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Jaimini-Śrauta-Sūtra with Bhavatrāta's Vṛtti and Śrauta-Kārikā

Preliminary edition

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Contents

Preface p. 2

Introduction: Jaimini p. 4, Bhavatrāta p. 5, Discovery of previously unknown Jaiminīya Sūtras p. 8, The long-drawn project of editing the Jaiminīya Sūtras with Bhavatrāta's commentaries p. 9, Manuscripts of Bhavatrāta's commentary on the JŚS, JK and JPA p. 13, Some conventions and abbreviations p. 15, References p. 16

Bhavatrāta: introduction p. 20

JŚS 1,1-23 udgātrapravṛttiḥ / somappravacanam p. 22

JŚS 2,1-21 udgātrsatkāraḥ p. 31

JŚS 3,1-21 subrahmaṇyāhvānam

JŚS 4,1-19 agnicayanapakṣaḥ p. 45

[JŚS 4,20-39 upasadagnicayanam] p. 48

JŚS 5,1-17 pravargyodvāsanam p. 52

JŚS 6,1-10 audumbaryutthāpanam p. 57

JŚS 7,1-12 pitāputrīyā subrahmaṇyā p. 59

JŚS 8,1-21 viśvarūpāgānam p. 64

JŚS 9,1-18 droṇakalaśaḥ p. 70

JŚS 10,1-14 sarpaṇam upaveśanam ca p. 75

JŚS 11,1-23 bahiṣpavamānam p. 78

JŚS 12,1 udgātrmārjanaṁ sattreṣu p. 86

JŚS 13,1-27 dhiṣṇyopasthānam p. 87

JŚS 14,1-18 somabhakṣaṇam p. 93

JŚS 15,1-14 bhakṣaṇāpyāyanam p.99

JŚS 16,1-24 prātaḥsavanam p. 105

JŚS 17,1-16 mādhyandinam pavamānam dakṣiṇādānam ca p. 113

JŚS 18,1-28 pṛṣṭhastotrāṇi p. 118

JŚS 19,1-16 pūtabhṛtpavanam ārbhavaḥ pavamānaś ca p. 127

JŚS 20,1-19 saumyo carur agniṣṭomasāma ca p. 130

JŚS 21,1-9 eno'vayajanam apsuṣomdadhiṣomāś ca p. 135

JŚS 22,1-19 avabhṛthaḥ sutyāsamsthānam ca p. 138

Bhavatrāta: prakṛtīnām ṛksāmaparikalpanam p. 142

JŚS 23,1-35 agnyādheyam agnihotraś ca p. 145

JŚS 24,1-21 pravargyaḥ p. 154

JŚS 25,1-35 parigāṇāni p. 160

JŚS 26,1-22 prakīrṇam p. 172

Bhavatrāta: Śrauta-Kārikā p. 181

Preface

In September 2019, I completed the first round in my efforts to edit the Sūtras of Jaiminīya-Sāmaveda with Bhavatrāta's commentaries. For digital search and for cross-references, I needed a draft version of Bhavatrāta's texts with his divisions of the Sūtra texts (especially the unpublished *Jaimini-Kalpa* and *Jaimini-Paryadhyāya*) into individual *sūtras*. I got the texts more or less established, but annotation of significant variant readings, parallel passages and the like was left for the second round, on which I would also collate the manuscripts of the plain Sūtra texts of the JŚS, the JGS and the JĀrB (many new mss. have been traced and photographed, see Fujii & Parpola 2016). The introductions, too, were largely yet to be written. In spite of these shortcomings I wanted to publish a preliminary version of my editions as they stand now, for the following reasons.

A new Vedic concordance is being prepared by Oliver Hellwig, Sven Sellmer and Kyoko Amano, and I would like them to include these (partly so far unpublished) texts — I sent to Oliver Hellwig an earlier version of this preliminary edition in December 2022.

Secondly, I shall be tied to publishing the last volume (3.4) of *Corpus of Indus Seals and Inscriptions* in 2023 — finishing this series was the reason for interrupting the editing the Jaimini-Sūtras with Bhavatrāta's commentaries in 2019 (CISI vol. 3.2 was then published in 2019 and vol. 3.3 in 2022): the publisher, Finnish Academy of Science and Letters, decided to discontinue with its Humaniora series in which the CISI has been appearing.

In the third place, it remains to be seen if I will be able to carry out the planned second round. I have been suffering from bone marrow cancer (multiple myeloma) for four years, and though the doctors and I myself are doing our best to keep me alive, it is uncertain how long we will succeed. And I would like to see at least this preliminary version published and made available to Vedic scholars.

Currently the following texts (all with Bhavatrāta-vṛtti) are LaTeX-formatted and more or less ready for printing (altogether nearly 1700 pp.). Page numbers may slightly change.

1. Jaimini-Śrauta-Sūtra in 26 khaṇḍas & Śrauta-kārikā by Bhavatrāta. 187 pp.
2. Jaimini-Kalpa 1. Stoma-Kalpa in 13 khaṇḍas (forming 4 adhyāyas). 124 pp.
3. Jaimini-Kalpa 2. Prākṛta-Kalpa in 33 khaṇḍas. 87 pp.
4. Jaimini-Kalpa 3. Saṃjñā-Kalpa in 6 khaṇḍas. 59 pp.
5. Jaimini-Kalpa 4. Vikṛti-Kalpa in 129 khaṇḍas. 331 pp.
6. Appendices to the Jaimini-Kalpa by Asko Parpola:
 - Synopsis of the Jaiminīya-Ūha-Gāna. 88 pp.
 - Jaiminīya-Grāmegeya-Gāna index to the Jaiminīya-Ūha-Gāna. 87 pp.
 - Synopsis of the Jaiminīya-Ūhya-Gāna. 17 pp.
 - Jaiminīya-Āraṇyaka-Gāna index to the Jaiminīya-Ūhya-Gāna. 17 pp.
7. Jaimini-Paryadhyāya (Jaimini-Sūtra-Parīśeṣa) in 86 khaṇḍas (forming 12 adhyāyas).
 - Khaṇḍas 1-28. 207 pp.
 - Khaṇḍas 29-86. 237 pp.
8. Jaiminīya-Ārṣeya-Brāhmaṇa with Jayanta's commentary. 17 pp.
9. Jaimini-Gṛhya-Sūtra & Gṛhya-kārikā by Bhavatrāta. 242 pp.

When I presented this publication plan to Michael Witzel and Masato Fujii, asking if the proposed preliminary edition could be published in the *Electronic Journal of Vedic Studies*, I got a very welcoming reply. Michael Witzel kindly promised that the parts

listed above could be published in the EJVS as and when they are submitted in PDF form, and moreover that the final edition if and when it was finished, could be published in *Harvard Oriental Series*. I have been closely collaborating with Masato Fujii in the study of the Jaiminīya tradition, especially in the search of new manuscripts, and I owe him many things, among them my knowledge of the Sanskrit LaTeX. We had been planning a coordinated publication of our researches.

After finishing CISI vol. 3.3 in December 2022 and some accumulated other tasks, I wrote the following introduction to this and the following volumes. I first discuss Jaimini, the supposed author of these Sūtra texts, and Bhavatrāta, the commentator; then I tell about the discovery of the manuscripts containing the *Jaimini-Kalpa* (JK) and the *Jaimini-Paryadhyāya* (JPA) and Candraśekhara's *Sāma-Prayoga-Vṛtti* (Ca.), and the long-drawn process of their editing; finally I describe the manuscripts of Bhavatrāta's commentaries on the JŚS, JK and JPA. Manuscripts of Bhavatrāta's commentary on the JGS will be dealt with in the preface to that text.

Asko Parpola

Helsinki, April 2023

Introduction

Jaimini

The commentator Bhavatrāta ascribes the above listed Sūtra texts to Jaimini, whom he identifies with the author of the (*Pūrva-*)*Mīmāṃsā-Sūtra* (PMS) and a student of Veda-Vyāsa [Bh 1,5-8]. The whole Jaiminīya branch of Sāmaveda has been named after Jaimini. Originally, however, the eponym of this school and probably also the "author" of its Sūtras and its Brāhmaṇas was Śāṭyāyani, quoted as an authority in the Jaiminīya-Brāhmaṇa and once also in the JŚS, in 1,18, while the next sūtra 1,19 quotes Tāṇḍya, the eponym of the other main school of Sāmaveda, that of the Kauthumas, also called Tāṇḍinaḥ. Śāṭyāyani and Tāṇḍya are actually the only teachers mentioned by name in the JŚS, and Tāṇḍya is supposed to be the author of the Tāṇḍya-Brāhmaṇa alias Pañcaviṃśa-Brāhmaṇa of the Kauthuma school. Batakriṣṇa Ghosh (1935: 1-102) has traced 71 quotations from a lost Brāhmaṇa variously called *Śāṭyāyani-Brāhmaṇam*, *Śāṭyāyaninām (Brāhmaṇam)* or *Śāṭyāyanakam*, and in most cases a parallel passage, often either wholly identical or only slightly different, is found in the Jaiminīya-Brāhmaṇa. (For a comprehensive study of the authorities and Vedic schools quoted and Vedic schools mentioned in the JŚS, JK and JPA, see Parpola 2016.)

Since the edition of Dieuke Gaastra (1906), the present text has been called Jaiminīya-Śrautasūtra. I have modified the name into Jaimini-Śrauta-Sūtra, retaining Śrauta-Sūtra. It is to be noted, however, that Bhavatrāta calls the text simply Sūtram (authored by Jaimini), and in the manuscripts of the plain text, it is called either *Agniṣṭomasya Jaimini-Sūtram* or *Kalpa-Sūtram* (Gāstra 1906: 33). Dhanvin in his commentary on the Drāhyāyaṇa-Śrauta-Sūtra, refers a number of times to the JŚS by simply mentioning Jaimini, but twice using the term Jaimini-Kalpa. Dhanvin once quotes Jaimini-Sūtra-Pariśeṣa. (Gaastra 1906: xiv-xvii). Bhavatrāta mentions Sūtra-Pariśeṣa as an alternative name of Jaimini-Paryadhyāya. So far it has not been known that the Jaiminīyas actually had a proper Kalpa-Sūtra different from the JŚS.

Chronologically, the Jaimini-Śrauta-Sūtra belongs to the older layer of Vedic texts comprising all Samhitās, Brāhmaṇas and Śrautasūtras (excepting the Kātyāyana-Śrautasūtra), which contain no reference to mirror, while the mirror (*ādarśa*) is mentioned in the Upaniṣads (excepting the oldest, Jaiminīya-Upaniṣad-Brāhmaṇa), the Ghyasūtras and the Kātyāyana-Śrautasūtra. The dividing line between these two groups of texts is c. 500 BCE, when mirror was adopted in North India from Achaemenid Persia. Late Vedic *ādarśa* 'mirror' appears to be a translation loan from the indirectly preserved Old Persian word for 'mirror', **ādaina(ka)-*, from the preverb *ā-* + the Iranian verbal root **dai-* 'to see, look'. (Parpola 2019).

It appears that the Śāṭyāyani school decided to change its name and to ascribe its works to Jaimini when the Epic-Purāṇic myth of Veda-Vyāsa became prevalent. Vyāsa is said to have divided (*vivyāsa*) the Vedas into four and taught them to four students of his, the Ṛgveda to Paila, the Sāmaveda to Jaimini, the Yaḥurveda to Vaiśampāyana and the Atharvaveda to Sumantu, and his own composition, the epic Mahābhārata as the fifth Veda meant for common people, to his son Śuka. (Sullivan 1990; Renou 1947). According to Mahābhārata 1,48,6, Jaimini performed the duty of the Udgātṛ, the chief Sāmavedic priest, in the Snake sacrifice (*sarpasattra*) of King Janamejaya.

When the Vyāsa legend came into being, Jaimini was undoubtedly the most famous Sāmavedin: he was the author of the PMS and of the unpublished Anupada-Sūtra of the Kauthuma school, which in *mīmāṃsā* terms comments on the Tāṇḍya-Brāhmaṇa (Parpola 2012). The PMS came into being around 300-250 BCE, because it is slightly earlier than the Kātyāyana-Śrauta-Sūtra, which is dependent on it, and this ritualist Kātyāyana is likely to be the same as the grammarian Kātyāyana who wrote the *Kārikās* on Pāṇini's grammar (Paranjpe 1922) and who can be dated to c. 250 BCE. Jaimini is not mentioned or quoted in older Vedic literature. Pāṇini knows the Mahābhārata and some of its main characters, but not Vyāsa nor Jaimini; Kātyāyana and Patañjali, however, know Vyāsa. The mentions of Jaimini in younger Vedic literature, in the *pravara*-lists and in the Gṛhya-Sūtras, already reveal knowledge of the Vyāsa legend. In the Jaiminīya-texts, Jaimini's name occurs only once, in JGS 1,13,9. Here Jaimini is mentioned first (i.e. as the oldest) in the list of thirteen teachers of the Sāmaveda who are to be satiated with water libations. In the corresponding *tarpaṇa* list of the Kauthuma school (Weber 1886: 27-28), Jaimini is the last (i.e. the youngest) of thirteen Sāmavedic teachers. (Parpola 2023.)

The *tarpaṇa* list of JGS 1,13,9 runs: *ācāryam ācāryāṃś ca jaiminin talavakāraṃ sātya-mugriṃ rāṇāyaṇiṃ kuruvāsasañ ca bhāguriṃ kaurukuṇḍiṃ gaulgulavam bhagavantam aupamanyavam kārālīṃ sāvārṇiṃ gārgyam vārṣagaṇyan daivantyam ity etāṃś trayodaśa*. Here Jaimini is followed by Talavakāra ('musician-maker') which may be an epithet of Jaimini and not another teacher (Jaimini's student and follower), although it is so understood by Bhavatrāta and in customary verses paying homage to Jaimini, such as:

*sāmākhilam sakalavedaguror munīndrād vyāsād avāpya bhuvī yena sahasraśākham /
vyaktam samastam api sundaraḡitarāgam tam jaiminiṃ talavakāragurum namāmi //*
(Raghu Vira & Lokesh Chandra 1954: 3 n. 1).

Of the two words *jaiminin talavakāraṃ* at the beginning of the JGS list *talavakāraṃ* is new compared to the names in the Kauthuma list of thirteen successive teachers of the Sāmaveda. It is true that only by counting Talavakāra as a separate teacher, the Jaiminīya list reaches the required number of thirteen. On the other hand, Talavakāra is used as an alternative name for the Jaiminīya school of Sāmaveda: one speaks of the *Talavakāra-śākhā*; and Talavakāra replaces Jaimini in alternative names of several texts: Jaiminīya-Brāhmaṇa = *Talavakāri-Brāhmaṇam* (Raghu Vira & Lokesh Chandra 1954: 3); Kena-Upaniṣad = *Talavakāra-Upaniṣad*; Jaiminīya-Upaniṣad-Brāhmaṇa = *Talavakāra-Upaniṣad-Brāhmaṇa* (Oertel 1896).

According to Albrecht Weber (1876: 257) the name Jaimini has been formed irregularly from the Ṛgvedic noun *jéman* 'victorious' — one would have expected Jaimani. Jaimani is actually sometimes attested as a variant reading for Jaimini. (In later Jaiminīya manuals and manuscript colophons one also meets the folk-etymological variants Jaimuni and Jayamuni.) But it seems possible to derive Jaimini regularly from the neutral noun *jemán* 'victoriousness' with the late suffix *-m-in-* giving the meaning 'possessing victoriousness' (cf. *dhar-mán-* : *dhar-m-in-*).

Bhavatrāta

A proper introduction to, and assessment of, Bhavatrāta's excellent commentaries to the Jaiminīya Sāmaveda Sūtras has to be postponed to a later occasion. Only his life time and family history will be discussed here.

Bhavatrāta can be dated to the seventh century CE on the basis of what Daṇḍin, the famous author of the *Daśakumāracarita* and the *Kāvyaḍarśa*, tells in his partly autobiographical *Avantisundarikathā* (Uḷḷūr 1955, I: 102-104; Raja 1980: xvii & appendix p. iii; Shastri 1966: 9). Unfortunately this work has survived only in a single incomplete and lacunary manuscript (ed. Kuñjan Pillai 1954) and in a metrical summary called *Avantisundarikathāsāra* (ed. Harihara Sastri 1957). "If tradition preserved in the *Avantisundarikathā* is true, the illustrious Daṇḍin was the great-grandson of Dāmodara, a friend of Bhāravi, and adorned the Pallava court of Narasimhavarman I (630-68)" (Nilakanta Sastri 1966: 345). But in another place of the same book, Nilakanta Sastri (1966: 153) states that Daṇḍin probably spent many years at the court of Narasimhavarman II Rājasimha (700-728).

In Kāñcīpuram Daṇḍin one day met a famous architect (*sthapati*) Lalitālaya, whom the people around praised as an excellent mechanical engineer and a man of many other skills. Whisking away these praises Lalitālaya wanted Daṇḍin to come with him to Mahāmallapuram to see if his mending of the broken arm of the Śeṣaśayana image on the shore was worth anything. Daṇḍin's friend, son of a general, was present; he recommended acceptance of this invitation, as Daṇḍin would in Mahāmallapuram also meet his own friends Mātṛdatta and Devaśarman, illustrious Brahmins who had come from Kerala to see Daṇḍin. Mātṛdatta is here said to be son¹ of the Kalpa-Sūtra commentator (*kalpasūtraṭīkākāra*) Bhavarāta (*sic*). *Avantisundarikathāsāra* I.45-46:

*ārya sambhāvyaṭām asya sthapateḥ praṇayas tvayā /
 api ca spṛhaṇḍyaṃ te suhṛdām api darśanam // 45 //
 mitrāṇi mātṛdattādyāḥ keraḷebhyo dviḡjottamāḥ /
 tvaddarśanārtham āyātās tasmin sannidadhaty amī // 46 //*

In the *Avantisundarikathā* itself this key passage is told more elaborately (ed. Kuñjan Pillai 1954: 13-14; here ... denotes skipped passages, [...] gaps in the ms.): *atha sannidhāv evopaviṣṭo* (ed. -tā-) ... *raṇamalla(h?) senāpatikumāraḥ ... abravīt / ārya sambhāvya evāsya śilpivarasya praṇayaḥ / ... mitraṃ ca tavaiṣa viśvabrahmarāṣeḥ kalpasūtraṭīkākārasya sakalavidyānadīpūravāridhes triṃśatkratuḡvibhūtibhāvitatrayastrīṃśasya śāpānugrahasamarthasya brahmarṣer bhavarātanāmnaḥ putraḥ tatputrāṇām tatsamānamedhādisarvasampadām dvitīyas trayyām aṅgeṣv aiṭihyakalāsuḡkavitāyām cādvitīyaḥ suhṛṇmatanirvikāradattahṛdayo guruparicaryāparaḥ paramamāheśvaro labdhavarṇakarṇadhāraḥ karṇam api naparā[xx]kas tyāgaśaktyātikrānto mantrārthatattavyākhyānacaturaś caturvedavit sarva-janamātṛbhūtakaruṇāvṛttir mātṛdattaḥ tadā caiṣā* [follows a blank space of ca. 10 lines in the ms.] ...

In a little later passage (p. 17), Mātṛdatta and Rāmaśarman are mentioned as Daṇḍin's "dear friends" who pressed him to unravel a mysterious event that took place in Mahāmallapuram (*mātṛdattarāmaśarmaprabhṛtibhiḥ priyasakhair muhur muhuḥ preryamāṇo...*).

In the introductory verses to his JŚS-vṛtti, Bhavatrāta [Bh 1,15-2,7] tells that his grandfather Hastīśarman, who descended from ṛṣi Maṭhara, one of the many sons of Sage Kaśyapa, migrated to Kerala from a village of many great sāman singers called Vasiṣṭhakuṭi in the Cōḷa country. (Today the village is called Tiṭṭakuṭi, located in the South Arcot District of Tamilnadu near Vriddhachalam.) Hastīśarman's son, named Mātṛdatta, mastered the Sāmaveda, Ṛgveda and Yajurveda, and knew thoroughly the meaning of the *śruti* and the *smṛti*, and was held in high regard by kings and was much consulted by Brahmins.

¹ Shastri 1966:9 wrongly states that Daṇḍin's friend Mātṛdatta was the father of Bhavatrāta.

Mātr̥datta married the daughter of Brahmadata belonging to Viśvāmitra gotra. Their son Bhavatrāta had his maternal grandfather Brahmadata as his teacher.

According to the custom of the Nampūtiri Brahmins of Kerala, the firstborn son should be named after the paternal grandfather, the second son after the maternal grandfather and the third son after the father. Thus Bhavatrāta's firstborn son would have been named Mātr̥datta, which agrees with Daṇḍin's testimony of his son's name. Daṇḍin comments on the name Mātr̥datta in terms very similar to Bhavatrāta's introduction.

Bhavatrāta had also a daughter and a son-in-law, who was also his sister's son (the Dravidian kinship system, drastically different from the Vedic kinship system, prefers cross-cousin marriage). This son-in-law, Jayanta belonging to the Bharadvāja-kula was also Bhavatrāta's faithful student, who (either as a collaborator, or more likely after Bhavatrāta's death) completed the Vṛtti by writing parts of it (naturally on the basis of what he had learnt from Bhavatrāta). He gives this information at the end of his JĀrṣB commentary that concludes the manuscripts of Bhavatrāta-vṛtti on JŚS, JK and JPA. According to Jayanta, Bhavatrāta composed the commentaries on the JŚS, JGS, the Stoma, Saṃjñā and Vaikṛta parts of the Jaimini-Kalpa, and parts of the Paryadhyāya, while Jayanta composed the commentaries on the Prākṛta part of the Jaimini-Kalpa, the Jaiminīya-Ārṣeya-Brāhmaṇa, and parts of the Paryadhyāya.²

Four of the presently existing twenty Jaiminīya Nampūtiri manor houses (*mana*) belong to "aristocratic" *ādhyan* ('rich') Nampūtiris, who use the honourific name Nampūtirippāṭu and who do not officiate as priests in Vedic sacrifices; all the rest are "ordinary" (*āsyān*) Nampūtiris. These four *manas*, Mūttiriññōṭu, Narippatta, Muṇṭāya and Vaṭakkañcēri, are the only ones belonging to the Kāśyapa gotra, and it is only in these four families that the uncommon name Bhavatrātan is current. All these features connect these houses with the commentator Bhavatrāta, who descended from Sage Kaśyapa's son Maṭhara. (The late E. R. Sreekrishna Sarma, who was a Tamil Brahmin from Kerala, orally suggested to me that the name Mūttiriññōṭu might go back to hypothetical Māṭharanñōṭu). In my researches, Mūttiriññōṭu turned out to be the only one to have manuscripts, among them Bhavatrāta's commentary on the JGS (cf. Fujii & Parpola 2016: 148).

Bhavatrāta's commentary is among the Nampūtiris known as *Bhavatrātīyam*, and this is also the popular title of the book *Aphante makal* 'Uncle's daughter' (1933) written by Mūttiriññōṭu Bhavatrātan Nampūtirippāṭu (1903-1944, Kollam years 1077-1119), famous for fighting for social reforms in the Nampūtiri community (Uḷḷūr 1955 [1990] V: 323-325).

From Bhavatrāta's genealogy it appears that in the seventh century CE a Tamil Brahmin coming from the Cōḷa country to Kerala was treated as an equal by the Nampūtiri Brahmins, to the extent that he could marry a Nampūtiri girl, and that his son could become an advisor to local kings and Brahmins. But later the relations between immigrant Tamil Brahmins and the Nampūtiris have not been so cordial, perhaps after Cōḷa kings from Rājarāja the Great (985-1014 CE) onwards warred against the Cēra kings of Kerala (Nilakanta Sastri 1955: 201-203). It was around then, too, that Malayāḷam started diverging from Tamil and becoming a separate language.

² Uḷḷūr in his great history of Keralan literature (1955 vol. III: 88-90) quoted from the Madras manuscript (R 5507) parts of Bhavatrāta's and Jayanta's autobiographical verses summarized here, but he believed that Bhavatrāta's *Jaiminīya-sūtra-vṛtti* is a commentary on the (*Pūrva*-)*Mīmāṃsā-Sūtra*.

The Tamil Jaiminīyas and Nampūtiri Jaiminīyas of today have clearly been separated a long time and differ in some fundamental respects: the Nampūtiris have kept alive the tradition of performing *śrauta* sacrifices, including the great Soma sacrifices of *agniṣṭoma* and of *atirātra* with *agnicayana*, while the Tamils have for a long time performed just *gr̥hya* rites and learnt by heart the Sāmavedic verses and songs. The Nampūtiri chanting is much slower than the Tamil singing, and the two groups use different hand movements to accompany the chant (the Nampūtiris also head movements) – these are clearly of great assistance in teaching the *svaras* to students. Slight differences in the textual divisions of the Saṃhitā have developed between the Tamil and Nampūtiri versions, but the most notable difference is that only the Tamils have had manuscripts of the song books with a particular musical notation (Howard 1988).

Discovery of previously unknown Jaiminīya Sūtras

My doctoral dissertation (Parpola 1968) examined in broader Sāmavedic context the differences between the Lāṭyāyana-Śrauta-Sūtra (LŚS) of the Kauthuma-śākhā and its later version, the Drāhyāyana-Śrauta-Sūtra (DŚS) of the Rāṇāyanīyas, a sub-school of the Kauthumas. The LŚS is divided into 10 prapāṭhakas and these in turn into 13 kaṇḍikās (excepting the 10th prapāṭhaka, which has 20 kaṇḍikās). The DŚS is divided into 31 paṭalas, each of which usually has 4 khaṇḍas (three paṭalas have 5 khaṇḍas and one paṭala has 6 khaṇḍas). While there are also other kinds of differences between the Śrauta-Sūtras and Gr̥hya-Sūtras of these two Sāmavedic schools, most of their other texts are practically identical, though the musical notation of the ancient song books (Gānas) constitutes an important exception. The textual divisions and the terms used of the various sections appeared to constitute a previously unnoticed means to distinguish the school affinity in the case of the nearly identical texts of the Kauthumas and Rāṇāyanīyas. The reason for the new Rāṇāyanīya way of dividing the texts and for a number of other changes in the DŚS in comparison to the LŚS seemed to be the influence of the Jaiminīya school of Sāmaveda.

Wanting to verify these provisional conclusions concerning the textual divisions and the associated chapter terms, I checked many manuscript catalogues, which often mention these data and also quote passages from the manuscripts described. Thus in 1966 I came to check what the *Descriptive Catalogue of Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal Library* (vol. IV, 1929, pp. 1503-1506, no. 1969) says of the *Maśaka-Kalpa-Sūtra*, a well-known Kauthuma-Rāṇāyanīya text. In the colophon the work is called *Kalpabrāhmaṇam*, and the cataloguer, P. P. S. Sastri, thought that it was "probably by Maśaka". From the extracts quoted from the beginning and end of the manuscript, however, I could conclude that it did not contain the Maśaka-Kalpa-Sūtra, but an otherwise unknown text belonging to the Jaiminīya school, as the sacrifices enumerated and their order had counterparts in the Jaiminīya-Brāhmaṇa.

In the very same year, 1966, Premnidhi Shastri published for the first time the *Jaiminīya-Śrauta-Sūtra-Vṛtti of Bhavatrāta*, together with a useful seven-page introduction in Sanskrit (pp. v-xi), a table of contents (pp. xii-xvi), and three indexes of authorities quoted (pp. 347-8). The bulky book appeared in the Śata-Piṭaka series as vol. 40, published in New Delhi by the International Academy of Indian Culture. The editor believed that "only one single manuscript of the work exists in the whole world"; he used a transcript procured "from Madras" by Professor Lokesh Chandra; according to Shastri it "abounds

in scriptural errors and not infrequently has lacunas”. I have identified the original as manuscript no. R 5507 in the Government Oriental Manuscripts Library, Madras, a devanāgarī transcript made in 1930-31 from a manuscript in the Adyar Library, Madras.

Bhavatrāta ’ s Vṛtti (as published by Shastri) comments upon three major texts, called by Bhavatrāta (1) Sūtra, (2) Kalpa and (3) Paryadhyāya or Sūtrapariśeṣa. The first of these is the Jaimini-Śrauta-Sūtra (JŚS) in 26 khaṇḍas, edited (with an introduction, a Dutch translation, and indexes) as her doctoral dissertation by Dieuke Gaastra in 1906. The second and third texts I could identify as the texts contained in the above mentioned manuscript of Tanjore (Thanjavur / Tañjāvūr), abbreviated in my editions Tj. Bhavatrāta quotes only the first two and the last two syllables of the individual rules (*sūtra*) he is commenting on, but this sufficed to confirm the identity of the newly discovered texts JK and JPA. I communicated their discovery and reviewed Shastri’s edition of the Bhavatrāta-Vṛtti in detail in Parpola 1967 (1968) (cf. also Parpola 1973: 15).

The long-drawn project of editing the Jaiminīya Sūtras with Bhavatrāta’s commentaries

Planning to publish the three basic texts and Bhavatrāta ’ s commentary on them, I ordered a copy of the Tanjore manuscript Tj (palm leaves numbered 11-128 in the grantha script) containing the Jaimini-Kalpa (JK) and Jaimini-Paryadhyāya (JPA) (unfortunately the first two khaṇḍas of the JK and part of the third are missing in Tj, but thanks to Ca. they can mostly be reconstructed with fair confidence). I also wanted to have a copy of another manuscript that had come to the library together with that of JK and JPA, namely the Sāma-prayoga-vṛtti by Candraśekhara Bhaṭṭārya Pañcāgni = Ca. (146 palm leaves in the grantha script, P. P. S. Sastri 1929, vol. 5, pp. 2208-2214, no. 2623; Burnell 1880 no. 9117a). This latter work (abbreviated Ca.) contains copious and long quotations of the JK, JPA and Bhavatrāta, and has turned out to be of really vital importance. We do not know much about Ca., except that on the basis of his name he was a worshipper of Śiva, once called by him bhagavān Pinākapāṇi (p. 7 fol. 2a). In addition he once refers to another work of his: p. 216 fol. 45 b *eṣāṃ gāyatrāmahīyavādīnām sāmnam ṛṣicchandodevatānidhanārṣeyaṃ ca ... tāni cāsmadīya ṛṣyādinirṇayākhye granthe draṣṭavyānīti*. More on Candraśekhara and his Sāma-prayoga-vṛtti in the Preface to Vikṛti-Kalpa.

Photographic copies could not be supplied by the Tanjore library, but I got devanāgarī transcripts of both texts;³ later the two manuscripts have been photographed several times, both by myself (1971, 2010) and in 2006 by our team of the Jaiminīya manuscripts documentation project led by Masato Fujii (Fujii & Parpola 2016: 152).

From the beginning it was clear to me that a good edition required a thorough search for more manuscripts. New manuscripts were needed not only of the JŚS, JK, JPA, Ca., and Bhavatrāta ’ s Vṛtti, but also of the then unpublished Jaiminīya Gānas, the song books, which are the central subject matter of the JK and which are constantly referred to in all the texts to be edited. The song books consist of the two basic or primary collections of melodies (*sāman*), the *Jaiminīya-Grāmegeya-Gāna* (JGG) and the

³ Kalpabrāhmaṇam (9102), 276 pp., copied by S. Nāgarāja Cāstrikaḷ, checked by P. M. Padmanābha Sarma, dated 18 Dec. 1967; Sāmaprayogavṛttiḷ B-9117a, 752 pp., copied by N. Ranganatha Sastri, checked by P. M. Padmanābha Sarma, dated 19-1-68.

Jaiminīya-Āraṇyaka-Gāna (JĀrG), the latter being a collection of particularly powerful sāmans (which can be taught and learned only 'in the forest', while the sāmans of the JGG can be taught and learned 'in the village'). In these 'prior song books' (*Pūrva-Gāna*), the melodies are each sung on a 'womb' (*yonī*) verse. The 'latter song books' (*Uttara-Gāna*) are also divided into two collections, the *Jaiminīya-Ūha-Gāna* (JŪha) and the *Jaiminīya-Ūhya-Gāna* (JŪhya), the latter being a collection of 'secret' (*rahasya*) songs (also called *ūṣāni*, from *ūharahasyāni*) corresponding to the JĀrG. The Uttara-Gāna sāmans have been adapted (*ūh-*) to verses other than their 'womb'.

The verses on which the sāmans of the Pūrva-Gāna are sung have been recorded in the *Pūrva-Ārcika* of the *Jaiminīya-Saṃhitā* (JS 1-2, JS 2 being the *Āraṇyaka-Saṃhitā* with the verses on which the sāmans of the JĀrG are sung); the verses on which the sāmans of the Uttara-Gāna are sung are recorded in the *Uttara-Ārcika*, JS 3-4. The *Jaiminīya-Saṃhitā* (JS) has been published with a good index and comparison with the Kauthuma-Saṃhitā by Raghu Vira in 1938. (Here the name JS has been used in the restricted sense of the two Ārcikas; but in wider meaning the name JS covers also all the Gānas.) The structure of the JGG and JĀrG has been known from the *Jaiminīya-Ārṣeya-Brāhmaṇa* (JĀrṣB) published by A. C. Burnell in 1878: this text records in the proper order the names of the sāmans contained in the JGG (divided into an *āgneyaṃ parva*, *aindraṃ parva*, and *pāvamānaṃ parva*) and in the JĀrG (divided into *vrataparva*, *arkaparva*, *dvandvaparpa*, *śukriyaparva* and the *śakvaryaḥ*, of which the last is *prājāpatyaṃ gāyatram*). An approximate idea of these song books could be formed by comparing them to their published counterparts belonging to the Kauthuma school. But the JGG was first published in 1976, by Vibhūtibhūṣaṇa Bhaṭṭācārya, while the JĀrG was first published in 2000 by T. N. Makarabhūṣaṇam. The voluminous JŪha and JŪhya were published only in 2017 by Giriprasad Shadangi.

In the 1960s and early 1970s, none of the *Jaiminīya* Gānas had been published. When I first visited South Asia in 1971, I started the search for *Jaiminīya* manuscripts on a broad basis. V. Raghavan had in 1957 published an all-India survey on where the chanting of the different Vedas including the *Jaiminīya Sāmaveda* has survived until then. I started at a place connected with Bhavatrāta, not mentioned by Raghavan. According to Bhavatrāta, his grandfather Hastīsarman migrated to Kerala from the village of Vasiṣṭha-kuṭi in the Cōla country. I wanted to check if there still are some *Jaiminīya* people there. In Tiṭṭakuṭi I did meet one Śrīvaiṣṇava Brahmin family belonging to the *Jaiminīya Sāmaveda*, and could photograph one unique manuscript containing *Jaiminisāmaprayoga* on domestic rituals. The main temple of the village is dedicated to Śiva as Vaidyanātha. (Bhavatrāta's name suggests worship of Śiva.) One member of the Tiṭṭakuṭi *Jaiminīya* family, Vidvān T. R. Narasimhan Aiyangar, lived in the nearby Śrīraṅgam as a Hindi paṇḍit and astrologer; he has published small booklets on some *Jaiminīya* domestic rites. Narasimhan showed me the hand gestures denoting the 16 *svaras* (musical figures), used while singing *Jaiminīya* sāmans and noted with letters in the Gāna manuscripts; these I could later video-record.

In Śrīraṅgam I also met T. Rajagopala Aiyangar (1908-1977), teacher of the *Jaiminīya Sāmaveda Pāṭhaśālā* that he himself had founded in his native village Tōkūr in 1963. Rajagopala Aiyangar was the foremost *Jaiminīya* scholar of Tamilnadu. He gave me his own copy of a rare book, *Jaiminīyaprayogavivaraṇam* in 312 pages, by Uttamacīli A. Rangaswami Aiyangar, printed in Kumbhakonam in 1923. Rajagopa Aiyangar also promised to copy for me the unpublished work of Sabhāpati on the *Jaiminīya Sāmaveda*

musical notation, and indeed he sent it to me by post a year later. In 1985, after his death, I could photograph his manuscripts, then kept by his relatives in Pudukkottai. (These mss. are now with Rājagopālan's student and present Adhyāpakar of the Tōkūr Jaiminīya Sāmaveda pāṭhaśālā, T. N. Makarabhūṣaṇam.) They contain, among other things, a manuscript (in Rajagopala's hand) of the Tamil version of the JŪha and JŪhya, and Bhavatrāta's introductory verses and commentary on JŚS 1,1, as well as Bhavatrāta's Śrauta-kārikā. In 1971 I also visited both of A. Rangaswami Aiyangar's sons, Śrīnivāsan and Rāmānujan, who denied having any Jaiminīya mss., but told me the life history of their father.

I also quickly checked the main Jaiminīya villages near Tiruccirappalli and Thanjavur (Puthur, Nacciyaṅkōil, Anbil, Tirumangalam, Pinnavāsal, Pāppākuruchi, Tōkūr) with negative result in regard to Jaiminīya manuscripts. I also went to Tentiruppērai near Tirunelveli in southern Tamilnadu, and the village of Koṭuntirappulli near Palghat, both places from where A. C. Burnell had got his Jaiminīya manuscripts, and also mentioned by Raghavan (1957). Tentiruppērai is the biggest existing Jaiminīya village, with some forty houses belonging to this Sāmaveda branch, but now with hardly any manuscripts.

Frits Staal (1961, 1968) had traced the oral existence of the JŪha and JŪhya in Kerala. Meeting Staal in Madras in 1971, I got from him the coordinates of Panjal (in Malayālam *Pāññāl*) near Shoranur Junction in the Trichur District, the principal Jaiminīya Sāmaveda village of the Nampūtiri Brahmins of Kerala. The village contains manor houses of several Jaiminīya families, including those of all the three existing *ācārya* families — Muṭṭattukkāṭṭu Māmaṅṅū, Nellikkāṭṭu Māmaṅṅū, and Perumaññāṭṭu. In one week's time I could just have a brief glance at the rich manuscript libraries of these three houses, which I studied, catalogued and partially photographed during the coming years. (Altogether these three houses possess some 300 manuscripts, only part of them related to the Veda and Jaiminīya Sāmaveda in particular; for a complete listing see Fujii & Parpola 2016: 134-147). It was mainly Śrī Muṭṭattukkāṭṭil Māmaṅṅu Iṭṭi Ravi Nampūtiri who guided me around and gave information on the Nampūtiri Sāmavedins. Among other things, he corrected the list of the twenty Sāmaveda Nampūtiri *manas* in Staal 1961 p. 86, pointing out some mistakes and giving further specifications. Staal had left a taperecorder and tapes to Śrī Muṭṭattukkāṭṭil Māmaṅṅu Iṭṭi Ravi Nampūtiri with the wish that he would sing the entire JŪha and JŪhya on tape. I brought the resulting tapes to Copenhagen, where they were (with Staal's permission) copied for the Scandinavian Institute of Asian Studies, while the originals were forwarded to Staal.

Based on this brief initial field trip in spring 1971, I published in 1973 a report which announced the discovery of a number of previously unknown Jaiminīya works.

I could briefly return to Panjal in connection with the *atirātra-agnicayana* sacrifice performed there in 1975. Frits Staal had initiated an ambitious project to film and otherwise document this major Vedic śrauta ritual, and I had participated in its preparations already since 1972 through correspondence. Besides the 45-minute documentary movie *The Altar of Fire* (1976) produced by Robert Gardner of the Film Study Center of Harvard University, the project resulted in a monumental two-volume monograph edited by Frits Staal, *Agni: The Vedic Ritual of Fire Altar* (1983). I contributed three papers to this work, one being an edition and annotated translation of the passages dealing with the *agnicayana* in the Jaimini-Śrauta-Sūtra and Bhavatrāta's commentary.

In 1975 I could get from my "Sāmaveda guru", Śrī Muṭṭattukkāṭṭil Māmaṇṇu Iṭṭi Ravi Nampūtiri, two paper manuscripts covering the entire Sāmaveda Saṃhitā of the Jaiminīyas in Malayalam script, including the Pūrva- and Uttara-Ārcika, the JGG and the JĀrG (572 pp.); and the JŪha and JŪhya (251 + 138 pp). The Nampūtiri Sāmavedins traditionally have no manuscripts of these texts, as they have been taught and learnt by heart in childhood, and have existed only in this oral form. However, one of Iṭṭi Ravi's students, Malamēl Parameśvaran Nampūtiri, had for his own use written them down from his memory. When Iṭṭi Ravi saw the manuscripts, he asked for them, and Malamēl Parameśvaran could not refuse, and wrote new manuscripts for his own use. Iṭṭi Ravi parted with the first mss., counting that he could get new ones from Malamēl Parameśvaran. I thus got the Keralan version of the JŪha and JŪhya. One drawback in these mss. is that they do not record the names of the sāmans. But the sāman names are recorded in the Tamil version of the JŪha and JŪhya, which I got in 1985 from the mss. of T. Rajagopala Aiyangar. (The Tamil and Nampūtiri versions differ also in that only the Tamil version has musical notation; in addition, there are small differences in the textual division.) I was thus in a position to prepare detailed analytical indexes to these texts in 1999, when Masato Fujii kindly arranged for me a position as visiting research scholar at the Institute for Research in Humanities at Kyoto University (Parpola 1999).

Photographic collection of manuscripts of Jaiminīya texts could start in the earnest in 1983, when I had a research project to document Jaiminīya Gṛhya rituals visually (videos & photographs) in Kerala and to study their unpublished Malayāḷam manual called Sāma-smārtta-c-caṭaṇṇu with Śrī Muṭṭattukkāṭṭil Māmaṇṇu Iṭṭi Ravi Nampūtiri. (The first part of this text and its comparison with the JGS was published and analysed in Parpola 2011a.) In 1983 I was accompanied by my wife Marjatta, who studied cultural change among the Nampūtiri Brahmins. She continued her work in 1985, and published the results in a book in 2000. She could study the family life closely, as we were staying at the house of this Nampūtiri family.

We continued our field work in Panjal and elsewhere in Kerala in 1985. This time we were accompanied by two post-graduate students. Klaus Karttunen had for his phil. lic. thesis (1985) in a comprehensive way studied the previously mentioned *Jaiminisāmaprayoga* that I had photographed in 1971 in Tiṭṭakuṭi; he has subsequently published parts of it in English in various forums. (Later I participated in the Festschrift for Klaus with the edition and translation of a particularly interesting chapter of the JPA: Parpola 2011b). Masato Fujii from Kyoto University had spent the academic year 1984-85 in Helsinki studying with me the JŚS with Bhavatrāta's commentary in order to acquaint himself with the Sāmavedic ritual and terminology; he has afterwards published articles resulting from this work. Masato Fujii's main research interest throughout his career has been the Jaiminīya-Upaniṣad-Brāhmaṇa. He defended his doctoral dissertation on this text at Helsinki University in 2004, but his monumental *magnum opus* on this text is yet to be published.

The 1971 trip I could carry out as a Research Fellow of the Scandinavian Institute of Asian Studies — besides research on Jaiminīya Sāmaveda I worked in museums of Pakistan and India, studying their holdings of seals and other kinds of inscriptions of the Indus Civilization; this eventually led to the project of publishing a *Corpus of Indus Seals and Inscriptions*. The project of Jaiminīya Gṛhya rituals was financed by the Finnish Academy (the National Research Council). I could carry on work on Jaiminīya Sāmaveda in Kerala

and Tamilnadu for short periods in various occasional contexts in 1986, 1987, 1989.

In 2002, 2003, 2004, 2006 and 2008, the research team of Masato Fujii, Asko Parpola and M. N. Narayanan Nambudiri (from Muṭṭattukkāṭṭu Māmaṅṅū in Panjal) systematically traced Jaiminīya communities and photographed with digital cameras Jaiminīya manuscripts existing in Kerala, Tamil Nadu and Karnataka as comprehensively as possible. Besides private libraries, Fujii and Parpola photographed Sāmaveda manuscripts in the public manuscript libraries of Trivandrum, Adyar (in Chennai), Baroda (Vadodara) and Chandigarh and made an unsuccessful visit to Varanasi. This research, led by Masato Fujii, was funded by the Japan Society for the Promotion of Science, and accounts of the results have been published by Masato Fujii in an article entitled “ The Jaiminīya Sāmaveda traditions and manuscripts in South India ” (2012) and by Masato Fujii and Asko Parpola in an article “ Manuscripts of the Jaiminīya Sāmaveda traced and photographed in 2002-2006 ” (2016). The latter paper includes a report on Asko Parpola ’ s visit to the Punjab University Library in Lahore in 2004, as a part of his visit to Pakistan at the invitation of Pakistan’s President Pervez Musharraf.

Manuscripts of Bhavatrāta’s commentary on the JŚS, JK and JPA

The above sketched fairly exhaustive search for manuscripts of texts related to Jaiminīya Sāmaveda failed to produce any new manuscripts of the JK, JPA and Ca., so the above discussed two manuscripts of these texts (Tj and Ca.) in the Tanjore Sarasvatī Maḥal library remain unique. But as many as 14 manuscripts of Bhavatrāta ’ s commentary on the JŚS, JK and JPA could be traced, enumerated here with the sigla assigned by me to them. However, only four of these mss. are original, all from Kerala and in the Malayāḷam script: N, T, A, K; the rest are direct or indirect copies of them.

N = Nellikkāṭṭil Māmaṅṅu Mana, ms no. 047 (no. 77 in Fujii & Parpola 2016 p.143). Perhaps 300 years old and brittle, unfortunately lacunary, 53 x 5.5 x 5.5 cm. Originally 179 numbered palm leaves (there are two leaves numbered 8) in the Malayāḷam script. The first 4 leaves are missing; another great gap comprises folia 160-163. After the word *yathāmnātam* at the end of the commentary on JŚS 7,7, N omits the passage beginning with *eva vaktavyam* and ending with *śabdasyāyam pratiṣedho yathāmnātam* in the beginning of the commentary on JŚS 7,8. Since the other mss. cover the omitted long passage, N cannot be the source of any of them. This is a typical example of how such omissions take place: the scribe has last written *yathāmnātam* and continues from the next occurrence of this word, which accidentally happens to occur in the same place of the leaf but one line later. N shares with T mistaken readings not found in A and K.

T = Trivandrum / Thiruvanthapuram, The Oriental Research Institute and Manuscripts Library, University of Kerala, ms. no. L321. 55.5 x 4.8 x 5.6 cm. 184 palm leaves in the Malayāḷam script, with 8 lines on either side. The ms. was given to the Library in 1941 by Śrī Karuvellil Nīlakaṅṭha Pillai, but there is no information about where he got it. (Karuvellil is near the town of Cherthala in the Alappuzha District of Kerala.) The ms. was digitally photographed in 2004 (no. 22 in Fujii & Parpola 2016 p.152).

I have mainly used the rather accurate devanāgarī transcript (ādarśagranthaḥ no. 4321) in 459 pages measuring 21 x 30 cm with about 22 lines per page, received from the library in June 1981. I am obliged to Dr K. Appukkuttan Nair, Reader-in-charge, for this transcript and for the information concerning the provenance of the manuscript.

A = The Adyar Library and Research Centre, Chennai, ms. no. 75583 (34. D.9). 56 x 5.4 x 6.1 cm. 180 palm leaves with 9 lines on either side, in the Malayāḷam script. The Adyar Library provided me a microfilm of this ms. in the 1970s, but as the long leaves were photographed from a great distance to fit them in one picture, the resulting microfilm could not be read. I photographed the ms. in March 1990; this time the photos were difficult to read because the Library had used linseed oil to conserve the ms. and this made the leaves very shiny even in the shade. The ms. was photographed digitally in 2004 (no. 1 in Fujii & Parpola 2016 p. 152). Ms. A alone has preserved some passages of the commentary, so it is independent of N, T and K, with which it shares mistakes, having in addition many mistakes of its own.

I have mainly used the manuscript's devanāgarī transcript TR629 (accession no. 63517, former shelf mark 39.C.6) in 813 numbered pages measuring 21 x 17 cm, with 15 lines per page. According to the colophon at the end of p. 813, the transcript was made in 1925 by V. Nārāyaṇaśarmā. In another hand: "Copied from 34. D.9 MS. See 75583 MS. PL."

A photocopy of this transcript with 813 pages is kept at the Vishveshvarand Vedic Research Institute, Hoshiarpur, as VVRI ms. no. 2002 (Vishva Bandhu 1959 vol. I p. 32).

K = Muṭṭattukkāṭṭil Māmaṇṇu Mana, mss. nos. P104, P32 and P30 (Fujii & Parpola 2016 pp. 139, 137). 37.7 x 4.3 x 3 cm; 35.5 x 4.6 x 5.6 cm and 35.5 x 4.5 x 5 cm. Palm leaves with 10 lines on either side, in the Malayāḷam script. P104 in 167 numbered leaves (93 missing) with 10 lines each side was photographed by me in 1971, and digitally in 2004, when P32 was photographed by NN and P30 by MF (Fujii & Parpola 2016 pp. 137, 139).

A paper copy of K in 636 pages measuring 16 x 20 cm with 13-16 lines per page in the Malayāḷam script exists as ms. no. 233 of the Ravi Varma Manuscripts Library (= no. 739 of the Sanskrit Grandha Library) at the Government Sanskrit College, Tripunittura / Thripunithura, Cochin. This copy extends from the beginning to the beginning of the Saṃjñākālpā [Bh 1,3 — 153,6]. The colophon at the end tells that the copy was written by Śrīnivāsa Śāstri and completed on the 5th day of the Tulā month in the Kollam year 1114 (1939 CE). K is here expressly identified as the original: *itinre mātrkāgrantham muṭṭattukkāṭṭil māmaṇṇu manakkal vaka yākunnu.*

B = Baroda / Vadodara, The Oriental Institute, ms. no. 11538, paper ms. measuring about 33 x 20 cm, pages numbered 1-92 with about 30 lines per page, in the grantha script, and pages numbered 1-140 with about 13 lines per page, in the devanāgarī script (Ramaswami 1942: pp. xi-xii, 15, 111-4.). I got microfilms of B sent by the Oriental Institute in November 1973 and had them enlarged into paper prints in 1974-5. This ms. was copied in 1921, clearly from ms. K, with which it shares the very significant lacuna in Bhavatrāta's introductory verses to the JŚS-vṛtti [Bh 1,21-22], while the unmarked lacuna in the commentary on JŚS 5,3-4 exactly corresponds to one full line in K. Besides, the grantha portion ends, like the first codex of K (P104), at the end of p. 204 in Premnidhi Shastri's edition.

A photocopy of ms. B is preserved at the Adyar Library in two bound volumes as ms. nos. PHO 4.1 (the grantha portion) and PHO 4.2 (the devanāgarī portion), accession nos. 63009 & 63010, former shelf mark 36.E.14:1-2.

Another photocopy exists in Lahore: *Catalogue of Sanskrit manuscripts in the Punjab*

University library, vol. I, Lahore 1932, p. 48 no. 294; consists of 92 pp. in the grantha script and 140 pp. in the devanāgarī script, together 232 pp.

H = The Vishveshvaranand Vedic Research Institute, Hoshiarpur, has a devanāgarī paper ms. no.6594 (formerly in the Library of the Dayanand College, Lahore) with 392 pp. with about 15 lines each. It ends at the end of p. 204 of Premnidhi Shastri's edition, and is likely to be a transcript of the grantha portion of ms. B. This transcript was made in 1933.

S = The Sarasvati Bhavana Library of the Sampurnanand Sanskrit Vishwavidyalaya, Varanasi, has a Bhavatrāta manuscript, no. 55591 (accession no. 80832), which also ends at the end of p. 204 of Premnidhi Shastri's edition, and is likely to be a transcript of the grantha portion of ms. B.

M = Madras Government Oriental Manuscripts Library, ms. no. R 5507. Two big volumes in the devanāgarī script, beautifully written. I photographed this manuscript in 1971. This ms. was in 1930-31 copied from an Adyar Library ms., the photocopy of ms. B, and is the "unique manuscript" on which Premnidhi Shastri's edition is based.

R = T. Rajagopala Aiyangar's large old notebook, part II, written in the grantha script probably in 1930 (on p. 205 there is the date 3-8-30). (1) Pp. 172-176: *śrautasūtrabhāṣyaḥ prārabhyate*: the beginning of Bhavatrāta's commentary on JŚS up to the beginning of the commentary on JŚS 1,2. Has the significant lacuna in the introductory verses [Bh 1,21-22], hence the source is likely to be either the Adyar Library's photocopy of B, or M. (2) Pp. 198-200: *śrautakārikā bhavatrātaviracitā* [Bh 105-113].

Some conventions and abbreviations

The orthography of the Malayāḷam manuscripts has been well explained by Voegeli 2009, vol. I:12-13 and 16-18. The avagraha, which is not found in the mss., has been added here in square brackets: [']. The visarga sandhi, both external and internal, is more complicated and more archaic than in classical Sanskrit. Instead of *-ḥ*, the homorganic sibilant is found before sibilants, and this has been kept in the established text. The sibilant corresponding to classical *-ḥ* is omitted when the following word begins with a sibilant followed by a semivowel or consonant, but in the established text the omitted sibilant has been indicated by adding it within square brackets. In mantras of the plain JŚS manuscripts, the final visarga assimilates to the following voiceless guttural stops as *jihvāmūlīya*, i. e., guttural spirant, marked here with *-x* (Greek χ), and before voiceless labial stops as *upadhmanīya*, i. e., labial spirant, marked here with *-f*. Also kept is the external sandhi of the Malayāḷam mss. in which the final *-m* does not become anusvāra as in classical Sanskrit, but assimilates to the following palatal, dental or labial consonant. On the other hand, certain conventions of the Malayāḷam mss. have been normalized in the established text. These include the gemination of the consonants and semivowels after *r*, the use of anusvāra for internal *ṛ* (but *ṛ* is retained in some expressions), and the contractions of *-ttr-* and *-ttv-* into *-tr-* and *-tv-*. The *cillu-t* (*virāma-t*) in words like *utgātā* has been normalized into *d*: *udgātā*, although the Nampūtiris follow the old Malayāḷam pronunciation of these words with *l*: *ulgātā*. (Cf. Voegeli 2009: 16 & 18).

In order to make it easier to refer to different places in Bhavatrāta's commentary, each Bhavatrāta passage in this edition is prefixed with a reference to its place in Premnidhi

Shastri's edition (1966). This reference is put into square brackets and consists of Bh followed by the page number(s) and line number(s) in Shastri's edition. Thus, for example, Bhavatrāta's introductory verses are found from the third line of page 1 to the seventh line of page 2 in Shastri's edition: [Bh 1,3–2,7].

Vedic texts are referred to with their normal, generally used abbreviations. Abbreviations related to the Jaiminīya Sāmaveda are:

Bh = Bhavatrāta (ed. Shastri 1966, referred to with page & line numbers)

Ca. = Candraśekhara Bhaṭṭārya Pañcāgni's *Sāma-prayoga-vṛtti* (Tanjore Sarasvatī Maḥal Library, ms. Burnell 1880 no. 9117a = Sastri 1929 vol. V no. 2623)

JĀrG = *Jaiminīya-Āraṇyaka-Gāna* (ed. Makarabhūṣaṇam 2000)

JĀrṣB = *Jaiminīya-Ārṣeya-Brāhmaṇa* (ed. Burnell 1878)

JB = *Jaiminīya-Brāhmaṇa* (ed. Raghu Vira & Lokesh Chandra 1954, quoted with page & line after the chapter number)

JGG = *Jaiminīya-Grāmegeya-Gāna* (ed. Bhaṭṭācārya 1976)

JK = *Jaimini-Kalpa* (Tanjore Sarasvatī Maḥal Library, ms. Burnell 1880 no. 9108 = Sastri 1929 vol. IV no. 1969 = Tj)

JPA = *Jaimini-Paryadhyāya* (Tanjore Sarasvatī Maḥal Library, ms. Burnell 1880 no. 9108 = Sastri 1929 vol. IV no. 1969 = Tj)

JS = *Jaiminīya-Saṃhitā* (ed. Raghu Vira 1938)

JŚS = *Jaimini-Śrauta-Sūtra* (ed. Gāstra 1906)

JUB = *Jaiminīya-Upaniṣad-Brāhmaṇa* (ed. Oertel 1896)

JŪha = *Jaimnīya-Ūha-Gāna* (ed. Shadangi 2017)

JŪhya = *Jaiminīya-Ūhya-Gāna* (ed. Shadangi 2017)

Tj = the unique manuscript of the JK and JPA in the Tanjore Sarasvati Mahal Library.

[] The square brackets indicate that the part within the brackets is missing in the text, either because part of the manuscript is broken off or because there is a purposefully left empty space in the manuscript indicating that the original manuscript from which it was copied had a break. Here the text within square brackets is (more or less certain) reconstruction.

An exception involving no break is the convention of putting the avagraha in square brackets. The avagraha has been added for the sake of convenience, but brackets have been added around it to remind the reader that the avagraha is nowhere written in the manuscripts. The avagraha sign is a very late invention to mark the supposed elision of initial *a-* after *-e* or *-o* ending the preceding word. The term *avagraha* is used already in Vedic Prātiśākhya for a pause between parts of compound words.

(()) what is within double parentheses is not in the manuscript(s) but an emendatory addition of the editor

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(jaiminīśrautasūtrasya bhavatrātavṛttiḥ)

[Bh 1,3 - 2,7]

namas trinetrāya jitātmajanmane vijanmane janmanivṛttihetave /
nabhasvadākāśakṛśānumedinījalendubhāsvadyajamānamūrtaye //

jigāya devān api ya[s] svatejasā viveda ca vyāsa ca vedasāgaram /
parāvarajñas sa parāśarātmajo mayā mahātmā praṇipatyate munih //
vedārthatattvāmaladarpaṇaṃ yaś cakāra loke tatakīrti śāstram /
jñānaikadhāmnē vidadhāmi tasmai kṛtāñjalir jaiminaye namasyām //

dhyānenāramayattarān trinayanam somena yo vāsavam /
viprān vedatadaṅgatattvavacanair vittena vidvajjanam //
vande brahmavidan dvijanmatilakan tam brahmadattāhvayam /
tatpādāmbujasevanopajanitaprajñālavaḥ prāñjalih //

yadadhīnā śivaprāptir ihāmutra ca dehinām /
tasyai vidvatsamitaye namaḥ kṣapitapāpmane //

sāma gāyatram amṛtaṃ sāmavedārṇavāmṛtam /
yasmād ānāśire martyā brahmaṇo vibudhā iva //
muner brahmanidhes tasya kāśyapasya mahātmanah /
bahavaḥ prathitā vaṃśā vivasvata ivāṃśavaḥ //
teṣu yasyābhavad ṛṣir maṭharo maṇḍanam param /
madhus saṃvatsarasyeva maṇih phaṇipater iva //
tasmin sañjajñire vaṃśe sāmāgā guṇasālinah /
siṃhā iva suvarṇādrau dhiṣṇyāgnaya ivādhvare //
sa vasiṣṭhakuṭin nāma grāmañ coleṣv avekṣitam /
vaṃśo [']dhivasati śrīmān haṃśaśreṇīva mānasam //
āsīd guṇanidhis tatra hastiśarmeti vedabhṛt /
sa keralākhyam sadrāṣṭram agān nāga ivārṇavam //⁴
tasya putro budhasamas sāmargyajuṣapāragaḥ /
avanīndrair abandhyājñaiś śirasā dhṛtaśāsanaḥ //
śrutismṛtyarthatattvajño dharmakarmasu dakṣiṇah /
dvijanmahitalābhāya dvijanmabhir upāśritaḥ //
āsīd anupamotsāhas sarveṣu khalu jantuṣu /
mātrṭulyadayo nāmnā mātrḍatta iti śrutaḥ //
param kāṣṭhām gatavatas sa sutām bodhakarmanoḥ /
viśvāmitrajamukhyasya brahmadattasya labdhavān //
tasyām ajani yas tena sa bhavatrāta ity abhūt /
sa svavāganibhṛtyaiva vyākaroṭy adhvarāgamam //

⁴ Instead of the lines *siṃhā iva suvarṇādrau ... nāga ivārṇavam* (preserved in T; the beginning of the text including this passage is missing in N and A), K, B, M and E have *siṃhā ivārṇavam*. The omission is due to the double occurrence of *iva*.

JŚS 1-22. (agnišṭomasamstho jyotiṣṭomaḥ)

[Bh 2,8 - 3,15] śrutivihitānāñ jyotiṣṭomādīnāṃ kriyāviśeṣāṇān nityakāmyanaimittikānān tadadhikṛtaiḥ puruṣair avaśyānuṣṭheyatvād aidam̐yugīnānāñ ca puruṣāṇāṃ śrutyālocanenaiva samyak karmanāṃ anavadhāryatvād bahviṣu ca śākhāsu samkīrṇānāṃ vidhīnāṃ ekaśākhādhyāyibhir anupalakṣyamānatvād bahusākhādhyayanakṣamāyās ca medhāyāḥ ka-sya cid api kalāyā avidyamānatvāt kramādeś ca viśeṣaṇasya keṣu cit padārtheṣu śruty-anumeyasya durjñānatvād anyaprakaraṇapaṭhitānāñ cāsyasmin prakaraṇe keṣāñ cid aṅgā-nāṃ anuṣṭhānasyeṣṭasya jñātum aśakyatvān mantraliṅgajñāpitānāñ ca katipayānāṃ vidhī-nāṃ alpamatibhir idānīntanair aparijñāyamānatvād bhuvanānugrahaparair ācāryair jaimini-prabhṛtibhir bahvīnāṃ śākhānāṃ pāradṛśvabhis tapobalopalabdhatattvāvabodhair yathā-vidhi vaidikam̐ kriyāmārgam̐ anuṣṭhātāro [']nutiṣṭheyur ity etadartham̐ sarvavidhipadārtho-pasam̐hāreṇa yajñāśāstrāṇi prāṇīyanta / teṣv idam̐ udgātrpadārthaprakāśanam̐ paramā-cāryeṇa jaiminīnā praṇītam̐ śāstram̐ /

tatra sarvakratuprakṛtitvād brāhmaṇe (JB 1,66-364) ca prathamavihitatvāj jyotiṣṭomo [']gniṣṭomaḥ prathamam̐ prārabhyate /

nanv agnihotram̐ prathamam̐ vihitam̐ (JB 1,1-65) prathamañ ca prayujyate / satyam̐ etat / kin tv agnihotra audgātrasyābhāvād udgātrpadārthavyācikyāsayā cāsyā sūtrasya praṇayanād agnihotran na prārabhyate /

nanv audgātrād anyad api yac chrutau vidhīyate tat sūtreṇa vivaritavyam̐ / ko nety āha / audgātram̐ eva tv asmacchrutau kārtsnyena vidhīyata anyad ādhvaryavādi kiñ cit kiñ cid itaravedavihitam̐ anuvādarūpeṇābhidhīyata iti manyāmahe / tathā hīdam̐ vacanam̐ upapadyate *tad āhur yad ṛcā hotṛtvam̐ kriyate yajuśādhvaryavam̐ sām̐nodgūtho [']tha kena brahmatvam̐ kriyata ity anayā trayyā vidyayeti ha brūyād* (JB 1,358: 148, 26-27) iti / atra rgādibhiś śabdair vedā evābhidhīyante *trayyā vidyayeti-* ity atraiva darśanāt / tasmāt sām̐avedenaudgātram̐ eva vidhīyate / tad eva sūtreṇāpi vaktavyam̐ /

atha vāgnihotrasyārtvijyam̐ adhikṛtya *rtvijām̐ eka* (ĀśvŚ 2,4,3) iti śaunakenoktatvād brāhmaṇe (JB 1,1-65) ca prayatnenoktatvād agnihotrasyāpi vidhi[s] syāt / tat tu śrutāv (JB 1,1-65) eva kṛtsnam̐ vihitam̐ iti nātra kathyate / yat kiñ cic chrutāv avihitam̐ agnihotrāṅgan tad uttaratrāgnyādheyasambandhena vidhāyīṣyate (JŚS 23,22-25) /

nanv agnyādheyapūrvikā sarvakarmanāṃ pravṛttiḥ / asti caudgātram̐ agnyādheye / atas tad evāda vaktavyam̐ / neti brūmaḥ / na hy audgātram̐ agnyādheyikam̐ asmacchrutāv asti / agnyādheyan tu pradarśitam̐ eva *tad yad etad agnīn manthanti-* (JB 1,1: 3,2) ity ārabhya katipayair vākyaīḥ / tatrāgnyādheyaudgātrasyāsmacchrutāv asataḥ prathamābhidhānam̐ asadāditvam̐ sūtrasyāmaṅgalam̐ iti kṛtvā na kriyate /

atha vā *brahmā sām̐āni gāyed* iti (JŚS 23,21) vakṣyamānatvād audgātram̐ agnyādheye vaikalpikam̐ sām̐agānam̐ / yat tu nityam̐ audgātram̐ eva bhavati tenaiva prārambho yukta iti kṛtvā jyautiṣṭaumikenaiva karmanā sūtram̐ prārabhyate /

tasyedam̐ āda vākyaṃ //

JŚS 1. (audgātrapravṛttiḥ / somappravacanam)

JŚS 1,1.

somappravākam āgatam pratimantrayeta

mahan me [']voco

bhagam me [']vocaf

puṣṭim me [']voco

yaśo me [']voca iti

[Bh 3,6 - 4,26] soma===iti // nanu pratijñāya prārabdhavyam idam vakṣyāma iti / vivakṣitasārthasya pratijñāyām kṛtāyām idam anena vakṣyata ity avahitamanasām pratipattīnām pratipattau lāghavam upajāyate / dr̥śyate ca śāstrādaḥ pratijñā / *athāto vidhyavyapadeśe sarvakratvadhikārah* (DŚS 1,1,1) / *yajñam vyākhyāsyāmah* (ŚŚS 1,1,1; HŚS 1,1,1) / *athāto dharmajijñāsā-* (PMS 1,1,1) iti / na cāyam ekānto yat pratijñā kartavyeti / pratijñātam api yadi na samyag vyākhyāyeta durbodha evārtho bhavati / apratijñātam api sādhu varṇyamānam arthaṃ sadya eva śrāvakāḥ pratipadyante / alpīyas tu pratipattilāghavam asty eva pratijñākarāṇe / tadarthaṃ ke cid ācāryāḥ pratijñānti ke cid granthalāghavartham apratijñāyaiva śāstrāṇi prārabhante / dr̥śyate hy *āgneyaṅ cāgnīṣomīyaṅ ca puroḍāśāv āsādya hotāram āmantrayate* (source untraced) *vṛddhir ād aij* (Pāṇini 1,1,1) ity evamādi śāstrāṇi / śrūtāv apy ubhayan dr̥śyate / *sāvitram pūrvedyuf paśum ālabhanta* (JB 2,371: 320,2) ity *athaiṣa upaśada* (JB 2,81: 192,2) iti ca / śrutyānukarāṇārtham ācāryo [']py ubhayaṃ karoti yathātra na pratijñānti pratijñāsyati cāgnyādheyādiṣu (JŚS 23,1, etc.) / tasmād apratijñānam adoṣam /

alam atiprasaṅgena / sūtraṃ vyākhyeyam / tatra somam pravakti prabravīti vā somappravākāḥ / tam ātmānam ābhimukhyena gatam udgātā pratīkṣya *mahan me [']voca* ity etan mantraṅ japet / ayan tāvat samudāyārtho vistareṇa ca varṇyate /

somo yajño makha iti paryāyāḥ / somadravyakatvāt somaśabdo yajñe pravartate / sa ca sarveṣv ekāhāhīnasattreṣv aviśeṣeṇa pravartamāno 'pi jyotiṣṭomam evābhisandhāyātra prayujyate tasyaivātra vakṣyamāṇatvāt /

somenāsau vakṣyate tasya tvayaudgātraṃ kartavyam iti ya udgātāram prabravīti sa somappravāko na yaḥ kaś cit somo vidyata ity etanmātram prabravīti / uttaratra hy *anūcānair eva saha yājayed* (JŚS 1,12ff.) ityādy ārtvijyasambandham eva vakṣyate /

nanu *somappravākam pratimantrayeta-* ity etāvataivārthasya siddhatvād āgataśabdo [']narthakāḥ / nānarthakāḥ / *śaryāto vai mānava* (JUB 2,7,1) ity etadanuvākapradaśītasya *sa yady adīkṣitam* (JŚS 1,21) iti vākyenātrāpi vidhāsyamānasya svayam evodgānārtham abhigamanasyānabhipretatvapradarśanārthatvāt /

atha vā somappravacanasyāniyatartṛtvam āgataśabdena jñāpyate / ya āgatas tam pratimantrayeteti /

nanv anirdeśād eva somappravākasyāniyatartṛtvam sidhyati / naivam / anirdeśe yajamāna eva somappravāka iti gr̥hyeta / sa hy ātmāna ārtvijyaṃ kārayitum ṛtvija[s] svayam evābhigamya vaktum arhati na yaḥ kaś cid anādareṇaiva prahetuḥ / tatra yajamāno vānyo vā somappravāka ity āgataśabdena jñāpyate /

atha vodgātus sattre yajamānasya sato [']prārthitopanatatvād asya vidher abhāvo nyāyāḥ
/ tajjñāpanārtham āgatam iti / prārthayitum āgatan nānyam iti /

katham punar ayājayaṣyatāpi vakṣyamāṇaiḥ (JŚS 1,2ff.) kāraṇaiḥ pratimantraṇīyam uta
yājayaṣyataiva / ubhābhyām iti brūmaḥ / yadi hi yājayaṣyataivābhaviṣyat sa yadi yājayaṣyan
syād ity atraiva pratimantraṇam vyadhāsyata / ayājanabuddhiś ca yājane doṣajñānād ut-
padyate / *kac cin nāhīnā3* (JŚS 1,2) iti pṛṣṭvā tatprativalcanena doṣādoṣau jñāyete na
ca pūrvavihitam pratimantraṇam akṛtvā praṣṭum yuktam / athaivam ucyeta / prokte
some tadānīm eva pratimantraṇam akurvan *kac cin nāhīnā3* (JŚS 1,2) ity ato [']nyenaiva
prakāreṇa guṇadoṣān yājane vijñāya tataḥ pratimantrayeta vā na veti / tad ayuktam /
nityam anyenaivopāyena yājanadoṣābhāve [']pi vijñeye sati tadarthānām eṣām praśnānām
ānarthakya-prasaṅgāt / na ca yājanam akariṣyatāpi pratimantraṇe kriyamāṇe kiñ cid viru-
dhyate / *mahan me [']voca* iti mantreṇa hi somasya mahābhāgyam kīrtiyate na ca tāvatā
yājanam abhyupagatam bhavati / tasmāt prokte some [']vicāryaiva guṇadoṣān prati-
mantrayeta / kin tu yadi pūrvam eva vijñātam ayājanakāraṇam prokte some buddhau
pravarteta tadā pratimantraṇe [']pi nādarāḥ kāryo vyavasitatvād ayājanasya /

somapravākaśabdo [']nyatra kvādividhīlakṣaṇaḥ /
kiṃ vā lakṣaṇavādena śrutir evātra lakṣaṇam //

JŚS 1,2.

