



Electronic Journal of Vedic Studies

Volume 27 (2023), Issue 7

**Jaimini-Paryadhyāya
(Jaimini-Sūtra-Pariśeṣa)
with commentaries of Bhavatrāta and
Jayanta
Part 1: Khaṇḍas 1-28
Preliminary Edition**

Asko Parpola

ISSN 1084-7561

**Jaimini-Paryadhyāya (Jaimini-Sūtra-Pariśeṣa)
with commentaries of Bhavatrāta and Jayanta**

Preliminary edition

Part 1: Khaṇḍas 1-28

Asko Parpola

2023

Preface

This is no. 7 part 1 in the present preliminary edition of the Sūtras of the Jaiminīya Sāmaveda with Bhavatrāta's commentaries published in the EJVS:

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. 340 pp.
6. Appendices to the Jaimini-Kalpa:
 - 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-Pariśeṣa) in 86 khaṇḍas (forming 12 adhyāyas).
 - Part 1: Khaṇḍas 1-28. 207 pp.
 - Part 2: Khaṇḍas 29-86. 237 pp.
8. Jaiminīya-Ārṣeya-Brāhmaṇa with Jayanta's commentary. 17 pp.
9. Jaimini-Gr̥hya-Sūtra & Gr̥hya-kārikā by Bhavatrāta. 242 pp.

A general introduction to this preliminary edition is to be found in the first volume.

As noted by its first publisher, Dieuke Gaastra (1906: xvii-xviii), the rather short Jaimini-Śrauta-Sūtra (JŚS), though it clearly forms a rounded whole, is not a complete Śrauta-Sūtra like those by Lāṭyāyaṇa (LŚS) and Drāhyāyaṇa (DŚS) belonging to the Kauthuma and Rāṇāyanīya schools of Sāmaveda: one central thing missing in the JŚS but found in the other Sāmavedic Śrauta-Sūtras is an exposition of the techniques of sāman singing. Yet it is possible, Gaastra states, that there once existed more literature on the śrauta ritual of the Jaiminīyas. An indication of this was the quotation from a Jaimini-Sūtra-Pariśeṣa by Dhanvin, the commentator of the DŚS, who has 16 times quoted from the JŚS (recorded in Gaastra 1906: xiv-xvii).

Dhanvin's quotation (in his gloss on DŚS 3,4,14) runs as follows: *tathā ca sūtrapariśeṣe jaimininoktaṃ sa khalu pādān ārabhyāramen nāntareṇa pāde vyavānyād iti / tathā ca na padāntareṣv āramet / kṛntatram etat sāmno yat padānta iti / uttarasya padasyārabhyāvānyāt / sa yathākramaṇād ākramaṇam ākramyodanyāt tādr̥k tad iti /* In the JPA, we find the following passages: *JPA 7,26 sa khalu padān ārabhyāramet / 7,27 nāntareṇa pāde vyavānyāt / 4,4 tad āhur na padānteṣv āramet kṛntatram etat sāmno yat padānta iti / 4,5-6 uttarasya padasyārabhyāvānyāt / sa yathākramaṇād ākramaṇam ākramyodanyāt tādr̥k tad* (JB 1,139: 59,9) *iti*.

The first 21 chapters of the JŚS describe the tasks of the chanter priests at the basic model of the Vedic Soma sacrifices, the one-day rite *ijyotiṣṭoma*, where the duties of the Sāmavedins are over with the *agniṣṭoma* laud. The five further chapters deal with the solo *sāmans* sung at the *agnyādheya* (22), the *pravargya* (23), and the *parigāṇas* (24-26). The JŚS thus corresponds roughly to the first fifth of the LŚS. The description of the Soma sacrifice ending with the *agniṣṭoma* laud is contained in the first two of its ten 'books', LŚS I-II, extended in III,1-2 to partially cover the longer forms of the one-day rites. What

else does the LŚS contain, topics missing in the JŚS that can be expected to be found in its supplement, the Jaimini-Sūtra-Pariśeṣa alias Jaimini-Paryadhya (JPA)?

In III,3 - IV,8, the LŚS deals with the basic form of the one-year rites, the gavām ayanam. This major topic is dealt with in JPA 29-44.

In IV,9 - V,12, the LŚS lays down the rules of *brahmatvam*, what an officiating priest has to do if he functions as the Brahman priest. This topic is not specific to Sāmaveda, and its absence from the JPA is understandable.

Next, in VI,1-8, the LŚS discusses the *stoma* — the required number of *stotra* verses — attained by means of various *viṣṭutis*; the *viṣṭutis* are also the subject of chapters II and III of the Pañcaviṃśa-Brāhmaṇa (see Caland's translation for a brief explanation) and of Ṣaḍviṃśa-Brāhmaṇa III, 2-6. In the JPA, the discussion of the *stomas* (chapters 48-61) and the *viṣṭutis* (62-84) occupies a major portion of the text, placed at its final part. The special case of the *santani* sāmān starts the topic in LŚS VI,1; in the JPA, the *santani* is the final topic of the *stoma* section (chapter 61).

Next, Lātyāyana in VI,9 lays down the *stotrakalpānāṃ nyāya ... yena stotrāṇi kalpayitavyāni* (Agnisvāmin on LŚS VI,9,1), that is, the rules for constructing the Sāmavedic liturgy as is done in the Kalpa-Sūtras. In the JPA, this topic, called *kalpasamaya*, is dealt with much more extensively in chapters 24-28. There are rules concerning the divinity of the stotras: the sāmān of all the *pavamāna* stotras have Soma as their divinity; the first *ājya* stotra is addressed to Agni, the second *ājya* stotra to Mitrāvaruṇau, and so on. The different stotras of an atirātra have sāmān composed on verses of different meters: the *gāyatrī* meter alone is used in the *bahiṣpavamāna* stotra and the *ājya* stotras of the morning service, the *madhyandinapavamāna* stotra has sāmān on verses composed successively on *gāyatrī*, *ṛṣhatī* and *triṣṭubh* meters, and so on. The rules also require that the sāmān end in a particular way, e.g., in the morning service the *gāyatra* sāmān must have a *svāram* finale. In addition, there are *tantra* rules — liturgies of the rathantara group follow the jyotiṣṭoma, liturgies of the ṛṣhat group follow the goṣṭoma. Finally, certain coincidences (*jāmi*) must be avoided.

When a sāmān is sung by the three Sāmavedic priests at a Soma sacrifice, it has five main parts in succession: *prastāva* (sung by the Prastotar), *udgātha* (sung by the Udgātar), *pratihāra* (sung by the Pratihartar), *upadrava* (sung by the Udgātar), and *nidhana* (sung by all the three priests together). These divisions are discussed next in the LŚS, in VI,10 - VII,13,13. In the JPA, they are dealt with in the khaṇḍas 6-19. The *pratihāra* takes up most space, being first discussed in khaṇḍas 11-14, then in 15-18 which contain a separate treatise by Ābhiśreṇya. The Kauthumas also have a separate Pratihārasūtra ascribed to Kātyāyana – but it is not included in the LŚS.

The last three prapāthakas of the LŚS are devoted to the description of various *ekāhāḥ* (VIII,1,1 – IX,4,40), *ahīnāḥ* (IX,5,1 – 12,17) and *sattrāṇi* (X,1,1 – 20,18). This section has no counterpart in the JPA, and the Jaimini-Kalpa, which deals with the *vikṛti* sacrifices in JK 1 and JK 4, does not describe them beyond their liturgies.

Thus, most of the topics dealt with in the LŚS are covered in JŚS + JPA. Generally the JPA is more thorough in its exposition than the LŚS, and besides discusses a number of topics not to be found in the LŚS. From the JPA and the excellent Vṛtti of Bhavatrāta/Jayanta we learn many new things about Sāmaveda. As a sample, I published the Sanskrit text of

JPA 2 and its commentary together with an annotated English translation in 2011 in *Studia Orientalia* 110: 141-163 with the title "The three ways of chanting in a sacrificial laud". Afterwards I noticed that I had missed the connection of the final sūtras of this passage with JUB 1,38 (see below *ad locum*), and presented a revised version of these sūtras as an appendix to my paper which was read at the Fifth International Vedic Workshop, held in Bucharest in 2011 and published five years later (pp. 665-689 in: Jan E. M. Houben, Julieta Rotaru & Michael Witzel, eds., *Vedic śākhās, past present, future*, Harvard Oriental Series, Opera minora 9, Cambridge, MA, 2016).

The main topic of the last mentioned paper was "References to ritual authorities and Vedic schools in the Jaiminīya-Śrautasūtra"¹ I mention here only some highlights. The JŚS (1,18-19) quotes only two teachers (Śātyāyani & Tāṇḍya), the Jaimini-Kalpa (4,31cd) likewise (Mauga, Lauhitya), but the JPA has as many as 56 teacher quotations. Śātyāyani and Lauhitya are definitely teachers of the Śātyāyani (later Jaiminīya) school, and so is the previously unknown Ābhiśreṇya, who is quoted five times, being besides the author of the Pratihāra-Sūtra of JPA 15-18. Interestingly, most of the teachers quoted in the JPA are authorities of the Kauthuma school familiar from the quotations in the LŚS and the Nidāna-Sūtra (Śāṇḍilya, Dhānañjaya, Gautama, Vārṣaganya, Lāmakāyana, Maśaka Gārgya ...). *Śātyāyaninaḥ* (the original name of the Jaiminīya school) are quoted several times, and so are *tāṇḍinaḥ*, the Kauthuma school. An interesting statement is JPA 22,5 *vyūhāmo vyaṃ śātyāyani-bhallabinaḥ*, where the author identifies himself with the schools of Śātyāyani and Bhāllabi, both teachers often quoted in the Jaiminīya-Brāhmaṇa. There are, in addition, a number of rarely attested teacher names. JPA 2,21 refers to a Brāhmaṇa text of the *Autsyāḥ*, a previously unknown Sāmavedic school. *Aukthikāḥ* in JPA 9,9 are Sāmavedic specialists so far known only from the vyākaraṇa (Pāṇini 4,2,60; 4,3,129).

The sāmans mentioned by name have been identified by giving a reference to the Pūrva-Gāna (JG or JĀrG). In cases of multiple sāmans with the same name, those which do not appear in the Uttara-Gāna (JŪha or JŪhya) have been ignored, and the sāman(s) used in the Uttara-Gāna have been chosen. (Initially, an Uttara-Gāna reference was added after the Pūrva-Gāna reference everywhere, but presently from a large part of the sūtra text these Uttara-Gāna references have been rather inconsistently deleted to shorten the text as they can be supplied from the respective index in the Appendices to Jaimini-Kalpa.) That the author of the JPA meant sāmans of the Pūrva-Gāna is clear from the fact that in a few cases he has mentioned sāmans which do not appear in the Uttara-Gāna; such a rare absence of the sāman from the Uttara-Gāna has always been specifically mentioned.

The following table of contents gives first (in parentheses) the titles I have given to the various parts of the text. It is followed by a listing of the adhyāyas and the first sūtras (or their pratīkas) of each khaṇḍa/paṭala.

Helsinki, in June 2023

Asko Parpola

¹ I earlier used the term JŚS as comprising also the Jaimini-Kalpa ("JŚS 2") and the Jaimini-Paryadhyāya ("JŚS 3") in addition to the traditional JŚS ("JŚS 1").

Contents

- JPA 1. (pañcatayam aharjñātram) p. 6
JPA 2. (āvirgānam, channagānam, leśagānam) p. 17
JPA 3.1-10 (ādya omkāraḥ) p. 26
JPA 3.11-17 (samudāttam, drāghitam, parokṣam) p. 28
JPA 4. (sandhānaṃ vyatisaṅgā ca) p. 31
JPA 5.1-8 (āgāḥ) p. 37
JPA 5.9-14 (vratacaryā) p. 38
JPA 5.15 (sāmagānaprakāraḥ) p. 39
JPA 5.16-24 (anuvyāhāraḥ pratyanuvyāhāraś ca) p. 40
JPA 6. (prastāvaparimāṇam) p. 43
JPA 7. (ādir upagānaṃ ca) p. 47
JPA 8. (gītiḥ) p. 54
JPA 9. (āntassāmikāni nidhanāni) p. 58
JPA 10. (iḍā) p. 66
JPA 11-14. (pratihāraḥ) p. 75
JPA 15-18. (ābhiśrenyapraṇītaḥ pragītasāmāpratihāraḥ) p. 109
JPA 18,30-46 (mahānāmnayaḥ) p. 139
JPA 18.48-61 (śukriyāni) p. 143
Bh/J 258,1-25 (sāmalakṣaṇam) p. 150
JPA 19. (sāmnāṃ vibhāgyavidhiḥ) p. 152
JPA 20-23. (ūham) p. 161
JPA 24-28. (kalpasamayāḥ) p. 180
JPA 24. (devatāvādaḥ) p. 180
JPA 25. (chandaḥ) p. 191
JPA 26. (sāmāntavādaḥ) p. 199
JPA 27. (tantravādaḥ) p. 208
JPA 28. (jāmyajāmitā) p. 212

The adhyāyas and the first sūtras of each khaṇḍa/paṭala p. 5

The adhyāyas and the first sūtras of each khaṇḍa/paṭala

I adhyāyaḥ (?)²

1,1. athāta āharjñātrakasyācāryāṇām yathānyāyapratijñām vyākhyāsyāmaḥ

II adhyāyaḥ (?)

2,1. trayāḥ stotranyāyo bhavaty āvir leśena cchannam iti

3,1. tasminn etasminn ādye 'kṣare vicārayanty uddharen noddhared iti

4,1. tad āhur yo vā ṛcaś ca sāmnaś cānta[ś]śleṣaṇam veda na sa riṣyatīti

5,1. athāta āgāḥ

III adhyāyaḥ (?)

6,1. ekākṣaro 'varārdhyaḥ prastāvo bhavati

7,1. athāta ādeḥ

8,1. athāto gīteḥ

9,1. athāta āntassāmikāni nidhanāni

10,1. athāta iḍāyāḥ

IV adhyāyaḥ (pratihāraavidhiḥ)

11,1. athātaḥ pratihārāṇām

12,1. athāto dvādaśākṣarapādottamānām

13,1. atha gaṇapratihārāṇi

14,1. athātas traiṣṭubhajāgatānām

[15-18: ābhiśreṇyapratipāditapratihārapaṭalacatuṣṭayam]

15,1. pragītānām sāmnam pratihārān yathādhītān vyākhyāsyāmaḥ

16,1. atha gāyatrāṇām

17,1. athauṣṇihānām

18,1. atha nānāchandāsām

V adhyāyaḥ

19,1. gāyatrīsāmāny api vibhāgyāni bhavanti

20,1. athāta ūhasya

21,1. tat khalu ka idan dharmo nidhanāni vinipātayatīti

22,1. vyūhas cābhyāsaś ceti

23,1. abhyastañ cānabhyastañ ceti

VI adhyāyaḥ (kalpasamayaḥ)

24,1. kalpasamaya itīmam adhyāyam ācakṣate / pañcatayena kalpān anveti devatāś chandastaḥ sāmāntatas tantrato jāmita iti

25,1. athātaś chandaḥ

26,1. athātas sāmāntavādaḥ

27,1. athātas tantravādaḥ

28,1. athāto jāmyajāmitā

² The end of the third adhyāya has been indicated with a colophon, but not the end of the first nor of the second adhyāya, so the divisions made here are arbitrary. The first paṭala is parallel to the sixth adhyāya and may constitute the first adhyāyaḥ.

[Bh 193,1-4]

sarasam amṛtam praśyātantas trayīmayam akṣaram
sarasijabhivaś catvāras te jayanti mukhendavaḥ /
nayanakamalair nidrāmṛṣṭair nayanti jaganti ye
pralayam udayan nidrāpāyaparakāśitakāntibhiḥ //

JPA 1. (pañcatayam aharjñātram)

JPA 1,1.

athāta āharjñātrikasya-
ācāryāṇaṃ yathānyāyapratijñāṃ vyākhyāsyāmaḥ

[Bh 193,5-15] athā===syāmaḥ // atha bhagavān ācāryo jaiminis sūtram kalpañ ca prañīya
tadarthasandehanirāsāya tadanuktārthavastuklptaye ca dvādaśādhyāyīm etāṃ vyādhatta
yaiśā paryadhyāyākhyayā prasiddhim eti / adhyāyaśabdaṃ karmasādhanam ācāryādhigata-
kalpasūtravācinam prakalpya parito [']dhyāyaṃ vartata iti vā pariśeṣārtho [']dhyāyagaṇa
iti vāsya paryadhyāyatā cintyā / tatrātau kalpasūtrasthasandehapadanirṇayopāyavivaraṇā-
ya pratijñeyan nyastā /

atha- ity adhikarānārtha ānantaryārtho vā / ataśśabdo hetau / ubhayam apy anukrāntā-
pekṣam / yato [']smābhiḥ kalpasūtre anukrānte atas tābhyām anantaran tadgatasandehā-
pohāya prayatāmaha ity ayam abhiprāya iha nipātadvayena vivriyate /

aikāhikāny āhīnikāni sātrikāni ca savanatrāyātmakāny ahāni / ahāni jñāyanta aneneti
kalpo [']yam aharjñātraḥ / tasya vyākhyānaṃ *bahvaco [']ntodāttāṭṭhañ* (Pāṇini 4,3,67) iti
ṭhañvidher āharjñātrikam / āharjñātrikasya yathānyāyapratijñān nyāyanugatām pratijñāṃ
ācāryāṇaṃ vyākhyāsyāmaḥ / kalpavyākhyānam prati sarvācāryābhyupagato nyāyanugatas
samayo vakṣyata ity arthaḥ /

aparo mārgaḥ / yāny ahnāṃ stomaprṣṭhasamsthāsamkhyānanāmāni teṣāṃ aharjñātratvaṃ
vakṣyati *pañcatayam aharjñātram* (JPA 1,22: 199,2-7) iti / tāni vyākhyāyante kalpena /
tato [']yam āharjñātrikaḥ kalpaḥ / pūrvavad itarad yoḥyam //

JPA 1,2.

pañcabhir dharmaiḥ kalpam apekṣeta-
āmnāyena
brāhmaṇena
sahakāripratyayena
samsthāvaśena
nyāyēneti

Note: This first chapter of the JPA has a close parallel in the first chapter of the Baudhāyana-Karmāntasūtra, or BaudhŚS 24,1 (ed. Caland III, p. 185), where the first sūtra runs *pañcatayena kalpam avekṣeta chandasā brāhmaṇena pratyayena nyāyena samsthāvaśeneti*; these means of establishing the ritual are then briefly dealt with in the given order. This Baudhāyana passage has been translated by Caland 1903: 29-30; and

discussed by Timothy Lubin, "Custom in the Vedic ritual codes as emergent legal principle", *Journal of the American Oriental Society* 136.4 (2016): 669-687. — To be compared is also the sixth adhyāya of the present work, JPA 24-28, which might be an originally Kauthuma work incorporated in the JPA when it was compiled. The first sūtra of this text runs: JPA 24,1 *kalpasamaya itīmam adhyāyam ācakṣate / pañcatayena kalpān anveti devatātaś chandastā sāmāntatas tantrato jāmita iti*. — The mss. of the JPA and Bhavatrāta read here *apekṣeta* rather than *avekṣeta*. The characters for *pa* and *va* are often hard to distinguish from each other in the *grantha* and *malayālam* scripts. For *apekṣeta* speaks also the frequent use of the word *apekṣā-* rather than *avekṣā-* in the text and the commentary, while for *avekṣeta* speaks Baudhāyana (no variants recorded) and possibly also Bhavatrāta's gloss *avagāhyekṣeta*. It is true that the usually most trustworthy manuscript N seems to have *apagāhya*, but the dictionaries record only the preverb *ava-* 'down', not *apa-* 'away, off', for the verb *gāh-* 'to plunge, dive', the meaning here being 'to penetrate into, immerse oneself in, fathom'.

[Bh 193,15-18] pañca====neti // āmnāya ṛksāmāmnāyaḥ / brāhmaṇam prasiddham / sahakāriṇo [']dhvaryubahvṛcās saha kurvanty ārtvijyam iti / teṣām pratyayo [']vagamas sa-
hakāripratyayaḥ / saṁsthā samāpanam / tasyānukūlyam saṁsthāvaśam / nyāyo mīmāṃsā
/ etaiḥ pañcabhir dharmair hetubhiḥ kalpam avekṣetāvagāhyekṣeta prajñayā /
kalpaśabdasya yajñasāstropalakṣatvaṁ yuktam iti kṛtvā sūtram apy avekṣyam /

[Bh 193,19 - 194,6] (1. āmnāyam)

rathantarabr̥hadvāmadevyāny agner upasthitau /
prasaktāny aviśeṣokter ekarceṣu tṛceṣu vā //
ekarceṣv eva vādhāne [']tr.capāṭhārthavattayā /
tṛcāmnāyo [']gnyadhikāre tṛceṣv eva niyacchati //
caturekarcakalpau ca prakṛtau pṛsthakalpavat /
avyavasthā śruteḥ prāptāv āmnāyena vyavasthitau //
prāptā caturṛcāntyanān nityam āvartiṣūddhṛtiḥ /
sāmāmnāyāt tu tad viṣṇor (JS 4,7,5) ity ṛco [']syām asāmatā //
tathā caturṛcam pra- (JS 4,7,5) iti bhaved udbhidi pākṣikam /
upary ahīnarcānān tu saṁsadartham aśroṣyata //
āmnāyād upalabhyāni bahūnīdṛṁśi darśayet /
svayambhuvo [']sya mātrāpi niṣphalā hi na kalpyate //

[Bh 194,7-14] (2. brāhmaṇam)

bhāṣitam br̥hatā veti sūtre śyaitena veti na /
brāhmaṇād br̥hati śyaitan nobhayatrāpi naudhasam //
dhurām agāne retasyām api dhūr iti notsr̥jet /
brāhmaṇe hy ubhayena tvāva- (JB 1,103: 45,15) ity asyā nityatocyate //
rathantarapradhāne ca naikasyām prakṛte br̥hat /
catvāry u ha- (JB 2,333: 303,7) iti vacanād br̥hanmukhye rathantaram //
gavi jyotiṣi caikāhe sattrakḷptyatideśanāt /
gaurīvitam anābādham prasaktam brāhmaṇāt tyajet //

[Bh 194,15-26] (3. sahakāripratyayaḥ)

asyapratnāvaṣaṭkārāḥ pratyādi ca nidarśanam /
bhakṣaṇan devasomasya yuktī copaniṣad gate //
subrahmaṇyāvisampraiṣās sasampraiṣās ca bhedataḥ /

na vidmas tatra no [']dhvaryupravṛttir bodhakāraṇam //
 subrahmaṇyasya bhakṣo [']sti na veti bahusaṃśayaḥ /
 na syād asattre sattre syād girā baudhāyanīyā (BŚS 25,19) //
bhakṣayāmi- iti vānte syād yaḥurvedam iti sthite /
 yaḥurādigrahas sandhāv adhvaryupratyayād asau //
 ājyasya *suṣamiddho na* (JS 3,57,1 = RV 1,13,1) iti madhyamayor ṛcoḥ /
 bahvṛcapratyayād ekān tyajet tyājyā na tūttamā //
 anekeṣv arthajāteṣu vaktuṃ śakyeṣv anekadhā /
 prāyeṇa samam ācāryo brūte sasamayaḥ kila //

