavyam uttaram vāsaḥ pañcasv eteṣu karmasu |
 svādhyāyotsargadāneṣu bhuktyācamanayos tathā || iti |
 etat sarvakarmopalakṣaṇārtham, anuttarīyasya karmamātraniṣedhāt | tathā ca **bhṛguṇoktam** |
 vikaccho ‘nuttarīyaś ca nagnaś cāvastra eva ca |
 śrautaṁ smārtam tathā karma na nagnaś cintayed api ||
 nagno malinavastraḥ syān nagnaś cādarapaṭaḥ smṛtaḥ |
 nagnas tu dagdhavastraḥ syān nagnah syūtpaṭas tathā || iti |
viṣṇupurāṇe ‘pi |
 homadevārcanādyāsu kriyāsu paṭhane tathā |
 naikavastraḥ pravarteta dvijo nācamane jape || iti | (ViPu 3.12.20)
gobhilo ‘pi |
 ekavastro na bhuñjīta na kuryād devatārcanam | iti |
 atrānukalpam āha **yogiyājñavalkyah** |
 alābhe dhautavastrasya śāṇakṣaumāvikāni ca |
 kutupam yogapaṭṭam ca vivāsās tu na vai bhavet ||
[266] iti | kutapam yogapaṭṭam ca dhārayed iti śeṣaḥ |

iti vastradhāraṇaprakaraṇam

ata ūrdhvapuṇḍravidhiḥ | sa ca **brahmāṇḍapurāṇe** darśitaḥ |
 parvatāgre nadītire mama kṣetre višeṣataḥ |
 sindhutire ca valmīke tulasiṁmulam āśrite ||
 mṛda etās tu sampādyāḥ varjayet tv anyamṛttikām |

syāmam śāntikaram proktam raktam vaśyakaram bhavet ||
śrīkaram pītam ity āhur vaiśnavam śvetam ucyate |
aṅguṣṭhah puṣṭidah prokto madhyamāyuṣkarī bhavet ||
anāmikānnadā nityam muktidā ca pradeśinī |
etair aṅgulibhedais tu kārayen na nakham spr̄set ||
varttidīpākṛtiṁ vāpi veṇupatrākṛtiṁ tathā |
padmasya mukulākāram tathaiva kumudasya ca ||
[267] matsyakūrmākṛtiṁ vāpi śaṅkhākāram atah param |
daśāṅgulapramāṇam tu uttamottamam ucyate ||
navāṅgulam madhyamaṇ syād aśtāṅgulam atah param |
saptaśatpañcabhiḥ puṇḍram madhyamaṇ trividham smṛtam ||
catustridvyaṅgulaiḥ puṇḍram kaniṣṭham trividham bhavet |
lalāṭae keśavam vidyān nārāyanam athodare ||
mādhavam hr̄di vinyasya govindam skandhamūlake |
udare dakṣine pārśve viṣṇur ity abhidhīyate ||
tatpārśve bāhumadhye tu madhusūdanam utsmaret |
trivikramam kanṭhadeśe vāmakukṣau tu vāmanam ||
śrīdharam bāhuke vāme hr̄ṣīkeśam tu karṇake |
pr̄ṣṭhe ca padmanābhām tu kakuddāmodaram smaret ||
dvādaśaitāni ca home ca sāyam prātaḥ samāhitah |
nāmāny uccārye vidhinā dhārayed ūrdhvapuṇḍrakam || iti |

satyavrato ‘pi |
[268] ūrdhvapuṇḍro mṛdā śubhro lalāṭe yasya dṛṣyate |
sa cāṇḍalo ‘pi śuddhātmā pūjya eva na saṃsayaḥ || iti |

iti ūrdhvapuṇḍraprakaraṇam

atha prātaḥsnānaprasaṅgena snānāntarāṇy ucyante | tatra **śaṅkhah** |
snānam tu dvividham proktam gauṇamukhyaprabhedataḥ |
tayos tu vāruṇam mukhyam tat punah ṣaḍvidham bhavet || iti |
tatra mukhyasnānasya ṣaṭprakāratā **āgneyapurāṇe** darśitā |
nityam naimittikam kāmyam kriyāṅgam malakarṣanam |
kriyāsnānam tathā ṣaṭṭam shoḍhā snānam prakīrtitam || iti | (AgPu 155.3–4)
eteśām lakṣaṇam āha **śaṅkhah** |
asnātaś ca pumān nārha japāgnihavanādiṣu |
prātaḥsnānam tadarthaṁ tu nityasnānam prakīrtitam ||
caṇḍalaśavayūpāṁś ca spr̄ṣṭvāsnātām rajasvalām |
snānārhas tu yadā snāti snānam naimittikam hi tat ||
[269] pusyasnānādikam yat tu daivajñavidhicoditam |
tad dhi kāmyam samuddiṣṭam nākāmas tat prayojayet ||
japtukāmaḥ pavitrāṇi arcīṣyan devatāḥ piṭṛn |
snānam samācared yas tu kriyāṅgam tat prakīrtitam ||
malāpakarṣaṇam nāma snānam abhyaṅgapūrvakam |

malāpakarṣanārthāya pravṛttis tasya nānyathā ||
 saraḥsu devakhāteṣu tīrtheṣu ca nadīṣu ca |
 kriyāsnānam samuddiṣṭam snānam tatra matā kriyā ||
 yady api madhyāhnasnānasya nedānīm avasaras tathāpi prātaḥsnānavat tasya nityatvāt
 prasaṅgenābhidhīyate | tasya nityatvam ca **vyāghrapādeno**ktam |
 prātaḥsnāyī bheven nityam madhysnāyī bhaved iti | iti |
kūrmapurāne |
 tato madhyāhnasamaye snānārthaṁ mṛḍam āharet |
 puṣpākṣatān kuśatilān gomayaṁ śuddham eva ca ||
[270] nadīṣu devakhāteṣu taḍāgeṣu saraḥsu ca |
 snānam samācaren nityam gartaprasravaṇeṣu ca ||
 parakṛtyanipāneṣu na snāyād vai kadācana |
 pañca piṇḍān samuddhṛty snāyād vāsambhavē punah || iti | (KūPu 1.2.18.58–60)
 tatrādhikāryanadhikāriṇau **vyāso** vibhajate |
 snānam madhandine kuryāt sujīrṇe ‘nne nirāmayah |
 na bhuktvālaṅkṛto rogī nājñāte ‘mbhasi nākulah || iti |
 āśramabhedena snānavyavasthām āha **dakṣah** |
 prātarmadhyāhnayoḥ snānam vānaprasthagrasthayoh |
 yates triśavaṇam proktam sakṛt tu brahmacāriṇah || iti |
 anvayavyatirekābhyaṁ snānasy samantratām āha **vyāsaḥ** |
 mantrapūtam jale snānam prāhuḥ snānaphalapradam |
 na vr̥thā vārimagnānām yādasām iva tat phalam || iti |
yogiyājñavalkyah |
[271] matsyakacchapamaṇḍūkās toye magnā divāniśam |
 vasanti caiva te snānān nāpnuvanti phalam kvacit || iti |
 samantratvam dvijātivिशयम | yad āha **viṣṇuh** |
 brahmakṣatraviśām caiva mantravat snānam iṣyate |
 tūṣṇīm eva hi śūdrasya strīṇām ca kurunandana || iti |
 “snānārthaṁ mṛḍam āharet” iti yad uktam tatra višeṣam āha **śātātapah** |
 śucideśāt tu samgrāhyā śarkarāśmādivarjitā |
 raktā gaurā tathā śvetā mṛttikā trividhā smṛtā ||
 kardamākhūtkarāl lepād jalāc ca pathavṛkṣayoh |
 kṛtaśaucāvaśēśāc ca na grāhyāḥ sapta mṛttikāḥ ||
 mṛttikām gomayaṁ vāpi na niśāyām samāharet |
 na gomūtrapurīṣe tu gr̥hṇīyād buddhimān narah || iti |
yogiyājñavalkyo ‘pi |
[272] gatvodakāntam vidhivat sthāpayet tat pṛthak kṣitau |
 tridhā kṛtvā mṛḍam tām tu gomayaṁ tadvicakṣaṇah ||
 adhamottamamadhyānām aṅgānām kṣālanam tu taiḥ |
 bhāgaiḥ pṛthak kuryāt kṣālane mṛḍasaṅkaraḥ || iti |
śaunako ‘pi |
 prayato mṛḍam ādāya dūrvāpāmārgagomayam |
 ekadeśe pṛthak kuryāt kṣālane mṛḍasaṅkaraḥ || iti |
vasiṣṭhah |
 mṛḍaikayā śiraḥ kṣālyam dvābhyam nābhes tathopari |

adhaś ca tisṛbhīḥ kāryam ṣadbhīḥ pādau tathaiva ca ||
prakṣālyā sarvakāyam tu dvir ācamya yathāvidhi || iti |
kāyaprakṣālanānantarabhbhāvikartavyam āha **śaunakah**: “gāyatryā ādityo devatā khyātā ‘ato devā’
[273] iti mṛdam abhimantrey | tato ‘yata indra’, ‘svastidā viśaspatis virakṣo vimrdha’, ‘idam
sumejarita’ iti mṛtam samgrhya pratimantram pratidiśam kṣipet pūrvādikrameṇ | tataḥ
samṁārjanam kuryāt mṛdā pūrvam tu mantravat” | “aśvakrāntē” ityādayo mṛdgrahaṇamantrā¹
yajurvede prasiddhāḥ |

punaś ca gomayenaivam agram agram iti bruvan |
agram agram carantīnām oṣadhiṇām vane vane ||
tāsām ḥabhatnīnām pavitram kāyaśodhanam |
tvam me rogāṁś ca śokāṁś ca pāpām ca nuda gomaya || (Ā 3.5)

iti gomayamantraḥ | dūrvāgraḥāṇe: “**kāṇḍāt kāṇḍād iti dvābhyām aṅgam aṅgam upaspr̄śet**” iti |
dūrvādvayena iti śeṣaḥ |

[274] apāpam apakilbiṣam apakṛtyām apor apah |
apāmārga tvam asmākam apaduṣṭabhayaṁ nuda ||
svāhetya athāpāmārgena aṅgam aṅgam upaspr̄śet |
atha hiraṇyaśṛṅgam āpo devīr apsv antar ity apa upasthāya “**sumitriyā na**” ity apah spr̄ṣṭvā
“**durmītīyā na**” iti bahiḥ kṣipet | tataḥ |
indrah śuddha ity ṛcāpah praviṣya manasā japeṭ |
tatra gāyet sāmāni api vā vyāhṛtīr japeṭ ||
“śivena me” japivedam āpa ity apa āplavet || iti |

vasiṣṭhah |

ye te śatam iti dvābhyām tīrthāny āvāhayed budhaḥ |
kurukṣetram gayām gaṅgām prabhāsaṁ naimiṣaṁ tathā || iti |

śāṅkhah |

[275] prapadye varuṇām devam ambhasām patim īśvaram |
yācitam dehi me tīrtham sarvapāpāpanuttaye ||
tīrtham āvāhayiṣyāmi sarvāghaughaniṣūdanam |
sāmnidhyam asmiṁs toye ca kriyatām madanugrahāt ||
rudrān prapadye varadān sarvān apsuśadas tathā |
āpah punyāḥ pavitrāś ca prapadye varuṇām tathā |
śamayantv āśu me pāpām rakṣantu ca sadaiva mām || iti | (ŚaṇSm 8.3–7)

vasiṣṭhah |

āpohiṣthedam āpaś ca drupadādīva ity api |
tathā hiraṇyavarṇābhīḥ pāvamānībhīḥ antataḥ ||
tato ‘rkam īkṣya coṅkāram nimajjyāntarjale budhaḥ |
prāṇāyāmāṁś ca kurvīta gāyatrīm cāghamarṣaṇam || iti |

viṣṇur api: “tato ‘psu nimagnas trir aghamarṣaṇam japeṭ | tad viṣṇoḥ paramaṁ padam iti vā
drupadām sāvitrīm vā | [276] yuñjate nama – ity anuvākaṁ vā | puruṣasūktam vā | snātaś
cādravāśā devarṣipīṭtarpaṇam ambhastha eva kuryāt” iti (ViDh 64.19–24) | **medhātithir** api |
tato ‘mbhasi nimagnas tu triḥ paṭhed aghamarṣaṇam |
pradadyān mūrdhani tathā mahāvyāhṛtibhir jalām || iti |

vasiṣṭhah |

snātvā samgrhya vāso ‘nyad ūrū samśodhayed mṛdā |
apavitrīkṛtau tau tu kaupīnāsrāvavāriṇā ||

yo ‘nena vidhinā snāti yatra tatrāmbhasi dvijah |
 sa tirthaphalam āpnoti tīrthe tu dviguṇam phalam || iti |
 tatrānukalpam āha **yogiyājñavalkyah** |
 ya esa vistṛtah proktah snānasya vidhir uttamah |
 asāmarthān na kuryāc cet tatrāyam vidhir ucyate ||
 snānam antarjale caiva mārjanācamane tathā |
 jalābhimantranam caiva tīrthasya parikalpanam ||
 aghamarṣaṇasūktena trirāvṛttena nityaśah |
 snānācaranam ity etad upadiṣṭam mahātmabhiḥ || iti |

iti mādhyāhnikasnānam

[277]

atha naimittikasnānam | tatra **manuh** |
 divākīrtim udakyām ca patitam sūtikām tathā |
 śavam tatspr̄ṣṭinam caiva spr̄ṣṭvā snānena śudhyati || iti | (MDh 5.85)
 divākīrtis cāṇḍālah | **aṅgirāḥ** |
 śavaspr̄sam athodakyām sūtikām patitam tathā |
 spr̄ṣṭvā snānena śuddhaḥ syāt sacailena na samśayah || iti |
 gautamo ‘pi: “**patitacāṇḍālasūtikodakyāśavaspr̄ktatspr̄ṣṭisparśane sacaila udakopasparśanāt śudhyet**” iti (GDh 7.16) | patitādispr̄ṣṭinam samārabhya trīyasya sacailam snānam | caturthasya tu udakopasparśanāc chuddhiḥ | tathā ca **marīciḥ** |
 upaspr̄sec caturthas tu tadūrdhvam prokṣaṇam smṛtam || iti |

yat tu **samvartena** dvayor eva snānam uktam,

[278]

tatspr̄ṣṭinam spr̄śed yas tu snānam tasya vidhīyate |
 ūrdhvam ācamanaṁ proktam dravyāṇām prokṣaṇam tathā || iti |
 tad buddhipūrvasparśaviṣayam | tathā ca **samgrahakārah** |
 abuddhipūrvakasparśe dvayoh snānam vidhīyate |
 trayāṇām buddhipūrve tu tatspr̄ṣṭinyāyakalpanā || iti |
kūrmapurāne |
 cāṇḍālasūtikaśavaiḥ samspr̄ṣṭam samspr̄śed yadi |
 pramādāt tata ācamya japaṁ kuryāt samāhitah ||
 taspr̄ṣṭispr̄ṣṭinam spr̄ṣṭvā buddhipūrvam dvijottamah |
 ācameta viśuddhyartham prāha devaḥ pitāmahah || iti | (KūPu 1.2.33.69–70)

yājñavalkyo ‘pi |

udakyā sūtibhiḥ snāyāt samspr̄ṣṭas tair upaspr̄set |
 abliṅgāni japec caiva gāyatrīm manasā sakṛt || iti | (YDh 3.30)
 etad daṇḍādyantaritasparśaviṣayam | anyathā dvayoh snānam ity anena virodhah prasajyeta |
 vastrāntaritasparśane tu daṇḍāntaritanyāyaprāptāv āha **pracetāḥ** |
 [279] vastrāntaritasamsparśe sākṣatsparśo ‘bhidhīyate |
 sākṣatsparśe tu yat proktam tad vastrāntarite ‘pi ca || iti |
caturviṁśatimate snānasya nimittāntaram apy uktam |
 bauddhān pāśupatān Jainān lokāyatikakāpilān |
 vikarmasthān dvijān spr̄ṣṭvā sacailo jalam āviśet ||

kāpālikāms tu samsprśya prānāyāmo ‘dhiko mataḥ || iti |
 cāṇḍālādisparśanimitasnāne viśeṣam āha **viṣṇuh** |
 snānārha yo nimittena kṛtvā toyāvagāhanam |
 ācamya prayataḥ paścāt snānam vidhivad ācaret || iti |
yogiyājñavalkyo ‘pi |
 tūṣṇīm evāvahāheta yadā syād aśucir naraḥ |
 ācamya prayataḥ paścāt snānam vidhivad ācaret || iti |
gārgyo ‘pi |
 kuryān naimittikam snānam śītādbhiḥ kāmyam eva ca |
 nityam yādṛccikam caiva yathāruci samācaret || iti |

[280]

iti naimittikasnānaprakaraṇam

atha kāmyasnānam | tatra **pulastyah** |
 puṣye ca janmanakṣatre vyatīpāte ca vaidhṛtau |
 amāvāsyām nadīsthānam punāty āsaptamaṇi kulam ||
 caitrakṛṣṇacaturdaśyām yaḥ snāyāc chivasaṁnidhau |
 na pretavam avāpnoti gaṅgāyām ca viśeṣataḥ ||
 śivalīngasamīpe tu tat toyam purataḥ sthitam |
 śivalīṅgeti vijjneyam tatra snātvā divam vrajet || iti |
yamo ‘pi |
 kārttikyām puṣkare snātaḥ sarvapāpaiḥ pramucyate |
 mādhyām snātaḥ prayāge tu mucyate sarvakilbiṣaiḥ ||
 jyeṣṭhe māsi site pakṣe daśamyām hastasamīyute |
 daśajanmāghahā gaṅgā tena pāpaharā smṛtā || iti |

viṣṇuh |

sūryagrahaṇatulyā tu śuklā māghasya spatamī |
 aruṇodayavelāyām tasyām snānam mahāphalam ||
 punarvasubudhopetā caitre māsi sitāṣṭamī |
 srotahṣu vidhivat snātvā vājapeyaphalam labhet || iti |

ādityapurāṇe ‘pi |

[281] kārttikam sakalam māsam nityasnāyī jitendriyah |
 japan haviṣyabhuk dāntaḥ sarvapāpaiḥ pramucyate ||
 tulāmakarameṣeu prātaḥsnāyī sadā bhavet |
 haviṣyam brahmaccaryam ca mahāpātakanāśanam || iti |

matsyapurāṇe ‘pi |

āśāḍhādicaturmāsaṁ prātaḥsnāyī bhaven naraḥ |
 vīprebhyo bhojanam datvā kārttikyām goprado bhavet ||
 sa vaiṣṇavapadaṁ yāti viṣṇuvratam idam smṛtam || iti |

mārkaṇḍeyo ‘pi |

sarvakālaṁ tilaiḥ snānam puṇyam vyāso ‘bravīn munih |
 tuṣyatām alakair viṣṇur ekādaśyām viśeṣataḥ ||
 śrīkāmaḥ sarvadā snānam kurvītāmalakair naraḥ |

saptamīṁ navamīṁ caiva parvakālaṁ ca varjayet || iti |
viṣṇuh |

bālāś ca taruṇā vṛddhā naranārīnapumṣakāḥ |
snātvā māghe śubhe tīrthe prāpnuvantīpsitām phalam ||
mādhe māsy uṣasi snātvā viṣṇulokām sa gacchati || iti |

iti kāmyasnānam

[282]

atha malāpakarṣaṇasnānam | tatra vāmanapurāṇam |
nābhyaṅgam arke na ca bhūmiputre kṣauraṁ ca śukre ravije ca māṁsam |
budhe ca yoṣit parivarjanīyā śeṣeṣu sarvāṇi sadaiva kuryāt || iti | (VāyPu 14.49–50)

jyotiḥśāstre ‘pi |

samtāpaḥ kāntir alpāyur dhanāṁ nirdhanatā tathā |
anārogyam sarvakāmā abhyaṅgād bhāskarādiṣu || iti |

manur api |

pakṣādau ca ravau ṣaṣṭyāṁ raktāyāṁ ca tathā titthau |
tailenābhyaṣyamānas tu dhanāyurbhyāṁ vihīyate || iti |

gargo ‘pi |

pañcadaśyāṁ caturdaśyāṁ aṣṭamyāṁ ravisamkrame |
dvādaśyāṁ saptamīṣaṣṭhyos tailasparśam vivarjayet || iti |

baudhāyano ‘pi |

[283] aṣṭamyāṁ ca caturdaśyāṁ navamyāṁ ca niṣeṣataḥ |
śiro’bhyāṅgam varjayet tu parvasamdhau tathaiva ca || iti |

gargo ‘pi |

na ca kuryāt tṛtīyāyāṁ trayodaśyāṁ tathau tathā |
śāsvatī bhūtim anvicchan daśamyāṁ api panditaḥ || iti |

evam sarvāsv api titiṣv abhyaṅgasya niṣedhe prāpte tailavišeṣenābhyanujānāti pracetāḥ |
sārṣapām gandhatailām ca yat tailām puṣpavāsitam |
anyadravyayutām tailām na duṣyati kadācana || iti |

yamo ‘pi |

ghṛtam ca sārṣapām tailām yat tailām puṣpavāsitam |
na doṣah pakvataileṣu snānābhyaṅgeṣu nityaśah || iti |

ity abhyaṅgasnānam

kriyāṅgasnānam tu nityasnānavad anuṣṭheyam |
prātaḥ śuklatilaiḥ snātvā madhyāhne pūjayed sudhīḥ |
ityādikām kriyāṅgasnānam draṣṭavyam | tasya kriyāṅgatvam purāṇe spaṣṭīkṛtam |
[284] dharmakriyāṁ kartumanāḥ pūrvam snānam samācaren |
kriyāṅgam tat samuddiṣṭam snānam vedaparair dvijaiḥ || iti |

iti kriyāṅgasnānam

atha kriyāsnānam | tatra **śaṅkhah** |

kriyāsnānam pravakṣyāmi yathāvad vidhipūrvakam |
 mṛdbhir adbhiś ca kartavyam̄ ūaucam̄ ādau yathāvidhi ||
 jale nimagnas tūnmajya copasprsyā yathāvidhi |
 tīrthasyāvāhanam̄ kuryāt tat pravakṣyāmy atah param ||
 prapadye varuṇam̄ devam ambhasām̄ patim ūrjitam |
 yācitam̄ dehi me tīrtham sarvapāpāpanuttaye ||
 tīrtham āvāhayiṣyāmi sarvāghaviniṣūdanam |
 sāṁnidhyam asmiṁs toye ca kriyatām̄ madanugrahāt || iti |
 ṣaṭsv api snāneṣu mukhyānukalpābhyaṁ jalavišeṣo **viṣṇupurāṇe** virūpitah |
[285] nadīnadataḍāgeṣu devakhātajaleṣu ca |
 nityam̄ kiriyārtham̄ snāyīta giriprasravaṇeṣu ca |
 kūpeśuddhṛtayojena snānam̄ kurvīta vā bhuvi || iti | (ViPu 3.11.24–25)

mārkaṇḍeyo ‘pi |

purāṇānām̄ narendrāṇām̄ ṛṣīṇām̄ ca mahātmanām |
 snānam̄ kūpatāḍāgeṣu devatānām̄ samācaren ||
 bhūmiṣṭham uddhṛtā puṇyam̄ tataḥ prasravaṇodakam |
 tato ‘pi sārasam̄ puṇyam̄ tasmān nādeyam ucyate ||
 tīrthatoyam̄ tataḥ puṇyam̄ tato gāṅgam̄ tu sarvataḥ || iti |

marīciḥ |

bhūmiṣṭham uddhṛtam̄ vāpi śītam uṣṇam athāpi vā |
 gāṅgam̄ payah punāty āsu pāpam̄ āmarāṇāntikam || iti |
 niśiddham̄ jalām āha **vyāsaḥ** |

[286]

anutsṛṣṭeṣu na snyāt tathaivāsamksṛteṣu ca |
 ātmīyeṣv api na snāyāt tathaivālpajaleṣv api ||
 nadyā yac ca paribhraṣṭam̄ nadyā yac ca vinihsṛtam |
 gatapratyāgataṁ yac ca tat toyam̄ parivarjayet || iti |

śātātapo ‘pi |

anyair api kṛte kūpe setau vāpyādike tathā |
 tatra snātvā ca pītvā ca prāyaścittam̄ samācaren || iti |

pratiprasavam āha **manuh** |

alābhe devakhātānām̄ sarasām̄ saritām̄ tathā |
 uddhṛtya caturaḥ piṇḍān pārakye snānam̄ ācaret || iti |
 uṣṇodakam niśedhati **śaṅkhah** |

snātasya vahnitaptena tathaiva paravāriṇā |
 śarīraśuddhir vijñeyā na tu snānaphalaṁ bhavet || iti |

yājñavalkyah |

[287] yat tūṣṇodakavidhānam,

āpa eva sadā pūtās tāsām̄ vahnir viśodhakah |
 tataḥ sarveṣu kāleṣu uṣṇāmbhah pāvanam̄ smṛtam ||

iti, yac ca **ṣaṭtrimśānmate** ‘pi,

āpaḥ svabhāvato medhyāḥ kim punar vahnisaṁyutāḥ |

tena santah praśamṣanti snānam uṣṇena vāriṇā ||
 iti — tad āturasnānaviṣayam | tathā ca **yamah** |
 ādityakiraṇaiḥ pūtam punaḥ pūtam ca vahninā |
 āmnātam āturasnāne praśastaṁ syāt śrtodakam || iti |
 yadā tu nadyādyasam̄bhavas tadā anāturasyāpy uṣṇodakasnānam aniṣiddham ity āha **yamah** |
 nityam naimittikam caiva kriyāṅgam malakarṣaṇam |
 tīrthābhāve tu kartavyam uṣṇodakaparodakaiḥ || iti |
 yad api vṛddhamanunoktam,
[288] mṛte janmani samkrāntau śrāddhe janmadine tathā |
 aspr̄syasparśane caiva na snāyād uṣṇavāriṇā ||
 samkrāntyām bhānuvāre ca saptamyām rāhudarśane |
 ārogyaputramitrārthī na snāyād uṣṇavāriṇā ||
 paurnamāsyām tathā darśe yaḥ snāyād uṣṇavāriṇā |
 sa gohatyākṛtam pāpam prāpnotiḥ na samśayah || iti |
 tatra ukteṣu maraṇādiṣu noṣṇodakaiḥ snāyāt api tu parakīyair uddhṛtodakair vety uktam iti na
 virodhah | uṣṇodakasnāne višeṣam āha **vyāsaḥ** |
 śītāsv apsu niṣicyoṣṇā mantrasam̄bhārasam̄bhṛtāḥ |
 gehe ‘pi śasyate snānam nadīphalasamam viduh || iti |
 gauṇam tu snānam uttaratra svayam eva vakṣyati |

iti kriyāsnānam

atha saṃdhyaśvidhiḥ | tatra saṃdhyaśvarūpam **dakṣo** darśayati |
 ahorātrasya yaḥ saṃdhīḥ sūryanakṣatravarjitaḥ |
 sā tu saṃdhyaḥ samākhyātā munibhis tattvadarśibhiḥ || iti |
 yady api kālavācakatvenātra saṃdhyaśabdah pratīyate tathāpi tasmin kāle upāsyā devatā
 saṃdhyaśabdenopalakṣyate | **[289]** tathā ca devatāyā upāsanam upalakṣya mūlavacane
 karmaparatvena saṃdhyaśabdah prayuktah | atha vā saṃdhau bhavā kriyā saṃdhyaḥ | ata eva
vyāsaḥ |
 upāste saṃdhivelāyām niśāyā divasasya ca |
 tām eva saṃdhyaṁ tasmāt tu pravadanti manīṣinah || iti |
 tām eva kriyām vidadhāti **yogiyāñnavalkyah** |
 saṃdhau saṃdhyaṁ upāśīta nāstage nodgate ravau | iti |
 sā ca saṃdhyaḥ trividhā | tad uktam **atrinā** |
 saṃdhyaśtrayam tu kartavyam divjenātmavidā sadā | iti |
 tatra kālabhedena devatāyā nāmabhedam āha **vyāsaḥ** |
 gāyatrī nāma pūrvāhne sāvitrī madhame dine |
 sarasvatī ca sāyāhne saiva saṃdhyaḥ tridhā smṛtā ||
 pratigrahād annadoṣāt pātakād upapātakāt |
 gāyatrī procyate tasmād gāyantam trāyate yataḥ ||
 savitṛdyotanāt saiva sāvitī parikīrtitā |
 jagataḥ prasavitrī vā vāgrūpatvāt sarasvatī ||
[290] iti | varṇabhedaḥ **smṛtyantare** ‘bhihitah |
 gāyatrī tu bhaved raktā sāvitrī śuklavarnīkā |

sarasvatī tathā krṣṇā upāsyā varṇabhedataḥ ||
 gāyatrī brahmaṇīpā tu sāvitrī rudrarūpiṇī |
 sarasvatī viṣṇurūpā upāsyā rūpabhedataḥ || iti |

upāsanam abhidhyānam | ata eva **taittirīyabrahmaṇam**: “**udyantam astaṁ yantam ādityam abhidhyāyan kurvan brāhmaṇo vidvān sakalaṁ bhadram aśnute ‘sāv ādityo brahmaṇi | brahmaiva san brahmāpyeti ya evaṁ veda’**” iti | ayam arthaḥ – vakṣyamāṇapratikāreṇa prāṇāyāmādikāṇ
 karma kurvan yathoktaṁ nāmavarṇarūpopetāṁ samdhyaśabdavācyam ādityam brahmaṇi
 dhyāyann aihikam āmuṣmikam ca sakalaṁ bhadram aśnute | ya evamuktadhyāyena
 śuddhāntahkaraṇo brahma sākṣat kurute sa pūrvam api brahmaiva sann ajñānāt jivatvam prāpto
 yathoktajñānena tada�ñānāpagame brahmaiva prāpnoti – iti | **vyāso** ‘pi etad evābhīpṛetyāha |
 na bhinnām pratipadyeta gāyatrīṁ brahmaṇā saha |
 so ‘ham asmiḥ upāśīta vidhiṇā yena kena cit || iti |

[291] tatra prātaḥsamdhyaśāḥ kālaparimāṇam āha **dakṣaḥ** |
 rātryantyayāmanādī dve samdhyaśāḥ kāla ucyate |
 darśanād ravirekhāyās tadanto munibhiḥ smṛtaḥ || iti |

ā saṅgavam prātaḥsamdhyaśāḥ gauṇaḥ kālaḥ | ā pradoṣāvasānam ca sāyaṁsamdhyaśāḥ | tad āha
bṛhanmanuḥ |
 na prātar na pradoṣaś ca samdhyaśākālo ‘tipatyate |
 mukhyakalpo ‘nukalpaś ca sarvasmin karmaṇi smṛtaḥ || iti |

kūrmapurāṇe samdhypāstiprakāro darśitaḥ |
 prāgagreṣu tataḥ sthitvā darbheṣu susamāhitāḥ |
 prāṇāyāmatrayam kṛtvā dhyāyet samdhyaṁ iti śrutih || iti |

yājñavalkyo ‘pi |
 prāṇān āyamya samprokṣya tr̄cenābdaivaten tu | iti | (YDh 1.24)

bṛhaspatiḥ |
 baddhvāsanam niyamyaśūn smṛtvā carṣyādikāṇ tathā |
 sannimīlitadṛṇ maunī prāṇāyāmam samabhyaset || iti |

prāṇāyāmalakṣaṇam **manur** āha |
[292] savyāhṛtiṁ sapraṇavām gāyatrīṁ śirasā saha |
 triḥ paṭhed āyataprāṇaḥ prāṇāyāmaḥ sa ucyate || iti | (MDh ??)

yājñavalkyah |
 gāyatrīṁ śirasā sārdham japed vyāhṛtipūrvikām |
 pratipraṇavasamāyuktām trīr ayam prāṇasamāyamaḥ || iti | (YDh 1.23)

yogiyājñavalkyo ‘pi |
 bhūr bhuvaḥ svar mahar janas tapaḥ satyaṁ tathaiva ca |
 pratyōkārasamāyuktas tathā tat savituh param ||
 om āpojyotir ity etac chirah paścāt prayojayet |
 trīr āvartanayogāt tu prāṇāyamaḥ prakīrtitaḥ || iti |

sa ca prāṇāyāmaḥ pūrakakumbhakarecakabhedena trividho jñeyah | tathā ca **yogiyājñavalkyah** |
 pūrakah kumbhako recyah prāṇāyāmas trilakṣaṇaḥ |
 nāsikākṛṣṭa ucchvāso dhmātaḥ pūraka ucyate ||

[293] kumbhako niścalah śvāso recyamānas tu recakah || iti |
 mārjanam āha **vyāsaḥ** |
 āpohiṣṭhetṛcail kuryān mārjanam tu kuśodakaiḥ |
 praṇavena tu samāyuktām kṣiped dvāri (?) pade pade ||

vipruśo ‘śtāu kṣiped ūrdhvam adho yasya kṣayāya ca |
rajastamo mohajātān jāgratsvaptasuuptijān ||
vāñmanahkāyajān dośān navaitān navabhir dahet | iti |

prajāpatir api |
ṛgante mārjanam kuryāt pādānte vā samāhitah |
ardharcāntē ‘tha vā kuryāc chiṣṭānām matam īdṛśam || iti |
mārjane tīrthaviśeṣam āha hārītaḥ: “mārjanārcanabalikarmabhojanāni devatīrthena kuryāt” | tac
ca mārjanam na dhārācyutau kāryam | tathā ca brahmā |
dhārācyutena toyena saṃdhyopāstir viharhitā |
pitaro na praśamsanti na praśamsanti devatāḥ ||