athainam āha

kac cin nāhīnā3x

kac cin nānūdeśyā3x

kac cid anyastam ārtvijyam

ke yājayanti

kā dakṣiṇā iti

[Bh 4,27 - 5,23] athai===iti // athety ānantarye / pratimantraṇānantaram eṇam soma-
pravākaḥ *kac cin nāhīnā3* iti nigadena pañcārthān pṛcchati /

pāṭhakramād evānantaryasiddher athaśabdo [']narthakaḥ / nānarthako [']tikramya pāṭha-
kramam arthakrameṇa pūrvam pratimantraṇāt praśnasya prasajato nivr̥ttyarthatvāt /

atha vā sarvatrāpi na kiñ cid arthādhikyam athaśabdena kriyate / alaṃkāraṇam evānena
laukikavaidikānām vākyasamudāyānām prāyeṇa kriyate / yathā- *athādhiśrayati-* (JB 1,39:
16,13) *athāvadyotayati-* (JB 1,39: 16,14) *athāpaf pratyānayati-* (JB 1,39: 16,15) iti yathā
ca *snātavantas tīrthe vāyam atha praviṣṭā gṛham atha bhuktavanta* iti / pāṭhakramād
eva hi prayogakramasidhyati / evaṃ siddhasyaiva kramasya dṛḍhīkaraṇam athaśabdena
kriyata iti vyākhyeyam /

katham punar āhiḥ pracchayartho bhavati / praśnānām eṣān darśanād anekārthatvāc ca
dhātūnām pṛcchatyartho [']yam atra kalpyate / śabdārthasāmānyāt tv anayor api sukalpyam
evaitat /

vihitasyaivārthasyānuṣṭhānārhatvād avidhāyakatvāc ca laṭo brūyād iti liṅgaiva vaktavyam
/ nātra liṅgaḥ prayojanam / kutaḥ / na kalpasūtrāṇi kriyamāṇāni vidhiparāṇi / tair hi
śrutivihitā eva kriyāviśeṣāḥ kramādirijñānārtham anukramyante / laṭaiva cāyam arthas

sidhyati / atas sūtre vidhiśabdā na dr̥śyante / yatra tu kva cid dr̥śyante yathā pūrvasminn
eva vākye (JŚS 1,1) tatrāpy avivakṣito vidhyartha iti mantavyam /

atha vā ye śrutau pratyakṣavihitāḥ padārthās te sūtre laḍantair nirdiśyante / ye tv avi-
hitā[ś] śrutya liṅgādibhir upādīyante te liṅgādibhiś śabdair atra vidhīyanta iti grāhyam / ye
tu pratyakṣavihitā api vidhiśabdair evātra nirdiśyante padārthā yathā *tam uttiṣṭhantam
ārabhyānūttiṣṭhed* (JB 1,89: 39,29f. = JŚS 11,20) *bṛhata[s] stotram pratigṛhya brūyāt* (JŚS
18,12; cf. JB 1,129: 55,6 *bṛhati prastute brūyāt*) *pr̥thivyāṃ hastau syātām* (JB 1,330:
138,5 = JŚS 18,19) ity evamādayaḥ / teṣv ayam parihāra[ś] śrautāny evaitāni vākyāni
prakṣipyanta iti /

nanu śrutāv api kriyāvidhau laḍ eva prāyeṇa dr̥śyate / yathā *audumbarīm anvārabhate* (JB
1,70: 31,27f. [= JŚS 6,1]) *tam prohati* (JB 1,78: 34,27 [= JŚS 9,1]) *pr̥thivīm abhīmṛśati-*
(JB 1,327: 137,1 [= JŚS 18,7]) ity evamādiṣu / nedaṃ laḍo darśanam / leḍ iyañ chan-
dasi vidhāyikā vibhaktiḥ (cf. Pāṇini 3,4,7 [*chandasi*] *liṅarthe leḍ*) / tasmāt sādḥuktaṃ
śrutivihitānāṃ sūtreṇānukramaṇam iti /

kac cin nāhīnā3 iti pañca praśnāḥ / teṣāṃ ayam arthaḥ / yo bhavatā proktas somas sa kac
cid ahīno na bhavati / kac cic cāyam anūdeśyo na bhavati / kac cid asya yajñasyārtvijyaṃ
kena cid anyastam apratyākhyātam / ke [']nena yajñena yājyanti / kāś cāsya yajñasya
dakṣiṇā iti /

prativacanasyābhāve praśnasyānarthakyaprasaṅgād acoditam api prativacanaḍānam arthāt
somapravākena kartavyam / *nāhīnaḥ* / *nānūdeśyaḥ* / *na nyastam ārtvijyam* / *devadattaḥ
kṛṣṇarātas śivaguptas ca yājyanti* / *dvādaśasataṃ gāvo dakṣiṇā* iti vā yathārtham vā //

JŚS 1,3.

tasya trīṇi mīmāṃseta janma karma rtvija iti

[Bh 5,24 - 6,3] tasya===iti // tasya yajamānasya janma karma rtvija ity etāni trīṇy
udgātā vicārayed duṣṭāny aduṣṭānīti / janmeti mātāpitarāv abhipretau / karma prasid-
dham eva sasamācāram / rtviśāś ca ye yajamānasya pratinibaddhāḥ pūrvēṣāṃ karmaṇāṃ
kartāraḥ / te tu mīmāṃsyante /

nanu prakṛtatvāt somapravākasyaiva *tasya-* iti grahaṇaṃ yuktam / naivam / yajamānasya
hi janmādivicāreṇātrārtho bhavati na somapravākasya / arthataś ca yajamāno [']pi prakṛta
eva / yajamānasyaiva rtvijo grāhyāḥ /

trīṇi- ity anarthakam / nānarthakam anyebhyo [']pi mīmāṃsebhyas trayāṇāṃ eṣāṃ eva
mukhyatvapratipādanārthatvāt / tataś caivaṃ grāhyam / yady api yajamānasya janmādi-
nīmāni trīṇi sammatāny eva loke kathyante tathāpi bahuvidhair upāyair asaḍṛṇ mīmāṃse-
taiva / ye tu doṣā vātarogādayas te yadi sakāraṇam āśaṅkyeran santīti tata eva mīmāṃs-
yeran nānyatheti / rtvijāñ ca mīmāṃsā na kevalaṃ guṇadoṣagrahaṇārthaiva / tair apa-
sr̥ṣṭasyānabhyupagamārthāpi //

JŚS 1,4.

etāny u eva yajamāna rtvijām mīmāṃsate

[Bh 6,3-17] etā===sate // janma karma rtvija ity etāny eva trīṇi yajamāna rtvijām
mīmāṃsate /

nipātadvayaṃ kimartham / idam ucyate / asati nipātadvaya etāni yajamāna ṛtvijām mīmāṃsate nodgātā yajamānasyeti pūrvavākyārthapratiṣedhakam idam vākyam bhavet / vidhidvayatvān mitho vā vākyam vikalpyeta / yathā *uttarīyam upānahau chattram iti devadattāya dātavyam etad viṣṇumitrāya dātavyam* ity ukte devadattāya pratiṣiddham matvā tad viṣṇumitrāyaiva dīyate / aniyamena vā dvayor ekasmai / tad evaśabdena nivartyate / etāny eva yajamānasya mīmāṃsitāny eveti / evaśabde ca saty eṣām eva trayāṇām avadhāraṇam āśaṅkyeta / etāny eva mīmāṃsyāni nāpare doṣā iti / tan nipātānām anekārthatvād uśabdena samuccayārthena nivartyate / etāni caiva trīṇi mukhyāny anye ca doṣā iti /

nanu yathā pūrvasmin vākye *tasya-* (JŚS 1,3) ity uktam arthād yajamānasyeti gr̥hītam evam atrāpi *sa* ity eva vaktavyam / arthād eva yajamāna iti gr̥hṇīmaḥ / nātra yajamānasyārthād grahaṇam śakyate / eṣa hi chandogānām rāddhānta *anādiṣṭakartṛkaṃ karmodgātrā kartavyam* iti (cf. DŚS 1,1,4 *ekaśrutividhānan mantrān karmāṇi codgātaiva kuryād anādeśe*) / agnyādheyādhikāre (JŚS 23,15) cāyam arthas sādhu pratipādayiṣyate / tasmād yajamānagrahaṇam acodyam /

kim idam udgātṛkarmavācīni sūtre yājamānaṃ karmocyate / atra brūmaḥ / iha yajñe pañca padārthā hautram ādhvaryavam audgātram brahmatvaṃ yājamānam iti / teṣān trayo hautrādayas tribhir vedair vyavasthayā vidhīyante brahmatvayājamāne tu sarvair api / na tau sākalyenaikasmīn vede vidhīyete / tasmād acodyam yajamānakarmavacanam /

evam iyam ṛtvigiyajamānaguṇadoṣaviṣayā mīmāṃsā kṛtā / tasyāḥ prayojanam uttaratra vakṣyate //

JŚS 1,5.

tad āhuḥ ko [']hīna iti

[Bh 6,18-23] tadā===iti // tatrāhuḥ ko [']sāv ahīno yaḥ pūrvam pṛcchatābhipreta iti / ahīnayājane doṣam āśaṅkyā pṛṣṭam *kac cin nāhīnā3* (JŚS 1,2) iti / prasiddhānān ca dvirātrādīnām ahīnānām ārtvijyaṃ kartuṃ yuktam eva / dvādaśāhbrahmanaṃ hi *tad āhur yājāyitavyan dvādaśāhenā3 nā3 iti neti brūyād* (JB 3,375: 508,28) ity adhikṛtya *tasmād dvādaśāhena naiva yājāyed* (JB 3,376: 508,34) iti pūrvam uktvā *tad u vā āhur yājāyitavyam eva-* (JB 3,376: 509,1) iti yājanapakṣa eva sthāpitaḥ / tasmād dvādaśāhena tāvad yājāyitavyam / tatprakṛtitvād dvirātrādibhir api / tasmād anyo [']sāv ahīnaḥ pṛṣṭo yasyārtvijyan doṣavad iti matvā tacchravaṇārtho [']yam praśnaḥ kriyate *tad āhuḥ ko [']hīna iti* //

JŚS 1,6.

atirātraḥ prathamo [']hīna ity āhur

na hy ahorātrayor hīyate kiñ cid iti

[Bh 6,24 - 7,21] ati===iti // idam pūrvasya prativacanam / atirātraḥ prathamo [']hīna ity āhur ācāryāḥ / na hi so [']horātrayoḥ kiñ cid api hīyata iti /

prathamagrahaṇam anarthakam / nānarthakan dvirātrādīnām apy upādānārthatvāt /
ayam arthaḥ / atirātraḥ prathamam [']hīnaḥ prasiddhāś ca dvirātrādaya iti / atirātrasya tv
ahīnatvenāprasiddher hetur upādīyate /

nanv evam ucyamāne dvirātrādibhir api yājanan doṣavat syāt / bhavatu / doṣavad eva hi
tair yājanam / tathā hi śrūyate *tasmād dvādaśāhena na yājyam pāpmano vyāvṛtṭyā* (TS
7,2,10,4) iti /

atha vā vaikalpikam ahīnayājanan *tad u vā āhur yājyitavyam eva-* (JB 3,376: 509,1)
ity asmād vacanāt *tasmād dvādaśāhena na yājyam* (TS 7,2,10,4) iti paravacanāc ca /
ācāryeṇāpi *kac cin nāhīnāḥ* (JŚS 1,2) iti praśnavacanakaraṇād doṣavad ahīnayājanam
khyāpitam anūdeśyādāv iva tu pratiṣedhākaraṇād (JŚS 1,7ff.) anumatañ ca / tasmād
atra vikalpa eva yuktaḥ /

athāparam vyākhyānam / atirātraḥ prathamam prathamam prayujyamāno [']hīnaḥ / so
[']muṣmin praśne [']bhipretaḥ / śrūyate hi *tad āhur na prathamam yajamāno [']tirātreṇa
yajeteti-* (JB 1,207: 85,20) iti / yady api yajanam evātra pratiṣidhyate yājanam apy arthāt
pratiṣiddham bhavati / yajanam hīdam pratiṣiddhatvād doṣavat / tat kurvato yājanam
api doṣāyaiva syāt / tatparihārārtham praśnaḥ kriyate /

kim ayam prathamāsomam [']tirātro na bhavātīti / nanv atirātrasya dvitīyādāv api prayoge
[']horātrayor avayavād ekasmād apy ahīnatvam hetur vidyate / tataś cedam prasajati
/ sarveṇātirātreṇa na yājayed iti / tatra prathamāśabdo [']narthakaḥ / nānarthakaḥ
prathama eva prayogo [']hīno na dvitīyādir ity etadarthatvāt / na hi hetusadbhāvamātreṇa
dvitīyādiprayogo [']hīno bhavati / vacanād idam atirātrasyāhīnatvan tac ca vacanam
prayogāśrayam eva /

nanv asādhāraṇena hetunā bhavitavyam / satyam etat / yatra hetunaivārthas sādhyate
tatra hetur asādhāraṇa eva pradarśyate / yathā anityaś śabdaḥ kṛtakatvād *agnir atra
dhūmadarśanād* iti / iha tu vacanenaivāhīnatvam siddham hetus tv anaikāntiko [']pi
tatra sattāmātram avalambya pradarśyate / yathā loka aitihiyapramāṇasiddhe sāsānādimati
gośabde *gamanād gaur* iti (cf. ŚB 6,1,2,34; KB 21,1,4; Nir. 2,5; UṇādiS 2,67) gamanasad-
bhāvo gośabdapravṛtttau kāraṇam vyapadiśyate na ca tāvatā gotvam aśvādeḥ prasajati /
yathā ca vede *śūrpeṇa juhōti-* (ŚB 2,5,2,23 = ŚBK 1,5,1,21) iti śūrpaḥ homakaraṇatvena
vidhāya *tena hy annam kriyate* (cf. ŚB 2,5,2,23 = ŚBK 1,5,1,21 *śūrpeṇa hy aśanam kriy-
ate*) iti vākyaśeṣeṇānnakaraṇatvam hetur ucyate / tathāpi śūrpeṇaiva hūyate na darvy-
ādinā / evam atrāpy *atirātraḥ prathamam [']hīna ity āhur* ity etāvataiva vacanena prathamam
prayujyamānasyātirātrasyāhīnatvam siddham / hetus tv ayam sādharmaṇo [']py ahīnaśabda-
syātra pravṛttinimittatvena pradarśyate dvitīyādeś ca prayogasyāhīnatve vacanan na paśyā-
maḥ / tataś caivam siddham prathamāsomena satātirātreṇa na yājyitavyam iti //

JŚS 1,7.

anūdeśyena na yājayed

yatra nv antaśśavo grāmo bhavati tad anadhyāyo bhavati

antaśśava eṣa yajño yo [']nūdeśya iti

[Bh 7,22 - 8,1] anū===iti // anūdeśyena yajñena na yājayed / yasmin hi deśa antaśśavo
grāmo bhavati tatrānadhyaayanam bhavati / yajñāś cāyam antaśśavo yo [']nūdeśya iti /

tryavayavam idaṃ vākyam / *anūdeśyena na yājayed* iti pratijñā / *yatra nv antaśśavo grāmo bhavati tad anadhyāyo bhavati-* iti dr̥ṣṭāntaḥ / *antaśśava eṣa yajño yo [']nūdeśya* ity ayam hetuḥ /

kaḥ punar ayam anūdeśyo nāma / śunaskarṇastoma iti brūmaḥ / sa hi maraṇakāmasya yajñāḥ (cf. JB 2,167-168) / tatas tena na yājayatavyam /

anūdeśyo vyākhyātavyaḥ / evaṃ sa ity anūdeśyo bhavati / antaśśavaś cāyam yajñamadhya eva yajamānasya maraṇāt /

atha vā *yadi dikṣitānām pramīyeta-* (ŚŚS 13,11,1) iti dikṣitamaraṇam adhikṛtya *saṃvatsare [']sthīni yājayeyur* (ŚŚS 13,11,8) iti vihito [']sthiyajañño nāma vidyate / so [']nudiśyamānatvān mṛtam praty anūdeśyo bhavati antaśśavatvañ ca tasya vidyate / evaṃ hi tatra śrūyate *stotre stotre [']sthiakumbham upanidadhāti-* (ŚŚS 13,11,9)iti //

JŚS 1,8.

nyastārtvijyan na kuryād

yad eva te pūrvaf paricakṣāṇo nyasyāt tad eva paricakṣmahā iti

[Bh 8,2-4] nyastā===iti // nyastam kena cit pratyākhyātam ārtvijyam yasya yajñasya sa yajño nyastārtvijyaḥ / tan na kuryāt / itthañ ca tatra pratyācakṣīta / yad eva te duṣṭam karma pūrvas tvayā vṛtaḥ parivadan nyasyāt tad eva te vayam api paricakṣmahā iti / vijñātam api doṣan na vadet / evam eva pratyācakṣīta //

JŚS 1,9.

athāpi *nyastam* ity etenaiva

[Bh 8,5-6] athā===naiva // athāpi hetusamuccayārthaḥ / nyastārtvijyasya yajñasyākarāṇe [']yam api hetuḥ / *nyastam* ity etenaiva śabdena hetunā na kuryāt / doṣas tu vijñāyeta vā na vā //

JŚS 1,10.

ke yājayanti- (JŚS 1,2) iti

[Bh 8,7-8] keyā===tīti // yaḥ pūrvaḥ praśnaḥ *ke yājayanti-* (JŚS 1,2) iti so [']yam anūdyate / anyavivakṣayā *ke yājayanti-* itīdam adhikṛtya kiñ cid vakṣyata ity arthaḥ / atha vā *ke yājayanti-* iti pṛchatā kim abhipretam iti //

JŚS 1,11.

anūcānā evānūcānam

bandhumanto bandhumantaṃ

sucaritinas sucartinam iti

[Bh 8,9-14] anū===iti // anūcānā vidvāṃsaḥ / praśastabāndhavā bandhumantaḥ / vihite karmaṇi pravartamānāḥ pratiśiddhān nivartamānās sucartināḥ / tatraivaṃ yojyam

/ anūcānā eva rtvijo yājayanti / anūcānam eva yajamānaṃ yājayanti / bandhumanta eva rtvijo yājayanti / bandhumantam eva yajamānaṃ yājayanti / sucaritina eva rtvijo yājayanti / sucaritinam eva yajamānaṃ yājayanti / iti nyāya iti / tatrāyam arthaḥ / sarveṣāṃ ṛtvigyajamānānām anūcānatvādiguṇābhilāṣayā yasmāt praśnaḥ kṛtas tasmād evaṃvidhā eva rtvijo yājayeyur evaṃvidham eva yajamānaṃ yājayeyur iti //

JŚS 1,12.

anūcānair eva saha yājayet

[Bh 8,15] anū===jayet // anūcānair eva rtvigbhis saha yājayen naikenāpy ananūcānena //

JŚS 1,13.

kr̥ṣṇajanmānan na yājayet

[Bh 8,15-17] kr̥ṣṇa===jayet // kr̥ṣṇañ janma yasya sa kr̥ṣṇajanmā / duṣṭajanmety arthaḥ / mātāpitṛdoṣeṇa ca janmano doṣaḥ / tasmād apraśastamātāpitṛkan na yājayed ity arthaḥ //

JŚS 1,14.

pāpakarmānan na yājayet

[Bh 8,17] pāpa===jayet // pāpakarmānaṃ pratiṣiddhasevinan na yājayet //

JŚS 1,15.

kr̥ṣṇajanmabhir ṛtvigbhis saha na yājayet

[Bh 8,18] kr̥ṣṇa===jayet //

JŚS 1,16.

pāpakarmabhir ṛtvigbhis saha na yājayet

[Bh 8,18-26] pāpa===jayet // *anūcānā eva-* (JŚS 1,11) ityādivacanata evānanūcānakr̥ṣṇajanmapāpakarmaṇām ṛtvigyajamānānām aprasaṅgād *anūcānair eva-* ityādīni pañcāpi vākyaṇy (JŚS 1,12-16) anarthakāni / nānarthakāni yadi vacanam anādr̥tyārthayaśo[']bhilāṣādinā nimittena rtvijāṃ ke cid yajamāno vā yajñavidhau pravarteran tatra svayam anūcānatvādisampadyukto [']pi tair asamparkārthaṃ yājanān nivartetety evamarthatvāt /

atha vā- *anūcānā eva-* (JŚS 1,11) iti śrautam etad vākyam ity apunaruktatā vācyā /

nanv *anūcānam eva yājayed* ity etad api vaktavyam / satyam etat / ananūcānasyāpi yajñaprasaṅgo vidyata iti jñāpanārthan nocyate / evañ ca bahvṛcānām pravargyādhikāre vacanam / *tan na prathamayajñe pravṛṇjyāt / upanāmuka evainam uttaro yajño bhavati yaf prathamayajñe na pravṛṇakti / kāman tu yo [']nūcāna[ś] śrotṛiya[s] syāt tasya*

pravṛñjyāt / ātmā vai sa yajñasyātmanaiva tad yajñam samardhayati- (KB 8,4,2-6) iti /
ato [']pi hi vacanād ananūcānasyāpi yajño [']stīti nāyuktaṃ grahītum //

JŚS 1,17.

kā dakṣiṇā (JŚS 1,2) iti

[Bh 8,27] kāda===iti // *kā dakṣiṇā* (JŚS 1,2) ity atra kiñ cid vakṣyate //

JŚS 1,18.

na dakṣiṇāḥ pṛcched

iti ha smāha śāṭyāyanir

vikrayasyaitad rūpam iti

[Bh 8,27 - 9,2] nada===iti // dakṣiṇā na pṛcched iti śāṭyāyanir ācārya āha sma ha sa
uktavān kila / ayañ ca hetuḥ / vikrayasya tad rūpaṃ yad dakṣiṇāpraśna iti / yathā
loke paṭādīni vikrīṇantam pṛcchanti *kim bhavatādeyam* iti tadvad atrāpy ārtvijyārtham
prārthitena dakṣiṇāsu pṛcchamānāsu vikrayasya rūpam bhavatīty abhiprāyaḥ / tasmāt
kā dakṣiṇā (JŚS 1,1,2) iti na pṛcchet //

JŚS 1,19.

pṛcched

iti ha smāha tāṇḍya

etatphalo vai yajño yad dakṣiṇā iti

[Bh 9,3-15] pṛcche===iti // pratiśiddhasya praśnasya punaḥ pratiprasavaḥ kriyate /
pṛcched dakṣiṇā ity āha sma ha tāṇḍya ācāryaḥ / ayañ ca hetuḥ / yad etad dakṣiṇā
iti kīrtiyata etatphalo vai yajña iti / dakṣiṇāphalo hi yajña ity arthaḥ /

nanu svargādiphalo yajño na dakṣiṇāphalaḥ / satyam etat / dakṣiṇābhis tu phalaṃ sādhyate
/ tatra sādhanabhūtāsu dakṣiṇāsu sādhanavyapadeśo gaṇaḥ praśamsārthaḥ /

nanu phalasādhanatvam api dakṣiṇānān nāsti yajñasyaiva tad iti / yady api nāsti *dakṣiṇā[s]*/
svargaṃ lokaṃ gamayanti-(JB 1,250: 103,21-22; cf. Bh on JŚS 23,33) iti līngāt sad
ivopacaryate / tatrāyam arthaḥ / hīnadakṣiṇo yajñaḥ phalan na sādhyate / phalasādhanā-
samarthenaiva ca yajñena yājyavitavyam / tasmād yajñasyaiva sāphalyacikīrṣayā dakṣiṇāḥ
praṣṭavyā iti /

atha vaitatphalo vai yajña ṛtvijām iti vyākhyeyam / dakṣiṇālābha eva hi phalaṃ yajñena
ṛtvijām sādhyate nānyat / yadi ca dakṣiṇā na syur akaraṇīyam ārtvijyaṃ syāt / tasmāt
praṣṭavyā eva dakṣiṇā iti /

nanu pūrvasmin vākye pratiśiddhatvād atra ca punarvihitatvād vaikalpiko dakṣiṇāpraśnaḥ
/ neti brūmaḥ / praśnanigade nityavac chrutatvād anitya eva pratiśedhaḥ /

pratiśedha idānīm kimarthaḥ / dravyalobhena na pṛcched ity evamarthaḥ /

evañ cet punarvidhiḥ kimarthaḥ / asati punarvidhau pūrvam vacanam pratiṣedhakam eva
kevalam praśnasya gṛhyeta / tat punarvidhinā nivartyate /
vākyadvaye [?]py ācāryagrahaṇam pūjārtham eva //

JŚS 1,20.

sa yadi yājaiṣyan syād abhidravet

[Bh 9,16-21] saya===dravet // sa evaṃ yājane guṇadoṣān mīmāṃsitavān udgātā yājaiṣyan
yadi syād ābhimukhyena gacched yajñam yajamānaṃ vā / uktadoṣasadbhāve yājanapra-
ṣedhāt tadabhāve yājaiṣyan bhavati / tatrāpy aniyama iti cen na yājanasyāpi śaṭkarmasv
antarbhāvāt teṣāṃ ca brāhmaṇasya vihitatvāt (cf. Manu 1,88; 4,9; 10,74-76) /

nanu yajanadānādhyayanāny eva smṛtikārair niyamyante na yājanapratigrahādhyāpanāni
(cf. Manu 10,76-78) / satyam etat / itthan tu yājanādīnām aniyamaḥ / yajanādivat
svayam prayatnena yājanādiṣu nāvaśyam pravartitavyam iti / tasmād aprayatnopanateṣu
yājanādiṣu doṣābhāve pravartetaiva / sati doṣe pratyācakṣīta //

JŚS 1,21.

sa yady adīkṣitaṃ yakṣyamānaṃ gacched

uttarata upaviśya pravācayeta

[Bh 9,22-29] saya===yeta // sa udgātā dīkṣitaṃ yakṣyamānaṃ yadi gacchet tasyottarata
upaviśya tam ātmānam prati somam pravācayeta /

nanu pūrvam eva somaḥ proktaḥ / kim idānīm procyate / anyaviśayam evaitat somapra-
vacanam / yadi svayam evāprārthito dakṣiṇālābhanimitam ārtvijyaṃ kartum icchet tatrāsya
viśayaḥ / asti ca śrutivacanam / tasmād udgātāvṛta uttarato niveśanaṃ lipseta / etad dhy
anāruddhan niveśanaṃ yad uttarata (JUB 2,8,2) iti / avṛtasyodgātūr uttarato niveśanaṃ
kartavyam ucyate / tad idam uktam uttarata upaviśya pravācayeta- iti /

sa iti cātra vacanam evam evopapadyate / pūrvasmād api vākyāt sa (JŚS 1,20) iti śakyam
anuvartayitum anyaviśayatājñāpanārtham eva tv asya punaḥ prayujyate / tatraivam ut-
tarata upaviśyātmānam prati somasya pravācane yajidhātuḥ prayojyate / tataḥ prokte
some mahan me [?]voca (JŚS 1,1) ity ārabheta //

JŚS 1,22.

yadi dīkṣitaṃ abhidruṭyābhivādayeta

[Bh 10,1-2] yadi===yeta // dīkṣitaṃ yajamānaṃ yadi gacched abhidruṭyābhimukhyena
tam samīpaṃ gatvābhivādayeta praśaṃset / yajñārabdhīś śobhanā kṛtā- iti brūyāt //

JŚS 1,23.

yajamāna evāta ūrdhvam abhidravati pariveśaṇāya

[Bh 10,3-6] yaja===ṇāya // asmād abhivādanād udgātrā kṛtād ūrdhvam yajamāna evod-
gātāram abhigacchati pariveśaṇāya paricaraṇāya /

eva- ity anarthakam / nānarthakam vayasā jñānādinā vā yady api garīyān udgātur ya-
jamāna syāt tathāpi svayam evodgātāram abhigatyā satkuryād ity etadarthavāt /

ata ūrdhvam ity anarthakam / nānarthakam ahar ahar ā yajñāparisamāpter udgātā satkar-
tavya ity etadarthavāt //

[Bh 10,7-8]

ittham ukto [']yam audgātrapravṛttau puṣkalaḥ kramaḥ /
caran yadanurodhena nāśarma labhate naraḥ //

[Bh 10,9-10]

iti jaiminiyasūtravṛttāv audgātrapravṛttikramo nāma prathamāḥ khaṇḍaḥ //

JŚS 2. (udgātr̥satkārāḥ)

JŚS 2,1.

athāsmā āsanam āharanti

[Bh 11,16-17] athā===ranti // gamanānantaram asmā udgātra āsanam āharanti ya-
jamānapuruṣāḥ / bahuvacanaprayogād aniyamena yaḥ kaś cid yajamānapuruṣa āharati
nāvaśyam bahava eva //

JŚS 2,2.

tasminn upaviśati

[Bh 11,17] tasmi===śati // tasminn āsana upaviśati vakṣyamāṇakrameṇa //

JŚS 2,3.

ahe daidhiṣavyod atas tiṣṭhānyasya sadane sīda

yo [']smat pākataras tasya sadane sīda

nirastaf parāvasur iti

tr̥ṇan nirasyati yat pratiśuṣkāgram bhavati

yad vā praticchinnāgram

[Bh 11,18 - 12,2] ahe===nnāgram // tasmād āsanād anena mantreṇa yat tr̥ṇam pratiśuṣkā-
gram bhavati yad vā tr̥ṇam praticchinnāgram bhavati tan nirasyati / *pratiśuṣkāgram bha-
vati praticchinnāgram vā-* ity etāvata siddhe *yad vā-* iti bruvann ubhayor api sator ekam
eva nirasanīyam iti jñāpayati /

nanv ayatnasiddham etat / *asinā paraśunā vā chindiyād* ity ukte tayor ekenaiva chindanti hi
/ [neti brūmaḥ /] na hi tenaitat tulyam / nātra nirasanakriyām prati tr̥ṇam karaṇatvena
codyate karaṇavibhakter āsravaṇāt / karmatvena tu śravaṇāt tr̥ṇam atra pradhānam /
nirasanan tasya guṇabhūtam / tatra tr̥ṇabhede tadguṇasya nirasanasyāvṛttir yuktā /
pratipradhānam hi guṇabhedan nyāyavido vadanti (cf. PMS 11,1,53) / loke ca *śvā kāko*

vā nivāritavya ity ukte dvayam apy āgacchan nivāryate / tadvad atrāpi dvididhasyāpi
satas tṛṇasya nirasana prasaktāv ekasyaiva nirasanaṅrtham yatno [']yaṃ kriyate /
tṛṇanirasanaṅnyathānupapatteś śiṣṭācāratas tṛṇāstaraṇam āsane sidhyati //

JŚS 2,4.

apa upaspr̥śya-

ā vasos sadane sīdāmi- iti sīdati

[Bh 12,3-6] apa===dati // tṛṇanirasanaṅnantaram apa upaspr̥śyānena mantreṅāsanam
upaviśati /

anenaivopaveśanavidhinā siddhatvāt *tasminn upaviśati-* (JŚS 2,2) iti pūrvam vākyam
anarthakam / nānarthakan tṛṇanirasanaṅnyopaveśanaṅgatvapatipādanārthatvāt / upave-
śanam adhiḅṛtya hy uktan tṛṇanirasanaṅn tadaṅgam syān nānyathā / aṅgatvajñāpanaṅ ca
ḅṛtasyaṅnāvṛttir guṇalopa (ŚŚS 3,20,18) ity evamādyartham //

JŚS 2,5.

athāsmā udakam āharanti

[Bh 12,7-8] athā===ranti // athāsmā āsīnāyodakam āharanti / avacane [']pi śiṣṭācāratas
tenodakena pādaṅ prakṣālyācāmati / āhṛtena codakenāvaśyam arthaḅ kāryas sa cāyam
ācārata eṣa eva grāhyo nānyaḅ //

JŚS 2,6.

tat pratigr̥hṇāti

mayi varco atho bhagam atho yajñasya yat payaḅ /

parameṣṭhī prajāpatir divi dyām iva dr̥ḅhatv (JS 2,1,4) iti

[Bh 12,9-27] tatpra===iti // *tad* ity udakam evocyate / punar anyad udakam āhṛtam
anaya rcā pratigr̥hṇāti / grahaṅcodanāyāḅ hy āharaṅgam arthasiddham /

nanu pūrvasmin vākye (JŚS 2,5) yasyodakasyāharaṅgam tasyaivedam pratigrahaṅgam iti
vaktuḅ yuktam / satyam / ittham api vaktuḅ śakyam / pādaprakṣālanācamanayos tu lopa
eva prasajati / tasmāt pūrvam eva vyākhyānaḅ sādhyāḅ / anyasya karaṅasyānuktatvāt
pareṣāṅ ca vacanād aṅjalīnā pratigr̥hṇāti /

ādigrahaṅgamnārthasiddhes samastāyā ṛco vacanam anarthakam / nānarthakam ṛcam vadan
pratigr̥hṇātīty etadarthatvāt / eṣa hi nyāyaḅ / karmakaraṅgamantreṣu mantrānte karmā-
rambha iti / tathā coktaḅ kauṣītakinā *mantrāntena karaṅgesu karmaṅgas sannipātanam*
(ŚŚS 1,2,26) iti / tad atrāsyā ṛcas samastapāṭhena nivartyate /

tat katham bhavati / idam ucyate / vacanavairūpyam etad ācāryeṅa kriyate yad as-
macchākhāntarbhūtānāḅ eva rcāḅ kāśāṅ cit pratīkaḅ gr̥hṇāti *pavitran te* (JS 3,20,9-10;
JŚS 9,9; 19,7) *san te payāḅsi-* (JS 2,1,2; JŚS 15,12) ity evamādināḅ kāśāṅ cit pāṭhaḅ
karoti yathā *mayi varcas* (JS 2,1,4; JŚS 2,6) *sadasas patim* (JS 1,18,7; JŚS 13,27) iti / tad
anena vacanavairūpyeṅnārthavairūpyaḅ gr̥hyate / pratīkagr̥hītānāḅ ante karmārambhaḅ

paṭhitānām ādāv iti / tasmād asyā ādāv evodakagrahaṇam ārabdhavyam *sadasas patim* (JS 1,18,7) ity asyāś ca sadaḥprapadanam (cf. JŚS 13,27) /

kiñ cit sadaḥprapadane [']sya vyākhyānasya sahakāripratyaayo [']py upodbalako vidyate / *pūrvayā dvārā sadaḥ prapadyante* (sic, *prasarpanti* ŚŚS) / *sādhyā* (sic, *viśve* ŚŚS) *devā anu mā prasarpata* / *indra tridhātu śaraṇam* (RV 6,46,9) *yata indra bhayāmahe* (RV 8,61,13) *sadasas patim* (RV 1,18,6) *iti japanta* (ŚŚS 6,13,2-3) iti / tatas tatra tāvad etad vyākhyānam yuktataram / tat tatsāmānyād atrāpi sthālīpulākanyāyenaivam (cf. PMS 7,4,12) eva niścetavyam /

aikasvayārthaḥ pāṭha iti ke cid vyācakṣate / tad ayuktam / traisvayapaṭhitānām hi karaṇamantrāṇām aikasvaryaḥ ke cid ācāryā necchanti / mantrāḍau punaḥ katipayānām karmaṇām ārambhaḥ paratantreṣv api dṛśyate (cf. ŚŚS 6,13,2-3) / tatra kva cid upalabdhasyaivārthasya jñāpakabalena grahaṇam upapanan nānupalabdhasya / tasmād uktārtha eva pāṭho naikasvayārthaḥ /

atha vodakagrahaṇasadaḥprapadane prati liṅgasāmarthyam anayor ṛcor pāṭhena pradāśyate tac cāsatyām api codanāyām anayor ṛcor asmin karmadvaye [']vagamanārtham / tasmād gṛhyokte (JGS 1,18,69) [']pi madhuparke [']rghyam udakam *mayi varca* (JS 2,1,4) ity anayaiva rcā pratigrāhyam / *sadasas patim* (JS 1,18,7) ity anayaiva ṛṭṭiyasavane [']pi sadaḥ praveṣṭavyam (cf. JŚS 19,4) / evam idan dvididham prayojanam ṛkpāṭhasya (cf. Bh on JŚS 13,27) //

JŚS 2,7.

athāsmāi madhv āharanti

[Bh 12,28] athā===ranti // prasiddham madhupadenātra dadhno grahaṇam / avacanād [vā] kevalam eva madhv āhartavyam //

JŚS 2,8.

tat prāśnāti catarbhir aṅgulībhis sāṅguṣṭhābhis triḥ

[Bh 12,29 - 13,1] tatprā===bhistrīḥ // tan madhu catarbhir aṅgulībhir aṅguṣṭhacaturthābhis triḥ prāśnāti /

sahāṅguṣṭhena pañcabhir iti cen na / yadi hy evam aiśiṣyata *sarvābhiḥ pañcabhir* ity evāvakṣyata / aṅguṣṭhacaturthatvañ ca prāśanasaukaryārtham avyavadhānārthañ ca kaniṣṭhikayā vinā sampādyam //

JŚS 2,9.

prāśnāti *madhv asi madhavyo bhūyāsam* iti

[Bh 13,1-3] prāśnā===iti // anena mantreṇa prāśnāti /

ekavākyatvenaiva mantrasya prāśanasambandhasiddheḥ *prāśnāti-* ity anarthakam / nānarthakam pratiprāśanam mantrāvṛttipratipādanārthatvāt / itarathā hi *guṇānāñ ca parārthatvād asambandhas samatvāt syād* (PMS 3,1,22) iti nyāyāt prāśanaguṇenābhyāsenā manthro na sambadhyeta / atas tu yatnāt sambadhyate (cf. Bh on JŚS 5,3; 6,5) //

JŚS 2,10.

athāsmāi vāsasī āharanti śriyai rūpam

[Bh 13,4-6] athā===rūpam // ācamanānantaram asmai vāsasī āharanti / śriyai rūpam iti
ṣaṣṭhyartheyaṅ caturthī / śriyo hi rūpaṃ vastrayugam / śrīrūpatayā ca vacanāc chobhane
vāsasī āhartavye / atīśobhanaṃ hi dravyaṃ śrīrūpam iti loke prasiddham //

JŚS 2,11.

te paridhatte śrīr asi śrīmān bhūyāsam iti

[Bh 13,6-7] tepa===iti // te vāsasī anena mantreṇa yathāyogam paridhatte / prativastraṅ
ca mantra āvartate //

JŚS 2,12.

pravartau srajo [']laṅkaraṇam ity asmā āharanti

[Bh 13,8-13] prava===ranti // pravartau kuṇḍale / srajo mālāḥ / alaṅkaraṇam anyad
bhūṣaṇam / tāny asmā āharanti /

alaṅkaraṇagrahaṇenaiva siddhe *pravartau sraja* iti pṛthaggrahaṇam anarthakam / nānar-
thakam pravartayo[s] srajaṅ ca niyamārthatvāt / tasmād avaśyam pravartau srajaś cāhartav-
vyā yathopapādam anyad alaṅkaraṇam / itikaraṇaprayogād anyad api yad asmai śraddha-
yā dīyate tasyāpy ayam eva kālaḥ /

atha vā pravartau sraja ity evamādy alaṅkaraṇam asmā āharantīti vyākhyeyam / tatra ca
pravartagrahaṇaṃ kaṭakakaṭisūtrāṅguliyakādīnām upalakṣaṇārtham sraggrahaṇam añja-
nānulepanādīnām iti mantavyam / vividheṣv api dravyeṣu pravartayo[s] srajaṅ ca mukh-
yatvād atropādānaṃ kriyate //

JŚS 2,13.

alaṅkṛtam enaṃ vṛṇīte

parjanya ma udgātā sa ma udgātā tvam ma udgātā

diśo me prastotrpratihartārau subrahmaṇya iti

[Bh 13,14-15] alaṅ===iti // āhṛtenālaṅkaraṇenālaṅkṛtam enaṃ yajamāno [']nena mantre-
ṇa vṛṇīte / yathodgātrā śrūyeta tathā mantram brūyāt //

JŚS 2,14.

tam upāṃśu pratimantrayate

parjanyas ta udgātā sa ta udgātāhan ta udgātā

diśas te prastotrpratihartārau subrahmaṇyaḥ

karmaiva vayaṃ kariṣyāmaḥ

[Bh 13,16-17] tamu===syāmaḥ // taṃ yajamānam udgātānena mantreṇopāṃśu prati-
mantrayate / itikaraṇādhyāhāreṇa vyākhyeyam //

JŚS 2,15.

om ity uccaiḥ

[Bh 13,17] *om ity uccaiḥ // pratimantrayeta //*

JŚS 2,16.

athainan devayajanam yācaty

udgātar devayajanam me dehi- iti

[Bh 13,18-24] athai===hīti // devā ijjante [']sminn iti devayajanam / devayajanaśabdo
yajñabhūmau pravartate / pratimantraṇānantaram enaṃ yajamāna eva devayajanam
yācati /

adr̥ṣṭārtham idam yācanan na yāgadeśalabdhyartham / katham avagamyate / hotrādibhyo
yācyamānatvāt / yadi hi dr̥ṣṭārtha[s] syād ekasmād eva labdhe deśe yāgasiddher anyebhyo
labdhir vyarthā bhavet / na ca yajamāna ṛtvigbhyo dravyam ādātum arhati / ātmārtham
hi yajñe pravartamāna svena dravyeṇa svaiḥ karmakarai[s] svasmin deśe svayam ṛtvigbhyo
[']pi dattvā pravartitum arhati / tasmād devayajanayācanād adr̥ṣṭam phalam /

atha vā pūjāvacaanam etad aupacārikam / *sarvasvan tubhyam mayā niveditam / devaya-
janam apī deśan tvam eva me dehi- iti /*

atha vā devayajanayācanadvāreṇa yajñasyaivāyam prārambho [']nujñāpyate //

JŚS 2,17.

tan *tathā-* ity upāṃśu pratimantrayate

[Bh 13,24-25] tanta===yate // taṃ yajamānam udgātā *tathā-* ity upāṃśu pratimantra-
yate //

JŚS 2,18.

om ity uccaiḥ

[Bh 13,25-26] omi===voccaiḥ // *om ity evoccaiḥ pratimantrayate / om ity uccair* (JŚS
2,15) iti pūrvoktasyaiva vacanād evakāraḥ prayukto nārthaviśeṣaṇārthaḥ //

JŚS 2,19.

athāsmā āvasatham upapannāya gām upājanti

[Bh 13,27-29] athā===janti // pūrvam evāsanabhojanaśayanādyartham ṛtvijām gr̥hāṇi
parikalpitāni bhavanti / tadadhikṛtam idam ucyate / athāsmā ātmārtham parikalpitam
gr̥ham praviṣṭāya gām upājanti samīpan nayanti /

atha vā- *āvasatham upapannāya-* iti heturūpeṇocyate / anyasmā apy ṛtvigbhya[ś] śreyase svagrham praviṣṭāya gor upājanārtham //

JŚS 2,20.

tām upāṣṭām hate
pāpmānam eva tad dhate

[Bh 13,30 - 14,3] tām===ddhate // tām gām upanītām hanti / ajeṛ niṣṭhāyām aniḍbhāvaḥ / hanteś cātmanepadañ chandasi bahulavacanād yuktam / dr̥śyate ca *gām upāṣṭām hanīta* / *pāpmānam eva tad dhata* (JB 2,370: 319,14-15) iti / cchando[?]nukaraṇārtham atrāpy evam prayujyate / arthavādo vākyaśeṣaḥ / tasyāyam arthaḥ / yathā pāpmano hananam evam asmin viṣaye gohananam apīti / tasmād asmin goghāte doṣo na śaikyaḥ //

JŚS 2,21.

atha yadi gām utsr̥jet tām etenaivotsr̥jed
gaur dhenur havyā //
mātā rudrāṇān duhitā vasūnām
svasādityānām amṛtasya nābhiḥ /
pra ṇu vocaṇ cikituse janāya
mā gām anāgām aditiṃ vadhiṣṭa //
pibatūdakan tr̥ṇāny attv ity
om utsr̥jata- iti

[Bh 14,4-13]

atha===teti // atha yadi tām gām utsr̥jed etenaiva mantreṇa *gaur dhenur* ityādinā *tr̥ṇāny attv* ityantenaṇmantrya- *om utsr̥jata-* ity uccair utsr̥jet /

nanv anumantraṇasyāśrutatvād *gaur dhenur* ityādir *utsr̥jata-* ityantas sarvo [']yam utsarjanamantra eva bhavitum arhati / naivam / praṇavāt pūrveṇetikaraṇena kṛtena *gaur dhenur* ity asya mantrasyānto vijñāpyate na cānena kartavyā kriyocyate / utsarjanan tv *om utsr̥jata-* ity anenaiva liṅgāt kartavyam / tatra *tām anumantrayate gaur dhenur* (JGS 1,18,84) iti gr̥hye dr̥ṣṭatvād *anumantrya-* ity adhyāhriyate /

etenaiva- ity anarthakam / nānarthakam etenaiva pāpmano hananena hetunotsr̥jed ity evamarthatvāt / ayam abhiprāyaḥ / hanane goḥ pāpmano hananam bhavati *gām upāṣṭām hanīta* / *pāpmānam eva tad dhata* (JB 2,370: 319,14f.) iti śrutivacanāt / utsarjane [']pi hiṃsāvarjanāt pāpmaiva hanyata iti /

atha vaitenaiva *gaur dhenur* ity asya mantrasya liṅgeneti vyākhyeyam /

kim punar ime hananotsarjane gos tulyaṃ vikalpyete / kas sandehaḥ / kin tūtsarjanapakṣa evāsmiṃ kāle śiṣṭair ācaryate //

[Bh 14,14-15]

satkāram praty ayaṃ samyag udgātur udito vidhiḥ /

yena santoṣite tasmin yajñasya phalam edhate //

[Bh 14,16-17] iti jaiminīyasūtravṛttāv udgāṭṛsatkāro nāma dvitīyaḥ khaṇḍaḥ //

JŚS 3. (subrahmaṇyāhvānam)

*JŚS 3,1**.

krīte rājani subrahmaṇyam āmantrayante

[Bh 15,19-21] krīte===yante // rājete somaḥ kīrtyate / dr̥ṣyate hi *somaṃ rājānaṃ varuṇaṃ* (JS 1,10,1) *somo rājā bhūto vāsi-* (JUB 3,21,2) ityādau some rājaśabdaḥ / tadanukaraṇam ācāryeṇa kriyate / krīte some subrahmaṇyam āmantrayante / *karmakālo bhavataḥ prāpta* ity avabodhayanti //

JŚS 3,2-3**.

sa yajñopavītaṃ kṛtvāpa ācamya
dakṣiṇena pāṇinā palāśaśākhāṃ śamīśākhāṃ vādāya-
antareṇa cakraṇ cānaḍvāhaṇ ca dakṣiṇām iṣām anu prasr̥pya
rājāvāhanasyāntarīṣe tiṣṭhan
subrahmaṇyām āhvayati trir aniruktām
subrahmaṇyoṃ subrahmaṇyoṃ subrahmaṇyom ity upāṃśu

[Bh 15,22 - 16,22] saya===pāṃśu // sa subrahmaṇyo yajñopavītaṃ kṛtvāpa ācamya dakṣiṇena pāṇinā palāśaśākhāṃ vā śamīśākhāṃ vādāya rājāvāhanasyānasaś cakraṇ cānaḍvāhaṇ cāntareṇa dakṣiṇām iṣām anu prasr̥pyāntarīṣe iṣayor madhye tiṣṭhan aniruktām subrahmaṇyān trir āhvayaty upāṃśu / evam evāhvayati *subrahmaṇyoṃ subrahmaṇyoṃ subrahmaṇyom* iti /

śaucārthasyācamanasya yajñopavītasya ca smṛtisiddhatvād (cf. JGS 1,1,9; Manu 4,36) atra tadvacanam anarthakam / nānarthakam *ajinaṃ vāso vā dakṣiṇata upavīya dakṣiṇam bāhum uddharate* [']*vadhatte savyam iti yajñopavītam* (TĀ 2,1,4-5) iti śrutivacanasiddhasyājīnasya vāsaso vā dvitīyasya yajñopavītasya kriyāṅgabhūtasya cānyasyācamanasya vidhānārthatvāt / tasmād asaty api svapnādāv ācamanimitte (cf. Manu 5,145) karmādāv ācāmed uttarīyaṇ ca vastrājīnayor anyatarat karmaṇy upādādīta / avyavāyena ca rājāhavanīyayoḥ praviśet /

kim atra *dakṣiṇena-* iti vacanād anyatrāvācane pāṇyor ekenāniyamena karmāṇi kriyeran / naivam / dakṣiṇenaiva pāṇinā tāny api kriyeran / tathā ca pareṣāṃ vacanam *ekāṅgavācane dakṣiṇam pratīyād* (ĀśvŚS 1,1,12) iti / evam eva śiṣṭair ācaryate / yāni tu karmāṇi vidhim anapekṣyārthād eva prāpnuvanti dr̥ṣṭārthāni tāni savyenāpi kriyeran / yathedaṃ śākhādānaṃ *śākhayā samspr̥ṣati-* (JŚS 3,7) iti vacane [']saty arthaprāptam / tad asmin dakṣiṇasyāpi prāptis savyasyāpi / tatra dakṣiṇasyāyan niyamaḥ /

evaṇ cet *ājyasthālīm sasruvām ādāya-* (JŚS 6,1) ityādau savyasyāpi prasaṅgaḥ / bhavatu / tathāivāsmābhir iṣyate /

trir iti vacanād eva siddher abhyastapāṭho [']narthakaḥ / nānarthako niruktāyān dr̥ṣṭayos traisvaryāvasānayor (Bh on JŚS 7,8) asyām api prāpnuvator nivartanārthatvāt /

katham anayor asyām prāptiḥ / idam ucyate / yan niruktāyās subrahmaṇyāyāḥ pratīkan tasyaiveyaṃ saṃjñānirukteti / evaṃ hi parair iyaṃ aniruktā kva cid vidhīyate *subrahmaṇyā-pratīkan trir upāṃśv abhivyāhr̥tya-* (ŚŚS 10,21,17) iti / tatrāyāṃ anirukteti bahuvrīhi-samāsa iti /

atha vā śrutyānukaraṇārtho [']yam abhyastapāṭhaḥ (cf. JB 2,78: 190,31) / tasmāt traisvaryāvasānayor anivṛttir eva bhavati /

evaṅ cet pāṭhenaiṃ siddhatvāt *trir* ity anarthakam / nānarthakan triruktasyāsyā subrahmaṇyāsaṃjñāyām prasajato nivṛttyarthatvāt / yadi triruktasyaiveyaṃ subrahmaṇyāsaṃjñā syād dve api niruktānirukte subrahmaṇye parācyau na syātām / tatra *te subrahmaṇyāyā praṇavāntayā parācyā vācaṃ visṛjanta* (JPA 47,53: 312,13-14) iti codanā nopapadyeta / *trir* iti punar ucyamāne [']nabhyāsāyā eva saṃjñā sidhyati / tatreyāṃ parācī bhavati / aniruktety anvarthasaṃjñā / na hy atra devatā nirucyate saṃjñānāṅ ca prayojanaṃ saṃjñīsampratyayārtham / tasmād aniruktāgrahaṇa iyaṃ pratyetyā /

yatra subrahmaṇyāhvāyām adhvaryus sampreṣya śālām prati nayati tatra sampraiśānantaram eva subrahmaṇyāhvānam ārabheta / asyān tu subrahmaṇyāyām evaṃ sampraiśas *subrahmaṇya subrahmaṇyām āhvaya mā tu tvam āhvār yajamāna āhvāsyati-* (BaudhŚS 6,16: 173,17f.) iti / tasmād yathāsampraiśaṃ yajamānāhvānād ūrdhvam atrāhvayet //

JŚS 3,4 (1).

evam eva prāg vartamāne

[Bh 16,23-27] eva===māne // atha śakāṭam pradakṣiṇam āvṛtya śālām prati nayanti / atrāpi vakṣyati *parāvahanti rājavāhanam* (JŚS 3,9) iti / tatredam ucyate / evam eva prācīn diśam prati śakāṭe vartamāne subrahmaṇyām āhvayed iti /

nanu *parāvahanti rājavāhanam* (JŚS 3,9) iti vidhāya paścād idam vaktavyam / satyam / eṣa eva kramaḥ / vyavahitatvāt tu subrahmaṇyāhvānam *evam eva-* ity atideṣṭum aśakyam syāt punarvacane ca granthagauravam prasajātīti / tat parihartum atraivedam vidhitrayam upanyasyate //

JŚS 3,5 (1).

evam eva dakṣiṇataḥ

[Bh 16,28] eva===nataḥ // evam eva dakṣiṇām prati diśam śakāṭe vartamāna āhvayati //

JŚS 3,6 (1).

evam eva udak

[Bh 16,28 - 17,2] evam eva udak // itthaṃ vyākhyāyamāne catasra imās subrahmaṇyā syus tathā ca saty *atha yāṃ kr̥te rājani subrahmaṇyām* (JB 2,80: 191,27) iti bahusv ekavacanā nopapadyeta / *yat prāyaṇan tad udayanam asad* (JB 2,80: 191,28) iti cāyam

arthavādaḥ prathamottame eva subrahmaṇye anirukte ity evamartham avalambya pravartamāno bahutve tāsān dussampādārtha[s] syāt / tata idam anyathā vyākhyāyate //

JŚS 3,1-2**.

krīte rājani subrahmaṇyam āmantrayante
sa yajñopavītaṃ kṛtvāpa ācamya
dakṣiṇena pāṇinā palāśaśākhāṃ śamīśākhāṃ vādāya-
antareṇa cakrañ cānaḍvāhañ ca dakṣiṇām iṣām anu prasṛpya
rājavāhanasyāntariṣe tiṣṭhan
subrahmaṇyām āhvayati trir aniruktām
subrahmaṇyoṃ subrahmaṇyoṃ subrahmaṇyom iti

[Bh 17,3-6] krīte===iti // *subrahmaṇyoṃ subrahmaṇyoṃ subrahmaṇyom* ity evamrūpām subrahmaṇyām vakṣyamāṇeṣu triṣu kāleṣu trir āhvayati /

nanv evam asyā apy abhyastarūpatvāt kā cid api subrahmaṇyā pārācī na syāt / satyam etat / evan tu tatra kalpayiṣyāmaḥ / *praṇavāntayā-* (JPA 47,53: 312,13-14) ity aniruktopalakṣaṇārtham *parācyā-* (JPA 47,53) ity abhyāsanivartanārtham iti //

*JŚS 3,3**.

upāṃśu

upāṃśu // *āhvayati-* (JŚS 3,1*-2*) ity anuvartate //

JŚS 3,4 (2).

evam eva prāg vartamāne

[Bh 17,7-11] eva===māne // ayam prathama āhvānakālaḥ kathyate / uktarūpām subrahmaṇyām asmin kāle sakṛd āhvayati /

evañ ced *evam eva-* ity anarthakam / nānarthakam lākṣaṇikasya svarasya prasajato nivartanārthatvāt / evam eva yathāpāṭhitam evety arthaḥ /

nanu lākṣaṇikasvaro yatreṣṭas tatra pāṭhenaiva kriyate niruktāyām (cf. JŚS 3,15) / atra tadvad akaraṇān naivāyam prāpnoti / yady evam *asau yajata* (JŚS 7,4) ity evamādiṣv api na prāpnoti / kim ataḥ / idam ato bhavati / ubhayatra prāptam aikasvāryam atra punarvidhānāt tatra na bhavatīti //

JŚS 3,5 (2).

evan dakṣiṇataḥ

[Bh 17,11] eva===ṇataḥ //

JŚS 3,6 (2).

evam udak

[Bh 17,11-12] evam udak // pūrvasmin vyākhyāne dakṣiṇānayanakāla āhvāne (JŚS 17,16) *subrahmaṇyom* iti trir eva vaktavyaṃ syād uttarasmimṣ tu navakṛtva eva //

JŚS 3,7.

āvarte dvir dakṣiṇam anaḍvāhaṃ śākhayā saṃsprśati

[Bh 17,12-18] āva===śati // āvarte śakaṭasya kriyamāṇe dakṣiṇam anaḍvāhan dviś śākhayā pāṇisthayā saṃsprśati /

atha vā niṣṭhānto [']yam āvartaśabdaḥ / tasmād āvarte śakaṭa iti vyākhyeyam /

nanv *āvṛtta* iti niṣṭhāyām bhavitavyam / satyam etat / āvartaśabdo [']pi tu niṣṭhānta evāsaṃśayan dṛśyate / yathā *dakṣiṇata udakprāg āvarta iva-* (JPA 40,1: 292,1-5) iti / tatrāvaśyam ācāryaprāmāṇyān niṣṭhāntasyāvartaśabdasya sādhutvam anumanyāmahe / tadvad atrāpi draṣṭavyam / ktaś cāyam ādikarmaṇi (cf. Pāṇini 3,4,71) / tasmāt pravartamānāḍau śakaṭasyānaḍuho saṃsparśanam /

atha vāparaṃ vyākhyānam / saṃsparśanapradeśo [']yaṃ kathyate / yaḥ pṛṣṭhe romṇām āvartas tasminn anaḍvāhaṃ saṃsprśati //

JŚS 3,8.

sakṛd vāmam

[Bh 17,19] sakṛd vāmam // vāmam anaḍvāhaṃ sakṛt saṃsprśati //

JŚS 3,9.

paryāvahanti rājavāhanam

[Bh 17,19-23] paryā===hanam // rājohyate [']neneti rājavāhanam idam śakaṭam / tad devayajanam parītyāvahanti śālām prati /

nanv idam parakarma / satyam etat / uttaratrāpi bahūni parakarmāṇy evānukramyante / *ātithyayā caranti* (JŚS 1,3,13) *pravargyopasadbhyāñ caranti-* (JŚS 3,14) iti / tenāyam artho jñapyate / anyo[']nyasyāpi tantram ṛtvijo yathāśakti vijñāyaiva yājayeyur iti //

JŚS 3,10.

vimuktayor anaḍuho rājānam prapādayanti

[Bh 17,24 - 18,2] vimu===yanti // dvayor anaḍuhor vimuktayo rājānaṃ śālām prapādayanti / etāvantaṃ kālam anasy eva subrahmaṇyas tiṣṭhet / tatra rājāhavanīyau subrahmaṇyena vyavetau / tasmād vyavāyanivṛttyarthaṃ subrahmaṇyam agreṇa paryāvṛtya rājā prapādyah / yadi tu praveśakāla evāyam apareṇa śakaṭaṃ gatavān naivaṃ kartavyam //

JŚS 3,11.

prapanne rājani
yathetam upanissṛpya
pūrvayā dvārā śālām prapadya-
uttarataś śākhām udgūhati
yajamānasya paśūn pāhi- iti

[Bh 18,3-5] prapa===hīti // śālām prapanne rājani yathetam upanissṛpya yena pradeśena śakaṭam āruḍhas tenaivāvaruhyā śakaṭam uttareṇa pūrvayā dvārā śālām prapadya śālāyā uttarasmin bhāge śākhām uparigūhaty anena mantreṇa //

JŚS 3,12.

atraitad ano yuktan dadāti subrahmaṇyāya

[Bh 18,6-8] atrai===ṇyāya // atrāsmiṇ subrahmaṇyāhvāne nimitta etad rājavāhanam śakaṭam anaḍudbhyāṃ yuktaṃ yajamānas subrahmaṇyāya dadāti / anasi vā yuktaṃ anaḍuddvayam anoyuktaśabdenābhidhīyate / tasmād anaḍvāhāv eva dadāti //

JŚS 3,13.

ātithyayā caranti

[Bh 18,9] āti===ranti // ātithyayā nāmeṣṭyāsmin kāle [']dhvaryavaś caranti vyāpriyante //

JŚS 3,14.

ātithyayā caritvā pravargyopasadbhyāñ caranti

[Bh 18,9-13] āti===ranti // ātithyayā vyāpṛtya pravargyeṇopasadā ca vyāpriyante / anukramaṇakrameṇaiva paurvāparyasiddher *ātithyayā caritvā-* ity anarthakam / nānarthakam parapadārthānām iha dṛṣṭasya kramasyānityatvaññāpanārthatvāt / tataś ca yāgnyā-dheye [']nvāhāryapacanādhānāt pūrvakālatoddharaṇasya parasya vāmadevyasyāsmākan dṛṣyata (cf. JŚS 23,7-8) iṣṭāsyā anityatā sidhyati / evam audumbarīvyāpārasyāpi dhiṣṇya-nivāpottarakālatā (cf. JŚS 6,1) //

JŚS 3,15.

saṃsthitāyām upasady
utkare tiṣṭhan
subrahmaṇyām āhvayati trir niruktām
subrahmaṇyoṃ subrahmaṇyoṃ subrahmaṇyom
indrāgaccha hariva āgaccha
medhātither meṣa vṛṣaṇaśvasya mene

*gaurāvaskandinn ahalyāyai jāra
kauśikabrāhmaṇa kauśikabruvāṇa
sutyām āgaccha maghavan
devā brahmāṇa āgacchatāgacchatāgacchata- iti*

[Bh 18,13-18] samsthi===teti // upasadi samāptāyām utkare tiṣṭhann etān niruktām
subrahmaṇyān trir āhvayati / āhvātur avacane [']pi *subrahmaṇyām* iti samākhyayā subrah-
maṇya āhvayati / niruktety anvarthasamjñendrasya devatāyā nirvacanāt /

vyavahārābhāvān nirukteti samjñāvacanam anarthakam / nānarthakaṃ sarvatra niruktāyās
trirāhvānārthatvāt / tataś ca yāsu subrahmaṇyāsu *trir* iti nocyata upavasathasutyākālāsu
(cf. JŚS 3,19-20) tāsām api trirāhvānaṃ siddham /

prāk pradhānotkarotpattes subrahmaṇyā kva tiṣṭhatāhvātavyā / yo [']sti sālāyām utkaras
tatra tiṣṭhatā //

JŚS 3,16.

*āhūya subrahmaṇyāṃ yajamānaṃ vācayati
brahmāsi subrahmaṇye
tasyās te pṛthivī pādo [']gnir vatsas
tena me prasnuteṣam ūrjan dhukṣva /
brahmāsi subrahmaṇye
tasyās te [']ntarikṣam pādo vāyur vatsas
tena me prasnuteṣam ūrjan dhukṣva /
brahmāsi subrahmaṇye
tasyās te dyauf pāda ādityo vatsas
tena me prasnuteṣam ūrjan dhukṣva /
brahmāsi subrahmaṇye
tasyās te diśaf pādo [']vāntaradiśā vatsas
tena me prasnuteṣam ūrjan dhukṣva /
brahmāsi subrahmaṇye
parorajās te pañcamaf pādas samudra[s] stanaś candramā vatsas
tena me prasnuteṣam ūrjan dhukṣva /
prajām paśūn svargaṃ lokam mahyaṃ yajamānāya dhukṣva-
ity upāṃśu*

[Bh 18,19-25]

āhū===pāṃśu // evan trir āhūya subrahmaṇyāṃ yajamānam imān mantrān upāṃśu
vācayati / yajamānam praty upāṃśutā codyate / subrahmaṇyena tu yathā yajamānaś
śṛṇoti tathā vaktavyam /

āhūya subrahmaṇyām iti padadvayam anarthakam / nānarthakam pitāputrīyāsv api prāpa-
nārthatvāt /

evañ cen na pitāputrīyāsv eva tiṣṭhati / aniruktāsv api subrahmaṇyāsv ayam vidhiḥ
prāpnoti / na prāpnoti / yadi hi tāsṅ apy aiṣiṣyatāniruktāyām evādaḥ vyadhāsyata /
athaiṅ ucyeta / aniruktādhikāre [']sya vidher akarāṇan niruktāyām aprāptibhayād iti
siddho naḥ pakṣaḥ / atrāpi niruktādhikārān nāniruktāsu prasajati //

JŚS 3,17.

evam evāparāhṇa upasadi samsthitāyām

[Bh 18,26] eva===tāyām // aparāhṇa upasadi samāptāyām evam eva subrahmaṇyām
āhvayati //

JŚS 3,18.

ete evopavasathād anuvartate

[Bh 18,26 - 19,13] ete===rtate // ete eva paurvāhṇikyāparāhṇikyāv upasadāv anv ā
upavasathāt subrahmaṇyā vartate /

ayam ān kim maryādāyām utābhividhau (cf. Pāṇini 2,1,13) / maryādāyām iti brūmaḥ /
uttarasmin hi vākye (JŚS 3,18) maryādāyām evāñ grahītavyaḥ / *upavasatha* (JŚS 3,19)
iti śvassutyāvidheḥ prāg evopavasathāt sutyāvidhir upapadyate sarūpāṇāñ ca śabdānām
sati sambhave tulyārthataiva yuktopādātum / tasmād atrāpy upavasathāt prāg ity eva
varṇanīyam /

kaḥ punar upavasatho nāma / ime brūmaḥ / upavāsa upavasathas sa cātra samīpe vāsas
sautyāt pūrvasminn ahani kartavyaḥ / vakṣyate ca / *āgnīdhre patnīśālāyām iti samviśanti
svaḥkarmaṇe* [']*napagā bhavanti-* (JŚS 7,11-12) iti / tam upavasatham yaḥ karmakālāpo
na vyabharati samāna evāhani kriyate gharṇodvāsanādir agnipraṇayanādir vā sa ihopa-
vasathāśabdena lakṣyate /

nanu mukhyāsambhava eva lakṣaṇopādānaṁ yuktam / satyam etat / asambhava eva tv
iha mukhyasyopavasathāśabdasya grahaṇam / katham iti ced upasadante kriyamānaṁ su-
brahmaṇyāhvānam pravargyodvāsanādibahukarmavyavahitād rātrikālād upavasathāt prāg
iti na yuktaṁ vaktum / tasmād upavasathasannihataḥ pravargyodvāsanādikarmakālāpo
lakṣaṇayātropavasatha iti gṛhyate /

nanu yasminn ahany upavasathas tad ahar upavasathāśabdenābhidhīyata iti grahītavyam
/ tathā ca pareṣān drīsyate / *upavasathe prātar ubhe caraṇe samsthāpya-* (ŚŚS 5,11,15)
iti / naivaṁ yujyate / uktaṁ hi pūrvam maryādāyām ayam ān iti / tatra sarvasminn
ahany upavasathatvena gṛhyamāṇe tadahaḥkālāyor upasador ante subrahmaṇyāhvānam
avihitam syāt tac ca neṣyate *subrahmaṇya subrahmaṇyām āhvaya-* (BaudhŚS 6,22-24) iti
sampraiśasya tatrāpi vidyamānatvāt / tasmād uktavad evopavasathasya grahaṇam yuk-
tam //

JŚS 3,19.

sutyām ity opavasathāt

[Bh 19,13-20] *sutyā*===*sathāt* // *sutyām āgaccha-* ity ā upavasathād vadati /

subrahmaṇyāpāṭhād evāsyārthasya siddher idaṃ vākyaṃ anarthakam / nānarthakam
ye subrahmaṇye upavasathīye [']hany upasadantabhāginyau tayo[ś] śvaśśabdaprasaṅgasya
nivṛttyarthatvāt /

kutaḥ punas tasya prasāṅgaḥ / *śvas sutyām ity upavasatha* (JŚS 3,19) iti vacanāt /

nanūktam pravargyodvāsanādikarmakalāpo [']tropavasatha iti (cf. Bh on JŚS 3,17) /
satyam etat / yadi tv etad vākyaṃ na syād adhastanavākyaṅtarbhūtasyāṅo maryādāvacana-
taiva nāvadhāryeta / abhividhāv apy ān gr̥hyeta / tatropavasathaśabdasyāharabhidhāne
yo doṣa uktas sa na syāt / ahni copavasathe sati tadahaḥkālāsu catasṛṣv api subrahmaṇyāsu
śvasutyāvādaḥ prasajati sati tv asmin vākye nivartate //

JŚS 3,20.

śvas sutyām ity upavasathe

[Bh 19,21-22] śvassu===*sathe* // upavasathe ye subrahmaṇye vidhāsyete *vapānte* (JŚS
7,2) *parihṛtāsu vasatīvarīṣv* (JŚS 7,11) iti tayo[ś] *śvas sutyām* iti bravīti //

JŚS 3,21.

adya sutyām ity save

[Bh 19,22 - 20,2] *adya*===*save* // *savas sutyādivasaḥ* / tasmin yā subrahmaṇyā vidhāsyata
ājyagrahān gr̥hṇatsv (JŚS 8,5) iti tasyām *adya sutyām* iti bravīti /

evaṃ vyākhyāyamāne punaruktatāprasāṅgaḥ / tatrāpi hi vakṣyate *subrahmaṇyām āhvayaty
adya sutyām iti* (JŚS 8,5) / tasmād anyathā vyākhyāsyate /

upavasathakālayor eva subrahmaṇyayor ayaṃ vidhir upayujyate / sutyādivasa evopavasathe
kriyamāṇe *śvas sutyām* iti prakṛtitaḥ prasaktan nivartya sadyaskryādāv *adya sutyām* iti
vidhir ayaṃ kriyate / tasmāt sadyaskriyām vapāntakālādyāsu tisṛṣv api subrahmaṇyāsv
adya sutyām iti vacanaṃ siddham /

nanv arthād eva sadyaskriyām śvaśśabdo nivartate / kāman nivartatām / *adyaśabdas* tv
avihito na pravarteta / atas tu vacanāt pravartate //

[Bh 20,3-4]

subrahmaṇyā śrutā sattrasamīpe prakṛtiṃ gatā /
dakṣiṇānayanāgniṣṭudādiyogena hetunā //
agniṣṭuti- *indra-* ity asya- *agna* iti sthāne paraṃ samam /
apy atra *viśve devā* ity arthato bahuvat param //

[Bh 20,5-6] iti jaiminiyasūtravṛtttau subrahmaṇyāhvānavidhis tṛtīyaḥ khaṇḍaḥ //

JŚS 4. (agnicayanapakṣaḥ)

JŚS 4,1.

atha yadi agniñ cinvīta

pañca suvarjyotirnidhanāni sāmāni (JĀrG 25,2-6) gāyet

[Bh 21,8-12] atha===gāyet // *atha-* ity agnicayanam adhikriyate / agniṃ yadi cinvīta vajamānas tatra pañca sāmāni suvarjyotiśśabdanidhanāny udgātā gāyet /

pañcānāṃ sāmnam anukramiṣyamānatvāt (cf. JŚS 4,2-6) *pañca-* ity anarthakam / nānarthakam anyāny api sāmāny agnicaye santi geyānīti jñāpanārthatvāt / anyeṣv api vidyamāneṣu suvarjyotirnidhanānāṃ sāmnam saṃkhyayā viśeṣaṇam upapadyate / tāni cāgni-parigāṇāni pareṣāṃ vihitāni (cf. LŚS 1,5,1.5-10; DŚS 2,1,1.8-13; AnupadaS 7,12; ŚB 7,4,1,3-24; 8,7,4,1-6; KŚS 17,3,28; 17,4,4.16-17; ĀpŚS 16,22,2-3; 16,23,5-6; VaikhŚS 18,17) / *tāni khalv agni-parigāṇeṣu* (JPA 19,36: 261,20-23) iti paryadhyāye [']smākam api dr̥ṣyate /

yadi ... cinvīta- iti vacanād vaikalpiko [']gnicayaḥ //

JŚS 4,2.

satyam iti (JĀrG 25,5) iti puṣkaraparṇa upadhīyamāne

[Bh 21,13-16] satya===māne // puṣkaraparṇam adhvaryur upadadhāti / tasminn upadhīyamāne *satyam* iti vyāhṛtisāma gāyet /

atrāvacane [']pi śiṣṭācārataḥ prāṇmukhatā grāhyā / sthānāsane tu vikalpyete iva / na vā vikalpaḥ / tiṣṭhataivānādeṣe gātavyam / tad agnyādheye pratipādayiṣyāmaḥ (Bh on JŚS 23,18*) / tataś ca paścād agne[s] sthitenaitāni geyāni //

JŚS 4,3.

puruṣa iti (JĀrG 25,6) puruṣe

[Bh 21,16-17] puru===ruṣe // hiraṇmaye puruṣa upadhīyamāne *puruṣa* iti vyāhṛtisāma gāyet //

JŚS 4,4.

bhūr iti (JĀrG 25,2) prathamāyām svayamātr̥ṇṇāyām

[Bh 21,17-19] bhūri===ṇṇāyām // kaś cid upalaviśeṣa[s] svayamātr̥ṇṇākhyāḥ / tisra[s] svayamātr̥ṇṇāḥ prathamatr̥ṭiyottamāsu citiṣūpadhīyanta aparās catasra uttamāyām eva (cf. BaudhŚS 10,46: 46,5) / tatra prathamāyām svayamātr̥ṇṇāyām *bhūr* iti sāma gāyet //

JŚS 4,5.

bhuva iti (JĀrG 25,3) madhyamāyām

[Bh 21,19-20] bhuvamāyām // pūrvoktāsu tisṛṣv eva yā madhyamā tasyām idam
ucyate / netarābhis saha saptasu / na hi tābhir āsām sādharṃyam //

JŚS 4,6.

svar ity (JĀrG 25,4) uttamāyām

[Bh 21,20] svaramāyām //

JŚS 4,7.

sañcitam agniṃ sāmabhir upatiṣṭhate

[Bh 21,21-22] sañciṣṭhate // sañcitam pariniṣṭhitacayanam agniṃ sāmabhir vakṣya-
māñair upatiṣṭhate / cayanād uparitaneṣu keṣu cit saṃskāreṣu kṛteṣūpastheyam / tasmin
hi kāle [']dhvaryavaś codayanti / tadarthaṃ *sañcitam* ity uktan na *citam* iti //

JŚS 4,8.

agna āyūṃṣi pavasa (JS 4,12,6-8) ity etāsu

śarīravat gāyatran (JŪhya 1,1,18-20)

tena śiraḥ

[Bh 21,23 - 22,4] agnaśiraḥ // yasya gāyatrasyodgītha ṛgaksarasamsparśo nāsti tad
aśarīram amṛtagāyatram / gāyatraprakaraṇe hi śrūyate / *tasyāśarīreṇa sāmṇā śarīrāṇy
adhūnod* (JUB 3,38,10) iti / yasya tv ṛgaksareṣv eva gānan tac śarīravat / *agna āyūṃṣi
pavasa* (JS 4,12,6-8) ity āsv ṛkṣu yad gāyatram śarīravat tenāgneś śira upatiṣṭhate /

atha vā yacchabdam anadhyāhr̥tya vākyabhedam kṛtvā vyākhyeyam / tatra *gāyatram*
ityantam ekaṃ vākyam bhavati /

nanv asminn api pakṣe [']*sti-* ity adhyāhāryam eva / naiṣa doṣaḥ pūrvasminn api pakṣe
vidyamānatvāt //

JŚS 4,9.

rathantareṇa ([JĀrG 16,9 on JS 1,25,1] / JŪhya 1,1,21-23 on JS 3,4,1-
2) dakṣiṇam pakṣam

[Bh 22,4-5] rathapakṣam // agner dakṣiṇam pakṣam rathantareṇopatiṣṭhate //

JŚS 4,10.

brhatā- ([JĀrG 12,15 on JS 1,25,2] / JŪhya 1,1,24-26 on JS 3,15,7-8)
uttaram

[Bh 22,5] brhattaram //

JŚS 4,11.

rtuṣṭhāyajñāyajñīyena (JĀrG 8,3 on JS 2,3,3) puccham

[Bh 22,5] ṛtu===puccham //

JŚS 4,12.

vāravantīyena (JGG 1,2,11 on JS 1,2,7) dakṣiṇam aṃsam

[Bh 22,6] vāra===maṃsam //

JŚS 4,13.