[Bh 194,27 - 195,28] (4. *saṃsthāvaśaḥ*)

saṃsthāśabdena so [']troktas tadvaśenāpi saṃśaye /
 viśiṣṭārthopakṣipti[s] syān nāsattre mārjanaṃ yathā //
 śārṅgasomavratānāṃ ca prathamāniyamo yathā /
 yathaikāhavidhātāntran dvitīye [']hani saṃsadām (JK 4,122) //
 yad dvirātrairātreṣu śrutisiddho [']pi kathyate /
 yaṣṭaika[s] svargakāmādis tatroktaṃ ca nidarśanam //
 jyotiragniṣṭutor yac ca stoma tadviniveśayoḥ /
 abhede bhinnaśabdokter uktan tad api lakṣyatām //
 atha vā saṃśaye tantram mā saṃsthāyā apekṣya yat /
 uktan niścīyate dharmas saṃsthāvaśam uśanti tam //
 yathaikāhavidhāpeṣā prasaktopaśadādiṣi /
bṛhatpradhānasya- (JK 4,1 etc.) ityādāv atideśe [']tra kalpataḥ //
ūrdhvelāvanti- iti vidhim punassome (JK 4,3) svarāji (JK 4,6) iti ca /
 virātsvarāji (JK 4,13) bṛhatīm gāyatrānuṣṭubhan tathā //
 anyac cedṛśam anvīkṣya katham siddham vaded ayam /
 ācārya iti manvānais tyajyate muktasaṃśayam //
 tathā vivadhagāyatrasvādityamakhādiṣu (JK 4,22.43.56.58) /
 bṛhatyādividhā gurvī laghu kin noktavān iti //
 atha vedam idaṃ veti saṃśaye durviniścaye /
 prayogalāghavavaśān niścayo [']yam pracodyate //
 tathādhāne dvitīyasyāsthā nokter arthakalpanā /
 sthito stotram iti tyaktān tattadantikasaṃsthitih //
 vyāmuhyati na hetuś cet sarvas sandehavartmasu /
 prayogalāghavan no ced yatnaḥ puṇye [']pi durlabhaḥ //
 atha vā vihitadravyāvitteḥ karmaṇi sīdati /
 yataḥ pratinidhis so [']yan dharmas saṃsthāvaśoditaḥ //
 sāmīyād etac ca vihitan tato vidyād guṇād api /
 śabdasya vṛttir astīti nohaḥ pratinidhāvataḥ //
madhv āharanti- (JŚS 2,7) iti *sāmīm ārabheta-* iti cāgatau /
 gṛhadhātṛyādiviṣayām kalpayet kāraṇād ataḥ //
 āpannāni gatiṃ gauṇīm matvā madhu sāmīti vā /
 padāni yājuṣāṇiḥa sārthakāny eva manvate //
 taittirīyānukalpe tu dharmasyāsyā nidarśanam /
 uktam pratinidher eva grahaṇan nāparam bahu //

[Bh 196,1-22] (5. *nyāyah*)

eṣām aviṣayo ya[s] syād dharmāṇām iha saṁśayaḥ /
mīmāṃsayā sa sarvo [']pi nirasyo na svamedhayā //
ete [']pi tu na sāmāthyam mīmāṃsānugater vinā /
labhyante cakṣurādīni manaso [']nugater iva //
viṣṭutyaudumbaratvasya matvānnādyāvarodhanam /
phalan na tad atakāmaḥ kuryād vā saṁśayīta vā //
mitām adhvaryuṇā dhiṣṇyanyuptāv³ audumbarīm punaḥ /
upteṣu dhiṣṇyeṣūdgātā mātum icched yathoditam //
mādhyandine tu savane vedyākṛāntyādi karma yat /
pavamānasya tat paścād āśāṅkyetātidesataḥ //
vacanaṃ viśvarūpāṇāṃ gānānaṅgam iti smaran /
ihāpi savane kaś cid prājñam manyaḥ prakalpayet //
prakṛter bahavo bhedaḥ bṛhatprṣṭhādayas tathā /
nāsmābhir avagamyeraṇ nyāyadīpo na ced bhavet //
a:svatirātrādīnāṃ ca na rksāmaparikalpanam /
budhyemahi yad ācāryas sukalpam iti nakarot //
iti doṣāḥ prasajyeraṇ bahavo [']pi pade pade /
bhaved atimahān granthas sarveṣān tu pradārśane //
mīmāṃsāpekṣayā tv atra sarvam iṣṭam prasidhyati /
tadgato [']syām alas tarkaḥ sotkaro nāny atarkayet //
grahaṇāvanayopāyās tattvasandehayor ime /
apramādena tais tattvam anveṣṭavyaṃ sumedhasā //

JPA 1,3.

navāhīnatantrāṇi

[Bh 196,23-25] navā===ntrāṇi // ahnāṃ saṃghāto [']hīnaḥ / tantan nāmeha stoma-
samavetarksāmavyavasthāpanaviśeṣaḥ / ahīnasya tantrāṇi nava santi / ayam ahīnaśabdo
dvirātrādyanekāhassaṃghātavācy api sann atra dvādaśaviṣaya eva mantavya *athāhīnikāni*
trivṛtaḥ pañcadaśasya- (JPA 1,6) iti vakṣyamāṇatvāt //

JPA 1,4.

trīṇy aikāhikāni

[Bh 196,25 - 197,1] trīṇyai===kāni // ekāhānām imānīty aikāhikāni tantrāṇi / atrāpy
ekatriṃśatprakārajyotiṣtomam upāśada- (JK 4,1) ādīṃś ca kratuviśeṣān abhidadhāno [']py
ayam ekāhaśabdā trikadrūkaviṣaya evottaravākyasāmāthyād avagantavyaḥ //

JPA 1,5.

jyotiṣas tantram

gos tantram

āyusās tantram

³ dhiṣ,yānannyupy N, T, dhiṣṇyān nanyū A.

ity aikāhikāni

[Bh 197,1-16] jyoti===kāni // rāśimarāyayor (JB 2,164-165) upari śrutānāñ jyotirādīnām (JB 2,166) idaṃ grahaṇam / trīṇy aikāhikāny uktāni yāni tānīmāny eṣām ekāhānān tantrāṇi /

nanūpadeśakrameṇāhīnatantrāṇi pūrvan nirdeśyāni / atra brūmaḥ / ihaiṣām aikāhikānām āhīnikānāñ caturanukramaḥ kriyate / tatra dviḥ pūrvam aikāhikāni nirdiśyante dviḥ pūrvam āhīnikāni / tad ubhayeṣām eṣām ahargaṇaparikalpaṇāyān tulyatāvabodhanārtham / yadi hi catur apy anyatarāṇy eva pūrvan niradekṣyanta mukhyatarāṇy etānītarebhyo [']maṃsyāma /

nanu gavām ayane 'pi śrūyata *athaite jyotir gaur āyur iti stomā bhavanti-* (JB 2,439: 350,1) iti / tathā ca sati jyotirādīnān tantrāṇi sāttrikāny api syur naikāntenaikāhikāni / atra brūmaḥ / ubhayatra (JB 2,166: 231,30; 2,439: 350,1) śravaṇe sati yatraiṣām ṛksāmakḷptis tatraiṣām utpattir iti mantavyam / yathā pṛṣṭhyasya dvādaśāhagavāmayanayo[ś] śrūyamāṇasya dvādaśāha evotpattir abhyupagamyate / naiva yājñikāḥ pṛṣṭhyāhāni vyapadiśanti / na gavām ayane na caiteṣāñ jyotirādīnām ubhayatrāpi tantrakḷptir asmacchrutāv asti / vadati cācāryaḥ tattantrāṇi *trīṇy aikāhikāni tantrāṇi-* (JPA 1,4) iti / tatra asmābhir ācāryaprāmāṇyād ittham anumātavyam / ekāhabhūtānām eva jyotirādīnām śakhhāntare tantrakḷptam iti /

yady evam etad bhavati katham eṣām ācāryas sattre tantram adhīte tac caikāheṣv atidiśati / naiṣa doṣaḥ / gavāmayanabrāhmaṇakramāt prakṛtitvāc ca prāg ekāhebhyaḥ kalpyam / tac cābhiplavena santāyate / tasya ceyanty ahāni jyotir gaur āyur iti / tatra jyotirādiṣu kḷpteṣu gavāmayanakḷptyasampattes tatraiva tantram adītam punaruktabhayāc caikāheṣv atidiśyate / yathā trivṛdādīny ahāni dvādaśāhe śrutatantrāṇi tadvikṛtau gavāmayane kalpayaty ācāryaḥ / na ca tāvataiṣām gavāmayanikatvam / dvādaśāhikāny evemāni sampratipadyāmahe / tadvad atrāpi //

JPA 1,6.

athāhīnikāni

trivṛtaḥ

pañcadaśasya

saptadaśasya-

ekaviṃśasya

triṇavasya

trayastrimśasya

catustrimśasya

catuścatvārimśasya-

aṣṭācatvārimśasya-

iti

[Bh 197,17-18] athā===syeti // daśamaprakṛter ahno [']bhāvāt tattantrasyānupādānam /

katham punar anyasminn api tantrajāte bahūni vidyamāne samavagāhya yajñarāśim etāny
eva dvādaśopādīyanta iti / tata āha //

JPA 1,7.

atha khalu dvayor evāhobhir yajñas tāyata
aikāhikais caiva-
āhīnikais ca

[Bh 197,18-23] atha===kaisca // *atha khalv* iti prāyikāarthavivakṣāyām / prāyeṇa dvivid-
hair evāhobhir yajñas tāyate vardhate / tanoter vā karmaṇi tāyate vistīryate codanābhir
ācāryavākyaair vā / kair ahobhir iti ced aikāhikais cāhīnikais ca / evaśabdo [']rthaviśeṣagra-
haṇārthaḥ / tasmād ekāhānām vikārair aikāhikair ahīne bhavair āhīnikair iti yojyam /
yuktam eva caitat / na hi ekasminn ahany anyad ahar bhavati / bhavatīdam asya vikāraḥ
/ na cāhassaṃghātam ahar vikaroti bhavati tv idam asmin //

JPA 1,8.

tad yāny āhīnikāni
dāśarātrikāni tāni

[Bh 197,23-24] tadyā===tāni // dvirātrādy ahīnāhassampratyayo mā bhūd ity ucyate /
tatra yāny āhīnikāny uktāni tāni daśarātre bhavāni trivṛddādīny ahāni pratyetyavāni //

JPA 1,9.

atha yāny aikāhikāny
ābhiplāvīkāni tāni

[Bh 197,24 - 198,5] atha===tāni // idam api jyotiṣtomavikāropasādādisampratyayābhā-
vāya / atha yāny aikāhikāny uktāni tāny abhiplavasyāhāni pratyetyavāni / jyotirādy-
ekāhatrayavikārabhūtāni hi /

nanu pūrvasminn eva vākya *ābhiplavikais ca dāśarātrikais ca-* iti vaktavyam / satyam /
itthaṃ khalu bhavati / na tv idam sūtran tato vyākhyāgamyārthaviśeṣaṃ laghu granthaṃ
syāt / ayaṃ hi paryadhyāyo nāma bahvabhiprāyasya bahupariṣkārasya bahusaṃśayasyā-
nukrāntasya yajñasāstrasya sākalyasampratipādanāya sandṛbdho vyākhyānasarūpo gran-
thaḥ / tatra samasya vyasya ca sāmānyato viśeṣaṇataś cārthānām upavarṇanaṃ guṇā-
yaiva bhavati / yataś caitair ahobhis saṃghātā eva tā eva tāyante / tato [']tra yajñasābdo
[']hargaṇaviśaya evārthavān bhavati /

kim punar etair eva dvayair ahobhir dvirātrādayas tāyante / naivam / abhijidādibhir
api tāyante katipayais ca tatra tatrotpādyamānaiḥ / yathā dvirātrānām pūrvam ahar
ābhiplavikam uttaran tatraiva kalpyate / trirātrādinām ṛksāmasamavāyanurodhena kalp-
yatvān naitāni dvayāny āśrīyante / catūrātrādayas tu prāyeṇaitair eva tāyante / uktañ
ca prāyikatvam asya copavarṇanasya prayojanam asmattantre spuṣtam anirdiṣṭānām etair
eva dvayaiḥ parikalpanan nirdiṣṭānāñ ca prakāṭikaraṇam //

JPA 1,10.

atha yatra kva cākrāmann ahāni samāsenā diśed
dvyahas tryahaś caturahaḥ pañcāhaḥ ṣaḍaha iti

[Bh 198,5-7] atha===iti // ihāthaśabdo yadyarthe / yatra kva cid viṣaya ākrāmann
upavarṇayann ahāni yadi samasyādiśed dvyaha iti vā tryaha iti vā katham iha prati-
pattavyam iti praśnarūpam idaṃ vākyaṃ //

JPA 1,11.

tan nu haika āhur
dāśarātrikāny evaitāny ahāni pratyetyāni syur iti

[Bh 198,7-8] tannu===riti // tad iti tatrārthe / nv iti paurātanye / ha- iti prasiddhau /
eka ācāryā bruvate daśarātrasyaivāhāny etāni dvyahādibhiś śabdair upāttāni veditavyāni
syur iti //

JPA 1,12.

kasya hetor iti

[Bh 198,9] kasya===riti // kasya hetor evam āhus te //

JPA 1,13.

daśarātro hy evāhargaṇānām prakṛtiḥ

[Bh 198,9-15] daśa===kṛtiḥ // nirdhāraṇe ṣaṣṭhī / dvirātrādīnām sahasrasaṃvatsarāntā-
nām ahargaṇānām madhye daśarātra eva hi prakṛtiḥ / prakriyante pradarśyante vivriyante
[']sminn aṅgānīti hi prakṛtiḥ / sarvañ ca sattrāhīnābhedaṃ vāyam apekṣamāṇā dvādaśā-
hasyaiva svarūpavidhisākalyam anvṛcam anūham anubrāhmaṇaṃ ca paśyāmaḥ / tato [']sya
prakṛtitvam / ataḥ pūrve pare ca tadvikṛtibhūtaḥ / evam api dvirātrādīnām dvādaśāha-
prakṛtitvan nopapadyate [']patvāt / trayodaśarātrādīnām tūpapadyata eva hi / yad eva
hi tato [']dhikan tad evaiśāṃ kalpyam / tac ca pratipāditam *ekāhena cej jyāyas sattrañ
cikīrṣed* (JK 1,13,21) ity adhikāre / na tu ye pūrvan tadarthaṃ kiñ cid apy ekāhena cet
kañya ityādi bhāṣitam iti codyam āśāṅkyā tat parihārann āha //

JPA 1,14.

daśarātrāvacchedenāhīnāḥ kalpyanta iti

[Bh 198,15-16] daśa===iti // avaccheda ekadeśaḥ / daśarātrasyaikadeśena dvirātrādayo
[']py ahargaṇāḥ kalpyante sampadyante / tatas sādhiya eva daśarātraḥ prakṛtir iti //

JPA 1,15.

atha haika āhur
ābhiplavikāny evaitāny ahāni pratyetyāni syur iti

[Bh 198,16-17] atha===riti // atha cātraivānya āhur dvyaha ityādi codanāyām abhiplava-
syaivāhāny etāni vijñātavyāni syur iti //

JPA 1,16.

kasya hetor iti

[Bh 198,17] kasya===riti //

JPA 1,17.

abhiplavo hy eva sannipātato pūrvaḥ prayujyate

[Bh 198,17-20] abhi===jyate // agargaṇeṣu saha nipatator anayor abhiplava eva hi pūrvam
prayujyate / tadupalakṣyam gavām ayane saptatrimśadrātre ca / tato [']sya prādhānyam
avagacchāmaḥ / yathā loke ye ye pradhānās te te pūrvam upadiśanti / tadvad atrāpi
sāmānyacodanāsu pradhānasya pūrvam eva gatiḥ bhavati / tenaiva cārthasiddhau netarad
ādriyate //

JPA 1,18.

abhiplavo bhūyiṣṭhan nipatati

[Bh 198,21-22] abhi===tati // itaś cābhiplavasya prādhānyam sattreṣu ṣaḍahavṛddhāv
abhiplavo bhūyiṣṭhan nipatati / yathā gavām ayane *catvāro [']bhiplavāḥ ṣaḍahāḥ pṛṣṭhyaḥ
ṣaḍaha* (JK 1,12,20) iti *trayo [']bhiplavāḥ ṣaḍahā. pṛṣṭhyaḥ ṣaḍaha* (JK 1,12,20) ityādau
ca //

JPA 1,19.

na pṛṣṭhyaḥ

[Bh 198,22-25] na pṛṣṭhyaḥ // sa na bhūyiṣṭhan nipatati na bhavati / iti na gati[s] syāt /
abhiplavo bhūyiṣṭhan nipatet pṛṣṭhyo vā tulyam vobhau / tatra pūrvavākye [']bhiplava-
bhūyiṣṭhavacanād itaradvayam arthād apahnutam iti punar anayor anyatarasya sadbhā-
vārtham anyatarasyāyam apahnavaḥ kriyate / tulyam api ṣaḍahadvayan nipatati / yatho-
paritanayor ekaṣaṣṭirātrayoḥ (JK 1,12,17-18) //

JPA 1,20.

ādeśasyaiva hetoḥ pṛṣṭhyo vilopaṃ gacchati

[Bh 198,25-28] āde===cchati // ayam pañcāhānte nirdeśe pṛṣṭhāhargato doṣaḥ prāduṣ-
kriyate / ādeśo viśeṣavacanam / ādeśasyaiva hetor yady anyaviṣayam vacanam syāt
pṛṣṭhyadvayaḥ pṛṣṭhyatryaha iti tadā pṛṣṭhyo vicchedaṃ gacchati / nānyathāyan nyāyas
tyakta[s] syād dāśarātrikapakṣe /

katham punar jñāyate pṛṣṭhyavilopo doṣa iti //

JPA 1,21.

saṃghātadarśanāni hi pṛṣṭhāni bhavantīti

[Bh 198,28 - 199,2] saṃghā====ntīti // iha pṛṣṭhaśabdo vairūpavairājaśākvarararivateṣu / yathā- *ātmā vai bṛhadrathantare paśavaḥ pṛṣṭhāni* (JB 3,37: 370,6) / saṃghātaśabdaś ca karmasādhanāḥ / saṃghatānām eva eva darśanam eṣām iti saṃghātadarśanāni / vairūpādi hi pṛṣṭhacatuṣṭayam asmin kalpādhvani sahaivaikasminn ekāhe [']hargaṇe vā pravartate na pravartate vā / itthaṃ yoḥyam / yatas saṃghātadarśanāni bhavanti vairūpādīni pṛṣṭhānīty atah kāraṇād asati vacane pṛṣṭhyavilopo na yukta iti / evam idam aviśeṣoktau dvyahādi-codanāyān dāśarātrikānām vābhiplavikānām vā grahaṇam prāpayya punar eva pṛṣṭhyavilopabhayāt prāk ṣaḍahād ābhiplavikāny eva niyamitāni / tataś ca- *atha yasyaitasyordhvaṣ ṣaḍaha ūrdhvas tryaha* (JB 2,320: 298,3) iti ṣaḍahadvayasya vikalpaḥ / tryahas tv ābhiplavika eva / *atha yasyaitasyordhvas tryahaḥ pratyāni tryahor* (JB 2,300: 289,13) iti tv ābhiplavikam eva tryahadvayam //

JPA 1,22.

yathaitat

stomenāhar ākhyāyate

pṛṣṭhenāhar ākhyāyate

saṃsthayāhar ākhyāyate

saṃkhyānenāhar ākhyāyate

nāmnāhar ākhyāyate

iti pañcatayam aharjñātram

[Bh 199,2-7] yathai====jñātram // yathaitad yasmād iha stomenāhar ākhyāyate *trivṛto [']hnaś sāmāni* (JK 4,110) *trayastrimśasya gāyatrī-* (JK 4,109) iti pṛṣṭhena ca *mahāvratam* (JK 1,12,20-22) iti saṃsthayā ca *vājapeyaḥ-* (JPA 46,3) *apṛṣṭhāyama* (JPA 46,3) iti saṃkhyānena ca *saptamasyāhnaḥ-* (JK 2,29; 4,116) *aṣṭamasyāhna* (JK 2,30; 4,37; 4,117) iti nāmnā ca *viśvatas tantrē* (JK 4,114) *vinutter ārbhava* (JK 4,86) iti / itīśabdo hetau / ity anena hetunā etat pañcatayam stomaḥ pṛṣṭhaṃ saṃsthā saṃkhyānan nāmeti pratyekam aharjñātram bhavati / ahar jñāyate [']nenety etai[s] stomādibhir ahāni jñātasambandhāni yathā dhūmagandhādibhir agnicandanādīni / tatra yathā dhūmagandhādyupalabdham agnicandanādīni prajñāpayaty evaṃ stomādayo [']py aharviśeṣam idam etad ahar iti / pratipattilāghavārtham uttaravivakṣayā cōktam etat //

JPA 1,23.

atha yatra

stomena vā

pṛṣṭhena vā

saṃsthayā vā

saṃkhyānena vā

nāmnā vā-
ahar viprayujyate
kin tatra jñānam

[Bh 199,8-10] atha===miti // yāny asmākan na santy ahāni paratantre santi yathāgnyā-
dheyam agnihotram (§B 4,1-2) iṣur (§B 3,9) vajra (§B 3,11) śyena (§B 3,8) iti / tadarthaiṣā
cintā / ayam asmin viṣaye [']nena pañcatayenāsmattantrāt tantran tatvartinā paratantra-
stham ahar viprayujyeta vinā codyeta /

kin tatra jñānaṃ kena tasyāhno rūpam asmābhir jñāyata iti pṛcchanti / asyottaravākyam
prativacanam //

JPA 1,24.

prṣṭhajñānāv adhvaryubahvṛcau bhavataḥ

[Bh 199,11-12] prṣṭha===vataḥ // prṣṭhañ jñāyata ābhyām iti prṣṭhajñānāv adhvaryuś
ca hotā ca bhavataḥ / tābhyām avagamitam prṣṭham upādāya prṣṭhavaśena tad ahaḥ
kalpayet /

katham punar adhvaryubahvṛcābhyām prṣṭhañ jñāyate / idam ucyate //

JPA 1,25.

prṣṭhanimitto [']dhvaryur grahaṃ gr̥hṇāti

[Bh 199,12-17] prṣṭha===hṇāti // prṣṭhan nimittam asyeti prṣṭhanimittaḥ / prṣṭha-
nimittatvenopādāya tad ahar adhvaryur grahaṃ gr̥hṇāti / śrūyate hi *yadi rathantarāsāmā
soma[s] syād gāyatrīyā māhendram grahaṃ gr̥hṇīyād yadi bṛhatsāmā triṣṭubhā yady ubha-
yasāmobbābhyām* (cf. VādhŚS 7,15,8-10) iti / aparāñ ca *yadi rathantarāsāmā soma[s] syād
aindravāyavāgrān grahān gr̥hṇīyād yadi bṛhatsāmā śukrāgrān* iti / evaṃ ca sati vikṛtau
yatrādhvaryubhir gāyatrīyādibhir grahaṇan niyamyate yatra caindravāyavāgratādi tatra
prṣṭhatvena rathantarādi niyamaḥ kāryaḥ //

JPA 1,26.

prṣṭhastotriyaṃ hotānuśamsati

[Bh 199,17-18] prṣṭha===sati // prṣṭhasya stotriyan tṛcam hotā niṣkevalye śamsati /
tatra yasya stotriyādi śamsyate tatprṣṭhan tad ahar vidyāt //

JPA 1,27.

atha khalu yathābhūmakṛpti

[Bh 199,19-26] atha===kṛpti // khalv iti cārthe / atha cānyo [']py aharjñāpanopāyah
pañcatayaviprayoge vidyate / yathābhūmakṛpti / bhūmā bahutvam upacayaḥ / prakṛtāv
api vidyamānaṃ vaikṛtaṃ vidhijātam ity arthaḥ / śrūyate ca *etāvān vāva yajño yāvān
agniṣṭoma* (JB 1,179: 74,31-32) iti *bhūma [tv e]vā asyāta ūrdhvaṃ kriyata* (MS 3,4,4:
50,4-5) iti ca / bhūmnaḥ kṛptir asminn iti bhūmakṛptiḥ prakṛto [']gniṣṭomaḥ / tasmād

dhi vikṛtaya utpadyante / atha vā bhūmeti vidhisākalyam / tasya kṛptir utpattir asminn
astīti / ubhayatrāpi yathābhūmakṛpti yathāprakṛtīty arthaḥ / pañcatayaviprayuktam ahar
yathāprakṛty eva sampādayet /

nanu sāhasam ivaitad yad aprajñātarūpasyāhno vinaiva vacanāt prakṛtyaikarūpyāvadhāra-
nam / na hi yuktam evaitat / kutaḥ //

JPA 1,28.

nyāyenaiva cchandogācāryā ahāni pradiśanti

[Bh 199,26 - 200,4] nyāye===śanti // yāny etāni sphuṭakṛptāny ahāni tāny api chan-
dogācāryā nyāyenaiva bahuvīdhena pradiśanty upakalpayanti / kāś cid eva hy ṛcaḥ kāni
cic ca sāmāni vacanavihitāny upaśadādiṣu (JK 4,1 etc.) / nyāyād evetareṣām āgamanam
eṣa ca mukhyo nyāyaḥ / yaḥ prakṛtisambhavo [']nurudhyate / tatas siddham yasyāhno
viśeṣāgamahetur na dṛśyate tad yathāprakṛti kalpyam //

prāptakṛptir eveyam pradiṣṭā kratuvartmani /
aparakāśaikadeśam hi nāhaḥ prāyeṇa lakṣyate //
iṣuvajrādayas somāḥ parañ chandogakalpitāḥ /
tadāśrayeṇa cohyante kalpyās tantravaśena ca //

JPA 1,29.

yathaitad vijñāyate

pañcame [']hani mahāvratam

saptame [']hani mahāvratāñ

chandomapavamāne mahāvratam

iti

[Bh 200,5-10] yathai===miti // atha yathetiḥa kathamarthe / kaś cid ācāryaḥ pṛcchati /
atha kathan tāvad etad vijñāyate pañcame [']hani mahāvratam saptame [']hani mahāvra-
tāñ chandomapavamāne mahāvratam iti / chandomāś caturviṃśāś catuścatvāriṃśo [']ṣṭā-
catvāriṃśaḥ / tatstomāḥ pavamānā yasyāhnas tac chandomapavamānam ahaḥ / evaṅ
cābhipretya pṛcchati / ahāny etāni pañcamādīni / ahar eva cedam yan mahāvratam /
mithaś cāyam ahnor ādhārādheyabhāvo vihito dussampādaḥ / tatra kim pañcame [']hanīti
saptamīm prathamārthe kalpayitvā pañcamam ahar mahāvratam ity ukte yo [']rthas
taṃ gṛhṇīyāmāho svit pañcame [']hani mahāvratākhyam sāma bhavatīti / yathāśrutam
evārtham gṛhṇanto *vārtrahatyāya-* (JB 1,116: 50,2) iti sāma pañcamādiṣu prayuñjīmeti
//

JPA 1,30.