[294] iti | kathām tarhi mārjanam iti tatrāha sa eva |
nadyām tīrthe hrade vāpi bhājane mṛṇmaye ‘pi vā |
audumbare ‘tha sauvarne rājate dārusambhave ||
kṛtvā tu vāmahaste vā saṃdhyopāstīm samācaret || iti |
kṛtvā udakam iti śeṣah | mṛṇmayādipātrasadbhāve tu vāmahastasya pratiṣedhah |
vāmahaste jalām kṛtvā ye tu saṃdhyām upāsate |
sā saṃdhyā vr̄salī jñeyā asurās tais tu tarpitāḥ ||
iti smaranāt, mṛṇmayādyabhāve tu “kṛtvā tu vāmahaste vā” ity anena vāmahastavidhānāt | evam
uktavidhinā mārjayitvā “sūryaś ca” ity apah pibet | tad āha baudhāyanah: “athātah
saṃdhyopāsanavidhim vyākhyāsyāmaḥ | tīrtham gatvā prayato ‘bhiṣiktaḥ prakṣālitapāṇipādo
vidhinācamya ‘agniś ca mā manyuś ca’ iti sāyam apah pītvā ‘sūryaś ca mā manyuś ca’ iti prātaḥ |
sapavitreṇa pāṇinā vasumatyā abliṅgābhīr vārunībhīḥ hiranjavarnābhīḥ pāvamānībhīḥ
vyāhṛtibhīḥ anyaiś ca pavitrair ātmānam prokṣya prayato bhavati” iti (BDh 2.4.1–2) |
bharadvājah |
sāyam agniś ca mety uktvā prātaḥ sūryety apah pibet |
āpaḥ punantu madhyāhne tataś cācamanam caret || iti |

kātyāyano ‘pi |
śiraso mārjanam kuryāt kuśaiḥ sodakabindubhiḥ |
praṇavo bhūr bhuvaḥ svar dvau gāyatrī ca tṛtīyikā ||
abdaivataर्चाś caiva caturtham iti mārjanam || iti | (KSm 2.10.4–5)

mārjanānantaram prajāpatih |
jalapūrṇam tathā hastam nāśikāgre samarpayet |
ṛtam ceti paṭhitvā ca taj jalām tu kṣitau kṣipet || iti |
tataḥ sūryāyārghyam dadyāt | tathā ca vyāsaḥ |
[296] karābhyaṁ toyam ādāya gāyatryā cābhimantritam |
ādityābhimukhas tiṣṭhan trir ūrdhvam saṃdhyayoh kṣipet || iti |
“utthāyārkam prati prohet trikeñāñjalim ambhasām” (KSm 2.11.10) ity etat kātyāyana vacanam
madhyāhnasamdhīyāparam | hārīto ‘pi: “sāvitryābhimantritam udakam puṣpamiśram añjalinā
kṣipet” iti | arghadāne mantrāntaram uktam viṣṇunā |
karābhyaṁ añjalim kṛtvā jalapūrṇam samāhitah |
ud u tyam iti mantreṇa tat toyam prakṣiped bhuvi || iti |
tataḥ pradakṣiṇam kṛtvā udakam spr̄ṣṭet | tad uktam varāhapurāṇe |
sāyam mantravad ācamya prokṣya sūryasya cāñjalim |
datvā pradakṣiṇam kṛtvā spr̄ṣṭvā viśudhyati || iti |
śrutir api: “yat pradakṣiṇam prakramanti tena pāpmānam avadhunvanti” iti | kūrmapurāṇam |

[297] athopatiṣṭhed ādityam udayantam samāhitah |
mantrais tu vividhaiḥ sauraiḥ ṛgyajuḥsāmasaṁbhavaiḥ || iti |
upasthānam tu svaśākhoktamantraiḥ kāryam,
upasthānam svakair mantrair ādityasya tu kārayet |
iti **vasiṣṭha**smaraṇāt | **kūrmapurāṇe** “**upasthānam tu sūktaiḥ**” ityādinā prapañcitam |
“prākkūleṣu” ity ārabhya ādityopasthānaparyantam prātaḥsaṁdhyāyām yad upavarṇitam
taditarayor ubhayor api saṁdhyayoh samānam | tatra madhyāhnasamdhyaṁ višeṣo
nārāyaṇenābhihitah |
āpaḥ punantu manteṇa āpohiṣṭheti mārjanam |
prasipya cāñjaliṁ samyag ud u tyām citram ity api ||
tac cakṣur deva iti ca haṁsaḥ śuciṣad ity api |
etat japed ūrdhvabāhuḥ sūryām paśyan samāhitah ||
gāyatrī tu yathāśakti upasthāya divākaram || iti |
kālavišeṣas tu **śāṅkhena** darśitah |
prātaḥsaṁdhyām sanakṣatrām madhyamām snānakarmaṇi |
sādityām paścimām saṁdhyām upāśīta yathāvidhi || iti |
snānakarmaṇīti mādhyāhnikasnānānantaram ity arthaḥ | madhyāhnikasamdhyaṁ gauṇakālam
āha **dakṣah** |
adhyardhayāmād ā sāyam saṁdhyām ādhyāhnikīṣyate || iti |
saṁdhyātrayasya tāratamyena deśavišeṣam āha **vyāsaḥ** |
[298] gṛhe tv ekaguṇā saṁdhyā hoṣṭhe daśaguṇā smṛtā |
śatasāhasrikā nadyām anantā viṣṇusamnīdhau ||
bahiḥsaṁdhyā daśaguṇā gartaprasravaṇeṣu ca |
khyātā tīrthe śataguṇā sāhasrā jāhnavītaṭe || iti |
śātātapo ‘pi |
anṛtam madyagandham ca divāmaithunam eva ca |
punāti vṛṣalasyānnam saṁdhyā bahir upāsitā || iti |
bahiḥsaṁdhyām upāsitāyām yadā viharanādyāṅgalopas tadā gṛha eva saṁdhyātrayam kartavyam
ity āha **atriḥ** |
saṁdhyātrayam tu kartavyam dvijenātmavidā sadā |
ubhe saṁdhye tu kartavye brāhmaṇaiś ca gṛheṣv api || iti |
yady api praśastatvād bahir eva saṁdhyātrayam kartavyatvena prāptam tathāpi śrautatvena
viharanāsyā prābalyāt tadanurodhena sāyamprātaḥsaṁdhye gṛhe ‘bhyanujñāyete |
sāyamṣamdhyaṁ upasthāne mantravišeṣam āha **nārāyaṇah** |
vārunībhis tathādityam upasthāya pradakṣinam |
kurvan diśo namaskuryād digīśāṁś ca pṛthak pṛthak || iti |
vārunyaś ca “**imam me varuṇa**” (TV 1.6.1) ityādyāḥ | yady api vārunībhīr varuṇasyopasthānam
liṅgalatāt prāptam [299] tathāpi śruteḥ prābalyāt tayā liṅgam bādhitvā ādityopasthāne eva
viniyujyante | etac ca **trītyādhyāye** vicāritam |
tathā hi, “**aindryā gārhapatyam upatiṣṭhate**” iti **śrūyate** | indro devatātvena yasyām ṛci
mantralingāt prakāsyate seyam ṛg aindrī, “**kadācana starī asi nendra saścasi**” ityādikā | tatra
liṅgād indropasthāne mantrasya viniyogaḥ pratīyate | gārhapatyam iti dvitīyayā śrutyā tu
gārhapatyopasthāne | tatra samśayah | kim ubhayām samucchityopastheyam, utaika eva | tatrāpi
kim yaḥ kaścid aicchikāḥ, kim vendra eva, uta gārhapatya eva, iti |

tatra śrutilīṅgayoh samabalapramāṇatvāt virodhānupalambhāc ca samuccayah ity ekah paksah |

ekopasthāne mantrasya nirākāṇkṣatvāt nairākāṇkṣyalakṣaṇavirodhād anantaraniyāmakādarśanāc caicchikāḥ – iti dvitīyah paksah |

śruteḥ śabdātmikāyāḥ arthaśāmarthyānusāritvāt sāmarthyasya copajīvyatvena prābalyād indra evopastheyaḥ – iti trtīyah paksah |

mantragato hīndraśabdo rūḍhyā śakram abhidhatte | “idiparamaiśvarye”ity asmād dhātor utpannatvāt svakāryavīśayaparamaiśvaryopetam gārhapatyam abhidhatte | “guṇād vāpy abhidhānaṁ syāt” iti nyāyenobhayasādhāraṇatvena liṅgasya saṃdehāpādakatvam |

athocyeta [300] “rūdhir yogam apaharati” iti nyāyena śīghrabuddhyutpādikāyāḥ rūdheḥ prābalyāc chakra evopastheyaḥ – iti | evam tarhi liṅgād iti śīghrabuddhyutpādakatvena śrutir evātra viniyojikā | tathā hy ācāryair uktam |

mantrārtham mantrato buddhvā paścāc chaktim̄ nirūpya ca |

mantrākāṇkṣābalenedrašeśatvaśrutikalpanam ||

śrutyā pratyakṣayā pūrvam̄ gārhapatyāṅgatām̄ gate |

nirākāṇkṣīkṛte mantre nirmūlā śrutikalpanā ||

tena śīghrapravṛttitvāc chrutyā liṅgasya bādhanam ||

tasmād gārhapatya evopastheyaḥ iti siddham | saṃdhyām̄ praśāmsati yamah |

saṃdhyām̄ upāsate ye tu satatam̄ śaṃsitavrataḥ |

vidhūtapāpās te yānti brahmaṅkām̄ sanātanam ||

yad ahnā kurute pāpam̄ karmaṇā manasā girā |

āśīnah paścimām̄ saṃdhyām̄ prāṇāyāmais tu hanti tat ||

yad rātryā kurute pāpam̄ karmaṇā manasā girā |

pūrvasamādhyām̄ upāśīnah prāṇāyāmais vyapohati ||

ṛṣayo dīrghasamādhyatvād dīrgham āyur avāpnuyuh |

prajñām̄ yaśāś ca kīrtiḥ ca brahmavarcasam eva ca || iti |

akaraṇe pratyavāyo darśito dakṣeṇa |

saṃdhyāhīno ‘śucir nityam anarhaḥ sarvakarmasu |

yad anyat kurute karma na tasya phalabhāg bhavet || (DaSm 2.20)

[301] iti | gobhilo ‘pi |

saṃdhyā yena na vijñātā saṃdhyā yenānupāsitā |

jīvamāno bhavec chūdro mṛtaḥ śvā copajāyate || iti |

viṣṇupurāṇe ‘pi |

upatiṣṭhanti vai saṃdhyām̄ ye na pūrvām̄ na paścimām̄ |

vrajanti te durātmānas tāmisram̄ narakaṁ nṛpa || iti | (ViPu 3.11.100)

kūrmapurāṇe ‘pi |

yo ‘nyatra kurute yatnam̄ dharmakārye dvijottamaḥ |

viḥāya saṃdhyāprāṇatim̄ sa yāti narakāyutam || iti | (KūPu 1.2.18.31)

etat sarvam anārtaviśayam | tathā ca yājñavalkyah |

anārtaś cotsried yas tu sa viprah śūdrasam̄mitaḥ |

prāyaścittī bhavec caiva loke bhavati ninditaḥ || iti |

atrir api |

nopatiṣṭhanti ye saṃdhyām̄ svasthāvasthāsu vai dvijāḥ |

hiṁsanti vai sadā pāpā bhagavantaṁ divākaram || iti |

viṣṇupurāṇe ‘pi |

[302] sarvakālam upasthānam samdhyayoh pārthivesyate |
anyatra sūtakāśaucavibhramāturabhītitah || iti | (ViPu 3.11.97)
sūtakādau tu saty api sāmarthyे samdhyopāsanam na kāryam ity āha marīciḥ |
sūtake karmaṇām tyāgah samdhyādīnām vidhīyate | iti |
yad api pulastyenoktam,
saṃdhyām iṣṭīm ca homam ca yāvajjīvam samācaret |
na tyajet sūtake vāpi tyajan gacchaty adhogatim ||
iti, tan mānasikasamdhyābhīprāyam | yatas tenaivouktam |
sūtake mṛtake caiva saṃdhyākarma na saṃtyajet |
manasoccārayen mantrān prāṇāyāmam rte dvijāḥ ||
etad viditvā yaḥ saṃdhyām upāste samśitavrataḥ |
dīrgham āyuḥ sa vindeta sarvapāpaiḥ pramucyate || iti |

iti saṃdhyāvidhiḥ

[303]

atha saṃdhyāṅgajapavidhiḥ | tatra manuḥ |
ācamya prayato nityam ubhe saṃdhye samāhitah |
śucau deśe japan japyam upāśīta yathāvidhi || iti |
katham ity apekṣite āha ūṇkhah: ”kuśabṛśyām samāśinah kuśottratīyām vaā kuśapavitrapāṇih
udaṁmukhah sūryābhīmukho vākṣamālām ādāya devatām dhyāyan japaṁ kuryāt” iti | vyāso ‘pi |
praṇavavyāhṛtiyutām gāyatrīm ca jape tataḥ | iti |
yogiyājñavalkyas tu ante ‘pi praṇavayogārtham āha |
omkāram pūrvam uccārya bhūrbhuvaḥsvas tathaiva ca |
gāyatrīm praṇavam cānte japa evam udāhṛtaḥ || iti |
baudhāyano ‘pi |
ubhayataḥ pranavām savyahṛtikām jape || iti |
nṛsimhapurāṇe japa jñasya bhedo ‘bhihitah |
trividho japa jñnah syāt tasya bhedam nibodhata |
vācikāś ca upāṁśuś ca mānasas trividhah smṛtaḥ ||
[304] trayāṇām japa jñānām śreyān syād uttarottarah || iti | (NrPu 58.78–79)
vācikopāṁśutvayor lakṣaṇam purāṇe ‘bhihitam |
yad uccānicoccaritaiḥ śabdaiḥ spaṣṭapadākṣaraiḥ |
mantram uccārayed vācā vāciko ‘yam japaḥ smṛtaḥ ||
śanair uccārayen mantram īśad oṣṭhau pracālayan |
aparair aśrutah kiṁcit sa upāṁśujapah smṛtaḥ || iti | (NrPu 58.80–81)

viśvāmitreṇa mānasasya lakṣaṇam uktam |
dhiyā yad akṣaraśreṇyā varṇād varṇam padāt padam |
śabdārthacintanam bhūyah kathyate mānaso japaḥ || iti |
trayāṇām tāratamyam ca tenaivouktam |
[305] uttamam mānasam japyam upāṁśu madhyamam smṛtam |
adhamam vācikam prāhuḥ sarvamantreṣu vai dvijāḥ ||
vācikasyaikam ekam syād upāṁśu śatam ucyate |
sahasram mānasah prokto manvatribhrgunāradaiḥ || iti |

japaniyamam āha **śaunakah** |

kṛtvottānau karau prātah sāyaṁ cādhomukhau tathā |
madhye skandhakarābhyaṁ tu japa evam udāhṛtaḥ ||
manahsamtoṣaṇaṁ śaucam maunam mantrārthacintanam |
avyagratvam anirvedo japasampattihetavah || iti |

manur api |

pūrvāṁ samdhyāṁ japaṁs tiṣṭhet sāvitrīm ārkadarśanāt |
paścimāṁ tu samāśināḥ samyag ṛkṣavibhāvanāt || iti | (MDh 2.101)

madhyāhne japaṣya niyamah **vāyupurāṇe** darśitah |

tathā madhyāhnasaṁdhyāyām āśināḥ prāṇmukho japeṭ | iti |

varjyān āha **vyāsaḥ** |

[306]

na saṃkrāman na ca hasan na pārśvam avalokayan |
nāpāśrito na jalpaṁs ca na prāvṛtaśirās tathā ||
na padā pādam ākramya na caiva hi tathā karau |
na cāsamāhitamanā na ca saṃśrāvayan japeṭ || iti |

baudhāyano ‘pi |

nābher adhaḥ saṃsparśam karmasamyukto varjayet | iti | (BDh 1.5.18)

vyāso ‘pi |

japakāle na bhāseta vratahomādikeṣu ca |
eteṣv evāvasaktas tu yady āgacchet dvijottamaḥ |
abhiवाद्यa tato vipraṁ yogakṣemam ca kīrtayet || iti |

yogiyājñavalkyo ‘pi |

yadi vāgyamalopah syāj japaḍiṣu kadācana |
vyāhared vaiṣṇavam mantram smared vā viṣṇum avyayam || iti |

saṃvarto ‘pi |

lokavārttādikam śrutvā dṛṣṭvā spr̄ṣṭvā prabhāṣitam |
samkhyām vinā ca yaj japtam tat sarvam niṣphalam bhavet || iti |

prabhāṣitam bahubhāṣinām puruṣam ity arthaḥ | **gautamo** ‘pi |

[307]

gacchatas tiṣṭhato vāpi svecchayā karma kurvataḥ |
aśucer vā vinā saṃkhyā tat sarvam niṣphalam bhavet ||
krodham lobham tathā nidrām niṣṭhīvanavijñmbhaṇe |
darśanam ca śvanīcānām varjayej japakarmaṇi ||
ācāmet saṃbhave caiṣām smared viṣṇum surārcitam |
jyotīṁsi ca praśamsed vā kuryād vā prāṇasamyamam ||
jvalanam gāś ca vīprāmś ca yaṭīn vāpi viṣuddhaye || iti |

deśaniyamas tu **yājñavalyenoktaḥ** |

agnyāgāre jalānte vā japed devālaye ‘pi vā |
puṇyatīrthe gavāṁ goṣṭhe dvijakṣetre ‘tha vā gr̄he || iti |

śāṅkho ‘pi |

gr̄he tv ekaguṇam japyam nadyādau dviguṇam smṛtam |
gavāṁ goṣṭhe daśaguṇam agnyāgāre śatādhikam ||
siddhakṣetreṣu tīrtheṣu devatāyāś ca saṃnidhau |
sahasraśatakoṭīnām anantam viṣṇusamnidhau || iti |

kūrmapurāṇe ‘pi |

guhyakā rākṣasāḥ siddhā haranti prasabham yataḥ |

ekānte tu śubhe deśe tasmāj japyam sadācaret || iti | (KūPu 1.2.18.82)
 japasamkhyām āha yogiyājñavalkyah |
[308] brahmaśāry āhitāgniś ca śatam aṣṭottaram jape |
 vānaprastho yatiś caiva sahasrād adhikam jape || iti |
smṛtyantare |
 darśe śrāddhe pradoṣe ca gāyatrīm daśa samkhyayā |
 aṣṭāvimiṣaty anadhyāye sudine tu yathākramam || iti |
yamo ‘pi |
 sahasraparamām devīm śatamadhyām daśāvarām |
 gāyatrīm tu jafen nityam sarvapāpapraṇāśinīm || iti |
āpastambo ‘pi: “darbheśv āśino darbhān dhārayamāṇah sodakena pāṇīnā prāṇmukhah sāvitrīm
 sahasrakṛtvā āvartayec chatakr̄tvo ‘parimitakṛtvā vā” | iti |

iti japavidhiḥ

japāṅgabhūām akṣamālām āha hārītaḥ |
 śaṅkharūpyamayī mālā kāñcanībhīr athotpalaiḥ |
 padmākṣakaiś ca rudrākṣair vidrumair maṇimauktikaiḥ ||
[309] rājatendrākṣakair mālā tathaivāṅguliparvabhiḥ |
 putrajīvamayī mālā śastā vai japakarmani || iti |
gautamo ‘pi |
 aṅgulyā japasamkhyānam ekam ekam udāhṛtam |
 rekhayāṣṭagunām putrajīvair daśaguṇādhikam ||
 śatam syāc chaṅkhamāṇibhiḥ pravālaiś ca sahasrakam |
 sphatikair daśasāhasram mauktikair lakṣam ucyate ||
 padmākṣair daśalakṣam tu sauvarṇaiḥ kotir ucyate |
 kuśagrānthyā ca rudrākṣair anantaphalam ucyate || iti |
 athākṣamālāmaṇisamkhyām āha praṭāpatiḥ |
 aṣṭottaraśatām kuryāc catuhpañcāśikām tathā |
 saptaviṁśatikā kāryā tato nyūnā na ca smṛtā ||
 aṣṭottaraśatā mālā uttamā sā prakīrtitā |
 catuhpañcāśikā yā tu madhyamā sā prakīrtitā ||
 adhamā procyate nityam saptaviṁśatisamkhyakā || iti |
gautamo ‘pi |
 aṅguṣṭham moksadaṁ vidyāt tarjanī śatrunāśinī |
 madhyamā dhanakāmāyānāmikā pauṣṭikī tathā ||
[310] kaniṣṭā rakṣaṇī proktā japakarmani śobhanā |
 aṅguṣṭhenā japej japyam anyair aṅgulibhiḥ saha ||
 aṅguṣṭhenā vinā japyam kṛtam tad aphalam bhavet || iti |
gāyatrījapam praśamsati vyāsaḥ |
 daśakṛtvāḥ praṭaptā sā tryahād yac ca kṛtam khalu |
 tat pāpam pranudat� āśu nātra kāryā vicāraṇā ||
 śatajaptā tu sā devī pāpaughaśamanī smṛtā |

sahasrajaptā sā devī upapātakanāśinī ||
lakṣajāpyena ca tathā mahāpātakanāśinī |
kotijāpyena rājendra yad icchatī tad āpnuyāt || iti |

yamo ‘pi |

gāyatryā na param japyam gāyatryā na param japaḥ |
gāyatryā na param dhyānam gāyatryā na param hutam || iti |

manur api |

yo ‘dhīte ‘hany ahany etām trīṇi varṣāṇy atandritah |
sa brahma param apyeti vāyubhūtaś ca mūrtimān || iti | (MDh 2.82)

gautamo ‘pi |

[311]

anena vidhinā nityam japam kuryāt prayatnataḥ |
prasanno vipulān bhogān bhuktīm muktiṁ ca vindati || iti |

iti saṃdhyājapayoh prakaraṇam

atha homavidhiḥ | tatra **kūrmapurāṇe** |
athāgamya grham vipraḥ samācamya yathāvidhi |
prajvālyā vahnīm vidhivaj juhuyāj jātavedasam || iti | (KūPu 1.2.18.50)

dakṣo ‘pi |

saṃdhyākarmāvasāne tu svayam homo vidhīyate |
svayam home phalam yat syāt tad anyena na labhyate ||
home yat phalam uddiṣṭam juhvataḥ svayam eva tu |
hūyamāne tad anyena phalam ardham prapadyate ||
ṛtvik putro gurur bhrātā bhāgineyo ‘tha viṭpatiḥ |
etair api hutam yat syāt tad dhutam svayam eva hi || iti |

viṭpatir jāmātā | svayam homa eva mukhyah | tadabhāve ṛtvigādihomah | tatra viśeṣah
kūrmapurāṇe darśitah |

ṛtvik putro ‘tha vā patnī śiṣyo vāpi sahodaraḥ |
prāpyānujñām viśeṣena juhuyur vā yathāvidhi || iti | (KūPu 1.2.18.51)

hotṛtāratamyam darśayati **śrutih** |

[312]

anyaiḥ śatahutād dhomād ekaḥ śiṣyahuto varah |
śiṣyaiḥ śatahutād dhomād ekaḥ putrahuto varah ||
putraiḥ śatahutād dhomād eko hy ātmahuto varah || iti |

ṛtvigādihome ‘pi yajamānasamnidhānenā bhavitavyam | tad uktam **kātyāyanena** |
asamakṣam tu dampatyor hotavyam nartvigādinā |

dvayor apy asamakṣam tu bhaved dhutam anarthakam || iti | (KSm 3.20.1)

ubhayoh saṃnidhānam mukhyam | tadabhāve tv ekatarasaṃnidhānenāpi hotum śakyam | tathā ca
sa **evāha** |

nikṣipyāgnīm svadāreṣu parikalpyārtvijam tathā |
pravaset kāryavān vipro vṛthaiva na ciram vaset || iti | (KSm 2.19.1)

homakālo ‘pi **tenaiva** darśitah |

yāvat samyaṇ na bhāvyante nabhasy ṛksāṇi sarvataḥ |
lohitatvam ca nāpaiti tāvat sāyam tu hūyate || (KSm 1.9.3)

[313] iti | **āpastambo** ‘pi: “*samudro vā esa yad ahorātrah tasyaite gādhatīrthe yat saṃdhī tasmāt saṃdhau hotavyam – iti śailālibrāhmaṇaṁ bhavati | nakṣatram dṛṣṭvā pradoṣe niśāyām vā sāyam*” iti | samudratvena nirūpitasyāhotrātrasya saṃdhidvayam supraveśam tīrthaṁ tasmāt samdhīr homakālah – iti mukhyah kalpah | nakṣatradarśanādayas trayah kālāḥ sāyaṁhome ‘nukalpāḥ | ekanakṣatrodayo nakṣatradarśanam, sarvanakṣatrodayah pradoṣah, nidrāvelā niśā | prātarhomakālo ‘pi caturvidhas **tenaiva** darśitah: “*uṣasy uṣodayam samayādhyuṣite prātaḥ*” iti | **manus** tu prathamadvitīyāv ekīkṛtya kālatrayam āha |

udite ‘nudite caiva samayādhyuṣite tathā |
sarvathā vartate yajña itīyam vaidikī śrutih || iti | (MDh 2.15)

eteśām lakṣaṇam āha **vyāsaḥ** |

rātryās tu śodaśe bhāge grahanakṣatrabhūṣite |
kāle tv anudite prāhur homam kuryād vicakṣaṇaḥ ||
[314] tathā prabhātasamaye naṣṭe nakṣatramanḍale |
ravir yāvan na dṛṣyeta samayādhyuṣitam ca tat ||
rekhāmātras tu dṛṣyeta rāśmibhis tu samanvitah |
uditam tam vijājīyāt tatra homam prakalpayet || iti |

āśvalāyanas tu anukalpāntaram āha: “*āsaṅgavāntaḥ prātaḥ*” iti | homakālah ity anuvartate | atha vā sarva evaite kālaviśeṣā yathāśākham mukhyatayaiva vyavatiṣṭhante | uditānuditahomavat | yadā tu kathaṁcin mukhyakālātikramah tadā **gobhiloktaṁ** draṣṭavyam: “*atha yadi grhye ‘gnau sāyamprātarhomayor darśapaurṇamāsavor vā havyam hotāram vā nādhigacchet kathaṁ kuryād iti | āsāyamāhuteḥ prātarāhuteḥ sāyamāhutih amāvāsyāḥ paurṇamāśi nātyety āpaurṇamāsyamāvāsyā*” iti | **baudhāyano** ‘pi |

ā sāyaṁ karmaṇaḥ prātar ā prātaḥ sāyakarmaṇaḥ |
āhutir nātipadyeta pārvanām pārvanāntarāt || iti |

āpannas tu pakṣahomam kuryāt | tathā ca **marīciḥ** |

[315] śārīrapad bhaved yatra bhayād vārttiḥ prajāyate |
tathānyāsv apī cāpatsu pakṣahomo vidhīyate || iti |

pakṣahominah tatpakṣamadhye āpannivṛttau tadāprabhṛti punarhomah kartavyah | tad āha **marīciḥ** |

pakṣahomān ato kṛtvā gatvā tasmāt nivartitaḥ |
homam punaḥ prakuryāt tu na cāsau doṣabhaṅg bhavet || iti |
evam homam anutiṣṭhatāpi sīmollaṅghane kṛte punarādhānam kartavyam | tad āha **kātyāyanah** |
vihāyāgnim sabhāryaś cet sīmām ullaṅghya gacchati |

homakālātyaye tasya punarādhānam iṣyate || iti | (KSm 3.20.2)

homakālānatyaye tu nāsti punarādhānam | tad āha **śaunakah** |

proṣite tu yadā patnī yadi grāmāntaram vrajet |
homakāle yadi prāptā na sā doṣeṇa yujyate || iti |

homadravyam āha **sa eva** |

kṛtam odanasaktvādi tañḍulādi kṛtākṛtam |
vrīhyādi cākṛtam proktam iti havyam tridhā budhaiḥ ||
haviṣeṣu yavā mukhyās tad any vrīhayāḥ smṛtāḥ |
abhbāve vrīhiyavyor dadhnā vā payasāpi vā ||
[316] tadabhbāve yavāgvā vā juhuyād udakena vā |
yathoktavastvasaṁprāptau grāhyam tad anukāri yat ||
yavānām iva godhūmā vrīhīnām iva śālayaḥ |

ājyam havyam anādeśe āhutīṣu vidhīyate ||
 mantrasya devatāyāḥ tu prajāpatir iti sthitih | iti |
 āhutiparimāṇam āha bṛhaspatih |
 prasthadhānyam catuhṣaṣṭir āhuteḥ parikīrtitam |
 tilānām tu tadardham syāt tadardham syād ghṛtasya tu || iti |
baudhāyano ‘p |
 vrīhīnām vā yavānām vā śatam āhutir iṣyate | iti |
 homaprakāraḥ svagrhyoktavidhinā draṣṭavyah | tad uktam **grhyapariśiṣṭe** |
 svagrhyoktena vidhinā homam kuryād yathāvidhi | iti |
viṣṇur api |
 bahuśukendhane cāgnau susamiddhe hutāśane |
 vidhūme lelihāne ca hotavyam karmasiddhaye ||
 yo ‘nṛciṣi juhoty agnau vyaṅgāre caiva mānavah |
 mandāgnir āmayāvī ca dardraś copajāyate || iti | (=KSm 1.9.12)
 etac ca jñātvaivānuṣṭheyam | anyathā doṣāravaṇāt | tad āha **aṅgirāḥ**
[317] svābhiprāyakṛtam karma yat kiṃcit jñānavarjitam |
 krīḍākarmeva bālānām tat sarvam niṣprayojanam || iti |
caturviṁśatimate |
 hatam jñānam kriyāhīnam hatās tv ajñāninaḥ kriyāḥ |
 apaśyann andhakāro dagdhaḥ paśyann api ca paṅgulah || iti |
 śrautasmārtaylor agnivyavasthām āha **yājñavalkyah** |
 karma smārtam vivāhāgnau kurvīta pratyaham grīḥ |
 dāyakālāhṛte vāpi śrautam vaitānikāgniṣu || iti | (YDh 1.97)
 vaitānikā gārhapatyādayah | yasya punah śrautasmārtāgnidvayam tasyānuṣṭhānaprakāram āha
bharadvājah |
 homam vaitānikam kṛtvā smārtam kuryād vicakṣaṇah |
 smṛtīnām vedamūlatvāt smārtam kecī purā viduh || iti |
śātātapo ‘pi |
 śrautam yat tat svayam kuryād anyo ‘pi smārtam ācaret |
 aśaktau śrautam apy anyah kuryād ācāram antataḥ || iti |
 uktasyāgner. nityatām āha **gargah** |
 kṛtadāro naiva tiṣṭhet kṣaṇam apy agnīnā vinā |
 tiṣṭhetā ced dvijo vrātyas tathā ca patito bhavet ||
[318] yathā snānam yathā bhāryā vedasyādhyayanam yathā |
 tathaivopāsanam drṣṭam nātiṣṭhet tadviyogataḥ || iti |
 satyām vaidikānuṣṭhānaśaktau na smārtamātreṇa paritusyet | tad āha **sa eva** |
 yo vaidikam anādṛtya karma smārtaitihāsikam |
 mohāt samācared vipro na sa punyena yujyate ||
 pradhānam vaidikam karma guṇabhūtam tathetarat |
 guṇaniṣṭhaḥ pradhānam tu hitvā gacchaty adhogatim || iti |
 aśaktam prati **vyāsa** āha |
 śrautam kartum na cec chaktaḥ karma smārtam samācaret |
 tatrāpy aśaktah karaṇe sadācāram labhed budhaḥ || iti |
 homam praśaṁsaty **aṅgirāḥ** |
 yo dadyāt kāñcana merum pṛthivīm ca samāgarām |

tat sāyam prātar homasya tulyam bhavati vā na vā || iti |
 homānte bhasma dhāryam | tad āha br̄haspatih |
 naryam bhasmāgnihotrānte dhāryam evāgnihotribhiḥ |
 anāhitāgner brahmākhyam aupāsanasamudbhavam || iti |
 “**hutvā caiva tu bhasmanā**” ityādismṛtyantaram ca |

iti homaprakaraṇam

[319]

tad evam “**sam̄dhyā snānam japo homah**” ityasmin mūlavacane homāntāni karmāṇi nirūpitāni |
 tāny etāny aṣṭadhā vibhaktasya dinasya prathamabhāge samāpanīyāni | yady api
 madhyāhnasnānādīni nirūpitāni tathāpi teṣām prātaḥsnānādiprasaṅgena nirūpitatvāt ādyabhāge
 na kartavyatā | divasasyāṣṭadhā vibhāgam tatra kartavyaviśeṣam ca **dakṣo** darśayat |
 divasasyādyabhāge tu kṛtyam tasyopadiṣyate |
 dvīye ca tṛtīye ca caturthe pañcame tathā ||
 saṁṣṭhe ca saptame caiva aṣṭame ca pṛthak pṛthak |
 vibhāgeṣv eṣu yat karma tat pravakṣyāmy aśeṣataḥ || (DaSm 2.3–4)
 ityādinā |

atha mūlavacanānusāreṇa devatāpūjanam vaktavyam | tac ca pūjanam
 prātarhomānantaram – iti **kecit** | tad āha **marīciḥ** |
 vidhāya devatāpūjām prātarhomād anantaram | iti |

[320]

brahmajñajapānantaram – ity **anye** | tathā ca **hārītah** |
 kurvīta devatāpūjām japayajñād anantaram | iti |
kūrmapurāṇe ‘pi |
 niṣpīḍya snānavastram vai samācamya ca vāgyataḥ |
 svair mantrair arjayed devān patraih puṣpais tathāmbubhiḥ || iti | (KūPu 1.2.18.90)

tatra vayam japayajñānantaram devapūjām nirūpayiṣyāmaḥ | prātarhomād anantarabhāvīti
 brahmajñāntāni mūlavacanānuktāny apy āhnikakramaprāptatvāt tāny ucyante |
 homānantarakṛtyam āha **dakṣah** |

devakāryam tataḥ kṛtvā gurumaṅgalavīkṣaṇam || iti | (DaSm 2.23)

maṅgalam ādarśādi | tad uktam **matsyapurāṇe** |

rocanāṁ candanaṁ hema mraṅgam darpaṇam manim |
 gurum agnim ca sūryam ca prātaḥ paśyet sadā budhah || iti |

viṣṇupurāṇe ‘pi |

svācāntaś ca tataḥ kuryāt pumān keśprasādhanam |
 ādarśāñjanamāṅgalyadūrvādyālambhanāni ca || (ViPu 3.11.21)

[321] iti | **brahmapurāṇe** ‘pi |

svam ātmānam tu ghṛte paśyet yadīcchec cirajīvitam | iti |

nārado ‘pi |

loke ‘smin maṅgalāny aṣṭau brāhmaṇo gaur hutāśanah |
 hiran̄yam sarpir āditya āpo rājā tathāṣṭamaḥ ||
 etāni satataṁ paśyet namasyed arcayec ca yaḥ |

pradakṣinam ca kurvīta tathā hy āyur na hīyate || iti | (NSm 17.54–55)

manur api |

agnicit kapilā satrī rājā bhikṣur mahodadhiḥ |
drṣṭamātrāḥ punanty ete tasmāt paśyeta nityaśah || iti |

vāmanapurāṇe ‘pi |

homam̄ ca kṛtvālabhanaṁ śubhānām tato bahir nirgamanam̄ praśatam |
dūrvām̄ ca sparpīr dadhi sodakumbham dhenum̄ savatsām vṛṣabham suvarṇam |
mr̄d gomayaṁ svastikam akṣatāṁś ca tailam̄ madhu brāhmaṇakanyakām̄ ca |

