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Parāśara Smṛti with commentary of Mādhava, or Pārāśara-mādhavīya

Ed. Vāman Śāstri Islāmpurkar

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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 ‘dhyāyaḥ

ṭīkākāropakramaṇikā

- vāgīśādyāḥ sumanasah sarvārthānām upakrame |
yaṁ natvā kṛtakṛtyāḥ syus taṁ namāmi gajānanam || 1 ||
so ‘haṁ prāpya vivekatīrthapadavīm āmnāyatīrthe param
majjan sajjanatīrthasaṅganipuṇaḥ sadvṛttatīrthaṁ śrayan |
labdhām ākalayan prabhāvalaharīm śrībhāratīrthato
vidyātīrtham upāśrayan hṛdi bhaje śrīkaṇṭham avyāhatam || 2 ||
- [2] satyaikavratapālako dviguṇadhīs tryarthī caturveditā
pañcaskandhakṛtī ṣaḍanvayadr̥ḍhaḥ saptāṅgasarvaṁsahāḥ |
aṣṭavyaktikalādharo navanidhiḥ puṣyaddaśapratyayaḥ
smārtocchrāyadhurandharo vijayate śrībukkaṇakṣmāpatih || 3 ||
- [3] indrasyāṅgirasō nālasya sumatiḥ śaibyasya medhātithir
daumyo dharmasutasya vainyanṛpateḥ svaujā nimer gautamiḥ |
pratyagdr̥ṣṭir arundhatīśahacaro rāmasya puṇyātmano
yadvat tasya vibhor abhūt kulagurur mantrī tathā mādhabaḥ || 4 ||
- [4] prajñāmūlamahī vivekasalilaiḥ siktā balopaghnikā
mantraiḥ pallavitā viśālaviṭapā sandhyādibhiḥ ṣaḍguṇaiḥ |
śaktyā korakitā yajñāḥ surabhitā siddhyā samudyatphalā
saṁprāptā bhuvi bhāti nītilatikā sarvottaram mādhabam || 5 ||
śrīmatī jananī yasya sukīrtir māyaṇaḥ pitā |
sāyaṇo bhoganāthaś ca manobuddhisahodarau || 6 ||
yasya baudhāyanam sūtram śākhā yasya ca yājuṣī |
bhāradvājaṁ kulam yasya sarvajñaḥ sa hi mādhabaḥ || 7 ||
sa mādhabaḥ sakalapurāṇasaṁhitāpravartakaḥ smṛtisuṣamā parāśaraḥ |
parāśarasmr̥tijagadīhitāptaye parāśarasmr̥tivilīkṛtau pravartate || 8 ||
- [5] parāśarasmr̥tiḥ pūrvair na vyākhyātā nibandhṛbhiḥ |
mayāto mādhavāryeṇa tadvyākhyāyām prayatyate || 9 ||

nanu neyaṁ smṛtir vyākhyānam arhati, tatprāmāṇyasya durnirūpyatvāt | yat tu
vedapramāṇyakāraṇam **jaimininā** sūtritam: “**tat pramāṇam bādarāyaṇasyānyānapekṣatvāt**” (PMS
1.1.5) iti, na tat pauruṣeṣu mūlapramāṇasāpekṣeṣu grantheṣu [6] yojayitum śakyate | tarhy astu
mūlapramāṇam upajīvyā prāmāṇyam |

tan na, mūlasya durbhāṇatvāt | na tāvat pratyakṣam mūlam, tasyātīndriyatvāt | nāpy
anumānam, tasya pratyakṣasāpekṣatvāt | nāpi puruṣāntaravākyaṁ, vipralambhakasya puṁso
yathādr̥ṣṭārthavāditvābhāvāt, avipralambhakarasyāpi saṁśayaviparyayasambhavāt | nāpi codanā,
tasyā anupalabdheḥ | na khalu smaryamāṇānām śaucādyācārāṇām [7] mūlabhūtām kāmīc
codanām pratyakṣata upalabhāmahe | nāpy anumātum śakyate, **śākyā**dipraṇītacaityaṁ avandanādīṣv
atiprasaṅgāt |

athocyeta – **manv**ādismṛtīnām **śākyā**dismṛtīnām cāsti mahad vaiśamyam,
pratyakṣavedenaiva sākṣān **manv**ādiprāmāṇyāṅgikārāt | “**yad vai kiṃ ca manur avadat tad**
bhaiṣajam” (TS 2.2.6.2) iti hy āmnāyate | na tv evaṃ **śākyā**dismṛtyanugrāhakam kiṃcid [8]
vaidikam vaco ‘sti | ato noktātiprasaṅgaḥ iti |

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

prāyenānṛtavādītṛvāt pumsām bhrāntyādisaṃbhavāt |
codanānupalabdheś ca śraddhāmātrāt pramāṇatā || iti |

astu vā kathamcit **manusmṛteḥ** prāmāṇyam tathāpi prakṛtāyāḥ parāśarasṁteḥ kim āyātam | na hi
manor iva [9] **parāśarasya** mahimānam kvacid vedaḥ prakhyāpayati | tasmāt tadīyasṁteḥ
prāmāṇyam durnirūpam iti |

atrocyate | prāmāṇyasya svatastvāt aprāmāṇye kāraṇābhāvāc ca smṛtayaḥ pramāṇam | yat
tu aprāmāṇyasādhakam anṛtavādītṛvādihetutrayam upanyastam, tad asiddham | ājanmasiddheṣu
manu-parāśarādiṣu anṛtavadanabhrāntyor atyantānāśaṅkitatvena hetoḥ svarūpasiddheḥ | na ca
ājanmasiddhāv eva vivaditavyam | **parāśarā**disadbhāvāvabodhakānām eva
mantrārthavādetihasapurāṇānām tadīyasiddhibodhakatvāt | mantrādyaprāmāṇye ca
parāśarādyasadbhāvenāśrayāsiddhiḥ kena vāryeta | mānāntarāvīruddhānām ananuvādinām
mantrādinām svarthe prāmāṇyam **uttaramīmāṃsāyām** devatādhikaraṇe [10] (UMS 1.3. adhi. 9)
vyavasthāpitam | arthavādādhikaraṇe tu (PMS 1.2. adhi. 1) svārthaprāmāṇyanirākaraṇam
viruddhānuvadayoḥ sāvakaśam | ataḥ “**yad vai kiṃ ca**” ity arthavādasya vidhis tāvakasya svārthe
‘pi tātpariyam asti – iti na **śākyā**dipratibandī yuktā | etad evābhipretya **caturviṃśatimate**
śākyādivākyaṇām anādaraṇīyatvam uktam |

arhaccārvākavākyaṇi **bauddhādi**paṭhitāni tu |

vipralambhakavākyaṇi tāni sarvāṇi varjayet || iti |

na ca parāśaramahimno ‘śrautatvam, “**sa hovāca vyāsaḥ pārāśaryaḥ**” (TS 1.1.3.37) iti **śrutau**
parāśaraputratvam upajīvyā **vyāsasya** stutatvāt | yadā sarvasaṃpratipannamahimno
vedavyāsasyāpi stutaye **parāśara**putratvam upajīvyate tadā kim u vaktavyam acintyamahimā
parāśara iti | kiṃ ca vājasaneyiśākhāyām **vamśabrāhmaṇe**
vedasaṃpradāyapravartakaguruśiṣyaparamparāyām **parāśarasya** putrapautrau śrūyete:
“**ghṛtakauśikaḥ pārāśaryāyanāt, pārāśaryāyaṇaḥ pārāśaryāt, pārāśaryo jātūkarnyāt**” [11] iti |
tasmāt **parāśaro** ‘pi **manusamāna** eva |

eṣa eva nyāyo **vasiṣṭha-atri-yājñavalkyādiṣu** yojanīyaḥ, tattadviśayaśrutīnām upalambhāt |
“**ṛṣayo vā indraṃ pratyakṣam nāpaśyan | taṃ vasiṣṭhaḥ pratyakṣam apaśyat**” (TS 3.5.2.5), “**atrir**
adadād aurvāya prajām putrakāmāya” (TS 7.1.8.1), “**atha ha yājñavalkyasya dve bhārye**
babhūvatuḥ” ityādyāḥ **śrutayaḥ** | na caivaṃ sati **manvādisṁtau** kuto ‘nādaraḥ iti śaṅkanīyam,
manvādisṁter medhātithyādibhir vyākhyātātṛvāt |

yā ca mūlabhūtacodanānupalabdhir upanyastā, sāpy asiddhā | “**pañca vā ete mahāyājñāḥ**
satati pratāyante satati santiṣṭhante – devayājñāḥ pitṛyājñā bhūtayājñā manuṣyayājñā
brahmayājñāḥ” (TĀ 2.10.7) ityādīnām smārtadharmamūlabhūtacodanānām upalambhāt | ‘satati’
[12] satataṃ nityam ity arthaḥ | yatrāpi śaucadau codanā nopalabhyate tatrāpi sā saṃbhāvyate |
tathā coktam **bhaṭṭācāryaiḥ** |

- vaidikaiḥ smaryamānatvāt tatparigrahadārḍhyataḥ |
 sambhāvyavedamūlatvāt smṛtīnām mānatocitā || iti |
- manunāpy** etad evoktam |
 śrutim paśyanti munayaḥ smaranti ca tathā smṛtim |
 tasmāt pramāṇam ubhayaṁ pramāṇaiḥ pramitaṁ bhuvi ||
- [13] yo ‘vamanyeta te tūbhe hetuśāstrāśrayān naraḥ |
 sa sādhubhir bahiṣkāryo nāstiko vedanindakaḥ || iti | (MDh 2.11)
- ānuśāsanike** ‘pi |
 dharmam jijñāsamānānām pramāṇam prathamam śrutih |
 dvitīyam dharmasāstram tu tṛtīyam lokasaṁgrahaḥ || iti |
- tasmāt vyākhyātuṁ योग्या **parāśarasmr̥tir** iti siddham |
- [14] parāśarasmr̥tāv asyām granthakṣiptir vivicyate |
 dve kāṇḍe dvādaśādhyāyāḥ ślokā aṣṭonaṣaṭśatam ||
 ācārsyādimaḥ kāṇḍaḥ prāyaścittasya cāntimaḥ |
 iṣṭapṛāptir anīṣṭasya nivṛttiś cānayoḥ kramāt ||
 “ete sarve puṇyalokā bhavantīti” śrutir jagau |
 vihitād āśramācārād iṣṭāptim pāralaukikīm ||
 prasakto narako ‘niṣṭo niṣiddhācareṇena yaḥ |
 tannivṛttiḥ sphuṭā śāstre prāyaścittābhidhāyinī ||
 paralokapradhānasya dharmasyaiśā dvayī gatiḥ |
 prāyaścittam tathācāraḥ śraute dharme tathekṣaṇāt ||
 śrauto dharmo ‘gnihotrādir ācāras tadanuṣṭhitiḥ |
 ayathāvidhyanuṣṭhāne prāyaścittam śrutau śrutam ||
 kalasūtrakṛtaḥ śraute prāyaścittam anuṣṭhitam |
- [15] asūtrayann ubhe eva vyavahāram tu nābruvan ||
 tadvad evāyam ācāryaḥ paralokapradhānakam |
 smṛtaṁ dharmam vivakṣuḥ san kāṇḍadvayam avocata ||
 nanu – codanayā gamye vyavahāre ‘pi dharmatā – |
 astīti ced astu, sā tu loke ‘sminn upayujyate ||
 kāṛīryādīśrautadharmaḥ dṛṣṭaikaphalako yathā |
 lābha-pūjā-khyātimātraphalā vyavahṛtis tathā ||
 jetur lābhādikaṁ tadvat parājetuś ca daṇḍanam |
 tāv eva svarga-narakau vihita-pratiśiddhajau ||
- [16] nanu – rājñāś ca sabhyānām sākṣiṇām cānyathākṛtau |
 pratyavāyāt vyavahṛtiḥ paralokaprayojanā ||
 adaṇḍyān daṇḍayan rājā daṇḍyāms 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 ‘nṛtaṁ vadan pāśair badhyate vāruṇair bhṛśam |
 vivaśaḥ śatam ājātīḥ tasmāt sākṣī vaded ṛtam ||
 [a. 8, ślo. 82]
- rājādeḥ pratyavāyo ‘stu vyavahāre kriyāgatam |

- [17] vyavahāro na rājāder arthipratyarthinos tu sah ||
 pratyarthino ‘rthino vātra pratyavāyo na hi smṛtaḥ |
 parājayanimittena prāyaścittaṃ ca na smṛtam ||
 ṛṇādyair narakoktir yā sāpy ācāranibandhanā |
 astu vā narakāḥ śāstraviruddhavyavahāriṇaḥ ||
 paralokapradhānatvam evāsmābhir nivāryate |
 etalokapradhāno yaḥ paralokopasarjanaḥ ||
 sa dharmo vyavahāraḥ syād ācāras tu viparyaye |
 prādhānye ‘py asya lokasya syād evāmnāyamūlatā ||
 gāndharvādhyupavedeṣu tādr̥ṣeṣu tadīkṣaṇāt |
 jagrāha pāṭhyam ṛgvedāt sāmabhyo gītim eva ca ||
- [18] yajurvedād abhinayān rasān ātharvaṇād api |
 kiṃ bahūktyāyam ācāryaḥ paralokaikadr̥ṣṭimān ||
 vyavahāram tu nāvocat kiṃ tu sūcitavān amum |
 rājadharmaprasaṅgena kṣitiṃ dharmeṇa pālayan ||
 iti bruvan rājadr̥ṣyaṃ vyavahāram asūcayan |
 sākṣād iṣṭāptihetutvād ācāraḥ pūrvam īryate ||
 ācārasyaṇyathātve tu prāyaścittagaveṣaṇam |
 ihācāre trayo ‘dhyāyāḥ prāyaścitte naveritāḥ ||
 ācārataś caturvarṇadharmāu sādharmaṇetarau |
 śiṣṭācārān vitas tatra dharmāḥ sādharmaṇaḥ smṛtaḥ ||
- [19] ṣaṭkarmakṣitirakṣādyāḥ varṇāsādhāraṇāḥ smṛtāḥ |
 ācāre prathamādhyāye ta ete ‘rthāḥ prakīrtitāḥ ||
 kṛṣyādijīvanopāyā dvitīye ‘dhyāya īritāḥ |
 caturāśramadharmāś ca sūcitā āśramoktitaḥ ||
 uktau tṛtīya āśaucavistāraśrāddhasaṃgrahau |
 adhyāyatrayagā arthāḥ proktā ācārakāṇḍagāḥ ||
 turye prakīrṇapāpasya prāyaścittaṃ prapañcitam |
 prasaṅgāt putrabhedādi proktaṃ ca parivedanam ||
- [20] prakīrṇaśeṣaḥ saṃskāraḥ āhitāgneś ca pañcame |
 malāvahe ca saṃkīrṇe tathā caivopapātake ||
 prāyaścittaṃ ṣaṣṭha uktaṃ śuddhiś cānne rase ‘pi ca |
 avaśiṣṭadravyaśuddhiḥ saptamaādhyāya īritā ||
 prāyaścittaṃ govadhe ca sāmānyenāṣṭame smṛtam |
 rodhanādiviśeṣeṇa navame tad udīritam ||
 avagamyāgamane prāyaścittaṃ daśama īritam |
 abhojyabhojanādaḥ tad ekādaśa udīritam ||
- [21] dvādaśaḥ pratiśeṣaḥ syāt kāṇḍayor ubhayor tayoh |
 atrānyeṣāṃ anuktānāṃ upalakṣaṇam īkṣyatām ||
 anupātakamukhyeṣu prāyaścittaṃ kvacit kvacit |
 noktaṃ tathā rahasyaṃ ca prāyaścittaṃ ca varṇitam ||
 saumyavarṇādikṛcchrāṇi noditāny atra kānicit |
 noktaḥ karmavipākaś ca tat sarvam upalakṣitam ||
 itthaṃ navabhir adhyāyair prāyaścittaṃ prapañcitam |
 kalim prati pravṛttatvāt prāyaścittaprapaṇcanam ||

kalau hi pāpabāhulyaṃ dṛśyate smaryate ‘pi ca |
 narāḥ prāyo ‘lpaśāmarthyās teṣāṃ anujighṛkṣayā ||
 samakocayad ācāraṃ prāyaścittaṃ vratāni ca |
 teṣāṃ nindā na kartavyā yugarūpā hi te dvijāḥ ||
 [Par. Smṛ. 1.33; 11.51]

- [22] ity uktim ādāv ante ca prāyuktaisā kṛpālūtā |
 vedaikadeśādhyayanaṃ kṛṣyā viprādijīvanam ||
 ityādivacasācāre saṅkoco bhāsate sphuṭam |
 pājāpatyaṃ govadhe syāt brahaghne setudarśanam ||
 iti mukhyavratvokteḥ saṅkoco ‘trāpi gamyate |
 smṛtyantrānusāreṇa viśayasya vyavasthitiḥ ||
 kalpanīyā iti cet brūhi sarvajñaṃ anyasādhakam |
 yāvatyaḥ smṛtayas tāsāṃ sarvāsāṃ anusārataḥ ||
 sākalyāt ced asmadādes tatra śaktir na vidyate |
 svena dṛṣṭās tu yāvatyas tāsāṃ ity apy ayuktimat ||
 [23] kvacit kadācid anyāsāṃ darśanād avyavasthiteḥ |
 alpikāṃ māniṣīm buddhiḥ sā ca na vyavatiṣṭhate ||
 ata eva nibandheṣu dṛśyate naikavākyatā |
 hantaivaṃ khaṇḍane śāstraṃ bhaved dattajalāñjali ||
 na khaṇḍaye vāraye tu paṇḍitaṃ manyatām tava |
 śṛṇu nirṇayam atra tvaṃ svataḥprāmāṇyavādinah ||
 pratīte ‘rthe ‘khilaṃ pramāṇaṃ bādhayā vinā |
 na parāśaravākyasya bādhaḥ smṛtyantare kvacit ||
 [24] vratāntaropadeśaś ca na bādho ‘syānivāraṇāt |
 priyaṅgu-kodrava-vrīhi-godhūmādīny anekaśaḥ ||
 sādhanāni yathaikasyās tṛpter dṛṣṭāny abādhayā |
 yathā ca svarga ekasmin viśvajic cāgnihotrakam ||
 agniṣṭomaś ca darśādyaḥ hetavo bahavaḥ śrutāḥ |
 yathā vā brahmalokasya hy ekasya prātihetavaḥ ||
 upāstayo vikalpyante śāṇḍilya-daharādayaḥ |
 tathaivaikasya pāpasya nivṛttau bahavaḥ smṛtāḥ ||
 [25] vratabhedā vikalpyantām śraddhājādyam tu te vṛthā |
 nanu kva pañcagavyādiḥ kutra vā maraṇāntikam ||
 tayoh samavikalpatvaṃ vadatas te ‘tisāhasam |
 kva viśvajit kvāgnihotraṃ svargaṃ sādhayatos tayoh ||
 vikalpaṃ vadatas te vā kuto naivātisāhasam |
 karmādhikyāt phalādhikyam iti nyāyasamāśrayāt ||
 [26] sāhasam parihartavym ity etad ubhayoh samam |
 nyāyāśraye tv asmaduktā vyavasthā dviṣyate kutaḥ ||
 iti ced avyavasthoktā tvayāto dveṣmi te vacaḥ |
 deśabhedāt kālabhedāt pumbhedād anyathānyathā ||
 viparyasyati śāstrārtha iti pūrvam avādiṣam |
 ato ‘pāyārthavādāmśaṃ vidhivākyeṣu yad yathā ||
 [27] pratītaṃ tat tathā grāhyaṃ bādhaṃ vācanikaṃ vinā |
 smṛtivyākhyātrbhiḥ sarvair vacanānām vyavasthitim ||

- bruvānair mandamatayo vyutpādyante hi kevalam |
 anyathālpasya pāpasya kṛte dvādaśavārṣike ||
 na syān nivṛttis tvatproktā vyavasthā tādrṣī yataḥ |
 athālpam mahatā naśyen nālpenānyat tadā vada ||
 idam alpaṃ mahac cedam iti te kiṃ niyāmakam |
 alpāyāsamahāyāsau yady alpatvamahattvayoḥ ||
 [28] hetū, mahāvratās tarhi bhaveyuh kṛṣikādayaḥ |
 simhavyāghrādimūtrādaḥ prayāsabahulatvataḥ ||
 pañcagavyāt praśastatvaṃ vratāṅgatvaṃ ca te bhavet |
 itikartavyabāhulyaṃ mahattvaṃ cet tadālpatā ||
 jalānnyādipraveśasya prasajyeta vratāntarāt |
 tasmāc chāstreṇ yasyoktā praśamsā tan mahāvratam ||
 astu vā caiva duḥkhasya bahulatvān mahāvratam |
 yathālpānāśo mahatā mahannāśas tathālpataḥ ||
 [29] kiṃ na syāt visphuliṅgena tṛṇarāśir hi dahyate |
 visphuliṅgo vardhamāno dahaty evaṃ na tu vratam ||
 vardhate ‘to mahānāśo niḥśeṣo na bhaved yati |
 tarhy ekadeśanāśo ‘stu taccheṣas tūpabhujyatām ||
 amūrttasyāpi pāpasya santi bhāgā yathocitam |
 anyathaikena pāpena duḥkhaṃ bahuvidhaṃ kutaḥ ||
 tathā mahāvratasyāpi bhāgenālpe vināśite |
 vrataśeṣavipākena smaryate bahule sukham ||
 [30] ato ‘lpaṃ vā mahad vāpi vratam pāpanivartakam |
 smartṛiṇām akhilānām ca vākyam evaṃ samañjasam ||
 na mahāvratavaiyyarthyam pāpasyāśeṣanāśane |
 alpanāśordhvabhāvinyām sukhāptau copayogataḥ ||
 evaṃ caikasya pāpasya vrataśūkteṣv ayam pumān |
 pravartayati visrambhāt yasmin kasmimścīd icchayā ||
 [31] anyathā nāsyā visrambho viśayasya vyavasthitam |
 ajānato jānato ‘pi vacanāntaraśaṅkayā ||
 sambhāviteṣu sarveṣu vrataṣu mahati vrata |
 pravartamānaḥ puruṣaḥ śreyasḥ prāpnoty asaṃśayam ||
 kalau parāśaroktānām vratānām eva mukhyatā |
 tair alpair api tat pāpam niḥśeṣam vinivartate ||
 etad eva vivakṣitvā pratijajñe viśeṣataḥ |
 parāśareṇ yat proktaṃ prāyaścittam itīdrśam ||
 munyantaraprāṇītānām svalpānām mahatām api |
 vratānām upayogaḥ syāt kalau pūrvoktanītitaḥ ||
 [32] muninaikena yat proktaṃ tad anyo na niṣedhati |
 pratyutodāharet tasmāt sarvoktiḥ sarvasaṃmatā ||
 hantaivam sati mīmāṃsā niṣphalā te prasajyate |
 śāstrāntaraprāṇītānām guṇānām apy asaṃhr̥teḥ ||
 śr̥ṇu mīmāṃsakarmanya munivākyeṣu kiṃ balāt |
 utpādyāpi virodham tu pāṇḍityaṃ vyajyate tvayā ||
 vratāntaroktimātreṇa na virodhaḥ prasajyate |

- [33] samuccaye vikalpe vā kā hānis tatra te bhavet ||
 snānaṃ dānaṃ japo homa iti naimittikā yathā |
 uparāme samucceyās tathā vratasamuccayaḥ ||
 ekena nāṣite pāpe dvitīyaṃ cen nirarthakam |
 na taporūpatas tasya svargahetutvasaṃbhavāt ||
 cāndrāyaṇādāv astv evaṃ tapastvena tadīkṣaṇāt |
 bhikṣābrahmakapālādaḥ syāt kathaṃ naṣṭapāpmanaḥ ||
 evaṃ tarhīdṛṣe sthāne vikalpo ‘stu nijecchayā |
 nyūnādhikatvasaṃdehe dattam evottaraṃ purā ||
 [34] sarvathāpi tvayā proktāṃ nirmūlāṃ buddhikalpitāṃ |
 kāmākāmādhikābhedenā nāṅgīkurmo vyavasthitim ||
 vacaneṣv eva kāmādivyavasthā labhyate yadi |
 sukhenābhyupagacchāmo vākyaikaśaraṇā vayam ||
 kapilo yadi sarvajñaḥ kaṇādo neti kā pramā |
 iti nyāyaḥ prasajyeta buddhimātravyavasthitau ||
 mīmāṃsakatvam etat syād vākyaṇusaraṇena yat |
 vyavasthāpanam anyat tu pāṇḍityakhyāpanaṃ param ||
 iyaṃ viśuddhir uditā pramāpyākāmato dvijam |
 [MDh 11.89]

- [35] ity akāmakṛte pāpe nāso niḥśeṣa ucyate ||
 na tu kāmakṛte śuddher akiṃcitkaratocyate |
 smṛtyantareṣu tacchuddheḥ sāmānyenābhidhānataḥ ||
 viśeṣādarśanaṃ yāvat tāvat sāmānyadarśanam |
 mānam evānyathā te syāt sarvajñatve ‘dhikāritā ||
 guṇopasaṃhṛtiś caivaṃ yathādarśanam iṣyatām |
 adṛṣṭānupasaṃhāreṇākiṃcitkarataiva te ||
 yad yāvat dṛśyate vākyaṃ śaktiś cātrāsya yāvatī |
 [36] tāvat kāryaṃ na tūpekṣā yuktā vaiguṇyaśaṅkayā ||
 prāyaścitte tathācāre yāni smṛtyantarāṇy aham |
 dṛṣṭavāṃs tāny udāhṛtya saṃhariṣye guṇāṃs tataḥ ||
 viśayasya vyavasthāṃ ca mandavyutpattisiddhaye |
 pravakṣyāmi yathā pūrve nibandhanakṛtas tathā ||
 yat yasmin viśaye proktaṃ tatra tasya praśastatā |
 vivakṣitā netarasya niṣedho ‘tra vivakṣyate ||
 tadvivekāya kurve ‘haṃ vyākhyāṃ pārāśarasmrteḥ ||

(iti tīkāropakramaṇikā)

prārīpsitagranthe śrotṛbuddhimaṇḥsamādhānāya saṃbandhādhikāri viśaya prayojanarūpam
 anubandhacatuṣṭayaṃ ādau śloka dvayenopanibadhnāti –

[37]

**athāto himaśaulāgre devadāruvanālaye |
 vyāsam ekāgram āśīnam aprcchann ṛṣayaḥ purā || 1 ||
 mānuṣaṇāṃ hitaṃ dharmāṃ vartamāne kalau yuge |**

śaucācāraṃ yathāvac ca vada satyavatīṣuta || 2 ||

atheti | athaśabda ānantaryārthaḥ | anantaram apr̥cchan ity anvetuṃ योग्यत्वāt | ārambhārthatāyām, ārabhya te apr̥cchan ity ananvayaḥ syāt | praśnārthatve ‘pi sa eva doṣaḥ | pr̥cchyate apr̥cchan - iti punaruktiś ca | kārtsnyārthatāyām, kṛtsnam apr̥cchan – iti saty apy anvaye sambandho na sūcitaḥ syāt | ānantaryārthatāyām tu tatpratiyoginaḥ pūrvavṛttasya uttarakālīnapraśnasya ca hetuhetumadbhāvaḥ sūcito bhavati | [38]

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

nāyam doṣaḥ, tatrāpekṣitasyānuṣṭhānakramamātrasyābhidhānāt | prakṛte tu sāmāgrītatkāryayoḥ kramaviśeṣaḥ sa eva pariḡṛhyate, mukhyatvāt | vilambavyabhicārayor abhāvena hi mukhyatvam | na khalu satyām sāmāyām kāryam vilambate vyabhicarati vā | etac ca “**athāto brahmajijñāsā**” (UMS 1.1.1) ity atra **vivaraṇakāreṇa** prapañcitam | sāmāgrī ca praśnasya, praṣṭavyaviśayaṃ sāmānyajñānam | atyantam ajñāte viśeṣeṇa jñāte vā praśnādarśanāt | dharmaviśayaṃ tu sāmānyajñānam “**dharmeṇa pāpam apanudati**” (ma. nā. up. 22.1), “**dharmam cara**” (Tait. Up. 1.11.1) ityādivedavākyādhyayanād upajāyate | tasmād adhyayanānantaryam athaśabdārthaḥ | atha vā “vartamāne kalau yuge” iti viśeṣaṇāt yugāntaradharmajñānānantaryam astu | [39]

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

omkāraś cāthaśabdaś ca dvāv etau brahmano mukhāt |

kaṇṭhaṃ bhittvā viniryātau tasmān māṅgalikāv ubhau || iti |

evam tarhi omkāro ‘tra prayujyatām iti cet |

na, tasya śrutimātraviśayatvāt | ata **evācāryaiḥ prapañcasāre** ‘bhihitam: “**asya tu vedāditvāt sarvam anūnām prayujyate hy ādayau**” iti | tataḥ smṛtyādāv athaśabda eva maharṣibhiḥ prayujyate | adhikāripariyālocanēpi omkāraśaśabdayor uktaviśayavyavasthā siddhyati | traivarnīkamātrādhikārā hi śrutiḥ prasiddhā | omkāraś ca tathāvidhaḥ | “**sāvitrīm praṇavam yajur lakṣmīm strīśūdrāya necchanti**” (40) (Nṛsiṃhapūrvatāpanī 1.3) iti **śruteḥ** | athaśabdasya pauraṣeyagranthānām ca sarvavarṇaviśayatvāt sa eva teṣu योग्यḥ |

athaśabdo hetvarthaḥ | yasmād ekaśākhādhyāyino nāśeṣadharmajñānam yasmāc ca yugāntaradharmāvagatyā na kalidharmāvagatiḥ tasmāt, iti hetur draṣṭavyaḥ |

aśeṣadharmamūlabhūtānām viprakīrṇānantavedavākyānām yogidṛṣṭyaiva grāhyatvāt, tasyāś ca dṛṣṭer yogāvasthāyām sambhavāt tadavasthāyogyam deśāviśeṣam padadvayena nirdiśati | himaśailāgre devadāruvanālaye iti | tatra himaśailāgra ity anena sarvaprāṇidurgamatvena viviktatām āha | tathā ca **kaivalyopaniṣadi** śrūyate: “**viviktadeśe ca sukhāsanasthaḥ**” (Kaiv. Up. 4) [41] iti | **kṣurikāyām** api śrutam: “**niḥśabdaṃ deśam āsthāya tatrāsanam upāśritāḥ**” (Kṣu. Up. 2) iti | “**devadāruvanālaye**” ity anena mano’nukūlatām āha | ata eva **śvetāśvatarāṇām mantropaniṣadi** śrutam:

same śucau śarkarā-vahni-vālukā-vivarjite śabdajalāśrayādibhiḥ |

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

(Śve. Up. 2.10)

cakṣuḥpīḍano maśakopeto deśaḥ |

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

bādhām | adṛṣṭahetuvoidhaniyamābhāve ‘pi drṣṭasya cittaikāgryasya hetur niyamo na nivāryate |

“ekāgram” ity anena pañcavidhāsu cittabhūmiṣu atīndriyavastudarśanayogyā caturthī bhūmir nirdiśyate | tathā hi – patañjaliproktānām yogasūtrānām vyākhyāne vaīyāsikabhāṣye bhūmipañcakam pradarśitam: “kṣiptam mūḍham vikṣiptam ekāgram niruddham iti cittabhūmayah” (yog. bhāṣ. 1.1) iti | tatra pratikṣaṇam karmavāyunā nānāvidheṣu bhogyavastuṣu vyagratayā preryamāṇam cittaṁ kṣiptam | nidrātandrāyuktaṁ mūḍham | kādācitkasamādhiyuktaṁ kṣiptād viśiṣṭam vikṣiptam | yamaniyamādyastāṅgābhyāsapātāvād ekasmin [43] viśaye vṛttipravāharūpeṇa pratitiṣṭhitam ekāgram | avṛttikam saṁskāraśeṣam niruddham | tatra kṣiptamūḍhayor yogānupayogaḥ prasiddhaḥ | vikṣipte ‘pi cetasi vikṣepopasarjanībhūtaḥ samādhir na yogapakṣe vartate | vipakṣadharmāntargatatvena dahanāntargatabījavād akimcitkaratvāt | “yas tv ekāgre cetasi sadbhūtam arthaṁ pradyotayati, kṣiṇoti ca kleśān, karmabandhanāni ślathayati, virodham abhimukhaṁ karoti, sa samprajñāto yoga ity ākhyāyate” (yog. bhāṣ. 1.1) | tatra saṁyamaviśeṣāt nānāvidhayogaiśvaryam āvir bhavati | [44] dhāraṇā-dhyāna-samādhitrāyam ekaviśayaṁ saṁyama ity ucyate | “śabdārthapratyayeṣv anyonyavibhakteṣu yah saṁyamah tenāśeṣaśabdādisākṣātkāre sati pakṣyādibhāṣā jñāyante” iti patañjalinoktam | tenaiva nyāyenānekavidhavedaśākhājñānam ity abhipretya “ekāgram” ity uktam |

aikāgryāṅgatām āsanasya matvā “āsīnam” ity āha | tathā ca vyāsasūtram: “āsīnah sambhavāt” (UMS 4.1.7) iti | śayānasyākasmād eva nidrābhibhavāt, utthitasya dehadhāraṇe cittavyāpārāt, gacchato dhāvato vā vikṣepabāhulyāt, pāriśeṣyād āsīnasyaiva cittaikāgryasambhavāt āsīno yogam abhyasitum upāsīta ity arthaḥ |

anvayavyatirekābhyām praśnasyāvagatyupāyatām abhipretya “apṛcchan” ity uktam | “tad viddhi praṇipātena paripraśnena sevayā” (BhG 4.34) (45) ity anvayaḥ | “nāpṛṣṭaḥ kasyacid brūyāt” (MDh 2.110) iti vyatirekaḥ |

ṛṣiśabdo ‘tīndriyārthadarśanam ācaṣṭe | jñāsyamānadharmānuṣṭhānottarakālīnam ṛṣitvam | yathā bhāvinyā samjñayā “kaṭam kuru” iti vyavahāraḥ tadvat | anyathā atīndriyārthaṁ paśyatām teṣām abubhutsutayā praśno na saṁgacchet | atha vā svayam abubhutsūnām api mandabuddhyanugrahārthaṁ ācāraśikṣārtho vā praśno ‘stu |

apṛcchan ity anenaivātītakālatve siddhe pureti śabdaṁ prayuñjānaḥ sarveṣv api kalpeṣv īdṛśī dharmaśāstrapravṛttir āsīd iti sūcayati | tac ca viśvāsātīśayotpādane kāraṇam | anyān [46] munīn upekṣya vyāsam eva pṛcchatām ṛṣīṇām – vaidikadharṁ vedavyāsaḥ pravīṇa ity āśayaḥ |

tad evaṁ cikīṛṣitasya granthasya munipraśnena sākṣāt sambandhaḥ pipṛcchiṣotpādanadvāreṇādhyayanena sambandha iti sambandhadvayam asmin śloke pratipāditam | adhikāryāditrayaṁ tu dvitīyaśloke pratipādyate |

nanu – “brāhmaṇo brhaspatisavena yajeta | rājā rājasūyena yajeta | vaiśyo vaiśyastomena yajeta” ity adhikāriśeṣo [47] yathā śrūyate na tathā parāśaroktadharmāḥ īdṛśair anuṣṭheyā – iti kimcid vacanam asti | tat kathaṁ nirṇayaḥ –

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

nanu – nakṣatreṣṭyādaḥ devānām adhikāraḥ śrūyate | “agnir vā akāmayata | annādo devānām syām iti | sa etam agnaye kṛttikābhyah puroṣāśam aṣṭākapālam niravapan” (TB 3.1.4) iti |

maivam, manuṣyasyaiva kascyacit yajamānasya bhāvinīm samjñām āśritya
prathamāntenāgniśabdena vyavahārāt | anyathā yugapad agnidvayasamsrṣṭiprasaṅgāt |
nanu – yatra dvaiguṇyadoṣo nāsti tatrāstu devatādhikārah | tathā hi śrūyate | “bṛhaspatir
akāmayata śran me devād adhīran gaccheyam purodhām iti | sa etam caturviṃśatirātram apaśyat |
tam āharat tenāyajata | tato vai tasmai devāḥ śraddadhan agacchan [48] purodhām” (TS 7.1.1) iti |
“śrat” viśvāsam | “me” mayi | “purodhām” paurohityam | “caturviṃśatirātram” – etannāmakam
satrayāgam ity arthaḥ |

maivam, atrāpi bhāvisamjñāyā evādarāṇyatvāt | anyathā bṛhaspateḥ kaṃcit kālām
viśvasanīyatvapaurohityayor abhāvaprasaṅgāt | tac ca śrutyantaraviruddham | “bṛhaspatir vai
devānām purohita āsīt” (TS 6.4.11) iti śrutyā paurohityapuraḥsara eva bṛhaspatisadbhāvaḥ
prakāśyate |

atha vā – svopayogābhāve ‘pi manuṣyān pravartayitum devāḥ karmāṇy anutiṣṭhantu |
“yad yad ācarati śreṣṭhas tat tad evetaro janah” (BhG 3.21) iti nyāyāt | astu vā svopayogo ‘pi |
jagannirvāhe ‘dhikṛtānām devānām taddhetoh tapasaś caraṇīyatvāt | “śaradi vaiśya ādadhīta” (TB
1.1.2) iti vihitasyādhānasya deveṣv apy atraivarnikeṣv ivāsambhavaḥ iti cet,

na, rathakāravat upapatteḥ |

atha manyase – asti rathakārasya samantrakādhānavidhāyakam vacanam “rbhūnām [49]
tvā devānām vratapate vratenādadhāmīti rathakārasya” (TB 31.6.15) iti śruteḥ | na tv evam
devānām vidhir asti, iti | evam tarhi niśāsasthapatinyāyo ‘stu | yathā niśādasya prabhor
ādhānavidhyaśravaṇe ‘pi yāyo ‘bhyupagataḥ tathā devānām abhyupeyatām | “etayā
niśāsasthapatiṃ jājayet” ity asti niśādaviśayam vacanam iti cet |

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

athocyeta – smṛtīnām dharmasāstratvāt tāsu dharmamīmāṃsā anusartavyā | tasyām ca na
kasyāpy arthavādasya vācyarthe prāmāṇyam abhyupagatam iti | tad etad vacanam
smṛtīnirvāhakam anyasya mīmāṃsakam anyasya cānarthāyaiva syāt | “mūśakabhayāt svagrham
dagdham” iti nyāyāvatārāt | kasyacid arthavādasya svārthe prāmāṇyam bhaviṣyati – iti bhayena
arthavādaikaprasiddhānām smartīṇām manvādhīnām mīmāṃsāsūtrakṛto jaimineś ca
sadbhāvasyaiva parityatkavyatvāt aśeḍetihāsalopaprasaṅgāc ca | tasmāt prāmāṇam eva
bhūtārthavādaḥ | tathā ca sati “tam pūṣādhatta | tam tvaṣṭādhatta | tam manur ādhatta | tam
dhātādhatta” (TS 1.5.1.2–3) ity arthavādavaśād [50] ādhānam api devānām kim na syāt |
brāhmanyādyabhāve tu kāmam vasantādikālaviśeṣaniyam nābhūt | kim āyātam ādhānasya | kim
ca antareṇāpi ādhānam laukike ‘gnau yāgaḥ kvacid upalabhyate | “avakīrṇapaśuś ca tadvad
ādhānasyāprāptakālatvāt” (PMS 6.8.22) iti jaiminisūtrāt | “yo brahmacārī striyam upeyāt so
‘vakīrṇī | sa gardabham paśum ālabheta” (BDh 2.1.1.30–31) ity avakīrṇapaśuḥ | yathā
upanayanahomo laukikāgnau tathāsau paśuḥ iti sūtrārthaḥ | etāvatā prayāsenā devānām
karmādhikāre sādhiṭe kim tava phaliṣyati | tathā mīmāṃsāyām kim chidyate | abhiniveśaḥ
kevalam śiṣyate | phalam tu jagannirvāhaḥ – iti pūrvam evoktam | aśeṣāś ca purāṇādaya evam
sati anugṛhītā bhavanti | manuṣyavad devānām svargāya karmāṇi mābhūvan jagannirvāhāya tu
bhaviṣyanti | tapasaiva tannirvāhaḥ – iti cet |

na, snānadānāyāgahomamaunadhyānādivyatiriktasya tapaso ‘nupalambhāt | ata eva
satyasamkalpo ‘pi paramēśvaraḥ rāmakṛṣṇādyavatāreṣu laukikavaidikakarmanātanenaiva
jaganniravahat | [51]

devā api tathā naṭantu – iti cet,

evam api naṭanīyakarmādhikāro bhavatābhyupagamyatām |

evam tarhi “mānuṣāṇām” iti katham uktam iti cet,
pauruṣeyagranthāpekṣayā iti vadāmaḥ | na khalu svayaṃprabhātānikhilavedānām
devānām dharmajñānāya pauruṣeyagranthāpekṣāsti | manuṣyāṇām tu atathāvidhatvāt asty apekṣā
|

nanu – paśūnām api dharme ‘dhikāraḥ śrūyate | “gāvo vā etat satramāsataśṛṅgāḥ satīḥ
śṛṅgāṇi no jāyantaḥ itī kāmēna tāsām māsā niṣaṇṇā āsann atha śṛṅgāṇy ajāyanta | tā udatiṣṭhann
arāt sma itī atha yāsām nājāyanta tāḥ samvatsaram āptyodatiṣṭhann arāt sma” (TS 6.5.1.1) itī
śrutyā tiraścām gavām satrānuṣṭhātṛtvābhīdhānāt | “arāt sma” itī kāmītārthasiddhiṃ prāptā ity
arthah |

nāyam doṣaḥ | asyāḥ śruter arthavādatvāt | “ya evaṃ vidvāṃsaḥ samvatsaram upayanti”
(TS 7.5.1.2) itī ṛddhikāṃsya samvatsarasatram vidhātum prathamataḥ “gosatram vai
samvatsarah’ (52) (TS 7.5.1.12) itī praśamsā kṛtā | tām sambhāvayitum “gāvo vā” ityādi paṭhitam
| na caītasyārthavādasya “yad vai kiṃca manur avadat tad bheṣajam” ityādivat svārthe ‘pi
tātparyam varṇayitum śakyam | pratyakṣeṇa śrutyantareṇa ca viruddhatvāt | tiraścām hi
mantrocčāraṇa karmānuṣṭhāne ca sāmāthyābhāvaḥ pratyakṣasiddhaḥ | śrutyantaram ca
“athetareṣām paśūnām āsanāyāpipāse vā abhijñānam vadanti | na vijñātam paśyanti | na viduḥ
śvastanam” itī paśūnām vivekābhāvaṃ darśayati | astu vā asyārthavādasya svārthe tātparyam |
gośabdēna gavābhīmānidevatānām vivakṣitatvāt | ata eva “abhimānivyapadeśas tu” (UMS 2.1.5)
itī sūtre bhagavān bādarāyaṇaḥ sarveṣām mrdādivastūnām śrutimūlatvenābhīmānidevatāḥ
pratipādayāmāsa | tasmāt sarvathā manuṣyamātrādhikāraṃ smṛtiśāstram |

“hitam” ity anena śabdēna prayojanam nirdīśyate | abhimataphalasādhanaṭvam hi
dharmasya hitatvam | tac ca phalam dvedhā | aihikam āmuṣmikaṃ ca itī | aṣṭakādisādhyaṃ
puṣṭyādikam aihikam | āmuṣmikaṃ dvedhā | abhyudayo niḥśreyasaṃ ca | tatrābhyudayasya
sākṣāt sādhanatvam | niḥśreyasasya tu tattvajñānotpādanadvāreṇa | tathā ca smaryate |
[53] dharmāt sukham ca jñānam ca jñānān mokṣo ‘dhigamyate | itī |

atra kecid āhuh – “nityakarmaṇām phalam eva nāsti | akaraṇe pratyavāyād bhītaiḥ
kevalam anuṣṭhīyante | tatra kuto ‘bhyudaya hetutvam niḥśreyasa hetutvam ca” itī |

apare punar anyathāhuh – “abhāvād bhāvotpatter adarśanāt akaraṇe pratyavāyo na
yuktisahaḥ | nāpi tatra pramāṇam asti” itī | nanu – upanayanādhyayanādivihitānām akaraṇe
pratyavāyaḥ smaryate:

ata ūrdhvaṃ trayo ‘py ete yathākālam asaṃskṛtāḥ |
sāvitrīpatitā vrātyā bhavanti āryavigarhitāḥ || (MDh 2.39)
(54) yo ‘nadhītya dvijo vedam anyatra kurute śramam |
sa jīvaṇn eva śūdratvam āśu gacchati sāvayaḥ || (MDh 2.168)
akurvan vihitam karma ninditam ca samācāraṇam |
anigrahāc cendriyāṇām naraḥ patanam ṛcchati || [55]

maivam | etāni hi vacanāni nityakarmānanuṣṭhāyinaḥ ālasyanimittam pūrvasaṃcitam
duritam yat tat sadbhāvaṃ sūcayanti | etac ca taittirīyopaniṣadvyākhyāne
bhāṣyakāra-vārttikakārābhyām pratipāditam | yadi akaraṇam pratyavāyasyotpādaṃ yadi vā
sūcakaṃ ubhayathāpi nityakarmānuṣṭhānēna pratyavāyasya prāgabhāvapratipālanaṃ
pradhvaṃsābhāvotpādanam ca saṃpadyate | duritapradhvaṃsitvam ca trisaṃdhyam
anuṣṭhīyamāneṣu – “sūryaś ca” (MNU 14.4), “āpaḥ punantu” (MNU 14.2), “agnīś ca” (MNU
14.3) itī mantreṣu vispaṣṭam avabhāṣate | evaṃ ca sati upabhogyaphalarahitānām nityakarmaṇām
abhyudaya hetutvam durāpam itī | [56]

atrocitate | astu vā pratyavāyavirodhitvam | naitāvatā phalābhāvaḥ, mantraliṅgena
śrutismṛtivākyaḥ ca tatphalāvagamāt | “mayi varco balam ojo vidhatta” iti mantraliṅgam |
chāndogyavākyaḥ ca āśramatrayasya lokahetutām caturthāśramasya mokṣahetutām darśayati:
“trayo dharmaskandhāḥ yajño ‘dyayanam dānam iti | prathamas tapa eva dvitīyo brahmācāry
ācāryakulavāsī tṛtīyo ‘tyantam ātmānam ācāryakula ‘vasādayan | sarva ete puṇyalokā bhavanti
brahmasaṁsthā ‘mṛtatvam eti” (ChUp 2.23.1) iti | etasya ca vākyaḥ āśramapartvam
“parāmarśam jaiminiḥ” (UMS 3.4.18) ityādibhir vyāsasūtraiḥ pratipāditam | smṛtivākyaḥ caitat:
[57] “tad yathā āmre phalārthe nimitte chāyāgandha ity anūdyete | evaṁ dharmam caryamānam
arthā anūdyante” iti | idam ca vākyaḥ 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 manuḥ |

vedoditam svakaṁ karma nityaṁ kuryād atandritaḥ |
tad dhi kurvan yathāśakti prāpnoti paramaṁ gatim || [58] iti | (MDh 4.14)

kūrmapurāṇe ‘pi |

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

nanu – astv evaṁ | abhyudayaahetutvam tu na saṁbhavati, pramāṇābhāvāt | pratyuta
śrutismṛtibhyāṁ tan niśidhyate: “na karmaṇā na prajayā dhanena” (MNU 10.5) iti śrutiḥ |
“jñānād eva tu kaivalyam” iti smṛtiḥ |

maivam, paramātmaprakaraṇe niḥśreyasahetuvedanecchāsādhanaatvena yajñādīnām
vidhānāt, “tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena dānena” iti śruteḥ | niśedhas
tu sākṣān niḥśreyasasādhanaatvam gocarayaṣyati | tasmāt na muktānām agnyādhanādikarmāpekṣā
asti | vedanotpattau sā vidyate | etac ca ubhayam “ata eva cāgnīndhanādyanapekṣā” (UMS
3.4.25) [59] “sarvāpekṣā ca yajñādiśruter aśvavat” (UMS 3.4.26) ity ābhyām adhikaraṇābhyām
nirṇitam | tathā ca karmaṇām paramparayā mokṣahetutvam vāyavīyasamhitāyām abhihitam |

karmātiśayam āsādy paśoḥ pāśaparikṣayaḥ |
evaṁ prakṣīṇapāpasya bahubhir janmabhiḥ kramāt || (69)
bhaved viśayavairāgyaṁ vairāgyād bhāvaśodhanam |
bhāvaśuddhyupapannasya śivajñānasamanvayaḥ || (70)
jñānadhyānābhiyuktasya puṁso yogaḥ pravartate |
yogena tu parā bhaktiḥ prasādas tadanantaram || (75)
prasādān mucyate jantur muktaḥ śivasamo bhavet | [60] iti | (76)

(Śiva Purāṇa 5.1.2.69–76)

nanu – pratyavāyaparihārāya puṇyalokaprāptaye brahmavedanāya ca pratidinam
nityakarmaṇas triḥprayogaḥ prāptaḥ |

tan na, khādiravat sakṛtprayuktasyaiva vacanasam̐yogabhedena phalābhedopapatteḥ |
“khādiro yūpo bhavati” (TB 2.4.24) iti vacanaṁ puruṣārtham | tad etat vacanadvayaṁ ekasyaiva
khādirasya prayojanadvaidhye hetuḥ | “ekasya tūbhayaṭve sam̐yogapr̥thaktvam” (PMS 4.4.31)
iti jaiminisūtrāt | evaṁ atrāpi pūrvodāhṛvacanatrāyabalāt prayojanatrāividhye ‘pi sakṛd eva
prayogaḥ | tac ca “vihitatvāc cāśramakarmāpi” (UMS 3.4.32) ity asminn adhikaraṇe nirṇītam | na
ca nityasyāpi phalavattve nityakāmyayor bhedābhāvaḥ – iti śaṅkanīyam | karaṇe phalasāmye ‘pi
akaraṇe pratyavāyatadabhāvābhyām tadbhedāt | na khalu āyuskāma-vṛṣṭikāmeṣṭyādyakaraṇe

kaścīt pratyavāyaḥ śrūyate | eṣa eva nityanyāyo naimittike ‘py avagantavyaḥ | “skanne [61] juhōti | bhinne juhōti” ityādi aniyatavedavākyādhikārivišeṣaṇopetaṁ naimittikaṁ |

nityavat kāmasyāpi vihitatvena śuddhihetutvāt mokṣasādhanaṭvā – iti cet,
na, rāgaprādhānyāt | śuddhis tu upasarjanaṭvā rāgaviśayaṁ bhogaṁ sampādyopakṣīyate
| ata eva gītāyām bhagavatā mumukṣor arjunasya phalāsaktir niśiddhā –

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanamjaya |
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate || (BhG 2.48)
karmaṇy evādhikāras te mā phaleṣu kadācana |
mā karmaphalahetur bhūh || (BhG 2.47) [62]

ityādinā | nityakarmaṇi tu buddhiśuddhiḥ pradhānaṁ | phalaṁ upasarjanaṁ | ata eva
bhujaṁnānāpi phalena tad anityatvasātiśayatvadoṣadarśanaṛpo viveko na pratibadhyate | tad
uktaṁ vārtikakāreṇa:

nityeṣu śuddheḥ prādhānyāt bhogo ‘py apratibandhanaḥ |
bhogaṁ bhaṅguraṁ īkṣante buddhiśuddhyanurodhanāḥ || iti |
(BrĀ Up. Bhāṣ. Vārtika 1.1.608)

nityaṁ ca karma dvividhaṁ, saṁskāraṁ vividiṣājanakaṁ ca | vihitatvamātrabuddhyā
kriyamāṇaṁ saṁskāraṁ | tathā ca smaryate: “yasyaite ‘ṣṭācatvāriṁśat saṁskārāḥ sa
brahmaṇaḥ sāyujyaṁ salokatāṁ gacchati” iti | īśvarārpaṇabuddhyā kriyamāṇaṁ vividiṣājanakaṁ
| tac ca bhagavatā darśitaṁ |

yat karoti yad aśnāti yaj juhōti dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva madarpaṇaṁ || (BhG 9.27) [63]

iti gītāyām api | tatra saṁskāreṇa cittasya vedanayogyatāmātraṁ sampadyate | vividiṣā tu
pravṛttim utpādyā avaśyaṁ vedanaṁ sampādayati | tasmāt mumukṣor īśvarārpaṇaṁ praśastaṁ |
tad eva hitaśabdena dharmasyābhimatasādhanaṭvābhidhānāt – abhīṣṭasiddhiḥ prayojanaṁ – ity
uktaṁ bhavati |

dharmāśabdena viśayo nirdiśyate | abhyudayaniḥśreyase sādhanatvena dhārayati – iti
dharmaḥ | sa ca lakṣaṇapramāṇābhyām codanāsūtrair vyvasthāpitaḥ |

nanu – codanāvagamyaṣya na smṛtivyāyātvaṁ | sarvatrānanyalabhyasyaiva
viśayatvāvagamāt | atha manyase codanāgamyo ‘pi arthavādaparihāreṇa
śākhāntaragataviśeṣopasaṁhāreṇa ca anuṣṭhānakramasaukaryāya saṁgrhyate iti |

tan na, kalpasūtreṣu tathā saṁgrhītatvāt | ato na dharmasya viśayatvaṁ – ity āśaṅkyāha
“śaucācāraṁ” iti | ayaṁ bhāvaḥ | dvividho dharmāḥ: śrautaḥ smārtaś ca | tatra
agnyādhānādipūrvako [64] ‘dhītapratyakṣavedamūlo darśapūrṇamāsādiḥ śrautaḥ |
anumitaparokṣaśākhāmūlaḥ śaucācāmanādiḥ smārtaḥ | tatra ādhānādeḥ kalpasūtreṣu saṁgrāhe
‘pi śaucāder asaṁgrahāt viśayatvaṁ iti |

nanu – smṛtyantareṣv api śaucādir uktaḥ – ity āha: “vartamāne kalau yuge” iti | kalau
yuge vartamāne sati yājanādhyāpanādīnāṁ jīvanāya asaṁpūrtteḥ mānuṣāṇāṁ jīvanāya
abhyudayaṣya niḥśreyasāya ca hitaḥ sukaro yo dharmāḥ brāhmaṇakartṛkaḥ kṛṣyādiḥ so ‘tra
prādhānyena pratipādyate – iti ananyalabhyatvāt viśayatvaṁ ity arthaḥ |

“yathāvat” iti padena kārtsnyam abhidhānaḥ saṁkocaṁ nivārayati | na tv
anyathākathanaṁ nivāryate | smṛtīṇāṁ abhīṣṭyavipralambhābhyām tadaprasakteḥ | ata eva
satyavātīṣuta iti saṁbodhanaṁ | yadā yoṣid api satī satyavātī mātā satyavādīnī [65] tadā kim u
vaktavyaṁ vedācāryas tatputraḥ satyavādī – iti | cakāreṇa sugrahatvaṁ samuccinoti |

atra – proktānāṁ adhikāriprayojanaviśayāṇāṁ parasparasambandho viśiṣṭaḥ | tatra
prayojanādhikāriṇor arthamānārtthitvaṁ | adhikārī hi prayojanaṁ arthayate | prayojanaviśayayoś

ca janyajanakabhāvaḥ | jñāte dharme tadanuṣṭhānenābhyudayaniḥśreyasasiddheḥ |
 adhikāriṣayayoḥ copakāryopakārabhāvaḥ | viśayaḥ prayojanam utpādyādhikāriṇam
 pratyupakaroti | viśayagranthayoḥ ca pratipādyapratipādakabhāvaḥ | tad evam
 anubandhacatuṣṭayasya sulabhatvāt samāhitamanaskaiḥ śrotṛbhir asmin granthe pravartanīyam iti
 ślokadvyasya tātparyārthaḥ || 1–2||

*nanu – parāśarasmr̥tyavatāre vyāsaṁ prati praśno vyadhikaraṇa ity āśaṅkya
 ślokadvyayena pariharati —*

**tac chrutvā ṛṣivākyam tu saśiṣyo ‘gnyarkasannibhaḥ |
 pratyuvāca mahātejāḥ śrutismṛtviśāradaḥ || 3||
 na cāhaṁ sarvatattvajñāḥ kathaṁ dharmam vadāmy aham |
 asmatpitaiva praṣṭavya iti vyāsaḥ suto ‘vravīt || 4 ||**

tadityādinā | sumantu-**vaiśampāyana-jaimini-pailaiḥ** caturvedapravartakaiḥ
purāṇapravartakasūtasahitaiḥ śiṣyaiḥ saha vartate iti [66] saśiṣyaḥ | yathā agnir jvālābhir upetaḥ
 yathā ca sūryo rāśmibhiḥ evam asau svasamānavidyaiḥ śiṣyair upetaḥ | ata eva mahātejastvam |
 tejaḥśabdenātra brahmavarcasaṁ vivakṣitam | itareṇa tejasā prayojanābhāvāt | tām eva vivakṣāṁ
 “**śrutiviśāradaḥ**” ity anena spaṣṭayati | **śrutismṛtyoḥ** krameṇāgnyarkadṛṣṭāntau yojanīyau | agniḥ
 samnikṛṣṭam eva dahann api ahani rātrau cāviśeṣeṇa dahati | evam adhīyamānapratyakṣaśutiṣu
 katipayā eva dharmā jñāyamānā yuktāvasthāyām ayuktāvasthāyām cāviśeṣeṇa jñāyante | arko
 divaiva bhāsayann api samnikṛṣṭam viprakṛṣṭam ca akhilam bhāsayati | evam yuktāvasthāyām
 eva smaryamānā api viprakīrṇān ekaśākhāniṣṭhadharmāḥ sarve ‘pi smaryante | atha vā tapasā
 atyantapariśuddho ‘yaṁ ity asminn arthe agnidṛṣṭāntaḥ, “**agniḥ śucivratatamaḥ**” (RV 6.3.40.1) iti
śruteḥ | bahuviśayābhivyaktikṣamatve ‘rkadṛṣṭāntaḥ || 3 ||

nanu – evaṁ sati “na cāhaṁ sarvatattvajñāḥ” iti vacanam vyāhatam |

na – tasya pitṛpraśaṁsārūpārthavādatvāt | “apaśavo vā anye go-aśvabhyah” (TS 5.2.9.4)
 iti vacanam yathā gavāśvapaśaṁsāparam | na tv ajādīnām paśutvam niṣedhati,
 pratyakṣavirodhāt, āgnīṣomīyādīpaśuvidhivirodhāc ca | evam idam **vyāsa**vacanam na **vyāsasya**
 sarvajñatvam niṣedhati | kim tu pitaram [67] praśaṁsati | yad vā, guruviśaye vinayaḥ kartavyaḥ –
 ityādyācāraśikṣārtham idam uktam | atha vā “**na cāham**” iti vadato vyāsasyāyam āśayaḥ –
 samprati kalidharmāḥ pṛcchante | tatra na tāvad ahaṁ svataḥ kalidharmatattvam jñāmi,
 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 kalidharmopadeśena iti prastāvānusāreṇa draṣṭavyam |
 anayaiva vivakṣayā janakatātādīśabdān upekṣya pitṛśabdaṁ prayuṅkte | evakāreṇa anye smartāro
 vyāvartyante | yady api **manvādayaḥ** kalidharmābhijñāḥ tathāpi **parāśarasya**smīn viśaye
 tapoviśeṣabalād asādhāraṇaḥ kaścīd atīśayo draṣṭavyaḥ | yathā
kāṇva-mādhyandina-kāṭhaka-kauthuma-taittirīyādisākhāsu kaṇvādīnām asādhāraṇatvam tadvad
 atrāvagantavyam |

“**vyāsaḥ sutah**” ityukter ayam āśayaḥ – kalidharmasampradāyopetasyāpi **parāśrasutasya**
 yadā taddharmarahasyābhidhāne samkocaḥ [68] tadā kim u vaktavyam anyeṣāṁ iti | tad evam

vyāsamukhena parāṣare gauravātiśayabuddhim utpādayitum parāśarasmṛtyavatāre ‘pi vyāsam
prati praśno na vyadhikaraṇaḥ ity avagantavyam || 4 ||

yathāvidhi gurūpasattiyā vidyāprāptiḥ ity abhipretya upasattiṃ darśayati –

**tatas ta ṛṣayaḥ sarve dharmatattvārthakāṅkṣiṇaḥ |
ṛṣiṃ vyāsam puraskṛtya gatā badarikāśramam || 5 ||**

iti | sarvatra vastuni sāmānyena jñāte viśeṣeṇājñāte jñānākāṅkṣā bhavati | dharmasābdo ‘tra
sāmānyam abhidhatte | tattvārthaśabdo viśeṣam | tatra sāmānyam adhītavedena śrutavyākaraṇena
lakṣaṇa-pramāṇakuśalena puruṣeṇa jñāyate | **vedo** hi dharmasāmānyam nirūpayati: “**dharmo
viśvasya jagataḥ pratiṣṭhā**” (MNU 1.22) iti | śākhāntarādhyāyinas tu vyākaraṇatalāt
tadabhiññānam | abhyudayaniḥśreyase dhārayati – iti vyutpatter darśayitatvāt |
auṇādikaprakriyāyām kuśalāś cet lakṣaṇena jñātu | arthatve tu – codanāgamyo dharmah iti
lakṣaṇam | tatra arthaśabdena śyenādyabhicārāṇām anarthānām nivṛttiḥ | [69] “**śyenenābhicaran
yajeta**” iti śrutyuktasya śyenanāmakayāgaphalasya śatruvadhasya “**na himsyāt sarvabhūtāni**” iti
niṣedhaviśayatvena anarthatvāt taddhetoh śyenasyaāpy anarthatvam | śyenasya svarūpato
niṣedhāviśayatvāt vidheyatvam apy anarthatvam |

na ca – niṣedhaviśayatvena āgnīśomīyavadhasyāpi arthaśabdena vyāvartyatvād avyāptiḥ
– iti śaṅkanīyam, tatra viśeṣavidhinā sāmānyaniṣedhasya apohitatvāt |

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

na, codanāśabdasya vedaviśaye prasiddhatvāt | paṅkajādāv iva avayavārthasya
pravṛttinimittamātratvāt | uktalakṣaṇābhidhānenaiva “**dharme codanāpramāṇam**” ity arthād
abhihitam bhavati | evaṃ lakṣaṇādibhiḥ sāmānyena jñāte ‘pi ṛṣiṇām tadviśeṣajñāne bhavaty
evākāṅkṣā |

tatra viśeṣapraśnakūśalatvāt **vyāśasya** puraskārah | [70] kalikalmaṣavimocanahetutvāt
akṣayyaphalahetutvāc ca badarikāśramanivāsaḥ | tad uktaṃ **kūrmapurāṇe** |

badaryāśramam āsādy mucyate kalikalmaṣāt |
tatra nārāyaṇo devo narenāste sanātanaḥ ||
akṣayyam tatra dattam syāj japyam vāpi tathāvidham |
mahādevapriyam tīrtham pāvanam tadviśeṣataḥ ||
tārayec ca piṭṇ sarvān datvā śrāddham viśeṣataḥ ||
(KūPu 1.2.36.48–49)

iti || 5 ||

**nānāpuṣpalatākīrṇam phalavṛkṣair alaṃkṛtam |
nadīprasravaṇopetaṃ puṇyatīrthopaśobhitam || 6 ||
mṛgapakṣininādāḍhyam devatāyatanānvṛtam |
yakṣagandharvasiddhaiś ca nṛtyagītair alaṃkṛtam || 7 ||** iti |

[71]

atyutkataena tapasā phalam ihaivāvir bhavati | tathā sati yādṛśaṃ phalam utkr̥ṣṭam
upalabhyate tādṛśasya tapasa utkarṣo niścetavyaḥ | iha ca teṣu teṣu ṛtuṣu saṃbhāvyamānānām
nānāvidhānām puṣpāṇām nirantaram saṃkīrṇatvam upalabhyate | tato devārcanalakṣaṇam tapaḥ
pakvam iti gamyate | evaṃ phalavṛkṣotkarṣāt āhāranīyateḥ paripāko niścīyate | dharmakāle ‘pi
avicchinna nādīpravāheṇa snānaniyatipākāvagamaḥ | puṇyatīrtham viṣṇugaṅgādī |
puṇyatīrthaśobhayā ca āśramasyaitasya tato ‘tīṣayajanakatve hetur upanyastaḥ || 6 ||

mṛgādīnām anyonyavairatyāgena nīrbhayaṇām visrambdho yo ninādaḥ tena
ahiṃsānuṣṭhānasiddhir darśitā | tathā ca **yogaśāstre patañjaliḥ** yamanīyamādīnām krameṇa
siddhiliṅgāni sūtrayan [72] ahiṃsāsiddhiṃ sūtrayāmāsa: “**tatsaṃnidhau vairatyāgaḥ**” (YogSū
2.35) iti |

pūrve maharṣayo ‘tra tapaś carantaḥ ekaikaṃ devālayaṃ svasvakāle nirmimire | taiḥ
sarvair āvṛtatvam asyāśramasya tāpo’ tīṣaya hetutāyām sarvasaṃpratipatter liṅgam | atha vā
candrasūryādayo devāḥ pūrvasmin janmani manuṣyāḥ santo ‘traiva nānāvidheṣv āyataneṣu tapas
taptvā devatvaṃ lebhire – iti vivakṣayā devānām ankitair āyatanair āvṛtatvam uktam |
yakṣādayaḥ pūrvajanmānuṣṭhitatapaḥphaladevayonitvam anubhavanto ‘py atrāgatya
etadīyatapo’ tīṣayaṃ dr̥ṣṭvā hr̥ṣyanto nṛtyanti gāyanti ca | anena devair api arthanīyatvam
āśramasya pradārśitam | yuktaṃ caitat, devajanmano ‘py uttamasya phalasyātra saṃpādayitum
śakyatvāt | atha vā yakṣādayo mumukṣavaḥ santo ‘trāgatya mokṣasādhana tvena nṛtagītābhyām
tīṣvaram bhajante | ata eva yājñavalkyenedam uktam |

[73] vīṇāvādanatattvajñāḥ śrutijātivīśāradaḥ |
tālajñāś cāprayāsenā mokṣamārgaṃ nigacchati || (YDh 3.115)

iti || 7 ||

gurūpasattvān anuṣṭheyaṃ prakāra viśeṣaṃ darśayati –

**tasminn ṛṣisabhāmadhye śaktiputraṃ parāśaram |
sukhāśīnaṃ mahātejā munimukhyagaṇāvṛtam || 8 ||
kṛtāñjalipuṭo bhūtvā vyāsa tu ṛṣibhiḥ saha |
pradakṣiṇābhivādaiś ca stutibhiḥ samapūjayat || 9 || iti |**

“tasmin” iti āśramoktiḥ | vakṣyamāṇadharmāṇām aśeṣamunisamaṃmatatvaṃ darśayitum “ṛṣisabhā”
ity uktam | ṛṣiṣv api viśeṣeṇa smṛtikārāṇām gotrapravartakānām ca **atri-yājñavalkyādīnām**
saṃpattiṃ vivakṣitvā āha: “munimukhya” iti | na kevalaṃ tapovalena **parāśarasya** mahimā kim
tu [74] viśiṣṭajanmanāpi ity āha: “śaktiputraṃ” iti | ayaṃ ca mahimā
parāśaraśabdanirvacanaparyālocanayā vispaṣṭam avagamaṃ yate | tac ca nirvacanaṃ mahasbhir
udāhṛtam |

parākṛtāḥ śarā yasmāt rākṣasānām vadhārthinām |
ataḥ parāśaro nāma ṛṣir ukto manīṣibhiḥ ||
parasya kāmadevasya śarāḥ saṃmohanādayaḥ |
na vidyante yatas tena ṛṣir uktaḥ parāśaraḥ ||
pareṣu pāpacitteṣu nādatte kopalakṣaṇam |

śaram yasmāt tataḥ proktaḥ ṛṣir eva parāśaraḥ ||
param mātur nijāyā yad udaraṁ tad ayaṁ gataḥ |
ṛcam uccārya nirbhidyā niragāt sa parāśaraḥ || iti |
mukhaśabdenaikāgryaṁ ca vivakṣitam | cittasyāśeṣavikṣepaparihāreṇaikāgryaṁ yathā bhavati
tathopaviṣṭam ity arthaḥ | aikāgrya-āsīna-mahātejahpadāni pūrvam vyākhyātāni || 8 ||

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

yasya deve parā bhaktir yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ prakāśante mahātanaḥ || (ŚveUp 6.23)
[75] iti | antareṇa gurubhaktim upadiṣṭo ‘py artho niṣphalo bhavati | etad api kvacit śrūyate |
adhyāpitā ye gurūn nādrīyante viprā vācā manasā karmaṇā vā |
yathaiva te na gurubhir bhojanīyāḥ tathaiva tān na bhunakti śrutam tat || iti |
(VaDh 2.11)

yathā gurum anādrīyamāṇāḥ śiṣyāḥ na guruṇā pālanīyāḥ tathā tatśrutam api tān śiṣyān
svaphaladānena na pālayanti ity arthaḥ | devavad guroḥ pūjanīyatvāt tasmin pradakṣiṇādayo
yujyante |

tārhi āvāhanāsanāsvāgatādayo ‘py upacārāḥ prāpyante iti cet,
prāpyantām nāma, pradakṣiṇādīnām upalakṣaṇatvāt | atha vā dūrād āgatya gurudarśanam
kurvatām ucitāḥ pradakṣiṇādaya eva iti tāvanto ‘tra nirdīśyante || 9 ||

uktopasatter yathāvidhitvaṁ dyotayitum guroḥ paritoṣapūrvakam kṛpāviśeṣam ādarśayati –

tataḥ saṁtuṣṭahrdayaḥ parāśaramahāmuniḥ |
āha susvāgataṁ brūhīty āsīno munipuṅgavaḥ || 10 || iti |

[76]

gurusamtoṣasya śreyohetutvam anvayavyatirekābhyām purāṇasāre ‘bhihitam |
gurāv atusṭe ‘tuṣṭāḥ syuḥ sarve devā dvijottamāḥ |
tuṣṭe tuṣṭā yatas tasmāt sarvadevamayo guruḥ ||
śreyo’rthī yadi gurvājñāṁ manasāpi na laṅghayet |
gurvājñāpālako yasmāt jñānasampattim āsnute || iti |
ādarapūrvakeṇa svāgataprasnena kṛpāviśeṣo darśitaḥ | ādarārthā suśabdasya dviruktiḥ | atha vā
suśabdenaikena āgamane laukikam saukhyam uktam | dvitīyena yathāvidhy upasattilakṣaṇam
śāstrīyaṁ sauṣṭhavam ucyate | ṛṣiṣv āgateṣu **parāśareṇā**bhyutthātavyam – iti śaṅkāṁ vārayati:
“āsīnaḥ” iti | tatra hetutvena **parāśaro** mahāmuni-munipuṅgavaśabdadvayena viśeṣyate |
mahāmuni-munipuṅgavaśabdau krameṇa vayasā vidyayā ca jyeṣṭhatvam āhatuḥ |
ubhayavidhahyaiṣṭhyāt na anenābhyutthātavyam || 10 ||

*āsīnena yathā svāgataṁ prṣṭam evam āgatenāpy avasthitasya [77] kuśalaṁ praṣṭavyam | ataḥ
prathamam tat prṣṭvā guruṇā svakīyakuśale ‘bhihite sati paścāt bubhutsitārtham prcchati,
ity āha –*

kuśalaṃ samyag ity uktvā vyāsaḥ prcchaty anantaram |

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

bubhutsitārthe praśnaprakāraṃ darśayati –

**yadi jñāsi bhaktiṃ me snehād vā bhaktavatsalaḥ || 11 ||
dharmaṃ kathaya me tāta anugrāhyo hy ahaṃ tava |**

iti | priyaḥ śiṣyaḥ putro vā rahasyopadeśam arhati | netaraḥ | so ‘yam arthaḥ **chandogair** madhuvidyāyām āmnāyate: “**idaṃ vāva tajjyeṣṭhāya putrāya pitā brahmaprabrūyāt prañāyyāya vāntevāsine | nānyasmai kasmai cana**” (ChUp 3.11.5–6) iti | ato ‘tra vyāsasya putratvaṃ śiṣyatvaṃ cāsti ity abhipretya pakṣadvayopanyāsaḥ [78] | yadi liṅgair madīyo mānaso bhaktiviśeṣo ‘numīyeta tadā tava bhaktavatsalatvāt śiṣyabuddhyā mām anugrāhāṇa | ananumāne ‘pi putrasnehāt anugrāhyo ‘ham | sarvathā ‘py upadeṣṭavya eva dharmāḥ || 11 ||

nanu – santi bahavo dharmāḥ manvādibhiḥ proktāḥ | tatra ko dharmo bhavatā bubhutsitaḥ | ity āśaṅkya bubhutsitaṃ pariśeṣayituṃ buddhān dharmān upanyasyati |

**śrutā me mānavā dharmā vāsiṣṭhāḥ kāśyapās tathā || 12 ||
gargeyā gautamīyās ca tathā cośanasā smṛtāḥ |
atrer viṣṇoś ca saṃvartāt dakṣād aṅgirasas tathā || 13 ||
śātātāpāc ca hārītāt yājñavalkyāt tathaiva ca |
āpastambakṛtā dharmāḥ śaṅkhasya likhitasya ca || 14 ||
kātyāyanakṛtās caiva tathā prācetasān muneh | iti |**