ādhim ivaivādhiyamānam pṛṣṭham paśyāmaḥ

[Bh 200,10-17] ādhi===śyāmaḥ // *mahāvratam* (JPA 1,29) iti nātrāharabhidhīsitam
/ śiraḥpakṣapucchātmaabhāvenāvasthite hi gāyatrādaḥ sāmapañcataye mahāvratāśabdo
nirapekṣaḥ pravartate / tatpṛṣṭhe tv ahni lakṣaṇāśrayo [']sya prayogaḥ / mukhyas tv

ahni śabdo mahāvratīyam iti / na ca mukhye [']rthe sambhavati lakṣaṇāśrayitum yuktā vaiyadhikaraṇato vā sāmānādhikaranyam / tasmād ādhim ivādheyam iva pañcamādiṣv ahassv ādhīyamānam pṛṣṭham evedam pañcasāmātmakam mahāvratasābdenābhihitam paśyāmo jānīmaḥ / *ādhīyamānam* iti hetau śānacaḥ prayogaḥ / ādhīyamānatvāt pṛṣṭham evedam mahāvratam nāhaḥ / na hi śakyam ahar ahny ādhātum iti / evam api pṛṣṭhānvayāni sāmāni rauhiṇakādīny ṛcaś ca *tam vṃ hinvanti-* (JS 4,4,8) ityādyāḥ prayujyantām iti cen na //

JPA 1,31.

ādhitvāya pṛṣṭham kṣaman nāhassamprakopāya

[Bh 200,17-20] ādhi===pāya // pañcamādibhiś śabdaiḥ prasiddharūpāny ahāni nirdiśyante / teṣv idam pṛṣṭhatvenopadiśyamānam mahāvratam ādheyabhāvāyaiva kevalam prabhūsan nādhārabhūtasyahno vikārāntarajanāyā prabhavati / yat tv ahar aprasiddhasvarūpaṃ sādhyate tatra stomapṛṣṭhādīny upadiśyamānāni svānvayam api viśeṣam pravartayitum śaknuvanti / tatra hy ahar ādhārabhūtam api svarūpanirvṛttim ākāṅkṣate / atra tu yāvad vacanam tāvad vācanikam iti pṛṣṭham evādhiyate nānyat //

JPA 1,32.

iti paramam aharjñātram // 1 //

[Bh 200,20-23] iti===jñātram // stomādīnām aharjñātrānām sannipāte ity anena prakāreṇa yaḥ *pañcame* [']hani mahāvratam (JPA 1,29) ity atrāśritas tena paramam pradhānam balavad aharjñātram vijñātavyam / yathātra saṃkhyānam pṛṣṭhād balavad adhyavasitam / anenaiva dvāreṇāharjñātrānām balābalaṃ sati sannipāte cintyam ity arthaḥ //

[Bh 200,24-27]

vācyam mahad ahaḥkṣiptau granthenānena sūcitam / asphuṭasya kathan nv asya manvīran mānavā[s] sthitim // gurūpadeśāt tv asmābhir dvārasya vivṛtatayā / praviśyāntargatān arthān asyādadhvaṃ sumadhasaḥ //

[Bh 200,28-29] paryadyāye prathamāḥ khaṇḍaḥ //

JPA 2. (āvīrgāṇaṃ channagānam leśagānam)

Note: For an annotated English translation of JPA 2 and Bhavatrāta's commentary, see the two papers by Asko Parpola mentioned in the Preface.

JPA 2,1.

traya[s] stotranyāyo bhavaty
āvīr leśena cchannam iti

[Bh 201,1-13] traya===miti // stotrasamudāyātmakānām ahnān tāvad vijñānopāyaḥ pradarśitaḥ / stotrānān tv idānīm gītigatā bhedaḥ pradarśyante / triprakāra[s] stotra-gānasya nyāyaḥ / āvirgāṇaṃ leśena gānañ channagānam iti /

āvir iti vispaṣṭaṃ yonigatād abhinnaṃ īṣadbhinnaṃ vā gānam / yathā kauthumānām ūha ūrdhvañ cāgniṣṭomād asmākam /

bhavatu kauthumoho yoner abhedād āvirgāṇasyodāharaṇam / asmadūhas tv anudāharaṇam iva / yonau hy adṛṣṭam iha bahu dr̥ṣyate / sarvodgīthopadravāṇāñ channāditvaṃ keṣāñ cit svarāṇāṃ kruṣṭatvotpattiḥ prarohabāhulyam ityādi / satyam / asty evāyam iha yoner bhedaḥ / tathāpīdam āvirgāṇam eva śruter niścitam / śrūyate hi *tasmād agniṣṭomasāmānyā eva gānīkṛtya gāyed yathāgītā itarāṇi-* (JB 1,341: 141,33-34) *ity atha yad rātriñ channāṃ satīm tām āvir gāyati-* (JB 1,341: 141,26) *ity atha rātrim āvir eva gāyed* (JB 1,340: 141,17-18) iti ca / yathā ca rātrau tathā sarvohe gānan nānyad iti /

leśeneti yonigānād bhinnābhinnaṃ gānam / āvirgāṇāpekṣayā bhinnañ channagānāpekṣayā tv abhinnaṃ / īdr̥śam api gānaṃ keṣāñ cid astīty anumeyam /

atha vā nātivispaṣṭoccaritavyaṅjanaṃ gānaṃ leśagānam / tatas sarveṣāṃ apy asti /

channam iti yonigatasyātyantavimardanena prarohāvarohabahulam okāraprāyam abahuvārṇam gānam / yathāsmākam agniṣṭomasāmasu //

JPA 2,2.

āvirgāṇaṃ kasmād iti

[Bh 201,13] āvi===diti // guṇavivakṣayedañ codyate //

JPA 2,3.

sugānatā bhavati

[Bh 201,14] sugā===vati // idam āvirgāṇaṃ yonisāmānyād itarasmād gānavayād a-kr̥cchreṇa gātuṃ śakyataram ity āśrīyate / atha ca //

JPA 2,4.

avyāhatam anyais sāmabhir bhavati

[Bh 201,14-17] avyā===vati // iha bhinnaṃ api vastujātam avispaṣṭānupalabhyamānavi-śeṣakam āgatasādṛśyam ekavad ābhāti / yathā kākānāṃ rūpam avīnāñ ca yathā vā bahūni mṛgavayovāśītāni / evam idam sāmāgānam api cchannalesāvasthāgatam avispaṣṭatvāj jātasamkaram anyais sāmabhir vyāhatam iva bhavati / na tv āvirgāṇaṃ sphuṭataratvāt / tad idam uktam *avyāhatam anyais sāmabhir bhavati-* iti //

JPA 2,5.

tasya praśamsā *paśumān bhavati-* iti

Note: The phrase *paśumān bhavati* occurs many times in the JB (1,154.204.285.287; 3,110.130.153.211.218), but not in connection with the *āvirgāṇam*. This chapter quotes also other unknown sources.

[Bh 201,17-18] tasya===tīti // ayañ cātra guṇaḥ / tasya praśamsārthavāda[s] śrutāv asti
paśumān bhavati- iti / guṇād iyaṃ kāmāvāptir yajamānasya //

JPA 2,6.

cchannagānaṃ kasmād iti

[Bh 201,18-19] cchanna===diti // yady evam bahugūṇam āvirgāṇam idam eva nanv alam
/ channagānam punaḥ kasmāt katham iti ced idam ucyate //

JPA 2,7.

okāras sāma

tat svaraparivṛtām ṛcam gāsyāma[s]
svareṇa cchannām iti

[Bh 201,19-23] okā===miti // okāraḥ praṇavaḥ / sa evāyam āpannākārādibahurūpo
mātrāviśeṣeṣv avatiṣṭhamānas tiro dadhat prakāśamānaś ca sāmety ucyate / śrūyate ca-
om ity etad akṣaram udgītham upāsīta- (ChU 1,1,1) iti / yataś caivan tasmāt svarai[s]
svarāt parair ākārādibhir anautpattikaiḥ parivṛtām ṛcam etām svareṇa ca vaiśeṣikeṇa
kruṣṭapararohāvarohādinā cchannān tirohitabahuvyañjanām gāsyāma iti cchannagānam
āśrīyate / hetvabhīdhānadvāreṇa rūpam api cchannagānasya nirūpitam //

JPA 2,8.

tasya praśamsā *brahmavarcaśī bhavati-* iti

[The phrase *brahmavarcaśī bhavati* occurs many times in the JB (1,65.220; 2,130.136.218.280.290.311.312.313;
3,110) but not in connection with the *cchannagānam*.]

[Bh 201,23] tasya===tīti //

JPA 2,9.

yajñāyajñīyam (JGG 1,4,4 on JS 1,4,1; JŪha 1,1,36-38 on JS 3,5,12-
13)

etad agnyuktam bhavati

[Bh 202,1-4] yajñā===vati // āvirgāṇacchannagāne yajñāyajñīye [']py anyasāmavat pra-
sakte / tadapavadiṣayāyam arthavādasyārtho nidarśitaḥ / agnir ity uktam agnyuktam /
yad etad yajñāyajñīyam etad agnyuktam bhavatīti / śrūyate hy *agnir vā eṣa vaiśvānaro*
yad yajñāyajñīyam (JB 1,173: 72,36) ityādi / stauty arthavādīkṛtvāgnitvena stutam iti
nirvācyam //

JPA 2,10.

sa ced āvir gāyel

leśena tadā yajñāyajñīyaṃ gāyet

[Bh 202,4-5] sacet===gāyet // *sa* iti prakṛtārthajñasya parāmarśaḥ / evaṃ vidvān udgātāvīr gāyec cet tadā yajñāyajñīyaṃ leśena gāyet / saṃvṛtyāsīnam agnir na dahatīty abhi-prāyaḥ //

JPA 2,11.

leśagāyī leśatareṇa

[Bh 202,5-6] leśa===reṇa // leśagānaśīlaḥ leśagānapakṣāvasthito leśatareṇa yajñāyajñīyaṃ gāyet //

JPA 2,12.

cchannam u eva cchannagāyī

[Bh 202,6-8] cchanna===gāyī // leśagāyino leśataravidheś channagāyino [']pi cchannatara-pakṣāśaṅkā syāt / tannivṛtau pūrvo nipātaḥ / cchannam eva yajñāyajñīyaṃ api cchannagāyī gāyet / asmin vidhāv asati pūrvaividhidvayānugatyā yajñāyajñīyavad gānaṅ channataram prasajet //

JPA 2,13.

tasyaitāni na cchādayet

trātāram avitāram bhuvad amṛtam iti

[Bh 202,9-14] tasyai===miti // tasya yajñāyajñīyasya cchannaṃ gīyamānasya trātṛśabdāṃ avitṛśabdāṃ bhuvacchabdāṃ amṛtaśabdāṃ ity etāni na cchādayet /

nanv arthasampratyayārtha eva śabdānām prayogaḥ / satyam etat / iha tu cchādanapratīṣedhasyārthaviśayasyāsambhavāt svarūpagrahaṇārtham evaiśāṃ uccāraṇaṃ grāhyam / yathā vasturūpopalambhanārtham sad api pradīpasyotpādanam utsavamaṅgaleṣu svarūpagrahaṇārtham api pravartate tadvat /

atha vārthasyaiva cchādanam aprakāśanam anabhidhānam pratīṣidhyate / tataś ca trātṛ-prabhṛtīmś caturo 'rthān nābhidadhyād ity uktam bhavati / na caite [']rthās trātṛādibhiḥ śabdaiś channavṛttibhir abhidhātum śakyā iti siddham / arthatas trātṛādīnām śabdānām acchādanam iti vyākhyeyam //

JPA 2,14.

athaiśa sārvatragaḥ pradeśo bhavati

[Bh 202,15-18] athai===vati // sarvatra gacchatīti sarvatragaḥ / sarvasmiṅ channagānaviśaye praviśati / nādhastanavidhivad ekadeśavartī / sarvatraga eva sārvatragaḥ / svārthe taddhitāḥ /

atha vā sarvatrago vedaḥ / sa hi pratyakṣādīpamānātītam api svargāpavargādevatā-pūrvādiṃ sarvam artham avagāhate / tasmin bhavaḥ pradeśo vidhis sārvatragaḥ /

athaiśa sārvatrago vidhiś channagānaviśaye gānopayogī vidyate / vakṣyamānapradeśabahutve [']pi jātyāśrayeṇaikavacanaprayogaḥ //

JPA 2,15.

stobhan na cchādayet

[Bh 202,19-27] stobha===dayet // anārcikas sāmāvayava[s] stobha iti sāmāgās samācakṣate /⁴ tam ayañ channagāyī na cchādayet / yathā raurava- (JGG 6,5,14 on JS 1,53,1; JŪha 1,1,4-6 on JS 3,3,4-5) ādiṣv o hāvu vā ityādy acchannam evādhīmahe /

nanu cchannam apy adhīmahe / yathā vāmadevyā (JGG 2,6,16 on JS 1,18,5; JB 1,141: 59,30) auho hāyi- iti stobham āvu hau ho hā (JŪha 1,1,13-15 on JS 3,4,3-5) iti / ehīyā iti ca śyāvāśva (JGG 6,8,5 on JS 1,56,1; JB 1,164: 68,33) o ho iyā- (JŪha 1,1,27-29 on JS 3,5,6-8) iti / parihr̥tam etadvācanikañ chādanam adoṣa iti / śrūyate hi śyāvāśve o ho iyā ity eva gāyed (JB 1,338: 140,33) iti / vāmadevye [']py astīty anumātavyam / na hīyān eva vedo yāvān naḥ pratibhāti / śrūyate ca kāṭhake bharadvājo ha tribhīr āyurbhīr brahmacaryam uvāsa / taṃ ha jīrṇaṃ sthaviraṃ śāyānam indra upavrajyovāca / bharadvāja yat te caturtham āyur dadyāṃ kim enena kuryā iti / brahmacaryam evainena careyam iti hovāca / taṃ ha trīn girirūpān aviññātān iva darśayāñ cakāra / teṣāṃ haikaikasmān muṣṭinādade / sa hovāca bharadvājety āmantrya vedā vā ete / anantā vai vedāḥ / etad vā etais tribhīr āyurbhīr anvavocathāḥ / atha ta itarad ananūktam eva- (TB 3,10,11,3-4) iti / bharadvājo maharṣi[s] svena sarveṇāyusā vedānām mahīyasa evāṃśān adhyetum aśaknon nātaḥ param / idṛśo vedānām vistaraḥ //

JPA 2,16.

devatān na cchādayet

[Bh 202,28 - 203,2] deva===dayet // devatā ity atra stobheṣv eva katipayair ṛgbhis tulyarūpā ṛgbhāgāvalambino gānam upalabhamānāḥ pratītārtharūpāḥ śabdā ucyante / yathā huve vācām (JĀrG 1,1) iti / indur ilā satyaṃ (JĀrG 7,4) sahasvān sahasas patir adidyutad (JĀrG 5,8) iti / tān devatān na cchādayet / samīcīnam udāharaṇaṃ nāsti / agniṣṭomasāmasv eva hi naś channagānam / anyat sarvam āvir gīyate / na caiṣā devatāgniṣṭomasāmasv asti /

atha vaitāny udāharaṇāni bhrājā bhrājā (JĀrG 23,13 on JS 2,6,2; JŪhya 1,4,19 on JS 3,11,1) āyus cakṣur (JĀrG 13,3 on JS 1,27,5; JŪhya 2,3,2 on JS 3,3,4) āruhann āruhann (JGG 1,10,2 on JS 1,10,2; JŪha 3,15,3-5 on JS 3,59,3-5) agastya- (JĀrG 13,16 on JS 1,44,8; JŪhya 2,4,14 on JS 3,5,5) iti / atra hy udgīthopadravayor ādir api na cchādyate //

JPA 2,17.

udgīthāntan na cchādayet pratihāravijñāpanāya

[Bh 203,3-5] udgī===nāya // udgīthasyāntan na cchādayet pratihāravijñāpanārtham / cchādane hi prajñātam udgīthāntam aśrṇvan pratihartā pratihāra velānavagamāt pramādyed api /

ayam api vidhir anityo dr̥ṣṭaḥ / kāvasamhitavāmadevyeṣu hi cchādyata evodgīthāntaḥ / anumeyan tu vacanam atrety adoṣas sambhavati //

⁴ Vf. Ca. p. 35 fol. 7b: vṛttikāragraṃthebhyāś cānārikeṣu svareṣv atīvādaro [']smmin vede [i. e. sāmavede] dr̥ṣya[te ...].

JPA 2,18.

upadravāntan na cchādayen nidhanavijñāpanāya

[Bh 203,5] upa===nāya //

JPA 2,19.

yāni kalyāṇābhivyaḥārāṇy akṣarāṇi syus tāni na cchādayed iti

[Bh 203,5-8] yāni===diti // kalyāṇam artham abhivyāharanti vadantīti kalyāṇābhivyaḥārāṇi / yāny akṣarāṇi kalyāṇābhivyaḥārāṇi syus tāny api na cchādayet / ity itaḥ kāraṇād ity arthaḥ / kuta iti cet kalyāṇābhivyaḥāratvād eva / prakāśyam eva hi kalyāṇam prayatnato [']pi na cchādyam ity abhiprāyaḥ //

JPA 2,20.

leśagānaṃ kasmād iti

[Bh 203,9] leśa===diti // leśagānaṃ punaḥ kasya hetoḥ kāryam iti ced idam iha brāhmaṇam eva pradarśyate //

JPA 2,21.

tasya brāhmaṇam adhīyata autsiyeṣu

[Bh 203,9-10] tasya===tsiyeṣu // autsiyā nāma cchandogabhedāḥ / teṣu ke cil leśagānasye-
dam brāhmaṇam adhīyate //

JPA 2,22.

kurupañcālā ha brahmodyam ūdire

[Bh 203,11-12] kuru===dire // idamādi vākyachedaṃ kṛtvā yo yo grantho duravagamār-
thas tam tam eva vakṣyāma[s] sphuṭārthaprāyatvād granthasyākṣaragauravabhayāc ca /
brahmodyaṃ vedodyaṃ vedāśrito vādaḥ / śrūyate hi *vedo brahma-* (JUB 4,25,3) iti //

JPA 2,23.

bako dālbhyaḥ pāñcalānām

[Bh 203,12-13] bako===lānām // vaktā babhūveti śeṣaḥ //

JPA 2,24.

uccai[ś]śravāḥ kuvaleyaḥ kurūṇām

[Bh 203,13] uccai===rūṇām //

JPA 2,25.

sa āhoccai[ś]śravāḥ kauvaleyah
katham sāma dālbhya- iti

[Bh 203,13] sa ā===lbhyeti // katham kiṃrūpam ity arthaḥ / atha vā katham geyam iti
//

JPA 2,26.

yathā prastha iti

[Bh 203,13-14] yathā===iti // ittham bakaḥ pratyāha / prastha ity animno [']nunnataḥ
kṣitipradeśaḥ //

JPA 2,27.

sa vai nānūpo na dhanvā- iti

[Bh 203,14-17] savai===nveti // jalakledī deśo [']nūpaḥ / khāte [']py alabdhajalo dhanvety
ucyate / prastho hi na jalakledī khāte cāsminn āpa[s] svalpāḥ / yathā cāsau prastho nānūpa
iti śakyo vaktun na ca dhanveti tathedaṃ gānan nāvīr iti na channam iti ca / yathā ca
dhanvānūpayor duḥkhañ jīvitun na duḥkham prastha iti prasthe vāsaḥ praśastas tadvad
idaṃ leśagānam api praśastam ity arthaḥ //

JPA 2,28.

katham eva sāma- itītara āha

[Bh 203,17] katha===āha //

JPA 2,29.

yathekṣupraśaya iti

[Bh 203,17-19] yathe===iti // prakarṣeṇa śerate [']sminn avayavā iti praśayas samudāyaḥ
/

adhyetṛpramādaḥ vā śakāraḥ / pracaya iti mūlapāṭha iti ke cit / tad aśobhanam aśrutatvād
uktavad api nirvaktuṃ śakyatvāt //

JPA 2,30.

sa vai nādbhya ucchidyate

[Bh 203,20] savai===dyate //

JPA 2,31.

nābhimajjati- iti

[Bh 203,20] nābhi===tīti // ikṣubhāro hy apsu prakṣipto notplavate na nimajjati //

JPA 2,32.

katham eva sāma- itītara āha

[Bh 203,20]

JPA 2,33.

yathā madguḥ patati- iti

[Bh 203,20-21] yathā===tīti // madgur iti kaś cit pakṣī / patati nadīm taratīti //

JPA 2,34.

sa vā apaḥ pakṣābhyāṃ hanti

[Bh 203,21] savā===hanti //

JPA 2,35.

nopamajjati- iti

[Bh 203,21-22] nopa===tīti // sprśaty apaḥ pakṣābhyān na ca klidyate //

JPA 2,36.

katham eva sāma- itītara āha

[Bh 203,22]

JPA 2,37.

yathā kulī- iti

[Bh 203,22] yathā===līti // kulī mārjārī / kulam iti gr̥ham / tadyogāt kulī //

JPA 2,38.

sā vai na dantair daśati

[Bh 203,22] sāvai===śati //

JPA 2,39.

nāpyarjati- iti

[Bh 203,22-23] nāpya===tīti // na dantair daśati / nāpy[arjati] oṣṭhabandham viśeṣayati //

JPA 2,40.

katham eva sāma- itītara āha

[Bh 203,23]

JPA 2,41.

yathā kumārah̄ prathamavādī- iti

[Bh 203,23] yathā===dīti //

JPA 2,42.

sa vai na vadati

[Bh 203,23] savai===dati //

JPA 2,43.

no na vadati- iti

[Bh 203,23] nona===tīti //

JPA 2,44.

yat kiñ cobhayakṛpan

tad asya rūpam iti

[Bh 203,23] yatki===miti // asyeti leśagānam anvādiśyate //

JPA 2,45.

athāparam

[Bh 203,24] athāparam // aparam api brāhmaṇam leśagānasya / kim iti //

JPA 2,46.