[322] śvetāni puṣpāṇi tathā śamīm̄ ca hutāśanam̄ candanam arkabimbam |

aśvatthavṛkṣam̄ ca samālabheta tataś ca kuryān nijajātidharmam || iti | (VāPu 14.35–36)

bharadvājo ‘pi |

kaṇḍūya pṛṣṭato gām̄ tu kṛtvā cāśvatthavandanam |
upagamya gurūn na sarvān viprāṁś caivābhivādayet || iti |

brāhmaṇasamavāye prathamam̄ kasyābhivādanam ity ākāṅkṣayām āha **manuh** |

laukikam̄ vaidikam̄ vāpi tathādhyātmikam eva ca |
ādadīta yato jñānam̄ tam pūrvam abhivādayet || iti | (MDh 2.117)

abhivādanakāle svam̄ nāma kīrtayed ity āha **sa eva** |

abhivādāt param̄ vipro jyāyāmsam abhivādayan |
asau nāmāham asmīti svam̄ nāma parikīrtayet ||
bhoḥśabdām̄ kīrtayed ante svasya nāmno ‘bhivādane | (MDh 2.122–24)

[323] iti | “**abhivādāt param**” iti abhivādaye – iti śabdām uccārya paścād etannāmāhaṁ bhoḥ – iti śabdām uccārayed ity arthaḥ | abhivādanaprakāram āha **āpastambah**: “**dakṣinam bāhum** śrotrasamam̄ prasārya brāhmaṇo ‘bhivādayīta | uraḥsamam̄ rājanyo madhyasamam̄ vaiśyāḥ nīcaiḥ śūdraḥ prāñjalih” iti (ĀpDh 1.2.5.16–17) | ekaḥastenābhivādanam niṣedhati **viṣṇuh** | janmaprabhṛti yat kiṃcic cetasā dharmam ācare | sarvam̄ tan niṣphalam̄ yāti hy ekaḥastābhivādanāt || iti | (=MDh 2.118)

etac ca pratyutthāya kartavyam | tad āha **manuh** |

ūrdhvam̄ prāñā hy utkrāmanti yūnah sthavira āgate |
pratyutthānābhivādābhīyām̄ punas tān pratipadyate || iti | (MDh 2.120)

abhivāditena vaktavyām̄ āśiṣam āha **sa eva** |

[324] āyuṣmān bhava saumyeti vācyo vipro ‘bhivādane |
akāraś cāsyā nāmno ‘nte vācyāḥ pūrvākṣaraḥ plutāḥ || iti | (MDh 2.125)
pūrvākṣaram̄ yasyāsau pūrvākṣaraḥ | pūrvam akṣaram̄ ca sāmarthyāt vyañjanam | svarāṇām̄ svarapūrvakatvāsamṛtbhavāt | tataś ca abhivādakanāmagato vyañjananiṣṭho ‘ntimasvaraḥ plāvanīyah | akāreṇāntamasvaramātrām upalakyate, aśeṣānāmām akārāntatvāsamṛtbhavāt | tathā ca sati evam̄ prayogo bhavati, āyuṣmān bhava saumya devadattā3 – iti | yas tu pratyabhibhivādanaprakāram na jānāti sa nābhivādyā ity āha **sa eva** |

yo na vety abhivādasya vipro pratibhivādanam |
nābhivādyāḥ sa viduṣā yathā śūdras tathaiva saḥ || iti | (MDh 2.126)

yas tu jānann api na pratyabhibhivādanam karoti tasya doṣo **bhaviṣyatpurāṇe** darśitāḥ |

abhivāde kṛte yas tu na karoty abhivādanam |
āśiṣam vā kuruśreṣṭha sa yāti narakān bahūn || iti |

yamo ‘pi |

[325] abhivāde tu yaḥ pūrvam̄ āśiṣam na prayacchati |
yad duṣkṛtam̄ bhaved asya tasmād bhāgām̄ prapadyate ||

tasmāt pūrvābhībhāśī syāc caṇḍālasyāpi dharmavit |
surāṁ pibeti vaktavyam evam dharmo na hīyate ||
svastīti brāhmaṇo brūyād āyuṣmān iti bhūmipah |
vardhatām iti vaiśyas tu śūdras tu svāgataṁ vadet || iti |

manur api |

brāhmaṇam kuśalam pṛcchet kṣatrabandhum anāmayam |
vaiśyam kṣemam samāgamya śūdrām ārogyam eva ca ||
parapatnī tu yā strī syād asaṁbandhā ca yonitaḥ |
tām brūyād bavatīty evam subhage bhaginīti ca || iti | (MDh 2.128, 129)
“jyāyāṁsam abhivādayet” (MDh 2.122) ity uktam tatra kiyatā kālena jyāyastvam ity apekṣite āha
āpastambah: “trivarṣapūrvah śrotriyo ‘bhivādanam arhati” iti (ĀpDh 1.4.14.13) | manur api |
daśābdākhyam paurasakhyam pañcābdākhyam kalābhṛtām |
tryabdapūrvam śrotriyāñām alpenāpi svayoniṣu || (MDh 2.135)

[326] iti | samānapuravāsinām daśabhiḥ varṣaiḥ pūrvah sakhā bhavati | tato ‘dhiko jyāyān |
kalābhṛtām gītādividyāvatām pañcābdapūrvah sakhā | śrotriyāñām vedādhyāyinām
tryabdapūrvah sakhā bhavati | tato ‘dhiko jyāyān | svayoniṣu bhrātrādiṣu sarveṣu svalpenāpi
vayasā pūrvah sakhā bhavati | tato ‘dhiko jyāyān ity arthaḥ |

nanu – “ete mānyāḥ” (YDh 1.35) ity ṛtvigādīnām yājñavalkyena pūjyatvābhidhānād
yavīyasām api teṣām abhivādanam prāptam – iti cet,

tan na, pratyuttānasamṛbhāṣaṇābhyām mānyatvasiddheḥ | ata eva teṣām anabhivādyatvam
āha gautamah: “ṛtvikśaśurapitṛvyamātulānām tu yavīyasām pratyutthānābhitvānam” iti (GDh
6.4) | abhivādanam abhibhāṣaṇam | yathā ca **baudhāyanah**: “ṛtvikśaśurapitṛvyamātulānām tu
yavīyasām pratyutthānābhitvānam” (BDh 1.2.3.45) [327] iti | etac ca brāhmaṇaviśayam | tathā
ca **sātātapah** |

abhivādyo namaskāryah śirasā vandya eva ca |
brāhmaṇah kṣatriyādyais tu śrīkāmaiḥ sādaram sadā ||
nābhivādyās tu vipreṇa kṣatriyādyāḥ kathamcana |
jñānakarmaguṇopetā yady apy ete bahuśrutāḥ ||
abhivādyā dvijāḥ śūdraṁ sacailaṁ snānam ācaret |
brāhmaṇānām śataṁ samyag abhivādyā viśudhyati || iti |

vīṣṇur api |

sabhāsu caiva sarvāsu yajñe rājagṛheṣu ca |
namaskāraṁ prakurvīta brāhmaṇān nābhivādayet || iti |
gurvādau tūpasamgrahaṇām āha gautamah: “guroḥ pādopasamgrahaṇām prātah” iti (GDh 1.19) |
gurur atrācāryah | yataḥ **sa evāha**: “māṭṛpitṛtadbandhūnām pūrvajātānām vīḍyāgurūṇām
tadgurūṇām ca” iti (GDh 1.19) | upasamgrahaṇalakṣaṇām manur āha |
vyat�astapāṇīnā kāryam upasamgrahaṇām guroḥ |
savyena savyah spraṣṭavyo daksiṇēna ca daksiṇāḥ || (MDh 2.72)

[328] iti | guroḥ savyadakṣiṇau pādau svakīyasavyadakṣiṇābhyām pāṇibhyām spraṣṭavyau ity
arthaḥ | **baudhāyanō** ‘pi: “śrotre saṁspṛṣya manah samādhāyādhastāj jānvor ā padbhyām” iti
(BDh 1.2.3.27) | upasamgrahaṇām kuryād iti śeṣaḥ | etac ca gurupatnīnām api kāryam | tathā ca
manuh |

guruvat pratipūjyāḥ syuḥ savarṇā guruyośitāḥ |
asavarṇās tu saṁpūjyāḥ pratyutthānābhitvāṇaiḥ ||
bhrātrabhāryopasamgrāhyā savarṇāhany ahany api |

viprosya tūpasamgrāhyā jñātisambandhiyositah || iti | (MDh 2.210, 132)
 evam aviśeṣenopasamgrahaṇe prāpte kvacid apavādam āha **sa eva** |
 gurupatnī tu yuvatir nābhivādyeha pādayoh |
 pūrṇavimśativarṣena guṇadoṣau vijānatā ||
 abhyañjanam snāpanam ca gātrodvartanam eva ca |
 gurupatnyā na kāryāṇi keśānām ca prasādhanam || iti | (MDh 2.211–12)
 kim tarhi tatra kartavyam ity apekṣite **sa evāha** |
[329] kāmam tu gurupatnīnām yuvatīnām yuvā bhuvi |
 vidhivad vandanaṁ kuryād asāv aham iti bruvan ||
 viprosya pādagrahaṇam anvaham cābhivādanam |
 gurudāreṣu kurvīta satām dharmam anusmaran || iti | (MDh 2.216–17)
 abhivādane varjyān āha **āpastambah**: “na sopānad veṣṭitaśirā anavahitapāṇir vābhivādayīta” iti
 (ĀpDh 1.4.14.22) | **śaṅkho** ‘pi: “nodakumbhahasto ‘bhivādayet na bhaikṣyam caran na
 puṣpānnahasto nāsuciḥ na japan na devapitṛkāryam kurvan na śayānah” iti | **āpastambo** ‘pi: “tathā
 viṣamagatāyāgurave nābhivādyam | tathā aprayatāya | aparayataś ca na pratyabhivadet |
 prativayasah striyah” (ĀpDh 1.4.15, 19, 20, 21) **[330]** iti | tathānyatra **sa evāha** |
 samitpuṣpakuśājyāmbumṛḍannākṣatrapāṇikah |
 japanam homam ca kurvāṇo nābhivādyas tathā dvijah ||
 pāṣandām patitam vrātyam mahāpātakinam śaṭham |
 nāstikam ca kṛtaghnam ca nābhivādet kathaṁcana ||
 dhāvantam ca pramattam ca mūtrocārakrtam tathā |
 bhuñjānam āturam nārham nābhivādet dvijottamah ||
 vamantam jīrbhamāṇam ca kurvataṁ dantadhāvanam |
 abhyaktaśirasam caiva snāsyantam nābhivādayet ||
 śrukpaṇikam avijñātam aśaktam ripum āturam |
 yoginam ca tapaḥsaktam kaniṣṭham nābhivādayet || iti |
śātātapo ‘pi |
 udakyām sūtikām nārīm bharṭṛghnīm garbhaghātinīm |
 abhivādyā dvijo mohād ahorātreṇa śudhyati || iti |
 “**guroḥ pādopasamgrahaṇam**” ity uktam tatra kīdṛśo gurur ity āśaṅkāyām āha **manuh** |
[331] niṣekādīni karmāṇi yah karoti yathāvidhi |
 saṁbhāvayati cānnena sa vipro guru ucyate || iti | (MDh 2.142)
yajñavalkyo ‘pi |
 sa guru yah kriyāḥ kṛtvā vedam asmai prayacchat | iti | (YDh 1.34)
 adhyāpanam vipraviṣayam | niṣekādikam tu sarvavarṇasādhāraṇam | pitṛyatiriktānām
 aupacārikam gurutvam āha **manuh** |
 alpam vā bahu vā yasya śrutasyopakaroti yah |
 tam apīha gurum vidyāt śrutopakriyayā tathā || iti | (MDh 2.149)
hārīto ‘pi |
 upādhyāyah pītā jyeṣṭho bhrātā caiva mahīpatih |
 mātulah śvaśuras trātā (?) mātāmahapitāmahau ||
 varṇajyeṣṭhah pitṛvyaś ca pum̄sv ete guravah smṛtāḥ |
[332] mātā mātāmahā gurvī pitur mātuś ca sodarāḥ ||
 śvaśrūḥ pitāmahā jyeṣṭhā dhātrī ca guruvat striyah | iti |
 atra pitṛmāṭṛgrahaṇam tadvad ete ‘pi mānyāḥ ity etadartham | ata evāha **sa eva** |

anuvartanam eteśām manovākkāyakarmabhiḥ || iti |
vyāso ‘pi |

mātāmaho mātulaś ca pitṛvyaḥ śvaśuro guruḥ |
pūrvajah snātakaś cartvaṇ mānyāś te guruvat sadā ||
māṭrṣvasā mātulānī śvaśrūr dhātrī pitṛṣvasā |
pitāmahī pitṛvyastrī gurustrī māṭrvac caret || iti |

manur api |
pitur bhaginyāṁ matuś ca jyāyasyāṁ ca svasary api |
māṭrvad vṛttim ātiṣṭhen mātā tābhyo garīyasī ||
upādhyāyān daśācārya ācāryāṇāṁ śatāṁ pitā |
sahasram tu pitṛn mātā gauravenātiricyate || iti | (MDh 2.133, 145)

yat tu,
[333]
dvau gurū puruṣasyeha pitā mātā ca dharmataḥ |
dharā gurutarā tāvan mātā gurutarā tataḥ ||
taylor api pitā śreyān bījaprādhānyadharśanāt |
abhāve bījino mātā tadabhāve tu pūrvajah ||

iti **purāṇa**vacanam, tan niṣekādisamastasāṃskārapūrvakādhyāpakapitṛviṣayam | anyathā “**mātaiva garīyasi**” iti vacanam virudhyet | tasyā garīyastvam upapādayati **vyāsaḥ** |

māsān daśodarastham yā dhṛtvā śūlaiḥ samākulā |
vedanāvividhair duḥkhaiḥ prasūyeta vimūrcchitā ||
prāṇair api priyān putrān manyate sutavatsalā |
kas tasyāniṣkṛtim kartum śakto varṣaśatair api || iti |
“upādhyāyān daśācāryah” iti yad uktam tatropādhyāyācāryayor lakṣaṇam āha manuḥ |
ekadeśam tu vedasya vedāṅgāny atha vā punaḥ |
yo ‘dhyāpayati vṛttyartham upādhyāyah sa ucyate ||
upanīya tu yah śiṣyām vedam adhyāpayed dvijah |
sakalpam sarahasyam ca tam ācāryām pracakṣate || iti | (MDh 2.141, 140)

ācāryo ‘pi pitṛmāṭrādyapekṣayā garīyān eva | tad āha **sa eva** |
[334] utpādakabrahmadātror garīyān brahmadaḥ pitā |
brahmajanma hi viprasya pretya ceha ca śāsvatam || iti (MDh 2.146)

yas tu bālo ‘pi vṛddham adhyāpayati so ‘pi tasya garīyān iti **sa evāha** |
bālo ‘pi vipro vṛddhasya pitā bhavati mantradah |
adhyāpayāmāsa pitṛn śiṣur āngirasaḥ kavīḥ |
putrakā it hovāca jñānena parigṛhya tān ||
te tam artham aprcchanta devān āgatamanyavaḥ |
devāś caitān sametyocur nyāyyām vah śiṣur uktavān ||
ajño bhavati vai bālaḥ pitā bhavati mantradah |
ajañām hi bālam ity āhuḥ pitety eva ca mantradam ||
na hāyanair na palitair na vittena na bandhubhiḥ |
ṛṣayaś cakrire dharmaṇ yo ‘nūcānah sa no mahān || iti | (MDh 2.150–54)

tathā ca **viṣṇuh**: “bāle samānavayasi adhyāpake guruvad varteta” (ViSm 28.31) **[335]** iti |
jyeṣṭhabhrātārī api guruvad vartitavyam ity abhihitam **purāṇasāre** |
jyeṣṭho bhrātā pitṛsamo mṛte pitari bhūsurāḥ |
kaniṣṭāś tam namasyeran sarve chandonuvartinaḥ ||
tam eva copajīveran yathaiva pitaram tathā | iti |

manur api |

pitṛvat pālayet putrān jyeṣṭho bhrātā yavīyasah |
putravac cāpi varteran yathaiva pitaram tathā || iti |

paramgurāv api tathaivety āha **sa eva** |

guror gurau saṃnihite guruvad vṛttim ācaret | iti | (MDh 2.205)

ācāryānujñām antareṇa mātulādīn asamāvṛtto nābhivādayed ity āha **sa eva** |

na cāniṣṭo guruṇā svān gurūn abhivādayet || iti | (MDh 2.205)

samāvṛttasya to nānujñāpekṣā | tad āha **āpastambah**: “samāvṛttena sarve gurava upasamgrāhyāḥ proṣya ca samāgame” (ĀpDh 1.4.14.7–8) [336] “ācāryaprācāryasamnipāte prācāryam upasamgrhyācāryam upajighrķset” iti (ĀpDh 1.2.8.19) | abhivādanam praśamsati **sa eva** |

abhivādanaśilasya nityam vṛddhopasevinah |

catvāri tasya vardhante hy āyuḥ prajñā yaśo balam || iti | (MDh 2.121)

ity abhivādanaprakaraṇam

atha dvitīyabhāgakṛtyam ucyate | tatra **dakṣah** |

dvitīye ca tathā bhāge vedābhyaśo vidhīyate | iti | (DaSm 2.26)

kūrmapurāne |

vedābhyaśam tataḥ kuryāt prayatnāc chaktito dvijah |

japed adhyāpayec chiṣyān dhārayed vai vicārayet |

avekṣeta ca śāstrāṇi dharmādīni dvijottamāḥ || (KūPu 1.2.18.55–56)

[337] iti | vedābhyaśam praśamsati **manuh** |

vedam eva sadābhyaṣet tapas tapsyan dvijottamah |

vedābhyaśo hi viprasya tapaḥ param ihocaye ||

ṛṣidevamanuṣyāṇām vedaś cakṣuh sanātanam | iti | (MDh 2.166–67)

vyāso ‘pi |

nānyato jñāyate dharmo vedād evaiṣa nibabhau |

tasmāt sarvaprayatnena dharmārthaṁ vedam āśrayet || iti |

yājñavalkyo ‘pi |

yajñānām tapasām caiva śubhānām caiva karmaṇām |

veda eva dvijātīnām niśreyasakarāḥ paraḥ || iti | (YDh 1.40)

tathā vedavihīnasya sarvakriyāvaiḍhalyam **manur** darśayati |

yathā ṣaṇḍho ‘phalaḥ strīṣu yathā gaur gavi cāphalā |

yathā cājñe ‘phalam dānam tathā vipro ‘nṛco ‘phalaḥ || iti | (MDh 2.158)

etasminn eva bhāge kṛtyāntaram āha **dakṣah** |

samitpuṣpakuśādīnām sa kālaḥ samudāhṛtaḥ | iti | (DaSm 2.28)

iti dvitīyabhāgakṛtyam

[338]

atha tṛtīyabhāgakartavyam | tatra **dakṣah** |

tṛtīye ca tathā bhāge poṣyavargārthasādhanam | iti | (DaSm 2.29)

kūrmapurāne ‘pi |
 upeyād īśvaram cātha yogakṣemaprasiddhaye |
 sādhayed vividhān arthān kuṭumbārtham tato dvijah || iti | (KūPu 1.2.18.57)

posyavargaś ca **dakṣena** darśitah |
 mātā pitā gurur bhāryā prajā dīnah samāśritah |
 abhyāgato ‘tithiś cāgnih posyavarga udāhṛtaḥ || iti | (DaSm 2.29)

yātrārtham dhanasādhanam yathāvṛtti kāryam | tathāha **manuh** |
 yātrāmātraprasiddhyartham svaiḥ karmabhir agarhitaiḥ |
 akleśena śarīrasya kurvīta dhanasamcayam || iti | (MDh 4.3)

agarhitāni karmāṇi adhyāpanādīni | tāni ca [339] nirūpitāni |
nanu – brāhmaṇasyaivaitāni karmāṇi na kṣatriyaviśoḥ | tadāha manuh |
 trayo dharmā nivarteran brāhmaṇāt kṣatriyam prati |
 adhyāpanam yājanam ca tṛīyaś ca pratigrahaḥ ||
 vaiśyam prati tathaivaite nivarterann iti sthitih | iti | (MDh 10.77–78)

ato na taylor adhyāpanādir arjanopāyah |
bādhām | ata evopāyāntaram tenaivoktam |
 śastrāstrabhṛttvam kṣatrasya vanikpaśukṛṣir viśah | iti | (MDh 10.79)

vanik vāṇijyam | paśuh paśupālanam | **yājñavalkyo** ‘pi |
 pradhānam kṣatriye karma prajānām paripālanam |
 kusīdakṛṣivāṇijyam pāśupālyam viśah smṛtam || iti | (YDh 1.119)

upāyāntarnyāha **manuh** |
 sapta vittāgamā dharmyā dāyo lābhah krayo jayah |
 prayogaḥ karmayogaś ca satpratigraha eva ca || (MDh 10.115)

[340] iti | dāyo ‘nvayāgataṁ dhanam | lābho nidhidarśanam | dāyalābhakrayānvayāgamāś
 caturṇām varṇānām | jayah kṣatriyasyaiva | prayogo vṛddhyartham dhanapradānam | karmayogah
 kṛṣivāṇijyam | prayogakarmayogau vaiśyasyaiva | satpratigraho viprasyaiva | **kūrmapurāne** ‘pi |
 dvividhas tu gṛhī jñeyah sādhakaś cāpy asādhakah |
 adhyāpanam yājanam ca pūrvasyāhuḥ pratigrahaḥ || (2)
 śiloñcham vāpy ādadīta gṛhasthah sādhakah punah | (10)
 asādhakas tu yah prokto gṛhasthāśramasamsthitaḥ |
 śiloñche tasya kathite dve vṛttī paramarsibhiḥ || (11)
 amṛtenātha vā jīvet mr̄tenāpy atha vāpadi |
 ayācitam syād amṛtam mr̄tam bhaikṣam tu yācitam || iti | (KūPu 1.2.25.1–12)

manur api |
 ṛtāmṛtābhyām jīveta mr̄tena pramṛtena vā |
 satyānṛtābhyām api vā na śvavṛttyā kathaṁcana ||

[341] ṛtam uñchaśilam jñeyam amṛtam syād ayācitam |
 mṛtam tu yācitam bhaikṣyam pramṛtam karṣaṇam smṛtam ||
 satyānṛtam tu vāṇijyam tena caivāpi jīvyate |
 sevā śvavṛttir ākhyātā tasmāt tām parivarjayet || iti | (MDh 4.4–6)

patitaparityaktaikakaṇopādānam uñchaḥ | sālyāder nipatitaparityaktabalvarīgrahaṇam śilam |
yājñavalkyo ‘pi |
 kuśūlakumbhīdhāno vā tryāhino ‘śvastano ‘pi vā |
 jīved vāpi śiloñchena śreyān eṣām paraḥ paraḥ || iti |

kuśūlam koṣṭhakam tadbharitadhānyasaṃcetā kuśūladhānyah | tryahaparyāptadhānyasamcetā
tryāhikah | na śvastanacintāpy astīty aśvastanah sadyaḥsampādaka ity arthaḥ | eteśām
aśvastanāntānām vṛttayo manunoktā veditavyāḥ | tathāḥ |

saṭkarmaiko bhavaty eśām tribhir anyah pravartate |

dvābhyaṁ ekaś caturthas tu brahmaṣatreṇa jīvyate || (MDh 4.9)

[342] ayam arthaḥ – ekaḥ kuśūladhānyo yājanādiṣaṭkarmā bhavet | anyo dvīṭyah kumbhīdhānyo
yājanādhyāpanapratigrahair varteta | ekas ṣṭiyas tryāhikah pratigrahaṭarābhyaṁ | caturthas tv
aśvastano brahmaṣatreṇādhyāpanena jīvyate ity arthaḥ | śūdravṛttis tu uśanasā darśitā |

śūdrasya dvijaśrūṣā sarvaśilpāni vāpy atha |

vikrayah sarvapanyānām śūdrakarmety udāhṛtam || iti |

yājñavalkyo ‘pi |

śūdrasya dvijaśrūṣā tayājīvan vanig bhavet |

śilpair vā vividhair jīved dvijātihitam ācaran || (YDh 1.20)

[343] iti | ajīvann iti chedaḥ | hārīto ‘pi: “śūdradharmo dvijātiśrūṣādyavarjanām

kalatrādipoṣaṇām karṣaṇām paśupālanām

bhārodvahanapanyāpanyavyavahārcitrakarmanṛtya-gītaveṇuvīṇāmr̥daṅgavādanāni” iti |

iti ṣṭiyabhāgakṛtyam

atha caturthe bhāge kartavyam ucyate | tatra dakṣah |

caturthe tu tathā bhāge snānārtham mṛḍam āharet | iti | (DaSm 2.36)

madhyāhnasnānavidhis tu prasaṅgāt pūrvam eva nirūpitah | atha brahmajñāavidhiḥ | tasya
svarūpam taittirīyabrahmaṇe darśitam: “yat svādhyāyam adhiyītaikām apy ṛcam yajuh sāma vā
tat brahmajñāḥ samṛtiṣṭhate” iti | liṅgapurāṇe ‘pi |

svaśākhādhyayanām vipra brahmajñā iti smṛtah | iti | (LiPu 1.26.16)

tasya kālam āha br̥haspatih |

[344] sa cārvāk tarpaṇāt kāryah paścād vā prātarāhuteḥ |
vaiśvadevāvasāne vā nānyadarte nimittataḥ || iti |

atra vaiśvadevaśabdena manusyayajñāntam karma vivakṣyate | yataḥ kūrmapurāṇe ‘bhihitam |
yadi syāt tarpaṇād arvāk brahmajñāḥ kṛto na hi |

kṛtvā manusyayajñām tu tataḥ svādhyāyam ārabhet || iti | (KūPu 1.2.18.104)

śrutiś ca digdeśakālān āha: “brahmajñēna yakṣyamāṇāḥ prācyām diśi grāmād daksinādiśa
udīcyām prāgudīcyām acchadidarśane codita āditye” iti | acchadidarśane ity anena śabdena
deśaviśeṣo lakṣitah | dhadir gṛhācchādanām ṭrṇakāṭādi yatra na dṛṣyate tatreti arthaḥ | udite
āditye ity anenodayāt prācīnam kālam niṣedhati | na tūdayānantaryam vidhīyate, tasya
homakālatvāt | manur api deśādītikartavyatām āha |

apām samīpe niyato naityakam vidhim āsthitaḥ |

sāvitrīm apy adhīyīta gatvāraṇyam samāhitah || (MDh 2.104)

[345] iti | [avītādīti kartavyatām śrutiḥ āha: “dakṣiṇata upavīyopaviṣya hastāva avanījya trī
ācamet dvīḥ parīmṛjya sakṛd upasprīṣya śiraś cakṣuṣī nāsike śrotre hṛdayam ālabhya” iti,
“dharbhāṇām mahad upastīryopastham kṛtvā prāg āśināḥ svādhyāyam adhīyīta” iti ca,
“dakṣiṇottaraū pāṇī pādau kṛtvā sapavitrāv om iti pratipadyate” iti ca, “trīn eva prāyunkta bhūr
bhuvah svar” iti ca, “atha sāvitrīm gāyatrīm trīr anvāha paccho ‘rdharcaśo ‘navānam” iti ca,

“grāme manasā svādhyāyam adhīyīta divā naktam ca” iti ca, “hastāśauca āhneya utāranyevala
uta vācodatiṣṭhan uta vrajann utāśīna uta śayāno ‘dhīyītaiva svādhyāyam” [346] iti ca,
“madhyandine prabalam adhīyīta” iti ca, “namo brahmaṇe iti paridhānīyām trir anvāhāpa
upasprṣya grhāneti | tato yat kimcid dadāti sā dakṣinā” iti ca | dakṣinataḥ pradakṣinām kṛtvety
arthaḥ | tathā ca yogiyājñavalkyah |

pradakṣinām samāvṛtya namaskṛtyopaviṣya ca |
darbheṣu darbhapāṇibhyām samṛhatābhyaṁ kṛtāñjalih |
svādhyāyam tu yathāśakti brahmajñārtham ācaren || iti |

śaunakas tv itikartavyāntaram āha |

prāṇāyāmair dagdhadoṣah śuklāmbaradharah śuciḥ |
yathāvidhy apa ācamya ārohed darbhasamstaram |
pavitrāṇīḥ kṛtvā tu upastham dakṣinottaram || iti |

udāhṛtaśrutau sakṛd upasprṣyety asyānantaram savyam pāṇīm pādau prokṣed ity
adhyāhartavyam, uttarasmin phalavākye tathānukramaṇāt: “yat trir ācāmati tena ṛcaḥ prīṇāti yad
dvīḥ parimjati tena yajūmṣi yat sakṛd upasprṣati tena sāmāni yat savyam dakṣinām pāṇīm pādau
prokṣati yac chiraś cakṣuṣī nāsike śrotre hrdayam [347] ālabhate tenātharvāṅgiraso
brāhmaṇānītihāsan purāṇāni kalpān gāghā nārāśāmsīḥ prīṇāti” iti | darbhāṇām ityādiśrutyarthāḥ
śaunakena darśitāḥ: “prāg vodag vā grāmān niṣkramyāpa āplutya śucau deṣe yajñopavīty
ācamyāklinnavāsā darbhāṇām mahad upastīrya prākkūlānām teṣu prāṇmukha upaviṣyopastham
kṛtvā dakṣinottarau pāṇī pādau samṛdhāya pavitravantau dvyāvāpṛthivyoḥ samdhim īkṣamāṇah
sammīlyā vā yathāyuktam ātmānam manyeta tathāyukto ‘dhīyīta svādhyāyam ompūrvā
vyāhṛtayah sāvitrīm anvāha paccho ‘rdharcaśah sarvām iti tṛtīyam iti śaucah” iti | śaucah śuceḥ
putraḥ āhneya evam nāsaka ḥiṣir ity āha | ātmeti śruteḥ sambandhah |

grāme manasādhīyīta uta prabale ‘raṇye |
manasā ‘dhīyīta uta vā divā naktam vā
tiṣṭhan vrann āśīnah śayāno vā |

sarvathā svādhyāyam adhīyītaiva | na tv aṅgāśaktyā pradhānam parityājyam ity arthaḥ |
brahmajñīne japyam **āśvamedhīke** darśitam |

[348] vedam ādau samārabhya tathopary upari kramāt |
yad adhīte ‘nvahām śaktyā tat svādhyāyam pracakṣate ||
ṛcam vātha yajur vāpi sāmagāthām athāpi vā |
itihāsapurāṇāni yathāśakti na hāpayet || iti |

yajñavalkyo ‘pi |
vedātharvapurāṇāni setihāsāni śaktitah |
japayajñaprasiddhyartham vidyām ādhyātmikīm jaret || iti | (YDh 1.101)
graḥāṇādhyayanavat brahmajñādhyayanasyānādhyāyadineṣu parityāgaprāptau **manur** āha |
vedopakaraṇe caiva svādhyāye caiva naityake |
nānurodho ‘sty anadhyāye homamantreṣu caiva hi ||
naityake nāsty anadhyāyo brahmaṣatram hi tat smṛtam |
brahmāhutihutam puṇyam anadhyāyavaṣṭākṛtam || (MDh 2.105–06)

[349] iti | brahmaivāhutidravyam tena hutam | adhīyate ity adhyāyo yajyādimantrasamūhah | tena
vaṣṭākāreṇa ca sahitam hutam | yato nāsty anadhyāyah | ata eva śrutir anadhyāyaviśeṣān anūdyā
teṣu japaṁ praśāṁsatī: “ya evam vidvān medhe varṣati vidyotamāne stanayaty avasphūrjati
pavamāne vāyāv amāvāsyāyām svyādhyāyam adhīte tapa eva tat tapyate tapo hi svādhyāyah” iti |
teṣv anadhyāyeṣv alpam eva paṭhanīyam | tad āha **āpastambah**: “atha yadi vāto vāyāt stanayed vā

vidhyotena vāvasphūrjed vaikām varcam ekam vā yajur ekam vā sāmābhivyāharet” iti (ĀpDh 1.4.12.5) | ātmadeśayor aśucitve brahmajño varjanīyah tathā ca śrutih: “tasya vā etasya yajñasya dvāv anadhyāyau yad ātmāśucir yad deśah” iti | brahmajñam praśaṁsatī śrutih: [350] “uttamaṁ nākam adhirohati uttamāḥ samānānām bhavati yāvantam ha vā imām vittasya pūrṇām dadat svargam lokam jayati tāvantam lokam jayati | bhūyāṁsam cākṣayyaṁ cāpamṛtyum jayati | brahmaṇah sāyujyam gacchati” iti | yājñavalkyo ‘pi |
 yam yaṁ kratum adhīyita tasya tasyāpnuyāt phalam |
 trir vittapūrṇapṛthivīdānasya phalam aśnute || iti | (YDh 1.47–48)

iti brahmajñaprakaraṇam

atha tarpaṇavidhiḥ | tatra **vasiṣṭhaḥ** |
 ṛksāmātharvavedokān japyamantrān yajūṁsi ca |
 japtvā caivam tataḥ kuryād devarśipitṛtarpaṇam || iti |
bṛhaspatir api |
 brahmajñasiddhyartham vidyām cādhyātmikīm jape |
 japtvātha pranavam vāpi tatas tarpaṇam ācaret || iti |
viṣṇupurāṇe ‘pi |
[351] śucivastradharaḥ snāto devarśipitṛtarpaṇam |
 teṣām eva hi tīrthena kurvīta susamāhitah ||
 trir apaḥ prīṇanārthāya devānām apavarjayet |
 tatharśīṇām yathānyāyam sakṛc cāpi prajāpateḥ ||
 pitṛṇām prīṇanārthāya trir apaḥ pṛthivīpate || iti | (ViPu 3.11.26–28)
vyāsaḥ |
 ekaikam añjalim devā dvau dvau tu sanakādayah |
 arhanti pitaras trīṁs trīṁ striyaś caikaikam añjalim || iti |
āgneyapurā(ṇe??):
 prāgagreṣu surāṁs tarpen manusyāṁs caiva madhyataḥ |
 pitṛṇīs tu dakṣināgṛeṣu caikadvitrijalāñjalīn || iti |
 atra añjalisamkhyā yathāśākham vyavatiṣṭhate | yatra śākhāyām na samkhyāniyamah śrutaḥ tatra
 vikalpah | **tatraiva** brahmaśūtravinyāsaviśeṣo darśitaḥ |
 savyena devakāryāṇi vāvena pitṛtarpaṇam |
 nivītena manusyāṇām tarpaṇam samvidhīyate || iti |
 savyenopavītena vāmena prācīnāvītena ity arthaḥ | tathā ca **śāṅkhalikhitau** |
[352] ubhābhyām api hastābhyām prāṇmukho yajñopavītī |
 prāgagraih kuśair devatātarpaṇam devatīrthena kuryāt || iti |
viṣṇur api |
 tataḥ kṛtvā nivītam tu yajñasūram atandritah |
 prājāpatyena tīrthena manusyāṁs tarpayet pṛthak || iti |
baudhāyanah: “atha dakṣinataḥ prācīnāvītī pitṛn svadhā namas tarpayāmi” ityādi (BDh 2.5.10.1) |
 yat tu,
 ubhyābyām api hastābhyām udakam yah prayacchati |
 sa mūḍho narakam yāti kālasūtram avākṣirāḥ ||

iti **vyāghrapāda**vacanam tac chraddhādiviśayam | ata eva **kārṣṇājiniḥ** |
 śrāddhe vivāhakāle ca pāṇinaikena dīyate |
 tarpaṇe tūbhayenaiva vidhir eṣa purātanaḥ || iti |
 etac ca tarpaṇam sthalastho na jale kuryāt | tathā ca **gobhilah** |
 nodakeṣu na pātreṣu na kruddho naikapāṇinā |
 nopatiṣṭhati tat toyam yan na bhūmau pradīyate ||