[79] me śrutāḥ mayā śrutā ity arthaḥ | saṃbandhasāmānyavācinyāḥ ṣaṣṭhyāḥ kartṛkṛtilakṣaṇe viśeṣe paryavasānāt | atreḥ ityādīnāṃ pañcamyantānāṃ pañcamyantānāṃ śrutāḥ – ity anenānuṣaktena saṃbandhaḥ | **āpastambena** kṛtāḥ proktāḥ iti yāvat | **śaṅkhasya likhitasya** ca saṃbandhino dharmāḥ | tābhyāṃ proktatvaṃ tatsaṃbandhitvaṃ | **pracetā** eva **prācetasah** | vāyasa-rākṣasādāv iva svārthe taddhitaḥ | astu vā **prācetasah** putraḥ kaścit dharmāśāstrakāraḥ || 12, 13, 14 ||

nanu – mānavādayaḥ smṛtā dharmāḥ śrutās cet tarhi mā nāma te bubhutsyantāṃ śrautās tv agnihotrādayo bubhutsiṣyante ity āśakkyāha |

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

iti | ye pratyakṣaśrutīnāṃ arthāḥ agnihotrādayo dharmāḥ ete mayā śrutāḥ | tad etat tavāpi prasiddham iti dyotanārtho [890] hiśabdaḥ | tatra hetuḥ bhavatproktāḥ – iti | **vyāsaḥ parāśarād**

adhītavān – iti pauraṇīkāḥ | śrutānām api viśmṛtiś cet punar api smāraṇam apekṣeta – ity āśaṅkya na viśmṛtāḥ – ity uktam | prāyeṇāgnihoṭrādīnām kalau durlabhatvam abhipretya “**kṛtatretādike**” ity uktam | ādiśabdena dvāparam gṛhyate | “**asmin manvantare**” iti nirdeśaḥ pradārśanārathaḥ | na tu manvantarāṇy atītāṇy anāgatāni vā vyavacchinatti, tadvyavacchede prayojanābhāvāt | na hi nānāvidheṣu manvantareṣu dharmam bhidyamānam kvacid upalabhāmahe | asmin manvantare kṛtādiṣu triṣu yugeṣu prāyeṇa sambhāvitānuṣṭhānāḥ pratyakṣaśrutiyarthāḥ ye dharmāḥ te ‘pi **mānavā**dismārtadharmavat śrutatvān na bubhutsitāḥ || 15 ||

idānīm pariśiṣṭam bubhutsitam prcchati |

sarve dharmāḥ kṛte jātāḥ sarve naṣṭāḥ kalau yuge || 16 ||
cāturvarṇyasamācāram kimcit sādharmaṇam vada | iti |

sarvaśabdo deśakālāvasthādibhedena dharmāṇām bahuvividhatvam ācaṣṭe | etac ca **mahābhārata ānuśāsanike parvaṇi** umāmaheśvarasaṃvāde prapañcitam |

[81] dharmā bahuvividhā loke śrutibhedamukhodbhavāḥ |
 deśadharmās ca dṛśyante kuladharmās tathaiva ca ||
 jātīdharmā vayodharmā guṇadharmās ca śobhane |
 śārīrakāladharmās ca āpadharmās tathaiva ca ||
 etad dharmasya nānātvaṃ kriyate lokavāsibhiḥ | iti |

te ca sarve dharmāḥ prāṇibhiḥ kṛtayuge yathāvad anuṣṭhitā bhavanti | yugasāmarthyena dharmasya catuṣpado ‘pi aparīkṣayāt | tretādiṣu krameṇa kṣīyamāṇā dharmāḥ kaliyugāvasāne sarvātmanā vinaṣṭā bhavanti | tad etat sarvaṃ **purāṇasāre** vistareṇa pradārśitam |

[82] kṛte catuṣpāt sakalo vyājopādhivivarjitāḥ |
 vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā ||
 dharmāḥ pādahīnas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |
 tretāyām dvāpare ‘rdhena vyāmiśro dharmo iṣyate ||
 tripādahīnas tiṣye tu sattāmātreṇa tiṣṭhate || iti |

tiṣyaḥ kalih | tathā ca **bṛhaspatir** api |
 kṛte ‘bhūt sakalo dharmas tretāyām tripadaḥ sthitaḥ |
 pādaḥ praviṣṭo ‘dharmasya matsaradveṣasaṃbhavaḥ ||
 dharmādharmau samau bhūtvā dvipādau dvāpare sthitaḥ |
 tiṣye ‘dharmas tribhiḥ pādair dharmāḥ pādena saṃsthitāḥ || iti |

tathā **laiṅgapurāṇe** kalau dharmanāśaṃ prastutya taddhetutvena puruṣadoṣa upanyastaḥ |

[83] ādye kṛte tu yo dharmo sa tretāyām pravartate |
 dvāpare vyākulībhūtaḥ praṇaśyati kalau yuge || (LiṅPu 1.39.70)
 tiṣye māyām asūyām ca vadham caiva tapasvinām |
 sādhayanti narās tatra tamasā vyākulendriyāḥ || iti | (LiṅPu 1.40.1)

viṣṇupurāṇe ‘pi |
 varṇāśramācāravatī pravṛttir na kalau nṛṇām |
 na sāmayaḥ jurgavargaviniṣpādanahetukī || iti | (ViPu 6.1.10)

ādiṭyapurāṇe ‘pi |
 [84] yas tu kārṭtayugo dharmo na kartavyaḥ kalau yuge |
 pāpaprāsaktās tu yataḥ kalau nāryo narās tathā || iti |

ataḥ kalau prāminām prayāśasādhye dharme pravṛtṭyasaṃbhavāt sukaro dharmo ‘tra bubhutsitaḥ | sa ca dvividhaḥ | caturṇām varṇānām sādharmaṇo ‘sādhārāṇaś ca | tatra sādharmaṇo **br̥haspatinā** nirūpitaḥ |

dayā kṣamānasūyā ca śaucānāyāsamaṅgalam |
akārpaṇyāspṛhatve ca sarvasādhārāṇā ime || iti |

tathā **viṣṇunāpi** |

kṣamā satyaṃ damaḥ śaucaṃ dānam indriyaśamyaṃ |
ahiṃsā guruśuśrūṣā tīrhanusaraṇaṃ dayā ||
ātmavattvam alobhatvam devatānām ca pūjanam |
anabhyasūyā ca tathā dharmāḥ sāmānya ucyate || (ViDh 2.16–17)

[85] asādharaṇo ‘pi **br̥haspatinā** smaryate |

svādhyāyo ‘dhyāpanaṃ cāpi yajanaṃ yājanaṃ tathā |
dānaṃ pratigrahaś cāpi śatṛkarmāṇy agrajanmanaḥ ||
ijyādhyayanadāne ca prajānām paripālanam |
śāstrāstradhārāṇaṃ sevā karmāṇi kṣatriyasya tu ||
svādhyāyo yajanaṃ dānaṃ paśūnām pālanam tathā |
kusīdakṛṣivāṇijyaṃ vaiśyakarmāṇi sapta vai ||
śaucaṃ brāhmaṇaśuśrūṣā satyaṃ akrodha eva ca |
sūdrakarma tathā mantro namaskāro ‘sya noditaḥ || iti |

gītāsv api bhagavān āha | [86]

brāhmaṇakṣatriyaviśām sūdrāṇām ca paramtapa |
karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ ||
śamo damas tapaḥ śaucaṃ kṣāntir ārjavam eva ca |
jñānaṃ vijñānaṃ āstikyam brāhmaṇaṃ karma svabhāvajam ||
kṛṣigorakṣavāṇijyaṃ vaiśyakarma svabhāvajam |
śauryaṃ tejo dhṛtir dākṣyaṃ yuddhe cāpy apalāyanam ||
dānam īśvarabhāvaś ca kṣātraṃ karma svabhāvajam |
paricaryātmakaṃ karma sūdrasyāpi svabhāvajam || iti | (BhG 18.41–44)

evaṃ dvaividhye sati sādharmaṇo ‘smin śloke prcchate | “kimcit” iti kriyāviśeṣaṇam | tathā sati kimaḥ saṅkocavācivitvāt saṃkṣepenety arthaḥ sampaadyate | yuktaṃ caitat | asādhārāṇadharmaprasne vistarāt || 16 ||

atha asādhārāṇaṃ dharmam prcchati — (87)

caturṇām api varṇānām kartavyaṃ dharmakovidaiḥ || 17 ||
brūhi dharmasvarūpajña sūkṣmaṃ sthūlaṃ ca vistarāt || iti |

dharmasvarūpe vādivipratipatteḥ tadīyavivekasya duḥśaktvāt ca tatra prāvīṇyaṃ vivakṣitvā dharmasvarūpajña iti saṃbodhyate | **tārkikās** tāvat ātmaḡṇau dharmādharmau ity āhuḥ –

vihitakriyayā sādhyo dharmāḥ puṃso guṇo mataḥ |
pratiśiddhakriyāsādhyāḥ puṃguṇo ‘dharma ucyate || iti |

mīmāṃsakās tu “**codanālakṣaṇo ‘rtho dharmāḥ**” (PMS 1.1.2) ity asūtrayan | tatra **bhāṭṭā** manyante |

dravyakriyāguṇādīnām dharmatvaṃ sthāpayiṣyate |

teṣām aindriyakatve ‘pi na tādrūpyeṇa dharmatā ||
śreyaḥsāadhanatā hy eṣām nityaṃ vedāt pratīyate |
tādrūpyeṇa ca dharmatvaṃ tasmān nendriyagocaraḥ || (TV 1.1.2.13–14)

[88] iti | **prābhākaraś** tu kāryaniyogāpūrvaśabdair ucyamānaṃ dhātvarthasādhyam
svargādīphalasāadhanam ātmaḡuṇaṃ dharmam āhuḥ | durvivecyatvaṃ ca **mahābhārate**
dhrṣṭadyumnenoktam |

adharmo dharmā itī ca vyavasāyo na śakyate |
kartum asmadvidhair brahman ato na vyavasāmy aham || (MBh ā. 196.11.12) itī |
īdṛśasyāpi dharmasya svarūpaṃ avyākulo jānātīty asti tatra prāvīṇyam | dharmasvarūpaṃ ca
viśvāmītra āha |

yamārthāḥ kriyamāṇaṃ tu śamsanty āgamavedīnaḥ |
sa dharmo yaṃ vīgarhante tam adharmaṃ pracakṣate ||
īdṛśasya hī dharmasya svarūpaṃ vyākulo na tu |
jānātīty asti tatrāpi prāvīṇyaṃ dharmasālinām || itī |

manur api | [89]

vidvadbhiḥ sevitaḥ sadbhir nityaṃ adveṣarāgibhiḥ |
hrdayenābhyānujñāto yo dharmas taṃ nibodhata | itī || (MDh 2.1)

nany evaṃ dharmasvarūpaṃ anirūpitaṃ eva syāt | tathā hī viśvāmītra-manuvākyābhyāṃ
tāvat sāmānyākāraḥ pratīyate | na tu dravyaḡuṇādirūpo viśeṣākāraḥ | vādīnaḥ tv atra
vipratīpannāḥ – itī bhavataivoktam | etad evābhipretya mahābhārate rājadharmā smaryate |

na kalmāṣo na kapilo na kṛṣṇo na ca lohitaḥ |
anīyān kṣuradhārāyāḥ ko dharmam vaktum arhati || itī |

naisa doṣaḥ | uktavākyayor adharmavyāvṛttasyākāraviśeṣasya sphuṭaṃ pratīyamānatvāt,
vādivipratīpatteḥ ca samādhātum śakyatvāt, svargādīsāadhanasya
śāstraikasamadhīgamyatīśayasya dharmatvena sarvasaṃpratīpatteḥ | sa cātīśayo dvividhaḥ:
dravyādīniṣṭhaḥ ātmaniṣṭhaś ca | tatrātmaniṣṭhasyātīśayasya sākṣāt [90] phalasāadhanatvāt
phalanīṣṭhāparyantaṃ cīrakālam upasthānāc ca tadvivakṣayā ātmaḡuṇo ‘pūrvaśabdavāc्यo
dharmah – itī **tārkika-prābhākaraś** āhatuḥ | uktasyāpūrvasya phalotpattidaśātvam abhipretya
tatsāadhanabhūto dravyādyatīśayo dharmah – ity āhur **bhāṭṭāḥ** | brahmavādinām apy etad
avīruddham, “**vyavahāre bhāṭṭanayaḥ**” ity abhyupagamāt | evaṃ dharmasvarūpe nirūpīte satī
avyākulatvena tadabhijñātvaṃ saṃbhavati |

caturṇāṃ varṇānāṃ madhye dharmakovidair asādhāraṇadharmābhijñāiḥ kartavyaṃ
vīstarāt brūhī | sa ca kartavyo dharmo dvividhaḥ | sthūlaḥ sūkṣmaś ca | mandamatībhir api
sukhena budhyamānaḥ śaucācamanasamdhīāvandanādīḥ sthūlo dharmah | śāstrapāragataīḥ
paṇḍītaīr eva boddhuṃ योग्या itateṣām adharmatvabhīrāntīviṣayo **draupadī**vīvāhādīḥ sūkṣmo
dharmah | tathā ca **mahābhārate** drupadaḥ ekasyāḥ [91] kanyāyāḥ bahupatītvam
lokavedavīruddham manvānaḥ adhīcikṣepa | tatra lokavīroḍhaḥ sphuṭa eva | tīryakṣv api ekasyāṃ
gavī vṛṣabhadvayayuddhadarśanāt | vede ‘py evaṃ **śrūyate**: “**ekasya bahvyo jāyā bhavanti
naikasyai bahavaḥ sahapatayaḥ**” itī (TS 6.5.4) | “**yad ekasmin yūpe dve raśane parīvyayati
tasmād eko dve jāye vindate | yan naikāṃ raśanāṃ dvayor yūpayoḥ parīvyayati tasmān naikā
dvau patī vindate**” itī ca | tatra –

lokavedavīruddho ‘yaṃ dharmo dharmabhīrṭaṃ vara | (MBh ā. 195.28)

[92] itī vadataḥ drupadasya bhīrāntīnīvṛttaye yudhīṣṭhīra āha –

sūkṣmo dharmo mahārāja nāsyā vīdmo gatīm vayam | itī | (MBh ā. 195.29)

dharmatvaṃ ca bahupatitvasya tatraiva bahudhā prapañcitam | evaṃ dharmavyādhopākhyāne –
vidyābhyāsāt garīyaśī mātāpitrśuśrūṣā | vināpy abhyāsaṃ tacchuśrūṣayaiva tasya jñānotpatteḥ –
iti pratipādyā sūkṣmatvaṃ dharmasya nigamatiam –

bahudhā dr̥śyate dharmāḥ sūkṣma eva dvijottama | iti (MBh va. 206.42)
itthaṃ sthūlasūkṣmayoḥ sadbhāvāt yuktas tadubhayaviśayaḥ praśnaḥ || 17 ||

uktapraśnasya vakṣyamāṇottarasya ca asāṅkaryāyottaram avatārayati –

vyāsavākyāvasāne tu munimukhyaḥ parāśaraḥ || 18 ||
dharmasya nirṇayaṃ prāha sūkṣmaṃ sthūlaṃ ca vistarāt || iti |

munimukhya iti viśeṣaṇena sūkṣmanirṇayakauśalaṃ darśitam | nanu – kasyāyaṃ ślokaḥ | na
tāvat **vyāsasya**, [93] praśnarūpatvābhāvāt | nāpi **parāśarasya**, uttararūpatāyāḥ abhāvāt | nanu –
atyalpam idam ucyate | ādyaśloke ‘pi ca samānam idam codyam | evaṃ tarhi īdr̥ṣeṣu sarveṣu
parihāro ‘nveṣṭavyaḥ |

ucyate | **parāśara** eva bhāviśiṣyabuddhisamādhānāya svakīyavṛttāntajñāpakān īdr̥ṣaślokān
nirmame – iti draṣṭavyam | **bhāratādaḥ vyāsa**vṛttāntaślokānāṃ **vyāsenaiḥ** nirmitatve
sarvasaṃpratipatteḥ || 18 ||

vakṣyamāṇadharmarahasyagrahaṇāya apramattatvaṃ vidhatte –

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

tatra munisaṃbodhanenaiva putrasya saṃbodhane siddhe ‘pi saṃpradāyapravarttakatvena
viśeṣatas tatsaṃbodhanam || 19 ||

*dharme śraddhātiśayāya dharmasya pravāharūpeṇa anāditāṃ vaktuṃ smṛtiśāstrasya smartṛiṇāṃ
ca śṛṣṭisaṃhārau saṃkṣpyāha –*

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

kalpyate jagad asmin kāle iti śṛṣṭyādim ārabhya pralayopakramaparyanto jagadavicchinnaḥ kālaḥ
kalpaḥ | sa ca [94] dvividhaḥ | mahākalpo ‘vāntarakalpaś ca | mūlaprakṛter yaḥ sargaḥ tam
ārabhya caturmukhāyuhparimito mahākalpaḥ | caturmukhasya dinamātram avāntarakalpaḥ | tad
uktaṃ **kūrmapurāṇe** |

brāhmam ekam ahaḥ kalpas tāvatī rātrir ucyate |
caturyugasahasraṃ tat kalpam āhur manīṣiṇaḥ || iti |

so ‘yam avāntarah kalpaḥ | mahākalpas tu brāhmena mānena śatasamvatsaraparimitaḥ iti **purāṇādiṣu** prasiddham | “alpe alpe” – iti vīpsayā dvividhānām api kalpānām asaṃkhyatvaṃ vivakṣitam | tathā ca **liṅgapurāṇe** |

evaṃ kalpās tv asaṃkhyātā brahmaṇo ‘vyaktajanmanah |
koṭikoṭisahasrāṇi kalpānām munisattamāḥ || iti | (LiPu 1.4.49)

tatra dvayor dviyoḥ kalpayor madhye kṣayo bhavati | sa ca kṣayaś caturvidhaḥ | nityo naimittikaḥ
prākṛtika ātyantikaś ceti | tad uktaṃ **kūrmapurāṇe** |

nityo naimittikaś caiva prākṛtātyantikau tathā |
caturdhāyaṃ purāṇeṣu procyate praisaṃcaraḥ ||

[95] yo ‘yam saṃdrśyate nityaṃ loke bhūtakṣayas tv iha |
nityaḥ saṃkīrtiyate nāmnā munibhiḥ pratisaṃcaraḥ ||
brāhmo naimittiko nāma kalpānte yo bhaviṣyati |
mahadādiviśeṣāntaṃ yadā saṃyāti saṃkṣayam ||
prākṛtaḥ pratisargo ‘yam procyate kālacintakair |
jñānād ātyantikaḥ prokto yoginaḥ paramātmāni || iti | (KūPu 1.2.43.5–9)

tatra prākṛtaḥ pralayaḥ **skandapurāṇe sūtasamhitāyām** evaṃ nirūpitaḥ |

triśataih ṣaṣṭibhiḥ kalpair brahmaṇo varṣam īritam |
varṣānām yat śataṃ tasya tat parārdham ihocyate ||
brahmaṇo ‘nte munisreṣṭhāḥ māyāyām līyate jagat |
tathā viṣṇuś ca rudraś ca prakṛtau vilayaṃ gatau ||
brahmaṇaś ca tathā viṣṇoś tathā rudrasya suvratāḥ |
mūrttayo vividhās teṣu kāraṇeṣu layaṃ yayuḥ ||
māyā ca pralaye kāle parasmin parameśvare |
satyabodhasukhānantabrahmarudrādisaṃjñite || (Sū Sam 1.8.14–18)

[96] iti | tathā ca **kaurme** brahmaviṣṇvādilayānantaraṃ pañcabhūtādilayaḥ paṭhyate |

saṃsthiteṣv atha deveṣu brahmaviṣṇupinākiṣu |
guṇair aśeṣaiḥ pṛthivī vilayaṃ yāti vāriṣu ||
tadvāritattvaṃ saṃyamaṃ grasate havyavāhanaḥ |
tejas tu guṇasaṃyuktaṃ vāyau saṃyāti saṃkṣayam ||
ākāśe saṃyamaṃ vāyau pralayaṃ yāti viśvabhṛt |
bhūtādau ca tathākāśo līyate guṇasaṃyutaḥ ||
indriyāṇi tu sarvāṇi taijase yānti saṃkṣayam |
vaikārike devagaṇāḥ pralayaṃ yānti sattamāḥ ||
vaikārikas taijasaś ca bhūtādiś ceti sattamāḥ |
trividho ‘yam ahaṃkāro mahati pralayaṃ vrajet ||
mahāntam ebhiḥ sahitaṃ prakṛtir grasate dvijāḥ || iiti | (KūPu 1.2.44.14–19)

evaṃ **viṣṇupurāṇādiṣu** prākṛtapralayo draṣṭavyaḥ | evaṃ eva pralayaṃ abhipretya bhagavān
bādarāyaṇaḥ sūtrayāmāsa: [97] “**viparyayeṇa tu kramo ‘ta upapadyate ca**” iti (UMS 2.3.14) | ato
‘smāt sṛṣṭikramāt viparyayeṇa pralayakramo ‘bhyupagantavyaḥ | sṛṣṭikramasya tatratyeṣu
pūrvasūtreṣu vicāritatvāt ataḥśabdena parāmarśaḥ | upapadyate hy ayaṃ viparītakramaḥ |
upādānakāraṇabhūtāyām mṛdvyavasthitāyām kāryasya ghaṭasya vilīyamānatvāt | yadi sṛṣṭikrama
eva pralaye ‘py ādriyeta tarhy avasthite ghaṭe mṛdvinaśaḥ prāpnuyāt | na tv evaṃ kvacit drṣṭam |
tasmād upapanno viparītakramaḥ | tathā sati – sṛṣṭau paramātmādyetaddehāntasya kramasya
vakṣyamānatvāt pralaye tadviparyayeṇa asmaddehādiparamātmāntaḥ kramo yuktaḥ |
prākṛtapralaye prakṛtyantaḥ kramo vaktavyaḥ – iti cet,

bādhām | ucyata evāsau, paramātmanah prakṛtitvāt | tathā ca **bahvṛcopaniṣadi**
paramātmano jagatprakṛtitvaṃ śrūyate – “**ātmā vā idam eka evāgra āsīn nānyat kiṃcana miṣat |**
sa īkṣata lokānnutsrjā (?) iti | sa imān lokān asrjata” (AitUp 1.1) iti | [98]

nanu – **śvetāśvataropaniṣadi** māyāyāḥ prakṛtitvaṃ paramātmanas tanniyantṛtvam śrūyate:
māyām tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram | iti | (ŚveUp 4.10)

nāyam dosah, māyāyāḥ paramātmaśaktitvena śaktimato ‘py ātmanah
prakṛtitvāśyaṃbhāvāt, dahanaśaktiyukte ‘gnau dāhakatvavyavahāradarśanāt | ātmaśaktitvaṃ ca
māyāyās tasyām **evopaniṣadi** śrutam |
te dhyānayogānugatā apaśyan
devātmaśaktiṃ svaguṇair nigūḍhām | iti | (ŚveUp 1.3)

bādarāyaṇas ca prathamādhyāyopāntyādhikaraṇe māyāviśiṣṭasya brahmaṇah prakṛtitvaṃ
nimittatvaṃ ca – ity ubhayavidhakāraṇatvaṃ upapādayāmāsa | kulālavat cetanatvāt nimittatvaṃ |
ghaṭe mṛda iva svakārye tasyānugamāt prakṛtitvaṃ | anugamyate hi jagati māyāviśiṣṭam brahma |
tatra saccidānandatvaṃ brahmaṇo lakṣaṇam | vikāritvaṃ tu māyāyāḥ | tad ubhayam api hi jagaty
avekṣāmahe | “ghaṭo ‘sti” iti sadrūpatvaṃ | “ghaṭo bhāt” iti [99] cidrūpatvaṃ | “ghaṭaḥ priyaḥ”
ity ānandarūpatvaṃ | “ghaṭa utpadyate vinaśyati ca” iti vikāritvaṃ | ayam evārthaḥ **uttaratāpanīye**
śrūyate: “**saccidānandarūpam idam sarvaṃ sadh dhīdam sarvaṃ sat sad iti | cid dhīdam sarvaṃ**
kāśate ca” ityādi (Nṛ Ut Tā 7) | tad evam aupaniṣade mate brahmaṇo mūlaprakṛtitvāt
smṛtipurāṇayoś ca śrutyānusārtvāt brahmāvaśeṣo jagadvilayo ‘tra vivakṣita iti avagantavyam |
vaiśeṣikādimatasiddhas tu layo ‘smābhir nātra prapañcyate | tasya
puruṣabuddhirūpatarkamūlatvena buddhimadbhiḥ svayam evohituṃ śakyatvāt |

samprati śrutyānusāreṇotpattir abhidhīyate | santi hi sṛṣṭipratipādikāḥ bahvyaḥ **śrutayaḥ** |
tatra “**ātmā vā idam eka evāgra āsīt**” (AitUp 1.1) ityādi **bahvṛcopaniṣad**vākyam pūrvam udāhṛtam
| “**satyaṃ jñānam anantaṃ 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**
āsīt” (ChUp 6.2.1) ity upakramya “**tad aikṣata bahu syāṃ prajāyeyeti tat tejo ‘srjata**” (ChUp
6.2.3) iti **chandogya**vākyam |

yathā sudīptāt pāvakād visphulingāḥ sahasraśaḥ prabhavante sarūpāḥ |
tathākṣarād vividhāḥ somya bhāvāḥ prajāyante tatra caivāpi yanti ||
(MunUp 2.1.1)

ity **atharva**vākyam | “tad dhedaṃ tarhy avyākṛtam āsīt | tan nāmarūpābhyām eva vyākriyata”
(BrĀUp 1.4.7) iti **vājasaney**vākyam |

nanu – naiteṣu vākyeṣu sṛṣṭir vyavasthāpayituṃ śakyate, vipratipatter bahulatvāt |
ātmabrahmasadakṣarāvyākṛtaśabdair vācyāni vastūni kāraṇatayā śrūyante | na ca ekasya jagato
vilakṣaṇāni bahūny upādānāni yuktāni |

naisa dosah | ātmādiśabdair ekasyaiva [101] vastuno ‘bhidhīyamānatvāt |
ātmabrahmaśabdayor tāvad ekārthatvaṃ spaṣṭam, | brahmavākyaśeṣe “**tasmād vā etasmād ātmana**
ākāśaḥ sambhūtaḥ” ity uktatvāt | sadātmaśabdayoś caikārthatvaṃ yuktam, ātmaśabdasya
svaparavācikatvāt, sattāyāś caupaniṣadaiḥ sarvasvarūpatvābhyupagamāt | anubhūyate ca sattāyāḥ
sarvasvarūpatvaṃ, naraviśāṇādīnām api jñānajanakatvasvīkāreṇa satsvarūpatvāt | akṣaraśabdaś
ca “āsrutaḥ” iti vā “na kṣarati” – iti vā paramātmānam ācaṣṭe | avyākṛtaśabdo ‘pi tasmin
yojayituṃ śakyate | vi-spaṣṭam ā-samantāt kṛtam – iti vyutpattyā jagataḥ
pratītiyogyaśthūlatvadaśā vyākṛtam | “na vyākṛtam” – iti avyākṛtaśabdaḥ sūkṣmatvadaśām āha |
ekasyaiva vastunaḥ sthūlasūkṣmadaśe jagadbrahmaśabdābhyām ucyete | vivarttvādibhiḥ

akhaṇḍaikaṛasasya brahmaṇo jagadrūpeṇa pratibhāsābhyupagamāt | tasmāt
avyākṛtabrahmādinām pañcānām śabdānām eka evārthaḥ | [102]

nanu – kvacit asato jagatkāraṇatvaṁ **śrūyate**: “**asad vā idam agra āsīt tato vai sad ajāyata**”
(TS 2.7.1.2) iti |

maivam, tatra sadasatśabdābhyām vyākṛtāvyākṛtayor abhidhānāt | **śrutyantare** “**katham
asataḥ saj jāyeta**” (ChUp 6.2.2) iti śūnyasya kāraṇatāpratiṣedhāt |

nanu – pratīyamānajagadākāraṇahitaṁ śūnyād api vilakṣaṇaṁ cet brahma tarhi tat
kīdrśaṁ buddhāvāropitavyam iti cet,

tvayedānīm praṣṭuṁ yādrśaṁ anūditam tādṛśaṁ eva tad iti buddhiṁ samādhatsva |
dr̥ṣṭāntaṁ cet pṛcchasi na vyaṁ vaktuṁ śakruṁ, tatsamasya vastvantarasyābhāvāt | tathā ca
śrutiḥ:

na tasya kāryaṁ karaṇaṁ ca vidyate

na tatsamaś cābhyadhikaś ca dr̥śyate | iti | (ŚveUp 6.8)

yadi śiṣyavyutpādanāya dr̥ṣṭāntābhāso ‘pekṣitaḥ tarhi advaitākāre suṣuptir nidarśanam |
puruṣārthasvarūpatve ca viśayānando nidarśanīyaḥ | “**ānando brahmeti vyajānāt**” (TaitUp 3.5.1),
“**viññānam ānandaṁ brahma**” (BrĀUp 3.9.28) [103] ityādi**śruteḥ** | aśeṣaśaṅkānivṛttyapekṣā cet
brahmamīmāṃsāṁ paṭha ity alam ativistareṇa |

yāvantam kalam abhivyaṅkajagadākāropetaṁ brahma pūrvam āsīt tāvantam eva kalam
anabhivyaṅkidaśāyām avasthāya paścād abhivyaṅktau prayatate |

nanu – mahāpralaye kālo vā tadyattā vā katham ghaṭate |

ucyate | kaṁ prety etac codyam | na tāvat brahmavādinam prati | tanmate
viyadādyanantabhedabhinna jagatpratītiṁ kalpayantī māyāyāḥ kaścin mahāpralayaḥ
etāvatkālaparimita āsīt – ity evaṁvidhapratītimātrakalpane ko bhāraḥ | paramāṇuvāde ‘py asty
eva nityaḥ kālaḥ | pradhānavāde pañcaviṁśatitattvebhyo bahirbhūtasya kālatattvasyābhāvāt
pradhānam eva kālaśabdena vyavahriyatām | ataḥ pralayakālāvasāne parameśvaraḥ sṛṣṭiṁ
kāmayate | tathā ca **śrutayaḥ** — “**kāmas tad agre samavartatādhi**” (NṛPū 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 manovṛttiviśeṣaḥ: “**kāmaḥ saṁkalpo vicikitsā śraddhāśraddhā dhṛtir
adhṛtiḥ hrīr dhīr bhīr ity etat sarvaṁ mana eva**” (ŚveUp 1.5.3) iti **śruteḥ** | manaś ca bhautikam:
“**annamayam hi saumya manaḥ**” (ChUp 6.5.4) iti **śruteḥ** | tathā sati bhūtotpatteḥ pūrvam
avidyamāne [104] manasi kutaḥ kāmaḥ |

ucyate | na tāvat sargasamaye codyam idam udeti, tanmanaso bhautikatvābhāvāt |
nityāyāḥ īśvareccāyāḥ mano ‘napekṣatvāc ca | sisṛkṣātvaṁ tu sargopahitatvākāreṇa
nityecchāyām upapadyate | aupaniṣade mate tu jīvecchāyāḥ bhautikamanaḥkaryatve ‘pi
īśvareccāyāḥ māyāpariṇāmarūpatvāt na manaso ‘pekṣā ‘sti | antareṇāpi dehendriyāṇi
aśeṣavyavahāraśaktir acintyā parameśvarasya **śrutiṣv** avagamyate:

na tasya kāryaṁ karaṇaṁ ca vidyate

na tatsamaś cābhyadhikaś ca dr̥śyate |

parāśya śaktir vividhaiva śrūyate

svābhāvīkī jñānabalakriyā ca || (ŚveUp 6.8)

iti,

apāṇipādo javano grahītā

paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ | (ŚveUp 3.19)

[105] iti ca | evaṃ ca sati – asaṅgasya katham utpādakatvam | utpatsyamānāni vā viyadādīni yogyasāmagrīm antareṇa katham utpadyeran – ityādīni codyānya anavakāśāni | acintyaśaktyaiva aśeṣacodyānām dattottaratvāt | tasmāt yathāśruti niḥśaṅkaiḥ sṛṣṭir abhyupetavyā | **śrutiś** caivam āha: “**tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ | ākāśād vāyuh | vāyor agniḥ | agner āpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo ‘nnam | annāt puruṣaḥ**” (TaitUp 2.1.7–4) iti | tatra puruṣaśabdena śiraḥpāṇyādyākṛtiyukto. deho ‘bhidhīyate | sa ca deho brahmādiḥ stambānto bahuprakāraḥ | tatra brahmadehasya niratiśayapuṇyapuñjaphalarūpatvāt itarasakaladehakāraṇatvena anāditvam | tathā ca,

hiraṇyagarbhaḥ samavartatāgre

bhūtasya jātaḥ patir eka āsīt | (RV 8.7.3.1)

iti **śrutiḥ** |

brahmā devānām prathamāḥ sambabhūva |

viśvasya kartā bhuvanasya goptā || (MuUp 1.1)

[106] iti ca |

sa vai śarīro prathamāḥ sa vai puruṣa ucyate |

ādikartā sa bhūtānām brahmā ‘gre samavartata || (KūrPu 1.5.38)

iti **smṛtiḥ** |

etena viṣṇu-maheśvaradehayor apy āditvam vyākhyātam | ekenaiva cetanena guṇatrayavyavasthāyai dehatrayasya svīkṛtatvāt | tathā ca **maitraśākhāyām** śrūyate: “**tasya proktā apyāstanavo brahmā rudro viṣṇur iti | atha yo ha khalu vā vāsyā rājaso ‘śo ‘sau sa yo ‘yaṃ brahmā | atha ha khalu vā vāsyā tāmaso ‘śo ‘sau sa yo ‘yaṃ rudraḥ | atha yo ha khalu vā vāsyā sāttviko ‘mśo ‘sau sa yo ‘yaṃ viṣṇuḥ | sa vā eṣa ekas tridhā bhūtaḥ**” (MaitUp 5.2) [107] iti | **tathottaratāpanīye** māyām prakṛtya śrūyate: “**saiśā citrā sudṛḍhā bahvaṅkurā svayaṃ guṇabhinnāmkureṣv api guṇabhinnā sarvatra brahmaviṣṇuśivarūpiṇī caitanyadīptā | tasmād ātmana eva traividhyam sarvatra**” (NṛUt 9) iti | **sakandapurāṇe** ‘pi |

eka eva śivaḥ sāksāt sṛṣṭisthityantasiddhaye |

brahmaviṣṇuśivākhyābhiḥ kalanābhīr vijrmbhitaḥ || iti |

tad evaṃ brahmaviṣṇumaheśvarāḥ tasmin mahākālpāvasāne kṣīyante | punas tat tan mahākālpādāv utpadyante iti siddham |

akṣarārthas tu – kṣayasahitā utpattiḥ kṣayotpattiḥ tayopalakṣitā bhavanti – iti | evaṃ tattadavāntarakālpānām avasāne prārambhe ca śrutyādīnām nirṇetāraḥ kṣayotpattibhyām upalakṣyante | tatra śrutinirṇetāraḥ – vedavibhāgakārī vyāsaḥ,

tattadvedaśākhāsampradāyapravartakāḥ kaṭha-kauthumādayaḥ, kalpasūtrakārāḥ

baudhāyana-āśvalāyana-āpastambādayaḥ, mīmāṃsāsūtrakṛto **jaiminyādayaś** ca smṛtinirṇetāro **manvādayaḥ** prasiddhāḥ | tatra **paiṭhīnasīḥ** |

teṣāṃ manvaṅgirovyāsagautamātryuśanoyamāḥ |

vasiṣṭhadakṣasaṃvartaśātātāpaparāśarāḥ ||

viṣṇvāpastambahārītāḥ śaṅkhaḥ kātyāyano bhṛguḥ |

preceṭā nārado yogī baudhāyanapitāmahaḥ ||

sumantuḥ kaśyapo babhruḥ paiṭhīno vyāsa eva ca |

satyavrato bharadvājo gārgyaḥ kārṣṇājiniḥ tathā ||

jābālir jamadagniś ca laugākṣir brahmasaṃbhavaḥ |

iti dharmapraṇetāraḥ ṣaṭtriṃśad ṛṣayas tathā ||

nanu – kim ayaṃ parisamkhyā |

maivam | tathā sati
vatsamaricidevalapāraskarapulastyapulalahakratuṣṣyaśṛṅgalikhita-chāgaleyāreyādīnām
dharmaśāstrapraṇetṛtvam na syāt | **āśvamedhike parvaṇy** api tattanmuniproktadharmānukramaṇāt
darmaśāstrakartāro 'vagamyante | “**śrutā me mānavā dharmāḥ**” ity upakramya evaṃ paṭhyate |

[109] aumāmaheśvarāś caiva nandidharmāś ca pāvanāḥ |
brahmaṇā kathitāś caiva kaumārāś ca śrutā mayā || (17)
dhūmrāyanakṛtā dharmāḥ kāṇvā vaiśvānarā api |
bhārgavā yājñavalkyāś ca mārkaṇḍeyāś ca kauśikāḥ || (18)
bharadvājakṛtā ye ca bṛhaspatikṛtāś ca ye |
kuṇeś ca kuṇivāhoś va viśvāmitrakṛtāś ca ye || (19)
sumantuajaiminikṛtāḥ śākuneyāś tathaiva ca |
pulastyapulahodgītāḥ pāvakīyāś tathaiva ca || (20)
agastyagītāḥ saudhanyāḥ śāṇḍilyāḥ saulabhāyanāḥ |
vālakhilyakṛtā ye ca ye ca saptarṣibhiḥ kṛtāḥ || (21)

[110] vaiyāghrā vyāsaḥ ca vibhāṇḍakakṛtāś ca ye |
tathā viduravākyāni bhṛgor aṅgirasas tathā |
vaiśampāyanagītāś ca ye cānye evamādayaḥ || iti || (26)

“sadācāraḥ” holikodvṛṣabhayajñāhinaivukādiḥ | [111] tasya nirṇetāras tattatkulavṛddhāḥ |
cakāraḥ uktānuktasamuccayārthaḥ | uktāḥ **manvādayaḥ brahmādayaś** ca smṛtiśāstrakartāraḥ |
anuktas tu dharmāḥ | tasyāpi pūrvakalpānte kṣīṇasyottarakalpādaḥ sṛṣṭir bhavati | tathā ca
vājasaneyibrāhmaṇe sṛṣṭiprakaṛaṇe **prajāpatimanvor** manuṣyādipipīlikāntapraṇinām
caturvarṇābhīmānidevatānām ca sṛṣṭim āmnāya atyugram api kṣatriyādikaṃ niyantum
samarthasya dharmasya sṛṣṭir āmnāyate – “**sa naiva vyabhavat | tat śreyorūpam atyasṛjata
dharmam | tad etat kṣatrasya kṣatram yad dharmāḥ | tasmāt dharmāt param nāsti**” (BrĀUp 1.4.14)
iti | asyāyam arthaḥ | sa **prajāpatimanv**ādirūpadhārī jagatsraṣṭā paramēśvaraḥ prajāḥ sṛṣṭvāpi
tanniyāmakābhāvāt kṛtakṛtyatārūpaṃ vibhavaṃ naiva prāptavān | tato vicārya niyāmakatvena
śreṣṭhaṃ dharmam atīsayenāsrjat iti | aho mahad idaṃ dharmasya sāmāthyam | yat kṣatriyādir
ugro māraṇe samartho ‘pi dharmād bhītaḥ karapradānādyanupayoginām yācakaṃ viprādikaṃ na
mārayati | pratyuta tasmau dhanam dadāti | bhaṭāś cātīśūrāḥ dhanuḥkhaḍgādīdhārīṇo [112]
lakṣaśaḥ ekena nirāyudhena ugreṇa svāminā adhikṣipyamāṇāś tāḍyamānāḥ santo ‘pi
svāmidrohād bibhyati | tato dharmād apy utkrṣṭam na kiṃcin niyāmakam astīti |

pralayakāle dharmasyāpi saṃhāre bhāviṣṣṭer dharmakāryāyā asaṃbhavaḥ – iti cet,
na, pūrvakalpānuṣṭhānasṃcitasya phalabījasyāpūrvasya saṃhārānaṅgīkārāt |
dravyaguṇakriyārūpa eva hi dharmāḥ saṃhriyate punar utpadyate ca | “sarvadā” ity anena
sṛṣṭisaṃhārapravāhasyānāditām anantatām ca darśayati || 20 ||

yad arthaṃ sṛṣṭisaṃhārau saṃkṣipyoktau tat pravāhanityatvam idānīm āha |

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

smṛtinirṇetṛṇām **manvādīnām** smṛtikartṛtvadarśanāt tathaiva śrūtinirṇetṛṇām api vedakartṛtvam
āśṅkya nirācāṣṭe | na tāvat **vyāso** vedakartā, tasya vibhāgamātrakāritvāt | nāpi caturmukhaḥ,

īśvareṇa caturmukhāya vedapradānāt | [113] nāpi jagadīśvaraḥ, tasya siddhavedābhivyañjakatvāt
| tad uktaṃ **matsyapurāṇe** |

asya vedasya sarvajñaḥ kalpādaḥ parameśvaraḥ |
vyañjakaḥ kevalaṃ viprāḥ naiva kartā na saṁśayaḥ ||
brahmāṇaṃ munayaḥ pūrvaṃ sṛṣṭvā tasmai maheśvaraḥ |
dattavān akhilān vedān viprā ātmani saṁsthitān ||
brahmaṇā codito viṣṇur vyāsarūpī dvijottamāḥ |
hitāya sarvabhūtānāṃ vedabhedān karoti saḥ || iti |

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

nanu – **śāstrayonitvādhikaraṇe** (UMS 1.1.3) brahmaṇaḥ
sarvajñatvasarvaśaktitvadārḍhyāya vedakartṛtvam **vyāseṇa** sūtritam |

nanu – tenaiva devatādhikaraṇe vedanīyatvam api “**ata eva ca nīyatvam**” (UPM 1.3.29)
iti sūtreṇa pradarśitam | evaṃ tarhi virodhaḥ parihartavyaḥ |

ucyate – varṇānāṃ padārthatatsaṃbandhānāṃ vākyānāṃ cānīyatvam **vaiśeṣikādayo**
varṇayanti tān prati **mīmāṃsakāḥ** prathamapāde kālākāśādīnāṃ varṇādīnāṃ nīyatvam
varṇayāmāsuḥ | “**vyavahāre bhaṭṭanayaḥ**” ity abhyupagamam sūcayituṃ [114] **devatādhikaraṇe**
tad eva vyāvahārikam nīyatvam sūtritam | ataḥ **kālidāśādigranthesv** iva **vedeṣv**
arthāvabodhapūrvikāyāḥ padaviśeṣāvāpōdvāpābhyāṃ pravṛttāyāḥ vākyaracanāyāḥ abhāvād
apauruṣeyatvam yuktaṃ | brahmavivartatvam viyadāder iva vedasyāpy asti – iti mattvā
śāstrayonitvādhikaraṇe vedakartṛtvam brahmaṇo darśitam | ata eva **bhaṭṭapādāḥ** saty api
puruṣasaṃbandhe svātantryam nivārayāmāsuḥ |

yatnataḥ pratiśedhyā naḥ puruṣāṇāṃ svatantratā | iti |
tasmāt “**svatantraḥ kartā**” (pā. sū. 1.4.54) ity anena lakṣaṇena lakṣitaḥ kartā na ko ‘pi vedasyāsti |
cakāraḥ tu – śabdārthe vartamāno vilakṣaṇyam āha | santi hi bahavaś

caturmukhamanuprabhṛtayaḥ smṛtikartāraḥ | vedakartā tu na ko ‘pīti vilakṣaṇyam | “**vedaṃ**
smṛtvā” ity atra vākye anuṣaṅganyāyena dvitīyārdhagataṃ padatrayam anvetavyam |
anuṣaṅganyāyaś ca **dvitīyādhyāye prathamapāde** varṇitaḥ | tathā hi, jyotiṣtomaprakriyāyām
upasaddhomeṣu trayo mantrāḥ śrūyante | “**yāte ‘gne ‘yāsayā, [115] rajāsayā, harāsayā tanūr**
vardhiṣṭhā gahvareṣṭhā ugraṃ vaco apāvadhīt tv eṣaṃ vaco apāvadhīm svāhā” (VS 5.8.8) iti |
tatra “**ayāsayā, rajāsayā, harāsayā**” – iti padabhedān mantrabhedāḥ | tatra prathamamantrasya
tanūr ityādi vākyāśeṣāpekṣāsti | caramamantraḥ “**yāte ‘gne**” – ity amuṃ vākyādim apekṣate |
madhyamantraś cādyantāv apekṣate | tatraivaṃ saṁśayaḥ – kim apekṣitārthaparipūraṇāya
laukikaḥ kiyān api padasaṃdarbho ‘dhyāharaṇīyaḥ | kiṃ vā śrūyamāṇaṃ padajātam
anuṣaṅjanīyam, iti | vākyādeḥ prathamamantreṇaiva saṃbandhāt vākyāśeṣasya ca
caramamantreṇaiva saṃbandhāt laukikādhyāhāraḥ – iti **pūrvah paksah** |

vaidikākāṅkṣāyāḥ sati saṃbhavaḥ vaidikaśabdair eva pūraṇīyatvāt
anyamantrasaṃbaddhānāṃ api padānāṃ buddhisthatvenādhyāhāryebhyaḥ padebhyaḥ
pratyāsannatvāc ca anuṣaṅga eva kartavyo nādhyāhāraḥ – iti **siddhāntah** |

evaṃ ca sati prakṛte ‘pi “**kalpāntare dharmaṃ smarati**” ity padatrayam [116] pūrvārdhe
‘nuṣaṅjanīyam | caturmukhas tasmin mahākalpe parameśvareṇa dattaṃ vedaṃ smṛtvā tatra
viprakīrṇān varṇāśramādidharmān saṃkalayya smṛtigranthalūpeṇa upanibadhnāt | tathā ca
pitāmahavacanāni tatra tatra nibandhakārair udāhriyante | caturmukhasya smṛtiśāstrakartṛtvam
manunāpy uktaṃ:

idaṃ śāstraṃ tu kṛtvāsau mām eva svayam āditaḥ |

vidhivad grāhayāmāsa marīcyādīn ahaṃ munīn || iti | (MDh 1.58)
yathā caturmukhaḥ tathaiva svāyaṃbhuvo **manuḥ** tasminn avāntarakalpe vedoktadharmān
grathnāti | **manugrahaṇena atri-viṣṇu-yājñavalkyādayaḥ** upalakṣyante | tad evaṃ
pratimahākālpaṃ tena tena caturmukhena pratyavāntarakālpaṃ ca tais tair **manvādibhiḥ**
smṛtipraṇayanāt dharmādeḥ pravāhanityatvaṃ siddham | etad evādhiretya **āśvamedhike parvaṇi**
paṭhyate |

yugeṣv āvartamāneṣu dharmo ‘py āvartate punaḥ |
dharmeṣv āvartamāneṣu loko ‘py āvartate punaḥ || iti |
yugabhedenā dharmavailakṣyaṃ abhipretya “dharmān” iti bahuvacananirdeśaḥ || 21 ||
[117]

tad eva vilakṣyaṃ pratijānīte –

anye kṛtayuge dharmās tretāyāṃ dvāpare yuge |
anye kaliyuge nṛṇāṃ yugarūpānusārataḥ || 22 ||

atra anyaśabdo na dharmasya svarūpānyatvaṃ ācaṣṭe | kiṃ tu prakārānyatvaṃ | anyathā
dharmapramāṇacodanānām api yugabhedenā bhedāpatteḥ | na hi iyaṃ codanā kṛte ‘dhyetavyā
iyaṃ tu tretāyāṃ – ityādivyavashāpakam kiṃcid asti | prakārānyathātve tv asti dṛṣṭāntaḥ |
ekasyāpy agnihotrasya sāyaṃ prātaḥ kālabhedenā anuṣṭhānaprakārabhedaśravaṇāt: “**ṛtaṃ tvā**
satyena pariṣiñcāmi iti sāyaṃ pariṣiñcati | satyaṃ tvartena pariṣiñcāmīti prātaḥ” (TB 2.11) [118]
iti |

nanu – tatrārthavādena mantraprakārabheda upapāditāḥ: “**agnir vā ṛtaṃ | asāv ādityaḥ**
satyaṃ | agnim eva tad ādityena sāyaṃ pariṣiñcati | agninādityaṃ prātaḥ sa” (TB 2.11) iti | evaṃ
tarhi atrāpi “**yugarūpānusārataḥ**” ity anena prakārabhedaḥ upapadyate | yugānām svarūpam
anuṣṭhāṭṭpuruṣaśaktitāratamyopetaṃ | tadanusāreṇānuṣṭhānavaiśamyam sambhavati | “**yathā**
śaknuyāt tathā kuryāt” iti nityakarmasu nirṇītatvāt | tathā hi śaṣṭhādhyāye tṛtīyapādādaḥ (PMS
6.3.1) vicāritam | “**yāvajjīvam agnihotraṃ juhuyāt**” iti **śrūyate** | tatra saṃśayaḥ | kiṃ
sarvāṅgopasaṃhāreṇādhikāraḥ | uta yadā yāvanti śaknoty upasaṃhartuṃ tadā tāvadbhir aṅgair
upetaṃ pradhānaṃ kurvann adhikriyeta, iti | sarvāṅgopetasya pradhānasya phalasāadhanatvāt
aṅgavaikalpe phalānudayāt sarvopasaṃhāraḥ – iti **pūrvah pakṣaḥ** | atra hi jīvanam
agnihotrasyaiva nimittatayā śrūyate | anyathā nimittatvāsambhavāt | tato ‘śakyāṅgaparityāgena
pradhānaṃ kartavyam | tāvataiva śāstravaśāt phalasiddhiḥ – iti | **baudhāyanaś** ca smarati |
[119] yathākathaṃcin nityāni śaktyavasthānurūpataḥ |
yena kenāpi kāryāni naiva nityāni lopayet || iti |
puruṣaśaktitāratamakṛtam atrānuṣṭhānavaiśamyam iti vivakṣayā “nṛṇām” ity uktam || 22 ||

atha pratijñātaṃ vilakṣyaṃ ṣaḍbhiḥ ślokaḥ upanyasyati | tatra caturṣu yugeṣu
pradhānyenānuṣṭhātum suśakān paramapuruṣārthahetūn dharmān vibhajate |

tapah param kṛtayuge tretāyāṃ jñānam ucyate |
dvāpare yajñam evāhuḥ dānam eva kalau yuge || 23 ||

[120] iti | tapaḥ kṛcchracāndrāyaṇādirūpeṇa āhāraavarjanam, “**taponānaśanāt param**” (MNU 21.2) iti **śruteḥ** | yady api dānasyāpi tapastvaṁ **śrūyate**: “**etat khalu vāva tapa ity āhuḥ yas tvam dadāti**” TS 6.1.6.3) iti | tathāpi nātra tad vivakṣitam, dānasya pṛthag uktatvāt |

nanu – vyāsena tapo ‘nyathā smaryate:

tapaḥ svadharmavarttitvaṁ śaucaṁ saṅganibarhaṇam | iti |

nāyam dosah | kṛcchrāder api svadharmaviśeṣatvāt | “**tap santape**” ity asmād dhātor utpannasya tapaḥśabdasya dehaśoṣaṇe vṛttir mukhyā | ata eva **skānde** ‘bhihitam |

vedoktena prakāreṇa kṛcchracāndrāyaṇādibhiḥ |

śarīraśoṣaṇam yat tat tapa ity ucyate budhaiḥ || iti |

yat tu **tatraiv**oktam,

ko ‘haṁ mokṣaḥ kathaṁ kena saṁsāraṁ pratipannavān |

ity ālocanam arthajñās tapaḥ śaṁsanti paṇḍitāḥ || iti |

so ‘nya eva tapaḥśabdaḥ, “tap ālocane” ity asmād dhātos tadutpatteḥ | tat tapo ‘tra jñānaśabdena saṁgrhītam | [121] paraśabdaḥ prādhānyenānuṣṭheyatām āha | tarhi – tretādiṣu tapo nādrīyeta | kṛte ca jñānayajñādānāni nādrīyeraṇ – **iti cet**,

na, itaravyāvṛttirūpāyāḥ parisamkhyāyāḥ atra avivakṣitatvāt | na khalu idānīm kaścid anuṣṭhānavidhiḥ vaktum upakrāntaḥ yena vidhiviśeṣaḥ parisamkhyā śaṅkyeta | bhaviṣyati tu “**ṣaṭkarmābhirata**” (ParSm 1.38) ityādinā tadupakramaḥ | yugasāmarthyam kevalam atra nirūpyate | yathā vasante puṣpapṛacūryam grīṣme santāpabāhulyam ityādi ṛtusāmarthyam tathā kṛtādisāmarthyena tapaādiṣṭacūryam vivakṣitam | ata eva “yuge yuge tu sāmāthyam” (ParSm 1.64) iti vakṣyati | sāmāthyajñānaprayojanaṁ cābhidhāsyate:

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

etat sāmāthyam **bṛhaspatir** api darśayati |

tapo dharmāḥ kṛtayuge jñānaṁ tretāyuge sthitam |

dvāpare cādharmaḥ proktas tiṣye dānaṁ dayā damaḥ || iti || 23 ||

[122]

dharmān vibhajya tatpramāṇāni vibhajate |

tyajed deśam kṛtayuge tretāyām grāmam utsṛjet |

dvāpare kulam ekaṁ tu kartāraṁ tu kalau yuge || 25 || iti |

patitaḥ pumān prādhānyena yasmin ekena rājñā paripālīte grāmasamūhātmani deśe nivaset sa deśaḥ sarvo ‘pi kṛte sāmāthyāt adharmāpādakāḥ | evaṁ grāme ‘pi yojyam | kulatyāgo nāma patitasya kule vivāhabhojanādyapavṛttiḥ kartṛtyāgaḥ saṁbhāṣaṇādivarjanam || 25 ||

[123]

tyājyadeśavat nimittāny api tyājyāni vibhajate |

kṛte saṁbhāṣaṇād eva tretāyām sparśanena ca |

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

kṛtādiṣv iva kalau patitasambhāṣaṇādinā na svayaṃ patati | kiṃ tu vadhādinā karmaṇā patito bhavati || 26 ||

mahāpuruṣatiraskārādau tadīyaśāpaparipākahetuṃ kālāṃ vibhajate |

**kṛte tātkaḷikaḥ śāpaḥ tretāyāṃ daśabhir dinaiḥ |
dvāpare caikamāṣena kalau saṃvatsareṇa tu || 27 || iti |**

dharmasya tāratamyāpādakāni nimittāni vibhajate |

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

yatra pratigrahītā vartate tatra dātā svayaṃ gatvā gurum iva tam abhigamya kṛte dānaṃ karoti | tretāyāṃ tu pratigrahītāram āhūya tasmai dīyate | tretāsu iti bahuvacanaṃ kṛtadvāparādiṣu [124] jātāv ekavacanaṃ iti pradārśanārtham | dvāpare dvayaṃ āgatya yācamānāya pratigrahītre dīyate | kalau na yacnāmātrena dīyate, kiṃ tu sevayā | **br̥haspatir** api amuṃ vibhāgam āha |
kṛte pradīyate gatvā tretāsv ānīyate gr̥he |
dvāpare ca prārthayataḥ kalāv anugamānvite || iti || 28 ||

nimittakṛtaṃ tāratamyaṃ darśayati |

**abhigamyottamaṃ dānaṃ āhūyaiva tu madhyamaṃ |
adhamam yācamānāya sevādānaṃ tu niṣphalam || 29 || iti |**

uttamatvādyavāntaraviśeṣaḥ **purāṇasāre** phaladvāreṇopapāditāḥ |
gatvā yat dīyate dānaṃ tad anantaphalaṃ smṛtam |
sahasraguṇam āhūya yācitam tu tad ardhikam ||
abhigamya tu yad dānaṃ yad vā dānaṃ ayācitam |
vidyate sāgarasyāntaḥ tasyānto naiva vidyate || iti || 29 ||

*kalidharmāṇām asmin granthe prādhānyena vakṣyamāṇatvāt kalisāmarthyam viśeṣataḥ
prapañcayati |*

**jito dharmo hy adharmeṇa satyaṃ caivānṛtena ca |
jitās coraiś ca rājānaḥ sribhiś ca puruṣāḥ kalau || 30 ||
[125] sīdanti cāgnihoṭrāṇi gurupūjā praṇaśyati |
kumāryaś ca prasūyante asmin kaliyuge sadā || 31 || iti |**

adharmasya jayo nāma pādatrayopetatvam | ekena pādena vartamānatvam dharmasya parājayaḥ |
tad āha **brhaspatiḥ** |

tiṣye ‘dharmaś tribhiḥ pādair dharmāḥ pādena samsthitāḥ | iti |
satyānṛtayo dharmādharma-rūpatve ‘pi pṛthagupādānaṁ dharmādharma-v udāhṛtya
pradarśanārtham | yāvat yāvat kalir vivardhate tāvat tāvad adharmo vivardhata iti vivakṣayā
corādyudāharaṇabāhulyam | tad uktam **viṣṇupurāṇe** |

yadā yadā satām hānir vedamārgānusāriṇām |
tadā tadā kaler vṛddhir anumeyā vicakṣaṇaiḥ ||
na prītir vedavādeṣu pāṣaṇdeṣu 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 prāṇās tretāyāṁ māṁsam āśritāḥ |
dvāpare rudhiram caiva kalau tv annādiṣu sthitāḥ || 32 || iti |**

prāṇaśabdo vāyuvīṣeṣaṁ vṛttipañcakopetaṁ hṛdayādisthānanivādinam ācaṣṭe | prāṇasvarūpaṁ ca
maitreyaśākhāyām vispaṣṭam śrūyate:

prajāpatir vā eko ‘gre ‘tiṣṭhat sa nāramataikaḥ sa ātmānam abhidhyāyan bahvīḥ
prajā asṛjata | tā aśmevāprabuddhā aprṇāḥ sthānūr iva samtiṣṭhamānāḥ so ‘paśyat |
sa nāramata so ‘manyata etāsāṁ pratibodhanāyābhyantaram viśāni iti | sa vāyum
ivātmānam kṛtvābhyantaram prāviśat sa eko nādātmakam pañcadhātmānam
pravibhajyocyate | yaḥ prāṇo ‘pānaḥ samāna udāno vyāna iti | atha yo ‘yam
atiryag ūrdhvam utkrāmayati eṣa vāva sa prāṇaḥ | atha yo ‘yam avāñcam
samkrāmati eṣa vāva so ‘pāno ‘tha yo ‘yam sthaviṣṭham annadhātum apāne
sthāpayati aṇiṣṭhe cāṅge samam nayati eṣa vāva samāno ‘tha yo ‘yam pītāśitam
udgirati nigirati eṣa vāva sa udāno ‘tha yenaitāḥ śirā anuvyāptā eṣa vāva sa
vyānaḥ | iti | (MaitUp 2.6)

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

tasmāt indriyavāyusamudāyarūpaṁ liṅgaśarīram lokāntaragamanāgamanakṣamaṁ
prāṇaśabdena vivakṣitam | tac ca asthimāṁsādīmaye sthūlaśarīre karmarajjubhir nibadhyate | tac
ca bandhanam tat tad yugasāmarthyād asthyādiṣu vyavatiṣṭhate | tathā ca
kṛcchracāndrāyaṇādhyartham āhāraparityāgāt māṁsādyapakṣaye ‘py asthnām sahasānupakṣayāt
prāṇānām avyākulateti kṛtayuge tapaḥ sukaram | tretādiṣu māṁsādyapakṣayeṇa prāṇānām
vyākulatvāt tapo duṣkaram | yady api prāṇānām māṁsādyāśrayeṇa jñānādiśūpayogaviśeṣo
durbhaṇaḥ | tathāpi tapaso ‘saṁbhavam vaktum tadvarṇanam | ata eva **kūrmapurāṇe**
yugāntarābhīprāyeṇa tapo ‘nantaram varṇitam |

[128] ahimsā satyavacanam ānṛśaṁsyam damo ghrṇā |
etat tapo vidur dhīrā na śarīrasya śoṣaṇam || iti || 32 ||

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

yugarūpāḥ yugānurūpāḥ kālāparatantrā iti yāvat | tad uktam **āraṇyaparvaṇi** |
bhūmir nadyo nagāḥ śailāḥ siddhā devarṣayas tathā |
kālaṃ tam anuvartante yathā bhāvā yuge yuge ||
kālaṃ kālaṃ samāsādyā narāṇāṃ narapuṅgava |
balavarṣmaprabhāvādi prabhavanty udbhavanti ca || iti || 33 ||

nanu – evaṃ kalau pāpinām anindyatvāt kṛtsnadharmādharmavyavasthāpakam śākhāṃ
viplaveta | tathā hi “**jito dharmo hy adharmeṇa**” (PārSm 1.30) **[129]** iti yad uktam tatra
“**dharmam cara**” (TaitUp 11.1) iti śrūyamāṇo vidhiḥ pīḍyeta |

nāsti satyāt paro dharmo nānṛtāt pātakam param |
sthitir hi satye dharmasya tasmāt satyam na lopayet ||
iti **rājadharmeṣū**ktam | tac ca anṛtasyānindyatve bādhyeta |
adaṇḍyān daṇḍayan rājā daṇḍyāṃś caivāpy adaṇḍayan |
ayaśo mahad āpnoti narakam caiva gacchati || (MDh 8.128)

iti vacanam corasyānindyatve bādhyeta |
strībhīr bhartṛvacāḥ kāryam eṣa dharmāḥ paraḥ striyāḥ | (YDh 1.77)

iti **yājñavalkyoktiḥ** |
bhartāraṃ laṅghayet yā tu strī jñātiguṇadarpitā |
tām śvabhiḥ khādayed rājā samsthāne bahusamsthite || (MDh 8.371)

iti **manūkṭiḥ** |
parityājyā tvayā bhāryā bhartur vacanalaṅghinī |
tatra doṣo na cāstīti tvam hi vettha yathātatham ||
[130] sarvalakṣaṇayuktāpi yā tu bhartur vyatikramam |
karoti sā parityājyetye eṣa dharmāḥ sanātanaḥ ||

iti **brahmapurāṇe** maharṣiṇām uktiḥ | tad idam uktitrayam strījitasya anindāyām bādhitam syāt |
acchidrakāṇḍe agnihotrāprāyaścittam bahudhā śrutam | **āśvamedhike parvaṇi** caivāpy uktam |

hotavyam vidhivad rājan ūrdhvam icchati yo gatim |
ājanmasatram etat syād agnihotram yudhiṣṭhira || (88)
na tyājyam kṣaṇam apy etad grhītavyam dvijātibhiḥ | (89)
yad caitanyam pṛthivyām hi kiṃcid asti carācaram |
tat sarvam agnihotrasya kṛte sr̥ṣṭam svayambhuvā || (56)
nāvabudhyanti ye caivam narāḥ tu tamasāvṛtāḥ |
te yānti narakam ghoram rauravam nāma viśrutam || (79) iti |

tad etat śrutismṛtidvayam agnihotrāvasādasyānindāyām bādhyeta |
guror aniṣṭācaraṇam guror iṣṭavivarjanam |
guroś ca sevākaraṇam jñānānutpattikāraṇam ||

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

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

iti **yama**vacanam |

pītur gr̥he tu yā kanyā rajah paśyaty asaṃskṛtā |

bhrūṇahatyā pitus tasyāḥ sā kanyā vṛsalī smṛtā || (ViSm 24.41)

iti vacanam | etad ubhayam kumārīprasavyānindāyām bādhyeta || 33 ||

tataḥ katham anindā, ity ata āha |

yuge yuge tu sāmarmyaṃ śeṣaṃ munivibhāṣitam |
parāśareṇa cāpy uktaṃ prāyaścittaṃ vidhīyate || 34 || iti |

śeṣaṃ avaśiṣṭaṃ tat tad yugasāmarmyaṃ munibhir anyair viśeṣeṇa bhāṣitam | tathā

cāraṇyaparvaṇi paṭhyate |

kṛtaṃ nāma yugaṃ śreṣṭhaṃ yatra dharmah sanātanaḥ |

kṛtaṃ eva na kartavyaṃ tasmin kāle yugottame || (11)

[132] na tatra dharmāḥ sīdanti na kṣīyante ca vai prajāḥ |

tataḥ kṛtayugaṃ nāma kālena guṇatām gatam || (12)

kṛte yuge catuspādaḥ śvetavarṇaḥ sa cācyutaḥ |

etat kṛtayugaṃ nāma traiguṇyaparivarjitam || (22)

pādena hrasate ‘dharmo raktānām yāti cācyutaḥ | (23)

satyapravṛttāś ca narāḥ kriyādharmaparāyaṇāḥ |

tato yajñāḥ pravartante dharmyāś ca vividhāḥ kriyāḥ || (24)

svadharmasthāḥ kriyāvanto janāś tretāyuge ‘bhavan | (26)

viṣṇuḥ pītatvam āyāti caturdhā veda eva ca | (27)

satyasya iha vibhramśaḥ satye kaścīd avasthitaḥ |

satyāt pracyavamānānām vyādhayo bahavo ‘bhavan || (30)

kāmāś copadravāś caiva tathā daivatakāritāḥ | (31)

kāmakāmā hy arthakāmā yajñāṃś tanvanti cāpare |

evaṃ dvāparam āsādy prajāḥ kṣīyanty adharmataḥ || (32)

pādenaikena kaunteya dharmah kaliyuge sthitaḥ | (33)

vedācārāḥ praśāmyanti dharmayajñakriyāś tathā |

ītayo vyādhayas tandrī doṣāḥ krodhādayas tathā || (34)

(MBh Vana 149.11–34)

[133] iti | **tatraiva** –

brāhmaṇāḥ kṣatriyā vaiśyāḥ saṃkīryantaḥ parasparam | (17)

śudratulyā bhaviṣyanti tapaḥsatyavivarjitāḥ || (18)

svabhāvāt krūrakarmāṇaś cānyonyam abhiśaṅkinaḥ | (56)

bhavitāro narāḥ sarve saṃprāpte yugasankṣaye || (57) (MBh Vana 199.17–57)

ityādi | **brahmapurāṇe** ‘pi |

dīrghakālam brahmacaryaṃ dāraṇam ca kamaṇḍaloḥ |

gotrān mātuh sapindāt tu vivāho govadhas tathā ||

narāśvamedhau madyaṃ ca kalau varjyaṃ dvijātibhiḥ || iti |

kratur api |

devarāc ca sutotpattir dattā kanyā na dīyate |

na yajñe govadhah kāryah kalau na ca kamaṇḍaluh ||

[134] iti | vāyupurāṇe ‘pi |

ūdhāyāḥ punar udvāham jyeṣṭhāmśam govadham tathā |
kalau pañca na kurvīta bhrātrjāyām kamaṇḍalum || iti |

tathā anye ‘pi dharmajñasamayapramāṇakāḥ santi | yathā |

vidhavāyāḥ prajotpattau devarasya niyojanam |
bālikākṣatayonyoś ca vareṇānyena saṃskṛtiḥ ||
kanyānām asavarṇānām vivāhaś ca dvijātibhiḥ |
ātātāyidvijāgryānām dharmayuddhe ca himśanam ||
[135] dvijasyābhdhau tu nauyātuḥ śodhitasyāpi saṃgrahaḥ |
satradīkṣā ca sarveṣām kamaṇḍaluvīdhāraṇam ||
mahāprasthānagamanam surāgrahaṇasya ca saṃgrahaḥ |
agnihotrahaṇyāś ca leho līdhāparigrahaḥ ||
vānaprathāśramasyāpi preveśo vidhicoditaḥ |

[136]

vṛttasvādhyāyasāpekṣam aghasaṃkocanam tathā ||
prāyaścittavidhānam ca viprāṇām maraṇāntikam |
saṃsargadoṣaḥ stenādyair mahāpātakaniṣkṛtiḥ ||
varātithipitr̥bhyaś ca paśūpākakaraṇakriyā |
[136] dattaurasetareṣām tu putratvena parigrahaḥ |
savarṇānyāṅganāduṣṭau saṃsargaḥ śodhitair api ||
ayonau saṃgrahe vṛtte parityāgo gurustriyāḥ |
asthisamcayanād ūrdhvam aṅgasparśanam eva ca ||
śāmitram caiva viprāṇām somavikrayaṇam tathā |
ṣaḍbhaktānaśanenānnaharaṇam hīnakarmaṇaḥ ||
śūdreṣu dāsagopālakulamitrārdhasīriṇām |
bhojyānnatā gṛhasthasya tīrthasevātidūrataḥ ||
śiṣyasya gurudāreṣu guruvaḍ vṛttir īritā |
āpadvṛttir dvijāgryānām aśvastanikatā tathā ||
prajārtham tu dvijāgryānām prajāraṇiparigrahaḥ |
brāhmaṇānām pravāsitvam mukhāgnidhamanakriyā ||

[137]

balātkārādidoṣastrīsaṃgraho vidhicoditaḥ |
yates tu sarvavarṇeṣu bhikṣācaryā vidhānataḥ ||
navodake daśāham ca dakṣiṇā gurucoditā |
brāhmaṇādiṣu sūdrasya pacanādikriyāpi ca ||
bhṛgvagnipatanaiś caiva vṛddhādimaraṇam tathā |
gotṛtimātre payasi śiṣṭair ācamanakriyā ||
pitāputravirodheṣu sāksīṇām daṇḍakalpanam |
yatra sāyamgr̥hatvam ca sūribhis tattvatatparaiḥ ||
etāni lokaguptyartham kaler ādau mahātmabhiḥ |
nivartitāni karmāṇi vyavasthāpūrvakam budhaiḥ ||
samayaś cāpi sādḥnām pramāṇam vedavad bhavet |

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

evam anyad apy udāhāryam | yathā munibhis tat tad yugasāmarthyam vidhiniṣedhābhyām
viśeṣeṇa bhāṣitam | tathā vihitātikramaniṣiddhācaraṇayoḥ prāyaścittam api cirantanena
parāśareṇoktam | paṭhyante hi vṛddhaparāśasya vacanāni |

jarāyujāṇḍajās caiva jīvāḥ saṁsvedajās ca ye |
 avadhyāḥ sarva evaite budhaiḥ samanuvartitam ||
 niścayārtham vibuddhānām prāyaścittam vidhīyate |
 anasthiśatam ekaṁ tu yadi prāṇair viyojayet ||
 upoṣyaikāham ādadhyāt prāṇāyāmāms tu ṣoḍaśa |
 triḥsnānam udake kṛtvā tasmāt pāpāt pramucyate ||
 asthimadvadhe tu dviguṇam prāyaścittam vidhīyate |
 anena vidhinā vāpi sthāvaṛeṣu na saṁśayaḥ ||
 kāyena padbhyām hastābhyām aparādhād vimucyate |
 caturguṇam karmakṛte dviguṇam vākyadūṣite |}
 kṛtvā tu mānasam pāpam tathaivaikaguṇam smṛtam || iti |

cakāro **yājñavalkya-manvā**disamuccayārthaḥ | prasiddhā hi tadīyagrantheṣu prāyaścittādhyāyāḥ |
parāśaragrahaṇam tu [139] kaliyugābhiprāyam | sarveṣv api kalpeṣu **parāśarasmṛteḥ**
 kaliyugadharmapakṣapātivāt | prāyaścitteṣv api kaliviśayeṣu **parāśaraḥ** prādhānyenādaraṇīyaḥ |
 ataḥ **parāśara-manvādi**proktaṁ prāyaścittam tat tat pāpāparihārāya vidvatpariśadā vidhīyate |
 etad uktaṁ bhavati | nānāmuniḥ tattadyugasāmarthyasya prāyaścittasya ca prapañcitavāt tad
 ubhayaṁ paryālocya nindānindayoḥ vyavasthā kalpanīyā | yaḥ puruṣo yugasāmarthyam anusṛtya
 vihitānuṣṭhānam pratiśiddhavarjanam pramāḍakṛtapāpasya prāyaścittam ca kartum śakto ‘pi na
 kuryāt tadviśayāni: “**bhrūṇahatyā pitus tasyāḥ sā kanyā vṛṣalī smṛtā**” (ViSm 24.41)
 ityādinindāvacanāni | āśaktaviśayam “**teṣāṁ nindā na kartavyā**” ityādivacanam | ata eva
śaivāgame pathyate |

atyantarogayuktāṅgarājacorabhayādiṣu |
 gurvagnidevakṛtyeṣu nityahānau na pāpabhāk || iti |

tasmāt na ko ‘pi dharmāśāstrasya viplava iti || 34 ||

*nanu – uktaparakāreṇa yugasāmarthyasyāśeṣasyānekagranthaparicayam antareṇa durbodhatvāt
 katham mandaprajñānām alpāyuṣām yugasāmarthyānusāriṇaś cāturvarṇyasamācārasya
 nirṇayaḥ, iti ata āha –*

[140] **aham adyaiva tat sarvam anusmṛtya bravīmi vaḥ |
 cāturvarṇyasamācāram śṛṇvantu ṛṣipuṅgavāḥ || 35 || iti |**

anusmṛtasya sarvasya saṁkalayyābhidhānāt mandānām apy etat sugraham | “**adaiva**” iti
 kālavilambaniṣedhāt alpāyuṣām apy atra granthe nirṇayaḥ sulabhaḥ | catvāro varṇāś
 cāturvarṇyam | tasya samācāro dharmāḥ | ācāraśabdaḥ śīlāparaparyāyam laukikam vṛttam ācaṣṭe |
 samīcīnaḥ śiṣṭābhīmata ācāro yasya dharmasya kāraṇatvena vartate so ‘yam
 yajanayājanādikarmalakṣaṇo dharmāḥ samācāraḥ | ata eva ācāradharmayor hetuhetumadrūpeṇa
 bhedaṁ vakṣyati: “**ācāro dharmapālakaḥ**” (PārSm 1.37) iti | **śrutiś** ca dharmācārau bhedenā
 vyapadiśati: “**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 “**śṛṇu putra pravakṣyāmi śṛṇvantu munipukgavāḥ**” ity apramattatvam pūrvam eva uditam
 tathāpi yugasāmarthyaprapañcanena vyavahitatvāt tad eva punaḥ smāryate | atha vā pūrvoktam
 [141] yugasāmarthyāśravaṇaviśayam | idaṁ tu dharmāśravaṇaviśayam | ity apunaruktiḥ || 35 ||