śyaitenottaram (JGG 3,1,7 on JS 1,25,3)

[Bh 22,6] śyaite===ttaram //

JŚS 4,14.

prajāpater hr̥dayena (JĀrG 10,5 on stobhas) dakṣiṇam apipakṣam

[Bh 22,6-7] prajā===pakṣam // prajāpatiśabdo hr̥dayaśabdas ca yasmin sāmni vidyete
tat prajāpater hr̥dayam //

JŚS 4,15.

agner vratennottaram (JĀrG 5,3 on JS 1,3,7)

[Bh 22,7] agne===ttaram //

JŚS 4,16.

agner arkeṇa (JĀrG 13,5 on JS 1,3,7) śiraḥ

[Bh 22,7] agne===śiraḥ //

JŚS 4,17.

vāmadevyena- (JGG 2,6,16[-18] / JŪha 1,1,13-15 on JS 3,4,3-5) ātmānam

[Bh 22,7-19] vāma===tmānam // bṛhadrathantaravāmadevyeṣu saṃśayaḥ / kim atra
ṛcsthāni tāni grāhyāṇy utaikarcsthānīti / tatrāgnyādheyādaḥ ṛcsthānām iṣṭe grahaṇe
teṣāṃ yāni ṛcsthāni ṛceṣu tāni gāyed (JŚS 26,16) iti vacanād atra tadavacanād ekar-
csthāny evātra grāhyāṇīti prāpte ṛcsthānām evātrāpi grahaṇam yuktam brūmaḥ /
kutaḥ / āmnāyāt / ṛcsthayor bṛhadrathantarayor ūharahasye (JŪhya 1,1,21-23.24-26)
samāmnāyo vidyate /

nanv agnyādheye ṛcsthānām eṣām upayogāt kṛtārthas samāmnāya[s] syāt / naivaṃ yuk-
tam / kramād ayam āmnāyo [']gnyartha eva / śarīravato (JŪhya 1,1,18-20; cf. JŚS 4,8) hi
gāyatrasyanantare ṛcsthe bṛhadrathantare (JŪhya 1,1,21-23.24-26) / evam atrāmnāyata

eva tṛcasthagrahaṇasiddhes tadartham akr̥to yatnaḥ / kṛtārthasya cātra samāmnāyasyāgnyā-
dheyādāv aprayogaprasaṅge tatrāsthito yatnaḥ (cf. Bh on JŚS 23,16) /

bṛhadrathantarayos tāvad evam bhavatu / katham vāmadevye / tad api tṛcastham eva
grāhyam bṛhadrathantarasaḥacāritvāt / yac cedam śarīravād vāmadevyan tṛce samāmnāya-
te (JGG 2,6,16-18 on JS 3,4,3-5) tasya sthānan na smaryate / tatrāgnikrama (JK 2,6)
eva *sa na indrāya-* (JS 3,3,2) ity asmāt saindhuḥṣitāt (JŪha 2,1,3) prāktanam idam
vāmadevyam anumātavyam /

atha vānārabhyādhitam idam vāmadevyam prakṛtipravesārhatvāt / prakṛtau jyotiṣṭome
maitrāvaruṇapṛṣṭhatām āpitsamānam prakaraṇikena vāmadevyena bādhitam anarthakaṃ
sad *ānarthakyāt tadanṅeṣv* (PMS 3,1,18) iti nyāyāj jyotiṣṭomāṅgam pravargyam agnicaya-
nañ ca pravīṣati //

JŚS 4,18.

atra śānto [']gniḥ

[Bh 22,20-21] atra===ntogñiḥ // atrāsminn upasthāne kṛte śānto [']gnir bhavati / ayam
arthavādas sāmabhir upasthānasya stutyarthaḥ / sarvatra cārthavādānām sūtre vacanam
arthavādajñāpanapūrve prayoge phalabhūyastvajñāpanārtham //

JŚS 4,19.

atrodgātre varan dadāti

[Bh 22,21-23] atro===dāti // varo varaṇīyo [']bhilaṣaṇīyaḥ / yad udgātābhilaṣati tad
asmin karmaṇi dadāti yajamānaḥ /

atha vā gaur dātavyā varaḥ / paratantre hi paribhāṣitaṃ *gaur brāhmaṇasya vara* (PGS
1,8,15) iti //

[Bh 22,24-25]

nyāyataḥ prakṛtāv agner vikṛtāv apy anityatā /
nityatā tv asya vikṛtau śrūyate tu kva cit kva cit //

[Bh 22,5-6]

iti jaiminīyasūtravṛttāv agnicayanapakṣavidhiś caturthaḥ khaṇḍaḥ //

[JŚS 4,20-39.] (upasadagnicayanam)

[Manuscripts of the plain text of JŚS (without commentary) contain one spurious chapter (not commented upon by Bhavatrāta), which the various manuscripts insert in different places. As this extra chapter also deals with the *agnicayana*, I am adding it to the *agnicayana* chapter JŚS 4 as sūtras 20-39, yet incating their spurious nature by placing their numbers within square brackets. Thus the chapter numbering established by Gaastra is not disturbed, yet the extra text comes to occupy the same place as in the manuscripts B2 and T1, where this chapter also follows JŚS 4 but is numbered as chapter 5. Manuscript B3 gives it as chapter 26 at the end of JŚS, T2 as chapter 24. It is missing from ms. Baroda 9800A. The quotation from the lost Brāhmaṇa of the Raurukins or Rauravins attests to the relatively old age of this spurious

chapter. On the other hand it appears to be partially based on LŚS 1,5,5-22/DŚS 2,1,7-29 prescribing the parisāman ritual of the Kauthuma-Rāṇāyanīyas for the agnicayana.]

[JŚS 4,20.]

agniñ ced upasatsu cinvīta gānakālam upadekṣyāmaḥ

[JŚS 4,21.]

puṣkarapalāśa upadhīyamāne

brahma jajñānam (JS 1,33,9) ity uttaram sāma (JGG 4,1,18) gāyet
satyam iti [ca] vyāhrtisāma (JĀrG 25,5)

[JŚS 4,22.]

hiraṇyapuruse

navānugānam puruṣavratam (JĀrG 10,1-9)

puruṣavrato (JĀrG 8,10-16) vā

puruṣa iti ca vyāhrtisāma (JĀrG 25,6)

[JŚS 4,23.]

ṛtīyādyāny ekaikam ekaikasyām [svayamātrṇṇāyām]

bhūr bhuvā[s] svar iti vyāhrtisāmāni (JĀrG 25,2-4)

[JŚS 4,24.]

saṃyāneṣv apāvṛtsu

yauktāśve (JGG 6,1,30-31 on JS 1,49,3)

plavam (JGG 6,5,16 on JS 1,53,1)

ākūpārañ (JGG 6,8,14 on JS 1,56, or one of JGG 4,4,15-18 on JS 1,36,4)

śrudhīyam (JGG 1,11,8 or 9 on JS 1,11,3)

vāravantīyam (JGG 1,2,11, on JS 1,2,7 or JGG 4,1,19 on JS 1,33,10)

iti

[JŚS 4,25.]

virātsv

indrasya ca vairāje (JGG 5,9,16-17 on JS 1,47,10)

vasiṣṭhasya ca vairāje (JGG 5,6,14-15 on JS 1,44,8)

[JŚS 4,26.]

prathamamaṇḍaleṣṭakāyām
indrasya sañjayam (JĀrG 5,7 on JS 1,57,1)

[JŚS 4,27.]

dūrveṣṭakāyām
svāśirām arkaḥ (JĀrG 13,7 on JS 1,49,2)

[JŚS 4,28.]

hiraṇyeṣṭakāyāñ
candra (JS 1,40,9) iti yat prathamam (JGG 5,2,16)

[JŚS 4,29.]

kūrma upadhīyamāne
varuṇasāma- (JGG 2,11,5 on JS 1,23,5; or one of JGG 3,3,7-9 on JS 1,27,3 or JGG 5,1,21-22 on JS 1,39,9) abhigāyati

[JŚS 4,30.]

patny āṣāḍhām samalaṅkaroti

[JŚS 4,31.]

tasyām samalaṅkriyamāṇāyām
yoṣitām priyam (JĀrG 16,13 on JS 1,1,1)
śrāyantīyam (JGG 3,4,6 on JS 1,28,5)
hariśrīnidhanam (JGG 2,9,2 on JS 1,21,2)
hārivarṇam (one of JGG 5,5,8-11 on 1,43,3)
śauktāni (JGG 6,10,11-15 on JS 1,58,3 and JGG 6,11,10-12 on JS 1,59,3)

[JŚS 4,32.]

lokamprṇāsu
draviṇaspardhinī (JĀrG 22,5-6 on JS 1,20,8)
śārṅgāni (JGG 6,9,31-33 on JS 1,57,10) ca
vyāhṛtisāmāni (JĀrG 25,1-17)

[JŚS 4,33.]

śarkarāsu

śārkare (JGG 5,7,2-3 on JS 1,45,2)

[JŚS 4,34.]

agnau pāñcajanya

agner vratañ (JĀrG 5,3 on JS 1,3,7) ca

[JŚS 4,35.]

cityāñ cityāñ sañcitāyān dadhnā madhumiśreṇābhyukṣanti

[JŚS 4,36.]

tad agner vratan (JĀrG 5,3 on JS 1,3,7)

dadhikram (JGG 4,5,10 on JS 1,37,7)

madhuścunnidhanam (JGG 4,5,7 on JS 1,37,4)

iti gāyet

[JŚS 4,37.]

aṅgaśaś cainam āgneyiṣṭha

gāyatrarathantarabr̥hadvāmadevyayajñāyajñīyair upatiṣṭheta-

ātmānam [ca] (cf. JŚS 4,7-11 and 17)

[JŚS 4,38.]

atra śānto [']gnir bhavati

varañ codgātre deyam upadiśanti (cf. JŚS 4,18-19)

[JŚS 4,39.]

tad yadīdam agnicitaṃ virudhyām āhur

amaṅgalyo vā asyāgnir abhūd iti

tad v asyaitais sāmabhir agniñ cīyamānañ ca sañcitañ cābhigāyati

samṛddhir evāsya bhavati nāvṛddhir

iti raurukiṇām iti //

JŚS 5. (pravargyodvāsanam)

JŚS 5,1.

udvāsyā pravargyam athainam āmantrayante

[Bh 23,10-18] udvā===yante // udvāsyā pravargyam mahāvīram anantaram enam prastotāram āmantrayante / atra pravargyodvāsanārtham ādānam udvāsanam abhipreyate / prasiddhe tu pravargyodvāsane gr̥hyamāṇa *udvāsyā*- iti paurvakālikapratyayo nopapadyeta / pūrvam eva hi prasiddhād udvāsanāt prastotāmantrāṇīya udvāsane sāmagānārtham / atha vā prasiddham evodvāsanam astu / ekam etat padam *udvāsyappravargyam* iti / udvāsyāḥ pravargyo [']nenety udvāsyappravargyaḥ prastotā / chandogeṣu hi prastotāiva pravargyodvāsana upayujyate (cf. DŚS 2,1,1 *sarvatrānādeśe parisāmāni prastotā gāyeda*) / tasmād udgātrādyapekṣayā prastotodvāsyappravargyaḥ / tam āmantrayante /

kim punar aprakṛtasya prastotur *enam* ity abhidhātum yujyate / prakṛta eva prastotā pravargyopasados sāmagānāt /

kasmāt punar adhastanavākyāpekṣayā (cf. JŚS 4,19) prakṛtasyodgātur evedam āmantrāṇān na gr̥hyate / nāmantritenātra prayojanam udgātrā / na hy atrodgātrkartṛkaṃ karma vakṣyate / tasmāt prastotur eveyaṅ codanā / ayaṅ cārthaḥ prastotur anvādeśena jñāpyate / agniparigāṇāni (cf. JŚS 4) prastotā gāyatīti //

JŚS 5,2.

sa yajñopavītaṃ kṛtvāpa ācamya
tad evānapago bhavati

[Bh 23,19-21] saya===vati // sa prastotā yajñopavīty ācāntas tatraiva bhavati / anapagaḥ karmadeśa eva syāt / nāpagacched ity arthaḥ / ācamanaprabhṛtivyavāyaparīhārārtham etad uktaṃ sarvatrāpi paribhāṣārūpeṇa gr̥hyam / tad uktaṃ kauṣītakinā / *ācamanaprabhṛti yenādhikaraṇena samyujyeta na tena vyāvarteta / na ca vyaveyād* (ŚŚS 1,1,8-9) iti //

JŚS 5,3.

taṃ yadādhvaryus sampreṣyati
prastotas sāma gāya- iti
sa himkṛtya sāma trir gāyaty
agniṃ hotāram manye dāsvantam (JS 1,48,10) ity
eteṣāṃ uttamam (JGG 5,10,16)

[Bh 23,22 - 24,3] taṃya===ttamam // taṃ yadādhvaryuḥ *prastotas sāma gāya-* iti sampreṣyati sa tadā himkṛtya- *agniṃ hotāram manye dāsvantam* (JS 1,48,10) ity asyām ṛci gītānām eteṣāṃ sāmnam uttamaṃ sāma trir gāyati /

na cātraiva trir gāyati / *pratiṣṭhite pratiṣṭhita* (JŚS 5,8) iti vidhāsyamānatvāt sakṛd evāsmiṃ kālē gāyati / yadi cātraiva trir gīyeta *pratiṣṭhite pratiṣṭhita* (JŚS 5,8) iti ca vidher dvir uttaratrāpi (cf. JŚS 5,12-13) tadā pañcakṛtvo [']pi gānaṃ sampadyeta / tatra *trayo vā* (JŚS

5,8) iti vakṣyamāṇā trirgānasya stutir nopapadyeta / tasmād uttaragānadvayāpekṣayā *trir* ity ucyate /

evaṅ cet *trir* ity anarthakaṃ vacanam / nānarthakaṃ yadi kaiś cid adhvaryubhis triḥ pratiṣṭhāpan na hriyeta tatrādāv eva *trir* gātavyam ity etadarthatvāt /

atra hiṃkārātritivayor ubhayor api sāmagaṇayor mithassambandhābhāvāt sakṛd eva hiṃkartavyam //

JŚS 5,4.

padāya padāya stobham āha

[Bh 24,4-5] padā===māha // ṛcaḥ pāde padaśabdo [']tra vijñeyaḥ / yo [']tra sāmni stobhas tam pratipādam brūyāt / purastāc ca padānām brūyāt tathā prathame dṛṣṭatvāt / caturthī ceyan tādarthye stobhasya padagaṇatva, jñāpanārthā //

JŚS 5,5.

sarve nidhanam upayanti sapatnīkāḥ

[Bh 24,6-12] sarve===nīkāḥ // sarva ṛtvigyajamānās saha patnyāsyā sāmnaś *trir* nidhanam upayanti /

asya nidhanopāyanasya pravargyodvāsanāṅgatvāt sarvādīnāñ ca śabdānām adhikṛtāpekṣatvād ye pravargyasambaddhās tair idan nidhanam upetavyan nānyair udgātrādibhir api / tathā ca tāṇḍināñ nidhanopāyavidhau / *ye gharma upayuktā syur* (LŚS 1,6,3 = DŚS 2,2,4) iti / bahvṛcānāñ ca gharmaśambandhād dhotur eva nidhanopāyanañ codyate na praśāstrādīnām / evaṃ hi kauṣītakinoktam / *tatra prastotā sāmā gāyati / tatra hotur nidhanopāya* (ŚŚS 5,12,3-4) iti / tasmād brahmāgnīdhṛāv adhvaryupratiprasthātārau hotā prastotā yajamānaś ca saha patnyā pravargyodvāsane nidhanam upeyuh / saptānāñ tv iyañ codanā na prastotus sāmagaṇacodanayaiva siddhatvāt //

JŚS 5,6.

devān vā etasmin kāle rakṣāṃsy anvasacanta

sa etad agnī rakṣohā sāmāpaśyat

tena rakṣāṃsy apāghnata

tad yat sarve nidhanam upayanti rakṣasām evāpahatyai

[Bh 24,13-16] devā===hatyai // ayaṃ vākyaśeṣo [']rthavādas sa ca sarveśāṃ vihitasya nidhanopāyasya stutyarthaḥ / tasyaivam artho yojyaḥ / devān khalv etasmin pravargyodvāsanakāle rakṣāṃsy āśrayanti sma / sa deveṣv antarbhūto rakṣohā nāmāgnir etad sāmāpaśyat / tena sāmā devā rakṣāṃsy apāghnata / tasmād yat sarve nidhanam upayanti rakṣasām evāpahananārthan tad bhavatīti //

JŚS 5,7.

triḥ pratiṣṭhāpaṃ haranti

[Bh 24,17] triḥpra===ranti // āhavanīyottaravedyor madhyatas triḥ pratiṣṭhāpam pravargyaṃ haranti //

JŚS 5,8.

pratiṣṭhite pratiṣṭhite gāyati
trayo vā ime lokāḥ
eṣāṃ lokānāṃ vidhr̥tyai

[Bh 24,17-19] prati===dhr̥tyai // pūrvoktaṃ sāma pratiṣṭhite pratiṣṭhite gāyati / evan trir gātavyam iti / trayo hīme lokāḥ / tasmād eṣāṃ lokānāṃ vidharaṇāya trir gāyati //

JŚS 5,9.

apareṇāsmiṃs tiṣṭhati

[Bh 24,19-20] apa===ṣṭhati // sāma gāyata[s] sthānam idaṃ vidhīyate / apareṇa pravargyam asminn udvāsanāṅgabhūte sāmagāne prastotā tiṣṭhati //

JŚS 5,10.

pravargyaṃ yuñjanti

[Bh 24,20-24] prava===ñjanti // pravargyam adhvaryavo yuñjanti / tathā te vadanti / prastotāpy uttaraṃ sampraīṣam ākāṅkṣamāṇas tatraiva tiṣṭhati /

ke cid etad vākyadvayam ekavākyatayā vyācakṣate / *tiṣṭhati-* iti śatus saptamī / apareṇa pravargyam asmin prastotari tiṣṭhati pravargyaṃ yuñjantīti / asmin vyākhyāne sāma gāyataḥ prastotu[s] sthānaviśeṣo na jñāyeta //

JŚS 5,11.

yadā dvitīyam āpaḥ pariṣiñcaty

athainam āha

prastotas sāma gāya- iti

[Bh 24,25 - 25,2] yadā===yeti // dvau pariṣekau tatra vidyete / yasmin kāle dvitīyam āpaḥ pariṣiñcaty athainam evaṃ sampreṣyati /

yugapad eva ke cid sāmadvayāya sampreṣyanti / *prastotar vārṣāharaṃ sāma gāyeṣṭāhotrīyañ ca-* (BaudhŚS 9,16: 289,5-6) iti /

nanu pariṣiñcaty *āpa* ity na yujyate / satyam etat / ācāryaprāmāṇyāt tu lakṣaṇam atrānumā-tavyam /

ā apa iti vā vyākhyeyam / *āñ* punaḥ kimarthaḥ / iṣadartho vākyālaṅkāṛārtho vā //

JŚS 5,12.

sa hiṃkr̥tya

vārṣāharan (JGG 6,4,1 on JS 1,52,1) trir gāyati

[Bh 25,3] sahiṃ===yati //

JŚS 5,13.

atraiva tiṣṭhan hiṃkr̥tya-

iṣṭāhotrīyan (JGG 2,4,12 on JS 1,16,7) trir gāyati

[Bh 25,3-5] atrai===yati // anyasya deśasyāvihitasyāprasaṅgād *atraiva tiṣṭhann* ity anarthakam / nānarthakam iṣad api vārṣāharasthānān na calitavyam ity etadarthatvāt / viṣṭjyāpi hi vārṣāharasthānan tad agreṇa jaghanena vā kiñ cid apasṛtya pravargyam apareṇaiva sthātum śakyam / tad *atraiva tiṣṭhann* iti vacanān nivartate //

JŚS 5,14.

iṣṭāhotrīyasya nidhanam upayanti

[Bh 25,6-7] iṣṭā===yanti // iṣṭāhotrīyasya nidhanam pravargyasambaddhās sarve saha patnyopayanti /

nanu *tasya-* ity api vacane sannidher *iṣṭāhotrīyasya-* iti vijñātum śakyam / satyam etat / tadādayas tu śabdāḥ kadā cid asannihitam api śabdato vadantīti jñāpanārtham iṣṭāhotrīyagrahaṇam / tena prayojanam *taṃ yadi brūyur viśvarūpā gāya-* (JŚS 8,6) ityādaḥ sannihitasya subrahmaṇyāder agrahaṇam //

JŚS 5,15.

na vārṣāharasya

[Bh 25,7-21]

navā===rasya // yān prati pūrvayos sāmnor atra nidhanopāyaś coditas te vārṣāharasya nidhanan nopayanti / prastotur anya ity arthaḥ /

kutas teṣāṃ atra prāptiḥ / na lakṣyate prāptiḥ / pratiṣedhakarāṇasāmartyāt tu manyāmahe / vārṣāharasya nidhanopāyaḥ kasyāñ cic chrutau sarveṣāṃ vihita iti /

evañ ced ayam ācāryasya śrutiviruddhaḥ pratiṣedho doṣaḥ / pratiṣedhakam api vacanan dṛṣṭam ity adoṣaḥ /

vacanadvayam idam aśrutam akalpayitvā prastotur eva vārṣāharam gāyato nidhanamātram pratiṣidhyata iti grahaṇe [']tyantaṃ ghaṭata iti / evaṃ hi gr̥hyamāṇe vārṣāharasya nidhanamātran na brūyād iti śrutiparikalpanam asty eva / kin tu- *upayanti-* iti bahuvacanāntam anuvartamānaṃ vinā prastotur grahaṇenaikavacanāntatvena vipariṇamitum aśakyam bhavet / sāmnaś ca nidhanād ṛte gānaṃ kva cid apy adṛṣṭam parigr̥hyeta / asmimś ca vākye sāmartyāvagatasya prastotur anuvartayitum śakyatvād uttarasmin vākye prastotur grahaṇam ayuktaṃ syāt / uttaravākyārtham api prastotur grahaṇam abhaviṣyad yady atraivākariṣyata / na caivaṃ kṛtam / tasmād ayam pakṣo bahudoṣatvān nāśriyate / kalpyavacanadvaye [']pi pūrva eva pakṣa[ś] śreyān / sarvatra kalpasūtrakārāṇaṃ vacanam asatyām pratyakṣaśrutau śrutivacanānumānenaiva prāmāṇyaṃ labhate / tasmāc chrutivacanaparikalpanam adoṣaḥ /

atha vāsya vārṣāharasya tulyasthānasyeṣṭāhotrīyeṇa sarvair upetavyanidhanenāprasakta-
nidhanopāyapraṭiṣedhād ayam artho jñāpyate / sthānasāmānyād anyadharmo [']pi kva cid
grāhya iti /

kim etasya jñāpane prayojanam / santi pravargyaparigāṇāni teṣāṅ ca brahmajajñānīyādibhis
tulyasthānīyatam vakṣyāmaḥ (Bh on JŚS 25,8) / atas tāny api sakṛd evodañmukhenaiva
ca satā gātavyānīti /

atha vaikasampraiṣāṇān tulyadharmataiṣāṅ jñāpyate / tenāpy ukto [']rthas sidhyati /

nanu brahmajajñānīyādyartha evāsau sampraiṣaḥ / kuta idaṃ labhyate / yadi pravargye
parigāṇāni gīyeran tatra viśeṣāgrahaṇād (JŚS 25,2) ubhayārtha eva sampraiṣas sampady-
ate //

JŚS 5,16.

athaitat prastotā vāsa ādatte yena patny āvṛtā bhavati

[Bh 25,22-23] athai===vati // athāsmin karmaṇi samāpta etad vāsaḥ prastotādatte yena
patnī cchādītā bhavati //

JŚS 5,17.

śyaitam (JGG 3,1,7 on JS 1,25,3) pratyāvrajan gāyet

[Bh 25,23] śyaitam===gāyet // śālām pratyāvrajan śyaitam gāyet / *triv* (JŚS 15,13) ity
atra nānuvartate / atas sakṛd eva śyaitam gāyet //

[Bh 25,24-25]

gharmo na some prathame śrotriyasya tu vā bhavet /
ukthye ca na syāt sarvasmin syād eva yadi viśvajit //

[Bh 25,26-27] iti jaiminīyasūtravṛtttau pañcamah khaṇḍaḥ //

JŚS 6. (audumbaryutthāpanam)

JŚS 6,1.

yadā dhiṣṇyān nivapanty
athājyasthālīm sasruvām ādāya-
uttareṇāgnīdhrañ ca sadaś ca parītya-
aparayā dvārā sadaḥ prapadya-
audumbarīm anvārabhata
āyoṣ tvā sadane sādāyāmy
avataś chāyāyāṃ samudrasya hṛdaye /
namas samudrāya namas samudrasya cakṣase /

mā mā yonorvāṃ hāsīr iti

[Bh 26,12-15] yadā===iti // pravargyodvāsanād ūrdhvam agnim praṇīya sadohavirdhānavyāpāram pariniṣṭhāpya dhiṣṇyān nivapanti / tatra yadā dhiṣṇyān adhvaryavo nivapanti tadanantaram udgātāntareṇa cātvalotkarau prapadyājyasthālīm sasruvām ādāyāgnīdhrañ ca sadaś cottareṇa parivrajyāparayā dvārā sadaḥ prapadya sadasa[s] sthūṇām audumbarīm ārabhamāṇam adhvaryum anvārabhate [']nena mantreṇa //

JŚS 6,2.

athainām ucchrayaty
ud divaṃ stabhāna-
antarikṣam pṛṇa
pṛthivīm upareṇa dṛṃha- iti

[Bh 26,16] athai===heti // athainām anena mantreṇocchrayaty utthāpayati //

JŚS 6,3.

athainām minoti
dyutānas tvā māruto minotu
mitrāvaruṇayor dhruveṇa dharmaṇā- iti

[Bh 26,16-18] athai===ṇeti // pūrvam evādhvaryusampreṣiteṇodgātraudumbaryavaṭaṃ khānitam bhavati / tasminn enām anena mantreṇa minoti / yathodañcaṃ vaṃśan dhārayet tathainām sampādayati //

JŚS 6,4.

athainām ājyenābhijuhoty
agrād upakramyā mūlāt santanvann iva
ghṛtena dyāvāpṛthivī aprīṇīthāṃ
supippalā oṣadhīx kṛdhi svāhā- iti

[Bh 26,19-20] athai===heti // athainām ājyasthālyā sruvenopahatenājyenāgrād upakramyā mūlād avicchindann eva dhārām anena mantreṇābhijuhoti //

JŚS 6,5.

athainān triḥ prasalī puriṣeṇa paryūhati
brahmavanin tvā
kṣatravanim
suprajāvanim
rāyaspoṣavanim

paryūhāmi- iti

[Bh 26,20-22] athai===mīti // athainān triḥ pradakṣiṇam pāmsunā paryūhaty anena mantreṇa / sakṛd eva mantravacanam evaṃvidhāsu codanāsu / tatra nyāyam madhuprāśa-
nādhikāra eva prasaṅgenāvādiṣṭa (Bh on JŚS 2,9) / samastam avaṭam pūrayati //

JŚS 6,6.

athainān dīkṣitadaṇḍena dṛṃhati

brahma dṛṃha

kṣatran dṛṃha

prajān dṛṃha

rayin dṛṃha

rāyaspoṣan dṛṃha

sajātān yajamānāya dṛṃha- iti

[Bh 26,23 - 27,2] athai===heti // athainān dīkṣitasya daṇḍena ṣaḍbhir ebhir mantrair
dṛṃhati / abhitaṣ ṣaṭ dṛṃhaty abhito [?]vahanti / na caikamantratvam eṣām abhipretavyam
anyo[?]nyānākāṅkṣatvād ākhyātābhyāsāc ca / tasmāt pratimantram atra dṛṃhaṇam āvarteta
/ avadac ca kauṣītakīḥ *mantrapṛthaktvāt karmapṛthaktvam* (ŚŚS 1,2,24) iti //

JŚS 6,7.

athainām ūrdhvāgrais tṛṇaiḥ pradakṣiṇam pariveṣṭayati

[Bh 27,2-3] athai===yati // athainām ūrdhvāgrais tṛṇais sarvato veṣṭayati / yathā ca
tāni nāpabhraṃśeran tathā rajjvā badhnāti //

JŚS 6,8.

athainām vāsasā paridadhāty anagnatvāya

[Bh 27,3-4] athai===tvāya // athainām uparidaśena vāsasā paridadhāti samastāṃ veṣṭayati
/ asyā anagnabhāvāya //

JŚS 6,9.

athainām hastābhyām parigrhṇāti

mayy ūrjam annādyan dhehi- iti

[Bh 27,4-5] athai===hīti // athainām hastābhyām anena mantreṇa paryārabhate //

JŚS 6,10.

evam eva stotre stotre parigrhṇāti

[Bh 27,5-12] eva===hṇāti // evam evānenaiva mantreṇa stotre stotra upakramyamāṇa
audumbarīm pariḡṛhṇāti /

kim bahiṣpavamāne [']pi / neti brūmaḥ / na hi tasyaudumbaryā sambandhaḥ / ato [']syāṃ
kṛtas saṃskāro bahiṣpavamānasya nopakaroti /

nanu vihitatvād audumbarīparigrahaḥ kriyamāṇo bahiṣpavamānasyāpy upakarotīti man-
tavyam / naivaṃ yuktam / ittham idam avagamyatām / ekacodanāprāpitam aṅgaṃ
bahūnām apy upakurvad ekadhaivopakarotīti / ataś ca yeṣāṃ stotrāṇām aikarūpyeṇopa-
karotīty anena janayitum śakyaṃ teṣāṃ evaitad aṅgaṃ vidhīyata iti mantavyam / tasmān
nāyaṃ vidhir bahiṣpavamānam upasarpati / yatra tu bahiṣpavamānam sadasi gīyate [']har-
gaṇeṣu tatra sambandhād bahiṣpavamāne [']pi pariḡrāhyaivaudumbarī //

[Bh 27,13-14]

yadi karmedam adhvaryur anyadā kartum icchati /
tadaiva kuryād udgātā samastam idam añjasā //

[Bh 27,15-16] iti jaiminīyasūtravṛttāv audumbaryutthāpanavidhiṣ ṣaṣṭhaḥ khaṇḍaḥ //

JŚS 7. (pitāputrīyā subrahmaṇyā)

JŚS 7,1.

agnīṣomau praṇīya-
agnīṣomīyam ālabhante

[Bh 28,9-10] agnī===bhante // agniṅ ca somaṅ ca praṇīyāgnīṣomadevatākam paśum
ālabhante [']dhvaryavaḥ / vakṣyamāṇasya vidher viṣayapradarśanārtham idam uktam //

JŚS 7,2.

tasmin vapānta utkare tiṣṭhan
subrahmaṇyām āhvayati pitāputrīyām

[Bh 28,10-17] tasmi===trīyām // tasmin paśau vapāyā ante vapāhome kṛta utkare tiṣṭhan
subrahmaṇyaḥ pitāputrīyākhyām subrahmaṇyām āhvayati /

pitāputrīyām iti saṃjñākarāṇaṃ saṃvyavahārābhāvād anarthakam / nānarthakam uttara-
tra subrahmaṇyāgrahaṇe pitāputrīyāyās sampratyaṅyārthatvāt / ayam abhiprāyaḥ / atra
subrahmaṇyām pitāputrīyām iti sāmānādhikarāṅyoktes sārthavatvād yottaratra subrah-
maṇyāgrahaṇe pitāputrīyā grāhyeti /

atha vā *pitāputrīyām* iti pṛthag evedam paribhāṣāvākyaṃ / tatra pūrvasmād vākyaṃ
subrahmaṇyām āhvayati- ity anuvartate / ayam arthaḥ / *subrahmaṇyām āhvayati*- ity ukte
pitāputrīyām vidyād iti / tata idam sidhyati / dve apy uttare subrahmaṇye pitāputrīye
iti / avadac ca baudhāyanaḥ pitāputrīyām adhikṛtya- *agnīṣomīyasya hutāyāṃ vapāyām*
/ *parihṛtāsu vasatīvarīṣu dvitīyā* / *prātaranuvāke trītyā*- (BaudhŚS 25 [= Karmāntasūtra
2],13: III 242,8-10) iti //

JŚS 7,3.

kauśikabrāhmaṇa kauśikabruvāṇa- (JŚS 3,14) ity āta uktvā
nāmāny āvapati

[Bh 28,18-24]

kauśi===pati // kā sā pitāputrīyā subrahmaṇyety ākāṅkṣāyām ayam asyām upadeśo
lakṣaṇataḥ kriyate / *kauśikabrāhmaṇa kauśikabruvāṇa-* ity ā atas subrahmaṇyāvayavam
uktvāsminn avasare vakṣyamāṇāni nāmāny āvapati /

āta ity anarthakam / nānarthakam *pitāputrīyā-* iti viśeṣanāmadheyadarśanād anyeyam
ihāmnātāmātraiva subrahmaṇyetyi kṛtvā *kauśikabrāhmaṇa-* ity evāsyā upakramasya prasa-
jato nivṛttyarthatvāt /

kauśikabruvāṇa- ity anenaivopalakṣaṇe sidhyaty ubhayaśya vacanaṃ śrutyanukaraṇārtham
/ śrutāv api hi dvayor anayor uttarasyaiva satyāṃ vivakṣāyām pūrvam apy upādīyate /
atha ha vā eke kauśikabrāhmaṇa gautamabruvāṇety āhvayanti- (JB 2,79: 191,12) iti *tasmāt*
kauśikabrāhmaṇa kauśikabruvāṇety evāhvayed (JB 2,80: 191,14-15) iti ca //

JŚS 7,4.

asau yajate-

amuṣya putro yajate-

amuṣya pautro yajate-

amuṣya naptā yajata

iti catuspuruṣam

[Bh 28,25 - 29,7] *asau===ruṣam* // *asāv* ity asya sthāne yajamānasya nāma prathamayā
nirdiśed *amuṣya-* iti ṣaṣṭhyā pitṛpitāmahaprapitāmahānām / evāñ catuspuruṣaṅ caturaḥ
puruṣān nāmnā nirdiśet / tac ca sukhāvagamāya kathyate / *devadatto yajate yajñadattasya*
putro yajate viṣṇumitrasya pautro yajate haradattasya naptā yajata iti / yac ca nāma-
athāto nāmakarma- (JGS 1,8,1 [= 1,9: 8,5 in Caland 1905]) ity adhikṛtya vihitan tad
evātra nirdeṣṭavyam / tad eva hi vyavahārārtham /

pāṭhasiddheś *catuspuruṣam* ity anarthakam / nānarthakañ catuspuruṣam avaśyan nirdiśed
ity evaṃ yoḥyamāne vakṣyamāṇānām putrādīnām kva cid anirdeśajñāpanārthatvāt / ta-
smād evaṃ grāhyam / jīvatām evātra putrādīnām nirdeśaḥ / mṛtānām api tu pitrādīnām
iti /

nanu yajamānasyāpi mṛtasya sattre nirdeśaḥ prasajati / na prasajati / na hi mṛto yajate
/ mṛtā api tu pitrādībhāvena nirdiśyanta eva /

nanu putrādībhir api mṛtair asty eva loke nirdeśaḥ / satyam etat / prasaktam eva lokato
mṛtair api putrādībhir nirdeśam ayaṃ yatno nivartayati //

JŚS 7,5.

amuṣya pitā-

amuṣya pitā- iti
putrāṇām yathājātam

[Bh 29,7-14] amu===jātam // *yajata* (JŚS 7,4) ity anuvartate / *agnīśarmaṇaḥ pitā yajate nārāyaṇaśarmaṇaḥ pitā yajata* iti putrāṇāñ janmakrameṇa nāmāni gṛhṇāti /

amuṣya pitā- ity etāvataiva *putrāṇām* iti vijñātum śakyatvāt tathā ca pūrvasmin vākye *yajata* (JŚS 7,4) ity evāvagatatvād *yajamānasya-* iti ca putrapautranaptṛgrahaṇe [']vagatatvāt *pituh pitāmahasya prapitāmahasya-* iti cāprayuktatvāt *putrāṇām* ity anarthakam / nānarthakam akṛtanāmakān api putrān nirdiśed iti jñāpanārthatvāt /

katham eṣān nirdeśaḥ / asti jātamātrasyaiva devakṛtan nāma yan nakṣatranāmeti kathyate (Bh on JGS 1,7,5) / tenātra nirdeśaś *śātabhiṣajasya proṣṭhapādasya-* iti /

pūrvavayasām pūrvagrahaṇasya lokata eva siddhatvād *yathājātam* ity anarthakam / nānarthakam

vittam bandhur vayah karma vidyā bhavati pañcamī /
etāni mānyasthānāni garīyo yad yad uttaram // (Manu 2,136)

iti smṛtivanānurodhena vidyāvṛtādihikānām avaravayasām pūrvanirdeśasya prasajato nivṛttyarthatvāt //

JŚS 7,6.

strīṇām apy eke

[Bh 29,15-24] strīṇā===pyeke // strīṇām api nāmāny eke nirdiśanti / *eka* iti vacanaṃ vikalpārtham / ata strīṇān nāmāni gṛhṇīta vā na vā /

kim punar etad duhitṛviṣayam evāho svid anyaviṣayam api / anyaviṣayam apīti brūmaḥ / yadi hi duhitṛviṣayam evābhaviṣyad *duhitṛṇām* ity evāvakṣyata na *strīṇām* iti / tatraivaṃ vojyam / putraḥ pautro naptā pitety anukrānte viṣayacatuṣṭaye mātuḥ pitāmahyāḥ prapitāmahyā duhituś ca nāmāny *amuṣyā* iti nirdiśed iti /

nanu patnyā apy *asau yajata* (JŚS 7,4) iti nirdeśo yajamānavat prāpnoti / na prāpnoti / yajatisabdmaḥ hi patnīviṣayan na kva cid upalabhāmahe / *patnīyajamānāv* (ŚŚS 4,1,1) iti ca drśyate prayogo na *yajamānāv* iti / yady api *yajamānā-* (TB 3,5,13,3; HŚS 2,5,19; VaikhŚS 7,9) iti patnī kva cid upalakṣyate tathāpi nātra patnīnirdeśaḥ prāpnoti / evam adhvaryuṇā yajamāno [']vabodhyate / *nāma grāhan te pitṛbhiḥ pitāmahaiḥ prapitāmahaiḥ putraiḥ pautrais subrahmaṇyas subrahmaṇyām āhvayatv* (BaudhŚS 6,31: 197,2-3) iti / patnyā api cen nāmagrahaṇam abhipraiṣyata *nāma grāham yuvayor* ity avakṣyata / yatas tu *nāma grāhan ta* ity uktan tasmān na patnyā nirdeśaḥ /

atha vā strīṇām api nāmabhir eke yajamānaṃ viśeṣyantīti vyākhyeyam / tataś ca patnyām aprasaṅgaḥ //

JŚS 7,7.

janiṣyamāṇānām pitā pitāmahaḥ prapitāmaho yajata

ity uttamam āha

[Bh 29,25-32] jani===māha // *janiṣyamāṇānām* ity etad vākyam sarvasmān nāmanirdeśād uttamam āha /

uttamagrahaṇam anarthakam / nānarthakam pautranaptṛnirdeśajñāpanārthatvāt /

kasmāt punaḥ pautranaptṛnirdeśa spaṣṭan nābhihitaḥ / niyogataḥ pautrotpatteḥ prāk somena yaṣṭavyam iti jñāpanārthatvāt / na ca purastāj jātaiḥ pautranaptṛbhir anupalakṣitasya paścāj janiṣyamāṇair yuktam upalakṣaṇam / tasmād *amuṣya pitāmaho yajate* [']*muṣya prapitāmaho yajata* iti pautranaptṛn nirdiśya paścāj *janiṣyamāṇānām* iti vākyam prakṣetavyam /

nanv ādyantapadānuṣaṅgeṇa vākyatrayam etat kalpayitavyam / naivam / ekavākyatayāpy abhipretārthāvagamāt / yady ayam ekavākyatayā naiṣiṣyata- *asau yajata* (JŚS 7,4) ityādivaj *janiṣyamāṇānām pitā yajata* ity evam bhedenaiāvākṣyata / yatas tv evan noktan tasmād yathāmnātam eva vaktavyam //

JŚS 7,8.

yathāmnātam śeṣam

[Bh 30,1-12] yathā===śeṣam // śeṣam avaśiṣṭam subrahmaṇyāvayavaṃ yathāmnātam āha /

kiṃ śvaśśabdasyāyam pratiṣedho *yathāmnātam* iti / naivam *śvas sutyām ity upavasatha* (JŚS 3,19) iti vākyasyānarthakyaprasaṅgāt /

evaṅ ced *yathāmnātam* ity anarthakam / nānarthakam *asau yajata* (JŚS 7,4) ityāder janiṣyamāṇavākyāntasya yathāmnātavacananivāraṇārthatvāt / tasmād imāni vākyāny aikasvareṇāpy āmnātāni lākṣaṇikenaiiva svareṇa vaktavyāni / svaralakṣaṇaṅ cātra vyākaraṇato (Pāṇini 1,2,37-38 & Kātyāyana) grāhyam /

nanv ayatnasiddham etat / lākṣaṇika[s] svaro grāhya iti / satyam etat / sarvasyā api subrahmaṇyāyā vyākaraṇata eva svaras sidhyati / evaṃ siddhe sati yat pūrvasyāṃ subrahmaṇyāyāṃ lākṣaṇikam eva svaram ācāryaḥ pāṭhena pradarśayati (JŚS 3,2*-3*) taj jñāpayati / aikasvaryaḥ pāṭhiteṣu lakṣaṇato na svaraḥ pravartata iti / tataś ca sarveṣv ṛgyajurnigadeṣu ya[s] svaro [']smākam āmnāye dr̥śyate sa eva prayoge [']pi gr̥hyate / tasmād eṣān nāma vākyānām vyākaraṇoktam api svaram ukta jñāpanānurodhārtham anupāditsitam ato yatnād upādadaṃmahe /

atha vā pūrveṇa vidhānenāsyā sambandhaḥ / *janiṣyamāṇānām* (JŚS 7,7) ity etan nigadaṃ yathāmnātam āheti / tataś ca vākyatrayan na kalpyam ity uktam bhavati / tataś ca *śeṣam* iti vākyam / śeṣam āheti //

JŚS 7,9.

atra ṛṣabhan dadāti subrahmaṇyāya

[Bh 29,13-16] atra===ṇyāya // asmin karmaṇi nimitta ṛṣabhaṃ yajamānas subrahmaṇyāya dadāti /

adhikārād evāsyā vidheḥ pitāputrīyāsambandhasiddher *atra-* ity anarthakam / nānarthakam asyām eva pitāputrīyāyām ṛṣabhadānan nottarayor ity etadarthatvāt / uttare api hi

pitāputriye ity avādiṣṣa (Bh on JŚS 7,2) / tatra nāmadheyena dharmaprāptir iti prasak-
tam ṛṣabhadānam ato yatnān nivartate //

JŚS 7,10.

naitāṃ rātriṃ sadaḥ kaś cana prapadyeta /
ṛksāme atra mithunībhavata
iti brāhmaṇam

[The quoted passage cannot be found in the extant Brāhmaṇas in these very words. This may be a
paraphrase of the JUB (as quoted by Bh) or a quote of its parallel from a lost Brāhmaṇa.]

[Bh 30,17-21] naitāṃ===hmaṇam // etām upavasathīyāṃ rātriṃ kaś cana puruṣas sado
na prapadyeta na praviśet / ko hetur iti ced ṛksāme atra mithunībhavata ity asminn
arthe brāhmaṇam asti / ṛksāme adhikṛtya śrūyate tābhyāṃ sado mithunāya paryaśrayan
/ tasmād upavasathīyāṃ rātriṃ sadasi na śayīta / atra hy etāv ṛksāme upavasathīyāṃ
rātriṃ sadasi sambhavata (JUB 1,54,3) iti /

atha vā naitāṃ rātriṃ ityādi mithunībhavata ityantam śākhāntariyam idaṃ vākyam brāhma-
ṇam iti pradarsyate //

JŚS 7,11.

parihṛtāsu vasatīvarīṣu
śvassutyāpravacanīm subrahmaṇyām āhūya-
āgnīdhre patnīśālāyām iti saṃviśanti

[Bh 30,22-26] pari===śanti // parihṛtāsu vasatīvarīṣv adhvaryusampreṣitas subrahmaṇyaś
śvassutyāpravacanīm nāma subrahmaṇyām āhūya svayam udgātrādayaś cāgnīdhre patnī-
śālāyāñ ca saṃviśanti /

atra- *utkare tiṣṭhann* (JŚS 3,15) ity avacane [']pi sthānāntarasyāvijñānād *utkaram āsthāya*
subrahmaṇyām āhvayati- (JB 2,78: 190,30) iti śrūtivacanasya (ca) śākaṭivarjasubrahmaṇya-
viṣayatvād utkara eva tiṣṭhann āhvayati /

atrotkarasyācodanayā jñāpyate deśāvacane svajātīyadeśagrahaṇam iti / tena saṃsavaviśva-
rūpāṇām api (JŚS 8,7 and 20) paścād akṣam evopaviśya (JŚS 8,11-14) gānam sidhyati //

JŚS 7,12.

śvaḥkarmaṇe [']napagā bhavanti

[Bh 30,27-30]

śvaḥka===vanti // śvaḥ kartavyam karma śvaḥkarma / śvaḥkarmārtham anapagā bha-
vanti /

āgnīdhrepatnīśālāsaṃveśanavidhānād eva yajñadeśād ṛtvigyajamānānām anapagamanasya
siddhatvād idaṃ vākyam anarthakam / nānarthakam sarvapuruṣārthatvāt / tasmāt subrah-
maṇyāhvānakāle ye yajñadeśāntarvartinaḥ puruṣas te śvaḥkarmaṇy aparisaṃmāpte nāpa-
gaccheyuḥ / yajñam evekṣamāṇā āsīran //

[Bh 30,31-32]

antyaṃ subantasyodāttan na māntasyāsyā madhyame /
ādyam yaje syataḥ pūrvam śaṣṭhyāḥ pi praś ca hāntayoḥ //

[Bh 30,33-34] iti jaiminīyasūtravṛtttau pitāputrīyāvidhis saptamaḥ khaṇḍaḥ //

JŚS 8. (viśvarūpāgānam)

JŚS 8,1.

kāla enam āmantrayante

[Bh 31,17-21] kāla===yante // *śvaḥkarmaṇa* (JŚS 7,12) iti pūrvam uktatvāt tasya karma-
ṇaḥ kāla āgata enam arthatas tasya karmaṇaḥ kartāram āmantrayante /

evañ cet kartṛṇām bahutvād *enān* iti vaktavyam / na vaktavyam ekavacanaprayoge [']py
āmantryamāṇān puruṣān praty āmantraṇasya guṇabhūtāt / *pratipradhānaṃ guṇabheda*
(cf. PMS 11,4,40) iti nyāyena sarveṣāṃ cāmantraṇaṃ sidhyati / yadi caikasyaiva gṛhyeta
viśeṣo nāvagamya / na cātra samākhyayā śakyam udgātur evāmantraṇaṃ vaktum /
kartṛviṣayā hi samākhyā / āmantraṇaṃ ca prati karmabhūtāḥ puruṣāḥ / atas sarveṣāṃ
udgātrādīnāṃ karmakaraṇārtham idam āmantraṇaṃ codyate //

JŚS 8,2.

sa yajñopavītaṃ kṛtvāpa ācamya-
antareṇa cātvālaṅ cotkaraṅ ca prapadyate

dhā asi sudhām me dhehy

āyusmantas tvad varcasvanta udgeṣma- iti

[Bh 31,22-24] saya===ṣmeti // sa āmantritaḥ kartā yajñopavīty ācamya cātvālaṅ cotkaraṅ
cāntareṇānena yajuṣā mahāvedim prapadyate / yeṣāṃ antarvedi prayojanan teṣāṃ evaitad
vidhānam / atas subrahmaṇyo bahirvedy evāsīta / *udgeṣma-* iti mantraliṅgasyānavakṣipti-
prasaṅgān nānena yajuṣā brahmayaJamānau prapadyeyātām //

JŚS 8,3.

etad eva prapadanam

[Bh 31,24 - 32,2] eta===danam // prapadyante [']neneti prapadanam / yad antareṇa
cātvālotkarāv uktam vartma tad atidiśyate / etad eva sarvatra mahāvedyām prapadanam
praveśanavartma bhavati //

JŚS 8,4.

etad udayanam

[Bh 32,2-4] eta===yanam // udyanty anenety udayanam / uktam eva vartma nirdiśyate
/ etad eva sarvatra mahāvedyā udayanan niṣkramaṇavartma bhavati /

dvayam idam paribhāṣāvākyam / ata snānabhojanādyartham api mahāveder niṣkrāmatām
punaś ca tām prapadyamānānām idam eva vartma syāt //

JŚS 8,5.

ājyagrahān gr̥hṇatsu-
utkare tiṣṭhan
subrahmaṇyām āhvayaty
adya sutyām iti

[Bh 32,5-6] ājya===iti // santy ājyagrahā nāma grahāḥ / tām adhvaryuṣu gr̥hṇatsu
subrahmaṇya utkare tiṣṭhan *adya sutyām* iti nirdiśan subrahmaṇyām āhvayati //

JŚS 8,6.

taṃ yadi brūyur
viśvarūpā gāya- iti
akarmaṇa etat trayodaśam stotram iti brūyād
virājam lobhayati- iti

[Bh 32,6-15]

taṃya===tīti // prakṛtasya subrahmaṇyasya gānānupapatter atrodgātā nirdiśyate /
tam udgātāraṃ *viśvarūpā gāya-* iti yadi brūyur adhvaryava *akarmaṇa etat trayodaśam
stotram virājam lobhayati-* iti pratibrūyāt / prativacanasyāyam arthaḥ / akāryam etat
trayodaśam stotram / virājam lobhayatīti vināśayatīti hetunā / viśvarūpāgāne virājo lo-
bhanan doṣaḥ kīrtyate / agniṣṭomasya hi prakṛtasya navatīsatam stotriyās sampadyante
/ tā navadaśa virājo *daśākṣarā virād* (JB 1,132:56,7; 1,165: 69,20; 1,340: 141,15; 2,170:
233,15; 3,242: 455,15; et alibi) iti darśanāt / asti ca vacanam *virāṭsompadaiva yajñena
yajeta-* (JB 1,233: 96,1) iti / yadi cāsmiṃ kāle viśvarūpāgānam kriyeta vasatīvarībhīr
grahaṇa prātaranuvākena śastreṇa trayodaśam ivedam stotram bhavet / uktaṃ hi baudhā-
yanena vāsatīvaram graham adhikṛtya *viśvarūpā u hāsya stotrabhaktir bhavati prātar-
anuvāka u śastrabhaktir* (BaudhŚS 25,21: 252,13-14) iti / yad asmābhīr asmiṃ kāle viśva-
rūpāgānam akurvadbhi[s] stotrabhāvo [']sya parihriyate — vāsatīvarīgrahaṇaprātaranuvā-
kāntarvartitā hi viśvarūpāgānam stotratve kāraṇam — tasmād ittham pratyākhyāya paścād
eva viśvarūpāgānam kariṣyate //

JŚS 8,7.

saṃsave tu kāryam

[Bh 32,16-20] saṃsa===kāryam // dvayor yajamānayor ekasmiṃ ahani somābhiṣavas
saṃsavaḥ / sa ca śatruviṣaya eva *nāvidviṣāṇayos saṃsavo vidyata* (BaudhŚS 23,5: 151,1-2)
iti vacanāt / so [']yam saṃsavo [']smākam api śrutau dṛśyate *yadi somau saṃsutau syātām*
(JB 1,342: 142,1) iti / tatredam ucyate / saṃsave tu virājo lobhanam anapekṣyāsmiṃ
eva kāle viśvarūpāgānam kāryam / saṃsave hi yasya soma stotraitr adhikas sa yajamāno
jayati / tasmād idam trayodaśam api stotram guṇāyaiva tatra bhavati //

JŚS 8,8.

abhiṣavasya kāla āgacchati

[Bh 32,21-22] abhi===cchati // somābhiṣavasya kāla āgacchati / uttarasya vidheḥ kālāvagamārtham idam uktam //

JŚS 8,9.

sa pūrvayā dvārā havirdhānam prapadya

viṣṇof prṣṭham asi- iti

dakṣiṇaṃ havirdhānam abhimṛśati

[Bh 32,22-23] sapū===śati // sa udgātābhiṣavakāle pūrvayā dvārā havirdhānagrham prapadya dakṣiṇaṃ havirdhānam anena mantreṇābhimṛśati //

JŚS 8,10.

viṣṇo rarāṭam asi- ity uttaram

[Bh 32,23-24] viṣṇo===ttaram // anena mantreṇottaraṃ havirdhānam abhimṛśati / uttarasmin vākye so [']ntareṇa havirdhāne gatvā- (JŚS 8,11) iti vidhānāt purastād eva tiṣṭhan havirdhāne abhimṛśet //

JŚS 8,11.

so [']ntareṇa havirdhāne gatvā

dakṣiṇasya havirdhānasya paścād akṣam upaviśati

[Bh 32,24-26] sonta===śati // so [']ntareṇa havirdhāne pratyaṅmukho gatvā dakṣiṇasya havirdhānasya paścād akṣam vakṣyamāṇena (JŚS 8,12-13) krameṇopaviśati //

JŚS 8,12.

ahe daidhiṣavyod atas tiṣṭha-

anyasya sadane sīda

yo [']smat pākataras tasya sadane sīda

nirastaf parāvasur iti

trṇan nirasyati yat pratiśuṣkāgram bhavati

yad vā praticchinnāgram

[Bh 32,26] ahe===nnāgram //

JŚS 8,13.

apa upasṛśya-

ā vasos sadane sīdāmi- iti sīdati

[Bh 32,26] apa===dati //

JŚS 8,14.

etenaivopaviśati yatra yatra kariṣyan bhavati

[Bh 32,26 - 33,11] ete===vati // yatra yatra deśa āsīnaḥ karma kariṣyan bhavati tatra tatropaviśann etenaiva krameṇopaviśati /

nanv ayam upaveśanakramo madhuprāśane [']pi vyadhīyata (JŚS 2,3-4) / tatraiveyam paribhāṣā kasmān na kriyeta / tatra ca kṛtāyām atropaveśanakramasyāvacane granthalāghavam bhavātīti / atra brūmaḥ / yady eṣā paribhāṣā madhuprāśanādhikāre [']kariṣyato dgātur evāyam upaveśanakramo [']bhaviṣyat / sa eva hi tatra prakṛtaḥ / atrāpi sa eveti cen na *kāla enam* (JŚS 8,1) ity atroktena nyāyena sarveṣām prakṛtatvāt / tasmāt prastotrādīnām api karmārtham upaviśatām asya kramasya prāpaṇārtham atreyam paribhāṣā kriyate /

evañ ced anenaiva paribhāṣāvākyena sarvatra siddhatvān madhuprāśane vacanam anarthakam / nānarthakam asyāḥ paribhāṣāyās sāmāgānārthopaveśanaviṣayatvajñāpanārthatvāt / tataś ca bhakṣācamanahomādyarthaṃ yad upaveśanan tatra tūṣṇīm eva kartavyam /

asmin viṣaye *paścāt prāñca upasīdanti-* (JB 1,77: 34,15) iti śrutau bahuvacanadarśanāt prastotṛpratihartror apy upaveśanaṃ ke cid icchanti / tat tv anyāyāyā udgātur evātra karmadarśanāt / bahuvacanadarśanañ caivam parihāryam / asti droṇakalaśaprohaṇe [']pi śrutau bahuvacanam / *yad adho [']dho [']kṣan droṇakalaśam prohanti-* (JB 1,77: 34,17f.) iti / tasmin pakṣe sarveṣām upaveśanārtham bahuvacanam / *paścāt prāñca upasīdanti-* (JB 1,77: 34,15) iti / *ācāryeṇa tv adho [']dho [']kṣan droṇakalaśam prohati-* (JB 1,77: 34,18-19) iti yad ekavacanayuktam prohaṇan tad āśrīyate / tathā hi vakṣyati *tam prohati-* (JŚS 9,1) iti / tasmād asya prohaṇasya kartodgātaivopaviśet //

JŚS 8,15.

athāha

namaḥ pitṛbhyāḥ pūrvasadbhyaḥ

namas sākannisadbhyaḥ /

yuñje vācam śatapadīm

gāye sahasravartanim /

gāyātran traīṣṭubhañ jagad

viśvā rūpāṇi sambhṛtan

devā okāṃṣi cakrira (JS 3,1,1-2) iti

[Bh 33,12-18] athā===iti // atha *namaḥ pitṛbhyā* ity etān sapta pādān udgātāha / *viśvarūpā* (JŚS 8,6.20) iti bahuvacanenāsām anyatra grahaṇāt sāmni caivan darśanāt tisra etā ṛcaḥ / tāsām prathamā gāyātry uttare dvipade / pādadvayābhyāsenā sāmni sarvā gāyātryaḥ / tatra dvābhyām pādābhyām ekena dvābhyān dvābhyām ity avasyet / evam etā ardharcaśa uktā bhavanti /

pratīkagrahaṇenāpi sidhyati liṅgapradarśanārtham āsām atra pāṭhaḥ kriyate / tataś ca
gāyātran traiṣṭubhañ jagad iti liṅgānurodhena savanatrāyārtho [']yam prayogo grāhya iti
jñāpitam bhavati / tenottarasmin savana āsām aprayogas sidhyati /

atha vā yātraiṭāḥ paṭhyante tatraivāsām prayogo grāhya iti vijñāpitam bhavātīty ayam
arthaḥ pāṭhena jñāpyate / evam apy ukto [']rthas sidhyati / idamādiḥ prakarmakaraṇavarjaṃ
savanasvarair eva prayogaḥ //

JŚS 8,16.

athāsmā adho [']dho [']kṣan droṇakalaśam prayacchati

[Bh 33,19-20] athā===cchati //athāsmā udgātre [']dho [']dho [']kṣam akṣasya samīpata
evādhastād droṇakalaśam adhvaryur anyo vā prayacchati //

JŚS 8,17.

tam pratigrhṇāti
devasya tvā savituf prasave
[']śvinor bāhubhyām
pūṣṇo hastābhyām
pratigrhṇāmi- iti

[Bh 33,20] tampra===mīti //

JŚS 8,18.

tam pratigrhya
dakṣiṇa ūrau nidhāya-
upary upary akṣam pavitram apahr̥tya
pavayati
vasavas tvā punantu gāyatreṇa cchandasā
suprajāvaniṃ rāyaspoṣavaniṃ
rudrās tvā punantu traiṣṭubhena cchandasā
suprajāvaniṃ rāyaspoṣavanim
ādityās tvā punantu jāgatena cchandasā
suprajāvaniṃ rāyaspoṣavanim iti

[Bh 33,20-21] tampra===mīti // tam pratigrhya dakṣiṇa ūrau nidhāyākṣam upary upary
akṣasya samīpata evopari pavitram apahr̥tya tena pavitreṇa tribhir ebhir mantraiḥ triḥ
pavayati //

JŚS 8,19.

tam pavayitvā
paścād akṣam sādāyati
bārhaspatyam asi vānāspatyaṃ
prajāpater mūrdhātīyāyupātram iti

[Bh 33,22] tampa===miti // tam pavayitvā paścād akṣam akṣasya paścād anena mantreṇa sādāyati //

JŚS 8,20.

tam paścād akṣam sādāyitvā
gāyatram viśvarūpāsu (JŪhya 1,1,1-3 on JS 3,1,1-2) gāyati

[Bh 33,22-24] tampa===yati // tan droṇakalaśam akṣasya paścāt sādāyitvā viśvarūpāsv ṛkṣu gāyatram gāyati / *namaḥ pitṛbhya* (JS 3,1,1-2; JŚS 8,15) ity etā viśvarūpāḥ / vidyate hy āsu *viśvā rūpāṇi sambhṛtam* iti //

JŚS 8,21.

iti brāhmaṇam (JB 1,73)

[Bh 33,24 - 34,2] iti===hmaṇam // itīśabdaḥ pūrvavidhim parāmṛṣati / ittham brāhmaṇam api vidyate / *tam paścād akṣam sādāyitvā gāyatram viśvarūpāsu gāyati*- (JB 1,73: 33,13-14) iti /

kimartham idam ucyate / asya viśvarūpāgānasya droṇakalaśavyāpāramadhyavartinas tad-aṅgatvāśaṅkānivṛttyartham / ayam abhiprāyaḥ / kasya cit karmaṇo madhye tadasambaddhasya karmaṇo [']nyāyā kriyā / tathāpy atra viśvarūpā gīyante yata idam brāhmaṇam / na hi vacanavihitam anyāyān nāmeti /

atha vā yāni prātassavanāṅgāni śrutāv eva vidhīyante na tv ācāryeṇātra kīrtiyante tair asya sādharṇyam anena vākyena pratipādyata *iti brāhmaṇam* [iti] / na vidadhāti brāhmaṇata evedam āgatam iti mantavyān devasomabhakṣaṇādivad ity arthaḥ /

kim ataḥ phalam / uttarasavanādaḥ vakṣyāmaḥ (Bh on JŚS 11,3 and 17,1) //

[Bh 34,3-4]

dvau kālau viśvarūpāṅgāṃ gāne śrutya vikalpitau (JB 1,73.75-76) / tayor uttaram ācāryas saṃsavārtham amanyata //

[Bh 34,5-6] iti jaiminīyasūtravṛttau viśvarūpāṅgākālavidhir aṣṭamaḥ khaṇḍaḥ //

JŚS 9. (dronakalaśah)

JŚS 9,1.

tam prohati

*vasavas tvā prohantu gāyatrena cchandasā
rudrās tvā prohantu traiṣṭubhena cchandasā
ādityās tvā prohantu jāgatena cchandasā- iti*

[Bh 35,1] tampro===seti // tan dronakalaśan tribhir ebhir mantrair akṣam adho [']dhas
triḥ prohati //

JŚS 9,2.

upary upary akṣam pavitram atyasyati

[Bh 35,1-9] upa===syati // akṣam upary upari pavitran dronakalaśe [']tyasyati /

tam antarīṣāt pavitram avahr̥tya- (JŚS 9,8) ity uttaratra darśanād *dhavirdhāna* ity adhyā-
hartuṃ yuktan na *dronakalaśa* iti / satyam / evam evābhaviṣyad yad asyaiva pavitrasya
tad api darśanam abhaviṣyat / anyat tu tat pavitraṃ yena dronakalaśasammārgas soma-
pavanañ ca kriyate / śrutau hi *svarbhānur vā āsura ādityan tamasāvidhyad* (JB 1,80: 35,27)
ity adhikṛtya *phālgunam asya pavitraṃ kuryād* (JB 1,81: 36,4-5) iti phālgunasya pavitrasya
vidhir dronakalaśadr̥mhaṇavidhyantaram (cf. JB 1,80: 35,22-26) kriyate / tadananta-
rañ ca śrūyate *tad antarīṣe avahr̥tya sammārṣṭi-* (JB 1,81: 36,6) iti *tad udīcīnadaśam
pavitravatyā vitanoti-* (JB 1,81: 36,9) iti ca / yadi caikenaiva pavitreṇa sarvo [']yam
udgātr̥vyāpāra syād dronakalaśapavanādrikāra eva prāthamyāt pavitropattiḥ kathyeta
/ tasmād dronakalaśa evedam pavitram atyasyet / tad adhvaryugrahasammārgārtham
ādadīta //

JŚS 9,3.

nākṣam upaspr̥set

[Bh 35,10-11] nākṣa===spr̥set // akṣan nopaspr̥set / akṣasya samīpe vyāpriyamāṇaḥ
pramādenākṣam upaspr̥sed apīti kṛtvā tatpratiṣedhaḥ kriyate //

JŚS 9,4.

yathetam paretya-

apareṇoparavān prāṇimukha upaviśya

dronakalaśam abhimr̥ṣati

tanūpā asi tanvam me pāhi

varcodhā asi varco me dhehi

āyurdhā asy āyur me dhehi

vayodhā asi vayo me dhehi- iti

[Bh 35,11-12] yathe===hīti // yathetam antareṇaiva havirdhāne paretyoparavān apareṇa
prāṇmukha upaviśyānena yajuṣā droṇakalaśam abhimṛśati / asminn upaveśane sāma geyaṃ
vakṣyate (JŚS 9,16) / tasmād atrāvṛtaivopaviśet (cf. Bh on JŚS 8,14) //

JŚS 9,5.

sammukhān grāvṇaḥ kṛtvābhimṛśati
śyenā ajirā ṛtasya garbhāf prayuto napātaf
parvatānāṃ kakubha ā nas taṃ vīraṃ vahata
yam bahava upajīvāmo [']bhiśastikṛtam
anabhiśastyanyam anyasyābhiśastyāx kartāram iti

[Bh 35,12-13] sammu===miti // saṅgatamukhān grāvṇaḥ kṛtvānena mantreṇābhimṛśati
//

JŚS 9,6.

teṣu droṇakalaśam adhyūhati-
idam aham mām brahmavarcasē [']dhyūhāmi
yajamānaṃ svarge loka iti

[Bh 35,13-14] teṣu===iti // teṣu saṃmukheṣu grāvasv anena mantreṇa droṇakalaśam
adhyūhaty adhiśrayati //

JŚS 9,7.

tan dṛmhati
devī tvā dhīṣaṇe nipātān
dhruve sadasi sīda-
iṣa ūrje sīda- iti

[Bh 35,14-15] tandṛm===deti // tam anena yajuṣā dṛmhati dṛdhīkaroti / yathā na kam-
pate tathā karoti //

JŚS 9,8.

tam antarīṣāt pavitram avahr̥tya sammārṣṭi
vasavas tvā sammṛjantu gāyatreṇa cchandasā
rudrās tvā sammṛjantu traiṣṭubhena cchandasā
ādityās tvā sammṛjantu jāgatena cchandasā- iti

[Bh 35,15-16] tama===seti // dvitīyam pavitram antarīṣād avahr̥tya tena droṇakalaśan
tribhir ebhir mantrais tris sammārṣṭi //

JŚS 9,9.

tad udīcīnadaśam pavitraṃ vitanoti
pavitraṃ te vitatam brahmaṇas pata (JS 3,20,9-11) ity etena tṛcena

[Bh 35,16-23] tadu===cena // tat pavitraṃ udīcīnadaśam *pavitraṃ ta* (JS 3,20,9-11) ity etenaiva tṛcena vitanoti droṇakalaśasyopari / tatra hi somaḥ pavayisyate /

atha vā tacchabdo [']yan na pavitraviśeṣanārthaḥ / nipāto [']yaṃ saptamyarthaḥ / tasmāt tad iti tatra droṇakalaśa iti vyākhyeyam /

mantrāṇāṃ pṛthaktvāt trir vitanoti /

nanu *tisṛbhir* ity anuktatvāt *tṛcena-* ity uktatvāt tṛcasyānte sakṛd eva vitanitavyam / yadi ca trir vitanyeta pūrvam vitānadvayaṃ vyartham bhavet / atra brūmaḥ / *tisṛbhir ṛgbhir* iti padadvayena yo [']rtho vācyas sa evocyate *tṛcena-* iti / yadi cātra bhedo na gṛhyeta *puruṣasūktena juhuyād* (JGS 1,5,4) ity atra sūktānte sakṛd eva hūyeta na ca tatraiva kriyate / tasmād atrāpi trir eva vitanitavyam / vitānadvayavaiyarthyañ caivam parihriyate / prathamayā pavitrasyaiko bhāgo vitanitavyo dvitīyayāpy ekas tṛtīyayāpy eka iti //

JŚS 9,10.

rājānam ānayatī

[Bh 35,24] rājā===yati // somam unnetā pavitra ānayatī //

JŚS 9,11.

tam abhimantrayate
sa pavasva sudhāmā devānām abhi priyāṇi dhāmā
trir devebhyo [']pavathās
trir ādityebhyas trir aṅgirobhyo
yena turyeṇa brahmaṇā bṛhaspataye [']pavathās
tena mahyam pavasva // (JB 1,81)
sa naf pavasva śaṃ gave śaṅ janāya śam arvate /
śaṃ rājann ośadhībhyā (JS 3,1,5; JB 1,81) iti

[Bh 35,24-25] tama===iti // tam ānīyamānam udgātābhyām ṛgyajuṣābhyām abhimantrayate / *mahyam pavasva-* ityantam yajuḥ / ṛg uttarā //

JŚS 9,12.

santatam śukram pavayanti

[Bh 35,25-30] santa===yanti // śukras somaḥ / tam santatam avicchinnadhāram udgātārah pavayanti /

katham pavayanti / pavitraṃ parigṛhṇanti /

nanu secane mukhyaḥ pavanaśabdaḥ / neti brūmaḥ / ubhayasminn asmin kriyamāṇe
rasarjīṣayor viveko bhavati somānayane pavitraparigrahe ca / tatra somānayanam unnetuś
coditam / ataḥ pavitram evodgātāraḥ parigṛhṇantas somam pavayanti /

asmin pavitraparigrahaṇakāle prastotrpratihatārau prapadyeyātām / sāmagānābhāvāc
ca tūṣṇīm evopaviśetām / āvṛtaiva tu prastotā parigāṇagrahaṇa upaviśet //

JŚS 9,13.

grahān gṛhṇanti

[Bh 35,30] grahā===hṇanti // somagrahān adhvaryavo gṛhṇanti //

JŚS 9,14.

adhvaryur āgrayaṇam grahaṇ gṛhṇan hiṃkaroti

[Bh 35,30 - 36,1] adhva===roti // āgrayaṇan nāma grahaṇ gṛhṇann adhvaryur hiṃkaroti
/ vakṣyamāṇasya vidheḥ kālajñāpanārtham idam uktam //

JŚS 9,15.

tad eva hiṃkṛtam bhavati

[Bh 36,1-8] tade===vati // tad eva hiṃkṛtam hiṃkāro bhavati / yad uttarasmin vākya
udgātrā geyam sāma vidhāsyate tasyādhvaryukṛto hiṃkāro [']ṅgam bhavatīty arthaḥ / na
caitad ayuktam ity āśaṅkyam yad āgrayaṇāṅgatvenādhvaryuṇā kriyamāṇo [']yam hiṃkāra
udgātrā gīyamāṇasya sāmno [']py aṅgatvenopakaroti / śrutyā hy ayam artho vihitaḥ / *adh-
varyur āgrayaṇam grahaṇ gṛhṇan hiṃkaroti / tad eva hiṃkṛtam bhavati / athodgātaikarce
gāyatram gāyaty uccā te jātam andhaseti* (JB 1,81: 36,17-18) / na cāsti śrutivihitam
ayuktan nāma /

atha vā na vidhir arthavādo [']yan *tad eva hiṃkṛtam bhavati-* iti / arthavādeṣu ca sato
[']sato vārthasya stutyartham upādānam adoṣaḥ /

kim punar arthavādena sūtre prayojanam / nāsti prayojanam / śīlam etad ācāryasya yat
kva cic chrautam arthaṃ śrutivākyaenaiva vadatīti / śrutyanāpattaye ca granthagauravam
apariharann arthavādam api noddharati //

JŚS 9,16.

athodgātaikarce gāyatram gāyaty

uccā te jātam andhasā- (JĀrG 25,19 on JS 1,49,1) iti

[Bh 36,9-16] atho===seti // adhvaryuhiṃkārānantaram udgātā- *uccā te jātam andhasā-*
ity asminn ekarce (JS 1,49,1) gāyatram gāyaty / śrutivākya tvād (JB 1,81: 36,17-18)
udgātragrahaṇam aparihāryam /

atha vāsaty asminn udgātragrahaṇa ānantaryād aṅgabhūtahiṃkarakartṛtvāc cādhvaryuṇe-
dam sāma geyam āśaṅkyeta / yady apy āśaṅkyeta- *athodgātaikarce gāyatram gāyati-* (JB
1,81: 36,17-18) iti śrutir eveyam āśaṅkān nivartayati /

evañ ced idam udgātṛgrahaṇaṃ kurvann ācāryo jñāpayaty anādiṣṭakarṭṛkaṃ gānam anud-
gātāpi kva cid ānantaryāt kuryād iti / kim prayojanam / santi parigāṇāni *dīkṣaṇīyāyān tār-
kṣyasāmānī gāyed* (JŚS 25,5) ity ārabhya vihitāni / tāni kartranādeśād udgātuḥ prasaktāni
jñāpakād asmāt prastotur gātavyāni / asti hi tasyānantaryam yato [']yam anantaravihitāni
pravargyasāmānī gāyati / uktañ ca tāṇḍināṃ sūtre *sarvatrānādeśe parigāṇāni* [*sic for
parisāmānī in LŚS and DŚS*] *prastotā gāyed* iti (LŚS 1,5,1; DŚS 2,1,1) / asmākam apy
anyārthan darśanam evam evopapadyate / *yad udgātā prathamena karmaṇaudumbarīm
anvārabhata* (JB 1,70: 31,27-28) iti //

JŚS 9,17.

grhīteṣu graheṣv apa upaspr̥śya
pṛthivīm abhimṛśati
*drapsaś caskanda pṛthivīm anu dyām
imañ ca yonim anu yaś ca pūrvaḥ /
tr̥tīyam yonim anu sañcarantan
drapsañ juhomy anu sapta hotrā* (TS 3,1,8,3) iti

[Bh 36,17-18] grhī===iti // sarveṣu graheṣu grhīteṣv apa upaspr̥śyādbhir hastau prakṣālya
pṛthivīm anaya rcābhimṛśati //

JŚS 9,18.