[353]

atha sthalastho bhūmāv eva tarpaṇam kurvīta na jalādāv iti | tathā ca **viṣṇuh** |
 sthale sthitvā jale yas tu prayacched udakam̄ narah |
 nopatiṣṭhati tad vāri pitṛṇām tan nirarthakam || iti |
 atra višeṣam āha **hārītah** |
 vasitvā vasanam̄ śuṣkam̄ sthale vistīrṇabarhiṣi |
 vidhijñas tarpaṇam kuryān naikapātre kadācana ||
 pātrād vā jalādāya śubhe pātrāntare kṣipet |
 jalapūrṇe ‘tha vā garte na sthale tu vibarhiṣi ||
 keśabhasmatuṣāṅgārakanṭakāsthismākulam |
 bhaven mahītalām yasmād barhiṣāstaraṇam̄ tataḥ || iti |
 yat tu **kārṣṇājinino**ktam: “**devatānām pitṛṇām ca jale dadyāj jalāñjalim**” iti, tad
 aśucisthalaviśayam | tad āha **viṣṇuh** |
 yatrāśuci sthalam̄ vā syād udaeke devatāpīṭīn |
 tarpayet tu yathākāmam apsu sarvam̄ pratiṣṭhitam || iti |
 pātravišeṣam āha **pitāmahāḥ** |

[354]

hemarūpyamayam̄ pātrām tāmrakāṁsyasamudbhavam |
 pitṛṇām tarpaṇe pātrām mṛṇmayam̄ tu parityajet || iti |
marīciḥ |
 sauvarṇena ca pātreṇa tāmrarūpyamayena ca |
 audumbareṇa khaḍgena pitṛṇām dattam akṣayam || iti |
 riktahastena na kuryād ity āha **sa eva** |
 vinā rūpyasuvarṇena vinā tāmratilais tathā |
 vinā mantrais ca darbhaiś ca pitṛṇām nopatiṣṭhate || iti |
smṛtyantare ca |
 khaḍgamauktikahastena kartavyam̄ piṭṛtarpaṇam |
 maṇikāñcanadarbhair vā na śūnyena kadācana || iti |
 na cātra samuccayo nāpi samavikalpa ity abhipretya **marīcir** āha |
 tilānām apy abhāve tu suvarṇarajatānvitam |
 tadabhāve niṣiñcet tu darbhair mantreṇa vā punah || iti |
 tilagrahanē tu višeṣam āha **yogiyāñnavalkyah** |

yady uddhṛtam̄ niṣiñcet tu tilān saṃmiśrayej jale |
 ato ‘nyathā tu savyena tilā grāhyā vicakṣaṇaiḥ || iti |
 etad alomakapradeśābhiprāyam | tathā ca **devalah** |
 romasaṁsthān tilān kṛtvā yas tu tapayate piṭīn |
 pitaras tarpitās tena rudhireṇa malena vā || iti |
 varṇabhedena tilānām viniyogavišeṣam darśayati **sa eva** |
 śuklais tu tarpayed devān manusyān śabalais tilaiḥ |
 piṭīn samtarpayet kṛṣṇais tarpayan sarvato dvijaḥ || iti |

kūrmapurāne ‘pi devarśipitṛtarpane višeṣo darśitah |
 devān brahmaṛsiṁś caiva tarpayed akṣatodakaiḥ |
 pitṛn bhaktyā tilaiḥ kṛṣṇaiḥ svasūtroktavidhānataḥ || iti | (KūPu 1.2.18.88)

tithyādīvišeṣeṇa tilatarpaṇam niṣedhati **vyāsaḥ** |
 saptamyāṁ ravivāre ca gṛhe janmadine tathā |
 bhṛtyaputrakalatrārthī na kuryāt tilatarpaṇam || iti |

purāne ‘pi |
 pakṣayor ubhayo rājan saptamyāṁ niśi samdhyayoh |
 vittaputrakalatrārthī tilān pañcasu varjayet || iti |

baudhāyano ‘pi |
 na jīvatpitṛkah kṛṣṇais tilais tarpaṇam ācaret |
 saptamyāṁ ravivāre ca janmarkṣadivaseṣu ca ||

[356]
 gṛhe niṣiddham satilam tarpaṇam tad bahir bhavet |
 vivāhe copanayane caule sati yathākramam ||
 varṣam ardham tadardham ca nety eke tilatarpaṇam |
 tithitīrthavišeṣeṣu kāryam preteṣu sarvadā || iti |

tarpaṇīyān darśayati **satyavrataḥ** |
 kṛtopavītī devebhyo nivītī ca bhavet tataḥ |
 manusyāṁś tarpayed bhaktyā brahmaputrān ṛṣīṁś tathā ||
 apasavyam tataḥ kṛtvā savyam jānv ācyā bhūtale |
 darbhapāṇis tu vidhinā pretān samṛtarpayet tataḥ || iti |

yogiyājñavalkyo ‘pi |
 brahmāṇam tarpayet pūrvam viṣṇum rudram prajāpatim |
 vedān chandāṁsi devāṁś ca ṛṣīṁś caiva tapodhanān ||
 ācāryāṁś caiva gandharvān ācāryatanayāmāṁś tathā |
 saṁvatsaram savayavam devīr apsaratas tathā ||
 tathā devān nagān nāgān sāgarān parvatān api |
 sarito ‘tha manusyāṁś ca yaksān raksāṁsi caiva hi ||
 piśācāṁś ca suparṇāṁś ca bhūtāny atha paśūṁś tathā |
 vanaspatīn oṣadhīṁś ca bhūtagrāmāṁś caturvidhān ||
 savyam jānum tato ‘nvācyā pāṇibhyām daksināmukhaḥ |
 tallīṅgais tarpayen mantraiḥ sarvān pitṛgaṇāṁś tathā ||

[357]
śaunako ‘pi: “**agnir viṣṇuh prajāpatih**” ityādi | yajuhśākhinām tu kāñḍarśitarpaṇam uktam |
 atha kāñḍaṛṣīn etān udakāñjalibhiḥ śuciḥ |
 avyagras tarpayen nityam mantreṇaivāṣṭanāmabhiḥ || iti |

pitṛtarpaṇam prakṛtya **pauṭhīnasih** |
 apasavyam tataḥ kṛtvā sthitvā ca pitṛdiñmukhaḥ |
 pitṛn divyān adivyāṁś ca pitṛtīrthena tarpayet || iti |

divyāḥ vasurudrādityāḥ | adivyāḥ pitrādayaḥ | **yogiyājñavalkyah** |
 vasūn rudrāṁś tathādityān namaskārasamanvitān | iti |

tarpayed iti śeṣaḥ | vasvādīnām nāmāni **pauṭhīnasinā** darśitāni |
 dhruvo dharmāś ca somaś ca āpaś caivānilo nalāḥ |
 pratyūṣaś ca prabhātaś ca vasavo ‘ṣṭau prakīrtitāḥ ||
 ajaikapād ahirbudhnyo virūpakṣo ‘tha raivataḥ |

- haraś ca bahurūpaś ca tryambakaś ca sureśvarah ||
 [358] sāvitraś ca jayantaś ca pinākī cāparājitaḥ |
 ete rudrāḥ samākhyātā ekādaśa surottamāḥ ||
 indro dhātā bhagah pūṣā mitro ‘tha varuṇo ‘ryamā |
 arcir vivasvān tvaṣṭā ca savitā viṣṇur eva ca ||
 ete vai dvādaśādityā devānām pravarā matāḥ |
 ete ca dvīyāḥ pitaraḥ pūjyāḥ sarvaiḥ prayatnataḥ || iti |
 tataḥ svapitrādīṁs tarpayet | tatra prakāram āha **paiṭhīnasīḥ** |
 svanāmagotragrahaṇāṁ puruṣāṁ puruṣāṁ prati |
 tilodakāñjalīṁs trīṁs trīṁsuccairuccairvinikṣipet || iti |
yogiyājñavalkyo ‘pi |
 savarnēbhyo jalāṁ deyāṁ nāsavarṇebhya eva ca |
 gotranāmasvadhākārais tarpayed anupūrvāśah || iti |
 nāmagrahanē ‘pi višeśam āha **āśvalāyanaḥ** |
 śarmāntam brāhmaṇasyoktam varmāntam kṣatriyasya ca |
 guptāntam caiva caiśasya dāsāntam śūdrajanmanah ||
 caturṇām api varṇānām pitṛṇām pitṛgotrataḥ |
 pitṛgotram kumārīṇām ūḍhānām bharṭgotrataḥ || iti |
 pitṛtarpanakramam āha **satyavrataḥ** |
 [359] pitṛbhyaḥ pratyaham dadyāt tato mātṛbhya eva ca |
 tato mātāmahānām ca pitṛvyasya sutasya ca || iti |
viṣṇupurāṇe ‘pi |
 dadyāt paitreṇa tīrthena kāmyān anyān śṛṇuṣva me ||
 mātre pramātre tanmātre gurupatnyai tathā nr̥pa |
 gurave mātulādīnām snigdhamitīrāya bhūbhuje || iti | (ViPu 3.11.29–30)
hārīto ‘pi: “pitrādīn mātrādīn mātāmahādīn pitṛvyāṁs tatpatnīr jyeṣṭhabhrātīṁs tatpatnīḥ
 mātulāṁs tatpatnīḥ gurvācāryopādhyāyān suhṛtsaṁbandhibāndhavān
 dravyānnadātrposakarikthinas tatpatnīś ca tarpayet” iti (HāSm 12.4) | jīvatpitṛkatarpaṇe višeśam
 āha **yogiyājñavalkyah** |
 kavyavād analah somo yamaś caivāryamā tathā |
 agniśvattāḥ somapāś ca tathā barhiṣado ‘pi ca ||
 yadi syāj jīvatpitṛkas tān vidyāc ca tathā pitṛḥ |
 yebhyo vāpi pitā dadyāt tebhyo vāpi pradīyate ||
 [360] etāṁś caiva pramītāṁś cāpramītāpiṭko dvijah | iti |
 tarpayed iti śeṣah | avasānāñjalim āha **kātyāyanah**: “pitṛvamśyā mātṛvamśyā ye cānye matta
 udakam arhanti tāṁs tarpayāmīty ayam avasānāñjalih” iti (KSm 2.12.2) | **ādityapurāṇe** ‘pi |
 yatram kvacana saṁsthānām kṣutṛṣopahatātmanām |
 teṣām hi dattam akṣayyam idam astu tilodakam ||
 ye me kule luptapiṇḍāḥ putradāravivarjitāḥ |
 teṣām tu dattam akṣayyam idam astu tilodakam || iti |
matsyapurāṇe ‘pi |
 ye ‘bāndhavā bāndhavā vā ye ‘nyajanmani bāndhavāḥ |
 te ṭṛpitm akhikā yāntu yaś cāsmatto ‘mbu vāñchatī || iti | (ViPu 3.11.35)
 vistareṇa kartum asamarthasya saṁkṣepeṇa tarpaṇam uktam **viṣṇupurāṇe** |
 [361] ābrahmastambaparyantam jagat ṭṛpyatv iti bruvan |

ksipet payo ‘ñjalīms trīms tu kuryāt samksepatarpaṇam || iti |
yamatarpaṇam tu **vṛddhamanuno**ktam |

dīpotsavacaturdaśyām kāryam tu yamatarpaṇam |
krṣṇāṅgāracaturdaśyām api kāryam sadaiva vā ||
yamāya dharmarājaya mṛtyave cāntakāya ca |
vaivasvatāya kālāya sarvabhūtakṣayāya ca ||
audumbarāya dadhnāya nīlāya paramesthine |
vṛkodarāya citrāya citraguptāya te namah || iti |

niyamas tu **skandapurāṇe** nirūpitah |
dakṣinābhimukho bhūtvā tilaiḥ savyam samāhitah |
daivatīrthena devatvāt tilaiḥ pretādhīpo yataḥ || iti |
evam kurvataḥ phalam āha **yamah** |
yatram kvacana nadyām hi snātvā krṣṇacaturdaśīm |
saṁtarpya dharmarājānam mucyate sarvakilbiṣaiḥ || iti |

māghaśuklāṣṭamyām bhīṣmatarpaṇam kuryāt | tad āha **vyāsah** |
[362] śuklāṣṭamyām tu māghasya dadyād bhīṣmāya yo jalām |
saṁvatsarakṛtaṁ pāpam tatkṣaṇād eva naśyati ||
vaiyāghrapādagotrāya sāṁkṛtyapravarāya ca |
gaṅgāputrāya bhīṣmāya pradāsyे ‘ham tilodakam ||
aputrāya dadāmy etat jalām bhīṣmāya varmaṇe || iti |

tarpaṇapraśamsā **purāṇasāre** darśitā |
evam yaḥ sarvabhūtāni tarpayed anvaham dvijah |
sa gacchet paramām sthānam tejomūrttim anāmayam || iti |
akaraṇe pratyavāyah **purāṇe** darśitah |
devatāś ca pitṛṁś caiva munīn yo vai na tarpayet |
devādīnām ṛṇī bhūtvā narakaṁ sa vrajaty adhaḥ || iti |

yogiyājñavalkyo ‘pi |
nāstikyabhāvādyas tāṁs tu na tarpayati vai pitṛṇ |
pibanti dehaniḥsrāvam pitaro ‘sya jalārthinaḥ || iti |

hārīto ‘pi |
devāś ca pitaraś caiva kāṅkṣati satilāñjalim |
adatte tu nirāśās te pratiyānti yathāgatam || iti | (HāSm 14.7)

kātyāyano ‘pi |
[363] chāyām yathecchec charadātapārttah payah pipāsuḥ kṣudhito ‘lam annam |
bālo janitrīm jananīm ca bālaṁ yoṣit pumāṁsam puruṣāś ca yoṣām ||
tathā sarvāṇī bhūtāni sthāvarāṇī carāṇī ca |
viprād udakam icchanti sarve ‘py udakakāṅkṣināḥ ||
tasmāt sadaiva kartavyam akurvan mahatainasā |
yuṣyate brāhmaṇaḥ kurvan viśvam etad bibharti hi || iti | (KSm 2.12.3–5)

atra **pitṛgāthāḥ** |
api naḥ sa kule bhūyād yo no dadyāj jalāñjalim |
nadīṣu bahutoyāsu śītalāsu viśeṣataḥ || iti |
tarpaṇānantaram vastraniśpīḍanam kartavyam | tad āha **yogiyājñavalkyah** |
yāvad devān ḫṣīṁś caiva pitṛṁś cāpi na tarpayet |
tāvan na pīḍayed vastram yo hi snāto bhaved dvijah ||

niśpīdayati yo viprah snānavastram atarpa ca |
nirāśah pitaro yānti śāpam datvā sudārunam || iti |
niśpīdanam tu sthale kāryam | tad uktam smṛtyantare |
[364] vastraniśpīditam toyam śrāddhe cocchiṣṭabhojinām |
bhāgadheyam śrutiḥ prāha tasmān niśpīdayet sthale || iti |

viṣṇupurāṇe |

ācamya ca tato dadyāt sūryāya salalāñjalim |
namo vivasvate brahman bhāsvate viṣṇutejase ||
jagatsavitre śucaye savitre karmadāyine || iti | (ViPu 3.11.37–38)

iti tarpaṇaprakaraṇam

atha devārcanam | itthām mūlavacanānuktāni tarpaṇāntāni karmāṇi nirūpitāni | atha
mūlavacanoktam kramaprāptam devatārcanam nirūpyate | tathā ca nṛsimhapurāṇam |

jaladevān namaskṛtya tato gacched gṛham budhah |
pauruṣea tu sūktena tato viṣṇum samarcayet || (NṛPu 58.12–13)

[365] iti | āgneyapurāṇe ‘pi |

mantrair vaiṣṇavaraudrais tu sāvitraiḥ śāktikais tathā |
viṣṇum prajāpatiṁ vāpi śivam vā bhāskaram tathā ||
tallīngair arcayen mantraiḥ sarvadevān samāhitah || iti |

kūrmapurāṇe ‘pi |

brahmāṇam śāṅkaram sūryam tathaiva madhusūdanam |
anyāṁś cābhimatān devān bhaktyā cākrodhano narah ||
svair mantrair arcayen nityam patraiḥ puṣpais tathāmbubhiḥ || iti | (KūPu 1.2.18.90–91)

smṛtyantare |

ādityam ambikām viṣṇum gaṇānātham maheśvaram |
ityādi | yady api pūrvam mūlavacanavyākhyāne pūjanīyo deva eka eva – iti mahatā prabandhena
prapañcitaṁ tathāpi darśanabhedam āśritya viṣṇuśāṅkarādibhedopanyāso na virudhyate
darśanabhedāś ca purāṇasāre varṇitaḥ |

śaivism ca vaiṣṇavam śāktam sauram vaināyakam tathā |
skāndam ca bhaktimārgasya darśanāni ṣaḍ eva hi ||

[366] iti | tatra vaiṣṇavadarśanānusārī pūjākrama āśvamedhike nirūpitaḥ |

śṛṇu pāṇḍava tat sarvam arcanakramam ātmalah |
sthāṇḍile padmakam kṛtvā cāṣṭapatrām sakarṇikam ||
aṣṭākṣaravidhānena atha vā dvādaśākṣaraiḥ |
vaidikair atha vā mantrair mama sūktena vā punah ||
sthāpitam māṁ tatas tasminn arcayīta vicakṣaṇah |
puruṣam ca tataḥ satyam acyutam ca yudhiṣṭhira ||
aniruddham ca māṁ prāhur vaikhānasavido janāḥ |
anye tv evam vijānanti māṁ rājan pāñcarātrikāḥ ||
vāsudevam ca rājendra saṅkarṣaṇam athāpi vā |
pradyumnam cāniruddham ca caturmūrtim pracaksate ||
etāś cānyāś ca rājendra samjñābhedenā mūrtayah |

viddy adhyātmaparā eva mām evam cārcayed budhah || iti |

āgneye ‘pi |

[367]

arcanaṁ sampravaśyāmi viśnor amitatejasah |
yat kṛtvā munayah sarve param nirguṇam āpnuyuh ||
apsv agnau hṛdaye sūrye sthaṇdile pratimāsu ca |
ṣaṭsv eteṣu hareḥ samyag arcanaṁ munibhiḥ smṛtam ||
agnau kriyāvatāṁ devo divi devo manīṣinām |
pratimāsv alpabuddhīnām yoginām hṛdaye hariḥ ||
tasya sarvagatavāc ca sthaṇdile bhāvitātmanām |
ṛgvede pauruṣam sūktam arcitam guhyam uttamam ||
ānuṣṭubhasya sūktasya triṣṭubham tasya devatā |
puruṣo yo jagadbiṁjam ṣeṣir nārāyaṇah smṛtaḥ ||
prathamāṁ vinyased vāme dvitīyāṁ dakṣine kare |
trītyāṁ vāmapāde tu caturthīṁ dakṣine nyaset ||
pañcamīṁ vāmajānau tu ṣaṣṭhīṁ vai dakṣine nyaset |
saptamīṁ vāmakatyāṁ tu aṣṭamīṁ dakṣine tathā ||
navamīṁ nābhimadhye tu daśamīṁ hṛdaye tathā |
ekādaśīṁ kanṭhamadhye dvādaśīṁ vāmabāhuke ||
troyodaśīṁ dakṣine tu tathāsyे tu caturdaśīṁ |
akṣṇoh pañcadaśīṁ caiva vinyasen mūrdhni ṣoḍaśīṁ ||
yathā dehe tathā deve nyāsaṁ kṛtvā vidhānataḥ |
nyāsenā tu bhavet so ‘pi svayam eva janārdanah ||
evam nyāsavidhim kṛtvā paścād yāgam samācaret |
pūrvavāhayed devam āsanam tu dvitīyayā ||
pādyam trītyayā caiva caturthyārghyam pradāpayet |
pañcamyācamanam dadyāt ṣaṣṭhyā snānam samācaret ||
saptamyā tu tato vāso hy aṣṭamyā copavītakam |
navamyā gandhalepam tu daśamyā puṣpakam tathā ||
ekādaśyā tathā dhūpam dvādaśyā dīpam eva ca |
naivedyam tu trayodaśyā namaskāre caturdaśī ||
pradakṣine pañcadaśī namane ṣaḍśī tathā |
snāne vastre ca naivedye dadyād ācamanam tathā ||
hutvā ṣoḍaśabhir mantraḥ ṣoḍāśannasya cāhutīḥ |
punah ṣoḍaśabhir mantrair dadyāt puṣpāṇi ṣoḍaśā ||
tac ca sarvam japed bhūyah pauruṣam sūktam uttamam |
ṣaṇmāśāt siddhim āpnoti hy evam eva samarcayan ||
dhyeyah sadāśavītṛmaṇḍalam adhyavartī
nārāyaṇah sarasijāsanasannivīṣṭah |

[368]

keyūravān makarakuṇḍalavān kirīṭī
hārī hiraṇmayavapur dhṛtaśaṅkhacakrah || iti |

baudhāyano ‘pi |

athāto mahāpuruṣasyāhar ahaḥ paricaryāvidhim vyākhyāsyāmaḥ | snātvā śuciḥ
śucau deṣe gomayenopalipya praktikṭīm kṛtvā akṣatapuṣpair yathālābhham arcayet |
saha puṣpodakena mahāpuruṣam āvāhayet | om bhūḥ puruṣam āvāhayāmi om
bhuvaḥ puruṣam āvāhayāmi om suvaḥ puruṣam āvāhayāmi om bhūr bhuvaḥ suvaḥ

purusam āvāhayāmīty āvāhya āyātu bhagavān mahāpurusa iti | atha svāgatenābhinandati, svāgatam adhunā bhagavato mahāpuruṣasya | bhagavate mahāpuruṣāya etad āsanam upaklptam atrāsyatāṁ bhagavān mahāpuruṣa iti kūrcam dadāti | bhagavato ‘yam kūrco darbhamayas trivṛddharitasuvarṇas tam juśasveti | atrādhah sthānāni kalpayati, agrataḥ śaṅkhāya kalpayāmi | parataś cakrāya kalpayāmi | dakṣinato gadāyai kalpayāmi | vāmato vanamālāyai kalpayāmi | paścimataḥ śrīvatsāya kalpayāmi, garutmate kalpayāmi | [370] uttarataḥ śriyai kalpayāmi, sarasvatyai kalpayāmi, puṣṭyai kalpayāmi, tuṣṭyai kalpayāmi | atha sāvityā, pātram abhimantrya, prakṣālyā, trir apaḥ pariṣicya, apa ānīya, sahapavitreṇādityam darsayet om iti | ṛtam iti snāpsyan, “trīṇi padā vicakrame” iti pādyam dadyāt | praṇavenārghyam | atha vyāhṛtibhir nirmālyam vyapohyottarato viṣvakṣenāya nama iti | athainam snāpayati “āpohiṣṭhāmayo bhuvah” iti tisṛbhīḥ “brahmajajñānam” vāmadevyarcā yajuh pavitrenety etābhīḥ ṣaḍbhīḥ snāpayitvā athādbhis taripayati | keśavam nārāyaṇam mādhavam govindam viṣṇum madhusūdanam trivikramam vāmanam śrīdharam hrṣikeśam padmanābham dāmodaram taripayitvā, athaitāni vastrayajñopavītācamanīyāny udakena vyāhṛtibhir datvā vyāhṛtibhīḥ pradakṣinam udakam pariṣicya “idam viṣṇur vicakrame” iti gandham dadyāt | “tad viṣṇoh paramam padam” iti puṣpam, “irāvatī” ity akṣatān, sāvityā dhūpam, “ud dīpyasva” iti dīpam, “devasya tvā savituh prasave ‘śvinor bāhubhyām pūṣṇo hastābhyaṁ bhagavate mahāpuruṣāya juṣṭam carum nivedayāmi” iti naivedyam | atha keśavādināmabhir dvādaśa puṣpāṇi [371] dadyāt | śaṅkhāya namah, cakrāya namah, vanamālāyai namah, śrīvatsāya namah, garutmate namah, śriyai namah, sarasvatyai namah, puṣṭyai namah, tuṣṭyai namah iti | aviśiṣṭair gandhamālyair brāhmaṇān alamkṛtya athainam ṛgyajuhṣāmātharvabhiḥ stuwan dhruvasūktam japidvā puruṣasūktam vānyāmś ca vaiṣṇavān mantrān ity eke | om bhūr bhuvah suvar om bhagavate mahāpuruṣāya carum udvāsayāmīti carum udvāsyā | udvāsanakāle om bhūḥ puruṣam udvāsayāmi, om bhuvah puruṣam udvāsayāmi, om suvah puruṣam udvāsayāmi, om bhūr bhuvah suvah puruṣam udvāsayāmīty udvāsyā | prayātu bhagavān mahāpuruṣo ‘nena haviṣā ṛptō hariḥ punar āgamanāya punah samādarśanāya ceti | pratimāsthāneṣ apsv agnāv āvāhanavisarjanavarjam sarvam samānam | mahatsvastyayanam ity ācakṣate mahatsvastyayanam ity āha bhagavān baudhāyanah” | iti |

kūrmapurāṇe ‘pi |

na viṣṇvārādhanāt punyam vidyate karma vaidikam |
tasmat dinādau madhyāhne nityam ārādhayed dharim ||

[372]

tad viṣṇor iti mantreṇa sūktena puruṣeṇa ca |

naitābhyaṁ sadṛśo mantra vedeṣuktaś caturṣv api || iti | (KūPu 1.2.18.94–95)

evam vaiṣṇavadarśanānusāripūjā jñātavyā |

atha vā devam īśānam bhagavantam sanātanam |
ārādhayen mahādevam bhāvapūto maheśvaram ||
mantreṇa rudragāyatrā praṇavenātha vā punah |
īśānenātha vā rudrais tryambakena samāhitah ||
puṣpaiḥ patrair athādbhir vā candanādyair maheśvaram |
tathonnamah śivāyeti mantreṇānena vā yajet ||

namaskuryān mahādevam ṛtam satyam itīsvaram |
nivedayīta cātmānam yo brahmāṇam itīsvaram ||
pradakṣinām dvijaḥ kuryāt pañca brahmāṇi vā japeṭ
dhyāyīta devam īśānam vyomamadhyagatam śivam || iti | (KūPu 1.2.18.97–102)

baudhāyano ‘pi |

athāto mahādevasyāhar ahaḥ paricaryāvidhiṁ vyākhyāsyāmaḥ | snātvā śucau deśe
gomayenopalipya pratikṛtim kṛtvākṣatapuṣpair yathālābhham arcayet | saha
puṣpodakena mahādevam āvāhayet | [373] om̄ bhūr mahādevam āvāhayāmi, om̄
bhovo mahādevam āvāhayāmi, om̄ suvaḥ mahādevam āvāhayāmi, om̄ bhūr
bhuvah suvaḥ mahādevam āvāhayāmi – ity āvāhya āyātu bhagavān mahādeva iti |
atha svāgatenabhinandati svāgatam anusvāgaram bhagavate mahādevāya
svāsanam upaklptam atrāsyatām bhagavān mahādeva iti | atra kūrcam dadāti,
bhagavato ‘yam kūrco darbhamayas trivṛddharitasuvarṇas tam juṣasveti | atra
sthānāni kalpayati | agrato viṣṇave kalpayāmi, brahmaṇe kalpayāmi | dakṣinataḥ
skandāya kalpayāmi, vināyakāya kalpayāmi | paścimataḥ sūlāya kalpayāmi,
mahākālāya kalpayāmi | uttarataḥ umāyai kalpayāmi, nandikeśvarāya kalpayāmi |
iti kalpayitvātha sāvitryā pātram abhimantrya prakṣālyā trir apaḥ pariṣicya
pavitram apa ānīya saha pavitrenādityam darśayed om̄ iti | ṛtam iti snāpsyan
tvaritarudreṇa (?) pādyam dadyāt | [374] praṇavenārghyam | atha vyāhṛtibhir
nirmālyam vyapohyottarataś caṇḍeśāya nama iti | athainam snāpayitvā “āhohiṣṭhā
mayobhuva” iti tisṛbhīḥ, “hiranyavarṇāḥ śucayaḥ pāvakā” iti catasrbhīḥ,
“pavamānah suvarcana” ity anuvākena snāpayitvā adbhis tarpayati | bhavam
devam tarpayāmi, śarvam devam tarpayāmi, īśānam devam tarpayāmi, paśupatim
devam tarpayāmi, rudram devam tarpayāmi, ugram devam tarpayāmi, bhīmam
devam tarpayāmi, mahāntam devam tarpayāmi – iti tarpayitvāthaitāni
vastrajñopavītācamanīyāny udakena vyāhṛtibhir datvā, vyāhṛtibhīḥ
pradakṣinām udakam pariṣicya “namas te rudra manyava” iti gandham dadyāt |
“sahasrāṇi sahasraśa” iti puṣpam dadyāt | “īśānam tvāṁ bhuvanānām adhiśriyam”
ity akṣatān dadyāt | sāvitryā dhūpam | “uddīpyasva” iti dīpam | devasya tvā
savituḥ prasave ‘śvinor bāhubhyām pūṣṇo hastābhhyām bhagavatte mahādevāya
juṣṭam carum nivedayāmīti naivedyam | athāṣṭabhir nāmadheyair aṣṭau puṣpāṇi
dadyāt | bhavāya devāya namah, śarvāya devāya namah, īśānāya devāya namah,
paśupataye devāya namah, rudrāya devāya namah, ugrāya devāya namah, [375]
bhīmāya devāya namah, mahate devāya namah | viṣṇave namah, brahmaṇe
namah, skandāya namah, vināyakāya namah, sūlāya namah, mahākālāya namah,
umāyai namah, nandikeśvarāya nama iti | caruṣeṣeṇāṣṭabhir nāmadheyair aṣṭāhutīr
juhoti | bhavāya devāya svāhetyādibhir hutvāvaśiṣṭair gandhamālyair brāhmaṇān
alaṃkṛtya athainam rgyajuḥsāmabhiḥ stuventi | “sahasrāṇi sahasraśa” ity
anuvākam japitvānyāmś ca raudrān mantrān yathāśakti japitvā om̄ bhūr bhuvah
suvar om̄ iti mahādevāya carum udvāsayāmītyādibhir udvāsyā | udvāsanakāle om̄
bhūḥ mahādevam udvāsayāmīti pratimantram rudram udvāsyā |

prayātu bhagavān īśaḥ sarvalokanamaskṛtaḥ |
anena haviṣā tṛptaḥ punar āgamanāya ca ||

punah sandarśanāya veti | prativāsthānesv apsv agnāv āvāhanavisarjanavarjam
sarvam samānam | mahatsvastyayanam ity ācakṣata ity āha bhagavān
baudhāyanah || iti |

śivārcanam praśamsati nandikeśvarah |

[376] yah pradadyāt gavām lakṣam dogdhrīṇām vedapārage |
ekāham arcayel liṅgam tasya puṇyam tato ‘dhikam ||
sakṛt pūjaye yas tu bhagavantam umāpatim |
tasyāśvamedhād adhikam phalam bhavati bhūsurāḥ || iti |
nirmālyagandho ‘pi dhāryah | “*devān abhyarcyā gandhenā*” ityādiśmṛtividhānāt |
devārcanākaraṇe doṣah **kūrmapurāṇe** ‘bhihitah |
yo mohād atha vālasyād akṛtvā devatārcanam |
bhuñkte sa yāti narakam sūkareś abhijāyate || iti | (KūPu 1.2.18.121)

iti devatāpūjāprakaraṇam

atha gurupūjāprakaraṇam | itthām mūlavacanoktam devatāpūjanam nirūpitam | “devatānām ca”
iti cakāreṇa gurum samuccinoti | guror api devatāvat pūjanīyatvāt | ata eva **śrutih** |
yasya deve parā bhaktir yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ prakāśante mahātmanah || iti | (ŚveUp 6.23)

śaivapurāṇe ‘pi |

[377] yo guruḥ sa śivah prokto yo mantraḥ sa ca śaṅkarah |
śivavidyāgurūṇām ca bhedo nāsti kathamcanā ||
śive mantre gurau yasya bhāvanā sadṛśī bhavet |
bhogo mokṣāś ca siddhiś ca śīghram tasya bhaved dhruvam ||
vastrābharaṇamālyāni śayanāny āsanāni ca |
priyāṇi cātmano yāni tāni deyāni vai guroḥ |
toṣayet tam prayatnena manasā karmaṇā girā || iti | (ŚivPu 5.1.1916–20)

manur api |

imam lokam māṭrbhaktyā pitṛbhaktyā tu madhyamam |
guruśuśrūṣayā caiva brahma lokam samaśnute ||
sarve tasyādṛtā dharmā yasyaite traya ādṛtāḥ |
anādṛtāś ca yasyaite sarvās tasyāphalāḥ kriyāḥ ||
yāvat trayas te jīveyus tāvan nānyam samācare |
teṣv eva nityam śuśrūṣām kuryāt priyahite rataḥ || iti | (MDh 2.233–35)

iti gurupūjāprakaraṇam

[378]

atha vaiśvadevaprakaraṇam | tatra pañcamabhāgakṛtyam āha **dakṣah** |
pañcame ca tathā bhāge saṃvibhāgo yathārhataḥ |
pitṛdevamanuṣyāṇām kīṭānām copadiṣyate || iti | (DaSm 2.42)

yady api “ātithyam vaiśvadevam ca” ityātithyasya pūrvabhāvitvam mūlavacanoktaṁ tathāpi
vaiśvadevasya devapūjānantarabhāvitvam nṛsimhapurṇe ‘bhihitam |

pauruṣeṇa ca sūktena tato viṣṇum samarcayet |

vaiśvadevam tataḥ kuryād balikarma tathaiva ca || iti | (NrPu 58.93)

tatra – “tataḥ” iti pañcamīśrutyā kramah pratīyate | mūlavacane tu pāṭhmātreṇa | pāṭhāt
tatsaṁnidhirūpāc chrutir balīyasī – iti śrutilīṅgasūtre (PMS 3.3.14) vyavasthāpitam | tasmād
vaiśvadevah prathamāṁ kartavyah | evam ca sati vedapāṭho ‘py anugrahīto bhavati | “devayajñah
pitṛyajño bhūtayajño manusyayajño brahmajñah” (ĀŚGr 3.1.2) iti smārtāc ca pāṭhād vaidikah
pāṭho balīyān iti virodhādhikaraṇanyāyenāvagamyate (PMS 1.3.2) | tasmād api vaiśvadevasya
prāthamyam | tatra vaiśvadevam vidhatte vyāsah |