*vakṣyamāṇadharmajñānasya paramapuruṣārthaheturāṃ kaimutikanyāyena abhidhātum
granthapāṭhatadarthajñāne praśaṃsati –*

**parāśaramataṃ puṇyaṃ pavitraṃ pāpanāśanam |
cintitaṃ brāhmaṇārthāya dharmasaṃsthāpanāya ca || 36 || iti |**

parāśareṇa proktaṃ granthajātaṃ “**parāśaramataṃ**” | tac ca pāṭhamātreṇa puṇyapradam | puṇyaṃ
ca dvividham | iṣṭapṛāpakam aṇiṣṭanivartakaṃ ca | tad ubhayaṃ pavitrapāpanāśanaśabdābhyāṃ
vivakṣyate | tad evaṃ granthajātaṃ “**cintitaṃ**” arthato vicāritaṃ sat pūrvavat puṇyapradam
bhavati | arthavicārasya prayojanaṃ dvedhā, svānuṣṭhānaṃ paropadeśaś ca | tad ubhayaṃ
brāhmaṇa–ityādipadadvayenocyate | brāhmaṇasyārtho brāhmaṇyanimittam svadharmānuṣṭhānam
iti yāvat | dharmasaṃsthāpanam pareṣāṃ dharmopadeśenānuṣṭhāpanam | yadā
granthapāṭhatadarthajñānāyoraṇi pīḍṛśo mahimā tadā kim u vaktavyam anuṣṭhānam
puruṣārthaheturāṃ iti | yktaṃ caitat | parāśarasya [142] pulastya-vasiṣṭhaprasādalabdhavareṇa
sarvaśāstrahrdayābhijñātvam | tathā ca **viṣṇupurāṇam** |

vaire mahati madvākyāt guror apy āśritā kṣamā |
tvayā tasmāt samas tāni bhavān śāstrāṇi vetsyati ||
santater na mamocchedaḥ kruddhenāpi tataḥ kṛtaḥ |
tvayā tasmān mahābhāga dadāmy anyam ahaṃ varam ||
purāṇasaṃhitākartā bhavān vatsa bhaviṣyati |
devatāpāramārthyam ca yathāvad vetsyate bhavān ||
pravṛtte ca nivṛtte ca karmaṇyas tv amalā matiḥ |
matprasādād asaṃdigdhā tava vatsa bhaviṣyati ||
tataś ca prāha bhagavān vasiṣṭho ‘smatpitāmahaḥ |
pulasthyena yad uktaṃ te sarvam etad bhaviṣyati || (ViPu 1.1.28–31)

iti || 36||

ity ācārakāṇḍe prathamādhyāye ācārāvatāraḥ samāptaḥ ||

|| granthānukramaṇikā ca samāptā ||

[143]

athācāro nirūpyate | yat pṛṣṭam
cāturvarṇyasamācāraṃ kiṃcit sādharmaṇam vada | (PārSm 1.17)
iti tatrottaram āha |

**caturṇām api varṇānām ācāro dharmapālakaḥ |
ācārabhraṣṭadehānām bhaved dharmāḥ parāṇmukhaḥ || 37 || iti |**

ācārasyaṇvayavyatirekābhyām aihikāmuṣmikaśreyohetutvam | ācāralakṣaṇam ca ānuśāsanike
parvaṇy abhihitam |

ācārāl labhate hy āyur ācārāl labhate śriyam |
ācārāt kīrtim āpnoti puruṣaḥ pretya ceha ca ||
durācāro hi puruṣo nehāyur vindate mahat |
trasanti cāśya bhūtāni tathā paribhavanti ca ||
tasmāt kuryād ihācāram yadīched bhūtim ātmanaḥ |
api pāpaśarīrasya ācāro hantya alakṣaṇam ||
ācāralakṣaṇo dharmāḥ santaś cācāralakṣaṇaḥ |
sādhūnām ca yathāvṛttam etad ācāralakṣaṇam || (MBh Anu. 104.6–9)

[144] iti | hārīto ‘pi smarati |
sādhavaḥ kṣīṇadoṣāḥ syuḥ sacchabdaḥ sādhuṇvācakaḥ |
teṣām ācaraṇam yat tu sa sadācāra ucyate || iti |

manur apy āha |
yasmin deśe ya ācāraḥ pāraparyakramāgataḥ |
varṇānām sāntarālānām sa sadācāra ucyate || iti | (MDh 2.17)

santaḥ śiṣṭāḥ | teṣām svarūpam āha bhagavān baudhāyanaḥ: “śiṣṭāḥ khalu vigatamatsarā
nirahaṃkāraḥ kumbhīdhānyāḥ alolupāḥ dambhadarpalobhamohakrodhavarjitāḥ” iti (BDh
1.1.5) | āraṇyaparvaṇi |

akrudhyanto ‘nasūyanto nirahaṃkāramatsarāḥ |
rjavaḥ śamasampannāḥ śiṣṭācārā bhavanti te ||
traividyaṇḍhāḥ śucayo vṛttavanto yaśasvinaḥ |
guruśūśrūṣavo dāntāḥ śiṣṭācārā bhavanti te || (NBh Vana 207.78–79)

[145] iti | atra sarvatra – śiṣṭānām abhimato dayādākṣiṇyavinayādyanvito vṛttaviśeṣa ācāraḥ – ity
uktaṃ bhavati | sa sadācāraḥ śrautaṃ smārtaṃ ca dharmam pālayati | sati sadācāre
dharmaviḡhātīnām nairḡhṇyakrodhādīnām abhāvāt | asati tv ācāre virodhisadbhāvāt dharma eva
na pravarteta | kathamcit pravṛtto ‘pi parāvarteta | so ‘yam dharmapālaka ācāraś caturṇām
sādhāraṇaḥ |

nanu – “kimcit sādhāraṇam vada” iti dharmāḥ pṛṣṭaḥ pratyuttaram tv ācāraṇiṣayam iti na
saṃgacchate, iti cet,

na, nimittanaimittikayor ācāradharmayor abhedasya vivakṣitatvāt || 37 ||

idānīm brāhmaṇasyāsādhāraṇam dharmam darśayati –

**ṣaṭkarmābhīrato nityam devatātithipūjakaḥ |
hutaśeṣam tu bhuñjāno brāhmaṇo nāvasīdati || 38 || iti |**

yajanayājānādhyayanādhyāpanadānapratigrahāḥ ṣaṭkarmāṇi | tad āha manuḥ |
adhyāpanam cādhyayanam yajanam yājanam tathā |

[146] dānaṃ pratigrahaś cāpi śaṭkarmāṇy agrajanmanah || iti | (MDh 10.75)
tatra adhyāpanaṃ **kūmapurāṇe** prapañcitam |
evam ācārasaṃpannam ātmavantam adāmbhikam |
vedam adhyāpayed dharmam purāṇāṅgāni nityaśah ||
saṃvatsaroṣite śiṣye gurur jñānam anirdiśan |
harate duṣkṛtaṃ tasya śiṣyasya vasato guruḥ ||
ācāryaputraḥ śuśrūṣuḥ karniṣṭho dhārmikaḥ śuciḥ |
āptaḥ śakto ‘rthadaḥ sādhuḥ adhyāpyā daśa dharmataḥ ||
kṛtajñāś ca tathādrohī medhāvī śubhakṛttaraḥ |
āptaḥ priyo ‘tha vidhivat ṣaḍ adhyāpyā dvijottamaiḥ || iti | (KūrPu 1.2.14.37–40)
viṣṇur apy āha: “**nāparīkṣitam yājayet nādhyāpayet nopanayet**” (ViDh 29.4–6) iti | **vasiṣṭhaś** ca |
[147] vidyā ha vai brāhmaṇam ājagāma gopāya mā śevadhiṣṭhe ‘ham asmi |
asūyakāyānrjave ‘yatāya na mām brūyā vīryavatī tathā syām || iti | (VaDh 2.8)
adhyāpane niyamam āha **yamaḥ** |
satataṃ prātar utthāya dantadhāvanapūrvakam |
snātvā hutvā ca śiṣyebhyo kuryād adhyāpanam naraḥ || iti |
manur api |
adhyeṣyamāṇam tu gurur nityakālam atandritaḥ |
adhīṣva bho iti brūyād virāmo ‘stv iti cāramet || iti | (MDh 2.73)
adhyeṣyamāṇaḥ śiṣyaḥ | taṃ prati vedam uccārayiṣyan pratidinam adhyāpanaprārambhe
atandritaḥ, “**adhīṣva bhoḥ**” iti bruvann ārabheta | samāptau “**virāmo ‘stu**” iti bruvann uparameta
īśvaraprītaye | 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 dvijaḥ |
sakalpaṃ sarahsyam ca tam ācāryam pracakṣate || iti | (MDh 2.140)
evam cādhyāpanavidhau susthite saty apy adhyayanasya pṛthagvidhir na kalpanīyo bhaviṣyati |
vihitasyādhyāpanasyādhyanam antareṇānupapatter adhyayanasyārthe – siddhatvāt |
nanu – nādhyayanavidhau kalpanādoṣo ‘sti | klptasaiva vidheḥ sattvāt, “**svādhyāyo
‘dhyetavyaḥ**” (Tait Ār 2.11) iti **śruteḥ** |
maivam | adhikāryaśravaṇenāsyā vidher anuṣṭhāpakatvāyogāt |
athocyeta – viśvajinnyāyena rātrisatranāyena vādhiparī parikalpyatām | “**viśvajitā
yajeta**” ity atra “**etatkāmaḥ**” iti niyojyaviśeṣaṇasyāśravaṇāt anuṣṭhānāprāptau svargasya sarvair
iṣyamāṇatvāt sa [149] eva tadviśeṣaṇatvena parikalpitāḥ | evam atra svargakāmo mānavako
niyojyo ‘stu | rātrisattre “**pratitiṣṭhanti ha vā ete ya etā rātrīr upanayanti**” ity arthavāde śrutāyāḥ
pratīṣṭhāyāḥ atyantam āśrutāt svargataḥ pratyāsannatayā pratīṣṭhākāmo ‘dhikārī kalpitāḥ | evam
atra payaḥkulyādikāmo ‘dhikārī syāt | “**yad ṛco ‘dhīte payasaḥ kulyā asya pitṛn svadhā
abhivahanti | yad yajūṃṣi ghr̥tasya kulyāḥ | yat sāmāni soma ebhyaḥ pavate**” (TaitĀr 2.11) ity
arthavādāt – iti |
maivam, payaḥkulyāder brahmayajñavidhiśeṣatvāt mānavakasyāprabuddhatvena
svargakāmatvāsaṃbhavāc ca | kathamcit saṃbhave ‘py anyonyāśrayatvam durvāram | adhīte
svādhyāye paścād adhyayanavidhyavagamaḥ | tadavagame cādhyayanam – iti | tasmāt
adhyayanasyādhyāpanaprayuktatvād adhyāpanam eva vidhīyate nādhyayanam iti |

tad etad **guru**matam anye vādino na kṣamante | anityenādhyāpanena nityasyādhyayanasya
 prayoktum aśakyatvāt | anityaṃ cādhyāpanam | jīvanakāmasya tatrādhikārāt | tad āha **manuḥ** |
 ṣaṇṇāṃ tu karmaṇāṃ asya trīṇi karmāṇi jīvikā |
 yājanādhyāpane caiva viśuddhāc ca parigrahaḥ || iti | (MDh 10.76)

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

yo ‘nadhītya dvijo vedān anyatra kurute śramam |
 sa jīvaṇn eva śūdratvam āśu gacchati sāvayah || iti | (MDh 2.168)
 ataḥ svavidhiprayuktam evādhyayanam | na cāsty anyonyāśrayah | adhyayanāt prāg eva
 saṃdhyāvandanādāv iva pitrādimukhena vidhyarthāvagamāt | pitrādiniyamitatvād eva
 māṇavakasya na aprabuddhatvadoṣo ‘sti | yady api **taittirīyaśākhāyām** “**svādhyāyo ‘dhyetavyah**”
 iti vākyasya pañcamahāyajñaprakaraṇe paṭhitatvād brahmayajñavidhirūpatā tathāpy
 aśeṣasmṛtiśūpanayanapūrvakasyādhyayanasya prapañcyamānatvān mūlabhūtā śrutir anumātavyā
 | **vivaraṇakāras** tu – “**adhyāpayīta**” ity atrāpi nijarthasya jīvanārthatvena rāgataḥ prāptatvāt
 prakṛtyarthasyādhyayanasya vidheyatām abhipretya “**aṣṭavarṣo brāhmaṇ upagacchet | bho**
‘dhīyīta” iti vākyam vipariṇamaya upapādayāmāsa | sarvathāsti nityah
 svādhyāyādhyayanavidhiḥ “**svādhyāyo ‘dhyetavyah**” ity evamātmakaḥ **śrautaḥ** | tathā **smṛtir** api |

[151] tapoviśeṣair vividhair vrataiś ca vidhicoditaiḥ |
 vedaḥ kṛtsno ‘dhigantavyah sarahasyo dvijanmanā || iti | (MDh 2.165)
 adhigatir arthavicāraparyantam adhyayanam | tathā ca **kūrmapurāṇe** adhyayanatadarthavicārayor
 abhāve pratyavāyah smaryate |

yo ‘nyatra kurute yatnam anadhītya śrutim dvijah |
 sa vai mūḍho na saṃbhāṣyo vedabāhyo dvijātibhiḥ ||
 na vedapāṭhamātreṇa saṃtuṣṭo vai bhaved dvijah |
 pāṭhamātrāvasāyī tu pañke gaur iva sīdati ||
 yo ‘dhītya vidhivad vedaṃ vedārthaṃ na vicārayet |
 sa sāvayah śūdrasamaḥ pātratām na prapadyate || iti | (KūrPu 1.2.14.86–88)

adhyayanasyetikartavyatām āha **yājñavalkyah** |
 gurum caivāpy upāsīta svādhyāyārthaṃ samāhitaḥ |
 āhūtaś cāpy adhīyīta labdham cāsmāi nivedayet ||
 hitam cāsyācaren nityaṃ manovākkāyakarmabhiḥ || iti | (YDh 1.26–27)

viṣṇupurāṇe ‘pi | [152]
 ubhe saṃdhye raviṃ bhūpa tathaivāgniṃ samāhitaḥ |
 upatiṣṭhet tathā kuryād guror apy abhivādanam ||
 sthite tiṣṭhet vrajet yāte nīcāir āsīta cāsīte |
 śiṣyo guror naraśreṣṭha pratikūlam na saṃcaret ||
 tenaivoktaḥ paṭhed vedaṃ nānyacittaḥ puraḥsthitah |
 anujñātaś ca bhikṣānnaṃ aśnīyāt guruṇā tataḥ ||
 vratāni caratā grāhyo vedaś ca kṛtabuddhinā || iti | (ViPu 3.9.2–5)

kaurme ‘pi |
 āhūto ‘dhyayanam kuryād vīkṣamāṇo guror mukham |
 nityam uddhṛtapāṇiḥ syāt sādhvācārāḥ susaṃyataḥ || iti | (KūrPu 1.2.14.1–2)
 svakulaparamparāgatāyāḥ śākhāyāḥ pāṭho ‘dhyayanam | tad āha **vasiṣṭhaḥ** |
 pāraparyāgato yeṣāṃ vedaḥ saparibr̥mhaṇaḥ |
 tacchākhaṃ karma kurvīta tacchākādhyayanam tathā || iti | (VaDh 6.43)
 svaśākhāparityāgaṃ **sa eva** niṣedhati |

yaḥ svaśākhāṃ parityajya pārakyāṃ adhigacchati |
 sa sūdravad bahiḥ kāryaḥ sarvakarmasu sādhubhiḥ ||
[153] svīyā śākhōjjhitā yena brahma tenojjhitam param |
 brahmahaiva sa vijñeyaḥ sadbhir nityam viharhitah || iti |
 svaśākhādhyayanapūrvakam tv anyāśākhādhyayanam **tenaivāṅgīkṛtam** |
 adhītya śākhāṃ ātmīyāṃ paraśākhāṃ tathā paṭhet | iti |
 vedavad dharmasāstram apy adhīyīta | tad āha **br̥haspatiḥ** |
 evaṃ daṇḍādikair yuktaṃ saṃskṛtya tanayaṃ pitā |
 vedam adhyāpayet paścāt śāstram manvādikam tathā ||
 brāhmaṇo vedamūlaḥ syāc chrutismṛtyoḥ samaḥ smṛtaḥ |
 sadācāryasya ca tathā jñeyam etat trikaṃ sadā ||
 adhītya caturo vedān sāṅgopāṅgapadakramān |
 smṛtīhīnā na śobhante candrahīnaiva śarvarī || iti |
 atra adhyayanena pañcadhā vedābhyāsa upalakṣitaḥ | tad āha **daḥṣaḥ** |
 vedasvīkaraṇam pūrvam vicāro ‘bhyasanam japaḥ |
 taddānam caiva śiṣyebhyo vedābhyāso hi pañcadhā || iti |
hārīto ‘pi |
 mantrārthajño japan juhvan tathaivādhyāpayan dvijah |
 svargalokam avāpnoti narakam tu viparyaye ||
[154] iti | gurumukhād evādhyetavyam na tu likhitapāṭhaḥ kartavyaḥ | tad āha **nāradaḥ** |
 pustakapratyayādhītam nādhītam gurusamnidhau |
 bhrājate na sabhāmadhye jāragarbha iv striyāḥ || iti | (Nā Śi 2.13)
 adhyayane varjanīyān āha **manuḥ** |
 nāvispaṣṭam adhīyīta na sūdrajanasamnidhau |
 na niśānte pratiśrānto brahmādhītya punaḥ svapet || iti | (MDh 4.99)
nārado ‘pi |
 hastahīnas tu yo ‘dhīte svaravarṇavivarjitaḥ |
 rgyajuḥsāmabhir dagdho viyonim adhigacchati || iti | (Nā. Śi. 2.27)
vyāso ‘pi |
 anadhyāyeṣv adhītam yat yac ca sūdrasya samnidhau |
 pratigrahanimittam ca narakāya tad ucyate ||

ity adhyayanādhyāpanayoḥ prakaraṇam

athānadhyāḥ | te ca dvividhāḥ: nityā naimittikāś ca | tatra nityān āha **hārītaḥ** |
 pratipatsu caturdaśyām aṣṭamyām parvayor dvayoḥ |
 śvo ‘nadhyāye ‘dya śarvaryām nādhīyīta kadācana || iti |
[155] naimittikān āha **yājñavalkyaḥ** |
 śvakroṣṭugardabholūkasāmabānārttaniḥsvane |
 amedhyaśavaśūdrāntyaśmaśānapatitāntike ||
 deśe ‘sucāv ātmani ca vidyutstanitasamplave |
 bhuktvārdrapāṇir ambhontarardharātre ‘timārute ||
 pāṃsuvarṣe diśāṃ dāhe saṃdhyānīhārabhītiṣu |
 dhāvataḥ pūtigandhe ca śiṣṭe ca gr̥ham āgate ||

kharoṣṭrayānahastyaśvanauvrkṣerīṇarohaṇe |
 saptatrimśad anadhyāyān etāṃs tātkaḷikān viduḥ || iti | YDh 1.148–51)
 anye ‘py anadhyānās tatra tatra smaryante | tad āha **nāradah** |
 ayane viṣuve caiva śayane bodhane hareḥ |
 anadhyāyas tu kartavyo manvādiṣu yugādiṣu || iti |
 manvādayo **matsyapurāṇe** ‘bhihitāḥ |
 āśvayuk śuklanavamī kārtike dvādaśī tathā |
 tṛtīyā caitramāsasya tathā bhādrapadasya ca ||
[156] phālgunasya tv amāvāsyā pauṣasyaikādaśī tathā |
 āṣāḍhasyātha daśamī māghamāsasya saptamī ||
 śrāvaṇasyāṣṭamī kṛṣṇā āṣāḍhasyāpi pūrṇimā |
 kārtikī phālgunī caitrī jyaiṣṭhī pañcadaśī sitā ||
 manvantarādayaś caite dattasyākṣayyakārakāḥ || iti | (MatsPu 17.6–8)
 yugādayo **viṣṇupurāṇe** varṇitāḥ |
 vaiśākhamāsasya ca yā tṛtīyā navamy asau kārtikaśuklapakṣe |
 nabhasya māsasya ca kṛṣṇapakṣe trayodaśī pañcadaśī ca mādhe || iti | (ViPu 3.14.13)
kūrmapurāṇe |
 upākarmaṇi cotsarge trirātrakṣapaṇaṃ smṛtam |
 aṣṭakāsu tv ahorātram ṛtvantāsu ca rātriṣu ||
 mārگاśīrṣe tathā pauṣe mādhamāse tathaiva ca |
 tisro ‘ṣṭakāḥ samākhyātāḥ kṛṣṇapakṣe tu sūribhiḥ || iti | (KūrPu 1.2.14.77–78)
gautamo ‘pi: “**kārtikī phālguny āṣāḍhī paurṇamāsī tisro ‘ṣṭakāḥ trirātram**” iti (GDh 16.7) | **[157]**
 uktapaurṇamāsīr ārabhya trirātram | tathā tisro ‘ṣṭakāḥ saptamyādayaḥ | tāsṃ api trirātram
 anadhyayanam ity arthaḥ **paiṭhīnasīḥ**: “**kṛṣṇe bhavāḥ tisro ‘ṣṭakāḥ | mārگاśīrṣaprabhṛtaya ity eke**”
 iti | **āpastambas** tu upākarmārabhya māsaṃ pradoṣe ‘nadhyāyam āha: “**śrāvaṇyāṃ paurṇamāsyāṃ**
adhyāyam upākṛtya māsaṃ pradoṣe nādhīyā” (ĀpDh 9.1) iti | pradoṣaśabdenātra pūrvarātriḥ
 vivakṣitā | trayodaśyādipradoṣeṣṃ api nādhīyā | tathā ca **ādityapurāṇam** |
 medhākāmas trayodaśyāṃ saptamyāṃ ca viśeṣataḥ |
 caturthyāṃ ca pradoṣeṣu na smaren na ca kīrtayet || iti |
 caturthyāditithidvaividhye **prajāpatih** |
 ṣaṣṭhī ca dvādaśī caiva ardharātronanāḍikā |
 pradoṣe na tv adhīyā tṛtīyā navanāḍikā || iti |
yājñavalkyo ‘pi |
 tryaḥaṃ preteṣṃ anadhyāyaḥ śiṣyrtviggurubandhuṣu |
 upākarmaṇi cotsarge svaśākhāśrotriye mṛte ||
 saṃdhyāgarjitanirghātabhūkampolkānipātane |
 samāpya vedaṃ dyuniṣaṃ āraṇyakam adhītya ca ||
[158] pañcadaśyāṃ caturdaśyāṃ aṣṭamyāṃ rāhusūtake |
 ṛtusaṃdhiṣu bhuktvā vā śrāddhikaṃ pratigṛhya ca ||
 paśumaṇḍūkanakulaśvāhimārjāramuṣakāiḥ |
 kṛte ‘ntare tv ahorātram śakrapāte tathocchraye || iti | (YDh 1.144–47)
manur api |
 corair upaplute grāme saṃbhrame vāgnikārite |
 ākālikam anadhyāyaṃ vidyāt sarvādbhuteṣṃ api || iti | (MDh 4.118)
kūrmapurāṇe |

śleṣmātakasya chāyāyām śālmaler madhukasya ca |
kadācid api nādhyeyam kovidārakapitthayoḥ || iti | (KūrPu 1.2.14.79)
uktānām apy anadhyāyānām apavādam āha **manuḥ** |
vodopakaraṇe caiva svādhyāye caiva naityake |
nānurodho ‘sty anadhyāye homamantreṣu caiva hi || iti |
vedopakaraṇāni aṅgāni | nityasvādhyāyo brahmajajñāḥ | **śaunako** ‘pi |
nitye jape ca kāmye ca kratau pārāyaṇe ‘pi ca |
nānadhyāyo ‘sti vedānām grahaṇe grāhaṇe tathā || iti |
[159] kūrmapurāṇe ‘pi |
anadhyāyas tu nāṅgeṣu netihāsapurāṇayoḥ |
na dharmasāstreṣv anyeṣu parvaṇy etāni varjayet || iti | (KūrPu 1.2.14.84)

ity anadhyāyaprakaraṇam

pūrvam adhyānādhyāpane setikartavyate nirūpate | atha yajanayājane nirūpayāmaḥ | tatra
yajanasya sṛṣṭim prayojanam cāha **bhagavān** |

sahajajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |
anena prasaviṣyadhvam eṣa vo ‘stv iṣṭakāmadhuk ||
devān bhāvayatānena te devā bhāvayantu vaḥ |
parasparam bhāvayantaḥ śreyas param avāpsyatha ||
iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ |
tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ || iti | (BhG 3.10–12)
tasya ca yajanasya sātṭvikarājasatāmasabhedena traividhyaṁ **sa evāha** |

aphalākāṁkṣibhir yajño vidhidṛṣṭo ya ijjate |
yaṣṭavyam eveti manaḥ samādhāya sa sātṭvikaḥ ||
[160] abhisamdhāya tu phalaṁ dambhārtham api caiva yat |
ijjate bharataśreṣṭha taṁ yajñaṁ viddhi rājasam ||
vidhihīnam asṛṣṭānnaṁ mantrahīnam adakṣiṇam |
śraddhāvirahitaṁ yajñaṁ tāmasaṁ paricakṣate || iti | (BhG 17.11–13)

āsvamedhike parvaṇi dvijātīprabhṛtisṛṣṭer yajñārthatvapratipādanena prastūyate |
yajanārtham dvijāḥ sṛṣṭās tārakā divi devatāḥ |
gāvo yajñārtham utpannā dakṣiṇārtham tathaiva ca ||
suvarṇaṁ rajataṁ caiva pātrīkumbhārtham eva ca |
idhmārtham atha yūpārtham brahmā cakre vanaspatīn ||
grāmyāraṇyāś ca paśavo jāyante yajñakāraṇāt | iti |

hārīto ‘pi anvayavyatirekābhyām yajñamahimānaṁ darśayati |
yajñena lokā vimalā vibhānti yajñena devā amṛtatvam āpnuvan |
[161] yajñena pāpair bahubhir vimuktaḥ prāpnoti lokān ajarasya viṣṇoḥ |
nāsty ayajñasya loko vai nāyajño vindate śubham |
aniṣṭayajño ‘pūtātmā bhrasyati chinnaṣṭavāt || iti |

yajñaviśeṣās tv agnihotrādayaḥ | tathā ca **śrūyate**: “**prajāpatir yajñān asṛjatāgnihotraṁ
cāgniṣṭhomaṁ ca paurnamāsīm cokthyaṁ cāmāvāsyām cātirātraṁ ca**” iti | agnihotrādīnām
saṁskṛtair agnibhiḥ sādhyatvāt tatsaṁskārakam ādhānamādāv anuṣṭheyam | tatra **prajāpatiḥ** |
sarvasaṁsthādhikāraḥ syād āhitāgner dhane sati |

ādadhyān nirdhano ‘py agniṃ nityaṃ pāpabhayāt dvijaḥ || iti |
akarane pratyavāyaḥ **kūmapurāṇe** darśitaḥ |
nāstikyād atha vālsyād yo ‘gnīn nādhātum icchati |
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 ādadhīta | vasanto vai brāhmasyartuḥ | sva evainam ṛtāv ādhāya brahmavarcasvī bhavati | grīṣme rājanya ādadhīta | grīṣmo vai rājanyasyartuḥ | sva evainam ṛtāv ādhāya indriyāvī vīryavān bhavati | śaradi vaiśya ādadhīta | śarad vai vaiśyasyartuḥ | 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 śrīr brahmavṛddhiś ca brāhmaṇasya vivardhate ||
kṣatriyasyāgnir ādheyo grīṣme śreṣṭhaḥ sa vai nrpa |
yenādhānam tu vai grīṣme kriyate tasya vardhate ||
śrīḥ prajāḥ paśavaś caiva vittaṃ caiva balam yaśaḥ |
śaratkāle tu vaiśyasyāpy ādhānīyo hutāśanaḥ ||

[163] śaradrātraḥ svayaṃ vaiśyo vaiśyayoniḥ sa ucyate |
śarady ādhānam evaṃ vai kriyate yena pāṇḍava ||
tasya vai śrīḥ prajāyus ca paśavo ‘rthaś ca vardhate || iti |

ādhānapūrvakāś ca yajñāḥ darśadayaḥ | tathā ca **vasiṣṭhaḥ**: “**avaśyaṃ brāhmaṇo ‘gnīn ādadhīta | darśapūrṇamāsāgrayaṇeṣṭicāturmāsyaapaśusomaiś ca yajeta**” iti | **hārīto** ‘pi |
pākayajñān yajen nityaṃ haviryajñāms tu nityaśaḥ |
saumyāms tu vidhipūrveṇa ya icchet brahma cāvyayam || iti |

te ca **gautamena** darśitāḥ: “**aṣṭakā pārvanaśrāddham śrāvany āśādhī prausthapadī caित्रy āśvayujīti sapta pākayajñasamsthāḥ | agnyādhēyam agnihotraṃ darśapūrṇamāsau cāturmāsyaṇy āgrayaṇeṣṭir** [164] **nirūḍhapaśubandhaḥ sautrāmaṇīti sapta haviryajñasamsthāḥ | agniṣṭomo ‘tyagniṣṭoma ukthyaḥ ṣoḍaśī vājapeyo ‘tirātroptoryāmaḥ iti sapta somasamsthāḥ**” iti (GDh 8.18–20) | aparāms tu mahāyajñakratūn **devalo** darśitavān:

“**āśvamedharājasūyapaunḍarikagodavādayo mahāyajñakratavaḥ**” iti | ete sarve yajñāḥ yathāyogaṃ nityanaimittikakāmyabhedenā trividhā,

nityaṃ naimittikaṃ kāmyaṃ trividhaṃ karma pauraṣam | (MāPu 34.4)

iti **madāladokteḥ** | tatra yajñānām nityatvaṃ **kuthumaśākhāyām** śrūyate: “**mantreṣu karmāṇi kavayo yāny apaśyaṃs tāni tretāyām bahudhā santatāni | tāny ācaratha niyatam**” iti (MunUp 1.2.1) | **vājasaneyiśākhāyām** api: “**kurvann eveha karmāṇi jījīvēsec chatam samāḥ**” iti (IśāUp 2),

[169] “**etad vai jarāmaryam agnihotraṃ jarasā vā hy evāsmān mucyate mṛtyunā ca**” (MNUp 25.1) iti ca | vidhivākeṣu ca jīvanādyupabandhas tu nityatvalakṣakaḥ | tad yathā: “**yāvajjīvam agnihotraṃ juhuyāt,**” “**yāvajjīvam darśapaurṇamāsābhyām yajeta,**” “**vasante vasante jyotiṣā yajeta**” iti | akarane pratyavāyaś ca nityatvagamakāḥ | tathā **cātharvaṇe** śrūyate:

“**yasyānagnihotraṃ adarśapaurṇamāsam acāturmāsyaṃ anāgrayaṇam atithivarjitaṃ vāhutam avaiśvadevam avidhinā hutam āsaptamāms tasya lokān hinasti**” iti (MunUp 1.2.3) | tathā ca **śrutyantaram**: “**yasya pitā pitāmaho vā somaṃ na pibet sa vrātyaḥ**” [166] iti |

jīvanakāmanāvyatiriktaṃ grhadāhādyaniyatanimittam upajīvyā pravṛttaṃ naimittikaṃ | tathā ca

śrutiḥ: “yasya grhān dahaty agnir agnaye kṣāmavate puroḍāśam aṣṭākapālam nirvapet” iti |
kāmanayā pravṛttaṁ kāmīyam | tad yathā: “vāyavyam śvetam ālabheta bhūtikāmaḥ” (TS 2.3.1)
ityādyāḥ kāmīyapaśavaḥ | “aindrāgnam ekādaśākapālam nirvapet prajākāmāḥ” (TS 2.2.5)
ityādyāḥ kāmīyeṣṭayāḥ | tatra kāmīyānām kāmītārthasiddhiḥ phalam | nityanaimittikayos tu
yathāvidhyanuṣṭhitayor indralokaprāpakatvam **ātharvaṇe** śrūyate:

[167] kālī karālī ca manojavā ca sulohitā yā ca sudhūmravarṇā |
sphuliṅginī viśvarucī ca devī lelāyamānā iti sapta jihvāḥ ||
eteṣu yaś carate bhrājamāneṣu yathākālam cāhutayo hy ādadāyan |
taṁ nayanty etāḥ sūryasya rāsmayo yatra devānām patir eko ‘dhivāsaḥ ||
ehy ehīti taṁ āhutayaḥ suvarcasāḥ sūryasya rāsmibhir yajamānaṁ vahanti |
priyām vācam abhivadantyo ‘rvayantya eṣa vaḥ puṇyaḥ sukrto brahmalokaḥ ||
iti (MuṇUp 1.2.4) | **ānuśāsanike** ‘pi |

suśuddhair yajamānaiś ca ṛtvigbhiś ca tathāvidhaiḥ |
śuddhair dravyopakaraṇair yaṣṭavyam iti niścayaḥ ||
tathākṛteṣu yajñeṣu devānām toṣaṇam bhavet |
tuṣṭeṣu devasaṅgheṣu yajvā yajñaphalam labheta ||
devāḥ samtoṣitā yajñair lokān samvardhayanty uta |
ubhayor lokayor devi bhūtir yajñe pradṛśyate ||
tasmād yajñād divam yāti amaraiḥ saha modate |
nāsti yajñasamaṁ dānam nāsti yajñasamo vidhiḥ |
sarvadharmasamuddeśo devi yajñe samāhitaḥ ||
[168] iti | yadi kathamcin nityakarmāṇi lupyeran tadā tatsamādhānam āha **prajāpatih** |
darśam ca pūrṇamāsaṁ ca luptvāthobhayam eva vā |
ekasmin kṛcchapādena dvayor ardhenā śodhanam ||
haviryajñeṣv aśaktasya luptam apy ekam āditaḥ |
prajāpatyena śudhyeta pākasaṁsthāsu caiva hi ||
saṁdhyopāsanahānau tu nityasnānam vilopya ca |
homaṁ ca naityakam śudhyed gāyatryaṣṭasahasrakṛt ||
samānte somayajñānām hānau cāndrāyaṇam caret |
akṛtvānyatamaṁ yajñam yajñānām adhikārataḥ ||
upavāseṇa śudhyeta pākasaṁsthāsu caiva hi || iti |

kātyāyano ‘pi |
pitṛyajñātyaye caiva vaiśvadevātyaye ‘pi ca |
aniṣṭvā navayajñena navānnaprāśane tathā ||
bhojane patitānnasya carur vaiśvānaro bhavet || iti | (KātSm 3.18.19–20)

vihitadakṣiṇāparyāptadravyābhāve ‘pi nityam na lopayet | tad āha **baudhāyanaḥ** |
[169] yasya nityāni luptāni tathāivāgantukāni ca |
vipady api na sa svargaṁ gacchet tu patito hi saḥ ||
tasmāt kandaiḥ phalair mūlair madhunājyarasena vā |
nityam nityāni kurvīta na ca nityāni lopayet || iti |

nanu – saṁpūrṇadravyasampattāv eva somayāgaḥ kāryaḥ | tad āha **manuḥ** |
yasya traivārṣikam vittam paryāptam bhr̥tyavṛttaye |
adhikaṁ vāpi vidyeta sa somaṁ pātum arhati || iti | (MDh 11.7)

yājñavalkyo ‘pi |

traivārṣikādhikānno yaḥ sa hi somam pibed dvijaḥ | iti (YDh 1.124)
 traivārṣikānnalābhe somayāgād arvācīnā darśādaya eva kāryāḥ | etad api sa **evāha** |
 prākṣaumikīḥ kriyāḥ kuryād yasyānnaṁ vārṣikaṁ bhavet | iti | (YDh 1.124)
 alpadhanasya yajño **manunā** niṣidhyate |
 puṇyāny anyāni kurvīta śraddadhāno jīvendriyaḥ |
 na tv alpadakṣiṇair yajñair yajetārthaṁ kathamcana ||
 indriyāṇi yajñāḥ svargam āyuh kīrtim prajāḥ paśūn |
 hanty alpadakṣiṇo yajñas tasmān nālpadhano yajet || (MDh 11.39–40)
 [170] iti | **matsyapurāṇe** ‘pi |
 annahīno dahed rāṣṭraṁ mantrahīnas tathartvijah |
 ātmānaṁ dakṣiṇāhīno nāsti yajñasamo ripuh || iti | (MDh 11.41)
 evaṁ ca saty etāni vacanāni “kandair mūlaiḥ” ityādivacanena viruddhyeran – iti cet,

maivam, eteṣāṁ vacanānāṁ kāmyayāgaṇiṣayativāt | “**sāmpūrṇānuṣṭhānaśakti** **satyām eva**
kāmyam kartavyam” iti **śaṣṭhādhyāye** mīmāṃsitam | tathā hi “aindrāgnam ekādaśakapālaṁ
 nirvapet prajākāmāḥ” ity atra kiṁ yathāśaktiprayogeṇāpy adhikāraḥ, uta sarvāṅgopasaṁhāreṇa,
 iti saṁśayaḥ | nityeṣu yathāśaktiprayogasya pūrvādhikaraṇe nirṇītatvāt kāmyeṣv api tathā – iti
 prāpte brūmaḥ | nityānāṁ asamarthenāpy aparitāyātyativāt tatra yathāśaktiprayogaḥ, aparitāyāni
 hi nityāni | jīvanādinimittavaśena tatpravṛtteḥ | naimittikaṁ pratyaprayogātve nimittatvam eva
 hīyeta | kāmanā tu na nimittam yenāvaśyam iṣṭim pravartayet | ato na kāmyasyāparitāyātyativam |
 tathā sati phalasiddhyartham eva kāmyasyānuṣṭheyativāt phalasya ca
 kṛtsnāṅgopakṛtapradhānamantreṇāniṣpatteḥ | yadā kṛtsnāṅgānuṣṭhānaśaktis tadaiva kāmyam
 anuṣṭheyam – iti siddhāntaḥ ||

iti yajanakaraṇam

[171]

itthaṁ yajanaṁ nirūpitam | yājane tu vidhiḥ **śrūyate**: “**dravyam arjayan brāhmaṇaḥ pratigṛhṇīyād**
yājayed adhyāpayed vā” | na cāyam nityavidhiḥ | akaraṇe pratyavāyādinityalakṣaṇābhāvāt | api tu
 kāmyavidhiḥ, dravyārjanakāmasya tatrādhikārāt | tatrāpi nāpūrvavidhiḥ, jīvanopāyatvena
 yājanasya prāptativāt | taddhetutvam ca **mārkaṇḍeyapurāṇe** darśitam |
 yājanādhyāpane śuddhe tathā śuddhaḥ pratigrahaḥ |
 eṣā samyak samākhyatā vividhā tasya jīvikā || iti | [MārPu 28.4]
 nāpi parisamkhyā, nityaprāpter abhāvāt | tasmāt pakṣe prāptivān niyamavidhir ayam | sa cāyam
 niyamaḥ puruṣārtha eva | na tu kratvarthaḥ | dravyārjanavidhānasya puruṣārthatvena lipsāsūtre
 vicāritativāt |
 tathā hi – dravyapāptiḥ kratvarthā puruṣārthā vā iti saṁśayaḥ |
tatra pūrvah pakṣah kratvartheyam | tathā sati niyamasyārthavattvāt | brāhmaṇasya
 yājanādinā kṣatriyasya jayādinā vaiśyasya ṛṣyādinā – iti niyamaḥ | sa ca puruṣārthapakṣe
 ‘narthakaḥ syāt, [172] upāyāntareṇārjitasyāpi dravyasya
 kṣutpratighātādipuruṣārthasāmpādakativāt | kratus tu nānyathā siddhyati | atas tatra niyamo
 ‘rthavān –
iti prāpte brūmaḥ | dravyam hi sāmāpāditam sat puruṣam prīṇayati | atas tasya
 puruṣārthatvam pratyakṣadṛṣṭam | kratvarthatā tu niyamānyathānupapattyā kalpyate | kṛptaṁ ca

kalpyād balīyah | sati ca puruṣārthatve krator api bhojanādivat puruṣakāryatayā tadarthatāpy arthāt sampadyate | niyamam astu puruṣārthe ‘py arjanavidhau kiṃcid adṛṣṭaṃ janayisyati | kratvarthatvavādino jīvanalopena kratur api na sidhyet | ataḥ puruṣārtho yājanādih – iti siddham |
rtvigbhir vinā yājayitānyo na ko ‘py asti – iti cet,

maivam, āpastambasūtre ṣoḍaśānām ṛtvijāṃ varaṇam abhidhāya yā jayituh saptadaśasya pṛthagvaraṇābhidhānāt, “sadasyaṃ saptadaśaṃ kauṣṭikinaḥ samāmananti | sa karmaṇām upadraṣṭā bhavati” iti | ata eva vasiṣṭhavaṃśotpannasya sātyahavyanāmakasya maharṣeḥ praśnavākye devabhāgasya sṛñjayanāmakān brāhmaṇān prati yājakatvaṃ taittirīyakabrāhmaṇe śrūyate: “vāsiṣṭho ha sātyahavyo devabhāgaṃ papracchat sṛñjayān bahuyājino yaje” (TB 6.6.2) [173] iti | tathā kauṣṭikibrāhmaṇe citranāmakaṃ prati śvetaketor yājakatvam āmnātam: “citrodbhavo gārgyāyaṇir yakṣamāṇa āruṇim vavre | sa ha putraṃ śvetaketuṃ prajighāya yājayet” iti | tasmād ṛtvigabhyo ‘nyaḥ sadasyo yājayitā | ṛtvijo vā yājayitāraḥ santu | sarvathāpy asti brāhmaṇānām jīvanahetur yājanam |

taretikartavyatārūpeṇa kṛṣṇājīnavāsasor anyatareṇopavītitaṃ taittirīyake vidhīyate: “tasmād yajñopavīty evādhīyīta yājayed yajet vā yajñasya prasṛtyā ajinaṃ vāso vā dakṣiṇata upavīya” (TaitĀ 2.1) iti | | mantreṣu ṛṣyādijñānam ca yājanāṅgatvena chandogabrāhmaṇe samāmnāyate: “yo ha vā aviditārṣeyacchandodaivatabrāhmaṇena mantreṇa yājayati vā adhyāpayati vā sthānuṃ varechatī gartaṃ vā padyate vā mriyate pāpīyān bhavati | yātayāmānyasya chandāmsi bhavanti | atha yo mantre mantre veda sarvam āur eti | śreyān bhavati | ayātayāmānyasya chandāmsi bhavanti | tasmād etāni mantre mantre vidyāt” iti (ChBrā 3.7.5) | [174]

nanu – kvacit yājanasya kvacit pratigrahasya ca ninditatvāt tadanuṣṭhānavataḥ svādhyāyagāyatrīyor japa āmnāyate: “ricyata iva vā eṣa praiva ricyate yo yājayati prati vā grhṇāti | yājayitvā pratigrhya vānaśnan triḥsvādhyāyaṃ vedam adhīyīta | trirātraṃ vā sāvitṛm gāyatrīm anvātirecayati” iti (TĀ 2.15) | tathānyatrāpi: “duhe ha vā eṣa chandāmsi yo yājayati sa yena yajñakratunā yājayet | so ‘raṇyaṃ paretya śucau deṣe svādhyāyam evainam adhīyann āsīta | tasyānaśanaṃ dīkṣā, sthānam upasadaḥ, āsanasya sutyā, vāg juhūḥ, mana upabhṛt, ghrītiḥ sruvā, prāṇo haviḥ, sāmādhvaryuḥ, sa vā eṣa yajñāḥ prāṇadakṣiṇo ‘nantadakṣiṇaḥ samṛddhatarah” iti (TĀ 2.16) iti cet,

nāyam doṣaḥ, tasya ajāyayājānaviṣayatvāt | jīvitātyayam āpannasya prāṇarakṣaṇārtham ayājyayājānam api sambhāvyate | tathā ca vājasaneyabrāhmaṇam: “prāṇasya vai samrāt kāmāyāyājyaṃ yājayati apratigrāhyasya vā pratigrhṇāti” iti (BrĀUp 4.1.3) | tatra prāyaścittam chandogā āmananti: [175] “tadā ayājyayājane dakṣiṇās tyaktvā māsaṃ caturthakāle bhuñjānaḥ tanmantrān gāyet” iti (ChBr 5.1.3) | tathā sumantur api smaranti: “sūdrayājakaḥ sarvadravyaparityāgāt pūto bhavati | abhiśasta-patita-paunarbhavab-hrūṇaha-puṃscaly-aśuci-śastrakāra-tailika-cākrika-dhvaji-suvarṇa-kāra-varmakāra-paṅkaka-vardhaki-gaṇa-gaṇika-saunika-vyādha-niṣāda-rajaka-buruḍa-carmakārā abhojyānnā apratigrāhyā ayājyāś ca” iti | tathā ca vasiṣṭhaḥ: “dakṣiṇātyāgāc ca pūto bhavatīti vijñāyate” iti | tathā baudhāyano ‘pi: “bahvapratigrāhyasya vā pratigrhya ayājyaṃ vā yājayitvā [176] nādyāt | tasya cānnam aśitvā taratsamandīyaṃ japet” iti (VaDh 2.2,5,8) |

ajyājyayājakalakṣaṇam devalena darśitam |

yah sūdrān patitāṃś cāpi yājayed arthakāraṇāt |

yājito vā punar tābhyāṃ brāhmaṇo ‘yājyayājakaḥ || iti |

ity yājanaprapakaraṇam

tad evaṃ yājanam nirūpitam | atha dānapratigrahau nirūpyete | tatra dānaviṣayā śrutih: “dānam iti sarvāṇi bhūtāni praśamsanti | dānānnātiduścaram tasmād dāne ramante” iti (MNUp 21.2) | tathā vākyāntaram api: “dānam yajñānām varūtham dakṣiṇā loke dātāram sarvabhūtāny upajīvanti | dānenārātīn apānudanta | dānena dviṣanto mitrā bhavanti | dāne sarvaṃ pratiṣṭhitam | tasmād dānam paramam vadanti” iti (MNUp 22.1) | ādityapurāṇe ‘pi |
na dānād ahikam kiṃcid dṛśyate bhuvanatraye |
dānena pāpyate svargaḥ śrīr dānenaiva labhyate ||
dānena śatrūn jayati vyādhir dānena naśyati |
dānena labhyate vidyā dānena yuvatījanaḥ ||
dharmārthakāmamokṣāṇām sādhanam paramam smṛtam || iti |
evaṃ śrutismṛtibhyām praśamsāpūrvako dānavidhir unnītaḥ | yājñavalkyas tu sākṣād dānam vyadhata |

dātavyam pratyaham pātre nimitteṣu viśeṣataḥ |
yācitenāpi dātavyam śraddhāpūtam tu śaktitaḥ ||
gobhūtilahiraṇyādi pātre dātavyam arcite |
nāpātre viduṣā kiṃcid ātmanaḥ śreya icchatā || iti | (YDh 1.203, 201)
etayor anyataḥ svarūpavidhiḥ | itaras tu guṇavidhiḥ | manur api |
dānadharmam niṣeveta nityanaimittasamjñakam |
parituṣṭena bhāvena pātram āsādyā śaktitaḥ || (MDh 4.227)

[178] iti | vahnipurāṇe ca adāne vittavaiyarthiyoktipuraḥsaram dānam vihitam |
yasya vittam na dānāya nopabhogāya dehinām |
nāpi kīrtyai na dharmāya tasya vittam nirarthakam ||
tasmād vittam samāsādyā daivād vā pauruṣād atha ||
dadyāt samyag dvijātibhyaḥ kīrtanāni na kārayet || iti |

viṣṇudharmottare dānābhāve bādham āha |
sīdate dvijamukhyāya yo ‘rthine na prayacchati |
sāmarthyē sati durbuddhir narakāyopapadyate || iti |

brahmapurāṇe ‘pi |
sadācārāḥ kulīnās ca rūpavantaḥ priyamvadāḥ |
bahuśrutās ca dharmajñā yācamānāḥ parān grhān ||
dṛśyante duḥkhitāḥ sarve prāṇinaḥ sarvadā mune |
adattadānā jāyante parabhāgyopajīvinaḥ || iti |

vyāso ‘pi |
akṣaradvayam abhyastam nāsti nāstīti yat purā |
tad idaṃ dehi dehīti viparītam upasthitam ||

[179] iti | skānde ‘pi |
dehīty evaṃ bruvann arthī janam bodhayatīva saḥ |
yad idaṃ kaṣṭam arthitvam prāgadānaphalam hi tat ||
eken tiṣṭhatādhasād anyenopari tiṣṭhatā |
dātṛyācakayor bhedaḥ karābhyām eva sūcitaḥ ||
dīyamānam tu yo mohāt goviprāgnisuresu ca |
nivārayati pāpātmā tiryagyonim vrajet tu saḥ || iti |

śātātapo ‘pi |

mā dadasveti yo brūyād gavy agnau brāhmaṇeṣu ca |
 tiryagyoniśataṃ gatvā cāṇḍāleṣv abhijāyate || it |
 dānasya svarūpaṃ tatretikartavyatāṃ ca **devalo** darśayati |
 arthānām udite pātre śraddhayā pratipādanam |
 dānam ity abhinirdiṣṭaṃ vyākhyānaṃ tasya vakṣyate ||
 dvihetu ṣaḍadhiṣṭhānaṃ ṣaḍaṅgaṃ ṣaḍvipākayuk |
 catuḥprakāraṃ trividhaṃ triṇāśaṃ dānam ucyate ||
 nālpatvaṃ vā bahutvaṃ vā dānasyābhyudayaṁvahaṃ |
 śraddhābhakti ca dānānām vṛddhiśreyaskare hi te ||
[180] dharmam arthaṃ ca kāmam ca vṛḍḍāharṣabhayāni ca |
 adhiṣṭhānāni dānānām ṣaḍ etāni pracakṣate ||
 pātrebhyo dīyate nityam anapekṣya prayojanam |
 kevalaṃ tyāgabuddhyā yat dharmadānaṃ tad ucyate ||
 prayojanam upekṣyaiva prasaṅgāt yat pradīyate |
 tad arthaḍnam ity āhur aihikaṃ phalahetukam ||
 strīpānamṛgayākṣāṇām prasaṅgāt yat pradīyate |
 anarheṣu ca rāgeṇa kāmādānaṃ tad ucyate ||
 saṃsadi vṛḍḍayā tulyeṣv artho ‘rthibhyaḥ prayācītaḥ |
 pradīyate ca yad dānaṃ vṛḍḍādānaṃ iti smṛtam ||
 drṣṭvā priyāni śrutvā vā harṣād yad yat prayacchati |
 harṣādānaṃ iti prāhur dānaṃ tad dharmacintakāḥ ||
 ākrośānarthaḥiṃsānām pratīkārāy yad bhayāt |
 dīyate vāpakartṛbhyo bhayadānaṃ tad ucyate ||
 dātā pratigrahītā ca śraddhā deyaṃ ca dharmayuk |
 deśakālau ca dānānām aṅgāny etāni ṣaḍ viduḥ ||
[181] apāparogī dharmātmā ditsur avyasanah śuciḥ |
 anindyaḥjīvakarmā ca ṣaḍbhir dātā praśasyate ||
 trisuklaḥ kṛṣavṛttiś ca ghrṇāluḥ sakalendriyaḥ |
 vimukto yonidoṣebhyo brāhmaṇaḥ pātram ucyate || iti |
 “trisuklaḥ” iti tribhir mātāpitṛcāryaḥ śikṣitatvena śuddhaḥ |
 śaucaśuddhir mahāprītir arthino darśane tathā |
 satkṛtiś cānasūyā ca dānaśraddhety udāhṛtā ||
 aparābādham akleśaṃ svayatnenārjitaṃ dhanam |
 svalpaṃ vā vipulaṃ vāpi deyaṃ ity abhidhīyate ||
 yad yatra durlabhaṃ dravyaṃ yasmin kāle ‘pi vā punaḥ |
 dānārhaḥ deśakālau tau syātāṃ śreṣṭhaḥ na cānyathā ||
 avasthādeśakālānām pātradātṛś ca sampadā |
 hīnaṃ vāpi bhavec chreṣṭhaṃ śreṣṭhaṃ vāpy anyathā bhavet ||
 duṣphalaṃ niṣphalaṃ hīnaṃ tulyaṃ vipulaṃ akṣayam |
 nāstikastenahiṃsrebhyo jārāya patitāya ca ||
[182] ṣaḍvipākayuguddiṣṭaṃ ṣaḍ etāni vipākataḥ |
 piśunabhrūṇahantrībhyāṃ pradattaṃ duṣphalaṃ bhavet ||
 mahad apy aphalaṃ dānaṃ śraddhayā parivarjitaṃ |
 parabādḥākaraṃ dānaṃ sphītaṃ apy ūnatāṃ vrajet ||
 yathoktaṃ api ced dattaṃ cittena kaluṣeṇa tu |

tat tu saṃkalpadoṣeṇa dānaṃ tulyaphalaṃ bhavet ||
yuktāṅgaiḥ sakalaiḥ śaḍbhir dānaṃ syād vipulodayam |
anukrośavaśād dattaṃ dānaṃ akṣayatāṃ vrajet ||
dhruvam ājasrikam kāmyaṃ naimittikam iti kramāt |
vaidiko dānamārgo ‘yaṃ caturdhā varṇyate budhaiḥ ||
prapārāmataḍāgādi sarvakāmaphalaṃ dhruvam |
tad ājasrikam ity āhur dīyate yad dine dine ||
apatyaviḥṇayaiśvaryastrībālārthaṃ yad iṣyate |
icchāsaṃjñāṃ tu yad dānaṃ kāmyaṃ ity abhidhīyate ||
kāḷāpekṣaṃ kriyāpekṣaṃ arthāpekṣaṃ iti smṛtam |
tridhā naimittikam proktaṃ sahomam homavarjitam ||
183] tatrottamāni catvāri madhyamāni vidhānataḥ |
adhamāni tu śeṣāni vividhatvam idaṃ viduḥ ||
annavidyāmadhustṛiṇāṃ gobhūrukṃśvāhastinām |
dānāny uttamadānāni uttamadravyadānataḥ ||
vidyād ācchādanam vāsaḥ paribhogauśadhāni ca |
dānāni madhamānīti uttamadravyadānataḥ ||
upānatpreṣyayānāni chatrapātrāsānāni ca |
dīpakāṣṭhaphalādīni caramaṃ bahuvārṣikam ||
bahutvād arthajātānāṃ saṃkhyā śeṣeṣu neṣyate |
adhamāny avaśiṣṭāni sarvadānāny ato viduḥ ||
iṣṭam dattam adhītam vā praṇaśyaty anukīrtitāt |
ślāghānuśocanābhyām vā bhagnatejā vipadyate ||
tasmād ātmakṛtaṃ puṇyam na vṛthā parikīrtayet || iti |
nityanaimittikakāmavimalākhyāś catvāro dānabhedāḥ **purāṇasāre** darśitāḥ | sātṭvikādibhedān
bhagavān āha |

dātavyam iti yad dānaṃ dīyate ‘nupakāriṇe |
deśe kāle ca pātre ca tad dānaṃ sātṭvikam smṛtam ||
[184] yat tu pratyupakārārthaṃ phalam uddiśya vā punaḥ |
dīyate ca parikliṣṭam tad rājasam udāhṛtam ||
adeśakāle yad dānaṃ apātrebhyaś c dīyate |
asatkṛtaṃ avajñātaṃ tat tāmasam udāhṛtam || iti | (BhG 17.20–22)

tatra phalaviśeṣo **viṣṇudharmottare** darśitāḥ |
tāmasānāṃ phalaṃ bhuṅkte tiryaktve mānavaḥ sadā |
varṇasaṃkarabhāvena vārddhake yadi vā punaḥ ||
bālye vā dāsabhāvena nātra kār्या vicāraṇā |
ato ‘nyathā tu mānuṣye rājasānāṃ phalaṃ bhavet ||
sātṭvikānāṃ phalaṃ bhuṅkte devatve nātra saṃśayaḥ || iti |

tatra dānapātram āha **yājñavalkyaḥ** |
na vidyayā kevalayā tapasā vāpi pātratā |
yatra vṛttim ime cobhe tad dhi pātraṃ pracakṣate || iti | (YDh 1.200)

yamo ‘pi |

vidyāyukto dharmasīlaḥ praśāntaḥ kṣānto dāntaḥ satyavādī kṛtajñāḥ |
svādhyāyavān dhṛtimān gośaraṇyo dātā yajvā brāhmaṇaḥ pātram āhuḥ ||
[185] iti | **vasiṣṭhaḥ** |

kiṃcid vedam ayaṃ pātraṃ kiṃcit pātraṃ tapomayam |
pātrānām api tat pātraṃ śūdrānnaṃ yasya nodare || iti | (VaDh 6.26)

br̥haspatiḥ |

āgamiṣyati yat pātraṃ tat pātraṃ tārayiṣyati || iti |

viṣṇudharmottare |

patanāt trāyate yasmāt tasmāt pātraṃ prakīrtitam || iti |

skandapurāṇe pātraviśeṣo ‘bhihitāḥ |

prathamam tu guror dānaṃ dadyāc chreṣṭham anukramāt |

tato ‘nyeṣām ca viprānām dadyāt pātrānusārataḥ ||

guror abhāve tat putraṃ tadbhāryām tatsutām tathā |

pautraṃ prapautraṃ dauhitram anyam vā tatkulodbhavam ||

taddānātikrame dānaṃ pratyutādhogatiḥ || iti |

yamo ‘pi |

samam abrāhmaṇe dānaṃ dviguṇam brāhmaṇabruve |

prādhīte śatasāhasram anantaṃ vedapārage || iti |

“prādhītaḥ” prārabdhādhyayana ity arthaḥ | **saṃvartaḥ** |

[186]

utpattipralayau caiva bhūtānām āgatiṃ gatim |

vetti vidyām avidyām ca sa bhaved vedapāragaḥ || iti |

śūdre samaguṇam dānaṃ vaiśye taddviguṇam smṛtam |

kṣatriye triguṇam prāhuḥ ṣaḍguṇam brāhmaṇe smṛtam || iti |

śūdrādīnām pātratvapratipādanam annadānādiviṣayam, “**kṛtānnaṃ itarebhyah**” iti

gautamavacanāt | **vyāsaḥ** |

mātāpitroś ca yad dattaṃ bhrātṛsvasṛsutāsu ca |

jāyātmajeṣu yad dattaṃ so ‘nindyaḥ svargasamkramaḥ ||

pituḥ śataguṇam dānaṃ sahasram mātur ucyate |

anantaṃ duhitur dānaṃ sodarye dattaṃ akṣayam || iti | (VyāSm4.30–31)

bhaviṣyottare |

na kevalam brāhmaṇānām dānaṃ sarvatra śasyate |

bhaginībhāginēyānām mātulānām pituḥ svasuḥ ||

daridrānām ca bandhūnām dānaṃ koṭiguṇam bhavet || iti |

śātātapo ‘pi |

[187]

saṃnikṛṣṭam adhīyānam atikrāmati yo dvijam |

bhojane caiva dāne ca dahaty āsaptamaṃ kulam || iti |

mahābhārata ‘pi |

hṛtasvā hṛtadārāś ca ye viprā deśaviplave |

arthārtham abhigacchanti tebhyo dattaṃ mahāphalam || iti |

apātraṃ āha **manuḥ** |

na vāry api prayacchet tu baiḍālavratike dvije |

na bakavratike pāpe nāvedavidī dharmavit ||

triṣv apy eteṣu dattaṃ hi vidhināpy arjitaṃ dhanam |

dātur bhavaty anarthāya paratrādātur eva ca ||

yaḥ kāraṇam puraskṛtya vratacaryām niṣevate |

pāpam vratena saṃchādya baiḍālam nāma tad vratam ||

[188]

adhodṛṣṭir naikṛtikaḥ svārthasandhānatatparaḥ |

śaṭho mithyāvinītaś ca bakavratācaro dvijaḥ || iti | (MDh 4.192–96)

śātātapo ‘pi |
naṣṭaṃ devalake dattaṃ apratiṣṭhaṃ ca vārdhuṣau |
yac ca vāñijake dattaṃ na ca tat pretya no iha || iti |
devalakaś ca skānde darśitaḥ |
devārcanarato vipro vittārthī vatsaratrayam |
sa vai devalako nāma havyakavyeṣu garhitaḥ || iti |

vṛddhamanuḥ |
pātrabhūto ‘pi yo vipraḥ praigrhya pratigrahaṃ |
asatsu viniyuñjīta tasmai deyaṃ na kiṃcana ||
saṃcayaṃ kurute yaś ca pratigrhya samantataḥ |
dharmārthaṃ nopayunkte ca na taṃ taskaram arcayet || iti |

viṣṇudharmottare |
parasvāder vṛthā dānam aśeṣaṃ parikīrtitam |
ārūḍhapatite caiva anyathāptair dhanaiś ca yat ||
vyartham abrahmaṇe dānaṃ patite taskare tathā |
guroś cāprīti janake kṛtaghne grāmayājake ||
[189] vedavikrayake caiva yasya copapatir grhe |
strībhir jiteṣu yad dattaṃ vyālagrāhe tathaiva ca ||
brahmabandhau ca yad dattaṃ yad dattaṃ vṛṣālīpatau |
paricāreṣu yad dattaṃ vṛthā dānāni ṣoḍaśa || iti |

mahābhārata |
paṅgvandhabadhirā mūkā vyādhinopahataś ca ye |
bhartavyāś te mahārāja na tu deyaḥ pratigrahaḥ || iti |
pātropekṣaṇam apātradānaṃ ca manur niśedhati |
anarhate yad dadāti na dadāti yad arhate |
arhānarhāparijñānād dānād dharmāc ca hīyate || iti | (MDh 3.99)

bhaviṣyottare deyasvarūpaṃ nirūpitam |
yad yad iṣṭaṃ viśiṣṭaṃ ca nyāyaprāptaṃ ca yad bhavet |
tad tad guṇavate deyaṃ ity etad dānalakṣaṇam || iti | (MDh 3.119)

aśeṣasya deyatvaprapṛtau viśeṣaṃ āha yājñavalkyaḥ |
svakuṭumbāvirodhena deyaṃ dārasutād ṛte |
nānvaye sati sarvasvaṃ yac cānyasmai pratiśrutam ||
[190] iti (YDh 2.175) | bṛhaspatir api |
kuṭumbabhaktavasanād deyaṃ yad atiricyate | iti |

śivadharṇe |
tasmāt tribhāgaṃ vittasya jīvanāya prakalpayet |
bhāgadvayaṃ tu dharmārthaṃ anityaṃ jīvitaṃ yataḥ || iti |
“kuṭumbāvirodhena deyaṃ” ity uktam | tasyāpavādam āha vyāsaḥ |
kuṭumbaṃ pīḍayitvāpi brāhmaṇāya mahātmane |
dātavyaṃ bhikṣave cānnaṃ ātmano bhūtim icchatā || iti |
deyaviśeṣeṇa phalaviśeṣaṃ āha manuḥ |
vāridaś tṛptim āpnoti sukham akṣayyam annadaḥ |
tilapradaḥ prajāṃ iṣṭāṃ dīpadaś cakṣur uttamam ||
bhūmido bhūmim āpnoti dīrgham āyur hiranyadaḥ |

gr̥hado ‘gryāṇi veśmāni rūpyado rūpam uttamam ||
vādodaś candrasālokaṃ aśvisālokyam aśvadaḥ |
anaḍuḥaḥ śriyaṃ juṣṭāṃ godo bradhnasya viṣṭapam ||
[191] yānaśayyāprado bhāryām aiśvaryaṃ abhayapradāḥ |
dhānyadaḥ śāśvataṃ saukhyaṃ brahmado brahma śāśvataṃ ||
sarveṣāṃ eva dānānāṃ brahmadānaṃ viśiṣyate || iti | (MDh 4.229–33)

bhaviṣyottare pātraviśeṣeṇa deyaviśeṣo darśitaḥ |
tathā dravyaviśeṣāṃś ca dadyāt pātraviśeṣataḥ |
ārtānāṃ annadānaṃ ca godānaṃ ca kuṭumbine ||
tathā pratiṣṭhāhinānāṃ kṣetradānaṃ viśiṣyate |
suvarṇaṃ yājakaṇāṃ ca vidyāṃ caivordhvaretasāṃ ||
kanyaṃ caivānapatyānāṃ dadatāṃ gatir uttamā || iti |

skānde ‘pi |
śrāntasya yānaṃ tṛṣitasya pānaṃ annaṃ kṣudhārtasya naro narendra |
dadyād vimānena surāṅganābhiḥ samstūyamānaṃ tridivaṃ nayanti || iti |

aṅgirāḥ |
devatānāṃ gurūnāṃ ca mātāpitros tathaiva ca |
puṇyaṃ deyaṃ prayatnena nāpuṇyaṃ coditaṃ kvacit || iti |

viṣṇudharmottare |
[192] yasyopayogi yad dravyaṃ deyaṃ tasyaiva tad bhavet || iti |
dānanimittāny āha **śātātapaḥ** |
ayanādau sadā deyaṃ dravyaṃ iṣṭaṃ gr̥he tu yat |
ṣaḍaśītimukhe caiva vimokṣe candrasūryayoḥ ||
saṃkrāntau yāni dattāni havyakavyāni dātṛbhiḥ |
tāni nityaṃ dadāty arkaḥ punar janmani janmani || iti |

vṛddhavasīṣṭho ‘pi ayanādīn darśayati |
jhaṣakarkaṭasaṃkrāntī dve tūdagdakṣiṇāyane |
viṣuve ca tulāmeṣau taylor madhye tato ‘parāḥ ||
vṛṣavṛścikakumbheṣu siṃhe caiva yadā raviḥ |
etad viṣṇupadaṃ nāma viṣuvād adhikaṃ phalam ||
kanyāyāṃ mithune mīne dhanuṣy api raver gatiḥ |
ṣaḍaśītimukhāḥ proktāḥ ṣaḍaśītiguṇāḥ phalaiḥ || iti |

viṣṇudharmottare |
vaiśākhī kārttikī māghī pūrṇimā tu mahāphalā |
paurṇamāsīṣu sarvāsu māsarkṣasahitāsu ca |
dattānāṃ iha dānānāṃ phalaṃ daśaguṇaṃ bhavet || iti |

manuḥ |
sahasraguṇitaṃ dānaṃ bhaved dattaṃ yugādiṣu |
karma śrāddhādikaṃ caiva tathā manvantarādiṣu || iti |

yājñavalkyaḥ |
[193] śataṃ indukṣaye dānaṃ sahasraṃ tu dinakṣaye |
viṣuve śatasāhasraṃ vyatīpāte tv anantakam || iti |

bhāradvājaḥ |
vyatīpāte vaidhṛtau ca dattam akṣayakṛd bhavet | iti |

viṣṇuḥ |

dinakṣayo dinacchidraṃ putrajanmādi cāparam |
 ādityādigrahāṇāṃ ca nakṣatraiḥ saha saṃgamah ||
 vijñeyah puṇyakālo 'yaṃ jyotirvidbhir vicārya ca |
 tatra dānādikaṃ kuryād ātmanaḥ puṇyavṛddhaye || iti |
 dinakṣayalakṣaṇam uktaṃ **vasiṣṭhena** |
 ekasmin sāvane tv ahni tithīnāṃ tritayaṃ yadā |
 tadā dinakṣayaḥ proktaḥ śatasāhasrikaṃ phalam ||
 dinacchidrasya tu lakṣaṇaṃ **jyotiḥśāstre** 'bhihitam |
 tithyardhatithiyogarkṣacchedādī rāṣiparvaṇaḥ |
 sadṛśau divasacchidrasamākhyau prāha bhārgavaḥ || iti |
 chedādikālaḥ kathitaḥ tithikṛtyor ghaṭidvayam |
 ṛkṣādisaṃgamopetaṃ tacchedatvaphalair yutam ||
 [194] palaiḥ ṣoḍaśabhir yuktaṃ nāḍikādvitayaṃ yutau |
 chedādisamayaḥ prokto dāne 'nantaphalapradah || iti |
 dānasya niṣiddhakālam āhatuḥ **śaṅkhalikhitau** |
 āhāraṃ maithunaṃ nidrāṃ saṃdhyākāleṣu varjayet |
 karma cādhyāpanaṃ caiva tathā dānapratigrahaḥ || iti |
skandapurāṇe |
 rātrau dānaṃ ca kartavyaṃ kadācid api kenacit |
 haranti rākṣasā yasmāt tasmād dātur bhayāvaham ||
 viśeṣato niśīthe tu na śubhaṃ karma śarmaṇe |
 ato vivarjayet prājño dānādiṣu mahāniśām || iti |
 tatra pratiprasavam āha **devalaḥ** |
 rāhudarśanasamkrāntiyātrāḍau prasaveṣu ca |
 dānaṃ naimittikaṃ jñeyaṃ rātrāv api tad iṣyate || iti |
 atra samkrāntiśabdo makarakarkaṭaviśayaḥ, **smṛtyantare** samkrāntiṣu rātridānādinīṣedham
 prakramya “**muktvā makarkarkaṭau**” iti paryudāsāt | **matsyapurāṇe** dānasya praśastā deśaviśeṣā
 nirdiṣṭāḥ |
 prayāgādiṣu tīrtheṣu puṇyeṣv āyataneṣu ca |
 datvā cākṣayyam āpnoti nadīpuṇyavaneṣu ca || iti |
 tathā **vyāsenāpi** |
 [195] gaṅgādvāre prayāge ca avimukte ca puṣkare |
 makare cātṭahāse ca gaṅgāsāgarasaṅgame ||
 kurukṣetre gayātīrthe tathā cāmarakaṇṭake |
 evamādiṣu tīrtheṣu dattam akṣayyatām iyāt ||

iti dānaprakaraṇam

tad evaṃ setikartavyaṃ dānaprakaraṇam nirūpitam | atha pratigraho nirūpyate | tatra śrauto
 vidhiḥ pūrvam udāhṛtaḥ: “**dravyam arjayan brāhmaṇaḥ pratigrhṇīyāt**” iti | tatra yājane yeyaṃ
 carcā pūrvam anukrāntā seyam pratigrahe ‘pi yathāsambhavam anusaṃdhātavyā |
nanu – pratigraho **manunā** ninditaḥ |
 pratigrahaḥ pratyavaraḥ sa tu viprasya garhitaḥ | iti | (MDh 10.109)
maivam, asyā nindāyā asatpratigrahaviśayatvāt | tac coparitane vacane spaṣṭikṛtam |

pratigrahas tu kriyate śūdrād apy antyajanmanah | iti | (MDh 10.110)
 yah pratigraho nīcāt kriyate sa garhita ity arthah | satpratigrahas tu **tenaiv**ābhyanujñātaḥ |
 nādhāpanād yājanād vāgarhitād vā pratigrahāt |
 doṣo bhavati viprāṇām jvalatārkasamā hi te || (MDh 10.103)
[196] iti | agarhitād iti chedaḥ | agarhitapratigrahād apy apratigrahaḥ śreyān | tathā ca
yājñavalkyah |
 pratigrahasamartho ‘pi nādatte yah pratigraham |
 ye lokā dānaśīlānām na tām āpnoti puṣkalān || iti | (YDh 1.213)

nanu – **yamah** pratigrahaṃ praśamsati |
 pratigrahādhyāpanayājanānām pratigrahaṃ śreṣṭhatamaṃ vadanti |
 pratigrahāt śudhyati japyahomair yājyaṃ tu pāpaṃ na punanti vedāḥ || iti |
manus tu tadviparyayam āha |
 japahomair apaityeno yājanādhyāpanaiḥ kṛtam |
 pratigrahanimittam tu tyāgena tapasaiva ca || iti | (MDh 10.111)

nāyam doṣaḥ, dvijātibhyaḥ pratigrahaḥ praśastaḥ śūdrāt pratigraho ninditaḥ ity
 vyavasthāyāḥ suvacatvāt |

nanu – satpratigrahe ‘pi kiyān api pratyavāyāḥ pratīyate, “**pratigrahaḥ śudhyati**
japyahomaiḥ” ity ukteḥ |
 bādham – asty eva vedapāragatvādisāmarthyarahitasya pratigrahe pratyavāyāḥ | etad
 evābhipretya **skānde** vedapāragasya pratyavāyo nivāritaḥ |