*ā māskān saha prajayā saha rāyaspoṣeṇa-
indriyam me vīryam mā nirvadhīr* (TS 3,1,8,3) ity
ātmānam pratyabhimṛśati

[Bh 36,18-24]

āmā===śati // anena yajuṣātmanam pratyabhimṛśati / *uraḥ praty ātmānam pratyabhi-
mṛśati*- (BaudhŚS 3,21: 93,12-13) iti paravacanadarśanād uro [']bhimraṣṭavyam /

atha vā pratiśabdo [']yan nopasargaḥ / karmapravacanāyo [']yam lakṣaṇe [']tra pravartate
/ tasmād evaṃ yojyam / ātmābhimarsanam praty ātmābhilakṣitan deśam abhimṛśatīti /
ataś cātmana[s] sthānaṃ hr̥dayam abhinimraṣṭavyam /

kutaḥ punas sarvagatasyātmano hr̥dayam eva viśeṣeṇa sthānam / kathyate / śrutāv eva
darśanāt / *tasyai haitasyai devatāyai yathā mṛtṛpiṇḍa iṣike adhihate syātām evam eva
hr̥daye pādāv adhihātāv* (JB 3,351: 497,34-35) iti / bhagavadgītāsu ca dr̥śyate
īśvaras sarvabhūtānāṃ hr̥ddeśe [']r̥juna tiṣṭhati /
bhrāmāyan sarvabhūtāni yantrārūdhāni māyayā- // (BhG 18,61) iti //

[Bh 36,25-26]

upaspr̥śed apo nityam ātmanas tv abhimarsane /
hiṃsāsuraspitṛsthānurakṣoyuktāsu gīrṣv api //

[Bh 36,27-28] iti jaiminīyasūtravṛtttau navamaḥ khaṇḍaḥ //

JŚS 10. (sarpaṇam upaveśanam ca)

JŚS 10,1.

apa upaspr̥śya santatās sarpanti

[Bh 37,7-8] apa====rpanti // apa upaspr̥śya santatā anyo[']nyasmād avicchinnā vakṣya-
māṇaḥ puruṣā havirdhānāt sarpanti / idam apām upasparśanam saha vidhānāt sarpaṇāṅgam
//

JŚS 10,2.

adhvaryuḥ prathamas sarpati

[Bh 37,8] adhva====rpati // prathamo bhūtvādhvaryus sarpati //

JŚS 10,3.

atha prastotā

[Bh 37,8-9] atha====stotā // anantaram adhvaryos tam anvārabhya prastotā sarpati //

JŚS 10,4.

athodgātā

[Bh 37,9] athodgātā //

JŚS 10,5.

atha pratihartā

[Bh 37,9] atha====hartā //

JŚS 10,6.

atha yajamānaḥ

[Bh 37,9] atha====mānaḥ //

JŚS 10,7.

brahmā ṣaṣṭhas sarpati

[Bh 37,9-10] brahmā====pati // pūrvavad *atha brahmā-* iti vaktavye *ṣaṣṭhas sarpati-* iti
vacanaṃ śrūtyanukaraṇārtham /

atha vā pratiprasthātus sarpaṇapakṣe *yad brahmā paścād bhavati-* (JB 1,86: 38,6) iti
vacanāt saptamatvam brahmaṇaḥ prāptam / *brahmā ṣaṣṭhas sarpati-* (JB 1,86: 38,5) iti
vacanād eva ṣaṣṭhatvam / tatrācāryeṇa ṣaṣṭhatvam evedan niyamyate //

*JŚS 10,8**.

pravṛtahomāñ juhvati

[Bh 37,11-13] pravṛ===hvati // pravṛtahomā nāma homāḥ / tān adhvaryvādayo [']smin
kāle juhvati /

nanūpariṣṭāt pravarasya pravṛtahomā hūyamānā drśyante (cf. BaudhŚS 7,9: 214,18ff.)
samākhyāpi caiṣām evam eva yujyate / satyam etat / atra tv eṣāñ coditatvād evam eva
mantavyam / prakaraṇataḥ paśukarma somābhiṣavāt prāg eva ke cid icchanti //

*JŚS 10,9**.

juṣṭo vāco bhūyāsañ juṣṭo vācaspatyur

devi vāg yat te vāco madhumattamam asmin mā dhāḥ //

svāhā sarasvatyā iti (JB 1,82)

[Bh 37,14-18] juṣṭo===iti // anaya rcaitām āhutim udgātāro juhvati /

kva juhvati / sannidhānād āhavanīye /

kena dravyeṇa / anyasyāvacanāt sarvārthasyājyasyādhvaryubhis saṃskṛtasya vidyamāna-
tvāj *juhotīty ukte sarpiḥ pratīyeta-* (ŚŚS 1,2, 21) iti ca paraiḥ paribhāṣitatvād ājyena /

yady api ca- *anādiṣṭe srucaiva hotavyam* (BaudhŚS 24,8: 192,5) iti paribhāṣā pareṣām asti
tathāpy asmābhi[s] sruveṇaiva hotavyam iti / ayaṃ hy ācārya auśadham api sruveṇaiva
hotavyaṃ vadati / *sruve sakṛd ājyam upastrṇāti dvir haviṣo [']vadyati-* (JGS 1,3,30-31) iti
/

atha vaikam evedaṃ vākyam //

JŚS 10,8-9**.

pravṛtahomāñ juhvati

juṣṭo vāco bhūyāsañ juṣṭo vācaspatyur

devi vāg yat te vāco madhumattamam asmin mā dhāḥ //

svāhā sarasvatyā iti (JB 1,82)

[Bh 37,18-20] pravṛ===iti // pravṛtahomām ṛcam āhutiṃ vodgātāro juhvati *juṣṭo vāca* iti /
yasmād anaya rcā pravṛtā ṛtvijo juhvati tasmād iyam pravṛtahomā / vyadhikaraṇo [']yam
bahuvrīhiḥ / kathaṃ vigrahaḥ / pravṛtair homo [']syā iti //

JŚS 10,10.

dvitīyāñ juhoti

sūryo mā devo divyebhyo rakṣobhyaf pātu

vāta āntarikṣebhyo

[']gnif pārthivebhya[s] svāhā- iti

[Bh 37,21 - 38,5] dviṭī==hetī // anena yajuṣā dviṭīyām āhutiṅ juhōti /

kim udgātaiva juhōti / naivam / yady apy ekavacanād udgātur eva prāpnoti tathāpi sarveṣām atra prakṛtatvād brāhmaṇe ca- *araṇyam iva vā ete yanti-* (JB 1,83: 36,36) iti sarvān evādhikṛtya vihitatvāt sarve juhvati /

nanu tatrāpy ekavacanam eva gr̥hyate- *atha dviṭīyāṅ juhōti-* (JB 1,83: 36,37) iti / ko nety āha / prakaraṇād dhi sarve *juhvati-* ity uktam /

nanv ekavacanaśruter ekasya prāpnoti prakaraṇāt sarveṣāṃ śrutiś ca prakaraṇād balīyasī (cf. PMS 3,3,14) / atra brūmaḥ / evaṃ vākyaṛthavidō vyavasyanty *upakramavaśena samāptir grāhyā-* iti / asya ca vākyaśyopakramo bahvāśrayaḥ- *araṇyam iva vā ete yanti-* (JB 1,83: 36,36) iti / tatropakramavaśēnārthe gr̥hyamāṇe- *atha dviṭīyāṅ juhōti-* (JB 1,83: 36,37) ity ekavacanam ekatvavivakṣayā na śrūyate / vidhyartham evedam iti manyāmahe /

kiṅ ca mantralingēnārthavādena ceyam āhutiḥ puruṣasaṃskārārthā / tasyāḥ puruṣabhede yuktaivāvṛttiḥ / pratipradhānaṃ hi guṇo bhidyate (cf. PMS 11,4,40) / tasmāt sarvatrāpi puruṣārthāni karmāṇy ekavacanavihitāny api kartranādeśe sarvair adhikṛtaiḥ kartavyāni //

JŚS 10,11.

ta udañco bahiṣpavamānāya sarpanti

[Bh 38,6-8] ta u==rpanti // te [']dhvaryuprabhṛtayo bahiṣpavamānārtham udañcas sarpanti /

ānantaryavidhānād dṛṣṭopakāratvāc ca sarpaṇasya bahiṣpavamānāṅgatvāvagamād *bahiṣpavamānāya-* ity anarthakam / nānarthakaṃ *prahvārā iva prakupitā iva sarpanti-* (JB 1,278: 116,9) iti vidhidvayasya parigrahārthatvāt //

JŚS 10,12.

sarpatsv adhvaryum anumantrayata

etad ahan daivyaṃ vājinaṃ sammārjmi- iti

[Bh 38,9-11] sarpa==rjmīti // sarpatsu sarpaṇakāle [']nena yajuṣādadhvaryum anumantrayate /

sarpatsv ity anarthakam / nānarthakaṃ vidhikrameṇa sarpaṇasamāptāv asya vidheḥ prakṛtasya sarpaṇamadhye kriyārthatvāt /

nirdhāraṇe veyam saptamī *sarpatsv* iti / tathāpi vartamānakālopadēśādiṣṭam sidhyati //

JŚS 10,13.

dakṣiṇena cātvalan tr̥ṇāni saṃstr̥ṇāty udapātreṇa saha

[Bh 38,11-15] dakṣi==saha // asmin kāle kaś cit karmakaraś cātvalan dakṣiṇena tr̥ṇāny udapātreṇa saha saṃstr̥ṇāti / vikaraṇavyatyayo [']yāṅ chāndasaḥ / str̥ṇōtīti hi prāpnoti / tr̥ṇāni saṃstr̥ṇātya teṣūdapātran nidadhātīty arthah /

nanv *anādiṣṭakarṭṛkaṃ karmodgātrā kartavyam* (cf. DŚS 1,1,4 and Bh on JŚS 1,3: 3,12-13)
iti / satyam etat / udgātrā tu sarpaṇāvicchedenāsyā (cf. JŚS 10,1) vidher asau na kuryāt
/ karmakara eva karoti //

JŚS 10,14.

teṣūpaveśanasyāvṛtopaviśanti

[Bh 38,15-21] teṣū====śanti // teṣu tṛṇeṣūpaveśanasyāvṛtā krameṇa- *ahe daidhiṣavya-*
ityādinopaviśanti (cf. JŚS 8,12-14) / viśeṣaś ca vakṣyata *udagāvṛtta udgātā-* (JŚS 11,1) iti
/

etenaiṅopaviśati- (JŚS 8,14) iti paribhāṣayaiva siddhatvād *upaveśanasyāvṛtā-* ity anartha-
kam / nānarthakam idam ekam upaveśanam uttarayoḥ pavamānayoḥ anāvṛtaiva kar-
tavyam ity etadarthatvāt /

nanu tatra savanādāv upaveśanam āvṛtaiva kartavyaṃ vakṣyate (JŚS 13,27; 19,4) / kim
ataḥ / idam ato bhavati / pavamānakāle yad upaveśanam tad asaty apy asmin yatne
[']nāvṛtaiva tatra siddham iti / naivaṃ yujyate / ubhayathāpy upaveśanam āvṛtaiva tatra
prasaktaṃ savanādau vacanena pavamānakāle paribhāṣayā / tatrāyam uktārthasiddhyar-
thaṃ yatnaḥ kriyate /

ke cid anyathā vyācakṣate / yāsau paribhāṣā- *etenaiṅopaviśati-* (JŚS 8,14) iti sodgātrviṣa-
yaiva / yāni tv imāni vacanāny *upaveśanasyāvṛtopaviśanti-* (JŚS 1,13,27) iti tāni prastotṛ-
pratihartor api tatropaveśanāvṛtam prāpakāṅṅīti //

[Bh 38,22-23]

yasmād asmākam āśritya vidhānam upagīyate /
tasmād asmākam āsīrann āsanasyāvṛtopagāḥ //

[Bh 38,24-25] iti jaiminiyasūtravṛttāv upaveśanavidhir daśamaḥ khaṇḍaḥ //

JŚS 11. (bahiṣpavamānam)

JŚS 11,1.

udagāvṛtta udgātā

[Bh 39,19] uda====dgātā // udaṅmukha udgātopaviśati //

JŚS 11,2.

purastāt prastotā pratyaṅmukhaḥ

[Bh 39,19-20] pura====ṅmukhaḥ // āstāvasya purastāt pūrvārdhe pratyaṅmukhaḥ pra-
stotopaviśati //

JŚS 11,3.

paścāt pratihartā dakṣiṇāmukhaḥ

[Bh 39,20 -40,3] paścā===mukhaḥ // āstāvasya paścād aparārdhe dakṣiṇāmukhaḥ prati-
hartopaviśati /

nanu prathame vākya udgātrśabdo vidhīyate / tasmād udgātuḥ purastād udgātuḥ paścād
iti vyākhyātum yuktam / atra brūmaḥ / yady evaṃ vyākhyāyetānyo[']nyaprātimukhyam
udgātrṇām kiñ cid api na syāt / drśyante ca loke prātimukhyenaivānyo[']nyasya saha
gāyanto vadantaś ca / upakāraś ca kaś cit prātimukhye vidyata eva / tasmād āstāvasya-
ity eva vākyadvaye [']dhyāhriyate na- *udgātur* iti /

asti śrutivihitan (JB 1,89: 39,16-21) devasomabhakṣaṇan nāma / tasyāyaṃ kālāḥ / idaṅ
cāsya rūpam / samīpa āsīnānām ṛtvijām anyeṣāṃ vā brāhmaṇānām yaṃ viśeṣeṇa śucim
manyeta tam brūyād *āhara hastam* iti (JB 1,89: 39,18) / tatas tasya dakṣiṇaṃ hastam
ālabhya- *asāv upahvayasva-* ity uktvā labdhopahavas tasmād idaṃ yajur japed *yo devānām
iha somapītho [']smīn yajñe barhiṣi vedyān tasyedam bhakṣayāmasi-* (JB 1,89: 39,19-20)
iti / asmin kṛte stotram adhvaryuḥ prayacchati //

JŚS 11,4.

stotram pratigrhya

pavamānajapañ japati

bhūr bhuva[s] svar

madhu kariṣyāmi madhu janayiṣyāmi madhu bhaviṣyati

bhadram bhadram iṣam ūrjam /

somodgāyodgāya soma //

mahyan tejase mahyam brahmavarcaśāya

mahyam annādyāya mahyam bhūmne

mahyam puṣṭyai mahyam prajānanāya

prajānām bhūmne prajānām puṣṭyai prajānām prajānanāya

somasya rājño rājyāya mama grāmaṇeyāya //

diśaf pradiśa ādiśo vidiśa uddiśo diśa iti

[Bh 40,4-9] stotram===iti // stotram ity adhvaryuṇā dīyamānasya barhirdvayasya saṃjñā
/ pavamāneṣu tu prastaram barhirdvayañ ca kāsū cid vikṛtiṣv anyad anyad api dravyaṃ
stotratvena vakṣyate (cf. JPA 46-47) / stavanasya ca karaṇam ivedam upacaryate / stu-
vanti teneti hi stotram bhavati / stotram adhvaryuhastataḥ pratigrhyemam pavamāna-
japañ japati /

pavamānajapam ity anarthakam / nānarthakam atra vidhīyamānānān dharmāṇaṃ sarva-
stotreṣu prāpaṇārthatvāt / stotrapratigrahaṇādīnāṃ hi bahiṣpavamānāṅgataiva prakaraṇāt
prāptā / tatrāsyāiva japasya pavamānena viśeṣaṇād anyeṣāṃ sarvastotrāṅgatā grahituṃ
śakyā //

JŚS 11,5.

pratyeti vāg bhūr bhuva[s] svar om ity āvartiṣu

[Bh 40,10-18] pratye===rtiṣu // āvartiṣu stotram pratigrhyedaṃ yajur japati /

kāni punar āvartini / yāni pavamānebhyo [']nyāni stotrāṇi tāny āvartini / āvṛtṭyā hi rksāmayos tāni niṣṭhīyante /

evañ cet sandhimānasīnāyor ayañ japo na prāpnoti / na hi tayor rksāmāvṛtṭiḥ / atra brūmaḥ / naivam asmābhiḥ pratijñātam yeṣv rksāmāvṛtṭis tāny evāvartīnīti / yeṣv āvarti-śabdo dṛśyate tāny āvartini / sa ca śabdo yājñikair apavamāneṣu sarvastotreṣu prayujyamāno dṛśyate / kevalan tu śabdapravṛtṭyavalambanam āvṛtṭiḥ kathitā / na ca tāvatā yeṣu nāvṛtṭis tāny anāvartīnīti bhavanti / yathā *gamanād gaur* iti (cf. Nir 2,5, etc, Bh on JŚS 1,6: 7,16) niścīyate nisargapaṅgvām api gavi gośabdo mukhya evābhyupagamyate / tasmāt sandhimānasīnāyor apy āvartitvād ayañ japaḥ prāpnoty eva / yadi ca sandher anāvartitvam *uttamām āvartiṣu hotra* (JŚS 11,18) ity ayaṃ vidhis sandhau na syāt / tatrāpi tu baudhāyanenānūdito [']yaṃ vidhiḥ / *hotra eṣottameti prāhur* (BaudhŚS 8,15: 255,11) iti / tena jñāpyate sandhir āvartīti /

audumbarīparigraho yatrāsti (cf. Bh on JŚS 6,10) tatra so [']sminn avasare kartavyaḥ //

JŚS 11,6.

diśa[s] stha śrotram me mā himsiṣṭa- ity

upagātṛṇ pratyabhimṛṣati

[Bh 40,19-26] diśa===śati // anena mantreṇopagātṛṇ pratyabhimṛṣati / bahuvacana-prayogān mantreṇa sakṛd evoktena sarve [']bhiniṃraṣṭavyāḥ /

ke punar upagātāro bhavanti / idam brūmaḥ / yeṣām ṛtvijām udgātṛbhyo [']nyeṣāṃ stotrasambandhaḥ kaś cid vidyate teṣv eva trayo yajamānacaturthā upagāyanti / stutānu-śaṃsanāc chastrīṇāṃ stotropākaraṇāder adhvaryo[s] stotraprasavād brahmaṇaś cāsti sambandha[s] stotreṇa / tatra svaśākhāyām evādhvaryor upagānam pratiśidhyate (TS 6,3,1,5; cf. also Śabara on PMS 3,7,30) hotuś ca (cf. KB 12,6,8-10) / tatrāpi *catura evopagātṛṇ kurvīta-* (JUB 1,22,6) iti brāhmaṇād brāhmaṇacchaṃsyacchāvākayor eko na gṛhyate / anyais tribhir upagātavyam yajamānena ca / tasya hi *kāmaṇ ha tu yajamāna upagāyet / yajamānasya hi tad bhavati-* (JUB 1, 22,3) ity asmacchrutāv *atha yad yajamāna stotram upagāyati [sic for upagātī] prāṇā vā udgātāraf prāṇān eva tad ātman dhatta iti-* ityādeś (KB 17,6,15-17; cf. also 12,6,11-13) ca paraśrutau vidher darśanād upagātavyam //

JŚS 11,7.

atha sampreṣyati

[Bh 40,27 - 41,7] atha===ṣyati // athādhvaryus sampreṣyati /

katham adhvaryuḥ / udgātaiva sampreṣyati / na śakyam udgātṛā sampreṣitum / na hy atra kathyata itthaṃ sampreṣyatīti / yadi ca vyākhyāyeta *brahman stoṣyāmaḥ praśāstar iti sampreṣyati-* iti (cf. JŚS 11,8) tad apy ayuktam / sampraiṣo nāma kiñ cit karmoddiśya parasya śāsanam na caivamvidhaṃ *brahman stoṣyāmaf praśāstar* ity atra dṛśyate / *āha-* (JŚS 11,8) iti cākhyātenāsyā sambandho vaksyate / anyathā hi kim *āha-* (JŚS 11,8) ity ākāṅkṣayaivāvatiṣṭheta / tasmād adhvaryur evātra sampreṣyati / tasya ca sampraiṣeṣu prasiddhe na kṛtam adhvaryugrahaṇam /

nanv ittham ity avacane [']dhvaryuṇāpy aśakyam eva sampreṣitum / satyam etat / svaśā-
khāyām eva tu tasyāyaṃ sampraīṣo vihita *om studhvam* (BaudhŚS 7,8: 213,4) iti /

evam apy ādhvaryavasya vidher atra vacanam anarthakam / nānarthakaṃ *studhvam* (Baudh-
ŚS 7,8: 213,4) ity adhvaryuṇā sampreṣite *brahman stoṣyāma* ityādir (JŚS 11,8) uttaro
vidhir ity etadarthatvāt //

JŚS 11,8.

brahman stoṣyāmaf praśāstar iti

prastotā brahmāṇam āha

[Bh 41,8-12] brahman=== māha // prastotā brahmāṇam maitrāvaruṇāṅ ca *brahman
stoṣyāmaf praśāstar* ity āha /

kuta āgato maitrāvaruṇaḥ / *praśāstar* iti liṅgāt /

evaṅ ced *brahmann* iti liṅgād eva brahmaṇo [']pīti siddher *brahmāṇam* ity anarthakam
/ nānarthakam *praśāstar* ity asyānityatvajñāpanārthatvāt / evaṃ hi bahvṛcabrahmaṇe
śrūyate / *atha yat prastotā brahmāṇam āmantrayate brahman stoṣyāma iti mano vā agrāṇīr
bhavaty eṣām prāṇānām manasaiva prasūtā[s] stomena stuyāmeti / atho apānam eva tan
manasā santanoti-* (KB 17,5,19-22) iti //

JŚS 11,9.

prasava ukta upadadhati

[Bh 41,12-28] prasa===dhati // prasave brahmapraśāstr̥bhyām ukta upadadhaty udgātā-
raḥ / upagāyantīty arthaḥ /

nanu dadhātīr gānan nābhidadhātī / satyam etat / atropadhātavyadrvyāśrute stavanapra-
savānantaryavidhānāc ca gānārtho dadhātīḥ kalpyeta /

kasmāt punar *upagāyanti-* ity evānuktam / udgātṛkarmakatvārtham / upagānaṃ hi samā-
khyayopagātṛbhiḥ kartavyam / tad atra paraśabdena cocyamānaṃ sat samākhyāprāpyaṃ
kartāram alabhamānam udgātāra eva kurvantīti yuktam vaktum /

kim punar idam upagānan nāma / idam ucyate / pūrvasyā gāyatropaniśadaṣ ṣaṣṭhasapta-
mayor anuvākayoḥ (JUB 1,6-7 = 1,20-24) sadharmakam upagānan nirūpitam / tatra sap-
tame *tad dhaitad eka om ity gāyanti-* (JUB 1,7,2,3 = 1,24,3) ity uktvā *tat tathā na
gāyed* (JUB 1,7,2,3 = 1,24,3) iti tat pratiśidhya *o ity u haikē gāyanti-* (JUB 1,7,2,3 =
1,24,3) iti punar uktvā tad api *no eva tathā gāyed* (JUB 1,7,2,3 = 1,24,3) iti pratiśidhya
punar apy *o [sic] ity eva gāyed* (JUB 1,7,2,3 = 1,24,3) ity upagānasya rūpan nirūpitam
/ tatra madhyamasya pakṣasya nigītatayā doṣeṇa pratiśedhāt tasmād aviṣeṣe cottamasya
pakṣasya vyarthatvaprasaṅgāt kena cid uditena gītiviṣeṣeṇa saṃyuktasyāsyā okārasya *si
yau ho hūm mā* (JŪha 1,1,13) *tāyā hūm mā-* itivad *iha vu vā vu vo vā sākho hā* itivac caika-
svaryeṇedaṃ grahaṇam iti mantavyam / sa ca gītiviṣeṣo gāyatrasya prakṛtatvād tadud-
gīthasya yo [']vayavo viṣeṣeṇoditas tatsadr̥śo mantavyaḥ / tasmād ayam okāraḥ kruṣṭādi-
svaracatuṣṭayaṃ krameṇa prāpya punaḥ prathamam ārūḍhaś caturdaśamātra upagāna-
saṃjño niścīyate /

tad idam upagānam *upadadhati-* iti vihitam ihopagātāraḥ kuryuḥ / kṛte kṛte prastāve kuryuḥ / evaṃ hi śrūyate / *etad dha vai sāmno* [']*ntararaṇyaṃ yat prastutam anabhisvaritam ādīyate / svareṇa sampādyodgāyed* (JB 1,112: 48,28-30) iti / svara iti copagānasyākhyā *tebhya[s] svaram prāyacchad* (JUB 1,21,9) ityādaḥ granthe samupalakṣyate / *tasmāt svareṇa sampādyodgāyed* (JB 1,112: 48,30) ity upagānena sampādyodgāyed ity uktam bhavati / vakṣyati ca paryādhyāye / *atha khalu prastutaṃ sāma na puropagebhya ādadīta / sahaivopagair ādadīta-* (JPA 7,20: 215,25-26) iti /

sāmamadhye ye prastāvās teṣu katham / teṣv avikṛteṣv antararaṇyasyānapāyārtham sahaivopagātr̥bhir ādadīta //

JŚS 11,10.

te sakṛddhikṛtena parācā bahiṣpavamānena stuvate

[Bh 41,28 - 42,7] tesa====vate // yo [']yam sāmasu bahuśo dṛṣyate hūm iti śabdāsa sa hiṃkāraḥ / sakṛt kṛto hiṃkāro yasya tat sakṛddhikṛtam /

evaṃ cet *sakṛtkṛtahimkāram* iti prāpnoti / satyam etat / prāmāṇyād ācāryasyāhitāgnyādiṣu (cf. Pāṇini 2,2,37) paṭhitam hiṃkāraśabdāni manyāmahe / tasmād adoṣaḥ / ta udgātāras sakṛddhikṛtena parācānavṛttastotriyeṇa bahiṣpavamānena bahiṣpavamānastotreṇa stuvate /

kim punar asya rūpam / atra brūmaḥ / ṛksāmakṛtīḥ prakṛtatantrato brāhmaṇataś cāvāgantum śakyā / tato [']yam ācāryo bahiṣpavamānādiṇi stotrāṇi nātra kalpayati siddhavan nāmnaiva nirdīśati / asmābhis tu prakṛtibhedāḥ pañcaviṃśatiḥ pṛthag eva saptamādhyāyaparisaṃhṛtau kalpayiṣyante (Bh 141-145) /

āvṛttiyavacanād eva parāktvasiddheḥ *parācā-* ity anarthakam / nānarthakam parāktvam sakṛddhikṛtāreṇa hetur iti jñāpanārthatvāt / tataś ca sandhiśiromānasīneṣu nisargaparākṣu pratitṛcam pratyṛcam hiṃkāraṃ vidhāya (JPA 86,21-23: 340,15-16) punar yaḥ pakṣo bhāllabiparigrhīto vakṣyate *apy u haibhis sakṛddhikṛtair eva bhāllabina stuvata* (JPA 86,24: 340,16) iti / tasyāsmābhir api vikalpena parigrahas sidhyati //

JŚS 11,11.

ahimkṛtā retasyā

[Bh 42,7-8] ahim====tasyā // bahiṣpavamānasya prathamā stotriyā retasyā / sāhimkṛtā bhavati / yo gāyatre hiṃkāro *hūm bhā* ity evamrūpas tasyāyam pratiśedhaḥ //

JŚS 11,12.

himkṛtānītarāṇi gāyatrāṇi

[Bh 42,8-12] himkṛ====trāṇi // retasyāyā itarāṇi gāyatrāṇi himkṛtāni bhavanti /

kim ayan dvitīyo hiṃkāraś codyate / neti brūmaḥ / ya evāsti hiṃkāras tasyedaṃ vacanam /

tat kimartham / himkṛtatvam eva retasyāyā atulyatvam itareṣāṃ gāyatrāṇām iti jñāpanārthatam / tena dhurām agānam uktam bhavati /

prastūyamāne gāyatre manasā himṅkrtyāpānya vāg iti brūyāt (cf. JB 1,115: 49,28-29) / eṣa gāyatrasya pratihāra[ś] śrutivihita ācāryeṇāpi stuvata (JŚS 11,10) iti bahuvacanacodanayā jñāpita eva //

JŚS 11,13.

stute yajamānaṃ vācayati
śyeno 'si gāyatrachandā anu tvārabhe
svasti mā sampārayā mā stutasya stutaṃ gamyād
indravanto vanāmahe dhukṣīmahi prajāṃ
iṣam āpaṃ samāpaṃ sāmna samāpaṃ iti

[Bh 42,12-13] stute===iti // stute bahiṣpavamāna idaṃ yajur udgātā yajamānaṃ vācayati //

JŚS 11,14.

vṛṣako [']si triṣṭupchandā iti
mādhyandine pavamāne

[Bh 42,13] vṛṣa===māne // mādhyandine pavamāne stuta idaṃ yajur vācayati //

JŚS 11,15.

svaro [']si gayo [']si jagatīcchandā ity
ārbhave

[Bh 42,13-14] svaro===bhave //

JŚS 11,16.

stutasya stutaṃ asy ūrjasvat payasvat ity
āvartīṣu

[Bh 42,14-19] stuta===rtīṣu // āvartīṣu stuteṣv idaṃ yajur vācayati /

eteṣu triṣu vidhāneṣv anu tvārabha (JŚS 11,13) ityādir mantrāvayavo [']rthasampattiyartham anuṣajyeta /

ke cid uttame vidhāna ā mā stutasya- (JŚS 11,13) ityādim evānuṣaṅgaṃ tāṇḍibhis tathā pratipannatvād (cf. PB 1,6,3; LŚS 2,6,12; DŚS 5,2,19) icchanti / vayan tu nīscinumahe / anu tvārabha ityādir evāvartiyajuṣo [']py anuṣaṅgo bhavitum utsahate saṅgatārthatvāt / tasmāt sarvatrāpi sa evānuṣaṅga iti / mantraikadeśaparityāge hi nātra pramāṇam upalabhāmahe / yas tu tāṇḍinām pāṭhas sa tair evāśrayitavyaḥ / na hi sarūpā eva mantrās sarveṣāṃ bhavanti /

yajamānavācanānantaraṃ stotrabhūtayor barhiṣor ekam antarvedy upāsyet / atyasyed
aparam bahirvedi //

JŚS 11,17.

adha[s]stuvānaḥ pavamāneṣu madhyamām adhvaryave prāha

[Bh 42,19 - 43,7] adha===prāha // adha[s] stuta ity adha[s]stuvānaḥ prastotā bhavati /
sa pavamāneṣu madhyamām stotriyām eṣā madhyamā- ity adhvaryave prāha /

nanu prastotrgrahaṇam eva kartavyam / kim aprasiddhenādha[s]stuvānaśabdena / atra
brūmaḥ / nāyam adha[s]stuvānaśabdo nirdeśārtha eva kevalam prastotuḥ / prastāvānanta-
raṃ *prāha-* ity etadārtho [']pi / ko [']bhiprāyaḥ / vartamānasāmīpye (cf. Pāṇini 3,3,131)
stuvānaśabdo grāhyaḥ / adhaśabdena ca prastāvo lakṣyate / tatrāyam artho labhya-
te / prastutya kiñ cid apy avilambya prāheti / yady ayaṃ stuvānaśabdo [']sya vidheḥ
prastāvānantaryāvagamārtho nedānīm prastotā nirdiśyate / arthata eva prastotety ava-
gamyate / uktaṃ hy adhaśabdena prastāvo lakṣyata iti / tatra prastāvaṃ kurvan *prāha-*
ity asminn arthe labdhe prastotā prāheti na durlabham / prastotraiva hi prastāvaḥ kriyate
/

nanu prastāvāt pūrvam apy asyām procyamānāyām vartamānasāmīpyan na vihanyate /
tasmāt prastāvaṃ kṛtvā kariṣyatā vaiśā procyā / satyam etat / ubhayathāpi vartamāna-
sāmīpyam anuruddham bhavati / yadi tu pūrvam prastāvād eṣā procyetottarayos sa-
vanayor nidhanaprastāvasandhānāsambhavāt stotravicchedaḥ prasaḥyeta / tasmāt samyag
evāvādiṣma prastutya brūyād iti /

yugmastomeṣu pavamāneṣu dve stotriye madhyame / kā tatra procyā / uttaretī brūmaḥ
/

nanu pūrvāpi madhyamaiva / tasyā asati kāraṇe [']tikramaṇam anyāyyam / atra brūmaḥ /
madhye bhavā madhyamā / iha caitayo[s] stotriyayor antarālam madhyam / tatra pūrvasyā
aparārdho madhyasannikṛṣṭaḥ / uttarasyāḥ pūrvārdhaḥ / pūrvārdhaś cāparārdhāt pra-
dhānam / udgīthaś ca sāmni pradhānaṃ sa ca pūrvasyāḥ pratihāropadravanidhanavyaveta-
tvād viprakṛṣṭo madhyamasya prastāvenaiva tu vyavāyād uttarasyās sannikṛṣṭaḥ / sarva-
sannikarṣāsambhave ca pradhānasannikarṣo grāhyaḥ / tasmāt pavamānottarabhāgasya yā
prathamā saiva yugmastomeṣu procyā //

JŚS 11,18.

uttamām āvartiṣu hotre

[Bh 43,7-13] utta===hotre // āvartiṣu yottamā stotriyā tām eṣottamā- iti hotre prāha /
atra hotṛśabdo hotṛmaitrāvaruṇabrāhmaṇacchaṃsyacchāvākopalakṣaṇārtho grāhyaḥ /

tat kimartham / asya vidhes sārthakatvārtham / maitrāvaruṇādīnām hi stotreṣu kim
uttamā jānatā hotrā kriyate / āvartiṣu hi stotraśastrayor upasantānam bāhṛcyey vihi-
tam (cf. KB 17,5,8; 17,6,10) / tat tu śāstrī stotrāntam ajānan na śaknuyāt kartum /
tatra yaś śāstrī hotrādiṣu tasminn eṣottamā- iti jñāpyamāne [']rthavad idaṃ vidhānam
bhavati / tasmāt sādhv evoktaṃ hotṛśabdo [']tra hotrādyupalakṣaṇārtha iti / dr̥ṣyate
ca maitrāvaruṇādiṣv api hotṛśabdaḥ / yathā *sapta hotāra ṛtuśo yajanti-* (VS 23,58d)

iti / evañ ca *maitrāvaruṇāyaiṣottameti prāhur* (BaudhŚS 7,18: 230,19-20) ity evamādi
baudhāyanavacanam upapadyate //

JŚS 11,19.

athaitad udapātrañ cātvāle [']vanayati
samudraṃ vaf prahiṇomy
akṣitā[s] svāṃ yonim apigacchata /
ariṣṭā asmākaṃ vīrās santu
mā parāseci na[s] svam iti

[Bh 43,14-16] athai===iti // athaitat sannihitam udapātram anena yaḥṣodgātā cātvāle
[']vanayati /

nanu prastotā prakṛtaḥ / satyam etat / athaśabdā tv ayam prakṛtād anyam udgātāram
adhikaroti /

etad ity anarthakam / nānarthakam uttarapavamānāṅgabhūtasyodapātrasyāvanayanā-
nivṛttyarthatvāt //

JŚS 11,20.

sa yad evānya uttiṣṭhet
tam uttiṣṭhantam ārabhyānūttiṣṭhet

[Bh 43,16-29] saya===ttiṣṭhet // yad uttiṣṭhed anyāḥ puruṣa ṛtvig anyo vā tam uttiṣṭhan-
tam ārabhyāvalambya pāṇinā so [']nūttiṣṭhet /

sa iti ko [']tra nirdiśyate / anādeśād udgātetī prāptam / sarve tu puruṣasamkārārūpatvāt
(cf. Bh on JŚS 10,10; 1,20,10) / śrutau *te vai tad anṛtaṃ kurvanti ye martyaṃ san-
tam amṛtatvaṃ gamayanti te rūpeṇa varcasā vyrdhyanta* (JB 1,89: 39,28-29) iti bahu-
vacanopakramāntatvāt sarvair udgātṛbhiḥ kartavyam imaṃ vidhin niścinuṃmaḥ (cf. Bh on
JŚS 10,10) / tasmāt *sa* iti śabdāḥ prastotrādibhiḥ prayekam sambadhyate /

śrutivākyaśyaivāśya prakṣepād akṣaragauravam aparihāryam / *stutvoddravanti* (JB 1,89:
39,27) ... *bāhūn udgrhṇanti-* (JB 1,89: 39,27) iti / anayor vidhyor ayam avasaraḥ / tasmād
utthāyodaṅmukhāḥ kiñ cid uddrutya bāhūn udgrhṇīyuh / *bāhūn* ity aviśeṣavihitatvād
yajamānam eva tat svarge loke samādadhati- (JB 1,89: 39,28) ity asyās ca stuter evam
evopapannataratvāt sarvān bāhūn udgrhṇīyuh /

nanv imau vidhī utthānāt pūrvam eva śrutau vihitau / tasmāt pūrvam eva kartavyau / atra
brūmaḥ / nānutthitair uddravaṇaṃ śakyaṃ kartum / taduttarakālāñ ca bāhūdgrahaṇam
/ ato [']rthakrameṇa balavatā pāṭhakramam ullaṅghya parastād evotthānād imau vidhī
kartavyau /

evam apy utthānānantaryam anayor vidhyor na sambhavati yato yajamānavikramaṇam
utthānānuvādena vidhāsyate / *utthāyottaravedyante yajamānam vikramayati-* (JŚS 11,21)
iti / naiṣa doṣaḥ / imau vidhī kṛtvāpi vikramaṇe kriyamāṇe notthānānuvādo na ghaṭate
/ na hi tasyānantaryāt prayojanam / kin tarhi / tatraiva vakṣyāmaḥ (Bh on JŚS 11,21) /
tasmād utthānoddravaṇabāhūdgrahaṇayajamānavikramaṇāni krameṇa kartavyāni //

JŚS 11,21.

utthāyottaravedyante yajamānaṃ vikramayati

[Bh 44,1-4] utthā===yati // utthāyottarasmin vedyante yajamānaṃ vikramayati /

utthāya- ity anarthakam / nānarthakam yatrotthānan tatraiva vikramaṇam ity etadartha-
tvāt / tasmād uttarasmin savane na vikramaṇam pravarteta / tatra hy uparitanasyāpi
karmaṇas sadasy evāsīnaiḥ kartavyatvād utthānasyābhāvaḥ /

katham punar vikramayati / vakṣyate //

JŚS 11,22.

mā svargāl lokād avāchchaitśīr iti

dakṣiṇam pādāntarvedi

[Bh 44,4] māsva===vedi // yajamānasya dakṣiṇam pādāntarvedi anena mantreṇāntarvedi vi-
kramayati //

JŚS 11,23.

māsmād iti

savyam bahirvedi

[Bh 44,5-6] māsmā===vedi // *māsmāl lokād avāchchaitśīr* iti savyam pādāntarvedi
vikramayati / liṅgād yajamānena vikramaṇaya juṣī vaktavye / asmin kāle kartavyasyābhā-
vād yathāprapannan niṣkramyāsīran //

[Bh 44,7-8]

catuś ceṣṭaikaceṣṭā vā yoktā yuktir iti śrutau /
pavamāne [']tra tāṃ kuryād udgātā prasavopari //

[Bh 44,9-10] iti jaiminiyasūtravṛtttau bahiṣpavamānavidhir ekādaśaḥ khaṇḍaḥ //

JŚS 12. (udgātrmārjanaṃ sattreṣu)

JŚS 12,1.

yadā savanīyasya vapayā caritam bhavaty

athodgātāras cātvalē mārjayanta

āpo hi ṣṭhā mayobhavas tā na ūrje dadhātana /
mahe raṇāya cakṣase //

yo vaś śivatamo rasas tasya bhājayateha naḥ /
uśatīr iva mātaraḥ //

tasmā araṇ gamāma vo yasya kṣayāya jinvaṭha /

āpo janayathā ca naḥ //

(RV 10,9,1-3; TS 4,1,5,1b-d)

*idam āpaf pravahatāvadyañ ca malañ ca yat /
yad vābhi dudrohānṛtaṃ yad vā śepe abhīruṇam /
āpo mā tasmād enaso viśvān muñcantv aṃhasa
(= ĀpŚS 7,21,6; ab = AV 7,89,3ab; VS 6,17ab) iti*

[Bh 45,6-18] yadā===iti // savanīyasya paśor vapayā yadā caritaṃ vyāpṛtaṃ hutam bhavati tadanantaram udgātāra ābhiḥ pañcabhir ṛgbhiś cātvāle mārjayante / ādyās tisro gāyatryas caturthy anuṣṭup pañcamī pratiṣṭhā dvipadā / ittham etāḥ pañca bhavanti /

kim punar iha granthagauravaṃ kriyate *caritam bhavati-* iti / *caranti-* ity eva vaktavyam / tāvatāpy ayam arthas sidhyati / tathā cānyatra vadati / *yadā dvitīyam āpaḥ pariṣīncati* (JŚS 5,11) *yadā dhiṣṇyān nivapanti-* (JŚS 6,1) iti / satyam etat / vacanavairūpyeṇa tv anenāsyā vidher viśiṣṭaviṣayatā jñāpyate / tasmāt sattreṣv evaitan mārjanam / uktaṃ hi tāṇdisūtre *cātvāle tu mārjanam pūrvam sattreṣv* (LŚS 2,2,11; DŚS 4,2,2) iti / upapattiñ cātra brūmaḥ /

paśvaṅgam etan mārjanam / paratantre hi paśusambandhānām eva rtvijāṃ brahmāgnīd-adhvaryupratiprasthātṛhotṛpraśāstṛṇām patnīyajamānayoś ca vihitam (cf. BaudhŚS 7,9: 215,5; 4,7: 120,13ff.) / tasmād udgātṛṇām yatra paśusambandhas tatraiva kartavyam manyāmahe / sattre ca teṣāṃ yajamānatvād asti paśusambandho nānyatra / tasmāt sādḥuktaṃ sattra evedam mārjanam iti /

evañ ced yajamānasyaiva mārjanam vidhātavyam / yajamānatvād evodgātṛṇām sattre sidhyati / yady evaṃ vidhīyeta kiyad yajamānakarmodgātṛbhis sattre kāryaṃ kiyan neti na jñāyeta / iha punaḥ puruṣārthasyāsyā yajamānasyodgātṛn prati sattre vidhīyamānatvāt puruṣārthāny udgātāro [']pi kuryuḥ kratvarthāni gṛhapatir evety ayam artho labhyate / tasmād acodyam etat /

prakṛtatvād udgātṛṇām udgātṛgrahaṇam anarthakam / nānarthakam sarvodgātṛparigra-hārthatvāt / tataś ca subrahmaṇyasyāpi sidhyati //

[Bh 45,19-20]

sattre karma rtvijāṃ kāryaṃ yajamānair iti śrutiḥ /
ata[ś] śrutyavirodhena yajamānaṃ yad iṣyate //

[Bh 45,21-22] iti jaiminīyasūtravṛtttau sattrodgātṛmārjanavidhir dvādaśaḥ kandaḥ //

JŚS 13. (dhiṣṇyopasthānam)

JŚS 13,1.

prapadanasyāvṛtā prapadya
vedyākramaṇena vedim ākrāmati
mrdā śithirā devānām vedir asi

namas te astu mā mā hiṃsīr iti

[Bh 46,21-25] prapa===iti // prapadanasya prapatter āvṛtā krameṇa yaḥjñopavītācamana-
prapadanamantrātmakena cātvālotkarāv antareṇa prapadya vedyākramaṇenānena mantreṇa
vedim ākrāmaty adhiṭiṣṭhati / ekavacanaprayuktam apy etad vedyākramaṇādy ā samīkṣaṇād
dvāror yad asti vidhijātaṃ (JŚS 13,1-26) tat puruṣasaṃskārarūpatvāt sarvaiḥ kartavyaṃ
yeṣāṃ antarvedi karmāsti / vedyākramaṇasaṃjñayā tṛtīyasavane saṃvyavahāraḥ kariṣyate
(cf. JŚS 19,2) / atra pūrvam prastotā gacchati tata udgātā tataḥ pratihartā / eṣa hi
sāmagāne kramaḥ //

JŚS 13,2.

*ādityam upatiṣṭhate-
adhvanām adhvapate
svasti me [']smin devayāne pathi kṛṇu
raudreṇānīkena svasty agne paridehi- iti*

[Bh 47,1] ādi===hīti // antarvedi tiṣṭham anena yajuṣādityam upatiṣṭhate //

JŚS 13,3.

dhiṣṇyān upatiṣṭhate

[Bh 47,1-3] dhiṣṇyā===ṣṭhate // vakṣyamānān dhiṣṇyān upatiṣṭhate /

idaṃ vākyam anarthakam / nānarthakam vakṣyamānānām āhavanīyādīmān dakṣiṇavedy-
antaparyantānān dhiṣṇyatvajñāpanārthatvāt / prayojanaṃ samastadhiṣṇyopasthāna (JŚS
13,25; 19,3) eṣāṃ abhisandhānam //

JŚS 13,4.

*samrād asi kṛśānū
raudreṇānīkena pāhi māgne pipṛhi mā
namas te astu mā mā hiṃsīr ity
āhavanīyam*

[Bh 47,4] samrā===nīyam // anena yajuṣāhavanīyan tatsamīpe prānmukhas tiṣṭham
upatiṣṭhate //

JŚS 13,5.

*stuto [']si janadhā iti
bāhiṣpavamānīkam āstāvam*

[Bh 47,4-9] stuto===stāvam // bahiṣpavamānasyāstāvam stavanadeśam anena yajuṣopa-
tiṣṭhate / idamādiṣu kavyo [']si- ityanteṣu mantreṣu (JŚS 13,5-24) raudreṇa- ityādih pūrva-
mantrāvayavo (JŚS 13,4) [']nuṣajyeta (cf. Bh on JGS 23,4) /

nanv *agna* iti (JŚS 13,4) padam anagniṣv āstāvādiṣu virudhyeta / atra brūmaḥ / uktam asmābhis sarveṣāṃ eṣān dhiṣṇyatvam (Bh on JŚS 13,3) / yasmāc ca samastadhiṣṇyopasthā-namantra āgneya eva vidhāsyata *agnayas sagarā* (JŚS 13,25; 19,3) iti tasmād evaṃ grāhyam / upapanna evānagniṣv apy agniśabdo dhiṣṇyeṣv iti / tasmād ayam anuṣaṅgas sarvān api dhiṣṇyān anūpasarpati //

JŚS 13,6.

nabho [']si pratakṣvā iti
cātṣvālam

[Bh 47,9-10] nabho===tvālam //

JŚS 13,7.

asammṛṣṭo [']si havyasūdana iti
śāmitram

[Bh 47,10-11] asaṃ===mitram // yasminn agnau paśu[s] śrapyate sa śāmitraḥ / sa bahirvedi tiṣṭhati / tam antarvedy eva tiṣṭhanta upatiṣṭheran //

JŚS 13,8.

kṛṣṇo [']sy ākhareṣṭha ity
utkaram

[Bh 47,10] kṛṣṇo===tkaram //

JŚS 13,9.

aindrīm āvṛtam anvāvarta iti
dakṣiṇam bāhum anu paryāvṛtya-
uttareṇāgnīdhram parītya
paścāt prāgāvṛttas tiṣṭhan
vibhūr asi pravāhaṇa ity
āgnīdhram upatiṣṭhate

[Bh 47,10-17] aindrī===ṣṭhate // aindrīm ity anena yajuṣā dakṣiṇam bāhum anu pradakṣi-
ṇam paryāvṛtyāgnīdhram uttareṇa parītya tasya paścāt prānmukhas tiṣṭhann anena yajuṣā-
gnīdhram upatiṣṭhate /

prānmukhatvasya smṛtisadācārasiddhes subrahmaṇyādiṣu ca tadavidhānasyaivam evopa-
padyamānatvāt *prāgāvṛtta* ity anarthakam / nānarthakam udānmukhatvasyāpi smṛtisadā-
cāraprāpitasyaiva nivṛttyarthatvāt /

evañ ced udañmukhatvaṃ subrahmaṇyādiṣv api vikalpena prāpnoti / satyam etat / vitāna-
parāñmukhatvādinā tu doṣeṇa tatra nivāryate / yatra tu doṣo nāsti tatra vikalpena bha-
vaty eva / parair apy uktan devakarmāṇy adhikṛtya *prāñyāyāny udañyāyāni vā-* (BhārŚS
1,1,12; HirŚS 1,1: 49,19) iti / tasmāt sarvatrāpi prāñmukhagrahaṇan niyamārtham eva //

JŚS 13,10.

purastāt sadasaḥ pratyagāvṛttas tiṣṭhan
vahnir asi havjavāhana iti hotur dhiṣṇyam

[Bh 47,17-18] pura===dhiṣṇyam // sadasaḥ purastāt pratyañmukhas tiṣṭhann anena
yajusā hotur dhiṣṇyam upatiṣṭhate //

JŚS 13,11.

śvātro [']si pracetā iti maitrāvaruṇasya

[Bh 47,18-19] śvātro===ṇasya // maitrāvaruṇasya dhiṣṇyo hotur dhiṣṇyād dakṣiṇataḥ /
vakṣyamāṇāś catvāra uttare //

JŚS 13,12.

tutho [']si viśvavedā iti brāhmaṇacchaṃsinaḥ

[Bh 47,19] tutho===sinaḥ //

JŚS 13,13.

uśig asi kavir iti potuḥ

[Bh 47,19] uśi===potuḥ //

JŚS 13,14.

aṃhārir asi bambhārir iti neṣṭuḥ

[Bh 47,19] aṃhā===neṣṭuḥ //

JŚS 13,15.

avasyur asi duvasvān ity acchāvākasya

[Bh 47,20] ava===kasya //

JŚS 13,16.

śundhyūr asi mārjālīya iti mārjālīyam

[Bh 47,20] śundhyū===līyam // mārjālīyo dakṣiṇasmin vedyante tiṣṭhati //

JŚS 13,17.

ṛtadhāmāsi svarjyotir ity audumbarīm

[Bh 47,20-21] ṛta===barīm //

JŚS 13,18.

pariṣadyo [']sy āstāva ity āstāvam

[Bh 47,21] pari===stāvam //

JŚS 13,19.

samudro [']sy uruvyacā iti brahmasadanam

[Bh 47,21] samu===danam // sadasi yatra brahmāste tad brahmasadanam //

JŚS 13,20.

samudro [']si viśvavyacā iti hotṛṣadanam

[Bh 47,21-23] samu===danam // yatra hotāste tad dhotṛṣadanam /

yatra sthitair upasthito hotṛdhiṣṇyas tatraiva sthitās sarvān etān maitrāvaruṇadhīṣṇyādīn
hotṛṣadanāntān avalokayanta upatiṣṭheran //

JŚS 13,21.

uttareṇa sadaḥ parītya

paścāt pratyagāvṛttas tiṣṭhann

ajo [']sy ekapād iti gārhapatyam upatiṣṭhate

[Bh 47,23-24] utta===ṣṭhate // sadasa uttareṇa parītya sadaḥ paścāt pratyaimukhas
tiṣṭhann anena yajuṣā gārhapatyam upatiṣṭhate / yaḥ pūrvam āhavanīyas so [']gnipraṇaya-
nād ūrdhvaṃ gārhapatyō bhavati //

JŚS 13,22.

ahir asi budhnya iti prājahitam

[Bh 47,24-25] ahi===hitam // purāṇagārhapatyānvāhāryapacanayoḥ prājahitasamjñā yājñi-
keṣu prasiddhā //

JŚS 13,23.

sagaro [']si budhnya itītaram prājahitam

[Bh 47,25 - 48,1] saga===hitam // itaraḥ prājahito [']nvāhāryapacanaḥ //

JŚS 13,24.

kavyo [']si kavyavāhana iti dakṣiṇam vedyantam

[Bh 48,1-3] kavyo===dyantam // anena yajuṣā dakṣiṇam mahāvedyantam upatiṣṭhante / śālāyām hi yā vedis sedānīm apavṛttaprayojanatvād avedih / yatra sthitair upasthito gārhapatyas tatraiva sthitāḥ prājahitavedyantān avalokayanta upatiṣṭheran //

JŚS 13,25.

*savyam aṃsam anu paryāvṛtya
samastān dhiṣṇyān upatiṣṭhate
agnayas sagarās
sagarair nāmabhī raudrair anīkaif
pāta māgnayaf pipṛta mā
namo vo astu mā mā hiṃsiṣṭa- iti*

[Bh 48,3-4] savya===ṣṭeti // savyam aṃsam anv apasavyam paryāvṛtya tatraiva tiṣṭhan sarvān dhiṣṇyān abhisandhāya ye draṣṭuṃ śakyās tān avekṣyānena yajuṣopatiṣṭhate //

JŚS 13,26.

*sadaso dvārau samīkṣata
ṛtasya dvārau vijihāthām
mā mā santāptam
lokam me lokakṛtau kṛṇutam iti*

[Bh 48,5-11] sada===miti // sadaso dvārau dvāram abhita[s] sthūṇe anena yajuṣā samīkṣate /

kim idam ucyate *sthūṇe* iti / dvārāv eva sadasaḥ pūrvāpare samīkṣitavye / satyam / evam eva prāptam / mantras tv ayam pūrvān dvāram anaṅgabhūtām sadasaḥ prapadanasyāṅgabhūtān cāparām sahābhidadhad arthasampadan na labheta / asmin pakṣe tu yayā dvārā sadaḥprapadanān tām abhito ye sthūṇe tayor mantreṇābhidhānam / tatrārthasampad ucyate / dvāśśabda evātra kevalam lakṣaṇayā sthūṇayor gr̥hyeta / dr̥śyate ca lokavedayor arthavirodhe lakṣaṇā / yathā- *agnau tiṣṭhati-* (cf. JB 2,274: 278,2 *agniṣṭhaḥ*) iti śrutvāgnisamīpa iti gr̥hṇanti / *mārjālīye stuvīrann* (JB 1,345: 143,13) iti ca mārjālīyasamīpa iti / tasmād atra sthūṇayor eva samīkṣaṇam / asminn eva ca viṣaye baudhāyanasya vacanam evam evopapadyate *apare dvārau sadasaḥ* (BaudhŚS 7,11: 217,2) *pūrve dvārau sadasa* (BaudhŚS 7,11: 216,7.13) iti //

JŚS 13,27.

*sadasas patim adbhutam
priyam indrasya kāmīyam /*

sanim medhām ayāsiṣam ity (JS 1,18,7)
etaya rcā sadaḥ prapadya
dakṣiṇenaudumbarīm parītya-
uttarata upaveśanasyāvṛtopaviśanti

[Bh 48,11-18] sada===śanti // *sadasas patim* ity etaya rcā sadaḥ prapadyaudumbarīm
dakṣiṇena parītya tasyā uttarata upaveśanasya krameṇa nirasanaḍinopaviśanti /

dvididham ṛkpāṭhasya prayojanam / *mayi varca* (JS 2,1,4; JŚS 2,6; JGS 1,18,69) ity atraiva
pratyapādi (cf. Bh on JŚS 2,6) /

paribhāṣayaiva (JŚS 8,14) siddhatvād *upaveśanasyāvṛtā-* ity anarthakam / nānarthakam
mādhyandine [']pi savane sadaḥprapadanānantaram upaveśanāvṛtaivopaviśeyur ity etad-
arthatvāt / vakṣyate hi tatra vedyākramaṇādi sadaḥprapadanāntam savanādāv eva kar-
tavyam iti (Bh on JŚS 17,1: 62,24) / upaveśanatadāvṛtau tu tasmin kāla upaviṣṭaiḥ
kartavyasyābhāvān na prāpnutaḥ / atas tu vacanād upaveśanāvṛt prāpnoti / tatprāptāv
upaveśanam apy arthasiddham /

atha vā yad bahiṣpavamāna atra ca- *upaveśanasyāvṛtā-* (JŚS 10,14; 13,27) iti vacanam
tad evam vyākhyeyam / upaveśanasyāvṛtā *udagāvṛtta udgātā-* ty (JŚS 11,1; 14,1) ity
anantaram vakṣyamāṇayeti / tatra pūrvam vacanam sarvastotreṣūdagāvṛttatvādim prāpa-
yati idaṅ ca sarvasomabhakṣeṣu //

[Bh 48,19-20]

madhyesavanam iccheyur nirgamaḥ sadaso yadi /
sa dvārā pūrvayaiva syāt parokter darśanāc ca naḥ //

[Bh 48,21-22] iti jaiminiyasūtravṛtttau dhiṣṇyopasthānavidhis trayodaśaḥ khaṇḍaḥ //

JŚS 14. (somabhakṣaṇam)

JŚS 14,1.

udagāvṛtta udgātā

[Bh 49,8]

JŚS 14,2.

purastāt prastotā pratyaṅmukhaḥ

[Bh 49,8]

JŚS 14,3.

paścāt pratihartā dakṣiṇāmukhaḥ

[Bh 49,8]

JŚS 14,4.

camasān āharanti

[Bh 49,8] cama===ranti // somacamasāṃś camasādhvaryavas sadasy āharanti //

JŚS 14,5.

ilāyām upahūyamānāyāñ camasān udgr̥hṇanti

[Bh 49,8-11] ilā===hṇanti // abhakṣayitvaiva camasān ilām upahvayate / tasyām upahūyamānāyāñ camasān udgr̥hṇanti uccair dhārayanti / ilāpātrasamīpa eva camasodgrahaṇam kartavyam / ilopahvāne hi camasānām kañ cit saṃskārañ janayitum udyamanam kriyata iti mantavyam / sati ca sāmīpye saṃskāro yujyate nāsati / tathā ca paratantre vacanam upodyacchanti camasān (ŚŚS 7,5,8) iti //

JŚS 14,6 (1).

hutasya bhakṣayanti

[Bh 49,11-18] huta===yanti // hutasya somasyāvayavam bhakṣayanti /

na vā somasya- ity adhyāhāryam / camasagrahaṇam evānuvartayitavyam / tad arthataṣ saṣṭhyantam bhavati / śakyate ca lakṣaṇayā camasaśabdena camasagatas somo nirdeṣṭum /

hutānām eva camasānām atrāhriyamānatvād uttaratra ca tadbhakṣaṇasya vidhāyamānatvād (JŚS 14,8) idaṃ vākyam anarthakam / nānarthakaṃ bhakṣaṇasya pratipattikarmatvāvagamanārthatvāt / dravyasya hi kva cid upayogāt kṛtārthasya sato yad anyad ucyate karma tasya pratipattitvan nyāyām / tad ācāryeṇa vivriyate / hutasya homenaiva kṛtaprayojanasya somasya śeṣaṃ bhakṣayantīti / tatrāyam artho labhyate / hutaśeṣasya bhakṣyamānatvāt pratipattir bhakṣaṇam iti /

kim punar asya pratipattitvajñāpane prayojanam / idam ācāryeṇaivocyate //

JŚS 14,7 (1).

nāhutasya

[Bh 49,18-25] nāhutasya // ahutasya somasyāvayavan na bhakṣayanti / yasmāt pratipattikarma bhakṣaṇam tasmād idam uktam / yadi hi bhakṣaṇam arthakarma syāc camasagate some pramādāt sarvasmin huta ekenaiva vā bhakṣite sati śeṣasyābhāve śrutasyābhāve pratīndhir (cf. PMS 6,3,31) iti nyāyena vrihyabhāve nīvārair iva yāgasya (cf. PMS 6,3,11-12 and Śabara) bhakṣaṇasyāpy anyena somena nivṛtṭiḥ prāpnoti / tad anena vākyena nivāryate /

kim atra bhakṣaṇam lupyate / kas sandehaḥ / asaty etasmin ye dravyārthās saṃskārās te dravyābhāve lupyanta iti / asti [ca] pareṣāṃ vacanam hutaśeṣābhāvam adhikṛtya lupyate sviṣṭakṛd ilābhakṣaś ca- [sic for ilam bhakṣaś ca in ŚŚS ed.] (ŚŚS 3,20,13) iti /

pūrveṇa tāvad vākyena pratipattikarmatvam bhakṣaṇasya jñāpitam / anena tatphalam abhihitam / tayor ayam arthas samāsenā / yasmād dhutaśeṣasya bhakṣaṇam pratipattis tasmād asati hutaśeṣe lupyata eva bhakṣaṇam / nānyas somo bhakṣayitavya iti /

anyathāpi vākyadvayam vyākhyāyate //

JŚS 14,6 (2).

hutasya bhakṣayanti

[Bh 49,25 - 50,1] hutasyabhakṣayanti // yeṣāṃ vaṣaṭkāre somo hūyate tān hotrādīn praty
ayam bhakṣaṇavidhiḥ / tatrāyam arthaḥ / svasmin vaṣaṭkāre hutasya camasasya hotrādayo
bhakṣayantīti / tad uktam mīmāṃsāyām *vaṣaṭkārac ca bhakṣayed* (PMS 3,5,31) iti /
paṭhanti ca bahvṛcāḥ *vaṣaṭkartā prathamō bhakṣayati-* (ŚŚS 7,4,14)iti /

bahvṛcapadārthasyātra vidhir anarthakaḥ / nānarthako vakṣyamāṇasya *hotur bhakṣam
anu bhakṣayanti-* (JŚS 14,8) ity asya hetubhāvārthatvāt / tatraiva tad yojayiṣyāmaḥ //

JŚS 14,7 (2).

nāhutasya

[Bh 50,1-3] nāhutasya // idam udgātṛn sarvān bhakṣayitṛn praty ucyate / svasyāpi ca-
masasyāhutasya na bhakṣayanti / hotrādīnāṃ vaṣaṭkāre hutasyaiva bhakṣayantīty arthaḥ
/

atrāprasāṅgād ahutabhakṣaṇasya pratiṣedho [']narthakaḥ / nānarthaka uttarasyaiva vi-
dher hetubhāvārthatvāt / tad api tatraiva yojayiṣyāmaḥ //

JŚS 14,8.

hotur bhakṣam anu bhakṣayanti

[Bh 50,3-11] hotu===yanti // hotur bhakṣam anu hotari bhakṣitavaty udgātāras sarve
bhakṣayanti / svaṃ svañ camasaṃ hotrā bhakṣitam bhakṣayantīty arthaḥ / yad uktam
adhastanavidhidvayasya vidhim etam prati hetutvan tad idam vivriyate / yasmād dhuta-
sya camasasya hotrādayo [']vaśyam bhakṣayanty ahutasya codgātrādayo na bhakṣayanti
tasmād dhotur udgātrādīnāṃ caikasmimś camase bhakṣaṇam prāpnoti / tatra kaḥ pūrvam
bhakṣayantīti tatkrāmākāṅkṣāyām idam ucyate *hotur bhakṣam anu bhakṣayanti-* iti /

nanv anenaiva vidhināsyārthasya siddhatvād dhetudvayam anarthakam / nānarthakam
praśāstrādibhir vaṣaṭkṛtāṃś camasāṃś teṣāṃ eva bhakṣaṇam anu bhakṣayantīti nārāśaṃ-
sāṃś cānākāṅkṣyaiva hotṛbhakṣam bhakṣayantīty etadarthatvāt / yasya vā vaṣaṭkāre
hūyante camasās so [']tra hotṛśabdebna nirdiśyate havanasya kartā hoteti / tasmād ut-
taram eva hetudvayasya prayojanam //

JŚS 14,9.

puroḍāśān bhakṣayanti

[Bh 50,12] puro===yanti //hutāvaśiṣṭān puroḍāśān ilopahvānānantaram adhvaryvādayo
bhakṣayanti //

JŚS 14,10.

puroḍāśān bhakṣayitvā rājānam bhakṣayanti

[Bh 50,12-14] puro===yanti // puroḍāśān bhakṣayitvā tadanantaram somam vakṣyamā-
ṇena camasāvekṣaṇādīnā prakrameṇa sarve bhakṣayanti //

JŚS 14,11.

rājānam vā bhakṣayitvā puroḍāśān

[Bh 50,14-23] rājā===ḍāśān // rājānam bhakṣayitvā vā puroḍāśān bhakṣayanti / ayam
apy ekaḥ pakṣaḥ /

nanu puroḍāśāḥ pūrvam eva somād ijjante tasmāt pūrvam eva somād bhakṣayitavyāḥ /
ato [']yam pakṣo na yujyate / yujyata evāyam pakṣaḥ / na hy ayuktam ācāryō vadati / na
caitad ekāntena dṛśyate yāgakrameṇaiva bhakṣaṇam iti / parastād dhi puroḍāśebhyas
trayo grahā dvidevatyā ijjante pūrvan tu bhakṣyante / athaitan mataṃ *dvidevatyān
bhakṣayitvelām upahvayata* (AB 2,30) iti vacanadarśanād atikramya yāgakramam pūrvam
eva puroḍāśebhyo dvidevatyā bhakṣyante / atra tu vacanan na dṛśyata iti / atrāpi śruti-
vacanam ācāryapramāṇyād anumātavyam /

atha vā sattraviṣayam evaitad vākyam na bhakṣaṇakramasya vikalpakaṃ *rājānam vā
bhakṣayitvā puroḍāśān* iti / tatrāyam vāśabdā samuccaye rājānam bhakṣayitvā ca sat-
tre puroḍāśān bhakṣayantīti / prasthitabhakṣottarakālam hi sarvayajamānānām sattre
puroḍāśabhakṣaḥ / paratantre hi codyate (cf. LŚS 2,2,8-9 = DŚS 4,1,21-23) / so [']yam
asmākam apy ucyate / tasmād udgātāro [']pi sattre savanamukhīyān bhakṣayitvā puro-
ḍāśān bhakṣayeyuḥ //