[379] vaiśvadevam prakurvīta svaśākhāvihitam tataḥ |
 saṃskṛtānnair hi vividhair haviṣyavyañjanānvitaiḥ ||
 tair evānnair balīm dadyāc cheṣam āplāvyā vāriṇā |
 kṛtāpasavyah svadhyā kavyam dakṣinato haret || iti |

tato devārjanānantaram ity arthaḥ | nārāyaṇo ‘pi |
 sabhāryas tu śuciḥ snāto vidhinācamya vāgyataḥ |
 praviṣya susamiddhe ‘gnau vaiśvadevam samācaren || iti |

kūrmapurāṇe ‘pi |
 śālāgnau laukike vātha jale bhūmyām athāpi vā |
 vaiśvadevas tu kartavyo devayajñah sa vai smṛtaḥ ||
 yadi syāl laukike pākas tato ‘nnaṁ tatra hūyate |
 śālāgnau tu paced annam vidhir eṣa sanātanah || iti | (KūPu 1.2.18.106–07)

aṅgirāpi |
 śālāgnau vā paced annam laukike vāpi nityaśah |
 yasminn agnau paced annam tasmin homo vidhīyate || iti |

śātātapo ‘pi |
 laukike vaidike vāpi hutotsṛṣṭe jale kṣitau |
 vaiśvadevas tu kartavyah pañcasūnāpanuttaye ||

[380] iti | sūnāḥ pañca darśayati yamah |
 pañca sūnā gṛhasthasya vartante ‘har ahaḥ sadā |
 kandānī peṣanī cullī jalakumbha upaskarah |
 etāni vāhayan vipro badhyate vai muhur muhuḥ |
 etāsāṁ pāvanārthāya pañcayajñāḥ prakalpitāḥ || iti |

sūnā himsāsthānāni | kandānī musalolūkhalādih | peṣanī dr̥ṣadupalādih | cullī pakasthānam |
jalakumbhah udakasthānam | upaskarah śūrpādih | avaskarah iti pāṭhe mārjanyādir draṣṭavyah |
etāḥ sūnāḥ svasvakāryam prāpayan pāpena yujyate ity arthaḥ | tatra kāladvaye ‘pi vaiśvadevah
kartavya ity āha kātyāyanah |

sāyamprātar vaiśvadevah kartavyo balikarma ca |
anaśnatāpi satatam anyathā kilbiṣī bhavet || iti | (KSm 2.13.10)

homaprakāram āha āśvalāyanah: “atha sāyam prātaḥ siddhasya haviṣyasya juhuyāt |
agnihotradevatābhyaḥ somāya vanaspataye agnīṣomābhyaṁ indrāgnibhyaṁ dyāvāprthivībhyaṁ¹
dhanvantaraya indrāya viśvebhyo devebhyo brahmane svāhā” iti (ĀŚGr 1.2.1.3) | haviṣyasyeti
haviryogyasyety arthaḥ | agnihotradevatābhyaḥ sūryāgniprajāpatibhya ity arthaḥ | āpastambo ‘pi:
[381] “aupāsane pacane vā ṣadbhir ādyaiḥ pratimantram hastena juhuyāt | ubhayataḥ
pariṣecanam yathā purastāt” (ĀpDh 2.2.3.16–17) | ādyair anuvākādāv uktaiḥ “agnaye svāhā”

ityādibhiḥ svīṣṭakrdantaiḥ | ubhayataḥ karmādāv ante cety arthah | pāraskaro ‘pi: “vaiśvadevād
 annāt paryukṣya svāhākārair juhuyāt | brahmane prajāpataye gṛhyābhyaḥ kaśyapāyānumataye” iti
 (PārGr 2.9.2) | atra yathāsvaśākham vyavasthā | hotavyānnasāṃskāram āha vyāsaḥ |
 juhuyāt sarpiśābhyaktam tailakṣāravivarjitam |
 dadhyaktaṁ payasāktam vā tadabhāve ‘mbunāpi vā || iti |
 dravyānukalpaś caturviṁśatimāte darśitaḥ |
 alābhe yena kenāpi phalaśākodakādibhiḥ |
 payodadhighṛtaiḥ kuryād vaiśvadevam sruveṇa tu ||
 hastenānnādibhiḥ kuryād adbhir añjalinā jale || iti |
 yad adyate tenaiva hotavyam | tad uktam gṛhyapariśiṣṭe: [382] “śākam vā yadi vā patram mūlam
 vā yadi vā phalam | saṃkalpayed yadāhāras tenaiva juhuyād api” iti |
 kṣāralavaṇāvarānnasāṃśreṇāhaviṣyeṇa homo ‘gnau na kāryaḥ | kiṁ tūṣṇam bhasvāgnyāyatanād
 uttarato ‘pohya tasmin hotavyam | tad āha āpastambah: “na kṣāralavaṇahomo vidyate |
 tathāvarānnasāṃśrātasya ca | ahaviṣyasya homa udīcīnam uṣṇam bhasmāpohya tasmin juhuyāt
 tad dhutam ahutaṁ cāgnau bhavati” iti (ĀpDh 2.6.15.15–17) | pariśiṣṭe ‘pi |
 uttānenā tu hastena hy aṅguṣṭhāgreṇa pīḍitam |
 saṃhatāṅgulipāṇis tu vāgyato juhuyād dhaviḥ || iti |
 anagnikasya vaiśvadeve višeṣam āha vṛddhvāsiṣṭhah |
 anagnikas tu yo vipraḥ so ‘nnam vyāhṛtibhiḥ svayam |
 hutvā śākalamantraiś ca śiṣṭam kākabalīm haret || iti |
 “devaktaṣayainasa” ityādyāḥ śākalamantrāḥ | viṣṇur api |
 annam vyāhṛtibhir hutvā mantraiś ca śākalaiḥ |
 prajāpater havir hutvā pūjayed atithim tataḥ || iti |
 bhūtayajñah kūrmapurāne darśitaḥ |
 [383] devebhyaḥ tu hutād annāc cheṣād bhūtabalīm haret |
 bhūtayajñah sa vai prokto bhūtidāḥ sarvadehinām || iti | (KūPu 1.2.18.108)
 hārīto ‘pi: “vāstupālabhūtebhyo baliharaṇam bhūtayajñah” iti (HārSm 15.3) | kātyāyano ‘pi |
 uddhṛtya havir āsicya haviṣyeṇa ghṛtādinā |
 svaśākhāvidhinā hutvā taccheṣena balīm haret || iti | (KSm 2.13.7)
 gauṇakartṛn āha atrīḥ |
 putro bhrātātha vā ṛtvik śiṣyaśvaśuramātulāḥ |
 patnīśrotriyyājyāś ca dṛṣṭas tu balikarmaṇi || iti |
 gṛhe kartrantarābhāve pravasatā svayam eva kartavyam ity āha baudhānah |
 pravāsam gacchato yasya gṛhe kartā na vidyate |
 pañcānām mahatām eṣām sa yajñaiḥ saha gacchatī || iti |
 baliharaṇapratikāram āha āśvalāyanah: [384] “atha baliharaṇam | etābhyaś caiva devatābhyo
 ‘dbhya oṣadhibivanaspaticibhyo gṛhāya gṛhadevatābhyo vāstudevatābhyaḥ | indrāyendrapuruṣebhyo
 yamāya yamapuruṣebhyo varuṇāya varuṇapuruṣebhyah somāya somapuruṣebhyah – iti
 pratidiśam | brahmaṇe brahmapuruṣebhyah – iti madhye | viśvebhyo devebhyaḥ | sarvebhyo
 bhūtebhyo divācāribhyah – iti divā | naktaṁcāribhyah – iti naktam | rakṣobhyah – iti uttarataḥ |
 svadhā pitṛbhyah – iti prācīnāvīti śeṣam dakṣinā ninayet” iti (ĀśGr 1.2.3–11) | āpastambo ‘pi:
 “apareṇāgnim saptamāṣṭamābhyaṁ udagapavargam | udadhānasāṃnidhau navamena |
 madhyame ‘gārasya daśamaikādaśābhyaṁ prāgapavargam | uttarapūrvadeśe ‘gārasyottaraiś
 caturbhiḥ | śayyādeśe kāmaliṅgena | dehalyām antarikṣaliṅgena | uttareṇāpidhānyām | uttarair
 brahmaṣadane | dakṣinataḥ pitṛliṅgena prācīnāvītī | avācīnapāṇiḥ kuryāt | [385] raudra uttarato

yathā devatābhyaḥ | taylor nānā pariṣecanāṁ dharmabhedāt | naktam evottareṇa vaihāyasam” iti
(ĀpDh 2.2.3–4, 20, 8) | mārkaṇḍeyapurāṇe ‘pi |

evam gṛhabalim kṛtvā gṛhe gṛhapatih śuciḥ |
āpyāyanāya bhūtānām kuryād utsargam ādarāt || iti | (MārPu 29.22.–23)

kūrmapurāṇe ca |

śvabhyaś ca śvapacebhyaś ca patitebhyaś tathaiva ca |
dadyād bhūmau bahiś cānnam pakṣibhyo ‘tha dvijottamāḥ || iti | (KūPu 1.2.18.109)

manur api |

śunām ca patitānām ca śvapacām pāparogiṇām |
vāyasānām kṛmīnām ca śanakair nirvaped bhuvi || iti | (MDh 3.92)

annam iti śeṣah | annotsargamantra viṣṇupurāṇe darśitah |

[386]

devā manusyāḥ paśavo vayāṁsi siddhāḥ sayakṣoragadaityasaṅghāḥ |
pretāḥ piśācāḥ taravaḥ samastā ye cānnam icchanti mayātra dattam ||
pipīlikāḥ kīṭapataṅgakādyā bubhukṣitāḥ karmanibandhabaddhāḥ |
prayāntu te ṛptim idam mayānnam tebhyo visṛṣṭam sukhino bhavantu ||
yeśām na mātā na pitā na bandhur naivānnasiddhir na tathānnam asti |
tatṛptaye ‘nnam bhuvi dattam etat prayāntu ṛptim muditā bhavantu ||
bhūtāni sarvāni tathānnam etat ahaṁ ca viṣṇur na tato ‘nyad asti |
tasmād idam bhūtahitāya bhūmau annam prayacchāmi bhavāya teṣām ||
caturdaśo lokagaṇo ya eṣa tatra sthitā ye killa bhūtasaṅghāḥ |

[387]

trptyartham annam hi mayā visṛṣṭam teṣām idam te muditā bhavantu ||
ity uccārya naro dadyād annam śraddhāsamanvitah |
bhuvi bhūtopakārāya gṛhī sarvāśrayo gataḥ || iti | (ViPu 3.11.47–53)

pitṛyajñah śrutyā darśitah: “yat pitṛbhyaḥ svadhākaroty apy apas tat pitṛyajñah samtiṣṭhate” iti |
kātyāyano ‘pi |

adhyāpanāṁ brahmajajñah pitṛyajñas tu tarpaṇam |
homo daivo balir bhauto nṛyajño ‘tithipūjanam ||
śrāddham vā pitṛyajñah syāt pitryo balir athāpi vā || iti | (KSm 2.13.3–4)
atra yathāsvaśākham vyavasthā | śrāddham cātra nityaśrāddham | tathā ca kūrmapurāṇam |
ekam tu bojayed vipram pitṛn uddiṣya sattama |
nityaśrāddham tad uddiṣṭam pitṛyajño gatipradah || iti | (KūPu 1.2.18.111)

mārkaṇḍeye ‘pi |

[388]

kuryād ahar ahaḥ śrāddham annādyenodakena vā |
pitṛn uddiṣya viprāṁs tu bhojayed vipram eva vā || iti | (MārPu 29.33)

nityaśrāddhaprakāro matsyapurāṇe darśitah |

nityam tāvat pravakṣyāmi arghyāvāhanavarjitam |
adaivam tad vijānīyāt pārvaṇam parvasu smṛtam || iti | (MatsPu 16.5–6)

pracetāḥ |

nāvāhanāgnaukaraṇam na piṇḍo na visarjanam | iti |

vyāso ‘pi |

nityaśrāddhe ‘rghyagandhādyair dvijān abhyarcya śaktitah |
sarvān pitṛgaṇān samyak sahaivoddiṣya bhojayet ||
āvāhanasvadhākārapiṇḍāgnaukaraṇādikam |
brahmacyādiniyamo viśvedevās tathaiva ca ||
nityaśrāddhe tyajed etān bhojyam annam prakalpayet |

datvā tu daksinām śaktyā namaskārair visarjayet |
 ekam apy āśayen nityam ṣaṇṇām apy anvaham gr̄hī || iti |
kātyāyanas tu tatrānukalpam āha |
 ekam apy āśayed vipram pitryajñārthasiddhaye |
 adaivam nāsti ved anyo bhoktā bhojyam athāpi vā ||
[389] abhyuddhṛtya yathāśakti kiṃcid annam yathāvidhi |
 pitrbhyo ‘tha manusyebhyo dadyād ahar ahar dvije ||
 pitrbhya idam ity uktvā svadhākāram udāharet |
 hantakāram manusyebhyas tadardhe ninayed apah || iti | (KSm 2.13.68)
 uddhṛtam annam brāhmaṇāya dadyāt | tad uktam **kūrmapurāne** |
 uddhṛtya vā yathāśakti kiṃcid annam samāhitah |
 vedatattvārthaviduṣe dvijāyaivopapādayet || iti | (KūPu 1.2.18.112)
 ta ete devayañabhuṭayajñapitryajñās trayo ‘pi vaiśvadevaśabdenocyante | yatra viśvedevā ijyante
 tad vaiśvadaivikam karma | devayañē ca “**viśvebhyo devebhyah svāhā**” (ĀśGr 1.2.2–3) iti
 paṭhitvāt tatraitannāma mukhyam | yeṣām tu sākhāyām bhūtayajñe ‘py ayam mantrao ‘sti teṣām
 tatrāpy etan mukhyam | pitryajñe [390] tu chatrīnyāyena tannāmapravṛttih | atha vā mūlavacane
 “vaiśvadevaṁ ca” iti cakāreṇa pitryajñādikam anuktam samucciyate | yady api “**sāyam**
prātaḥsiddhasya haviṣasya juhuyāt” (ĀśGr 1.2.1) iti vacanena vaiśvadevāyānnasamskāratā
 praṭīyate tathāpi puruṣārthatvam evābhuyupeyam, “**tān etān yajñān ahar ahah kurvīta**” (ĀśGr
 3.1.4) iti vākyāseṣe tadavagamāt | na cobhayārthatvam śaṅkanīyam, parasparavirodhāt |
 annasamskāratve hy annasya prādhānyam | vaiśvadevāya guṇatā | puruṣārthatve tu
 tadviparyayah | tathā ca sati ekasyaiva yugapat prādhānyam guṇatvam ca viruddhyeyātām | tarhy
 astv annasamskārataiva | mā bhūt puruṣārthatvam iti cet, tan na,
 mahāyajñaiś ca yajñaiś ca brāhmīyam kriyate tanuh | (MDh 2.28)
 iti **manunā** puruṣārthatvasmaranāt | yat tu “**siddhasya haviṣasya juhuyāt**” (ĀśGr 1.2.1) ity
 udāhṛtam, tad anyathāpy upapadyate | tatra juhuyād ity utpattividhiḥ | siddhasya haviṣasya
 viniyogah | tān etān ahar ahah kurvītety adhikārah | kiṃ ca annasamskārapakṣe pratipākam
 āvṛttiḥ prasajyeta, [391] “**pratipradhānam guṇāvṛttiḥ**” iti nyāyāt | tasmāt puruṣārthatvam eva
 nyāyam | ata eva **grhyapariśiṣṭe** ‘bhihitam |
 proṣito ‘py ātmasamskāram kuyād evāvicārayan | iti |
gobhilo ‘pi |
 yady ekasmin kāle vrīhiyavau pacyeyātām anyatarasya hutvā kṛtam manyeta |
 yady ekasmin kāle punaḥ punar annam pacyeta sakṛd eva balī kurvīta | yady
 ekasmin kāle bahudhānnam pacyeta gr̄hapatiṁhānasād evaikam balī kurvīta |
 iti | ayam arthaḥ – nānādravyakānnapāke punaḥ punar annapāke ‘pi bahūnām avibhaktānām
 bhrātrādīnām pṛthak pṛthak pāke ‘pi ekasmād eva dravyāt sakṛd eva gr̄hapatiṁpākād eva hotavyam
 iti |

iti vaiśvadevaprakaraṇam

athātithyāparanāmako manusyayajño nirūpyate | ātithyasya manusyayajñatvam **kātyāyaneno**ktam
 |
 adhyāpanam brahmajñāḥ pitryajñas tu tarpaṇam |

homo daivo balir bhauto nryajño ‘tithipūjanam || iti | (KSm 2.13.3)
 śrurapi “yad brāhmaṇebhyo ‘nnaṁ dadāti tan manusyayajñah samtiṣṭhate” iti | **baudhāyano** ‘pi |
[392] “ahar ahar brāhmaṇebhyo ‘nnaṁ dadyād ā mūlaphalasākebhyaḥ tathaitam manusyayajñam
 samāpnoti” iti (BDh 2.5.11.5) | **kārṣṇājinir** api |
 bhikṣām vā puṣkalām vāpi hantakāram athāpi vā |
 asaṁbhavetathā dadyād udapātram athāpi vā || iti |
kūrmapurāne ‘pi |
 hantakāram athāgram vā bhikṣām vā śaktito dvijah |
 dadyād atithaye nityam buddhyeta parameśvaram || iti | (KūPu 1.2.18.144)
 bhikṣādilakṣanam **manur** āha |
 grāsamātram bhaved bhikṣā agram grāsacatuṣṭayam |
 agram caturguṇīkṛtya hantakāro vidhīyate || iti |
 atithinirīkṣanāya gṛhāṅgaṇe kaṁcit kālam tiṣṭhed ity uktam **mārkandeyapurāne** |
[393] ācamya ca tataḥ kuryāt prājño dvārāvalokanam |
 muhūrtasyāṣṭamaṁ bhāgām udīkṣyo hy atithir bhavet || iti | (MārPu 29.24–25)
vishṇupurāne ‘pi |
 tato godohamātram vai kālam tiṣṭhed gṛhāṅgaṇe |
 atithigrahaṇārthā tadardham vā yathēcchayā || iti | (ViPu 3.11.55)

iti manusyayajñah

tad evam “saṁdhyaā snānam” ity asmin mūlavacane snānādīny ātithyāntāni ṣaṭ karmāṇi nirūpitāni |
 na cātra saptatvapratibhānāt ṣaṭtvam viruddham iti śaṅkanīyam |
 sammārganyāyenoddeśyagatāyāḥ saṁkhyāyā avivakṣitatvāt | yāni karmāṇi uddeśyagatāni tāni
 dine dine kartavyānti, teṣām nityatvavidhānāt | sammārganyāyā ca trīyādhyāye pratipāditāḥ |
 jyotiṣtome “daśāpavitraṇa grahaṇa saṁmārṣṭi” iti **śrūyate** | tatra saṁśayaḥ – kim ekasya
 sammārgaḥ kim va sarveṣām iti | tadarthaṁ cintā – kim atroddeśyagatā saṁkhyā vivakṣitā
 utāvivakṣitā iti | yathā “paśunā yajeta” ity atra ekavacanaśrutibalād [394] upādeyapaśugatā
 saṁkhyā vivakṣitā | tathaiva grahaṇa ity ekavacanaśrutibalād uddeśyagatāpi saṁkhyā vivakṣitā
 bhavitum arhati | tasmād ekasyaiva grahaṇya sammārge prāpte brūmaḥ | paśor anenaiva vacanena
 yāgasamṛ̥ba(n?)dhāvagamāt yāgamāt prati paśor guṇībhūtatvāt yāvad guṇam pradhānāvṛttiabhbāvāt
 kiyatā paśunety avacchedakākāṅkṣāyāṁ tadavacchedakatvenaikatvasaṁkhyā saṁbadhyate – ity
 upādeyagatāyāḥ saṁkhyāyāḥ vivakṣitatvam yuktam | grahaṇām tu vākyāntareṇa
 yāgasamṛ̥ba(n?)dhāvagamāt sammārgavākye dvītyāśrutyā sammārgam prati grahaṇya
 prādhānyāvagamāt pratipradhānam guṇasya sammārgasyāvartanīyatvāt kiyanto grahāḥ
 sammārjanīyā – ity ākāṅkṣāyā anudayāt uddeśyagrahagatā saṁkhyā na vivakṣitā | tasmāt sarve
 grahāḥ sammārjanīyāḥ | prakṛte ‘py uddeśyasamḍhyādigatā ṣaṭtvasaṁkhyā na vivakṣitā |
 athocyate – asyām **parāśarasmr̥tau** vākyāntareṇa saṁdhyaādīnām nirūḍhyabhāvād
 anenaiva vākyena nityatvaviśiṣṭānām teṣām utpādanād upādeyagatatvena paśvekatvavad
 vivakṣitatvam eva saṁkhyāyā yuktam – iti | evam tarhi saṁdhyaāsahitam snānam
 saṁdhyaāsnānam iti samāse sati aṅgena snānena sahitāyā aṅgībhūtāyāḥ saṁdhyaāyā ekaṭvena
 parigānanān nātra ṣaṭsaṁkhyā virudhyate – iti gamayitavyam |

samdhyādīnām nityatvam cāgnihotrādivat yāvajjīvakartavyatayāvagamyate | jīvanavad adhikāratvam ca “[dine](#) [dine](#)” iti [395] vīpsayāvagamyate | yathā “vasante vasante jyotiṣā yajeta” ity atra vīpsayā tadavagamas tadvat || 39 ||

“ātithyam vaiśvadevam ca” ity uktam, tatra kīdrśo ‘tithir ity ākāñkṣāyām āha |

**iṣṭo vā yadi vā dveṣyo mūrkhaḥ paṇḍita eva vā |
saṃprāpto vaiśvadevānte so ‘tithih svargasamkramah || 40 ||**

iṣṭah sakhyādih | tasya ca bhojanīyatvam yājñavalkyenoktam |
bhojayec cāgatān kāle sakhisaṃbandhibāndhavān | iti | (YDh 1.108)
dveṣyasya bhojanīyatvam [manunā](#) ninditam |
kāmam abhyarcayen mitram nābhirūpam api tv arim |
dvīsatā hi havir bhuktam bhavati pretya niṣphalam || iti | (MDh 3.144)
evam saty atimitraviveko yathā kriyate tathaivātīthāv api tatprasaktau tamnirākaraṇāya “**iṣṭo vā
yadi vā dveṣyah**” ity uktam | mūrkhasya bhojanīyatvam smṛtyantare niṣiddham |
naṣṭāsauce vratabhraṣṭe vipre vedavivarjite |
diyamānam rudaty annam kiṁ mayā duṣkrtaṁ kṛtam || iti | (VyāSm 4.52)

paṇḍitasya bhojanīyatvam [manunā](#) praśaṃsิตam |
[396] śrotriyāyaiva deyāni havyakavyāni dātṛbhīḥ |
arhattamāya vīprāya tasmai dattam mahāphalam || iti | (MDh 3.128)
evam sati śrāddhādāv iva vaiśvadevānte ‘pi paṇḍitamūrkhavekaprasaktau tannirākaraṇāyoktam
“**mūrkhaḥ paṇḍita eva vā**” iti | vaiśvadevāntaśabdena devayajñabhūtayajñapitryajñānām upari
ghaṭikāpādātraparimitah kālo vivakṣitah | tathā ca [mārkaṇḍeyapurāṇa](#)vacanam udāhṛta:
“[muhūrttasyāṣṭamam bhāgam](#)” (MārPu 29.25) iti | ata eva tasmin kāle samāgamanam
evātīthilakṣaṇam netaradvidyādi | saṃkramyate ‘neneti saṃkramah svargasya saṃkramah
svargasamkramah svargapāptihetur iti yāvat | tathā ca [aśvamedhike](#) |
kṣutpipāśramārttāya deśakālāgatāya ca |
satkṛtyānnam pradātavyam yajñasya phalam icchatā || 40 ||

tam evātīthim viśinaṣṭi |

**dūrādhvopagataḥ śrāntam vaiśvadeva upasthitam |
atīthim tam vijānīyān nātīthih pūrvam āgataḥ || 41 ||**

[397]

dūrādhvopagatam grāmāntarād āgatam | śrāntam kṣutṛṣṇāparipīḍitam | ata eva [vyāsah](#) |
atidūrāgataḥ śrāntah kṣutṛṣṇāśramakarśitah |
yah pūjyate ‘tīthih samyag apūrvah kratur eva sah || iti |
“**nātīthih pūrvam āgataḥ**” iti tasminn eva dine ‘tīthir nottare dyur ity arthah | tathā ca [manuh](#) |
ekarātram hi nivasann atīthir brāhmaṇah smṛtaḥ || iti | (MDh 3.102)

“vaiśvadeva upasthitam” iti divasābhīprāyam | sāyam tu vaiśvadevakāle kālāntare vā prāpto
‘tithir eva | tathā ca manuh |

apraṇodyo ‘tithih sāyam sūryoḍho gṛhamedhinā |

kāle prāptas tv akāle vā nāsyānaśnan grhe vaseṭ || iti | (MDh 3.105)

sūryoḍha iti astam gacchatā sūryeṇa deśāntaragamanāśaktim utpādya gṛham prāpita ity arthaḥ |
yājñavalkyo ‘pi |

apraṇodyo ‘tithih sāyam api vāgbhūtrṇodakaiḥ || iti | (YDh 1.107)

pracetā api |

[398] yah sāyam vaiśvadevānte sāyam vā gṛham āgataḥ |
devavat pūjanīyo ‘sau sūryoḍhah so ‘tithih smṛtaḥ || iti || 41 ||

dūrādhvapadavyāvartyam āha |

naikagrāmīnam atithim samgrhṇīta kadācana |
anityam āgato yasmāt tasmād atithir ucyate || 42 ||

na vidyate tithir yasyāsāv atithih | tathā ca **yamah** |

tithiparvotsavāḥ sarve tyaktā yena mahātmanā |

so ‘tithih sarvabhūtānāṁ śeṣān abhyāgatān viduḥ || iti |

manvādiyugādiprabhṛtiṣu tithivišeṣeṣu dravyalābham uddiṣya ye ‘bhyāgacchanti te ‘bhyāgataḥ |
tādrśam tithivišeṣam anapekṣya yadā kadācit kṣutṛṣṇādipīḍayā vā samāgato ‘tithih | evam ca sati
ekagrāmīṇaḥ pratiniyateṣu tithivišeṣeṣu ca samāgacchati nāsāv atithih | yas tu grāmāntarād
akasmād asaṅketito bubhukṣuḥ sann āgacchati so ‘nityam āgataḥ | tam evātithitvena samgrhṇīta
netaram | tathā ca **viṣṇupurāṇam** |

ajñānakulanāmānam anyataḥ samupāgatam |

pūjayed atithim samyak naikagrāmanivāsinam ||

akīmcānam asāmbandham anyadeśād upāgatam | (ViPu 3.11.58–59)

[399] iti | **mārkaṇḍeyo** ‘pi |

na mitram atithim kuryān naikagrāmanivāsinam |

ajñātakulanāmānam tatkāle samupasthitam ||

bubhukṣum āgataṁ śrāntaṁ yācamānam akīmcānam |

brāhmaṇam prāhur atithim sa pūjyah śaktito budhaiḥ || iti | (MārPu 29.26–27)

manur api |

naikagrāmīnam atithim vipram sāṅgatikam tathā |

upasthitam grhe vidyād bhāryā yatrāgnayo ‘pi vā || iti | (MDh 3.103)

ekagrāmavāśī atithidharmenāgato ‘py atithir na bhavati | tathā sāṅgatikah saṅgatena caraḥ
saṅgatapūrvvo dṛṣṭapūrvah – iti yāvat | nāpi yatra kvacana deṣe atithir dharmenāgato ‘tithih | kiṁ
tu yasmin svakīye parakīye vā deṣe bhāryāganyo vā bhavanti tatraivopasthito ‘tithir bhavati
|| 42 ||

atitheḥ svarūpaṁ nirūpya tasminn āgate sati yat kartavyam tad āha |

atithim tatra samprāptam pūjayet svāgatādinā |

arghāsanapradānena pādaprakṣālanena ca || 43 ||

[400]

**śraddhayā cānnadānena priyapraśnottareṇa ca |
gacchantam cānuyānena prītim utpādayet gṛhī || 44 ||**

nigadavyākhyātam etac chlokadvayam | tad etad brāhmaṇaviśayam, “**yad brāhmaṇebhyo ‘nnaṁ dadāti**” iti, “**ahar ahar brāhmaṇebhyo ‘nnaṁ dadyāt**” (BDh 2.5.10.5) iti **śrutismṛtibhyām** udāhṛtatvāt | kṣatriyādayas tu na brāhmaṇagrhe ‘tithisatkāram arhanti | kiṁ tu bhojanamātram | tathā ca **manuh** |

na brāhmaṇasya tva atithir gṛhe rājanya ucyate |
vaiśyaśūdrau sakhā caiva jñātayo guru eva ca ||
yadi tv atithidharmeṇa kṣatriyo gṛham āvrajet |
bhuktavatsu ca vipreṣu kāmam tam api bhojayet ||
vaiśyaśūdrāv ap prāptau kuṭumbe ‘tithidharmiṇau |
bhojayet saha bhṛtyais tāv ānṛśamṣyam prakalpayet ||

[401]

itarān api sakhyādīn samprītyā gṛham āgatān |
prakṛtyānnaṁ yathāśakti bhojayet saha bhāryayā || iti | (MDh 3.110–13)
āsanādidāne višeṣam āha **sa eva** |
āsanāvasathau śayyām anuvrajyām upāsanam |
uttameśūttamam kuryād dhīne hīnam same samam || iti (MDh 3.107)

|| 43 – 44 ||

atithisatkārakaraṇe pratyavāyam āha |

**atithir yasya bhagnāśo gṛhāt pratiniwartate |
pitaraś tasya nāśnanti daśa varṣāṇi pañca ca || 45 ||**

[402]

**kāṣṭhabhārasahasreṇa ghṛtakumbhaśatena ca |
atithir yasya bhagnāśas tasya homo nirarthakah || 46 ||**

aham asya gṛhe bhokṣye – ity āśayā samāgato ‘tithir yadi bhojanam aprāpya tadgrīhān nivarteta tadā gṛhiṇā kriyamānam paitṛkam niṣphalam syāt | tathā daivikam api vihitadravyādyāṅgasampannam api niṣphalam bhavet | tathā ca **manuh** |

śilato ‘py uñchato nityam pañcāgnīn api juhvataḥ |
sarvam sukṛtam ādatte brāhmaṇo ‘narcito vasan || iti | (MDh 3.100)

āśvamedhike ‘pi |

sāṅgopāṅgāṁs tathā vedān paṭhatīha dine dine |
na cātithim pūjyatī vṛthā sa paṭhatī dvijāḥ ||
pākayajñair mahāyajñaiḥ somasamsthābhīr eva ca |
ye yajanti ca cārcanti gṛheśv atithim āgatam ||
teṣāṁ yaśo ‘bhikāmānām dattam iṣṭam ca yad bhavet |
vṛthā bhavati tat sarvam āśayā hastayā hatam || iti |
atra sukṛtahānyabhidhānam duṣkr̄taprāpter apy upalakṣaṇam | tathā ca viṣṇuh |

[403] atithir yasya bhagnāśo grhasthasya tu gacchati |
 tasmāt sukṛtam ādāya duṣkṛtam tu prayacchati || iti |
āśvamedhike ‘pi |
 vaiśvadevāntike prāptam atithim yo na pūjayed |
 sa cāñḍālatvam āpnoti sadya eva na samśayah ||
 nirvāsayati yo vipram deśakālāgatam grhāt |
 patitas tatṣaṇād eva jāyate nātra samśayah || iti || 45 – 46 ||

atithisatkāram praśamsati |

sukṣetre vāpayed bījam supātre nikṣiped dhanam |
sukṣetre ca supātre ca hy uptam dattam na naśyati || 47 ||

yathā sukṣetrottabījam na vinaśyati kim tu mahate phalāya kalpate | tathā supātre ‘tithau dattam annādikam akṣayyaphalam ity arthaḥ | tad āha **manuh** |
 naiva svayam tad aśnīyād atithim yan na bhojayet |
 dhanyam yaśasyam āyuṣyam svargyam cātithipūjanam || (MDh 3.106)

[404] iti | **āśvamedhike** ‘pi |
 pādābhyaṅgāmbudānais tu yo ‘tithim pūjayed naraḥ |
 pūjitas tena rājendra bhavāmīha na samśayah || iti |
śātātapo ‘pi |
 svādhyāyenāgnihotreṇa yajñena tapasā tathā |
 nāvāpnoti gr̥hī lokān yathā tv atithipūjanāt || iti || 47 ||

ātithyakartur niyamam āha |

na pṛcched gotracaraṇe na svādhyāyam śrutam tathā |
hṛdaye kalpayed devam̄ sarvadevamayo hi saḥ || iti || 48 ||