[197] ṣaḍaṅgavedavid vipro yadi kuryāt pratigraham |
 na sa pāpena lipyeta padmapatram ivāmbhasā || iti |
 eṣa eva nyāyo yājanādhyāpanayor yojanīyah | ayājyayājanabhṛtakādhyāpanaduṣṭapratigraheṣv
 enohāhulyam | svasminn īśadadhikāraivaikalye sati pravartamānasya svalpaḥ pratyavāyāḥ |
 mukhyādhikāriṇo vihitayājanādipravṛttau na kiṃcid apy ena iti vivekaḥ | sadasatpratigrahou
 vivecayati **vyāsaḥ** |

dvijātibhyo dhanam lipset praśastebhyo dvijottamaḥ |
 api vā jātimātrebhyo na tu śūdrāt kathamcana || iti |
 satām asaṃbhave sati asato ‘pi pratigrahaś **caturviṃśatimate** ‘bhyanujñātaḥ |
 sīdamś cet pratigrhñīyād brāhmaṇebhyas tato nṛpāt |
 tatas tu vaiśyaśūdrebhyaḥ **śaṅkhasya** vacanam yathā || iti |
 śūdrapratigrahe viśeṣam āha **āṅgirāḥ** |

yat tu rāśīkṛtam dhānyaṃ khale kṣetre ‘tha vā bhavet |
 śūdrād api grahītavyam ity āṅgirasabhāṣaṇam || iti |
 tatraiva viśeṣāntaram āha **vyāsaḥ** |

kuṭumbārthe tu sacchūdrāt pratigrāhyam ayācitam |
[198] kratvartham ātmane caiva na hi yāceta karhicit || iti |

manur api |
 na yajñārtham dhanam śūdrād vipro bhikṣeta dharmavit |
 yajamāno ‘pi bhikṣitvā cāṇḍālaḥ pretya jāyate || iti | (MDh 11.24)
 asatpratigrahocito ‘vasthāviśeṣaḥ **skandapurāṇe** darśitaḥ |
 durbhikṣe dāruṇe prāpte kuṭumbe sīdati kṣudhā |

asataḥ pratigrhṇīyāt pratigrahaṃ atandritaḥ || iti |
yājñavalkyo ‘pi |
 āpadgataḥ sampragrṇan bhuñjāno ‘pi yatas tataḥ |
 na lipyetaṇasā vipro jvalanārkaśamo hi saḥ || iti | (YDh 3.41)
manur api |
 vṛddhau vā mātāpitarau sādhvī bhāryā sutaḥ śiśuḥ |
 apy akāryaśataṃ 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)
gāruḍapurāṇe pratigrāhyasya dravyasyeyattā darśitā |
 yāvatā pañcayajñānām kartur nirvahaṇam bhavet |
 tāvad eva hi grhṇīyāt kuṭumbasyātmanas tathā ||
[199] iti | **vyāso** ‘pi |
 pratigraharucir na syāt yajñārthaṃ tu samācaret |
 sthityarthād adhikaṃ grṇan brāhmaṇo yāty adhogatim ||
 vṛttisaṅkocam anvicchen neheta dhanavistaram |
 dhanalābhe pravṛttas tu brāhmaṇyād eva hīyate || iti |
 anāpadi rājapratigrahe nindati **yājñavalkyaḥ** |
 na rājñāḥ pratigrhṇīyād lubdhasyocchāstravartinaḥ |
 pratigrahe sūnicakridhvajiveśyānarādhipāḥ ||
 duṣṭā daśaguṇam pūrvāt pūrvād ete yathottaram || iti | (YDh 1.140–41)
saṃvartaḥ |
 rājapratigraho ghorō madhvāsvādo viṣopamaḥ |
 putramāṃsaṃ varam bhoktuṃ na tu rājaparigrahaḥ || iti |
skānde |
 marudeśe nirudake brahmarakṣastvam āgataḥ |
 rājapratigrahāt puṣṭaḥ punarjanma na vindati ||
 brāhmaṇyaṃ yaḥ parityajya dravyalobhena mohitaḥ |
 viṣayāmiṣalubdhas tu kuryād rājapratigrahaṃ ||
 raurave narake ghore tasyaiva patanaṃ dhruvam |
 vṛkṣā davāgninā dagdhāḥ prarohanti ghanāgame ||
 rājapratigrahād dagdhā na prarohanti karhicit | iti |
viṣṇudharmottare |
[200] daśasūnisamaś cakrī daśacakrisamo dhvajī |
 daśadvajisamā veśyā daśa veśyāsmo nṛpaḥ ||
 daśasūnāsahasrāṇi yo vāhayati saunikah |
 tena tulyaḥ smṛto rājā ghoras tasmāt pratigrahaḥ || iti | (=MDh 4.75–76)
 adhārmikarājaviṣayeyaṃ nindā | tathā ca **tatraiva** viśeṣitam |
 yeṣāṃ na viṣaye viprāḥ yajñair yajñapatim harim |
 yajante bhūbhujāṃ teṣāṃ etat sūnoditaṃ phalam ||
 yeṣāṃ pāṣaṇḍasaṃkīrṇam rāṣṭram na brāhmaṇotkaṭam |
 ete sūnāsahasrāṇāṃ daśānāṃ bhāgino nṛpaḥ ||
 yeṣāṃ na yajñapuruṣaḥ kāraṇam puruṣottamaḥ |
 te tu pāpasamācārāḥ sūnāpāpopabhoginaḥ || iti |

aduṣṭāt tu rājñāḥ pratigraho na ninditaḥ | ata eva **chandogaśākhāyām** prācīnaśālādīn mahāmuniṇ
rājapratigrahe pravartayitum aśvapatināmakena rājñā doṣābhāva upanyastaḥ |
na me steno janapade na kadāryo na madyapaḥ |
nānāhitāgnir nāvidvān na svairī svairiṇī kutaḥ || (ChUp 5.11.5)

[201] iti | **yājñavalkya** vacane ‘pi rājapratigrahanindāyām “**lubdhasyocchāstravartinaḥ**” iti

viśeṣaṇād aduṣṭarājapratigraho na nindita iti gamyate | tathā **nārado** ‘pi |

śreyān parigraho rājñām nānyeṣām brāhmaṇād ṛte || (41)

brāhmaṇas caiva rājā ca dvāv apy etau dhṛtavratau |

naitayor antaram kimcit prajādharmābhirakṣaṇe || (42)

śucīnām aśucīnām ca saṁniveśo yathāmbhasām |

samudre samatām yāti tadvad rājñām dhanāgamāḥ || (45)

yathāgnau saṁsthitam caiva śuddhim āyāti kāñcanam |

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

duṣṭapratigrahavat satpratigrahasyāpi āpadviśayatā kuto na kalpyate, iti cet,

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

anāpady api dharmēṇa yājyataḥ śiṣyatas tathā |

gr̥hṇan pratigrahaṁ vipro na dharmāt parihīyate ||

gr̥hṇīyād brāhmaṇād eva nityam ācāravartinaḥ |

śraddhayā vimalam dattam tathā darmān na hīyate ||

[202] iti | keṣu cid vastuviśeṣeṣu ayāciteṣu na pratigrahaḥ ity āha **bhāradvājaḥ** |

ayācitopapanneṣu nāsti doṣaḥ pratigrahe |

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

tatra **bharadvāja** bhīpretān vastuviśeṣān nirdiśati **yājñavalkyaḥ** |

kuśāḥ śākaṁ payo matsyā gandhāḥ puṣpaṁ dadhi kṣitiḥ |

māṁsam śayyāsanam dhānāḥ pratyākhyeyaṁ na vāri ca ||

ayācitāhṛtaṁ grāhyam api duṣkṛtakarmaṇaḥ |

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

manur api |

śayyām kuśān gr̥hān gandhān apaḥ puṣpaṁ maṇim dadhi |

matsyān dhānāḥ payo māṁsam śākaṁ caiva na nirṇudet || (MDh 4.250)

edhodakaṁ mūlaphalam annam abhyudyataṁ ca yat |

sarvataḥ pratigr̥hṇīyān madhu vābhayadakṣiṇām || (MDh 4.247)

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

hiraṇyaṁ bhūmim aśvaṁ gām annam vāsas tilān ghṛtaṁ |

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

yājñavalkyo ‘pi |

vidyātapobhyām hīnena na tu grāhyaḥ pratigrahaḥ |

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

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

iti pratigrahaprakaraṇam

evam nirūpitānām adhyāpanādīnām pratigrahāntānām śabdāntarādhikaraṇanyāyena (PMS 2.2.1) karmabhedam abhipretya “[ṣaṭkarmānirataḥ](#)” ity uktam | sa ca nyāya itthaṃ pravartate | yajati dadāti juhotīty udāharaṇam | tatra saṃśayaḥ kiṃ sarvadhātvarthānuraaktaikā bhāvanā uta pratidhātvarthaṃ bhinnā |

tatra bhāvanāvacasyākhyātasyaikatvād bhinnānām api dhātvarthānām upasarjanatvena pradhānabhedakatvāsambhavāc caikaiva bhāvaneti [pūrvapaksah](#) |

dhātvarthānurañjanam antareṇa kevalākhyātena bhāvanāyā apratiteḥ utpattiśiṣṭadhātvarthenaikenānuraakta ākhyātārthe dhātvarthāntarāṇām ananupraveśāt pratidhātvarthaṃ bhāvanābhedah ity [siddhāntah](#) |

evam cādhyayanādibhiḥ ṣaḍbhir dhātvarthaḥ ṣoḍhā bhāvanā bhidyate – iti bhavanty etāni ṣaṭkarmāṇi | teṣu “[abhiratiḥ](#)” śraddhāpūrvakam anuṣṭhānam | āsraddhālunānuṣṭhitam apy aphalaṃ syāt | tad āha bhagavān |

[205] aśraddhayā hutam dattam tapas taptam kṛtam ca yat |

asad ity ucyate pārtha na ca tat pretya no iha || iti | (BhG 17.28)

“[nityam](#)” ity uttaratrānveti na pūrvatra, adhyāpanādīnām trayāṇām anityatvāt | devatā ca atithiś ca devatātithī tayoḥ pratidinaṃ pūjako bhavet | devatāsvarūpaṃ ca [vājasaneyibrāhmaṇe śākalya-yājñavalkyasamvāde](#) vicārya nirṇītam | tatra śākalyaḥ praṣṭā yājñavalkyo vaktā devatāvistārasaṃkṣepau svarūpaṃ ca praṣṭavyo ‘rthaḥ | tatra caiśā [śrutiḥ](#) |

atha hainaṃ vidagdhaḥ śākalyaḥ papraccha | kati devā yājñavalkyeti | sa haitayaiva nividā pratipede | yāvanto vaiśvadevasya nividy 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 trayaś ca trī ca śatā trayaś ca trī ca sahasreti || 1 || sa hovāca mahimāna evaiṣam ete trastrimśattveva devā iti | katame te trayastrimśad iti | aṣṭau vasava ekādaśa rudrā dvādaśādityās ta ekatrimśad indraś caiva prajāpatīś ca trayastrimśāv iti || 2 || katame te vasava iti | agniś ca pṛthivī ca vāyuś cāntarikṣaṃ cādityaś ca dyauś ca candramāś ca nakṣatrāṇi caite savasa eteṣu hīdaṃ sarvaṃ vasu nihitam ete hīdaṃ sarvaṃ vāsayaṃ tasmād vasava iti || 3 || katame te rudrā iti | daśa vai puruṣe prāṇā ātmaikādaśas te yadāsmāc charīrād utkrāmanty atha rodayanti yasmād rodayanti tasmād rudrā iti || 4 || katama ādityā iti | dvādaśa eva māsāḥ saṃvatsarasyaita ādityā ete hīdaṃ sarvaṃ ādadānāyanti tad yad idaṃ sarvaṃ ādadānāyanti tasmād ādityā iti || 5 || katama indraḥ katama prajāpatir iti | stanayitnur evendro yajñaḥ prajāpatir iti | katamaḥ (?) stanayitnur ity aśanir iti | katamo yajña iti | paśava iti || 6 || katame ṣaḍ iti | agniś ca pṛthivī ca vāyuś cāntarikṣaṃ cādityaś ca dyauś caite ṣaḍ ete hīdaṃ sarvaṃ ṣaḍ iti || 7 || katame te trayo devā iti | [207] ime eva trayo lokā eṣu hīme sarve devā iti | katamau tau dvau devāv iti | annaṃ caiva prāṇaś ceti | katamo ‘dhyardha iti | yo ‘yaṃ pavata iti || 8 || tad āhur yad ayam eka ivaiva pavate | sa katham adhyardha iti | yad asminn idaṃ sarvaṃ adhyāt tenādhyardha iti | katama eko deva iti | prāṇa iti sa brahmety ācakṣate iti” || BrĀUp 3.9.1–9)

asyāḥ śruter ayam arthaḥ | upāsanārhanām devānām saṁkhyāvistāreṇa katīti prṣṭo yājñavalkyo vijigīṣukathāyām pravṛttatvāt parabuddhivāyāmohāya nividā pratyuttaram pratipede | nivicchabdo vaiśvadevanāmake śastraviśeṣe ‘vasthitānām saṁkhyāvācinām padānām samudāyam ācaṣṭe iti vaidikaprasiddhiḥ | tato yāvanto devā vaiśvadevasya nivid ucyante | tāvanta upāsyā ity uktam bhavati | tāni ca padāni trayaś ca trī cetyādīni | śatatrayam sahasratrayam ṣaṭkaṁ ca devavistārah | katy evety evakāreṇa tatra tatra devāntaraśaṅkā vyudasyate | ya eva devāḥ pūrvam viśṛtāḥ ta eva saṁkṣepeṇa kiyanta iti tatra tatra praśnārthaḥ | katīti saṁkhyāpraśnaḥ | katame ta iti svarūpaviśeṣapraśnaḥ | tatra śatasahasrasaṁkhyākāyai [208] devā uktās te sarve pradhānabhūtā na bhavanti | kiṁ tarhi prādhānyena havirbhujām trayastriṁśad devānām yogamahimnā svīkṛtaicchikavigrahā eva tato na teṣāṁ svarūpaviśeṣaḥ purāṇaprasiddhebhya vasvādibhya ‘nye | teṣu śabdapravṛttir yaugikī | prāṇā bāhyendriyāni | ātmāntaḥkaraṇam | indraprajāpatiśabdau lakṣaṇayā stanayitnuyajñayor vartete | lakṣitalakṣaṇayā tv aśanipaśvoḥ | annaprāṇau bhogyaboktrabhimāninau | adhyardhaśabdo rūḍhyā saṁkhyāvācī | yogena tu samṛddham vāyum vakti | vāyuh sūtrātmā, “**vāyur vai gautama tat sūtram**” (BrĀUp 3.7.2) iti **śruteḥ** | ante prāṇaśabdaḥ paramātmavācakaḥ | tad eva spaṣṭayitum sa brahmety uktam | tatśabdaḥ parokṣavācī | akṛtabrahmavicāram puruṣam prati brahmaṇaḥ śāstraikasamadhigamyatvāt pāroḥṣyam iti | tatra prāṇaśabdavācyāḥ paramātmaivaiko mukho devaḥ | tatsvarūpaṁ ca **śvetāśvatarā** viśpaṣṭam āmananti |

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

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

suparṇam viprāḥ kavayo vacobhir ekaṁ santam bahudhā kalpayanti | iti |
te ca śabdaviśeṣā viśpaṣṭam anyasmin mantre śrūyante |

indram mitram varuṇam agniṁ āhur atho divyaḥ sa suparṇo garutmān |
ekaṁ sadviprā bahudhā vadanty agniṁ yamaṁ mātariśvānam āhuḥ || iti |

nanu – indramitravaruṇādayaḥ śabdā bhinnadevavācino na tv ekaṁ devam abhidadhati |
anyathā vāruṇayāge aindro mantraḥ prayujyet |

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

nanu – dravyadevate yāgasya svarūpaṁ | rūpabhedāc ca karmabhedāḥ pratipāditāḥ |
“**tapte payasi dadhyānayaṭi sā vaiśvadevyāmikṣā vājibhyo vājinam**” ity atra yathāmikṣāvājinayor dravyayor bhedaḥ tathā viśveṣāṁ devānām vājibhyo devebhyo bhedo ‘bhyupagantavyaḥ iti |

bādhām | abhyupagamyate hy ekasyaiva vāstavasya devasya karmānuṣṭhānadaśāyām aupādhiko bhedaḥ | ata eva **vājasaneyibrāhmaṇe** iṣṭiprakaṛaṇe karmānuṣṭhātprasiddham devabhedam anūdyā tadapavādena vāstamaṁ devaikatvam avadhāritam: “**tad yad idam āhur amuṁ yajetāmum yajetety ekaṁ devam etasyaiva sā viśṛṣṭir eṣa u hy eva sarve devā iti**” |

na caikasmād devāt phalabhedo duḥsāmpāda iti śaṅkanīyam, upāstiprakārabhedena tadupapatteḥ, “**taṁ yathā yathopāsate tad eva bhavati**” iti **śruteḥ** | yathaiko ‘pi rājā chatracāmarādisevāprakārabhedena phalabhede hetus tadvat | [211]

nanu – devaḥ phalaṃ dadātīty etan **mīmāṃsako** na sahate | tathā hi navamādhyāye vicāritam | kiṃ yāgenārādhitāyā devatāyāḥ phalam, utāpūrvadvārakam yāgasya phalasāadhanatvam iti saṃśayaḥ | tatra bhaṅgurasya yāgasya kālāntarabhāviphalaṃ prati sādhanatvāyogād avasyaṃ dvāraṃ kiṃcit kalpanīyam | devatāprasādaś ca śrutiyuktibhyāṃ taddvāraṃ syāt | “**ṛpta evainam indrah prajayā paśubhis tarpayati**” (TS 2.5.4.3) iti **śrutiḥ** | yuktir apy ucyate | kriyayā prāptum iṣṭatamatvāt karma kārakam pradhānam | tena karmaṇā vyāpyatvāt saṃpradānam tato ‘pi pradhānam | indradidevatāś ca saṃpradānatvena prādhānyāt pūjām arhanti | yāgaś ca pūjārūpatvād atither bhojanam iva devatāyā aṅgam syāt | tasmāt rājādivad devaḥ phalaṃ dadātīti pūrvah pakṣah |

atrocyate | yāgadevatayor yo ‘yam aṅgāṅgībhāva upanyastaḥ sa tu śabdākāṅkṣānusāreṇa viparyeti | tathā hi – yajetety ākhyātena bhāvanābhīdhyate | sā ca – kiṃ, kena, katham, iti bhāvvyakarane itikartavyatālakṣaṇam aṃśatrayaṃ krameṇākāṅkṣati | tatra yāgasya samānapadopanītatve ‘py ayogyatvān na bhāvyatā | svargasya tu vākyād upanītasyāpi puruṣārthatvena yogyatvāt bhāvyatā syāt | tasya ca svargasya sādhanākāṅkṣāyāṃ yāgaḥ karaṇatvenānveti | [212] tac ca karaṇam sādhyarūpatvāt svaniṣpādakam siddham dravyadaivatam itikartavyatvena grhṇāti – iti | ato yāgo ‘ngī devatā ca tadaṅgam | evaṃ ca sati nātithivad devatā yāgenārādhyate | yā tu **śrutiḥ** “**ṛpta evainam**” iti nāsau svārthe tātparyavatī, pratyakṣādivirodhāt | na hi kācid vigravatī devatā havir bhuktvā ṛptā phalaṃ prayacchatīti pratyakṣeṇopalabhyate | pratyuta tadabhāvaḥ pratyakṣeṇa yogyānupalabdhyā vā pramīyate | kiṃ ca aśvamedhe “gām daṃṣṭrādīdravyāṇām maṇḍūkān dantaiḥ” ityādāv aśvāvayavānām daṃṣṭrādīdravyāṇām haviṣām bhoktṛtvena gomaṇḍūkādāyas tiryāṇco ‘pi devatāviśeṣāḥ śrūyante | na ca teṣāṃ phalapradāṭṛtvaṃ saṃbhāvyate |

“**oṣadhībhyah svāhā vanaspatībhyah svāhā mūlebhhyah svāhā**” (TS 7.3.19) ityādāv acetanānām oṣadhivanaspatitadavayavānām devatātvam śrūyate | tatra kuto havirbhoktṛtvaṃ kutastarām ṛptiḥ kutastamām [213] phaladānam | tasmād vighrahādimatām devānām abhāvān na devatāprasādo yāgasya phaladvāraṃ | kiṃ tu śrūyamāṇaphalasāadhanatvānyathānupapattikalpyam apūrvam taddvāraṃ | mantrārthavādetihāsapurāṇeṣu devatānām api tapaścaraṇakratvanuṣṭhānabrahmāśṭrādīmantraprayogebyah saṃīhitasiddhyanukīrtanāt | tasmān na devaḥ phalapradaḥ iti siddham | **aupaniṣadāś** tv īśvarasya phaladāṭṛtvaṃ manyante | tathā hi **tadiye śāstre ṛtīyādhyāye** vicāritam | kiṃ dharmāḥ phalaṃ dadāti | āho svid īśvaraḥ | iti saṃśayaḥ |

tatra mīmāṃsakoktanyāyena dharmāḥ phalaprada iti pūrvapakṣah | siddhāntas tu kiṃ dharmo ‘nyānādhiṣṭhita eva phalapradaḥ | kiṃ vā kenacie cetanenādhiṣṭhitaḥ | nādyah, acetanasya tāratamyānabhijñasya yathocitaphaladāṭṛtvāyogāt | dvitīye tu yenādhiṣṭhitaḥ sa eva phaladātāstu | na caivaṃ dharmasya vaiyarthyam it śaṅkanīyam | vaiṣamyanaigrhṇyaparihārāya dharmāpekṣaṇāt | asati tu dharme kāmścid uttamasukham kāmścin madhyamam kāmścid adhamam prāpayann īśvaraḥ katham viśamo na bhavet | katham vā vividham duḥkham prāpayan nirghṛṇo na syāt | dharmādharmaṇusāreṇa tat prāpaṇe gurupitṛrājādīnām [214] iva na vaiṣamyanaigrhṇye prāpnutaḥ | na hi duṣṭaśikṣām śiṣṭaparipālanaṃ ca kurvatām kurvādīnām vaiṣamyanaigrhṇye vidyete | yad uktam “**gomaṇḍūkādīnām tiraścāmoṣadhivanaspatyādīnām ca sthāvarāṇām phalapradatvam ayuktaṃ**” iti, tat tathaivāsu | īśvarasya phaladāṭṛtve kaḥ pratyūhaḥ | yad api “**ṛpta evainam indrah prajayā paśubhis tarpayati**” (TS 2.5.4.3) iti tatrāpīndradevatāyām avasthito ‘ntaryāmī phalapradatvena vivakṣitaḥ, “**antaḥ praviṣṭaḥ śāstā janānām**” iti **śruteḥ** | tasmād īśvarasya prasāda eva phaladvāraṃ | na ca **jaimineya-vaiyāsikayor** matayor parasparaṃ virodhaḥ, vivakṣāviśeṣeṇa

tatsamādhānāt | yathā devadattasyaiva prakṛtve (?) ‘pi samyag abhijvalanaṃ vivakṣitvā “**kāṣṭhāni pacanti**” iti vyavahāraḥ tathā parameśvarasyaiva phalapradatve ‘pi tātatamyāpādananimittatayā prādhānyam vivakṣitvā “**dharmah phalapradah**” iti vyavahāraḥ kiṃ na syāt | tasmād avirodhāt phalaprado jagadīśvara eka eva sarvatra pūjanīyo deva ity alam atiprasaṅgena ||

iti devatāsvarūpanirūpaṇaprakaraṇam

atithir lakṣaṇam svayam eva vakṣyati | ubhayoḥ pūjanaprakāram uparitanaśloke nirūpayāmaḥ | “**devatātithipūjako nāvasīdati**” [215] ity ukter apūjāyām avasīdati ity avagamyate | tathā ca kūrmapurāṇe |

yo mohād atha vālsyād akṛtvā devatārcaṇam |
bhuṅkte sa yāti narakam sūkaśv abhijāyate || KūrPu 1.2.18.121)
akṛtvā devapūjām ca mahāyajñān dvijottamaḥ |
bhuñjīta cet sa mūḍhātma tiryagyonim nigacchati || iti | (KūrPu 1.2.18.119)

mārkaṇḍeyah |

atithir yasya bhagnāśo grhāt pratinivartate |
sa tasya duṣkṛtaṃ datvā puṇyam ādāya gacchati || iti |

devalo ‘pi |

atithir grham abhyetya yasya pratinivartate |
asatkṛto nirāśaś ca sa sadyo hanti tatkulam ||

[216] iti | pūjāyām tu na kevalam pāpābhavaḥ kiṃ tv abhyudayo ‘py asti | tathā ca

viṣṇudharmottare |

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

kūrmapurāṇe |

vedābhyāso ‘nvaham śaktyā mahāyajñakriyās tathā |
nāśayanty āśu pāpāni devānām arcaṇam tathā || iti |

manur api |

atithim pūjayed yas tu śrāntam cāduṣṭamānasam |
savṛṣam goṣataṃ tena dattaṃ syād iti me matiḥ || iti | (VaDh 27.7)

viṣṇur api |

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

vaiśvadevādhyartham odanam pācayitvā tena home kṛte sati yo ‘vaśiṣṭa odanaḥ sa hutaśeṣaḥ |
tam eva bhūñjīta na tu svabhojanārtham pācayet | yad āha bhagavān,

[217] yajñāśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ |
muñcate te tv agham pāpā ye pacanty ātmakāraṇāt || iti | (BhG 3.13)

“hutaśeṣam” ity atra hutaśabdo **mahābhārate** vyākhyātaḥ |

vaiśvadevādayo homā hutam ity ucyate budhaiḥ || iti |

tasya śeṣo hutaśeṣaḥ | sa ca hutaśeṣaśabdo devarṣimanuṣyādipūjopayuktāvaśiṣṭam upalakṣayati |
tad āha **manuḥ** |

devān ṛṣīn manuṣyāṃś ca pitṛn grhyāś ca devatāḥ |
pūjayitvā tataḥ paścād grhasthaḥ śeṣabhug bhavet ||

aghaṃ sa kevalaṃ bhuṅkte yaḥ pacaty ātmakāraṇāt |
 yajñāśiṣṭāśanaṃ hy etat satām annaṃ vidhīyate || iti | (MDh 3.117–18)
 “brāhmaṇo nāvasīdati” ity atra vivakṣitasya brāhmaṇasya lakṣaṇaṃ mahābhārate darśitam |
 satyaṃ dānaṃ tapaḥ śaucam ānṛsaṃsyam damo ghrṇā |
 dṛśyante yatra viprendra sa brāhmaṇa iti smṛtaḥ ||
 jitendriyo dharmaparaḥ svādhyāyanirataḥ śuciḥ |
 kāmakrodhau vaśe yasya taṃ devā brāhmaṇaṃ viduḥ ||
 yasya cātmasamo loko dharmajñasya manasvinaḥ |
 svayaṃ dharmeṇa carati taṃ devā brāhmaṇaṃ viduḥ ||
 [218] yo ‘dhyāpayed adhīte vā yājayed vā yajeta vā |
 dadyād vāpi yathāśakti taṃ devā brāhmaṇaṃ viduḥ ||
 kṣamā dayā ca vijñānaṃ satyaṃ caiva damaḥ śamaḥ |
 adhyātmani ratir jñānaṃ etad brāhmaṇalakṣaṇaṃ || iti |
 tathā ca anāhitāgnitāyām api uktalakṣaṇalakṣito brāhmaṇo nāvasīdatīty vākyaṛthaḥ paryavasito
 bhavati |

“caturṇām api varṇānām” iti “ṣaṭkarmābhirataḥ” iti vacanadvayena
 sādharmaṇāsādhāraṇadharmau saṃkṣipyopadarśitau | yady apy adhyāpanāditrayam eva
 viprasyāsādhāraṇaṃ nādhyayanāditrayam | tasya varṇatrayasādhāraṇatvāt | tathāpi
 ṣaṭkarmābhiratatvaṃ viprasyaiveti na ko ‘pi virodhaḥ || 38 ||

athātra sādharmaṇādhyayanādiprasaṅgena buddhisthaṃ sādharmaṇaṃ āhnikam saṃkṣipyāha |

saṃdhyā snānaṃ japo homo devatātithipūjanam | ātithyaṃ vaiśvadaivaṃ ca ṣaṭkarmāṇi dine dine || 1.39 || iti |

“saṃdhyā snānaṃ” ity atra yavāgūpākanyāyena snānasya prāthamyam vyākhyeyam | sa ca
 nyāyaḥ pañcamādhyāye prathamapāde pratipāditah | “yavāgvāgnihotraṃ juhōti | yavāguṃ ca
 pacati” iti śrūyate | tatra saṃśayaḥ kim agnihotrayavāgūpākayor [219] aniyataḥ kramaḥ, uta
 niyataḥ | yad api niyataḥ tad api pāṭhena niyamyate utārthena | tatra vidhyor
 anuṣṭhānamātraparyavasānāt kramasya niyāmakābhāvāt aniyataḥ – ity ekaḥ pūrvah pakṣaḥ |
 pūrvādhikarāṇeṣu “adhvaryur gr̥hapatiṃ dīkṣayitvā brahmāṇaṃ dīkṣayati” ity atra pāṭhasya
 niyāmakatvābhyupagamāt atrāpi tatsaṃbhavāt yathāpāṭhakramanīyamaḥ – ity aparah pūrvah
 pakṣaḥ |

“yavāgvā” iti tṛtīyayā śrutyā homasāadhanatvāvagamād asati ca dravye homāniṣpatter
 arthād yavāgūpākah pūrvabhāvī – iti siddhāntah | evam atrāpi snānasya śuddhihetutvāc
 chuddhasyaiva saṃdhyāvandanādhikāritvāt snānaṃ pūrvabhāvī iti draṣṭavyam | tatra snānaṃ
 tatpūrabhāvinām brāhmamuhūrttotthānahitacintanādīnām sarveṣām upalakṣaṇam | tatra
 yājñavalkyaḥ |

brāhme muhūrte utthāya cindayed ātmano hitam |
 dharmārthakāmān sve kāle yathāśakti na hāpayet || iti | (YDh 1.115)

manur api |

brāhme muhūrte budhyeta dharmārthav anucintayet |
 kāyakleśāṃś ca tanmūlān vedatattvārtham eva ca || (MDh 4.92)

[220] iti | “**vedatattvārthaḥ**” paramātmā | tathā ca **kūrmapurāṇe** |
 brāhme muhūrte utthāya dharmam arthaṃ ca cintayet |
 kāyakleśaṃ tadudbhūtaṃ dhyāyīta manaseśvaram || iti | (KūrPu 1.2.18.3)
viṣṇupurāṇe ‘pi |
 brāhme muhūrte utthāya mānase matimān nṛpa |
 vibuddhya cintayed dharmam arthaṃ cāsyāvirodhinam ||
 apīḍayā tayoh kāmam ubhayor api cintayet |
 parityajed arthakāmau dharmapīḍākarau nṛpa ||
 dharmam apy asukhodarkaṃ lokavidviṣṭam eva ca || iti | (ViPu 3.11.5–7)
 sūryodayāt prāg ardhaprahare dvau muhūttau | tatrādyo brāhmo dvitīyo raudraḥ | tatra brāhme
 cintanīyārthaviśeṣaṃ darśayati **viṣṇuḥ** |
 utthāyotthāya boddhavyaṃ kim adya sukṛtaṃ kṛtaṃ |
 dattaṃ vā dāpitaṃ vāpi vāk satyā vāpi bhāṣitā ||
 utthāyotthāya boddhavyaṃ mahad bhayaṃ upasthitam |
 maraṇavyādhiśokānāṃ kim adya nipatiṣyati || iti |
 “**dhyāyīta manaseśvaram**” iti yad yuktaṃ tatra prakāraṇiśeṣo **vāmanapurāṇe** darśitaḥ |
 [221] brahmā murāris tripurāntakārī bhānuḥ śaśī bhūmisuto budhaś ca |
 guruś ca śukraḥ śanirāhuketavaḥ kurvantu sarve mama suprabhātaṃ || (VāPu 14.23)
 ityādi |

iti brāhme muhūrte ātmahitacintanaprakaraṇam

hitacintanānantaraṃ śrotriyādikam avalokayet na tu pāpiṣṭhādikam | tad āha **kātyāyanah** |
 śrotriyaṃ subhagaṃ gāṃ ca agnim agnicitaṃ tathā |
 prātar utthāya yaḥ paśyed āpadbhyaḥ sa pramucyate ||
 pāpiṣṭhaṃ durbhagaṃ cāndhaṃ 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 tṛṇair bhūmiṃ śiraḥ prāvṛtya vāsasā ||
 vācam niyamy yatnena ṣṭhīvanocchvāsavarjitaḥ |
 kuryān mūtrapurīṣe tu śucau deśe samāhitaḥ ||
 [222] iti | tatra tṛṇaniyamaṃ viśinaṣṭi |
 śiraḥ prāvṛtya kurvīta śakṛnmūtravisarjanam |
 ayajñīyair anārdrāis ca tṛṇaiḥ saṃchādy medinīm || iti |
 tatra kālābhedaṃ diñniyamam āha **yājñavalkyaḥ** |
 divā saṃdhyāsu karṇasthabrahmasūtra udaṇmukhaḥ |
 kuryān mūtrapurīṣe tu rātrau ced dakṣiṇāmukhaḥ || iti | (YDh 1.16)
 karṇaś ca dakṣiṇaḥ
 pavitraṃ dakṣiṇe karṇe kṛtvā viṇmūtram utsṛjet |
 iti **smṛtyantare** pavitrasya dakṣiṇakarṇasthatvābhidhānāt | yajñopavītasyāpi tad eva sthānaṃ
 nyāyyam | **aṅgirās** tu vikalpena sthānāntaram āha |
 kṛtvā yajñopavītaṃ tu pṛṣṭhataḥ kaṇṭhalambitam |

viṇmūtram tu grhī kuryāt yad vā karṇe samāhitah || iti |
tatra karṇe nidhānam ekavastraviṣayam | tathā ca **sāṅkhyāyanah**: “yady ekavastro yajñopavītam
karṇa kṛtvā mūtrapurīṣotsargam kuryāt” [223] iti |

nanu – ukto diñniyamo na vyavatiṣṭhate, anyair anyathāsmaraṇāt | tatra yamah |
pratyañmukhas tu pūrvāhṇe ‘parāhṇe prāñmukhas tathā |
udañmukhas tu madhyāhṇe niśāyāṃ dakṣiṇāmukhaḥ || iti |

atra **kecid** vikalpam āśritya vyavasthāpayati |

tad ayuktam, sāmānyaviśeṣaśāstrayor vikalpāyogāt | sāmānyāśāstram hi
yājñavalkyavacanam, divase kṛtsne ‘py udañmukhatvavidhānāt | **yama**vacanam tu viśeṣaśāstram,
udañmukhatvasya madhāhṇaviṣayatvenātra saṅkocapratīteḥ |

māstu tarhi vikalpaḥ, yamavacanoktā tu vyavasthā bhaviṣyat, iti cet,

tad api na yuktam, prākpratyāñmukhatvanirākaraṇāyaiva **devalena** sadaiveti viśeṣitatvāt,
sadaivodañmukhaḥ prātaḥ sāyāhṇe dakṣiṇāmikhaḥ | iti |

atra prātaḥsāyāhṇaśabdau divārātriviṣayau | tathā ca **manuḥ** |

mūtroccārasamutsargam divā kuryād udañmukhaḥ |

dakṣiṇābhīmukho rātrau saṃdhyayoś ca yathā divā || iti | (MDh 4.50)

evam tarhi **yamo**ktayoḥ prākpratyāñmukhatvayoḥ kā gatiḥ | sūryābhīmukhaniṣedhagamakoktir iti
brūmah | tad uktaṃ **mahābhārata** |

[224] pratyādityam pratyanaḥ pratigām ca pratidvijam |

mehanti ye ca pathiṣu te bhavanti gatāyusaḥ || iti |

yat tu **devalenoktam**,

viṇmūtram ācaren nityam saṃdhyāsu parivarjayet |

iti tan niruddhetaraviṣayam, “**na vegam dhārayet**,” “**noparuddhaḥ kriyām kuryāt**” iti **smaraṇāt** |

yad api **manunoktam**,

chāyāyām andhakāre vā rātrāv ahani vā dvijaḥ |

yathāsukhamukhaḥ kuryāt prāñabhādhābhayeṣu ca || (MDh 4.51)

iti, tad api nīhārāndhakārādijanitadinmohanaviṣayam | deśaniyamo **viṣṇupurāṇe** ‘bhihitah |

nairṛtyām iṣuvikṣepam atītyābhyadhikam bhuvah |

dūrād āvasathān mūtram purīṣam ca samācāret || iti | (ViPu 3.11.8–9)

āpastambo ‘pi: “**dūrād āvasathān mūtrapurīṣe kuryāt dakṣiṇām diśam aparām vā**” iti (ĀpDh
1.11.31.2) | **manur** api |

dūrād āvasathān mūtram dūrāt pādāvasēcanam |

ucchiṣṭānnaniṣekaṃ ca dūrād eva samācāret || 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 jīrṇadevāyatane na valmīke kadācana || (46)

na sasattveṣu garteṣu na gacchan nāpi ca sthitah |

na nadītīram āsādyā na ca parvatamastake || (47)

vāyavagniviprān ādityam apaḥ paśyaṃs tathaiva gāḥ |

na kadācana kurvīta viṇmūtrasya visarjanam || iti || (MDh 4.45–48)

parvatamastaka iti punargrahaṇam doṣādhikyajñāpanāya | **yamo** ‘pi |

tuṣāṅgārakapālāni devatāyatanāni ca |

rājamārgaśmaśānāni kṣetrāṇi ca khalāni ca ||

uparuddho na seveta chāyām dṛśyam catuspatham |

udakaṃ codakāntaṃ ca panthānaṃ ca vivarjayet ||
varjayet vṛkṣamūlāni caityaśvabhṛābilāni ca || iti |

hārītaḥ |

āhāraṃ tu rahaḥ kuryāt vihāraṃ caiva sarvadā |
guptābhyāṃ lakṣmyupetaḥ syāt prakāśe hīyate śriyā ||

[226] iti | **āpastambo** ‘pi: “**na ca sopānatko mūtrapurīṣe kuryāt**” iti (ĀpDh 1.10.30.18) | **yamo** ‘pi |
pratyādityaṃ na meheta na paśyed ātmanaḥ śakṛt |
dṛṣtvā sūryaṃ nirīkṣeta gāṃ agniṃ brāhmaṇaṃ tathā || iti |
tato loṣṭādinā parimṛṣṭagudamehanaḥ grhītaśiśnaś cottiṣṭhet | tathā ca **bharadvājaḥ** |
athāpakṛṣya viṇmūtraṃ loṣṭakāṣṭatṛṣṭādinā |
udastavāsā uttiṣṭhet dṛḍhaṃ vidhṛtamehanaḥ || iti |

iti viṇmūtrotsarjanaprakaraṇaṃ

atha śaucaprakaraṇaṃ | tatra **yājñavalkyaḥ** |

grhītaśiśnaś cotthāya mṛdbhir abhyuddhṛtair jalaiḥ |
gandhalepakṣayakaraṃ śaucaṃ kuryād atandritaḥ | iti || (YDh 1.17)

devalo ‘pi |

ā śaucāntaṃ mṛjec chiśnaṃ prasrāvoccārayor api |
gudaṃ hastaṃ ca nimṛjyān mṛdambhobhir muhur muhuḥ ||

[227] iti | **dakṣo** ‘pi |

tīrthe śaucaṃ na kurvīta kurvītoddhṛtavāriṇā | iti |

abhyuddharaṇāsaṃbhava veśeṣaṃ āha **vivasvān** |

ratnimātrāj jalaṃ tyaktvā kuryāc chaucam anuddhṛte |
paścāt tac chodayet tīrtham anyathā hy aśucir bhavet || iti |

śaucayogyāṃ mṛttikāṃ āha **yamaḥ** |

āharen mṛttikāṃ vipraḥ kūlāt sasaikatāṃ tathā | iti |

tatraiva viśeṣaṃ āha **marīciḥ** |

vipre śuklā tu mṛcchauce raktā kaṣṭre vidhīyate |
hāridraṇā vaiśye tu śūdre kṛṣṇāṃ vinirdiśet || iti |

uktaviśeṣāsaṃbhava yā kācit grāhyā | tad āha **manuḥ** |

yasmin deśe tu yat toyaṃ yā ca yatraiva mṛttikā |
saiva tatra praśastā syāt tayā śaucaṃ vidhīyate || iti | (MDh 10.47)

viṣṇupurāṇe varjyā mṛdviśeṣā darśitāḥ |

valmīkamūṣakotkhātāṃ mṛdam antarjalāt tathā |
śaucāvaśiṣṭāṃ gehāc ca nādadyāl lepasāmbhavām ||
antaḥprāṇyavapannāṃ ca halotkhātāṃ na kardamāt || (ViPu 3.11.15–16)

[228] iti | antarjalāmṛttikāpratiśedhas tu vāpīkūpādivyatiriktaviśayaḥ | ata eva **yamaḥ** |

vāpīkūpataḍāgeṣu hāhared bāhyato mṛdam |
āharej jalamadhyāt tu parato maṇibandhanāt || iti |

devalo ‘pi kāścin niṣiddhā mṛdo darśayati |

aṅgāratuṣakīṭāsthīśarkarāvālukānvitām |
valmīkopari toyāntakuḍyāphālaśmaśānajām ||
grāmabāhyāntarālāsthām vālukāṃ pāṃsurūpiṇīm |

āhṛtām anyaśaucārtham ādadīta na mṛttikām || iti |
 hastaniyamam āha **devalaḥ** |
 dharmavid dakṣiṇam hastam adhaḥśauce na yojayet |
 tathā ca vāmahastena nābher ūrdhvaṃ na śodhayet || iti |
brahmāṇḍapurāṇe diñniyamo ‘bhihitāḥ |
 uddhṛtyodakam ādāya mṛttikām caiva vāgyataḥ |
 udaṇmukho divā kuryād rātrau ced dakṣiṇāmukhaḥ || iti |
 mṛtsamkhyām āha **śātātapaḥ** |
 ekā liṅge kare savye tistro dve hastayor dvayoh |
 mūtraśaucam samākhyātam śakṛti triguṇam bhavet ||
 [229] iti | **manur** api |
 ekā liṅge gude tistras tathaikatra kare daśa |
 ubhayoh sapta dātavyā mṛdaḥ śuddhim abhīpsatā ||
 etac chaucam gr̥hasthasya dviguṇam brahmacāriṇaḥ |
 vānaprasthasya triguṇam yatīnām tu caturguṇam || iti | (MDh 5.136)
baudhāyano ‘pi |
 pañcāpāne mṛdo yojyā vāmapāde tathā kare |
 tistras tistraḥ kramād yojyāḥ samyak śaucam cikīrṣatā || iti |
vasiṣṭho ‘pi |
 pañcāpāne daśaikasminn ubhayoh sapta mṛttikāḥ |
 ubhayoh pādayoh sapta liṅge dve parikīrtite ||
 ekasmin viṃśatir haste dvayor jñeyāś caturdaśa || iti | (VaDh 6.18)
 viṃśatyādikam brahmacāriṇiṣayam “**dviguṇam brahmacāriṇaḥ**” ity uktatvāt | **ādityapurāṇe** |
 [230] strīśūdrayor ardhamānam proktaṃ śaucam maṇiśibhiḥ |
 divāśaucasya niśy ardham pathi pādāṃ vidhīyate ||
 ārataḥ 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)
vṛddhaparāśaraḥ |
 upaviṣṭas tu viṇmūtram kartum yas tu na vindati |
 sa kuryād ardhaśaucam tu svasya śaucasya sarvadā || iti |
ānuśāsanike śaucetikartavyatā darśitā |
 śaucam kuryāc chanair dhīro buddhipūrvam asaṅkaram |
 vipruśaś ca tathā ca syur yathā corum na saṃspr̥śet ||
 buddhipūrvam prayatnena yathā naiva spr̥śet sphicau || iti |
dakṣo ‘pi |
 [231] ṣaḍ anyā nakhaśuddhau tu deyāḥ śaucepsunā mṛdaḥ |
 na śaucam varṣadhārābhir ācaret tu kadācana || iti |
marīcīr api |
 tistr̥bhiś cātalāt pādau śodhyau gulphāt tathaiva ca |
 hastau tv ā maṇibandhāc ca lepagandhāpakarṣaṇe || iti |
 yathāvidhi kṛte śauce gandhaś cen nāpagacchati tadāha **manuḥ** |
 yāvan nāpaity amedhyāktād gandho lepaś ca tatkr̥taḥ |
 tāvan mṛdvārī deyam syāt sarvāsu dravyaśuddhiṣu || iti | (MDh 5.126)

manastuṣṭyabhāve tu **devala** āha |
yāvat tu śuddhiṃ manyeta tāvac chaucam vidhīyate |
pramāṇam śaucasaṃkhyāyām na viprair upadiśyate || iti |
pitāmaho ‘pi |
na yāvad upanīyante dvijāḥ śūdrās tathāṅganāḥ |
gandhalepakṣayakaram śaucam eṣāṃ vidhīyate ||
[232] iti | atra strīśudragrahaṇam akṛtodvāhābhiprāyam, anupanītadvijasāhacaryāt |
mṛtparimāṇam āha **śātātapaḥ** |
ārdrāmalakamātrās tu grāsā induvrate sthitāḥ |
tathaiivāhutayaḥ sarvāḥ śaucārthe yā ca mṛttikā || iti |
yat tu **dakṣa-aṅgirobhyām** parimāṇāntaram uktam |
ardhaprasṛtimātrā tu prathamā mṛttikā smṛtā |
dvitīyā ca tṛtīyā ca tadardhena prakīrtitā ||
prathamā prasṛtir jñeyā dvitīyā tu tadardhikā |
tṛtīyā mṛttikā jñeyā tribhāgakarapūraṇī || iti | (DaSm 5.7)
tatra sarvatra nyūnaparimāṇena gandhādyakṣaye saty adhikaparimāṇam draṣṭavyam | saty api
gandhakṣaye śāstroktasaṃkhyā pūraṇīyaiva | yathāha **dakṣaḥ** |
[233] nyūnādhikam na kartavyam śaucam śuddhiṃ abhīpsatā |
prāyaścittena pūyeta vihitātikrame kṛte || iti | (DaSm 5.13)
evamuktaśaucakaraṇe ‘pi yasya bhāvaśuddhir nāsti na tasya śuddhir ity āha **vyāghrapādaḥ** |
śaucam tu dvividham proktaṃ bāhyam ābhyantaram tathā |
mṛjjalābhyām smṛtaṃ bāhyam bhāvaśuddhis tathāntaram ||
gaṅgātoyena kṛtsnena mṛdbhāraiś ca nigopamaiḥ |
ā mṛtyoś cācaran śaucam bhāvaduṣṭo na śudhyati || iti |
śaucasy dvividhasyāpi sarvakarmādhikārahetutvam anvayavyatirekābhyām **dakṣo** darśayati |
śauce yatnaḥ sadā kāryaḥ śaucamūlo dvijaḥ smṛtaḥ |
śaucācāravihīnasya samastā niṣphalāḥ kriyāḥ || iti | (DaSm 5.2)

iti śaucaprakaraṇam

atha gaṇḍūṣavidhiḥ | tatra **āpastambah** |
evam śaucavidhiṃ kṛtvā paścād gaṇḍūṣam ācaret |
mūtre retasi viṭsarge dantadhāvanakarmani ||
[234] bhakṣyāṇām bhakṣaṇe caiva kramād gaṇḍūṣam ācaret |
caturaṣṭadvīṣaṭdvyaṣṭagaṇḍūṣaiḥ ṣoḍaśais tathā ||
mukhaśuddhiṃ prakurvīta hy anyathā doṣam āpnuyāt |
purastād devatāḥ sarvā dakṣiṇe pitaras tathā ||
paścime munigandharvā vāme gaṇḍūṣam ācaret |
gaṇḍūṣasamaye vipras tarjanyā vaktratāḍanam ||
kurvīta yadi mūḍhātma rauravam narakam vrajet || iti |

iti gaṇḍūṣavidhiḥ

athācamanavidhiḥ | tatra **vṛddhaparāśaraḥ** |

kṛtvātha śaucam prakṣālya pādaḥ hastau ca mṛjjalaiḥ |
nibaddhiśikhakacchas tu dvija ācamanam caret ||
kṛtvopavitam savyāmse vānmanahkāyasamyataḥ | iti |

yājñavalkyo ‘pi |

antarjānuḥ śucau deśe upaviṣṭa udānṁmukhaḥ |
prāḡ vā brāhmaṇa tīrthena dvijo nityam upaspr̥set || iti | (YDh 1.18)

gautamo ‘pi: “śucau deśe āsīno dakṣiṇam bāhum jānvantarā kṛtvā yajñopavitī ā maṇibandhanāt
pāṇī prakṣālya vāgyato hṛdayaspr̥śaḥ triś catur vāpa ācāmet | diviḥ pramṛjyāt | pādaḥ cābhyukṣet |
khāni copaspr̥set śr̥ṣṇyāni mūrddhani ca dadyāt” iti (GDh 1.11) | tatra triś catur vety aicchiko
vikalpaḥ | brahmatīrtham tīrthāntarebhyo vivinakti **yājñavalkyaḥ** |

kaniṣṭhadeśinyāṅguṣṭhamūlāny agraṁ karasya ca |
prajāpatipitr̥brahmavedatīrthāny anukramāt || iti | (YDh 1.19)

etad eva **śaṅkhalikhitābhyām** spaṣṭīkṛtam: “āṅguṣṭhamūlasyottarataḥ prāgrāyām rekhāyām
brāhmaṇa tīrtham | pradeśīnyāṅguṣṭhayor antarā pitryam | kaniṣṭhātālayor antarā prajāpatyam |
pūrveṇāṅguliparvaṇi daivam” | [236] iti | ācamanīyam udakam viśinaṣṭi **śaṅkhaḥ** |

adbhiḥ samuddhṛtābhis tu hīnābhiḥ phenabudbudaiḥ |
vahninā na ca taptābhir akṣārābhir upaspr̥set || iti | (ŚaṅSm 9.6)

yājñavalkyo ‘pi |

adbhis tu prakṛtisthābhir hīnābhiḥ phenabudbudaiḥ |
hṛtkaṇṭhātālugābhis tu yathāsamkhyam dvijātayaḥ ||
śudhyeran strī ca śūdraś ca sakṛt spr̥ṣṭābhir antataḥ || iti | (YDh 1.20–21)

manur api |

hṛdgābhiḥ pūyate vipraḥ kaṇṭhagābhis tu bhūmipaḥ |
vaiśyo ‘dbhiḥ prāsitābhis tu śūdraḥ spr̥ṣṭābhir antataḥ || iti | (YDh 2.62)

pracetā api |

anuṣṇābhir aphenābhiḥ pūtābhir vastracakṣuṣā |
hṛdgatābhir aśabdābhiḥ triś catur vādbhir ācamet ||

[237] iti | tatrāpavādam āha **yamaḥ** |

yātrāyām īkṣitenāpi śuddhir uktā maṇiṣiṇām |
udakenātūrāṇām ca tathosṇenoṣṇapāyinām || iti |

udakasya grahaṇaprakāram parimāṇam cāha **bharadvājaḥ** |

āyatam parvataḥ kṛtvā gokarṇākṛtivat karam |
saṁhatāṅgulinā toyam gr̥hītvā pāṇinā dvijaḥ ||
muktāṅguṣṭhakaniṣṭhena śeṣeṇācamanam caret |
māṣamajjanamātrās tu saṁgr̥hya triḥ pibed apaḥ || iti |

sa ca pāṇir dakṣiṇo draṣṭavyaḥ, “**triḥ pibed dakṣiṇenāpaḥ**” iti **purāṇa** vacanāt |

udakapānānantarabhāvinīm itikartavyatām āha **dakṣaḥ** |

saṁvṛtyāṅguṣṭhamūlena diviḥ prasṛjyāt tato mukham |
saṁhatābhis tribhiḥ pūrvam āsyam evam upaspr̥set ||

[238]

āṅguṣṭhena pradeśīnyā ghr̥ṇam spr̥ṣṭvā tv anantaram |
āṅguṣṭhānāmikābhyām tu cakṣuḥśrotre tataḥ param ||
kaniṣṭhāṅguṣṭhayor nābhiṁ hṛdayam tu talena vai |
sarvābhiś ca śiraḥ paścāt bāhū cāgreṇa saṁspr̥set || iti | (DaSm 2.14–17)

vṛddhaśaṅkhas tv anyathā sparśanam āha |

tarjanyaṅguṣṭhayogena spr̥ṣen nāsāpuṭadvayam |
 madhyamāṅguṣṭhayogena spr̥ṣen netradvayam tataḥ ||
 nābhiṃ ca hṛdayam tadvat spr̥ṣet pāṇitalena tu |
 saṃspr̥ṣec ca tataḥ śīrṣam ayam ācamane vidhiḥ || iti | (ŚaṅSm 9.5–7)
 evam anye ‘py anyathānyathā varṇayanti | tatra yathāśākhaṃ vyavasthā draṣṭavyā |
 ācamananimittāny āha **manuḥ** |
 kṛtvā mūtraṃ purīṣaṃ vā khāny ācānta upaspr̥ṣet |
 vedam adhyeṣyamāṇas ca annam aśnamś ca sarvadā || iti (MDh 5.138)
 kūrmapurāṇe ‘pi |
[239] caṇḍālamlecchasambhāṣe strīśūdrocchiṣṭabhāṣaṇe (bhakṣaṇe?) |
 ucchiṣṭaṃ puruṣaṃ spr̥ṣtvā bhojyaṃ vāpi tathāvidham ||
 ācāmed aśrupāte vā lohitasya tathaiva ca |
 agner gavām athālabhe spr̥ṣtvāprayatam eva ca ||
 strīṇām athātmanaḥ sparśe nīlīm vā paridhāya ca || iti | (KūrPu 1.2.13.4–8)
 “**strīśūdrocchiṣṭabhāṣaṇe**” ity etaj japādiviṣayam | tathā ca **padmapurāṇe** |
 cāṇḍālādīn jape home dr̥ṣṭvācamed dvijottamaḥ | iti |
manur api |
 suptvā kṣutvā ca bhuktvā ca niṣṭhīvyoktvānṛtaṃ vacaḥ |
 rathyām śmaśānaṃ cākramya ācāmet prayato ‘pi san || iti | (MDh 5.145)
br̥haspatir api |
[240] adhovāyusamutsarge ākrande krodhasambhave |
 mārjāramūśakasparśe prahāse ‘nṛtabhāṣaṇe ||
 nimitteṣv eṣu sarveṣu karma kurvann api spr̥ṣet || iti |
yamo ‘pi |
 uttīryodakam ācāmed avarīrya tathaiva ca |
 evaṃ syāt tejasā yukto varuṇo ‘pi supūjitaḥ || iti |
hārīto ‘pi: “**nottared anupaspr̥śya jalam**” iti | **vasiṣṭho** ‘pi |
 kṣute niṣṭhīvane supte paridhāne ‘śrupātane |
 pañcasv eteṣu cācamec chrotraṃ vā dakṣiṇaṃ spr̥ṣet || iti |
 dakṣiṇakarṇasparśanam ācamanāsambhave veditavyam | tathā ca **mārkaṇḍeyapurāṇam** |
 samyag ācamya toyena kriyāḥ kurvīta vai śuciḥ || (67)
 devatānām ṛṣiṇām ca pitṛiṇām caiva yatnataḥ || (68)
 kuryād ācamanaṃ sparśaṃ gopr̥ṣṭasyārkaḍarśanam |
[241] kurvītālambhanaṃ cāpi dakṣiṇaśravaṇasya vā || (70)
 yathāvivhavato hy etat pūrvābhāve tataḥ param |
 na vidyamāne pūrvokte uttaraprāptir iṣyate || iti | (MārPu 34.67–71)
 dakṣiṇakarṇaprasāmsā ca “**prabhāsādīni tīrthāni**” ityādinā vakṣyati | atha vā **baudhāyanoktaṃ**
 draṣṭavyam |
 nīvīm viśṛjya paridhāyāpa upaspr̥ṣet |
 ārdraṃ tṛṇaṃ gomayaṃ bhūmiṃ vā samupaspr̥ṣet || iti | (BDh 1.10.16–17)
ṣaṭtrimśanmate dvirācamananimittaṃ darśitam |
 home bhojanakāle ca saṃdhyayor ubhayor api |
 ācāntaḥ punar ācāmej japahomārcanādiṣu || iti |
yājñavalkyo ‘pi |
 snātvā pītvā kṣute supte bhuktvā rathyopasarpaṇe |

ācāntaḥ punar ācāmed vāso viparidhāya ca || iti | (YDh 1.116)
 baudhāyano ‘pi |
 bhojane havane dāne upahāre prtigrahe |
 havirbhakṣaṇakāle ca tat dvirācamanaṃ smṛtam ||
 [242] iti | kūrmapurāṇe ‘pi |
 prakṣālya pāṇī pādau ca bhuñjāno dvir upaspr̥set |
 śucau deśe samāsīno bhuktvā ca dvir upaspr̥set || (KūrPu 1.2.12.64)
 oṣṭhau vilomakau spr̥ṣtvā vāso viparidhāya ca |
 retomūtrapurīṣāṇām utsarge ‘yuktabhāṣaṇe ||
 jṛmbhitvādhyayanārambhe kāsaśvāsāgame tathā |
 catvaraṃ vā śmaśānaṃ vā samāgamyā dvijottamaḥ ||
 saṃdhyayor ubhayor tadvad ācānto ‘py ācamet punaḥ || iti | (KūrPu 1.2.13.1–3)
 ayuktabhāṣaṇaṃ niṣṭhurabhāṣaṇaṃ | ācamanāpavādam āha baudhāyanaḥ |
 dantavad dantalagneṣu dantasakteṣu dhāraṇā |
 grasteṣu teṣu nācāmet teṣāṃ saṃsthānavac chuciḥ || (BDh 1.4.1.24)
 [243] iti | dantalagnadantasaktayor nirhāryānirhāryarūpeṇa bhedaḥ | ata eva devalaḥ |
 bhojane dantalganāni nirhṛtyācamanaṃ caret |
 dantalagnam asaṃhāryaṃ lepaṃ manyeta dantavat ||
 na tatra bahuśaḥ kuryād yatnam uddharaṇe punaḥ |
 bhavec cāśaucam atyārthaṃ tṛṇavedhād vraṇe kṛte || iti |
 grasteṣu teṣu svasthāc cyuteṣu ca nigīrṇeṣv ity arthaḥ | tatra manuḥ |
 dantavad dantalagneṣu jihvāsparśakṛte na tu |
 paricyuteṣu ca sthānān nigirann eva tacchuciḥ || iti | (MDh ??)
 etac ca rasānupalabdḥau veditavyam | yathāha śāṅkhaḥ: “dantavad dantalagneṣu rasavarjanam
 anyato jihvābhisparśanāt” iti | phalamūlādiṣu viśeṣam āha śātātapaḥ |
 [244] dantalagne phale mūle bhuktasnehāvaśiṣṭake |
 tāmbūle cekṣudaṇḍe ca nocchiṣṭo bhavati dvijaḥ || iti |
 ṣaṭtrīṃśanmate ‘pi |
 tāmbūle caiva some ca bhuktasnehāvaśiṣṭake |
 dantalagnasya saṃsparśe nocchiṣṭas tu bhaven naraḥ ||
 tvagbhiḥ patirair mūlapuṣpais tṛṇakāṣṭhamayais tathā |
 sugandhibhis tathā dravyair nocchiṣṭo bhavati dvijaḥ || iti |
 etac ca mukhasaurabhyaḍyarthopabhuktāvaśiṣṭaviṣayam, tāmbūlasāhacaryāt | “dantalagnasya
 saṃsparśe” iti anirhāryasya dantalagnasya jihvayā saṃsparśe ity arthaḥ | yājñavalkyo ‘pi |
 mukhajā vipruṣo medhās tathācamanabindavaḥ |
 śmaśru cāsyagataṃ dantasaktaṃ tyaktvā tataḥ śuciḥ || iti | (YDh 1.195)
 mukhaniḥṣṛtā bindavo yady aṅge patanti tadā nācamanāpādakāḥ | tathā ca gautamaḥ: [245] “na
 mukhyā vipruṣa ucchiṣṭaṃ kurvanti tās ced aṅge nipatanti” iti (GDh 1.16) | ācamanabindavas tv
 aṅgaspr̥ṣṭā api medhyāḥ | tathā ca manuḥ |
 spr̥ṣanti bindavaḥ pādau ya ācāmayataḥ parān |
 bhaumikais te samā jñeyā na tair aprayato bhavet || iti | (MDh 5.142)
 atra pādagrahaṇam avayavāntarasypya upalakṣaṇārtham | tathā ca yamaḥ |
 patanty ācāmato yās ca śarīre vipruṣo nṛṇām |
 ucchiṣṭadoṣo nāsty atra bhūmitulyās tu tāḥ smṛtāḥ || iti |

śmaśruviṣaye viśeṣam āha **āpastambah**: “na śmaśrubhir ucchiṣṭo bhavaty antarāsyē sadbhiḥ yāvan na hastenopaspr̥ṣati” iti (ĀpDh 1.5.16.11) | ācamane varjyān āha **bhṛguḥ** |

vinā yajñopavītena tathādhautena vāsasā |
muktvā śikhāṃ vāpy ācāmet kṛtasyaiva punaḥ kriyā ||
soṣṇīṣo baddhaparyaṅgaḥ praudhapādaś ca yānagaḥ |
durdeśapragataś caive nācāman śuddhim āpnuyāt || iti |

baudhāyano ‘pi: “pādaprakṣālanoccheṣeṇa nācāmet | yady ācāmet bhūmau srāvayitvācāmet | nāṅgulībhir na sabudbudābhir na saphenābhir 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 prāvṛtakaṇṭho na veṣṭitaśirā na baddhakakṣyo na bahirjānuḥ na tvaramāṇo nāyajñopavītī na prasāritapādaḥ śabdān akurvan trir apo hṛdayaṃgamāḥ pibet” iti (BDh 1.5.12–19) | **devalo** ‘pi |

sopānatko jalastho vā muktakeśo ‘pi vā naraḥ |
uṣṇīṣī vāpi nācāmed vastreṇābadhya vā śiraḥ || iti |

āpastambo ‘pi: “na varṣadhārābhir ācāmet” iti (ĀpDh 1.6.15.4) | **yamo** ‘pi |
apaḥ karanakhaspr̥ṣṭā ya ācāmati vai dvijaḥ |
surāṃ pibati sa vyaktaṃ yamasya vacanaṃ yathā || iti |

brahmāṇḍapurāṇe ‘pi |
kaṇṭhaṃ śiro vā prāvṛtya rathyāpaṇagato ‘pi vā |
akṛtvā pādayoḥ śaucam ācānto ‘py aśucir bhavet || iti |

gautamo ‘pi: [248] “nāñjalīnā piben na tiṣṭhan uddhṛtodakenācāmet” iti (GDh 9.3) | na tiṣṭhann iti sthalaviṣayam | jale tu tiṣṭhann apy ācāmet | tathā ca **viṣṇuḥ** |
jānvor ūrdhvaṃ jale tiṣṭhann ācāntaḥ śucitām iyāt |
adhaścāc chatakr̥tvo ‘pi samācānto na śuddhyati || iti |

kauśiko ‘pi |
apavitrakaraḥ kaścid brāhmaṇo ‘pa upaspr̥ṣet |
akṛtaṃ tasya tat sarvaṃ bhavaty ācamanaṃ tathā ||
vāmahaste sthite dharbhe darkṣiṇenācāmed yadi |
raktaṃ tu tad bhavet toyam pītvā cāndrāyaṇam caret || iti |

mārkaṇḍeyas tu dakṣiṇahastasya sapavitatāṃ vidhatte |
sapavitreṇa hastena kuryād ācamanakriyāṃ |
nocchiṣṭaṃ tat pavitraṃ tu bhuktocchiṣṭaṃ tu varjayet || iti |

gobhilo hastadvaye ‘pi pavitraṃ praśaṃsati |
ubhayatra sthitair darbhaiḥ samācāmati yo dvijaḥ |
somapānaphalaṃ tasya bhuktvā yajñaphalaṃ bhavet ||
[249] iti | snānāntarabhāviny ācamane **dakṣo** viśeṣam āha |
snātvācāmet tadā vipraḥ pādayu kṛtvā jale sthale |
ubhayor apy asau śuddhas tataḥ kāryakṣamo bhavet || iti |

hārītaḥ |
ārdravāsā jale kuryāt tarpaṇācamanaṃ japam |
śuṣkavāsā sthale kuryāt tarpaṇācamanaṃ japam || iti |
sthalaviṣaye viśeṣo darśitaḥ **smṛtyantare** |

alābhe tāmrapātrasya karakaṃ ca kamaṇḍalum |
gr̥hītvā svayam ācāmet naro nāprayato bhavet ||
karakālābukādyaiś ca tāmraparṇapuṭena ca |

svahastācamanaṃ kāryaṃ snehalepāṃś ca varjayet ||
karapātre ca yat toyaṃ yat toyaṃ tāmraḥjane |
sauvarṇe rājate caiva naivāsuddhaṃ tu tat smṛtaṃ || iti |
evamuktalakṣaṇasyācamanasya praśaṃsām āha **vyāghrapāt** |
evaṃ yo brāhmaṇo nityaṃ upasparśanam ācaret |
brahmādistambaparyantaṃ jagat sa paritarpayet ||
[250] iti | **vṛddhaśaṅkho** ‘pi |
triḥ prāśnīyād yad ambhas tu prītās tenāsyā devatāḥ |
brahmā viṣṇuś ca rudraś ca bhavantīty anuśuśrūma ||
gaṅgā ca yamunā caiva prīyete parimārjanāt |
pādābhyāṃ prīyate viṣṇur brahmā śirasi kīrtitaḥ ||
nāsatyadasrau prīyete sprṣṭe nāsāpuṭadvaye |
sprṣṭe locanayugme tu prīyete śaśibhāskarau ||
varṇayugme tathā sprṣṭe prīyete tv anilānalau |
skandhayoḥ sparśanād eva prīyante sarvadevatāḥ ||
nābhisaṃsparśanān nāgāḥ prīyante cāsyā nityaśaḥ |
saṃsprṣṭe hṛdaye cāsyā prīyante sarvadevatāḥ ||
mūrdhasaṃsparśanād asya prītas tu puruṣo bhavet || iti | (ŚaṅkhSm 9.9–13)
ācamanākarāṇe pratyavāyo darśitaḥ **purāṇasāre** |
yaḥ kriyāḥ kurute mohād anācamyaiva nāstikaḥ |
bhavanti hi vṛthā tasya kriyāḥ sarvā na saṃśayaḥ || iti |

iti ācamanaprakaraṇam

[251]

atha dantadhāvanavidhiḥ tatra **atriḥ** |
mukhe paryuṣite nityaṃ bhavaty aprayato naraḥ |
tadādrakāṣṭhaṃ śuśkaṃ vā bhakṣayed dantadhāvanam || iti |

vyāso ‘pi |

prakṣālya hastau pādaḥ ca mukhaṃ ca susamāhitaḥ |
dakṣiṇaṃ bāhum uddhṛtya kṛtvā jānvantarā tataḥ ||
tiktaṃ kaṣāyaṃ kaduktaṃ durgandhaṃ kaṇṭakānvitam |
kṣīriṇo vṛkṣagulmādīn varjayed dantadhāvane || iti |

viṣṇuḥ |

kaṇṭakikṣīravṛkṣotthaṃ dvādaśāṅgulasammitam |
kaniṣṭhāṅgulivat sthūlaṃ parvārdhakṛtakūrcakam ||
dantadhāvanam uddiṣṭaṃ jihvollekhanikā tathā |
susūkṣmaṃ sūkṣmadantasya samadantasya madhyamam ||
sthūlaṃ viśamadantasya trividhaṃ dantadhāvanam |
dvādaśāṅgulakam vipre kāṣṭhaṃ āhur manīṣiṇaḥ ||
kṣatraviṣṭūdrajātīnāṃ navaṣaṭcaturaṅgulam || iti |

aṅgirāḥ | **[252]**

āmrapunnāgabīlvānām apāmārgaśirīṣayoḥ |
bhakṣayet prātar utthāya vāgyato dantadhāvanam ||

vaṭāśvatthārkakhadirakaravīrāmś ca varjayet |
 jātyam ca bilvakhadiramūlam tu kakubhasya ca ||
 arimedam priyaṅgam ca kaṇṭakinyas tathaiva ca |
 prakṣālya bhakṣayet pūrvam prakṣālyaiva ca samtyajet ||
 udaṇmukhaḥ prāṇmukho vā kaṣāyam tiktakam tathā |
 prātar bhūtvā ca yataṅg bhakṣayed dantadhāvanam || iti |
kātyāyano dantadhāvanasya kāṣṭhābhimantraṇamantram darśayati |
 āyur balaṃ yaśo varcaḥ prajāḥ paśuvasūni ca |
 brahma prajāṇāṃ ca medhāṃ ca tvam no dhehi vanaspate || iti | (KSm 1.10.4)
 varjyān āha **uśanāḥ** |
 nāṅgulībhiḥ svakān dantān naraḥ prakṣālayet sadā |
 dakṣiṇābhimukho nādyāt nīlam dhavakadambakam ||
[253] tindukeṅgudabandhūkamocāmarajabalvajam |
 kārṇpāsam dantakāṣṭham ca viṣṇor api harec chriyam ||
 na bhakṣayeta palāsam kārṇpāsam śākam eva ca |
 etāni bhakṣayed yas tu kārṇpāsam śākam eva ca || iti |
 varjyatithyādīn āha **viṣṇuḥ** |
 pratipaddarśaṣaṣṭhiṣu caturdaśyaṣṭamīṣu ca |
 navamyām bhānuvāre ca dantakāṣṭham vivarjayet || iti |
yamo ‘pi |
 caturdaśy aṣṭamī darśaḥ pūrṇamā saṃkramo raveḥ |
 eṣu strītailamāṃsāni 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 dvādaśagaṇḍūṣair vidadhyād dantadhāvanam || iti |
vṛddhayājñavalkyaḥ | **[254]**
 iṣṭakāloṣṭapāṣāṇair itarāṅgulibhis tathā
 muktvā cānāmikāṅguṣṭhau varjayed dantadhāvanam || iti |

iti dantadhānavaprakaraṇam

atha snānajapahomāder darbhapāṇinā kartavyatvād ādau dharbhavidhir ucyate | tatra **hārītaḥ** |
 ācchinnāgrān sapatrāmś ca samūlān komalān śubhān |
 piṭṛdevajapārtham tu samādadhyāt kuśān dvijāḥ ||
 kuśahastena yaj japtam dānam caiva kuśaiḥ saha |
 kuśahastas tu yo bhuṅkte tasya saṃkhyā na vidyate || iti |
purāṇe ‘pi |
 kuśapūtam bhavet snānam kuśenopaspr̥ṣet dvijāḥ |
 kuśena coddhṛtam toyam somapānena saṃmitam || iti |

gobhilo ‘pi |

kuśamūle sthito brahmā kuśamadhye janārdanaḥ |
kuśāgre śaṅkaraṃ vidyāt trayo devā vyavasthitāḥ || iti |

kauśikaḥ |

śucau deśe śucir bhūtvā sthitvā pūrvottarāmukhaḥ |
omkāreṇaiva mantreṇa kuśāḥ sprśyā dvijottamaiḥ ||

[255] iti | utpāṭanamantras tu |

viriñcinā sahotpanna parameṣṭhinisargaja |
nuda pāpāni sarvāṇi darbha svastikaro mama || iti |

varṇabhedena viniyogabhedam āha kātyāyanaḥ |

haritā yajñiyā darbhaḥ pītākāḥ pākayajñiyāḥ |
samūlāḥ pītṛdaivatyāḥ kalmāṣā vaiśvadevikāḥ || iti | (KSm 1.2.3)

kuśābhāve śaṅkhaḥ |

kuśābhāve dvijaśreṣṭhaḥ kāsaiḥ kurvīta yatnataḥ |
tarpaṇādīni karmāṇi kāsāḥ kuśasamāḥ smṛtāḥ || iti |

yamo ‘pi |

kuśāḥ kāsā yavā dūrvās tathā vrīhaya eva ca |
balvajāḥ puṇḍarīkāś ca saptadhā barhi ucyate || iti |

varjyān āha hārītaḥ |

citau darbhaḥ pathi darbha ye darbha yajñabhūmiṣu |
staraṇāsanapiṇḍeṣu ṣaṭ kuśān parivarjayet ||
brahmayajñeṣu ye darbha ye dharbhaḥ pītṛtarpaṇe |
hatā mūtrapurīṣābhyāṃ teṣāṃ tyāgo vidhīyate ||
[256] apūtā garhitā darbha ye saṃcchinnā nakhais tathā |
kvathitān agnidagdhāṃś ca kuśān yatnena varjayet || iti |

kuśotpāṭane kālaniyamam āha hārītaḥ |

māse nabhasy amāvāsyā tasyāṃ darbhoccayo mataḥ |
ayātayāṃ āste darbha niyojyāḥ syuḥ punaḥ punaḥ || iti |

śaṅkho ‘pi |

darbhaḥ kṛṣṇājinaṃ mantrā brāhmaṇāś ca viśeṣataḥ |
ayātayāmāny etāni niyojyāni punaḥ punaḥ || iti |

pavitradhāraṇe phalam āha mārkaṇḍeyaḥ |

kuśapāṇiḥ sadā tiṣṭhet brāhmaṇo darbhave varjitaḥ |
sa nityaṃ hanti pāpāni tūlarāśim ivānalaḥ || iti |

śātātapaḥ |

jape home ca dāne ca svādhyāye pītṛtarpaṇe |
aśūnyaṃ tu karaṃ kuryāt suvarṇarajataiḥ kuśaiḥ || iti |

pavitraprakāram āha kātyāyanaḥ |

[257] anantargarbhiṇaṃ sāgraṃ kāśaṃ dvidalam eva ca |
prādeśamātraṃ vijñeyaṃ pavitraṃ yatra kutracit || iti | (KSm 1.2.10)

mārkaṇḍeyo ‘pi |

caturbhir darbhapīṇjūlair brāhmaṇasya pavitrakam |
ekaikanyūnam uddiṣṭaṃ varṇe varṇe yathākramam ||
tribhir darbhaiḥ śāntikarma pañcabhiḥ pauṣṭikam tathā |
caturbhiś cābhicārāṃś ca kurvan kuryāt pavitrakam || iti |

atriḥ |

brahmayajñe jape caiva brahmagranthir vidhīyate |
bhøjane varttulaḥ prokta evaṃ dharmo na hīyate || iti |

iti darbhavidhiprakaraṇam

[258]

tad evaṃ “saṃdhyā snānam” ity asmin vacane snānaśabdopalakṣitāni brāhmamuhūrttotthānādīni
kuśavidhyantāni karmāṇi nirūpitāni | athedānīm mūlavacanoktasnānaṃ prapañcyate | tatra

kūrmapurāṇam |

prakṣālya dantakāṣṭham vai bhakṣayitvā yathāvidhi |
ācamya prayato nityaṃ prātaḥsnānaṃ samācaret || iti | (KūrPu 1.2.18.18)

vyāsaḥ |

uṣaḥkāle tu saṃprāpte kṛtvā cāvaśyakam budhaḥ |
snāyān nadīṣu śuddhāsu śaucam kṛtvā yathāvidhi || iti | (VySm 1.2–3)

dakṣo ‘pi |

asnātvā nācaret karma japahomādi kiṃcana |
lālāsvedasamākīrṇaḥ śayanād utthitaḥ pumān || (9)
atyantamalinaḥ kāyo navacchidrasamanvitaḥ |
sravaty eva divārātrau prātaḥsnānaṃ viśodhanam || (7)
prātaḥsnānaṃ praśaṃsanti dṛṣṭādrṣṭaphalaṃ hi tat |
sarvam arhati śuddhātmā prātaḥsnāyī japādikam || iti | (DaSm 2.7–12)

vyāsaḥ |

[259]