ṛcāḥ gāta śālāvatyāḥ sāmnaḥ iti (JUB 1,38,4)

Note: Our text manuscript does not have the pluti signs (found in Oertel's JUB edition except after *ṛcā*, where Oertel assumes sandhi with the preverb *ā-* that he assumes the verb *gāta* to have), but Bhavatrāta's mention of the pluti suggests his text ms had them. For the pluti in the address of a single person, *śālāvatyāḥ*, cf. Delbrueck 1888: 553 § 270a. *gāta* (also in JUB 1,38,5 quoted in JPA 2,48) is the subjunctive active 2nd person plural of the root aorist (without augment); Bhavatrāta glosses it with the 2nd person plural of the present, *gāyatha*, 'you sing'. The preverb *ā-*, which would change the meaning into 'you begin to sing', could be assumed to be concealed in the sandhi (*ṛcāgāyatha*) in Bhavatrāta's gloss here as well, but not in *vidvāṃso gāta* / 'gāyata in JPA 2,48 / JUB 1,38,5 (Oertel). Besides, this meaning is not involved in the *leśagāna*.

[Bh 203,24] ṛcā===iti // praśne plutiḥ / he śālāvatyā kiṃ yūyam ṛcā gāyathāho svit
sāmnā gāyatha //

JPA 2,47.

naiva rājann ṛcā ... na sāmneti (JUB 1,38,5)

Note: The text quotes accurately the first part of JUB 1,38,5 as edited by Oertel, but leaves away the phrase *iti hovāca* in its middle: *naiva rājann ṛceti hovāca na sāmneti. iti hovāca*, however, is inserted in the next sentence, where it is missing in Oertel's text.

[Bh 203,25-27] naiva===mneti // pṛṣṭaś śālāvatyāḥ pratibravīti / naiva vyaṃ kevalam
ṛcā gāyāmo naiva kevalam sāmneti / āvirgāṇa ṛgakṣarāṇām acchādanād ṛcā gītam bhavati
/ cchannagāṇe ca teṣāṃ bahūnām okāribhāvād okārasya ca sāmatvena śravaṇāt (JUB
1,9,2) sāmnā gītam bhavati / leśagāṇe tūbhayābhāvāc channāvirgāṇayor atyantākaraṇāt
//

JPA 2,48.

tat soma yūyam

iti hovāca

sarva eva paṇāyyā bhaviṣyatha

ya evaṃ vidvāṃso gāta- iti (JUB 1,38,5)

Note: The quotation differs from the latter part of JUB 1,38,5 in Oertel's edition in having the address *soma* and the inserted phrase *iti hovāca*, which are missing there, while Oertel's text has the word *tarhi* between *yūyam* and *sarva*. Besides, the quotation has *gāta* instead of Oertel's *agāyata*.

[Bh 203,27-30] tatso===teti // evaṃ leśagānasvarūpam uktavantam śālāvatyam itaraḥ
pūjayati / he soma somatulyagaṇa hṛdayānandakara / tat tasmād bhavaduktāl leśagāna-
svarūpāt sarva eva yūyam bhavān bhavatpakṣyāś ca paṇāyyā mānyā loke bhaviṣyatha ye
yūyam evaṃ vijānanto gāteti kilovācottaraḥ / itikaraṇam kathāntajñāpanārtham //

JPA 2,49.

etad api leśagānasyaiva tad brāhmaṇam manyante //

[Bh 203,30] eta===nyante //

JPA 3,1-10. (ādyā omkāraḥ)

JPA 3,1.

*tasminn etasminn ādye [']kṣare vicārayanty
uddharen noddhared iti*

[Bh 203,30-32] tasmin===diti // tasminn etasmin prasiddhe stotragate sāmni yad ādyam akṣaram udgīthopadravāṇān tasminn ācāryā vicārayanti kim idam akṣaram udgāyann uddhared uta noddhared iti vicāre sati / uddharaṇam akṣarasyānuccāraṇam //

JPA 3,2.

uddhared
iti vaiyāghrapadyaḥ

[Bh 203,32] uddha===padyaḥ // vadatīti śeṣaḥ //

JPA 3,3.

tad atihāyaivaitad akṣaram om ity eva pratipadyante

[Bh 203,32 - 204,2] tada===dyante // tad iti tasmin pakṣe / atihāyaivotsrjyaiva / avadhāraṇam manasāpy anupādānārtham / ke cid *om* iti pratipadyante ke cid *o* iti / na tayor idam anyatarasya grahaṇam ubhayor lakṣaṇārthan netaranivartanārtham //

JPA 3,4.

tad etad dr̥tyupamam bhavati-
ity ācāryāḥ

[Bh 204,2-5] tade===cāryāḥ // dr̥tir upamāsyeti dr̥tyupamam / tad etad evambhūtaṃ sāma dr̥tyupamam bhavatīty ācāryā vadanti / mṛtānāṃ hy ajādīnāṃ śīro [']vacchidya taṃ vivaram anyenāpidhāya prasādhitā dr̥tir bhavati / tadvad idam api sāmoddhṛtādyakṣaran tadvivarasamarpitapraṇavam bhavatīti siddhāsya dr̥titulyatā //

JPA 3,5.

āgantum omkāraṃ kṛtvā
tāṇḍivaidabhr̥tīyā ṛgakṣareṇa pratipadyante

[Bh 204,6-8] āga===dyante // anuddharaṇapakṣo [']pi kaiś cid āsritaḥ / ke te / ete hi tāṇḍinaś ca vaidabhr̥tīyāś ca / vaidabhr̥tīyā nāma cchandogāḥ / imam ādivartinam okāram anyata āgantum kṛtvā ṛgakṣareṇaivādyenodgīthopadravān pratipadyante / nākṣaram uddharantīty arthaḥ //

JPA 3,6.

te [']tirecayanti
vajram ṛchantīti

[Bh 204,8-12] teti===ntīti // te stotragataṃ sāma yoner atirecayanti / ubhayaṃ hi vadanty akṣaram okāraṇ ca / vākyaśeṣo doṣāgamam atirekāḍ vadati / itīśabdo hetau / atirecayantīti yathā hantīti palāyata iti /

uddharapakṣe dṛtityatā sāmna uktā / itarasmin vajrārthiḥ / tatra dṛter arthavattvād
dṛtyupamam iti tadguṇākīrtanam / vajram ṛcchanti- iti prasphuṭo doṣa eva / tasmād
uddharaṇapakṣaś śobhana ity uktam āsīt / tatraiva guṇaviśeṣam vidhitsan praśnarūpaṃ
vākyam upanyasyati //

JPA 3,7.

atha khalu katham kuryād iti

[Bh 204,13] atha===diti // atha punaḥ prayogakāle katham kuryād iti / idam ucyate //

JPA 3,8.

vācoṃkāram brūyāt

[Bh 204,13-14] prasiddha evārtho viśeṣavidhitsayānūdyate / vācaiva yathāprasiddham
okāram bravīti / kin tu //

JPA 3,9.

manaso ṛgakṣaram

[Bh 204,14-15] mana===kṣaram // manasā tu tad akṣaram gṛhṇīyād yasyoddharaṇam
uktam //

JPA 3,10.

etat khalu śaknuvataḥ karma-
ity āhuḥ

[Bh 204,15-16] etat===tyāhuḥ // etad iti yad vihitam ṛgakṣarasya manasā grahaṇan tad
upādīyate / śaknuvata etat karma / aśaknuvāṃs tu manasaitad akṣaram agrhṇann api na
duṣyatīty arthaḥ / duṣkaram hi tad yad anyad vadann anyad dhyāyet //

JPA 3,11-17. (samudāttan drāghitam parokṣam)

JPA 3,11.

athaiṣo [']paraḥ pradeśo bhavati
samudāttan drāghitam parokṣam iti

[Bh 204,17-25] athai===miti // pradeśa itīha sthānam ucyate / athaitad aparam api
trividham sthānam stotragatasya sāmno [']sti parīkṣyam / samudāttam iti drāghitam iti
ca parokṣam iti ca /

yaś chandasi dṛṣṭa[s] svaras tasmād īṣad vā bhṛṣam vonnatena samavetasyākhyā samudāt-
tam iti / yathā śākalavārśādīnām prastāvā nānadamadhyesvārakrauñcādīnām udgīthāda-
yas traisokayauktāśvādīnām pratihārā vātsakāleyādīnām upadravādāya adhyardheleti /

drāghitam iti cchandasi hrasvan dīrghatām āpannam / yathātharvaṇasyodgīthādih /
atha vā drāghitam iti nedan dvimātrasyaiva grahaṇam / kin tarhi / āyatasya / yac chandasy āyāmas tato [']dhikenāyāmena saṃyuktan drāghitam iti / yathā nānadapratihāraḥ /

nanv etat samudāttasyodāharaṇam / satyam etat / drāghitasyāpi tūdāharaṇam bhavati dīrghikṛtāntatvāt / yadi hy unnatimātraviśeṣo [']yam asroṣyata samudāttasyaivodāharaṇam abhaviṣyat traiśokaprastāvavat /

parokṣam iti cchandasi śrutānām ikārādīnām āyikārādibhāvaḥ / yathā sañjayasya prathamastotriyāyān tṛtīyapadāntyasākṣarasya /

athāsyaopanyastasya trayasya guṇasaṃkīrtanam praśnaprativacanarūpeṇa kriyate //

JPA 3,12.

samudādānaṃ kasmād iti

[Bh 204,26] samu===diti //

JPA 3,13.

adobhakti sāma

[Bha 204,26-29] ado===sāma // bhaktiśabdaḥ karmasādhano bhajanīyaṃ vadati / asāv ādityo [']sya bhaktir ity adobhakti sāma / śrūyate hi *tad yad ebhyas tat sāma prāyacchad etam evaibhyas tad ādityam prāyacchad* (JUB 1,12,3) iti ca *sa yad anuditas sa hiṃkāra* (JUB 1,12,4) ityādi ca *sāmaveda ādityād* (JUB 3,15,7) iti ca / bahavidhaṃ sāma sauhṛdam ādityasya / tad idam uktam *adobhakti sāma-* iti //

JPA 3,14.

tadbhaktyā samardhayiṣyāma iti

[Bh 204,29-30] tadbha===iti // tat sāma svayā bhaktyādityena samyag vardhayiṣyāma ity etadardhaṃ samudādānaṃ / uccaiḥ padāvasthito hy ādityas samudāttēnāptavad bhavati //

JPA 3,15.

drāghaṇam u kasmād iti

[Bh 204,30] drāgha===diti //

JPA 3,16.

samyag etad

ity āhur

drāghaṇāñ ca parokṣāñ ceti

[Bh 204,30 - 205,3] samya===ñceti // drāghaṇaṅ ca parokṣaṅ ceti yad etad dvitayan tat samyag ity āhur ācāryāḥ / samyak saṃgatam ity arthaḥ /

kena saṃgatam / sāmnan dīrghaparokṣabhāhulyaṃ hi sāmnaḥ samṛddhiṅ janayati / drāgha-
nakāraṇe pṛṣṭe dvitayasyāpi kāraṇaṃ samatvād yugapad uktam //

JPA 3,17.

sa ha smāha vārṣagaṇya
udāttānudātte hrasvadīrghe parokṣapratyakṣe
yathā yathā valgu manyeta
tathā tathā gāyed iti

[Bh 205,3-29] saha===diti // pūrvavākyāvagamitānām samudāttādīnām sadṛśagītiṣv api bahūnām sāmnam prastāvaprabhṛtiṣu kva cit pravṛttiṃ kva cid apravṛttiṅ ca pratipādayi-
tum etad vākyan nyastam / sa ity asyācāryasya prasiddhyatiśayaprakāśanārthaḥ / tatra bhagavān vārṣagaṇya evam āha sma hābravīt kila / ihodāttam unnatir anudāttam avanatiḥ /
udāttānudātte ca hrasvadīrghe ca parokṣapratyakṣe cetitarayogadvandvād ekavadbhūtāt saptamyām padāni siddhāni / ayam arthaḥ / unnatyavanatyos ca hrasvatvāyatatvayos ca parokṣapratyakṣayos ca yathāyony evohe prasakte [']pi yena yena prakāreṇa gītaṃ valgu śravaṇasukham manyeta tena prakāreṇa gāyed iti /

bahupuruṣānām avyavasthitābhilāṣatvād yā tatra tatra stutibhāginī devatā tām prati valgutā grāhyā / durjñāno devatābhilāṣa[s] svarūpeṇeti ced aparyanuyogo [']yam ūhasya nityatvāt / siddhasyaiva hy ūhapāṭhasya lakṣaṇānuvidhānam ācāryaḥ karoti bodhavṛddha-
ye pāṭhasya cādhyeṭṛbhīr avivādena kṛtasyāpramādārtham / pramādasambhavaś ca darśito brāhmaṇena ko hāpramādasyeśa uta vai praiva mādyati- (JB 1,302: 126,8-9) iti / nānā hy udāttānudāttahrasvadīrghaparokṣapratyakṣāṇi kva cid yathāyony evohe pravartate kva cid vaiparītyena / tat sarvaṃ stūyamānadevatāpṛtīvaśād āgataṃ jñeyam / nānyad atra tarkyam iti /

ihaitāny udāharaṇāny udāttānudāttayos tāvat / gaurīvitasya prastāvādyantau yonāv (JGG 2,6,13 on JS 1,18,4) unnatāv ūhe (JŪha 1,2,10-12 on JS 3,6,9-11) [']vanatau / ṛṭṭiyādir hi yonau prastāva ūhe mandrādiś caturthāntaś ca yonāv ūhe mandrāntaḥ / kāleyasya (JGG 3,1,19 on JS 1,25,5) nāvanamaty ūhe (JŪha 1,1,19-21 on JS 3,4,8-9) [']pi / ādityasāma (JGG 1,1,5 on JS 1,1,3; JŪha 2,5,19 on JS 3,3,2) vājadāvaryaś (JGG 2,4,14 on JS 1,16,9; JŪha 1,8,1-3 on JS 3,33,1-3) ca sadṛśaprastāve sāmānī ūhe tu ekasyonnamati prastāvo naikasya / ūvā u ūvā- iti sadṛśasvarayor nidhanayor ekam ūham unnamati naikam / bahūny anudāttodāharaṇāni /

atha hrasvadīrghayoḥ / nānadasya (JGG 4,5,3 on JS 1,37,1; JŪha 1,6,34-36 on JS 3,5,6-8) pratihārāntaś chandasi dvimātras sann ūha ekādaśamātro bhavati /⁵ sākamaśva- (JGG

⁵ Ca. p. 43-44 fol. 9b: uktam ca *evam etān svarān vidyāt sarvasmīn sāmamaṇḍala* (Bh 258,24) iti / *ognāyi-* (JGG 1,1) ityādiṣu mātṛāṇām iyattā tu na svayambhuva āmnāyasya kalpayitum śakyā / āmnāyāikagamyatvād āmnāyasvarūpa [....] nopāyaś ca brāhmaṇa uktaḥ *yad dha vai bahavas samānam ācakṣata* (JB 3,34: 369,7) iti / atra vṛttikāraih kāsām cin mātṛāṇām parimāṇāny uktāni (cf. Bh on JPA 3,17) / yathātharvaṇasyodgīthādir ūhe dvimātraḥ / nānadasya pratihārāntaś chandasi dvimātras sann ūhe ekādaśamātro bhavati / sośravasasya nidhanāṃta chandasi ṣaḍvīṅśatimātras sann ūhe saptadaśamātro (dvādaśamātro ms.) bhavati / atra prayo-

1,1,14 on JS 1,1,8; JŪha 1,2,1-3 on JS 3,6,1-3) saubhara- (JGG 1,12,7 on JS 1,12,3; JŪha 1,2,4-6 on JS 3,6,4-5) vaiṇavānām (JGG 2,6,9 on JS 1,18,3; JŪha 1,2,28-30 on JS 3,8,4-6) udgīthamadyā hy ūhe labdhonnativīśeṣās chāndasīm gītim pūrayitvāpi punar unnamyāyacchante / ātharvaṇasya- (JĀrG 12,9 on JS 1,3,13; JŪhya 1,2,15-17 on JS 3,23,1-3) udgīthādir hrasvo [']pi unnantuṃ śakto [']nunnaman dīrghībhavati / evam bahūni hrasvodāharaṇāni /

atha dīrghānām / sauśravasasya (JGG 2,4,2 on JS 1,16,1; JŪha 1,9,48-50 on JS 3,40,15-17) nidhanāntarās chandasi ṣaḍviṃśatimātras sann ūhe saptadaśamātro bhavati / jamadagner vratasya- (JĀrG 2,9 on JS 1,25,1; JŪhya 2,4,1-3 on JS 3,3,4-5) udgīthopadravayor *ha hāvu ha ha hāvu-* iti stobhāv ahrāsenāpy unnantuṃ śaktau hrasataḥ / goṣṭha- (JGG 6,5,31 on JS 1,53,2; JŪha 1,8,22-24 on JS 3,33,4-5) pañcaviṃśatyakṣaraṇidhanayo[s] (JĀrG 12,5 on JS 1,53,1; JŪhya 1,6,7 on JS 3,3,4 & JŪhya 2,1,3-5 on JS 3,3,4-5) stobhā unnamanto [']py ūhe yonimātrān ja jahati /

atha paroḥṣapratyakṣayoḥ / paroḥṣasya tāvan nodāharaṇam paśyāmaḥ / yāni hi cchandasi paroḥṣāni tāny ūhe pratyakṣatvan na gacchanti / tataḥ paroṣatāyām evainat / teṣān tu valgutvam anumeyam / pratyakṣasya sañjaya- (JGG 5,3,2 on JS 1,41,1; JŪha 1,71,41-43 on JS 3,30,15-17) udgīthe pradarsītam udāharaṇam bhavati /

kim punar agniṣṭomasāmasv evaiṣām udāttādīnām sambhavanty udāharaṇāny anādrītya śiṣṭa evohapathe sapratyatnam mṛgyate / atra brūmaḥ / yāni bhavān agniṣṭomasāmasv eṣām udāharaṇāni manyate tāni tatra vācanikayoś channagānikaraṇayor evāntarbhavād eṣām valgutvapravyuktānām udāttādīnām anudāharaṇāni //

[Bh 205,30] trītyaḥ khaṇḍaḥ //

JPA 4. (sandhānaṃ vyatiṣaṅgā ca)

JPA 4,1.

tad āhur

yo vā ṛcaś ca sāmnaś cānta[ś]śleṣaṇam veda

na sa riṣyatīti

[Bh 206,1-3] tadā===tīti // yena dve mithas saṃgacchamāne parasparam śleṣayati nirvivarīkaroti tat tayo[ś] śleṣaṇam / antargataṃ śleṣaṇam anta[ś]śleṣaṇam / tatrāhus sāmavidāḥ / yo vai puruṣa ṛcaś ca sāmnaś cānta[ś]śleṣaṇaṃ jānāti sa na riṣyati naiva riṣyatīti / athaivam praśastam ekāntavedyam etad upadiśyatān ity ākāṅkṣyām āha //

JPA 4,2.

etad vā ṛcaś ca sāmnaś cānta[ś]śleṣaṇam yan manaḥ

gākāle viśeṣa ācāryeṇoktaḥ *kṣpradīrghayoh kṣipram eva tad dhi stotriyataram bhavati* (JPA 8,8-9) / atra hetuḥ *karmanah kālānatyaya* (Bh 217,15) iti / itthaṃ sati sāmno mādhyagatir grāhyeti ca vṛttikārair gaṇitaṃ /

[Bh 206,3-5] eta===manah // yad etan mana etad evainayor anta[ś]śleṣaṇam / antaś-
śabdena viśeṣaṇam vāgapekṣayā / vācā hi prakāśam saṁśleṣaṇam ṛksāmayoḥ kriyate /
athāśya prayojanāpekṣāyām āha //

JPA 4,3.

tan manasaivāntarā geyam iti

[Bh 206,6-8] tanma===miti // tad iti hetau / tasmān manasaivāntarāntaśśarīram pṛthag
geyam / evaśabdas samuccaye / mansā ca geyan na kevalam vāceti /

atha vā sambhāvanāyām yathā *dvāri mām avasthitam rājaiiva dṛṣṭvāsmayad* iti / vāggatam
sāmaiva manasāpi dhyeyan nānyad ity arthaḥ //

JPA 4,4.

tad āhur

na padānteṣv āramet

kr̥ntatram etat sāmno yat padānta iti ⁶

[Bh 206,8-16] tadā===iti // padaśabdān pādavacanān paśyāmaḥ / *trīṇi cāṣṭākṣarāṇi
padāni* (JB 1,286: 119,27) *athāśya padānām* (JB 2,72: 188,6) iti / kr̥ntatram hi cchin-
napradeśaḥ / padānteṣu nāramet / padānteṣu nāvasyed ity arthaḥ / ya ete padāntās sāmny
etat kr̥ntatram / itiśabdo hetau / kr̥ntatratvād aprakāśyam avicchedagāne hi gūhitam
bhavatīty abhiprāyaḥ /

tato na- auśane (JGG 6,6,3 on JS 1,54,1; JŪha 1,1,10-12 on JS 3,3,6-8) *ni śīda-* ity avasyet
/ naudhase (JGG 3,1,12 on JS 1,25,4; JŪha 1,1,16-18 on JS 3,4,6-7) ca- *andhasa* iti / bṛhati
(JĀrG 12,15 o JS 1,25,2; JŪhya 1,1,8-10 on JS 3,15,7-8) ca *kārava* iti /

vidhāntāvāsāne tv arthakṛte naiśa vidhiḥ praviśati / stobhena tu padāntappravartinā doṣo
[']sti nāramaṇe / yathā- aurdhvasadmane (JGG 6,8,4 on JS 1,56,1; JŪha 1,2,25-27 on JS
3,8,1-3) *barhiṣy u vā hoyi-* iti / yathā ca gāra (JGG 2,1,23 on JS 1,13,10; JŪha 1,2,34-36
on JS 3,8,10-12) *udarahovā-* iti /

kim punar bṛhatsākamaśvādiṣv āmnāyavirodhenākṣarasandhānam api savikāram kāryam
utānucchvasanam eva / atra brūmaḥ / āramaṇapratīṣedhe [']kṣarasandhānam arthalab-
hyam bhavati / yadi hy akṣarasandhānan na syād āratam eva bhavet / tatas siddham
bṛhat- (JĀrG 12,15 on JS 1,25,2; JŪhya 1,1,8-10 on JS 3,15,7-8) sākamaśvayos (JGG
1,1,14 on JS 1,1,7; JŪha 1,2,1-3 on JS 3,6,1-3) sandhānam *vāstū vā-* iti ca *rā e* iti ca /

kva punar aśaktenārantavyam iti ced ucyate //

JPA 4,5.

uttarasya padasyārabhyāvānyāt (JB 1,139: 59,9)

⁶ JPA 4,4-6 quoted by Dhanvin in his commentary on DŚS 3,4,14: tathā ca sūtrapariśeṣe
jaimininoktam ... *na padāntareṣv āramet / kr̥ntatram etat sāmno yat padānta iti / uttarasya
padasyārabhyāvānyāt / sa yathākramaṇād ākramaṇam ākramyodanyāt tādr̥k tad iti* / See also Intro-
duction.