JŚS 14,12.

atrāsmāi svaryam āharanti

[Bh 50,24-27] atrā===ranti // atrāsmīn pradeśe somabhakṣād ūrdhvam asmā udgātre
svaryam svarāya hitam yajamānapuruṣā āharanti /

vidhānakrameṇaiva somabhakṣoparitanatvam asya vidhes sidhyati / tasmāt sattraviṣaya-
tānivr̥tttyartham asya vidher *atra-* iti prakṛta evaikāho nirdīśyate / pūrvasya hi vākyasya
sattraviṣayatvam uktam / tad asyāpi sannidher āśaṅkya tan nivartyate /

atha vā pūrvo vidhis sattraviṣaya iti jñāpanārtham idam *atra-* iti vacanam //

JŚS 14,13.

yad u cānyad bhakṣayiṣyan bhavati

[Bh 50,27-29] yadu===vati // u iti nipāto vākyālamkāārthaḥ / yady anyad bhakṣayiṣyan
bhavati kṣunnivr̥tttyartham odanādi tac cāsmīn eva kāle [']smā āharanti /

vikalpe vāyam uśabdaḥ / tasmād ayam vidhir anityaḥ //

JŚS 14,14.

atha camasam avekṣata udgātā
śyeno nṛcakṣā asy
agnes tvā cakṣusāvapaśyāmi- iti

[Bh 50,29 - 51,2] atha===mīti // yat pūrvam vihitam rājānam bhakṣayanti- (JŚS 14,10)
iti tasyeyam itikartavyatā kathyate / athodgātā svañ camasam hotrā bhakṣitam ādāyānena
yajusāvekṣate /

udgātṛgrahaṇam anarthakam / nānarthakam gānakramaprāpitasya prastotrṣpūrvatvasya
nivṛttyarthatvāt //

JŚS 14,15.

evam evetare yathāpūrvam

[Bh 51,2-9] eva===pūrvam // evam evetare prastotrṣpratihartārau subrahmaṇyaś ca yathā-
pūrvañ camasam avekṣante / prastotā pūrvam avekṣate tataḥ pratihartā tatas subrahmaṇyaḥ
/ idam eṣām ānupūrvyam varaṇatatpratimantraṇayor dṛṣṭam (cf. JŚS 2,13-14) / tad
yathāpūrvam iti vacanād grhyate /

avekṣaṇopahvānayo rājānam bhakṣayanti- (JŚS 14,10) iti bhakṣaṇam vidhāya vihitatvād
bhakṣaṇāṅgatve ca parikalpya prayojanavatvād bhakṣaṇam prati copakartum samartha-
tvād bhakṣaṇāṅgatā niścīyate / āṅgapradhānayoś caikakālatā naiyāyikair iṣyate (cf. PMS
11,3,1) / tasmād atra vidhir avekṣaṇasya svarūpaparijñānārtha eva na kālārthaḥ pra-
stotrādīnām / udgātāram prati vihitam avekṣaṇam prasaṅgena teṣām api vidhīyate /
evam upahave [']pi draṣṭavyam / tasmāt prastotrādayo [']pi yadā camasam bhakṣaṇārtham
ādādīran tadaivāvekṣyopahavam iccheyuḥ //

JŚS 14,16.

athopahavam icchate
hotar upahvayasva
prastotar upahvayasva
pratihartar upahvayasva
subrahmaṇyopahvayasva- iti

[Bh 51,10-14] atho===sveti // athopahavam anujñānam bhakṣaṇam prati hotar upa-
hvayasvetyādibhir vākyair udgāteccchate hotuḥ prastotuḥ pratihartus subrahmaṇyāc ca /
evam hi hotar ityādi padacatuṣṭayam upapadyate nānyathā / na hi hotar upahvayasva-
ity upahavākāṅkṣaṇam adhvaryutaś śakyam kartum /

evam asmai bhakṣaṇam praty anujñām ākāṅkṣamāṇyāvaśyam anujñā kartavyā / na
cātroktam evam anujñānīyād iti / tatra laghutvāt samarthatvāt parair api pariḡhītatvād
(cf. LŚS 1,3,13 = DŚS 1,3,14) upahūta ity anujñānīyuh //

JŚS 14,17.

udgātaiva hotary upahavam icchate

[Bh 51,14-23] udgā===cchate // udgātaiva hotary upahavam icchate na prastotr̥pratihar-
tārau subrahmaṇyaś ca /

nanūdḡatur hotur upahavākāṅkṣaṇasya pūrvavākyasiddhasyāvidheyatvāt prastotrādīnāṅ
cāvihitasyānivartyatvād idaṃ vākyam anarthakam / nānarthakam ekasmimś camase yāva-
tām bhakṣas samavaiti te sarve [']nyo[']nyasmād upahavam iccheyur iti jñāpanārthatvāt /
idaṃ hi vākyam prastotrādīnāṅ hotur upahavecchānivṛttyartham / nivṛtīś ca satyām eva
prāptau yuktā / tasmād eṣāṃ hotāram praty upahavecchaikapātratvāt prāpnotīti man-
tavyam / uktañ ca mīmāṃsāyāṃ *vacanād anujñātabhakṣaṇam* (PMS 3,5,40) ity adhikṛtya
tad ekapātrāṅgāṃ samavāyād (PMS 3,5,43) iti /

evañ ced anenaiva mārgenodḡatur api hotrādibhyaḥ prāptatvād upahavecchāyāḥ pūrvam
vākyam anarthakam / nānarthakam *hotar upahvayasva-* (JŚS 14,16) ityādīnāṃ upahavā-
kāṅkṣaṇanigadānāṃ vidhānārthatvāt / *upahavam icchata* iti prāptam evānūdyate tatra
guṇavidhānārtham //

JŚS 14,18.

udgātari prastotr̥pratihartārau subrahmaṇyaś ca

[Bh 51,23 - 52,24] udgā===nyaś ca // prastotr̥pratihartārau subrahmaṇyaś codḡatary
upahavam iccheyur *udḡatar upahvayasva-* iti /

nanu pūrvavākyoditenaiva mārgenāsyārthasya siddhatvād idaṃ vākyam anarthakam /
nānarthakam *udḡatar upahvayasva-* ity asya nigadasyotpādanārthatvāt / siddhasya hi
punarvacanaṃ viśeṣavidhitsayā kriyate / sarvañ cedaṃ siddham eva- *udḡatari prastotr̥prati-*
hartārau subrahmaṇyaś ca- iti / atas sarvo [']yam anuvāda eva / vidhyavayavas tv asya
vākyasyārthād adhyāhriyata *udḡatar upahvayasva-* iti / evaṃ hi śrutasadṛśam (cf. ŚB
2,5,5) evādhyāhṛtam bhavati /

subrahmaṇyagrahaṇaṃ satrārtham / nātra bhakṣas subrahmaṇyasya / evaṃ hi baudhā-
yanenoktaṃ *ke nu* [*sic for ka u in BaudhŚS ed.*] *khalv ṛtvijām ekāhe soman na bhakṣayantīti*
/ unnetā grāvastut subrahmaṇya ity eva brūyād (BaudhŚS 25,19: 250,11-12) iti / punaś
coktaṃ *katham* [*sic for kva in BaudhŚS ed.*] *u khalu sattre dīkṣitā bhakṣayeyur iti /*
neṣṭuś camasa unnetā bhakṣayed acchāvākacamase grāvastud udḡatṛcamase subrahmaṇya
(BaudhŚS 25,19: 250,12-14) iti /

atha vā bhakṣayaty evātra subrahmaṇyaḥ / na hi dṛśyate pramāṇaṃ satrārthatve subrahmaṇyagrahaṇasya
/

nanūktam baudhāyanavacanam / na baudhāyanavacanāśrayeṇaivāsya satrārthatā niśce-
tuṃ śakyā / asti hi matibhedo [']py ācāryāṅnāṃ naikamatyam eva sarvatra / tasmād evaṃ
gr̥hyatām / bhakṣaṇam eva subrahmaṇyasyāsmadācāryeṇābhipreyate baudhāyanena tv
abhakṣaṇam iti / yathānyatrāpy *athodḡatā [vā] prastotā vā dakṣiṇasya havirdhānasya*
paścād akṣam upasṛpya prāñcam grāvasu droṇakalaśam adhyūhati- (BaudhŚS 7,6: 208,13-
15) iti baudhāyanenoktan na vāyam anuvartāmahe / udgātraiva droṇakalaśakarma karta-
vyan niścinumahe (cf. JB 1,79: 35,8ff.; JŚS 9,6) / tadvad atrāpi draṣṭavyam /

kāmam baudhāyanavacanam abhakṣaṇakāraṇam mā bhūt / asmākam eva ca śrutau *subrahmaṇyo bahirvedi karoti*- (JB 2,78: 190,28-29) iti darśanam abhakṣaṇakāraṇam bhavati / idaṃ hi darśanam antarvedi subrahmaṇyasya na kiñ cit karmety avagamayati / bhakṣaṇaṅ ca *sadasi bhakṣayanti*- (TS 6,2,11,4) iti vacanam atikramya na bahirvedi kartuṃ yuktam / tasmād asyārthaluṭtam bhakṣaṇam / nedan darśanam asyābhakṣaṇe kāraṇam / idaṃ hi subrahmaṇyāprakaraṇe dr̥śyate / ato bahirvedikāritvan tasyām evāvatiṣṭhate / nāsya sadasi bhakṣaṇan nivārayati / tasmāt sadasy evāsīnas subrahmaṇyo bhakṣayet /

atha vā sadasi subrahmaṇyadeśasyāvidhānāt *sadasi bhakṣayanti*- (TS 6,2,11,4) iti vacanasya prāyikatvād yathāgnīdhra[s] svaśālāyām evāsīno bhakṣayati tadvat subrahmaṇyo [']pi svasmin deśa utkara evāsīno bhakṣayet / evaṃ hi bahirvedikāritvasya sarvaviṣayatve [']pi na doṣaḥ /

mīmāṃsāyāñ ca subrahmaṇyasya bhakṣo [']sti vā na veti vicāro vidyate / tatra śabarasvāminā tāvad bhakṣaṇapakṣa eva siddhāntatvena niścitaḥ / bhavadāsenāpy evam eva niścitya punar vyākhyānantarenābhakṣaṇapakṣas sādhitāḥ / punar api saṃśayitam / etāni ca tatra sūtrāni / *udgāṭcamasam eka[ś] śrutisaṃyogāt / sarve vā sarvasaṃyogāt / stotrakāriṇo [sic with the v]. in the B.I. ed. for stotrakāriṇām in the PMS eds.] vā tatsaṃyogād bahuśruteḥ / sarve tu vedasaṃyogāt kāraṇād ekadeśe syād* (PMS 3,5,23-26) iti / avaśyañ caivam avagantavyam / eka eva pakṣas siddhāntatayā sūtreṣu nyasta iti / tan tu pakṣam anavadhārayanto vṛttikārā vipratipadyante /

alam atipraṣaṅgena / ko [']nayoḥ pakṣayor asmābhir āśrayaṇīyaḥ / na vayam anujānīmaḥ / saṃśaya evātra śreyān naikapakṣāśrayaṇam / *saṃśaye cālopo [sic for athāpi saṃśaye 'lopo in NidS and Upagr.] lopān nyāyā [sic for nyāyatara iti NidS, nyāyatara bhavātīti Upagr.]* (NidS 2,9: 35,8; Upagr. 3,5) iti kaiś cid uktatvād bhakṣaṇam eva kartuṃ yuktam / tāṇḍīnas tv abhakṣaṇam āśrayante (cf. LŚS 2,5,7-8; DŚS 5,1,9; Dhanvin on DŚS 5,1,22) / asmābhir api bhagavato baudhāyanasya vacanakriyāyān nāśivam iti bhakṣaṇan nācaryate / na tu sandehas tyajyate / yadi tu bhakṣayed vedyākramaṇādi sarvaṃ kṛtvā sadasy eva yathāvakāśam upaviśya bhakṣayet //

subrahmaṇyasya cāsmābhis somabhakṣaṇam iṣyate /
laṅghituñ ca samarthā smo na baudhāyanaśāsanam //

[Bh 52,25-26] iti jaiminīyasūtravṛtttau bhakṣaṇāṅgavidhiś caturdaśaḥ khaṇḍaḥ //

JŚS 15. (bhakṣaṇāpyāyanam)

*JŚS 15,1**.

upahavam iṣṭvā bhakṣayanti

[Bh 53,12-14] upa===yanti // iyam paribhāṣā sarvasomabhakṣaviṣayā / *upahavam iṣṭvā bhakṣayanti*- iti nāniṣṭvā / camasagate sarvasminn *athopahavam icchata* (JŚS 14,16) ity anenaiva siddhatvāt ṣoḍaśigrahādāv asyopayogaḥ /

kasmāt punas tatropahaveccā / yeṣān tatra bhakṣas tebhyo [']dhvaryvādibhyaḥ //

*JŚS 15,2**.

*indav indrapītasya ta indriyavato
gāyatrachandasaf prātassavanasya
madhumato vicakṣaṇasya
sarvagaṇasya sarvagaṇa
upahūtasyopahūto bhakṣayāmi
vāg juṣāṇā somasya tṛpyatv iti*

[Bh 53,14-16] inda===viti // atra *bhakṣayanti-* (JŚS 15,1) ity anuvartate / anena mantreṇa somam bhakṣayanti /

atha vā ṣoḍaśigrahādāv apy *udgātaiva hotari-* (JŚS 14,17) ity atroktenaiva mārgenaikapātre [']ny[o'ny]asmād upahavecchāyās siddhatvād ekam evedaṃ vākyam //

JŚS 15,1-2**.

*upahavam iṣṭvā bhakṣayanti
indav indrapītasya ta indriyāvato
gāyatrachandasaf prātassavanasya
madhumato vicakṣaṇasya
sarvagaṇasya sarvagaṇa
upahūtasyopahūto bhakṣayāmi
vāg juṣāṇā somasya tṛpyatv iti*

[Bh 53,16-18] upa===viti // upahavam iṣṭvā tasmād anantaram anena mantreṇa bhakṣayanti / svabhāva evāyam ācāryasya pāṭhakramasiddham eva kriyāṇām ānupūrvyam pūrvakriyāyāḥ punarvacanena kva cid dṛḍhīkaroti / prayojanam apy asya pūrvam evāvādiṣma (Bh on JŚS 3,14) //

JŚS 15,3-5**.

*evam evottarayos savanayoś
chandassavanopadeśaṃ gaṇavat savanamukhīyeṣu*

[Bh 53,19 - 54,9] eva===yeṣu // evam evottarayor api savanayos savanamukhīyeṣu savanamukhavartiṣu camaseṣu chandassavane upadiśya gaṇavad bhakṣayanti /

gāyatrachandasah prātassavanasya- (JŚS 15,2*) iti mantra eva chandassavanayor upadiṣṭatvāc *chandassavanopadeśam* ity anarthakam / nānarthakam viśiṣṭayoś chandassavanayor grahaṇārthatvāt / tasmād uttarayos savanayor ye nāmanī ye ca cchandāsī teṣām ayam upadeśāś codyate / tataś caitat siddham / *triṣṭupchandaso mādhyandinasya savanasya jagatīcchandāsas tṛtīyasavanasya-* iti /

kasmāt punar etayor ekasyāsamāsenaikasya samāsenābhidhānaṃ kriyate / ācāryeṇaivam eva mādhyandine savane *mādhyandinaṃ savanam* (JŚS 17,1; 18,28; cf. 15,12; 16,4) iti

tr̥tīyasavane tr̥tīyasavanam (cf. JŚS 15, 13; 16,6; 16,16; 19,1) iti ca tatra tatraikasyāsamāse-
naikasya samāsenābhidhīyamānatvāc chrutau ca sarvatraivam eva dr̥śyamānatvāt (cf. JB
1,66: 30,3-4, etc.) /

gaṇavad iti kim ucyate / idam vadāmaḥ / yāv amū sarvagaṇasya sarvagaṇa (JŚS 15,2*)
iti padaviśeṣau tau gaṇaśabdavatvāt gaṇaśabdenābhidhātum śakyau / tatrāyam matup-
pratyayas tatpadadvayābhidhāyakād gaṇaśabdād utpannas tadvattām mantrasyābhidadhā-
ti /

atha vā gaṇavad vasvādidevatāgaṇavad ity arthaḥ / ime hi pade sarvagaṇasya sarvagaṇa
(JŚS 15,2*) iti vasvādidevatāgaṇaparigrāhiṇī / tato [']py atra labhyate sarvagaṇasya sarva-
gaṇa (JŚS 15,2*) ity etatpadadvayavatteti /

evāñ ced gaṇavattāyāḥ pāṭhasiddhatvād gaṇavadgrahaṇam anarthakam / nānarthakam
gaṇavattvasya savanamukhīyebhyo [']nyatra nivāraṇārthatvāt / kva nivāryate / ṣoḍaśyādau
/ tatrāpi hy ayam eva mantraḥ- *anuṣṭupchandasa* ityādivikāram āpādya vidhāsyate (cf.
JŚS 16,6) /

nanv *anārāśamseṣu ca gaṇān* (JŚS 15,7) iti kariṣyamāṇenaiva yatnena ṣoḍaśyāder gaṇavat-
tā nivartisyate / atrānabhividhāya pṛthag abhihatvād *anuṣṭupchandasa* (JŚS 16,6) ity
etāvān eva tatra mantravikāra syāt / atas tu yatnād gaṇavattvan nivartate /

atha vā vākyatrayam etat / tat katham bhavati / idam ucyate //

*JŚS 15,3**.

evam evottarayos savanayoḥ

[Bh 54,9-10] eva===nayoḥ // evam evānenaiva mārgeṇa *camasān āharanti*- (JŚS 14,4) ity
ārabhya vihitentottarayos savanayor bhakṣayanti / somabhakṣādihikārāt svaryabhojanayor
(JŚS 14,12-13) anatideśaḥ //

*JŚS 15,4**.

cchandassavanopadeśam

[Bh 54,10-13] cchanda===deśam // yathārtham bhakṣamantre cchandassavane upadiśyot-
tarayos savanayor bhakṣayanti /

bhakṣamantre cchandassavanopadeśam kurvanti vā vyākhyeyam / evam idan triṣv api
savaneṣu savanamukhīyānām eva sāṅgam bhakṣaṇam vihitam anyeṣām api vidhāsyate //

*JŚS 1,15,5**.

gaṇavat savanamukhīyeṣu

[Bh 54,13] gaṇa===yeṣu // asya prayojanam pūrvam evoktam (Bh on JŚS 15,3*-5*) //

JŚS 15,6.

gaṇān parihāpya vicakṣaṇāñ ca nārāśamseṣu

[Bh 54,13-20] gaṇā===seṣu // vakṣyante nārāśaṃsās *sīdanti nārāśaṃsā* (JŚS 16,1*-2*)
iti / teṣu nārāśaṃseṣu gaṇān vicakṣaṇāñ ca pariḥāpya varjayitvā bhakṣayanti /

nanu trayāṇām api savanānān nārāśaṃsamantrā āmnāsyante (JŚS 16,3-5) / satyam etat /
na tu tatra pra..uganiṣkevalyānuvartīṣu nārāśaṃseṣu mantravidhiḥ kariṣyate / tadarthaṃ
yatnaḥ kriyate /

kim punas teṣām *indav indrapītasya-* (JŚS 15,2*) ity anenaivoktamātravikāreṇa bhakṣa-
ṇam / ka evam āha / nāto vākyād ayam artho niṣpannaḥ / kas tarhi vākyārthaḥ / gaṇān
vicakṣaṇāñ ca pariḥāpya ye mantrā āmnāsyante tair eva sarvanārāśaṃseṣu bhakṣaṇam iti /
tasmād *avamair* (JŚS 16,3) *ūrvair* (JŚS 16,4) ity ābhyām eva pra..uganiṣkevalyānuvartino
[?]pi nārāśaṃsān bhakṣayet /

evam apy asyārthasya nārāśaṃsādhikāra eva vaktavyasyātra vacanam anarthakam / nānar-
thakam avekṣaṇāder bhakṣadharmasya cchandassavanopadeśasya ca nārāśaṃseṣu prāpa-
ṇārthatvāt / prāpīteṣu bhakṣadharmeṣu hotur upahavecchā nivartate / na hi tatra hotur
bhakṣaṇam //

JŚS 15,7.

anārāśaṃseṣu ca gaṇān

[Bh 54,20-26] anā===gaṇān // na nārāśaṃsā anārāśaṃsāḥ / anārāśaṃseṣu camaseṣv
evam eva bhakṣayanti bhakṣamantre tu gaṇān pariḥāpya /

nanu *gaṇavat savanamukhīyeṣv* (JŚS 15,5*) ity vākyena savanamukhīyeṣv eva gaṇavyava-
sthāpanād *gaṇān* ity anarthakam / nānarthakaṃ gaṇebhyo [?]nyasya savanamukhīyoktasya
sarvasya vidher grahaṇārthatvāt / ato [?]trāpi cchandassavanopadeśaḥ prāpito bhavati /

atha vottarasmin savanadvaye savanamukhīyānām anārāśaṃseṣu ca *gaṇān* ity asmād vi-
dher gaṇapariḥāpaṇam prasaktaṃ *gaṇavat savanamukhīyeṣv* (JŚS 15,5*) ity vidhinā ni-
vartyate /

atha vā- *anārāśaṃseṣu ca gaṇān* ity anena prākṛteṣu stotreṣu gaṇā nivartyante / vaikṛteṣu
tu vājapeyasāmādiṣu gaṇavān evāyam mantraḥ prasajati / tannivāraṇārthaṃ *gaṇavat
savanamukhīyeṣv* (JŚS 15,5*) ity gaṇaniyamaḥ kṛtaḥ / na hy ekaṃ vidhānam prakṛtīvikṛtī
samenānusarpati //

JŚS 15,8.

bhakṣayitvā-

indriyāṇi sammr̥śate

nṛmaṇasi tvā dadhāmi

pinva me gātrā harivo

gaṇān me mā vi tītr̥ṣa iti

[Bh 54,26-31] bhakṣa===iti // somam bhakṣayitvendriyāṇi cakṣurghrāṇakarnāsyāny anena
mantreṇa sammr̥śate / atra sammarśanasyendriyāṇi prati guṇabhūtatvāt pratīndriyam
āvartamānasya saha mantreṇāvṛtīḥ prāpnoti / tannivṛttaye samaḥ prayogaḥ / sammr̥śate

saha mṛśatīty arthaḥ / evañ ca saṃmarśanam indriyāṇāṃ sahakṛtam bhavati yat sakṛd-
uktenaiva mantreṇa sarvāṅy ekavan mṛśyeran / tasmāt sakṛd eva mantram uktvā tadante
cakṣurādīni krameṇa saṃmraṣṭavyāni / evañ ca kriyamāṇe *gātrā gaṇān* iti bahuvacanānta-
yor mantrapadayor arthasampad bhavati //

JŚS 15,9.

ātmānam pratyabhimṛśaty
ūrdhvas sapta rṣīn upa tiṣṭhasva
indrapīto vācasate sapta rtvijo [']bhyucchrayasva
juṣasva lokam
mā māvagās
soma rārandhi no hr̥di
pitā no [']si bhagavo
namas te astu mā mā himsīr iti

[Bh 54,31]

ātmā===riti // anena yajuṣātmanam pratyabhimṛśati //

JŚS 15,10.

prastotā dakṣiṇa ūrau nidhāya camasam āpyāyaty
ā pyāyasva sam etu te viśvatas soma vṛṣṇyam /
bhavā vājasya saṃgatha (R̥V 1,91,16; 9,31,4) ity
etayā gāyatrīyā prātassavane

[Bh 55,114]

prasto===vane // sarvair bhakṣitañ camasam ādāya prastotātmano dakṣiṇasminn ūrau
nidhāya tam etayā gāyatrīyāpyāyati / *āpyāyati-* iti pramattapaṭhitaś chāndaso vā /
camasam mantreṇābhimṛśati / tad āpyāyanam bhavati /

etayā- ity anarthakam / nānarthakam *ā pyāyasva-* ity asyā ṛktvapratipādanārthatvāt /
kim atas sidhyati / avasānam ardharce /

idam ittham bhavatu / *gāyatrīyā-* ity ekāntenānarthakam / nānarthakam asyāḥ prātassava-
nāpyāyanamantratve gāyatrītvasya hetutvapratipādanārthatvāt / yathā *devadattena vāk-
yārthasamyani nirūpito medhāvinā-* iti śrūyamāṇe samyānnirūpaṇasya medhāvitvaṃ hetur
ukto [']vagamyate / evam atrāpi draṣṭavyam / iyañ cātra yuktiḥ /gāyatre prātassavane
gāyatrīyāpyāyanam upapannam iti /

kim punar asya prayojanam / traiṣṭubhajāgatayoḥ prātassavanayos triṣṭubjagatyor āpyāya-
namantratvena parigrahaḥ / vyūḍhacchandasi hi dvādaśāhe caturthādiṣu ṣaṣṭv ahassu sa-
vanānāñ chandāṃsi vyatīyanti / tatra jāgatāni ca traiṣṭubhāni ca prātassavanāni (cf. JB
3,7; 3,59; 3,175; BaudhŚS 16,10: 257,6ff.) /

ke punas triṣṭubjagatyau yābhyān tatrāpyāyanam / ye uttarayor vakṣyete (JŚS 15,12-13)
/ na hy etayor agrahaṇe [']nyayoś cānveṣaṇe kāraṇam / tasmād yayā tr̥tīyasavane tayā
jāgateṣu prātassavaneṣv āpyāyanam bhavati yayā mādhyandine savane tayā traiṣṭubheṣu
/

adhikāreṇaivārthasiddheḥ *prātassavana* ity anarthakam / nānarthakam adhastanasya vākya-
dvayasya (JŚS 15,8-9) savanatravyaviṣayatājñāpanārthatvāt /

atha vā *bhakṣayitvendriyāni*- (JŚS 15,8) iti bhakṣaṇānuvādād evāsyārthasya siddhatvād
uttaravākyaṣya (JŚS 15,11) savanatravyaviṣayatāsmiṇ vidhau prātassavanagrahaṇena jñā-
pyate //

JŚS 15,11.

tad asarvabhakṣeṣu

[Bh 14-18] tada===ṣeṣu // tad āpyāyanam asarvabhakṣeṣu sarvabhakṣebhyo [']nyeṣu
camaseṣu kartavyam / uktam etat savanatravyārthaiṣā paribhāseti (Bh on JŚS 15,10)
āpyāyanaṅ ca prāpitam prātassavane (cf. JŚS 15,10) / uttarayoś ca prāpayiṣyate (JŚS
15,12-13) / tat sarvacamaseṣu prasaktam anayā paribhāṣayā sarvabhakṣebhyo nivarty-
ate / te ca sarvabhakṣā ye nārāśaṃsatvāya na pariṣeṣyante / tasmāt savanamukhīyānām
ājyamarutvatīyānuvartināṅ camasānām āpyāyanam / teṣāṃ hi nārāśaṃsatvena sādhanam
uttaratra vakṣyate (JŚS 16,3-4) //

JŚS 15,12.

san te payāṃsi sam u yantu vājā (JS 2,1,2 = RV 1,91,18) ity
etayā trīṣṭubhā mādhyandine savane

[Bh 55,18-20] sante===vane // etayā trīṣṭubhā mādhyandine savane camasam āpyāyayati
/ pūrveṇa gāyatrīgrahaṇena samaparihāran trīṣṭubgrahaṇam / tasmād gāyatrajāgateṣu
mādhyandinasavaneṣu prātassavanatr̥tīyasavanābhyām āpyāyanamantrāv ādeyau //

JŚS 15,13.

ā pyāyasva sam etu ta (RV 1,91,16; 9,31,4; cf. JŚS 15,10) ity
etayaiva dviruktayā tr̥tīyasavane

[Bh 55,20-21] āpyā===vane // etayaiva dviruktayā tr̥tīyasavana āpyāyayati //

JŚS 15,14.

sā jagatī sampadyate

[Bh 55,21-23] sāja===dyate // sā dviruktā jagatī sampadyate / jagatyāpyāyitam bha-
vatīty abhiprāyaḥ / idaṃ vākyaṃ gāyatrīgrahaṇenaiva samaparihāram / tasmād asya
savanasya gāyatrātāyān traiṣṭubhatāyāṅ ca pūrvasmāt savanadvayād āpyāyanamantrāv
ādeyau //

[Bh 55,24-25]

ucchiṣṭatvasya vacanāt (JŚS 14,6-7) somapānam akāraṇam /
āśaucasyeva yajamānartvijām mṛtījanmanī //

[Bh 55,26-27] iti jaiminīyasūtravṛtttau bhakṣaṇāpyāyanavidhiḥ pañcadaśaḥ khaṇḍaḥ //

JŚS 16. (prātaḥsavanam)

JŚS 16,1-2*.*

sīdanti nārāśamsāḥ

[Bh 56,16-17] sīda===śamsāḥ // āpyāyitās camasās sīdanti nārāśamsāḥ nārāśamsanāmāno
bhūtvā / camasānām sādanan nārāśamsasamjñā cobhayam apy anena vākyena kriyate /
atha vā dve evaite vākye //

JŚS 16,1.*

sīdanti

[Bh 56,17-18] /it sīdanti- iti vākyam / tasyāyam arthaḥ / ya āpyāyitās camasās sīdanti te
//

JŚS 16,2.*

nārāśamsāḥ

[Bh 56,18-20] *nārāśamsā* iti / asya cāyam arthaḥ / te nārāśamsā bhavantīti //

atha vā nātra nārāśamsasamjñā kriyate / yājñikaprasiddhaivaiśā bhakṣitāpyāyiteṣu camaseṣu
/ tayā camasān anūdyā sādanan atra vidhīyate / ekam evedaṃ vākyam (JŚS 16,1*-2*) /
tasyāyam arthaḥ / ye nārāśamsās ta iha sīdantīti //

JŚS 16,3.

ṛtuyājaiś caranti

[Bh 56,20-21] ṛtu===ranti // ṛtuyājā nāma ke cit somayāgāḥ / tair adhvaryavo vyāpriyante
//

JŚS 16,4.

śasta ājye nārāśamsān bhakṣayanty
avamais te pitṛbhir bhakṣitasya
gāyatrachandasaf prātassavanasya
madhumato nārāśamsasya-
upahūtasyopahūto bhakṣayāmi

vāg juṣāṇā somasya tṛpyatv iti

[Bh 56,21-22] śasta===tviti // asti śastram ājyan nāma / tasmim śaste nārāśamsān
āgatān anena mantreṇa bhakṣayanti //

JŚS 16,5.

ūrvair iti mādhyandine savane

[Bh 56,22-23] ūrvai===vane // *ūrvais te pitṛbhir* ity anena mādhyandine savane nārāśamsān
bhakṣayanti / atrānukto [']pi cchandassavananirdeśaḥ kartavyaḥ / tasya kāraṇam pūrvoktam
(Bh on JŚS 15,6) //

JŚS 16,6.

kāvyaair iti tṛtīyasavane

[Bh 56,23 - 57,1] kāvyai===vane //

JŚS 16,7.

anuṣṭupchandasā iti ṣoḍaśini rātreś ca

[Bh 57,1-4] anu===treśca // ṣoḍaśini stotre yo grahaś camaso vā yaś ca rātreś somaḥ
paryāyeṣu tam *anuṣṭupchandasā* ity etatpadavikṛtena mantreṇa bhakṣayanti / sannihī-
tasyāpi nārāśamsamantrasya liṅgavirodhād yo [']sāv *indav indrapītasya-* (cf. JŚS 15,2) iti
tārtīyasavaniko mantras sa evāyañ chando vikṛtya vidhīyate / liṅgam hi kramād balavat
(cf. PMS 3,3,14) / evam bhakṣamantropadeśārthaṃ kṛtaprasaṅgasya ṣoḍaśino [']nyad apy
aṅgajātam asthāne [']pi granthalāghavarthaṃ vidhāsyate (JŚS 16,8-11) //

JŚS 16,8.

hiraṇyam sampradāya

ṣoḍaśinā stuvanti

[Bh 57,5-7] hira===vanti // suvarṇam anyo[']nyasmai sampradāya sampradāya ṣoḍaśinā
stuvanti / hiraṇyena ṣoḍaśinam adhvaryur upākaroti / tad yo yadā gāyati sa tadā dhārayet
nodgātaiva sarvadety evamarthaṃ idam ucyate / nidhane tu prādhānyād udgātaiva dhārayet
//

JŚS 16,9.

aśva upatiṣṭhate sām्यekṣyāya

[Bh 57,7-12] aśva===kṣyāya // ṣoḍaśini gīyamāne [']śva upatiṣṭhate samīpe tiṣṭhati /
sām्यekṣyāya- ity arthavādaḥ / śrutivākyam eva hīdam (cf. JB 1,205: 84,22) /

kaḥ punar arthavādārthaḥ / ime brūmahe / sām्यenekṣāsya na vaiṣam्यeneti vā sām्यe
[']kṣāṇīndriyāṇy asya tiṣṭhantīti vālukkalanayā sām्यekṣas sākṣī bhavati / tasya bhāvas
sām्यekṣyam / tasya sām्यekṣyāya sākṣitvāyety arthaḥ /

atha vā pūrveṇa nirvacanena prajāpatis sām्यekṣaḥ / tasya hi sām्यenaiva sarvabhūteṣv
īkṣā buddhir vartate na pakṣapātena / tasmād aśva upatiṣṭhate prajāpatibhāvāyeti kalpyam
/ dr̥ṣyate cārthavādeṣu *prajāpatir aśva* (JB 1,197: 81,36) iti //

JŚS 16,10.

*yasmāj jāto na paro 'nyo asti
ya ā babhūva bhuvanāni viśvā /
prajāpatif prajayā samraraṇas
tr̥ṇi jyotim̐ṣi sacate sa ṣoḍaśī- iti
ṣoḍaśigraham avekṣate*

[Bh 57,13-15] *yasmā===kṣate // bhakṣārtham āhrtaṃ ṣoḍaśigraham anaya rcāvekṣate
/ idam avekṣaṇam bhakṣaṇāṅgam bhakṣaṇaṅ ca sarveṣāṃ uttarasmin vākye vakṣyāmaḥ
(Bh on JŚS 16,11) / tasmād idam ekavacanānvitam apy avekṣaṇam sarva eva kuryuḥ /
bhakṣaṇāṅgatvād eva ca yadā bhakṣaṇārtham ādadīraṃs tadaivāvekṣeran //*

JŚS 16,11.

atha yadi harivatīṣu (JS 3,6,9-11) ṣoḍaśī syād (cf. JB 1,192.200)
*indraś ca samrād varuṇas ca rājā
tau te bhakṣaṅ cakratur agra etam /
tayor aham bhakṣam anu bhakṣayāmi
vāg juṣāṇā somasya tr̥pyatu* (JB 1,205: 84,26-28) iti

[Bh 57,15-28] *atha===tviti // nārāsaṃsavākyād anuvartamānaṃ bhakṣayanti-* (JŚS 1,16,4)
iti vidhānaṃ hiraṇyasampradānādividhitrayavicchinnaṃ (cf. JŚS 16,8-10) punar evātha-
śabdenādhikriyate / harivatīṣv r̥kṣv *indra juṣasva pra vaha-* (JS 3,6,9-11) ity etāsu ṣoḍaśī
yadi syāt tatrānaya rcā ṣoḍaśigraham bhakṣayanti /

nanv avekṣaṇa ekavacanadarśanād (JŚS 16,10) *bhakṣayati-* ity adhyāhartavyam / naitad
yuktam / prakṛtānuvartanena sidhyati / nādhyāhāraṅgāṇam / aṅgenaiva ca pradhānasyā-
nuvṛttir yuktā na pradhānenāṅgasya / tasmād atra *bhakṣayanti-* ity evānuvartayitavyam
/ avadac ca śaunakaṣ ṣoḍaśibhakṣiṇo gaṇayan *trayaś chandogā* (ĀśvŚS 6,3,21) iti /

nanu homābhiṣavavaṣaṭkārasamākhyānām bhakṣakāraṅgānām atrābhāvāt sattrārtham idam
udgātṛṇām ṣoḍaśibhakṣaṇaṅ codyata iti vaktuṃ ghaṭate / naivaṃ ghaṭate / yady apy
uktāni bhakṣakāraṅgāni na santi śrutir evātra kāraṅgam bhavati / asti hi ṣoḍaśibrāhmaṇe
yasmāj jāta (JB 1,205: 84,23ff.) ityādi / tasmāt prakṛtyartham evedaṅ codyate na
sattrārtham /

tiṣṭhatu tāvad bhakṣaṇam / avekṣaṇasyaiva harivatīnimitto [']yam mantrāntaravidhir iti
kuto na gr̥hyate / asya mantrasyārthavipattir mā bhūd iti / na hy avekṣaṇāṅgam śaknoti
bhakṣitum / asati ca bhakṣaṇavidhāv avekṣaṇam anarthakam bhavet / tasmād *bhakṣayanti-*
(JŚS 16,4) ity evānuvartate na- *avekṣata* (JŚS 16,10) iti /

kva punaṣ ṣoḍaśī harivatīr vyabhicarati / *śakvarīṣu ṣoḍaśīsāma kurvīta-* (JB 1,204: 84,7)
ityādiṣu kāmyavidhāneṣu prakṛtau vikṛtau ca datvatirātrādau (JB 2,276-278) / kena

mantreṇa tatra grahabhakṣaḥ / uktam etad *anuṣṭupchandasa iti ṣoḍaśini-* (JŚS 16,7) iti / avekṣaṇamantras tu *yasmāj jāta* (JŚS 16,10) ity ayam eva //

JŚS 16,12.

brhatīcchandasa iti sandher
iṣṭayajuṣas ta (PB 1,6,4) iti vā

[Bh 57,28 - 58,8] bṛha===tivā // yas somo rāthantarasya sandhes taṃ *brhatīcchandasa* iti vikṛtacchandaḥpadena tārṭīyasavanikena vā mantreṇa- *iṣṭayajuṣas ta* ity anena vā bhakṣayanti / na cāyam iyān eva mantra *iṣṭayajuṣas ta* iti / paraśākhāgatasya (PB 1,6,4) mahato mantrasya pratīkam etad gṛhyate /

ittham punar grahaṇe ko doṣa uktamātra evāyam mantra iti / eṣa khalu doṣaḥ / aparipūr-
nārtham idam mantravākyaṃ bhavet / na hi kaś cid artha *iṣṭayajuṣas ta* ity etāvata
samāpyate / tatra sākāṅkṣam evedam padadvayam avatiṣṭheta / tasmāt paraśākhāgata-
syaivedam ādigrahaṇaṃ kriyate /

kutaḥ punaḥ kāraṇāt paraśākhāgatān *mahan me* [']voca (PB 1,1,1) ityādīn mahāmantrān
paṭhann (JŚS 1,1) imam evācāryo na paṭhati / santi vidhiviśeṣaḥ parato [']py asmābhir
grāhyā iti jñāpanārtham / tataś ca *prajāpatim manasā dhyāyāt tuṣṇīmhomeṣu sarvatra-*
(ĀśvŚS 2,3,20) ity evamādīnāṃ grahaṇaṃ (cf. Bh on JŚS 18,3) sidhyati //

JŚS 16,13.

kas tvā kam bhakṣayāmi- iti mānasasya manasā
kasmai tvā kam bhakṣayāmi- iti vā

[Bh 58,9-11] kastvā===tivā // mānasasya stotrasya yas somas tam anayor ekena mantre-
ṇa manasā bhakṣayanti / manasā mantrāñ japtvā manasaiva bhakṣayanti / *bhakṣyate*
[']smābhis soma iti smaranti / na tatra hi soma eva paramārthena vidyate kva bhakṣaṇam
//

JŚS 16,14.

aticchandasa iti vājapeyasāmny atiriktoktheṣu ca

[Bh 58,11-12] ati===ṣuca // vājapeyasāmny atiriktoktheṣu ca yas somas tam *aticchan-*
dasa ity ūhyacchandasā tṛtīyasavanamantreṇa bhakṣayanti //

JŚS 16,15.

dviḥ pūrvayos savanayor nārāśamsās sīdanti

[Bh 58,12 - 59,7] dviḥpū===danti // pūrvayor dvayos savanayor dvir nārāśamsās sīdanti
/

katham idam abhipreyate / kim ekasmin savane sakṛd anyasminn api sakṛd ity eva dvis
sīdanty utāho dvir ekaikasmin / kutas saṃśayaḥ / ubhayathā loke dṛśyamānatvāt / yathā

dviś śivadāso bhūṅkte devarātakṛṣṇarātagṛhayor ity ukte sakṛt sakṛd ekaikasmin bhujyate / *dviś sumanaso vāsyantām prāvārakambalayor* ity ukte dvir dvir vāsyante / atra brūmaḥ / kāmam ubhayathāpi loke bhavatu / atra tv evam eva gṛhṇīmaḥ / dvir ekasmin dvir evānyasmin sīdanti / yadi sakṛd ekaikasminn iti gṛhyeta dvirgrahaṇam anarthakam syāt /

atha vā *sīdanti nārāśaṃsā* (JŚS 16,1*-2*) ity ato vākyāt prātassavane tadāvṛdatideśāc (JŚS 17,1) ca mādhyandine sakṛtsakṛtsādanasya siddhatvāt sarvam evedaṃ vākyam anarthakam syāt / dviḥ punar ekaikasminn iti gṛhyamāṇe nātra kiñ cid apy anarthakam /

nanv asminn api pakṣe savanamukhīyaśeṣāṇām savanadvaye [']pi pūrvoktenaiva prakāreṇa siddhatvāt sādanasyaājyamarutvatīyānuvartinām eva vidheyatvād dvirgrahaṇam anarthakam / nānarthakam pūrvayos savanayor nārāśaṃsās *sīdanti-* ity ukte savanayor anayor ye bhakṣaśeṣās teṣām sarveṣām sādanasya prasajato nivṛttyarthatvāt / tasmāt sādḥuktan dvir dvir ekaikasminn iti /

nanu punar bahukṛtvas somo bhakṣyate / katithānām bhakṣaśeṣāṇām sādanam etac codyate / prathamadvitīyānām iti brūmaḥ / na hy asati kāraṇe prathamātikramaṇam yujyate /

evañ ced anenaiva gatārthatvāt *sīdanti nārāśaṃsā* iti (JŚS 16,1*-2*) pūrvam vākyam anarthakam / nānarthakam ṛtuyājebhyaḥ pūrvan nārāśaṃsās sīdantīti kriyākramavidhānārthatvāt /

atha vā prathamānārāśaṃsasādanavidhānārtham evedaṃ vākyam bhavatu *sīdanti nārāśaṃsā* (JŚS 16,1*-2*) iti / yac cedam vākyam *dviḥ pūrvayor* iti tad apy asati dviśśabde keṣāñ cin nārāśaṃsānām sādanamātraṃ vidadhyāt / tatra naivedam avagamyetaitāvati-thānām iti / tadavagamanārthan dviśśabdaḥ prayujyate /

ko [']bhīprāyaḥ / ayam ucyate / ya ete śabdā dviś trir ityādayas teṣām ayaṃ svabhāvo yad ekasminn eva dravye kriyāyā āvṛttim avagamayati / tatrāyan dviśśabdaḥ prayujyamānaḥ pūrvan nārāśaṃsībhūya sannānām eva somānān dvitīyaṃ sādanam avagamayatītyartho bhavati / yathā loke prātar eva devadattasya bhojanam ājñāpya bhuktavati tasmin punar gṛhapatir vadati *dvir devadatto bhojayitavya* iti / na caivaṃ śrutvā punar eva dvir bhojayanti / dvitīyabhojanaparam eva vacanam manyamānās sāyamāśam asmai dadati / evam anenāpi vākyena dvitīyam eva nārāśaṃsānām sādanaṃ vidhīyate nāpūrvam sādandvayam / tasmāt sādḥuktaṃ prathamadvitīyānām sādanam iti //

JŚS 16,16.

sakṛt ṛtīyasavane

[Bh 59,7-8] sakṛt====vane // ṛtīyasavane sakṛn nārāśaṃsās sīdanti / prathamata eva //

JŚS 16,17.

athāha *vaiṣṭutaṃ vāsa āharata-* iti

[Bh 59,8-20] athā====teti // atha nārāśaṃsasādanānantaram imaṃ sampraīṣaṃ kar-makarān uddīśya prastotāha /

katham prastotā / kim idam idānīm asad anādiṣṭakartṛkam udgātetī (cf. Bh on JŚS 1,4) / atra brūmaḥ / prastotṛkartṛkastotrāvayavasamkhyānakaraṇabhūtaudumbarakhaṇḍopa-dhānārthavastralābhōpāyatvād ayaṃ sampraīṣaḥ prastotraiva vaktavyaḥ / yo hi pradhāna-sya kartā tasyaivāṅgānām apy anādeśe kartṛtvam yuktam /

nanv avayavasamkhyānam api stotrāṅgam / tataś coktenaiva krameṇa sampraīṣo [']py eṣa stotrāṅgam bhavati / tatrāṅgapradhānayoṛ ekakartṛtvāśraye sarvai[s] stotrakāribhir asya sampraīṣasya vacanam prapnoti / āha- iti tv ekavacanaśruter aniyamena trayāṅgām ekena niyamahetor vāsamākhyānād udgātraiva / satyam / evam prāpnoti yady eṣa sampraīṣa stotrāṅgam bhavet / na caiṣa stotrāvayavasamkhyānasyaiva prathamato [']ṅgabhāvād upalabdhaprayojana[s] stotrāṅgatām ākāṅkṣate /

kasmāt punaḥ prastotaiva stotriyāḥ parisañcaṣṭe / yasmād ayaṃ madhyamām adhvaryave hotrādibhyaś cottamām prāha (JŚS 11,17-18) tasmād etaj jñāyate prastotaivāṣām pari-samkhyāteti / ya eva hi yāni kāni cit samkhyātavān sa evaivaṃ vadituṃ śaknoty etāvanti mā-ny etāvanti tam eṣy etad iti / tasmād etan niścetavyam / prastotaiva stotriyāḥ parisañcaṣṭe / sa evātra sampreṣyatīti /

evaṃ sampreṣitāḥ parikarmino vāsa āharanti / tad āstāvamadhye vistrṇāti yathā vakṣyamā-ṇā (JŚS 16,19) viṣṭutayas tasminn upadhīyeran / evaṃ hi vaiṣṭutam iti vāsaso [']bhidhā-ṇam sampraīṣadrṣṭam upapannam bhavati / viṣṭutinām idam vaiṣṭutam iti //

JŚS 16,18.

śrīr vā eṣā sāmnam yad viṣṭāvā[ś]

śrīr vāsa[ś]

śriyam evāsmiṃs tad dadhati

[Bh 59,21-26] śrīrvā===dhati // ayaṃ arthavādo vāsasa stutyarthaḥ / tasyāyam arthaḥ kathyate / vistṛṇam punaḥ puna[s] stomapūraṇārtham abhyasyamānaṃ stavanaṃ viṣṭāvāḥ / stotrāṅgām mahattvajanananimittatvāt sāmna[ś] śrīr bhavati / vāsaś ca śrīr eva bhavati śobhākāritvāt / tatraivam arthayojanā / yata[ś] śrīr evaiṣā sāmnam yad viṣṭāvāḥ vāsaś ca śrīr eva tasmād viṣṭāvārtham vāso ya āharanti te śriyam eva bhūyasīm asmin sāmni dadhatīti / ayaṃ abhiprāyaḥ / pṛthag api sammatayoḥ parasparasamgamō mahīyasīm sammatim vidadhāti maṇikanakayoṛ iva ca jñānakarmaṇoṛ iva ceti //

JŚS 16,19.

audumbarāḥ prādeśamātrā viṣṭutayo bhavanti

ūrg vā annam udumbara

ūrja evānnādyasyāvaruddhyai

[Bh 59,26 - 60,5] audu===ruddhyai // audumbaraviṭapāḥ prādeśapramāṇasammitā viṣṭu-tayo bhavanti / karaṇasādhanas cātra viṣṭutisabdāḥ / viṣṭūyata ābhir iti /

nanu sāmabhir viṣṭūyate / satyam etat / yady api tu paramārthato nāsām viṣṭāvakarāṇa-tvam asti viṣṭāvavasamkhyābhiḥ paricchidyata ity aupacārikam asty eva / tad atrāśriyate /

nanu viṣṭutiśabdasya strīlingatvād *audumbaryaḥ prādeśamātrya* iti prāpnoti / na prāpnoti / udumbarakhaṇḍānām hi prādeśamātrāṇām satām viṣṭutibhāvo [']tra vidhīyate / tasmād ittham eva sādhu /

arthavādo vākyaśeṣaḥ / tasyāyam arthaḥ / *ūrg* ity ayam śabdo rasavacanaḥ / atra lakṣaṇayā rasavad vacanaṃ kalpyate / *vai* iti nipāto hetau / tatraivaṃ yojanā / yato rasavad annam udumbaras tasmād udumbarāvayavā viṣṭutitvenopādīyante / tasya rasavata evānnādyasyā-varodhāyeti //

JŚS 16,20.

stotram āharati dakṣiṇeṇa hotur dhiṣṇyan dviḥ

[Bh 60,6-10] stotra===ṣṇyandviḥ // sarvastotreṣu tṛṇadvayam anyad vā stotram adh-varyur āharati / tat tasya svasminn eva tantre vihitam (cf. BaudhŚS 7,8: 212,19f.) / ācāryeṇa ca *stotram pratiḡrhya ... japati-* (JŚS 11,4) iti vidadhatā sarveṣv āvartipavamāneṣu stotram astīty avagamitam / tasyaivaṃ siddhasyāstāvam praty āhriyamāṇasya stotrasya prapadanamārgo [']yam vidhīyate / stotrāharaṇan tv anūdyate / stotram adhvaryur dakṣi-ṇeṇa hotur dhiṣṇyan dvir āharati /

idānīm eva vakṣyati catvāri stotrāṇi (JŚS 16,22-23) / teṣu dvayor ayam stotrāharaṇa-mārgaḥ kathitaḥ / dvayos tu vakṣyate (JŚS 16,21) //

JŚS 16,21.

uttareṇa dviḥ

[Bh 60,11-20] utta===ṇadvih // uttareṇa hotur dhiṣṇyan dvi[s] stotram āharati pratipra-sthātā / sa hi tatrādhvaryur iṣyate /

ājyeṣv ayam mārgo bhavatu pṛṣṭheṣu ca / katham anyeṣu stotreṣu / idaṃ vadāmaḥ / dvāv etau sañcārau sadasaḥ / dakṣiṇeṇa hotur dhiṣṇyam eka uttareṇaikaḥ / ekeṣāṃ hi va-canam *antareṇa hotur maitrāvaruṇasya ca dhiṣṇyāv adhiṣṇyānām viṣamsthitasañcāra* [sic] (ŚS 6,13,7) iti / anyeṣāṃ punar *athaiṣām* [sic] *viṣamsthitasañcāro* [sic] [']ntareṇa hotuś ca *dhiṣṇyam* [sic] *brāhmaṇācchamsināś ca ye dhiṣṇyā* [sic] (BaudhŚS 7,11: 217,6-7) iti / tatrāsmākam avacane [']pi dvayor ekas sañcāraḥ pratistotram aniyamena prasajati / tatra pūrvayor ājyayor adhvaryukartṛkatvāt stotrāharaṇasya dvāraś ca dakṣiṇabhāgenādhvaryoḥ prapannatvād dakṣiṇam eva sañcāram ṛjutvāt pūrvam vākyaṃ (JŚS 16,20) niyacchati / uttarayoś ca pratiprasthātṛkatvād uttarabhāgena ca tasya prapannatvād uttaram api vākyaṃ ṛjutvād evottaram sañcāran niyacchati / dṛṣṭārthapravartitavāc cāyam sañcāra-niyamas sarveṣv api stotreṣūpādīyate / tasmāt sarvatrāpi yad adhvaryu[s] stotram āharati tad dakṣiṇeṇa hotur dhiṣṇyam āharati yat pratiprasthātā tad uttareṇa / evam avakraṃ vartma bhavati //

JŚS 16,22.

te pañcadaśenāgneyenājyena stuvate

yathāstomaṃ vā

[Bh 60,21 - 61,11] tepa===maṁvā // ta udgātāraḥ pañcadaśastomenāgnidevatākenājyena stuvate / yathāstomaṁ vā /

vāśabdo hetau / yathāstomaṁ hi stotavyam ity arthaḥ / *pañcadaśāny ājyāni bhavanti-* (JB 1,251: 103,26) ityevamādibhi[ś] śrutivākyair eva stomā vihitāḥ / tadapekṣayā *yathāstomam* ity uktam / ayam abhiprāyaḥ / śrutivihitastomaparigrahārtham anenājyena pañcadaśena stuvata iti / tata idam uktam bhavati / sarvastotreṣu śrautā eva stomā grāhyā iti / pratistotraṁ hi stomavacane granthasya garimā prasaḥ /

atha vā te pañcadaśenāgnevenājyena stuvata ity etāvataiva vākyena sarvatra śrautā eva stomā ity upalakṣyante / nāgnevāyaiva pañcadaśatvaṁ vivakṣyate / na hy asti kāraṇam aśyaiva stoma vidheyo nānyeṣām iti /

nanv asminn anyeṣu ca stotreṣu śrutita[s] stomāḥ prāptāḥ / kim ataḥ / ata etad bhavati / anyebhya[ś] śrautastomanivartanārtham etad vacanam iti / atra vadāmaḥ / asty eveyam pariśaṁkhyā nāma / iha tu sā *pañcadaśāny ājyāni bhavanti-* (JB 1,251: 103,26) ity evamādīśrutivirodhaprasaṅgān na gr̥hyate / tasmād upalakṣaṇārtham evedaṁ vacanam na pariśaṁkhyānārtham /

nanu śrutisiddhānām stomānām upalakṣaṇāpy anarthikaiva / yady evaṁ sarveyam anarthikā daśādhyāyī saṁvṛttā / asyāṁ hi śrutisiddham eva kathyate / vyākhyānādāv eva cedam uditam śrautā eva vidhayas sūtrair anukramyanta iti (Bh on JŚS 1,2: 5,17-18) / yadi ca kalpasūtrāṇi śrutyasiddham arthaṁ vidadhyuḥ na prāmāṇyam upalabheran / ata[ś] śrutisiddhakathanam atra na doṣāya / guṇāyaiva tad bhavati / evam anena vākyena śrutita eva stomānām grahaṇam avagamitam /

stomaprasa:gena tu kva cit saṁśaye stomasya nīścayopāyaḥ kathyate *yathāstomaṁ vā-* iti / stomaśabdo [']tra stomakalpam upalakṣayati / vāśabdo [']vadhāraṇāyām / ayam arthaḥ / yathā stomakalpam eva stomā grāhyā iti / stomakalpasya śrutya virodhaśaṅkāyām idam ucyate / yathāmuṣya vyomna ekāhasya śrutau stomavidhiḥ sa [sic] *saptadaśo bhavati-* (JB 2,88: 195,28) iti *tasyaikaviṁśa ārbhavaf pavamāno bhavaty agniṣṭomasāma vā-* (JB 2,88: 195,31-32) iti ca / stomakalpe tu *saptadaśasyaikaviṁśam agniṣṭomasāma-* (JK 1,2,8: 125,11-12) iti /

nanv atra yathā stomakalpam eva gr̥hyamāṇe śruteḥ prāmāṇyaṁ hīyeta / atra brūmaḥ / śrutyarthasyaiva parigrahārtham idam *yathāstomam* ity ucyate / ayam abhiprāyaḥ / pūrvoktām ārbhavyaikaviṁśatām vāśabdena nivartyāgniṣṭomasāmna ekaviṁśatvaṁ siddhāntatvena śrutāv apy upāttam iti / na hi śrutiviruddham ācāryaḥ kalpayati /

atha vā śrutivihitānām stomānām anyathābhāvo [']pi prakṛtāv evāsti / vakṣyati hy āgnicitike *saptadaśo madhyandinaḥ pañcadaśaṁ hotuḥ pṛṣṭham* (JK 1,1,2: 118,7-9) iti / tasyāpi parigrahārtham *yathāstomaṁ vā-* ity ucyate //

JŚS 16,23.

atha maitrāvaruṇena-
athaindreṇa-
athaindrāgnena

[Bh 61,12-14] atha===gnena // apavamāneṣv ayaṁ kramaḥ / yad uta stotrānantaram śastran tatas somejyā tatas somabhakṣaṇam iti / tad etad api bhakṣaṇānantaram ucyate / atha mitrāvaruṇadevatākenājyena stuvate / athaindreṇa / athaindrāgnena //

JŚS 16,24.

iti santiṣṭhate prātassavanam

[Bh 61,15-23] iti===vanam // savanaśabdā somābhiṣavam abhidadhat tatsahacaritaṃ kriyākalāpaṃ sakalam api lakṣaṇayāvagamayati / sūyate [']smin soma iti vādhikaraṇasā-dhanas san saṃjñātvenāsmin karmakalāpe pravartate / tasyātra prātaśśabdo viśeṣakaḥ / tat prātassavanam itthaṃ santiṣṭhate /

savanāntarārambhād evaitatsavanasamāptijñāpananiṣpatter idaṃ vākyaṃ anarthakam / nānarthakaṃ yadathan devayajanabhūmiḥ prapannā tat prātassavanam yatas santiṣṭhate tasmāt tato niṣkrāmeyur ity etadarthatvāt /

nanūttarasavanādaḥ prapadanam api prātassavanataḥ prāpnoti / kim ataḥ / ata etad bhavati / niṣkrāmaṇam arthasiddham iti / satyam etat / kin tv arthagate niṣkrāmaṇa āśrīyamāṇe yena kena cit pathā niṣkrāmeyuḥ / vacanāvagamite punar yad vācanikaṃ sadaḥprapadane vartma tenaiva niṣkrāmaṇam api sidhyati / tasmāt pradakṣiṇam audumbarīm parītya (cf. JŚS 13,27) sadaso [']parayā dvārā (cf. JŚS 13,21) niṣkrāmyāgnīdhriyam uttareṇa gatvā (cf. JŚS 1,13,9) cātvalotkarāv antareṇa vrajitvā (cf. JŚS 8,2-4; 13,1) tato yathārthaṃ gaccheyuḥ //

[Bh 61,23-28]

prattir anyatarasmin syāt pūrvayor ājyayo[ś] śruteḥ (cf. JUB 3,6,1-4) / aviśeṣavidher āntād ādaḥ tu jagatī yathā (cf. JB 1,318-320) //

kiñ ca /

śrūyate yasya nāvṛttir vidhivākye tad ātmanaḥ /

sahaivāvartate dharmair hoādyais sāmānī yathā (cf. JŚS 18,15ff.) //

yasya tu śrūyate tat tair vinā paryūhaṇam yathā (cf. JŚS 6,5) /

mantreṇa rakṣoghnādīni yathā hiṃkaraṇena ca (cf. JŚS 5,4-6; 22,6-8) //

pakṣaprāptā niyamyante ye dharmās tais sahaiva tu /

ūrdhvaṃ (JŚS 1,23) prasaly (JŚS 6,5) aṅgulībhīr (JŚS 2,8) ity ebhis tat

kriyā yathā //

taiś caivañ ca sthite nyāye saḥāvṛtṭyā vidhīsatā /

uktaṃ pañcadaśena- (JŚS 16,22) iti pratyāvṛttis tataś ca naḥ //

[Bh 61,29-30] iti jaiminīyasūtravṛtttau prātassavanavidhiṣ ṣoḍaśaḥ khaṇḍaḥ //

JŚS 17. (mādhyandinam pavamānam dakṣiṇādānam ca)

JŚS 17,1.

etayaivāvṛtā mādhyandinam savanam prasiddham

[Bh 62,7 - 63,11] eta===siddham // etayaiva prātassavane vihitayaivāvṛtā krameṇa mādhyandinam api savanam prasiddham / yā prātassavanasyetikartavyatā saivāsyāpi savanas-yātidiśyate / uttarais tu vākyaair viśeṣo vakṣyate /

kimartham idaṃ *etayaivāvṛtā*- iti vacanam / prātassavanadharmāṇām atra prāpaṇārtham evam idamartham evaitat /

evañ ced *evam eva-* iti vaktavyam / tāvatāpy ayam arthas sidhyati yathānyatrāpy atidiśyata *evam eva prāg vartamāna* (JŚS 3,4) *evam evāparāhṇa upasadi samsthitāyām* (JŚS 3,17) iti / atra brūmaḥ / yady *evam eva-* ity avakṣyata yad atra vacanena nāpavadiśyate tat sarvam avikṛtam eva prātassavanikaṃ karmātrāpi prāsaṅkṣyat / iṣyate tv atra keṣāñ cit karmaṇāṃ kramavikāraḥ keṣāñ cid akaraṇāñ ca / tatsiddhyartham *etayāvāvṛtā-* ity uktam /

kin tat sarvam iyatā sidhyati / kas sandehaḥ / itthaṃ hi gṛhyate / āvṛtā krameṇa nyāyēneti / tatra nyāyāvalambanena kāni cit karmaṇi na kriyante kriyate ca keṣāñ cit kramaḥ /

katham punar atra prayogaḥ / ime vadāmaḥ / ādita eva kṛtayaḥ jñopavitācamanakā vedim prapadyerann (cf. JŚS 8,2-3) asminn eva cāvasare vedyākramaṇādi sada..upaveśanāntam karma kuryuḥ (cf. JŚS 13,1-27; Bh on 13,27) / kuta idam evaṃ kriyate / nyāyād iti brūmaḥ / idaṃ hi karma yasmin kāle prātassavane kṛtan na tasmin kāle [']tra kartuṃ śakyate / pavamānena stutvā kṛtam etat prātassavane / atra tu *stute dadhigharṃeṇa caranti-* (JŚS 17,4) iti vakṣyamāṇatvāt tasmāt sthānād avagacchati / evañ caivābhīpremo vyaṃ / kṛtavedyākramaṇādīpadārthajātaiḥ eva prātassavanavad atrāpi sadaḥ praveṣṭavyam iti / tathā parair apy uktam *dhiṣṇyān upasthāya sadaḥ prasarpanti-* (ŚŚS 6,12,1) iti / vakṣyate ca *sadasi pavamānena stuvata* (JŚS 17,2) iti / tata idam arthasiddham / prāk pavamānād avāśyam atra vedyākramaṇādi kāryam iti /

evañ ced dhavirdhānaprapadanād (cf. JŚS 8,9 - 9,18) ūrdhvam etat kartavyam prātassavanakālasyaśattaye / satyam / evam api prāpnoti / ittham eva sahaḥ karibhis tv ādita evāśyeṣyamāṇatvād asmākam api trtīyasavane tathaiva vakṣyamāṇatvād (JŚS 19,2) ittham eva niścinumahe / ādāv eva vedyākramaṇādi kṛtvā (cf. JŚS 13,1-26) sadasy upaviśeyur (cf. JŚS 13,27 - 14,3) iti /

tato [']bhiṣavakāle dakṣiṇena hotur dhiṣṇyam sadaso niṣkramyādhvaryupathena gatvā havirdhānam prapadyeran (cf. JŚS 8,8-9) / tato havirdhānābhimarśanādiḥ (cf. JŚS 8,9) pravṛtahomāntaḥ (cf. JŚS 10,8-10) karmakalāpaḥ pratāyate / na tv atra viśvarūpānām vacanam pravartate / tasya kāraṇam pūrvam evoktam (Bh on JŚS 8,15.21) na cātra viśvarūpāgānaṃ kartavyam / yat pūrvoktam devasomabhakṣaṇādivad idam mantavyam iti (Bh on JŚS 8,21; 11,3) tasyedaṃ phalam / devasomabhakṣaṇādivad asmin savane viśvarūpāgānasyāpy akaraṇam /

kutaḥ punar devasomabhakṣaṇādinām atrākaraṇam / yasmād etāni śrutāv eva coditāni na sūtre tasmād atraitāni nātidiśyante / yad eva hi prātassavane vihītavān ācāryas tad eva sannidhānād *etayā-* ity atideṣṭuṃ śakyate na sarvam prātassavanāṅgam / idamartham eva ca devasomabhakṣaṇādinām ācāryeṇākalpanam yad eṣāṃ atrākaraṇam / tasmād ittham mantavyam / yāni śrutita āgatāni prātassavanāṅgāni tāny atra na pravarteran / tadvad bhāvapratipādanād viśvarūpāgānañ ceti /

kiñ ca viśvarūpāgānasyātrābhāvaṃ sahaḥ karipratyayo [']py avagamayati / *kva u khalu vāsativarasya [sic] stotrabhaktir bhavati śastrabhaktiś ceti / viśvarūpā u [sic] hāsya stotrabhaktir bhavati prātaranuvāka u [sic] śastrabhaktir* (BaudhŚS 25,21: 252,12-14) iti (cf. Bh on JŚS 8,6) / tatra grahatvena śastratayā copāttayor vāsativaragrahaprātaranuvākayor anāvartamānatvād asyāpi stotratvenopāttasya tathātvam eva ghaṭate / tasmād avasthitam etat / nātra viśvarūpānām pravṛttir iti /

atra ca sadasi pavamānagānasya vidhāsyamānatvāt (JŚS 17,2) pravṛtahomānantaram pradakṣiṇam āvṛtya pratyañcas sarpanti (cf. JŚS 10,11) tadā cādhvaryum anumantrayeta (cf. JŚS 10,12) //

JŚS 17,2.

samprasarpya sadasi pavamānena stuvate

[Bh 63,12-16] sampra===vate // samgatās santatā vā prasṛpya sadasi mādhyandinena pavamānena stuvate /

samprasṛpya- iti bhavitavye *samprasarpya-* iti cchāndaso guṇaḥ / ācāryeṇa vā *samprasṛpya-* ity eva kathitam pramādād adhyetr̥bhir evaṃ kṛtam / atha vā ṇijantād dhātor ayam pratyayaḥ / udgātṛṇām evedam ucyate / ātmabhis samam adhvaryvādīn prasarpyeti / evaṅ ca sarpaṇastavanayos samānakartṛkatā śrūyamāṇā (cf. JB 1,82-86) kiñ cid api na vihanyate / itarathā hi ye sarpanti tais sarvai[s] stūyamānatvād vihanyeta //

JŚS 17,3.

sāmne sāmne hiṃkurvanti

[Bh 63,17-19] sāmne===vanti // sāmārthaṃ sāmārthaṃ hiṃkurvanti / sāmnaḥ sāmnaḥ purastād dhimkurvantīty arthaḥ /

atra śrutāv āmahīyave vaṣaṭkāro vihitaḥ prathamastotriyāyām eva cāvadhāritaḥ / *vaṣaṭkuryād vauṣaḍ bhūmī o dadā iti-* (JB 1,118: 51,5-6) iti / tasmād *o vauṣaḍ bhū* iti gāyet //

[This *vaṣaṭkāra* is not found in the *āmahīyava* of JŪha 1,1,1.]

JŚS 17,4.

stute dadhigharmeṇa caranti

[Bh 63,20] stute===ranti // pavamānena stute dadhigharmasamākhyena haviṣādhvaryvādayo vyāpriyante //

JŚS 17,5.

atha puroḍāśaiḥ

[Bh 63,20-21] atha===ḍāśaiḥ // dadhigharmānantaram pāśukasavanīyaiḥ puroḍāśaiś caranti //

JŚS 17,6.

atha rājñā

[Bh 63,21] atha rājñā // atha somena caranti //

JŚS 17,7.

rājani bhakṣite dākṣiṇāni juhōti

[Bh 63,21-22] rāja===hoti // some bhakṣite sanneṣu nārāśaṃseṣu dakṣiṇāsambaddhāni yajūṃṣy adhvaryur juhōti //

JŚS 17,8.

atha dakṣiṇā nayanti

[Bh 63,23-24] atha===yanti // *dvādaśaṃ śataṃ gavān dadyād ekaviṃśatiprabhṛti vā yathopapādam* (ŚŚS 7,17,17-18) iti jyotiṣtomasya dakṣiṇās śākhāntare vihitāḥ / tā gāḥ parikarmiṇo dakṣiṇāpathena nayanty upājanti //

JŚS 17,9.

ātreyaḥ prathamāṃ gāṃ dattvā brahmaṇe dakṣiṇā nayanti

[Bh 63,24-28] ātre===yanti // *tāsāṃ gavān dakṣiṇāpathena nīyamānānām yā gauḥ prathamā purastāt prasthitā tām ātreyaḥ dattvā tato brahmaṇe dakṣiṇā nayanti dadati / brahmārtham vā dakṣiṇāṃ tatpradiṣṭān deśān nayanti /*

hiraṇyadānam ātreyaḥ śrutau dr̥śyate *sarveṣu lokeṣu jyotir dhatte ya evaṃ vidvān atrihiṇyan dadāti-* (JB 1,80: 35,31-32) iti / tasmād gor anantaram hiraṇyam apy ātreyaḥ dātavyam / idam eva vā hiraṇyam apekṣya goḥ prāthamyavacanam //

JŚS 17,10.

atha hotre

[Bh 63,29] atha hotre // atha hotre dakṣiṇāṃ nayanti //

JŚS 17,11.

athādhvaryave

[Bh 63,29] athā===yave //

JŚS 17,12.

athodgātre

[Bh 63,29] athodgātre //

JŚS 17,13.

atha sadasyāya

[Bh 63,29] atha===syāya //

JŚS 17,14.

atha hotrakebhyaḥ

[Bh 63,29-31] atha===kebhyaḥ // *ṛtvijān nāma hotrakā iti / mahartvigbhyo [']nye ya ṛtvijas te hotrakāḥ / tebhyas sarvebhyaḥ sahaiva dakṣiṇā nayanti //*

JŚS 17,15.

atha prasarpakebhyaḥ

[Bh 64,1-13] atha===kebhyaḥ // ye brāhmaṇā yajamānenāhūtā yajñam vā draṣṭum āga[c]chanti te prasarpakāḥ / tebhyo dakṣiṇādānam /

idam adṛṣṭārtham eva codyate nānamanārtham / na hi tair ānatair ṛtvigbhir ivāsti prayojanam / yās ca dakṣiṇāḥ kratum prati śrutau vihitās tāsām ṛtvigānamanārthataiva nyāyavidbhir niścītā (cf. PMS 10,2,22-28) / tasmāt parisamkhyātadakṣiṇānapekṣayā yathotsāham anyad dravyam prasarpakebhyo dātavyam /

evañ ced ātreypadakṣiṇāyā apy evambhāvaḥ prāpnoti / ko nety āha / nanu pūrvam uk-tam prathamam gām ātreyaḥ dattveti (cf. JŚS 17,9 ātreyaḥ prathamam gām dattvā) / tad anyasyām gavi dīyamānāyām virudhyeta / nāyaṁ virodha āpadyate / evaṁ hi tatrābhipremaḥ / yā gaur ātreyaḥ dīyate sāpi parisamkhyātābhis saha dakṣiṇāpathena nīyata iti /

santi dakṣiṇādānārthā mantrā[ś] śrutivihitā *brahman manas ta* (JB 2,54: 178,35) ityādayaḥ / tair etā dakṣiṇā dātavyāḥ / tatrānedam iti (cf. JB 2,54: 178,35-36, etc.) mantralinga-syāvirodhāya dakṣiṇādravyam sannidhāv avasthāpya pratyakṣikṛtya dadyāt / sthāvarasya tu dravyasya pūrvavijñāpanena pratyakṣikaraṇam / evan dattā dakṣiṇāḥ prasannena manasa rtvijaḥ pratigrhṇīyuh / *pratyagrahaiṣam* iti brūyuh hotrakās tu *pratyagrahaiṣma-* iti / yad anyena vidhinā dakṣiṇā dīyeran tatrāpi yathārtham eva pratigrhṇīyuh / tūṣṇimbhāvenaiva vā pratigrahaṇam avagamayeyuh / ke cit paravihitena vidhinā (cf. LŚS 2,7,12 - 2,8,31; DŚS 5,3, 13 - 5,4,31) pratigrahaṇam icchanti na tu tad asmābhir mṛṣyate //

JŚS 17,16.

dakṣiṇāsu nīyamānāsūtkare tiṣṭhan

subrahmaṇyām āhvayati trir aniruktām

yat prāyaṇan tad udayanam asad iti (cf. JB 2,80: 191,27-28)

[Bh 64,14-16] dakṣi===diti // dakṣiṇāsu dakṣiṇāpathena nīyamānāsūtkare tiṣṭhan aniruktām subrahmaṇyām subrahmaṇyas trir āhvayati / stutyartha vākyaśeṣaḥ / tasyāyam arthaḥ / yat prāyaṇam upakramaṇam subrahmaṇyāyān tad evodayanam samāpanam syād iti / evamartham aniruktām evātrāhvayatī //

[Bh 64,17-18]

svayaṁkartṛkatā sattre dānan tatrāsti na rtvijām /
dadāma niṣkrvāma- (cf. JB 2,54) iti mantre prāsarpake bhidā //

[Bh 64,19-20] [iti jaiminīyasūtravṛttau] mādhyandinapavamānadakṣiṇāvidhis saptadaśaḥ khaṇḍaḥ //

JŚS 18. (pr̥ṣṭhastotrāṇi)

JŚS 18,1.