ṛṣīṇām ṛṣitā nityaṃ prātaḥsnānān na saṃśayaḥ |
alakṣmīḥ kālakarṇī ca duḥsvapnaṃ durvicintitam ||
prātaḥsnānena pāpāni pūyante nātra saṃśayaḥ || iti | (VyāSm 1.4–6)

dakṣo ‘pi |

ajñānād yadi vā mohād rātrau duṣcaritaṃ kṛtam |
prātaḥsnānena tat sarvaṃ śodhayanti dvijātayaḥ || iti |

snānaprakāraḥ caturviṃśatimate ‘bhihitaḥ |

snānam abdaivatair mantrair vāruṇaiś ca mṛdā saha |
kuryād vyāhṛtibhir vātha yat kiṃcedam ṛcāpi vā || iti |

kātyāyano ‘pi |

yathāhani tathā prātaḥ nityaṃ snāyād atandritaḥ |
dantān prakṣālya nadyādaḥ gr̥he cet tad amantravat || iti | (KSm 1.19.1)

amantravad iti mantrasaṃkṣepo ‘bhipretaḥ | yataḥ sa evāha |

alpatvād dhomakālasya bahutvāt snānakarmaṇaḥ |
prātaḥ saṃkṣepataḥ snānaṃ homalopo vigarhitaḥ || iti | (KSm 2.12.6)

kālaniyamam āha jābālīḥ |

satataṃ prātar utthāya dantadhāvanapūrvakam |
ācared uṣasi snānaṃ tarpayed devamānuṣān || iti |

caturviṃśatimate ‘pi |

uṣasy uṣasi yat snānaṃ saṃdhyāyām udite ‘pi vā |
prājāpatyena tat tulyaṃ sarvapāpaprāṇāśanam || iti |

uđite ity udayābhimukhe ity arthaḥ | udayasyāpy upari snānaṃ cet saṃdhyāpy utkr̥ṣyeta |
 snānapūrvakatvāt saṃdhyāyāḥ | saṃdhyotkarṣaś ca **yogiyājñavalkyena** niṣiddhaḥ |
 saṃdhau saṃdhyāṃ upāsīta nāstage nodgate ravau | iti |
 yathoktakāle snānaṃ kurvann aghamarṣaṇaṃ kuryāt | tathāha **śaunakaḥ** |
 snātvācānto vārimadhye triḥ paṭhed aghamarṣaṇaṃ | iti |
brahmāṇḍapurāṇe snānāṅgatarpaṇaṃ vihitam |
[261] nityaṃ naimittikaṃ kāmyaṃ trividhaṃ snānaṃ ucyate |
 tarpaṇaṃ tu bhavet tasya aṅgatvena prakīrtitam || iti |
yamo ‘pi |
 dvau hastau yugmataḥ kṛtvā pūrayed udakāñjalim |
 goṣṛṅgamātram uddhṛtya jalamadhye jalaṃ kṣipet || iti |
kāṛṣṇājiniḥ |
 nābhimātre jale sthitvā cintayann ūrdhvamānasaḥ | iti |
 tarpayed iti śeṣaḥ | **nṛsimhapurāṇe** ‘pi |
 svena tīrthena devādīn adbhiḥ saṃtarpayet tataḥ |
 devān devagaṇāṃś cāpi munīn munigaṇān api ||
 pitṛn pitṛgaṇāṃś cāpi nityaṃ saṃtarpayet tataḥ | iti | (NṛPu 58.88–89)
caturviṃśatimate |
(262) snānād anantaraṃ tāvat tarpayet pitṛdevatāḥ |
 uttīrya pīḍayed vastraṃ saṃdhyākarma tataḥ param || iti |
bharadvāja ‘pi |
 vastrodakam apekṣante ye mṛtā dāsakarmanāḥ |
 tasmāt sarvaprayatnena jalaṃ bhūmau nipātayet || iti |
 vastraniṣpīḍanamantṛas tu –
 ye ke cāsmatkule jātā aputrā gotriṇo mṛtāḥ |
 te gṛhṇantu mayā dattaṃ vastraniṣpīḍanodakam || iti |

iti snānaprakaraṇam

snānānantaraṃ vāsaḥ paridadhyāt | tathā ca **matsyapurāṇe** |
 evaṃ snātvā tataḥ paścād ācamya ca vidhānataḥ |
 utthāya vāsaś śukle śuddhe tu paridhāya ca || iti | (MatPu 112.13)
 karma kuryād iti śeṣaḥ | **yogiyājñavalkyaḥ** |
[263] snātvaivaṃ vāsaś dhaute acchinne paridhāya ca |
 prakṣālyorū mṛdādbhiś ca hastau prakṣālayet tataḥ || iti |
 atra viśeṣaṃ āha **vyāsaḥ** |
 nottīryam adhaḥ kuryān noparyadhasṭham ambaram |
 nāntarvāso vinā jātu nivased vasaṇaṃ budhaḥ || iti |
 atra **mārkaṇḍeyapurāṇe** viśeṣo ‘bhihitāḥ |
 avamṛjyān na ca snāto gātrāṇy ambarapāṇibhiḥ |
 na ca nirdhunuyāt keśān vāsaś caiva na nirdhunet || iti | (MārPu 34.25)
 atra kāraṇam āha **gobhilaḥ** |
 pibanti śirasas devāḥ pibanti pitaro mukhāt |

madhyataḥ sarvagandharvā adhastāt sarvajantavaḥ ||
tasmāt snāto na pramṛjyāt snānaśāṭyā na pāṇinā || iti |

vyāso ‘pi |
tisraḥ koṭyo ‘rdhakoṭī ca yāvanty aṅgaruhāṇi vai |
vasanti sarvatīrthāni tasmān na parimārjayet || iti |

jābālīḥ |
[264] snānaṃ kṛtvārdravāsās tu viṇmūtraṃ kurute yadi |
prāṇāyāmatrayaṃ kṛtvā punaḥ snānena śuddhyati || iti |
vastraviṣaye viśeṣaṃ āha **bhṛguḥ** |
brāhmaṇasya sītaṃ vastraṃ nṛpate raktam ulbaṇam |
pītaṃ vaiśyasya śūdrasya nīlaṃ malavad iṣyate || iti |

prajāpatir api |
kṣaumaṃ vāsaḥ praśamsanti tarpaṇe sadaśaṃ tathā |
kāśāyaṃ dhāturaktaṃ vā nolbaṇaṃ tatra karhicit || iti |

devalo ‘pi |
svayaṃ dhautena kartavyā kriyā dharmyā vipaścitā |
na tu nejakadhautena nāhatena na kutracit || iti |
nāhateneti samastaṃ padam | ahatalakṣaṇam āha **pulastyah** |
īśaddhautaṃ navam śvetaṃ sadaśaṃ yan na dhāritam |
ahataṃ tad vijānīyāt sarvakarmasu pāvanam || iti |

baudhāyano ‘pi |
[265] kartavyam uttaraṃ vāsaḥ pañcasv eteṣu karmasu |
svādhyāyotsargadāneṣu bhuktyācamanayos tathā || iti |
etat sarvakarmopalakṣaṇārtham, anuttarīyasya karmamātranīśedhāt | tathā ca **bhṛguḥ**oktam |
vikaccho ‘nuttarīyaś ca nagnaś cāvastra eva ca |
śrautaṃ smārtaṃ tathā karma na nagnaś cintayed api ||
nagno malinavastraḥ syān nagnaś cārdarapaṭaḥ smṛtaḥ |
nagnaś tu dagdhavastraḥ syān nagnaḥ 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 **yogiyājñavalkyaḥ** |
alābhe dhautavastrasya śāṇakṣaumaṇvīkāni ca |
kutupaṃ yogapaṭṭam ca vivāsās tu na vai bhavet ||
[266] iti | kutupaṃ yogapaṭṭam ca dhārayed iti śeṣaḥ |

iti vastradhāraṇaprakaraṇam

ata ūrdhva puṇḍra vidhiḥ | sa ca **brahmāṇḍapurāṇe** darśitaḥ |
parvatāgre nadītīre mama kṣetre viśeṣataḥ |
sindhutīre ca valmīke tulasīmūlam āśrite ||
mṛda etās tu sampādyāḥ varjayet tv anyamṛttikām |

śyāmam śāntikaram proktaṃ raktaṃ vaśyakaram bhavet ||
 śrīkaram pītam ity āhur vaiṣṇavam śvetam ucyate |
 aṅguṣṭhaḥ puṣṭidaḥ prokto madhyamāyuskarī bhavet ||
 anāmikānnadā nityam muktidā ca pradeśinī |
 etair aṅgulibhedais tu kārayen na nakhaṃ spr̥śet ||
 varttidīpākṛtiṃ vāpi veṇupatrākṛtiṃ tathā |
 padmasya mukulākāram tathaiva kumudasya ca ||
 [267] matsyakūrmākṛtiṃ vāpi śaṅkhākāram ataḥ param |
 daśaṅgulapramāṇam tu uttamottamam ucyate ||
 navāṅgulaṃ madhyamam syād aṣṭāṅgulaṃ ataḥ param |
 saptaṣaṭpañcabhiḥ puṇḍraṃ madhyamam trividhaṃ smṛtam ||
 catustridvyaṅgulaiḥ puṇḍraṃ kaniṣṭhaṃ trividhaṃ bhavet |
 lalāṭae keśavam vidyān nārāyaṇam athodare ||
 mādhavam hṛdi vinyasya govindam skandhamūlake |
 udare dakṣiṇe pārśve viṣṇur ity abhidhīyate ||
 tatpārśve bāhumadhye tu madhusūdanam utsmaret |
 trivikramam kaṇṭhadeśe vāmakukṣau tu vāmanam ||
 śrīdharam bāhuke vāme hṛṣīkeśam tu karṇake |
 pr̥ṣṭhe ca padmanābham tu kakuddāmodaram smaret ||
 dvādaśaitāni ca home ca sāyam prātaḥ samāhitāḥ |
 nāmāny uccārye vidhinā dhārayed ūrdhvaṇḍrakam || iti |
 satyavrato ‘pi |
 [268] ūrdhvaṇḍro mṛdā śubhro lalāṭe yasya dṛśyate |
 sa cāṇḍālo ‘pi śuddhātmā pūjya eva na saṃśayaḥ || iti |

iti ūrdhvaṇḍraprakaraṇam

atha prātaḥsnānaprasaṅgena snānāntarāṇy ucyante | tatra śaṅkhaḥ |
 snānam tu dvividhaṃ proktaṃ gaṇamukhyaprabhedataḥ |
 tayos tu vāruṇam mukhyam tat punaḥ ṣaḍvidhaṃ bhavet || iti |
 tatra mukhyasnānasya ṣaṭprakāratā āgneyapurāṇe darśitā |
 nityam naimittikaṃ kāmyam kriyāṅgam malakarṣaṇam |
 kriyāsnānam tathā ṣaṣṭam ṣoḍhā snānam prakīrtitam || iti | (AgPu 155.3–4)
 eteṣāṃ lakṣaṇam āha śaṅkhaḥ |
 asnātaś ca pumān nārho japāgnihavanādiṣu |
 prātaḥsnānam tadarthaṃ tu nityasnānam prakīrtitam ||
 caṇḍālaśavayūpāṃś ca spr̥ṣṭvāsnātām rajasvalām |
 snānārhas tu yadā snāti snānam naimittikaṃ hi tat ||
 [269] puṣyasnānādikaṃ yat tu daivajñavidhicoditam |
 tad dhi kāmyam samuddiṣṭam nākāmas tat prayojayet ||
 japtukāmaḥ pavitrāṇi arciṣyan devatāḥ pitṛn |
 snānam samācared yas tu kriyāṅgam tat prakīrtitam ||
 malāpakarṣaṇam nāma snānam abhyaṅgapūrvakam |

malāpakarṣaṇārthāya pravṛttis tasya nānyathā ||
 saraḥsu devakhāteṣu tīrtheṣu ca nadīṣu ca |
 kriyāsnānaṃ samuddiṣṭaṃ snānaṃ tatra matā kriyā ||
 yady api madhyāhnaśnānasya nedānīm avasaras tathāpi prātaḥśnānavat tasya nityatvāt
 prasaṅgenābhidhīyate | tasya nityatvaṃ ca **vyāghrapādenoktam** |
 prātaḥśnāyī bheven nityaṃ madhysnāyī bhaved iti | iti |
kūrmapurāṇe |
 tato madhyāhnaśamaye snānārthaṃ mṛdam āharet |
 puṣpākṣatān kuṣatilān gomayaṃ śuddhaṃ eva ca ||
[270] nadīṣu devakhāteṣu taḍāgeṣu saraḥsu ca |
 snānaṃ samācaren nityaṃ gartaprasravaṇeṣu ca ||
 parakīyanipāneṣu na snāyād vai kadācana |
 pañca piṇḍān samuddhṛty snāyād vāsaṃbhava punaḥ || iti | (KūPu 1.2.18.58–60)
 tatrādhikāryanadhikāriṇau **vyāso** vibhajate |
 snānaṃ madhandine kuryāt sujīrṇe ‘nne nirāmayah |
 na bhuktvālaṅkrto rogī nājñāte ‘mbhasi nākulaḥ || iti |
 āśramabhedenā snānavyavasthām āha **dakṣaḥ** |
 prātaṛmadhyāhnaṇyoḥ snānaṃ vānaprasthagrhaṣṭhayoḥ |
 yates triṣavaṇaṃ proktaṃ sakṛt tu brahmacāriṇaḥ || iti |
 anvayavyatirekābhyāṃ snānasya samantratām āha **vyāsaḥ** |
 mantrapūtaṃ jale snānaṃ prāhuḥ snānaphalapradaṃ |
 na vṛthā vārimagnānāṃ yādasām iva tat phalam || iti |
yogiyājñavalkyaḥ |
[271] matsyakacchapamaṇḍūkās toyē magnā divānīśam |
 vasanti caiva te snānān nāpnuvanti phalaṃ kvacit || iti |
 samantratvaṃ dvijātiviśayam | yad āha **viṣṇuḥ** |
 brahmacakṣatraviśāṃ caiva mantravat snānaṃ iṣyate |
 tūṣṇīm eva hi śūdrasya strīṇāṃ ca kurunandana || iti |
 “snānārthaṃ mṛdam āharet” iti yad uktaṃ tatra viśeṣam āha **śātātapaḥ** |
 śucideśāt tu saṃgrāhyā śarkarāśmādivarjitā |
 raktā gaurā tathā śvetā mṛttikā trividhā smṛtā ||
 kardamākḥūtkarāl lepād jalāc ca pathavṛkṣayoḥ |
 kṛtāsaucāvaśeṣāc ca na grāhyāḥ sapta mṛttikāḥ ||
 mṛttikāṃ gomayaṃ vāpi na niśāyāṃ samāharet |
 na gomūtrapurīṣe tu grhṇīyād buddhimān naraḥ || iti |
yogiyājñavalkyo ‘pi |
[272] gatvodakāntaṃ vidhivat sthāpayet tat pṛthak kṣitau |
 tridhā kṛtvā mṛdaṃ tām tu gomayaṃ tadvicakṣaṇaḥ ||
 adhamottamamadhyānām aṅgānāṃ kṣālaṇaṃ tu taiḥ |
 bhāgaiḥ pṛthak pṛthak kuryāt kṣālāne mṛdasaṅkaraḥ || iti |
śaunako ‘pi |
 prayato mṛdam ādāya dūrvāpāmārgagomayaṃ |
 ekadeśe pṛthak kuryāt kṣālāne mṛdasaṅkaraḥ || iti |
vasiṣṭhaḥ |
 mṛdaikayā śīraḥ kṣālyam dvābhyam nābhes tathopari |

adhaś ca tiṣṭbhiḥ kāryaṃ ṣaḍbhiḥ pādau tathaiva ca ||
 prakṣālya sarvakāyaṃ tu dvir ācamya yathāvidhi || iti |
 kāyaprakṣālanāntarabhāvikartavyam āha **śaunakaḥ**: “gāyatrī ādityo devatā khyātā ‘ato devā’
[273] iti mṛdam abhimantrayet | tato ‘yata indra’, ‘svastidā viśaspatir virakṣo vimṛdha’, ‘idaṃ
 sumejarita’ iti mṛtaṃ saṃgrhya pratimantraṃ pratidiṣaṃ kṣipet pūrvādikrameṇ | tataḥ
 saṃmārjanaṃ kuryāt mṛdā pūrvam tu mantravat” | “aśvagrānte” ityādayo mṛdgrahanaṃ mantrā
 yajurvede prasiddhāḥ |

punaś ca gomayenaivam agram agram iti bruvaṇ |
 agram agram carantīnām oṣadhīnām vane vane ||
 tāsām ṛṣabhapatnīnām pavitraṃ kāyaśodhanam |
 tvam me rogāṃś ca śokāṃś ca pāpaṃ ca nuda gomaya || (Ā 3.5)
 iti gomayamantraḥ | dūrvāgrahane: “kāṇḍāt kāṇḍād iti dvābhyām aṅgam aṅgam upasṛṣet” iti |
 dūrvādvayena iti śeṣaḥ |

apāpam apakilbiṣam apakṛtyām apor apaḥ |
[274] apāmārga tvam asmākam apaduṣṭabhayaṃ nuda ||
 svāhety athāpāmārgena aṅgam aṅgam upasṛṣet |
 atha hiraṇyaśṛṅgam āpo devīr apsv antar ity apa upasthāya “sumittriya na” ity apaḥ sṛṣṭvā
 “durmitriya na” iti bahiḥ kṣipet | tataḥ |
 indraḥ śuddha ity ṛcāpaḥ praviśya manasā japet |
 tatra gāyet sāmāni api vā vyāhṛtīr japet ||
 “śivena me” japitvedam āpa ity apa āplavet || iti |

vasiṣṭhaḥ |
 ye te śatam iti dvābhyām tīrthāny āvāhayed budhaḥ |
 kurukṣetraṃ gayāṃ gaṅgāṃ prabhāsaṃ naimiṣaṃ tathā || iti |

śaṅkhaḥ |
 prapadye varuṇaṃ devam ambhasāṃ patim īśvaram |
 yācitam dehi me tīrthaṃ sarvapāpāpanuttaye ||
[275] tīrtham āvāhayiṣyāmi sarvāghaughaniśūdanam |
 sāmṇidhyam asmimś toyē ca kriyatāṃ madanugrahāt ||
 rudrān prapadye varadān sarvān apsuśadas tathā |
 āpaḥ puṇyāḥ pavitrāś ca prapadye varuṇaṃ tathā |
 śamayantv āśu me pāpaṃ rakṣantu ca sadaiva mām || iti | (ŚaṅSm 8.3–7)

vasiṣṭhaḥ |
 āpohiṣṭhedam āpaś ca drupadādīva ity api |
 tathā hiraṇyavarṇābhiḥ pāvamānībhir antataḥ ||
 tato ‘rkam īkṣya coṅkāraṃ nimajjyāntarjale budhaḥ |
 prāṇāyāmāṃś ca kurvīta gāyatrīm cāghamarṣaṇam || iti |

viṣṇur api: “tato ‘psu nimagnas trir aghamarṣaṇam japet | tad viṣṇoḥ paramaṃ padam iti vā
 drupadāṃ sāvitrīm vā | **[276]** yuñjate nama – ity anuvākaṃ vā | puruṣasūktaṃ vā | snātaś
 cādravāsā devarṣipitṛtarpaṇam ambhasṭha eva kuryāt” iti (ViDh 64.19–24) | **medhātithir** api |
 tato ‘mbhasi nimagnas tu triḥ paṭhed aghamarṣaṇam |
 pradadyān mūrdhani tathā mahāvyaḥṛtibhir jalam || iti |

vasiṣṭhaḥ |
 snātva saṃgrhya vāso ‘nyad ūrū saṃśodhayen mṛdā |
 apavitrīkṛtau tau tu kaupīnāsrāvavāriṇā ||

yo ‘nena vidhinā snāti yatra tatrāmbhasi dvijaḥ |
 sa tirthaphalam āpnoti tīrthe tu dviguṇaṃ phalam || iti |
 tatrānukalpam āha **yogiyājñavalkyaḥ** |
 ya eṣa viśṛtaḥ proktaḥ snānasya vidhir uttamaḥ |
 asāmarthān na kuryāc cet tatrāyaṃ vidhir ucyate ||
 snānam antarjale caiva mārjanācamane tathā |
 jalābhimantraṇaṃ caiva tīrthasya parikalpanam ||
 aghamarṣaṇasūktena trirāvṛttena nityaśaḥ |
 snānācaraṇam ity etad upadiṣṭaṃ mahātmabhiḥ || iti |

iti mādhyāhnikasnānam

[277]

atha naimittikasnānam | tatra **manuḥ** |
 divākīrtim udakyāṃ ca patitaṃ sūtikāṃ tathā |
 śavaṃ tatsprṣṭinaṃ caiva sprṣṭvā snānena śudhyati || iti | (MDh 5.85)
 divākīrtiś cāṇḍālāḥ | **aṅgirāḥ** |
 śavasprṣam athodakyāṃ sūtikāṃ patitaṃ tathā |
 sprṣṭvā snānena śuddhaḥ syāt sacailena na saṃśayaḥ || iti |
gautamo ‘pi: “**patitacāṇḍālasūtikodakyāśavasprṣṭatsprṣṭisparśane sacaila udakopasparśanāt śudhyet**” iti (GDh 7.16) | patitādisprṣṭinaṃ samārabhya tṛtīyasya sacailaṃ snānam | caturthasya tu udakopasparśanāc chuddhiḥ | tathā ca **marīciḥ** |
 upasprṣec caturthas tu tadūrdhvaṃ prokṣaṇaṃ smṛtam || iti |

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

[278]

tatsprṣṭinaṃ sprṣed yas tu snānam tasya vidhīyate |
 ūrdhvaṃ ācamanaṃ proktaṃ dravyāṇāṃ prokṣaṇaṃ tathā || iti |
 tad buddhipūrvasparśaviśayam | tathā ca **saṃgrahakārah** |
 abuddhipūrvakasparśe dvayoḥ snānam vidhīyate |
 trayāṇāṃ buddhipūrve tu tatsprṣṭinyāyakaḥ || iti |

kūrmapurāṇe |

cāṇḍālasūtikaśavaiḥ saṃsprṣṭaṃ saṃsprṣed yadi |
 pramādāt tata ācamya japam kuryāt samāhitaḥ ||
 tasprṣṭisprṣṭinaṃ sprṣṭvā buddhipūrvam dvijottamaḥ |
 ācameta viśuddhyartham prāha devaḥ pitāmahaḥ || iti | (KūPu 1.2.33.69–70)

yājñavalkyo ‘pi |

udakyā sūtibhiḥ snāyāt saṃsprṣṭas tair upasprṣet |
 abliṅgāni japec caiva gāyatrīm manasā sakṛt || iti | (YDh 3.30)

etad daṇḍādyantaritasparśaviśayam | anyathā dvayoḥ snānam ity anena virodhaḥ prasajyeta |
 vastrāntaritasparśane tu daṇḍāntaritanāyaprāptān āha **pracetāḥ** |

[279]

vastrāntaritasparśe sākṣatsparśo ‘bhidhīyate |
 sākṣātsparśe tu yat proktaṃ tad vastrāntarite ‘pi ca || iti |

caturviṃśatimate snānasya nimittāntaram apy uktam |

bauddhān pāśupatān jainān lokāyatikakāpilān |
 vikarmasthān dvijān sprṣṭvā sacailo jalam āviśet ||

kāpālikāṃs tu saṃsprśya prāṇāyāmo ‘dhiko mataḥ || iti |
cāṇḍālādisparśanimittasnāne viśeṣam āha **viṣṇuḥ** |
snānārho yo nimittena kṛtvā toyāvagāhanam |
ācamya prayataḥ paścāt snānaṃ vidhivad ācaret || iti |
yogiyājñavalkyo ‘pi |
tūṣṇīm evāvahāheta yadā syād aśucir naraḥ |
ācamya prayataḥ paścāt snānaṃ vidhivad ācaret || iti |
gārgyo ‘pi |
kuryān naimittikaṃ snānaṃ śītādbhiḥ kāmīyam eva ca |
nityaṃ yādṛcchikaṃ caiva yathāruci samācaret || iti |

[280]

iti naimittikasnānaprakaraṇam

atha kāmīyasnānam | tatra **pulastyah** |
puṣye ca janmanakṣatre vyatīpāte ca vaidhṛtau |
amāvāsyāṃ nadīsthānaṃ punāty āsaptamaṃ kulam ||
caitrakṛṣṇacaturdaśyāṃ yaḥ snāyāc chivasamnidhau |
na pretatvam avāpnoti gaṅgāyāṃ ca viśeṣataḥ ||
śivaliṅgasamīpe tu tat toyam purataḥ sthitam |
śivaliṅgeti vijñeyaṃ tatra snātvā divaṃ vrajet || iti |
yamo ‘pi |
kārttikyāṃ puṣkare snātaḥ sarvapāpaiḥ pramucyate |
mādhyaṃ snātaḥ prayāge tu mucyate sarvakilbiṣaiḥ ||
jyeṣṭhe māsi site pakṣe daśamyāṃ hastasamyute |
daśajanmāghahā gaṅgā tena pāpaharā smṛtā || iti |
viṣṇuḥ |
sūryagrahaṇatulyā tu śuklā māghasya spatamī |
aruṇodayavelāyāṃ tasyāṃ snānaṃ mahāphalam ||
punarvasubudhopetā caitre māsi sitāṣṭamī |
srotaḥsu vidhivat snātvā vājapeyaphalam labhet || iti |
ādiṭyapurāṇe ‘pi |
[281] kārttikaṃ sakalaṃ māsam nityasnāyī jitendriyaḥ |
japan haviṣyabhuk dāntaḥ sarvapāpaiḥ pramucyate ||
tulāmakarameṣeṣu prātaḥsnāyī sadā bhavet |
haviṣyam brahmacaryaṃ ca mahāpātakanāśanam || iti |
matsyapurāṇe ‘pi |
āṣādhādicaturmāsam prātaḥsnāyī bhaven naraḥ |
viprebhyo bhojanaṃ datvā kārttikyāṃ go Prado bhavet ||
sa vaiṣṇavapadaṃ yāti viṣṇuvratam idaṃ smṛtam || iti |
mārkaṇḍeyo ‘pi |
sarvakālam tilaiḥ snānaṃ puṇyam vyāso ‘bravīn muniḥ |
tuṣyātām alakair viṣṇur ekādaśyāṃ viśeṣataḥ ||
śrīkāmāḥ sarvadā snānaṃ kurvītāmalakair naraḥ |

viṣṇuḥ | saptamīm navamīm caiva parvakālam ca varjayet || iti |
 bālās ca taruṇā vṛddhā naranārīnapuṃsakāḥ |
 snātvā māghe śubhe tīrthe prāpnuvantīpsitam phalam ||
 mādhe māsy uṣasi snātvā viṣṇulokaṃ sa gacchati || iti |

iti kāmyaśnānam

[282]

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

jyotiḥśāstre ‘pi |
 saṃtāpaḥ kāntir alpāyur dhanam nirdhanatā tathā |
 anārogyam sarvakāmā abhyaṅgād bhāskarādiṣu || iti |

manur api |
 pakṣādau ca ravau ṣaṣṭyām raktāyām ca tathā tithau |
 tailenābhyaḥkṛtānāṃ tu dhanāyurbhyaṃ vihīyate || iti |

gargo ‘pi |
 pañcadaśyām caturdaśyām aṣṭamyām ravisamkrame |
 dvādaśyām saptamīṣaṣṭhyos tailasparśam vivarjayet || iti |

baudhāyano ‘pi |
 [283] aṣṭamyām ca caturdaśyām navamyām ca niṣeṣataḥ |
 śīro’bhyaṅgam varjayet tu parvasamdhau tathaiva ca || iti |

gargo ‘pi |
 na ca kuryāt trītyāyām trayodaśyām tathau tathā |
 śāśvatī bhūtim anvicchan daśamyām api paṇḍitaḥ || iti |
 evaṃ sarvāṣv api tithiṣv abhyaṅgasya niṣedhe prāpte tailaviśeṣeṇābhyanujānāti pracetāḥ |
 sārṣapam gandhatailam ca yat tailam puṣpavāsitam |
 anyadravyayutam tailam na duṣyati kadācana || iti |

yamo ‘pi |
 ghr̥tam ca sārṣapam tailam yat tailam puṣpavāsitam |
 na doṣaḥ pakvataileṣu snānābhyaṅgeṣu nityaśaḥ || iti |

ity abhyaṅgasnānam

kriyāṅgasnānam tu nityasnānavad anuṣṭheyam |
 prātaḥ śuklatilaiḥ snātvā madhyāhne pūjayet sudhīḥ |
 ityādikaṃ kriyāṅgasnānam draṣṭavyam | tasya kriyāṅgatvam purāṇe spaṣṭīkṛtam |
 [284] dharmakriyāṃ kartumanāḥ pūrvam snānam samācaret |
 kriyāṅgam tat samuddiṣṭam snānam vedaparair dvijaiḥ || iti |

iti kriyāṅgasnānam

atha kriyāsnānam | tatra **śaṅkhaḥ** |

kriyāsnānam pravakṣyāmi yathāvad vidhipūrvakam |
mṛdbhir adbhīś ca kartavyaṃ śaucam ādau yathāvidhi ||
jale nimagnas tūnmajya copasprśya yathāvidhi |
tīrthasyāvāhanam kuryāt tat pravakṣyāmy atah param ||
prapadye varuṇam devam ambhasām patim ūrjitam |
yācitam dehi me tīrtham sarvapāpāpanuttaye ||
tīrtham āvāhayiṣyāmi sarvāghaviniṣūdanam |
sāṃnidhyam asmiṃs toye ca kriyatām madanugrahāt || iti |

ṣaṭsv api snāneṣu mukhyānukalpābhyām jalaviśeṣo **viṣṇupurāṇe** virūpitaḥ |

[285] nadīnadataḍāgeṣu devakhātajaleṣu ca |
nityam kiryārtham snāyīta giriprasravaṇeṣu ca |
kūpeṣūddhṛtayo jena snānam kurvīta vā bhuvi || iti | (ViPu 3.11.24–25)

mārkaṇḍeyo ‘pi |

purāṇānām narendrāṇām ṛṣīṇām ca mahātmanām |
snānam kūpataḍāgeṣu devatānām samācaret ||
bhūmiṣṭham uddhṛtā puṇyam tataḥ prasravaṇodakam |
tato ‘pi sārasaṃ puṇyam tasmān nādeyam ucyate ||
tīrthatoyam tataḥ puṇyam tato gāṅgam tu sarvataḥ || iti |

marīciḥ |

bhūmiṣṭham uddhṛtam vāpi śītam uṣṇam athāpi vā |
gāṅgam payaḥ punāty āśu pāpam āmaraṇāntikam || iti |

niṣiddham jalam āha **vyāsaḥ** |

anutsṛṣṭeṣu na snyāt tathaivāsaṃskṛteṣu ca |
[286] ātmīyeṣv api na snāyāt tathaivālpajaleṣv api ||
nadyā yac ca paribhraṣṭam nadyā yac ca viniḥsṛtam |
gatapratyāgatam yac ca tat toyam parivarjayet || iti |

śātātapo ‘pi |

anyair api kṛte kūpe setau vāpyādike tathā |
tatra snātvā ca pītvā ca prāyaścittam samācaret || iti |

pratiprasavam āha **manuḥ** |

alābhe devakhātānām saraśā saritām tathā |
uddhṛtya caturaḥ piṇḍān pāraḥ snānam ācaret || iti |

uṣṇodakam niṣedhati **śaṅkhaḥ** |

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

yājñavalkyaḥ |

[287] yat tūṣṇodakavidhānam,

āpa eva sadā pūtās tāsām vahnir viśodhakaḥ |
tataḥ sarveṣu kāleṣu uṣṇāmbhaḥ pāvanam smṛtam ||

iti, yac ca **ṣaṭtriṃśanmate** ‘pi,

āpaḥ svabhāvato medhyāḥ kiṃ punar vahnisaṃyutāḥ |

tena santaḥ praśamsanti snānam uṣṇena vāriṇā ||
iti — tad āturasnānaviṣayam | tathā ca **yamaḥ** |
ādityakiraṇaiḥ pūtaṁ punaḥ pūtaṁ ca vahninā |
āmnātaṁ āturasnāne praśastaṁ syāt śṛtodakam || iti |
yadā tu nadyādyasambhavas tadā anāturasyāpy uṣṇodakasnānam aniṣiddham ity āha **yamaḥ** |
nityaṁ naimittikaṁ caiva kriyāṅgaṁ malakarṣaṇam |
tīrthābhāve tu kartavyam uṣṇodakaparodakaiḥ || iti |
yad api **vṛddhamanunoktam**,
[288] mṛte janmani saṁkrāntau śrāddhe janmadine tathā |
asprīsyasparśane caiva na snāyād uṣṇavāriṇā ||
saṁkrāntyāṁ bhānuvāre ca saptamyāṁ rāhudarśane |
ārogyaputramitrārthī na snāyād uṣṇavāriṇā ||
paurṇamāsyāṁ tathā darśe yaḥ snāyād uṣṇavāriṇā |
sa gohatyākṛtaṁ pāpaṁ prāpnotīha na saṁśayaḥ || iti |
tatra ukteṣu maraṇādiṣu noṣṇodakaiḥ snāyāt api tu parakīyair uddhṛtodakair vety uktam iti na
virodhaḥ | uṣṇodakasnāne viśeṣam āha **vyāsaḥ** |
śītāsv apsu niṣicyoṣṇā mantrasambhārasambhṛtāḥ |
gehe ‘pi śasyate snānam nadīphalasamaṁ viduḥ || iti |
gaṇaṁ tu snānam uttaratra svayam eva vakṣyati |

iti kriyāsnānam

atha saṁdhyāvidhiḥ | tatra saṁdhyāsvarūpaṁ **dakṣo** darśayati |
ahorātrasya yaḥ saṁdhiḥ sūryanakṣatravarjitaḥ |
sā tu saṁdhyā samākhyātā munibhis tattvadarśibhiḥ || iti |
yady api kālavācakatvenātra saṁdhyāśabdaḥ pratīyate tathāpi tasmin kāle upāsyā devatā
saṁdhyāśabdenopalakṣyate | **[289]** tathā ca devatāyā upāsanam upalakṣya mūlavacane
karmaparātvena saṁdhyāśabdaḥ prayuktaḥ | atha vā saṁdhau bhavā kriyā saṁdhyā | ata eva
vyāsaḥ |
upāste saṁdhivelāyāṁ niśāyā divasasya ca |
tām eva saṁdhyāṁ tasmāt tu pravadanti manīṣiṇaḥ || iti |
tām eva kriyāṁ vidadhāti **yogiyājñavalkyaḥ** |
saṁdhau saṁdhyāṁ upāsīta nāstage nodgate ravau | iti |
sā ca saṁdhyā trividhā | tad uktam **atrinā** |
saṁdhyātrayaṁ tu kartavyaṁ divjenātmavidā sadā | iti |
tatra kālābhedenā devatāyā nāmābhedaṁ āha **vyāsaḥ** |
gāyatrī nāma pūrvāhṇe sāvitrī madhame dine |
sarasvatī ca sāyāhṇe saiva saṁdhyā tridhā smṛtā ||
pratigrahād annadoṣāt pātakād upapātakāt |
gāyatrī procyate tasmād gāyantaṁ trāyate yataḥ ||
savitṛdyotanāt saiva sāvitrī parikīrtitā |
jagataḥ prasavitṛ vā vāgrūpatvāt sarasvatī ||
[290] iti | varṇābhedaḥ **smṛtyantare** ‘bhihitāḥ |
gāyatrī tu bhaved raktā sāvitrī śuklavarṇikā |

sarasvatī tathā kṛṣṇā upāsya varṇabhedaḥ ||
gāyatrī brahmarūpā tu sāvitrī rudrarūpiṇī |
sarasvatī viṣṇurūpā upāsya rūpabhedaḥ || iti |
upāsanam abhidhyānam | ata eva **taittirīyabrāhmaṇam**: “**udyantam astam yantam ādityam
abhidhyāyan kurvan brāhmaṇo vidvān sakalam bhadram āsnute** ‘sāv ādityo brahmeti | brahmaiva
san brahmāpyeti ya evaṃ veda” iti | ayam arthaḥ – vakṣyamāṇaprakāreṇa prāṇāyāmādikam
karma kurvan yathoktam nāmavarṇarūpopetaṃ saṃdhyāśabdavācyaṃ ādityaṃ brahmeti
dhyāyann aihikam āmuṣmikaṃ ca sakalam bhadram āsnute | ya evamuktadhyāyena
śuddhāntaḥkaraṇo brahma sākṣāt kurute sa pūrvam api brahmaiva sann ajñānāt jivatvaṃ prāpto
yathoktajñānena tadajñānāpagame brahmaiva prāpnoti – iti | **vyāso** ‘pi etad evābhipretyāha |
na bhinnāṃ pratipadyeta gāyatrīm brahmaṇā saha |
so ‘ham asmīty upāsīta vidhinā yena kena cit || iti |
[291] tatra prātaḥsaṃdhyāyāḥ kālāparimāṇam āha **dakṣaḥ** |
rātryantyayāmanādī dve saṃdhyādiḥ kāla ucyate |
darśanād ravirekhāyās tadanto munibhiḥ smṛtaḥ || iti |
ā saṅgavaṃ prātaḥsaṃdhyāyā gauṇaḥ kālāḥ | ā pradoṣāvasānam ca sāyaṃsaṃdhyāyāḥ | tad āha
br̥hanmanuḥ |
na prātar na pradoṣaś ca saṃdhyākālo ‘tipatyate |
mukhyakalpo ‘nukalpaś ca sarvasmin karmaṇi smṛtaḥ || iti |
kūrmapurāṇe saṃdhyopāstiprakāro darśitaḥ |
prāgagreṣu tataḥ sthitvā darbheṣu susamāhitaḥ |
prāṇāyāmatrayaṃ kṛtvā dhyāyet saṃdhyām iti śrutiḥ || iti |
yājñavalkyo ‘pi |
prāṇān āyameya samprokṣya tṛcenābdaivaten tu | iti | (YDh 1.24)
br̥haspatiḥ |
baddhvāsanaṃ niyamyāsūn smṛtvā carṣyādikaṃ tathā |
sannimīlitadrī maunī prāṇāyāmaṃ samabhyaset || iti |
prāṇāyāmalakṣaṇaṃ **manur** āha |
[292] savyāhṛtiṃ sapraṇavāṃ gāyatrīm śirasā saha |
triḥ paṭhed āyataprāṇaḥ prāṇāyāmaḥ sa ucyate || iti | (MDh ??)
yājñavalkyaḥ |
gāyatrīm śirasā sārddhaṃ japed vyāhṛtipūrvikām |
pratipraṇavasamyuktām trir ayaṃ prāṇasamyamaḥ || iti | (YDh 1.23)
yogiyājñavalkyo ‘pi |
bhūr bhuvaḥ svar mahar janas tapaḥ satyaṃ tathaiva ca |
pratyoṅkārasamāyuktas tathā tat savituḥ param ||
om āpojyotir ity etac chiraḥ paścāt prayojayet |
trir āvartanayogāt tu prāṇāyamaḥ prakīrtitaḥ || iti |
sa ca prāṇāyāmaḥ pūrakakumbhakarecakabhedenā trividho jñeyaḥ | tathā ca **yogiyājñavalkyaḥ** |
pūrakaḥ kumbhako recyaḥ prāṇāyāmas trilakṣaṇaḥ |
nāsikākṛṣṭa ucchvāso dhmātaḥ pūraka ucyate ||
[293] kumbhako niścalaḥ śvāso recyamānas tu recakaḥ || iti |
mārjanam āha **vyāsaḥ** |
āpohiṣṭhetyṛcaiḥ kuryān mārjanaṃ tu kuśodakaiḥ |
praṇavena tu samyuktaṃ kṣipad dvāri (?) pade pade ||

vipruṣo ‘ṣṭau kṣiped ūrdhvam adho yasya kṣayāya ca |
rajastamo mohajātān jāgratsvaptasusuptijān ||
vānmanaḥkāyajān doṣān navaitān navabhir dahet | iti |

prajāpatir api |

ṛgante mārjanam kuryāt pādānte vā samāhitaḥ |
ardharcānte ‘tha vā kuryāc chiṣṭānām matam īdrśam || iti |

mārjane tīrthaviśeṣam āha **hārītaḥ**: “**mārjanārcanabalikarmabhojanāni devatīrthena kuryāt**” | tac
ca mārjanam na dhārācyutau kāryam | tathā ca **brahmā** |

dhārācyutena toyena saṁdhyopāstir viharhitā |
pitāro na praśamsanti na praśamsanti devatāḥ ||

[294] iti | katham tarhi mārjanam iti tatrāha **sa eva** |

nadyām tīrthe hrade vāpi bhājane mṛṇmaye ‘pi vā |
audumbare ‘tha sauvarṇe rājate dārusaṁbhava ||
kṛtvā tu vāmahaste vā saṁdhyopāstīm samācaret || iti |

kṛtvā udakam iti śeṣaḥ | mṛṇmayā dipātrasadbhāve tu vāmahastasya pratiṣedhaḥ |

vāmahaste jalam kṛtvā ye tu saṁdhyām upāsate |
sā saṁdhyā vṛṣalī jñeyā asurās tais tu tarpitāḥ ||

iti **smaraṇāt**, mṛṇmayādyabhāve tu “**kṛtvā tu vāmahaste vā**” ity anena vāmahastavidhānāt | evam
uktavidhinā mārjayitvā “**sūryaś ca**” ity apaḥ pibet | tad āha **baudhāyanah**: “**athātāḥ**
saṁdhyopāsanavidhiṁ vyākhyāsyāmaḥ | **tīrthaṁ gatvā prayato ‘bhiṣiktaḥ prakṣālitapāṇipādo**
vidhinācamya ‘agniś ca mā manyuś ca’ iti sāyam apaḥ pītvā ‘sūryaś ca mā manyuś ca’ iti prātaḥ |
sapavitreṇa pāṇinā vasumatyā abhīṅgābhir vāruṇībhiḥ hiraṇyavarṇābhiḥ pāvamānībhir
vyāhṛtibhiḥ anyaiś ca pavitrair ātmānam prokṣya prayato bhavati” iti (BDh 2.4.1–2) |
bharadvājaḥ |

sāyam agniś ca mety uktvā prātaḥ sūryety apaḥ pibet |
āpaḥ punantu madhyāhne tataś cācamaṇam caret || iti |

kātyāyano ‘pi |

śirasō mārjanam kuryāt kuśaiḥ sodakabindubhiḥ |
praṇavo bhūr bhuvaḥ svar dvau gāyatrī ca tṛtīyikā ||
abdaivataṛcaś caiva caturtham iti mārjanam || iti | (KSm 2.10.4–5)

mārjanānantaram **prajāpatiḥ** |

jalapūrṇam tathā hastam nāsikāgre samarpayet |
ṛtam ceti paṭhitvā ca taj jalam tu kṣitau kṣipet || iti |

tataḥ sūryāyārghyam dadyāt | tathā ca **vyāsaḥ** |

[296] karābhyām toyam ādāya gāyatrī cābhimantritam |
ādityābhimukhas tiṣṭhan trir ūrdhvam saṁdhyayoḥ kṣipet || iti |

“**utthāyārkaṁ prati prohet trikeṇāñjalim ambhasām**” (KSm 2.11.10) ity etat **kātyāyanavacanam**
madhyāhnaṁ saṁdhyāparam | **hārīto** ‘pi: “**sāvitryābhimantritam udakam puṣpamiśram añjalinā**
kṣipet” iti | arghyadāne mantrāntaram uktaṁ **viṣṇunā** |

karābhyām añjalim kṛtvā jalapūrṇam samāhitaḥ |
ud u tyam iti mantreṇa tat toyam prakṣiped bhuvi || iti |

tataḥ pradakṣiṇam kṛtvā udakam spr̥ṣet | tad uktaṁ **varāhapurāṇe** |

sāyam mantravad ācamya prokṣya sūryasya cāñjalim |
datvā pradakṣiṇam kṛtvā spr̥ṣtvā viśudhyati || iti |

śrutir api: “**yat pradakṣiṇam prakramanti tena pāpmānam avadhunvanti**” iti | **kūrmapurāṇam** |

[297] athopatiṣṭhed ādityam udayantaṁ samāhitaḥ |
mantrais tu vividhaiḥ sauraiḥ ṛgyajuḥsāmasambhavaḥ || iti |
upasthānaṁ tu svaśākhoktamantraiḥ kāryam,
upasthānaṁ svakair mantrair ādityasya tu kārayet |
iti **vasiṣṭha**smaraṇāt | **kūrmapurāṇe** “**upasthānaṁ tu sūktaiḥ**” ityādinā prapañcitam |
“prākkūleṣu” ity ārabhya ādityopasthānaparyantaṁ prātaḥsaṁdhyāyāṁ yad upavarṇitaṁ
taditarayor ubhayor api saṁdhyayoḥ samānam | tatra madhyāhnaṁsaṁdhyāyāṁ viśeṣo
nārāyaṇenābhihitaḥ |
āpaḥ punantu mantreṇa āpohiṣṭheti mārjanam |
praṣipya cāñjaliṁ samyag ud u tyaṁ citram ity api ||
tac cakṣur deva iti ca haṁsaḥ śuciṣad ity api |
etat japed ūrdhvaḥ sūryaṁ paśyan samāhitaḥ ||
gāyatrī tu yathāśakti upasthāya divākaram || iti |
kālavīṣeṣas tu **śāṅkhena** darśitaḥ |
prātaḥsaṁdhyāṁ sanakṣatrāṁ madhyamāṁ snānakarmaṇi |
sādityāṁ paścimāṁ saṁdhyāṁ upāsīta yathāvidhi || iti |
snānakarmaṇīti mādhyāhnikasnānanantaram ity arthaḥ | madhyāhnikasaṁdhyāyā gauṇakālam
āha **dakṣaḥ** |
adhyardhayāmād ā sāyam saṁdhyāṁ ādhyāhnikīṣyate || iti |
saṁdhyātrayasya tāratamyena deśaviśeṣam āha **vyāsaḥ** |
[298] gr̥he tv ekaguṇā saṁdhyā hoṣṭhe daśaguṇā smṛtā |
śatasāhasrikā nadyāṁ anantā viṣṇusaṁnidhau ||
bahiḥsaṁdhyā daśaguṇā gartaprasravaṇeṣu ca |
khyātā tīrthe śataguṇā sāhasrā jāhnavītate || iti |
śātātapo ‘pi |
anṛtaṁ madyagandhaṁ ca divāmaithunam eva ca |
punāti vṛṣalasyānnaṁ saṁdhyā bahir upāsītā || iti |
bahiḥsaṁdhyāṁ upāsītāyāṁ yadā viharanādyaṅgalopas tadā gr̥ha eva saṁdhyātrayaṁ kartavyam
ity āha **atriḥ** |
saṁdhyātrayaṁ tu kartavyaṁ dvijenātmavidā sadā |
ubhe saṁdhye tu kartavye brāhmaṇaiḥ ca gr̥heṣv api || iti |
yady api praśastatvād bahir eva saṁdhyātrayaṁ kartavyatvena prāptaṁ tathāpi śrautatvena
viharaṇasya prābalyāt tadanurodhena sāyamprātaḥsaṁdhye gr̥he ‘bhyanujñāyete |
sāyamsaṁdhyāyāṁ upasthāne mantraviśeṣam āha **nārāyaṇaḥ** |
vāruṇībhis tathādityam upasthāya pradakṣiṇam |
kurvan diśo namaskuryād digtīśāṁś ca pṛthak pṛthak || iti |
vāruṇyaś ca “**īmaṁ me varuṇa**” (TV 1.6.1) ityādyāḥ | yady api vāruṇībhir varuṇasyopasthānaṁ
līṅgabalāt prāptaṁ [299] tathāpi śruteḥ prābalyāt tayā līṅgaṁ bādhitvā ādityopasthāne eva
viniyujyante | etac ca **ṛtīyādhyaḥ** vicāritam |
tathā hi, “**āindryā gārhapatyam upatiṣṭhate**” iti **śrūyate** | indro devatātvena yasyāṁ rci
mantralingāt prakāśyate seyam ṛg aindrī, “**kadācana starīr asi nendra saścasi**” ityādikā | tatra
līṅgād indropasthāne mantrasya viniyogaḥ pratīyate | gārhapatyam iti dvitīyayā śrutyā tu
gārhapatyopasthāne | tatra saṁśayaḥ | kim ubhayaṁ samucchityopastheyam, utaika eva | tatrāpi
kim yaḥ kaścid aicchikaḥ, kim vendra eva, uta gārhapatya eva, iti |

tatra śrutilingayoh samabalapramāṇatvāt virodhānupalambhāc ca samuccayaḥ ity ekah paksah |

ekopasthāne mantrasya nirākāṅkṣatvāt nairākāṅkṣyalakṣaṇavirodhād
anantaraniyāmākādarśanāc caicchikah – iti dvitīyah paksah |

śruteḥ śabdātmikāyāḥ arthasāmarthyānusāritvāt sāmartyasya copajīvyatvena prābalyād
indra evopastheyah – iti trītyah paksah |

mantragato hīndraśabdo rūḍhyā śakram abhidhatte | “idiparamaiśvarye” ity asmād dhātor
utpannatvāt svakāryaviśayaparamaiśvaryopetaṁ gārhapatyam abhidhatte | “guṇād vāpy
abhidhānam syāt” iti nyāyenobhayaśādhāraṇatvena līngasya saṁdehāpādakatvam |

athocyeta [300] “rūdhir yogam apaharati” iti nyāyena śīghrabuddhyutpādikāyāḥ rūḍheḥ
prābalyāc chakra evopastheyah – iti | evaṁ tarhi līngād iti śīghrabuddhyutpādakatvena śrutir
evātra viniyojikā | tathā hy ācāryair uktam |

mantrārthaṁ mantrato buddhvā paścāc chaktiṁ nirūpya ca |
mantrākāṅkṣābalenedraśeṣatvaśrutikalpanam ||
śrutyā pratyakṣayā pūrvam gārhapatyāṅgatām gate |
nirākāṅkṣikṛte mantre nirmulā śrutikalpanā ||
tena śīghrapravṛttitvāc chrutyā līngasya bādhanam ||
tasmād gārhapatyā evopastheyah iti siddham | saṁdhyāṁ praśamsati yamah |
saṁdhyāṁ upāsate ye tu satataṁ śamsitavratāḥ |
vidhūtapāpās te yānti brahmalokaṁ sanātanam ||
yad ahnā kurute pāpaṁ karmaṇā manasā girā |
āsīnaḥ paścimāṁ saṁdhyāṁ prāṇāyāmais tu hanti tat ||
yad rātryā kurute pāpaṁ karmaṇā manasā girā |
pūrvasaṁdhyāṁ upāsīnaḥ prāṇāyāmair vyapohati ||
ṛṣayo dīrghasaṁdhyatvād dīrgham āyur avāpnuyuh |
prajñāṁ yaśas ca kīrthiṁ ca brahmavarcasam eva ca || iti |

akarāṇe pratyavāyo darśito dakṣeṇa |

saṁdhyāhīno ‘śucir nityam anarhaḥ sarvakarmasu |
yad anyat kurute karma na tasya phalabhāg bhavet || (DaSm 2.20)

[301] iti | gobhilo ‘pi |

saṁdhyā yena na vijñātā saṁdhyā yenānupāsītā |
jīvamāno bhavec chūdro mṛtaḥ śvā copajāyate || iti |

viṣṇupurāṇe ‘pi |

upatiṣṭhanti vai saṁdhyāṁ ye na pūrvāṁ na paścimāṁ |
vrajanti te durātmānas tāmīraṁ narakam nṛpa || iti | (ViPu 3.11.100)

kūrmapurāṇe ‘pi |

yo ‘nyatra kurute yatnaṁ dharmakārye dvijottamaḥ |
vihāya saṁdhyāpraṇatiṁ sa yāti narakāyutam || iti | (KūPu 1.2.18.31)

etat sarvam anārtaviśayam | tathā ca yājñavalkyah |

anārtaś cotsṛjed yas tu sa vipraḥ sūdrasaṁmitaḥ |
prāyaścittī bhavec caiva loke bhavati ninditaḥ || iti |

atrir api |

nopatiṣṭhanti ye saṁdhyāṁ svasthāvasthāsu vai dvijāḥ |
himsanti vai sadā pāpā bhagavantam divākaram || iti |

viṣṇupurāṇe ‘pi |

[302] sarvakālam upasthānam saṁdhyayoḥ pāṛthiveṣyate |
 anyatra sūtakāśaucavibhramāturabhītitaḥ || iti | (ViPu 3.11.97)
 sūtakādau tu saty api sāmārthye saṁdhyopāsanaṁ na kāryam ity āha **marīciḥ** |
 sūtake karmanām tyāgaḥ saṁdhyādīnām vidhīyate | iti |
 yad api **pulastyenoktam**,
 saṁdhyām iṣṭim ca homaṁ ca yāvajjīvaṁ samācaret |
 na tyajet sūtake vāpi tyajan gacchaty adhogatim ||
 iti, tan mānasikasamdhyaḥbhiprāyam | yatas **tenaivoktam** |
 sūtake mṛtake caiva saṁdhyākarma na samtyajet |
 manasoccārayen mantrān prāṇāyāmam ṛte dvijāḥ ||
 etad viditvā yaḥ saṁdhyām upāste saṁśitavrataḥ |
 dīrgham āyuh sa vindeta sarvapāpaiḥ pramucyate || iti |

iti saṁdhyāvidhiḥ

[303] atha saṁdhyāṅgajapavidhiḥ | tatra **manuḥ** |
 ācamya prayato nityam ubhe saṁdhye samāhitaḥ |
 śucau deśe japan japyam upāsita yathāvidhi || iti |
 katham ity apekṣite āha **śaṅkhaḥ**: ”**kuśabṛśyām samāsīnaḥ kuśottratīyām vaā kuśapavitrapāṇiḥ**
udaṇmukhaḥ sūryābhimukho vākṣamālām ādāya devatām dhyāyan japam kuryāt” iti | **vyāso** ‘pi |
 praṇavavyāhṛtiyutām gāyatrīm ca japet tataḥ | iti |
yogiyājñavalkyas tu ante ‘pi praṇavayogārtham āha |
 omkāram pūrvam uccārya bhūrbhuvahṣvas tathaiva ca |
 gāyatrīm praṇavam cānte japa evam udāhṛtaḥ || iti |
baudhāyano ‘pi |
 ubhayataḥ praṇavām savyahṛtikām japet || iti |
nṛsiṁhapurāṇe japayajñasya bhedo ‘bhihitaḥ |
 trividho japayajñāḥ syāt tasya bhedaṁ nibodhata |
 vācikaś ca upāṁśuś ca mānasas trividhaḥ smṛtaḥ ||
 trayāṇām japayajñānām śreyān syād uttarottaraḥ || iti | (NṛPu 58.78–79)
 vācīkopāṁśutvayor lakṣaṇam **purāṇe** ‘bhihitam |
 yad uccanīccaritaḥ śabdaiḥ spaṣṭapadākṣaraiḥ |
 mantram uccārayed vācā vāciko ‘yaṁ japah smṛtaḥ ||
 śanair uccārayen mantram iṣad oṣṭhau pracālayan |
 aparair aśrutaḥ kiṁcit sa upāṁśujapah smṛtaḥ || iti | (NṛPu 58.80–81)
viśvāmitreṇa mānasasya lakṣaṇam uktam |
 dhiyā yad akṣaraśreṇyā varṇād varṇam padāt padam |
 śabdārthacintanam bhūyaḥ kathyate mānaso japah || iti |
 trayāṇām tāratamyam ca **tenaivoktam** |
 [305] uttamaṁ mānasam japyam upāṁśu madhyamaṁ smṛtam |
 adhamaṁ vācikaṁ prāhuḥ sarvamantreṣu vai dvijāḥ ||
 vācīkasyaikam ekaṁ syād upāṁśu śatam ucyate |
 sahasraṁ mānasaḥ prokto **manvatribhṛgunāradaḥ** || iti |

japaniyamam āha **śaunakah** |

kṛtvottānau karau prātaḥ sāyaṁ cādhomukhau tathā |
madhye skandhakarābhyāṁ tu japa evaṁ udāhṛtaḥ ||
manaḥsaṁtoṣaṇaṁ śaucam maunaṁ mantrārthacintanam |
avyagratvam anirvedo japasampattihetavaḥ || iti |

manur api |

pūrvāṁ saṁdhyāṁ japams tiṣṭhet sāvitrīm ārkadarśanāt |
paścimāṁ tu samāsīnaḥ samyag ṛkṣavibhāvanāt || iti | (MDh 2.101)

madhyāhne japasya niyamaḥ **vāyupurāṇe** darśitaḥ |

tathā madhyāhnaṁ saṁdhyāyāṁ āsīnaḥ prāṇmukho japet | iti |

varjyān āha **vyāsaḥ** |

[306]

na saṁkrāman na ca hasan na pārśvam avalokayan |
nāpāśrito na jalpaṁś ca na prāvṛtaśirās tathā ||
na padā pādāṁ ākramya na caiva hi tathā karau |
na cāsamāhitamanā na ca saṁśrāvayan japet || iti |

baudhāyano ‘pi |

nābher adhaḥ saṁsparśam karmasaṁyukto varjayet | iti | (BDh 1.5.18)

vyāso ‘pi |

japakāle na bhāṣeta vratahomādikeṣu ca |
eteṣv evāvasaktas tu yady āgacchet dvijottamaḥ |
abhivādya tato vipraṁ yogakṣemaṁ ca kīrtayet || iti |

yogiyājñavalkyo ‘pi |

yadi vāgyamalopaḥ syāj japādiṣu kadācana |
vyāhared vaiṣṇavaṁ mantraṁ smared vā viṣṇuṁ avyayam || iti |

saṁvarto ‘pi |

lokavārttādikaṁ śrutvā drṣtvā sprṣtvā prabhāṣitam |
saṁkhyāṁ vinā ca yaj japtaṁ tat sarvaṁ niṣphalaṁ bhavet || iti |

prabhāṣitam bahubhāṣiṇaṁ puruṣaṁ ity arthaḥ | **gautamo** ‘pi |

[307]

gacchatas tiṣṭhato vāpi svecchayā karma kurvataḥ |
aśucer vā vinā saṁkhyā tat sarvaṁ niṣphalaṁ bhavet ||
krodhaṁ lobhaṁ tathā nidrāṁ niṣṭhīvanavijṛmbhaṇe |
darśanaṁ ca śvanīcānāṁ varjayej japakarmani ||
ācāmet saṁbhava caiśāṁ smared viṣṇuṁ surārcitam |
jyotīṁśi ca praśamsed vā kuryād vā prāṇasaṁyamam ||
jvalanaṁ gās ca viprāṁś ca yatīn vāpi viśuddhaye || iti |

deśaniyamas tu **yājñavalkyeno** ktaḥ |

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

śaṅkho ‘pi |

grhe tv ekagaṇaṁ japyam nadyāḍau dvigaṇaṁ smṛtam |
gavāṁ goṣṭhe daśagaṇaṁ agnyāgāre śatādhikam ||
siddhakṣetreṣu tīrtheṣu devatāyāś ca saṁnidhau |
sahasraśatakoṭīnām anantaṁ viṣṇusaṁnidhau || iti |

kūrmapurāṇe ‘pi |

guhyakā rākṣasāḥ siddhā haranti prasabhaṁ yataḥ |

ekānte tu śubhe deśe tasmā japyam sadācaret || iti | (KūPu 1.2.18.82)
 japaśamkhyām āha **yogiyājñavalkyaḥ** |
[308] brahmacāry āhitāgniś ca śatam aṣṭottaram japet |
 vānaprastho yatiś caiva sahasrād adhikam japet || iti |
smṛtyantare |
 darśe śrāddhe pradoṣe ca gāyatrīm daśa samkhyayā |
 aṣṭaviṃśaty anadhyāye sudine tu yathākramam || iti |
yamo ‘pi |
 sahasraparamām devīm śatamadhyām daśavarām |
 gāyatrīm tu japen nityam sarvapāpapaṇāśinīm || iti |
āpastambo ‘pi: “**darbheṣv āśīno darbhān dhārayamāṇaḥ sodakena pāṇinā prāṇmukhaḥ sāvitrīm**
sahasrakṛtva āvartayec chatakṛtvo ‘parimitakṛtvo vā’ || iti |

iti japavidhiḥ

japāṅgabhūam akṣamālām āha **hārītaḥ** |
 śaṅkharūpyamayī mālā kāñcanībhir athotpalaiḥ |
 padmākṣakaiś ca rudrākṣair vidrumair maṇimauktikaiḥ ||
[309] rājatendrākṣakair mālā tathaivāṅguliparvabhiḥ |
 putrajīvamayī mālā śastā vai japakarmaṇi || iti |
gautamo ‘pi |
 aṅgulyā japaśamkhyānam ekam ekam udāhṛtam |
 rekhayāṣṭaguṇam putrajīvair daśaguṇādhikam ||
 śatam syāc chaṅkhamāṇibhiḥ pravālaiś ca sahasrakam |
 sphatikair daśasāhasram mauktikair lakṣam ucyate ||
 padmākṣair daśalakṣam tu sauvarṇaiḥ koṭir ucyate |
 kuśagrānthyā ca rudrākṣair anantaphalam ucyate || iti |
 athākṣamālāmaṇisaṃkhyām āha **prajāpatiḥ** |
 aṣṭottaraśatām kuryāc catuḥpañcāśikām tathā |
 saptaviṃśatikā kāryā tato nyūnā na ca smṛtā ||
 aṣṭottaraśatā mālā uttamā sā prakīrtitā |
 catuḥpañcāśikā yā tu madhyamā sā prakīrtitā ||
 adhamā procyate nityam saptaviṃśatisaṃkhyakā || iti |
gautamo ‘pi |
 aṅguṣṭham mokṣadam vidyāt tarjanī śatrunāśinī |
 madhyamā dhanakāmāyānāmikā pauṣṭikī tathā ||
[310] kaniṣṭhā rakṣaṇī proktā japakarmaṇi śobhanā |
 aṅguṣṭhena japej japyam anyair aṅgulibhiḥ saha ||
 aṅguṣṭhena vinā japyam kṛtam tad aphalam bhavet || iti |
 gāyatrījapam praśamsati **vyāsaḥ** |
 daśakṛtvaḥ prajaptā sā tryahād yac ca kṛtam khalu |
 tat pāpam praṇudaty āśu nātra kāryā vicāraṇā ||
 śatajaptā tu sā devī pāpauḥśamanī smṛtā |

sahasrajaptā sā devī upapātakanāśinī ||
lakṣajāpyena ca tathā mahāpātakanāśinī |
koṭijāpyena rājendra yad icchati tad āpnuyāt || iti |

yamo ‘pi |

gāyatrī na param japyam gāyatrī na param japah |
gāyatrī na param dhyānam gāyatrī na param hutam || iti |

manur api |

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

gautamo ‘pi |

[311]

anena vidhinā nityam japam kuryāt prayatnataḥ |
prasanno vipulān bhogān bhuktim muktim ca vindati || iti |

iti saṁdhyājapayoḥ prakaraṇam

atha homavidhiḥ | tatra **kūrmapurāṇe** |

athāgamyā grhaṁ vipraḥ samācāmya yathāvidhi |
prajvālya vahnim vidhivaj juhuyāj jātavedasam || iti | (KūPu 1.2.18.50)

dakṣo ‘pi |

saṁdhyākarmāvasāne 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 mukhyaḥ | tadabhāve ṛtvigādihomaḥ | tatra viśeṣaḥ
kūrmapurāṇe darśitaḥ |

ṛtvik putro ‘tha vā patnī śiṣyo vāpi sahodaraḥ |
prāpyānujñāṁ viśeṣeṇa 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 yajamānasamnidhānena bhavitavyam | tad uktam **kātyāyanena** |
asamakṣam tu dampatyor hotavyam nartvigādīnā |

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

ubhayoḥ samnidhānam mukhyam | tadabhāve tv ekatarasamnidhānenāpi hotum śakyam | tathā ca
sa evāha |

nikṣipyāgniṁ svadāreṣu parikalpyārtvijam tathā |
pravaset kāryavān vipro vṛthaiva na ciraṁ vaset || iti | (KSm 2.19.1)

homakālo ‘pi **tenaiva** darśitaḥ |

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

[313] iti | āpastambo ‘pi: “samudro vā eṣa yad ahorātraḥ tasyaite gādhatīrthe yat saṁdhī tasmāt saṁdhau hotavyam – iti śailālibrāhmaṇaṁ bhavati | nakṣatraṁ dr̥ṣtvā pradoṣe niśāyāṁ vā sāyam” iti | samudratvena nirūpitasyāhotrātrasya saṁdhidvayam supraveśaṁ tīrthaṁ tasmāt saṁdhir homakālāḥ – iti mukhyaḥ kalpaḥ | nakṣatradarśanādayas trayāḥ kālāḥ sāyamhome ‘nukalpāḥ | ekanakṣatrodayo nakṣatradarśanam, sarvanakṣatrodayaḥ pradoṣaḥ, nidrāvelā niśā | prātarhomakālo ‘pi caturvidhas tenaiva darśitaḥ: “uṣasy uṣodayaṁ samayādhyuṣite prātaḥ” iti | manus tu prathamadvitīyāv ekīkṛtya kālātrayam āha |

udite ‘nudite caiva samayādhyuṣite tathā |

sarvathā vartate yajña itīyam vaidikī śrutiḥ || iti | (MDh 2.15)

eteṣāṁ lakṣaṇaṁ āha vyāsaḥ |

rātryās tu ṣoḍaṣe bhāge grahanakṣatrabhūṣite |

kāle tv anudite prāhur homaṁ kuryād vicakṣaṇaḥ ||

[314] tathā prabhātasamaye naṣṭe nakṣatramaṇḍale |

ravir yāvan na dr̥ṣyeta samayādhyuṣitaṁ ca tat ||

rekḥmāstras tu dr̥ṣyeta raśmibhis tu samanvitaḥ |

uditaṁ taṁ vijāṇīyāt tatra homaṁ prakalpayet || iti |

āśvalāyanas tu anukalpāntaram āha: “āsaṅgavāntaḥ prātaḥ” iti | homakālāḥ ity anuvartate | atha vā sarva evaite kālaviśeṣā yathāśākhaṁ mukhyatayaiva vyavatiṣṭhante | uditānuditahomavat | yadā tu kathaṁcin mukhyakālātikramaḥ tadā gobhiloktaṁ draṣṭavyam: “atha yadi gr̥hye ‘gnau sāyamprātarhomayor darśapaurṇamāsayor vā havyaṁ hotāraṁ vā nādhigacchet kathaṁ kuryād iti | āsāyamāhuteḥ prātarāhutir nātyety āprātarāhuteḥ sāyamāhutiḥ amāvāsyāyāḥ paurṇamāsī nātyety āpaurṇamāsyamāvāsyā” iti | baudhāyano ‘pi |

ā sāyam karmaṇaḥ prātar ā prātaḥ sāyakarmaṇaḥ |

āhutir nātipadyeta pārvaṇaṁ pārvaṇāntarāt || iti |

āpannas tu pakṣahomaṁ kuryāt | tathā ca marīciḥ |

[315] śārīrāpad bhaved yatra bhayād vārttiḥ prajāyate |

tathānyāsv api cāpatsu pakṣahomo vidhīyate || iti |

pakṣahominaḥ tatpakṣamādhye āpannivṛttau tadāprabhṛti punarhomaḥ kartavyaḥ | tad āha marīciḥ |

pakṣahomān ato kṛtvā gatvā tasmāt nivartitaḥ |

homaṁ punaḥ prakuryāt tu na cāsau doṣabhāg bhavet || iti |

evaṁ homaṁ anuṣṭhātāpi sīmollaṅghane kṛte punarādhānaṁ kartavyam | tad āha kātyāyanaḥ |

vihāyāgniṁ sabhāryaś cet sīmām ullaṅghya gacchati |

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

homakālānatyaye tu nāsti punarādhānam | tad āha śaunakaḥ |

proṣite tu yadā patnī yadi grāmāntaraṁ vrajet |

homakāle yadi prāptā na sā doṣeṇa yujyate || iti |

homadravyam āha sa eva |

kṛtam odanasaktvādi taṇḍulādi kṛtākṛtam |

vṛthīyādi cākṛtaṁ proktaṁ iti havyaṁ tridhā budhaiḥ ||

haviṣeṣu yavā mukhyās tad any vṛthīyaḥ smṛtāḥ |

abhāve vṛthīyavyor dadhnā vā payasāpi vā ||

[316] tadabhāve yavāgvā vā juhuyād udakena vā |

yathoktavastvasaṁprāptau grāhyaṁ tad anukāri yat ||

yavānām iva godhūmā vṛthīṇām iva śālayaḥ |

ājyaṃ havyam anādeṣe āhutīṣu vidhīyate ||
 mantrasya devatāyās tu prajāpatir iti sthitiḥ | iti |
 āhutiparimāṇam āha **brhaspatiḥ** |
 prasthādhyānyam catuḥṣaṣṭir āhuteḥ parikīrtitam |
 tilānām tu tadardham syāt tadardham syād gṛtasya tu || iti |
baudhāyano ‘p |
 vrīhīnām vā yavānām vā śatam āhutiḥ iṣyate | iti |
 homaprakāraḥ svagrhyoktavidhinā draṣṭavyaḥ | tad uktaṃ **grhyapariśiṣṭe** |
 svagrhyoktena vidhinā homaṃ kuryād yathāvidhi | iti |
viṣṇur api |
 bahuśuṣkendhane cāgnau susamiddhe hutāśane |
 vidhūme lelihāne ca hotavyaṃ karmasiddhaye ||
 yo ‘narciṣi juhoty agnau vyaṅgāre caiva mānavaḥ |
 mandāgnir āmayāvī ca dardraś copajāyate || iti | (=KSm 1.9.12)
 etac ca jñātvaivānuṣṭheyam | anyathā doṣaśravaṇāt | tad āha **āṅgirāḥ**
[317] svābhiprāyakṛtaṃ karma yat kiṃcit jñānavarjitam |
 kṛdākarmeva bālānām tat sarvaṃ niṣprayanam || iti |
caturviṃśatimate |
 hatam jñānam kriyāhīnam hatās tv ajñāninaḥ kriyāḥ |
 apaśyann andhakāro dagdhaḥ paśyann api ca paṅgulaḥ || iti |
 śrautas-mārtayor agnivyavasthām āha **yājñavalkyaḥ** |
 karma smārtam vivāhāgnau kurvīta pratyaham grhī |
 dāyakālāhrte vāpi śrautam vaiṭānikāgniṣu || iti | (YDh 1.97)
 vaiṭānikā gārhapatyādayaḥ | yasya punaḥ śrautas-mārtāgnidvayaṃ tasyānuṣṭhānaprakāram āha
bharadvājaḥ |
 homaṃ vaiṭānikaṃ kṛtvā smārtam kuryād vicakṣaṇaḥ |
 smṛtīnām vedamūlatvāt smārtam kecit purā viduḥ || iti |
śātātapo ‘pi |
 śrautam yat tat svayaṃ kuryād anyo ‘pi smārtam ācāret |
 aśaktau śrautam apy anyāḥ kuryād ācāram antataḥ || iti |
 uktasyāgner. nityatām āha **gargaḥ** |
 kṛtadāro naiva tiṣṭhet kṣaṇam apy agninā vinā |
 tiṣṭheta ced dvijo vrātyas tathā ca patito bhavet ||
[318] yathā snānam yathā bhāryā vedasyādhyayanaṃ yathā |
 tathāivopāśanaṃ drṣṭam nātiṣṭhet tadviyogataḥ || iti |
 satyām vaidikānuṣṭhānaśaktau na smārtamātreṇa parituṣyet | tad āha **sa eva** |
 yo vaidikam anādr̥tya karma smārtaitihāsikam |
 mohāt samācared vipro na sa puṇyena yujyate ||
 pradhānam vaidikaṃ karma guṇabhūtaṃ tathetarat |
 guṇaniṣṭhaḥ pradhānam tu hitvā gacchaty adhogatim || iti |
 aśaktaṃ prati **vyāsa** āha |
 śrautam kartum na cec chaktaḥ karma smārtam samācāret |
 tatrāpy aśaktaḥ karaṇe sadācāram labhed budhaḥ || iti |
 homaṃ praśamsaty **āṅgirāḥ** |
 yo dadyāt kāñcana merum pṛthivīm ca samāgarām |

tat sāyaṃ prātar homasya tulyaṃ bhavati vā na vā || iti |
 homānte bhasma dhāryam | tad āha **br̥haspatiḥ** |
 naryaṃ bhasmāgnihoṭrānte dhāryam evāgnihoṭribhiḥ |
 anāhitāgner brahmākhyam aupāsanasamudbhavam || iti |
 “**hutvā caiva tu bhasmanā**” ityādismṛtyantaram ca |

iti homaprakaraṇam

[319]

tad evaṃ “**saṃdhyā snānaṃ japo homaḥ**” ityasmin mūlavacane homāntāni karmāṇi nirūpitāni |
 tāny etāny aṣṭadhā vibhaktasya dinasya prathamabhāge samāpanīyāni | yady api
 madhyāhnaśnānādīni nirūpitāni tathāpi teṣāṃ prātaḥśnānādiprasaṅgena nirūpitatvāt ādyabhāge
 na kartavyatā | divasasyāṣṭadhā vibhāgaṃ tatra kartavyaviśeṣaṃ ca **dakṣo** darśayat |
 divasasyādyabhāge tu kṛtyaṃ tasyopadiśyate |
 dvītye ca tṛtīye ca caturthe pañcame tathā ||
 ṣaṣṭhe ca saptame caiva aṣṭame ca pṛthak pṛthak |
 vibhāgeṣv eṣu yat karma tat pravakṣyāmy aśeṣataḥ || (DaSm 2.3–4)

ityādinā |

atha mūlavacanānusāreṇa devatāpūjanaṃ vaktavyam | tac ca pūjanaṃ
 prātarhomānantaram – iti **kecit** | tad āha **marīciḥ** |
 vidhāya devatāpūjāṃ prātarhomād anantaram | iti |