[Bh 206,16 - 207,8] utta===vānyāt // uttarasya padasya kañ cid avayavam ārabhya gītāvānyād yathā br̥hati (JĀrG 12,15 on JS 1,25,2; JŪhya 1,1,8-10 on JS 3,15,7-8) *stū vā auhovā-* iti yathā ca vaitahavye (JGG 2,5,3 on JS 1,17,1; JŪha 1,2,13-15 on JS 3,7,1-3) *viśvā sāham* iti /

parasminn adhyāya udgīthopadravayor anavānageyatvaṃ vidhāya (JPA 7,22-23) punar eva vakṣyaty aśaktaḥ parvānta āramen na tu parvamadhya iti (cf. JPA 7,24-25) / tada-pavādārtham etad vākyadvayam / pūrveṇa tāvat parvāntabhūte [']pi pādante nāramed ity uktam anena tu parvamadhye [']pi / pādāntarasya madhya āramet kāmam iti / tato naudhasa- (JGG 3,1,12 on JS 1,25,4; JŪha 1,1,16-18 on JS 3,4,6-7) yajñāyañīyayoḥ (JGG 1,4,4 on JS 1,4,1; JŪha 1,1,36-38 on JS 3,5,12-13) parvāntabhūte [']pi pādānte [']nāramya parvamadhya evottarapādādye [']kṣaradvaya āramyate /

atheha vayam mandamatyapekṣayā kāmś cit parvasandhīn pradarsāyīṣyāmaḥ / br̥hati (JŪhya 1,1,8-10 on JS 3,15,7-8) ṛtīyāyāṃ stotriyāyāṃ *vā gām ā* iti / sākamśve (JŪha 1,2,1-3 on JS 3,6,1-3) prathamāyāṃ *gā yi rā e bhā* iti ṛtīyāyāṃ *pā tā athā* iti / udvamśīye (JŪha 1,11,98-100 on JS 3,56,21-23) prathamāyāṃ *arkā yi nā brahmā-* iti *tāvu udvamśam* iti ca ṛtīyāyāṃ *kakṣyā prā athā-* iti / śāṣṭhāhnikā auśane (JŪha 1,8,25-27 on JS 3,34,12-14) *pa vā svā adhi-* iti / nidarśanāt somapāśabdañ ca punarunnamya sandadhāti śāktye (JŪha 1,2,16-18 on JS 3,7,4-6) dvitīyāyān *nā vā u tā* iti / pāñcamāhnikē vārsē (JŪha 1,7,4-6 on JS 3,29,1-3) prathamatrīyayoḥ pādāntaḥ punarunnamati dvitīyāyān dvitīyasvaro bhavati / vaikhānasasya (JŪha 1,9,20-22 on JS 3,39,4-5) dvitīyapādāntaḥ punarunnamanty anyāni caivaṃvidhāni /

aparam matam / anunnatenaivātra sandhānam aṣṭanidhana (JĀrG 7,2 on JS 1,28,1) evan darśanād *e vītā e śrūtā* iti satyañ ca gatau svarātirekasyānārabhyatvād iti /

kaḥ pakṣayo[ś] śreyān / duravadhāram etat / pūrvas tu prayogavelāyāṃ āstheyo bāhulyena darśanāt punarunnamanasya / uccātiye sainduhukṣite (JŪha 2,1,6 on JS 3,3,1) prathamāyāṃ pādāntaḥ onarunnamati / dvitīyāyān dvitīyasvaro bhavati purojitīyasya br̥hataḥ (JŪhya 1,1,11-13 on JS 3,5,6-8) prathamāyāṃ *vā ā pā* iti / āgniṣṭutasya naudhasasya (JŪha 3,5,4-6 on JS 4,14,6-7) dvitīyāyāṃ *ūtāyā āgnāyīm* iti / kāvasya (JŪha 1,1,33-35 on JS 3,5,9-11) prathamāyāṃ pādānto dvitīyasvaraḥ / yajñāyajñīyasya (JŪha 1,1,36-38 on 3,5,12-13) ṛtīyāyān *tā yā yi* iti / evaṃ sarvatradr̥ṣṭasandhyānurūpyeṇāpramādaṃ vitarkya sandheyaṃ /

ke cit tv asmin sandhāne sannikarṣoccāraṇamātram eva kurvanti nākṣaravikāram / tair nūnam auśana- (JŪha 1,1,10-12 on JS 3,3,6-8) naudhasa- (JŪha 1,1,16-18 on JS 3,4,6-7) ādiṣv *indūr ośāsti hā* (JS 3,3,7) *māhā okṣām* (JS 3,4,6-7) ityādy anupalakṣitam / yadi hy upalakṣitam mohamūlam etat prasajati //

JPA 4,6.

sa yathākramaṇād ākramaṇam ākramyodanyāt

tādṛk tad (JB 1,139: 59,9) iti

[Bh 207,9-11] saya===diti // stutir iyam pūrvasya vidheḥ / *sa* iti tatrārthe / ākramate [']nenety ākramaṇam / tatraivam ullaṅghya pādāntam upakramyānantaram pādāntam ārama-ṇe kṛte yathā durārohān parvataśikharādīm ārohamānaś śilāvṛkṣaviṭapāder ākramaṇāt param ākramaṇam ākramyaiva śvasiti nāntarāḷe padan dadhāti tādṛk samīcīnan tad bhavati //

JPA 4,7.

tad āhur
yo vā ṛcaś ca sāmnaś cāraṇyaṃ veda
na sa riṣyatīti

[Bh 207,12-13] tadā===tīti // ya enayor araṇyaṃ veda sa tat parihartuṃ śaktatvān na
riṣyatīti kalpyam / yas tu na veda sa etad āskandya riṣyatīti //

JPA 4,8.

etad vā ṛcaś ca sāmnaś cāraṇyaṃ
yad antarā prastāvañ codgīthañ ca

[Bh 207,13-14] eta===thañca // yadi prastāvodgīthayor madhye riktaḥ kāla[s] syāt etat
khalv ṛksāmayor araṇyam / kiñ ca //

JPA 4,9.

atho pratihārañ ca

[Bh 207,14] atho===rañca // *udgīthañ ca-* ity anuvartyam / udgīthapratihārayor madh-
yan dvitīyam araṇyam //

JPA 4,10.

upadravañ ca

[Bh 207,14-15] upadravañca // *pratihārañ ca-* ity anuvartyam //

JPA 4,11.

nidhanañ ca

[Bh 207,15] nidhanañca // *upadravañ ca-* ity anuvartyam //

JPA 4,12.

tan nārabhyam

[Bh 207,15] tan nārabhyam // yad etac caturvidham araṇyan tan notpādyam //

JPA 4,13.

īśvaro hāraṇyam ārtim ārtor
ya etad ārabhyate

[Bh 207,15-18] īśva===bhate // ya etad araṇyam utpādayati so [']raṇye bhavām ārtim
ārtum gantum anubhavitum īśvara eva syāt / athaivaṃ saty araṇyaparihārāya tvaramāṇo

vidhās sandadhat tadantādīnām aikakālyam api kadā cid āpādayed iti kṛtvā tat pariharann
āha //

JPA 4,14.

no tu vyatiṣajyam

iti ha smāha-

ata ājānāḥ kratudhor iti kubjās ca vāmanās ca

[Bh 207,18-29] notu===nāśca // yathodyataśirasō [']py anaḍvāha[s] skandhāsaktāyān
dhuri bharam asahamānā hrasanti cotsedhād avanamanti ca evam etāḥ prastāvādayo vidhā
api pūrvāntaparādīnām aikakālyāpattau vyatiṣaktās santo [']vanamantīva ca hrasantīva ca
/ avanatilakṣaṇāṅ ca kubjatvaṃ hrāsalakṣaṇā vāmanatā / ato vidhādyantavyatiṣaṅgāt ya-
jamānasyodgātṛṇām vā kubjavāmanāpatyatvan doṣaḥ prādur bhāvyaṭe / ājāyate [']smād
ity ājānam / śrūyate ca *indro hy eteṣām ājānam* (JB 2,157: 227,24) iti / idam ājānam
eṣām ity ata ājānāḥ / *arābhyo [']pi drśyanta* (Pāṇini 5,3,14) iti vidheḥ prathamāyā apy asti
taspratyayaḥ / alukas tv anveṣṭavyaṃ lakṣaṇam / ayam arthaḥ / tato [']yaṃ vidhādyanta-
vyatiṣaṅgaḥ kratudhūḥ kratvavyavyasya dhūr ivānaḍuho hrāsam avanatiṅ ca karoti / ity
etasmāt kāraṇād ata ājānāḥ kubjās ca vāmanās ca / tatas tatparihārāya no tu vyatiṣajyam
/ naivāyaṃ vyatiṣaṅgo [']pi kārya ity ha smāhācāryaḥ /

nanu punaḥ *kratudhor* iti pāṭhaḥ / satyam evam pāṭhanti / ūkāra eva tv ayam adhyeṭṛpra-
mādād okārībhūta ity kṛtvārthabalād vyākhyātam /

atha vā śrutam eva pāṭham pramāṇīkṛtya vīpsāyān dhopratyayo mṛgyaḥ / tataḥ kratudhoḥ
prati kratuvyatiṣaṅgād ata ājānā[s] syuḥ kubjās ca vāmanās ceti yojyam / anaḍuddrṣṭāntās
cotsīdati //

JPA 4,15.

tat praiṅvāyaṃ stuyāt

[Bh 207,30] tatprai===stuyāt // tata eva kāraṇāt prastuyād eva nānyat kuryāt / eṣām
vākyānām arthaṃ sarvānte vistariṣyāmaḥ //

JPA 4,16.

ud evāsau gāyet

[Bh 207,31] ude===gāyet // asāv asmād anya udgāyed eva //

JPA 4,17.

praty evāsau haret

[Bh 207,31] pratye===haret //

JPA 4,18.

upaivāyan dravet

[Bh 207,31] upai===dravet // asyokteṣv evānyataratvād *ayam* ity uktan na- *asāv* iti //

JPA 4,19.

tathā ha na grāmyān nāraṇyām ārtim ārcchad itīti

[Bh 207,31 - 208,8] tathā===tīti // tathoktavad gīte sati vidhānāṃ sandhānān nāraṇyām ārtim ārcchati vyatiṣaṅgākaraṇān na grāmyām api / grāmyā hīyam ārtir yat kubjavāmanā-patyatvam /

athaiṣām artho vivriyate / uktagrāmyāraṇyārtiparihārārtham evaite trayas sambhūyaiva sarvastotrāṇi gāyanti / na ca yathā hotrādayaś śāstrāṇi tathā vibhajyaikaṃ stotram eka iti / yadi hy eko gāyet kāvasya (JŪha 1,1,33-35 on JS 3,5,9-11) prastāvodgīthau sandhāyā vyatiṣaṅgan na sambhaved asya gātum / *abhy ovā oyāṇi-* iti hi gīte sandhānāsampatter araṇyārambha[s] syāt / atha- *abhy ovāuyāṇi-* ity ukte vyatiṣaṅgadoṣa[s] syāt / gāṭṛbhede tv *abhy ovā oyāṇi-* ity evaṃ sandhis sampanno bhavati na ca vyatiṣaṅgas saṃhitākāryāṇān tatrāpraṣaṅgāt / ayam abhiprāyaḥ / sandhānārtham evaite trayas sambhūya gāyanti / eko hy aviramya na pārayet / na ca vidhām asamāpya viratiḥ praśasteti //

JPA 4,20.

tat khalu santatam avyatijan gāyet

[Bh 208,8-13] tatkha===gāyet // yata ubhayan doṣakṛd asandhānān ca vyatiṣaṅgaś ca tasmāt khalu vidhāsandhau gānaśūnyakālam bahiṣṭham anyam anutpādayan na vyatiṣaṅgaḥ / prastāvādi vidhāntādīnām aikakālyam pariharan gāyet /

nanv ayam arthas tan nārabhyan no tu vyatiṣajyam ity ata eva siddhaḥ / satyam etat / itthan tu paunaruktyam pariharāmaḥ / eṣa doṣo sandhāna eṣa vyatiṣaṅga itīyatparau tau vidhī / asya tu vidhes sandhānavidhānaṃ vyatiṣaṅgapraṭiṣedhaś cārtha iti //

JPA 4,21.

sandadhyād eva prastāvāntenodgīthādim

[Bh 208,13-17] sanda===thādim // sandadhyād eva nānyat kuryāt / pṛthag avasthitānām avadhāritāntādīn sandadhad api svarato varṇato vāvikṛtya nu gāyed ity arthaḥ /

nanu vakṛbhede vidhāsu sandheyāsu saṃhitā kāryāṇāṃ siddha evābhāvaḥ / evaṅ ced anyatra sandhānāvachedayo[s] svarākṣaravikāro yathāprāptam kārya eva / nāsaṅkanīyam ity evamartham etad bhavati / tataḥ parvasandhāneṣu yad asmābhiḥ pradarsītam svarākṣara-vaiparītyan tatra na kiñ cid api saṃśayitavyam / āmnāyo bādhyata iti //

JPA 4,22.

udgīthāntena pratihārādim

[Bh 208,17] udgī===rādim //

JPA 4,23.

pratihārāntenopadravādim

[Bh 208,17-18] prati===vādim //

JPA 4,24.

upadravāntena nidhanam iti // 4 //

[Bh 208,18] upa===miti //

[Bh 208,19] caturthaḥ khaṇḍaḥ //

JPA 5,1-8. (āgāḥ)

JPA 5,1.

athāta āgāḥ

[Bh 209,1-3] athāta āgāḥ // ayam āgāśabdas sāmasamavāyinyāṃ vāci mandrādisvara-
bhedabhinnarūpāyāṃ vartate / āgīyate [']nayety āgā / *ātaś copasarga* (Pāṇini 3,1,136) iti
hy ān samjñāviṣaye siddhaḥ / karaṇādiṣv āgā vakṣyamāṇā yābhi[s] stotraṇi gīyeraṇ //

JPA 5,2.

mandreṇa prātassavanam gāyet

[Bh 209,3] mandre===gāyet //

JPA 5,3.

mandram iva hy eṣaḥ pūrvāhṇe tapati

[Bh 209,3-7] mandra===pati // *eṣa* ity ādityo lakṣyate / mandram iva hy ādityaḥ pūrvāhṇe
tapati / mṛdu tapati / svaraś cāyam madhyamottamāpekṣayā mṛdur anuddhatatvāt /
ayam abhiprāyaḥ / *tad yad ebhyas tat sāma prāyacchad etam evaibhyas tad ādityam
prāyacchad* (JUB 1,12,3) ity ādāv arthavādavartmany ādityasamstutatvād ādityas sāmānīti
cābhyaḥ *sāmaveda ādityād* (JUB 3,15,7) ity ājānatāyāś ca kīrtitatvāt sāmnaś sādṛśyam
ādityena / asya kālatrayayogāt tādrḡ rūpatrayam sampādyam iti //

JPA 5,4.

uccair mādhyandinam savanam gāyet

[Bh 209,7] uccai===gāyet //

JPA 5,5.

balavad dhy eṣa madhyandine tapati

[Bh 209,7] bala===pati // bhr̥śan tapati / na ca svarakṛtād auddhatyād anyat sāmno
bhr̥śatvam paśyāmaḥ //

JPA 5,6.

vyāsan tr̥tīyasavanam gāyed

[Bh 209,8-12] vyāsa===gāyet // vyāsam vividdham asyan vistārayan gāyet / vilambita-
vṛtṭyā gāyed ity arthaḥ /

kayā punar vṛtṭyā pūrvaṃ savanadvayaṃ geyam / madhyamayā geyam / sā hy avacane
prāpnoti / asti ca

*abhyāsārthe drutām vṛttim prayogārthe tu madhyamām /
śiṣyānām upadeśārthe kuryād vṛttim vilambitām // iti
(Śaunaka's R̥gveda-Prātisākhya 13,49; Yājñavalkya-Śikṣā 54)*

kaḥ puna[s] svaro [']smin savane / idam ucyate //

JPA 5,7.

uccair iva ca mandram iva ca

[Bh 209,12-16] uccai===vaca // uccair iva ca mandram iva cedam savanam gāyet /
madhyamasvareṇa gāyed ity arthaḥ / sa hy ubhayamadhyagatatvād ubhābhyāṃ sadṛśaḥ
/

yady evam pratyakṣam eva madhyamasvaro vidheyo yathānyatra *madhyamayā vācā-* (JŚS
18,23; 23,20*; 26,10) iti / satyam etat / ittham eva tu vyadhāsyata yady ekavidhināyam
madhyamasvaras sarvasya savanasyaīṣyata / katham punar iṣyate / evam iṣyate / yo
madhyamasyoccasvarasannikṛṣṭo bhāgas tena savanasya pūrvabhāgam gāyed yo mandra-
sannikṛṣṭas tenottarabhāgam iti //

JPA 5,8.

evam iva hy eṣa aparāhṇe tapati
neva ceti

[Bh 209,16-17] eva===ceti // evam ivocair ivety arthaḥ / neva cānuccair iva mandram
ivety arthaḥ / itikaraṇānām eṣām adhikārasamāptidyotanād anyo [']rtho nāsti //

JPA 5,9-14. (vratacaryā)

JPA 5,9.

athāto vratacaryā

[Bh 209,17] athā===caryā // *vakṣyata* iti śeṣaḥ //

JPA 5,10.

sa khalv abhivyāhr̥ta eva-
amāmsāśy
adhaśśāyy
akṣārālavaṇāśī
brahmacārī
syāt

[Bh 209,17-18] sakha===rīsyāt // abhivyāhr̥to [']bhyarthitaḥ proktasoma ity arthaḥ /
abhivyāhr̥tamātra eva ata ūrdhvam evaṃvidha[s] syāt //

JPA 5,11.

api vābhiprasr̥ṣṭa eva

[Bh 209,18-19] api===eva // yam abhi dūtaḥ prahitas so [']bhiprasr̥ṣṭaḥ / so [']prokta-
somo [']pi san vyavasitārtvijyaś cet tadādy evedr̥śa[s] syāt //

JPA 5,12.

api vā prāpyaiva

[Bh 209,20] api===pyaiva // *yajamānam* iti śeṣaḥ //

JPA 5,13.

api vā dīkṣita eva yajamāne

[Bh 209,20] api===māne //

JPA 5,14.

eteṣāṃ khalu parvaṇāṃ
yasminn utsaheta
tasminn upakrameta

[Bh 209,20-22] ete===meta // eteṣāṃ avadhīnāṃ yasminn upakrāntāṃ vratacaryāṃ
samāpayitum śaknuvāc chaknuvan khalu tasminn evopakrameta / śaktaḥ pūrvaṃ kālam
āśrayetety arthaḥ / yady ayaṃ vidhir nābhaviṣyac chakto [']pi pūrvasmin param āśrayiṣya-
ta //

JPA 5,15. (sāmagānaprakāraḥ)

JPA 5,15.

sa khalv āstāve vāsasy upaviśya

madhyastham śarīraṃ kṛtvā
 prāṇena prāṇya-
 apānenāpānyād
 dyāvāpṛthivyos sandhim anv īkṣamāno
 [']prabhujann
 oṣṭhāv avikliśnann
 anambūkr̥tam
 ananunāsikam
 okāramiśritam gāyet

[Bh 209,23 - 210,11] sakha===gāyet // madhyena sthitam madhyastham / upaveśana-
 vidhānāt tu madhyena pratiṣṭhitam iti yojyam / upaveśanaviśeṣaṇam etat kriyate madhya-
 stham śarīraṃ kṛtvopaviśyēti / jaghanamadhyapṛthiṣṭhitam ity arthaḥ / tasmād upastham
 kṛtvopaviśeta / aviśeṣaṇe [']tha tasminn icchayopaviśato [']sya kadā cit pādatalapṛthiṣṭhitam
 api śarīraṃ syāt / jaghanapārśvapṛthiṣṭhitam vā / anyatarajaghanapārśvānyatarapāda-
 talapṛthiṣṭhitam vā /

prāṇyāpānyeti siddhe prāṇāpānagrahaṇād yathāvat prāṇānām āyāmaḥ / prāṇyād apānyāc
 cety evamartham /

dyāvāpṛthivyos sandhim anv īkṣamāṇa ity ūrdhvamukhatādhomukhatānivṛttiyartham /
 yathādhaḥ pṛthivy upari dyaus tato madhyamāvasthitamukhas sandhim dyāvāpṛthivyor
 īkṣamāṇa iva bhavati /

aprabhujann iti purataḥ pṛṣṭhataḥ pārśvato vānavanamann ity arthaḥ /

oṣṭhāv avikliśnann oṣṭhāv avicālayan / oṣṭhyākṣarocaraṇād anyatra na tau vicālayet /
 atisaṃvṛtāv ativivṛtau vā tau na kuryāt /

anambūkr̥tam / varṇocāraṇe vipruṣān nirgamanam ambūkaraṇam / tad akurvan gāyed
 / anambūkr̥tam geyam /

ananunāsikam geyam / nāsikām anugatam akṣaram anunāsikam / tato [']nyad ananunāsikam
 / tathā geyan na tu nāsikāśahitam /

okāramiśritam okāraṇiśevitam okāram āśritam ity arthaḥ / udgīthopadravādyokārārtham
 etat /

yady evaṃ siddho [']yam arthaḥ pāṭhatas sa viśeṣaś cānūditaḥ pūrvam api (JPA 3) / evaṅ
 ced anyathā varṇyate / niśritan nirgataṃ / okārān nirgataṃ yad idam anekabhedaṃ sāma
 tat sarvam okāramiśritam okārād eva niṣkṛṣya mayā gītam ity evaṃ saṃkalpya gāyet //

JPA 5,16-24. (anuvyāhāraḥ pratyanuvyāhāraś ca)

JPA 5,16.

atha khalv anuvyāhārakā nāma bhavanti

[Bh 210,12-14] atha===vanti // yat karmaṇi vā kena cit kriyamāṇe vāci voccāryamāṇāyām
 asantam aparādham ārtiṅ ca tannimittām medhonmādakṛtāt prāgalbhyād upavarṇya tvam

asmād aparādhād idam aśivam prāpsyasi- iti tat khedanyā vāco vacanan tad anuvyāhara-
nam / tasya kartāro [']nuvyāhārakā nāma bhavanti khalu / na vā bhaveyur api //

JPA 5,17.

tān nādriyeta pratikroddhum

[Bh 210,14-15] tānnā===kroddhum // tān pratikroddhun nādriyeta necchet //

JPA 5,18.

sāmna eva pramatta[s] syād āśāyat

[Bh 210,15-18] sāmna===śāyat // sāmna eva gīyamānāyā pramatta[s] syāt / śāyad ity
antavācipadam / ā śāyad ā samāpter iti ke cit /

atha ke cid āśā icchā tām yacchatīty āśāyad icchāvaśam avagacchann ity arthaḥ / *gamaḥ
kvāv* (Pāṇini 6,4,40) ity atra lakṣaṇam asyānvākhyānam //

JPA 5,19.

sāmno [']pramattam anuvyāhāro na spr̥śet

[Bh 210,18-19] sāmno===spr̥śet // yas sāmno [']nuvyāhāras so [']pramattan na spr̥śet /
aśaknuno [']rthe [']yam prayogaḥ / tata[s] spraṣṭun na śaknotīti nirvācyam //

JPA 5,20.