śaste marutvatīye nārāśamsān bhakṣayanti

[Bh 65,18-21] śaste===yanti // asti marutvatīyan nāma śastram / tasmim śaste nārāśamsān bhakṣayanti / *dviḥ pūrvayor* (JŚS 16,15) iti vacanād āpyāyā sādāyanti /

asminn avasare *vaiṣṭutam vāsa āharata-* (JŚS 16,17) iti sampraiśasya vacanam prātassavanataḥ prāptam api pūrvasminn eva vāsasi viṣṭutyupadhāne śakye [']nyopādānasyānyāyātvād arthato nivartate / na hy asti vastralābhād anyad asya prayojanam //

JŚS 18,2.

bhakṣiteṣu nārāśamseṣu
pūrvayā dvārā sadaso [']dhi niṣkramya-
aparayā dvārāgnīdhram prapadya-
āgnīdhre pr̥ṣṭhāhutī juhōti
rathantaram pibatu somyam madhv
āyur dadhad yajñapatāv avihrutam /
imaṃ yajñam abhisamvasānā
hotrās tṛpyantu sumanasyamānā[s] svāhā- iti

[Bh 65,22 - 66,2] bhakṣi===heti // bhakṣiteṣu nārāśamseṣūdगतā dakṣiṇena hotur dhiṣṇyam gatvā sadaso [']dhi pūrvayā dvārā niṣkramyāparayā dvārāgnīdhragṛham prapadyāgnīdhre [']gnau vakṣyamāṇe pr̥ṣṭhāhutī juhōti /

sadasa iti yo [']rthas sa eva *sadaso [']dhi-* iti / *adhiniṣkramya-* iti vā vyākhyeyam /

pr̥ṣṭhāhutī ity anarthakam / nānarthakam brahmasāmāgniṣṭomasāmavājapeyasāmasandhi-ṣāmatvāpattau br̥hadrathantarayor etadāhutyabhāvārthatvāt / pr̥ṣṭhāhutyoh prayojakam pr̥ṣṭham eva na br̥hadrathantare ity abhiprāyaḥ //

JŚS 18,3.

tūṣṇīm uttarām

[Bh 66,3-10] tūṣṇī===ttarām // uttarām āhutin tūṣṇīṅ juhōti / amantrañ juhōtīty arthaḥ /

nanu *pr̥ṣṭhāhutī* (JŚS 18,2) iti dvivacanād evottarasyā āhutyās sadbhāvasiddher mantrasya ca tasyām aprasaktasyānivartyatvād idaṃ vākyam anarthakam / nānarthakam pūrvasyaiva mantrasyottarasyām api prasaktasya nivṛṭtyarthatvāt / asati hy asmin vākya āhutidvayena mantras sambadhyeta /

nanu homasyedaṃ rūpaṃ yad uta kasya cid dravyasya kāñ cid devatām uddiśyāgnau prakṣepaḥ / atra punar devatā na kīrtyate na cāsti mantro yenāsāv avagamyaeta / tasmād

ayam ahomaḥ / satyam etat / na vinā devatayā homas sambhavati / kin tu homavidhā-
nānyathānupapattyaivātra kā cid devatā kalpanīyā / tatrāpi mukhyatvāt prajāpater eva
niyamanan nyāyāyam / tasmād anyatrāpi vidhāv idr̥ṣe prajāpatir devatātvena dhyātavyaḥ
/ paravacanam apy etam artham upodbalayati *prajāpatim manasā dhyāyāt tūṣṇīṃhomeṣu
sarvatra-* (ĀśvŚS 2,3,19) iti //

JŚS 18,4.

br̥had iti vā

[Bh 66,11-15] br̥ha===tivā // *br̥hat pibatu somyam madhv* ity evaṃ vā pūrvāhutir ho-
tavyā / vakṣyati *sa rathantareṇa stute br̥hatā vā-* (JŚS 18,14) iti / tatra rathantare pr̥ṣṭhe
sati pr̥ṣṭhāhutimantraḥ pūrvavihitaḥ (JŚS 18,2) / br̥hati tv ayam ucyate / arthato hi
vyavasthā yuktā na caivam mantavyaṃ rāthantara evāyam mantrō br̥hadartham ūhyata iti
/ asty evāyam mantrō bhedena br̥hadarthaḥ / tasya tu pūrvasmān mantrād bheda mātram
granthalāghavāya kīrtyate / na hi br̥hato rathantaram prakṛtir yato [']yam ūha ity ucyeta
//

JŚS 18,5.

yat pr̥ṣṭhaṃ syāt tad ādiśet

[Bh 66,16-23] yatpr̥===diśet // idaṃ vikṛtyartham ucyate / yat pr̥ṣṭhaṃ syād vairūpādi
tat pr̥ṣṭhāhutimantre br̥hadrathantaraśabdayo[s] sthāna ādiśet /

br̥haty apy anenaiva siddhatvād *br̥had iti vā-* (JŚS 18,4) iti pūrvam vākyam anarthakam
/ nānarthakam anyatra bahaviṣayeṇa vacanena rathantaraśabdavato mantrasya br̥haty
aprāpanārthatvāt / tena kiṃ sidhyati / idaṃ sidhyati / *samānam param* (JŚS 18,13)
iti bahvarthena vacanena mahimasambharaṇamantro (cf. JŚS 18,8) [']pi br̥hati prasakto
rathantaraśabdavattvān nivartate /

nanu pr̥ṣṭhaprayuktatvād evāyam mantrō vairūpādiṣv api gacchati / tatra vairūpādyādeśa-
syārthasiddhatvād idaṃ vākyam anarthakam / nānarthakam pr̥ṣṭhāṅgeṣu dharmeṣu yasya
vacanan tasyaiva vairūpādiṣu gamanan nānyasyeti jñāpanārthatvāt / tasmād vakṣyamāṇā
br̥hadrathantaradharmā vairūpādiṣu na pravarteran /

nanu mahimasambharaṇādi dharmacatuṣṭayan dr̥ṣyate mahāvrate (cf. JPA 43,1-4: 296,1-
5) / kāman dr̥ṣyatām / na tadanyatraiṣām pravṛttau kāraṇam bhavati //

JŚS 18,6.

rathantarasya stotram āharati

[Bh 66,24-25] ratha===rati // hutvā pr̥ṣṭhāhutī savyam āvṛtya niṣkramaṇavartmanaiva
sadaḥ prapadyāstāvam bhajeta / tato rathantarasya stotram adhvaryur āharati //

JŚS 18,7.

tat pratigr̥hya

pr̥thivīm abhimṛśati

namo mātṛe pṛthivyai
rathantara mā mā hiṃsīr iti

[Bh 66,25-26] tatpra===riti // tat stotram pratigṛhyānena yajuṣā pṛthivīm abhimṛśati
//

JŚS 18,8.

atha mahimnas sambharati
yas te agnau mahimā yas te apsu
rathe yas te mahimā stanayitnau ya u te
vāte yas te mahimā tena sambhava
rathantara draviṇasvan na edhi- iti

[Bh 66,27-28] atha===dhīti // atha rathantarasya mahimno jvalana-jalarathāsānīpavaneṣu
saṃkīrṇān anena yajuṣā sambharati / *sambharāmi-* ity abhisandhāya mantravacanam
sambharaṇam //

JŚS 18,9.

atha vāmadevyam purastācchāntim abhivyāharati
prajāpatir asi vāmadevyam brahmaṇas śaraṇan
tan mā pāhi- iti

[Bh 66,28-31] atha===hīti // athemam mantram vāmadevyam purastācchāntim abhivyā-
harati / purastācchāntir vāmadevyam iti mantrasyaivāsya nāmanī /

atha vā vāmadevyam ity eva mantrasya nāma / purastāc chāntim matvā vāmadevyam
abhivyāharati / abhyananam hi vakṣyate (cf. JŚS 18,11) / tac ca- *athābhyaniti prāṇo*
[sic] *vai śāntir* (JB 1,327: 137,7) iti śrūtivacanāc chāntir bhavati / tadapekṣayedam vāma-
devyam yajuḥ purastācchāntir bhavati //

JŚS 18,10.

athaitā amṛtavyāhṛtīr abhivyāharati
bhūr bhuvā[s] svax
ka idam udgāsyati
sa idam udgāsyati- iti

[Bh 67,1-2] athai===tīti // athaitāḥ pañcāmṛtavyāhṛtīr abhivyāharati / ādyās tisraḥ
padavyāhṛtaya uttare vākyavyāhṛtī //

JŚS 18,11.

etad ukvābhyaniti

[Bh 67,2-4] eta===niti // etat pṛthivyabhimarśanamantrādy amṛtavāhṛtyantaṃ (JŚS 18,7-10) sarvam ukṭvā stotram abhyaniti / anavānam etad vidhicutuṣṭayam anuṣṭhāya tadante stotram abhyanīd ity arthaḥ / yathā śvāsavāyu[s] stotre nipatati tathābhyanitavyam //

JŚS 18,12.

yadi bārhatas soma[s] syād
bṛhata[s] stotram pratigr̥hya brūyād
divam pitaram upaśraye
br̥han mā mā hiṃsīr iti

[Bh 67,5] yadi===riti // bṛhatpṛṣṭhas somo yadi syād bṛhata[s] stotram pratigr̥hyedaṃ yajur japet //

JŚS 18,13.

samānam param

[Bh 67,6-16] samā===param // stotrapratigrahaṇasambaddhād vidheḥ (JŚS 18,7) paran dharmajātaṃ rathantarasya bṛhataś ca samānam / vāmadevyābhivyāharaṇādi dharmatrayam (JŚS 18,9-11) ato vacanād bṛhati pravartate na tu mahimānas sambhāryāḥ (JŚS 18,8) / pūrvoktam apy akaraṇam (Bh on JŚS 18,5) / paravacanaṃ hy ekaṃ kāraṇam *rathantara eva rcaṃ yas te goṣu mahimeti* (DŚS 6,1,12 = LŚS 2,9,8, without *mahimā*) / mīmāṃsakaiś caivam avirodho bhavati yeṣāṃ ayaṃ rāddhānto *nohaḥ prakṛtāv* iti (cf. ĀpŚS 24,3,49 = HirŚS 3,8: 381 *na prakṛtāv ūho vidyate*; KŚS 4,3,21 *na prakṛtāv [ūho bhavati] apūrvatvāt [prakṛteḥ]*) /

kim punar ime pṛthivyabhimarśanādayo dharmā brahmasāmādibhāve [']pi bṛhadrathantarayor iṣyante / atra brūmaḥ / bṛhatas tāvad itthambhūtād ācāryeṇaiveme nivartitāḥ / evaṃ hi tenoktam bṛhaddharmopakrame *yadi bārhatas soma[s] syād* (JŚS 18,12) iti / na ca bṛhato brahmasāmādibhāvena bārhatas somo bhavati / tasmād bṛhati tāvad aprṣṭhe na prasaṅgo dharmāṇām / tattulyanyāyatvāc ca rathantaradharmāṇām api sandhāv aprasaṅgas sidhyati /

atha vā śrutita evāyam arthas sāmadvaye [']pi sidhyati / eṣāṃ hi dharmāṇām sannidhau śrūyate *yadi rāthantarās soma[s] syād* (JB 1,129: 55,4; 1,130: 55,16-17) *yadi bārhatas soma[s] syād* (JB 1,129: 55,5-6; 1,130: 55,17) iti /

na pṛṣṭham eṣān dharmāṇām hetus somaś ca kevalam / saṃyuktam ubhayaṃ hetur āhutyoḥ pṛṣṭham eva tu // yadā te bṛhadrathantarayor vaiśeṣikā dharmā ebhyaḥ / paścāt sāmānyadharmāṇām āvartijapādīnām (JŚS 11,5ff.) prayogaḥ //

JŚS 18,14.

sa rathantareṇa stute bṛhatā vā

[Bh 67,17-24] sara===tāvā // udgātā rathantareṇa vā bṛhatā vodgāyati /

nanu bahubhi[s] stūyamānatvāt *te stuvata* iti prayoktum yuktam / satyam etat / udgāṭṭ-
prādhānyāvagamārthas tv ekavacanaprayogaḥ / evam api vacanavairūpyakaraṇe hetur
vaktavyo yad idam pṛṣṭhayaḥ jñāyājñīyānām ekavacanena stutir vidhīyate (JŚS 18,14; 1,20,13)
bahuvacanenānyeṣām / ayam atra hetur yat pūrvokte stotrapañcake nāsti gāyatram asti
cānyeṣu / śrutivihitagāyatrpratihāraparigrahārtho bahuvacanaprayoga ity arthaḥ (cf. Bh
on JŚS 11,12) /

kim punar ayam pṛṣṭhabhāve sāmnoḥ tulyo vikalpāḥ / kas sandehāḥ / saty asmin vacane
[']tha rathantaram vā bṛhad vā pṛṣṭham iti /

nanu prakṛte samāmnāye bṛhacchaitayor ṛca[s] (JS 3,15,7-8; 3,15,9-10) śyaitañ (JŪha
1,4,16-18) ca na dṛśyate rathantaranaudhase tu sārddham ṛgbhir dṛśyete (JŪhya 1,1,5-7 on
JS 3,4,1-2 and JŪha 1,1,16-18 on JS 3,4,6-7) / tatra tulyavikalpāśrayaṇan na yujyate / atra
vadāmaḥ / ittham gṛhṇanto vayam imam āmnāyam anuvartemahi / prathamāsomasya
rathantaram eva pṛṣṭham kāryam iti (cf. Bh on JŚS 18,26) //

JŚS 18,15.

rathantare prastute *ho* ity uktvādim ādadīta

[Bh 67,25 -68,8] ratha===dīta // rathantare prastute *ho* ity uktvā tata udgīthādim
ādadīta /

prastuta ity anarthakam / nānarthakam prastāvāntahovacanayos sandhānārthatvāt / ita-
rathā hi prastāvakālāntarbhāvenaiva hośabdādam uktvōdgīthādir eva prastāvena sandhīyeta
/ tad anena nivartyate /

kim punar idam ādyāyām eva stotriyāyām kāryam āho svit sarvāsu / sarvāsv iti brūmaḥ
/ kutaḥ / rathantare prastuta idam vidhīyate bahukṛtvaś ca rathantaram prastūyate /
tasmād ayaṃ vidhiḥ pratistotriyām kāryaḥ /

kiñ cāṅgam etad rathantarasya yad dhovacanam / rathantaran tāvad atrāvartata āvarta-
mānañ ca tat svāṅgam hośabdādam apy āvartayati bhuktir iva pādanirṇajanādīni /

nanv asya stotrāṅgatā yuktā / neti brūmaḥ / rathantaram iti hi sāmno nāma na stotrasya
/ kāmaṃ vā kayā cit kalpanayā stotre [']py asmin rathantaraśabdo vartatām / tathāpi tu
bhavadabhipretā hośabdānāvṛttir na sidhyati / stotram api hīdam bahukṛtvaḥ prastūyate
/

atha vā na sakṛd api stotram prastūyate / sāmāvayavā hi prastāvādayo na stotram
eṣām viśeṣaṇatvenāvakalpate / yady api kathañ cid avakalpeta tathāpi *ho* iti brūyād
ity etāvatarthasiddhau *ho ity uktvādim ādadīta-* ity ādisanbandhena vidhānād āder idam
aṅgam bhavati / tadāvṛtter āvartetaiva /

nanu cāsyāṅgāni na stotrasya / kim ataḥ / idam ato bhavati / tair api hośabdenevāvartita-
vyam iti / atra brūmaḥ / pṛṣṭhāhutyādayas sāmāṅgatve [']pi nāvartante / sakṛdanuṣṭhitair
eva taiḥ pratistotram upakriyate / na hi te prathamastotriyāntarbhāvena prayujyante
yatas tasyādāv evopakuryuḥ / hośabdavacanān tu prastute sāmni kriyamāṇam svāśraya-
syaiiva stotriyāviśeṣasyopakartum śaktam nānyasya / tasmād idam āvartate na pṛṣṭhāhutyā-
dayaḥ / *dadyāt kanakaviṣāṇam gośatam* iti śrutvā kanakaśṅgatā sarvagavām kriyate /
tata[s] stotrāṅgatve [']pi niścītāsyāvṛtṭiḥ //

JŚS 18,16.

br̥hati prastuta ā ity uktvādim ādadīta

[Bh 68,9] br̥ha===dīta // idam adhastanād abhinnavyākhyam //

JŚS 18,17.

rathantare prastūyamāne sammīlayet

[Bh 68,9-12] ratha===layet // rathantare prastūyamāne cakṣuṣī sammīlayet / atrāpi pūrvasyevāvṛttim eva niścīnumahe /

kim punar idam prastāvāṅgam / neti brūmaḥ / yadi hy asya prastāvāṅgataiṣṣyata rathantarā prastuvan saṃmīlayet ity avakṣyata / prastāvāṅgam hi prastotraiva kartavyam / yatas tv evam anuktan tasmād udgātraiva kartavyam //

JŚS 18,18.

svaṛ dṛśam prati vipaśyēt

[Bh 68,12-19] svaṛdṛ===paśyēt // ayam akṣṇoḥ prastāvakāle saṃmīlitayor unmīlanakālah kathyate / svaṛ dṛśam iti prati vipaśyēt / vivṛṇuyād unmīlayet ity arthaḥ /

yatra puna[s] svaṛ dṛśam iti śabdo [']yan na śrūyate tatra katham / tatrāpi yāni svaṛ dṛśam ity anena tulyasthānāny udgīthāntyākṣaracatuṣṭayāni tāni vaktum upakramamāṇo vidhim etam anuṭiṣṭhet / na hi svaṛ dṛśam iti śabdenātra prayojanam / kena tarhi / tallakṣitena kālena / sa ca kālas tadabhāve [']pi vidyate eva / yathā pūrvam sandhyāñ japams tiṣṭhet sāvitṛm ārkadarśanād (Manu 2,101a) iti vidhim etam anuṭiṣṭhan hi meghādicchinnam arkam adṛṣṭvāpy arkadarśanalakṣite kāla uparamati tadvad atrāpi //

JŚS 18,19.

yāvat stobhet tāvat pṛthivyām hastau syātān

devarathasyānapavyādhāya

[Bh 68,19-29]

yāva===dhāya // yāvatkālam stobhet tāvatkālam udgātur hastau pṛthivyām syātām / arthavādo vākyaśeṣaḥ / tasyāyam arthaḥ / rathantaran devarathaḥ / tam idānīm udgātārūḍhaḥ / kṣipram gāyēt (JB 1,330: 137,32) iti vacanam anuvartamānam udgātāram āśu dhāvann apavidhyed api / tatparijihṛṣayā pṛthivī hastābhyām ālambyate / tad ucyate devarathasyānapavyādhāya- iti / ṣaṣṭhī kartari / devarathenodgātur anapavyādhāyety arthaḥ /

asvayonirathantaran daśama evāhni stubhyate (JŪhya 1,6,1-3.4-6 on JS 3,58,7-8 and 3,4,3-5; JB 3,292-293; JK 2,32: 149,4-5) / tatrāgniṣṭudādu (JŪhya 2,1,32-34 on JS 4,14,1-2; JB 2,137: 219,4-5; JK 1,29: 127,19-20; JK 4,29: 174,18-24) ca kim ayam vidhir na gacchati / atra brūmaḥ / yady ayam vidhi[s] stobhāśrayo [']bhaviṣyan nāgamiṣyad agniṣṭudādu / rathantarānimitta eva tv ayam vidhir na stobhanimittaḥ / evam hi śrūyate / eṣa vāva [sic] devaratho yad rathantaram / rathantare prastute pṛthivīm hastābhyām

gacched devarathasyānapavyādhāya- [sic] (JB 1,130: 55,22-23) iti / tasmād agniṣṭudādāv
api rathantaram gāyan yo [']sya vidheḥ prakṛtau stobhopalakṣitaḥ kālas tasmin kāle
pṛthivīm ālambeta /

eṣām api dharmānām adhikāre *yadi rāthantaras soma[s] syād* (JB 1,130: 55,16-17) *yadi
bārhatas soma[s] syād* (JB 1,130: 55,17) iti śrutau dṛṣyamānatvād brahmasāmādibhāve
bṛhadrathantarayor eṣām apravṛtṭiḥ / asmin arthe vacanam eva tāṇḍisūtre vidyate *tasyā-
pṛṣṭhasya sato nivarteran dharmā* (DŚS 6,1,19a = LŚS 2,9,16) iti /

pṛṣṭhena stute māhendran nāma śastram śasyate / atha hūyate māhendro grahaḥ / tam
anuvartante nārāsaṃsāḥ / tadbhakṣaṇānantaram vakṣyamāṇasyāvasaraḥ //

JŚS 18,20.

vāmadevyasya stotram āharati

[Bh 69,1] vāma===rati //

JŚS 18,21.*

tat pratigr̥hyaitā vyāhṛtīr abhivyāharati

gauś cāśvaś cājā cāviś ca vr̥hiś ca yavaś ca

[Bh 69,1-2] tatpra===vaśca // tat stotram pratigr̥hya etāḥ ṣaḍ vyāhṛtīr abhivyāharati /
itikaraṇādhyāhāreṇedaṃ vākyaṃ vyākhyeyam //

JŚS 18,22.*

āpo vāyur āpo vāyur iti

[Bh 69,2] āpo===riti // idaṅ ca yajur abhivyāharati /

atha vaikam evedaṃ vākyaṃ //

JŚS 18,21-22*.*

tat pratigr̥hyaitā vyāhṛtīr abhivyāharati

gauś ca-

aśvaś ca-

ajā ca-

aviś ca

vr̥hiś ca

yavaś ca-

āpo vāyur āpo vāyur iti

[Bh 69,2-7] tatpra===riti // asmin vyākhyāna *āpo vāyur āpo vāyur* ityantās sarvā evaitā
vyāhṛtayaḥ /

yady api ṣaṅṅāṃ eva vyāhṛtisaṃjñāyā śrutāv upādānam (cf. JB 1,333: 139,5) *vyāhṛtya-* (JB 1,333: 139,9) iti coditatvād *āpo vāyur āpo vāyur* ity asyāpi yuktam eva vyāhṛtitvam / evaṃ hi śrūyate *sa yadi vṛṣṭikāma[s] syād āpo vāyur āpo vāyur iti purastād vyāhṛtya vāmadevyena stuvīta-* (JB 1,333: 139,9-10) iti /

nanu kāmyasya nityavad vidhānam anupapannam / nāyam atra doṣas sampannāyā vṛṣṭes sarvapuruṣābhīṣṭatvāt /

vyāhṛtyanantaram *pratyeti vāg* (JŚS 11,5) iti pratipadyeta //

JŚS 18,23.

sa vāmadevyena stute madhyamayā vācānejan

[Bh 69,8-9] savā===nejan // sa udgātā madhyamayā vācānejann akampamāno vāmadevyena stute / *madhyamayā vācā-* iti savanasvarāpavādaḥ (cf. Bh on JŚS 8,15; 18,25) //

JŚS 18,24.

ā pratihārād anavānaṃ gāyet

[Bh 69,9-10] āpra===gāyet // ā pratihārād vāmadevyam anavānaṃ gāyet / udgīthamadhye nāramed ity arthaḥ //

JŚS 18,25.

pratihāra eva pratihriyamāṇe *vāg* ity udgātā brūyāt

[Bh 69,10-25] prati===brūyāt // pratihāre pratihriyamāṇa eva *vāg* iti brūyād udgātā / nanv āmnāyato [']pi vākchabdo vāmadevye sidhyati (JŪha 1,1,13-15) / satyam / sidhyati / ūrdhvan tu pratihārād āmnāyataḥ prāptaḥ pratihāratulyakālatām anena vidhinā nīyate / iyaṃ hi vacanavyaktiḥ / yad *vāg* ity udgātā brūyāt tat pratihāre pratihriyamāṇa eveti / nanv evam ācāryasyāmnāyaviruddhavāditvan doṣaḥ prasajati / atra brūmaḥ / śrutāv api vidyate / *pratihāra eva pratihriyamāṇe vāg ity udgātā brūyād* (JB 1,140: 59,16-17) iti / tasmād ittham mantavyam / sahaiva pratihāreṇāyam āmnāto vākchabdas sahoccāraṇasya dvayor abhāvāt pratihārād ūrdhvam āmnāyata iti /

udgātṛgrahaṇam anarthakam / nānarthakam anejanamadhyamasvarayor ekavacanasam-yogād udgātur eva prāptayoḥ prastotṛpratihartror api prāpaṇārthatvāt /

atha vā śrutivākyaivaivātra prakṣepād aparihāryam udgātṛgrahaṇam /

kim punar ime dharmā[s] sthānacyutam api vāmadevyam upasarpanti / atra brūmaḥ / bṛhadrathantarayo[s] sthānacyutau dharmābhāvaḥ pratyapādi / idaṃ kila tatra kāraṇam / *rāthantarāso* (JB 1,129: 55,4; 1,130: 55,17) *bārhatas soma* (JB 1,129: 55,5; 1,130: 55,17) iti dharmavidhisannidhau dr̥śyata iti (cf. Bh on JŚS 18,13.19) / tatraitasmād darśanād ayan nyāya upalabhyate / sthānacyutis sāmno dharmābhāve nimittam iti / tenai-va nyāyena vāmadevyasyāpi sthānacyutasya dharmābhāvo niścīyate / nyāyo hi kasmim̐ś cid upalabdhas tatsadr̥śe [']nyasminn api bhavati / vākchabdas tv āmnāyamūlatvād yatrā-mnāyate tatraivāvatiṣṭhate / sthānād apāyam anapāyaṃ vā nāpekṣate / tasmād ayaṃ

āgniṣṭute vāmadevye na pravarteta trairātrike (JŪha 4,2,1-3 on JS 3,19,1-2; JK 4,92) tu pravartetaiva /

tatra ke cid vadanti / sāmno dharmābhāvasya sthānacyutir yonicyutiś ca dvayaṃ saṃyuktan nimittam bhavati / tataś ca yathā cyutam api yone[s] svasthānavarti sāma dharmān labhate tathaiva cyutam api sthānāt svayonyavasthitam labhetaiva dharmān iti / tathā sati bṛhati brahmasāmnī vāmadevye ca trairātrike pravarterann eva dharmāḥ //

JŚS 18,26.

atha naudhasena

[Bh 69,26 - 70,2] atha====sena // atha naudhasena stute /

rathantarapṛṣṭhābhiprāyam etad vacanam / bṛhatpṛṣṭhe tu śyaitena brahmasāmnā bhavitavyam / evaṃ hi śrūtir āha *rathantareṇa stuvantīdaṃ vai rathantaram / atha vāmadevye-nedaṃ vā antarikṣaṃ vāmadevyam / atha naudhasenādo vai naudhasam / anantarhitān eveta ūrdhvān lokāñ jayati / bṛhatā stuvanty ado vai bṛhat / atha vāmadevyenedaṃ vā antarikṣaṃ vāmadevyam / atha śyaitenedaṃ vai śyaitam / anantarhitān evāmuto [']rvāco [sic] lokān jayati-* (JB 1,146: 62,19-22) iti / yac cādo vacanam *atha naudhasaṃ vā śyaitaṃ vā brahmasāma-* (JB 1,313: 131,20) iti tad apy uktavacanānurodhena pṛṣṭhavyavastha-yaiva sāmno vikalpa iti mantavyam / tasmād ayaṃ rāddhāntaḥ / rathantare pṛṣṭhe sati naudhasam brahmasāma bṛhati śyaitam iti /

kimartham punar ācāryeṇa *śyaitena vā-* ity atra noktam / yat pūrvam ṛksāmāmnāyadarśana-vaśenopalabdham prathamāsomasya rathantaram eva pṛṣṭham (cf. Bh on JŚS 18,14) iti tasya dārḍhyārtham //

JŚS 18,27.

atha kāleyena

[Bh 70,2] atha====yena //

JŚS 18,28.

iti santiṣṭhate mādhyandinaṃ savanam

[Bh 70,3-4] iti====vanam // dinasya madhyamo bhāgo madhyandinaḥ / tasmin bhavam mādhyandinaṃ savanam itthaṃ santiṣṭhate //

[Bh 70,5-6]

śyaitasya brāhmaṇāt prāptiś śaṅkitāmnāyavikṣaṇāt / gānīkṛtya tu gītavāt siddhāgniṣṭomasāmatā //

[Bh 70,7-8] iti jaiminiyasūtravṛttau pṛṣṭhavidhir aṣṭādaśaḥ khaṇḍaḥ //

JŚS 19. (pūtabhṛtpavanam ārbhavaḥ pavamānaś ca)

JŚS 19,1.

atha ṛtīyasavane

[Bh 71,12] atha===vane // anantaran ṛtīyasavane kriyākramaṃ vakṣyāmaḥ //

JŚS 19,2.

prapadanasyāvṛtā prapadya
vedyākramaṇena vedim ākramya-
ādityam upatiṣṭhate-
adhvanām adhvapata (JŚS 13,2) ity etenaiva

[Bh 71,12-14] prapa===naiva // prapadanasyāvṛtā yajñopavīty ācānto *dhā asi-* (JŚS 8,2)
iti vedim prapadya vedyākramaṇena *mṛdā śīthirā-* (JŚS 13,1) ity anena vedim ākramya-
adhvanām adhvapata (JŚS 13,2) ity etenaiva yajuṣādityam upatiṣṭhate //

JŚS 19,3.

atha- *aindrīm āvṛtam anvāvarta* (JŚS 13,9) iti
dakṣiṇam bāhum anu paryāvṛtya-
uttareṇāgnīdhrañ ca sadaś ca parītya
paścāt sadasa īkṣamāṇas
samastān dhiṣṇyān upatiṣṭhate-
agnayas sagarā (JŚS 13,25) ity etenaiva

[Bh 71,14-16] athai===naiva // athānena yajuṣā dakṣiṇam bāhum anu paryāvṛtyāgnīdhrañ
ca sadaś cottareṇa parītya paścāt sadasas tiṣṭhan samastān dhiṣṇyān āhavanīyādīn dakṣiṇa-
vedyantaparyantān īkṣamāṇaḥ- *agnayas sagarā* (JŚS 13,25) ity etenaiva yajuṣopatiṣṭhate
//

JŚS 19,4.

atha sadaḥ prapadya
tayaivāvṛtopaviśya
dakṣiṇena hotur dhiṣṇyam
pūrvayā dvārā sadaso [']dhi niṣkramya
pūrvayā dvārā havirdhānam prapadya-
uttarasmin havirdhāne pūtabhṛtam pavayati
vasavas tvā punantv (JŚS 8,18) ity etenaiva

[Bh 71,16-20] atha===naiva // atha sadaḥ prapadya dakṣiṇenaudumbarīm parītya tayaiḥ
prātassavanoktayaiḥāvṛtāstāva upaviśya hotur dhiṣṇyan dakṣiṇena gatvā sadaso [']dhi
pūrvayā dvārā niṣkramyādhvaryupathena gatvā pūrvayā dvārā havirdhānagr̥ham pra-
padyottarasmin havirdhāne śakate sannam pūtabhr̥tan nāma mṛṇmayam mahat pātram
vasavas tvā punantv (JŚS 8,18) ity etenaiva mantratrāyeṇa daśāpavitreṇa pavayati /
śakaṭopari sannasya pūtabhr̥ta upaviṣṭena pavanāsaukaryād upaveśanāvidhānāc ca tiṣṭha-
taiva pavayitavyam /

etenaiva pavitreṇeti vā vyākhyātavyam //

JŚS 19,5.

pūrva eva pūtabhr̥t

[Bh 71,21-22] pūrva===tabhr̥t // dvayor ambhr̥ṇayor uttarahavirdhānāvasthitayoḥ pūrva
eva pūtabhr̥d bhavati / evakāro *gaur eva rathantaram* (JB 1,333: 139,6) *iyam eva prācī*
dik prathamam ahar (JB 3,372: 507,19) ityādiṣv api vākyālaṅkārkārthaḥ //

JŚS 19,6.

apara ādhavanīyaḥ

[Bh 71,23] apa===nīyaḥ // tayor evāpara ādhavanīyasamjño bhavati / idam prasaṅgena
jñānārtham uktam //

JŚS 19,7.

pūtabhr̥to mukhe pavitraṃ vitanoti

pavitran te vitatam brahmaṇas pata (JS 3,20,9-11) ity

etenaiva (cf. JŚS 9,9)

[Bh 72,1] pūta===naiva // pūtabhr̥to mukhe *pavitran ta* (JS 3,20,9-11) ity etenaiva ṛcena
pavitraṃ vitanoti //

JŚS 19,8.

tatra yathādeśaṃ śukrapavitāraḥ kurvanti

[Bh 72,1-3] tatra===rvanti // tatra yathāvacaṇaṃ śukrasya pavitāra udgātāro [']dhvaryu-
prabhr̥tayaś ca kurvanti / rājānayanādīnām ātmābhimarśanāntānām prātassavanikānām
vidhīnām (JŚS 1,9,10-18) sarveṣāṃ api parigraho *yathādeśaṃ* iti kriyate //

JŚS 19,9.

kr̥te tayaiḥāvṛtā samprasarpya

sadasi pavamānena stuvate

[Bh 72,4-5] kr̥te===vate // tathā kr̥te tayaiḥāvṛtā prātassavanoktayaiḥāvṛtā (cf. JŚS 10,1ff.)
samprasarpya sadasi pavamānenārbhavena stuvate //

JŚS 19,10.

sāmne sāmne hiṃkurvanti

[Bh 72,5] sāmne===rvanti //

JŚS 19,11.

anavānam uṣṇikkakubhau gāyed ā pratihārāt

[Bh 72,5-7] ana===hārāt // uṣṇikkakubhyān tadāśraye sāmānī lakṣyete / uṣṇikkakubhāv anavānam ā pratihārād gāyet / *sabhapauṣkale* ity avacanam śaṅkusuṣṇānādiṣv api prāpaṇārtham //

JŚS 19,12.

stute paśunā caranti

[Bh 72,7] stute===ranti // pavamānena stute paśunādhvaryavaś caranti //

JŚS 19,13.

atha puroḍāśaiḥ

[Bh 72,7-8] atha===ḍāśaiḥ // atha savanīyaiḥ puroḍāśaiś caranti //

JŚS 19,14.

atha rājñā

[Bh 72,8] atha rājñā //

JŚS 19,15.

rājani bhakṣite sīdanti nārāśamsāḥ

[Bh 72,8-10] rāja===śamsāḥ // rājani bhakṣite nārāśamsās sīdanti /

nanv ayam arthas *sakṛt tr̥tīyasavana* (JŚS 16,16) iti pūrvam eva vyadhāyi / satyam etat / tatsiddhasyaivāyam anuvādaḥ kriyate kramāvagamanārtham anyavivakṣayā ca / tasmād adoṣaḥ //

JŚS 19,16.

sanneṣu nārāśamseṣu

tryāvṛt puroḍāśaśakalāny upāsyanty

atra pitaro mādayadhvam yathābhāgam āvṛṣāyadhvam ity

atra pitāmahā

atra prapitāmahā iti

[Bh 72,11-15] sanne===iti // atha sadaso niṣkramyāparayā dvārā havirdhānam prapadya tatra sanneṣu nārāśaṃseṣu tryāvṛd yathā tribhir uptānān tisro rājayo bhavyus tathā puroḍāśaśakalāni trīṇi trīṇi tribhir ebhir mantrair upāsyanti / *mādayadhvam* ityādir anuṣaṅgaḥ / atra- *asaṃsparśanaṃ sarvatrāṅgyalepena somasya-* (ŚŚS 7,5,10) iti vacanād ājyalepasya ca puroḍāśeṣv ekāntasannipatanān nārāśaṃseṣv iti sāmīpyalakṣaṇā saptamī grāhyā / yathā *gaṅgāyāṃ gāvo [']vaṭe bhujjata* iti / tato nārāśaṃsānāṃ samīpe dakṣiṇata upāsyeyuḥ / upaśabdaiva vā sāmīpyaṃ lakṣyate /

asminn anyeṣu ca piṭṛkarmasu prācīnāvītīnā bhavitavyam / tasya manvādivacanasiddhātvd (Manu 3,279, etc.) atrāvacanam //

[Bh 72,16-17]
yo [']sau praṇītosekādu prācīnāvītītāvidhiḥ /
na tasya paraṃkhyārthas sa smṛter upalakṣakaḥ //

[Bh 72,18-19] iti jaiminīyasūtravṛttāv ekonaviṃśaḥ khaṇḍaḥ //

JŚS 20. (saumyo carur agniṣṭomasāma ca)

JŚS 20,1.

śaste vaiśvadeve nārāśaṃsān bhakṣayanti

[Bh 73,15] śaste===yanti // vaiśvadevan nāmāsti śastram / tasmim śaste nārāśaṃsān bhakṣayanti //

JŚS 20,2.

bhakṣiteṣv agnīc chālākān upakalpayate

[Bh 73,15-18] bhakṣi===yate // teṣu bhakṣiteṣv āgnīdhraś śālākān nāmāgnīn upakalpayate / śālākāsu prajvalayya dhiṣṇyāgnīnām asmin savane viharāṇam / tad idam uktañ *śālākān upakalpayata* iti /

ke cid asminn api savane pavamānānantaram eva dhiṣṇyān viharanti (cf. BaudhŚS 8,11; ĀpŚS 13,11,1-2; CH nos. 222, 224) //

JŚS 20,3.

saumyena caranti

[Bh 73,18-19] saumye===ranti // somadevatyena caruṇādhvaryavo [']smin kāle vyāpriyan-te //

JŚS 20,4.

caritvaitam āharanti

[Bh 73,19] cari===ranti // caritvaitān caruṇ sadasy āharanti //

JŚS 20,5.

tam avekṣate

yan me mano yamaṃ gataṃ

yad vā me aparāgatam /

rājñā somena tad vayam punar asmāsu dadhmāsi //

manasi me cakṣur adhās

cakṣuṣi me manaḥ /

āyusmatyā ṛco mā chetsi

mā sāmno bhāgadheyād vi yoṣam iti

[Bh 73,19-20] tama===miti // tañ carum ābhyām ṛgyajurbhyām udgātāvekṣate //

JŚS 20,6.

tad dhāpi cchāyām paryavekṣeta-

ātmano [']praṇāśāya

[Bh 73,20-22] taddhā===śāya // tasmims tu carau svāñ chāyām api paryavekṣeta /
ātmano [']praṇāśāya- ity arthavādaḥ /

ātmana iti vā chāyāviśeṣanam / *apraṇāśāya-* ity etāvān evārthavādaḥ / tatrāpy arthād
ātmana ity eva kalpyam / caruś cāyam āsiktabahvājyatvād ādarśa iva cchāyān darśayati
//

JŚS 20,7.

atho sarpiṣo [']kṣyor ādadhīta

cakṣuṣa āpyāyanāya

[Bh 73,22] atho===nāya // athāpi carusthāt sarpiṣaḥ kiñ cid gṛhītvākṣnor ādadhīta /
arthavādasyāyam arthaḥ / cakṣurindriyasya vardhanārtham iti //

JŚS 20,8.

tad api vijñānam asad

ya ātmānan na paripaśyed

apetāsus sa syāt

[Bh 73,22-24] tada===sasyāt // tatra caror avekṣaṇe vijñānam apy etat syāt / ya ātmānam
ātmanāś chāyāñ carāv asminn avekṣamāṇo na paripaśyet so [']cirād apetāsu[s] syād iti //

JŚS 20,9.

tasmāt satyād apy ājyam bhūya ānīya

pary evātmānan didṛkṣeta
sarvasyāyūṣo [']varuddhyai

[Bh 73,24 - 74,2] tasmā===ruddhyai // yad idam uktaṃ vijñānan tasmāt satyāt kāraṇād
ājyam bhūyaś ca carāv ānīyāpi parididṛkṣetaivātmānam / chāyān draṣṭum prayatetaivety
arthaḥ / didṛkṣaiva hi śakyā / darśanam atra daivādḥīnam / arthavādasyāyam arthaḥ /
sarvasya svāyūṣaḥ parigrahāyati //

JŚS 20,10.

atho saumyasyopahatya-
akṣyor ādadhīta
yena hy ājīm ajayan nṛcakṣā
yena śyenaṃ śakunam suparṇam /
yad āhuś cakṣur aditāv anantaṃ
somo nṛcakṣā mayi tad dadhātvi iti

[Bh 74,3-6] atho===tviti // *saumyasya-* iti ṣaṣṭhī pañcamyarthe / saumyāc caroḥ kiñ
cid upahatya tad anaya rcākṣnor ādadhīta / savye [']py akṣni mantrō vaktavyaḥ / yathā
cedam udgātrā saumye carau vyāpṛtan tathaiva prastotrpratiharṭārāv api vyāpriyeyātām
/ uktaṃ hi puruṣasamskārāṇām ekavacanavihitānām api sarvārthatvam (cf. Bh on JŚS
10,10; 11,20) / yac ca kiñ cid akṣaragauravam asmin saumyasambandhe granthe tad asya
śrautatvād (cf. JB 1,167-168) eva mṛṣyatām (cf. Bh on JŚS 11,20) //

JŚS 20,11.

tam avekṣya
dakṣiṇenaudumbarīm paryāhr̥tya
jaghanārdhe sadasas sādāyati
prajāpater bhāgo [']si- iti

[Bh 74,7-10] tama===sīti // tañ carum avekṣya dakṣiṇenaudumbarīm paryāhr̥tyāpara-
bhāge sadaso [']nena yajuṣā sādāyati /

avekṣya- ity anarthakam / nānarthakan nyāyasiddhasya prastotrpratihartror avekṣaṇādes
sadbhāvajñāpanārthatvāt /

evañ ced *avekṣya ... sādāyati-* iti samānakartṛkatvena śravaṇāt prastotrpratihartror anyata-
reṇa caros sādānam prāpnoti / na prāpnoti / *avekṣya-* iti ṇijantād ayam pratyayaḥ /
tatrāyam arthaḥ / prastotrpratiharṭṛbhyām avekṣaṇaṃ kārayitvā sādāyaty udgātetī //

JŚS 20,12.

yajñāyajñīyasya stotram āharati

[Bh 74,11] yajñā===rati // yathetam prativrajyopaviṣṭa udgātari yajñāyajñīyasya sto-
tram adhvaryur āharati //

JŚS 20,13.

tenāprāvṛta udgāyet

[Bh 74,12-18] tenā===dgāyet // tena yajñāyajñīyenāprāvṛta udgāyet / dvau pakṣau śrutau yajñāyajñīyādhikāre prāvaraṇam aprāvaraṇāñ ca (cf. JB 1,174: 73,8-13) / tayor ayam ācāryeṇeṣṭaḥ pakṣaḥ pariḡhyate /

nanu śrutāv eva pūrvam prāvaraṇapakṣam uktvā tasmin doṣam udbhāvya paścād aprāvaraṇapakṣa evāvadhāritaḥ / satyam etat / śrutyavadhāritānān tu keṣāñ cid anityatvajñāpanārtham atra- *aprāvṛta* ity ucyate /

kim etasya jñāpane prayojanam / idam ucyate / daśame [']hni brahmasāmnaḥ pañcadaśa-
tvam śrutir avadhārayati *brahmasāmna eva nava stotriyā upādāyātropadadyād* (JB 3,303: 479,16) iti / tasyānityatvam sidhyati / iṣyate hi samvatsaram upagatasya caturviṃśam evāsyāhno brahmasāma (cf. JB 3,302: 479,7-8 *tad āhuś caturviṃśam etad ahaḥ*) / tat kasmād iti cet kāraṇam kalpavṛttau kathayiṣyāmaḥ (Bh on JK 1,1,15: 121,1 - 122,13) //

JŚS 20,14.

dvitīyām rathantaravarṇām karoti

[Bh 74,19-21] dvitī===roti // yajñāyajñīyam eva *tad gāyatram iva prastuyād* (JB 1,173: 72,29) ityādivacanānusāreṇa svasyām evoharahasye giyate / yat tatra saptamaṃ sāma (JŪhya 1,1,17) tasya rathantaravarṇeti nāma / rathantaravarṇām asya stotrasya dvitīyām karoti //

JŚS 20,15.

nidhanam anu patnīm samīkṣate

vāmī nāma sandṛśī

viśvā vāmāni dhīmahi (JB 1,174: 73,6)

Bh 74,22 - 75,1] nidha===mahi // rathantaravarṇāyā nidhanam anu nidhanam uktvānena mantreṇottarata āsīnām patnīm samīkṣate /

nanu *vāmī nāma*- ityāde[r] *retāṃsi dhīmahi*- (JŚS 20,16) ityantasyaikatvam madhya itikaraṇābhāvād uktam / tasmād ayam vidhis samantrakam kartavya uttaras tūṣṇīm viparyayo vā / atra brūmaḥ / yady api madhye netikaraṇam *vṛṣṇas ta* (JŚS 20,16) ityādeḥ patnīkartṛkapratisamīkṣaṇāṅgatvam eva liṅgasampattaye grāhyam / kiñ ca *tad āhur ā vā etat patny* [sic] *udgātuḥ prajān datta* (JB 1,173: 73,2) ityādi brāhmaṇam atra mantrabhedam avagamayati / tasmād itikaraṇādhyāhāreṇedaṃ vākyam vyākhyeyam /

kim punar idam rathantaravarṇayaiva nidhanam viśeṣyate na punar yajñāyajñīyena / atra brūmaḥ / ānantaryavihitatvād rathantaravarṇāyās tayaiva nidhanam viśeṣyate / yadi ca yajñāyajñīyena nidhanam viśeṣyeta prāg api rathantaravarṇāyāḥ prathamastotriyānidhane patnī samīkṣyeta / tatra pūrvavākyavihitarathantaravarṇāgānam aṅgīkṛtyottaravākya-
vihite patnīsamīkṣaṇe kriyamāṇe vidhānakramo bādhyeta / tasmād api rathantaravarṇa-
yaiva nidhanasya niścinumahe viśeṣaṇam //

JŚS 20,16.

*vṛṣṇas te vṛṣṇyāvato
viśvā retāṃsi dhīmahi- iti-
itarā pratisamīkṣate*

[Bh 75,1-3] vṛṣṇa===kṣate // anena yajuṣodgātāram itarā pratisamīkṣate / itarāśabdaḥ pūrvasya vidheḥ karmabhāvena sadasi sannihitān tasyaiva kartur udgātur itarām patnīm atropalakṣayati / patnīty avacanam śrutyanukaraṇārtham (cf. JB 1,174: 73,7) / patnyāśaktau yajamāno mantram vadet //

JŚS 20,17.

*bhakṣiteṣu yajñāyajñīyasya someṣv
aparayā dvārā sadaso 'dhi niṣkramya-
aparayā dvārāgnīdhram prapadya-
āgnīdhre sruvāhutī juhuti*

[Bhb 75,4-22] bhakṣi===hoti // yajñāyajñīyasya someṣu bhakṣiteṣu sadaso [']dhy aparayā dvārā niṣkramyāparayaiva dvārāgnīdhragrham prapadyāgnīdhre [']gnau vakṣyamāṇe (JŚS 20,18-19) sruvāhutī juhuti /

ke cid āgnīdhraśālāyā ekām eva dvāran dakṣiṇataḥ kurvanti (cf. BaudhŚS 6,27: 190,10; BhŚS 12,9,5; ĀpŚS 11,9,4; HŚS 7,7,1 and comm. quoting Vādhūla [not in VādhŚS or VādhAnvākhyāna!]; VaikhŚS 14,10,1; MŚS 2,2,3,12) /

nanv atra bhakṣyamāṇānām sarvasomānām api yajñāyajñīyasambandhāviśeṣe viśeṣaṇān-arthakyaḍ *yajñāyajñīyasya-* ity anarthakam / nānarthakam prathamāsome rājanyasya ṣoḍaśino nivāraṇārthatvāt / vakṣyate hi ṣoḍaśinam adhikṛtya *tad ekastotram syāt ṣoḍaśī yajñāyajñīyañ ca-* (JK 3,4,38: 160,5-11) iti / tatra caiṣām ṣoḍaśīyajñāyajñīyayos somānām yajñāyajñīyenaiva viśeṣaṇam ubhayasāmnas somasya rathantareṇevaindreṇeva caindrāgnasyānupapannam / evam asya yajñāyajñīyagrahaṇasya rājanyayañne viruddhārthavāditvād anyatra bhūtārthānūvāditvāt prasakte nairarthakye prathamāsome rājanyasya ṣoḍaśinam asya sārthakatvāya nivartayāmaḥ /

ke cid idaṃ somabhakṣaṇasya sāmṇā viśeṣaṇam somasambandhinām eva cchandogānām somabhakṣaṇāñ jñāpayatīti kalpayitvā subrahmaṇyaṃ somabhakṣān niṣedhayanti (cf. Bh on JŚS 14,18) /

kim punar anagniṣṭome [']pi kratāv etatkāle evaite āhutī / neti brūmaḥ / savanasamāptāv evaite āhutī hotavye ity aparayā dvārā niṣkramaṇavidhānād avagamya / yatra hi savanam asamāptan tatra pṛṣṭhāhutyādau pūrvayaiva dvārā niṣkramaṇavidhir dṛṣṭaḥ (cf. JŚS 18,2) / avadac ca kauṣītakīḥ *nāsaṃsthite savane [']parayā dvārā nissarpati-* [sic] (ŚŚS 6,13,6) iti / tasmād uttarāsv api saṃsthāsu yad antyaṃ stotran tasya someṣu bhakṣiteṣu sruvāhutyoh kālāḥ /

kim punar atra sruveṇāhutyor viśeṣaṇāt pravṛtahomādiṣu juhvā homaḥ (cf. Bh on JŚS 10,8-10) / naitad avakalpayate / yady evan tatraiṣṣyatātra *sruveṇāhutī* ity avakṣyata /

siddhenaiva tu sruvasambandhenānāyor āhutyō[s] *sruvāhutī* iti saṃjñā yājñikaprasiddhā /
asti ca bahusādhāraṇaḡaṇāvalambiny api saṃjñā / yathā pañkajam phalguno manobhava
iti /

atha vā sruvaparimite dravye sruvaśabdo [']tra vartata agnihotre yathā *sa yaṃ prathamam
sruvam unnayati-* (JB 1,40: 16,26) iti / tasmāt pūrṇena sruveṇaite āhutī hotavye //

JŚS 20,18.

*apām puṣpam asy
oṣadhīnām rasa
indrasya priyatamam havi[s] svāhā- iti*

[Bh 75,23] apām===heti //

JŚS 20,19.

tūṣṇīm uttarām

[Bh 75,23]
tūṣṇī===tarām //

[Bh 75,24-25]
savanasya samāptatvāt sarveṣām saha nirgamaḥ /
sadaso na tu vede[s] syād yato [']syām vidhir uttaraḥ //

[Bh 75,26-27] iti jaiminīyasūtravṛtttau viṃśaḥ khaṇḍaḥ //

JŚS 21. (eno[']vayajanam apsuṣomādadhīṣomās ca)

JŚS 21,1.

anūyājaiś caranti

[Bh 76,13] anū===ranti // anūyājā nāma yāgaviśeṣāḥ / tair idānīm adhvaryavaś caranti
//

JŚS 21,2.

anūyājaiś caritvā hāryojanena caranti

[Bh 76,13-14] anū===ranti // anūyājaiś caritvā hāryojananām adheyena dhānāmīreṇa
graheṇa caranti //

JŚS 21,3.

*hāryojanasyoccheṣaṇād iyatīr veyatīr vā dhānā ādāya-
āhavanīyasyānte nidadhaty*

āpūryā[s] sthā mā pūrayata prajayā ca dhanena ca- iti

[Bh 76,14-20] hāryo===ceti // hutasya hāryojanasyoccheṣaṇād avasiṣṭād avayavād iyatīr veyatīr vā dhānā ādāya tā āhavanīyasya samīpa anena yajuṣā nidadhati /

kiyatyaḥ punar iyatyo bhavanti / ime brūmahe / *iyatīr veyatīr vā-* iti nedam vacanam parimāṇadvayasyaiva dhānānām vikalpakaṃ / sarvaparimāṇāpekṣo [']yam vikalpaḥ / dr̥śyate hi bahuviṣayā dviruktiḥ / yathā- *ayām ayām* iti- *idam brahmedam brahma-* iti- *iyad itiyad* iti- iti ca / tasmād yathālābham atra dhānā ādeyaḥ /

ke cid vyācakṣate / aṅgulīnām agrāt prabhṛty uttamarparvadvayāntasya parimāṇadvayasyaivāyam vikalpa iti /

idañ ca karma dhānānidhānādy upariṣṭājjapāntaṃ (JŚS 21,3 - 22,16) subrahmaṇyenāpi kartavyam / yat tv asya neṣyate tad uttaratrāsmābhir apavadiṣyate (Bh on JŚS 21,9; 22,12) //

JŚS 21,4.

śākalair enāṃsy avayajante
devakṛtasyainaso [']vayajanam asi
ṛṣikṛtasyainaso [']vayajanam asi
pitṛkṛtasyainaso [']vayajanam asi
manuṣyakṛtasyainaso [']vayajanam asi
parakṛtasyainaso [']vayajanam asi
ātmakṛtasyainaso [']vayajanam asi
enasa enaso [']vayajanam asi- iti

[Bh 76,21 - 77,2] śāka===sīti // saptabhir ebhir mantrair enāṃsy avamoktuṃ yajante / kim anādeśād ājyena / atra brūmaḥ / mantrāṇām śākalatvavacanād evādiṣṭam atra dravyam / yadi hi śākalair hūyeta tato mantrās śākalā[s] syuḥ / tasmāt palāśādīnām śākalair atra hotavyam /

atha vā dravyam eva śākalaśabdenābhidhīyate / śākalais śākalair ity arthaḥ / svārthe taddhitaḥ /

atha vā nāyan taddhitārthaḥ / tadbhinnam evedam prātipadikaṃ śākalaśabdenaikārtham / dr̥śyate hi khadgaḥ khadgas talas tāla iti /

svāhākāreṇa vinā homasyādarśanād eṣām api mantrāṇām svāhākārāntānām eva śaunakenāmnātavād (ĀśvŚS 6,12,3) atrāpi svāhākārāntair eva homo niścīyate //

JŚS 21,5.

dakṣiṇena cātvalām
apsuṣomān somabhakṣāvṛtāvaghreṇa bhakṣayanti yugapat
samupahūtā[s] sma iti vābhivyāhṛtya-

apsu dhautasya deva soma te
 mativido nr̥bhi[s] stutasya
 stutastomasya śastokthasyeṣṭayajuṣo
 yo bhakṣo [']śvasanir gosanis
 tasya ta upahūtasyopahūto bhakṣayāmi
 vāg juṣāṇā somasya tṛpyatu iti

[Bh 77,3-5] dakṣi===tviti // appūrṇās camasā apsuṣomā nāma bhavanti / tān apsuṣomān
 dakṣiṇena cātvalam upaviśya somabhakṣakrameṇa pṛthag upahavanigadān abhivyāhṛtya
 vā samupahūtā sma iti yugapad abhivyāhṛtya vānena yajuṣāvaghreṇa bhakṣayanti / ava-
 jighrantīty arthaḥ //

JŚS 21,6.

kāma kāmam āvarta iti
 dakṣiṇam bāhum anu paryāvartate

[Bh 77,6-7] kāma===rtate // bhakṣaṇānantaram anena yajuṣā dakṣiṇam bāhum anu
 paryāvartate / bhakṣanimitto [']yam ātmasaṃskārah / tasmād ekavacanavihito [']pi sarvaiḥ
 kartavyaḥ //

JŚS 21,7.

tūṣṇīm punas savyam bāhum anu paryāvṛtya
 śam adbhyaś śam oṣadhībhyaf
 prāṇa somapīthe me jāgr̥hi- iti dvitīyam

[Bh 77,7-9] tūṣṇīm===tīyam // savyam bāhum anu punas tūṣṇīm paryāvṛtyānena yajuṣā
 dvitīyam bhakṣayanti /

dvitīyam ity anarthakam / nānarthakam avaghreṇa bhakṣayanti- (JŚS 21,5) ity asyāvabo-
 dhanārthatvāt / dvitīyādayo hi śabdās tulyajātīyāpekṣayaiva pravartante //

JŚS 21,8.

bhakṣayitvā cātvalē [']vanayati
 samudraṃ vaf prahiṇomi- (JŚS 11,19) ity etenaiva

[Bh 77,10-11] bhakṣa===naiva // bhakṣayitvā sarveṣām bhakṣaṇād ūrdhvan tān apsu-
 ṣomān udgātā samudraṃ vaf prahiṇomi- ity etenaiva mantreṇa cātvalē [']vanayati //

JŚS 21,9.

āgnīdhre dadhiṣomān bhakṣayanti
 camasena yathāpūrvam pāṇibhir vā yugapad

dadhikrāvṇo akāriṣam (JS 1,37,7) ity etaya rcā

[Bh 77,11-13] āgnī===yarcā // dadhīty eva dadhiṣomāḥ / tān āgnīdhra upaviśya ca-
masena vā yathāpūrvam paryayeṇa pāṇibhir eva vā yugapad etaya rcā bhakṣayanti /
yadi subrahmaṇyas soman na bhakṣayed apsuṣomadadhiṣomān api na bhakṣayet //

[Bh 77,14-15]

nāsyā vedau *bahirvedi karoti*- (JB 2,78: 190,28f.) iti girā kriyā /
iṣyate kaiś cid icchāmo vayam prakṛtagā hi gīḥ //

[Bh 77,16-17] iti jaiminiyasūtravṛttāv ekaviṃśaḥ khaṇḍaḥ //

JŚS 22. (avabhr̥thaḥ sutyāsamsthānaṃ ca)

JŚS 22,1.

patnīsaṃyājaiś caranti

[Bh 78,15] patnī===ranti // patnīsaṃyājair nāma yāgair antaśśālam adhvaryavaś caranti
//

JŚS 22,2.

patnīsaṃyājaiś caritvāvabhr̥tham saṃsādayanti

[Bh 78,15-16] patnī===yanti // patnīsaṃyājaiś caritvāvabhr̥tham apravṛttaprayojanaṃ
yajñam agreṇāgnīdhram adhvaryavas saha sādāyanti //

JŚS 22,3.

avabhr̥the viṣṭutīr apyajaty audumbarīñ cāsandīñ ca

[Bh 78,16-19] ava===ndīñca // tasminn avabhr̥the viṣṭutīś caudumbarīñ cāsandīñ cāpya-
jati prakṣipati /

kim iyaṃ somāsandī codyata āho svid gharmāsandī / na somāsandī nāpi gharmāsandī /
tayor hi nāsmākaṃ vyāpāraḥ /

nanu nāto [?]nyātrāsty āsandī / satyam etat / asti tu mahāvrate (cf. JPA 37,1: 288,1) /
tadartham āsandīgrahaṇam //

JŚS 22,4.

antareṇa cātvalāñ cotkarañ ca niṣkrāmann āha

prastotas sāma gāya- iti

[Bh 78,19-20] anta===yeti // anena mārgeṇa niṣkrāmann imaṃ sampraīṣam adhvaryur
āha //

JŚS 22,5.

sa hiṁkr̥tya sāma trir gāyaty
agnim hotāram manye dāsvantam (JS 1,48,10) ity
eteṣān tṛtīyam (JGG 5,10,15)

[Bh 78,20] sahiṁ===tīyam //

JŚS 22,6.

padāya padāya stobham āha

[Bh 78,20] padā===māha //

JŚS 22,7.

sarve nidhanam upayanti sapatnīkāḥ

[Bh 78,20] sarve===tnīkāḥ //

JŚS 22,8.

devān vā etasmin kāle rakṣāṁsy anvasacanta
sa etad agnī rakṣohā sāmāpaśyat
tena rakṣāṁsy apāghnata
tad yat sarve nidhanam upayanti rakṣasām evāpahatyai

[Bh 78,20] devā===hatyai //

JŚS 22,9.

triḥpratiṣṭhāpaṁ haranti

[Bh 78,20] triḥpra===ranti //

JŚS 22,10.

pratiṣṭhite pratiṣṭhite gāyati
trayo vā ime lokā
eṣāṁ lokānāṁ samaṣṭyai

[Bh 78,20-21] prati===maṣṭyai // eṣāṁ lokānāṁ āptyai //

JŚS 22,11.

avabhr̥theṣṭyā caranti

ava===ranti // asty avabhr̥theṣṭir nāmeṣṭiḥ / tayādhvaryavaś caranti //

JŚS 22,12.

sam̥sthitāyām avabhr̥theṣṭyām
upāvasṛpyāpa ācāmati
bhakṣasyāvabhr̥tho [']si
bhakṣaṇasyāvabhr̥tho [']si
bhakṣitasyāvabhr̥tho [']si- iti

[Bh 78,21-24] sam̥sthi===sīti // samāptāyām avabhr̥theṣṭyām upāvasṛpya tīrtham ebhir mantrais trir apa ācāmati / mantrāṇaṃ līngāt *sa yad evātra rjīṣa* (JB 2,67: 185,28) iti cārthavādāt somabhakṣasambandhibhis sarvair evācamaṇaṃ kartavyam / tatra nedam abhakṣaṇapakṣe subrahmaṇyasya (cf. Bh on JŚS 21,3.9) //

JŚS 22,13.

audumbarīr ārdrās sapalāsās samidhaḥ kurvata
edho [']sy edhiṣṭmahī- iti

[Bh 78,24 - 79,1] audum===hīti // atha nivṛttās tīrthād udumbaramayīr ārdraḥ parṇavatīs samidho [']nena mantreṇādadate / ekaikā samit sarvair ādeyā //

JŚS 22,14.

gatvāhavanīye samidham abhyādadhāti
samid asi tejo [']si tejo mayi dhehi svāhā- iti

[Bh 79,1-2] gatvā===heti // yo yas samidham ādattavān sa sarvo gatvāhavanīye [']nena yajuṣā samidham abhyādadhāti //

JŚS 22,15.

abhyādhāyopatiṣṭhate
apo [']nv acāriṣaṃ
rasena sam asṛkṣmahī /
payasvāṃ agna āgaman
tam mā saṃ sṛja varcasā- iti

[Bh 79,2] abhyā===seti // abhyādhāya samidham anena yajuṣāhavanīyam upatiṣṭhate //

JŚS 22,16.

athaitaj japati

śaṅ ca ma upa ca ma āyus ca me bhūyaś ca me
yajña śivo me santiṣṭhasva
yajña sviṣṭo me santiṣṭhasva
yajñāriṣṭo me santiṣṭhasva- iti

[Bh 79,3] athai===sveti // athaitad yajur japati //

JŚS 22,17.

santiṣṭhate sutyā

[Bh 79,3-5] santi===sutyā // somābhiṣave sutyāśabdaḥ prathamam pravartate / yas-
minn ahani sutyā sa ca divasas sutyāśabdenābhidhīyate / atra tu sutyādivase kriyamāṇam
karmakalāpam upalakṣayati / santiṣṭhate sutyā / yat kartavyam sutyādivase tat sarvam
atrāvāsīyata ity arthaḥ / samāptatvāt karmaṇo niṣkrāmeyuḥ //

JŚS 22,18.

yathāyatham visrjyanta udgātārah

[Bh 79,6-7] yathā===tārah // yathāyatham yathā svam svam grham praty udgātāro
visrjyante yajamānena / parigāṇagānapakṣe (cf. JŚS 25,1-4) nedānīm prastotā visrjyate
(cf. JŚS 25,30) //

JŚS 22,19.

ity aikāhikasya karmaṇaḥ

[Bh 79,7-10] ityai===maṇaḥ // yo [']yañ jyotiṣṭomas sa ekāha ity ucyate / tasyāṅgabhūtam
yat karma tad aikāhikam ity arthaḥ / *mahan me [']voca* (JŚS 1,1) ityāder upariṣṭājjapāntasya-
(JŚS 22,16) aikāhikasya karmaṇaḥ kriyākramo vyākhyātas sarvañ ca vikṛtijātam ayam
vidhir asmād evaikāhād āskandati / ye tu vaikṛtā viśeṣās teṣāṃ kaiś cid atrāpi kalpitāḥ
pariśiṣṭāḥ paryadhyāye kalpayiṣyante //

[Bh 79,11-12]

agniṣṭomena yaṣṭavyam ādau rāthantareṇa tu /
tataḥ prakṛtibhedānām yena kena cid uttaram //

[Bh 79,13-14] iti jaiminīyasūtravṛttau dvāvīṣaḥ khaṇḍaḥ //

[Bh 80,17 - 81,20] brāhmaṇācāryavacanālocanasamupajātaprajñair asmābhir asminn avasare
prakṛtīnām ṛksāmaparikalpanārtham kaś cid granthas sandrbhyate (see also
Bh/J 141,5 - 145,25) / sarvatra prathamāni prātassavanāni //

rathantarasāmāgniṣṭomaḥ /
tasya rathantarasāmnaḥ prātassavanam (JK 3,2,1-2) /
uccā ta (JS 3,3,1-3) iti gāyatrāmahīyave /
dvitīyā tu gāyatre- *asya pratnām* (JS 3,11,1) iti (JB 1,119: 51,14-15) /
punānas soma dhārayā- (JS 3,3,4-5) iti rauravayaudhājaye /
pra tu drava- (JS 3,3,6-8) ity auśanam antyam /
rāthantarāni pṛṣṭhāni (JK 3,2,12) /
svādiṣṭhayā- (JS 3,5,1-3) iti gāyatrasmāhite /
ayā pavasva devayuh (JS 3,5,4) *pavate haryato harir* (JS 3,5,5) iti sabhapauṣkale ekarce /
purojitī vo andhasa (JS 3,5,6-8) iti śyāvāśvāndhīgave /
abhi priyāṇi pavate canohita (JS 3,5,9-11) iti kāvam antyam /
yajñā yajñā vo agnaya (JS 3,5,12-13) iti yajñāyajñīyam agniṣṭomasāma //

athātyagniṣṭomaḥ /
tasyaitasyām eva kṛptau
śyāvāśvasya sthāne nānadam madhuścunnidhanam śyāvāśvam iti sāmātṛcaḥ /
yajñāyajñīyād ūrdhvaḥ harivatīṣu (JS 3,6,9-11) gaurīvitam atyagniṣṭomasāma (JK 3,4,39)
//

athokthyaḥ /
tasya sarvam āgniṣṭomikam /
upariṣṭād ukthāni / tāni sākamaśvavanti (JK 3,2,13: 155,27) //

athokthyaḥ ṣoḍaśimān /
tasyaitasyām eva kṛptāv
ātyagniṣṭomiky anuṣṭup /
upariṣṭād dharivatīṣu (JS 3,6,9-11) gaurīvitam ṣoḍaśisāma (JK 3,2,15) //

athātirātraḥ /
tasyaitasyām eva kṛptau nārmedham antyoktham /
ṣoḍaśinaḥ pare paryāyāḥ /
tebhyo rāthantaras sandhiḥ /
te brāhmaṇakṛptāḥ (cf. JB 1,206-232) //

atha bṛhatsāmāgniṣṭomaḥ /
tasya bṛhatsāmnaḥ prātassavanam (JK 3,3,1-2.11) /
bārhatāni pṛṣṭhāni (JK 3,3,13-15) /
rathantarasāmna itarat //

athātyagniṣṭomaḥ /
tasyaitasyām eva kṛptāv ātyagniṣṭomiky anuṣṭup /
prasiddham samsthāsāma //

athokthyaḥ /
tasyāsmād agniṣṭomāt parāṇi sattrāsāhīyavanty ukthāni (JK 3,3,16) //

athokthyaḥ ṣoḍaśimān /

tasyaitasyām eva kṛptau
ṣoḍaśinā viśeṣakṛptiḥ //

athātirātraḥ /
tasyaitasyām eva kṛptāv atirātrokthāni (cf. JK 3,2,14) /
paryāyasandhīnām bhāvas sarvātirātreṣu ye [']tirātre kṛptāḥ //

athobhayasāmā rathantaraprṣṭho [']gniṣṭomaḥ /
tasya rathantarapradhānasya prātassavanam (JK 3,4,1-2.14-15) /
śyāvāśvam śyaitam āndhīgavam iti pūrvo bṛhataś sāmātrcaḥ /
rathantarāsāmna itarat //

athātyagniṣṭomaḥ /
tasyaitasyām eva kṛptau nānadam āndhīgavam śyāvāśvam iti sāmātrcaḥ /
prasiddham samsthāsāma (JK 3,4,39) //

athokthyaḥ /
tasyāsmād agniṣṭomāt parāṇi sākamaśvavanty ukthāni (JK 3,2,13) //

athokthyaḥ ṣoḍaśimān /
tasyānenātyagniṣṭomena samānam ā yajñāyajñīyāt /
sākamaśvavanty ukthāni (JK 3,2,13) /
prasiddham ṣoḍaśisāma (JK 3,2,15) //

athātirātraḥ /
tasyaitasyām eva kṛptau nārmedham antyoktham /
kṛptam uttaram //

athobhyasāmā bṛhatprṣṭho [']gniṣṭomaḥ /
tasya bṛhatpradhānasya prātassavanam (JK 3,4,1.3-4.16-17) /
yaudhājayasya sthāne rathantaram / tatra doṣaḥ prakṛtisāmāpāyaḥ /
rauravam yaudhājayan naudhasam iti pūrvo rathantarāt sāmātrcaḥ / tatra doṣo nidhana-
vatām sannipātaḥ /
atraiva cottaram āṣṭādamṣṭran naudhasasya sthāne / pūrvasyaiva hi drṣṭam ukthasāma-
tvam /
bṛhatsāmna itarat //

athātyagniṣṭomaḥ /
tasyaitasyām eva kṛptau prathamātyagniṣṭomād anuṣṭup /
[pra]siddham samsthāsāma (JK 3,4,39) //

athokthyaḥ /
tasyāsmād agniṣṭomāt parāṇi satrāsāhīyavanty ukthāni (JK 3,3,16) //

athokthyaḥ ṣoḍaśimān /
tasyānenātyagniṣṭomena samānam ā yajñāyajñīyāt /
sattrāsāhīyavanty ukthāni (JK 3,3,16) /
prasiddham ṣoḍaśisāma (JK 3,2,15) //

athātirātraḥ /
tasyaitasyām eva kṛptāv atirātrokthāni (JK 3,2,14) /

kl̥ptam uttaram //

atha samyakpr̥ṣṭho [']gniṣṭomaḥ /
tasya samyakpr̥ṣṭhasya pr̥tassavanam (JK 3,4,1-2.14-15) /
naudhasasya sthāne br̥hat /
rathantarāsāmna itarat //

athātyagniṣṭomaḥ /
tasyaitasyām eva kl̥ptau prathamasyānuṣṭubhi madhuścunnidhanasya sthāne śyaitam /
prasiddham samsthāsāma (JK 3,4,39) //

athokthyaḥ /
tasyāsmād agniṣṭomāt parāṇi sākamaśvavanty ukthāni (JK 3,2,13) //

athokthyaḥ ṣoḍaśimān /
tasyānenātyagniṣṭomena samānam ā yajñāyajñīyāt /
sākamaśvavanty ukthāni (JK 3,2,13) /
prasiddham ṣoḍaśīsāma (JK 3,2,15) //

athātirātraḥ /
tasyaitasyām eva kl̥ptau nārmedham antyoktham /
kl̥ptam uttaram kl̥ptam uttaram //

JŚS 23. (agnyādheyam agnihotraś ca)

JŚS 23,1.

agnyādheye sāmnam gānakālam upadekṣyāmaḥ

[Bh 81,21-23] agnyā===kṣyāmaḥ // yena karmaṇāgnayo gārhapatyādaya ādhīyante tad
agnyādheyam / tasya somāt pūrvasyāpi sataḥ pūrvam avacane pūrvam eva kāraṇam
pratyapādi (cf. Bh introd. to JŚS 1,1,1) / iha tūcyate / agnyādheye līngasākhāntarīya-
vacanaprāpitānām sāmnam gānasya kālam upadekṣyāmaḥ / atha gānan tatkālāñ ceti
kalpyam //

JŚS 23,2.

yajñopavītaṃ kṛtvāpa ācamya-
uttareṇa viharadeśam parītya-
apareṇa gārhapatyāyatanam prānmukhas tiṣṭhann
araṇyor nihito jātavedā (JS 1,8,7) ity
araṇyos sannidhīyamānayor
ghṛtācer āngirasasya sāma (JGG 1,8,8) gāyati

[Bh 81,24-26] yajño===yati // yajñopavīty ācānto [']gnīmām viharānadeśam uttareṇa
parītya gārhapatyasyāyatanam apareṇa prānmukhas tiṣṭhann *araṇyor* (JS 1,8,7) ity asyām
ṛci ghṛtācer āngirasasya sāmādharrottarayor araṇyos samyojyamānayor gāyati //

JŚS 23,3.

agnin nara (JS 1,7,10) iti
mathyamāne
rāśivairājam (JGG 1,7,15 or 16)

[Bh 81,27] agniṃ===rājam // asyām ṛci rāśivairājam mathyamāne gāyati //

JŚS 23,4.

tveṣas te dhūma ṛṇvati- (JS 1,9,3) iti
dhūma udyati
kaunmudam (JGG 1,9,4)

[Bh 82,1] tveṣa===nmudam // asyām ṛci kaunmudam udyati dhūme gāyati //

JŚS 23,5.

adarśi gātuvittama (JS 1,5,3) iti
jāte
gāthinaḥ kauśikasya sāma- (JGG 1,5,6)
agneś ca śraiṣṭhyam (JGG 1,12,16)

[Bh 82,1-6] ada===śraiṣṭhyam // asyām ṛci gāthinaḥ kauśikasya sāma ca yac cādo [']gne[ś]
śraiṣṭhyam iti tac ca jāte [']gnau gāyati /

agne[ś] śraiṣṭhyāt pūrvasmin sāmācatuṣṭaya (cf. JŚS 23,2-5) ṛgādigrahaṇam anarthakam
/ nānarthakam ṛggatālīngaparijghṛkṣayaiśāṃ sāmnam gānam iti jñāpanārthatvāt /

kim etasya jñāpane prayojanam / vakṣyamāṇabrahmasāmagānagrahaṇapakṣe (cf. JŚS
23,21) sāmācatuṣṭayam idam anādṛṭya rcām evāśāṃ vacanam / udgātur eva hi gānaprā-
dhānyan na brahmaṇaḥ /

atha vedaṃ vijñānam ṛggrahaṇasya prayojanam / ṛggatālīngāt sāmācatuṣṭayam idam
pravṛttan na vacanād iti //

JŚS 23,6.

gārhapatya ādhīyamāne
rathantaram (JĀrG 16,9 on JS 1,25,1)

[Bh 82,7-8] gārha===taram // gārhapatye [']gnāv ādhīyamāne rathantaram gāyati /

rathantaravāmadevyabrhadvāravantīyaśyaiteṣu (JŚS 23,6-12) ke cit sampreṣyanti (cf. Baudh-
ŚS 1,16-17; KŚS 4,9,6.12.15; 4,10,1) ke cin na (cf. MŚS 1,5,3-4; VādhŚS 1,1-2; BhārŚS 5,6-
10; HŚS 3,4; ĀpŚS 5,11-16; VaikhŚS 1,11-13) / tat pūrvam eva pṛṣṭvādhvaryun tadvaśam
iyāt //

JŚS 23,7.

uddhriyamāṇe

vāmadevyam (JGG 2,6,16 on JS 1,18,5)

[Bh 82,8-9] uddhri===devyam // gārhapatyād āhavanīyārtham agnāv uddhriyamāṇe
vāmadevyam gāyet //

JŚS 23,8.

anvāhāryapacana ādhīyamāṇe

yajñāyajñīyam (JGG 1,4,4 on JS 1,4,1)

[Bh 82,10-11] anvā===jñīyam // ke cid anuddhṛtyaivāhavanīyārtham agnim anvāhārya-
pacanam ādadhati (cf. Agnyādheya-Brāhmaṇa of Kaṭhaśākhā 5: 9,4-6; MS 1,6,7; VārŚS
1,4,3,31; MŚS 1,5,4,6) / tatra siddhā yajñāyajñīyād ūrdhvavartitā vāmadevyasya (cf. Bh
on JŚS 3,14) //

JŚS 23,9.*

prāñcam praṇīyāhavanīyāyatane nidadhati

[Bh 82,11-12] prāñcam===dhati // āhavanīyārtham uddhṛtan tam agnim prāñcam praṇīyā-
havanīyasya sthāne nidadhaty adhvaryavaḥ / parasya vidher viṣayakṣiptir iyam //

JŚS 23,10.*

tad agner nidhi (JĀrG 3,7 on JS 2,1,20) gāyati

[Bh 82,12-13] tada===yati // tad iti tadārthe /

atha vā tacchabdadarśanād yacchabdam apy adhyāhṛtyaikavākyatayaivedam yojyam /
yadā nidadhati tadā gāyati //

JŚS 23,11.