[320]

brahmayajñajapānantaram – ity **anye** | tathā ca **hārītaḥ** |
 kurvīta devatāpūjāṃ japayajñād anantaram | iti |
kūrmapurāṇe ‘pi |
 niṣpīḍya snānavastram vai samācamya ca vāgyataḥ |
 svair mantrair arjayed devān patraiḥ puṣpais tathāmbubhiḥ || iti | (KūPu 1.2.18.90)

tatra vayaṃ japayajñānantaram devapūjāṃ nirūpayiṣyāmaḥ | prātarhomād anantarabhāvīti
 brahmayajñāntāni mūlavacanānuktāny apy āhnikakramaprāptatvāt tāny ucyante |
 homānantarakṛtyam āha **dakṣaḥ** |

devakāryaṃ tataḥ kṛtvā gurumaṅgalavīkṣaṇam || iti | (DaSm 2.23)
 maṅgalam ādarśādi | tad uktam **matsyapurāṇe** |
 rocanāṃ candanaṃ hema mṛaṅgaṃ darpaṇaṃ maṇim |
 gurum agniṃ ca sūryaṃ ca prātaḥ paśyet sadā budhaḥ || iti |

viṣṇupurāṇe ‘pi |

svācāntaś ca tataḥ kuryāt pumān keśaprasādhanaṃ |
 ādarśāñjanaṃ māṅgalyadūrvādyālabhanāni ca || (ViPu 3.11.21)

[321] iti | **brahmapurāṇe** ‘pi |

svam ātmānaṃ tu ghṛte paśyed yadīchech cirañjīvitam | iti |

nārado ‘pi |

loke ‘smin maṅgalāny aṣṭau brāhmaṇo gaur hutāśanaḥ |
 hiraṇyaṃ sarpir āditya āpo rājā tathāṣṭamaḥ ||
 etāni satataṃ paśyet namasyed arcayec ca yaḥ |

pradakṣiṇaṃ 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 nityaśaḥ || iti |

vāmanapurāṇe ‘pi |
 homaṃ ca kṛtvālabhanaṃ śubhānām tato bahir nirgamaṇaṃ praśataṃ |
 dūrvāṃ ca sparpir dadhi sodakumbhaṃ dhenuṃ savatsāṃ vṛṣabhaṃ suvarṇaṃ |
 mṛd gomayaṃ svastikaṃ akṣatāmś ca tailaṃ madhu brāhmaṇakanyakāṃ ca |
[322] śvetāni puṣpāṇi tathā śamīm ca hutāśanaṃ candanaṃ arkabimbam |
 aśvatthavṛkṣaṃ ca samālabheta tataś ca kuryān nijajātidharmam || iti | (VāPu 14.35–36)

bharadvājo ‘pi |
 kaṇḍūya prṣṭato gāṃ tu kṛtvā cāśvatthavandanam |
 upagamyā gurūn na sarvān viprāmś caivābhivādayet || iti |
 brāhmaṇasamavāye prathamam kasyābhivādanam ity ākāṅkṣyām āha **manuḥ** |
 laukikaṃ vaidikaṃ vāpi tathādhyātmikaṃ eva ca |
 ādadīta yato jñānaṃ taṃ pūrvam abhivādayet || iti | (MDh 2.117)

abhivādanakāle svaṃ nāma kīrtayed ity āha **sa eva** |
 abhivādāt paraṃ vipro jyāyāmsam abhivādayan |
 asau nāmāham asmīti svaṃ nāma parikīrtayet ||
 bhoḥśabdaṃ kīrtayed ante svasya nāmno ‘bhivādane | (MDh 2.122–24)

[323] iti | “**abhivādāt param**” iti abhivādaye – iti śabdā uccārya paścād etannāmāham bhoḥ – iti
 śabdā uccārayet ity arthaḥ | abhivādanaprakāram āha **āpastambaḥ**: “**dakṣiṇaṃ bāhuṃ**
śrotasamaṃ prasārya brāhmaṇo ‘bhivādayīta | uraḥsamaṃ rājanyo madhyasamaṃ vaiśyaḥ
nīcāiḥ śūdraḥ prāñjaliḥ” iti (ĀpDh 1.2.5.16–17) | ekahastenābhivādanam niśedhati **viṣṇuḥ** |
 janmaprabhṛti yat kiṃcic cetasa dharmam ācaret |
 sarvaṃ tan niṣphalaṃ yāti hy ekahastābhivādanāt || iti | (=MDh 2.118)

etac ca pratyutthāya kartavyam | tad āha **manuḥ** |
 ūrdhvaṃ prāṇā hy utkrāmanti yūnaḥ sthavira āgate |
 pratyutthānābhivādābhyāṃ punas tām pratipadyate || iti | (MDh 2.120)

abhivāditeṇa vaktavyām āśiṣam āha **sa eva** |
[324] āyusmān bhava saumyeti vācyo vipro ‘bhivādane |
 akāraś cāsyā nāmno ‘nte vācyāḥ pūrvākṣaraḥ plutāḥ || iti | (MDh 2.125)

pūrvākṣaraṃ yasyāsau pūrvākṣaraḥ | pūrvam akṣaraṃ ca sāmartyāt vyañjanam | svarāṇām
 svarapūrvakatvāsaṃbhavāt | tataś ca abhivādakanāmagato vyañjananiṣṭho ‘ntimasvaraḥ
 plāvanīyaḥ | akāreṇāntamasvaramātram upalakṣyate, aśeṣanāmnām akārāntatvāsaṃbhavāt | tathā
 ca sati evaṃ prayogo bhavati, āyusmān bhava saumya devadattā3 – iti | yas tu
 pratyabhivādanaprakāram na jānāti sa nābhivādya ity āha **sa eva** |
 yo na vetty abhivādasya vipraḥ pratyabhivādanam |
 nābhivādyaḥ sa viduṣā yathā śūdras tathaiva saḥ || iti | (MDh 2.126)

yas tu jānann api na pratyabhivādanam karoti tasya doṣo **bhaviṣyatpurāṇe** darśitaḥ |
 abhivāde kṛte yas tu na karoty abhivādanam |
 āśiṣam vā kuruśreṣṭha sa yāti narakān bahūn || iti |

yamo ‘pi |
[325] abhivāde tu yaḥ pūrvam āśiṣam na prayacchati |
 yad duṣkṛtaṃ bhaved asya tasmād bhāgaṃ prapadyate ||

tasmāt pūrvābhībhāṣī syāc caṇḍālasyāpi dharmavit |
surām pibeti vaktavyam evaṃ dharmo na hīyate ||
svastīti brāhmaṇo brūyād āyusmān iti bhūmipah |
vardhatām iti vaiśyas tu śūdras tu svāgatam vadet || iti |

manur api |

brāhmaṇam kuśalam prcchet kṣatrabandhum anāmayam |
vaiśyam kṣemaṃ samāgamyā śūdrām ārogyam eva ca ||
parapatnī tu yā strī syād asaṃbandhā ca yonitah |
tām brūyād bavatīty evaṃ subhage bhaginīti ca || iti | (MDh 2.128, 129)

“jyāyāmsam abhivādayet” (MDh 2.122) ity uktaṃ tatra kiyatā kālena jyāyastvam ity apekṣite āha

āpastambah: “trivarsapūrvah śrotriyo ‘bhivādanam arhati’ iti (ĀpDh 1.4.14.13) | manur api |
daśābdākhyam paurasakhyam pañcābdākhyam kalābhṛtām |
tryabdapūrvam śrotriyaṇām alpenāpi svayoniṣu || (MDh 2.135)

[326] iti | samānapuravāsinām daśabhiḥ varṣaiḥ pūrvah sakhā bhavati | tato ‘dhiko jyāyān |
kalābhṛtām gītādividyāvātām pañcābdapūrvah sakhā | śrotriyaṇām 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 pūjyavābhidhānād
yavīyasām api teṣām abhivādanam prāptam – iti cet,

tan na, pratyuttānasam bhāṣaṇābhyām mānyatvasiddheḥ | ata eva teṣām anabhivādyatvam
āha gautamah: “ṛtvikśvaśurapitṛvyamātulānām tu yavīyasām pratyutthānābhivādanam” iti (GDh
6.4) | abhivādanam abhibhāṣaṇam | yathā ca baudhāyanah: “ṛtvikśvaśurapitṛvyamātulānām tu
yavīyasām pratyutthānābhībhāṣaṇam” (BDh 1.2.3.45) [327] iti | etac ca brāhmaṇaviṣayam | tathā
ca śātātapaḥ |

abhivādyo namaskāryaḥ śirasā vandya eva ca |
brāhmaṇaḥ kṣatriyādyais tu śrīkāmāiḥ sādaram sadā ||
nābhivādyās tu vipreṇa kṣatriyādyāḥ kathamcana |
jñānakarmaguṇopetā yady apy ete bahuśrutāḥ ||
abhivādya dvijaḥ śūdrām sacailam snānam ācaret |
brāhmaṇānām śatam samyag abhivādya viśudhyati || iti |

viṣṇur api |

sabhāsu caiva sarvāsu yajñe rājagrheṣu ca |
namaskāram prakurvīta brāhmaṇān nābhivādayet || iti |

gurvādaḥ tūpasamgrahaṇam āha gautamah: “guroḥ pādopasamgrahaṇam prātaḥ” iti (GDh 1.19) |

gurur atrācāryaḥ | yataḥ sa evāha: “māṭṛpitṛtadbhūnām pūrvajātānām vidyāgurūṇām
tadgurūṇām ca” iti (GDh 1.19) | upasamgrahaṇalakṣaṇam manur āha |

vyatyastapāninā kāryam upasamgrahaṇam guroḥ |
savyena savyaḥ spraṣṭavyo dakṣiṇena ca dakṣiṇaḥ || (MDh 2.72)

[328] iti | guroḥ savyadakṣiṇau pādau svakīyasavyadakṣiṇābhyām pāṇibhyām spraṣṭavyau ity
arthaḥ | baudhāyanah ‘pi: “śrotre samspṛśya manaḥ samādhāyādhistā jānvor ā padbhyām” iti
(BDh 1.2.3.27) | upasamgrahaṇam kuryād iti śeṣaḥ | etac ca gurupatnīnām api kāryam | tathā ca
manuḥ |

guruvat pratipūjyāḥ syuḥ savarṇā guruyoṣitah |
asavarṇās tu sampūjyāḥ pratyutthānābhībhāṣaṇaiḥ ||
bhrātrbhāryopasamgrāhyā savarṇāhany ahany api |

viproṣya tūpasamgrāhyā jñātisaṃbandhiyoṣitaḥ || iti | (MDh 2.210, 132)
 evam aviśeṣeṇopasaṃgrahaṇe prāpte kvacid apavādam āha **sa eva** |
 gurupatnī tu yuvatir nābhivādyeha pādayoḥ |
 pūrṇavimśativarṣeṇa guṇadoṣau vijānatā ||
 abhyañjanam snāpanam ca gātrodvartanam eva ca |
 gurupatnyā na kāryāṇi keśānām ca prasāadhanam || iti | (MDh 2.211–12)
 kiṃ tarhi tatra kartavyam ity apekṣite **sa evāha** |
[329] kāmam tu gurupatnīnam yuvatīnam yuvā bhuvi |
 vidhivad vandanam kuryād asāv aham iti bruvan ||
 viproṣya pādagrahaṇam anvaham cābhivādanam |
 gurudāreṣu kurvīta satām dharmam anusmaran || iti | (MDh 2.216–17)
 abhivādane varjyān āha **āpastambah**: “**na sopānad veṣṭitaśirā anavahitapāñir vābhivādayīta**” iti
 (ĀpDh 1.4.14.22) | **śaṅkho** ‘pi: “**nodakumbhahasto ‘bhivādayet na bhaikṣyam caran na**
puṣpānnahasto nāśuciḥ na japan na devapitrkāryam kurvan na śayānaḥ” iti | **āpastambo** ‘pi: “**tathā**
viṣamagatāyāgurave nābhivādyam | tathā aprayatāya | aparayataś ca na pratyabhivadet |
prativayasah striyaḥ” (ĀpDh 1.4.15, 19, 20, 21) **[330]** iti | tathānyatra **sa evāha** |
 samitpuṣpakuśājyāmbumrdannākṣatapāṇikaḥ |
 japam homam ca kurvāṇo nābhivādyas tathā dvijaḥ ||
 pāṣaṇḍam patitam vrātyam mahāpātakinaṃ śaṭham |
 nāstikam ca kṛtaghnam ca nābhivādet kathamcana ||
 dhāvantaṃ ca pramattaṃ ca mūtrocchāraḥ tathā |
 bhuñjānam āturaṃ nārhaṃ nābhivādet dvijottamaḥ ||
 vamaṇam jṛmbhamāṇam ca kurvataṃ dantadhāvanam |
 abhyakṣāśirasam caiva snāsyantaṃ nābhivādayet ||
 śrukpaṇikam avijñātam aśaktaṃ ripum āturaṃ |
 yoginaṃ ca tapaḥsaktaṃ kaniṣṭhaṃ nābhivādayet || iti |
śātātapo ‘pi |
 udakyām sūtikām nārīm bhartṛghnīm garbhaghātinīm |
 abhivādya dvijo mohād ahorātreṇa śudhyati || iti |
 “**guroḥ pādopasaṃgrahaṇam**” ity uktaṃ tatra kīdrśo gurur ity āśaṅkāyām āha **manuḥ** |
[331] niṣekādīni karmāṇi yaḥ karoti yathāvidhi |
 saṃbhāvayati cānnena sa vipro guru ucyaṭe || iti | (MDh 2.142)
yājñavalkyo ‘pi |
 sa guru yaḥ kriyāḥ kṛtvā vedam asmai prayacchati | iti | (YDh 1.34)
 adhyāpanam vipraṇiṣayam | niṣekādikaṃ tu sarvavarṇasādhāraṇam | pitṛvyatiriktānām
 aupacārikaṃ gurutvam āha **manuḥ** |
 alpaṃ vā bahu vā yasya śrutasyopakaroti yaḥ |
 tam apīha guruṃ vidyāt śrutopakriyayā tathā || iti | (MDh 2.149)
hārīto ‘pi |
 upādhyāyaḥ pitā jyeṣṭho bhrātā caiva mahīpatiḥ |
 mātulaḥ śvaśuras trātā (?) mātāmahapitāmahau ||
 varṇajyeṣṭhaḥ pitṛvyaś ca puṃsv ete guravaḥ smṛtāḥ |
[332] mātā mātāmahī gurvī pitur mātus ca sodarāḥ ||
 śvaśrūḥ pitāmahī jyeṣṭhā dhātrī ca guruvat striyaḥ | iti |
 atra pitṛmātṛgrahaṇam tadvad ete ‘pi mānyaḥ ity etadartham | ata evāha **sa eva** |

anuvartanam eteṣāṃ manovākkāyakarmabhiḥ || iti |

vyāso ‘pi |

mātāmaho mātulaś ca pitṛvyaḥ śvaśuro guruḥ |
pūrvajāḥ snātakaś cartvaṇ mānyās te guruvat sadā ||
mātr̥ṣvasā mātulānī śvaśrūr dhātrī pitṛṣvasā |
pitāmahī pitṛvyastrī gurustrī mātr̥vac caret || iti |

manur api |

pitur bhaginyāṃ matuś ca jyāyasyāṃ ca svasary api |
mātr̥vad vṛttim ātiṣṭhen mātā tābhyo garīyasī ||
upādhyāyān daśācārya ācāryāṇāṃ śataṃ pitā |
sahasraṃ tu pitṛṇ mātā gauraveṇātiricyate || 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 bijaprādhānyadharśanāt |
abhāve bījino mātā tadabhāve tu pūrvajāḥ ||

iti purāṇa vacanam, tan niṣekādisamastasaṃskārapūrvakādhyāpakapitṛviṣayam | anyathā “mātaiva garīyasī” iti vacanam virudhyet | tasyā garīyastvam upapādayati vyāsaḥ |

māsān daśodarasthaṃ yā dhṛtvā śūlaiḥ samākulā |
vedanāvividhair duḥkhaiḥ prasūyeta vimūrcchitā ||
prāṇair api priyān putrān manyate sutavatsalā |
kas tasyāniṣkṛtiṃ kartuṃ śakto varṣasatair api || iti |

“upādhyāyān daśācāryaḥ” iti yad uktaṃ tatropādhyāyācāryayor lakṣaṇam āha manuḥ |
ekadeśaṃ tu vedasya vedāṅgāny atha vā punaḥ |
yo ‘dhyāpayati vṛttiyartham upādhyāyaḥ sa ucyate ||
upanīya tu yaḥ śiṣyaṃ vedam adhyāpayed dvijaḥ |
sakalpaṃ sarahasyaṃ ca tam ācāryaṃ pracakṣate || iti | (MDh 2.141, 140)

ācāryo ‘pi pitṛmātrādyapekṣayā garīyān eva | tad āha sa eva |

[334]

utpādakabrahmadātror garīyān brahmadaḥ pitā |
brahmanjanma hi viprasya pretya ceha ca śāśvatam || iti (MDh 2.146)

yas tu bālo ‘pi vṛddham adhyāpayati so ‘pi tasya garīyān iti sa evāha |

bālo ‘pi vipro vṛddhasya pitā bhavati mantradaḥ |
adhyāpayāmāsa pitṛṇ śiśur āṅgirasah kavīḥ |
putrakā it hovāca jñānena parigrhya tān ||
te tam artham apr̥cchanta devān āgatamanyavaḥ |
devās caitān sametyocur nyāyāṃ vaḥ śiśur uktavān ||
ajño bhavati vai bālaḥ pitā bhavati mantradaḥ |
ajañam hi bālam ity āhuḥ pitety eva ca mantradam ||
na hāyanair na palitair na vittena na bandhubhiḥ |
ṛṣayaś cakrire dharmaṃ yo ‘nūcānaḥ sa no mahān || iti | (MDh 2.150–54)

tathā ca viṣṇuḥ: “bāle samānavayasi adhyāpake guruvad varteta” (ViSm 28.31) [335] iti |

jyeṣṭhabhrātary api guruvad vartitavyam ity abhihitam purāṇasāre |

jyeṣṭho bhrātā pitṛsamo mr̥te pitari bhūsurāḥ |
kaniṣṭhā taṃ namasyeran sarve chandonuvartinaḥ ||
tam eva copajīveran yathaiva pitaraṃ tathā | iti |

manur api |

pitṛvat pālayet putrān jyeṣṭho bhrātā yavīyasah |
putravac cāpi varteran yathaiva pitarāṃ 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 cāniṣṛṣṭo guruṇā svān gurūn abhivādayet || iti | (MDh 2.205)

samāvṛttasya to nānujñāpekṣā | tad āha āpastambah: “samāvṛttena sarve gurava upasaṃgrāhyāḥ
proṣya ca samāgame” (ĀpDh 1.4.14.7–8) [336] “ācāryaprācāryasaṃnipāte prācāryam

upasaṃgrhyācāryam upajighṛkṣet” iti (ĀpDh 1.2.8.19) | abhivādanam praśamsati sa eva |

abhivādanaśīlasya nityam vṛddhopasevinaḥ |

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

ity abhivādanaprakaraṇam

atha dvitīyabhāgākṛtyam ucyate | tatra dakṣah |

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

kūrmapurāṇe |

vedābhyāsam tataḥ kuryāt prayatnāc chaktito dvijaḥ |

japed adhyāpayec chiṣyān dhārayed vai vicārayet |

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

[337] iti | vedābhyāsam praśamsati manuh |

vedam eva sadābhyaset tapas tapsyan dvijottamaḥ |

vedābhyāso hi viprasya tapaḥ param ihocyate ||

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

vyāso ‘pi |

nānyato jñāyate dharmo vedād evaiṣa nibabhau |

tasmāt sarvaprayatnena dharmārtham vedam āśrayet || iti |

yājñavalkyo ‘pi |

yajñānām tapasām caiva śubhānām caiva karmanām |

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

tathā vedavihīnasya sarvakriyāvaiphalyam 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 kālāḥ samudāhṛtaḥ | iti | (DaSm 2.28)

iti dvitīyabhāgākṛtyam

[338]

atha tṛtīyabhāgakartavyam | tatra dakṣah |

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

kūrmapurāṇe ‘pi |
 upeyād īśvaram cātha yogakṣemaprasiddhaye |
 sādhyed vividhān arthān kuṭumbārthaṃ tato dvijaḥ || iti | (KūPu 1.2.18.57)
 poṣyavargaś ca **dakṣeṇa** darśitaḥ |
 mātā pitā gurur bhāryā prajā dīnaḥ samāśritaḥ |
 abhyāgato ‘tithiś cāgniḥ poṣyavarga udāhṛtaḥ || iti | (DaSm 2.29)
 yātrārthaṃ dhanasādhanaṃ yathāvṛtti kāryam | tathāha **manuḥ** |
 yātrāmātraprasiddhyarthaṃ svaiḥ karmabhir agarhitaiḥ |
 akleśena śarīrasya kurvīta dhanasaṃcayam || iti | (MDh 4.3)
 agarhitāni karmāṇi adhyāpanādīni | tāni ca **[339]** nirūpitāni |
nanu – brāhmaṇasyaivaitāni karmāṇi na kṣatriyaviśoḥ | tadāha manuḥ |
 trayo dharmā nivarteran brāhmaṇāt kṣatriyaṃ prati |
 adhyāpanaṃ yājanaṃ ca tṛtīyaś ca pratigrahaḥ ||
 vaiśyaṃ prati tathaivaite nivarterann iti sthitiḥ | iti | (MDh 10.77–78)
 ato na tayor adhyāpanādīr arjanopāyaḥ |
bādham | ata evopāyāntaraṃ **tenaivoktam** |
 śāstrāstrabhṛttvaṃ kṣatrasya vaṇikaśukṛṣir viśaḥ | iti | (MDh 10.79)
 vaṇik vāṇijyam | paśuḥ paśupālanaṃ | **yājñavalkyo** ‘pi |
 pradhānaṃ kṣatriye karma prajānāṃ paripālanaṃ |
 kuśīdakṛṣivāṇijyam pāśupālyam viśaḥ smṛtam || iti | (YDh 1.119)
 upāyāntarṇyāha **manuḥ** |
 sapta vittāgamā dharmyā dāyo lābhaḥ krayo jayaḥ |
 prayogaḥ karmayogaś ca satpratigraha eva ca || (MDh 10.115)
[340] iti | dāyo ‘nvayāgataṃ dhanam | lābho nidhidarśanam | dāyalābhakrayānvayāgamāś
 caturṇāṃ varṇānām | jayaḥ kṣatriyasyaiva | prayogo vṛddhyarthaṃ dhanapradānam | karmayogaḥ
 kṛṣivāṇijyam | prayogakarmayogau vaiśyasyaiva | satpratigraho viprasyaiva | **kūrmapurāṇe** ‘pi |
 dvividhas tu grhī jñeyāḥ sādhaś cāpy asādhakaḥ |
 adhyāpanaṃ yājanaṃ ca pūrvasyāhuḥ pratigrahaḥ || (2)
 śīloṇchaṃ vāpy ādadīta grhasthaḥ sādhaś punaḥ | (10)
 asādhakas tu yaḥ prokto grhasthāśramasaṃsthitaḥ |
 śīloṇche tasya kathite dve vṛttī paramarṣibhiḥ || (11)
 amṛtenātha vā jīvet mṛtenāpy atha vāpadi |
 ayācitam syād amṛtaṃ mṛtaṃ bhaikṣaṃ tu yācitam || iti | (KūPu 1.2.25.1–12)
manur api |
 ṛtāmṛtābhyāṃ jīveta mṛtena pramṛtena vā |
 satyānṛtābhyāṃ api vā na śvavṛttyā kathaṃcana ||
[341] ṛtam uñchaśīlam jñeyam amṛtaṃ syād ayācitam |
 mṛtaṃ tu yācitam bhaikṣyaṃ pramṛtaṃ karṣaṇaṃ smṛtam ||
 satyānṛtaṃ tu vāṇijyam tena caivāpi jīvyate |
 sevā śvavṛttir ākhyātā tasmāt tām parivarjayet || iti | (MDh 4.4–6)
 patitaparityaktaikakaṇopādānam uñchaḥ | śālyāder nipatitaparityaktabalvarīgrahaṇam śīlam |
yājñavalkyo ‘pi |
 kuśūlakumbhīdhāno vā tryāhino ‘śvastano ‘pi vā |
 jīved vāpi śīloṇchena śreyān eṣāṃ paraḥ paraḥ || iti |

kuśūlaṃ koṣṭhakaṃ tadbharitadhānyasaṃcetā kuśūladhānyaḥ | tryahaparyāptadhānyasaṃcetā
tryāhikaḥ | na śvastanacintāpy astīty aśvastanaḥ sadyaḥsampādaka ity arthaḥ | eteṣāṃ
aśvastanāntānāṃ vṛttayo **manuno**ktā veditavyāḥ | tathāha |

ṣaṭkarmaiko bhavaty eṣāṃ tribhir anyāḥ pravartate |

dvābhyāṃ ekaś caturthas tu brahmasatreṇa jīvyate || (MDh 4.9)

[342] ayam arthaḥ – ekaḥ kuśūladhānyo yājanādiṣaṭkarmā bhavet | anyo dvitīyaḥ kumbhīdhānyo
yājanādhyāpanapratigrahair varteta | ekas tṛtīyas tryāhikaḥ pratigrahetarābhyāṃ | caturthas tv
aśvastano brahmasatreṇādhyāpanena jīvyate ity arthaḥ | śūdravṛttis tu **uśanasā** darśitā |

śūdrasya dvijaśuśrūṣā sarvaśilpāni vāpy atha |

vikrayaḥ sarvapaṇyānāṃ śūdrakarmety udāhṛtam || iti |

yājñavalkyo ‘pi |

śūdrasya dvijaśuśrūṣā tayājīvan vaṇig bhavet |

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

[343] iti | ajīvanṇ iti chedaḥ | **hārīto** ‘pi: “śūdradharṇo dvijātīśuśrūṣādyvarjanam

kalatrādipoṣaṇam karṣaṇam paśupālanaṃ

bhārodvahanapaṇyāpaṇyavyavahārcitrakarmanṛtya-gītaveṇuvīṇāmṛdaṅgavādanāni” iti |

iti tṛtīyabhāgākṛtyam

atha caturthe bhāge kartavyam ucyate | tatra **dakṣaḥ** |

caturthe tu tathā bhāge snānārthaṃ mṛdam āharet | iti | (DaSm 2.36)

madhyāhnaśnānavidhis tu prasaṅgāt pūrvam eva nirūpitaḥ | atha brahmayajñavidhiḥ | tasya
svarūpaṃ **taittirīyabrāhmaṇe** darśitam: “yat svādhyāyam adhiyītaikāṃ apy ṛcam yajuh sāma vā
tat brahmayajñāḥ saṃtiṣṭhate” iti | **liṅgapurāṇe** ‘pi |

svaśākhādhyayanam vipra brahmayajña iti smṛtaḥ | iti | (LiPu 1.26.16)

tasya kālam āha **br̥haspatiḥ** |

[344] sa cārvāk tarpaṇāt kāryaḥ paścād vā prātarāhuteḥ |

vaiśvadevāvasāne vā nānyadarte nimittataḥ || iti |

atra vaiśvadevaśabdena manuṣyayajñantaṃ karma vivakṣyate | yataḥ **kūrmapurāṇe** ‘bhihitam |

yadi syāt tarpaṇād arvāk brahmayajñāḥ kṛto na hi |

kṛtvā manuṣyayajñam tu tataḥ svādhyāyam ārabhet || iti | (KūPu 1.2.18.104)

śrutis ca digdeśakālān āha: “brahmayajñena yakṣyamāṇaḥ prācyāṃ diśi grāmād dakṣiṇadiśa

udīcyāṃ prāgudīcyāṃ acchadidarśane codita āditye” iti | acchadidarśane ity anena śabdena

deśaviśeṣo lakṣitaḥ | dhadir gr̥hacchādanam tṛṇakaṭādi yatra na dṛśyate tatrety arthaḥ | udite

āditye ity anenodayāt prācīnam kālam niṣedhati | na tūdayānantaryam vidhīyate, tasya

homakālatvāt | **manur** api deśādītikartavyatām āha |

apāṃ samīpe niyato naityakam vidhim āsthitaḥ |

sāvitrīm apy adhīyīta gatvāraṇyam samāhitaḥ || (MDh 2.104)

[345] iti | [avītādīti kartavyatām **śrutir** āha: “dakṣiṇata upavīyopaviśya hastāva avanijya trir

ācamet dviḥ parimṛjya sakṛd upaspr̥śya śiraś cakṣuṣī nāsike śrotre hṛdayam ālabhya” iti,

“dharbhāṇām mahad upastīryopastham kṛtvā prāg āsīnaḥ svādhyāyam adhīyīta” iti ca,

“dakṣiṇottarau pāṇī pādaḥ kṛtvā sapavitrāv om iti pratipadyate” iti ca, “trīn eva prāyunkta bhūr

bhuvaḥ svar” iti ca, “atha sāvitrīm gāyatrīm trir anvāha paccho ‘rdharcaśo ‘navānam” iti ca,

“grāme manasā svādhyāyam adhīyāta divā naktaṃ ca” iti ca, “hastāśauca āhneya utāraṇyevala uta vācodatiṣṭhann uta vrajann utāsīna uta śayāno ‘dhīyātaiva svādhyāyam” [346] iti ca, “madhyandine prabalam adhīyāta” iti ca, “namo brahmaṇe iti paridhānīyāṃ trir anvāhāpa upasprśya grhāneti | tato yat kiṃcid dadāti sā dakṣiṇā” iti ca | dakṣiṇataḥ pradakṣiṇaṃ kṛtvety arthaḥ | tathā ca **yogiyājñavalkyaḥ** |

pradakṣiṇaṃ samāvṛtya namaskṛtyopaviśya ca |
darbheṣu darbhapāṇibhyāṃ samhatābhyāṃ kṛtāñjaliḥ |
svādhyāyam tu yathāśakti brahmayaājñārtham ācaret || iti |

śaunakas tv itikartavyāntaram āha |

prāṇāyāmair dagdhadoṣaḥ śuklāmbaṛadharāḥ śuciḥ |
yathāvidhy apa ācamya ārohed darbhasamstaram |
pavitrapāṇiḥ kṛtvā tu upasthaṃ dakṣiṇottaram || iti |

udāhṛtaśrutau sakṛd upasprśyety asyānantaram savyaṃ pāṇiṃ pāḍau prokṣed ity adhyāhartavyam, uttarasmin phalavākyaḥ tathānukramaṇāt: “yat trir ācāmati tena ṛcaḥ prīṇāti yad dviḥ parimṛjati tena yajūṃṣi yat sakṛd upasprśati tena sāmāni yat savyaṃ dakṣiṇaṃ pāṇiṃ pāḍau prokṣati yac chiraś cakṣuṣī nāsike śrotre hṛdayam [347] ālabhate tenātharvāṅgirasō brāhmaṇānīti hāsān purāṇāni kalpān gāghā nārāsaṃśī prīṇāti” iti | darbhanām ityādiśrutyarthaḥ **śaunakena** darśitaḥ: “prāg vodag vā grāmān niṣkramyāpa āplutya śucau deṣe yajñopavīty ācamyāklinnavāsā darbhanām mahad upastīrya prākkūlānām teṣu prāṇmukha upaviśyopasthaṃ kṛtvā dakṣiṇottarau pāṇi pāḍau samdhāya pavitravantau dvyāvāpṛthivyoh samdhim īkṣamāṇaḥ saṃmīlya vā yathāyuktam ātmānaṃ manyeta tathāyukto ‘dhīyāta svādhyāyam ompūrvā vyāhṛtayaḥ sāvitṛm anvāha paccho ‘rdharcaśaḥ sarvām iti tṛtīyam iti śaucaḥ” iti | śaucaḥ śuceḥ putraḥ āhneya evaṃ nāsaka ṛṣir ity āha | ātmeti śruteḥ sambandhaḥ |

grāme manasādhīyāta uta prabale ‘raṇye |
manasā ‘dhīyāta uta vā divā naktaṃ vā
tiṣṭhan vrann āsīnaḥ śayāno vā |

sarvathā svādhyāyam adhīyātaiva | na tv aṅgāśaktyā pradhānam parityājyam ity arthaḥ |
brahmayaājñe japyam **āśvamedhike** darśitam |

vedam āḍau samārabhya tathopary upari kramāt |
yad adhīte ‘nvahaṃ śaktyā tat svādhyāyam pracakṣate ||

[348] ṛcam vātha yajur vāpi sāmagaṭhām athāpi vā |
itihāsapurāṇāni yathāśakti na hāpayet || iti |

yājñavalkyo ‘pi |

vedātharvapurāṇāni setihāsāni śaktitaḥ |
japayaājñaprasiddhyartham vidyām ādhyātmikīm japet || iti | (YDh 1.101)

grahaṇādhyayanavat brahmayaājñādhyayanasyānadhyāyadineṣu parityāgaprāptau **manur** āha |

vedopakaraṇe caiva svādhyāye caiva naityake |
nānurodho ‘sty anadhāye homamantṛeṣu caiva hi ||
naityake nāsty anadhāyo brahmasatram hi tat smṛtam |
brahmāhutihutaṃ puṇyam anadhāyavaśat kṛtam || (MDh 2.105–06)

[349] iti | brahmaivāhutidravyaṃ tena hutam | adhīyate ity adhyāyo yājyādimantrasamūhaḥ | tena vaśatkāreṇa ca sahitaṃ hutam | yato nāsty anadhāyaḥ | ata eva śrutir anadhāyaviśeṣān anūdya teṣu japaṃ praśamsati: “ya evaṃ vidvān medhe varṣati vidyotamāne stanayaty avasphūrjati pavamāne vāyāv amāvāsyāyām svyādhyāyam adhīte tapa eva tat tapyate tapo hi svādhyāyaḥ” iti | teṣv anadhāyeṣv alpam eva paṭhanīyam | tad āha **āpastambah**: “atha yadi vāto vāyāt stanayed vā

vidhyotena vāvasphūrjed vaikāṃ varcam ekaṃ vā yajur ekaṃ vā sāmābhivyāharet” iti (ĀpDh 1.4.12.5) | ātmadeśayor aśucitve brahmayajño varjanīyaḥ tathā ca śrutiḥ: “tasya vā etasya yajñasya dvāv anadhyāyau yad ātmāsucir yad deśaḥ” iti | brahmayajñam praśaṃsati śrutiḥ: [350] “uttamaṃ nākam adhirohati uttamaḥ samānānām bhavati yāvantaṃ ha vā imāṃ vittasya pūrṇam dadat svargaṃ lokaṃ jayati tāvantaṃ lokaṃ jayati | bhūyāṃsaṃ cākṣayyaṃ cāpamṛtyuṃ jayati | brahmaṇaḥ sāyujyaṃ gacchati” iti | yājñavalkyo ‘pi |

yaṃ yaṃ kratum adhīyīta tasya tasyāpnuyāt phalam |
trir vittapūrṇaprthivīdānasya phalam aśnute || iti | (YDh 1.47–48)

iti brahmayajñaprakaraṇam

atha tarpaṇavidhiḥ | tatra vasiṣṭhaḥ |

ṛksāmātharvavedokān japyamantrān yajūṃṣi ca |
japtvā caivaṃ tataḥ kuryād devarṣipitṛtarpaṇam || iti |

bṛhaspatir api |

brahmayajñasiddhyartham vidyāṃ cādhyātmikīm jayet |
japtvātha praṇavam vāpi tatas tarpaṇam ācaret || iti |

viṣṇupurāṇe ‘pi |

[351]

śucivastradharaḥ snāto devarṣipitṛtarpaṇam |
teṣāṃ eva hi tīrthena kurvīta susamāhitaḥ ||
trir apaḥ prīṇanārthāya devānām apavarjayet |
tatharṣīṇaṃ yathānyāyamaṃ sakṛc cāpi prajāpateḥ ||
pitṛṇaṃ prīṇanārthāya trir apaḥ prthivīpate || iti | (ViPu 3.11.26–28)

vyāsaḥ |

ekaikam añjalim devā dvau dvau tu sanakādayaḥ |
arhanti pitaras trīṃs trīn striyaś caikaikam añjalim || iti |

āgneyapurā(ṇe??):

prāgagreṣu surāṃs tarpen manuṣyāṃś caiva madhyataḥ |
pitṛṃs tu dakṣiṇāgreṣu caikadvitrijalāñjalīm || iti |

atra añjalisaṃkhyā yathāśākhāṃ vyavatiṣṭhate | yatra śākhāyāṃ na saṃkhyāniyamaḥ śrutaḥ tatra vikalpaḥ | tatraiva brahmasūtravinyāsaśiṣeṣo darśitaḥ |

savyena devakāryāṇi vāvena pitṛtarpaṇam |
nivītena manuṣyāṇaṃ tarpaṇam saṃvidhīyate || iti |

savyenopavītena vāmena prācīnāvītena ity arthaḥ | tathā ca śaṅkhalikhitaḥ |

[352]

ubhābhyām api hastābhyām prāṇmukho yajñopavītī |
prāgagrāiḥ kuśair devatātarpaṇam devatīrthena kuryāt || iti |

viṣṇur api |

tataḥ kṛtvā nivītaṃ tu yajñasūram atandritaḥ |
prājāpatyena tīrthena manuṣyāṃs tarpayet prthak || iti |

baudhāyanaḥ: “atha dakṣiṇataḥ prācīnāvītī pitṛṇ svadhā namas tarpayāmi” ityādi (BDh 2.5.10.1) |
yat tu,

ubhyābhyām api hastābhyām udakaṃ yaḥ prayacchati |
sa mūḍho narakam yāti kālasūtram avākśirāḥ ||

iti **vyāghrapāda**vacanam tac chraddhādiviṣayam | ata eva **kārṣṇājiniḥ** |
śrāddhe vivāhakāle ca pāṇinaikena dīyate |
tarpaṇe tūbhayenaiva vidhir eṣa purāṇaḥ || iti |
etac ca tarpaṇam sthalastho na jale kuryāt | tathā ca **gobhilaḥ** |
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 **viṣṇuḥ** |
sthale sthitvā jale yas tu prayacched udakam naraḥ |
nopatiṣṭhati tad vāri pitṛṇām tan nirarthakam || iti |
atra viśeṣam āha **hārītaḥ** |
vasitvā vasaṇam śuṣkam sthale vistṛṇabarhiṣi |
vidhijñas tarpaṇam kuryān naikapātre kadācana ||
pātrād vā jalam ādāya śubhe pātrāntare kṣipet |
jalapūrṇe ‘tha vā garte na sthale tu vibarhiṣi ||
keśabhasmatuṣāṅgārakaṇṭakāsthisaṁmākulam |
bhaven mahītaḥ yasmād barhiṣāstaraṇam tataḥ || iti |
yat tu **kārṣṇajini**noktam: “**devatānām pitṛṇām ca jale dadyāj jalāñjalim**” iti, tad
aśucisthalaviṣayam | tad āha **viṣṇuḥ** |

yatrāśuci sthalam vā syād uduke devatāpitṛṇ |
tarpayet tu yathākāmam apsu sarvaṁ pratiṣṭhitam || iti |
pātraviśeṣam āha **pitāmahaḥ** |

[354] hemarūpyamayam pātram tāmraśyasaṁmudbhavam |
pitṛṇām tarpaṇe pātram mṛṇmayam tu parityajet || iti |

marīciḥ |

sauvarṇena ca pātreṇa tāmraśyasaṁmudbhavam ca |
audumbareṇa khaḍgena pitṛṇām dattam akṣayam || iti |
riktahastena na kuryād ity āha **sa eva** |
vinā rūpyasauvarṇena vinā tāmratilais tathā |
vinā mantraiḥ ca darbhaiḥ ca pitṛṇām nopatiṣṭhate || iti |

smṛtyantare ca |

khaḍgamauktikahastena kartavyam pitṛtarpaṇam |
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 punaḥ || iti |

tilagrahaṇe tu viśeṣam āha **yogiyājñavalkyaḥ** |

yady uddhṛtam niṣiñcet tu tilān saṁmiśrayej jale |
ato ‘nyathā tu savyena tilā grāhyā vicakṣaṇaiḥ || iti |
etad alomakapradeśābhiprāyam | tathā ca **devalaḥ** |

[355]

romasaṁsthān tilān kṛtvā yas tu tapayate pitṛṇ |
pitaras tarpitās tena rudhireṇa malena vā || iti |
varṇabhedena tilānām viniyogaviśeṣam darśayati **sa eva** |
śuklais tu tarpayed devān manuṣyān śabalais tilaiḥ |
pitṛṇ saṁtarpayet kṛṣṇais tarpayan sarvato dvijaiḥ || iti |

kūmapurāṇe ‘pi devarṣipitṛtarpaṇe viśeṣo darśitaḥ |
devān brahmaṛṣiṣīmś caiva tarpayed akṣatodakaiḥ |
pitṛṇ bhaktyā tilaiḥ kṛṣṇaiḥ svasūtroktavidhānataḥ || iti | (KūPu 1.2.18.88)

tithyādiviśeṣeṇa tilatarpaṇam niśedhati vyāsaḥ |
saptamyām ravivāre ca gr̥he janmadine tathā |
bhr̥tyaputrakalatrārthī na kuryāt tilatarpaṇam || iti |

purāṇe ‘pi |
pakṣayor ubhayo rājan saptamyām niśi saṁdhyayoḥ |
vittaputrakalatrārthī tilān pañcasu varjayet || iti |

baudhāyano ‘pi |
na jīvatpitṛkaḥ kṛṣṇais tilais tarpaṇam ācaret |
saptamyām ravivāre ca janmarkṣadivaseṣu ca ||
[356] gr̥he niśiddham satilaṁ tarpaṇam tad bahir bhavet |
vivāhe copanayane caule sati yathākramam ||
varṣam ardham tadardham ca nety eke tilatarpaṇam |
tithitīrthaviśeṣeṣu kāryam preteṣu sarvadā || iti |

tarpaṇīyān darśayati satyavrataḥ |
kṛtopavītī devebhyo nivītī ca bhavet tataḥ |
manuṣyāms tarpayed bhaktyā brahmaputrān ṛṣīmś tathā ||
apasavyam tataḥ kṛtvā savyam jānv ācya bhūtale |
darbhapaṇis tu vidhinā pretān saṁtarpayet tataḥ || iti |

yogiyājñavalkyo ‘pi |
brahmāṇam tarpayet pūrvam viṣṇum rudram prajāpatim |
vedān chandāmsi devāmś ca ṛṣīmś caiva tapodhanān ||
ācāryāmś caiva gandharvān ācāryatanayāmś tathā |
saṁvatsaram savayavam devīr apsarasaḥ tathā ||
tathā devān nagān nāgān sāgarān parvatān api |
sarito ‘tha manuṣyāmś ca yakṣān rakṣāmś caiva hi ||
piśācāmś ca suparṇāmś ca bhūtāny atha paśūms tathā |
vanaspatīn oṣadhīmś ca bhūtagrāmāmś caturvidhān ||
savyam jānum tato ‘nvācya pāṇibhyām dakṣiṇāmukhaḥ |
tallīngais tarpayen mantraiḥ sarvān pitṛgaṇāmś tathā ||
[357] mātāmahāmś ca satataṁ śraddhayā tarpayet dvijaḥ || iti |

śaunako ‘pi: “agnir viṣṇuḥ prajāpatiḥ” ityādi | yajuḥśākhinām tu kāṇḍarṣitarpaṇam uktam |
atha kāṇḍarṣīn etān udakāñjalibhiḥ śuciḥ |
avyagras tarpayen nityam mantreṇaivāṣṭanāmabhiḥ || iti |

pitṛtarpaṇam prakṛtya pauthīnasiḥ |
apasavyam tataḥ kṛtvā sthitvā ca pitṛdīnmukhaḥ |
pitṛṇ divyān adivyāmś ca pitṛtīrthena tarpayet || iti |
divyāḥ vasurudrādityāḥ | adivyāḥ pitṛādayaḥ | yogiyājñavalkyaḥ |
vasūn rudrāmś tathādityān namaskārasamanvitān | iti |

tarpayed iti śeṣaḥ | vasvādīnām nāmāni paithīnasinā darśitāni |
dhruvo dharmaś ca somaś ca āpaś caivānilo nalaḥ |
pratyūṣaś ca prabhātaś ca vasavo ‘ṣṭau prakīrtitāḥ ||
ajaikapād ahirbudhnyo virūpakṣo ‘tha raivataḥ |

haraś ca bahurūpaś ca tryambakaś ca sureśvaraḥ ||
[358] sāvitraś ca jayantaś ca pinākī cāparājitaḥ |
ete rudrāḥ samākhyātā ekādaśa surottamāḥ ||
indro dhātā bhagaḥ pūṣā mitro ‘tha varuṇo ‘ryamā |
arcir vivasvān tvaṣṭā ca savitā viṣṇur eva ca ||
ete vai dvādaśādityā devānāṃ pravarā matāḥ |
ete ca dvīyāḥ pitarāḥ pūjyāḥ sarvaiḥ prayatnataḥ || iti |
tataḥ svapitrādīṃs tarpayet | tatra prakāram āha **paithīnasiḥ** |
svanāmagotragrahaṇaṃ puruṣaṃ puruṣaṃ prati |
tilodakāñjalīṃs trīṃs trīn uccair uccair vinikṣipet || iti |
yogiyājñavalkyo ‘pi |
savarṇebhyo jalaṃ deyaṃ nāsavarṇebhya eva ca |
gotranāmasvadhākārais tarpayed anupūrvaśaḥ || iti |
nāmagrahaṇe ‘pi viśeṣam āha **āśvalāyanaḥ** |
śarmāntaṃ brāhmaṇasyoktaṃ varmāntaṃ kṣatriyasya ca |
guptāntaṃ caiva caiśyasya dāsāntaṃ śūdrajanmanaḥ ||
caturṇāṃ api varṇānāṃ pitṛṇāṃ pitṛgotrataḥ |
pitṛgotraṃ kumārīṇāṃ ūḍhānāṃ bhartṛgotrataḥ || iti |
pitṛtarpaṇakramam āha **satyavrataḥ** |
[359] pitṛbhyaḥ pratyahaṃ dadyāt tato mātṛbhya eva ca |
tato mātāmahānāṃ ca pitṛvyasya sutasya ca || iti |
viṣṇupurāṇe ‘pi |
dadyāt paitreṇa tīrthena kāmān anyān śṛṇuṣva me ||
mātre pramātre tanmātre gurupatnyai tathā nṛpa |
gurave mātulādīnāṃ snigdhamitrāya bhūbhujе || iti | (ViPu 3.11.29–30)
hārīto ‘pi: “**pitṛādīn mātṛādīn mātāmahādīn pitṛvyāṃs tatpatnīr jyeṣṭhabhrātṛīṃs tatpatnīḥ**
mātulāṃs tatpatnīḥ gurvācāryopādhyāyān suhṛtsambandhibāndhavān
dravyānnadātṛpoṣakarikthinas tatpatnīś ca tarpayet” iti (HāSm 12.4) | jīvatpitṛkatarpaṇe viśeṣam
āha **yogiyājñavalkyaḥ** |
kavyavād analaḥ somo yamaś caivāryamā tathā |
agniṣvāttāḥ somapāś ca tathā barhiṣado ‘pi ca ||
yadi syāj jīvatpitṛkas tān vidyāc ca tathā pitṛn |
yebhyo vāpi pitā dadyāt tebhyo vāpi pradīyate ||
[360] etāṃś caiva pramītāṃś cāpramītapitṛko dvijaḥ | iti |
tarpayed iti śeṣaḥ | avasānāñjalim āha **kātyāyanaḥ**: “**pitṛvaṃśyā mātṛvaṃśyā ye cānye matta**
udakam arhanti tāṃs tarpayāmīty ayam avasānāñjaliḥ” iti (KSm 2.12.2) | **ādityapurāṇe** ‘pi |
yatra kvacana saṃsthānāṃ kṣutṛṣopahatātmanāṃ |
teṣāṃ hi dattam akṣayyam idam astu tilodakam ||
ye me kule luptapiṇḍāḥ putradāravivarjitāḥ |
teṣāṃ tu dattam akṣayyam idam astu tilodakam || iti |
matsyapurāṇe ‘pi |
ye ‘bāndhavā bāndhavā vā ye ‘nyajanmani bāndhavāḥ |
te tṛpitm akhikā yāntu yaś cāsmatto ‘mbu vāñchati || iti | (ViPu 3.11.35)
vistareṇa kartum asamarthasya saṃkṣepeṇa tarpaṇam uktaṃ **viṣṇupurāṇe** |
[361] ābrahmastambaparyantaṃ jagat tṛpyatv iti bruvaṇ |

kṣipet payo ‘ñjalīms trīms tu kuryāt saṃkṣepatarpaṇam || iti |
 yamatarpaṇam tu **vṛddhamanunoktam** |
 dīpotsavacaturdaśyām kāryam tu yamatarpaṇam |
 kṛṣṇāṅgāracaturdaśyām api kāryam sadaiva vā ||
 yamāya dharmarājāya mṛtyave cāntakāya ca |
 vaivasvatāya kālāya sarvabhūtakṣayāya ca ||
 audumbarāya dadhnāya nīlāya parameṣṭhine |
 vṛkodarāya citrāya citraguptāya te namaḥ || iti |
 niyamas tu **skandapurāṇe** nirūpitaḥ |
 dakṣiṇābhīmukho bhūtvā tilaiḥ savyam samāhitaḥ |
 daivatīrthena devatvāt tilaiḥ pretādhipo yataḥ || iti |
 evaṃ kurvataḥ phalam āha **yamaḥ** |
 yatra kvacana nadyām hi snātvā kṛṣṇacaturdaśīm |
 saṃtarpya dharmarājānam mucyate sarvakilbiṣaiḥ || iti |
 māghasūklāṣṭamyām bhīṣmatarpaṇam kuryāt | tad āha **vyāsah** |
[362] śuklāṣṭamyām tu māghasya dadyād bhīṣmāya yo jalam |
 saṃvatsarakṛtaṃ pāpaṃ tatksaṇād eva naśyati ||
 vaiyāghrapādagoṭrāya sāmkrtyaprarāya ca |
 gaṅgāputrāya bhīṣmāya pradāsyē ‘haṃ tilodakam ||
 aputrāya dadāmy etat jalam bhīṣmāya varmaṇe || iti |
 tarpaṇapraśaṃsā **purāṇasāre** darśitā |
 evaṃ yaḥ sarvabhūtāni tarpayed anvaham dvijaḥ |
 sa gacchet paramaṃ sthānaṃ tejomūrttim anāmayam || iti |
 akarāṇe pratyavāyaḥ **purāṇe** darśitaḥ |
 devatās ca pitṛṃś caiva munīn yo vai na tarpayet |
 devādīnām ṛṇī bhūtvā narakaṃ sa vrajaty adhaḥ || iti |
yogiyājñavalkyo ‘pi |
 nāstikyabhāvādyas tāms tu na tarpayati vai pitṛn |
 pibanti dehaniḥsrāvaṃ pitaro ‘sya jalārthinaḥ || iti |
hārīto ‘pi |
 devās ca pitaras caiva kāṅkṣati satilāñjalim |
 adatte tu nirāśās te pratiyānti yathāgatam || iti | (HāSm 14.7)
kātyāyano ‘pi |
[363] chāyām yathecchec charadātapārttaḥ payaḥ pipāsuḥ kṣudhito ‘lam annam |
 bālo janitrīm jananīm ca bālam yoṣit pumāṃsam puruṣas ca yoṣam ||
 tathā sarvāṇi bhūtāni sthāvarāṇi carāṇi ca |
 viprād udakam icchanti sarve ‘py udakakāṅkṣiṇaḥ ||
 tasmāt sadaiva kartavyam akurvan mahatainasā |
 yuyjate 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 śītālāsu viśeṣataḥ || iti |
 tarpaṇānantaram vastraniṣpīdanam kartavyam | tad āha **yogiyājñavalkyaḥ** |
 yāvad devān ṛṣiṃś caiva pitṛṃś cāpi na tarpayet |
 tāvan na pīḍayed vastraṃ yo hi snāto bhaved dvijaḥ ||

niṣpīdayati yo viprah snānavastram atarpya ca |
 nirāśaḥ pitaro yānti śāpaṃ datvā sudāruṇam || iti |
 niṣpīdanam tu sthale kāryam | tad uktaṃ **smṛtyantare** |
 [364] vastraniṣpīditam toyam śrāddhe cocchiṣṭabhojinām |
 bhāgadheyam śrutiḥ prāha tasmān niṣpīdayet 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 | itthaṃ mūlavacanānuktāni tarpaṇāntāni karmāṇi nirūpitāni | atha
 mūlavacanoktaṃ kramaprāptaṃ devatārcanam nirūpyate | tathā ca **nṛsiṃhapurāṇam** |
 jaladevān namaskṛtya tato gacched grhaṃ budhaḥ |
 pauraṣeṇa tu sūktena tato viṣṇuṃ samarcayet || (NṛPu 58.12–13)
 [365] iti | **āgneyapurāṇe** ‘pi |
 mantrair vaiṣṇavaraudrais tu sāvitraiḥ śāktikais tathā |
 viṣṇuṃ prajāpatiṃ vāpi śivaṃ vā bhāskaram tathā ||
 talliṅgair arcayen mantraiḥ sarvadevān samāhitaḥ || iti |
kūrmapurāṇe ‘pi |
 brahmāṇam śaṅkaram sūryam tathaiva madhusūdanam |
 anyāṃś cābhimatān devān bhaktyā cākrodhano naraḥ ||
 svair mantrair arcayen nityam patraiḥ puṣpais tathāmbubhiḥ || iti | (KūPu 1.2.18.90–91)
smṛtyantare |
 ādityam ambikāṃ viṣṇuṃ gaṇanāthaṃ maheśvaram |
 ityādi | yady api pūrvam mūlavacanavyākhyāne pūjanīyo deva eka eva – iti mahatā prabandhena
 prapañcitam tathāpi darśanabhedam āśritya viṣṇuśaṅkarādibhedopanyāso na virudhyate
 darśanabhedaś ca **purāṇasāre** varṇitaḥ |
 śaivam ca vaiṣṇavam śaktaṃ sauram vaināyakam tathā |
 skāndam ca bhaktimārgasya darśanāni ṣaḍ eva hi ||
 [366] iti | tatra vaiṣṇavadarśanānusārī pūjākrama **āśvamedhike** nirūpitaḥ |
 śṛṇu pāṇḍava tat sarvam arcanakramam ātmanaḥ |
 sthaṇḍile padmakam kṛtvā cāṣṭapatram sakarṇikam ||
 aṣṭākṣaravidhānena atha vā dvādaśākṣaraiḥ |
 vaidikair atha vā mantrair mama sūktena vā punaḥ ||
 sthāpitaṃ mām tatas tasminn arcayīta vicakṣaṇaḥ |
 puruṣam ca tataḥ satyam acyutam ca yudhiṣṭhira ||
 aniruddham ca mām prāhur vaikhānasavido janāḥ |
 anye tv evam vijānanti mām rājan pāñcarātrikāḥ ||
 vāsudevam ca rājendra saṅkarṣaṇam athāpi vā |
 pradyumnam cāniruddham ca caturmūrtiṃ pracakṣate ||
 etāś cānyāś ca rājendra saṃjñābhedenā mūrtayaḥ |

viddhy adhyātmaparā eva mām evaṃ cārcayed budhaḥ || iti |

āgneye ‘pi |

[367]

arcanaṃ saṃpravaśyāmi viṣṇor amitatejasaḥ |
yat kṛtvā munayaḥ sarve paraṃ nirguṇaṃ āpnuyuḥ ||
apsv agnau hṛdaye sūrye sthaṇḍile pratimāsu ca |
ṣaṭsv eteṣu hareḥ samyag arcanaṃ munibhiḥ smṛtam ||
agnau kriyāvatāṃ devo divi devo maṇiṣiṇām |
pratimāsv alpabuddhīnāṃ yogināṃ hṛdaye hariḥ ||
tasya sarvagatatvāc ca sthaṇḍile bhāvitātmanām |
ṛgvede pauraṣaṃ sūktam arcitaṃ guhyam uttamam ||
ānuṣṭubhasya sūktasya traiṣṭubhaṃ tasya devatā |
puruṣo yo jagadbījaṃ ṛṣir nārāyaṇaḥ smṛtaḥ ||
prathamāṃ vinyased vāme dvitīyāṃ dakṣiṇe kare |
tṛtīyāṃ vāmapāde tu caturthīm dakṣiṇe nyaset ||
pañcamīm vāmajānau tu ṣaṣṭhīm vai dakṣiṇe nyaset |
saptamīm vāmakaṭyām tu aṣṭamīm dakṣiṇe tathā ||
navamīm nābhimadhye tu daśamīm hṛdaye tathā |
ekādaśīm kaṇṭhamadhye dvādaśīm vāmabāhuke ||
troyodaśīm dakṣiṇe tu tathāsyē tu caturdaśīm |
akṣṇoḥ pañcadaśīm caiva vinyasen mūrdhni ṣoḍaśīm ||

[368]

yathā dehe tathā deve nyāsaṃ kṛtvā vidhānataḥ |
nyāsenā tu bhavet so ‘pi svayam eva janārdanaḥ ||
evaṃ nyāsaṃ vidhim kṛtvā paścād yāgaṃ samācaret |
pūrvayāvāhayed devam āsanaṃ tu dvitīyayā ||
pādyam tṛtīyayā caiva caturthyārghyaṃ pradāpayet |
pañcamyācamanaṃ dadyāt ṣaṣṭhyā snānaṃ samācaret ||
saptamyā tu tato vāso hy aṣṭamyā copavītakam |
navamyā gandhalepaṃ tu daśamyā puṣpakam tathā ||
ekādaśyā tathā dhūpaṃ dvādaśyā dīpaṃ eva ca |
naivedyam tu trayodaśyā namaskāre caturdaśī ||
pradakṣiṇe pañcadaśī namane ṣaḍśī tathā |
snāne vastre ca naivedye dadyād ācamanaṃ tathā ||
hutvā ṣoḍaśabhir mantraiḥ ṣoḍaśānnasya cāhutīḥ |
punaḥ ṣoḍaśabhir mantrair dadyāt puṣpāṇi ṣoḍaśa ||
tac ca sarvaṃ japed bhūyaḥ pauraṣaṃ sūktam uttamam |
ṣaṇmāsāt siddhim āpnoti hy evam eva samarcayan ||
dhyeyaḥ sadāsavitṛmaṇḍalam adhyavartī

[369]

nārāyaṇaḥ sarasijāsanāsanniviṣṭaḥ |
keyūravān makarakuṇḍalavān kirītī
hārī hiraṇmayavapur dhṛtaśaṅkhacakraḥ || iti |

baudhāyano ‘pi |

athāto mahāpuruṣasyāhar ahaḥ paricaryāvidhim vyākhyāsyāmaḥ | snātvā śuciḥ
śucau deśe gomayenopalipya pratikṛtiṃ kṛtvā akṣatapūṣpair yathālābham arcayet |
saha puṣpodakena mahāpuruṣam āvāhayet | oṃ bhūḥ puruṣam āvāhayāmi oṃ
bhuvāḥ puruṣam āvāhayāmi oṃ suvāḥ puruṣam āvāhayāmi oṃ bhūr bhuvāḥ suvāḥ

puruṣam āvāhayāmīty āvāhya āyātu bhagavān mahāpuruṣa iti | atha svāgatenābhinandati, svāgatam adhunā bhagavato mahāpuruṣasya | bhagavate mahāpuruṣāya etad āsanam upakṣiptam atrāsyatām bhagavān mahāpuruṣa iti kūrcaṃ dadāti | bhagavato ‘yaṃ kūrco darbhamayas trivṛddharitasuvarṇas taṃ juṣasveti | atrādhāḥ sthānāni kalpayati, agrataḥ śaṅkhāya kalpayāmi | parataś cakrāya kalpayāmi | dakṣiṇato gadāyai kalpayāmi | vāmato vanamālāyai kalpayāmi | paścimataḥ śrīvatsāya kalpayāmi, garutmate kalpayāmi | [370] uttaraṭaḥ śrīyai kalpayāmi, sarasvatyai kalpayāmi, puṣṭyai kalpayāmi, tuṣṭyai kalpayāmi | atha sāvitrīyā, pātram abhimantrya, prakṣālya, trir apāḥ pariṣicya, apa ānīya, sahapavitrenādityaṃ darśayet om iti | ṛtam iti snāpsyan, “trīṇi padā vicakrame” iti pādyaṃ dadyāt | praṇavenārghyam | atha vyāhṛtibhir nirmālyaṃ vyapohyottarato viṣvakṣenāya nama iti | athainaṃ snāpayati “āpohiṣṭhāmāyo bhuvah” iti tisṛbhiḥ “brahmajajñānam” vāmadevyarcā yajuḥ pavitreṇety etābhiḥ ṣaḍbhiḥ snāpayitvā athādbhis tarpayati | keśavaṃ nārāyaṇaṃ mādham govindaṃ viṣṇuṃ madhusūdanaṃ trivikramaṃ vāmanaṃ śrīdharaṃ hr̥ṣīkeśaṃ padmanābhaṃ dāmodaraṃ tarpayitvā, athaitāni vastrayajñopavītācamanīyāny udakena vyāhṛtibhir datvā vyāhṛtibhiḥ pradakṣiṇam udakaṃ pariṣicya “idaṃ viṣṇur vicakrame” iti gandhaṃ dadyāt | “tad viṣṇoḥ paramaṃ padam” iti puṣpam, “irāvātī” ity akṣatān, sāvitrīyā dhūpam, “ud dīpyasva” iti dīpam, “devasya tvā savituḥ prasave ‘śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ bhagavate mahāpuruṣāya juṣtaṃ caruṃ nivedayāmi” iti naivedyam | atha keśavādināmabhir dvādaśa puṣpāni [371] dadyāt | śaṅkhāya namaḥ, cakrāya namaḥ, vanamālāyai namaḥ, śrīvatsāya namaḥ, garutmate namaḥ, śrīyai namaḥ, sarasvatyai namaḥ, puṣṭyai namaḥ, tuṣṭyai namaḥ iti | aviśiṣṭair gandhamālyair brāhmaṇān alaṃkṛtya athainaṃ ṛgyajuḥsāmātharvabhiḥ stuvan dhruvasūktaṃ japitvā puruṣasūktaṃ vānyāṃś ca vaiṣṇavān mantrān ity eke | om bhūr bhuvah suvar om bhagavate mahāpuruṣāya caruṃ udvāsayāmi caruṃ udvāsya | udvāsanaḥ kālā om bhūḥ puruṣam udvāsayāmi, om bhuvah puruṣam udvāsayāmi, om suvah puruṣam udvāsayāmi, om bhūr bhuvah suvah puruṣam udvāsayāmīty udvāsya | prayātu bhagavān mahāpuruṣo ‘nena haviṣā tṛpto hariḥ punar āgamanāya punaḥ saṃdarśanāya ceti | pratimāsthāneṣv apsv agnāv āvāhanavisaṛjanavarjaṃ sarvaṃ samānam | mahatsvastyayanam ity ācakṣate mahatsvastyayanam ity āha bhagavān baudhāyanaḥ” | iti |

kūrmapurāṇe ‘pi |

na viṣṇvārādhanaṭ puṇyaṃ vidyate karma vaidikam |
tasmād dinādaḥ madhyāhne nityam ārādhayed dharim ||

[372]

tad viṣṇor iti mantrēṇa sūktena puruṣeṇa ca |
naitābhyāṃ sadṛśo mantro vedeṣūktaś caturṣv api || iti | (KūPu 1.2.18.94–95)

evaṃ vaiṣṇavadarśanānusāripūjā jñātavyā |

atha vā devam īśānaṃ bhagavantam sanātanam |
ārādhayen mahādevaṃ bhāvapūto maheśvaram ||
mantrēṇa rudragāyatrīyā praṇavenātha vā punaḥ |
īśānenātha vā rudrais tryambakena samāhitaḥ ||
puṣpāiḥ patirair athādbhir vā candanādyair maheśvaram |
tathonnamah śivāyeti mantrēṇānena vā yajet ||

namaskuryān mahādevam ṛtaṃ satyam itīśvaram |
 nivedayīta cātmānaṃ yo brahmānaṃ itīśvaram ||
 pradakṣiṇaṃ dvijaḥ kuryāt pañca brahmāṇi vā japet |
 dhyāyīta devam īśānaṃ vyomamadhyagataṃ śivam || iti | (KūPu 1.2.18.97–102)

baudhāyano ‘pi |

athāto mahādevasyāhar ahaḥ paricaryāvidhiṃ vyākhyāsyāmaḥ | snātvā śucau deśe
 gomayenopalipya pratikṛtiṃ kṛtvākṣatapušpair yathālābham arcayet | saha
 puṣpodakena mahādevam āvāhayet | [373] om bhūr mahādevam āvāhayāmi, om
 bhuvo mahādevam āvāhayāmi, om suvaḥ mahādevam āvāhayāmi, om bhūr
 bhuvah suvaḥ mahādevam āvāhayāmi – ity āvāhya āyātu bhagavān mahādeva iti |
 atha svāgatenabhinandati svāgataṃ anusvāgaram bhagavate mahādevāya
 svāsanam upakṛptam atrāsyatāṃ bhagavān mahādeva iti | atra kūrcaṃ dadāti,
 bhagavato ‘yaṃ kūrco darbhamaṃyas trivṛddharitasuvarṇas taṃ juṣasveti | atra
 sthānāni kalpayati | agrato viṣṇave kalpayāmi, brahmaṇe kalpayāmi | dakṣiṇataḥ
 skandāya kalpayāmi, vināyakāya kalpayāmi | paścimataḥ śūlāya kalpayāmi,
 mahākālāya kalpayāmi | uttarataḥ umāyai kalpayāmi, nandikeśvarāya kalpayāmi |
 iti kalpayitvātha sāvitryā pātram abhimantrya prakṣālya trir apaḥ pariṣicya
 pavitram apa ānīya saha pavitreṇādityaṃ darśayed om iti | ṛtaṃ iti snāpsyan
 tvaritarudreṇa (?) pādyam dadyāt | [374] praṇavenārghyam | atha vyāhṛtibhir
 nirmālyam vyapohyottarataś caṇḍeśāya nama iti | athainaṃ snāpayitvā “āhohiṣṭhā
 mayobhuva” iti tisṛbhiḥ, “hiraṇyavarṇāḥ śucayaḥ pāvakā” iti catasṛbhiḥ,
 “pavamānaḥ suvarcana” ity anuvākena snāpayitvā adbhis tarpayati | bhavam
 devam tarpayāmi, śarvaṃ devam tarpayāmi, īśānaṃ devam tarpayāmi, paśupatiṃ
 devam tarpayāmi, rudraṃ devam tarpayāmi, ugraṃ devam tarpayāmi, bhīmaṃ
 devam tarpayāmi, mahāntaṃ devam tarpayāmi – iti tarpayitvāthaitāni
 vastrayajñopavītācamanīyāny udakena vyāhṛtibhir datvā, vyāhṛtibhiḥ
 pradakṣiṇam udakaṃ pariṣicya “namas te rudra manyava” iti gandham dadyāt |
 “sahasrāṇi sahasraśa” it puṣpaṃ dadyāt | “īśānaṃ tvāṃ bhuvanānām adhiśriyam”
 ity akṣatān dadyāt | sāvitryā dhūpam | “uddīpyasva” iti dīpam | devasya tvā
 savituḥ prasave ‘śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ bhagavatte mahādevāya
 juṣtaṃ caruṃ nivedayāmīti naivedyam | athaṣṭabhir nāmadheyair aṣṭau puṣpāṇi
 dadyāt | bhavāya devāya namaḥ, śarvāya devāya namaḥ, īśānāya devāya namaḥ,
 paśupataye devāya namaḥ, rudrāya devāya namaḥ, ugrāya devāya namaḥ, [375]
 bhīmāya devāya namaḥ, mahate devāya namaḥ | viṣṇave namaḥ, brahmaṇe
 namaḥ, skandāya namaḥ, vināyakāya namaḥ, śūlāya namaḥ, mahākālāya namaḥ,
 umāyai namaḥ, nandikeśvarāya nama iti | caruśeṣeṇāṣṭabhir nāmadheyair aṣṭāhutiṃ
 juhoti | bhavāya devāya svāhetyādibhir hutvāvaśiṣṭair gandhamālyair brāhmaṇān
 alaṃkrtya athainaṃ ṛgyajuḥsāmabhiḥ stuvanti | “sahasrāṇi sahasraśa” ity
 anuvākaṃ japitvānyāmś ca raudrān mantrān yathāśakti japitvā om bhūr bhuvah
 suvar om iti mahādevāya caruṃ udvāsayāmītyādibhir udvāsya | udvāsanakāle om
 bhūḥ mahādevam udvāsayāmīti pratimantraṃ rudraṃ udvāsya |
 prayātu bhagavān īśaḥ sarvalokanamaskṛtaḥ |
 anena haviṣā tṛptaḥ punar āgamanāya ca ||

punaḥ sandarśanāya veti | pratimāsthāneṣv apsv agnāv āvāhanavisarjanavarjam
sarvaṃ samānam | mahatsvastyayanam ity ācakṣata ity āha bhagavān
baudhāyanaḥ || iti |

śivārcanaṃ praśaṃsati nandikeśvaraḥ |

[376] yaḥ pradadyāt gavāṃ lakṣaṃ dogdhrīṇāṃ vedapārage |
ekāham arcayel liṅgaṃ tasya puṇyaṃ tato ‘dhikam ||
sakṛt pūjayate yas tu bhagavantam umāpatim |
tasyāśvamedhād adhikaṃ phalaṃ bhavati bhūsurāḥ || iti |
nirmālyagandho ‘pi dhāryaḥ | “devān abhyarcya gandhena” ityādi~~smṛti~~vidhānāt |
devārcanākarāṇe doṣaḥ ~~kūrmapurāṇe~~ ‘bhihitāḥ |
yo mohād atha vālsyād akṛtvā devatārcanaṃ |
bhunkte sa yāti naraḥ sūkaṣv abhijāyate || iti | (KūPu 1.2.18.121)

iti devatāpūjāprakaraṇam

atha gurupūjāprakaraṇam | itthaṃ mūlavacanoktaṃ devatāpūjanaṃ nirūpitam | “devatānāṃ ca”
iti cakāreṇa guruṃ samuccinoti | guror api devatāvat pūjanīyatvāt | ata eva ~~śrutih~~ |

yasya deve parā bhaktir yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || iti | (ŚveUp 6.23)

~~śaivapurāṇe~~ ‘pi |

[377] yo guruḥ sa śivaḥ prokto yo mantraḥ sa ca śaṅkaraḥ |
śivavidyāgurūṇāṃ ca bhedo nāsti kathaṃcana ||
śive mantre gurau yasya bhāvanā sadṛśī bhavet |
bhogo mokṣaś ca siddhiś ca śīghraṃ tasya bhaved dhruvam ||
vastrābharaṇamālyāni śayanāny āsanāni ca |
priyāni cātmano yāni tāni deyaṇi vai guroḥ |
toṣayet taṃ prayatnena manasā karmaṇā girā || iti | (ŚivPu 5.1.1916–20)

~~manur~~ api |

imaṃ lokaṃ mātṛbhaktyā pitṛbhaktyā tu madhyamam |
guruśūśrūṣayā caiva brahmalokaṃ samaśnute ||
sarve tasyādṛtā dharmā yasyaite traya ādṛtāḥ |
anādṛtāś ca yasyaite sarvāś tasyāphalāḥ kriyāḥ ||
yāvat trayas te jīveyus tāvan nānyaṃ samācaret |
teṣv eva nityaṃ śūśrūṣāṃ kuryāt priyahite rataḥ || iti | (MDh 2.233–35)

iti gurupūjāprakaraṇam

[378]

atha vaiśvadevaprakaraṇam | tatra pañcamabhāgakṛtyam āha ~~dakṣaḥ~~ |
pañcame ca tathā bhāge saṃvibhāgo yathārhatāḥ |
pitṛdevamanuṣyāṇāṃ kīṭānāṃ copadiśyate || iti | (DaSm 2.42)

yady api “**ātithyam vaiśvadevaṃ ca**” ityātithyasya pūrvabhāvitvaṃ mūlavacanoktaṃ tathāpi vaiśvadevasya devapūjānantarabhāvitvaṃ **nṛsiṃhapurṇe** ‘bhihitam |

pauruṣeṇa ca sūktena tato viṣṇuṃ samarcayet |

vaiśvadevaṃ tataḥ kuryād balikarma tathaiva ca || iti | (NṛPu 58.93)

tatra – “tataḥ” iti pañcamīśrutyā kramaḥ pratīyate | mūlavacane tu pāṭhmātrena | pāṭhāt tatsaṃnidhirūpāc **chrutir** balīyasī – iti **śrutilīṅgasūtre** (PMS 3.3.14) vyavasthāpitam | tasmād vaiśvadevaḥ prathamam kartavyaḥ | evaṃ ca sati vedapāṭho ‘py anugrahīto bhavati | “devayajñāḥ pitṛyajño bhūtayajño manuṣyayajño brahmayajñāḥ” (ĀśGr 3.1.2) iti **smārtāc** ca pāṭhād vaidikaḥ pāṭho balīyān iti **virodhādhikaraṇa**nyāyenāvagamya (PMS 1.3.2) | tasmād api vaiśvadevasya prāthamyam | tatra vaiśvadevaṃ vidhatte **vyāsaḥ** |