śrāddhe hy ādāv eva brāhmaṇah parīkṣaṇīya iti **manunā** darsitam |
 dūrād eva parīkṣeta brāhmaṇam vedapāragam |
 tīrtham tad dhavyakavyānām pradāne so ‘tithih smṛtaḥ || iti | (MDh 3.130)

yamenāpi |
 pūrvam eva parīkṣeta brāhmaṇān vedapāragān |
 śarīraprabhavaир doṣair viśuddhāṁś caritavratān || iti |
 ataḥ śrāddhanyāyenātithye ‘pi karmani gotrādiparīkṣāprāptau [405] tan nivāryate | gotram
 vamśāpravartakamaharśisambandhah | caraṇam ācāraḥ | śākhāvišeṣah svādhyāyah | śrutam
 vyākaraṇamāṁśādi | etad deśanāmādīnām upalakṣaṇam | ata eva **yamah** |
 na pṛcched gotracaraṇe deśam nāma kulam śrutam |
 adhvano ‘py āgataṁ vipram bhojanārtham upasthitam || iti |
 na kevalam gotrapraśnādivarjanam kim tarhi devatābuddhir api kartavyā | tad uktam **śātātapa** |
 citte vibhāvayet tasmin vyāsaḥ svayam upāgataḥ || iti |

visnupurāṇe ‘pi |
 svādhyāyagotracaranam aprṣtvā ca tathā kulam |
 hiran̄yagarbhabuddhyā tam manyetābhyaṅgataṁ gṛhī || iti | (ViPu 3.11.60)
 devatābuddhivिशयत्वे hetuh sarvadevamayatvam | tac ca purāṇasāre darśitam |
 dhātā prajāpatih śakro vahnir vasugaṇo yamah |
 pradiśyātithim ete vai bhuñjate ‘nnaṁ dvijottama || iti |
 gotrādipraśne bādho yameṇa darśitah |
 deśam nāma kulaṁ vidyām prṣtvā yo ‘nnaṁ prayacchat |
 na sa tat phalam āpnoti datvā svargam na gacchat | iti |
 yathātīthyakartā gotrādīn na pṛcchet tathātithir api [406] na brūyat | tad āha manuh |
 na bhojanārtham sve viprah kulagotre nivedayet |
 bhojanārtham hi te śaṁsan vāntāśīty ucyate budhaiḥ || iti | (MDh 3.109)
 || 48 ||

atithidṛṣṭāntena bhikṣukayor yatibrahmacāriṇoh pūjyatām āha |

apūrvah suvratī vipro hy apūrvāś cātithir yathā |
vedābhyaśarato nityam tāv apūrvau dine dine || 49 ||

suṣṭu vrataṁ suvrataṁ mokṣahetur yatidharmaḥ so ‘syāstīti suvratī yatiḥ | vedābhyaśarato
 brahmācārī | tadarthatvāt tasyāśramasya | tāv ubhau pratidinam apūrvātithivat pūjyāv ity arthaḥ
 tathā ca yājñavalkyah |

satkṛtya bhikṣave bhiksā dātavyā suvratāya ca | iti | (Ydh 1.108)

nṛsimhapurāṇe |

[407] bhikṣām ca bhikṣave dadyāt parivrāṭbrahmacāriṇe |

akalpitānnād uddhṛtya sarvavyañjanasamyutām || iti | (NrPu 58.98–99)

manur api |

bhikṣām ca bhikṣave dadyād vidhivad brahmacāriṇe |

yat puṇyaphalam āpnoti gām datvā vidhivad guroḥ |

tat puṇyaphalam āpnoti bhikṣām datvā dvijo gṛhī || iti | (MDh 3.94–95)

yamah |

satkṛtya bhikṣave bhiksām yaḥ prayacchatī mānavah |

gopradānasamam puṇyam tasyāha bhagavān yamah || iti |

brahmacāriṇam svastīti vācayitvā taddhaste jalām pradāya bhikṣāpradānam kāryam | tad āha
 gautamah: “*svasti vācya bhikṣāgānam appūrvam*” iti (GDh 5.7)

|| 49 ||

[408]

*yatibrahmacāriṇau yadā vaiśvadevānte samāgacchatas tadāstv evam yadā tu vaiśvadevāt
 pūrvam āgacchatas tadā katham ity ata āha |*

vaiśvadeve tu samprāpte bhikṣuke gṛham āgate |

uddhṛtya vaiśvadevārtham bhikṣukam tu visarjayet || 50 ||

saṃprāpte prasakte ananuṣṭhitē satīti yāvat | tathā ca **nṛsimhapurāṇe** |
 akṛte vaiśvadeve tu bhikṣuke gṛham āgate |
 avaśyam eva dātavyam svargasopānakārakam |
 uddhṛtya vaiśvadevānnam bhiksām datvā visarjayet || (NrPu 58.100)
 yāvad vaiśvadevādyupayuktam annam yāvat pṛthak kṛtvāvaśiṣṭād annād bhiksām datvā
 bhikṣukam visarjayet || 50 ||

akaraṇe pratyavāyam āha |

yatiś ca brahmacārī ca pakvānnasvāmināv ubhau | taylor annam adatvā tu bhuktvā cāndrāyaṇam caret || 51 ||

cāndrāyaṇasya lakṣaṇam vakṣyāmaḥ prāyaścittaprakaraṇe | [409] prāyaścittavidhānāt pratyavāyo
 ‘vagamyate | tayoḥ pakvānnasvāmitvād annādāne pratyavāya upapannaḥ | ata eva **purāṇe** ‘pi |
 ahutvāgnim asamtarpya tapasvinam upasthitam |
 aśitvā tu pare loke svāni māṁsāni khādati || iti || 51 ||

bahuṣu bhikṣukeṣu āgateṣv aśaktena kiṁ kartavyam ity āśaṅkyāha |

dadyāc ca bhiksātritayam parivrāḍbrahmacāriṇām | icchayā ca tato dadyād vibhave saty avāritam || 52 ||

nigadavyākhyānam etat | yathāvibhavaṁ bhiksādānam **kūrmapurāṇe** darśitam |
 bhiksām vai bhikṣave dadyād vidhivad brahmacāriṇe |
 dadyād annam yathāśakti hy arthibhyo lobhavarjitaḥ || iti | (KūPu 1.2.18.117)
 || 52 ||

yatibhikṣāpradāne niyamam āha |

[410] yatihaste jalām dadyād bhaikṣyam dadyāt punar jalām | tad bhaikṣyam meruṇā tulyam taj jalām sāgaropamam || 53 ||

spaṣṭam etat | tac ca bhaikṣyam sati vibhave bahulaṁ dātavyam | tad uktam **brahmapurāṇe** |
 yaḥ pātrapūraṇīm bhiksām yatibhyaḥ samprayacchat |
 vimuktaḥ sarvapāpebhyo nāsau durgatim āpnuyāt || iti ||
 || 53 ||

yathā bhhiksukasya samāgatasyātithyam avaśyam kartavyam tadvad aiśvaryopetasyāpi svagrhe samāgatasyātithyam abhyudayakāminā kartavyam ity āha |

**yasya chatram hayaś caiva kuñjarāroham ṛddhimat |
aindram sthānam upāśīta tasmāt tam na vicārayet || 54 ||**

yasya chatrahayau vidyete tasyātithyam kurvan aindram padam avāpnuyāt | etasmād vacanāt pūrvottaravacanayor ātithyaviśayatvāt tatprakaraṇāntahṛpātitvenāśmin vacane ‘nuktam api “ātithiyam kurvan” iti padadvayam sandamśanyāyenātra labhyate | kuñjarasyāroho yasminn aindre pade tat kuñjarāroham | ṛddhir amṛtapānāpsaraḥsevādir asminn astūty ṛddhimat | chatrādimān kṣatriyādir atithir jātikulācārair yady api hīnah tathāpi tatpūjāyāḥ svargaprāptihetutvāt tam atithim hīnatvabuddhyā – pūjyo ‘yam na vā ? – iti na vicārayet na samādihyāt | kim tv īśvarabuddhyā tam pūjayet |

yady api bhikṣukavan nāyam asmin janmani tapasvī tathāpy atīte [411] janmany anena tapo ‘nuṣṭhitam | anyathedṛśasyaiśvaryasya prāptyasamābhavāt | ata eva vibhūtimata īśvarāmśatvām **bhagavatā** darśitam

yad yad vibhūtimat sattvam śrīmad ūrjitam eva vā |
tat tad evāvagaccha tvam mama tejo’ṁśasamābhavam || iti | (BhG 10.41)
tasmat yuktam aiśvaryopetasyātithyam || 54 ||

yad uktam vaiśvadevāt pūrvam api yatibrahmacāribhyām bhikṣā dātavyeti tatropapattim āha |

**vaiśvadevakṛtam pāpam śakto bhikṣur vyapohitum |
na hi bhikṣukṛtān doṣān vaiśvdevo vyapohati || 55 ||**

vaiśvadevasya paścātkaraṇena prasakto yo doṣāḥ sa bhikṣādānena nivartate | bhikṣāparihāreṇa tu yo doṣāḥ nāsau pūrvakṛtenāpi vaiśvadevena nivartate | atra bhikṣuśabdo vidyārthyādīnām upalakṣakah | tathā ca teṣām bhikṣukatvam **vyāseno**ktam |

yatiś ca brahmacārī ca vidhārthī guruposakah |
adhvagah kṣīnavṛttiś ca ṣad ete bhikṣukāḥ smṛtāḥ || iti |
purāṇe ‘pi |
vyādhitasvārthahīnasya kuṭumbāt pracyutasya ca |
adhvānam pratipannasya bhikṣācaryā vidhīyate || iti || 55 ||

[412]

vaiśvadevakṛtam ity uktvā buddhisthatvād vaiśvadevasyākaraṇe pratyavāyam āha |

**akṛtvā vaiśvadevam tu bhuñjate ye dvijādhamāḥ |
sarve te niṣphalā jñeyāḥ patanti narake ‘śucau || 56 ||**

niṣphalā yathoktaphalarahitāḥ | na kevalam iṣṭaprāptyabhāvāḥ kim tv aniṣṭaprāptir api darśitā “patanti narake ‘śucau” iti || 56 ||

vaiśvadevavadrṣṭāntenātithyākaraṇe ‘pi pratyavāyam āha |

**vaiśvadevavihīnā ye ātithyena bahiṣkṛtāḥ |
sarve te narakaṁ yānti kākayoniṁ vrajanti ca || 57 ||**

narako rauravādih | tam anubhūya paścāt kākayoniṁ vrajanti || 57 ||

atithitvena stuvann anyān api bhojanīyān āha |

**pāpo vā yadi caṇḍālo vipraghnah pitṛghātakah |
vaiśvadeve tu samprāptah so ‘tithih svargasamkramah || 58 ||**

pāpo govadhādyupapātakī | eteśām bhojanīyatvam eva | na tu aśeṣātithyasatkārārhatvam | etad evābhipretya **aśvamedhīke** varṇitam |

caṇḍālo vā śvapāko vā kāle yaḥ kaścid āgataḥ |
annena pūjanīyaś ca paratra hitam icchatā || iti |

viṣṇudharmottare |

caṇḍālo vātha vā pāpah śatruḥ vā pitṛghātakah |
deśakālābhypagato bharaṇīyo mato mama || iti |
uktān pañca mahāyajñān praśamsati **hārītaḥ** |
devān ṛṣīn pitṛīmś caiva bhūtāni brāhmaṇāmś tathā |
tarpayan vidhinā vipro brahmabhūyāya kalpate || iti | (HārSm 4.22)

purāṇe ‘pi |

yat phalam somayāgena prāpnoti dhanavān dvijah |
sam�ak pañca mahāyajñair daridras tad avāpnuyāt || iti |

akaraṇe pratyavāyam āha **vyāsaḥ** |

pañcayajñāmś tu yo mohān na karoti gr̄hāśramī |
tasya nāyam na ca paro loko bhavati dharmataḥ || 58 ||

pañcamahāyajñānantaram bhojanavidhim abhipretya tadanuvādena tatra varjanīyān āha |

**yo veṣṭitaśirā bhuṅkte yo bhuṅkte dakṣināmukhah |
vāmapāde karam nyasya tad vai rakṣāmṣi bhuñjate || 59 ||**

[414]

bhojanavidhiś ca **manunā** darśitah |

bhuktavatsu tu vīpreṣu sveṣu bhṛtyeṣu caiva hi |
bhuñjīyātām tataḥ paścād avaśiṣṭam tu dampatī || iti | (MDh 3.116)

viṣṇupurāṇe |

tataḥ suvāsinīduḥkhigarbhīṇīvṛddhabālakān |

bhojayet samskr̄tānnena prathamam tu paramam gr̄hī ||
abhuktavatsu caiteṣu bhuñjan bhuñkte suduṣkṛtam |
mṛtaś ca gatvā narakaṁ śleṣmabhuḥ jāyate nṛpa || iti | (ViPu 3.11.68–69)

mārkanḍeyapurāṇe ‘pi |
pūjayitvātihīn iṣṭān jñātīn bandhūṁs tathārthinaḥ |
vikalān bālavṛddhāṁs ca bhojayed āturāṁs tataḥ ||
vāñchet kṣutṛtparītātmā yaś cānyo ‘nnam akīmcanaḥ || iti | (MārPu 29.37–38)

bhojane itikartavyatām āha **baudhāyanah** |

[415] [415] upalipte same sthāne śucau ślakṣṇāsanānvite |
caturasram trikoṇam vā vartulam vārdracandrakam ||
śāṅkho ‘pi | kartavyam ānupūrvyeṇa brāhmaṇādiṣu maṇḍalam || iti |

kūrmapurāṇe ‘pi |
ādityā vasavo rudrā brahmā caiva pitāmahāḥ |
maṇḍalāny upajīvanti tasmāt kurvīta maṇḍalam || iti |

vyāso ‘pi |
upalipte śucau deṣe pādau prakṣālyā vai karau |
ācamyārdrānano ‘krodhaḥ pañcārdro bhojanam caret || iti | (KūPu 1.2.19.4)

āśvamedhike ‘pi |
ārdrapādas tu bhuñjīyāt prāṇmukhaś cāsane śucau |
pādābhyaṁ dharanīm sprṣṭvā pādenaikena vā punah || iti |

tac ca bhojanam śuddhapātre kartavyam | tad uktam **kūrmapurāṇe** |

[416] [416] praśastaśuddhapātreṣu bhuñjītākupito dvijah || iti |

praśastāni ca pātrāṇi **paiṭhīnasinā** darśitāni |
sauvarṇe rājate tāmre padmapatrapalāśayoh |
bhojane bhojane caivātīrātraphalam aśnute ||
eka eva tu yo bhuñkte vimale kāṁsyabhājane |
catvāri tasya vardhante āyuḥ prajñā yaśo balam || iti |

tatra padmapatrapalāśapatrabhojanam gr̄hivyatirkirtaviṣayam,
palāśapadmapatreṣu gr̄hī bhuktvaindavam caret |
brahmačāriyatīnām ca cāndrāyaṇaphalam labhet || (VyāSm 3.63)

iti **vyāsa**smaraṇāt | kāṁsyapātrām tu gr̄hasthaikavīṣayam | yatyādīnām tanniṣedhāt | tad āha
pracetāḥ |

tāmbūlābhyañjanam caiva kāṁsyapātre ca bhojanam |
yatiś ca brahmačārī ca vidhavā ca vivarjayet || iti |
tac ca pātrām bhūmau sthāpanīyam | yad uktam **kūrmapurāṇe**,
pañcārdro bhojanam kuryād bhūmau pātrām nidhāya tu |
upavāsenā tat tulyam manur āha prajāpatih || (KūPu 1.2.18.3)

iti, tac ca sthāpanam prāṇāhutipartyantam | paścāt tu yantrikām āropya bhoktavyam | tad āha
vyāsah |

nyasya pātrām tu bhuñjīta pañca gr̄asān mahāmune |
śeṣam uddhṛtya bhoktavyam śrūyatām atra kāraṇam ||
vipruṣām pādasamsparsah pādacailarajas tathā |

sukhena bhunekte vipro hi vitrartham tu na lupyate || iti |
 paitrkabhojane bhūmipātrapratiṣṭhāpanam na lopanīyam ity arthaḥ | uktapātranihitam annam
 namaskuryāt tad uktam **brahmapurāṇe** |
 annam dṛṣṭvā praṇamyādau prāñjaliḥ kathayet tataḥ |
 asmākam nityam astv etad iti bhaktyātha vandayet || iti |
 vandanānantarakṛtyam āha **gobhilah**: “*athātāḥ prāñāhutikalpo vyāhṛtibhir gāyatryābhimantrya*
 ‘*tām tvā satyena pariśīncāmi*’ iti sāyam, ‘*satyam tvartena pariśīncāmi*’ iti prātah |
 antaś carasi bhūteṣu guhāyām viśvatomukhaḥ |
 tvām yajñas tvām vaṣṭkāra āpo jyotī raso ‘mṛtam ||
 tvām brahmā tvām prajāpatiḥ brahma bhūr bhuvah svar om amṛtopastaranam asi – ity apah pītvā
 daśa hotāram manasānuddhṛtya tvaran pañca grāsān grhnīyāt | prāñāya svāhet gārhapatyam eva
 tena juhoti | apānāya svāhety anvāhāryapacanam eva tena juhoti | vyānāya svāhety āhavanīyam
 eva tena juhoti | udānāya svāheti sabhyam eva tena juhoti | samānāya svāhety āvasathyam eva
 tena juhoti” | iti | ete pañca mantrāḥ praṇavādyāḥ kartavyāḥ | tathā ca **śaunakah** |
 svāhāntāḥ praṇavādyāś ca nāmnā mantrās tu vāyavāḥ |
 jihvayaiva grased annam daśanais tu na samṣprśet || iti |
 jihvāgrasane višeṣa **āśvamedhike** darśitah |
 yathā rasam na jānāti jihvā prāñāhutau nr̥pa |
 tathā samāhitah kuryāt prāñāhutim atandritah || iti |
 prāñāhutṣv aṅguliniyamam āha **śaunakah** |
 tarjanīmadhyamāṅguṣṭhalagnā prāñāhutir bhavet |
 madhyamānāmikāṅguṣṭhair apāne juhuyāt tataḥ ||
 kaniṣṭhānāmikāṅguṣṭhair vyāne tu juhuyād dhaviḥ |
 tarjanīm tu bahiḥ kṛtvā udāne juhuyāt tataḥ ||
 samāne sarvahastena samudāyāhutir bhavet |
[419] iti | pariṣecanānantarabhāviviseṣo **bhaviṣyapurāṇe** darśitah |
 bhojanāt kiṃcid annāgram dharmaṇājaya vai balim |
 datvātha citraguptāya pretebhyaś cedam uccaret ||
 yatra kvacana samsthānām kṣuttṛṣopahatātmanām |
 pretānām tṛptaye ‘kṣayyam idam astu yathāsukham || iti |
kūrmapurāṇe ‘pi |
 mahāvyāhṛtibhis tv annam paridhāyodakena tu |
 amṛtopastaranam asīty āpośanakriyām caret || iti | (KūPu 1.3.19.2)
baudhāyanas tu sarvam etat samgrhyāha |
 sarvāvaśyakāvasāneṣu prakṣālitapāṇipādo ‘pa ācamya | śucau samvṛte deṣe
 prāñmukha upaviṣya uddhṛtam āhriyamāṇam bhūr bhuvah svar om ity upasthāya
 vācam yacchet | nyastam annam mahāvyāhṛtibhiḥ pradakṣiṇam udakam pariṣicya
 savyena pāñināvīmuñcan amṛtopastaranam asi **[420]** iti purastād apah pītvā
 pañcānnena prāñāhutīr juhoti | śraddhāyām prāṇe niviṣṭo ‘mṛtam juhomi śivomā
 viśāpradāhāya prāñāya svāheti | apāne vyāna udāne samāne niviṣṭa ityādinā
 yathāliṅgam anuṣāṅgah | evam pañcānnena prāñāhutīr hutvā tūṣṇīm bhūyo
 vratayet | prajāpatiḥ manasā dyāyan nāntarā vācam visṛjet ||
 athāpy udāharanti |
 āśīnah prāñmukho ‘śnīyāt vāgyato ‘nnam akutsayan |
 askandayaṁs tanmanāś ca bhuktvāgnīm samupasprśet || iti |

sarvabhakṣyāpūpakandamūlaphalamāṃśāni dantair nāvadyet | natisuhitah |
amṛtāpidhānam asi ity upariṣṭād apaḥ pītvācānto hṛdayadeśam abhimṛṣati |
prāṇānām granthir asi rudro mā viśāntakas tenānnenāpyāyasveti | [421] punar
ācamya dakṣināpādāṅguṣṭhe pāṇīm niḥsrāvayati |

aṅguṣṭhamātrah puruṣo ‘ṅguṣṭham ca samāśritah |

īśah sarvasya jagataḥ prabhuḥ prīṇāti viśvabhuk || iti |

hutānnānumantraṇam ūrdhvahastaḥ samācaren | śraddhāyām prāṇe niviśyāmṛtam
hutam prāṇam annenāpyāyasveti pañca | brahmaṇi ma ātmāmṛtatvāyety ātmānam
akṣareṇa yojayed | sarvakratuyājinām ātmayājī viśiṣyate | iti | (BDh 2.7.12.2–15)

viṣṇupurāṇe |

aśnīyāt tanmanā bhūtvā pūrvam tu madhuram rasam |
lavaṇāmlau tathā madhye kaṭutiktādikāṃs tataḥ ||
prāg dravam puruṣo ‘śnīyān madhye ca kaṭhināśanah |
ante punar dravāśī tu balārogye na muñcati || iti | (ViPu3.11.83–84)

bhojane kavalasamkhyām āha āpastambah |

aṣṭau grāsā muner bhakṣyāḥ ṣodaśāraṇyavāsinah |
dvātriṁśat tu gṛhasthasya hy amitaṁ brahmacāriṇah || iti | (ĀpDh 2.4.9.13)

āśvamedhike ‘pi |

vaktrapramāṇapindāṃś ca grased ekaikaśaiḥ (?) punah |
vaktrādhikam tu yat piṇḍam ātmocchiṣṭam tad ucyate |
piṇḍāvaśiṣṭam annam ca vaktranihsṛtam eva ca ||
abhojyam tad vijānīyād bhuktvā cāndrāyanam caret |
sadā cātyaśanam nādyāt nātihīnam ca karhicit |
yathānnena vyathā na syāt tathā bhuñjīta nityaśah || iti |

vṛddhamanuh |

pītvā ‘po’śanam aśnīyāt pātradattam agarhitam |
bhāryābhṛtakadāsebhya ucchiṣṭam̄ šeṣayet dvijah || iti |

ucchiṣṭaśeṣanam tu ghṛtādivyatirkrtavisayam | tad āha pulastyah |
bhojanam tu na niḥśeṣam kuryāt prājñāḥ kathaṁcana |
anyatra dadhisaktvājyapalalakṣīramadhvapah || iti |

etac ca bhojanam sāyam prātaś ca kartavyam | tad uktam̄ manunā |

[423] sāyam prātar dvijātīnām aśanam̄ śrūticoditam |

nāntarā bhojanam kuryād agnihotrasamo vidhiḥ || iti | (MDh 2.53)

gautamah: “sāyam prātaś tv annam abhipūjitam anindan bhuñjīta” iti (GDh 9.4) |

udāhṛtavacanasamūhena prasiddham̄ sāṅgabhojanam mūlavacane “yo bhuñkte” ity anūdya
veṣṭitaśirastvādikam̄ pratyavāyābhidhānenā niṣedhayati | etac ca varjyāntarāṇām apy
upalakṣanam | tāni ca brahmapurāṇe darśitāni |

yas tu pāṇitale bhuñkte yas tu phūtkārasamṛytam (?) |

prasṛtāṅgulibhir yac ca tasya gomāṃsavac ca tat ||

nājīrñe bhojanam kuryāt kuryān nātibubhukṣitah |

hastyāśvarathayānoṣṭram āsthito naiva bhakṣayet ||

śmaśānābhyantarastro vā devālayagato ‘tha vā |

śayanastro na bhuñjīta pāṇiṣṭham na cāsane ||

nārdravāśā nārdrasirā na cāyajñopavītavān |

na bāhusakthisamṛstaś ca na ca paryāṇkam āsthitaḥ ||

[424]	<p>na vestitaśirāś cāpi notsaṅgakṛtabhājanah naikavastro dṛṣṭamadho nopānatkaḥ sapādukaḥ na carmoparisamsthāś ca carmāveṣṭitapārśvavān grāsaśeṣam na cāśnīyāt pītaśeṣam piben na ca śākamūlaphalekṣūṇāṁ dantacchedair na bhakṣayet bahūnāṁ bhuñjatāṁ madhye na cāśnīyāt tvarānvitah vṛthā na visṛjed annam nocchiṣṭam kutracid vrajet iti </p>
bṛhaspatih	<p>na sprśed vāmahastena bhuñjāno ‘nnam kadācana na pādau na śiro bastīm na padā bhājanam sprśet iti </p>
uśanāḥ	<p>nādatvā miṣṭam aśnīyād bahūnāṁ caiva paśyatām nāśnīyur bahavaś caiva tathā naikasya paśyataḥ iti </p>
ādityapurāṇe	<p>nocchiṣṭo grāhayed ājyam yajñocchiṣṭam ca samtyajet śūdrabhuktāvaśiṣṭam tu nādyād bhāṇḍasthitam tv api iti </p>
kūrmapurāṇe ‘pi	
[425]	<p>nārdharātre na madhyāhne nājīrṇe nārdravastradhṛk na bhinnabhājane caiva na bhūmyām na ca pāṇiṣu nocchiṣṭo ghṛtam ādadyān na mūrdhānam sprśann api na brahma kīrtayitvāpi na niḥśeṣam na bhāryayā nāndhakāre na samdhāyām na ca devālayādiṣu iti (KūPu 1.2.19.20–22)</p>
yajñavalkyo ‘pi	<p>na bhāryādarśane ‘śnīyān naikavāsā na samsthitaḥ iti (YDh 1.131)</p>
yat tu,	<p>brāhmaṇyā saha yo ‘śnīyād ucchiṣṭam vā kadācana na tasya doṣam icchanti nityam eva manīṣināḥ ucchiṣṭam itarastrīṇām yo ‘śnīyād brāhmaṇāḥ kvacit prāyaścittī sa vijñeyāḥ samkīrṇo mūḍhacetanāḥ </p>
iti, na tat sarvathā doṣābhāvapratipādanaparam, kadācaneti vacanāt ata eva ādityapurāṇam	
vṛddhamanur api	<p>brāhmaṇyā bhāryayā sārdhaṁ kvacid bhuñjīta cādhvani asavarṇastriyā sārdhaṁ bhuktvā patati tatkṣaṇāt iti </p>
[426]	<p>na piben na ca bhuñjīta dvijah savyena pāṇinā naikahastena ca jalām śūdreṇāvarjitam pibet pibato yat patat toyam bhājane mukhaniḥṣṭam abhojyam tad bhaved annam bhoktā bhuñjīta kilbiṣam pītāvāśeṣitam toyam brāhmaṇo na punaḥ pibet pibed yadi hi tan mohāt dvijaś cāndrāyanam caret iti </p>
atriḥ	<p>toyam pāṇinakhasprṣṭam brāhmaṇo na pibet kvacit surāpānena tat tulyam ity evam manur abravīt iti </p>
śatātapah	<p>uddhṛtya vāmahastena yat toyam pibati dvijah surāpānena tat tulyam manur āha prajāpatih iti </p>

āśvamedhike ‘pi |
 pānīyāni pibed yena tat pātram dvijasattamah |
 anucchiṣṭam bhavet tāvad yāvad bhūmau na niḥkṣipet || iti |
śaṅkhah: “nāniyukto ‘py āsanasthaḥ prathamam aśnīyat | nādhikam dadyat | na pratigrhṇīyat” iti |
śātātapo ‘pi |
 agryāsanopaviṣṭas tu yo bhuṅkte prathamaṁ dvijah |
 bahūnām paśyatām so ‘jñah paṅkyā harati kilbiṣam ||

[427] iti | **gobhilah** |
 ekapaṅkyupaviṣṭānām viprānām saha bhojane |
 yady eko ‘pi tyajet pātram nāśnīyur itare ‘py anu ||
 mohāt tu bhuṅkte yas tatra taptasāntapanam caret |
 bhuñjāneṣu tu vīpreṣu yas tu pātram parityajet ||
 bhojane vighnakartāsau brahmahāpi tathocyate || iti |
vāgyamanam prakramya **purāṇe** |
 snāsyato varuṇah śaktim juhvato ‘gnih śriyam haret |
 bhuñjāno mr̄tyur āyuṣyam tasmān maunam triṣu smṛtam || iti |
 yat tv **atrinoktam**,
 maunavrataṁ mahākaṣṭam humkāreṇāpi naṣyati |
 tathā sati mahān doṣah tasmāt tan niyataś caret ||

iti, tad etat kāṣṭhamānābhīprāyam | etac ca pañcagrāsād arvāg viṣayam | tathā ca **vṛddhamanuh** |
 anindan bhakṣayen nityam vāgyato ‘nnam akutsayan |
 pañca grāsān mahāmaunam prāṇādyāpyāyanam mahat || iti |

āśvamedhike ‘pi |
 maunī vāpy atha vāmaunī prahṛṣṭah samyatendriyah |
 bhuñjīta vidhivad vipro na cocchiṣṭāni carvayet || iti |

śātātapo ‘pi |
[428] hastadattāni cānnāni pratyakṣalavaṇam tathā |
 mr̄ttikābhakṣanam caiva gomāmsāśanavati smṛtam || iti |
paiṭhīnasir api |
 lavaṇam vyañjanam caiva ghṛtam tailam tathaiva ca |
 lehyam peyam ca vividham hastadattam ca bhakṣayet ||
 darvā deyam ghṛtānnam tu samastavyañjanāni ca |
 udakam yac ca pakvānnam yo darvā dātum icchatī ||
 sa bhrūṇahā surāpaś ca steyī ca gurutalpagaḥ || iti |

āśvamedhike |
 udakyām api caṇḍālam śvānam kukkuṭam eva ca |
 bhuñjāno yadi paśyet tu tad annam tu parityajet ||
 keśakīṭāvapannam ca mukhamārutavījītam |
 abhojyam tad vijānīyat bhuktvā cāndrāyaṇam caret || iti |

kātyāyanah |
 caṇḍālapatitodkyā vākyam śrutvā dvijottamah |
 bhuñjīta grāsamātram tu dinam ekam abhojanam || iti |

gautamo ‘pi |
[429] kāhalabhrāmaṇagrāvṇām cakrasyolūkhalasya ca |
 eteṣām ninadam yāvat tāvat kālam abhojanam || iti | (slo. gau. sm. 5.31)

brhaspatir api |

 apy ekapañkyām nāśnīyād brāhmaṇaiḥ svajanair api |
 ko hi jānāti kiṁ kasya pracchannam pātakam bhavet ||
 ekapañkyupaviṣṭānām duṣkṛtam yad durātmanām |
 sarveśām tat samām tāvad yāvat pañktir na bhidyate || iti |

pañktibhedaprakāram api **sa evāha** |

 agninā bhasmanā caiva stambhena salilena ca |
 dvāreṇa caiva mārgeṇa pañktibhedo budhaiḥ smṛtaḥ || iti |

yamo ‘pi |

 udakam ca trṇam bhasma dvāram panthās tathaiva ca |
 ebhir antaritam kṛtvā pañktidoṣo na vidyate || iti |

tad evam mūlavacanoktaveṣṭitaśirastvādivarjanopalakṣitā niyamaviśeṣā darśitāḥ |
dakṣiṇāmukhatvaniṣedho nityabhojanaviṣayah | kāmye tadvidhānāt | tathā ca **manuh** |

 āyuṣyam prāṇmukho bhuṅkte yaśasyam dakṣiṇāmukhaḥ |
 śriyam pratyāṇmukho bhuṅkte ṛtam bhuṅcta udaṇmukhaḥ || (MDh 2.52)

[430] iti | **gobhilas** tu dakṣiṇāmukhatvam pratiṣedhati |

 prāṇmukhāvasthito vipro pratīcyām vā yathāsukham |
 uttaram pitkārye tu dakṣiṇām tu vivarjayet || iti |

“vāmapādakarah” vāmapāde karo yasyāsau vāmapādakarah | yo vāmapādakaro bhuṅkte yaś ca
sthitvā bhuṅkte taiḥ sarvair yad bhuktam tad rakṣāmsi bhuñjate | na svayam
prāṇagnihotrādiphalam prāpnottīty arthaḥ | bhuktasya rākṣasagāmitvam **kūrmapurāne** ‘pi darśitam |

 yo bhuṅkte veṣṭitaśirā yaś ca bhuṅkte vidiṇmukhaḥ |
 sopānatkaś ca yo bhuṅkte sarvam vidyāt tad āsuram || iti | (KūPu 1.2.19.19)

abhipretasya bhojanavidher udīcyāngāni ucchiṣṭodakadānādīni kartavyāni | tatra **devalah** |
 bhuktvcocchiṣṭam samādāya sarvasmāt kiṁcid ācaman |
 ucchiṣṭabhāgadeyebhyah sodakaṁ nirvaped bhuvi || iti |

tatra **mantrah** |

 raurave pūyanilaye padmābudanivāsinām |
 prāṇinām sarvabhūtānām akṣayyam upatiṣṭhatām || iti |

gadyavyāso ‘pi: “**tatas trptah sann amṛtāpidhānam asīty apaḥ prāśya tasmād deśān manāg apasṛtya vidhivad ācāmet**” iti | sa cācamanaprakāro **devalena** darśitāḥ |

 bhuktvacāmed yathoktena vidhānena samāhitāḥ |
 śodhayen mukhahastau ca mṛdadbhīr gharṣaṇair api || iti |

tac ca gharṣaṇam tarjanyā na kartavyam | tad āha **gautamah** |

 gaṇḍūṣasyātha samaye tarjanyā vaktraśodhanam |
 kurvīta yadi mūḍhātmā raurave narake patet || iti | (ślo. gau. sm. 5.29)

vyāsah |

 hastam prakṣālyā gaṇḍūṣam yah pibed avicakṣaṇāḥ |
 sa devāṁś ca piṭīṁś caiva hy ātmānam caiva pātayet ||
 tasmin nācamanam kuryāt yatra bhāṇḍe ‘tha bhuktavān |
 yady uttiṣṭhaty anācānto bhuktavān āsanāt tataḥ ||
 snānam sadyāḥ prakurvīta so ‘nyathā ‘prayato bhavet || iti |

kūrmapurāne ‘pi |

 amṛtāpidhānam asīty upariṣṭād apaḥ pibet |

[432] ācāntah punar ācāmed āyamgaur (?) iti mantrataḥ ||
drupadāṁ vā trir āvṛtya sarvapāpapraṇāśinīm |
prāṇānāṁ granthir asīty ālabhet hṛdayam tataḥ ||
ācamyāṅguṣṭhamātreṇa pādāṅguṣṭhe tu dakṣine |
niḥsrāvayed dhastajalam ūrdhvahastalā samāhitah |
hutānumantraṇam kuryāt śraddhāyām iti mantrataḥ |
athākṣareṇa svātmānam yojayed brahmaneti hi ||
sarveśām eva yogānām ātmayāgaḥ paraḥ smṛtaḥ |
yo ‘nena vidhinā kuryāt sa yāti brahmaṇaḥ padam || iti | (KūPu 1.2.19.9–13)

atṛih |

ācānto ‘py aśucis tāvad yāvat pātram anuddhṛtam |
uddhṛte ‘py aśucis tāvad yāvan nonmrjyate mahī ||
bhūmāv api hi liptāyām tāvat syād aśuciḥ pumān |
āsanād utthitas tasmād yāvan na sprśate mahīm || iti |