āhavanīya ādhīyamāṇe

br̥hat (JĀrG 12,15 on JS 1,25,2)

[Bh 82,14] āha===br̥hat //

JŚS 23,12.

ādHITE

vāravantīyañ (JGG 1,2,11 on JS 1,2,7)

śyaitam (JGG 3,1,7 on JS 1,25,3) iti

[Bh 82,14-17] ādhi===miti // ādhita āhavanīye vāravantīyaṃ śyaitāñ ca gāyati / *ādhita* ity ācāryapramāṇyād *dadhāter hi-* (Pāṇini 7,4,42) ity asya vidheḥ kva cid abhāve lakṣaṇam anumeyam /

atha vā- *ādhita i* ity evam padacchedaḥ kāryaḥ / isabdo [']sti nipātaḥ / sa ihetiśabdasyārthe vartate / *ādhita i* āhitavān iti / asyaṃ velāyāṃ gāyatīti kalpyam //

JŚS 23,13.

sabhyāvasathyau

sabha- (JGG 6,11,5 on JS 1,59,1)

pauṣkalābhyām (JGG 6,10,5 on JS 1,58,1)

[There are three sabha sāmans on JS 1,59,1; the third one is probably meant as it is the only one used in soma rites and therefore found in the Ūhagāna; cf. also Bh on JŚS 24,20.]

[Bh 82,18-19] sabhyā===lābhyām // yāv agnī sabhāyām āvasathe ca nidhīyete tau sabhyāvasathyau / tāv āhitau sabhapauṣkalābhyām upatiṣṭheta / sabhena sabhyaṃ pauṣkalenāvasathīyam //

JŚS 23,14.

sarvān śyaitena- (JGG 3,1,7 on JS 1,25,3)

ity eke

[Bh 82,19-22] sarvā===tyeke // sarvān agnīm āhitān śyaitenopatiṣṭhetety eka ācāryā bruvate / asmin pakṣe vāravantīyānantaraṃ śyaitam agītvā sabhyāvasathyau svasāmabhyām upasthāya tataḥ pañcāgnīm sahaiva śyaitenopatiṣṭheta / sabhyāvasathyayos tu vaikalpikam ādhānam / tato [']nayor anādhānapakṣe na śyaitasya kālaḥ pakṣadvaye [']pi bhidyate //

JŚS 23,15.

tāny udgātā gāyed

gānasamyogād

vedādhikṛtatvāc ca

brahmaudane ca liṅgadarśanāt

[Bh 82,22 - 83,6] tānyu===rśanāt // tāny etāni sāmāny udgātā gāyed ebhyaḥ kāraṇebhyaḥ /

tatra gānasamyogād iti gānenodgātus samyogāt /

kuto [']sya gānasamyogaḥ / yato [']yaṃ gānakartṛvacanenodgātṛśabdenābhidhīyate /

atha vedādhikṛtatvād iti sāmavedenodgātuh kartṛtvenādhikṛtatvād upāttatvāt / anyārthe hi vākye śrūyate / *tad āhur yad ṛcā hotṛtvaṃ kriyate yajuṣādhvaryavaṃ sāmnodgītha* (JB 1,358: 148,26-27) iti / tatra sāmavedenodgīthakriyāyām udgīthasya kartur udgātṛtve sāmavedenodgātā karotīty ayam artho labhyate /

atha vā sāmavedenodgātur adhikṛtatvam asya vedasya samākhyānād avagamya / loke
hy audgātro veda ity ayam vedas samākhyāyate /

atha brahmaudane ca liṅgadarśanād iti / yena śrutena dṛṣṭena vā kaś cit pratyakṣeṇāgrhya-
māṇo [']rtho niścīyate tat tasya liṅgam bhavati / yathā dhūmo [']gnisadbhāvasya / yathā ca
kamalodbodho divākarodayasya / evam atrāpi tāny udgātā gāyed ity asyārthasya niścayo
brahmaudana āgnyādheyike liṅgadarśanāt kriyate / yena tal liṅgam ācāryeṇa paraśākhāyān
dṛṣṭan tena nehedam iti nirdiṣṭam śabdena / sāmānyaśabdenaivoktam *liṅgadarśanād* iti /
tat khalu liṅgam / *mahartvijo* [sic] *brahmaudanam prāśnīyur* (BaudhŚS 20,16: 35,14) iti
paravacanam / ete ca mahartvijo yad dhotādhvaryur brahmodgāteti / yadi cāgnyādheya-
sāmāny udgātur anyo gāyen niṣprajānyāgnyādheye tadarthe brahmaudane darśanam
udgātur nāvakalpeta /

tasmāt kāraṇatrayād udgātaiva sāmāni gāyet / kiñ ca yo [']yam madhyamo hetuḥ sa
sarvatrāpi sāmavede vihitam / anirdiṣṭakartṛkaṁ karmodgātā kuryād (cf. LŚS and DŚS
1,1,4; Bh on JŚS 1,4) ity avagamayati //

JŚS 23,16.

teṣāṁ yāni tṛcasthāni tṛceṣu tāni gāyet

[Bh 83,7-9] teṣāṁ===gāyet // teṣāṁ sāmāni yāni tṛcasthāni tṛceṣv api vidyante tāni
tṛceṣu gāyet / *na stotrabhūtāni*- (JŚS 23,19) iti vakṣyati / tasmād imam vidhim bṛhadrathan-
taravāmadevyāni prajayanti na yajñāyajñīyaprabhṛtīni //

JŚS 23,17.

yāny ekarcāni tris tris tāni

[Bh 83,10-14] yānye===stāni // yāny ekarc[es]u bhajante tāni tris tris gāyet / *na sto-*
trabhūtāni- (JŚS 23,19) iti / ata eva kāraṇād yajñāyajñīyaprabhṛtīny apīmam vidhim
prajayanti na kevalam pañcādyāny (cf. JŚS 23,2-5) agner nidhi (cf. JŚS 23,10) ca /

kim punar bṛhadrathantaravāmadevyāni nēmaṁ vidhim prajayanti / kutas saṁśayaḥ
/ yatas tāny ekarceṣv api santi tṛceṣv api / atra brūmaḥ / yady ekarceṣu sattāmātram
āśritya trigānam aiśiṣyata *tris sarvāni*- ity avakṣyata / na hy atra vihitam sāmāsti yad
ekarcāna na sprṣati / yatas tv ekarcena viśiṣṭa tata eva labhyate / yāny ekarceṣv eva na
tṛceṣv iti / tasmād bṛhadrathantaravāmadevyāni sakṛt sakṛd eva gāyet //

JŚS 23,18.*

tiṣṭhan

[Bh 83,14-17] tiṣṭhan // tāni sarvāni sāmāni tiṣṭhan gāyet /

nanv ādāv uktam *apareṇa gārhapatyāyatanam prānmukhas tiṣṭhann* (JŚS 23,2) iti / tad
adhikārarūpeṇa sarveṣv apy eṣu bhavitum śaknoti / tato [']yam vidhir anarthakaḥ /
nānarthaka[s] sthānaviśeṣapratipādanārthatvāt / tato yajñāyajñīyādīni tasya tasyāgneḥ
pāścāt tiṣṭhan gāyet //

*JŚS 23,19**.

na stotrabhūtāni

[Bh 83,17-21] nasto===tāni // stotreṣu bhūtāni pravṛttāni na gāyet / yena rūpeṇa stotreṣu bhūtāny etāni tāni tena rūpeṇa na gāyed ity arthaḥ /

atha vāstotrabhūtānīti kṛtvaivan neyam / stotreṣu bhūtā utpannā ye viśeṣās te stotrabhūtāḥ / te yeṣu na santi tāny astotrabhūtānīti /

ubhayathāpi ye rathantarādīnām stotrārthāḥ pāṭhās teṣām ihāgrahaṇam sidhyati /

athānyathā vyākhyāsyāmaḥ //

JŚS 23,18-19**.

tiṣṭhann astotrabhūtāni

[Bh 83,21 - 84,2] tiṣṭha===tāni // paribhāṣāvākyaṃ idam / yāni sāmāny astotrabhūtāni stotrabhūtebhyo [']nyāni vidhīyante tāni tiṣṭhan gāyet / yeṣu sthānam āsanam vā na vihitan tāny asya vacanasya prayojakāni / yathā suvarjyotirnidhanāny agniparigāṇāni parimāda iti (cf. Bh on JŚS 4,1 and on JPA 19,36-37: 261,20ff.) / asmin vyākhyāne sarvāṅy āgnyādheyikāny apareṇaiva gārhapatyān tiṣṭhatā geyāni sthānāntarasāvihitatvāt /

katham punar ūhasāmnām ihāgrahaṇam asmin vyākhyāne sidhyati / nyāyāt sidhyati / itthaṃ hi nyāyavidbhir niścitam / kriyārthas samāmnāya iti (cf. PMS 1,2,1 *āmnāyasya kriyārthatvād...*) / tatrohasamāmnāyasya tāvat savanatrāyāṅgabhāvenaivārthas siddhaḥ / yas tv ayam ādyas samāmnāyas tasya savanatrāyād bahirbhūtasya kriyāṅgabhāvam upajigamiṣato yo [']nyatra savanebhyas sāmāgānavidhis sa tasya viṣayaḥ / itarathā hi kriyārthatvam asya na syāt /

kiñ ca cchandasyānām eva savanatrāyād anyatra bhūyasām sāmnam vidhir dṛṣyate / tad upalakṣyam agnyādheyapravargyādiṣu gāne / tatra cchandasyair eva saha vihitānām rathantarādīnām ūḍhānān chandasyavad grahaṇan nyāyād bhavati /

pūrvasmin vyākhyāne vacanād ūhasāmnān nivṛttir nyāyād uttarasmin / tatra vacanād ūhasāmnām agnyādheyamātran nivṛttau pravargyādiṣu vacanābhāvāt pravṛttir eṣām aniṣṭā prāpnoti / uttarasmiṃs tu nyāyasyānekaviṣayatvān nāyan doṣaḥ prasajati / tasmād uttaram eva vyākhyānam siddhāntatvena grāhyam //

*JŚS 23,20**.

madhyamayā vācā

[Bh 84,3-8] madhya===vācā // madhyamayāmandrayānuccayā vācāgnyādheyasāmāni gāyet /

atha vāstotraparibhāṣāvākyaṅtabhūtam evedan na vākyaṅtaram / *tiṣṭhann astotrabhūtāni madhyamayā vācā*- iti / tataḥ pravargyādiṣv api madhyamayaiva vācā geyam /

asmin vyākhyāne parisāmasu *madhyamayā vācā gāyed* (JŚS 26,10) iti vidhir anarthakaḥ / nānarthakas savanāntarbhūtaparigāṇārthatvāt / pūrvayor hi savanayor antarbhūteṣu

parigāṇeṣu tatsvarau mandroccau (cf. JPA 5,1-8: 209,1-17; LŚS 2,2,6-7; DŚS 4,1,18-19) paribhāṣām imām bādhitvā prasajataḥ / tannivṛttaye tatra *madhyamayā vācā-* (JŚS 26,10) iti vidhāsyati /

katarat punar vyākhyānayoḥ garīyaḥ / yataḥ pūrvasmin vyākhyāne pravargyādiṣv aniyata[s] svaro bhavati niyato [']smin tata idaṃ garīyaḥ //

JŚS 23,21.

manasā vā brahmā sāmāni gāyed

ity eke

[Bh 84,9-19] mana===tyeke // manasā vācā vā brahmā sāmāni gāyed ity eka ācāryā bruvate /

kimarthaṃ *manasā vā-* ity asya brahmaṇaiva sambandhaḥ kriyate nodgātrā / atra brūmaḥ / itthan naḥ pratibhāti / brahmodgātror anyatareṇāgnyādheyasāmāni geyānīti vacanam ācāryeṇa drṣṭam / idaṃ ca drṣṭam bahvṛcaśrutau / *dve vai yajñasya vartanī / vācānyā saṃskriyate manasānyā / sā yā vācā saṃskriyate tām anya ṛtvijas saṃskurvanti / atha yā manasā tām brahmā / tasmād yāvad ṛcā yajuṣā sāmāni ca [sic] kuryus tūṣṇīm tāvad brahmāsīta / ardhaṃ hi tad yajñasya saṃskarotīti* (KB 6,5,18-26) / asmadupaniṣadgranthaś ca- *ayaṃ vāva yajño yo [']yam pavata* (JUB 3,16,1) ityādis *tasmāt sa tūṣṇīm āsta* (JUB 3,16,2) ityantā samupalakṣitaḥ / tato [']gnyādheyakarmani brahmaṇas tūṣṇīmāsānārtham manasāgānaṃ vihitavān / manasāpi hi gītaṃ gītam eva bhavatīti /

atha caivam paśyan vāpakṣam api brahmaṇo [']bhyupagatavān / yato vacanād brahmaṇas sāmāgānam āgatan tata eva vāpakṣo [']py āgata iti / udgātus tu manasāgānaṃ kva cid api na drṣyate / na cāsya brahmaṇa iva tūṣṇīmāsane kāraṇam upalakṣyate / tasmād evam eva vyavadhātavyam / udgātā ced vācaiva brahmā ced vācā vā manasā veti //

JŚS 23,22-23*.*

sadāgnihotre

gauṣūktāśvasūkte (JGG 2,1,18-19 on JS 1,13,8) geye

[Bh 84,20-24] sadā===geye // nityam agnihotre ete geye /

vikalpāprasaṅgāt *sadā-* ity anarthakam / nānarthakam anasmādīyenāpi vidhināgnihotre hūyamāne sāmadvayasya prāpaṇārthatvāt / yadi hi *sadā-* iti nāvakṣyata *kam aham asmi kam mamety etad uktvā vā-* (JŚS 23,26) iti vakṣyamāṇatvād asmadagnihotravidhāv eva sāmadvayam prāvartīsyata / *sadā-* iti vacanāt sarvatrāpi siddhāsya pravṛtīḥ /

kaḥ punar atra gātā / yajamānaḥ / na hy udgātāgnihotre [']sti na ca sāmāny adhvaryur avagacchati / uttaratra (Bh on JŚS 23,26) ca kāraṇam vakṣyāmo yajamānageyatve /

apara āha //

JŚS 23,22.*

sadāgnihotre

[Bh 84,24-26] sadā===hotre // agnihotre iti dvitīyādvivacanam / sadā nityan dve agnihotre juhuyād āhiteṣv agniṣu / kālo [']nayoḥ ka iti cet parataḥ parasmin vākye (JŚS 23,24-25) vijñāsyati //

JŚS 23,23.*

gauṣūktāśvasūkte (JGG 2,1,18-19 on JS 1,13,8) geye

[Bh 84,26] gauṣū===geye // tayor gauṣūktāśvasūkte geye //

JŚS 23,24.

sāyaṃ gauṣūktam (JGG 2,1,18 on JS 1,13,8)

[Bh 84,26] sāyaṃ===sūktam //

JŚS 23,25.

prātar āśvasūktam (JGG 2,1,19 on JS 1,13,8)

[Bh 84,26-30] prāta===sūktam // yathāsaṃkhyanyāyenaiva pūrvasminn agnihotre gauṣūktasya parasminn āśvasūktasya siddher vākyadvayam anarthakam / nānarthakam ekaikasmin sāmadvayaprasaṅganivṛttyarthatvāt /

atha vā yathāsaṃkhyanyāyenaiva sāmadvayam agnihotrābhyāṃ kāmāṃ sambadhyatām / agnihotrayos tu sāyamprātaḥkālātvaṃ vākyadvayam idaṃ vijñāpayati / naivaṃ vacanavyaktiḥ kāryā yat sāyaṃ hūyate tasmin gauṣūktam iti / kathān tarhi / yad gauṣūktavad agnihotran tat sāyaṃ hotavyam iti //

JŚS 23,26.

pūrvasyāṃ āhutau hutāyāṃ

kam aham asmi kam mama- (JB 1,41: 17,23) ity etad uktvā vā

[Bh 84,30 - 85,9] pūrva===ktvāvā // ayam ubhayos sāmnor gānakālaviśeṣaḥ kathyate / pūrvasyāṃ āhutau hutāyāṃ vaitadyajurvacanānantaraṃ vā geye /

atra yadi sāmnor hāvakenaiva gānam aiṣṣyata *pūrvām āhutiṃ hutvā-* ity avadiṣyata / yatas tv anyakartṛkam iva codyate tasmād yajamāno gāyet / na hy anyo hāvakād agnihotrasya rtvig asti / itthaṃ hi śrūyate / *agnihotrasya yajñakrator eka rtvig* (TB 2,3,6,1) iti / yac cedam yajuḥ *kam aham asmi kam mama-* iti tad yājamānam iti niścetum yuktam / tatra itad yajur uktvā (JŚS 23,26) geye (JŚS 23,23*) iti samānakartṛkatvaśravaṇād eva sāmāgānasya yājamānatvaṃ sidhyati (cf. Bh on JŚS 23,22*-23*) /

asya sāmāgānakālavikalpasya vyavasthayā grahaṇaṃ yuktam / anyasmin hotari pūrvaḥ kāla[s] svayaṃhome para iti / asti hi kadā cit svayaṃhomo [']pi / *svayam parvaṇi juhuyād* (ĀśvSS 2,4,2) iti *svayam ahataṅsā yajamāno [']gnihotrañ juhuyād* (JB 1,38: 16,6) iti ca / kimartham agnyādheyasya dakṣiṇā vidhāsyāṃs (JŚS 23,27-35) tābhyāḥ pūrvam eva saśeṣam agnyādheyam avasthāpyāgnihotraṃ sasāmāgānakramaṇa vihitavān iti cet saśeṣe [']py agnyādheye saty apratīkṣya pavamāneṣṭim agnihotraṃ hotavyam iti jñāpanārtham //

JŚS 23,27.

agnyādheyasya dakṣiṇāṣ ṣaḍ dvādaśa caturviṃśatiḥ

[Bh 85,10-12] agnyā===śatiḥ // ṣaḍ dvādaśa vā caturviṃśatir vā gāvo [']gnyādheyasya dakṣiṇā[s] syuḥ /

kathan na samuccayo gr̥hyate / pṛthak pṛthag āsāṃ vacanāt / samuccaye [']bhīṣṭe sati *dvicatvāriṃśad* ity ucyeta / agnyādheyagrahaṇam agnihotrprasāṅganivṛttyartham //

JŚS 23,28.

aśvaś cānaḍvān vā

[Bh 85,12] aśva===ḍvānvā // aśvaś ca vānaḍvāṃś ca vā ṣaḍādibhis samuccīyeta //

JŚS 23,29.*

bahu deyam

[Bh 85,12-14] bahu deyam // bahavidhan dravyaṃ gavāśvamahiṣamaṇisuvarṇavṛīhiyava-
bhūmyādi deyam / pūrvoktā dakṣiṇā nityāḥ / ayam āḍhyaviṣayo vidhiḥ / yady āḍhya[s]
syān na pūrvoktābhir eva tuṣyet / bahavidhan dravyam anyad api phalasaṃrddhaye
dadyād ity arthaḥ //

JŚS 23,30.*

aparimitan deyam

[Bh 85,15-19] apa===deyam // aparimitasaṃkhyātan dravyan deyam / bahusaṃkhyasya
dravyasya dānārtham idam uktam / tad dhi dussaṃkhyānatvād aparimitam iti vaktuṃ
śakyam /

adhastanād vidher asya ko bhedaḥ / taj jātivīṣayam idaṃ vyaktivīṣayam iti //

atha vaikavākyatayaiva vyākhyeyam / bahu dravyan deyan dātuśakyaṃ yuktaṃ yasya
vidyeta tena pūrvoktās saṃkhyā anāḍṛtyāparimitam bahusaṃkhyan dravyan deyam iti /
asminn api vyākhyāne napuṃsakaliṅgopādānād evādyagavām api dānaṃ sidhyati //

JŚS 23,31.

yāvātīḥ saṃvatsarasya rātrayas tāvatīr deyāḥ

[Bh 85,20-21] yāva===deyāḥ // yāvātīḥ tāvatīr iti cchāndasau śabdau / yāvatyas saṃvatsa-
rasya rātrayas tāvatyo deyāḥ / śaktaś cet pūrvam pakṣatrayam atikramyemam āśrayeta
//

JŚS 23,32-33*.*

āgneyasyelānte [']pi sahasran dadyād
ity eke samāmananti

[Bh 85,21-23] āgne===nanti // āgnyādheyikasyāgneyasya puroḍāśasyelānta ilāsambaddhe karmaṇi samāpte sahasram api gavān dadyād ity eke yājñikās samāmananti /

atha vā //

*JŚS 23,32**.

āgneyasyelānte

[Bh 85,23-26] āgne===lānte // uktā dakṣiṇāvikalpāḥ / tāsām ayaṃ kālaḥ kathyate / āgneyasyelānte tā dakṣiṇā deyaḥ / śrūyate ca parakṣudre / *āgneyo vā aṣṭākapālo [']gnyādheyam* (TB 1,1,6,3) iti / uktañ ca baudhāyanenāsyaiḥ puroḍāśasyādhikāre / *anvāhāryam āsādyāgnyādheyadakṣiṇā dadāti-* (BaudhŚS 2,19: 66,6) iti / parakṣudreṣu ca dr̥ṣyate / *kāmam ūrdhvan deyam aparimitasyāvaruddhyā* (TB 1,1,6,11) iti / idam eva vyākhyānam asmābhir abhimanyate / itaratra hi dakṣiṇānām kālākīrtanadoṣaḥ prasajati //

JŚS 23,34.

anādhyo [']gnīn ādadhāno [']py ekāṃ gān dadyād

iti paingakam

[Bh 85,27-29] anā===ngakam // yo daridraḥ ṣaḍ api gā dātun na śaknoti tasyāgnyādheyābhāvaprasaṅga idam ucyate / anādhyas sann agnīn ādadhāna ekāṃ api gān dadyād iti paingakam brāhmaṇaṃ vidadhāti / tasmād ekayāpi gavāgnīn ādadhīta / naiva daridratām vyapadiśya nādadhīta //

JŚS 23,35.

anagnyādheyam eva tad yatra gaur na dīyate

[Bh 86,1-9] ana===yate // anādhyatāhetukan dakṣiṇāhrāsam pūrvasmād vākyād upalabhya mīmāṃsakānān ca mukhād asamartho [']pi sarvāṅgopasaṃhāre nityaṃ karmānutiṣṭhed iti (cf. PMS 6,3,1-7) śrūtvaṅgnyādheyādīni karmāṇy adakṣiṇāny api prayuyukṣamānān daridratarāṇān nirbhartsanam idaṃ kriyate / atra cāgnyādheyaśabdo gośabdaś ca viśeṣavācināv api santau pratipādyārthānurodhāya sāmānyasyopalakṣakau gr̥hyete / tatrāgnyādheyaśabdā sarveṣāṃ vaidikānām karmaṇām upalakṣakas sarvadakṣiṇānān ca gośabdaḥ / evaṃ yo jyam / anagnyādheyam eva ca tad bhavati yasmin karmaṇi gaur na dīyate dakṣiṇā na dīyate / na hi dakṣiṇānyair aṅgais tulyā pravartata ṛtvigānāmanārthatvāt / manuś ca bhagavān avocat

indriyāṇi yaśa[s] svargam āyuh kīrtim prajāṃ [sic] paśūn /

hantya alpapakṣiṇo yajñas tasmān nālpadhano yajed // (Manu 11,40) iti /

liṅgañ ca dr̥ṣyate / *dakṣiṇā[s] svargaṃ lokaṃ gamayanti-* (cf. KS 14,7; 28,4;

KapS 44,4; TS 4,4,8,1; MS 4,8,3) iti //

[Bh 86,10-11] āsanādy ā visargād gor agnyādheye [']pi somavat (cf. JŚS 2,1-21) / *ahaṃ kariṣyāmi-*(cf. JŚS 2,14) ity ūhed utsr̥jed (cf. JŚS 2,21) dikpadādikam (cf. JŚS 2,14) //

[Bh 86,12-13] iti jaiminīyasūtravṛttāv agnyādheyaśamavidhis trayoviṃśaḥ khaṇḍaḥ //

JŚS 24. (pravargyaḥ)

JŚS 24,1.

pravargye sāmṇāṃ gānakālam upadekṣyāmaḥ

[Bh 87,13-16] prava===kṣyāmaḥ // pravargyo nāma somāṅgabhūtaḥ kaś cit kriyāviśeṣaḥ / tasya tāvat pūrvam eva codanā kṛtā *pravargyopasadbhyāñ caranti-* (JŚS 3,14) iti / prathame some tu tasyānityatvaṃ śrutyantarāsiddham (KB 8,4,2-6) avagamayitun tadaṅgabhūtāni sāmāni tatrāvihitāni / tāni vidhitsuṛ ācāryaḥ pratijānāti / pravargye sāmṇāṃ liṅgataḥ paravacanataś ca samupasthitānāṃ gānasya kālam upadekṣyāmaḥ //

JŚS 24,2.

yajñopavītaṃ kṛtvāpa ācamya-
antareṇa vedyutkarau prapadya-
apareṇa hotāram parītya
dakṣiṇato gharmam abhimukha upaviśya
vāmadevyena (JGG 2,6,16 on JS 1,18,5)
madantībhīś śāntiṃ kurute

[Bh 87,17-19] yajño===rute // pravargyam ārabhamāṇeṣu yajñopavīty ācānto vedyutkarāv antareṇāsīnaṃ hotāram apareṇa parītya gharmam abhimukho gharmasyaiva dakṣiṇata upaviśya madantībhir nāma gārhapatyē taptābhir adbhir vāmadevyena mārjanaṃ kurute /

kim anādeśād udgātā / naivam / uttarasmād vākyāt (JŚS 24,3) prastotety avagamyatām //

JŚS 24,3.

taṃ yadādhvaryus sampreṣyati
brahman pravargyeṇa pracariṣyāmo
hotar gharmam abhiṣṭuhi
prastotas sāmāni gāya- iti
tad gāyati

[Bh 87,19-23] taṃya===yati // taṃ kṛtaśāntikaṃ yadādhvaryur evaṃ sampreṣyati tat tadāprabhṛti vakṣyamāṇāni sāmāni gāyati /

hotṛbrahmasampraiṣavacanam atrānarthakam / nānarthakam brahmaṇā prasave kṛte hotṛā copakrānte [']bhīṣṭave gānārambha iti jñāpanārthatvāt /

atha vā pravargyacodanāyām avidhānāt sāmṇāṃ anityatvaṃ kaś cid āśaṅketa / tan-nirāsārtham asaṃśayanityābhyām brahmahotrpraiṣābhyām prastotrṣampraiṣasya sahava-canam //

JŚS 24,4.

brahma jajñānam (JS 1,33,9) ity
etayoḥ pūrvam (JGG 4,1,17) trir gāyati

[Bh 87,24] brahma===yati // *brahma jajñānam* (JS 1,33,9) ity ṛcy etayos sāmnoḥ (JGG 4,1,17-18) pūrvam sāma trir gāyati //

JŚS 24,5.

ajyamāne mahāvīre
śārṅgam (JGG 6,9,31 or 32 or 33 on JS 1,57,11)

[Bh 87,25 - 88,5] ajya===śārṅgam // mahāvīre prathamam ājyenājyamāne śārṅgam gāyati / trīṇi śārṅgāṇi (JGG 6,9,31-33) / teṣām anyatamaṃ gāyati /

nanv asati kāraṇe prathamātikramaṇam anyāyyam / satyam etat / asti tv iha kāraṇam yat *brahma jajñānam* (JŚS 1,24,4) prattāyām (JŚS 24,12) iti vākyayoḥ pūrvagrahaṇam uttaranivṛttyartham karoti / tena śārṅgāṇām aniyamas sidhyati /

atha vā triṣu pravargyadivaseṣu trīṇi kramaṇa geyāni / punar apy evam eva caturthādiṣv api vidyamāneṣv āvarteran / evaṃ yāyāmadoṣaparihāras sambhavataḥ kṛto [']pi bhavati /

atha vā yāvantaḥ pravargyās tāms tredhā vibhajyaikaikasmin bhāge kramaṇaikaikaṃ gāyet / evaṃ sambhavato yathāsaṃkhyam anuḡrhitam bhavati //

JŚS 24,6.

rukma upadhīyamāne
śukram (JĀrG 22,9 on JS 1,45,1)

[Bh 88,5-16] rukma===śukram // rukmaśabdāsuvarṇe cāsti rajate ca / rukme mahāvīra-syādhastād upadhīyamāne śukram gāyati /

upadhāya rukmaṃ vādhūlakās sampreṣyanti (VādhŚS 8,20,20) / tathā sati pūrvam eva sampraiṣāc chukram geyam / tatra kim prāthamyāc chukran trir geyam uta prāthamyāñ jahad api brahmajajñānīyam eva trir geyam / taddharma trirgānam iti / atra brūmaḥ / na śukram avidhes trir geyan nāprathamam brahmajajñānīyan trirgānasyeha prathamot-tamadharmatvāvagamāt /

kim punas sakṛd eva dve api / naivam / trirgāne vihite sakṛd gātum ayuktatvāt /

kā punar gatiḥ / iyaṃ gatiḥ / yathā śukran tathā brahmajajñānīyam api pūrvam eva sampraiṣād geyam iti / asya hi śārṅgādivad avayavakarmabhir na sambandho [']sti / evaṃ kṛte na bhūyān vidhyatikramaḥ kṛto bhavati / iyad eva hy atra vihītād bhidyate yad asampraiṣaṃ sāmadvayaṃ gīyata iti / vidhikramaś ca sāmnam sambhavann evam anuḡrhitō bhavati / prāthamyāñ ca brahmajajñānīyasyātyaktaṃ bhavati /

anaṅgam asya prāthamyāṃ śukratṛtīyavat tyajyatām apīti cen na / aṅgam evāsya prātham-yam prathamavihitatvāc chukrādivac ca karmaviśeṣasambandhenāvidhānāt /

nanu sampraīṣapūrvakatvam asyaivan tyaktam bhavati / na sampraīṣapūrvakatvaṃ prātham-
yavad asyaiva viśeṣadharmah / sādharmaṇo [']yam eṣāṃ sarveṣāṃ api / saugatyā tyajyata
iti nāyuktaṃ śukrasyeva //

JŚS 24,7.

uttarasmiṃś
candram (JĀrG 22,10 on JS 1,45,1)
abhidhīyamāne

[Bh 88,17-18] utta===māne // abhir atroparibhāktve vartate / uttarasmin rukme mahāvīra-
syopari dhīyamāne candram gāyati //

JŚS 24,8.

gharmendhane
gharmasya tanū (JĀrG 18,3-4 on JS 1,53,4)
gharmavrate (JĀrG 9,16-17 on JS 2,3,9)

[Bh 88,18-24] gharme===vrate // gharmo mahāvīrah / tasyendhane dīpane kriyamāṇe
gharmasya tanū ca gharmavrate ca gāyati /

nanv anyatra samuccaye caśabdo dṛśyate / yathāgneś ca śraīṣṭhyam (JŚS 23,5) somasya
ca vratam (JŚS 25,15*) iti / iha caśabdābhāvān na samuccayo yujyate / katham punar
bhavān manyate / uttaram sāmadvayam pūrveṇa vikalpyata iti /

yady evam bhavatāpi nānanditavyam adoṣo me pakṣa iti / anyatra hi vikalpe vāśabdo
dṛśyate / yathā *kakubham vā* (JŚS 24,11) *kāvaṃ vā-* (JŚS 24,20) iti / tad atra vāśabdā-
darśanād vikalpo [']pi na yujyate / kiñ ca na prāyeṇa vāśabdādibhir lakṣaṇair vinā vikalpo
dṛṣṭah / dṛṣṭas tu samuccayo vinā caśabdādibhiḥ / yathā *rathantaran dairghaśravasan*
naudhasaṃ samantam ābhīśavaṃ yaudhājayam (JK 2,8b: 147,21) iti *hotur brahmaṇa ājye*
(JK 4,50: 177,23) iti ca / tasmāt samuccaya evātra niścitaḥ //

JŚS 24,9.

rucite
gharmasya rocanam (JĀrG 5,1 on JS 1,3,11)

[Bh 88,25-26] ruci===canam // rucite gharme gharmasya rocanam gāyati /

kadā punar ayaṃ rucito bhavati / yadā vadanti *rucito gharmā* (MS 4,9,4: 125,2; MŚS
4,2,35; TĀ 5,5,3 bis; ĀpŚS 15,8,13; ŚB 14,1,3,33; KŚS 26,4,10; KB 8,7,22; ŚŚS 5,9,25; LŚS
5,7,2) iti //

JŚS 24,10.

rājanam (JĀrG 6,9 on JS 1,33,6)

pūrvasmin rauhiṇe hūyamāne

[Bh 88,26] rāja===māne // rauhiṇau nāma dvau puroḍāśau / tayoh pūrvasmin hūyamāne
rājanam gāyati //

JŚS 24,11.

gavy upasrṣṭāyān
dhenu (JĀrG 20,7 on JS 1,49,2)
kakubham (JGG 5,7,9 on JS 1,45,6) vā

[Bh 88,27] gavyu===bhamvā // gavi vatsenopasrṣṭāyān dhenu vā kakubham vā gāyati
//

JŚS 24,12.

prattāyām
pūrvam śyāvāśvam (JGG 2,4,8)
gaur dhayati marutām (JS 1,16,5) iti

[Bh 88,27-28] prattā===miti // prattāyām gavi *gaur dhayati-* (JS 1,16,5) ity asyām ṛci
ye dve śyāvāśve (JGG 2,4,8-9) tayoh pūrvam gāyati //

JŚS 24,13.

duhyamāne
dohādohīyam (JGG 6,1,11 on JS 1,49,1)

[Bh 88,28 - 89,4] duhya===hīyam // payasi duhyamāne dohādohīyam gāyati /

kiṃ śāringavad (cf. Bh on JŚS 24,5) dohādohīyayor (JGG 6,1,10-11) apy aniyamaḥ /
nainayor aniyamaḥ / na hi śāringavad enayor liṅgatas sāmyam asti / viśeṣaviniiyoge hi
liṅgam kāraṇam bhavati tac cottarasminn evāsti /

uttarayor vidhānayoḥ (JŚS 24,14-15) payograhāṇam kariṣyati / atraiva na karoti / yasmād
āharaṇam āsecanañ ca bahūnām api dravyāṇām sambhavati / dohanan tu payasa eva
nānyasya sambhavati /

agnivāyuravibhyaś ca trayam brahma sanātanam /

dudoha yajñasiddhyartham ṛgyajussāmākṣaṇam // (Manu 1,23)

ityādidarśanād aparihāro [']yam iti cen na tasya prayogasya gaṇatvāt / mukhyo hi
dohaśabdah payoviṣaya eva vijñātavyo [']viśiṣṭāyān dohanacodanāyām payā iti lokavedayoḥ
pratiyamānatvāt //

JŚS 24,14.

payā āhriyamāṇe
payah (JĀrG 20,8 on JS 1,3,5)

[Bh 89,4-17] paya===payah // yasmin kāle paya āhriyamāṇam bhavati sa kālahaḥ payaāhriyamāṇaḥ /

nanv evam āhriyamāṇapaya iti prāpnoti / satyam etat / viśeṣaṇam bahuvrīhau pūrvan nipatati / vivakṣāvaśena tu viśeṣaṇaviśeṣyabhāvasyāniyamō dṛśyate / yathā loke brāhmaṇa-gr̥hastho gr̥hasthabrāhmaṇas taskaravṛṣalo vṛṣalataskara iti / yathā ca vede taruṇadarbhā darbhataruṇā[ś] (JGS 1,2,6) [śrotriyamahārājā] mahārājaśrotriyā (JUB 2,6,12; JK 1,6,12) iti / tadvad atrāpi payaāhriyamāṇenājyan dadhi vety anayā vivakṣayā payo viśeṣaṇam bhavati / payaāhriyamāṇe kāle payo gāyati /

aparam matam / nāyaṃ samāsaḥ / payo [']trāharatikarma / tataḥ paya iti dvitīyā /

nanv anabhīhiteṣu karmādiṣu dvitīyādayo bhavanti (cf. Pāṇini 2,3,1ff.) / satyam etat / na tv iha kārakam abhihitam mantavyam / bhāva evāhriyamāṇaśabdenābhīhita iti kalpyam / ayan tv atra doṣaḥ / sakarmakasya dhātor bhāvotpattir abhyupagatā bhavati /

aparam matam / *payā* iti saptamyantaś śabdaś chandovad iti / ayam arthaḥ / payasy āhriyamāṇe payo gāyatīti / atrāpy ayan doṣaḥ / yathā prattāyām (JŚS 24,12) iti vākye pūrvavākyāvasthitasyaiva (JŚS 24,11) gośabdasyānuvartanenārthasiddha evam etadvākyāvasthitasyaiva (JŚS 24,14) payaśśabdasyānuvartanenārthasiddhāvuttarasmin vākye (JŚS 24,15) payograhaṇaṃ vyartham bhavet / tasmād uktas samāsapakṣa eva sādhyān / kiñ ca *gharmotsādyamāna* (JŚS 24,20) iti vakṣyati / tatra tāvad avaśyam abhyupagantavyas samāsa iti / yat tatra lakṣaṇaṃ tad evātrāpi bhavati //

JŚS 24,15.

sindhu (JGG 2,9,4 on JS 1,21,4)

payasy āsicyamāṇe

[Bh 89,18-20] sindhu===māne // mahāvīre payasy āsicyamāṇe sindhu gāyati / sindhuṣāma sindhu /

trīḥ paya āsicyate (cf. MŚS 4,3,16) / sāmāpi kin trīr geyam / atra brūmaḥ / *gavy upasr̥ṣṭāyām* (JŚS 24,11) iti gavādhikāre vihitāni sāmāni gavyenaiva payasā sambanddhum arhanti / prathamam eva hi gavyam āsicyate dvitīyam ājan tr̥tīyam ubhayaṃ saṃsr̥ṣṭam (cf. BaudhŚS 9,9) / iti sakṛd eva gānaṃ siddham //

JŚS 24,16.

vasiṣṭhasya śaphau (JĀrG 19,10-11 on JS 2,3,10)

parigr̥hyamāṇe

[Bh 89,21] vasi===māne // śaphābhyām mahāvīre parigr̥hyamāṇe vasiṣṭhasya śaphau gāyati //

JŚS 24,17.

brāhmaṇaspatyam (JGG 1,6,2 on JS 1,6,2)

hriyamāṇe

vratapakṣau (JĀrG 17,5-6 on JS 1,33,6) vā

[Bh 89,21-27] brāhma===kṣauvā // āhavanīyam prati mahāvīre hriyamāṇe brāhmaṇaspatyaṃ vā vratapakṣau vā gāyati /

vratapakṣapakṣe dvau pakṣau / ubhe prātar ubhe sāyam ity ekaḥ pakṣaḥ / pūrvam prātar uttaram sāyam ity ekaḥ / uttaraḥ pakṣaḥ kimavalambanaḥ / ekena dvayor vikalpas satyāṃ gatau na yuktataraḥ / śakyate cainayoḥ kālāpekṣayā vyavasthā kartuṃ sā ceha viśeṣato yuktā / yataḥ pūrvam ahnas sāma rātrir uttaram / *ahar vai pūrvāhṇo rātrir aparāhṇa* (JB 2,98: 200,15-16) iti śrūyata ity etad avalambanam /

yā prāṇāpānayoḥ ṛk sā tayā gītyā yuktā vratapakṣāv apy anusarpati (cf. JĀrG 17,1-2 vasiṣṭhasya prāṇāpānau and 17,5-6 ahorātrasya vratapakṣau on JS 1,33,6) / ke cit tu vratapakṣāv anṛcāv evēcchanti / tatra yuktataram āstheyam /

kiṃ vā saṃśayitasevanayeti brāhmaṇaspatyam eva geyam //

JŚS 24,18.

gharme hute

[']śvinor vrate (JĀrG 1,9-10 on JS 1,32,2)

[Bh 89,27] gharme===vrate // pravargye hute [']śvinor vrate gāyati //

JŚS 24,19.

rauhiṇakam (JĀrG 6,10 on JS 1,33,6)

uttarasmin rauhiṇe hūyamāne

[Bh 89,27] rauhi===māne // uttarasmin rauhiṇe puroḍāse hūyamāne rauhiṇakam gāyati //

JŚS 24,20.

gharmotsādyamāna

ārūḍhavad āṅgirasam (JGG 1,10,2 on JS 1,10,2) trir gāyati

kāvaṃ (JGG 6,9,6 on JS 1,57,1) vā

[Bh 89,27-28] gharmo===vaṃvā // gharmotsādyamāne kāla ārūḍhavad āṅgirasam vā kāvaṃ vā trir gāyati /

dve kāve (JGG 6,9,1.6 on JS 1,57,1) / tayoḥ katarad geyam / uttaram geyam kāvaśabdenānyatropāttatvāt / *tāsu kāvaṃ* (JB 1,166: 69,32) *kāvam antyam* (JK 1,1; etc.) iti / sāmānyacodanāyāṃ hi prasiddhagrahaṇan nyāyāyāṃ / ayam eva nyāya aukṣṇorandhrādiṣv api (cf. Bh on JŚS 25,23) //

JŚS 24,21.

vāmadevyena (JGG 2,6,16 on JS 1,18,5)

madantībhiś śāntiṃ kṛtvā
yathāprapannan niṣkramya
saṃsthitāyām upasady utkare tiṣṭhan
subrahmaṇyām āhūya
yathārtham eti

[Bh 89,29 - 90,11] vāma===meti // pūrvavac chāntiṃ kṛtvā (cf. JŚS 24,2) prapadanavart-
manā niṣkramyopasadi saṃsthitāyām utkare tiṣṭhan subrahmaṇyām āhūya yathārtham
yathāprayojanam eti / prayojanavaśena gacchatīty arthaḥ / atraiva kartavyasyottarasyāpi
karmaṇo vidyamānatvāt tadavirodhena dūragamanābhāvārtham yathā[rtha]grahaṇam /
nanūpasadante subrahmaṇyāhvānaṃ subrahmaṇyakartṛkam pūrvam eva vihitam (cf. JŚS
3,14.16) / tasyaiva kim idam subrahmaṇyāhvānasya prastotrkartṛkatvaṃ vikalpena vi-
dhīyata utānyad idam prastotus subrahmaṇyāhvānaṃ vidhīyate / atra brūmaḥ / nedam
ubhayam apy avakalpate / pūrvasya samākhyāprāptakartṛparityāgo doṣaḥ / uttarasya
niruktām aniruktām ity avacane [']nyataraniścayāśakteḥ prayogo [']prasiddhiḥ /

kaḥ punar adoṣaḥ pakṣaḥ / ime brūmahe / ṣoḍaśa rtvijas somasya vihitāḥ / teṣāṃ yo
yasmin karmaṇi śrutyādibhiḥ kāraṇair viniyuujate sa tan nirvartayati / tatra yaṣ ṣoḍaśa
puruṣān ṛtvigguṇayuktān nopalabdhuṃ śaknoti tenāpy āvaśyako mā hāyi somayāga ity
evamartham eko [']pi bahūny ārtvijyāni kartuṃ śakyāni kuryād iti yājñikair niścitam
/ tasmin viṣaye prastotur asyaiva subrahmaṇyayā samānakartṛkatvaṃ syāt / mā bhūd
anyasyeti jñāpanārtham prastotradhikāre subrahmaṇyāhvānam idam kīrtitam /

evañ cet *saṃsthitāyām* ityādi padacatuṣṭayam anarthakam / nānarthakam pūrvavihitam
evedam subrahmaṇyāhvānam anūdyate nāparaṃ vidhīyata ity etadavabodhanārthatvāt /
yau hi deśakālau pūrvavihitayā subrahmaṇyayā saha vihitau tāv evātrāpy ucyete / tatra
deśakālānanyatvāt saiveyaṃ subrahmaṇyeti prajñāyate //

[Bh 90,12-13]
hūto [']pi śāntiṃ kurvadbhiḥ prastotā nāśrayeta tān /
tathaiva sarvodgātāras tānūnaptrābhimarsībhiḥ //

[Bh 90,14-15] iti jaiminīyasūtravṛtttau pravargyasāmavidhiś caturviṃśaḥ khaṇḍaḥ //

JŚS 25. (parigāṇāni)

JŚS 25,1.

atha parigāṇāni

[Bh 91,14-15] atha===ṇāni // athānantaram parigāṇāni vaksyāma upadekṣyāma iti vānu-
vartayitavyam / yataś caitāni stotrāntarbhāvena na pravartante tataḥ parita[s] stotrāṇi
vartanta iti parigāṇāni bhavanti //

JŚS 25,2.

na geyāni

nādhvaryus sampreṣyati

yadādhvaryus sampreṣyati geyānīti

[Bh 91,16 - 92,6] nage===nīti // prathamam eva tāvat parigāṇāni geyāny ageyānīti vicāryante / yadi hi geyāni syus tadaiva hi vidheyāni / yataś caitāni geyāny ageyānīti saṁśayante tato vāyam manyāmahe / līngata evaiṣān dīkṣaṇīyādiṣu pravṛttir na vacanād iti / vacanaprāptau hi satyān na yuktaṁ saṁśayitum /

na tāvat parigāṇāni geyāni / kuta iti cen naitāny adhvaryus sampreṣyati / yac cādhvaryur geyāni pravargyasāmādīni sampreṣyatītiṭaḥ kāraṇād ity arthaḥ / hetāv api hi dṛṣṭa itiśabdaḥ / yathā- *abhirūpa iti kanyān dadāti / dhanavān iti kanyān dadāti*- iti / idaṁ cāsyā vākyaśya dṛṣṭāntatvena laukikaṁ vākyaṁ anūdyate / varṣāsu sūrya udito neti saṁśaye vadanti *noditas sūryaḥ kamalāni hi na vikasanti / yatas tāni vikasanti uditas sūrya* iti / tadvad idan draṣṭavyam / atraivam arthayogaḥ / yasmād geyāni sāmāny agnyādheyapravargyāgnicaya-gharmodvāsanāvabhṛtheṣv adhvaryus sampreṣyati na ca tārksyasāmādīni (JŚS 25,5ff.) sampreṣyati tasmād etāni na geyānīti /

nanv araṇisannidhānādau nādhvaryus sampreṣyati (Śrautakośa ES I.1: 32ff. no. 3) gīyanta eva ca sāmāni (cf. JŚS 23,2) / tato vipakṣe sadbhāvād ayukto hetur *nādhvaryus sampreṣyati*- iti / atra brūmaḥ / yeṣv adhvaryusampraiṣo nāsti tāni sarvāṇi sapakṣabhūtāny evātrābhipreyante / yad dhi gānam astotrāntarbhūtan tat sarvam parigāṇam iti śakyaṁ vaktum (cf. Bh on JŚS 25,1) / tasmād ghṛtācer āngirasasya sāmety (JŚS 23,2) evamādīny api tārksyasāmādīni (cf. JŚS 25,5) vedānīm ageyāny eva saṁvṛttāni /

atha vā vācanikam araṇisannidhānādau sāmāgānam mantavyam / yas tv ayaṁ vicāro geyāny ageyānīti sa līngataḥ pravṛtṭeṣu tārksyasāmādiṣv iti vyākhyāyāṁ vipakṣam ayaṁ hetur nopasarpati //

JŚS 25,3.

sve vā yajñe gāyet

[Bh 92,7-18] svevā===gāyet // svasmin vā yajñe gāyet / sattre vā gāyed ity arthaḥ / tatra hi yajamānair evārtvijyaṁ kriyate / tataḥ prastotur api sva eva sa yajño bhavati / pūrvam eva hi prastotrgeyatvam parisāmnām avocāma (Bh on JŚS 9,16; 22,18) /

vāśabdaḥ pakṣavyāvṛttyarthaḥ / adhastane vākye (JŚS 25,2) pratiśiddhatvāt parisāmnām sattre [']py agānam eva prāptam / sa pakṣo vāśabdena nivartyate /

kim punar ayaṁ vikalpārtho na gṛhyate / sattre gāyed vā na veti / atra brūmaḥ / vikalpārthe [']py asmin sati na mahān doṣaḥ / kin tūttarasmin vākye (JŚS 25,4) dvau vāśabdau staḥ / tatraikena vikalpe samuccaye vā siddha itarasyāvaśyaṁ pakṣavyāvṛttyarthatā grāhyā / tattulyatvam ṛjv āgatam asya notsraṣṭavyam iti kṛtvā pakṣavyāvṛttyartha [']yan niścitaḥ / tatas sattre nityāni parigāṇāni /

apara āha / sva ity agniṣṭomasya prākṛtasyākhyā / evaṁ hi śrūyate / *tad āhur na prathamam yajamāno [']tirātreṇa yajeteti / svañ ca hy atimanyate dvau ca[sic] yajñakratū / brahma vā agniṣṭomaḥ / brahma vai brāhmaṇasya svam / agniṣṭomañ ca hy atimanyata ukthyañ [sic] ca ṣoḍaśinañ ca- [sic]* (JB 1,207: 85,20-22) iti / ayaṁ grantha[s] vāśabdān agniṣṭomābhīdhāyinam avagamayati / tasmāt sve yajñe gāyed agniṣṭome gāyed ity arthaḥ /

evañ ced *gāyed* ity evāstu na *sve yajña* iti / prakaraṇād eva hy agniṣṭomasambandhas
sidhyati / satyam etat / avadhāraṇārthan tu *sve yajña* ity uktam / sva eva yajñe gāyen
nānyatreṭi / tatas siddham / nātyagniṣṭomādiṣu na ca vikṛtiṣv iti / iyam anayor jyāyasī
vyākhyā //

JŚS 25,4.

yaṃ vā śreyāṃsam kāmayeta tasya vā

[Bh 92,18 - 93,4] yaṃvā===syavā // evaṃ sthitam / ya[s] svo yajñas tato [']nyatra na
geyānīti / sa pakṣo vāśabdenaikena nivartyate vidhis tv ayam ekena vikalpyate / yaṃ vā
puruṣaṃ śreyāṃsam kāmayeta prastotā tasya yajñe gāyed vā na veti /

nanv ṛtvijo yajamānasya śreyastvan nityam eva kāmayante / kimarthaṃ viśeṣyate *yaṃ ...*
śreyāṃsam kāmayeta- iti / atra brūmaḥ / dvidvidhā yaṣṭāraḥ ye ca phalam abhisandhāya
pravartante ye ca kiñ cid anabhisandhāya vihitam avaśyaṃ kartavyam ity eva śuddhena
manasā pravartante / tatra ye phalam anabhisandhāya pravartante te [']nyebhya[ś] śreyāṃ-
so bhavanti / tathā ca bhagavadgītāsu śrūyate /
karmany evādhikāras te mā phaleṣu kadā cana /
mā karmaphalahetur bhūr mā te saṅgo [']stv akarmaṇi // (BhG 2,47) iti
anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ /
sa sannnyāsī ca yogī ca na niraṅgir na cākriyaḥ // (BhG 6,1) iti ca /
tato [']yaṃ vākyaṛthaḥ / yaṃ śreyāṃsam phalākāṅkṣiṇaṃ kāmayeta manyeta tasyeti /
yaṃ loka[ś] śreyāṃsam kāmayeteti vā yoḥyam / evan tāvad imāni parigāṇāni sve yajñe
nityāni / yas tu śreyān kāmeyate tasya yajñe vaikalpikāni bhavanti / tatra punar evam
brūmaḥ / ubhayatrāpi nityāny eveti / tata idam varṇyate / samuccaye vāśabdo na vikalpa
iti / samuccayaḥ pūrvaṃ vidhim apekṣya kriyate / ayam arthaḥ / yaṃ viśeṣeṇa śreyāṃsam
kāmayeta tasya ca yajñe gāyen na kevalaṃ sve yajña eveti / evañ ca sati yad yajñasya
śrutam phalaṃ tasyotkarṣakarāni parigāṇānīti mantavyam / tataḥ phalotkarṣād yajamā-
na[ś] śreyān bhavati //

JŚS 25,5.

dīkṣaṇīyāyān

tārksyasāmanī (JGG 4,3,1-2 on JS 1,35,1) gāyet

[Bh 93,5] dīkṣa===gāyet // dīkṣaṇīyāyām iṣṭau tārksyasāmanī gāyet //

JŚS 25,6.

prāyaṇīyāyām

pravada bhārgavam (JGG 6,9,14 on JS 1,57,4)

[Bh 93,5-6] prāya===gāyet // prāyaṇīyāyām iṣṭau pravada bhārgavaṃ gāyet //

JŚS 25,7.

ātithyāyām

auśanam (JGG 1,1,9)

preṣṭhaṃ vo atithim (JS 1,1,5) iti

[Bh 93,6-8] āti===miti // ātithyāyām iṣṭau *preṣṭhaṃ va* (JS 1,1,5) ity asyām yad auśanan (JGG 1,1,9) tad gāyet / *auśanam* ity ukte prasiddham auśanan tat syād iti matvedam ṛcā viśeṣyate / tatas sabhavāmadevyakāvādiṣu siddham prasiddhagrahaṇam (cf. Bh on JŚS 24,20) //

JŚS 25,8.

pravargye ca yathāliṅgam upatiṣṭheta

[Bh 93,8-18] prava===ṣṭheta // pravargye ca yathāliṅgam yāni liṅgavanti sāmāni tair upatiṣṭheta /

kāni punar atra liṅgavanti / yāni gharmaśabdavanti navānugānādīni trīṇy (JĀrG 23,10-12) uttaram vaiśvānaravratam (JĀrG 7,4) *udyan lokān* (JĀrG 10,6) ityādīni /

kadā punar imāni gātavyāni / ūrdhvaṃ gharmavratābhyām (cf. JŚS 24, 8) prāg gharmasya rocanāt (cf. JŚS 24,9) / tadaiva hy eṣām asty avasaraḥ / yady eṣām apariniṣṭhite gāne rucito gharma syād gīyamānaṃ sāma samāpyaiva gharmasya rocanaṃ gāyet /

tatra trirabhyāso gātuḥ prānmukhatvaṃ sthānāsanayor aniyamaś ca parigāṇadharmā vakṣyante (cf. JŚS 26,10ff.) / pravargyasāmāny udayānukhenāsīnena sakṛd geyāni / prathamot-tamayor eva hi trirabhyāsaḥ (cf. JŚS 24,4.20) / tatraiśāṃ liṅgād gīyamānān navānugānādīnām parigāṇatvaviśeṣāt trirabhyāsādayo dharmāḥ prāpnuvanti / teṣān nivartanārthaṃ *gāyed* (JŚS 25,5) ity anuvartamānenainvārthasiddhau satyām apy *upatiṣṭheta*- iti śabdāntareṇa vidhiḥ kriyate / tatas śabdāntaracoditatvād dharmāntaragrahaṇam eṣām siddham / tasmān nityaiḥ pravargyasāmabhis tulyadharmataiśāṃ bhavati / asminn arthe [']nyad api jñāpakam udvāsanādihikāre [']vādiṣma (Bh on JŚS 5,15) /

iha gharmasyādityasamskṛtatvād asmadbrāhmaṇe *tad yat tad yajñasya śiro [']cchidyateti so [']sāv ādityas sa u eva pravargya* (JB 3,126: 407,2-3) iti darśanād vrataśukriyāṇy (JĀrG 23,13-18) api liṅgavanti bhavanti //

JŚS 25,9.

agner vratam (JĀrG 5,3 on JS 1,3,7)

somavratam (JĀrG 2,1-2 on JS 2,1,2)

viṣṇor vratam (JĀrG 4,4 on JS 2,2,3)

ity upasatsu

[Bh 93,19-22] agne===satsu // itikaraṇas samuccayārthaḥ / trīṇy etāny upasatsu gāyet /

yad uktaṃ śārṅgeṣu (Bh on JŚS 24,5) tat somavrateṣv api tulyam / kiñ ca trītyasya (JĀrG 2,3) somavratasyāgnīṣomapraṇayane vidhāsyamānasya (JŚS 25,15*) yātayāmodoṣas sati sambhave parihārya iti kṛtvā dve eveha somavrate (JĀrG 2,1-2) upādāya tayoh pūrvam paurvāhṇikyām upasadi geyam uttaram aparāhṇikyām ity ayam apy atraikaḥ pakṣaḥ / ayam eva ca tebhyo [']bhimatatarah //

JŚS 25,10.

sado mīyamāne
sadasā (JGG 1,11,10 on JS 1,11,4)

[Bh 93,23-28] sado===dasā // sadas sadasopatiṣṭheta / kasmin kāle / mīyamāne tasmin / mīyamāna iti vikaraṇavyatyayaś chāndasaḥ /

bahusthūnaṃ sadaḥ / tatra yā sthūnā prathamam mīyate tasyāṃ sāma gāyet / audumbarī kaiś cit prathamam mīyate (cf. TS 6,2,10; BaudhŚS 6,27; VādhŚS 6,13,42-47; 6,16; BhŚS 12,10; ĀpŚS 11,9,13ff; HŚS 7,7; VaikhŚS 14, 10-11; MS 3,8,9; MŚS 2,2,3,13ff; KS 25,10; ŚB 3,6,1; KŚS 8,5,26 ff; cf. also PB 6,4; ŚB 4,3; LŚS 1,7; DŚS 2,3; AnupS 1,1; JB 1, 70-72; JŚS 6) kaiś cin na / tatra ke cid vadanti / *yady apy anyā sthūnā prathamam mīyeta tām atikramyaudumbaryām eva sāma geyam / saiva hi sthūnānām abhyarhitā-* iti / guravas tu bruvate / sado[']ṅgam etat sāma na tatsthūnāṅgam / yadā ca sado mīyate so [']sya kāla ity uktam / tatra yathā loke *śālāyām mīyamānāyām maṅgalaṃ giro viprān vācayata-* ity ukte prathamasthūnāyām eva mīyamānāyām vācayanti śālā mīyata iti cāvagacchanti tadvad atrāpi sadasaḥ prathamāyām eva sthūnāyām mīyamānāyām sado mīyata ity avagamyā sāmaitad geyam iti //

JŚS 25,11.

havirdhāne
havirdhānābhyām (JGG 1,11,11-12 on JS 1,11,4)

[Bh 93,29-30] havi===nābhyām // havirdhāne anasī havirdhānābhyām upatiṣṭheta / kadeti ced yadaite svasthānam prāpte tadopatiṣṭheta //

JŚS 25,12-13*.*

agnim praṇayanti
tad agner vratam (JĀrG 5,3 on JS 1,3,7)

[Bh 93,30 - 94,2] agniṃ===vratam // yadāgnim praṇayanti tadāgner vratam gāyet / praṇīyamāne gāyed ity arthaḥ /

ke cid agnim praṇīya havirdhāne pravartya sado minvanti / tatra sāmnaṃ siddhakrama-
vighātaḥ / evam anyatrāpy upalakṣya karmakramānurodhaḥ kāryaḥ //

JŚS 25,14-15*.*

agnīṣomau praṇayanti
tad agner vratam (JĀrG 5,3 on JS 1,3,7)
somasya ca vratan ṛtīyam (JĀrG 2,3 on JS 2,1,2)

[Bh 94,3-4] agnī===tīyam // yadāgnīdhriyam agniṅ ca somaṅ ca praṇayanti tadāgner
vratāṅ caiva yat ṛtīyaṃ somavratam tac ca gāyet / praṇīyamānāyor gāyed ity arthaḥ /

aparaṃ vyākhyānam //

*JŚS 25,12**.

agnim praṇayanti

[Bh 94,4-5] agniṃ===yanti // uttaravivakṣayaitac coditam //

*JŚS 25,13**.

tad agner vratam (JĀrG 5,3 on JS 1,3,7)

[Bh 94,5] tada===vratam // yatrāgniḥ praṇītas tatrāgner vratam gāyet / praṇītas yāgnes samīpavartī gāyet //

*JŚS 25,14**.

agnīṣomau praṇayanti

[Bh 94,5] agnī===yanti //

*JŚS 25,15**.

tad agner vratam (JĀrG 5,3 on JS 1,3,7)

somasya ca vratan tr̥tīyam (JĀrG 2,3 on JS 2,1,2)

[Bh 94,5-10] tada===tīyam // yatrāgnīṣomau praṇītau tatraite gāyet / praṇītas yāgnes samīpavarty agner vratam gāyet somasya somavratam ity arthaḥ /

pūrvasmin vyākhyāne praṇayanakriyāṅgaṃ sāma bhavati / yasya ca karmaṇas sāmāṅgan taddeśāpanna gātavyam / vakṣyati hi *tattatkarmāpanna* (JŚS 26,10) iti / praṇayanam khalv idam agner agnīṣomayoś ca śālāyām ārabhyā mahāvedyantam āgnīdhrāgāram ā havirdhānañ ca bahubhir deśaviśeṣais sambadhya nistiṣṭhati na yatropakramas tatra / evañ ca sati sthitenāsīnena vā gīyamāne karmadeśāpattir vihanyeteti vrajateti prasajati / tadaprasaṅgād uttaram vyākhyānam sādhiya iti ke cit / vayan tu manyāmahe / *tiṣṭhann upaviṣṭo vā-* (JŚS 26,10) iti vacanasāmartyād eva vrajatātra gānan na prasajati / na ca praṇayanam vidhāya tad gāyed ity ukte sulabham etad artharūpaṃ yatra praṇītas tatra gāyed iti / ittham eva hy atrāvagatir bhavati / tad gāyet praṇayane gāyed iti / tataḥ pūrvam eva sādhiyaḥ / praṇayanārambhadeśam eva cāpannaḥ praṇayanadeśāpanno bhavati / tataś śālāyām eva samāpayed iti //

JŚS 25,16.

pavitre rājany ānīyamāne

trīṇi somasāmāni gāyet

somaf pavata (JS 1,54,9) iti

yāni prathamād ūrdhvam (JGG 6,6,32-34)

[Bh 94,10] pavi===dūrdhvam // pavitre soma āsicyamāne *somaf pavata* (JS 1,54,9) ity asyām ṛci yāni prathamād ūrdhvan trīṇi somasāmāni (JGG 6,6,32-34) tāni gāyet /
anuvartamānena siddhe *gāyed* ity anarthakam / nānarthakam asya sāmātrayasya nit-
yatvāvagamānārthatvāt //

JŚS 25,17.

ahar ahas sattre
satrasya rddhi (JĀrG 1,5 on stobhas) gāyet
samsthite [']hani paścād gārhapatyam

[Bh 94,10-11] aha===patyam // ahar ahas sattre samsthite [']hani paścād gārhapatyam
gārhapatyasya paścād vartamānas satrasya rddhi gāyet / gāyed ity asyāpi nityatvārtham
(cf. Bh on JŚS 25,16) //

JŚS 25,18-19*.*

yajñasārathy (JĀrG 16,2 on JS 1,29,4)
ahīnaikāheṣu prāk chvassutyām
paścād eva gārhapatyam

[Bh 94,11-19] yajña===patyam // ahīneṣv ekāheṣu ca prāk chvassutyāyās subrahmaṇyāyāḥ
paścād eva gārhapatyasya vartamāno yajñasārathi gāyet /

atha vā vākyadvaye [']pi *gārhapatyasya-* iti vaktavye dvitīyaprayogād gārhapatyam ikṣamā-
nas tasyaiva paścād iti vyākhyeyam /

nanu yajñasārathi vidhāya somasāmāni vidhātavyāni kriyākramānurodhāya / satyam etat
/ kin tv *ahīnaikāheṣv* iti vacanam asya sattreṣv abhāvārtham / tatra yadi kriyākramānu-
rodhenāyaṃ vidhir akariṣyata somasāmānām apy abhāvas sattreṣv āśaṅkyeta / tatparihā-
rārtham atrāyaṃ vidhiḥ kṛtaḥ /

evam api sattrārtham satrasya rddhinaḥ pūrvam ahīnaikāhārtham yajñasārathi vidhā-
tavyam / satyam etad api / *prāk chvassutyām* iti tu yajñasārathinaḥ kālo vihitaḥ / sa
eva vakṣyamāṇānām rākṣoghnānām (cf. JŚS 25,20*) apīṣyate na tu sa yas satrasya
rddhinaḥ kālas *samsthite [']hani-* (JŚS 25,17) iti / tatsiddhyartham rākṣoghnasannikarṣeṇa
yajñasārathi vidhīyate //

JŚS 25,20.*

agner (JGG 1,3,9-10 on JS 1,3,4; JGG 5,10,15-16 on JS 1,48,10)
agastyasya- (JGG 1,10,7 on JS 1,10,6; JGG 1,11,15 on JS 1,11,7; JGG
1,11,18 on JS 1,11,10; JGG 1,12,14 on JS 1,12,8)
atrer (JĀrG 4,6 on JS 2,5)
iti rākṣoghnāni sāmāni gāyet

[Bh 94,20-25] agne===gāyet // itiśabdas samuccayārthaḥ / eteṣām ṛṣiṇām rākṣoghnāny
etair dṛṣṭāni prāk chvassutyāyā gāyet / dvayor anayor vākyayor *ahar ahar* (JŚS 25,17) ity
anuvartate /

kim punar asmin vākye *paścād gārhapatyam* (JŚS 25,17) ity anuvartate / nānuvartate /
yadi hy anuvarteta pūrvasmin vākye *paścād [eva] gārhapatyam* iti vacanam anarthakam
bhavet / tatrāpi hi sattrasyarddhivākyād evānuvarteta / tathā sidhyati / yat tatra *paścād
eva gārhapatyam* (JŚS 25,19*) iti vadati taj jñāpayati / nānuvṛttir asyeti / tasmād aniy-
atadeśāni rākṣoghnāni /

kim punas sarveṣām rākṣoghnānām etadrṣidrṣṭānām atra gānam āho svit trayāṇām eva /
sarveṣām iti brūmaḥ / yadi hi trayāṇām evaiṣiṣyata *trīṇi-* ity avakṣyata somasāmasv (JŚS
25,16) iva / sattrārthāni caitāni / tad uttarasmin vākye vivariṣyate (Bh on JŚS 25,19*-20*)
/

aparo mārگاḥ //

JŚS 25,18*.

yajñasārathy (JĀrG 16,2 on JS 1,29,4)

ahīnaikāheṣu

[Bh 94,25-31] yajña===heṣu // *ahar ahaḥ ... samsthite [']hani paścād gārhapatyam* (JŚS
25,17) iti sarvam anuvartate / asmin pakṣe vidhikramam prayogakramo nātikrāmati /

nanv idam prakṛtyupayogāt sattrasyarddhitāḥ pūrvam vidheyam / atra brūmaḥ / ahar
ahar ahīnaikāheṣu yajñasārathi gāyet / *samsthite [']hani paścād gārhapatyam* (JŚS 25,17)
iti kṛte- *ahar ahar* (JŚS 25,17) iti vīpsāvacanam ahīnārtham eva mā bhūt / ekāhārtham
apy etad astv iti kṛtvā kālavācinam evāhaśśabdān prasiddham upādāya sūrye [']stam ite
[']stam ite gāyed iti kalpayitum prasajet / itthan tu kṛte sattrasyarddhivākyāvasthitasyā-
harahaśśabdasya karmaviśeṣavācināḥ kṛtārthasākalyasyehānuvartanaḥ kriyamāṇam ahī-
nārtham evāpi san nānupapannam bhavati //

JŚS 25,19*-20*.

prāk chvassutyām

paścād eva gārhapatyam

agner (JGG 1,3,9-10 on JS 1,3,4; JGG 5,10,15-16 on JS 1,48,10)

agastyasya- (JGG 1,10,7 on JS 1,10,6; JGG 1,11,15 on JS 1,11,7; JGG
1,11,18 on JS 1,11,10; JGG 1,12,14 on JS 1,12,8)

atrer (JĀrG 4,6 on JS 2,5)

iti rākṣoghnāni sāmāni gāyet

[Bh 95,1-8] prākchva===gāyet // asya sattraviṣayatottarasasmād vidhes (JŚS 25,21) setsy-
ati / sattreṣu ca sarvāhānām prāktanam aṅgam śvassutyāhvānāñ ca- *ahar ahar* (JŚS 25,17)
ity anuvartate / evaṃ sthite [']pi śvassutyāviśeṣasya vāharaharviśeṣasya vānupādānāt

arthata eva rākṣoghnānām āvṛttis sidhyati / *saṁsthite* [']*hani-* (JŚS 25,17) iti kālāntara-
śruter nivṛttiḥ / tathā ca sati *paścād gārhapatyam* (JŚS 25,17) ity asyānuvṛttir nādhyava-
sīyeteti kṛtvoktaṁ *paścād [eva] gārhapatyam* iti /

dvāv etau mārgau / ko [']*nayor jyāyān* / yaś śāstrāntareṇāviruddhaḥ / tata uttara eva
jyāyān / tena hi yajñasārathy ahassamāptau muktasaṁśayaṁ vihitam (cf. LŚS 1,6,40;
DŚS 2,2,43) /

atha sārathinā kāryan nāsti / yajñarathe gata ity āsthā pūrvapakṣe syāt / sā kuyuktir
akāraṇāt / na hi sārathinā kāryam asti / yajñarathaḥ kṛtaḥ / rathasyopari yaḥ kṛptaḥ
tiṣṭhati eṣa hi sārathiḥ //

JŚS 25,21.

sarvān saṁśrāvayed yajamānān sapatnīkān

[Bh 95,9-12] sarvā===tnīkān // tāni rākṣoghnāni gīyamānāni sarvān yajamānān sa-
patnīkān saṁśrāvayet sārthaṁ śrāvayet / yajamānabahutvasambandhād vartata eva rākṣo-
ghnāni /

sattrādhikāryasya ca sattrasyarddhivākyād anuvṛtter abhāvānavagamād yajamānān ity
etāvātā siddhe *sarvān* ity anarthakam / nānarthakam sarvān samīpam ānīya gāyed ity
etadarthatvāt / sarvaśabdā sambhūyavartīṣv api hi sambhavati //

JŚS 25,22.

anūbandhyeṣu ca yathāliṅgam

[Bh 95,13-14] anū===liṅgam // anūbandhyeṣu ca vakṣyamāṇeṣu (JŚS 25,23-32) yathāliṅgam
sāmāni gāyet /

katham atra liṅgopādānam iti ced idam ucyate //

JŚS 25,23.

aukṣṇorandhram (JGG 6,5,55 on JS 1,53,7) ukṣaṇi

[Bh 95,14-16] aukṣṇo===kṣaṇi // aukṣṇorandhram gāyed ukṣaṇy anūbandhye sati /
anūbandhyadravyāṇāṁ sāmānāñ cābhidhānasārūpyaṁ liṅgatvenopādīyate / prathamam
aukṣṇorandhram (JGG 6,5,55 on JS 1,43,10) gāyet / kāraṇam iha kāvavidhāv avādi (Bh
on JŚS 24,20) //

None of the three aukṣṇorandhras JGG 5,5,26-28 on JS 1,43,10 is found in the JŪha nor are the two latter
ones of the three JGG 6,5,55-57 on JS 1,53,7.