[379] vaiśvadevaṃ prakurvīta svaśākhāvihitam tataḥ |
saṃskṛtānnair hi vividhair haviṣyavyañjanānvitaiḥ ||
tair evānnair balim dadyāc cheṣam āplāvya vāriṇā |
kṛtāpasavyaḥ svadhayā kavyam dakṣiṇato haret || iti |

tato devārjanānantaram ity arthaḥ | **nārāyaṇo** ‘pi |
sabhāryas tu śuciḥ snāto vidhinācamya vāgyataḥ |
praviśya susamiddhe ‘gnau vaiśvadevaṃ samācāret || iti |

kūrmapurāṇe ‘pi |
śālāgnau laukike vātha jale bhūmyām athāpi vā |
vaiśvadevas tu kartavyo devayajñāḥ sa vai smṛtaḥ ||
yadi syāl laukike pākas tato ‘nnaṃ tatra hūyate |
śālāgnau tu paced annaṃ vidhir eṣa sanātanaḥ || iti | (KūPu 1.2.18.106–07)

aṅgirāpi |
śālāgnau vā paced annaṃ laukike vāpi nityaśaḥ |
yasminn agnau paced annaṃ tasmin homo vidhīyate || iti |

śātātapo ‘pi |
laukike vaidike vāpi hutotsṛṣṭe jale kṣitau |
vaiśvadevas tu kartavyaḥ pañcasūnāpanuttaye ||

[380] iti | sūnāḥ pañca darśayati **yamaḥ** |
pañca sūnā gr̥hasthasya vartante ‘har ahaḥ sadā |
kaṇḍanī peṣaṇī cullī jalakumbha upaskaraḥ ||
etāni vāhayan vip̥ro badhyate vai muhur muhuḥ |
etāsāṃ pāvanārthāya pañcayajñāḥ prakalpitāḥ || iti |

sūnā him̐sāsthānāni | kaṇḍanī musalolūkhalādiḥ | peṣaṇī dṛṣadupalādiḥ | cullī pakasthānam |
jalakumbhaḥ udakasthānam | upaskaraḥ sūrpādiḥ | avaskaraḥ iti pāṭhe mārjanyādir draṣṭavyaḥ |
etāḥ sūnāḥ svasvakāryam prāpayan pāpena yujyate ity arthaḥ | tatra kāladvaye ‘pi vaiśvadevaḥ
kartavya ity āha **kātyāyanaḥ** |

sāyamprātar vaiśvadevaḥ kartavyo balikarma ca |
anaśnatāpi satatam anyathā kilbiṣī bhavet || iti | (KSm 2.13.10)

homaprakāram āha **āśvalāyanaḥ**: “**atha sāyam prātaḥ siddhasya haviṣyasya juhuyāt |
agnihotradevatābhyāḥ somāya vanaspataye agniśomābhyām indrāgnibhyām dyāvāpṛthivībhyām
dhanvantaraya indrāya viśvebhyo devebhyo brahmane svāhā**” iti (ĀśGr 1.2.1.3) | haviṣyasyeti
haviryogyasyety arthaḥ | agnihotradevatābhyāḥ sūryāgniprajāpatibhya ity arthaḥ | **āpastambo** ‘pi:

[381] “**aupāsane pacane vā śadbhir ādyaiḥ pratimantram hastena juhuyāt | ubhayataḥ
pariṣecanam yathā purastāt**” (ĀpDh 2.2.3.16–17) | ādyair anuvākādāv uktaiḥ “agnaye svāhā”

ityādibhiḥ sviṣṭakṛdantaiḥ | ubhayataḥ karmādāv ante cety arthaḥ | **pāraskaro** ‘pi: “vaiśvadevād annāt paryukṣya svāhākārair juhuyāt | brahmaṇe prajāpataye grhyābhyaḥ kaśyapāyānumataye” iti (PārGr 2.9.2) | atra yathāsvaśākhaṁ vyavasthā | hotavyānnasamskāram āha **vyāsaḥ** | juhuyāt sarpiśābhyaktaṁ tailakṣāravivarjitam | dadhyaktaṁ payasāaktaṁ vā tadabhāve ‘mbunāpi vā || iti | dravyānukalpaś **caturviṁśatimate** darśitaḥ | alābhe yena kenāpi phalaśākodakādibhiḥ | payodadhighṛtaiḥ kuryād vaiśvadevaṁ sruveṇa tu || hastenānnādibhiḥ kuryād adbhīr añjalīnā jale || iti | yad adyate tenaiva hotavyam | tad uktaṁ **grhyapariśiṣṭe**: [382] “śākaṁ vā yadi vā patraṁ mūlaṁ vā yadi vā phalaṁ | samkalpayed yadāhāras tenaiva juhuyād api” iti | kṣāralavaṇāvarānnasamsrṣṭeṇāhaviṣyeṇa homo ‘gnau na kāryaḥ | kiṁ tūṣṇaṁ bhasvāgnyāyatanād uttarato ‘pohya tasmin hotavyam | tad āha **āpastambaḥ**: “na kṣāralavaṇahomo vidyate | tathāvarānnasamsrṣṭasya ca | ahaviṣyasya homa udicīnam uṣṇaṁ bhasmāpohya tasmin juhuyāt tad dhutam ahutaṁ cāgnau bhavati” iti (ĀpDh 2.6.15.15–17) | **pariśiṣṭe** ‘pi | uttānena tu hastena hy aṅguṣṭhāgreṇa pīḍitaṁ | samhatāṅgulipāṇis tu vāgyato juhuyād dhaviḥ || iti | anagnikasya vaiśvadeve viśeṣam āha **vṛddhavasīṣṭhaḥ** | anagnikas tu yo vipraḥ so ‘nnaṁ vyāhṛtibhiḥ svayam | hutvā śākalamantrais ca śiṣṭaṁ kākabalim haret || iti | “devakṣyainasa” ityādyāḥ śākalamantrāḥ | **viṣṇur** api | annaṁ vyāhṛtibhir hutvā mantrais ca śākalaiḥ | prajāpater havir hutvā pūjayed atithim tataḥ || iti | bhūtayajñāḥ **kūrmapurāṇe** darśitaḥ | [383] devebhyas tu hutād annāc cheṣād bhūtabalim haret | bhūtayajñāḥ sa vai prokto bhūtidaḥ sarvadehinām || iti | (KūPu 1.2.18.108) **hārīto** ‘pi: “vāstupālabbhūtebhyo baliharanaṁ bhūtayajñāḥ” iti (HārSm 15.3) | **kātyāyano** ‘pi | uddhṛtya havir āsicya haviṣyeṇa ghṛtādīnā | svaśākhāvidhinā hutvā taccheṣeṇa balim haret || iti | (KSm 2.13.7) gaṇakartṛṇ āha **atriḥ** | putro bhrātātha vā ṛtvik śiṣyaśvaśuramātulāḥ | patnīśrotriyayājyāś ca dṛṣṭās tu balikarmaṇi || iti | gr̥he kartrantarābhāve pravasaṭā svayam eva kartavyam ity āha **baudhānaḥ** | pravāsaṁ gacchato yasya gr̥he kartā na vidyate | pañcānām mahatām eṣām sa yajñaiḥ saha gacchati || iti | baliharanaṁ prakāram āha **āśvalāyanaḥ**: [384] “atha baliharanaṁ | etābhyas caiva devatābhyo ‘dbhya oṣadhivaspatibhyo gr̥hāya gr̥hadevatābhyo vāstudevatābhyah | indrāyendrapuruṣebhyo yamāya yamapuruṣebhyo varuṇāya varuṇapuruṣebhyah somāya somapuruṣebhyah – iti pratidiśam | brahmaṇe brahmapuruṣebhyah – iti madhye | viśvebhyo devebhyah | sarvebhyo bhūtebhyo divācāribhyah – iti divā | naktamcāribhyah – iti naktam | rakṣobhyah – iti uttarataḥ | svadhā pitṛbhyah – iti prācīnāvīti śeṣam dakṣiṇā ninayet” iti (ĀśGr 1.2.3–11) | **āpastambo** ‘pi: “apareṇāgniṁ saptamāṣṭamābhyām udagapavargam | udadhānasamnidhau navamena | madhyame ‘gāryasya daśamaikādaśābhyām prāgapavargam | uttarapūrvadeśe ‘gāryottarais caturbhiḥ | śayyādeśe kāmaliṅgena | dehalyām antarikṣaliṅgena | uttareṇāpidhānyām | uttarair brahmasadane | dakṣiṇataḥ pitṛliṅgena prācīnāvīti | avācīnapāṇiḥ kuryāt | [385] raudra uttarato

yathā devatābhyaḥ | taylor nānā pariṣecanam dharmabhedāt | naktam evottareṇa vaihāyasam” iti
(ĀpDh 2.2.3–4, 20, 8) | **mārkaṇḍeyapurāṇe** ‘pi |

evam grhabalim kṛtvā gr̥he gr̥hapatih śuciḥ |

āpyāyanāya bhūtānām kuryād utsargam ādarāt || iti | (MārPu 29.22.–23)

kūrmapurāṇe ca |

śvabhyaś ca śvpacebhyaś ca patitebhyas tathaiva ca |

dadyād bhūmau bahiś cānnaṃ pakṣibhyo ‘tha dvijottamāḥ || iti | (KūPu 1.2.18.109)

manur api |

śunām ca patitānām ca śvapacām pāparoginām |

vāyasānām kṛmīnām ca śanakair nirvaped bhuvi || iti | (MDh 3.92)

annam iti śeṣaḥ | annotsargamantro **viṣṇupurāṇe** darśitaḥ |

[386]

devā manuṣyāḥ paśavo vayāmsi siddhāḥ sayakṣoragadaityasaṅghāḥ |

pretāḥ piśācās taravaḥ samastā ye cānnaṃ icchanti mayātra dattam ||

pipīlikāḥ kīṭapataṅgakādyā bubhukṣitāḥ karmanibandhabaddhāḥ |

prayāntu te tṛptim idaṃ mayānnaṃ tebhyo viśṛṣṭaṃ sukhino bhavantu ||

yeṣāṃ na mātā na pitā na bandhur naivānnasiddhir na tathānnaṃ asti |

tattṛptaye ‘nnaṃ bhuvi dattam etat prayāntu tṛptim muditā bhavantu ||

bhūtāni sarvāṇi tathānnaṃ etat ahaṃ ca viṣṇur na tato ‘nyad asti |

tasmād idaṃ bhūtahitāya bhūmau annaṃ prayacchāmi bhavāya teṣāṃ ||

caturdaśo lokagaṇo ya eṣa tatra sthitā ye killa bhūtasāṅghāḥ |

[387]

tṛptyartham annaṃ hi mayā viśṛṣṭaṃ teṣāṃ idaṃ te muditā bhavantu ||

ity uccārya naro dadyād annaṃ śraddhāsamanvitaḥ |

bhuvi bhūtopakārāya gr̥hī sarvāśrayo gataḥ || iti | (ViPu 3.11.47–53)

pitṛyajñāḥ **śrutya** darśitaḥ: “**yat pitṛbhyaḥ svadhākaroṭy apy apas tat pitṛyajñāḥ samtiṣṭhate**” iti |

kātyāyano ‘pi |

adhyāpanaṃ brahmayajñāḥ pitṛyajñas tu tarpaṇam |

homo daivo balir bhauto nṛyajño ‘tithipūjanam ||

śrāddham vā pitṛyajñāḥ syāt pitryo balir athāpi vā || iti | (KSm 2.13.3–4)

atra yathāsvasākhaṃ vyavasthā | śrāddham cātra nityaśrāddham | tathā ca **kūrmapurāṇam** |

ekaṃ tu bojayed vipraṃ pitṛn uddiśya sattama |

nityaśrāddham tad uddiṣṭaṃ pitṛyajño gatipradaḥ || iti | (KūPu 1.2.18.111)

mārkaṇḍeye ‘pi |

[388]

kuryād ahar ahaḥ śrāddham annādyenodakena vā |

pitṛn uddiśya viprāṃs tu bhojayed vipraṃ eva vā || iti | (MārPu 29.33)

nityaśrāddhaprakāro **matsyapurāṇe** darśitaḥ |

nityaṃ tāvat pravakṣyāmi arghyāvāhanavarjitam |

adaivaṃ tad vijānīyāt pārvaṇaṃ parvasu smṛtam || iti | (MatsPu 16.5–6)

pracetāḥ |

nāvāhanāgnaukaraṇaṃ na piṇḍo na visarjanam | iti |

vyāso ‘pi |

nityaśrāddhe ‘rghyagandhādyair dvijān abhyarcya śaktitaḥ |

sarvān pitṛgaṇān samyak sahaivoddiśya bhojayet ||

āvāhanasvadhākārapiṇḍāgnaukaraṇādikam |

brahmacaryādiniyamo viśvedevās tathaiva ca ||

nityaśrāddhe tyajed etān bhojyam annaṃ prakalpayet |

datvā tu dakṣiṇām śaktyā namaskārair visarjayet |
 ekam apy āśayen nityam ṣaṇṇām apy anvahaṃ grhī || iti |
kātyāyanas tu tatrānukalpam āha |
 ekam apy āśayed vipraṃ pitṛyajñārthasiddhaye |
 adaivaṃ nāsti ved anyo bhoktā bhojyam athāpi vā ||
[389] abhyuddhṛtya yathāśakti kiṃcid annaṃ yathāvidhi |
 pitṛbhyo ‘tha manuṣyebhyo dadyād ahar ahar dvije ||
 pitṛbhya idam ity uktvā svadhākāram udāharet |
 hantakāraṃ manuṣyebhyas tadardhe ninayed apaḥ || iti | (KSm 2.13.68)
 uddhṛtam annaṃ brāhmaṇāya dadyāt | tad uktaṃ **kūrmapurāṇe** |
 uddhṛtya vā yathāśakti kiṃcid annaṃ samāhitaḥ |
 vedatattvārthaviduṣe dvijāyaivopapādayet || iti | (KūPu 1.2.18.112)
 ta ete devayajñabhūtayajñapitṛyajñās trayo ‘pi vaiśvadevaśabdenocyante | yatra viśvedevā ijjante
 tad vaiśvadaivikaṃ karma | devayajñe ca “**viśvebhyo devebhyah svāhā**” (ĀśGr 1.2.2–3) iti
 paṭhitvāt tatra itannāma mukhyam | yeṣāṃ tu śākhāyāṃ bhūtayajñe ‘py ayam mantrao ‘sti teṣāṃ
 tatrāpy etan mukhyam | pitṛyajñe **[390]** tu chatrinyāyena tannāmapravṛttiḥ | atha vā mūlavacane
 “vaiśvadevaṃ ca” iti cakāreṇa pitṛyajñādikam anuktaṃ samuccīyate | yady api “**sāyam
 prātaḥsiddhasya haviṣyasya juhuyāt**” (ĀśGr 1.2.1) iti vacanena vaiśvadevasyānnasamskārātā
 pratīyate tathāpi puruṣārthatvam evābhyupeyam, “**tān etān yajñān ahar ahaḥ kurvīta**” (ĀśGr
 3.1.4) iti vākyaśeṣe tadavagamāt | na cobhayārthatvaṃ śaṅkanīyam, parasparavirodhāt |
 annasamskāratve hy annasya prādhānyam | vaiśvadevasya guṇatā | puruṣārthatve tu
 tadviparyayaḥ | tathā ca sati ekasyaiva yugapat prādhānyam guṇatvaṃ ca viruddhyeyātām | tarhy
 astv annasamskārataiva | mā bhūt puruṣārthatvam iti cet, tan na,
 mahāyajñaiś ca yajñaiś ca brāhmīyam kriyate tanuḥ | (MDh 2.28)
 iti **manunā** puruṣārthatvasmaraṇāt | yat tu “**siddhasya haviṣyasya juhuyāt**” (ĀśGr 1.2.1) ity
 udāhṛtam, tad anyathāpy upapadyate | tatra juhuyād ity utpattividhiḥ | siddhasya haviṣyasyeti
 viniyogaḥ | tān etān ahar ahaḥ kurvītety adhikāraḥ | kiṃ ca annasamskārapakṣe pratipākam
 āvṛttiḥ prasajyeta, **[391]** “**pratipradhānam guṇāvṛttiḥ**” iti nyāyāt | tasmāt puruṣārthatvam eva
 nyāyayam | ata eva **grhyapariśiṣṭe** ‘bhihitam |
 proṣito ‘py ātmasamskāraṃ kuyād evāvicārayan | iti |
gobhilo ‘pi |
 yady ekasmin kāle vrīhiyavau pacyeyātām anyatarasya hutvā kṛtaṃ manyeta |
 yady ekasmin kāle punaḥ punar annaṃ pacyeta sakṛd eva baliṃ kurvīta | yady
 ekasmin kāle bahudhānnaṃ pacyeta grhapatimahānasād evaikaṃ baliṃ kurvīta |
 iti | ayam arthaḥ – nānādravyakānnapāke punaḥ punar annapāke ‘pi bahūnām avibhaktānām
 bhrātrādīnām pṛthak pṛthak pāke ‘pi ekasmād eva dravyāt sakṛd eva grhapatipākād eva hotavyam
 iti |

iti vaiśvadevaprakaraṇam

athātithyāparanāmako manuṣyayajño nirūpyate | ātithyasya manuṣyayajñatvaṃ **kātyāyanenoktam**
 |

adhyāpanaṃ brahmayajñah pitṛyajñas tu tarpaṇam |

homo daivo balir bhauto nṛyajño ‘tithipūjanam || iti | (KSm 2.13.3)
 śrutir api “yad brāhmaṇebhyo ‘nnaṃ dadāti tan manuṣyayajñaḥ saṃtiṣṭhate” iti | **baudhāyano** ‘pi |
 [392] “aḥar aḥar brāhmaṇebhyo ‘nnaṃ dadyād ā mūlaphalaśākebhyaḥ tathaitaṃ manuṣyayajñaṃ
 samāpnoti” iti (BDh 2.5.11.5) | **kārṣṇājīnir** api |
 bhikṣāṃ vā puṣkalāṃ vāpi hantakāram athāpi vā |
 asaṃbhavē tathā dadyād udapātram athāpi vā || iti |
kūrmapurāṇe ‘pi |
 hantakāram athāgraṃ vā bhikṣāṃ vā śaktito dvijaḥ |
 dadyād atithaye nityaṃ buddhyeta parameśvaram || iti | (KūPu 1.2.18.144)
 bhikṣādilakṣaṇaṃ **manur** āha |
 grāsamātraṃ bhaved bhikṣā agraṃ grāsacatuṣṭayam |
 agraṃ caturguṇīkṛtya hantakāro vidhīyate || iti |
 atithinirīkṣaṇāya grhāṅgaṇe kaṃcit kālāṃ tiṣṭhed ity uktāṃ **mārkaṇḍeyapurāṇe** |
 [393] ācamya ca tataḥ kuryāt prājño dvārāvalokanam |
 muhūrttasyaṣṭamaṃ bhāgam udīkṣyo hy atithir bhavet || iti | (MārPu 29.24–25)
viṣṇupurāṇe ‘pi |
 tato godohamātraṃ vai kālāṃ tiṣṭhed grhāṅgaṇe |
 atithigrahaṇārthāya tadardhaṃ vā yathecchayā || iti | (ViPu 3.11.55)

iti manuṣyayajñaḥ

tad evaṃ “saṃdhyā snānam” ity asmin mūlavacane snānādīny ātithyāntāni ṣaṭ karmāṇi nirūpitāni |

na cātra saptatvapratibhānāt ṣaṭtvam viruddham iti śaṅkanīyam |
 sammārganyāyenoddeśyagatāyāḥ saṃkhyāyā avivakṣitatvāt | yāni karmāṇi uddeśyagatāni tāni
 dine dine kartavyānīti, teṣāṃ nityatvavidhānāt | sammārganyāyaś ca tṛtīyādhyāye pratipāditaḥ |
 jyotiṣṭome “**daśāpavitreṇa grahaṃ sammārṣti**” iti **śrūyate** | tatra saṃśayaḥ – kim ekasya
 sammārgaḥ kim va sarveṣāṃ iti | tadarthaṃ cintā – kim atroddeśyagatā saṃkhyā vivakṣitā
 utāvivakṣitā iti | yathā “paśunā yajeta” ity atra ekavacanaśrutibalād [394] upādeyapaśugatā
 saṃkhyā vivakṣitā | tathaiva grahaṃ ity ekavacanaśrutibalād uddeśyagatāpi saṃkhyā vivakṣitā
 bhavitum arhati | tasmād ekasyaiva grahasya sammārge prāpte brūmaḥ | paśor anenaiva vacanena
 yāgasam̐ba(n?)dhāvagamāt yāgaṃ prati paśor guṇībhūtāt yāvad guṇaṃ pradhānāvṛttyabhāvāt
 kiyatā paśunety avacchedakākāṅkṣāyāṃ tadavacchedakatvenaikatvasaṃkhyā saṃbadhyate – ity
 upādeyagatāyāḥ saṃkhyāyāḥ vivakṣitatvam yuktam | grahāṇāṃ tu vākyāntareṇa
 yāgasam̐ba(n?)dhāvagamāt sammārgavākye dvitīyāśrutyā sammārgaṃ prati grahasya
 pradhānyāvagamāt pratipradhānaṃ guṇasya sammārgasyāvartanīyatvāt kiyanto grahāḥ
 sammārjanīyā – ity ākāṅkṣāyā anudayāt uddeśyagrahagatā saṃkhyā na vivakṣitā | tasmāt sarve
 grahāḥ sammārjanīyāḥ | prakṛte ‘py uddeśyasaṃdhyādigatā ṣaṭtvasaṃkhyā na vivakṣitā |
 athocyate – asyāṃ **parāśarasmr̥tau** vākyāntareṇa saṃdhyādīnāṃ nirūdhyaabhāvād
 anenaiva vākyena nityatvaviśiṣṭānāṃ teṣāṃ utpādanād upādeyagatatvena paśvekatvavad
 vivakṣitatvam eva saṃkhyāyā yuktam – iti | evaṃ tarhi saṃdhyāśahitaṃ snānaṃ
 saṃdhyāsnānam iti samāse sati aṅgena snānena sahitāyā aṅgībhūtāyāḥ saṃdhyāyā ekatvena
 parigaṇanān nātra ṣaṭsaṃkhyā virudhyate – iti gamayitavyam |

sam̐dhyādīnām nityatvaṃ cāgnihotrādivat yāvajjīvakartavyatayāvagamyaṭe | jīvanavad
adhikāratvaṃ ca “**dine dine**” iti [395] vīpsayāvagamyaṭe | yathā “vasante vasante jyotiṣā yajeta”
ity atra vīpsayā tadavagamas tadvat || 39 ||

“*ātithyaṃ vaiśvadevaṃ ca*” ity uktam, tatra kīdr̥ṣo ‘tithir ity ākāṅkṣāyām āha |

**iṣṭo vā yadi vā dveṣyo mūrkhah paṇḍita eva vā |
saṃprāpto vaiśvadevānte so ‘tithih svargasaṃkramaḥ || 40 ||**

iṣṭaḥ sakhyādih | tasya ca bhojanīyatvaṃ yājñavalkyenoktam |
bhojayec cāgatān kāle sakhisambandhibāndhavān | iti | (YDh 1.108)
dveṣyasya bhojanīyatvaṃ **manunā** ninditam |
kāmaṃ abhyarcayen mitraṃ nābhirūpam api tv arim |
dviṣatā hi havir bhuktaṃ bhavati pretya niṣphalam || iti | (MDh 3.144)
evaṃ saty atimitraviveko yathā kriyate tathaivātithān api tatprasaktau tannirākaraṇāya “**iṣṭo vā
yadi vā dveṣyah**” ity uktam | mūrkhasya bhojanīyatvaṃ smr̥tyantare niṣiddham |
naṣṭaśauce vratabhraṣṭe vipre vedavivarjite |
dīyamānaṃ rudaty annaṃ kiṃ mayā duṣkṛtaṃ kṛtam || iti | (VyāSm 4.52)
paṇḍitasya bhojanīyatvaṃ **manunā** praśamsitam |
[396] śrotirīyāyaiva deyaṇi havyakavyāni dātṛbhiḥ |
arhattamāya viprāya tasmai dattaṃ mahāphalam || iti | (MDh 3.128)
evaṃ sati śrāddhādāv iva vaiśvadevānte ‘pi paṇḍitamūrkhavivekaprasaktau tannirākaraṇāyoktaṃ
“**mūrkhah paṇḍita eva vā**” iti | vaiśvadevāntaśabdena devayajñabhūtayajñapitṛyajñānām upari
ghaṭikāpādamātraparimitaḥ kālo vivakṣitaḥ | tathā ca **mārkaṇḍeyapurāṇa** vacanam udāhṛta:
“**muhūrtasyaṣṭamaḥ bhāgam**” (MārPu 29.25) iti | ata eva tasmin kāle samāgamanam
evātithilakṣaṇaṃ netaradvidyādi | saṃkramyaṭe ‘neneti saṃkramaḥ svargasya saṃkramaḥ
svargasaṃkramaḥ svargapāptihetur iti yāvat | tathā ca **aśvamedhike** |
kṣutpipāsāśramārttāya deśakālāgatāya ca |
satkṛtyānnaṃ pradātavyaṃ yajñasya phalam icchatā || iti || 40 ||

tam evātithim viśinaṣṭi |

**dūrādhvopagataṃ śrāntaṃ vaiśvadeva upasthitam |
atithim taṃ vijānīyān nātithih pūrvam āgataḥ || 41 ||**

[397]

dūrādhvopagataṃ grāmāntarād āgataṃ | śrāntaṃ kṣuttr̥ṣṇāparipīḍitam | ata eva **vyāsaḥ** |
atidūrāgataḥ śrāntaḥ kṣuttr̥ṣṇāśramakarṣitaḥ |
yah pūjyate ‘tithih samyag apūrvah kratur eva saḥ || iti |
“**nātithih pūrvam āgataḥ**” iti tasminn eva dine ‘tithir nottare dyur ity arthaḥ | tathā ca **manuh** |
ekarātraṃ hi nivasann atithir brāhmaṇaḥ smr̥taḥ || iti | (MDh 3.102)

“**vaiśvadeva upasthitam**” iti divasābhīprāyam | sāyam tu vaiśvadevakāle kālāntare vā prāpto
‘tithir eva | tathā ca **manuḥ** |
apraṇodyo ‘tithiḥ sāyam sūryoḍho gṛhamedhinā |
kāle prāptas tv akāle vā nāsyānaśnan gṛhe vaset || iti | (MDh 3.105)
sūryoḍha iti astam gacchatā sūryeṇa deśāntaragamanāśaktim utpādya gṛham prāpita ity arthaḥ |
yājñavalkyo ‘pi |
apraṇodyo ‘tithiḥ sāyam api vāgbhūtrṇodakaiḥ || iti | (YDh 1.107)
pracetā api |
[398] yaḥ sāyam vaiśvadevānte sāyam vā gṛham āgataḥ |
devavat pūjanīyo ‘sau sūryoḍhaḥ so ‘tithiḥ smṛtaḥ || iti || 41 ||

dūrādhvapadavyāvartyam āha |

naikagrāmīṇam atithim saṃgrhṇīta kadācana |
anityam āgato yasmāt tasmād atithir ucyate || 42 ||

na vidyate tithir yasyāsāv atithiḥ | tathā ca **yamaḥ** |
tithiparvotsavāḥ sarve tyaktā yena mahātmanā |
so ‘tithiḥ sarvabhūtānām śeṣān abhyāgatān viduḥ || iti |
manvādiyugādiprabhṛtiṣu tithiviśeṣeṣu dravyalābham uddiśya ye ‘bhyāgacchanti te ‘bhyāgatāḥ |
tādṛṣam tithiviśeṣam anapeksya yadā kadācit kṣuttṛṣṇādipīḍayā vā samāgato ‘tithiḥ | evaṃ ca sati
ekagrāmīṇaḥ pratiniyateṣu tithiviśeṣeṣu ca samāgacchati nāsāv atithiḥ | yas tu grāmāntarād
akasmād asaṅketito bubhukṣuḥ sann āgacchati so ‘nityam āgataḥ | tam evātithitvena saṃgrhṇīta
netaram | tathā ca **viṣṇupurāṇam** |
ajñānakulanāmānam anyataḥ samupāgatam |
pūjayed atithim samyak naikagrāmanivāsinam ||
akiṃcanam asaṃbandham anyadeśād upāgatam | (ViPu 3.11.58–59)
[399] iti | **mārkaṇḍeyo** ‘pi |
na mitram atithim kuryān naikagrāmanivāsinam |
ajñātakulanāmānam tatkāle samupasthitam ||
bubhukṣum āgataḥ śrāntaḥ yācamānam akiṃcanam |
brāhmaṇaḥ prāhur atithim sa pūjyaḥ śaktito budhaiḥ || iti | (MārPu 29.26–27)
manur api |
naikagrāmīṇam atithim vipraḥ sāṅgatikaḥ tathā |
upasthitam gṛhe vidyād bhāryā yatrāgnayo ‘pi vā || iti | (MDh 3.103)
ekagrāmavāsī atithidharmenāgato ‘py atithir na bhavati | tathā sāṅgatikaḥ saṅgatena caraḥ
saṅgatapūrvō dṛṣṭapūrvāḥ – iti yāvat | nāpi yatra kvacana deśe atithir dharmenāgato ‘tithiḥ | kiṃ
tu yasmin svakīye parakīye vā deśe bhāryāganyo vā bhavanti tatraivopasthito ‘tithir bhavati
|| 42 ||

atitheḥ svarūpaṃ nirūpya tasminn āgate sati yat kartavyaṃ tad āha |

atithim tatra saṃprāptaṃ pūjayet svāgatādīnā |

arghāsanapradānena pādaprakṣālanena ca || 43 ||

[400]

**śraddhayā cānnadānena priyapraśnottareṇa ca |
gacchantam cānuyānena prītim utpādayet gr̥hī || 44 ||**

nigadavyākhyātam etac chlokadvayam | tad etad brāhmaṇaviṣayam, “yad brāhmaṇebhyo ‘nnaṃ dadāti” iti, “aḥar aḥar brāhmaṇebhyo ‘nnaṃ dadyāt” (BDh 2.5.10.5) iti śrutismṛtibhyām udāhṛtatvāt | kṣatriyādayas tu na brāhmaṇagr̥he ‘tithisatkāram arhanti | kiṃ tu bhojanamātram | tathā ca manuḥ |

na brāhmaṇasya tva atithir gr̥he rājanya ucyate |
vaiśyaśūdrau sakhā caiva jñātayo guru eva ca ||
yadi tv atithidharṇeṇa kṣatriyo gr̥ham āvrajet |
bhuktavatsu ca vipreṣu kāmam tam api bhojayet ||
vaiśyaśūdrāv ap prāptau kuṭumbe ‘tithidharṇiṇau |
bhojayet saha bhr̥tyais tāv ānṛsaṃsyam prakalpayet ||

[401]

itarān api sakhyādīn samprītyā gr̥ham āgatān |
prakṛtyānnaṃ yathāśakti bhojayet saha bhāryayā || iti | (MDh 3.110–13)

āsanādidāne viśeṣam āha sa eva |

āsanāvasathau śayyām anuvrajjām upāsanam |
uttameṣūttamaṃ kuryād dhīne hīnaṃ same samam || iti (MDh 3.107)

|| 43 – 44 ||

atithisatkāra karaṇe pratyavāyam āha |

**atithir yasya bhagnāśo gr̥hāt pratinivartate |
pitaras tasya nāśnanti daśa varṣāṇi pañca ca || 45 ||**

[402]

**kāṣṭhabhārasahasreṇa gr̥hṭakumbhaśatena ca |
atithir yasya bhagnāśas tasya homo nirarthakaḥ || 46 ||**

aham asya gr̥he bhokṣye – ity āśayā samāgato ‘tithir yadi bhojanam aprāpya tadgr̥hān nivarteta tadā gr̥hiṇā kriyamānaṃ paitṛkaṃ niṣphalaṃ syāt | tathā daivikaṃ api vihitadravyādyaṅgasampannam api niṣphalaṃ bhavet | tathā ca manuḥ |

śilato ‘py uñchato nityaṃ pañcāgnīn api juhvataḥ |
sarvaṃ sukr̥tam ādatte brāhmaṇo ‘narcito vasan || iti | (MDh 3.100)

āśvamedhike ‘pi |

sāṅgopāṅgāṃs tathā vedān paṭhatīha dine dine |
na cātithim pūjayati vṛthā sa paṭhati dvijaḥ ||
pākayajñair mahāyajñaiḥ somasaṃsthābhir eva ca |
ye yajanti ca cārcanti gr̥heṣv atithim āgatam ||
teṣāṃ yaśo ‘bhikāmānāṃ dattam iṣṭam ca yad bhavet |
vṛthā bhavati tat sarvaṃ āśayā hastayā hatam || iti |

atra sukr̥tahānyabhidhānaṃ duṣkr̥taprāpter apy upalakṣaṇam | tathā ca viṣṇuḥ |

[403] atithir yasya bhagnāśo gr̥hasthasya tu gacchati |
 tasmāt sukr̥tam ādāya duṣkr̥tam tu prayacchati || iti |
 āśvamedhike ‘pi |
 vaiśvadevāntike prāptam atithim yo na pūjayet |
 sa cāṇḍālatvam āpnoti sadya eva na saṁśayaḥ ||
 nirvāsayaṭi yo vipraṁ deśakālāgataṁ gr̥hāt |
 patitas tatṣaṇād eva jāyate nātra saṁśayaḥ || iti || 45 – 46 ||

atithisatkāraṁ praśaṁsati |

**sukṣetre vāpayed bījaṁ supātre nikṣiped dhanam |
 sukṣetre ca supātre ca hy uptaṁ dattaṁ na naśyati || 47 ||**

yathā sukṣetroptaḥ bījaṁ na vinaśyati kiṁ tu mahate phalāya kalpate | tathā supātre ‘tithau dattam
 annādikam akṣayyaphalam ity arthaḥ | tad āha manuḥ |
 naiva svayaṁ tad aśnīyād atithim yaṁ na bhojayet |
 dhanyaṁ yaśasyaṁ āyusyaṁ svargyaṁ cātithipūjanam || (MDh 3.106)

[404] iti | āśvamedhike ‘pi |
 pādābhyaṅgāmbudānais tu yo ‘tithim pūjayen naraḥ |
 pūjitas tena rājendra bhavāmīha na saṁśayaḥ || iti |
 śātātapo ‘pi |
 svādhyāyenāgnihotreṇa yajñena tapasā tathā |
 nāvāpnoti gr̥hī lokān yathā tv atithipūjanāt || iti || 47 ||

ātithyakartur niyamam āha |

**na pr̥ched gotracaraṇe na svādhyāyaṁ śrutam tathā |
 hr̥daye kalpayed devaṁ sarvadevamayo hi saḥ || iti || 48 ||**

śrāddhe hy ādāv eva brāhmaṇaḥ parīkṣaṇīya iti manunā darśitam |
 dūrād eva parīkṣeta brāhmaṇaṁ vedapāragam |
 tīrthaṁ tad dhavyakavyānām pradāne so ‘tithiḥ smṛtaḥ || iti | (MDh 3.130)

yamenāpi |
 pūrvam eva parīkṣeta brāhmaṇān vedapāragān |
 śārīraprabhavair doṣair viśuddhāṁś caritavratān || iti |
 ataḥ śrāddhanyāyenātithye ‘pi karmaṇi gotrādiparīkṣāprāptau [405] tan nivāryate | gotraṁ
 vaṁśapravartakamaharṣisaṁbandhaḥ | caraṇam ācāraḥ | śākhāviśeṣaḥ svādhyāyaḥ | śrutam
 vyākaraṇamīmāṁsādi | etad deśanāmādinām upalakṣaṇam | ata eva yamaḥ |
 na pr̥ched gotracaraṇe deśaṁ nāma kulaṁ śrutam |
 adhvano ‘py āgataṁ vipraṁ bhojanārtham upasthitam || iti |
 na kevalaṁ gotrapraśnādivarjanaṁ kiṁ tarhi devatābuddhir api kartavyā | tad uktaṁ śātātapena |
 citte vibhāvayet tasmin vyāsaḥ svayaṁ upāgataḥ || iti |

viṣṇupurāṇe ‘pi |
 svādhyāyagotracaraṇam aprṣtvā ca tathā kulam |
 hiraṇyagarbhabuddhyā taṃ manyetābhyāgatam grhī || iti | (ViPu 3.11.60)
 devatābuddhiviśayatve hetuḥ sarvadevamayatvam | tac ca purāṇasāre darśitam |
 dhātā prajāpatiḥ śakro vahnir vasuṇo yamaḥ |
 pradiśyātithim ete vai bhuñjate ‘nnaṃ dvijottama || iti |
 gotrādipraśne bādho yamena darśitaḥ |
 deśaṃ nāma kulam vidyāṃ prṣtvā yo ‘nnaṃ prayacchati |
 na sa tat phalam āpnoti datvā svargaṃ na gacchati || iti |
 yathātithyakartā gotrādīn na prcchet tathātithir api [406] na brūyāt | tad āha manuḥ |
 na bhojanārthaṃ sve vipraḥ kulagotre nivedayet |
 bhojanārthaṃ hi te śaṃsan vāntāśīty ucyate budhaiḥ || iti | (MDh 3.109)
 || 48 ||

atithidrṣṭāntena bhikṣukayor yatibrahmacāriṇoḥ pūjyatām āha |

**apūrvaḥ suvratī vipro hy apūrvaś cātithir yathā |
 vedābhyāsarato nityaṃ tāv apūrvau dine dine || 49 ||**

suṣṭu vrataṃ suvratam mokṣahetur yatidharmaḥ so ‘syāstīti suvratī yatīḥ | vedābhyāsarato
 brahmacārī | tadarthatvāt tasyāśramasya | tāv ubhau pratidinam apūrvātithivat pūjyāv ity arthaḥ
 tathā ca yājñavalkyaḥ |

satkṛtya bhikṣave bhikṣā dātavyā suvratāya ca | iti | (Ydh 1.108)

nṛsiṃhapurāṇe |

[407] bhikṣāṃ ca bhikṣave dadyāt parivrāṭbrahmacāriṇe |
 akalpitānnād uddhṛtya sarvavyaṅjanasaṃyutām || iti | (NṛPu 58.98–99)

manur api |

bhikṣāṃ ca bhikṣave dadyād vidhivad brahmacāriṇe |
 yat puṇyaphalam āpnoti gāṃ datvā vidhivad guroḥ |
 tat puṇyaphalam āpnoti bhikṣāṃ datvā dvijo grhī || iti | (MDh 3.94–95)

yamaḥ |

satkṛtya bhikṣave bhikṣāṃ yaḥ prayacchati mānavaḥ |
 gopradānasamaṃ puṇyaṃ tasyāha bhagavān yamaḥ || iti |

brahmacāriṇaṃ svastīti vācayitvā taddhaste jalaṃ pradāya bhikṣāpradānaṃ kāryam | tad āha
 gautamaḥ: “svasti vācyā bhikṣāgānam appūrvam” iti (GDh 5.7)

|| 49 ||

[408]

yatibrahmacāriṇau yadā vaiśvadevānte samāgacchatas tadāstv evaṃ yadā tu vaiśvadevāt
 pūrvam āgacchatas tadā katham ity ata āha |

vaiśvadeve tu saṃprāpte bhikṣuke grham āgate |

uddhṛtya vaiśvadevārthaṃ bhikṣukaṃ tu visarjayet || 50 ||

saṃprāpte prasakte ananuṣṭhite satīti yāvat | tathā ca **nṛsiṃhapurāṇe** |
akṛte vaiśvadeve tu bhikṣuke grhaṃ āgate |
avaśyam eva dātavyaṃ svargasopānakāraṇam |
uddhṛtya vaiśvadevānnaṃ bhikṣāṃ datvā visarjayet || (NṛPu 58.100)
yāvad vaiśvadevādyupayuktam annaṃ yāvat pṛthak kṛtvāvaśiṣṭād annād bhikṣāṃ datvā
bhikṣukaṃ visarjayet || 50 ||

akaraṇe pratyavāyam āha |

yatiś ca brahmacārī ca pakvānnasvāmināv ubhau | tayor annam adatvā tu bhuktvā cāndrāyaṇaṃ caret || 51 ||

cāndrāyaṇasya lakṣaṇaṃ vakṣyāmaḥ prāyaścittaprakaraṇe | [409] prāyaścittavidhānāt pratyavāyo
‘vagamyate | tayor pakvānnasvāmitvād annādāne pratyavāya upapannaḥ | ata eva **purāṇe** ‘pi |
ahutvāgnim asaṃtarpya tapasvinam upasthitam |
aśitvā tu pare loke svāni māṃsāni khādati || iti || 51 ||

bahuṣu bhikṣukeṣu āgateṣv aśaktena kiṃ kartavyam ity āśaṅkyāha |

dadyāc ca bhikṣātritayaṃ parivrāḍbrahmacāriṇām | icchayā ca tato dadyād vibhave saty avāritam || 52 ||

niḡadavyākhyānam etat | yathāvibhavaṃ bhikṣādānaṃ **kūrmapurāṇe** darśitam |
bhikṣāṃ vai bhikṣave dadyād vidhivad brahmacāriṇe |
dadyād annaṃ yathāśaktiḥ hy arthibhyo lobhavarjitaḥ || iti || (KūPu 1.2.18.117)
|| 52 ||

yatibhikṣāpradāne niyamam āha |

yatihaste jalaṃ dadyād bhaikṣyaṃ dadyāt punar jalam | tad bhaikṣyaṃ meruṇā tulyaṃ taj jalaṃ sāgaropamam || 53 ||

[410]

spaṣṭam etat | tac ca bhaikṣyam sati vibhave bahulaṃ dātavyam | tad uktaṃ **brahmapurāṇe** |
yaḥ pātrapūraṇīm bhikṣāṃ yatibhyaḥ saṃprayacchati |
vimuktaḥ sarvapāpebhyo nāsau durgatim āpnuyāt || iti ||
|| 53 ||

*yathā bhhikṣukasya samāgatasyātithyam avaśyam kartavyam tadvad aiśvaryopetasyāpi svagrhe
samāgatasyātithyam abhyudayakāminā kartavyam ity āha |*

**yasya chatraṃ hayaś caiva kuñjarāroham ṛddhimat |
aindraṃ sthānam upāsīta tasmāt taṃ na vicārayet || 54 ||**

yasya chatrahayau vidyete tasyātithyam kurvan aindraṃ padam avāpnuyāt | etasmād vacanāt
pūrvottaravacanayor ātithyaviśayatvāt tatprakaraṇāntaḥpātītvenāsmīn vacane ‘nuktaṃ api
“**ātithiyam kurvan**” iti padadvayam sandaṃśanyāyenātra labhyate | kuñjarasyāroho yasminn
aindre pade tat kuñjarāroham | ṛddhir amṛtapānāpsaraḥsevādir asminn astīty ṛddhimat |
chatrādimān kṣatriyādir atithir jātikulācārair yady api hīnaḥ tathāpi tatpūjyāḥ
svargaḥprāptihetutvāt tam atithim hīnatvabuddhyā – pūjyo ‘yam na vā ? – iti na vicārayet na
saṃdihyāt | kiṃ tv īśvarabuddhyā taṃ pūjayet |

yady api bhikṣukavan nāyam asmin janmani tapasvī tathāpy atīte [411] janmany anena
tapo ‘nuṣṭhitam | anyathedṛśasyaiśvaryasya prāptyasaṃbhavāt | ata eva vibhūtimata
īśvarāṃśatvaṃ **bhagavatā** darśitam

yad yad vibhūtimat sattvaṃ śrīmad ūrjitam eva vā |

tat tad evāvagaccha tvaṃ mama tejo’ṃśasaṃbhavam || iti | (BhG 10.41)

tasmād yuktam aiśvaryopetasyātithyam || 54 ||

yad uktaṃ vaiśvadevāt pūrvam api yatibrahmacāribhyāṃ bhikṣā dātavyeti tatropapattim āha |

**vaiśvadevakṛtaṃ pāpaṃ śakto bhikṣur vyapohitam |
na hi bhikṣukṛtān doṣān vaiśvdevo vyapohati || 55 ||**

vaiśvadevasya paścātkaraṇena prasakto yo doṣaḥ sa bhikṣādānena nivartate | bhikṣāparihāreṇa tu
yo doṣaḥ nāsau pūrvakṛtenāpi vaiśvadevena nivartate | atra bhikṣuśabdo vidyārthyādīnām
upalakṣakaḥ | tathā ca teṣāṃ bhikṣukatvaṃ **vyāseno**ktam |

yatiś ca brahmacārī ca vidhārthī gurupoṣakaḥ |

adhvagaḥ kṣīṇavṛttiś ca ṣaḍ ete bhikṣukāḥ smṛtāḥ || iti |

purāṇe ‘pi |

vyādhitasyārthahīnasya kuṭumbāt pracyutasya ca |

adhvānaṃ pratipannasya bhikṣācaryā vidhīyate || iti || 55 ||

[412]

vaiśvadevakṛtam ity uktvā buddhisthatvād vaiśvadevasyākarāṇe pratyavāyam āha |

**akṛtvā vaiśvadevaṃ tu bhuñjate ye dvijādhamāḥ |
sarve te niṣphalā jñeyāḥ patanti narake ‘śucau || 56 ||**

niṣphalā yathoktaphalarahitāḥ | na kevalam iṣṭaprāptyabhāvaḥ kiṃ tv aniṣṭaprāptir api darśitā
“**patanti narake ‘śucau**” iti || 56 ||

vaiśvadevavadr̥ṣṭāntenātithyākaraṇe ‘pi pratyavāyam āha |

**vaiśvadevavihīnā ye ātithyena bahiṣkṛtāḥ |
sarve te narakaṃ yānti kākayoniṃ vrajanti ca || 57 ||**

narako rauravādīḥ | tam anubhūya paścāt kākayoniṃ vrajanti || 57 ||

atithitvena stuvann anyān api bhojanīyān āha |

**pāpo vā yadi caṇḍālo vipraghnaḥ pitṛghātakāḥ |
vaiśvadeve tu saṃprāptaḥ so ‘tithiḥ svargasaṃkramaḥ || 58 ||**

*pāpo govadhādyupapātakī | eteṣāṃ bhojanīyatvam eva | na tu aśeṣātithyasatkārārhatvam | etad
evābhipretya aśvamedhike varṇitam |*

*caṇḍālo vā śvapāko vā kāle yaḥ kaścid āgataḥ |
annena pūjanīyaś ca paratra hitam icchatā || iti |*

viṣṇudharmottare |

*caṇḍālo vātha vā pāpaḥ śatrur vā pitṛghātakāḥ |
deśakālābhyupagato bharaṇīyo mato mama || iti |*

uktān pañca mahāyajñān praśaṃsati hārītāḥ |

*devān ṛṣīn pitṛṇś caiva bhūtāni brāhmaṇāṃs tathā |
tarpayan vidhinā vipro brahmabhūyāya kalpate || iti | (HārSm 4.22)*

purāṇe ‘pi |

*yat phalaṃ somayāgena prāpnoti dhanavān dvijaḥ |
samyak pañca mahāyajñair daridras tad avāpnuyāt || iti |*

akarāṇe pratyavāyam āha vyāsaḥ |

*pañcayajñāṃs tu yo mohān na karoti gṛhāśramī |
tasya nāyaṃ na ca paro loko bhavati dharmataḥ || iti || 58 ||*

pañcamahāyajñānantaraṃ bhojanavidhim abhipretya tadanuvādena tatra varjanīyān āha |

**yo veṣṭitaśirā bhuñkte yo bhuñkte dakṣiṇāmukhaḥ |
vāmapāde karaṃ nyasya tad vai rakṣāṃsi bhuñjate || 59 ||**

[414]

bhojanavidhiś ca manunā darśitaḥ |

*bhuktavatsu tu vipreṣu sveṣu bhr̥tyeṣu caiva hi |
bhuñjīyātām tataḥ paścād avaśiṣṭaṃ tu dampatī || iti | (MDh 3.116)*

viṣṇupurāṇe |

tataḥ suvāsinīduḥkhigarbhīṇīvr̥ddhabālakān |

bhojayet saṃskṛtānnena prathamam tu paramam grhī ||
 abhuktavatsu caiteṣu bhuñjan bhuñkte suduṣkṛtam |
 mṛtaś ca gatvā narakam śleṣmabhug jāyate nrpa || iti | (ViPu 3.11.68–69)

mārkaṇḍeyapurāṇe ‘pi |
 pūjayitvātithīn iṣṭān jñātīn bandhūṃs tathārthinaḥ |
 vikalān bālavyṛddhāṃś ca bhojayed āturāṃs tataḥ ||
 vāñchet kṣuttṛtṛparītātmā yaś cānyo ‘nnam akimcanaḥ || iti | (MārPu 29.37–38)

bhojane itikartavyatām āha **baudhāyanah** |
 upalipte same sthāne śucau ślakṣṇāsanānvite |
 caturasraṃ trikoṇam vā vartulaṃ vādracandrakam ||
[415] kartavyam ānupūrvyeṇa brāhmaṇādiṣu maṇḍalam || iti |

śāṅkha ‘pi |
 ādityā vasavo rudrā brahmā caiva pitāmahaḥ |
 maṇḍalāny upajīvanti tasmāt kurvīta maṇḍalam || iti |

kūrmapurāṇe ‘pi |
 upalipte śucau deśe pāḍau prakṣālya vai karau |
 ācamyārdrānāno ‘krodhaḥ pañcārdro bhojanam caret || iti | (KūPu 1.2.19.4)

vyāso ‘pi |
 pañcārdro bhojanam kuryāt prāṇmukho maunam āsthitaḥ |
 hastau pāḍau tathaivāsyam eṣu pañcādratā matā || iti | (LVyāSm 2.72)

āśvamedhike ‘pi |
 ārdrapāḍas tu bhuñjīyāt prāṇmukhaś cāsane śucau |
 pādābhyāṃ dharaṇīm sprṣṭvā pādenaikena vā punaḥ || iti |

tac ca bhojanam śuddhapātre kartavyam | tad uktaṃ **kūrmapurāṇe** |
[416] praśastaśuddhapātreṣu bhuñjītākupito dvijaḥ || iti |
 praśastāni ca pātrāṇi **pañṭhīnasinā** darśitāni |
 sauvarṇe rājate tāmre padmapatrapalāśayoḥ |
 bhojane bhojane caivātirātraphalam aśnute ||
 eka eva tu yo bhuñkte vimale kāmśyabhājane |
 catvāri tasya vardhante āyuhḥ prajñā yaśo balam || iti |

tatra padmapatrapalāśapatrabhojanam grhivyatiriktaviṣayam,
 palāśapadmapatreṣu grhī bhuktvaindavam caret |
 brahmacāriyatīnāṃ ca cāndrāyaṇaphalam labhet || (VyāSm 3.63)

iti **vyāsa**smaraṇāt | kāmśyapātram tu grhasthaikaviṣayam | yatyādīnāṃ tanniṣedhāt | tad āha
pracetāḥ |
 tāmbūlābhyañjanam caiva kāmśyapātre ca bhojanam |
 yatiś ca brahmacārī ca vidhavā ca vivarjayet || iti |

tac ca pātram bhūmau sthāpanīyam | yad uktaṃ **kūrmapurāṇe**,
 pañcārdro bhojanam kuryād bhūmau pātram nidhāya tu |
 upavāsena tat tulyam manur āha prajāpatiḥ || (KūPu 1.2.18.3)

iti, tac ca sthāpanam prāṇāhutipartyantam | paścāt tu yantrikām āropya bhoktavyam | tad āha
vyāsaḥ |
 nyasya pātram tu bhuñjīta pañca grāsān mahāmune |
 śeṣam uddhṛtya bhoktavyam śrūyatām atra kāraṇam ||
 vipruṣāṃ pādasamsparsaḥ pādacailarajas tathā |

sukkena bhuñkte vipro hi vitrartham tu na lupyate || iti |
 paitṛkabhojane bhūmipātrapatiṣṭhāpanam na lopaṇīyam ity arthaḥ | uktapātranihitam annam
 namaskuryāt tad uktaṁ **brahmapurāṇe** |
 annam drṣtvā praṇamyādaḥ prāñjaliḥ kathayet tataḥ |
 asmākaṁ nityam astv etad iti bhaktyātha vandayet || iti |
 vandanānantarakṛtyam āha **gobhilaḥ**: “athātaḥ prāñāhutikalpo vyāhṛtibhir gāyatrīyābhimantrya
 ‘ṛtaṁ tvā satyena pariṣiñcāmi’ iti sāyam, ‘satyaṁ tvartena pariṣiñcāmi’ iti prātaḥ |
 antaś carasi bhūteṣu guhāyām viśvatomukhaḥ |
 tvam yajñas tvam vaṣaṭkāra āpo jyotī raso ‘mṛtaṁ ||
 tvam brahmā tvam prajāpatiḥ brahma bhūr bhuvah svar om amṛtopastaraṇam asi – ity apaḥ pītvā
 daśa hotāraṁ manasānuddhṛtya tvaran pañca grāsān gṛhṇīyāt | prāñāya svāhet gārhapatyam eva
 tena juhōti | apāñāya svāhety anvāhāryapacanam eva tena juhōti | vyāñāya svāhety āhavanīyam
 eva tena juhōti | udāñāya svāheti sabhyam eva tena juhōti | samāñāya svāhety āvasathyam eva
 tena juhōti” | iti | ete pañca mantrāḥ praṇavādyāḥ kartavyāḥ | tathā ca **śaunakaḥ** |
 svāhāntāḥ praṇavādyāś ca nāmnā mantrās tu vāyavāḥ |
 jihvayaiva grased annam daśanais tu na saṁsprṣet || iti |
 jihvāgrasane viśeṣa **āśvamedhike** darśitaḥ |
 yathā rasam na jānāti jihvā prāñāhutaḥ nṛpa |
 tathā samāhitaḥ kuryāt prāñāhutim atandritaḥ || iti |
 prāñāhutṣv aṅguliniyamam āha **śaunakaḥ** |
 tarjanīmādhyamāṅguṣṭhalagnā prāñāhutir bhavet |
 madhyamānāmikāṅguṣṭhair apāne juhuyāt tataḥ ||
 kaniṣṭhānāmikāṅguṣṭhair vyāne tu juhuyād dhaviḥ |
 tarjanīm tu bahiḥ kṛtvā udāne juhuyāt tataḥ ||
 samāne sarvāhastena samudāyāhutir bhavet |
[419] iti | pariṣecanānantarabhāviviśeṣo **bhaviṣyapurāṇe** darśitaḥ |
 bhojanāt kiṁcid annāgraṁ dharmarājāya vai balim |
 datvātha citraguptāya pretebhyaś cedam uccaret ||
 yatra kvacana saṁsthānām kṣuttrṣopahatātmanām |
 pretānām trptaye ‘kṣayyam idam astu yathāsukham || iti |
kūrmapurāṇe ‘pi |
 mahāvvyāhṛtibhis tv annam paridhāyodakena tu |
 amṛtopastaraṇam asīty āpośanakriyām caret || iti | (KūPu 1.3.19.2)
baudhāyanas tu sarvam etat saṁgrhyāha |
 sarvāvaśyakāvasāneṣu prakṣālitaḥ pāṇipādo ‘pa ācamya | śucau saṁvrte deśe
 prāñmukha upaviśya uddhṛtam āhriyamānam bhūr bhuvah svar om ity upasthāya
 vācam yacchet | nyastam annam mahāvvyāhṛtibhiḥ pradakṣiṇam udakaṁ pariṣicya
 savyena pāñināvimuñcan amṛtopastaraṇam asi **[420]** iti purastād apaḥ pītvā
 pañcānnena prāñāhutir juhōti | śraddhāyām prāṇe nivīṣṭo ‘mṛtaṁ juhomi śivomā
 viśāpradāhāya prāñāya svāheti | apāne vyāna udāne samāne nivīṣṭa ityādinā
 yathāliṅgam anuṣaṅgaḥ | evaṁ pañcānnena prāñāhutir hutvā tūṣṇīm bhūyo
 vratayet | prajāpatiḥ manasā dyāyan nāntarā vācam visṛjet ||
 athāpy udāharanti |
 āsīnaḥ prāñmukho ‘śnīyāt vāgyato ‘nnam akutsayan |
 askandayams tanmanās ca bhuktvāgniṁ samupasṛset || iti |

sarvabhakṣyāpūpakandamūlaphalamāmsāni dantair nāvadyet | natisuhitaḥ |
 amṛtāpidhānam asi ity upariṣṭād apaḥ pītvācānto hṛdayadeśam abhimṛśati |
 prāṇānām granthir asi rudro mā viśāntakas tenānnenāpyāyasveti | [421] punar
 ācamya dakṣiṇapādāṅguṣṭhe paṇim niḥsrāvayati |
 aṅguṣṭhamātraḥ puruṣo ‘ṅguṣṭham ca samāśritaḥ |
 īśaḥ sarvasya jagataḥ prabhuḥ prīṇāti viśvabhuk || iti |
 hutānnānumantraṇam ūrdhvahastaḥ samācaret | śraddhāyām prāṇe niviśyāmṛtaḥ
 hutam prāṇam annenāpyāyasveti pañca | brahmaṇi ma ātmāmṛtatvāyety ātmānam
 akṣareṇa yojayet | sarvakratuyājīnām ātmayājī viśiṣyate | iti | (BDh 2.7.12.2–15)

viṣṇupurāṇe |

aśnīyāt tanmanā bhūtvā pūrvam tu madhuram rasam |
 lavaṇāmlau tathā madhye kaṭutiktādikāms tataḥ ||
 prāḡ dravam puruṣo ‘śnīyān madhye ca kaṭhināśanaḥ |
 ante punar dravāśī tu balārogye na muñcati || iti | (ViPu3.11.83–84)

bhojane kavalasaṃkhyām āha āpastambah |

aṣṭau grāsā muner bhakṣyāḥ ṣoḍaśāraṇyavāśinaḥ |
 [422] dvātriṃśat tu gṛhasthasya hy amitaḥ brahmacāriṇaḥ || iti | (ĀpDh 2.4.9.13)

āśvamedhike ‘pi |

vaktrapramāṇapiṇḍāms ca grased ekaikaśaiḥ (?) punaḥ |
 vaktrādhikaḥ tu yat piṇḍam ātmocchiṣṭam tad ucyate |
 piṇḍavaśiṣṭam annam ca vaktraniḥśṛtam eva ca ||
 abhojyam tad vijānīyād bhuktvā cāndrāyaṇam caret |
 sadā cātyaśanam nādyāt nātihīnam ca karhicit |
 yathānnena vyathā na syāt tathā bhuñjīta nityaśaḥ || iti |

vṛddhamanuḥ |

pītvā ‘po’śanam aśnīyāt pātradattam agarhitam |
 bhāryābhṛtakadāsebhya ucchiṣṭam śeṣayet dvijaḥ || iti |

ucchiṣṭaśeṣaṇam tu gṛhṛtdivyatiriktaviṣayam | tad āha pulastyaḥ |

bhojanaḥ tu na niḥśeṣaḥ kuryāt prājñāḥ kathamcana |
 anyatra dadhisaktvājyapalalakṣīramadhvapah || iti |

etac ca bhojanaḥ sāyam prātaś ca kartavyam | tad uktaḥ manunā |

[423] sāyam prātar dvijātīnām aśanam śruticoditam |
 nāntarā bhojanaḥ kuryād agnihotrasamo vidhiḥ || iti | (MDh 2.53)

gautamaḥ: “sāyam prātaś tv annam abhipūjitaḥ anindan bhuñjīta” iti (GDh 9.4) |

udāhṛtavacanasamūhena prasiddhaḥ sāṅgabhojanaḥ mūlavacane “yo bhuñkte” ity anūdyā
 veṣṭitaśirastvādikam pratyavāyābhidhānena niṣedhayati | etac ca varjyāntarāṇām apy

upalakṣaṇam | tāni ca brahmapurāṇe darśitāni |

yas tu pāṇitale bhuñkte yas tu phūtkārasaṃyutam (?) |
 prasṛtāṅgulibhir yac ca tasya gomāmsavac ca tat ||
 nājīrṇe bhojanaḥ kuryāt kuryān nātibubhuṁkṣitaḥ |
 hastyaśvarathayānoṣṭram āsthito naiva bhakṣayet ||
 śmaśānābhyantarastho vā devālayagato ‘tha vā |
 śayanastho na bhuñjīta pānistham na cāsane ||
 nārdravāsā nārdrāśirā na cāyajñopavītavān |
 na bāhusakthisaṃsthaś ca na ca paryāṅkam āsthitaḥ ||

[424] na veṣṭitaśirāś cāpi notsaṅgākṛtabhājanah |
 naikavastro dṛṣṭamadho nopānatkaḥ sapādukaḥ ||
 na carmopariśamsthaś ca carmāveṣṭitapārśvavān |
 grāsaśeṣaṃ na cāśnīyāt pītaśeṣaṃ piben na ca ||
 śākamūlaphalekṣūṇāṃ dantacchedair na bhakṣayet |
 bahūnāṃ bhuñjatāṃ madhye na cāśnīyāt tvarānvitaḥ ||
 vṛthā na viśrjed annaṃ nocchiṣṭaṃ kutracid vrajet || iti |

br̥haspatiḥ |
 na spr̥sed vāmahastena bhuñjāno ‘nnaṃ kadācana |
 na pāḍau na śīro bastiṃ na padā bhājanaṃ spr̥set || iti |

uśanāḥ |
 nādatvā miṣṭaṃ aśnīyād bahūnāṃ caiva paśyatām |
 nāśnīyur bahavaś caiva tathā naikasya paśyataḥ || iti |

ādityapurāṇe |
 nocchiṣṭo grāhayed ājyaṃ yajñocchiṣṭaṃ ca samtyajet |
 śūdrabhuktāvaśiṣṭaṃ tu nādyād bhāṇdashṭitaṃ tv api || iti |

kūrmapurāṇe ‘pi |
 [425] nārdharātre na madhyāhne nājīrṇe nārdravastradhṛk |
 na bhinnabhājane caiva na bhūmyām na ca pāṇiṣu ||
 nocchiṣṭo ghṛtaṃ ādadyān na mūrdhānaṃ spr̥śann api |
 na brahma kīrtayitvāpi na niḥśeṣaṃ na bhāryayā ||
 nāndhakāre na samdhyāyām na ca devālayādiṣu || iti | (KūPu 1.2.19.20–22)

yājñavalkyo ‘pi |
 na bhāryādarśane ‘śnīyān naikavāsā na samsthiṭaḥ || iti | (YDh 1.131)

yat tu,
 brāhmaṇyā saha yo ‘śnīyād ucchiṣṭaṃ vā kadācana |
 na tasya doṣaṃ icchanti nityaṃ eva manīṣiṇaḥ ||
 ucchiṣṭaṃ itarastrīṇāṃ yo ‘śnīyād brāhmaṇaḥ kvacit |
 prāyaścittī sa vijñeyaḥ samkīrṇo mūḍhacetanaḥ ||

iti, na tat sarvathā doṣābhāvapratiṭṭādanaparam, kadācaneti vacanāt | ata eva **ādityapurāṇam** |
 brāhmaṇyā bhāryayā sārḍhaṃ kvacid bhuñjīta cādhvani |
 asavarṇastriyā sārḍhaṃ bhuktvā patati tatksaṇāt || iti |

vṛddhamanur api |
 [426] na piben na ca bhuñjīta dvijaḥ savyena pāṇinā |
 naikahastena ca jalaṃ śūdreṇāvarjitaṃ pibet ||
 pibato yat patat toyaṃ bhājane mukhaniḥsṛtaṃ |
 abhojyaṃ tad bhaved annaṃ bhoktā bhuñjīta kilbiṣaṃ ||
 pītāvaśeṣitaṃ toyaṃ brāhmaṇo na punaḥ pibet |
 pibed yadi hi tan mohāt dvijaś cāndrāyaṇaṃ caret || iti |

atriḥ |
 toyaṃ pāṇinakhaspr̥ṣṭaṃ brāhmaṇo na pibet kvacit |
 surāpānena tat tulyaṃ ity evaṃ manur abravīt || iti |

śātātapaḥ |
 uddhṛtya vāmahastena yat toyaṃ pibati dvijaḥ |
 surāpānena tat tulyaṃ manur āha prajāpatiḥ || iti |

āśvamedhike ‘pi |

pānīyāni pibed yena tat pātram dvijasattamaḥ |
anucchiṣṭaṃ bhavet tāvad yāvad bhūmau na niḥkṣipet || iti |

śāṅkhaḥ: “nānīyukto ‘py āsanasthaḥ prathamam aśnīyāt | nādhikam dadyāt | na pratigṛhṇīyāt” iti |
śātātapo ‘pi |

agryāsanopaviṣṭas tu yo bhuṅkte prathamam dvijaḥ |
bahūnām paśyatām so ‘jñāḥ paṅktyā harati kilbiṣam ||

[427] iti | gobhilaḥ |

ekapaṅktyupaviṣṭānām viprānām saha bhojane |
yady eko ‘pi tyajet pātram nāśnīyur itare ‘py anu ||
mohāt tu bhuṅkte yas tatra taptasāntapanam caret |
bhuñjāneṣu tu vipreṣu yas tu pātram parityajet ||
bhojane vighnakartāsau brahmahāpi tathocyate || iti |

vāgyamanam prakramya purāṇe |

snāsyato varuṇaḥ śaktim juhvato ‘gniḥ śriyaṃ haret |
bhuñjāno mṛtyur āyuṣyaṃ tasmān maunaṃ triṣu smṛtam || iti |

yat tv atriṇoktam,

maunavratam mahākaṣṭam huṃkāreṇāpi naśyati |
tathā sati mahān doṣaḥ tasmāt tan niyataś caret ||

iti, tad etat kāṣṭhamaunābhiprāyam | etac ca pañcagrāsād arvāg viśayam | tathā ca vṛddhamanuḥ |
anindan bhakṣayen nityam vāgyato ‘nnam akutsayan |
pañca grāsān mahāmaunaṃ prāṇādyāpyāyanam mahat || iti |

āśvamedhike ‘pi |

maunī vāpy atha vāmaunī prahr̥ṣṭaḥ saṃyatendriyaḥ |
bhuñjīta vidhivad vipro na cocchiṣṭāni carvayet || iti |

śātātapo ‘pi |

[428]

hastadattāni cānnāni pratyakṣalavaṇam tathā |
mṛttikābhakṣaṇam caiva gomāṃsāsānavati smṛtam || iti |

pañthīnasir api |

lavaṇam vyañjanam caiva ghṛtam tailam tathaiva ca |
lehyam peyam ca vividham hastadattam ca bhakṣayet ||
darvyā deyam ghṛtānnaṃ tu samastavyañjanāni ca |
udakam yac ca pakvānnaṃ yo darvyā dātum icchati ||
sa bhrūṇahā surāpaś ca steyī ca gurutalpagaḥ || iti |

āśvamedhike |

udakyām api caṇḍālam śvānam kukkuṭam eva ca |
bhuñjāno yadi paśyet tu tad annam tu parityajet ||
keśakīṭāvapannaṃ ca mukhamārutavijitam |
abhojyaṃ tad vijānīyāt bhuktvā cāndrāyaṇam caret || iti |

kātyāyanaḥ |

caṇḍālapatitodkyā vākyam śrutvā dvijottamaḥ |
bhuñjīta grāsamātram tu dinam ekam abhojanam || iti |

gautamo ‘pi |

[429]

kāhalabhramaṇagrāvṇām cakrasyolūkhalasya ca |
eteṣāṃ ninadam yāvat tāvat kālam abhojanam || iti | (ślo. gau. sm. 5.31)

br̥haspatir api |

apy ekapañktyāṃ nāśnīyād brāhmaṇaiḥ svajanair api |
ko hi jñāti kiṃ kasya pracchannaṃ pātaḥ bhavet ||
ekapañktyupaviṣṭānāṃ duṣkṛtaṃ yad durātmanāṃ |
sarveṣāṃ tat samaṃ tāvad yāvat pañktir na bhidyate || iti |

pañktibhedaparakāram api sa evāha |

agninā bhasmanā caiva stambhena salilena ca |
dvāreṇa caiva mārgēṇa pañktibhedo budhaiḥ smṛtaḥ || iti |

yamo ‘pi |

udakaṃ ca tṛṇaṃ bhasma dvāraṃ panthās tathaiva ca |
ebhir antaritaṃ kṛtvā pañktidoṣo na vidyate || iti |

tad evaṃ mūlavacanoktaveṣṭitaśirastvādivarjanopalakṣitā niyamaviśeṣā darśitāḥ |

dakṣiṇāmukhatvaniṣedho nityabhōjanaviśayaḥ | kāmye tadvidhānāt | tathā ca manuḥ |

āyusyaṃ prāṇmukho bhuñkte yaśasyaṃ dakṣiṇāmukhaḥ |

śriyaṃ pratyāṇmukho bhuñkte ṛtaṃ bhuñkta udaṇmukhaḥ || (MDh 2.52)

[430] iti | gobhilaḥ tu dakṣiṇāmukhatvaṃ pratiśedhati |

prāṇmukhāvasthito vipro pratīcyāṃ vā yathāsukham |

uttaraṃ pitṛkārye tu dakṣiṇāṃ tu vivarjayet || iti |

“vāmapādakaraḥ” vāmapāde karo yasyāsau vāmapādakaraḥ | yo vāmapādakaro bhuñkte yaś ca
sthitvā bhuñkte taiḥ sarvair yad bhuktaṃ tad rakṣāṃsi bhuñjate | na svayaṃ

prāṇāgnihoṭrādiphalaṃ prāpnotīty arthaḥ | bhuktasya rākṣasagāmitvaṃ kūrmapurāṇe ‘pi darśitam

|

yo bhuñkte veṣṭitaśirā yaś ca bhuñkte vidinmukhaḥ |

sopānatkaś ca yo bhuñkte sarvaṃ vidyāt tad āsuram || iti | (KūPu 1.2.19.19)

abhipretasya bhōjanavidher udīcyāṅgāni ucchiṣṭodakadānādīni kartavyāni | tatra devaḥ |

bhuktvochīṣṭaṃ samādāya sarvasmāt kiṃcid ācamaṇaḥ |

ucchiṣṭabhāgadeyebhyaḥ sodakaṃ nirvaped bhuvi || iti |

tatra mantraḥ |

raurave pūyanilaye padmārbudanivāsinām |

prāṇināṃ sarvabhūtānāṃ akṣayyaṃ upatiṣṭhatām || iti |

gadyavyāso ‘pi: “tatas tṛptaḥ sann amṛtāpidhānam asīty apaḥ prāśya tasmād deśān manāg
apasṛtya vidhivad ācāmet” iti | sa cācamaṇaparakāro devaleṇa darśitaḥ |

bhuktvācāmed yathoktena vidhānena samāhitaḥ |

śodhayen mukhahastau ca mṛdadbhir gharṣaṇair api || iti |

tac ca gharṣaṇaṃ tarjanyā na kartavyam | tad āha gautamaḥ |

gaṇḍūśasyātha samaye tarjanyā vaktraśodhanam |

kurvīta yadi mūḍhātmā raurave narake patet || iti | (ślo. gau. sm. 5.29)

vyāsaḥ |

hastam prakṣālya gaṇḍūśaṃ yaḥ pibet avicakṣaṇaḥ |

sa devāṃś ca pitṛṃś caiva hy ātmānaṃ caiva pātayet ||

tasmin nācamaṇaṃ kuryāt yatra bhāṇḍe ‘tha bhuktavān |

yady uttiṣṭhaty anācānto bhuktavān āsanāt tataḥ ||

snānaṃ sadyaḥ prakurvīta so ‘nyathā ‘prayato bhavet || iti |

kūrmapurāṇe ‘pi |

amṛtāpidhānam asīty upariṣṭād apaḥ pibet |

[432] ācāntaḥ punar ācāmed āyaṃgaur (?) iti mantrataḥ ||
 drupadāṃ vā trir āvṛtya sarvapāpapaṇāśinīm |
 prāṇānāṃ granthir asīty ālabhet hrdayaṃ tataḥ ||
 ācamyāṅguṣṭhamātreṇa pādāṅguṣṭhe tu dakṣiṇe |
 niḥsrāveyed dhastajalam ūrdhvahastaḥ samāhitaḥ ||
 hutānumantraṇaṃ kuryāt śraddhāyām iti mantrataḥ |
 athākṣareṇa svātmānaṃ yojayed brahmaneti hi ||
 sarveṣāṃ eva yogānāṃ ātmayāgaḥ paraḥ smṛtaḥ |
 yo ‘nena vidhinā kuryāt sa yāti brahmaṇaḥ padam || iti | (KūPu 1.2.19.9–13)

atriḥ |

ācānto ‘py asūcis tāvad yāvat pātram anuddhṛtam |
 uddhṛte ‘py asūcis tāvad yāvan nonmṛjyate mahī ||
 bhūmāv api hi liptāyām tāvat syād asūciḥ pumān |
 āsanād utthitas tasmād yāvan na sprṣate mahīm || iti |