śātātapo ‘pi |

ācamya pātram utsṛjya kiṃcid ārdreṇa pāṇinā |
mukhyān prāṇān samālabhya nābhīm pāṇitalena ca ||
bhuktvā naiva pratiṣṭheta na cāpy ārdreṇa pāṇinā |
pāṇīm mūrdhni samādhāya sprśtvā cāgnīm samāhitah ||
jñātiśraiṣṭhyam samāpnoti prayogakuśalo naraḥ || iti |

viṣṇupurāṇe ‘pi |

svasthah praśāntacittas tu kṛtāsanaparigrahaḥ |
abhīṣṭadevatānām ca kurvīta smaraṇam naraḥ ||
agnir āpyāyayatv annam pārthivam pavaneritaḥ |
dattāvakāśo nabhasā jarayed astu me sukham ||
annam balāya me bhūmer apām agnyanilasya ca |
bhavatv etat pariṇataṁ mamāstv avyāhatam sukham ||
prāṇāpānasamānānām udānavyānayos tathā |
annam puṣṭikaram cāstu mamāstv avyāhatam sukham ||
agastir agnir vaḍavānalāś ca bhuktam mayānnam jarayatv aśeṣam |
sukham mama itat pariṇāmasaṁbhavam yacchatvarogo mama cāstu dehah ||
viṣṇuh samastendriyadehadehipradhānabhūto bhagavān yathaikah |
satyena tenānnam aśeṣam etat ārogyadam me pariṇāmam etu ||
viṣṇur attā tathaivānnam pariṇāmaś ca vai tathā |
satyena tena me bhuktam jīryatv annam idam tathā ||
ity uccārya svahastena parimṛjya tathodaram |
anāyāsapradāyīni kuryāt karmāṇy atandritah || iti | (ViPu 3.11.87–98)

mārkaṇḍeyo ‘pi |

bhūyo ‘py ācamya kartavyam tatas tāmbūlabhakṣaṇam || iti | (MārPu 29.39)

atra vasiṣṭhah |

supūgam ca supatram ca cūrṇena ca samanvitam |
adatvā dvijadevebhyah tāmbūlam varjayed budhah ||
ekapūgam sukhārogynam dvipūgam niṣphalam bhavet |
atiśreṣṭham tripūgam ca hy adhikam naiva duṣyati ||
parṇamūle bhaved vyādhiḥ parṇāgre pāpasamṛbhavaḥ |

śīrṇaparṇam hared āyuh śīrā buddhinivāśinī ||
tasmād agrām ca mūlam ca śīrām caiva viśeṣataḥ |
śīrṇaparṇam varjayitvā tāmbūlam khādayed budhaḥ ||

[435] iti | yad idam bhojanam nirūpitam tat grahaṇakāle pratiṣiddham | tad āha **manuh** |
candraśūryagrahe nādyād adyāt snātvā vimuktayoh |
amuktaylor astagayor dṛṣṭvā snātvā pare ‘hāni || iti | (MDh 4.224)
grahe grahaṇakāle | sparśam ārabhya mokṣaparyanto grahakālah | tasmin kāle na bhuñjīta | kim tu
rāhuṇā candraśūryayoḥ muktayoh satoh paścāt snātvā bhuñjīta | yadā tu grastāstamayas tadā
paredyuḥ vimuktau tau dṛṣṭvā bhuñjīta | na kevalam grahaṇakāla eva bhojanābhāvah kim tu
grahaṇāt prāg api | tad āha **vyāsaḥ** |

nādyāt sūryagrahāt pūrvam ahni sāyam śāsigrahāt |
grahakāle ca nāśnīyāt snātvāśnīyāc ca muktayoh ||
mukte śāsini bhuñjīta yadi na syān mahāniśā |
amuktaylor astagayor atha dṛṣṭvā pare ‘hāni || iti | (la.vyā.sm 2.77.78)

pūrvakāle bhojananiśde višeṣam āha **vṛddhavasiṣṭhaḥ** |
grahaṇam tu bhaved indoh prathamād ahi yāmatāḥ |
bhuñjītāvartanāt pūrvam paścime prathamād adhāḥ ||
raves tv āvartanād ūrdhvam arvāg eva niśīthataḥ |
caturthe prahare cet syāt caturthapraharād adhāḥ || iti |

rātrau prathamāt yāmād ahi ūrdhvam grahaṇam cet āvartanān madhyāhnāt pūrvam bhuñjīta |
rātripaścimayāme cet [436] rātrīprathamayāmād arvāk bhuñjīta | ahnaś caturthaprahare
ravigrahaś cet rātreś caturthapraharād adho bhuñjītety arthaḥ | viśītho madhyarātriḥ |
madhyāhnād ūrdhvam ravigrahaṇam cet madhyarātrād arvāg eva bhuñjītety arthaḥ | śāsigrahaṇe
yāmatrayene vyavadhānam apekṣitam | sūryagrahe tu yāmacatuṣṭayeneti tātparyārthaḥ | tathā ca
vṛddhagautamah |

sūryagrahe tu nāśnīyāt pūrvam yāmacatuṣṭayam |
candra grahe tu yāmāms trīn bālavṛddhāturair vinā || iti |

bālavṛddhāturaviṣaye višeṣo **matsyapurāne** |
aparāhne na madhyāhne madhyāhne cen na saṅgave |
bhuñjīta saṅgave cet syān na pūrvam bhojanam caret || iti |
samarthasya tu bhojane prāyaścittam uktam **kātyāyanena** |
candraśūryagrahe bhuktvā prājāpatyena śudhyati |
tasminn eva dine bhuktvā trirātreṇaiva śudhyati || iti |

śāsigrahaṇe yāmatrayasyāpavādam āha **vṛddhavasiṣṭhaḥ** |
grastodaye vidhoḥ pūrvam nāhar bhojanam ācaret || iti |
grastāstamaye višeṣam āha **bhriguḥ** |

grastāv evāstamānam tu ravīndū prāpnuto yadi |
tayoh paredyur udaye snātvābhavaharen narah || iti |

vṛddhagārgyo ‘pi |
[437] samdhyākāle yadā rāhur grasate śāsibhāskarau |
tad ahar naiva bhuñjīta rātrāv api kadācana || iti |
viśnudharmottare ‘pi |
ahorātram na bhoktavyam candraśūryagraho yadā |
bhuktiṁ dṛṣṭvā tu bhoktavyam snānam kṛtvā tataḥ param || iti |

nanu – medhādyantardhāne cākṣuṣam darśanam na sambhavati – iti cet,
na, darśanaśabdena śāstravijñānasya vivakṣitatvāt | tad āha **vṛddhagautamah** |
candraśūryagrahe nādyāt tasminn ahani pūrvataḥ |
rāhor vimuktim vijñāya snātvā kurvīta bhojanam || iti |

evam tarhi – paredyur udayāt prāg api śāstravijñānasaṁbhavād grastāstamaye ‘pi tathaiva
bhojanam prasajyeta |

tan na,
tayoh paredyur udaye snātvābhavaharen narah |
ahorātram na bhoktavyam candraśūryagraho yadā ||
iti vacanadvayena tadaprasakteḥ | yat tu **skandapurāṇe**,
yadā candragrahas tāta niśīthāt parato bhavet |
bhoktavyam tatra pūrvāhne nāparāhne kathāmcana ||
pūrvam niśīthāt grahanam yadā candrasya vai bhavet |
tadā divā na kartavyam bhojanam śikhivāhana ||

iti, tad idam yāmatrayābhiprāyam, candragrahe tu “**yāmāms trī**” [438] iti višeṣasya
vṛddhagautamenābhidānāt | pāpakṣayakāmo grahaṇadinam upavaset | tad āha **dakṣah** |
ayane viṣuve caiva candraśūryagrahe tathā |

ahorātroṣitah snātvā sarvapāpaiḥ pramucyate || iti |
putrī tu nopavaset | tad āha **nāradah** |
samkrāntyām upavāsam ca kṛṣṇaikādaśivāsare |
candraśūryagrahe caiva na kuryāt putravān gṛhī || iti |
grastāstamaye tu putriṇo ‘py upavāsa eva, “**ahorātram na bhoktavyam**” iti bhojanapriṣedhāt |
kvacit tu grahaṇavišeṣe snānādikam na kartavyam | tad uktam **ṣaṭṭriṁśanmate** |
sūryagraho yadā rātrau divā candragrahas tathā |
tatra snānam na kurvīta dadyād dānam na ca kvacit || iti |
etac ca bhūbhāgavišeṣavyavasthitānām grāsamokṣadarśanayogyatvābhāve draṣṭavyam ||

iti bhojanaprakaraṇam

itthām nirūpitena bhojanāntena kartavyajātenāhnah pañcamabhāgam ativāhayet | etena
bhāgapañcakakṛtyābhidhānenāvaśiṣṭadivasakartavyajātam upalakṣaṇīyam | tac ca kartavyajātam
dakṣenā darśitam |

bhuktvā tu sukham āsthāya tad annam pariṇāmayet |
itihāsapurāṇādyaiḥ ṣaṭṭhasaptamakau nayet ||
aṣṭame lokayātrā tu bahiḥ samdhīyā tataḥ punah || (DaSm 2.52–53)

[439] iti | **atriḥ** |

divāsvāpam na kurvīta striyam caiva parityajet |
āyuhkṣīṇā divā nidrā divā strī puṇyanāśinī ||
itihāsapurāṇāni dharmāśāstrāṇi cābhyaṣet |
vṛthā vivādavākyāni parīvādam ca varjayet || iti |

viṣṇupurāṇe ‘pi |

anāyāsapradāyīni kuryāt karmāṇy atandritah |

sacchāstrādivinodena sanmārgādyavirodhinā ||
dinam nayet tataḥ samdhyām upatiṣṭhet samāhitah | iti | (ViPu 3.11.94–95)

yajñavalkyo ‘pi |

ahahśeṣam samāśīta śiṣṭair iṣṭaiś ca bandhubhiḥ ||
upāsyā paścimām samdhyām hutvāgnīṁs tān upāsyā ca |
bhṛtyaiḥ parivṛto bhuktvā nātītrpto ‘tha samviśet || iti | (YDh 1.113–14)

“upāsa ca” iti cakāreṇa vaiśvadevādikam samuccinoti | sāyamsamdhyāhomau nirūpitau |
vaiśvadevādau kaścid višeṣo viṣṇupurāṇe darśitah |

punah pākam upādāya sāyam apy avanīpate |
vaiśvadevanimittam vai patnyā sārdham baliṁ haret ||

[440]

tatrāpi śvapacādibhyas tathaivānnam visarjayet |
atithim cāgataṁ tatra svaśaktyā pūjayed budhaḥ ||
divātithau tu vimukho gate yat pātakam nrpa |
tad evāṣṭaguṇam pumṣām sūryoḍhe vimukhe gate ||
tasmāt svaśaktyā rājendra sūryoḍham atithim narah |
pūjayed pūjite tasmin pūjītāḥ sarvadevatāḥ ||
kṛtapādādiśaucaś ca bhuktvā sāyaṁ tato gṛhī |
gacched asphuṭitām śayyām api dārumayīm nrpa || iti | (ViPu 3.11.101–07)

iti ahaḥśeṣādikṛtyam

atha śayanaprakāram āha hārītaḥ: “suprakṣālitacaraṇatalo rakṣām kṛtvā udakapūrṇaḥādimaṅgalopeta ātmābhīr ucitām upahatām sutrāmāṇam iti paṭhan śayyām adhiṣṭhāya rātrisūktam jāpitvā viṣṇum namaskṛtya ‘sarpaṇasarpa bhadram [441] te’ iti ślokam jāpitvā iṣṭadevatāsmaraṇam kṛtvā samādhīm āsthāya anyāṁś ca vaidikān mantrān sāvitrīm ca jāpitvā maṅgalyam śrutam śāṅkhām ca śṛṇvan dakṣiṇāśirāḥ svapet” iti (HāSm 7.3) | dakṣiṇāśirāḥ iti pradarśanārtham | tathā ca viṣṇupurāṇam |

prācyām diśi śīraḥ śastam yāmyāyām atha vā nrpa |
sadaiva svapataḥ pumso viparītam tu rogadam || iti | (ViPu 3.11.109)

gārgyo ‘pi |

svagṛhe prāksirāḥ śete hy āyuṣyam dakṣiṇāśirāḥ |
pratyakṣirāḥ pravāse ca kadācid udakṣirāḥ || iti |

purāṇe ‘pi |

rātrisūktam jāpet smṛtvā sarvāṁś ca sukhaśāyinah |
namaskṛtvāvyayam viṣṇum samādhīsthāḥ svapen niśi || iti |

sukhaśāyino ‘pi gobhilena darśitāḥ |

agastir mādhavaś caiva mucakundo mahāmuniḥ |
kapilo munir āstīkah pañcaite sukhaśāyinah || iti |

śayane varjanīyān āha mārkanḍeyah |

[442] śūnyālaye śmaśāne ca ekavṛkṣe catuṣpathe |
mahādevagrhe vāpi mātṛveśmani na svapet ||
na yakṣanāgāyatane skandasyāyatane tathā |
kūlacakchāyāsu ca tathā śarkarāloṣṭapāṁsuṣu ||
na svapēc ca tathā garte vinā vikṣām kathāmcana |

dhānyagovipradevānām gurūṇām ca tathopari ||
na cāpi bhagnaśayane nāśucau nāśuciḥ svayam |
nārdravāsā na nagnaś ca nottarāparamastakah ||
nākāśe sarvaśūnye ca na ca caitydrume tathā || iti |

viṣṇur api: “nārdrapādaḥ svapet | nottarāparāvākśirāḥ | na nagnah | nārdravaṇśe | nākāśe | na palāśaśayane | na pañcadārukṛte | na gajabhagnakṛte | [443] na vidyuddagdhakṛte | na bhinne | nāgnipluṣte | na ghaṭāsiktadrumaje | na śmaśānaśūnyālayadevatāyataneṣu | na capalamadhye | na nārīmadhye | na dhānyagoguruḥutāśanasurāṇām upari | nocchiṣṭo na divā supyāt samdhyayor na ca bhasmani | deṣe na cāśucau nārdre na ca parvataṁastake” | iti (ViDh 70.1–17) | **viṣṇupurāṇe** ‘pi |

nāviśālām na vai bhagnām nāsamām malinām na ca |
na ca jantumayīm śayyām adhitīṣṭhed anāstṛtām || iti | (ViPu 3.11.108)

uśanāḥ: “na ca tailābhyaṅktāśirāḥ svapen nādīksitah kṛṣṇacarmanī” iti | **dakṣah** |

[444] pradoṣapaścimau yāmau vedābhyaśarato nayet |
yāmadvayaṁ śayānas tu brahmabhūyāya kalpate || iti | (DaSm 2.54)

“saṁdhyā snānam” ityārabhya “yo veṣṭitaśirāḥ” ityantena granthasamdarbheṇa
śrutyupalakṣaṇābhyaṁ āhnikam saṃkṣipyā nirūpitam | etasya karane śreyah akaraṇe tu
pratyavāyah | tad uktam **kūrmapurāṇe** |

ity etad akhilam proktam ahany ahani vai mayā |
brāhmaṇānām kṛtyajātām apavargaphalapradam ||
nāstikyād atha vālasyād brāhmaṇo na karoti yaḥ |
sa yāti narakān ghorān kākayonau prajāyate ||
nānyo vimuktaye panthā muktvāśramavidhim svakam |
tasmāt karmāṇi kurvīta tuṣṭaye parameṣṭhīnah || iti | (KūPu 1.2.19.30–32)

|| 59 ||

ittham ca “saṭkarmābhīrataḥ” ityanena brāhmaṇasyāsādhāraṇadharmaṁ nirūpya
tatrādyhyayanādisādhāraṇadharma-praṣāṇgatātām āhnikam parisamāpyedānīm prakṛtān eva
kramaprāptān abhiṣiktasya kṣatriyasyāsādhāraṇadharmaṁ āha |

[445]

avrataḥ hy anadhīyānā yatra bhaikṣyacarā dvijāḥ |
tam grāmaṁ daṇḍayed rājā corabhaktaprado hi saḥ || 60 ||
kṣatriyo hi prajā rakṣan śastrapāṇih pradaṇḍavān |
nirjitya parasainyāni kṣitim dharmeṇa pālayet || 61 ||
puṣpam puṣpam vicinuyān mūlacchedam na kārayet |
mālākāra ivārāme na yathāṅgārakārakah || 62 || iti |

dvividho hi rājadharmaḥ duṣṭaśikṣā śiṣṭapariṇālanaṁ ca | tatrādyena ślokena duṣṭaśikṣā
pratiṣṭadyate | vrataśabdenātra brahmačārikārtṛkam madhvādivarjanam abhipretam | tathā ca
yājñavalkyah “vram apīdayan” (YDh 1.3) ity uktvā vivakṣitam tad vrataṁ spaṣṭīcakāra |
madhumāṁsāñjanocchiṣṭaśuktastrīprāṇihimṣanam |
bhāskarālokanāślilaparivādādi varjayet || iti | (YDh 1.33)

yad vā svagrhyaprasiddhāni prājāpatyādīni catvāry atra vrataśabdābhidheyāni |
tadubhayavidhavratarahitāḥ svādhyāyam apy anadhīyānā brahmacāriṇo yatra grāme bhaikṣyam
ācaranti tam [446] grāmaṁ daṇḍayet | yataḥ sa grāmaś caurasadṛśebhyo bhaktam annam
prayacchati | anena vacanena vihitam ananutiṣṭhatāṁ pratiṣiddham anutiṣṭhatāṁ sarveṣāṁ
rājñām daṇḍanīyatvam upalakṣyate | ata eva nāradah |

yo yo varṇo ‘pahīyeta yo ya udrekam āpnuyāt |
tam tam dṛṣṭvā svato mārgāt pracyutam sthāpayet pathi ||
aśāstrokteṣu cānyeṣu pāpayukteṣu karmanu |
prasamīkṣyātmāna rājā daṇḍam daṇḍyeṣu pātayet || iti | (NSm 17.67)

yājñavalkyah |

kulāni jātīḥ śreṇīś ca gaṇān jānapadān api |
svadharmāc calitān rājā vinīya sthāpayet pathi || iti | (YDh 1.361)

manur api |

pitācāryaḥ suhṛṇ mātā bhāryā putraḥ purohitāḥ |
nādaṇḍyo nāma rājño ‘sti yas tv adharmeṇa tiṣṭhati || iti |

yājñavalkyo ‘pi |

[447] api bhrātā suto ‘rghyo vā śvaśuro mātulo ‘pi vā |
nādaṇḍyo nāma rājño ‘sti dharmād vicalitaḥ svakāt || iti | (YDh 1.358)

daṇḍyadaṇḍanām praśaṁsatī yājñavalkyah |

yo daṇḍyān daṇḍayed rājā samyag vadhyāṁś ca ghātayet |
iṣṭam syāt kratubhis tena samāptavaradakṣiṇaiḥ || iti | (YDh 1.359)

adaṇḍyadaṇḍanām niṣedhayati manuh |

adaṇḍyān daṇḍayan rājā daṇḍyāṁś caivāpy adaṇḍayan |
ayaśo mahad āpnoti narakaṁ caiva gacchati || iti | (MDh 8.128)

dandaś ca dvividhaḥ śārīro ‘rthadaṇḍaś ceti | yathāha nāradah |

śārīraś cārthadaṇḍaś ca daṇḍaś ca dvividhaḥ smṛtaḥ |
śārīras tāḍanādis tu maraṇāntaḥ prakīrtitaḥ |
kākiṇyādis tv arthadaṇḍaḥ sarvavāntas tathaiva ca || iti | (NSm 21.53–55)

rājño daṇḍayitṛtvam mahatā prabandhena saṁbhāvayati manuh |

arājake hi loke ‘smin sarvato vidrute bhayāt |
rakṣārtham asya sarvasya rājānam asrījat prabhuh |
indrānilayamārkāṇāṁ agneś ca varuṇasya ca |
candravitteśayoś caiva mātrā nirhṛtya śāśvatih ||

[448] yasmād eśāṁ surendrāṇāṁ mātrābhyo nīrmito nṛpaḥ |

tasmād abhibhavaty eṣa sarvabhūtāni tejasā ||
tapaty ādityavac caiva cakṣūṁsi ca manāṁsi ca |
na cainaṁ bhuvi śaknoti kaścid apy abhivīkṣitum ||
so ‘gnir bhavati vāyuś ca so ‘rkaḥ somah sa dharmarāṭ |
sa kuberaḥ sa varuṇaḥ sa mahendraḥ prabhāvataḥ ||
bālo ‘pi nāvamantavyo manusya it bhūmipah |
mahatī devatā hy eśā nararūpeṇa tiṣṭhati ||
ekam eva dahaty agnir naram durupasarpīnam |
kulam dahati rājāgnih sapaśudravyasaṁcayam ||
kāryam so ‘vekṣya śaktim ca deśakālau ca tattvataḥ |
kurute dharmasiddhyartham viśvarūpam punaḥ punaḥ ||

yasya prasāde padmāste vijayaś ca parākrame |
 mr̄tyuś ca vasati krodhe sarvatejomayo hi saḥ ||
 yas tu tam dveṣṭi saṃmohāt sa vinaśyaty asaṃśayam |
 tasya hy āśu vināśāya rājā prakurute manah ||
 tasmād dharmam yam iṣṭeṣu sa vyavasyen narādhipah |
 aniṣṭam cāpy aniṣteṣu tam dharmam na vicālayet ||
[449] tasyārthe sarvabhūtānām goptāram dharmam ātmajam |
 brahmatejomayam daṇḍam asṛjat pūrvam īśvarah ||
 tam rājā praṇayan samyak trivargeṇbhivardhate || iti | (MDh 7.3–27)

mahābhārata |

parokṣā devatāḥ sarvā rājā pratyakṣadevatā |
 prasādaś ca prakopāś ca pratyakṣo yasya dṛṣyate ||
 rājā mātā pitā caiva rājā kulavaṭām kulam |
 rājā satyaṁ ca dharmāś ca rājā hitakaro nṛṇām ||
 kālo vā kāraṇām rājño rājā vā kālakāraṇam |
 iti te saṃśayo mā bhūt rājā kālasya kāraṇam ||
 rājamūlo mahārāja dharmo lokasya labhyate |
 prajā rājabhayād eva na khādanti parasparam || iti | (MBh Śān, Rāj 69.79)

nanu – “daṇḍayed rājā” iti bhūpālasyāpi daṇḍayitṛtvam uktam | tat kathāṁ
kṣatriyasyāsādhāraṇadharmaḥ |

maiya,| rājaśabdasya kṣatriyaviṣayatvenāveṣṭyadhikaraṇe nirṇītatvāt | tathā hi – dvitīyādhyāye aveṣṭyadhikaraṇe śrūyate “āgneyam aṣṭākapālam nirvapati hiranynam dakṣinā” ityādinā rājakartṛke rājasūye [450] aveṣṭinām akeṣṭim prakṛtya “yadi brāhmaṇo yajeta bārhaspatyam madhye vidhāyāhutim hutvā tam abhighārayet | yadi rājasya aindram | yadi vaiśyo vaiśvadevam” iti |

tatra samśayah | kim brāhmaṇādīnām aveṣṭau prāptānām varṇānām rājasūye ‘dhikārah | uta kṣatriyasyaiva – iti | tadarthatam ca kim rājaśabdaḥ trayānām api varṇānām vācakah | kimvā kṣatriyasyaiva – iti | tato ‘pi punar vicārayitavyam | kim rājaśabdo rājyayoganimittah, kṣatriyatvanimitto vā – iti | tatra rājaśabdo rājyayoganimitta eva, āryaprasiddheḥ | sarvalokaprasiddhatvād avigānāc ca | na tu kṣatriyatvanimittaḥ | anāryaprasiddher āryaprasiddhāpeksyā durbalatvāt | draviṣeṣu vigānāt | tad anyeṣv aprasiddhaś | tatra syāt rājayogāt rājānas trayo ‘pi bhavanti | rājyapadam tu rūḍhyā janapadarakṣaṇe vartate | na rājayogam apekṣate |

nanu – “karmaṇi” ity adhikṛtya “patyantapurohitādibhyo yak” (Pāṇini 5.1.128) iti vacanāt rājaśabdasya tatra pāṭhād ācārāc ca smṛter balīyastvāt rājayoga eva rājyapadapravṛttinimittam – iti cet,

lokaprayogasyaiva śabdārthāvadhāraṇe pramāṇatvāt smṛter api sa eva mūlam nānyat | prayogāc ca rājaśabdasyaiva svātantryam tannimittatvam ca rājaśabdasyāvagamyate | tatas tadanusārena smaraṇam śabdāpaśabdavibhāgamātraparam [451] vyākhyeyam | atas trayānām api rājapadābhidheyatvena rājasūye prāptānām nimittārthāni śravaṇāni | yadiśabdo ‘pi rājaśabdasya rājyayoganimittatve pramāṇam | anyathā prāptyabhāvād yadiśabdo ‘nupapannaḥ syāt | vaidikaś ca nirdeśah smṛter api balīyān | tasmāt nimittārthāni śravaṇāni – iti prāpte brūmaḥ |

na tāvad vaidikanirdeśād atra nirṇayah śakyate, anyathāpi tatsadbhāvāt | “*rājānam abhiṣecayet*” – iti hy abhiṣekavidhau prāg eva rājyayogād rājaśabdasya kṣatriyamātra eva prayuktatvāt | tena rūḍham eva rājapadaṁ nirṇīyate | yadiśabdas tu nipātatvād “*yathā kathamcid api niyame na dusyati*” – iti smaraṇāc ca svatantram eva rājapadam | na ca tasya nirmūlatvam, draviḍaprayogasyaiva mūlasya sambhavāt | ato na yathārthatve smaraṇasya pramāṇam astīti | tenaivābhīyuktaprāṇītenācārasya sambhavāt | gauṇabhrāntyādiprayogaprasṛtasya bhādhāt rājyayogena rājaśabdah | svatantras tu rājaśabdah kṣatriyavacana – iti brāhmaṇāder aveṣṭau prāptyabhāvāt prāpakāni vacanāni – iti | evam atrāpi rājaśabdah kṣatriyaparah |

nanu – janarañjanād rājatvam mahābhārate ‘bhihitam: “*rañjanāt khalu rājatvam prajānām pālanād api*” iti |

bādhām | sambhavaty evam kṣatriyasyāpi rañjakatvam | “*kṣatriyo hi*” ity anena dvitīyaślokena śiṣṭaparipālanarūpo dharmo [452] ‘bhidhīyate | rājadharmaśu prajārakṣaṇasya prādhānyena vivakṣitatvāt prathamam prajārakṣaṇam ity uktam | ata eva yājñavalkyah |

pradhānam kṣatriye karma prajānām paripālanam | iti | (YDh 1.119)

manur api tad evādau pradarśayati |

prajānām rakṣaṇam dānam ijyādhyayanam eva ca |
viṣayeś aprasaktim ca kṣatriyasya samādiśat || iti | (MDh 1.89)

śāntiparvany api |

nṛpānām paramo dharmah prajānām eva pālanam |
nirdiṣṭaphalabhoktā hi rājā dharmeṇa yujyate ||
varṇānām āśramāṇām ca rājā bhavati pālakah |
sve sve dharme niyuñjānah prajāḥ svāḥ pālayet sadā ||
pālanenaiva bhūtānām kṛtakṛtyo mahīpatih |
sam�ak pālayitā bhāgām dharmasyāpnoti puṣkalam ||
jayate yad adhīte ca yad dadāti yad arcati |
rājā ṣaḍbhāgabhāk tasya prajā dharmeṇa pālayan ||
sarvāṁś ca prajā nityam rājā dharmeṇa pālayet |
utthānena prasādena pūjayec cāpi dhārmikān ||

[453]

rājā hi pūjito dharmas tataḥ sarvatra pūjyate |
yad yadācarate rājā tat prajānām sma rocate || iti |

mārkaṇḍeyapurāṇe |

vatsa rājyābhīṣiktena prajārañjanam āditah |
kartavyam avirodhena svadharmasya mahībhṛtā ||
pālanenaiva bhūtānām kṛtakṛtyo mahīpatih |
sam�ak pālayitvā bhāgām dharmeṣv āpnoti puṣkalam || iti | (MārPu 27.4–31)

brāhmāṇḍapurāṇe |

yad ahnā kurute dharmam prajā dharmeṇa pālayan |
daśvarṣasahasrāṇi tasya bhuṅkte mahat phalam || iti |

manur api |

sarvato dharmāṣṭabhāgo rājño bhavati rakṣataḥ |
adharmaṁ api ṣaḍbhāgo bhavaty eva hy arakṣataḥ ||
rakṣan dharmeṇa bhūtāni rājā vadhyāṁś ca ghātayan |
yajate ‘har ahar yajñaiḥ sahasraśatadakṣiṇaiḥ ||
yo ‘rakṣan balim ādatte karam ūlkam ca pārthivah |

prītim bhogam ca dāñdam ca sa sadyo narakam vrajet || iti |
 rakṣanīyāś ca prajā bhayam āpannāḥ | bhayam ca tāśāṁ dvedhā sampadyate |
 coravyāghrādibhyah parasainyebhyo vā | atas tadubhayanivāraṇāya [454] “pradaṇḍavān” iti
 “parasainyāni nirjitya” iti coktam | etac ca nivāraṇam kṣatriyasyaiva kuto ‘sādhāraṇam ity
 āśāṅkya taddhetutvena śastrapāṇitvam varṇitam | tac ca kṣatriyasyaiva | tathā ca manuh |
 śastrāstrabhr̄ttvam kṣatrasya vaṇikpaśukṣir viśah |
 ājīvanārtham dharmas tu dānam adhyayanam yajih || iti | (MDh 10.79)

ānuśāsanike ‘pi kṣatriyam prakṛtya paṭhyate |
 utsāhah śastrapāṇitvam tasya dharmah sanātanaḥ | iti |
 śastrapāṇitvena ca yuddhopakaraṇāni sarvāny upalakṣyante | tāni ca śāntiparvanī darśitāni |
 yaṣṭayas tomarāḥ khaḍgā niśitāś ca paraśvadhāḥ |
 phalakāny atha varmāni parikalpyāny anekaśah || iti |
 “pradaṇḍavān” ity anena caurādiśikṣā vivakṣitā | yady apy eṣā pūrvavacana evoktā tathāpi tatra
 sā prādhānyena pratipāditā | atra tu prajārakṣaṇasādhanatveneti na paunaruktyam |
 dāñḍaprakāram āha manuh |
 anubandham parīkṣyātha deśakālau ca tattvataḥ |
 sāparādham athālocya dāñḍam dāñḍyeṣu pātayet || iti | (MDh 8.126)

viṣṇuh |
[455] āgahsv api tathānyeṣu jñātvā jātiṁ dhanam vayah |
 dāñḍam prakalpayed rājā sammantrya brāhmaṇaiḥ saha || iti | (ViDh 5.194)

bṛhaspatir api |
 vāgdhigvadhad svakam caiva caturdhā kalpito damah |
 puruṣe doṣavibhavam jñātvā samparikalpayet ||
 gurūn purohitān viprān vāgdaṇḍenaiva dāñḍayet |
 vivādino narāṁś cānyān doṣiṇo ‘rthena dāñḍayet ||
 mahāparādhayuktāṁś ca vadhadāñdena dāñḍayet || iti |
 tathā ca kātyāyanāḥ |
 mitrādiṣu prayuñjīta vāgdaṇḍo dhiñ tapasvinām |
 yathoktaṁ tasya tat kuryur anuktaṁ sādhukalpitam ||
 adhārmikam̄ tribhir nyāyair nigṛhṇīyāt prayatnataḥ |
 nirodhanena bandhena vividhena vadhera ca || iti |

manuh |
[456] daśa sthānāni dāñḍasya manuh svāyambhuvo ‘bravīt |
 triṣu varṇeṣu tāni syur akṣato brāhmaṇo vrajet ||
 upastham udaram jihvā hastau pādau ca pañcamam |
 cakṣur nāse ca karṇau ca dhanam dehas tathaiva ca ||
 mauṇḍyam prāṇāntiko dāñḍo brāhmaṇasya vidhīyate |
 puruṣāṇāṁ kulīnānāṁ nārīṇāṁ ca višeṣataḥ || iti | (MDh 8.124–25)

bṛhaspatir api |
 jagat sarvam idam hanyāt brāhmaṇasya ca tatsamam |
 tasmāt tasya vadham rājā manasāpi na cintayet ||
 avadhyān brāhmaṇān āhuḥ sarvapāpeṣv avasthitān |
 yad yad vipreṣu kuśalam tat tad rājā samācaret |
 rāṣṭrād enam bahiḥ kuryāt samagradhanam akṣatam || iti |

yamo ‘pi |

evam dharmapravrttasya rājño danḍadharasya ca |
 yaśo ‘smīn prathate loke svarge vāsas tathākṣayah || iti |
 parasainyanirjayas tu **śāntiparvaṇi** darśitah |
 caitre vā mārgaśīrṣe vā senāyogaḥ praśasyate |
 pakvasasyā hi pṛthivī bhavaty ambumatī tadā ||
 naivātiśīto nātyuṣṇah kālo bhavati bhārata |
 tasmāt tadā yojayīta pareśām vyasaneṣu vā ||
 ete hi yogāḥ senāyāḥ praśastāḥ parabādhane |
 jalavāṁś tṛṇavān mārgaḥ samo gamyaḥ praśasyate ||
 cāraih suviditābhyaśah kuśalair vanagocaraiḥ |
[457] saptarśīn pṛṣṭhataḥ kṛtvā yuddhyeyur acalā iva ||
 yato vāyur yataḥ sūryo yataḥ śukras tato jayah |
 akardamām anudakām amaryādām aloṣṭakām |
 aśvabhūmiṇ praśamsanti ye yuddhakuśalā janāḥ ||
 samā nirudakā caiva rathabhūmiḥ praśasyate |
 nīcadrumā mahākakṣā sodakā hastiyodhinām ||
 bahudurgā mahāvṛkṣā veṇuvetratiraskṛtā |
 padātīnām kṣamā bhūmiḥ parvatopavanāni ca ||
 padātībahulā senā dṛḍhā bhavati bhārata |
 rathāśvabahulā senā sudineṣu praśasyate ||
 padātināgabahulā prāvṛtkāle praśasyate |
 gunān etān prasāmkhyāya yuddham śatruṣu yojayet || iti | (MBh 12.100.10–25)

manur api |

yadā tu yānam ātiṣṭhed arirāṣṭram prati prabhuḥ |
 tadānena vidhānenā yāyād aripuram śanaiḥ ||
 mārgaśīrṣe śubhe māse yāyād yātrām mahīpatiḥ |
 phālgunam vātha caitram vā māsau prati yathābalam ||
 anyeṣv api tu kāleṣu yadā paṣyed adhruvam jayam |
 tadā yāyād vigrhyaiva vyasane cothite ripoh ||
[458] kṛtvā vidhānam mūle tu yātrikam ca yathāvidhi |
 upagrhyāspadam caiva cārān samyag vidhāya ca ||
 samśodhya trividham mārgam ṣaḍvidham ca svakam balam |
 sāmparāyikakalpena yāyād aripuram śanaiḥ || iti | (MDh 7.181–85)

balasya ṣaḍvidhatā **uśanasā** darśitā: “**mūlaphalam śrēṇībalam mitrabalam dhṛtakambalam**
śatrubalam āṭavikabalam ca” iti | yuddhārthaṁ sainyasannāharacanām āha **manuh** |
 daṇḍavyūhena tan mārgam yāyāt tu śakaṭena vā |
 varāhamakarābhyaṁ vā sūcyā vā garuḍena vā ||
 yataś ca bhayam āśaṅket tato vistārayed balam |
 padmena caiva vyūhena niviṣeta tadā svayam ||
 senāpatibalādhyakṣau sarvadikṣu niveśayet |
 yataś ca bhayam āśaṅket tām prācīm kalpayed diśam ||
 gulmāṁś ca sthāpayed āptān kṛtasamjñān samantataḥ |
 sthāne yuddhe ca kuśalān abhīrūn avikāriṇah ||
 samḥatān yodhayed alpān kāmam vistārayed bahūn |
 sūcyā vajreṇa caivaitān vyūhena vyūhya yodhayed ||