sa cet krudhyed

ya ete brāhmaṇavantaḥ pratyanuvyāhārās

tair yathākhyātam pratyanuvyāharet

[Bh 210,19-26] sacet===haret // *tān nādriyeta pratikroddhum* (JPA 5,17) iti vidher ā
samāpte[s] stotrasya krodham utpannam api śamayet /

atha sa prakrāntastotrapāragaḥ krudhyec ced —ya ete brāhmaṇavanta arthavādavantaḥ
pratyanuvyāhārā *yajñasya retas siktam aciklpaṃ yajñamāro [']retaskas te prajā bhaviṣyati-*
iti enam brūyād ity evamādayaḥ — tad yathāvihitam anuvyāhārakān etān pratyanuvyā-
haret / yo [']sau *sarvapatyanuvyāhārān tena haivaṃvid* ityādir arthavādas tasya sarva-
pratyanuvyāhārasādhāraṇyād brāhmaṇavanto [']rthavādavanta iti niruktam / na hi praty-
akṣam arthavādās santi /

atha vā brāhmaṇe ya eṣāṃ vidheyatayā tadartham āmnāyante te brāhmaṇavantaḥ /

kaḥ punar astotraviṣaye stotreṣu cordhvam agniṣṭomasāmnaḥ pratyanuvyāhāra ity apekṣita
ucyate //

JPA 5,21.

sa khalu vidyāt

sāmabhūtas sāmakārī bhavaty
ṛgbhūta ṛkkārī
yajurbhūto yajuṣkārī

[Bh 210,26-28] sakha===ṣkārī // anta itisabdo [']dhyāhāryaḥ / ya etebhyaḥ pratyanyuvyā-
hāravadbhyaḥ dvādaśabhya[s] stotrebhyaḥ [']nyatrānuvyāhṛtas sa khalv evaṃ vidyād bud-
dhyā sambudhyeta saṃkalpayet / yas sāmakārī sāmānā karoti pradhānan tadaṅgaṃ vā
nirvartayati sa sāmabhūtas sāmatayā prādur bhavati / sāmāiva bhavati sāmānupraviṣṭa-
sarvātmakatvād ity arthaḥ / evam itaro [']py ṛgbhūto yajurbhūtas cetaṛaḥ //

JPA 5,22.

sa brūyāt
sāmāra ṛcam āro yajur āro brahmāro yo māro
yathā sarvam ṛtvā parā bhavati
evam parā bhaviṣyasi- iti

[Bh 211,1-6] sabrū===sīti // pūrvam eva saṃkalpitavān sa svayam eva sāmargyajūṃṣi
kurvaṃs tadbhūtas sann ittham pratibrūyād astotraviṣaye stotreṣu cokthādiṣu /

ayam asya prativacanasya samānārthaḥ / yo māṃ sāmargyajūṣkārīṇan tadbhūtam ana-
parāddham santam agham evānuvyāharann āras sa tvaṃ samargyajūṃṣy evāraḥ / tad
eva tadabhidheyabhūtam brahma cāraḥ / tad ato doṣāt tvaṃ yathā sarvam ṛtvā sarvatra
pratihataḥ puruṣaḥ parā bhavaty evam parā bhaviṣyasīti /

ayam abhiprāyo brahmartes sarvartih / yo [']sāv upari sarvasyāvasthito nityo nirañjanaḥ
pumān sarvayāpi trayyā bahuvadhan toṣṭūyate sa brahma / sarvasyās cāsyā jagadvibhūtes
tadadhīnatvāt sarvamayo [']sau bhavatiśvara iti //

JPA 5,23.

kuśalī haivātmanā bhavati

[Bh 211,6-7] kuśa===vati // ātmanā svayam ity arthaḥ / yathā- *athātmanā manomayas*
samabhavad iti / evam pratyucya kuśalavān eva svayam bhavati //

JPA 5,24.

parāsau bhavati // 5 //

[Bh 211,7-8] parā===vati // evam pratyukto [']nuvyāhāraḥ parā bhavati //

[Bh 211,9] pañcamaḥ khaṇḍaḥ //

JPA 6. (prastāvaparimāṇam)

JPA 6,1.

ekākṣaro [']varārdhyaḥ prastāvo bhavati

[Bh 212,1-3] ekā===vati // pañca sāmno [']vayavāḥ prastāva udgīthaḥ pratihāra upadravo nidhanam iti / teṣām parimāṇasvarūpāvasthānavikāravṛddhihrāsaviññāpanam idamādinā-dhyāyatrayeṇa kriyate / ādau tāvat prastāvaparimāṇam avadhāryate / yo [']varārdhyaḥ prastāveṣv alpatamas sa ekākṣaro bhavati //

JPA 6,2.

ṣaṭtriṃśadakṣaraḥ parārdhyaḥ

[Bh 212,3] ṣaṭtri===rārdhyaḥ // parārdhyo mahattamaḥ //

JPA 6,3.

yathaitad vārāhasya (JGG 6,6,6 on JS 1,54,2) *prā* iti

Note: None of the three *vārāha* sāmans (JGG 6,6,6-8 on JS 1,54,2) is in the JŪha. In JGG 6,2,6 the prastāva is *prā* (thus without sandhi with *iti* in the text ms. Tj), in the two other *vārāhas* *pra*.

[Bh 212,3-4] yathai===iti // uktayor avadhyor udāharāṇe pradarsyete / yathaitat prastūyata iti neyam //

JPA 6,4.

ṛṣabhasya raivatasya (JĀrG 14,5 on JS 1,17,6; JŪhya 1,3,19-21 on JS 3,33,12-14) ṣaṭtriṃśadakṣaraḥ prastāvo bhavati

[Bh 212,4-6] ṛṣa===vati // ṣaṭtriṃśadakṣara itīyatā siddhe *prastāvo bhavati*- iti vacanam abhyāsasiddhyapekṣam / viṃśatyakṣarasamaveto [']py ayam prastāvaḥ ṣaṭtriṃśadakṣara eva bhavati na punar viṃśatyakṣara iti //

JPA 6,5.

tad vai khalv āhuḥ

pañcapan̄cāśadakṣaraḥ parārdhyaprastāvo

rājanasya- (JĀrG 6,9 on JS 1,33,6; JŪhya 1,6,11-13 on JS 4,5,5-7)

etasya pañcapan̄cāśadakṣaraḥ prastāva iti

[Bh 212,6-7] tadvai===iti // tatraiva tu ke cid ācāryā rājanasyaitasya mahāvratapṛṣṭhabhūtasya (JK 2,33) pañcapan̄cāśadakṣaraḥ prastāva ity ataḥ kāraṇāt pañcapan̄cāśadakṣara eva parārdhyaḥ prastāva ity āhuḥ //

JPA 6,6.

tad vai khalu

[Bh 212,8] tad vai khalu // *khalu* itiha pratiṣedhe / tad vai khalu tat tu nety arthaḥ //

JPA 6,7.

tat tasya yajñajam bhavati

[Bh 212,8-10] tatta===vati // rājanasya dr̥ṣṭaḥ pañcapañcāsadaḥkṣaraḥ prastāvaḥ kutaḥ pratyākhyātaḥ / pūrvavākyeneti ced vadāmaḥ / tat pañcapañcāsadaḥkṣaraprastāvātvaṃ rājanasya yajñajam bhavati //

JPA 6,8.

asya tv ittham eva cchandasy adhīmahe

[Bh 212,10] asya===mahe // ṛṣabhasya tu raivatasya (JĀrG 14,5 on JS 1,17,6) ṣaṭtriṃśad-akṣaram eva prastāvañ cchandasy adhīmahe //

JPA 6,9.

ittham yajñe

[Bh 212,10] ittham yajñe //

JPA 6,10.

ṣaṭtriṃśadakṣaram eva parārdhyam bruvīteti

[Bh 212,10] ṣaṭtri===teti // itīśabdo [']dhastanavākyadvayābhīhitam asya hetutvena dyo-
tayati / iti ṣaṭtriṃśadakṣaram eva parārdhyam bruvīta / itaḥ kāraṇād ity arthaḥ //

JPA 6,11.

etau khalu prastāvādyantau dhārayataḥ

[Bh 212,10-11] etau===yataḥ // *etāv* iti prathamā / *prastāvāntāv* iti dvitīyā / yau dvau prastāvau pradarśitāv ekākṣaraś ca ṣaṭtriṃśadakṣaraś caitau khalu dhārayataḥ / kin dhārayataḥ / prastāvaparimāṇasyobhayāntau / pūrvāvadhīm parāvadhīñ ca dhārayataḥ / avasarpaṇotsarpaṇena kurutaḥ / katham iti cet //

JPA 6,12.

naivaikākṣarād avarataro [']sti

[Bh 212,11] naivai===rosti // anuktivedyam etad uttaravivakṣayānūditam //

JPA 6,13.

na ṣaṭtriṃśadakṣarāt paratarah

[Bh 212,11-12] naṣaṭ===taraḥ / ṛgākṣarāpekṣa evāyam adhikāra iti rājanaprastāvasya pañcapanāśadākṣaratvopanyāsād avagamyah //

JPA 6,14.

kiñ cit tu khalv evāntareṇa sthānaṃ śūnyam bhavati
dvādaśākṣarās tryakṣarās caturakṣarā iti

[Bh 212,12 - 213,8] kiñci===iti // ekākṣaraṣaṭtrimśadākṣarayor antarāle nānākṣarasam-
khyeṣu prastāveṣu pratisamkhyān dvyakṣarās tryakṣarās caturakṣarā ity anukramapra-
darśyeṣu satsu kiñ cid eva khalu gaṇanāsthānaṃ śūnyam bhavati /

tatra dvyakṣarāṇām *ognāyi* (JGG 1,1,1 on JS 1,1,1) *hāvu hāvu hāgnīm* (JGG 1,7,15-16
on JS 1,7,10) *tad vau ho vā* (JGG 2,1,1 on JS 1,13,1) *uccā* (JGG 6,1,1 on JS 1,49,1) iti
cedrśān pradarśayet /

tryakṣarān *ā gantā-* (JGG 5,7,4 on JS 1,45,3) iti / *pra tu drā-* (JGG 6,6,5 on JS 1,54,1)
iti /

sulabhāḥ pare /

pañcākṣarān *pra mitrāya prā hāvu-* (JGG 3,3,7 on JS 1,27,3) iti /

ṣadākṣarān *endra sānasāyīm* (JGG 2,2,10 on JS 1,14,5) *yadā kadā ca mā hāvu-* (JGG
6,3,10 on JS 1,30,6) iti /

saptākṣarān yau jagṛhmātāyām (JS 1,33,5) prathamayoḥ (JGG 4,1,9-10) /

sulabhāḥ pare /

navākṣarāṃs tvam agne yajñānān tvam agnāyi- (JGG 1,1,4 on JS 1,1,2) iti /

daśākṣarān yau dvitīyarṣabha- (JGG 6,1,65 on JS 1,49,9) vajrayoḥ (JGG 4,2,10 on JS
1,34,4) /

sulabhāḥ pare tataḥ pare ca /

trayodaśākṣarān yo dvitīyasya gavāṃ vratasya (JĀrG 3,4 on JS 2,1,7) /

caturdaśākṣarān yaḥ *pro ayāsīc* (JS 1,57,4) caturthasya (JGG 6,9,17) /

pañcadaśākṣarān yo jagṛhmātāyān (JS 1,33,5) tṛtīyasya (JGG 4,1,11) /

sulabhāḥ pare /

saptadaśākṣarān yau vātsaprasya (JGG 4,1,12-13 on JS 1,33,5) dīrghatamaso vratasya
(JĀrG 1,8 on JS 1,54,5) ca /

aṣṭādaśākṣaro [']śvavratasya (JĀrG 8,6) *ayā rucā-* (JS 1,48,9) ity atyaṣṭiḥ / itthañ cāsyāḥ
pādavyavasthānam / prathamau ṣaṣṭhaś ca dvādaśākṣarāḥ pādās catvāra itare [']ṣṭākṣarā
iti / tatra yady apy ayam pādo *nyā-* ity ato [']nyasyākṣarasya cchedyasyābhāvād ekādaśā-
kṣara eva tathāpi dvādaśākṣaratāṃ gamayitavyaḥ / tan nyāyatvāc chandasah / yathā-
abhī ṣu ṇas sakhīnām (JS 3,4,5) *pāntam ā vo andhasa* (JS 1,17,1) ity aṣṭākṣarāv eva
tadvat /

navadaśākṣaro nāsti /

nanv ayam asti / tr̥tīyasyenduḥpavīyasya (JGG 6,2,8 on JS 1,50,5) / naivam bhavati /
viṃśatyakṣara evāyam bhavaty aśvavrate kṛtayā kalpanayā /

aparan darśanam / yāny akṣarāṇy akṣarabhedato [?]py upalabdhun na śakyāni tāny asanti
katham ivākṣarasamkhyāṃ labherann iti / asmin darśane saptadaśākṣara evāśvavratasya
prastāvaḥ / induḥpavīyasya tv asya navadaśākṣaraḥ / tasmād aṣṭādaśākṣaranavadaśākṣarau
prastāvau sattāyān na sampadete /

viṃśatyakṣaro ya *svādiṣṭhayā-* (JS 1,49,2) iti saptamasya (JGG 6,1,20) /

param sthānam śūnyam /

dvāviṃśatyakṣaraḥ parasya yamavratasya (JĀrG 4,8 on JS 2,1,10) *vr̥trasya tvā-* (JS 1,34)
ity asya (JGG 4,2,5-6) ca /

parañ ca śūnyam /

caturviṃśatyakṣaraḥ payasaḥ (JĀrG 20,8 on JS 1,3,5) parasya ca vaiśvānaravratasya
(JĀrG 7,4 on JS 1,5,9) br̥hadairayairiṇasya (JĀrG 12,4 on JS 1,17,7) ca /

parāṇy aṣṭau sthānāni śūnyāni /

trayastrīṃśadakṣaro rājanasya (JĀrG 6,9 on JS 1,33,6; JŪhya 1,6,11-13 on JS 4,5,5-7) /

parañ ca śūnyam /

pañcatrīṃśadakṣaraḥ parasya vasiṣṭhavratasya (JĀrG 2,8 on JS 1,34,8) ca pakṣiṇaś celān-
dasya (JĀrG 6,4-8 on stobhas, JS 2,2,7-9 and 1,33,6) //

JPA 6,15.

sa yad vai khalv āditas sāmnaś samyak sadṛśaṃ gītaṃ

sa prastāvo bhavati

[Bh 213,8-14] saya===vati // vakṣyati avasānaparimānatvam prastāvasya / tasyāyam
apavādaḥ / avasānād arvāg apy avasānollaṅghanenāpi yad vai khalu yad ava khalu tatra
sāmna āditas samyak sādhiyas sadṛśan tulyam udgīthādibhir gītaṃ syāt sa tāvān eva tasya
prastāvo bhavati /

tasmād *imaṃ stomam* (JS 1,7,4) *ayam agni[ś] śreṣṭhatama* (JS 1,12,9) iti prāg dvitīyapādā-
des sarvaḥ prastāvaḥ / ādyayoś (JGG 6,9,1-2) cābhipriyayoḥ (JS 1,57,1) padāntaniṣṭha
adardar (JS 1,33,3) iti cādyasyaivam evābhaviṣyad yadi *samyag* iti nāvakṣyat / tadvaca-
nād *adardar ūt-* (JGG 4,1,5 on JS 1,33,3) ity evāsyā prastāvaḥ / r̥tunidhanasya (JGG
1,7,3 on JS 1,7,2) caivam eva dvyakṣaraprastāvātā siddhā / tad api samyaggrahaṇābhāve
parasākamuṣṭiyavat (JGG 6,7,10 on JS 1,55,6) padaprastāvam abhaviṣyat //

JPA 6,16.

naiva gīyamānam avacchindyāt

[Bh 213,14-19] naiva===cchindyāt // yeṣu pūrvo vidhir nāvatarati tāni sarvāni yāvad-
avasānaprastāvāni / vākyadvayan tv etad alpe sāmni mahattarasya mahati cālpīyaso

viṣamasya prastāvātvena kalpanam ayuktam iti kṛtvā svādhyāyādyartham evaitad avasānam / ukteṣv imamstomīya- (JGG 1,7,5 on JS 1,7,4) ādiṣv iveti yā vakṣyamāṇā prastāvasyāvasānamātrātā tām prati keṣu cit sāmāsv āśāṅkā jāyeta / tannivartanārtham anavasitasya gīyamānasya mahato [']pi sāmabhāgasya nāvaccindyād ardhaprastāvātayā yathā *vāyi-* iti tr̥tīyasya nānadasya (JGG 4,5,3 on JS 1,37,1) *svādiṣṭhaya-* (JS 1,49,2) *induf paviṣṭa-* (JS 1,50,5) iti ca saptamatṛtīyayoḥ (JGG 6,1,20; JGG 6,2,8) //

JPA 6,17.

nāvasānam atikrāmet

[Bh 213,19-20] nāva===krāmet // alpatvam prastāvasya pariharan nāvasānam atikrāmet yathā *pra tu drava* (JS 1,54,1) *dhartā diva* (JS 1,57,5) ity antyayoḥ (JGG 6,6,5; JGG 6,9,20) //

JPA 6,18.

avasānamātraḥ prastāva iti vidyāt // 6 //

[Bh 213,21] ava===vidyāt //

[Bh 213,22] ṣaṣṭhaḥ khaṇḍaḥ //

JPA 7. (ādir upagānañ ca)

JPA 7,1.

athāta ādeḥ

[Bh 214,1-3] athāta ādeḥ // *vicāraḥ kariṣyata* iti śeṣaḥ /

nanv atra pūrvam eva vicāraḥ kṛtaḥ *tasminn etasminn* (JPA 3,1) ity adhikṛtya / satyam etat / sa tu vicāras siddhe praṇava ṛgakṣarasya tasyoccāraṇam anuccāraṇam iti / atra punaḥ praṇavasyaiva bhāvābhāvaparaḥ śākhāntariyapakṣabhedapradarśanārthaś cety apunaruktam //

JPA 7,2.

yathādhyāyam eva bruvann

acchannam udāttam svarābhibhāram iva jigāsed

iti ha sma gautamaḥ pratidiśati

[Bh 214,3-9] yathā===śati // yad idam asmākañ channam akṣaran tad gautama evaṃ khalu pratiśati sma / katham iti ced yathādhyāyaṃ yathāyony acchannam evaitad bruvann udāttam unnatam yonāv utpannaṃ svaram apy unnatasvarayuktaṃ kurvan svarābhibhāram iva gātum icched iti /

svarābhibhāram iva- iti yad etad akṣaram praṇaveṇa cchādyate tat prāptapraṇavarūpam praṇavasya gauravāpekṣayā pūrvapraṇavād gurutaram bhavati / guroś cedam abhidhānaṃ

yad abhibhāra iti / evañ ca sati praṇavādānapakṣe tadgauravād ayam ādir akṣaragurur bhavann akṣarābhibhāro bhavati / asmimṣ tu pakṣe prāptodāttasvara[s] svarakṛtād gau- ravāt svarābhibhāro bhavati /

ivaśabdo [']vadhāraṇāyām / udāttakaraṇena svarābhibhāram eva jigāsen na praṇavakarāṇe- nākṣarābhibhāram iti //

JPA 7,3.

praṇavādāyī saṃsvāritaro bhavati-
iti ha smāha dhānañjayyaḥ

[Bh 214,9-13] praṇa===ñjayyaḥ // samyak svarati samatayā svarati varṇata[s] svarato vānūnam anadhikam uccārayatīti saṃsvāritaraḥ / praṇavādāyī praṇavādānaśīlas sa itara- smāt saṃsvāritaro bhavatīti ha dhānañjayyo bravīti sma / praṇavādānam udgātus saṃsvāri- taratvaṃ sādhayati bailvo yūpo [']nnādyam iva prabhām iva ca parivartinī viṣṭutiṣv iti / aparann darśanaṃ stutir iyam praṇavādānasya na phalavivaktir iti //

JPA 7,4.

api caitad akṣaram
iti kulāny evopaniṣat kṛtvopāsata iti

[Bh 213,13-14] api===iti // atha cāyam praṇavasya mahimā / tad evākṣaram vastu nānyad ity upaniṣadrahasi nirdeśyaṃ kūṭasthaṃ kṛtvā kulāny eva brahmavādinām upāsate / na śuṣkopāsyā iva ke cid eva puruṣāḥ //

JPA 7,5.

te khalv ete praṇavenādādānā
lumpanti prathamākṣaram
evam anatrecanam bhavatīti

[Bh 214,14-16] tekha===tīti // bahavaḥ praṇavādāyinas te khalu ke cit praṇavenādādānāḥ praṇavādānaśīlāḥ prathamam akṣaran noccārayanti yonigatād atireko na bavaty evam iti vadantaḥ //

JPA 7,6.

athāpi vajroktam hainam bruvate

[Bh 214,17-18] athā===vate // atha ca vajrasaṃstutam ha bruvata enad yad atirecanam / pūrvokta (JPA 3,6) evāyam artha uttaravivakṣayopanyastaḥ //

JPA 7,7.

śāṇḍilyo ha smāha

praṇavena caivādadīta
[na] cākṣaram lumpyān
na tat pari cana gacchati puruṣa iti
yāvatkṛtva rcam stobhā upaplavante

[Bh 214,18-20] śāṇḍi===vante // praṇavena caivādadītākṣaraṅ cedan na lumped iti śāṇḍilya āha sma / yuktiṅ ca vadati / ya ete stobhā okārādayas te yāvatkṛtva rcam upaplavante saṁśrayante tadatigaṇanam artharūpam puruṣo na parigacchati ca nāvagacchati ca tat / ity atah kāraṇād ity arthaḥ //

JPA 7,8.

na tena tam atirekam manyante

[Bh 214,20-22] nate===nyante // na ca tena stobhopaplavena taṁ sāmno [']tirekaṁ ke cid asya vimukhyā manyante / stobha evāyam ādisamavāyī yo [']yam praṇavo yathānyeṣu sāmāsv okārā ity abhiprāyaḥ //

JPA 7,9.

athāpy etat sāmno rūpam manyāmahe yat praṇavaḥ

[Bh 214,23] athā===ṇavaḥ // atha yad idam praṇava iti vastv etat sāmno rūpam manyāmahe / kim ata iti cet //

JPA 7,10.

katham sāmṇā sāmno [']tireka syād iti

[Bh 214,23-25] katha===diti // *katham* ity anavakṛptau / katham eva sāmṇā satānenena praṇavena svātmanas sāmno [']tireka[s] syāt / nāyam atireko bhaved ity arthaḥ / na hi svaṁ śarīram āyataṁ sthūlam iti vātiriktam bhavati //

JPA 7,11.

atha khalu dvayāni sāmāni bhavanti
svarādīni ca vyañjanādīni ca

[Bh 214,25 - 215,1] atha===nica // *atha-* iti pakṣāntaram api karoti / atha khalv imāni sāmāni dvidvidhāni bhavanti svarādīni ca vyañjanādīni ceti / svarākṣaram ādir eṣām iti svarādīni / vyañjanam ādāv eṣām iti vyañjanādīni / kevalavyañjanādītvam hi nāsti //

JPA 7,12.

tad yāni svarādīni syur
yathā raurava- (JGG 6,5,14 on JS 1,53,1; JŪha 1,1,4-6 on JS 3,3,4-5)
yau dhājaye (JGG 6,5,15 on JS 1,53,1; JŪha 1,1,7-9 on JS 3,3,4-5)

vāmadevyam (JGG 2,6,16 on JS 1,18,5; JŪha 1,1,13-15 on JS 3,4,3-5)
iti
tam eva tatra svaram okārikṛtyābhivyāharet

[Bh 215,1-4] tadyā===haret // tatra yāny evamādīni svarākṣarādīni bhavanti tam eva teṣām ādibhūtaṃ svarākṣaram okāraṃ kṛtvocārayet / rauravayaudhājayor uttamāyā stotriyāyā (JŪha 1,1,6 and 1,1,9 on JS 3,3,5) vāmadevyasya ca madhyamāyā (JŪha 1,1,14 on JS 3,4,4) vyañjanādīve saty api svarādīstotriyābahutvāpekṣayaiṣām atra pradārśanam / vyañjanādīṣu tu stotriyāsv eṣām apy uttara eva vidhiḥ (JPA 7,13) praviśati //

JPA 7,13.

atha yāni vyañjanādīni syur
yathāmahīyavaṃ (JGG 6,1,13 on JS 1,49,1; JŪha 1,1,1-3 on JS 3,3,1-3)
saṃhitam (JGG 6,1,22 on JS 1,49,2; JŪha 1,1,22-24 on JS 3,5,1-3) iti
praṇavena teṣām ādim kuryāt

[Bh 215,5-8] atha===kuryāt // āgantukena praṇavenaiṣv api sāmasya vyañjanādīstotriyābahutvam evābhihitam / tataḥ svarādīṣv ito [']pi pūrvo vidhiḥ (JPA 7,12) praviśati / evam ṛgākṣarādīṣūdgītheṣu svarādīvyañjanādībhedena dvividham praṇavādānan nirūpitam //

JPA 7,14.