śātātapo ‘pi |

[433] ācamya pātram utsṛjya kiṃcid ādreṇa pāṇinā |
 mukhyān prāṇān samālabhya nābhiṃ pāṇitalena ca ||
 bhuktṛvā naiva pratiṣṭheta na cāpy ādreṇa pāṇinā |
 pāṇiṃ mūrdhni samādhāya sprṣtvā cāgniṃ samāhitaḥ ||
 jñātīśraīṣṭhyaṃ samāpnoti prayogakuśalo naraḥ || iti |

viṣṇupurāṇe ‘pi |

[434] svasthaḥ praśāntacittas tu kṛtāsanaparigrahaḥ |
 abhīṣṭadevatānāṃ ca kurvīta smaraṇaṃ naraḥ ||
 agnir āpyāyayativ annaṃ pāṛthivaṃ pavanaritaḥ |
 dattāvakāśo nabhasā jarayed astu me sukham ||
 annaṃ balāya me bhūmer apām agnyanilasya ca |
 bhavatv etat pariṇataṃ mamāstv avyāhataṃ sukham ||
 prāṇāpānasamānānāṃ udānavyānayos tathā |
 annaṃ puṣṭikaraṃ cāstu mamāstv avyāhataṃ sukham ||
 agastir agnir vaḍavānalaś ca bhuktaṃ mayānnaṃ jarayatv aśeṣam |
 sukhaṃ mamaitat pariṇāmasaṃbhavaṃ yacchatvarogo mama cāstu dehaḥ ||
 viṣṇuḥ samastendriyadehadehipradhānabhūto bhagavān yathaikaḥ |
 satyena tenānnaṃ aśeṣam etat ārogyadaṃ me pariṇāmam etu ||
 viṣṇur attā tathaivānnaṃ pariṇāmaś ca vai tathā |
 satyena tena me bhuktaṃ jīryativ annaṃ idaṃ tathā ||
 ity uccārya svahastena parimṛjya tathodaram |
 anāyāsapradāyīni kuryāt karmāṇy atandritaḥ || iti | (ViPu 3.11.87–98)

mārkaṇḍeyo ‘pi |

bhūyo ‘py ācamya kartavyaṃ tatas tāmbūlabhakṣaṇaṃ || iti | (MārPu 29.39)

atra vasiṣṭhaḥ |

supūgaṃ ca supatraṃ ca cūrṇena ca samanvitam |
 adatvā dvijadevebhyaḥ tāmbūlaṃ varjayed budhaḥ ||
 ekapūgaṃ sukhārogyaṃ dvipūgaṃ niṣphalaṃ bhavet |
 atīśreṣṭhaṃ tripūgaṃ ca hy adhikaṃ naiva duṣyati ||
 parṇamūle bhaved vyādhiḥ parṇāgre pāpasamḥbavaḥ |

śīrṇaparnam hared āyuh śīrā buddhinivāśinī ||
 tasmād agram ca mūlam ca śīrām caiva viśeṣataḥ |
 śīrṇaparnam varjayitvā tāmbūlam khādayed budhaḥ ||
 [435] iti | yad idam bhojanam nirūpitam tat grahaṇakāle pratiṣiddham | tad āha manuḥ |
 candrasūryagrahe nādyād adyāt snātvā vimuktayoḥ |
 amuktayor astagayor dr̥ṣṭvā snātvā pare ‘hani || iti | (MDh 4.224)
 grahe grahaṇakāle | sparśam ārabhya mokṣaparyanto grahakālaḥ | tasmin kāle na bhuñjīta | kim tu
 rāhuṇā candrasūryayoḥ muktayoḥ satoḥ paścāt snātvā bhuñjīta | yadā tu grastāstamayas tadā
 paredyuh vimuktau tau dr̥ṣṭvā bhuñjīta | na kevalam grahaṇakāla eva bhojanābhāvaḥ kim tu
 grahaṇāt prāg api | tad āha vyāsaḥ |
 nādyāt sūryagrahāt pūrvam ahni sāyam śaśigrahāt |
 grahakāle ca nāśnīyāt snātvāśnīyāc ca muktayoḥ ||
 mukte śaśini bhuñjīta yadi na syān mahāniśā |
 amuktayor astagayor atha dr̥ṣṭvā pare ‘hani || iti | (la.vyā.sm 2.77.78)
 pūrvakāle bhojananiṣedhe viśeṣam āha vṛddhavasīṣṭhaḥ |
 grahaṇam tu bhaved indoḥ prathamād ahi yāmataḥ |
 bhuñjītāvartanāt pūrvam paścime prathamād adhaḥ ||
 raves tv āvartanād ūrdhvam arvāg eva niśīthataḥ |
 caturthe prahare cet syāt caturthapraharād adhaḥ || iti |
 rātrau prathamāt yāmād ahi ūrdhvam grahaṇam cet āvartanān madhyāhnāt pūrvam bhuñjīta |
 rātripaścimayāme cet [436] rātriprathamayāmād arvāk bhuñjīta | ahnaś caturthaprahare
 ravigrahaś cet rātreś caturthapraharād adho bhuñjītety arthaḥ | viśītho madhyarātriḥ |
 madhyāhnād ūrdhvam ravigrahaṇam cet madhyarātrād arvāg eva bhuñjītety arthaḥ | śaśigrahaṇe
 yāmatrayeṇa vyavadhānam apekṣitam | sūryagrahe tu yāmacatuṣṭayeneti tātparyārthaḥ | tathā ca
 vṛddhagautamaḥ |
 sūryagrahe tu nāśnīyāt pūrvam yāmacatuṣṭayam |
 candragrahe tu yāmāms trīn bālavṛddhāturair vinā || iti |
 bālavṛddhāturaviṣaye viśeṣo matsyapurāṇe |
 aparāhṇe na madhyāhne madhyāhne cen na saṅgave |
 bhuñjīta saṅgave cet syān na pūrvam bhojanam caret || iti |
 samarthasya tu bhojane prāyaścittam uktaṁ kātyāyanena |
 candrasūryagrahe bhuktvā prajāpatyena śudhyati |
 tasminn eva dine bhuktvā trirātreṇaiva śudhyati || iti |
 śaśigrahaṇe yāmatrayasyāpavādam āha vṛddhavasīṣṭhaḥ |
 grastodaye vidhoḥ pūrvam nāhar bhojanam ācaret || iti |
 grastāstamaye viśeṣam āha bhṛguḥ |
 grastāv evāstamānam tu ravīndū prāpnuto yadi |
 tayoh paredyur udaye snātvābhyavaharen naraḥ || iti |
 vṛddhagārgyo ‘pi |
 [437] samdhyākāle yadā rāhur grasate śaśibhāskarau |
 tad ahar naiva bhuñjīta rātrāv api kadācana || iti |
 viṣṇudharmottare ‘pi |
 ahorātram na bhoktavyam candrasūryagraho yadā |
 bhuktim dr̥ṣṭvā tu bhoktavyam snānam kṛtvā tataḥ param || iti |

nanu – medhādyantardhāne cākṣuṣaṃ darśanaṃ na sambhavati – iti cet,
na, darśanaśabdena śāstravijñānasya vivakṣitatvāt | tad āha **vṛddhagautamaḥ** |
candrasūryagrahe nādyāt tasminn ahani pūrvataḥ |
rāhor vimuktiṃ vijñāya snātvā kurvīta bhojanam || iti |

evam tarhi – paredyur udayāt prāg api śāstravijñānasambhavād grastāstamaye ‘pi tathaiva
bhojanaṃ prasajyeta |

tan na,

tayoḥ paredyur udaye snātvābhyavaharen naraḥ |
ahorātram na bhoktavyaṃ candrasūryagraho yadā ||
iti vacanadvayena tadaprasakteḥ | yat tu **skandapurāṇe**,
yadā candragrahas tāta niśīthāt parato bhavet |
bhoktavyaṃ tatra pūrvāhṇe nāparāhṇe kathamcana ||
pūrvam niśīthāt grahaṇam yadā candrasya vai bhavet |
tadā divā na kartavyaṃ bhojanaṃ śikhivāhana ||
iti, tad idaṃ yāmatrayābhiprāyam, candragrahe tu “**yāmāms trīn**” [438] iti viśeṣasya
vṛddhagautamenābhidānāt | pāpakṣayakāmo grahaṇadinam upavaset | tad āha **dakṣaḥ** |
ayane viṣuve caiva candrasūryagrahe tathā |
ahorātroṣitaḥ snātvā sarvapāpaiḥ pramucyate || iti |
putrī tu nopavaset | tad āha **nāradaḥ** |
saṃkrāntyām upavāsam ca kṛṣṇaikādaśivāsare |
candrasūryagrahe caiva na kuryāt putravān gṛhī || iti |
grastāstamaye tu putriṇo ‘py upavāsa eva, “**ahorātram na bhoktavyam**” iti bhojanapriṣedhāt |
kvacit tu grahaṇaviśeṣe snānādikam na kartavyam | tad uktaṃ **ṣaṭtrimśanmate** |
sūryagraho yadā rātrau divā candragrahas tathā |
tatra snānam na kurvīta dadyād dānam na ca kvacit || iti |
etac ca bhūbhāgaviśeṣavyavasthitānām grāsamokṣadarśanayogyatvābhāve draṣṭavyam ||

iti bhojanaprakaraṇam

itthaṃ nirūpitena bhojanāntena kartavyajātenāhnaḥ pañcamabhāgam ativāhayet | etena
bhāgapañcakakṛtyābhidhānenāvaśiṣṭadivasakartavyajātam upalakṣaṇīyam | tac ca kartavyajātam
dakṣeṇa darśitam |

bhuktvā tu sukham āsthāya tad annaṃ pariṇāmayet |
itihāsapurāṇādyaiḥ ṣaṣṭhasaptamakau nayet ||
aṣṭame lokayātrā tu bahiḥ saṃdhyā tataḥ punaḥ || (DaSm 2.52–53)

[439] iti | **atriḥ** |

divāsvāpaṃ na kurvīta striyaṃ caiva parityajet |
āyuhkṣīṇā divā nidrā divā strī puṇyanāśinī ||
itihāsapurāṇāni dharmasāstrāṇi cābhyaset |
vṛthā vivādavākyāni parivādaṃ ca varjayet || iti |

viṣṇupurāṇe ‘pi |

anāyāsapradāyīni kuryāt karmāṇy atandritaḥ |

sacchāstrādivinodena sanmārgādyavirodhinā ||
 dinam nayet tataḥ saṁdhyāṁ upatiṣṭhet samāhitāḥ | iti | (ViPu 3.11.94–95)
yājñavalkyo ‘pi |
 ahaḥśeṣaṁ samāsīta śiṣṭair iṣṭaiś ca bandhubhiḥ ||
 upāsya paścimāṁ saṁdhyāṁ hutvāgnīṁś tān upāsya ca |
 bhr̥tyaiḥ parivṛto bhuktvā nātitr̥pto ‘tha saṁviśet || iti | (YDh 1.113–14)
 “upāsa ca” iti cakāreṇa vaiśvadevādikaṁ samuccinoti | sāyaṁsaṁdhyāhomau nirūpitau |
 vaiśvadevātau kaścīd viśeṣo **viṣṇupurāṇe** darśitaḥ |
 punaḥ pākam upādāya sāyam apy avanīpate |
 vaiśvadevanimittam vai patnyā sārdham balim haret ||
[440] tatrāpi śvapacādibhyas tathaivānnaṁ visarjayet |
 atithim cāgataṁ tatra svaśaktyā pūjayed budhaḥ ||
 divātithau tu vimukho gate yat pātakam nṛpa |
 tad evāṣṭagaṇam puṁsāṁ sūryoḍhe vimukhe gate ||
 tasmāt svaśaktyā rājendra sūryoḍham atithim naraḥ |
 pūjayet pūjite tasmin pūjitāḥ sarvadevatāḥ ||
 kṛtapādādiśaucaś ca bhuktvā sāyaṁ tato gr̥hī |
 gacched asphuṭitāṁ śayyāṁ api dārumayīm nṛpa || iti | (ViPu 3.11.101–07)

iti ahaḥśeṣādikṛtyam

atha śayanaprakāram āha **hārītaḥ**: “suprakṣālitacaraṇatalo rakṣāṁ kṛtvā
 udakapūrṇaghaṭādimāṅgalopeta ātmābhir ucitāṁ upahatāṁ sutrāmāṇam iti paṭhan śayyāṁ
 adhiṣṭhāya rātrisūktam japitvā viṣṇuṁ namaskṛtya ‘sarpāpasarpa bhadraṁ **[441]** te’ iti ślokaṁ
 japitvā iṣṭadevatāsmaraṇam kṛtvā samādhim āsthāya anyāṁś ca vaidikān mantrān sāvitṛm ca
 japitvā maṅgalyam śrutam śaṅkham ca śṛṇvan dakṣiṇāśīrāḥ svapet” iti (HāSm 7.3) | dakṣiṇāśīrāḥ
 iti pradarśanārtham | tathā ca **viṣṇupurāṇam** |
 prācyāṁ diśi śīraḥ śastaṁ yāmyāyāṁ atha vā nṛpa |
 sadaiva svapataḥ puṁso viparītaṁ tu rogadam || iti | (ViPu 3.11.109)
gārgyo ‘pi |
 svagrhe prākśīrāḥ śete hy āyuṣyaṁ dakṣiṇāśīrāḥ |
 pratyakśīrāḥ pravāse ca kadācid udakśīrāḥ || iti |
purāṇe ‘pi |
 rātrisūktam japet smṛtvā sarvāṁś ca sukhaśāyinaḥ |
 namaskṛtvāvyayam viṣṇuṁ samādhisthaḥ svapen niśi || iti |
 sukhaśāyino ‘pi **gobhīlena** darśitāḥ |
 agastir mādhabaś caiva mucakundo mahāmuniḥ |
 kapilo munir āstīkaḥ pañcaite sukhaśāyinaḥ || iti |
 śayane varjanīyān āha **mārkaṇḍeyaḥ** |
[442] śūnyālaye śmaśāne ca ekavṛkṣe catuṣpathe |
 mahādevagr̥he vāpi mātṛveśmani na svapet ||
 na yakṣanāgāyatane skandasyāyatane tathā |
 kūlacchāyāsu ca tathā śarkarāloṣṭapāmsuṣu ||
 na svepec ca tathā garte vinā vikṣāṁ kathamcana |

dhānyagovipradevānām gurūṇām ca tathopari ||
na cāpi bhagnaśayane nāśucau nāśuciḥ svayam |
nādravāsā na nagnaś ca nottarāparamastakaḥ ||
nākāśe sarvaśūnye ca na ca caityadrume tathā || iti |

viṣṇur api: “nārdrapādaḥ svapet | nottarāparāvāksīrāḥ | na nagnaḥ | nādravamśe | nākāśe | na
palāśaśayane | na pañcadārurkṛte | na gajabhagnakṛte | [443] na vidyuddagdhakṛte | na bhinne |
nāgniplusṭe | na ghaṭāsiktadrumaje | na śmaśānaśūnyālayadevatāyataneṣu | na capalamadhye | na
nārīmadhye | na dhānyagoguruhutāśanasurāṇām upari | nocchiṣṭo na divā supyāt saṁdhyayor na
ca bhasmani | deśe na cāśucau nārdre na ca parvatamastake” | iti (ViDh 70.1–17) | **viṣṇupurāṇe**
‘pi |

nāviśālām na vai bhagnām nāsamām malinām na ca |
na ca jantumayīm śayyām adhiṭṭheda anāstrtām || iti | (ViPu 3.11.108)

uśanāḥ: “na ca tailābhyaktaśīrāḥ svapen nādīkṣitaḥ kṛṣṇacarmani” iti | **dakṣaḥ** |
[444] pradoṣapaścimau yāmau vedābhyāsarato nayet |

yāmadvayam śayānas tu brahmabhūyāya kalpate || iti | (DaSm 2.54)

“saṁdhyā snānam” ityārabhya “yo veṣṭitaśīrāḥ” ityantena granthasaṁdarbheṇa
śrutyupalakṣaṇābhyām āhnikam saṁkṣipyā nirūpitam | etasya karaṇe śreyah akarāṇe tu
pratyavāyah | tad uktam **kūrmapurāṇe** |

ity etad akhilam proktam ahany ahani vai mayā |
brāhmaṇānām kṛtyajātam apavargaphalapradam ||
nāstikyād atha vālsyād brāhmaṇo na karoti yah |
sa yāti narakān ghorān kākayonau prajāyate ||
nānyo vimuktaye panthā muktvaśramavidhiṁ svakam |
tasmāt karmāṇi kurvīta tuṣṭaye parameṣṭhinaḥ || iti | (KūPu 1.2.19.30–32)

|| 59 ||

*ittham ca “ṣaṭkarmābhīrataḥ” ityanena brāhmaṇasyāsādhāraṇadharmān nirūpya
tatradyādhyayanādisādhāraṇadharmaprasaṅgātataṁ āhnikam parisamāpyedānīm prakṛtān eva
kramaprāptān abhiṣiktasya kṣatriyasyāsādhāraṇadharmān āha |*

[445]

**avratā hy anadhīyānā yatra bhaikṣyacarā dvijāḥ |
taṁ grāmaṁ daṇḍayed rājā corabhaktaprado hi saḥ || 60 ||
kṣatriyo hi prajā rakṣan śastrapāṇiḥ pradaṇḍavān |
nirjitya parasainyāni kṣitiṁ dharmeṇa pālayet || 61 ||
puṣpaṁ puṣpaṁ vicinuyān mūlacchedaṁ na kārayet |
mālākāra ivārāme na yathāṅgārakārakaḥ || 62 || iti |**

dvividho hi rājadharmah duṣṭaśikṣā śiṣṭaparipālanam ca | tatradyena ślokena duṣṭaśikṣā
pratipādyate | vrataśabdenātra brahmacārikartṛkaṁ madhvādivarjanam abhipretam | tathā ca
yājñavalkyaḥ “vram apīḍayan” (YDh 1.3) ity uktvā vivakṣitam tad vratam spaṣṭīcakāra |
madhumāṁsāñjanocchiṣṭaśuktastrīprāṇihimsanam |
bhāskarālokanāślilaparivādādi varjayet || iti | (YDh 1.33)

yad vā svagrhyaprasiddhāni prājāpatyādīni catvāry atra vrataśabdābhidheyāni |
tadubhayavidhavratarahitāḥ svādhyāyam apy anadhīyānā brahmacāriṇo yatra grāme bhaikṣyam
ācaranti taṃ [446] grāmaṃ daṇḍayet | yataḥ sa grāmaś caurasadṛṣebhyo bhaktam annaṃ
prayacchati | anena vacanena vihitam ananutiṣṭhatāṃ pratiśiddham anutiṣṭhatāṃ sarveṣāṃ
rājñāṃ daṇḍanīyatvam upalakṣyate | ata eva **nāradaḥ** |

yo yo varṇo ‘pahīyeta yo ya udrekam āpnuyāt |
taṃ taṃ dṛṣtvā svato mārgāt pracyutaṃ sthāpayet pathi ||
aśāstrokteṣu cānyeṣu pāpayukteṣu karmanu |
prasamīkṣyātmanā rājā daṇḍaṃ daṇḍyeṣu pātayet || iti | (NSm 17.67)

yājñavalkyaḥ |

kulāni jātīḥ śreṇīś ca gaṇān jānapadān api |
svadharmāc calitān rājā vinīya sthāpayet pathi || iti | (YDh 1.361)

manur api |

pitācāryaḥ suhṛn mātā bhāryā putraḥ purohitaḥ |
nādaṇḍyo nāma rājño ‘sti yas tv adharmaṇa 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)

daṇḍyadaṇḍanaṃ praśaṃsati **yājñavalkyaḥ** |

yo daṇḍyān daṇḍayed rājā samyag vadhyāṃś ca ghātayet |
iṣṭaṃ syāt kratubhis tena samāptavaradakṣiṇaiḥ || iti | (YDh 1.359)

adaṇḍyadaṇḍanaṃ niṣedhayati **manuḥ** |

adaṇḍyān daṇḍayan rājā daṇḍyāṃś caivāpy adaṇḍayan |
ayaśo mahad āpnoti naraṃ caiva gacchati || iti | (MDh 8.128)

daṇḍaś ca dvividhaḥ śārīro ‘rthadaṇḍaś ceti | yathāha **nāradaḥ** |

śārīraś cārthadaṇḍaś ca daṇḍaś ca dvividhaḥ smṛtaḥ |
śārīras tāḍanādis tu maraṇāntaḥ prakīrtitaḥ |
kākiṇyādis tv arthadaṇḍaḥ sarvasvāntas tathaiva ca || iti | (NSm 21.53–55)

rājño daṇḍayitṛtvaṃ mahatā prabandhena sambhāvayati **manuḥ** |

arājake hi loke ‘smin sarvato vidrute bhayāt |
rakṣārtham asya sarvasya rājānam asṛjat prabhuḥ ||
indrānilayamārkāṇām agneś ca varuṇasya ca |
candravitteśayoś caiva mātṛā nirhṛtya śāśvatīḥ ||

[448]

yasmād eṣāṃ surendrāṇāṃ mātṛābhyo nirmīto nṛpaḥ |
tasmād abhibhavaty eṣa sarvabhūtāni tejasā ||
tapaty ādityavac caiva cakṣūṃśi ca manāṃsi ca |
na cainaṃ bhuvi śaknoti kaścid apy abhivīkṣitum ||
so ‘gnir bhavati vāyuś ca so ‘rkaḥ somaḥ sa dharmarāt |
sa kuberaḥ sa varuṇaḥ sa mahendraḥ prabhāvataḥ ||
bālo ‘pi nāvamantavyo manuṣya it bhūmipaḥ |
mahatī devatā hy eṣā nararūpeṇa tiṣṭhati ||
ekam eva dahaty agnir naraṃ durupasarpīṇam |
kulaṃ dahati rājāgniḥ sapaśudravasyaṃcayam ||
kāryaṃ so ‘vekṣya śaktiṃ ca deśakālau ca tattvataḥ |
kurute dharmasiddhyartham viśvarūpaṃ punaḥ punaḥ ||

yasya prasāde padmāste vijayaś ca parākrame |
 mṛtyuś ca vasati krodhe sarvatejomayo hi saḥ ||
 yas tu taṃ dveṣṭi saṃmohāt sa vinaśyaty asaṃśayam |
 tasya hy āśu vināśāya rājā prakurute manaḥ ||
 tasmād dharmam yam iṣṭeṣu sa vyavasyen narādhipaḥ |
 aniṣṭam cāpy aniṣṭeṣu taṃ dharmam na vicālayet ||
[449] tasyārthe sarvabhūtānāṃ goptāraṃ dharmam ātmajam |
 brahmatejomayaṃ daṇḍam asṛjat pūrvam īśvaraḥ ||
 taṃ rājā praṇayan samyak trivargenbhivardhate || iti | (MDh 7.3–27)

mahābhārata |
 parokṣā devatāḥ sarvā rājā pratyakṣadevatā |
 prasādaś ca prakopaś ca pratyakṣo yasya dṛśyate ||
 rājā mātā pitā caiva rājā kulavatām kulam |
 rājā satyam ca dharmaś ca rājā hitakaro nṛṇām ||
 kālo vā kāraṇam 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 katham
 kṣatriyasyāsādhāraṇadharmah |
maiva,| rājaśabdasya kṣatriyaviśayatvenāveṣṭyadhikaraṇe nirṇītatvāt | tathā hi –
 dvitīyādhyāye aveṣṭyadhikaraṇe śrūyate “**āgneyam aṣṭākapālaṃ nirvapati hiraṇyam dakṣiṇā**”
 ityādinā rājakartṛke rājasūye **[450]** aveṣṭinām akeṣṭim prakṛtya “**yadi brāhmaṇo yajeta**
bārhaspatyam madhye vidhāyāhutim hutvā tam abhighārayet | yadi rājasya aindram | yadi vaiśyo
vaiśvadevam” iti |
tatra saṃśayah | kiṃ brāhmaṇādīnām aveṣṭau prāptānām varṇānām rājasūye ‘dhikārah |
 uta kṣatriyasyaiva – iti | tadarthaṃ ca kiṃ rājaśabdaḥ trayāṇām api varṇānām vācakah | kiṃvā
 kṣatriyasyaiva – iti | tato ‘pi punar vicārayitavyam | kiṃ rājaśabdo rājyayoganimittaḥ,
 kṣatriyatvanimitto vā – iti | tatra rājaśabdo rājyayoganimitta eva, āryaprasiddheḥ |
 sarvalokaprasiddhatvād avigānāc ca | na tu kṣatriyatvanimittaḥ | anāryaprasiddher
 āryaprasiddhāpekṣayā durbalatvāt | draviṣeṣu vigānāt | tad anyeṣv aprasiddhaś | tatra syāt
 rājyogāt rājānas trayo ‘pi bhavanti | rājyapadaṃ tu rūḍhyā janapadarakṣaṇe vartate | na
 rājyogam apekṣate |

nanu – “**karmaṇi**” ity adhikṛtya “**patyantapurohitādibhyo yak**” (Pāṇini 5.1.128) iti vacanāt
 rājaśabdasya tatra pāṭhād ācārāc ca smṛter balīyastvāt rājyoga eva rājyapadapravṛttinimittaṃ –
 iti cet,

lokaprayogasyaiva śabdārthāvadhāraṇe pramāṇatvāt smṛter api sa eva mūlaṃ nānyat |
 prayogāc ca rājyaśabdasyaiva svātantryaṃ tannimittatvaṃ ca rājaśabdasyāvagamya | tatas
 tadanusāreṇa smaraṇam śabdāpaśabdavibhāgamātraparaṃ **[451]** vyākhyeyam | atas trayāṇām api
 rājapadābhidheyatvena rājasūye prāptānām nimittārthāni śravaṇāni | yadiśabdo ‘pi rājaśabdasya
 rājyayoganimittatve pramāṇam | anyathā prāptyabhāvād yadiśabdo ‘nupapannaḥ syāt | vaidikaś
 ca nirdeśaḥ smṛter api balīyān | tasmāt nimittārthāni śravaṇāni – iti prāpte brūmaḥ |

na tāvad vaidikanirdeśād atra nirṇayaḥ śakyate, anyathāpi tatsadbhāvāt | “**rājānam abhiṣecayet**” – iti hy abhiṣekavidhau prāg eva rājyayogād rājaśabdasya kṣatriyamātra eva prayuktatvāt | tena rūḍham eva rājapadam nirṇīyate | yadiśabdas tu nipātavād “**yathā kathamcid api niyame na duṣyati**” – iti smaraṇāc ca svatantram eva rājapadam | na ca tasya nirmūlatvam, draviḍaprayogasyaiva mūlasya sambhavāt | ato na yathārthatve smaraṇasya pramāṇam astīti | tenaivābhīyuktapraṇītenācārasya sambhavāt | gaṇabhrāntyādiprayogaprasṛtasya bhādhāt rājyayogena rājaśabdaḥ | svatantras tu rājaśabdaḥ kṣatriyavacana – iti brāhmaṇāder aveṣṭau prāptyabhāvāt prāpakāni vacanāni – iti | evam atrāpi rājaśabdaḥ kṣatriyaparaḥ |

nanu – janarañjanād rājatvam mahābhārata ‘bhihitam: “**rañjanāt khalu rājatvam prajānām pālānād api**” iti |

bādhām | sambhavaty evaṃ kṣatriyasyāpi rañjakatvam | “**kṣatriyo** hi” ity anena dvitīyaślokena śiṣṭaparipālānarūpo dharmo [452] ‘bhidhīyate | rājadharmeṣu prajārakṣaṇasya prādhānyena vivakṣitatvāt prathamam prajārakṣaṇam ity uktam | ata eva yājñavalkyaḥ |

pradhānam kṣatriye karma prajānām paripālānam | iti | (YDh 1.119)

manur api tad evādaḥ pradarśayati |

prajānām rakṣaṇam dānam ijjādhyayanam eva ca |
viṣayeṣv aprasaktim ca kṣatriyasya samādiśat || iti | (MDh 1.89)

śāntiparvaṇy api |

nṛpānām paramo dharmah prajānām eva pālānam |
nirdiṣṭaphalabhoktā hi rājā dharmeṇa yujyate ||
varṇānām āśramānām ca rājā bhavati pālakaḥ |
sve sve dharme niyuñjānaḥ prajāḥ svāḥ pālayet sadā ||
pālānenaiva bhūtānām kṛtakṛtyo mahīpatiḥ |
samyak pālayitā bhāgam dharmasyāpnoti puṣkalam ||
jayate yad adhīte ca yad dadāti yad arcati |
rājā ṣaḍbhāgabhāk tasya prajā dharmeṇa pālayan ||
sarvāmś 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 rājyābhiṣiktena prajārañjanam āditaḥ |
kartavyam avirodhena svadharmasya mahībhṛtā ||
pālānenaiva bhūtānām kṛtakṛtyo mahīpatiḥ |
samyak pālayitvā bhāgam 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 dharmāṣaḍbhāgo rājño bhavati rakṣataḥ |
adharmād api ṣaḍbhāgo bhavaty eva hy arakṣataḥ ||
rakṣan dharmeṇa bhūtāni rājā vadhyāmś ca ghātayan |
yajate ‘har ahar yajñaiḥ sahasraśatadakṣiṇaiḥ ||
yo ‘rakṣan balim ādatte karaṃ śulkaṃ ca pārthivaḥ |

prītiṃ bhogaṃ ca daṇḍaṃ ca sa sadyo narakam vrajet || iti |
 rakṣaṇīyāś ca prajā bhayaṃ āpannāḥ | bhayaṃ ca tāsāṃ dvedhā saṃpadyate |
 coravyāghrādibhyaḥ parasainyebhyo vā | atas tadubhayanivāraṇāya [454] “pradaṇḍavān” iti
 “parasainyāni nirjitya” iti cuktam | etac ca nivāraṇaṃ kṣatriyasyaiva kuto ‘sādhāraṇam ity
 āśaṅkya taddhetutvena śāstrapāṇitvaṃ varṇitam | tac ca kṣatriyasyaiva | tathā ca manuḥ |
 śāstrāstrabhṛttvaṃ kṣatrasya vaṇikpaśukṛṣir viśaḥ |
 ājīvanārthaṃ dharmas tu dānam adhyayanam yajih || iti | (MDh 10.79)
 ānuśāsānīke ‘pi kṣatriyaṃ prakṛtya paṭhyate |
 utsāhaḥ śāstrapāṇitvaṃ tasya dharmah sanātanaḥ | iti |
 śāstrapāṇitvena ca yuddhopakaraṇāni sarvāṇy upalakṣyante | tāni ca śāntiparvaṇi darśitāni |
 yaṣṭayas tomarāḥ khaḍgā niśitās ca paraśvadhāḥ |
 phalakāṇy atha varmāni parikalpyāny anekaśaḥ || iti |
 “pradaṇḍavān” ity anena caurādiśikṣā vivakṣitā | yady apy eṣā pūrvavacana evoktā tathāpi tatra
 sā prādhānyena pratipāditā | atra tu prajārakṣaṇasādhanaatveneti na paunaruktyam |
 daṇḍaprakāram āha manuḥ |

anubandhaṃ parīkṣyātha deśakālau ca tattvataḥ |
 sāparādham athālocya daṇḍaṃ daṇḍyeṣu pātayet || iti | (MDh 8.126)

viṣṇuḥ |
 [455] āgaḥsv api tathānyeṣu jñātvā jātiṃ dhanam vayah |
 daṇḍaṃ prakalpayed rājā saṃmantrya brāhmaṇaiḥ saha || iti | (ViDh 5.194)

br̥haspatir api |
 vāgdhigvadhāḥ svakaṃ caiva caturdhā kalpito damaḥ |
 puruṣe doṣavibhavaṃ jñātvā saṃparikalpayet ||
 gurūn purohitān viprān vāgdaṇḍenaiva daṇḍayet |
 vivādino narāṃś cānyān doṣiṇo ‘rthena daṇḍayet ||
 mahāparādhayuktāṃś ca vadhadaṇḍena daṇḍayet || iti |

tathā ca kātyāyanah |
 mitrādiṣu prayuñjīta vāgdaṇḍo dhiṃ tapasvinām |
 yathoktaṃ tasya tat kuryur anuktaṃ sādhu kalpitam ||
 adhārmikaṃ tribhir nyāyair nigṛhṇīyāt prayatnataḥ |
 nirodhanena bandhena vividhena vadhena ca || iti |

manuḥ |
 daśa sthānāni daṇḍasya manuḥ svāyaṃbhuvo ‘bravīt |
 triṣu varṇeṣu tāni syur akṣato brāhmaṇo vrajet ||
 upastham udaram jihvā hastau pādau ca pañcamam |
 cakṣur nāse ca karṇau ca dhanam dehas tathaiva ca ||
 [456] maunḍyaṃ prāṇāntiko daṇḍo brāhmaṇasy vidhīyate |
 puruṣāṇāṃ kulīnānāṃ nārīṇāṃ ca viśeṣataḥ || iti | (MDh 8.124–25)

br̥haspatir api |
 jagat sarvam idaṃ hanyāt brāhmaṇasya ca tatsamam |
 tasmāt tasya vadhaṃ rājā manasāpi na cintayet ||
 avadhyān brāhmaṇān āhuḥ sarvapāpeṣv avasthitān |
 yad yad vipreṣu kuśalam tat tad rājā samācāret |
 rāṣṭrād enaṃ bahiḥ kuryāt samagradhanam akṣatam || iti |

yamo ‘pi |

evaṃ dharmapravṛttasya rājño daṇḍadharasya ca |
 yaśo ‘smin prathate loka svarge vāsaḥ tathākṣayaḥ || iti |
 parasainyanirjayas tu śāntiparvaṇi darśitaḥ |
 caitre vā mārگاśīrṣe vā senāyogaḥ praśasyate |
 pakvasasyā hi pṛthivī bhavaty ambumatī tadā ||
 naivātiśīto nātyuṣṇaḥ kālo bhavati bhārata |
 tasmāt tadā yojayīta pareṣāṃ vyasaneṣu vā ||
 ete hi yogaḥ senāyāḥ praśastāḥ parabādhane |
 jalavāms tṛṇavān mārگاḥ samo gamyaḥ praśasyate ||
 cāraiḥ suviditābhyāsaḥ kuśalair vanagocaraiḥ |
 [457] saptarṣiṇ pṛṣṭhataḥ kṛtvā yuddhyeyur acalā iva ||
 yato vāyur yataḥ sūryo yataḥ śukras tato jayaḥ |
 akardamām anudakām amaryādām aloṣṭakām |
 aśvabhūmiṃ 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 ||
 padātīnāgabahulā prāvṛṭkāle praśasyate |
 guṇān etān prasamkhyāya yuddham śatruṣu yojayet || iti | (MBh 12.100.10–25)

manur api |

yadā tu yānam ātiṣṭhed arirāṣṭram prati prabhuḥ |
 tadānena vidhānena yāyād aripuram śanaiḥ ||
 mārگاśīrṣe śubhe māse yāyād yātrām mahīpatiḥ |
 phālguṇam vātha caitram vā māsau prati yathābalaṃ ||
 anyeṣv api tu kāleṣu yadā paśyed adhruvam jayam |
 tadā yāyād vighṛhyaiva vyasane cotthite ripoḥ ||
 [458] kṛtvā vidhānam mūle tu yātrikam ca yathāvidhi |
 upagṛhyāspadam caiva cārān samyag vidhāya ca ||
 samśodhya trividham mārگاṃ ṣaḍvidham ca svakam balaṃ |
 sām̐parāyikakalpena yāyād aripuram śanaiḥ || iti | (MDh 7.181–85)

balasya ṣaḍvidhatā uśanasā darśitā: “mūlaphalam śrēṇībalaṃ mitrabalaṃ dhṛtakambalaṃ
 śatrubalaṃ āṭavikabalaṃ ca” iti | yuddhārtham sainyaṣannāharacanām āha manuh |

daṇḍavyūhena tan mārگاṃ yāyāt tu śakaṭena vā |
 varāhamakarābhyām vā sūcyā vā garuḍena vā ||
 yataś ca bhayam āśaṅket tato vistārayed balaṃ |
 padmena caiva vyūhena nivīṣeta tadā svayam ||
 senāpatibalādhyakṣau sarvadikṣu niveśayet |
 yataś ca bhayam āśaṅket tām prācīm kalpayed diśam ||
 gulmāṃś ca sthāpayed āptān kṛtasamjñān samantataḥ |
 sthāne yuddhe ca kuśalān abhīrūn avikāriṇaḥ ||
 samhatān yodhayed alpān kāmam vistārayed bahūn |
 sūcyā vajreṇa caivaitān vyūhena vyūhya yodhayet ||

- [459] syandanāśvaiḥ same yuddhyed anūpe naudvipais tathā |
 vṛkṣagulmāvr̥te cāpair asicarmāyudhaiḥ sthale ||
 kaurukṣetrāṁś ca mātṣyāṁś ca pāñcālāṁ chūrasenajān |
 dīrghān laghūṁś caiva narān agrānīkeṣu yojayet ||
 praharṣayed balaṁ vyūhya tāmś ca samyak parīkṣayet |
 ceṣṭāś caiva vijānīyād arīn yodhayatām api ||
 uparuddhyārim āsīta rāṣṭraṁ cāsyopapīḍayet |
 dūṣayec cāśya satataṁ yavasān nodakendhanam ||
 bhindyāc caiva tadāgāni prākāraparikhās tathā |
 samavaskandayec cainam rātrau vitrāsayet tathā ||
 upajapyān upajaped buddhyec caiva hi tatkr̥tam |
 yukte ca daive yuddhyeta yajaprepsur apetaḥ ||
 sāmṇā dānena bhedena samas tair atha vā pṛthak |
 vijetum prayatetārīn na yuddhena kadācana ||
 anityo vijayo yasmād dṛśyate yuddhyamānayoḥ |
 parājayaś ca saṁgrāme tasmād yuddham vivarjayet ||
 trayāṇām apy upāyānām pūrvoktānām asaṁbhava |
 tathā yuddhyeta saṁpanno vijayeta ripum yathā ||
 jītvā saṁpūjayed devān brāhmaṇāṁś caiva dhārmikān |
 pradadyāt parihārāṁś c khyāpayed abhayāni ca ||
 sarveṣāṁ tu viditvaiṣāṁ samāśena cikīrṣitam |
 sthāpayet tatra tadvaṁśyaṁ kuryāc ca samayakriyām ||
 pramāṇāni ca kurvīta teṣāṁ dharmān yathoditān || iti | (MDh 7.187–203)
- uktaparakāreṇa parasainyāni nirjitya jītām etām pūrvām ca svakīyām bhuvam rājadharmeṇa
 pālayet | tad eva dharmeṇa pālanam puṣpaṁ puṣpaṁ – iti tṛtīyaślokena viśadīkriyate | yathā
 mālākāra ārame yadā yadā yat yat puṣpaṁ vikasati tadā tadā tat tad vicinoti | na tu puṣpalatām
 unmūlayati | tathā prajābhyaḥ karam ādadāno rājā yathodayaṁ ṣaṣṭhaṁ bhāgaṁ gr̥hṇīyāt |
 aṅgārakārakas [461] tu vṛkṣam unmūlya sarvātmanā dahati | na tu tathā prajāḥ pīḍayet | etac ca
 śāstiparvaṇi darśitam |
- madhudohaṁ duhed rāṣṭraṁ bhramarān na pravāsayet |
 vatsāpekṣī duhec caiva stanāṁś caiva na kuṭṭayet ||
 jalaukāvat pibed rāṣṭraṁ mṛdunaiva narāhipaḥ |
 vyāghrīvad uddharet putraṁ na daśen na ca pīḍayet ||
 yathā ca lekhaḥ paṇam ākhuḥ pādadvacam yathā |
 atīkṣṇenābhyupāyena tathā rāṣṭraṁ samāpibet ||
 alpenālpena deyena vardhamānam pradāpayet |
 tato bhūyas tato bhūyaḥ kramād vṛddhiṁ samācāret || iti | (MBh 12.88.4–7)
- manur api |
- krayavikrayam adhvānam bhaktaṁ ca saparivyayam |
 yogakṣemaṁ ca saṁprekṣya vaṇijo dāpayet karān ||
 yathā phalena yujyeta rājā kartā ca karmaṇām |
 yathāvekṣya nṛpo rāṣṭre kalpayet satataṁ karān ||
 yathālpālpam adanty adyaṁ vāryokovatsaṣṭpadāḥ |
 tathālpālpō grahītavyo rāṣṭrād rājñābdikaḥ karaḥ || iti | (MDh 7.127–29)
- mārkaṇḍeyo ‘pi |

māsān aṣṭau yathā sūryas toyam harati raśmibhiḥ |
 sūkṣmeṇaivābhyupāyena tathā śulkādikaṃ nṛpaḥ || iti | (MārPu 27.23)
 etac ca karādānaṃ mālākāradr̥ṣṭāntena pratipāditam itareṣāṃ api sarveṣāṃ rājadharmāṇāṃ
 upalakṣaṇam | te ca dharmāḥ **yājñavalkyena** darśitāḥ |
 mahotsāhaḥ sthūlalakṣaḥ kṛtajño vṛddhasevakaḥ |
 vinītaḥ sattvasaṃpannaḥ kulīnaḥ satyavāk śuciḥ ||
 adīrghasūtraḥ smṛtimān akṣudro ‘paruṣas tathā |
 dhārmiko ‘vyasanaś caiva prājñaḥ śūro rahasyavit ||
 svarandhragoptānvīkṣyāṃ daṇḍanītyāṃ tathaiva ca |
 vinītas tv atha vārttāyāṃ trayyāṃ caiva narādhipaḥ || iti | (YDh 1.309–11)
 ta ete ‘ntaraṅgā rājadharmāḥ | eta eva rājaguṇā ity apy ucyante | ata eva “**ṣaṭtrimśadgunopeto**
rājā” [463] ity asya sūtrasya vyākhyānāvasare mahotsāhādayaḥ **uśanasā** paṭhitāḥ | bahiraṅgā api
 rājadharmā **yājñavalkyena** darśitāḥ |
 sumantriṇaḥ prakurvīta prājñān maulān sthirān śucīn |
 taiḥ sārdham cintayed rājyaṃ vipreṇātha tataḥ svayam || iti | (YDh 1.312)
manur api |
 maulān chāstravidaḥ śūrān labdhalakṣyān kulodgatān |
 sacivān sapta cāṣṭau vā prakurvīta parīkṣitān ||
 taiḥ sārdham cintayen nityaṃ sāmādīn saṃdhivigrahaṃ |
 sthānaṃ samudayaṃ guptiṃ labdhapraśamaṇāni ca ||
 teṣāṃ svam svam abhiprāyaṃ upalabhya pṛthak pṛthak |
 samastānāṃ ca kāryeṣu vidadhyād dhitam ātmanaḥ ||
 sarveṣāṃ tu viśiṣṭena brāhmaṇena vipaścitaḥ |
 mantrayet paramaṃ mantraṃ rājā śāḍguṇyasamṃyutam ||
 nityaṃ tasmin samāśvastaḥ sarvakāryāṇi niḥkṣipet |
 tena sārdham viniścitya tataḥ karma samārabhet || iti | (MDh 7.54–59)
 ārambhaṇīyaṃ ca karma deśaviśeṣeṣu durgasaṃpādanam | tac ca **yājñavalkyena** darśitam |
 [464] ramyaṃ paśavyam ājīvyam jāṅgalaṃ deśam āvaset |
 tatra durgāṇi kurvīta janakośātmaguptaye || iti | (YDh 1.321)
 durgabhedā **manunā** darśitāḥ |
 dhanvadurgaṃ mahīdurgaṃ abdurgazm vārḥṣam eva vā |
 nṛdurgaṃ giridurgaṃ ca samāvṛtya vaset puram ||
 sarveṇa tu prayatnena girigurgaṃ samāśrayet || iti | (MDh 7.70–71)
 durgasaṃvidhānaprakāraḥ śāntiparvaṇi darśitāḥ |
 dṛḍhaprākāraparikhaṃ hastyasvarathasaṃkulam |
 ūrjasvinaranāgāśvaṃ catvarāpaṇasobhitam ||
 prasiddhavyavahāraṃ ca praśāntam akutobhayaṃ |
 sūrādhyam prājñasaṃpūrṇam brahmaghoṣānunāditam ||
 samājotasavasannaṃ sadā pūjitadaivatam |
 vaśyāmātyabalo rājā tat puram svayam āviśet || iti | (MDh 12.86.6–7)
manur api |
 [465] tat syād āyudhasaṃpannaṃ dhanadhānyena vāhanaiḥ |
 brāhmaṇaiḥ śilpibhir yantrair yavasenodakendhanaiḥ ||
 tasya madhye tu paryāptaṃ kārayed gṛham ātmanaḥ |
 guptaṃ sarvartukaṃ śubhraṃ jalavṛkṣasamanvitam || iti | (MDh 7.75–76)

durgasaṃvidhānam uktvā yāgādīdharmān api **sa evāha** |
 tad adhyāsyodvahed bhāryāṃ savarṇāṃ lakṣaṇānvitāṃ |
 kule mahati saṃbhūtāṃ hr̥dyāṃ rūpasamanvitāṃ ||
 purohitam ca kurvīta vṛṇuyād eva cartvijah |
 te ‘sya gr̥hyāṇi karmāṇi kuryur vaitānikāni ca ||
 yajeta rājā kratubhir vividhair āptadakṣiṇaiḥ |
 yajñārtham caiva viprebhyo dadyād bhogān dhanāni ca ||
 sām̐vatsarikam āptaś ca rāṣṭrād āhārayed balim |
 syāc cāmnāyaparo loke varteta pitṛvan nṛṣu || iti | (MDh 7.77–80)

yājñavalkyo ‘pi |

purohitam prakurvīta daivajñam uditoditam |
 daṇḍanītyāṃ ca kuśalam atharvāṅgirase tathā ||
[466] śrautas-mārtakriyāhetor vṛṇuyād eva vartvijah |
 yajñāṃś caiva prakurvīta vidhivad bhūridakṣiṇān ||
 bhogāṃś ca dadyād viprebhyo vasūni vividhāni ca |
 sadānamānasatkārair vāsayet śrotriyaṃ sadā || iti | (YDh 1.313–15)

manur api |

mriyamāṇo ‘py ādadīta na rājā śrotriyaṃ karam |
 na ca kṣudhāsyā saṃsīdet śrotriyo viṣaye vasan ||
 yasya rājñas tu viṣaye śrotriyaḥ sīdati kṣudhā |
 tasyāpi tat kṣudhā rāṣṭram acirād eva sīdati ||
 śrutavṛtte viditvāsyā vṛttim dharmyāṃ prakalpayet |
 saṃrakṣet sarvataś cainam pitā putram ivaurasam || iti | (MDh 7.133–35)

ānuśāsanike ‘pi |

śālāprapātaḍāgāni devatāyatanāni ca |
 brāhmaṇāvasthāś caiva kartavyaṃ nṛpasattamaiḥ ||
[467] brāhmaṇā nāvamantavyā bhasmacchannā ivāgnayaḥ |
 kulam utpāṭayeyus te krodhāviṣṭā dvijātayaḥ ||
 duṣṭānāṃ śāsanam dharmam śiṣṭānāṃ paripālanam |
 kartavyaṃ bhūmipālena nityaṃ kāryeṣu cārjavam || iti |

śāntiparvaṇy api |

bālātureṣu bhūteṣu paritrāṇam kurūdvaha |
 śaraṇāgateṣu kāruṇyam kuryāt tatra samāhitah ||
 bharaṇam sarvabhūtānāṃ rakṣaṇam cāpi sarvaśah |
 yaṣṭavyam ṛtubhir nityaṃ dātavyaṃ cāpy apīḍayā ||
 prajānāṃ rakṣaṇam kāryam na kāryam karma garhitam |
 āśrameṣu yathākālam cailam bhojanabhājanam ||
 svayaṃ tūpahared rājā satkr̥tya vidhipūrvakam |
 ātmānam sarvakāryāṇi tāpase rājyam eva ca ||
 nivedayet prayatnena tiṣṭhet prahvaś ca nityaśah |
 vikrameṇa mahīm labdhvā prajā dharmameṇa pālayan ||
 āhave nidhanam kuryād rājā dharmaparāyaṇah |
 āhave ca mahīm labdhvā śrotriyaṇyopapādayet || iti | (MBh 12.86.21–26)

manuḥ |

468] mohād rājā svarāṣṭram yaḥ karṣayaty anavekṣayā |

so ‘cirād bhraśyate rājyāj jīvitāc ca sabāndhavaḥ ||
śarīrakaṣaṇāt prāṇāḥ kṣīyante prāṇināṃ yathā |
tathā rājñām ap prāṇāḥ kṣīyante rāṣṭrakaṣaṇāt || iti | (MDh 7.111–12)

dinacaryā tu **manunā** darśitā |

utthāya paścime yāme kṛtaśaucaḥ samāhitaḥ |
hutvāgniṃ brāhmaṇāṃś cārcya praviśec ca sabhām śubhām || iti | (MDh 7.145)

smṛtyantare ‘pi |

prātar utthāya nṛpatiḥ kuryād dantasya dhāvanam |
snānaśālām samāgatya snātvā pūtena vāriṇā ||
arghyaṃ datvā tu devāya bhāskarāya samāhitaḥ |
tato ‘laṃkṛtagātraḥ san vaktram ālokya mantravat ||
ghṛtapātraṃ tu viprāya dadyāt sakanakaṃ nṛpaḥ || iti |

yājñavalkyo ‘pi |

ṛtvikpurohitācāryair āśīrbhir abhinanditaḥ |
drṣṭvā jyotirvido vaidyān dadyād gāḥ kāñcanaṃ mahīm ||
naiveśikāni ca tataḥ śrotṛiyebyo gṛhāni ca || (YDh 1.332–33)

[469] iti | naiveśikāni vivāhopayogīni kanyālaṅkāradīni | dānānantarakṛtyaṃ **manur** āha |

tatra sthitaḥ prajāḥ sarvāḥ pratinandya visarjayet |
visṛjya ca prajāḥ sarvā mantrayet saha mantribhiḥ ||
giriṣṭhaṃ samāruhya prāsādaṃ vā rahogataḥ |
araṇya niḥśalāke vā mantrayetāvibhāvitaḥ ||
madhyandine ‘rdharātre vā viśrānto vigataklamah |
cintayet dharmakāmārthān sārddhaṃ tair eka eva vā ||
kanyānāṃ sampradānaṃ ca kumārāṇāṃ ca rakṣaṇam ||
dūtasampreṣaṇam caiva kāryaśeṣaṃ tathaiva ca |
antaḥpurapracāraṃ ca praṇidhīnāṃ ca ceṣṭitam ||
kṛtsnaṃ cāṣṭavidhaṃ karma pañcavargaṃ ca tattvataḥ |
anurāgāparāgau ca pracāraṃ maṇḍalasya ca ||
anantaram ariṃ vidyād arisevinam eva ca |
arer anantaram mitram udāsīnaṃ tayoh param ||
tān sarvān abhisamdadhyāt sāmādhībhīr upakramaiḥ |
vyastaiś caiva samastaiś ca pauraṣeṇa nayena ca ||
samdhiṃ ca vigrahaṃ caiva yānam āsanam eva ca |
dvaidhībhāvaṃ samśrayaṃ ca ṣaḍguṇāṃś cintayet sadā ||

[470]

āsanam caiva yānam ca samdhiṃ vigrahaṃ eva ca |
kāryaṃ vīkṣya prayuñjīta dvaidhaṃ samśrayam eva ca ||
upetāram upeyaṃ ca sarvopāyāṃś ca kṛtsnaśaḥ |
etat trayaṃ samāśritya prayatetārthasiddhaye || iti | (MDh 7.146–215)

aṣṭavidhatvaṃ tu karmaṇa **uśanasā** pradarśitam |

ādāne ca visarge ca tathā praiṣaṇiśadhayoḥ |
pañcame cārthavacane vyavahārasya cekṣaṇe ||
daṇḍasuddhyoḥ samāyuktas tenāṣṭagatiko nṛpaḥ || iti |

śuddhiḥ prāyaścittam | pañcavargas tu [471]

kārpaṭikadāmbhikagrhapativaidēhaka-tāpasavyaṇjanāś carāḥ | karmaṇām ārambhopāyaḥ,
puruṣadravyasampat, vinipātapratīkāraḥ, kāryasiddhir iti vā pañcavargaḥ |

evaṃ sarvaṃ idaṃ rājā saha saṃmantrya mantribhiḥ |
 vyāyamyāplutya madhyāgne bhoktum antaḥpuraṃ vrajet ||
 tatātmabhūtaiḥ kālajñair ahāryaiḥ paricārakaiḥ |
 suparīkṣitam annādyam adyān mantrair viśāpahaiḥ ||
 viśaghnair agadaiś cāśya sarvadravyāṇi yojayet |
 viśagnāni ca ratnāni niyato dhārayet sadā ||
 parīkṣitāḥ striyaś cainaṃ vyajanodakadhūpanaiḥ |
 veśābharaṇasaṃsuddhāḥ spṛśeyuḥ susamāhitāḥ ||
 evaṃ prayatnaṃ kurvīta yānaśayyāsanāśane |
 snāne prasādhane caiva sarvālaṅkārakeṣu ca ||
 bhuktavān viharec caiva strībhir antaḥpure saha |
 vihr̥tya tu yathākālaṃ punaḥ kāryāṇi cintayet ||
 alaṃkṛtaś ca saṃpaśyed āyudhīyaṃ punar janam |
 vāhanāni ca sarvāṇi śāstrāṇy ābharaṇāni ca ||
 saṃdhyāṃ copāśya śṛṇuyād antarveśmani śāstrabhṛt |
 rahasyākhyāyināṃ caiva praṇidhīnāṃ ca ceṣṭitam ||
 [472] gatvā kaksāntaraṃ samyak samanujñāpya taṃ janam |
 praviśed bhojanārthaṃ tu strīvr̥to ‘ntaḥpuraṃ punaḥ ||
 tatra bhuktvā punaḥ kimcit tūryaghoṣaiḥ praharṣitaḥ |
 saṃviśec ca yathākālaṃ uttiṣṭhec ca gataklamah ||
 etad vidhānam ātiṣṭhed arogaḥ pṛthivīpatiḥ |
 asvastaḥ sarvaṃ evaitat bhṛtyeṣu viniveśayet || iti | (MDh 7.216–26)
 dharmāntaram āha **manuḥ** |
 saṃgrāmeṣv anivartitvaṃ prajānāṃ caiva pālanam |
 śūsṛṣā brāhmaṇānāṃ ca rājñāṃ śreyaskaram param ||
 alabdhaṃ caiva lipseta labdhaṃ rakṣec ca yatnataḥ |
 rakṣitam vardhayec caiva vṛddhaṃ pātreṣu niḥkṣipet ||
 amāyayaiva varteta na kathamcana māyayā |
 buddhyetāriprayuktāṃ tua māyāṃ nityaṃ saṃvṛtaḥ || iti | (MDh 7.88–104)
śāntiparvaṇy api |
 vyasanāni ca sarvāṇi nṛpatiḥ parivarjayet |
 lokasaṃgrahaṇārthāya kṛtakavyasanī bhavet || iti |
 tāni vyasanāni **manunā** darśitāni |
 [473] daśa kāmasamutthāni tathāṣṭau krodhajāni ca |
 mṛgayākṣā divā svapnaḥ parīvādaḥ striyo madaḥ |
 tauryatrikaṃ vṛthāṭāṭyā kāmajo daśako gaṇaḥ ||
 paiśunyaṃ sāhasaṃ droha īrṣyāsūyārthadūṣaṇam |
 vāgadaṇḍajaṃ ca pāruṣyaṃ krodhajo ‘pi gaṇo ‘ṣṭakaḥ ||
 kāmajeṣu prasakto hi vyasaneṣu mahīpatiḥ |
 viyujyate ‘rthadharmābhyāṃ krodhaje svātmanaiva tu ||
 dvayor apy etayor mūlaṃ yaṃ sarve kavayo viduḥ |
 taṃ yatnena jayel lobhaṃ tajjau hy etau gaṇāv ubhau ||
 pānam akṣāḥ striyaś caiva mṛgayā ca yathākramam |
 etat kaṣṭatamaṃ vidyāc catuṣkaṃ kamaje gaṇe ||
 daṇḍasya pātanaṃ caiva vākpāruṣyārthadūṣaṇe |

krodhaje ‘pi gaṇe vidyāt kaṣṭam etat trikaṃ sadā ||
vyasanasya ca mṛtyoś ca vyasanam kaṣṭam ucyate |
vyasany adho hi vrajati svar yāty avyasanī mṛtaḥ || iti | (MDh 7.45–53)

mārkaṇḍeyo ‘pi |

[474] vyasanāni parityajya sapta mūlaharāṇi ca |
ātmā ripubhyaḥ saṃrakṣyo bahirmantravinirgamāt ||
sthānavṛddhikṣayajñānaśāḍguṇyavijitātmanā |
bhavitavyaṃ narendreṇa na kāmavaśavartinā ||
prāḡ ātmā mantriṇaś caiva tato bhṛtyā mahābhṛtā |
jeyāś cānantaraṃ paura virudhyeta tato ‘ribhiḥ ||
yas tv etān avinirjitya vairiṇo vijigīṣate |
so ‘jitātmājitāmātyaḥ śatruvargeṇa bādhyate || iti | (MārPu 27.5–11)

tad evamuktadharmakalāpena saṃyukto rājā prajāḥ pālayet | tad uktaṃ manunā |
evaṃ sarvaṃ vidhāyedaṃ itikartavyam ātmanaḥ |
yuktaś caivāpramattaś ca parirakṣed imāḥ prajāḥ || iti | (MDh 7.141)

prajārakṣaṇe rājñāḥ śreyo viśeṣa aihika āmuṣmikaś ca śāntiparvaṇi darśitaḥ |

striyaś cāpuruṣā mārgaṃ sarvālaṃkārabhūṣitāḥ |
nirbhayaḥ pratipadyante yadā rakṣati bhūmipaḥ ||
dharmam eva prapadyante na hiṃsanti parasparam |
anugṛhṇanti cānyonyaṃ yadā rakṣati bhūmipaḥ ||
[475] yajante ca mahāyajñais trayo varṇāḥ pṛthagvidhaiḥ |
yuktāś cādhīyate vedān yadā rakṣati bhūmipaḥ ||
yadā rājā dhuraṃ śreṣṭhām ādāya vahati prajāḥ |
mahatā balayogena tadā lokaḥ prasīdati || iti | (MBh 12.68.32–36)

rāmāyaṇe ‘pi |

yaḥ kṣatriyaḥ svadharmaṇa pṛthivīm anuśāsti vai |
sa loka labhate vīra yaśaḥ pretyeḥa caiva hi || iti |
apālana doṣaḥ śāntiparvaṇi darśitaḥ |
yānaṃ vastrāṇy alaṃkāraṇ ratnāni vividhāni ca |
hareyuḥ sahasā pāpā yadi rājā na pālayet ||
pated bahuvidhaṃ śastraṃ bahudhā dharmacāriṣu |
adharmāḥ pragṛhītaḥ syāt yadi rājā na pālayet || iti | (MDh 12.68.16–17)

iti rājadharmaprakaraṇam

[476]

atha vaiśyadharmaprakaraṇam | kramaprāptān vaiśyasyāsādhāraṇadharmān āha |

**lābhakarma tathā ratnaṃ gavāṃ ca paripālanam |
kṛṣikarma ca vāṇijyaṃ vaiśyavṛttir udāhṛtā || 63 ||**

lābhārthaṃ karma lābhakarma kusīdādyupajīvanam ity arthaḥ | ratnaṃ maṇimuktādi | tena ca
tatparīkṣaṇakrayavikrayā upalakṣyante | gavāṃ pālanam

tr̥nodakapradānabandhanamocanadohanādi | kṛṣikarma bhūmikaṣṇabījavāpanādi | vāñijyaṃ
kramukadhānyādikrayavikrayau | kusīdādīnāṃ vaiśyadharmatvam āha **yājñavalkyaḥ** |
kusīdakṛṣivāñijyaṃ pāśupālyam viśaḥ smṛtam | iti | (YDh 1.119)

manur api |

paśūnāṃ rakṣaṇaṃ dānam ijjādhyayanam eva ca |
vañikpatham kusīdam ca vaiśyasya kṛṣim eva ca || iti | (MDh 1.90)

samādiśad iti śeṣaḥ | **varāhapurāṇe** ‘pi |

svādhyāyaṃ yajanaṃ dānam kusīdapaśupālanam |
gorakṣāṃ kṛṣivāñijyaṃ kuryād vaiśyo yathāvidhi || iti |

paśupālanam ajāśvādipālanam, gośabdasya pṛthagupāttatvāt | **ānuśāsanike** vikeyadravyāṅy api
nidarśitāni |

[477] tilacarmarasās caiva vikreyāḥ paśuvājinaḥ |
vañikpatham upāsīnair vaiśyair vaiśyapathī sthitaiḥ || iti | (MBh 13.141.56)

śāntiparvaṇi jājalyupākhyānaprasaṅgena vaiśyadharmās tulādhāreṇoditāḥ |

yad dadāmi na tan nyūnaṃ yad gr̥hṇāmi na cādhikam |
vikrīṇāmi rasāṃś cāhaṃ madyavarjyam amāyayā ||

kṛtvā caiva pravikrīṇe parastāt tad dhanam bahu || iti | (MBh 12.261.7–8)

paśupālāne viśeṣam āhatuḥ **śaṅkhalikhitaḥ**: “gā rakṣet | rāsv apītāsu na pibet | na tiṣṭhatsūpaviśet |
na svayam utthāpayet | śanair ādrasākhayā sapalāśayā pṛsthato ‘bhīhanyāt | na tīrthe na viśame
nālpodake ‘vatārayet | bālavṛddharogārtānāṃ śaktitāḥ pratīkāraṃ kuryāt | anyathā viplavaḥ”

[478] iti | yāni lābhakarmādīni vāñijyāntāni tāni sarvāṇi vaiśyavṛttiḥ vaiśyasya jivanahetur ity
arthāḥ | tad uktaṃ **mārkaṇḍeye** |

dānam adhyayanam yajño vaiśyasyāpi tridhaiva sah |
vāñijyaṃ pāśupālyam ca kṛṣiś caivāsya jīvikā || iti | (MārPu 28.6)

arghavijñānādayo ‘pi vaiśyadharmatvena draṣṭavyāḥ | ata eva **manunā** vaiśyadharmaṣu paṭhitāḥ |

vaiśyas tu kṛtasamskāraḥ kṛtvā dāraparigraham |
vārtāyāṃ nityayuktaḥ syāt paśūnāṃ caiva rakṣaṇe ||

prajāpatir hi vaiśyāya sṛṣṭvā paridade paśūn |
na ca vaiśyasya kāmāḥ syān na rakṣeyaṃ paśūn iti ||

vaiśye cecchati nānyena rakṣitavyāḥ kathamcana |
mañimuktāpravālānāṃ lohānāṃ tāntavasya ca ||

gandhānāṃ ca rasānāṃ ca vidyād arghabalābalaṃ |
bījānāṃ uptivac ca syāt kṣetradoṣaguṇasya ca ||

mānayogāṃś ca jāñiyāt tulāyogāṃś ca sarvataḥ |
sārāsāraṃ ca bhāṇḍānāṃ deśānāṃ ca guṇāguṇān ||

lābhālābhaṃ ca paṇyānāṃ paśūnāṃ ca vivardhanam ||
[479] bhr̥tyānāṃ ca bhr̥tīm vidyād bhāṣāś ca vividhā nṛṇāṃ |

dravyānāṃ sthānayogāṃś ca krayam vikrayam eva ca ||
dharmaṇa ca dravyavṛddhāv ātiṣṭhed yatnam uttamam |

dadyāc ca sarvabhūtānāṃ annam eva prayatnataḥ || iti | (MDh 9.326–33)

kṛṣivāñijyagorakṣāḥ vārtāśabdenocyante | mānayogā añjaliprasthādisādhyāḥ | mūlavacane

“**lābhakarma**” ity atra “**lohakarma**” iti kecit paṭhanti | lauhasya suvarṇarajatāder

arghaparijñānakrayādikaṃ tat karmeti vyākhyeyam, lauhānāṃ ceti **manu**paṭhitatvāt |

yathoktadharmānuṣṭhāne phalam **āśvamedhike** varṇitam |

vañigdharmaṃ amuñcan vai devabrāhmaṇapūjakaḥ |

sa vaṇik svargam āpnoti pūjyamāno ‘psarogaṇaiḥ || iti |
vaiparītye doṣaḥ **śāntiparvaṇi** darśitaḥ |
yaḥ karoti janān sādḥūna vaṇikkarmaṇi vañcitān |
sa yāti narakam ghoram dhanam tasyāpi hīyate || iti || 63 ||

iti vaiśyadharmaprakaraṇam

kramaprāptān śūdrasyāsādhāraṇadharmān āha |
[480]

**śūdrasya dvijaśuśrūṣā paramo dharma ucyate |
anyathā kurute kiṃcit tad bhavet tasya niṣphalam || 64 ||**

atra dvijaśabdo brāhmaṇaparaḥ | tacchuśrūṣāyāḥ paramatvam, niḥśreyasahetutvāt | tad āha
manuḥ |

viprāṇaṃ vedaviduṣāṃ gr̥hasthānāṃ yaśasvināṃ |
śuśrūṣaiva tu śūdrasya dharmo naiśreyasaḥ paraḥ ||
śucir utkr̥ṣṭaśuśrūṣur mṛduvāg anahamkr̥taḥ |
brāhmaṇopāśrayo nityam utkr̥ṣṭāṃ jātīm aśnute || iti | (MDh 9.334–35)

viṣṇupurāṇe ‘pi |
dvijaśuśrūṣuyaivaiṣa pākayajñādhikāravān |
nijān jayati vai lokān śūdro dhanyaparaḥ smṛtaḥ || iti |

ānuśāsaniḥ ‘pi |
rāgo dveṣaś ca mohaś ca pārūṣyaṃ ca nṛśaṃsatā |
śāthyam ca dīrghavairatvam atimānam anārjavam ||
anṛtaṃ cātivādaṃ ca paiśunyaṃ atilobhatā |
nikṛtiś cāpy avijñānaṃ janane śūdrām āviśat ||
dṛṣṭvā pitāmahaḥ śūdrām abhibhūtaṃ tu tāmasaiḥ |
dvijaśuśrūṣaṇam dharmam śūdrāṇam ca prayuktavān ||
[481] naśyanti tāmasā bhāvāḥ śūdrasya dvijabhaktiḥ |
dvijaśuśrūṣayā śūdraḥ paraṃ śreyo ‘dhigacchati || iti |

“param” iti viśeṣanād anye ‘pi kecana dharmāḥ santīti gamyate | te ca **devalena** darśitāḥ:

“śūdradarmās trivarnaśuśrūṣā kalatrādipoṣaṇam

karṣaṇapaśupālanabhārodvahana-paṇyavyavahārācitrakarmanṛtyagītaveṇuvīṇāmurajamṛdaṅgavā
danāni” iti | **viṣṇupurāṇe** ‘pi |

dānam ca dadyāc chūdro ‘pi pākayajñair yajeta ca |
pitryādikaṃ ca vai sarvaṃ śūdraḥ kurvīta tena vai || iti | (ViPu 3.8.33)

yājñavalkyo ‘pi |
bhāryārataḥ śucir bhṛtyabharta śrāddhakriyāparaḥ |
namaskāreṇa mantreṇa pañcayajñān na hāpayet || iti | (YDh 1.121)

śāntiparvaṇy api |
svāhākāraṇamaskāraṇmantraḥ śūdre vidhīyate |
tābhyāṃ śūdraḥ pākayajñair yajetāvratavān svayam ||
[482] saṃcayāṃś ca na kurvīta jātu śūdraḥ kathamcana |

sewayā hi dhanam labdhvā vaśe kuryād garīyasah ||
 rājñā vā samanujñātaḥ kāmam kurvīta dhārmikah || iti | (MBh 12. 60.28–37)

ānuśāsanike ‘pi |
 ahimsakah śubhācāro devatādvijapūjakah |
 śūdro dharmaphalair iṣṭaiḥ svadharmaṇaiva yujyate || iti | (MBh āśva. 141.59)

na kevalam vipraśūsrūṣā niḥśreyasārthā api tu vṛttiyarthāpi | ata eva tasya prakalpyamānā vṛttir
manunā darśitā |
 prakalpyā tasya tair vṛttiḥ svakuṭumbād yathārhatāḥ |
 śaktim cāveksya dākṣyam ca bhrtyānām ca parigraham ||
 ucchiṣṭam annam dātavyam jīrṇāni vasanāni ca |
 pulakāś caiva dhānyānām jīrṇāś caiva paricchadā || iti | (MDh 10.124–25)

śāntiparvaṇy api |
 yaś ca kaścid dvijātīnām śūdraḥ śuśrūṣur āvrajet |
 prakalpyā tasya tair vṛttim āhur dharmavido janāḥ ||
 chatram veṣṭanam auśīram upānad vyajanāni ca |
 yātayāmāni deyaṇi śūdrāya paricāriṇe || (MBh 12.60.31–33)

[483] iti | anyathā dvijaśuśrūṣām antareṇa yadi kiṃcit pākayajñādikaṃ kuryāt tat sarvaṃ
 niṣphalam bhavet | tad uktaṃ **manunā** |
 viprasevaiva śūdrasya viśiṣṭam karma kathyate |
 yad ato ‘nyad dhi kurute tad bhavet tasya niṣphalam || iti | (MDh 10.123)

tasmāt dvijaśuśrūṣaiva tasya parato dharmah | kṣatriyavaiśyaśuśrūṣā tu kevalavṛttiyarthatvād
 aparamo dharmah | ata eva **manunā** vipraśuśrūṣāyā ubhayārthatvam itaraśuśrūṣāyāḥ
 kevalavṛttiyarthatvam ca darśitam |
 śūdras tu vṛttim ākāṅkṣan kṣatram ārādhayed yadi |
 dhaninam vāpy upārādhya vaiśyam śūdro jijīviṣet ||
 svargārtham ubhayārtham vā viprān ārādhayet tu saḥ |
 jātabrahmaṇaśabdasya sā hy asya kṛtakṛtyatā || iti | (MDh 10.121–22)

|| 64 ||

yadā dvijaśuśrūṣāyā jīvitum na śaknoti tadā kiṃ kuryād ity ata āha |

**lavaṇam madhu tailam ca dadhi takram ghṛtam payah |
 na duṣyec chūdrajātīnām kuryāt sarveṣu vikrayam || 65 ||**

śuśrūṣāyā jīvitum aśakto jivanāya lavaṇādiṣu sarveṣu vikrayam kuryāt |
nanu – lavaṇādīni vikrīyamāṇāni vikretur doṣam āvahanti | tad āha **yājñavalkyah** |
 phalopalakṣaumasomamanuṣyāpūpavīrudhaḥ |
 tilaudanarasakṣārān dadhi kṣīram ghṛtam jalam ||
 śāstrāsavamadhūcchiṣṭamadhulākṣāḥ sabarhiṣaḥ |
 mṛccamapuṣpakutupakeśatakraviṣakṣitīḥ ||
 kauśeyanīlilavaṇamāmsaikaśaphasīsakān |
 śākārdrauśadhipiṇyākapaśugandhāms tathaiva ca ||
 vaiśyavṛttiyāpi jīvan no vikrīṇīta kadācana |
 lākṣālavaṇamāmsāni patanīyāni vikraye ||

payo dadhi ca madyaṃ ca hīnavarṇakarāṇi ca || (YDh 3.36–40)
 [485] iti | hīnavarṇaḥ śūdraḥ |
maivam, asya brāhmaṇaviśayatvāt | ata eva **manuḥ** |
 sadyaḥ patati māṃsena lākṣayā lavaṇena ca |
 tryaheṇa śūdrī bhavati brāhmaṇaḥ kṣīravikrayāt || iti | (MDh 10.92)
 śūdras tu lavaṇādīni vikrīṇann api na duṣyet | “vikrīṇan” iti padaṃ vakṣyamāṇaślokaḍ anuṣajya
 yojanīyaṃ | **yājñavalkyo** ‘pi śuśrūṣayā jīvitum aśaktasya śūdrasya vāṇijyādikam āha |
 śūdrasya dvijaśuśrūṣā tayājīvan viṇig bhavet |
 śilpair vā vividhair jīvet dvijātihitam ācaran || iti | (YDh 1.120)
 yaiḥ karmabhir divjātayaḥ śuśrūṣyante tair ity arthaḥ | **manur** api |
 aśknuvaṃs tu śuśrūṣāṃ śūdraḥ kartuṃ dvijanmanām |
 putradārātyayaṃ prāpto jīvet kārūkarmabhiḥ ||
 yaiḥ karmabhiḥ sucaritaiḥ śuśrūṣyante dvijātayaḥ |
 tāni kārūkakarmāṇi śilpāni vividhāni ca || iti | (MDh 10.99–100)
 || 65 ||

[486]

śūdrasyāpi varjyān āha |

vikrīṇan madyamāṃsāni hy abhakṣyasya ca bhakṣaṇam |
kurvann agamyāgamanam śūdraḥ patati tatksaṇāt || 66 ||
kapilākṣīrapānena brāhmaṇīgamanena ca |
vedākṣaravicāreṇa śūdraś cāṇḍālatāṃ vrajet || 67 ||

madyaṃ ca bahuvidhaṃ tālapānasamādhūkakāhārjūrādikam | abhakṣyaṃ gomāṃsādi | agamyā
 bhaginyādayaḥ | spaṣṭam anyat || 66–67 ||

iti śrīparāśarasamhitāyāṃ cāturvarṇyācāro nāma
prathamo ‘dhyāyaḥ || 1 ||

prakhyātā hi parāśarasmr̥tir iha smṛtyāgamakhyāpanaṃ
 dharmau varṇacatuṣṭayībahumatau sādharmaṇānyābhidhau |
 [487] ādyas tv āhnikāśiṣṭanāmavihitāḥ ṣaṭkarmapūto ‘paraḥ
 pūrvādhyāyanirūpitaṃ tad akhilaṃ vyākhyat sudhīr mādhaḥ || 1 ||

iti

śrīmahārājādhirājaparamēśvaravaidikamārga-pravarttikaśrīvīrabu
kkabhūpālasāmrājyadhurandharasya mādhvāmātyasya kṛtau
pārāśrasmṛtivyākhyāyām mādhavīyāyām prathamo ‘dhyāyaḥ || 1 ||