- [459] syandanāsvaiḥ same yuddhyed anūpe naudvipais tathā |
 vṛkṣagulmāvṛte cāpair asicarmāyudhaiḥ sthale ||
 kaurukṣetrāṁś ca mātsyāṁś ca pāñcālāñ chūrasenajān |
 dīrghān laghūṁś caiva narān agrānīkeṣu yojayet ||
 praharṣayed balam vyūhya tāṁś ca samyak parīkṣayet |
 ceṣṭāś caiva vijānīyād arīn yodhayatām api ||
 uparuddhyārim āśīta rāṣṭram cāsyopapīdayet |
 dūṣayec cāsyā satatam yavasān nodakendhanam ||
 bhindyāc caiva taḍāgāni prākāraparikhās tathā |
 samavaskandayec cainaṁ rātrau vitrāsayet tathā ||
 upajapyān upajaped buddhyec caiva hi tatkr̄tam |
 yukte ca daive yuddhyeta yajaprepur apetabhīḥ ||
 sāmnā dānena bhedena samas tair atha vā pṛthak |
 vijetum prayatetārīn na yuddhena kadācana ||
- [460] anityo vijayo yasmād dr̄syate yuddhyamānayoḥ |
 parājayaś ca samgrāme tasmād yuddham vivarjayet ||
 trayāṇām apy upāyānām pūrvoktānām asambhave |
 tathā yuddhyeta sampanno vijayeta ripum yathā ||
 jitvā sampūjayed devān brāhmaṇāṁś caiva dhārmikān |
 pradadyāt parihārāṁś c khyāpayed abhayāni ca ||
 sarveśāṁ tu vidiitvaiśāṁ samāsenā cikīrtitam |
 sthāpayet tatra tadvamśyam kuryāc ca samayakriyām ||
 pramāṇāni ca kurvīta teṣāṁ dharmān yathoditān || iti | (MDh 7.187–203)
- uktaprakāreṇa parasainyāni nirjitya jitām etām pūrvām ca svakīyām bhuvam rājadharmaṇa
 pālayet | tad eva dharmeṇa pālanam puśpam puśpam – iti tṛṭīyaślokena viśadīkriyate | yathā
 mālākāra ārāme yadā yadā yat yat puśpam vikasati tadā tadā tat tad vicinoti | na tu puśpalatām
 unmūlayati | tathā prajābhyaḥ karam ādadāno rājā yathodayam ṣaṣṭhaṁ bhāgām gṛhṇīyāt |
 aṅgārakārakas [461] tu vṛkṣam unmūlyā sarvātmanā dahati | na tu tathā prajāḥ pīdayet | etac ca
 ūṣṭiparvanī darśitam |
- madhudohām duhed rāṣṭram bhramarān na pravāsayet |
 vatsāpeksī duhec caiva stanāṁś caiva na kutṭayet ||
 jalaukāvat pibed rāṣṭram mṛḍunaiva narāhipah |
 vyāghrīvad uddharet putram na daśen na ca pīdayet ||
 yathā ca lekhakah parṇam ākuhū pādatvacām yathā |
 atīksnenābhypāyena tathā rāṣṭram samāpibet ||
 alpenālpena deyena vardhamānam pradāpayet |
 tato bhūyas tato bhūyah kramād vṛddhiṁ samācaren || iti | (MBh 12.88.4–7)
- manur** api |
- [462] krayavikrayam adhvānam bhaktam ca saparivyayam |
 yogakṣemam ca saṃprekṣya vanījo dāpayet karān ||
 yathā phalena yuṣyeta rājā kartā ca karmaṇām |
 yathāvekṣya nr̄po rāṣṭre kalpayet satataṁ karān ||
 yathālpālpam adanty adyam vāryokovatsaṣṭpadāḥ |
 tathālpālpo grahītavyo rāṣṭrād rājñābdikah karaḥ || iti | (MDh 7.127–29)
- mārkaṇḍeyo ‘pi |

māsān aṣṭau yathā sūryas toyam harati raśmibhiḥ |

sūkṣmeṇaivābhypāyena tathā śulkādikam nṛpaḥ || iti | (MārPu 27.23)

etac ca karādānam mālākāradṛṣṭāntena pratipāditam itareṣām api sarveṣām rājadharmaṇām upalakṣanam | te ca dharmāḥ **yājñavalkyena** darśitāḥ |

mahotsāhaḥ sthūlalakṣaḥ kṛtajño vrddhasevakaḥ |

vinītaḥ sattvasampannaḥ kulīnaḥ satyavāk śuciḥ ||

adīrgasūtraḥ smṛtimān akṣudro ‘paruṣas tathā |

dhārmiko ‘vyasanaś caiva prājñāḥ śūro rahasyavit ||

svārandhragoptānvīkṣyām daṇḍanītyām tathaiva ca |

vinītas tv atha vārttāyām trayyām caiva narādhipaḥ || iti | (YDh 1.309–11)

ta ete ‘ntaraṅgā rājadharmaṇāḥ | eta eva rājaguṇā ity apy ucyante | ata eva “**satrimśadguṇopeto rājā**” [463] ity asya sūtrasya vyākhyānāvasare mahotsāhādayaḥ **uśanasā** paṭhitāḥ | bahiraṅgā api rājadharmaṇāḥ **yājñavalkyena** darśitāḥ |

sumantriṇaḥ prakurvīta prājñān maulān sthirān śucīn |

taiḥ sārdham cintayed rājyām vipreṇātha tataḥ svayam || iti | (YDh 1.312)

manur api |

maulān chāstravidaḥ śūrān labdhalaṃkulodgatān |

sacivān sapta cāṣṭau vā prakurvīta parīkṣitān ||

taiḥ sārdham cintayen nityām sāmādīn saṃdhivigraham |

sthānam samudayām guptīm labdhapraśamanāni ca ||

teṣām svām svam abhiprāyam upalabhyā pṛthak pṛthak |

samastānām ca kāryeṣu vidadhyād dhitam ātmānah ||

sarveṣām tu viśiṣṭena brāhmaṇena vipaścītā |

mantrayet paramām mantram rājā ṣāḍguṇyasamyutam ||

nityām tasmin samāśvastaḥ sarvakāryāṇi niḥkṣipet |

tena sārdham viniścītya tataḥ karma samārabhet || iti | (MDh 7.54–59)

ārambhaṇīyām ca karma deśaviśeṣeṣu durgasampādanam | tac ca **yājñavalkyena** darśitam |

[464]

ramyām paśavyam ājīvyam jāngalam deśam āvāset |

tatra durgāṇi kurvīta janakośātmaguptaye || iti | (YDh 1.321)

durgabhedā **manunā** darśitāḥ |

dhanvadurgam mahīdurgam abdurgazm vārkṣam eva vā |

nṛdurgam giridurgam ca samāvṛtya vāset puram ||

sarveṇa tu prayatnena girigurgam samāśrayet || iti | (MDh 7.70–71)

durgasamvidhānaprakāraḥ śāntiparvanī darśitāḥ |

dr̥ḍhaprākāraparikhām hastyaśvarathasamkulam |

ūrjasvinaranāgāśvam catvarāpaṇāśobhitam ||

prasiddhavyavahāram ca praśāntam akutobhayam |

śūrādhyām prājñāsamprūrṇām brahmagoṣānunāditam ||

samājotasaśāmpannaḥ sadā pūjitadaivatam |

vaśyāmātyabalo rājā tat puram svayam āviśet || iti | (MDh 12.86.6–7)

manur api |

[465]

tat syād āyudhasampannaḥ dhanadhānyena vāhanaiḥ |

brāhmaṇaiḥ śilpibhir yantrair yavaṣenodakendhanaiḥ ||

tasya madhye tu paryāptam kārayed gr̥ham ātmānah |

guptam sarvartukam śubhram jalavṛkṣasamanvitam || iti | (MDh 7.75–76)

durgasamvidhānam uktvā yāgādidharmān api **sa evāha** |
tad adhyāsyodvahed bhāryām savarṇām lakṣaṇānvitām |
kule mahati saṁbhūtām hr̥dyām rūpasamanvitām ||
purohitām ca kurvīta vr̥ṇuyād eva cartvijah |
te ‘sya gr̥hyāni karmāṇī kuryur vaitānikāni ca ||
yajeta rājā kratubhir vividhair āptadakṣinaiḥ |
yajñārtham caiva viprebhyo dadyād bhogān dhanāni ca ||
sāmvatsarikam āptaiś ca rāṣṭrād āhārayed balim |
syāc cāmnāyaparo loke varteta pitṛvan nr̥ṣu || iti | (MDh 7.77–80)

yājñavalkyo ‘pi |

[466]

purohitām prakurvīta daivajñam uditoditam |
dañḍanītyām ca kuśalam atharvāṅgirase tathā ||
śrautasmārtakriyāhetor vr̥ṇuyād eva vartvijah |
yajñāmś caiva prakurvīta vidhivad bhūridakṣinān ||
bhogāmś ca dadyād viprebhyo vasūni vividhāni ca |
sadānamānasatkārair vāsayet śrotriyān sadā || iti | (YDh 1.313–15)

manur api |

mriyamāṇo ‘py ādadīta na rājā śrotriyāt karam |
na ca kṣudhāsyā samśīdet śrotriyo viṣaye vasan ||
yasya rājñas tu viṣaye śrotriyāḥ sīdati kṣudhā |
tasyāpi tat kṣudhā rāṣṭram acirād eva sīdati ||
śrutavṛtte viditvāsyā vṛttim dharmyām prakalpayet |
saṁrakṣet sarvataś cainām pītā putram ivaurasam || iti | (MDh 7.133–35)

ānuśāsanike ‘pi |

[467]

śālāprapātaḍāgāni devatāyatanāni ca |
brāhmaṇāvasthāś caiva kartavyam nr̥pasattamaiḥ ||
brāhmaṇā nāvamantavyā bhasmacchannā ivāgnayah |
kulam utpātayeyus te krodhāviṣṭā dvijātayah ||
duṣṭānām śāsanām dharmaḥ śiṣṭānām paripālanam |
kartavyam bhūmipālena nityam kāryeṣu cārjavam || iti |

śāntiparvany api |

bālātureṣu bhūteṣu paritrāṇām kurūdvaha |
śaraṇāgateṣu kārunyām kuryāt tatra samāhitah ||
bharanām sarvabhūtānām rakṣaṇām cāpi sarvaśah |
yaṣṭavyam ṛtubhir nityam dātavyam cāpy apīdayā ||
prajānām rakṣaṇām kāryam na kāryam karma garhitam |
āśrameṣu yathākālam cailam bhojanabhaṇam ||
svayam tūpahared rājā satkṛtya vidhipūrvakam |
ātmānām sarvakāryāṇī tāpase rājyam eva ca ||
nivedayet prayatnena tiṣṭhet prahvaś ca nityaśah |
vikrameṇa mahīm labdhvā prajā dharmeṇa pālayan ||
āhave nidhanām kuryād rājā dharmaparāyaṇah |
āhave ca mahīm labdhvā śrotriyāyopapādayet || iti | (MBh 12.86.21–26)

manuh |

468]

mohād rājā svarāṣṭram yaḥ karṣayaty anavekṣayā |

so ‘cirād bhraśyate rājyāj jīvitāc ca sabāndhavaḥ ||
śarīrakarṣaṇāt prāṇāḥ kṣīyante prāṇinām yathā |
tathā rājñām ap prāṇāḥ kṣīyante rāṣṭrakarṣaṇāt || iti | (MDh 7.111–12)

dinacaryā tu **manunā** darśitā |

utthāya paścime yāme kṛtaśaucaḥ samāhitah |
hutvāgnim brāhmaṇāṁś cārcya praviśec ca sabhām śubhām || iti | (MDh 7.145)

smṛtyantare ‘pi |

prātar utthāya nṛpatih kuryād dantasya dhāvanam |
snānaśālām samāgatya snātvā pūtena vāriṇā ||
arghyam datvā tu devāya bhāskarāya samāhitah |
tato ‘lamkṛtagātrah san vaktram ālokya mantravat ||
ghṛtapātram tu vīprāya dadyāt sakanakam nṛpah || iti |

yājñavalkyo ‘pi |

ṛtvikpurohitācāryair āśīrbhir abhinanditah |
drṣṭvā jyotirvido vaidyān dadyād gāḥ kāñcanām mahīm ||
naiveśikāni ca tataḥ śrotriyebhyo gr̥hāṇi ca || (YDh 1.332–33)

[469] iti | naiveśikāni vivāhopayogīni kanyālaṅkārādīni | dānānantarakṛtyam **manur** āha |

tatra sthitah prajāḥ sarvāḥ pratinandya visarjayet |
visṛjya ca prajāḥ sarvā mantrayet saha mantribhiḥ ||
giriṣṭham samāruhya prāśādaṁ vā rahogataḥ |
aranya niḥśalāke vā mantrayetāvibhāvitah ||
madhyandine ‘rdharātre vā viśrānto vigataklamah |
cintayet dharmakāmārthān sārdham tair eka eva vā ||
kanyānām sampradānam ca kumārānām ca rakṣanam ||
dūtasampreṣanam caiva kāryaśeṣam tathaiva ca |
antaḥpurapracāram ca praṇidhīnām ca ceṣṭitam ||
kṛtsnam cāṣṭavidham karma pañcavargam ca tattvataḥ |
anurāgāparāgau ca pracāram maṇḍalasya ca ||
anantaram arīm vidyād arisevinam eva ca |
arer anantaram mitram udāśinām tayoḥ param ||
tān sarvān abhisamdadhyāt sāmādibhir upakramaiḥ |
vyastaiś caiva samastaiś ca pauruṣeṇa nayena ca ||
saṃdhīm ca vigrāham caiva yānam āsanam eva ca |
dvaidhībhāvam samśrayam ca ṣaḍguṇāṁś cintayet sadā ||

[470]

āsanam caiva yānam ca saṃdhīm vigrāham eva ca |
kāryam vīkṣya prayuñjīta dvaidham samśrayam eva ca ||
upetāram upeyam ca sarvopāyāṁś ca kṛtsnaśah |
etat trayam samāśritya prayatetārthaśiddhaye || iti | (MDh 7.146–215)

aṣṭavidhatvam tu karmaṇa **uśanasā** pradarśitam |

ādāne ca visarge ca tathā praiṣaniṣadhyoḥ |
pañcame cārthavacane vyavahārasya cekṣane ||
daṇḍaśuddhyoḥ samāyuktas tenāṣṭagatiko nṛpah || iti |

śuddhiḥ prāyaścittam | pañcavargas tu [471]

kārpaṭikadāmbhikagr̥hapati vaidehaka-tāpasavyañjanāś carāḥ | karmaṇām ārambhopāyah,
puruṣadravyasampat, vinipātāpratīkārah, kāryasiddhir iti vā pañcavargah |

[472]

dharmaṇtaram āha manuh |

samgrāmeṣv anivartitvaṁ prajānām caiva pālanam |
śūrūṣā brāhmaṇānām ca rājñām śreyaskaram param ||
alabdham caiva lipseta labdham rakṣec ca yatnataḥ |
rakṣitam vardhayec caiva vṛddham pātreṣu niḥkṣipet ||
amāyayaiva varteta na kathamcana māyayā |
buddhyetāriprayuktām tua māyām nityām susamvṛtaḥ || iti | (MDh 7.216–26)

śāntiparvan̄y api |

vyasanāni ca sarvāni nrpatih parivarjayet |
lokasaṁgraḥārthāya kṛtakavyasanī bhavet || iti |

tāni vyasanāni manunā darśitāni |

[473]

daśa kāmasamutthāni tathāṣṭau kroḍhajāni ca |
mr̄gayākṣā divā svapnaḥ parīvādaḥ striyo madaḥ |
tauryatrikaṁ vṛthātātyā kāmajō daśako gaṇaḥ ||
paīśunyaṁ sāhasaṁ droha īrṣyāsūyārthadūṣaṇam |
vāgadāṇḍajam ca pārusyaṁ kroḍhajo ‘pi gaṇo ‘ṣṭakaḥ ||
kāmajēṣu prasakto hi vyasaneṣu mahīpatih |
viyujyate ‘rthadharmābhyaṁ kroḍhaje svātmanaiva tu ||
dvayor apy etayor mūlam yam sarve kavayo viduḥ |
tam yatnena jayel lobhaṁ tajjau hy etau gaṇāv ubhau ||
pānam akṣāḥ striyaś caiva mr̄gayā ca yathākramam |
etat kaṣṭatamam vidyāc catuṣkām kamaje gaṇe ||
daṇḍasya pātanam caiva vākpāruṣyārthadūṣaṇe |

krodhaje ‘pi gaṇe vidyāt kaṣṭam etat trikam sadā ||
vyasanasya ca mṛtyoś ca vyasanaṁ kaṣṭam ucyate |
vyasany adho hi vrajati svar yāty avyasanī mṛtaḥ || iti | (MDh 7.45–53)

mārkanḍeyo ‘pi |

[474]

vyasanāni parityajya sapta mūlahaṇi ca |
ātmā ripubhyah saṃrakṣyo bahirmantravinirgamāt ||
sthānavṛddhikṣayajñānaśādgunyavijitātmanā |
bhavitavyam narendrena na kāmavaśavartinā ||
prāg ātmā mantriṇāś caiva tato bhṛtyā mahībhṛtā |
jeyāś cānantaram paurā virudhyeta tato ‘ribhiḥ ||
yas tv etān avinirjitya vairiṇo vijigīṣate |
so ‘jitātmājitatātyah śatruvargeṇa bādhyate || iti | (MārPu 27.5–11)

tad evamuktadharmakalāpena samyukto rājā prajāḥ pālayet | tad uktam manunā |

evam sarvam vidhāyedam itikartavyam ātmanah |

yuktaś caivāpramattaś ca parirakṣed imāḥ prajāḥ || iti | (MDh 7.141)

prajārakṣane rājñāḥ śreyoviśeṣa aihika āmuṣmikaś ca śāntiparvanī darśitah |

striyaś cāpuruṣā mārgam sarvālaṃkārabhūṣitāḥ |

nirbhayāḥ pratipadyante yadā rakṣati bhūmipah ||

dharmaṁ eva prapadyante na himṣanti parasparam |

anugṛhṇanti cānyonyam yadā rakṣati bhūmipah ||

[475]

yajante ca mahāyajñais trayo varṇāḥ pṛthagvidhaiḥ |

yuktāś cādhīyate vedān yadā rakṣati bhūmipah ||

yadā rājā dhuram śreṣṭhām ādāya vahati prajāḥ |

mahatā balayogena tadā lokah prasīdati || iti | (MBh 12.68.32–36)

rāmāyanē ‘pi |

yah kṣatriyah svadharmeṇa pṛthivīm anuśāsti vai |

sa loke labhate vīra yaśah pretyeha caiva hi || iti |

apālane dosah śāntiparvanī darśitah |

yānam vastrāṇy alaṃkārān ratnāni vividhāni ca |

hareyuh sahasā pāpā yadi rājā na pālayet ||

pated bahuvidham ūstraṁ bahudhā dharmacāriṣu |

adharmaḥ pragṛhītaḥ syāt yadi rājā na pālayet || iti | (MDh 12.68.16–17)

iti rājadharma-prakaraṇam

[476]

atha vaiśyadharma-prakaraṇam | kramaprāptān vaiśyasyāsādhāraṇadharmaṁ āha |

**lābhakarma tathā ratnam gavām ca paripālanam |
kṛṣikarma ca vāṇijyam vaiśyavṛttir udāhṛtā || 63 ||**

lābhārthaṁ karma lābhakarma kusīdādyupajīvanam ity arthaḥ | ratnam maṇimuktādi | tena ca tatparīkṣaṇakrayavikrayā upalakṣyante | gavām pālanaṁ

t̄nōdakapradānabandhanamocanadohanādi | kr̄ṣikarma bhūmikarsaṇabījavāpanādi | vāñijyam
kramukadhbānyādikrayavikrayau | kusīdādīnām̄ vaiśyadharmaṭvam̄ āha **yājñavalkyah** |
kusīdakṛṣivāñijyam̄ pāśupālyam̄ viśah smṛtam̄ | iti | (YDh 1.119)

manur api |

paśūnām̄ rakṣaṇam̄ dānam̄ ijyādhyanam̄ eva ca |
vaṇīkpatham̄ kusīdaṁ ca vaiśyasya kr̄ṣim̄ eva ca || iti | (MDh 1.90)

samādiśad iti śeṣah | **varāhapurāṇe** ‘pi |

svādhyaṭyam̄ yajanaṁ dānaṁ kusīdapaśupālanam̄ |
gorakṣām̄ kr̄ṣivāñijyam̄ kuryād vaiśyo yathāvidhi || iti |

paśupālanam̄ ajāśvādipālanam̄, gośabdasya pr̄thagupāttatvāt | **ānuśāsanike** vikeyadravyāṇy api
nidarśitāni |

[477] tilacarmarasāś caiva vikreyāḥ paśuvājinah |
vaṇīkpatham̄ upāśinair vaiśyair vaiśyapathi sthitaiḥ || iti | (MBh 13.141.56)

śāntiparvaṇi jājalyupākhyānaprasaṅgena vaiśyadharmaṁ tulādhāreṇoditāḥ |

yad dadāmi na tan nyūnam̄ yad gr̄hṇāmi na cādhikam̄ |
vikrīṇāmi rasāṁś cāham̄ madyavarjyam̄ amāyayā ||

kr̄tvā caiva pravikrīṇe parastāt tad dhanaṁ bahu || iti | (MBh 12.261.7–8)

paśupālane višeṣam āhatuh **śaṅkhaliκhitau**: “gā rakṣet | rāsv apītaśu na pībet | na tiṣṭhatsūpaviśet |
na svayam utthāpayet | śanair ārdraśākhayā sapalāśayā pr̄ṣṭhato ‘bhihanyāt | na tīrthe na viṣame
nālpodake ‘vatārayet | bālavṛddharogārtānām̄ śaktitāḥ pratīkāraṇam̄ kuryāt | anyathā viplavaḥ”

[478] iti | yāni lābhakarmādīni vāñijyāntāni tāni sarvāṇi vaiśyavṛttiḥ vaiśyasya jivanahetur ity
arthah | tad uktam̄ **mārkaṇḍeye** |

dānam̄ adhyayanam̄ yajño vaiśyasyāpi tridhaiva sah |
vāñijyam̄ pāśupālyam̄ ca kr̄ṣiś caivāsyā jīvikā || iti | (MārPu 28.6)

arghavijñānādayo ‘pi vaiśyadharmaṭvena draṣṭavyāḥ | ata eva **manunā** vaiśyadharmaṣu paṭhitāḥ |

vaiśyas tu kṛtasamāskārah kṛtvā dāraparigraham̄ |

vārtāyām̄ nityayuktaḥ syāt paśūnām̄ caiva rakṣaṇe ||

prajāpatir hi vaiśyāya sr̄ṣṭvā paridade paśūn |

na ca vaiśyasya kāmaḥ syān na rakṣeyam̄ paśūn iti ||

vaiśye cecchati nānyena rakṣitavyāḥ kathaṁcana |

maṇimuktāpravālānām̄ lohānām̄ tāntavasya ca ||

gandhānām̄ ca rasānām̄ ca vidyād arghabalābalam̄ |

bījānām̄ uptivac ca syāt kṣetradoṣaguṇasya ca ||

mānayogaṁś ca jānīyāt tulāyogaṁś ca sarvataḥ |

sārāsāraṁ ca bhāṇḍānām̄ deśānām̄ ca guṇāguṇān ||

lābhālābhām̄ ca paṇyānām̄ paśūnām̄ ca vivardhanam̄ ||

[479] bhṛtyānām̄ ca bhṛtiṁ vidyād bhāṣāś ca vividhā nṛṇām̄ |

dravyānām̄ sthānayogaṁś ca krayam̄ vikrayam̄ eva ca ||

dharmeṇa ca dravyavṛddhāv ḍiṣṭhed yatnam̄ uttamam̄ |

dadyāc ca sarvabhūtānām̄ annam̄ eva prayatnataḥ || iti | (MDh 9.326–33)

kr̄ṣivāñijyagoraksāḥ vārtāśabdenocyante | mānayogaṁ añjaliprasthādisādhyāḥ | mūlavacane

“**lābhakarma**” iti atra “**lohaκarma**” iti kecit paṭhanti | lauhasya suvarṇarajatāder

arghaporijñānakrayādikam̄ tat karmeti vyākhyeyam̄, lauhānām̄ ceti **manupaṭhitatvāt** |

yathoktadharmānuṣṭhāne phalam̄ **āśvamedhike** varṇitam̄ |

vaṇīgdharmam̄ amuñcan vai devabrahmaṇapūjakah |

sa vaṇik svargam āpnoti pūjyamāno ‘psarogaṇaiḥ || iti |
 vaiparītye doṣah **śāntiparvanī** darśitah |
 yah karoti janān sādhūna vaṇikkarmaṇi vañcītān |
 sa yāti narakaṁ ghoram dhanam tasyāpi hīyate || iti || 63 ||

iti vaiśyadharma-prakaraṇam

kramaprāptān śūdrasyāsādhāraṇadharmān āha |
[480]

śūdrasya dvijaśūrūṣā paramo dharma ucyate |
anyathā kurute kiṃcit tad bhavet tasya niṣphalam || 64 ||

atra dvijaśabdo brāhmaṇaparaḥ | tacchuśūrūṣāyāḥ paramatvam, niḥśreyasahetutvāt | tad āha
manuh |

viprāṇām vedaviduṣām ḡṛasthānām yaśasvinām |
 śūrūṣaiva tu śūdrasya dharmo naiśreyasaḥ paraḥ ||
 śucir utkṛṣṭaśūrūṣur mṛduvāg anahaṅkṛtaḥ |
 brāhmaṇopāśrayo nityam utkṛṣṭām jātim aśnute || iti | (MDh 9.334–35)

viṣṇupurāṇe ‘pi |

dvijaśūrūṣuyaivaiṣa pākayajñādhikāravān |
 nijān jayati vai lokān śūdro dhanyaparaḥ smṛtaḥ || iti |

ānuśāsanike ‘pi |

rāgo dveśāś ca mohaś ca pāruṣyam ca nṛśāmsatā |
 sāthyaṁ ca dīrghavairatvam atimānam anārjavam ||
 anṛtam cātivādām ca paīśunyam atilobhatā |
 nikṛtiś cāpy avijñānam janane śūdrām āviśat ||
 drṣṭvā pitāmahaḥ śūdrām abhibhūtaḥ tu tāmasaiḥ |
 dvijaśūrūṣaṇām dharmām śūdrāṇām ca prayuktavān ||
 naśyanti tāmasā bhāvāḥ śūdrasya dvijabhaktitaḥ |
 dvijaśūrūṣayā śūdraḥ param śreyo ‘dhigacchati || iti |

“param” iti višeṣanād anye ‘pi kecana dharmāḥ santī gamyate | te ca **devalena** darśitāḥ:

“śūdradarmāḥ trivarnaśūrūṣā kalatrādipoṣaṇam

karṣaṇapaśupālanabhārodvahana-panyavyavahāracitrakarmanṭyagītaveṇuvīṇāmurajamṛdaṅgavā
danāni” iti | **viṣṇupurāṇe** ‘pi |

dānam ca dadyāc chūdro ‘pi pākayajñair yajeta ca |
 pitṛyādikām ca vai sarvām śūdraḥ kurvīta tena vai || iti | (ViPu 3.8.33)

yājñavalkyo ‘pi |

bhāryārataḥ śucir bhṛtyabhartā śrāddhakriyāparah |
 namaskāreṇa mantreṇa pañcayajñān na hāpayet || iti | (YDh 1.121)

śāntiparvany api |

svāhākāranamaskāramantraḥ śūdre vidhīyate |
 tābhyaṁ śūdraḥ pākayajñair yajetāvratavān svayam ||
 samcayāmś ca na kurvīta jātu śūdraḥ kathamcana |

[482]

sevayā hi dhanam labdhvā vaše kuryād garīyasah ||
 rājñā vā samanujñātah kāmaṇ kurvīta dhārmikah || iti | (MBh 12. 60.28–37)
ānuśāsanike ‘pi |
 ahiṁsakah śubhācāro devatādvijapūjakah |
 śūdro dharmaphalair iṣṭaiḥ svadharmeṇaiva yujyate || iti | (MBh āśva. 141.59)
 na kevalamvipraśuśrūṣā nihśreyasārthā api tu vṛttyarthāpi | ata eva tasya prakalpyamānā vṛttir
manunā darśitā |
 prakalpyā tasya tair vṛttiḥ svakuṭumbād yathārhataḥ |
 śaktim cāvekṣya dākṣyaṁ ca bhṛtyānām ca parigraham ||
 ucchiṣṭam annam dātavyam jīrṇāni vasanāni ca |
 pulakāś caiva dhānyānām jīrṇāś caiva paricchadā || iti | (MDh 10.124–25)
śāntiparvanī api |
 yaś ca kaścid dvijātīnām śūdraḥ śuśrūṣur āvrajet |
 prakalpyā tasya tair vṛttim āhur dharmavido janāḥ ||
 chatram veṣṭanam auśīram upānad vyajanāni ca |
 yātayāmāni deyāni śūdrāya paricāriṇe || (MBh 12.60.31–33)
[483] iti | anyathā dvijaśuśrūṣām antareṇa yadi kiṁcit pākayajñādikam kuryāt tat sarvam
 niṣphalam bhavet | tad uktam **manunā** |
 viprasevaiva śūdrasya viśiṣṭam karma kathyate |
 yad ato ‘nyad dhi kurute tad bhavet tasya niṣphalam || iti | (MDh 10.123)
 tasmāt dvijaśuśrūṣāiva tasya parato dharmah | ksatriyavaiśuśrūṣā tu kevalavṛttyarthatvād
 aparamo dharmah | ata eva **manunā** vipraśuśrūṣāyā ubhayārthatvam itaraśuśrūṣāyāḥ
 kevalavṛttyarthatvam ca darśitam |
 śūdras tu vṛttim ākāṅkṣan kṣatram ārādhayed yadi |
 dhaninām vāpy upārādhya vaiśyam śūdro jījīviṣet ||
 svargārtham ubhayārtham vā viprān ārādhayed tu saḥ |
 jātabrāhmaṇaśabdasya sā hy asya kṛtakṛtyatā || iti | (MDh 10.121–22)

|| 64 ||

yadā dvijaśuśrūṣayā jīvitum na śaknoti tadā kim kuryād ity ata āha |

lavaṇam madhu tailam ca dadhi takram ghṛtam payah | na duṣyec chūdrajātīnām kuryāt sarveṣu vikrayam || 65 ||

śuśrūṣayā jīvitum aśakto jivanāya lavaṇādiṣu sarveṣu vikrayam kuryāt |
nanu – lavaṇādīnī vikrīyamānāni vikretur doṣam āvahanti | tad āha **yājñavalkyah** |
 phalopalakṣaumasomamanuṣyāpūpavīrudhah |
 tilaudanarasakṣārān dadhi kṣīram ghṛtam jalām ||
 śastrāsavamadhūcchiṣṭamadhlakṣāḥ sabarhiṣah |
 mṛccarmapuṣpakuṭupakeśatakraviṣakṣitih ||
 kauśeyanīlilavaṇamāṁsaikaśaphasīsakān |
 śākārdrauṣadhipiṇyākapaśugandhāṁs tathaiva ca ||
 vaiśyavṛttyāpi jīvan no vikrīṇīta kadācana |
 lākṣālavaṇamāṁsāni patanīyāni vikraye ||

payo dadhi ca madyam ca hīnavarṇakarāṇi ca || (YDh 3.36–40)

[485] iti | hīnavarṇah śūdraḥ |

maivam, asya brāhmaṇaviṣayatvāt | ata eva **manuh** |

sadyah patati māṁsena lākṣayā lavaṇena ca |

tryaheṇa śūdrī bhavati brāhmaṇah kṣīravikrayāt || iti | (MDh 10.92)

śūdras tu lavaṇādīni vikrīṇann api na duṣyet | “vikrīṇan” iti padam vakṣyamāṇaślokād anuṣajya yojanīyam | **yājñavalkyo** ‘pi śuśrūṣayā jīvitum aśaktasya śūdrasya vāṇijyādikam āha |

śūdrasya dvijaśūrūṣā tayājivan viṇig bhavet |

śilpair vā vividhair jīvet dvijātihitam ācaran || iti | (YDh 1.120)

yaiḥ karmabhir divjātayah śuśrūṣyante tair ity arthaḥ | **manur** api |

aśknuvaṁṣ tu śuśrūṣāṁ śūdraḥ kartum dvijanmanām |

putradārātyayaṁ prāpto jīvet kārukarmabhiḥ ||

yaiḥ karmabhiḥ sucaritaiḥ śuśrūṣyante dvijātayah |

tāni kārukakarmāṇi śilpāni vividhāni ca || iti | (MDh 10.99–100)

|| 65 ||

[486]

śūdrasyāpi varjyān āha |

vikrīṇan madyamāṁsāni hy abhakṣyasya ca bhakṣaṇam |

kurvann agamyāgamanam śūdraḥ patati tatkaṣṭāt || 66 ||

kapilākṣīrapānena brāhmaṇīgamanena ca |

vedākṣaravicāreṇa śūdraś cāṇḍālatām vrajet || 67 ||

madyam ca bahuvidham tālapānasamādhūkakhārjūrādikam | abhakṣyam gomāṁsādi | agamyā bhaginyādayah | spaṣṭam anyat || 66–67 ||

iti śrīparāśarasamhitāyāṁ cāturvarṇyācāro nāma

prathamo ‘dhyāyah || 1 ||

prakhyātā hi parāśarasmiṇtir iha smṛtyāgamakhyāpanam

dharmau varṇacatuṣṭayibahumatau sādhāraṇānyābhidhau |

ādyas tv āhnikaśiṣṭanāmavihitah ṣaṭkarmapūto ‘parah

pūrvādhyāyanirūpitam tad akhilam vyākhyat sudhīr mādhavaḥ || 1 ||

[487]

iti

śrīmahārājādhirājaparameśvaravaidikamārga-pravarttikaśrīvīrabu
kkabhūpālasāmrājyadhurandharasya mādhvāmātyasya kṛtau
pārāśrasmṛtivyākhyāyāṁ mādhavīyāyāṁ prathamo ‘dhyāyah || 1 ||