[atha ca tu vāva stobhādīṣu vadāmaḥ]

Note: Here clearly a *sūtra* introducing *udgīthas* that begin with a *stobha* is missing. The above reconstruction is based on Bhavatrāta's commentary which does not contain the *pratīka* of this missing *sūtra* and places the *pratīka* of the next *sūtra* before the explanation of the words *ca tu* and *vāva* which are not contained in JPA 7,15. The expression *stobhādīṣu vadāmaḥ* (locative plus the first person plural) is in line with the diction of the JPA, cf. e.g. 36,39 *na cchandomeṣu saṃvadāmahe*.

[Bh 215,8-9] athedānīm stobhādīṣu vadāmaḥ / catuśabdaḥ prakārāntaradyotakaḥ / vāvaśabdaḥ prasiddhau //

JPA 7,15.

yāni ca svarādīni syur
yāni ca vyañjanādīny
ubhayeṣām praṇavenaivādim kuryād iti

[Bh 215,8-13] yāni===diti // yāni ca svarādīni syuḥ kāṇvaṃ (*ai hi hoyi* in JGG 2,5,11 on JS 1,17,3; JŪha 1,2,19-21 on JS 3,7,7-9) suvarṇidhanam (*huvā hoyi* in JGG 1,3,19 on JS 1,3,13; JŪha 3,14,8 on JS 3,3,3) gambhīran (*auho hm bhā* in JGG 6,1,21 on JS 1,49,2; JŪha 2,1,23 on JS 3,5,2) iti yāni ca vyañjanādīni saṃkrośo (*ho ye ho vā hā ho* in JGG 6,6,10 on JS 1,54,3; JŪha 1,5,11-13 on JS 3,19,4-6) bhrājam (*bhrājā bhrājā bhrājā āvu vā* in JĀrG 23,13

on JS 2,6,2; JŪhya 1,4,19 on JS 3,11,1) iti teṣām ubhayeṣām praṇavenaivāgantukenādiṃ kuryād iti / stobhasya cchādanam anyāyāyam ity abhiprāyaḥ (cf. JPA 2,15 stobhan na cchādayet) /

asmāt svarādivyañjanādibhedāvalambinaḥ pakṣāt prāktaneṣu pakṣeṣu stobhādaya udgīthā avikṛtādaya ṛgakṣareṇa pratipadyanta (JPA 3,5) iti ca- ṛcaṃ stobhā upaplavanta (JPA 7,7) iti ca grahaṇāt stobhādyakṣaralope āmnāyena virodhaprasaṅgāt //

JPA 7,16.

atha khalūrdhvam pratihārād ādir ādātavyo bhavati
taṃ katham ādadīteti

[Bh 215,14-15] atha===teti // atha khalu yo [']yam ūrdhvam pratihārād ādir ādātavyo [']sti taṃ katham ādadīteti / praśnakṛd idaṃ vākyaṃ / param asya prativacanam //

JPA 7,17.

yāni tu pratyavetasvarāṇi syur
iti ha smāha gautama
ūhe yathā

kāleyaṃ (JGG 3,1,9 on JS 1,25,5; JŪha 1,1,19-21 on JS 3,4,8-9)
vātsaṃ (JGG 1,1,16 on JS 1,1,8; JŪha 1,9,45-47 on JS 3,40,12-14)
gaurivītam (JGG 2,6,13 on JS 1,18,4; JŪha 1,2,10-12 on JS 3,6,9-11)
iti

praṇavena teṣām ādiṃ kuryāt

[Bh 215,15-17] yāni===kuryāt // yānīmāni bhoḥ kāleyavātsagaurivītādīni pratyaveta-
svarāṇi syus teṣām praṇavenaivāgantukenādiṃ kuryād iti ha sma gautama āha / *praty-
avetasvarāṇi-* iti yeṣām evaṃsvara upadravāntas teṣām iyam aukthikyādiśāstrasiddhā saṃ-
jñā /

katham anyatra gautamaḥ kāmāyate / viśeṣasyānukter yathāyony eva //

[On the Authikyaśāstra see JPA 9,9 with Bhavatrāta's commentary.]

JPA 7,18.

punar evākṣaram loptavyaṃ syād
iti ha smāha dhānañjayaḥ

[Bh 215,17-20] puna===ñjayaḥ // ūrdhvam api pratihārāt punar evaikam akṣaram
praṇavena loptavyaṃ syād ity arthaḥ /

kiṃ sarvatra vidhir ayam praviśati / pratyavetasvarebhyo [']nyatra praviśati / teṣu vidhy-
antaram pareṇa vākyaena (JPA 7,19) kariṣyate / atra punar *eva-* iti vacanād udgīthādi-
vikalpitānām pakṣānām akṣaralopapakṣa evāyām abhimata ity avagataḥ //

JPA 7,19.

yāni tu pratyavetasvarāṇi syur iti
tad eva tathākṣaram pratyudādādīteti

[Bh 215,21-22] yāni===teti // ayañ ca viśeṣo dhānañjayyapakṣasya / ity evaṃ sati
yāni tu pratyavetasvarāṇi syus tatra tad evopadravādyam akṣaram pratyudādādīta /
unnatasvaram kuryāt / na tv atra praṇuyād ityārtha evakāraḥ //

JPA 7,20.

naivākṣaram pratyudādādīta
na praṇavenādādīta
yathādhyāyam evordhvam pratihārād abhivyāhared
iti śāṇḍilyaḥ

[Bh 215,22-24] naivā===ṇḍilyaḥ // prajñāto vākyārthaḥ / evaṃ eteṣu bahuṣv ādyāśrayeṣu
pakṣeṣu satsv eka eva pakṣo [']smābhir ārcikodgīthopadravādyakṣarasthānapratisamarpi-
taukāras samāmnānyaniyata āśrīyate / vijñānārtha eva tasmāt kevalam ayam prapañcaḥ
kṛtaḥ //

JPA 7,21.

atha khalu prastutaṃ sāma na puropagebhya ādadīta⁷

[Bh 215,25] atha===dīta // upagānakālo [']yam avadhāryate / atha khalv ayam udgātā
prastutaṃ sāma gāyann upagātr̥bhyaḥ pūrvan nādādīta /

kim upagāne kṛte / na hi //

JPA 7,22.

sahaivopagair ādadīta⁸

[Bh 215,25-26] sahai===dīta // ādinaikakālyam upagānasyārthato [']vadhāritam / prajñā-
takālo hy ādiḥ / prastāvāntenāsyā sandhānavidhād (JPA 4,21) aprajñātakālañ copagānam
iti //

JPA 7,23.

sāmno [']ntararaṇyan nāveyād iti

[Bh 215,26-29] sāmno===diti // itthaṃ sati sāmno [']ntararaṇyaṃ yat prastāvam ādiñ
cāntarā vartamānañ chidram araṇyam iva bhayasthānam / tan nāveyān nāvasarpet /
avasarpitun na śaknuyāt / śrūyate hi sāmno [']ntararaṇyan nāveyam (JB 1,112: 48,27)

⁷ On the *upaga-* / *upagātar-* & *upagāna*, see also JUB 1,22,6 and JŚS 11,6-9 & Bh 41,22-23.

⁸ JPA 7,21-22 quoted in Ca. p. 33-34 fol. 7b: atredam āga[...]ṃ trivṛdviṣayaṃ vacanaṃ / *atha khalu prastutaṃ sāma na puropagebhya ādadīta* (ādidatīta ms.) *sahaivopagair ādadīta*- iti.

ity adhikṛtya *etad dha vai sāmno* [']*ntararaṇyaṃ yat prastutam anabhisvaritam ādīyate / svareṇa sampādyodgāyed* (JB 1,112: 48,28-30) iti ca / *svara* iti copagānībhūtasya ukārasya khyā *tebhya[s] svaram prāyacchad* (JUB 1,21,9) iti ca- *upa mā gāyatābhi mā svarata-* (JUB 1,21,10) iti ca prasphuṭam upagānavidhau śravaṇān niścītā //

JPA 7,24.

atha khalūrdhvam prastāvāt pratihāra velāyām evāramaṇam kuśalam

[Bh 215,29-30] *atha===śalam // anāramaṇam udgītham adhye śaktau satyāṃ sampādyam ity arthaḥ //*

JPA 7,25.

ūrdhvam pratihārān nidhana eva

[Bh 125,30] *ūrdhvaṃ===eva // nidhanasamīpe //*

JPA 7,26.

tatrota gurūṇi sāmāni bhavanti

sa khalu padam ārabhyāramet ⁹

[Bh 215,30 - 216,5] *tatro===ramet // iha sāmāśabdā sāmāvayavabhūtayor udgīthopadrayayor vartate / uta-* iti yadyarthe / *tatra gurūṇy ekocchvāsenodvoḍhum aśakyāny āyatāni sāmāni bhavanti / sa khalu tatrāśaktas san param parvābhyasyamānasya stobhasya pādasya vā khaṇḍam avayavam ārabhya niṣpādya samāpyāramet / yathā vikarṇe* (JĀrG 23,15 on JS 2,3,2; JŪhya 1,4,26-28 on JS 4,3,2-3) *bhāsa* (JĀrG 23,16 on JS 2,2,3; JŪhya 1,5,2 on JS 3,5,6) *iti bahava[s] stobhāḥ / teṣām iṣṭasya niṣṭhāyām āramet / rājanasya* (JĀrG 6,9 on JS 1,33,6; JŪhya 1,6,11-13 on JS 4,5,5-7) *pādābhyāsaniṣṭhāyām / atas tūtsargād auśana-* (JGG 6,6,3 on JS 1,54,1, JŪha 1,1,10-12 on JS 3,3,6-8) *kāvayor* (JGG 6,9,6 on JS 1,57,1; JŪha 1,1,33-35 on JS 3,5,9-11) *iti pādasyāpy avayavatvaviśeṣāt pādāntāramaṇam prasaktam / tat purastād apoditam tad āhur na padānteṣv āramed* (JPA 4,4) *iti //*

JPA 7,27.

nāntareṇa pade vyavānyāt

[Bh 216,5-8] *nānta===vānyāt // antareṇa pade pādasya madhye na vyavānyān nāramet / ato yatnād vikarṇabhāsarājanādīnām stobhasya vā pādasya vābhyasyamānasya sakṛd-vacanena dvirvacanena vā nāramed* *iti siddham bhavati / pādamadhye* [']*py ata evāramaṇābhāvāḥ prāptaḥ / sa purastād apoditaḥ / tad āhur na padānteṣv āramed* (JPA 4,4) *uttarasya pādasyārabhyāvānyād* (JPA 4,5) *iti //*

⁹ JPA 7,26-27 quoted by Dhanvin in his commentary on DŚS 3,4,14: *tathā ca sūtrapariśeṣe jāimininoktam sa khalu pādām ārabhyāramen nāntareṇa pāde vyavānyād* *iti ... / See also Introduction.*

JPA 7,28.

sāmno niveṣṭan nāpeyād iti // 7 //

[Bh 219,9-11] sāmno===diti // niveṣṭa āvartaḥ / yathā jalasrotaso niveṣṭa evam sām-
srotaso [']py ayan niveṣṭo yad uktasya parvaṇo madhyam / ity evaṃ kṛte sāmno niveṣṭam
udgātā nāvasarpet / nadyāvartam iva pariharaty evety uktam bhavati //

[Bh 216,12] saptamaḥ khaṇḍaḥ //

JPA 8. (gītiḥ)

JPA 8,1.

athāto gīteḥ

[Bh 217,1] athāto gīteḥ // *guṇaviśeṣaparigrahaḥ kariṣyata* ity adhyāhāryan tasyānantaram
kariṣyamānatvāt //

JPA 8,2.

ṣaḍvartani sāma ṣaḍvidham bhavatīti
nyastodgrhītābhyām
parokṣapratyakṣābhyām
kṣipreṇa ca dīrghēṇa ca ¹⁰

[Bh 217,1-10] ṣaḍva===ṇaca // iha vartaniśabdaḥ kruṣṭādiṣu svareṣu vartate / vartata
ebhis sāmeti / sāma ṣaḍvidham bhavatīti / ke ta iti cet kruṣṭaḥ prathamo dvitīyas tṛtīyas
caturtho mandra iti / saptamaś cāsti svarō [']tisvāro nāma / sa tv asmākam āsurāyaṇānām
bādarāyaṇānām iti na dṛśyate gītau / dṛśyate tu kauthumādinām ¹¹

yad idaṃ ṣaḍvartani ṣaṭsvaram sāma tan nyastenodgrhītena ca parokṣeṇa pratyakṣeṇa ca
kṣipreṇa dīrghēṇa ca ṣaḍbhir etaīṣ ṣaḍvidham bhavati /

¹⁰ Cf. Ca. p. 37 fol. 8a sāmavarāḥ kīdrśā iti (kīdrśetiḥ ms.) kati veti vaktā[vyam /] tatra vṛttikāraiḥ
paḥhitam *kruṣṭādyāḥ ((mandra))paryantāḥ svarāḥ ṣaṭ parikṛtītā* (Bh 258,8) iti / ācāryeṇāpy uktam
athāto gīteṣ ṣaṭvartini sāma- (JPA 8,1-2) iti

¹¹ Bh 217,2-4 quoted in Ca. p. 37 fol. 8a: atra vṛttikāragraṃtho [']nusaṃdheyaḥ /
*iha vartaniśabdaḥ kruṣṭādiṣu svareṣu vartate / vartate ebhis sāmetīdam uktam bhavati / te
ka* (kana ms.) *iti cet / kruṣṭaḥ prathamo dvitīyas* (dvitīya yas ms.) *tṛtīyas caturtho
mandra iti / saptamaś cāsti svarō [']tisvāro nāma / sa tv asmākam āsurāyaṇānām /
bādarāyaṇānām iti na dṛśyate gītau kvacid api / dṛśyate tu kauthumādinām iti /* Ca. contin-
ues: *asya graṃthasyedaṃ vivaraṇam pūrvais sāmāmnāyavidbhir ācāryair darśitatvād iti bod-
dhavyam / dakṣiṇasya hastasya gokarṇākāratvenāvasthāpitasyordhvībhūtasya yo [']ṅguṣṭhasya
pradeśīnyāś cāgrāyos saṃśleṣaḥ tenopalakṣyas sāmāgāne kruṣṭo nāma svarāḥ / pradeśīni((ṃ))
vihāyāvasthāpitasyāṅguṣṭhasya yaḥ pṛthagbhāvaḥ tena lakṣyaḥ prathamo svarāḥ / pradeśīnyā
nirvivaram saṃyojitasyaṅguṣṭhasyāpi sthāpanena dvitīyaḥ / madhyamām praty avanatasya tayā
saṃśliṣṭasyāvasthāpanena tṛtīyaḥ / upa[...]natasya tayā saṃyojitasyaāvasthāpanena caturthaḥ
/ kaniṣṭhikāmūlam upagatasyaṅguṣṭhāgrasyāvasthāpanena maṃdraḥ / kaniṣṭhikāmūlaprabhṛty
avicchedenāmrṣṭa eva kaniṣṭhikāgram ārūḍhasyaṅguṣṭhasya yas ceṣṭāviśeṣaḥ tenopalakṣyo [']pi
maṃdraviśeṣa eva svara iti kaiś cid gaṇyate / anyais tv ayam atisvāro nāma saptamasvara iti.*

nyastodgrhītābhyām iti / arthatas tatra kruṣṭādīsvarakṛtasya natonnatavasya pūrvam
athaiṣo [']*paraḥ pradeśo bhavati-* (JPA 3,11) ity adhikṛtya paricchinnasyeha vacane pau-
naruktyaprasaṅgād iha vāksthānānām mandrottamānām gānāśrayabhūtānām ekaikasyāpi
natyunnatiyogād bhinnarūpasyāyam parigrahaḥ kriyate *nyastodgrhītābhyām* iti /

itthaṃ vyākhyeyam ata eva ca kāraṇāt *parokṣapratyakṣābhyām* iti / mṛdu sukumāram
uccāraṇaṃ *parokṣam* iti / spaṣṭakāṭhinaṃ *pratyakṣam* iti /

tathā *kṣipreṇa ca dīrghēṇa ca-* iti / svarākṣarāṇām rūpopalabdhimātrakarāṇam uccāraṇaṃ
kṣipraṃ vilambitoccāraṇan dīrgham iti //

JPA 8,3.

tat khalu trayam yukta seveta

[Bh 217,11] tatka===veta // tatra tu ṣaḍvidhe [']pi sati trividham eva karma yukta
seveta //

JPA 8,4.

nyastodgrhītayor udgrhītam eva

[Bh 217,11] nyastod===meva // *seveta-* ity anuvartyam //

JPA 8,5.

tad dhi ca saṃsvāritaram bhavati

[Bh 217,11-13] taddhi===vati // śabdārthāt svarates sampūrvāt ṇinipratyayam utpādya
tatas tarapā saṃsvāritaram iti sādhyam / *tad* ity udgrhītam gr̥hyate / udgrhītam eva
hi samyag uccārayituṃ śakyataram asmād bhavati / saṃsvāryaśabdasya vā śabdārthe
siddhasya tarapi samprasāraṇan tallakṣaṇam atrānumeyam //

JPA 8,6.

parokṣapratyakṣayoḥ parokṣam eva

[Bh 217,13] paro===meva //

JPA 8,7.

tad dhi sāmno rūpam bhavati

[Bh 217,13] taddhi===vati // akṣarāṇām hi mṛdūccāraṇaṃ sāmno rūpam bhavati mṛdu-
pakṣatvāt sāmnaḥ //

JPA 8,8.

kṣipradīrghayoḥ kṣipram eva

[Bh 217,13] kṣipra===meva //

JPA 8,9.

tad dhi stotriyataram bhavati ¹²

[Bh 217,13-15] taddhi===vati // stotram arhatīti stotriyam / kṣipram eva hi stotriyataram bhavati vilambitāt / yata[s] stotrāṇām āśu nirvartane karmaṇaḥ kālānatyayas tadapekṣam idam uktam //

JPA 8,10.

eṣa iha pradeśo

[']pi tv itarāṇi saṃsvāritarāṇi bhavanti

[Bh 217,15-19] eṣa===vanti // yad idam ṣaṭṣv eṣu nyastādiṣūḍgrhītaparokṣakṣiprāṇām evoktam parigrahaṇam eṣa iha tu pradeśaḥ prakṛṣto vidhiḥ / prakṛṣṭavacanamātram etan nātyantikam asyaiva trayasyāśrayaṇam kāryam / kuta iti ced itarāṇy api tu / itarāṇy api nyastapratyakṣavilambitāny api hi puruṣaviśeṣāpekṣayā samyag uccāritum śakyāni bhavanti / kaś cid dhi puruṣo nyastam eva samyag uccārayitum śaknoti netarat / kaś cit kaṭhinam eva netarat / kaś cid vilambitam eva netarat /

kā punar iha pravṛttir ity apekṣita ucyate //

JPA 8,11.

sa yathaiva saṃsvariṣyam manyet

tathā yukto [']bhivyāharet

[Bh 217,20-22] saya===haret // sa evam vijānan yathā yena prakāreṇaiṣān nyastādīnām yasmin pariḡhīte samyag uccārayiṣyan svayam manyeta tataiva tenaiva prakāreṇābhivyāhared yuktaḥ karmani / idam uktam bhavati / uktasvarūpayor nyastodgrhītayoh parokṣapratyakṣayoh kṣipradīrghayoś ca gāṭṛṣaktyavasthāpekṣayā vyavasthitaḥ parigraha iti //

JPA 8,12.

atha ye vināmā ye parikarṣā ajahan

mātrān laghīyasa eva yukto [']bhivyāharet

[Bh 217,23-26] atha===haret // idam prasiddhasya gāṭṛṣvabhāvasya kasya cin nivartanārtham ucyate / vināmāṃś ca parikarṣāṃś ca prāyeṇa gāyanto drāghayanti / tasya ca

¹² Ca. p. 43-44 fol. 9b: uktam ca evam etān svarān vidyāt sarvasmin sāmamaṇḍala (Bh 258,24) iti / ognāyi- (JGG 1,1) ityādiṣu mātrāṇām iyattā tu na svayambhuva āmnāyasya kalpayitum śakyā / āmnāyaikagamyatvād āmnāyasvarūpa [...] nopāyaś ca brāhmaṇa uktāḥ yad dha vai bahavas samānam ācakṣata (JB 3,34: 369,7) iti / atra vṛttikāraih kāsām cin mātrāṇām parimāṇāny uktāni (cf. Bh on JPA 3,17) / yathātharvaṇasyodgīthādir ūhe dvimātraḥ / nānadasya pratihārāntaś chaṃdasi dvimātras sunn ūhe ekādaśamātro bhavatri / sośravasasya nidhanānta chaṃdasi ṣaḍviṃśatimātras sann ūhe saptadaśamātro (dvādaśamātro ms.) bhavatīti / atra prayogakāle viśeṣa ācāryeṇoktaḥ kṣipradīrghayoḥ kṣipram eva tad dhi stotriyataram bhavati (JPA 8,8-9) / atra hetuḥ karmaṇaḥ kālānatyaya (Bh 217,15) iti / ittham sati sāmno mādhyagatir grāhyeti ca vṛttikārair gaṇitaḥ /

tathātvam evādhastanād vidheḥ prasaktan nivartyate / atha ye vināmā nāmīno puruhū ityādayo ye ca parikarṣā yathā pauṣkalasya- (JGG 6,10,5 on JS 1,58,1; JŪha 1,1,26 on JS 3,5,5) aurdhvasadmanasya- (JGG 6,8,4 on JS 1,56,1; JŪha 1,2,25-27 on JS 3,8,1-3) ity upadravāntāḥ / tān atyajams tadīyān mātrān laghutarān eva sato [']bhivyāharet //

JPA 8,13.

atha upagrahā upayanti te

[Bh 217,26 - 218,4] atha====ntite // atha ye upagrahā upāśabdā *ūpā* / *u ūpā* / *ihā upā* / *ūpā upā*- ityādayas ta upayanty upagacchanti /

kim upagacchanti / *yukto* [']*bhivyāhared* (JPA 8,11.12) ity adhikārāt karmaṇi yuktaṁ sāmopagacchanti /

nanv ayatnasiddham etat / satyam / *apād u śipriy andhasa* (JS 1,16,1; JB 3,202) iti tu cchandaḥpāṭham eva prakṛtya *tam e mathāya- ity udamathnād* (JB 3,202: 438,31) iti darśanāt sandihyetāpi / tannivṛtṭyartho [']yam yatnaḥ //

Note: *e mathāya* occurs as the *stobha* finale in JŪha 1,9,48-50, *sauśravasam* sāman whose *yonī* is JGG 2,4,2 (with *e ūpā* as the finale) composed on JS 1,16,1.