JŚS 25,24.

ārṣabham (JGG 2,5,24 on JS 1,17,7) ṛṣabhe

[All the three ārṣabha sāmāns JGG 2,5,22-24 are found in the JŪha (3,3,47-49; 3,3,50-52; and 1,2,31-33
respectively). Most probably the last one is meant, because it is used in the fundamental jyotiratirātra,
the other two in the aptoryāma.]

[Bh 95,17-18] āṛṣa===ṣabhe // trayāṇām (JGG 2,5,22-24) anyatamaṃ gāyet / prasiddhir iha niyamahetur uktaḥ / sa sarveṣv apy asti / prāthamyasya vā hetutvaṃ śārngavidhāv uktam (Bh on JŚS 24,5) / *vṛṣabha-* (JS 1,17,7) iti liṅgād āṛṣabhasyopādānan na kevalam abhidhānasārūpyād eva //

JŚS 25,25.

vāśam (JGG 3,5,7 or 8 on JS 1,29,5) vaśāyām

[Bh 95,19] vāśam===śāyām // *vāśe* (JGG 3,5,8) iti ca liṅgād asyopādānam //

[JS 1,29,5 ends in the word *turvaśe*. This appears in JGG 3,5,7 in the form *to bā rvāśo / hā(y)i*, in JGG 3,5,8 in the form *tū auhovā / rvāśe*. Bh seems to be quoting the latter sāman, which however is not found in the JŪha, while JGG 3,5,7 is.]

JŚS 25,26.

unnate traikakubham (JGG 5,5,23 on JS 1,43,8)

[Of the three traikakubha sāmans JGG 5,5,23-25 only the first one is found in the JŪha (1,11,95-97), where it is chanted on the yoni tristich JS 3,56,18-20.]

[Bh 95,19-20] unna===kubham // ṛṣabham eva viśeṣeṇonnatakakudam unnata iti vadanti / yathā bhīmasenam bhīma iti / tato [']trāpy abhidhānasārūpyam eva liṅgam bhavati //

JŚS 25,27.

ājīkam (JGG 6,1,14 on JS 1,49,2) aje

[The ājīka sāman JGG 6,1,14 is found twice in the JŪha (1,12,1-3 and 4,12,1) while the other ājīka JGG 6,1,1 on JS 1,49,1 is not found in the JŪha.]

[Bh 95,21-27] ājī===maje //

jātaretaskam ukṣāṇam ṛṣabham pūrṇayauvanam / vidyād vaśām vṛṣārūdhām bṛhatkakudam unnatam //

ity ukṣādibhiś śabdaiś codita upādīyate gaur ajo vānyo vā yasmiṃs tasminn aukṣnorandhrā-dīni / yas tv ajaśabdena codita upādīyata ukṣa ṛṣabho vaśonnato vā tasminn ājīkam iti / yadi tūbhayaśabdacodita[s] syād ajarṣabho [']jvaśeti tatra jāteḥ prādhānyād ājīkam eva /

aparam matam / dviśabdacodite dve api sāmanī samuccinuyād iti //

JŚS 25,28.

payā (JĀrG 20,8 on JS 1,3,5) āmikṣāyām

[Bh 96,1-2] payā===kṣāyām // paśubhyo [']nyo [']pi dravyaviśeṣo [']nūbandhyasthānam āpadyate / tathābhāve saty āmikṣāyām payo gāyet / iha nidhanagataṃ liṅgam //

[The nidhana is *e payāḥ*.]

JŚS 25,29.

dadhini dadhikram (JGG 4,5,10 on JS 1,37,7)

[Bh 96,2] dadhi===dhikram // iha sāmagaṭaṃ liṅgam abhidhānasārūpyam ca //

JŚS 25,30.

madhuni madhuścyunnidhanam (JGG 4,5,7 on JS 1,37,4)

[Bh 96,3] madhu===dhanam // iha ca pūrvavat //

JŚS 25,31.

ājye ghr̥taścyunnidhanam (JGG 2,6,3 on JS 1,18,1)

[Bh 96,3] ājye===dhanam //

JŚS 25,32.

aurṇāyavam (JGG 6,1,68-69 on JS 1,49,10) āvike meṣe ca

[Bh 96,3-15] aurṇā===ṣeca // *āvika* iti svārthe taddhitaprayogaḥ / avau meṣe cānūbandh-
yayor aurṇāyavaṃ gāyet / ūrṇety avilomanāma / tato [']vir ūrṇāyuḥ / evam ihābhidhāna-
sārūpyasiddhiḥ /

avāv evaṃ sidhyatu / katham meṣe / idam ucyate / avijāter eveyam avāntarajātir yā
meṣajātih / yathā paśujāter gojātih / ajajātir iti kuta iti cen meṣasyāpy aviśabdena loke
vyavahāradarśanād yajñe ca meṣapaśoḥ praīṣeṣv aviśabdena nirdeśāt / tathā cāśvalāyanīya
uktam *usro gaur meṣo [']viko hayo [']śva* (ĀśvŚS 3,4,10) iti / tato meṣeṇa duśśakam
anavinā bhavitum /

yady evam *apeyam āvikam* (cf. GautDhS 2,8,24 *āvikam apeyam*; BaudhDhS 1,5,12,11
āvika... apeyam) iti smr̥ter meṣīpayo [']py apeyam bhavati / nāyam paryanuyogaḥ
paryāpto bādhitum / apeyam eva meṣīpayā iti hy asmākaṃ siddhāntaḥ / kva cid asya
śiṣṭair api dr̥ṣṭam pānam iti cen nācārasmr̥tivr̥ddhapramāṇam bhavitum utsahate /
yathā pānamārasya / tato meṣasyāpy ūrṇāyutvād abhidhānasārūpyād evaurṇāyavam as-
min bhavati /

sarveṣāṃ anūbandhyasāmnām vidhānād eva siddher *yathāliṅgam* (JŚS 25,22) ity uktam
anarthakam / nānarthakam *aukṣṇorandhram ukṣaṇi-* (JŚS 25,23) iti ca *payā āmikṣāyām*
(JŚS 25,28) iti ca liṅgopāditsayā vaco vihita[m] iti jñāpanārthatvāt / siddham anyatrāpi
yathāliṅgam upādeyeṣu sāmasu spaṣṭaliṅgānām abhāva īdr̥śair api śabdaleśaiś ca liṅgatvaṃ
sāmnām avadhārya grahaṇaṃ kāryam / nādityādiṣu paśuṣv adityādidevatyāny adityādiliṅgā-
ni ca na santi sāmānīti viramed iti //

JŚS 25,33.

udayanīyāyām udvat (JGG 6,9,7 on JS 1,57,2)

[Bh limits the *udvat* sāmān here to those composed on the *jagatī* metre, i.e. JGG 6,9,7-9. Out of these two,
7 and 9, are found in the JŪha (1,10,42-44 and 1,11,35-37 respectively). JGG 6,9,7 seems to be meant,

because in the KGG (16,2,7) it is called *udvad bhārgavam* and thus conforms to the *pravad bhārgavam* (JGG 6,9,14) that Bh mentions as the *prāyaṇīyā* counterpart of the *udvat*.]

[Bh 96,16-18] *uda===mudvat // iha yajñaprayoge bahuśaḥ prāyaṇatulyam udayanam bahavidhan dṛṣṭam iti ceṣṭyoś ca prāyaṇīyodayanīyayos tulyarūpatvāt pravadbhārgava- [JGG 6,9,14]sarūpañ jāgatam evodvad (JGG 6,9,7 on JS 1,57,2) geyan nānuṣṭubham (JGG 6,8,28 on JS 1,56,7) /*

iha taittirīyāḥ prāg anūbandhyāyā udayanīyayā caranti (cf. BaudhŚS 8,21) //

JŚS 25,34.

udavasānīyāyām udvaṃśīyam (JGG 4,4,3 on JS 1,36,1)

[Bh 96,19-21] *uda===śīyam // devayajanād ḡhān prati nivṛtto madhya udavasānīyayeṣṭyā yajate / sodavasānīyā nāma / iha ke cid iṣṭitaḥ pratinidhibhūtām pūrṇāhutiñ juhvati (cf. ŚB 4,5,1,16; KŚS 10,9,20; MSS 2,5,5,27) / tasyām api geyam iṣṭipratinidhitvād avirodhāc ca //*

JŚS 25,35.

sautrāmaṇyām surāyām

sāṃśānāni sāmāni (JGG 3,3,12-15 on JS 1,27,6) gāyet

[Bh 96,22 - 97,3] *sautrā===gāyet // sautrāmaṇī nāma haviryajñas surāpaśupuroḍāśa-dravyaḥ / sautrāmaṇyām yā surā tasyām sāṃśānāni sāmāni gāyet /*

dvidhā sautrāmaṇī / kā cid agnivājapeyādīnām kratūnām aṅgabhūtā / kā cit pṛthag eva kartavyā phalāya / tatra kratvaṅgabhūtāyām yaḥ kratoh parigātā sa eva gāyati prastotā / anyasyān tv adhikṛtasya gātur abhāvāt saṃśayaḥ / kim eṣām eva gānārtham kaś cid upādeya uta yajamāna etāni gāyed iti / kim atra prāptam ity ucyate / nāsyā saṃśayasya viṣayo [']sti / kratvaṅgabhūtāyām eva hi sautrāmaṇyām imāni vidhīyante kratvadhikārān netarasyām ihādhikārābhāvāt / yathā vakṣyamāṇāni (JŚS 26,1-8) paśubandhasāmāni kratvaṅgabhūteṣv eva paśuṣu bhavanti na nirūḍheṣu tadvat /

sāmāni- *ity anarthakam / nānarthakam yathaitāni sāmāni syus tathā gāyed ity etadarthatvāt / udṛgbhāgo hy eṣām aprathamānām śrūyate (cf. ŚB 12,8,3,26) / tatrāsati yatne yathāpāṭham eva gīyerann iti kṛtvā kṛto [']yam yatnaḥ / tatas siddham prathamavat saṃpādyottarāṇy api geyānīti /*

evam apy anuṣaṅganyāyād evāsyārthasya siddher ayaṃ yatno [']narthakaḥ / nānarthako [']nuṣaṅganyāyasyānityatvajñāpanārthatvāt / kim atas sidhyati / anaśnatsaṃhitāyām (JGS 2,8) eṣām anyeṣāñ cānuṣaṅgābhāvas sidhyati / gāyed ity eṣān nityatvārtham somasāmavat (cf. Bh on JŚS 25,16) //

[Bh 97,4-5]

ke cid udgātṛgeyatvaṃ gāyed iti punarvidhau / icchanti neyatodgātā svāpa[s] svāpā tu nityatā //

[Bh 97,6-7] *iti jaiminīyasūtravṛttau parigāṇavidhiḥ pañcaviṃśaḥ khaṇḍaḥ //*

JŚS 26. (prakīrṇam)

JŚS 26,1.

atha paśubandheṣu

[Bh 98,12-13] atha===dheṣu // athānantaram paśubandheṣu kratvaṅgabhūteṣu (cf. Bh on JŚS 25,35) geyāni sāmāny upadekṣyāmaḥ / anūbandhyeṣūpadiṣṭatvād (cf. JŚS 25,22ff.) agnīṣomīyasavanapaśvartham idam ucyate //

JŚS 26,2.

sāvitrāṇi sāvitre

[Bh 98,13-19] sāvi===vitre // savitrdevatyāni sāvitrāṇi savitrdr̥ṣṭāni ca sāvitrāṇi / *sāvitrāṇi-* ity avadhāraṇam iha śakyam / *somasāmnān trīṇi-* (JŚS 25,16) iti viśeṣaṇāt trīṇy eva hi tāni prathamād ūrdhvaṃ santi / siddhe tu tritve *trīṇi-* (JŚS 25, 16) iti tatra vacanam anyatra bahutvaśrutau sāmān tritvam eva nāvadhāryam ity etadartham /

kim punar ihāśrayaṇīyam / yac chrutan tad āśrayaṇīyam / bahutvañ ca śrutān nānyat / tato bahūni geyāni / nāsti saṃkhyāniyamah /

evañ ced rākṣoghnasāmāśānānām api sarveṣāṃ grahaṇam uktam (cf. Bh on JŚS 25,20*; 25,35) na sidhyati / śakyatvāt sidhyati / śakyārambhaprasaṅgadoṣādd hi paśuṣv iha sarvagrahaṇapakṣo nirastaḥ / tatas siddham / paśubandheṣu trīṇi catvāri pañceti yathāva-sāraṃ sāmāni gāyed iti //

JŚS 26,3.

āgneyāny āgneye

[Bh 98,20] āgne===gneye //

JŚS 26,4.

aindrāṇy aindre

[Bh 98,20] aindrāṇy aindre //

JŚS 26,5.

vaiśvadevāni vaiśvadeve

[Bh 98,20] vaiśva===deve //

JŚS 26,6.

prājāpatyāni prājāpatye

[Bh 98,20-24] prajā===patye //

iha prayogasaukaryārtham kāni cit parigaṇayāmaḥ / dve ca maukṣe (JGG 2,3,10-11 on JS 1,15,7) *doṣo āgād* (JGG 2,7,3 on JS 1,19,3) iti caivamādīni sāvitrāṇi / āgneyāny aindrāṇi prathitatarāṇi / tvamindrapratūrtīyaṅ (JGG 3,8,10 on JS 1,32,9) caturtham vṛṣāpavīyaṃ (JGG 6,1,26 on JS 1,49,3) viśveṣān devānām vrataṃ (JĀrG 4,5 on JS 2,2,4) tṛtīyo [']tīṣaṅga (JĀrG 14,9 on JS 1,55,12 and 1,49,7) iti vaiśvadevāni / parameṣṭhinaḥ prājāpatyaṃ (JĀrG 2,6 on JS 2,1,4) prajāpater arkaḥ (JĀrG 13,6 on JS 1,56,2) prayasvat prājāpatyaṃ (JGG 5,10,4 on JS 1,48,3) iti mukhyāni prājāpatyāni bahūni cānyāni nidhanakāmādīni (JGG 1,2,15 on JS 1,2,10; JGG 2,4,13 on JS 1,16,8; JGG 3,4,11 on JS 1,28,8; etc.) //

JŚS 26,7.

yathāliṅgaṅ ca yathādevataṅ cānyeṣu

[Bh 98,25 - 99,25] yathā===nyeṣu //

uktebhyo [']nyeṣu paśuṣu yathāliṅgaṅ ca yathādevataṅ cānviṣya sāmāni gāyet / yena kena cil liṅgena tam paśum anugatāni vā yā tasya paśor devatā taddevatyāni vā gāyed ity arthaḥ /

atra liṅgam bahudhopādīyate / kva cit paśugato guṇas sāmny upalakṣyamāṇo liṅgam bhavati / yathā dhenau dvyānugānaṃ (JĀrG 23,11) gr̥hyeta / kva cit sa eva sāmānāni / yatha ṛṣabha ṛṣabhaḥ pāvamānaḥ (JGG 6,1,3) / kva cit sa evobhayasmin / yathā vṛṣṇau vṛṣakavṛṣaikavṛṣāṇi (JGG 3,4,1; 6,2,3-5; JĀrG 16,3-4; 20,5) /

kva cit paśujātis sāmny upalakṣyamāṇā liṅgam bhavati / yathā jāgataṃ saubharadvayaṃ (JGG 5,1,19-20) meṣe / [kva cit saiva sāmānāni / yathā ...] / kva cit saivobhayasmin / yathā gavi gavāṃ vratāni (JĀrG 3,3-6) /

kva cid devatā vakṣyamāṇāpi liṅgam bhavati / yathā raudre paśau kāvaṣe (JGG 3,5,4-5) / vāstoṣpatitvaṃ hi rudrasya guṇaḥ / kva cit sa eva sāmni / yathā tasminn eva mārgīyavam (JGG 2,1,4) / kva cit sa evobhayasmin / yathā vāruṇe [']pām vrata (JĀrG 3,1-2) / adhiṣṭhānaṃ hi varuṇasyāpaḥ /

kva cid devatā liṅgam bhavati / yathā maitra auśanaśairīṣāṇi (JGG 1,5,1-3) / kva cit saiva sāmānāni / yathā tasminn eva saumitrāṇi (JGG 43,7,1-3) tvāṣṭre ca tvāṣṭrīsāmāni (JGG 19,1,1; 21,8,1-2) / kva cit saivobhayasmin / yathā vaiśvakarmaṇe *purām bhindur* (JS 1,37,8) iti vaiśvāmitram (JGG 4,5,11) /

atha vā kva cid devatā sāmni / yathā tvāṣṭre / kva cit saiva sāmānāni / yathāditidevatye *kadā ca na-* (JS 1,31,8) ity aditisāma (JGG 3,7,9) / kva cit saivobhayasmin / yathā vāruṇe *ghṛtavatī* (JS 1,39,9) iti varuṇasāmanī (JGG 5,1,21-22) /

atha *yathādevatam* iti / yaddevatyah paśu[s] syāt taddevatyam sāma tasmin gāyet taddr̥ṣṭam vā /

katham punar idaṃ vijñeyam iyam asya sāmno devateti / itthaṃ vijñeyam / yā devata rcas saiva sāmna iti / śrūyate ca *kindevatyam sāma vaiyāghrapadyeti yaddevatyāsu stuvata iti hovāca taddevatyam iti-* (unknown text) iti / tatas sārāsvate *pāvakā na* (JS 1,20,5) iti bhāradvājaṃ (JGG 2,8,6) gāyet / aindrāgne vācas sāmna- (JGG 3,5,14) *indrāgnī apād* (JS 1,29,9) iti / yā saurye / yā ca devatā sāmnaiva stūyate sāpi tasya devatā bhavati / tatas saumya *ā sotā-* (JS 1,59,3 with JGG 6,11,10-12) iti gāyet / tatas ca paran tatsadr̥ṣe vāgdevatye (JGG 6,11,13-15 vācas sāmāni on JS 1,59,3) /

evañ ced *yathāliṅgam* iti etāvataiva sarvaṃ sidhyati / liṅgenaiva hi devatā jñāyate / tasmād *yathādevatam* ity anarthakam / nānarthakaṃ yathādevataṃ gānam itarasmān mukhyam iti jñāpanārthatvāt /

nanv asaty api yatne [']nukrāntāt prakārāl leśātītāl liṅgād yaddevatyah paśus taddevatyānān taddr̥ṣṭānāṃ vā sāmnam gānam mukhyam bhavaty eva / tataḥ punar eva *yathādevatam* ity anarthakam / nānarthakam pratyakṣan taddevatyāsravaṇāt sambhave yathā kathañ cid api devatām āsritya tāny eva yāni sāmāni bhavitum utsaheraṃs tāni gāyet tathāpy asambhave yathāliṅgam ity etadarthatvāt / tato [']gnīṣomīye paśāv *imam ū śv* (JS 1.3,8) ity āgneyyām ṛci somena dr̥ṣṭam sāma (JGG 1,3,13) saumīṣu ca- *ayaṃ vicarṣaṇir hitaḥ* (JS 1,52,12) *pra soma devavītaye* (JS 1,53,4) *pavasva devavītaya* (JS 1,58,6) ity etāsu yāny agninā dr̥ṣṭāni (JGG 6,4,17; 6,5,39; 6,10,24) tāni gāyet / na hy agnīṣomadevatyāny agnīṣomadṛṣṭāni vā lakṣyante //

dr̥ṣṭvāgnīṣomayoḥ ke cit pṛthak praṇayane stutim /
paśāv api tathecchanti na tad icchati no guruḥ //
yathā hy avasthitau yāge na hi praṇayane tathā /
nidhāyāgnin tatas somaḥ kevalaś ca praṇīyate //
tataś ca hotā tatrāgniṃ somañ ca stauti bhedataḥ /
sahayāge tatas sādhu sāmakḷptir iyam kṛtā //
agnis sarasvatī somaḥ pūṣā cātha bṛhaspatiḥ /
viśvedevendramaruta indrāgnī savitā tataḥ //
varuṇaś caiṣu deveṣu prakṛtau paśudevatāḥ /
siddhāni tatra sāmāni vāg api syāt sarasvatī //

JŚS 26,8.

teṣāṃ yāni paśau śiṣṭāni vapānte tāni gāyet

[Bh 99,25 - 100,3] teṣāṃ===gāyet // teṣāṃ sāmnam yāni paśau vihitāni tāni vapānte vapākarmasamāptau gāyet / mārjanād ūrdhvam ity arthaḥ / iha *paśāv* ity ekavacanam sāmaviṣayeṣu ca padeṣu *yāni-* ityādiṣu bahuvacanam prayuñjāno jñāpayati / pratipaśu sāmabahutvan dhruvam iti / tasmād ihādiṣeṣv agnīṣomīyādiṣv api naikan dve vā gīt voparamet //

JŚS 26,9.

pradānakāla upasatsu ceṣṭiṣu ca

[Bh 100,4-5] pradā===ṣuca // pradānasya kālaḥ pradānakālaḥ / yāga ity arthaḥ / yad dhi haviṣo devatāyai pradānam sa yāgaḥ / yāni sāmāny upasatsu ceṣṭiṣu ca śiṣṭāni tāni pradānakāle gāyet //

JŚS 26,10.

tāni tattatkarmāpanno yajñopavītī prāgāvṛttas

tiṣṭhann upaviṣṭo vā madhyamayā vācā gāyet

[Bh 100,6-8] tāni===gāyet // iyam paribhāṣā sarvaparigāṇasādhāraṇā / yad yat karma prati vihitāny etāni tat tat karmāpannas tan taṃ karmadeśam prapannas san yajñopavītavān prānmukhas tiṣṭhan vopaviṣṭo vā madhyamayā vācā gāyed imāni parigāṇāni //

JŚS 26,11.

teṣāṃ yāni tṛcasthāni tṛceṣu tāni gāyet

[Bh 100,9-10] teṣāṃ===gāyet // yāni tṛceṣv eva gīyante santaniyaṅvāpatyādīni (JGG 6,11,35; JĀrG 20,9-10; etc.) tāny atrodāhartavyāni / tāny api hi kadā cit prāpnuvanti paśuṣu //

JŚS 26,12.

yāny ekarcāni tris tris tāni tṛcepsutāyai

[Bh 100,10-24] yāny e===tāyai // tṛcam āptum icchatīti tṛcepsuḥ / tasya bhāvas tṛcepsutā / tṛcepsutārtham /

atha vā hetau pañcamyarthe caturthī / ekarcānām api trirabhyāse tṛcasādṛśyam bhavati /

kimartham idan tṛcepsutāyā iti / ucyate / pūrvan tāvad vākyaṃ (JŚS 26,11) santanyādibhir anekarcagītaiḥ kṛtārtham idaṅ ca tārksyasāmādibhir (cf. JŚS 25,5ff.) ekarcagītaiḥ / atha yāny ekarceṣu gīyante tṛceṣu ca yathā vāmadevyam rathantaram bṛhad iti teṣu saṃśaya[s] syāt tṛceṣv ekarceṣv iti / tatrāyam vākyaśeṣas tṛcagānasiddhaye nyastaḥ / evam asya yogaḥ / trir gīyanta ekarcās tṛcepsutāyai gaṇatṛcakaḥpanārtham / asaty eva ca mukhye gaṇam āśrayitavyam / śakyate ca bṛhadrathantaravāmadevyeṣu mukhyam eva tṛcam āśrayitum / tasmāt tṛceṣv evaitāni geyānīti /

atha vā santanyādīnām anekarcagītānān tṛcagānasyārthaprāptasyāvidheyatvāt pūrvo vidhir ihāpy agnyādheyavad bṛhadādīnān tṛcagānārtham kalpyaḥ / tṛcepsutāvādas tv ayam anyatrāpy eṣān tṛca ekarca iti saṃśaye tṛcopādānārthan nyasta iti kalpanam samyag bhavati / tataś śāntyādau vāmadevyasya tṛcopādānam sidhyati /

santy anṛcāni sāmāni yathā vāco vrata (JĀrG 1,1-2) sattrasya rddhi- (JĀrG 1,5) iti / santi dvyr̥cāni yathātīṣaṅgās (JĀrG 14,7-9) tavaśśāvyaṃ (JĀrG 25,1) iti / santi bahvr̥cāni yathā kaśyapavratam (JĀrG 10,11) ādityavratam (JĀrG 23,18) ilāndaṅ (JĀrG 6,4-8) ca / pākṣikāni sarvaṅy ekarceṣv evāntarbhavanti / itthaṃ hi kalpanīyam / yasya sāmno gītis sakṛn niṣṭhitā na punar āvartate tad anṛcan dvyr̥cam bahvr̥cam vā sad apy ekarcasādṛśyād ekarcam eveti / ayukteyam kalpaneti cen nācāryeṇa jñāpitatvād *atīṣaṅga ekasyām* (JK 2,13; 2,21) iti //

JŚS 26,13.

tatra padāya padāya stobhān anusamḥared

ity ācāryasamayaḥ

[Bh 100,25-27] tatra===mayaḥ // tatra teṣu parisāmasu ye stobhā agnervratādiṣu (JĀrG 5,3, etc.) tān padāya padāyānusamḥaret / anukrameṇa samḥaret / yathaiṅvaṅ teṣu ca tathā pratipādam brūyād ity ācāryāṅam samayaḥ /

kim idam ācāryasamayaḥ iti / kva cid vacanād upalabdho [']rthas tatsadr̥śe [']nyasminn api kasmimś cid vinaiva vacanād yukta iti yathā vācāryaiḥ kalpyate sa ācāryasamayaḥ //

JŚS 26,14.

yathādhītāny eva geyāni-
ity anubrāhmaṇino [']vacanāt

[Bh 100,28 - 101,2] yathā===canāt // yathādhītāny evādhītarūpāny eva yathāmnātam
eva geyāny etānīti vadanty anubrāhmaṇinaḥ /

evam iti vā yo [']rthas tasminn ayam evaśabdo grāhyaḥ / tathā sati yathaitāny adhītāny
evam geyānīti yojyam /

avacanāt pratipādaṃ stobhānām āvṛttau vacanābhāvāt /

anubrāhmaṇāni nāma brāhmaṇāny evānuvartamānā ke cid granthaviśeṣāḥ / tadvido [']nu-
brāhmaṇinaḥ / athānāyor ācāryasamayānubrāhmaṇimatayoḥ katarat pratipattavyam ity
ākāṅkṣita ucyate //

JŚS 26,15.

kasmān mantraikadeśābhyāsa[s] syāt

[Bh 101,2-5] kasmā===sasyāt // asya stobhasya mantraikadeśābhyāsaḥ kasmāt syāt /
naivāyam bhavitum arhatīty arthaḥ / na hi mantrasyānāvṛttau tadekadeśasyāvṛttir ṛte va-
canād yujyate / evaṅ ca saty udvāsanasāmno [']vabhr̥thasāmnaś ca stobhāvṛttir vacanata
(JŚS 5,4; 22,6) evopalabdhācāryeṇeti mantavyam / sā ca tayos sarvatrāpi pravṛttayor
bhavati //

JŚS 26,16.

udvāsānīya eva sarvo nidhanam upeyād
avabhr̥thasāmni ca

[Bh 101,6-11] udvā===mnica // udvāsānāvabhr̥thayor ye dve sāmānī vihite te sattram
rākṣoghnatvāt paśuṅ cāgneyam āgneyatvād gacchataḥ / tatra saṃśayaḥ / sarve nidha-
nam upayanti- (JŚS 5,5; 22,7) ity ayam vidhis sāmādharmā ity atrāpi pravartetaḥ svid
udvāsānāvabhr̥thadharmā iti nivarteteti / tatredam ucyate / yad udvāsane vihitaṃ sāmā
tasminn udvāsānīya eva sati yac cāvabhr̥the tasmimś cāvabhr̥thasāmny eva sati sarvais
sārdhan nidhanam upeyāt / anyatra tv anyasāmavāt svayam evopeyād ity uktam bhavati
/ udvāsānāvabhr̥thadharmā evāyam yad asya sāmadvayasya sarve nidhanam upayantīti
abhiprāyaḥ / tulyam etad iṣṭāhotrīyasyāpy (JŚS 5,14) udvāsānīyatvāviśeṣāt //

JŚS 26,17.

na vārṣāhare

[Bh 101,12-20] navā===hare // yathā vārṣāhare na sārdham anyair nidhanopāyanan
(JŚS 5,15) tadvad ity arthaḥ / ayam pūrvasya vidher dṛṣṭānto nyastaḥ / evam asya prayo-
janam / vacanapramāṇako vidhir yatra vacanan tatraivāvatiṣṭhate / yathāikasampriṣayor

ekasthānāyora vārṣāhareṣṭāhotrīyayora yasmin vacanam asti tasminni iṣṭāhotrīya eva sarvopeya-
nidhanatvadharmo [']vasthitaḥ / na vārṣāhare prāpnoti / evam etayo rākṣoghnayora iṣṭā-
hotrīyasya ca yatra vacanan tatraivodvāsanāvabhṛthayora evāvatiṣṭhate / nānyatra prāpno-
tīti /

evaṅ cet stobhāvṛttir apy etayora anyatra na prāpnoti / atra brūmaḥ / sāmnoṛ anayora
vidhānānantaram kiṅ cid apy anyad anapekṣya vihitam *padāya padāya stobham āha-* (JŚS
5,4; 22,6) iti / sarvanidhanopāyanan tu vidhāya tataḥ kālasambandhaḥ kṛtaḥ / *devān vā
etasmin kāle rakṣāṃṣy anvasacanta-* (JŚS 5,6; 22,8) ity adhikāreṇa / tasmāt tatkālayora
eva bhavati /

atha [vā] *vārṣāhara* iti saptamīnirdeśam sādhiyas saṃskurvann apara āha / vārṣāhare
[']vabhṛthasāmni saty api na sārghan nidhanam upeyāt / yady apy asyāvabhṛthasāmatvena
vidhānan nāsty ata eva yatnāt keṣāṅ cit kva cid astīty anumantavyam //

JŚS 26,18.

āvartī vrataśukriyeṣu (JĀrG 23,13-18) catuḥ karmāpannāḥ kuryuḥ

[Bh 101,21-24] āva===kuryuḥ // pariniṣṭhitaḥ parigāṇādhikāraḥ / atha vaikṛtaḥ kaś
cid agniṣṭomamantraikadeśābhyāsa tatprasaṅgād ihaiva kathyate / yac chabdayātam apy
avadhānenāvartate tad iha- *āvartī-* ity abhipreyate / vrataśukriyeṣu yad āvartī tat karmāpannā[s]
stotram āpannāś catuṣkuryuś catur vadeyuḥ / bhrājādayaś śabdās trir ucyante pāṭhe teṣāṅ
catuś catur vacanam idaṃ vihitam stotraviṣaye //

JŚS 26,19.

bhrājābhrājābhyān tūpadraṇidhane trirukte syātām

[Bh 101,25-29] bhrājā===syātām // caturthī saṣṭhyarthe / bhrājābhrājāyora tūpadraṇa-
nidhane trirukte eva syātān na caturukte / na cedam upadraṇnidhanayora trirvacanaṃ
vidhiyate / tuśabdo vijñāpayati pūrvasya vidher ayam apavāda iti / tasmād upadraṇa-
nidhanāvayavabhūtā bhrājādayaś śabdā upadraṇnidhanaśabdenātra grhītā iti cintyam /
dṛṣyate hy avayaviśabdo [']vayave / yathā *yajñavid ayam bahvṛco madhuro [']yam āmra*
iti //

JŚS 26,20.

kasya hetor ity

ekaviṃśe bhavataḥ

[Bh 102,1-26] kasya===vataḥ // vrataśukriyāntarbhūtasyāvartījātasya caturvacanaṃ vi-
dhāya bhrājābhrājāpadraṇnidhanaviṣaya eva kasya hetoḥ pratiṣidhyata iti ced evam ete
bhrājābhrāje ekaviṃśe ekaviṃśasampadyukte bhavataḥ / itarathā hy ekaviṃśasampanna[s]
syād ity abhiprāyaḥ /

vinā tu hetuvacanād ācāryavacanaprāmāṇyād dhetuvacanam anarthakam / nānarthakam
anyasyāpi kasya cid ihāvartinas trirvacanam asty ekaviṃśasampadam anatikāraṅgam iti
jñāpanārthatvāt / kasyeti cet parastād vakṣyāmaḥ /

kim punas sarveṣu vrataśukriyeṣv ekaviṃśasampad asti / asti / tad eva hīdam āvartīcatuṣ-
karaṇaṃ vihitam / ime ca vayam etāṃ ekaviṃśasampadam bālāvagataye kalpayiṣyāmaḥ
/

bhrāje (JĀrG 23,13) tāvad aṣṭādaśa bhrājaśabdās traya ṛkpādāḥ / evam ekaviṃśaḥ /
atha vā bhrājaśabdeṣu trīṇy ṛgakṣarāṇi yojayet / avaśiṣṭāny ekaviṃśatir eva / evam asmin
dvāv ekaviṃśau /

yathā bhrāje tathābhrāje (JĀrG 23,14) /

atha vikarṇe (JĀrG 23,15) sapta stobhās caturvacanād aṣṭāviṃśatiḥ / ta evam eva pañca-
kṛtva ucyante tac catvāriṃśacchatam / yas tūttamastobhas sa punar eva paranidhana-
dvayārtham āvartamānaḥ pūrvaṃ catur ucyate paścāt tu trir eva / tasya jñāpakam uktam
/ te saptapūrveṇa catvāriṃśena śatena sambhūya saptāikaviṃśā bhavanti / auhovāhāvā-
śabdās tri[ś] śrūyate / trīṇi nidhanāni ṣaṭtriṃśad ṛgakṣarāṇīti dvāv ekaviṃśau /

atha bhāse (JĀrG 23,16) daśa stobhās caturvacanāc catvāriṃśat / evaṃ pañcakṛtva
ucyante sā dviśatiḥ / ihauhośabdā nava nidhanāc ca yo [']dhastanastobhas te dviśatyām
prakṣiptā daśaikaviṃśān sampādayanti / *bhadram* ityādayo nava vyāhṛtayo bhāśśabdadaśa-
mā dvātriṃśad ṛgakṣarāṇi ca sambhūya dvāv ekaviṃśau /

atha mahādivākīrtye (JĀrG 23,17) dvāv ādyau stobhau caturvacanād aṣṭau / anantaran
nidhanam / tāni nava / tataḥ prathamāṃ ca puriṣapadam (JS 2,7,4a) anyas ca stobho
dvyabhyāsenānyasyāvartamānau pūrvair navabhis saha saptadaśa / teṣu parasmin puriṣa-
padacatuṣṭaye (JS 2,7,4b-e) prakṣipta ekaviṃśo niṣpadyate / vayomanaḥprabhṛtayo vayo-
bhūtāntās sapta vyāhṛtayo dvi[ś] śrūyante tāś caturdaśa / dvitīye śravaṇe ya[s] stobhas sa
ekaviṃśam pūrayati / nidhanadvayaṃ kṣaṇam avatiṣṭhatām pañcōttarā stobhās catur-
vacanād viṃśatiḥ / yad ado nidhanam ī iti tad ekaviṃśam pūrayati / atha hośabdo
auvāśabdaś caturuktaḥ pañca / te caturuktā viṃśatiḥ / yad ado nidhanam ū iti tad
ekaviṃśam pūrayati / athaika[s] stobhaḥ pratipādan nidhāya ca catuś catur abhyasyamāno
nidhanena sahaikaviṃśam niṣpādayati / ṛkpādāś catvāraś (JS 2,3,2 a-d) catasraś ca tadādi-
sthā vyāhṛtayo *dyaur* ityādayaś ca trayaś caturuktā[s] stobhā viṃśatir bhavanti / ananta-
reṇa nidhanenaikaviṃśam sampannam / *bhū[mi]r* ityādayaś ca trayaś caturvacanād dvā-
daśa / nidhanam eṣān trayodaśa / atha dvau stobhāv *āyur jyotir* iti / tayoḥ pūrvaś catur
ucyata uttaras tūktāḥ jñāpakāt trir eva / te sapta trayodaśabhis sambhūya viṃśatiḥ /
nidhanenaikaviṃśaḥ pūryate /

dvau bhrāja eko vābhrāje tadvan nava ca sapta ca /
brahmaṇas sāmni hotuś ca bhāse dvādaśa te khalu //
ekaviṃśās samāsenā triṃśad dvātriṃśad eva vā /
śukriyeṣu vikāro [']yam etasyai sampade śrutāḥ //

JŚS 26,21.

sarvam āvarti pañcoktam mahāvrate

[Bh 102,27 - 104,17] sarva===vrate // mahāvrate [']hani sāmāsu yad āvartīśabdajātan tat
sarvam pañcoktam kuryuḥ pañcakṛtvo vadeyuḥ / rājanarauhiṇakacatustrīṃśatsammitāny
(JĀrG 6,9-10; 5,10; JŪhya 1,6,8-10.11-13.14-16) asya vidher viṣayaḥ /

nanv anyeṣv api sāmāsu tasminn ahani santy āvartīni / satyam etat / na tu teṣāṃ
mahāvratena viśeṣaṇam eṣu satsu sambhavati / eṣāṃ hi mahāvrate eva pravṛttir dṛṣṭā (JK

2,33) nānyatra / teṣām eva mahāvratena viśeṣaṇaṃ yuktaṃ na tu yeṣām mahāvrate [']nyatra ca / na hi kratur ubhayaśāmā rathantarasāmety ucyata indrāgnigupto vendragupta iti / yac cedam uktaṃ sāmātrayan tasya mahāvrate pravṛttir dṛṣṭā bhadrādīnān tv anyatrāpi / tatasiddham rājanarauhiṇakacatustrimśatsammitāny asya vidher viśaya iti /

kim punar ayaṃ vidhiḥ pravartaka āho svin nivartako [']pi / kaś cātra viśeṣaḥ / yadi pravartaka eva kiṭkiṭākārāḥ pañcadaśakṛtva eva yathāmnāyam abhyasyeran / atha nivartako [']pi pañcadaśakṛtva eva te [']py abhyasyeran / tathā ca sati tasyāśītisampad vihanyeta / yady evam avighātārtham asyās sampadaḥ pravartaka evātra vidhir bhavatu / mā kiṭkiṭākāreṣu pravartiṣṭa /

sarvam iti kimartham / vrataśukriyeṣv āvartinān sarvañ catur ucyata ity evamartham / nanu tatraiva hetuvacanāt siddham / satyam etat / siddhasyaiva tv idan dṛḍhikaraṇam / nanu punar ayaṃ mahāvratasābdāḥ pṛṣṭhe mukhyas samstavanāsambandhād ahani pravartate / tataḥ pṛṣṭhaviśaya evāyaṃ vidhir bhavatu / atra brūmaḥ / yady ayaṃ vidhiḥ pṛṣṭhaviśaya eva syāt prakṣāveṣu na prasajet tathā ca saty *anyatra prakṣāvebhya* (JŚS 26,22) ity anarthakaṃ syāt /

iha ke cit prājñam manyamānāḥ pralapanti kila mahāvrate pṛṣṭhe pañcasāmātmake prāpi-teyam āvartipañcoktatā- *anyatra prakṣāvebhya* (JŚS 26,22) iti rājanād anyebhyo [']pi nivartyata iti / te [']sya prativacanan dadatu / pañcoktaṃ rājana iti kṛtvā mā vā bhūd uttaram vākyam iti /

atha vāsya vidheḥ pṛṣṭhaviśayatve doṣo [']yam aparihāraḥ prādur bhavati rauhiṇake / *tad vā aśītibhis sampannam* (JB 2,14: 160,10) iti yad aśītisampannatvam uktan tad rauhiṇakāvartīnām pañcoktatvābhāve mṛṣā bhavati / yac ca sāmendrasya mahāvratam (JĀrG 7,1) iti tasmin liṅgadevatābhyām paśuparigāṇārtham prapanne sati tu viśayatāpy asya vidher anenaiva pratyuktā / tasmād ihāhar eva mahāvratasābdenopalakṣyata iti samyak / yathā mahāvratam atirātra (JK 1,12: 135,19) iti / tatrāpy uktaṃ sāmātrayam evāsya vidher viśayaḥ /

nanu catustrimśatsammitē pañcakṛtva evāvartijātam paṭhyate triḥ prakṣāvāḥ / teṣv ayaṃ vidhir neṣyate / tasmād *rājanarauhiṇakayor api-* iti vaktavyam / tataś caivam artho bhavati mā ca bhūd uttaram vākyam iti / atra brūmaḥ / bhavaduktavan nyaste [']py atrārthas sidhyati / arthāntarasya tu jñāpanārtham mahāvratasābdenaivaitat sāmātrayam upalakṣyate / kin tad arthāntaram iti cet *tasmin mahāvratam upayanti-* ityādinā vacanena (JK 1,2: 134,17) yasyāhno mahāvratam pṛṣṭham syāt tasmin rauhiṇakacatustrimśatsammitayor api prayogaḥ kārya iti / evam idaṃ vrataśukriyeṣu rājanarauhiṇakayoś cāmnāyavirodhena śābdānām abhyāsādhikyam vihitam / tatra vrataśukriyeṣu yo vidhis sa brāhmaṇāntarād āgato [']vagantavyaḥ / rājanarauhiṇakayos tu yo [']yaṃ vikāras so [']smad-brāhmaṇād evāgacchati / [tathā] hi sāmānī prakṛtya śrūyate / *tad vā aśītibhis sampannam ekaikasyām stotriyāyān dve dve aśītyau sampadyete* (JB 2,15: 160,28) iti ca *tad vā aśītibhis sampannam āśayanty evainam etena-* (JB 2,14: 160,10) iti ca / tāsām aśītīnām sampattyartham asmin sāmadvaye vikāraḥ kriyate /

katham iti ced rājane (JĀrG 6,9) tāvat sapta stobhā ṛkpādena sahāṣṭau / te pañcakṛtvo [']bhyasyante / sārthā dvāvimśatiḥ / sābhyāsās te catvāriṃśat sampannāḥ / evam uttareṣv api pādeṣu / te dve aśītyau / nidhaneṣu pṛthak pañcaviṃśasampat sampādītā / *ta u vai pañca pañcaviṃśās sāmānidhanānām samstutānām sampadyanta* (JB 2,16: 161,1-2)

iti vāgādiṣu pañcasu nidhanāvayaveṣu nidhanaśabda[ś] śrūyate / pañcaviṃśastome sati pañcaviṃśaṃ śatam bhavati /

atha rauhiṇake (JĀrG 6,10) ṣaṭ stobhāḥ pañcakṛtvo [']bhyasyamānāḥ pañcadaśabhiḥ kiṭ-kiṭākārais saha pañcacatvāriṃśad bhavanti / evam eva pañcakṛtvaḥ kṛte sapañcaviṃśatir dviśatī / tataḥ paran nidhanāny anantarhitāni dvādaśa / tataḥ para upadravaḥ / tataḥ paran nidhanam / tāni caturdaśa / teṣāṃ yoga ekonam aśītitrayaṃ saṃvartate / yadi tatra catvāra ṛkpādāḥ praviśeyus tat tryadhikaṃ syāt / tathā ca saty *aśītibhis sampannam* (JB 2,14: 160,10) iti vacanaṃ vihanyeta / tasmād anapekṣya pādānām pṛthag avasthānam ṛg ekadhaiva prakṣeptavyā / evam etad aśītitrayam *aśītibhis sampannam* (JB 2,14: 160,10) iti śrutyuktam anyūnam anadhikam bhavati / pañcaviṃśasampad atrāpy asti / yāsau dviśatī sapañcaviṃśā tato nava pañcaviṃśās saṃvartante / ṛgakṣarāṇi ṣaṭtriṃśat / teṣv amiṣāṇ caturdaśānām prakṣepe dvau pañcaviṃśau bhavataḥ /

catustrimśatsammite (JĀrG 5,10) nāmarūpaiva sampat / sā dvividhā / samudāyagatāvaya-
vagaṭā ca / pūrvasyān tāvad anantarhitās traya[s] stobhāḥ pratipādam pratiprakṣāvan
nidhanāya cāvartamānāś caturviṃśatir ṛkpādair aṣṭāviṃśatiḥ / navasu prakṣāveṣu traya
evānantarhitā gaṇyante / tair ekatriṃśadbhir nidhanāvayavaiś catustrimśaḥ pūryate /
athāvayavagaṭā / tasyān traya[s] stobhāḥ pañcakṛtvo [']bhyasyamānāḥ pañcadaśa rkpādēna
ṣoḍaśa / punar api te stobhāḥ pūrvavad evāvṛttāḥ pañcadaśa prakṣāvair aṣṭādaśa / pūrvaiṣ
ṣoḍaśabhis saha yogād eṣāṇ catustrimśās saṃvartate / evaṃ pratipādāṇ catustrimśatsam-
pad bhavati / antyasya tu prakṣāvatrasya sthāne naidhanaṃ vacanatrāyam praviśati
//

aṅgāni yeṣāṃ prakṣāvās sāṅgas tv ātmā mahāvratam /
sampādayantu te [']śītiṃ śrutāṃ rauhiṇake dhiyā //

JŚS 26,22.

anyatra prakṣāvebhyaḥ prakṣāvebhyaḥ

[Bh 104,18-22] anya===vebhyaḥ // prakṣāvā iti kṣauśabdānām eṣāṃ yājñīkaprasiddhā
saṃjñā / teṣv api pūrvasya vidheḥ prasaṅga idam ucyate / prakṣāvebhyo [']nyatra pūrvo
vidhir bhavati / prakṣāveṣu na bhavatīty arthaḥ /

evaṅ cen *na prakṣāveṣv* iti kartavyam / naitad yuktaṃ / pratiṣedhāntan tarhi sūtram evaṃ
syāt / tad amaṅgalam bhavet / tatparihārāya vidhir evāyaṃ kṛtaḥ /

atha vedam pūrvavākyāntarbhūtam eva bhavatu na vākyāntaram / tathāpy ukto [']rthas
sidhyati / evam idam yatnato maṅgalāntatvaṃ sūtrasya kṛtam //

[Bh 104,23-24] prathetedaṃ sūtraṅ jagati ye cedam adhīyīrann asya cārtham avabudhyeran
te viśvaṃ śivam aśnūvānā dvayor lokayos samaverann iti //

[Bh 104,25-26]

idam alpataṃ sūtram arthatas tu mahattaram /
kaver vedanidher vaktrāt prasrutam praṇavāyate //

[Bh 104,27-29] iti jaiminīyasūtravṛtttau prakīrṇakaṣ ṣaḍviṃśaḥ khaṇḍaḥ //

[Bh 105,5-6]

śrībhavatrātaracitā mādhavena manoramā /
jaiminīyasya vṛttir eṣā vyalikhyata //

[Bh 105,7-8]

vilikhya vṛttiṃ sūtrasya jaiminīyasya sāmpratam /
tasyaiva kārikā tena mādhavena vilikhyate //

[Bh 105,1-4]

padam anantasukhan nigadanti yad
gatadhiyāṃ sulabhaṃ kavipuṃgavāḥ /
mahitam anvaham āttadayan dvayaṃ
bhavatu haimavatīpatipādayoḥ //

[Bh 105,9 - 113,1]

1. vṛttiṃ jaiminisūtrasya kṛtvā ślokān imān api /
2. paṭhati sma bhavatrāto bhavan natvā bhavacchidam /
3. pratimantraṇam ādau syāt pṛcchet kac cid iti tv atha /
4. vinā praśnād ayājyatte jñātena pratimantraṇam /
5. kuryād ahīnānūdeśyaśabdayoḥ plutim antataḥ /
6. avikrayadhiyā pṛ[c]chen nityaṃ kā dakṣiṇā iti /
7. devyā vācā pratibrūyād yajamāno yathātatham /
8. japann añjalīnā mantram pratigr̥hyotsrjed apaḥ /
9. bhuvī pātran nīdhāyāśya madhu muktvā kaṣṭhikāṃ /
10. nāvṛttir yajuṣo [']mīśāṃ sāmni hīkaraṇaṃ yathā /
11. ekaṃ vasitvācamyānyadyajuṣaivopavitātām /
12. vastran nayet pṛk praṇavād upāṃśu pratimantraṇam /
13. imaṃ varaṇamantran tu yajamāno na vetti cet /
14. pūrvam evāpramādāya śikṣayet tan niyojayet /
15. datte tu devayajane gām upājed yathāvidhi /
16. nāṅgānām madhuparkasya gr̥hyoktānām ihāgamaḥ /
17. attv ity antam upāṃśu syād uccakaiḥ praṇavādikam /
18. upāṃśv eva tu sarvatra yajuṣām uktir iṣyate /
19. ṛcām api japatvaṃ vā yāsāṃ karaṇatāpi vā /
20. yā ṛco [']syān tu śākhāyām āmnāyante tribhi[s] svaraiḥ /
21. tās tathaiva japāditve sarvās tv ardharcaśo vadet /
22. yāny amāṃsāsītādyāni vidhāsyante vratāni tu /
23. ṛtvigbhis tāni caryāni yathāvidhy ā visarjanāt // //
24. agreṇaiva parītyaitad rājavāhanam āruhet /
25. pṛāgvartanāt pṛāg eva tris subrahmaṇyom itīrayet /
26. pṛāgvartanādiṣv apy evam pratīcy anasi saṃspr̥śet /
27. yadāsmākīnam atraitad itiprabhṛti codanam /
28. avabodhayitavyas tad yaṣṭā yajñasya sampade /
29. asti karmasu sampraīṣo yeṣv ākāṅkṣeta teṣu tam /
30. svaraś ca subrahmaṇyāyām avasānāñ ca pāṭhataḥ /
31. uccair eva niruktāyāṃ sarvatrahvānam iṣyate /
32. śṛṇuyātām mitho yena sa svaro vācane dvayōḥ /

33. sthānaṃ śālotkare pūrvam pradhānotkarajanmanaḥ // //
34. agnau vyāhṛtisāmāni svasambandhisamīpataḥ /
35. geyāni prānmukhenaiva sthitvodgātrā sakṛt sakṛt /
36. gāyatram vāmadevyañ ca bṛhac cātha rathantaram /
37. upasthāne tṛcasthāni vratavad deśavartmanī // //
38. himkārasyāsti nāvṛttis sāma geyaṃ sakṛt sakṛt /
39. upeyur nidhanaṃ sarve gharmakarmopayoginaḥ /
40. vastram ādāya gīyeta śyaitam pratiyatā sakṛt // //
41. yadādhvaryus tadodgātā kuryād audumbarīkriyām /
42. abhijuhvat sruvenaivam ājyasthālyābhivardhayet /
43. paryūhaṇe [']sti nāvṛttir mantrasyaivaṃvidheṣu ca /
44. dṛmha dṛmheti ṣaṭkṛtvaḥ pratimantran dṛḍhīkṛtiḥ /
45. ā[c]hādayet tṛṇais sarvām sarvām eva ca vāsasā /
46. śuklāṇy anupabhuktāni nirṇiktāni śucīni ca /
47. upādeyāni vastrāṇi sarvasmin vastracodane // //
48. strīnāmnām yadi nirdeśaḥ pitur mātur iti kramaḥ /
49. mātṛādīnām anekatve jyeṣṭhāsām agragāminī /
50. nāmāni pautranaptṛṇām putrānantaram ādiśet /
51. nityaḥ putrādīnirdeśo nāpatyan nirdiśen mṛtam /
52. janiṣyamāṇavākyaṃ tu ke cid bhindanti no vayam /
53. syād udāttas tināntādya[s] syāntāntyau māntamadhyamau /
54. ādyāntyau hāntayor antyaḥ padaśeṣasya ca svarahaḥ /
55. na sandadhīta vākyāni nāntarā viramed api /
56. śvaśābdam prakṣiped asyām saty apy arthena pūrvayoḥ /
57. trir āhvānam ihāpi syād idaṃrūpe pare api // //
58. visubrahmaṇyakā vedim prapadyeran samantrakam /
59. anyadā yadi sampraīṣas tadaivāhvānam atra na /
60. havirdhānābhimarśanādi yat karmodgātur eva tat /
61. viśvarūpā vaden mantram ekaśrutyeti no matiḥ /
62. avasyet pādayoḥ pāde pādayoḥ pādayor iti /
63. pavayet tris tribhir mantraiḥ prohasaṃmārjane tathā /
64. pavitram kalaśe [']tyasyet parītyāsīta cāvṛtā /
65. pavitrātyasanāntas tu syāt puro[']bhiṣavo dvyṛcaḥ /
66. dvitīyasyāvahāra[s] syāt pavitrasyāntarīṣataḥ /
67. tṛcañ japan vitanuyāt pavitram bhāgaśo [']pi vā /
68. prastotṛpratihatro[s] syād idānīm upaveśanam /
69. āsanāvṛd anāstāve nainayor iti nirṇayaḥ /
70. ārthasiddhī ca dhāryeta pavitram vitatan tribhiḥ /
71. udgātraivābhimṛṣyorvī tribhir ātmābhimarśanam // //
72. adhvaryuṃ hārayed atra tṛṇābhyām prastaram saha /
73. svāhā pūrvāhuter nāsti sarva evottarām api /
74. darbhattareṣu vastreṣu stoṣyatām upaveśanam // //
75. upaviśyaiva kurvīta devasomasya bhakṣaṇam /
76. udgātā prasavād ūrdhvaṃ yuktimukte tu te śrutau /

77. prattā yuktī tayo rūpam anuvīkṣyādādīta ca /
78. yad rūpam upadher asya smaryate [']smābhir ādītaḥ /
79. tad rūpam upagānasya nānyad ity eṣa nirṇayaḥ /
80. sarvastotreṣu tat kāryam prastāvānteṣu nānyadā /
81. ahiṃkṛtā syād retasyā pratihāryaṃ yathāśruti /
82. prastutyaiva vaded eṣā madhyamaiṣottameti ca /
83. udgātāvanayet sarvair utthātavyaṃ yathāvidhi /
84. ga[c]cheyur atha te prāñcaḥ kiñ cit sayajamānakāḥ /
85. udgrhñīyus tato bāhūn yaṣṭur vikramaṇan tataḥ /
86. yajūṃṣi vācayed veder nirga[c]cheyuś ca vartmanā // //
87. asattre mārjanan nāsti prapadācāmapūrvikā /
88. tasya tasya samīpasthaiḥ prāñmukhair apy udañmukhaiḥ /
89. utkarāntā upastheyā raudreṇety anuṣajyate /
90. dakṣiṇānto mahāveder avedir hītarādhunā /
91. dvārāv ity aparān dvāram abhita[s] sthūṇayor vacaḥ // //
92. bhakṣitañ camasaṃ hotrā grhītvāvekṣaṇaṃ kṣamam /
93. bhakṣayantān tu hotāraṇ nyāyato vacanād api /
94. ye niṣedhanti te kin nu kathayanty atra kāraṇam /
95. syāc ced vacanam asmākaṃ hotṛbhakṣanivartakam /
96. tad āyudhair niṣeddhavyaṃ kevalan na karāyudhaiḥ /
97. atha vā svavidhistho [']sau na no vidhīśatair api /
98. vārya[s] svo hi vidhir jyāyān parakīyāt svakarmani /
99. vidhīś cāyam adṛṣṭārtha[s] syād dhotur bhakṣam anv iti /
100. abhakṣe bhakṣaṇe tv asya dṛṣṭārtha[s] syā[c] chivañ ca tat /
101. hutabhakṣaṇavākyañ ca vyartham syād dhotrabhakṣaṇe /
102. avekṣaṇādi bhakṣāntaṃ kṛtvā camasaṃ utsṛjet /
103. salilādreṇa hastena saṃmarśanam iheṣyate /
104. bhakṣitam pratihartrātha prastotāpyāyayed imam // //
105. nārāśaṃseṣu na nyāyyaṃ hotary upahavaiṣaṇam /
106. na subrahmaṇyabhakṣo [']tra sattre bhakṣāya tūcyate /
107. prastotā vaiṣṭutaṃ vāsa ity udgātāpi vā vadet /
108. kaniṣṭhikā parīṇāhā grāhyā viṣṭutayo vranāḥ /
109. ṛjavas satvaca[ś] ślakṣṇās sitakalkāñkitāgrakāḥ /
110. prāgagrās codagagrās ca prastāvānte strṇīta tāḥ /
111. adhvaryur jñāpayed ete stotrāharaṇavartmanī /
112. kurvanty eke japād ūrdhvam audumbaryāḥ parigraham /
113. parigrhyaiva khalv enāṃ stotram ādadmahe vayam /
114. praśāstr̥brāhmaṇācchaṃsinn ity upahvānam etayoḥ /
115. prasṛptavartma yat tena savanānteṣu nirgamah /
116. anyadā pūrvayā dvārā hotur dakṣiṇatas tv iyāt /
117. asattre ke cid i[c]chanti naiṣaṃ ṣoḍaśibhakṣaṇam /
118. nātra kāraṇam asmābhir jñāyate [x x x x] /
119. na vakṣyo bhakṣaṇāyāttas sa sarvo ca tair api [x] /
120. ukto bahvṛcasūtrena praśāstrā gharmabhakṣibhiḥ /
121. udgātṛbhiś ca bhakṣo [']tra yuktan nābhakṣaṇan tataḥ /
122. avekṣyo bhakṣaṇāyāttas sa sarvaiṣ ṣoḍaśigrahaḥ /

123. hotur iṣṭvā tato [']dhvaryor i[c]ched upahavan tv iha /
124. tato [']nyebhyo [']pi yāvanto bhakṣayeyur imaṃ graham // //
125. niṣkramyācamya mantreṇa prapadyākramaṇādi ca /
126. veder idānīm evaite kurvīrann āsanāv adhi /
127. yadābhiṣṭūyate somas tadotthāya pradakṣiṇam /
128. āvṛtya prāṇmukhair etais sadaso nirगतair atha /
129. havirdhānam praveṣṭavyaṃ gatair adhvaryuvartmanā /
130. vacanaṃ viśvarūpāṇaṃ gānañ cāsv iha neṣyate /
131. uccakair geyam ekarce pratyagyāne [']numantraṇam /
132. hutvā savyāvṛtām eṣām avyāvṛttikarī gatiḥ /
133. pradakṣiṇāvṛtān tu syād adhvaryvādivaśād gatiḥ /
134. prāpyāstāvam athāvṛtya santatais savyatas tribhiḥ /
135. upaveṣṭavyam evaṃ hi vyāvṛttir vinivartate /
136. prastaro devasomasya bhakṣo yuktiś ca santi naḥ /
137. asya pratnām iti bhaved ṛg gāyatrasya madhyamā /
138. gātavyam o vauṣaṭ bhū o dādeti yathāsvaram /
139. asya pratnāvaṣaṭkārāu pratipatsv itarāsu na /
140. udapātrāvanejyādi vikramāntam ihāsti na // //
141. subrahmaṇyom iti brūyāt tris tūṣṇīm dakṣiṇāgrahaḥ /
142. praṇavenaiva vā kāryo dṛśyo dānavidhi[ś] śrutau /
143. ṛtvijo [']nye mahartvigbhyo hotṛkā hotrakā iti /
144. sahaibhyo deyam ekatvān mantrasya bahuyoginaḥ // //
145. pradakṣiṇāvṛṇ niṣkramya hutvā savyāvṛd āvrajet /
146. bṛhatpadasya na nyāsaḥ prokto mahimasambhṛtau /
147. proktaḥ pṛṣṭhāhutau tasmād bṛhan mahimayoginaḥ /
148. pratyeti vāg ityāde[s] syād ūrdhvam abhyananāt kriyā /
149. saṃmīlanaṃ ho āvādao vidarśo bhuvi hastayoḥ /
150. nyāsaś ca stotriyās sarvās samanvetīti niścayaḥ /
151. ke cid āder adhas sāmnor dvayoś śamsanti vāg iti /
152. śākhāyām asmadīyāyān tasya mūlan na dṛśyate /
153. śākhāntaragatasyāpi yujyate nedṛśo grahaḥ /
154. vāgādino hi nāsmatto ho ā ityādi gṛhṇate // //
155. ṛtīyasavane kuryād yāvaduktam iti sthitiḥ /
156. sthitaḥ pūtabhṛtaṃ samyak pāvayitvā tadaiva tu /
157. pavitrasya vitānādi kuryād avikṛtaṃ varam /
158. prācīnāvītibhiḥ kāryaṃ śakalānām upāsanam /
159. camasan dakṣiṇena svan dakṣiṇodarkam ādr̥taiḥ // //
160. saumyakarma tribhiḥ kāryam mantraḥ pratidṛg iṣyate /
161. syād rathantaravarṇāyām eva patnīsamīkṣaṇam /
162. tat pūrvan nidhanāt ke cid ūrdhvam eva tu yujyate /
163. vṛṣṇas ta iti nālañ cet patnī vaktum patir vadet /
164. yajamānād iha grāhyo vācayitvā stuter varaḥ /
165. stotrasyāntyasya someṣu bhakṣiteṣu sruvāhutī /
166. sahetarābhyān niṣkramya juhuyāt svayam eva tu // //

167. āsīrann uttarenāgnim parītya sukham atra vā /
168. āhūya dhānākarmārtham antarvedi prapāditam /
169. subrahmaṇyañ ca vinderan svāhākārāṃś ca śākalān /
170. apsuṣomān udañco vā prāñco vaite trayas saha /
171. uktvā samupahūtā[s] sma ity athānukrameṇa vā /
172. apsv ity evāvajighreyur udgātaivāvanāyakaḥ /
173. dadhiṣomārtham āgnīdhraṃ ga[c]cheyur dakṣiṇāvṛtā // //
174. sarveśān nidhanopāyaḥ patipatnyṛtvijām iha /
175. ācāmeyus trir asyantair ācamyācāmya te jalam /
176. subrahmaṇyo [']pi kurvīta paraṃ vidhicatuṣṭayam // //
177. pūrvāgnaye yadoddhāro vāmadevyan tadā tanum /
178. manasā veti pakṣo [']yam brahmapakṣe vikalpyate /
179. agnihotre tu gātavye yajamānena sāmānī /
180. pūrvaḥ kālo [']nyahavane svayaṃhome paro [']nayoḥ // //
181. gharmaśāmasvaro madhyaḥ kaiś cid uttama iṣyate /
182. tadārambhas tu sampraiṣaḥ brahmaprasavapūrvakaḥ /
183. asampreṣyaiva ced rukmam upadadhyur adhastanam /
184. gītva rtusāmakaṃ kuryād upadhānapratīkṣaṇam /
185. arthān na sampraīṣepsātra śukraṃ śārṅgam iti kramaḥ /
186. śārṅgeṣu nādyā niyamaḥ pūrvaṃ śyāvāśvam ity ataḥ /
187. tribhāgeṣu pravargyeṣu trīṇi tāni krameṇa vā /
188. gītva gharmavrate ghamaḥ pariḡyeta sāmabhiḥ /
189. yat pūrvan nihnavād ūrdhvaṃ svarebhyas trīṇi yāni ca /
190. eteṣu yāvatām kāla[s] syād gānan tāvatām iha /
191. ekaṃ vā dve [']tha vā teṣāṃ gītva bhrājādi gīyatām /
192. ud yat prāg anyad iti arvāg ūrdhvañ caruta[ś] śruteḥ /
193. upagrahotsādo nātra stotrāpannāśrayo hi saḥ /
194. brāhmaṇaspatyam ārabhya syād ayam prāgudañmukhaḥ // //
195. upasatsāmagānāya niṣkrāmya praviśet punaḥ /
196. śārṅgeṣu yad adaḥ proktan tulyaṃ somavrateṣu tat /
197. prathame eva tu syātām kālayor ubhayoḥ kramāt /
198. agnipraṇayane hotrā sahopakramaṇakriyā /
199. gāyanto [']nuvrajanty eke hotrśīṣyā ivādhiyaḥ /
200. sthānāsane ca na śiṣṭe parigāṇeṣu no gatiḥ /
201. tasmād anena gīyeta śālāyām eva tiṣṭhatā /
202. agnīṣomapraṇītau ca tathā sāmadvayan tataḥ // //
203. paśāv athāgnīṣomīye somasāme amūṣv iti /
204. ayā pra somety āgneye dve ca gāyan na duṣyati /
205. ādyaṃ vā vargam āgneye na ma ene mamādi vā /
206. samantam paramaindrāgnaṃ yac cendrāgnī apād iti /
207. tāny aindrāgne pareṣv evaṃ līngād devatayāpi vā /
208. ekaikasmin paśau trīṇi sāmāni syur bahūni vā /
209. somasāmāni geyāni nityāni savanatrāye /
210. patnīsaṃyājaniṣṭhāyāṃ gātavyaṃ yajñasārathi /
211. nośanty eke tad ekāhe homas teṣāṃ mahānase /

212. āpnoty udavasānīyā sāmāhutir apīṣṭivat // //
213. pipālayiṣyatā bālān pramādāt saṃhṛtam mayā /
214. śrutinyāyāviṣaṃvādi matam asmadguror guru //

[Bh 113,2-3]
kārikā saṃśayacchedakārikā sūtragāminī /
mādhavena manassaṅgi mādhavena vyalikhyata //