JPA 8,14.

utsīdanti stotrāpannāt

[Bh 218,4-7] utsī====pannāt // upagacchato [']py upāśabdā[s] stotrāpannāt stotragata-sāmāpannāt *svar ilā mathāya-* ityāde[s] svasthānavartinaś sabdāt kāraṇād utsīdanty abhāvam āpnuvanti noccāryanta ity arthaḥ /

atha vā / stotrāpannāt sāmna iti vyākhyeyam / tathā saty apāṭhitohānān *jajñāna* (JGG 1,11,13 on JS 1,11,5, not in JŪha, ending in *ūpā*) *upahvara* (JGG 2,3,15 on JS 1,15,9, not in JŪha, ending in *ūpā*) ityādīnām apy ūhaprasaṅge sati siddha upagrahotsādo bhavati //

JPA 8,15.

iti vidyāt // 8 //

[Bh 218,7-11] iti vidyāt // itīśabdenopagrahasthānāpannās suvarilādayaś śabdā upalakṣyante / astotraviṣaya upāśabdā uccārayann iti vijānīyād *svar* iti vā- *ilā-* iti vā yas tadyogī śabdā tam avagatyaiḥ gāyey ity arthaḥ /

tataḥ pravargyaviṣaye śyāvāśvārūḍhavadāngirasayor (JGG 2,4,8 on JS 1,16,5, JŚS 24,12; JGG 1,10,2 on JS 1,10,2, JŚS 24,20) yathāmnāyan nidhanam upayan suvarṇidhanatām avagacchet / evaṁ *pāntaṁ* (JGG 2,5,1 on JS 1,17,1, ending in *u ūpā*) *vayaṁ ghā-* (JGG 2,12,6 on JS 1,24,6, ending in *e ūpā*) iti caindram paśum prāptayor (JŚS 26,4) *iṭ ilā* / *e ilā-* ity etannidhanatām //

[Bh 218,12] aṣṭamaḥ khaṇḍaḥ //

JPA 9. (āntassāmikāni nidhanāni)

JPA 9,1.

athāta āntassāmikāni¹³ nidhanāni

[Bh 219,1-2] athā===nāni // antasābdo madhyavācī / antassāmabhavāny āntassāmikāni
sāmamadhyagatāni nidhanāny upalakṣayīṣyāmaḥ //

JPA 9,2.

trayād vā ṣaṭṭayād vāntassāmanidhanañ jāyate

[Bh 219,2-3] trayā===yate // tribhedād vā ṣaḍbhedād vopāyāt paro [']ntassāma / sāmno
madhye vartamāno bhāgo nidhanañ jāyate nidhanatvena prādur bhavati / sa caiṣa upāyaṣ
ṣaḍbheda upadekṣyate //

JPA 9,3.

akṣarānvayād yathā

yaudhājayasya (JGG 6,5,16 on JS 1,53,1; JŪha 1,1,7-9 on JS 3,3,4-5)

[Bh 219,4-5] akṣa===yasya // akṣarasya svarāt svarāntaraprāptir akṣarānvayaḥ / etasmād
upāyād paran nidhanañ jāyate / yathaitad yaudhājayasya nidhanadvayam / sulabhāny
udāharaṇāni //

JPA 9,4.

vāco visargād yathā

goṣṭhasya (JGG 6,5,31 on JS 1,53,2; JŪha 1,8,22-24 on JS 3,33,4-5)

[Bh 219,5-7] vāco===ṣṭhasya // yo [']yam vā auho vā hāvu vā- ityādaḥ stobhaviṣeṣe
vāśabdaḥ sa vāg ity ucyate / tasya vāco visargād viramaṇād avasānāt paran nidhanañ
jāyate / yathā goṣṭhasya rkpādās sahelāśabdāḥ / sulabhāny udāharaṇāni //

JPA 9,5.

svaritād yathā

tvāṣṭrīsāmnaḥ (JGG 6,8,15 on JS 1,56,5; JŪha 1,5,28-30 on JS 3,20,6-8)

[Bh 219,7-9] svāri===sāmnaḥ // yad akṣarasya dvitīyopakramasya ṭṭīye viramaṇan tad
iha svaritan nāma / tato [']pi paran nidhanañ jāyate / yathā tvāṣṭrīsāmna e ndināyā / e
kṣaran nā- iti / nātrodāharaṇabahutvam //

¹³ Thus Ca. p. 62 fol. 13b in his quotation of JPA 9,1-9 : *athāto [']ntassāmikāni Tj.*

JPA 9,6.

ākārāt kruṣṭād yathā-

āndhīgavasya (JGG 6,8,6 on JS 1,56,1; JŪha 1,1,30-32 on JS 3,5,6-8)

[Bh 219,10-11] ākā===vasya // ākārād api bahukṛtvaḥ kruṣṭāt paran nidhanañ jāyate / yathāndhīgavasyedam madhye nidhanan daśākṣaram¹⁴ / nātrodāharaṇabahutvam //

JPA 9,7.

parikarṣād yathā

pauṣkalasya- (JGG 6,10,5 on JS 1,58,1; JŪha 1,1,26 on JS 3,5,5) iti

[Bh 219,11-20] pari===syeti // prathamopakramasya vā dvitīyopakramasya vākṣarasyā mandrād anukrameṇa gatiḥ parikarṣaḥ / tasmād api paran nidhanañ jāyate / yathedam pauṣkalasya nidhanam /

anudāharaṇam etad anāntassāmikatvād uktasvarūpāc ca parikarṣād akṣarāntareṇāyatodi-
tena vyavahitatvād itīśabdena ca vaiyyarthyaprasaṅgād ity anyathā vyākhyāyate /

parikarṣasvarūpāvadhāraṇam eveha pauṣkalam karoti / nādhikṛtanidhanaviṣayatvena yau-
dhājāyādivad idam upādīyate / evaṃ yojayitavyam / parikarṣād api paran nidhanam an-
tassāma jāyate yathāyam pauṣkalasya parikarṣa iti / itīttamrūpād idṛksadekāṣarādhikād
ity arthaḥ /

anviṣya tūdāhriyate / yathottamasyāvadrapsīyasya (JGG 4,2,4 on JS 1,34,1) *ātāyīṣṭhād*
iti parikarṣāt paraṃ *sahasrair* ityantān nidhanam /

katham avacchedyam iti cel lakṣaṇasāmyād yathā hariśriyām (JGG 2,9,2 on JS 1,21,2) iti
tadvat / *somaḥ pavata* (JS 1,54,9) iti ca dvitīyasya (JGG 6,6,32) *mātāyīnām* iti parikarṣāt
paran nidhanam /

atha vāta udāharaṇan na / ācāryaḥ katham atraiva nodāhared iti kṛtvā pauṣkalam ity
etayor evānyatarat sāmopanyastam iti varṇyam / adṛṣṭair api hy ārṣeye dṛṣṭais sāmnan
nāmabhir vyavahāraḥ *prajāpater hr̥dayena* (JSS 4,14) *virātsvarājam* (JK 3,6,5) iti //

JPA 9,8.

atha khalv āgūrṇam ity ācakṣate yājñikāḥ

[Bh 219,21] atha===jñikāḥ // atha tv eṣām ekam upāyam āgūrṇam iti yajñavidā ācakṣate
/ kīdṛśam ity apekṣite vadati //

JPA 9,9.

udāttāt svarād

ity aukthikā

¹⁴ *daśākṣaram* only in Ca.'s quotation p. 63 fol. 14a.

yathā dārḍhyacyutasya- (JGG 6,4,10 on JS 1,52,7; JŪha 3,16,10-12 on JS 3,3,1-2) iti

[Bh 219,22-26] udā===syeti // aukthikyan nāma śāstram yajñavijñānopabrṃhaṇakaram / tadvida aukthikāḥ / yadabhiprāyeṇaukthikā udāttāt svarāt paran nidhanañ jāyata ity ācakṣate tad āgūrṇam iti vijñeyam / yathā dārḍhacyutasya *ārṣā ihā / ttamā ihā*- iti /

sulabhāny udāharaṇāni bārhadgira- (JĀrG 20,1 on JS 1,40,3; JŪhya 1,3,4-6 on JS 3,29,9-11) rāyovājīya- (JĀrG 20,2 on JS 1,40,1; JŪhya 1,3,7-9 on JS 3,29,12-14) pārthuraśma- (JĀrG 20,4 on JS 1,40,1; JŪhya 3,1,22-24 on JS 3,29,15-17) vṛṣaka- (JĀrG 20,5 on JS 1,40,1) śyena- (JĀrG 20,6 on JS 1,39,10; JŪhya 1,33,22-24 on JS 3,33,15-17) simā- (JĀrG 24,1-3 on JS 2,7,1-3; JŪhya 1,3,1-3 on JS 2,7,1-3) nityavatsa- (JĀrG 16,7 on JS 1,48,9; JŪhya 1,1,41-43 on JS 4,1,1-3) atīsaṅga- (JĀrG 14,7-9 on JS 1,56,1; the first in JŪhya 1,2,1 on JS 3,5,7) mahāvairājeṣu (JĀrG 16,12 on JS 1,44,8; JŪhya 1,2,18-20 on JS 3,23,9-11) / evam ete ṣaḍupāyāḥ / teṣān tu svaritādayas trayo [']kṣarānvaya evāntarvartinaḥ / tadviśeṣatvād iti kṛtvā *trayād vā*- (JPA 9,2) iti vikalpitaḥ /

kim punar ayam upāyo nehokto yathā purīṣapadeṣv (JS 2,7,4) *evā*- iti / ukta evāyam āgūrṇaviśeṣatvāt //

JPA 9,10.

etebhyaḥ khalūpāye[bhyo] gītāś ced
anidhanasvariṇaḥ pratyayā bhavanti
na tāni nidhanāni bhavanti

[Bh 219,27 - 220,2] ete===vanti // etebhyaḥ khalūpāyebhyaḥ pratyayā ye parabhāgavarti-
no gītyavayavās te gītāś cānidhanasvariṇo nidhanasvaraviyuktāś ca bhavanti cen na bha-
vanti tāni nidhanāni nidhanalakṣaṇānupetatvād eva / tannidhanalakṣaṇānupetā apy ete
pratyayāḥ pura[s]sthitam upāyam arthavantam kartun nidhanībhavayur iti tannivṛttaye
vadati //

JPA 9,11.

no evopāyo [']sidhad iti

[Bh 220,2-5] noe===diti // *asidhad* iti luṇāś cintyo vidhiḥ / upāyas siddha ity ato
kāraṇān no eva bhavanti dṛṣāni nidhanāni / yathā- *ā ghā ya* (JS 1,14,9) ity uttame sāmni
(JGG 2,2,21) vāgvisargebhyaḥ pareṣām anidhanatvam / yathā ca mahādivākīrtye (JĀrG
23,17 on JS 2,3,2; JŪhya 1,4,23-25 on JS 4,2,9 - 4,3,1) prathamān nidhanāt parebhyaḥ
pañcabhyo vāgvisargebhyaḥ pareṣām anidhanatvam / yathā cāyāsye (JGG 6,5,13 on JS
1,53,1) prastāvāntarvartinaḥ parikarṣāt parasyānidhanatvam //

JPA 9,12.

agītāś cen nidhanasvariṇaḥ pratyayā bhavanti
na tāni nidhanāni bhavanti

[Bh 220,6-7] agī===vanti // athānupāyād yasmāt kasmāc cit pare pratyayā agītā vā nidhanasvariṇo bhavanti ced api na bhavanti tāni nidhanāni / syād anupāyā tannidhanalakṣaṇam arthavat kartun nidhanībhaveyur iti tannivṛttaye vadati //

JPA 9,13.

no eva nidhanasvaram aham asmīty
anupāyan nidhanam śaknoti bhavitum
yathā bhavati

yo rayiṃ vo rayā hābu / tāmā (JGG 4,4,27 on JS 1,36,10) iti

[Bh 220,8-11] noe===iti // nidhanasvara ivāsya gānasya svara iti nidhanasvaram gānam / no eva kiñ cid api gānan nidhanasvaram aham asmīty etāvatā kāraṇena nidhanam bhavitum śaknoty anupāyam sat / yathaitad *yo rayiṃ vo rayā hāvu-* (JGG 4,4,27 on JS 1,3,6) ity asmin sāmni *tāmā* iti nidhanasvaram sad asya nidhanan na bhavati *hāvu-* ity asyānupāyatvāt / upāya evāyam svaritākhyā iti cen nokārādhikatvāt //

Note: Ca. p. 229-230 fol. 48a, the final portion end of the prayoga of JK 4,26 that is otherwise missing due to a long lacuna discusses JPA 9,13: ...]*tāmā* (JPA 9,13) iti vacanāt agīta akṣaradvayādy upāyāmagītā *hāvu* ity ekasyokārādhikatvenānupāyatvād ity arthaḥ / evamādau sarvatredam vacanam boddhavyam //

JPA 9,14. ubhayam khalu yatra siddham bhavati
siddha upāyas siddhaḥ pratyayas
tāni nidhanāni bhavanti

[Bh 220,11-14] ubha===vanti // siddhaśabdas samupalabdhasvarūpasākalye vastuni var-tate / yathā siddhaḥ prakāras siddham adhyayanaṃ siddham yauvanam iti / atra tu prathamas siddhaśabdas saṃyuktavacano drastavyaḥ / evaṃ yogaḥ / labdhasvarūpaś copāyo labdhasvarūpaś ca pratyayaḥ / etad ubhayan tu khalu yasmin pradeśe saṃyuktam bhavati tatra tāni prasiddhāni nidhanāny eva bhavanti / ukteṣu yaudhājaya- (JGG 6,5,15 on JS 1,53,1; JŪha 1,1,7-9 on JS 3,3,4-5) ādiṣṭ anyeṣu ca- udvaṃśīya- (JGG 4,4,3 on JS 1,36,1; JŪha 1,11,98-100 on JS 3,56,21-23) ādiṣṭu sulabhāny udāharaṇāni //

JPA 9,15.

ubhayan tu khalv etat siddharūpam bhavaty
ātīṣādiyasya (JGG 6,10,31 on JS 1,58,7; JŪha 1,6,31-33 on JS 3,24,6-8)
madhye nidhane yathā

[Bh 220,15-18] ubha===yathā // atra nanvarthe khaluśabdaḥ / tuśabdo [']pyarthe / nanv etad ubhayam api siddharūpam iha bhavati / yathedam ātīṣādiyasya madhyavartini nidhane / viśayasaptamy eṣā / atra hy ubhayam siddham / akṣarānvayād dhi paro [']yan nidhanasvaraḥ pratyayaḥ / tad ekākṣaran nidhanam / siddhañ cedam uttaravivakṣayopa-nyastam //

JPA 9,16.

anidhanam kurvanty anye kutsebhyaḥ

[Bh 220,18-19] ani===tsebhyaḥ // siddhe [']py asyoktavan nirdoṣanidhanatve kutsebhyo [']nya ācāryā anidhanam idam kurvanti / kutsa ṛṣiḥ / tacchiṣyāḥ kutsāḥ / mṛgyam avṛddher lakṣaṇam //

JPA 9,17.

kasya hetor iti

[Bh 220,20] kasya===riti //

JPA 9,18.

anaṣṭānto bhavaty apadāntaḥ

[Bh 220,20-21] ana===dāntaḥ // yo [']yam asya kutsanidhanasya pradeśas so [']naṣṭāntas ca bhavati apadāntas ca / saṃvṛtam idam uktvā svayam eva vivṛṇoti vākyadvayena //

JPA 9,19.

naivāṣṭānām akṣarāṇām antaḥ

[Bh 220,21-22] naivā===mantaḥ // apyārtha evaśabdaḥ / nāpy ayam pādasyādito [']ṣṭānām akṣarāṇām anto bhavati / yadi hy evam abhaviṣyat pādāntabhaktir labdhābhaviṣyat //

JPA 9,20.

na padasya

[Bh 220,22-23] na padasya // na ca padasyānto [']ṣṭānte vā padānte vāvasthita idṛṣānān nidhanatvaṃ yuktaṃ / nānyathety uktam āsīt //

JPA 9,21.

etad u khalu nidhanāyatanan nidhanaloko

yad aṣṭāntatā vā padāntatā vā

[Bh 220,23-27] eta===tāvā // uśabdo [']vadhāraṇāyām / *khalv* iti granthālaṃkāraḥ / *yad* iti hetau / lokyante dṛśyante [']smin nidhanānīti nidhanalokaḥ / yan nidhanaloko bhavaty aṣṭāntatā padāntatā vā yasmād aṣṭānte vā padānte vā yaudhājaya- (JGG 6,5,15 on JS 1,53,1; JŪha 1,1,7-9 on JS 3,3,4-5) devasthāna- (JĀrG 12,1 on JS 1,25,7; JŪhya 1,1,44-46 on JS 3,55,4-5) ādiṣu nidhanāni dṛśyante nānyantra prāyo dṛśyante tasmād etad eva dvayan nidhanāyatanan nidhanasya sthānam bhavitum arhati / tato [']naṣṭāntatvād apadāntatvāc ca nedan nidhanam //

JPA 9,22.

athāpi vā

[Bh 220,27] athāpi vā //

JPA 9,23.

yad asminn atamiṣyad anante tam anu bhaviṣyat

[Bh 220,27 - 221,2] yada===viṣyat // etat sāmādhikṛtya śrūyata *etasya sāmna ā tami-*
tor nidhanam upeyād (JB 3,79: 388,4) iti / nidhanam āsādyā tamanād anucchvāsam
āsivā tānto nidhanam upeyād ity arthaḥ / *nidhanam upeyād* iti ca siddhasyārthasya
guṇavidhānārtham anūdyamānatvāc chrutāv api ekatvaṃ vivakṣitum aśakyam iti tribhir
api tāntair upetavyam bhavati / tatraitasmin sati cāsya nidhanatve tāntopetavyam evaitad
apy ātiṣādiyan nidhanatvāviśeṣāt / bhavati tatrāyan doṣaḥ / *yad* ity yadyarthe / asmin
yady atamiṣyad anante sāmna tamanam abhaviṣyat / tatra pratihartā tānto nidhanam
uktvā tāvataiva kṣīṇaśaktir anucchvasya pratihartun na śaknuyāt / sati cocchvāse san-
tatagānaṃ sāmno vihanyeta / uktvaiva pratihāram ucchvasyād iti cen nidhanan tāntocyam
iti mṛṣā syāt / athaitat syāt / pratihārasantānārtham padānta evopeyād iti / tata āha //

JPA 9,24.

yan nātamiṣyad vyādhāsyatāntato nidhanena

[Bh 221,2-4] yannā===nena // yadi punar asmin nātamiṣyad yad antato nidhanan tenedaṃ
vyādhāsyata vividham ādhāsyata / atulyaṃ kriyetety arthaḥ / yathā nidhanatvam enayor
astu / evan nidhanāṅgabhūtan tamanam api bhavitum arhati / evam cāsya nidhanatve
saty api tamane [']doṣa[s] syāt / asaty api //

JPA 9,25.

athāpi

[Bh 221,5] athāpi //

JPA 9,26.

agra eva vyāhite bhavataḥ

[Bh 221,5-6] agra===vataḥ // agra eva pūrvam eva ete vyāhite atulye bhavato yad idaṃ
guṇanidhanaṃ yac cāntataḥ / katham iti cet //

JPA 9,27.

ekākṣaram madhye nidhanam bhavati

[Bh 221,6] ekā===vati //

JPA 9,28.

dvyakṣaran tryakṣaram vāntato nidhanam

[Bh 221,6-7] dvyakṣa===dhanam // ṛgakṣarāpekṣayā dvyakṣaram sarvāpekṣayā tryakṣaram / tulyāny eva nidhanāni madhye [']ntataś ca prāyeṇa dṛśyanta ity abhiprāyaḥ //

JPA 9,29.

etasya hetor iti

[Bh 221,7-8] eta===riti // kiṃ vāyam akutsā āho svit kutsāḥ / akutsā eva vāyam / uttaratrāṭiśādīyam apy adhikṛtya pūrvair eva caturbhir dhānāñjayyaḥ pratihārayāñ cakāra- (JPA 12,23) iti vakṣyamāṇatvāt //

JPA 9,30.

api tu khalu

[Bh 221,8-9] api tu khalu // api tu khalv asty aparam api vicitram asmin / vākyadvayena pradarśayiṣyāmaḥ //

JPA 9,31.

nāhaivaiteṣāṃ kaś canopāyānām bhavati

[Bh 221,9-12] nāhai===vati // yat pritiḥjātām uktavidhād upāyāt pareṣāṃ uktavidhānām pratyayānām nidhanatvan tasyāpi kva cid asiddhatvam atīśādīye pradarśitam / athedānīm anupāyam apy āntassāmikan nidhanaṃ kva cid astīti pradarśyate / aha- iti kvacidarthe granthālaṃkaraṇaṃ vā / eteṣāṃ upāyānām varṇitānām eko [']pi naiveha vidyate //

JPA 9,32.

atha nidhanāni paśyāmaḥ

[Bh 221,12-13] atha===śyāmaḥ // athāpi- (JPA 9,25) iti yo [']rthas tasminn ihāthaśabdaḥ / upāyābhāve [']pi nidhanāni paśyāmaḥ / kva //

JPA 9,33.

yathaitad indrasya sāma- (JGG 6,1,45 on JS 1,49,6; not in JŪha)

ity ācakṣata

āyindrāyendo marutvata iti

[Bh/JS 1,49,6 begins *indrāyendo marutvate*, JGG 6,1,45 *ā(y)indrāyā(y)indo / marutvātā(y)i /*. In the JGG, the glide *y* belongs to the Nampūtiri tradition, the Tamil tradition is without it. The Tamil *svara* notation is *kha śāpḷ kha ṇā ki kha śa.*]

[Bh 221,13-15] yathai===iti // na tūkteṣūpāyeṣu kaś cid ihāsti / anupāyatvād eṣāṃ anidhanatvam astv iti cen na nidhanasvarayuktatvāt / athaitasya nidhanasvarasyāpy

anupāyasya nidhanabhāve śaktir nāsti yathā gautamarayiṣṭhe (JGG 6,5,18 on JS 1,53,2; JŪha 1,10,80-82 on 3,48,4-6) pradarśitam (JB 3,230) iti / tata āha //

JPA 9,34.

na vaśo [']sti yad antato nidhanan na syāt

[Bh 221,15-18] nava===nasyāt // vaśaśabdaś śakyatve vartate / yad dhi śakyan tad vaśyam ity ucyate / yad asya sāmno [']ntato nidhanan na syāt tatra vaśo nāsti śakyatvan nāsti / *nim āsādā* (JGG 6,1,45 on JS 1,49,6; not in JŪha) ity asya nidhanatvābhāvo [']śakya ity arthaḥ /

katham aśakyatvam / anidhanasya sāmnaḥ kasya cid apradarśanāt / antyasya nidhanatvavacanena kiṃ kṛtam ity apekṣita āha //

JPA 9,35.

sādrśyāt pūrve nidhane kurvanti

[Bh 221,18-19] sādr===rvanti // sādrśyāt svarūpata upādhiś ca / antyenainayos sadrśatvāt pūrve api nidhane kurvanty ācāryāḥ //

JPA 9,36.

tad dha smāha bhāguriḥ

[Bh 221,19] taddha===guriḥ // antyasādrśyāt pūrvayor nidhanatvam uktam / bhāguriḥ pareṇa vākyadvayenopālabhate //

JPA 9,37.

om khalv etad antato nidhanam bruvīta

[Bh 221,20-21] omkha===vīta //om ityabhyupagame / abhyupagatam asmābhir api khalu yan *nim āsādā* ity etad anupāyam apy antato [']taḥ kāraṇān nidhanatvena bruvīta //

[*antato [']taḥ* is emendation for *antatāyāḥ* (all mss.). A adds *vataivatvam apy anyat* at the end after *bruvīta*.]

JPA 9,38.

kin tu pūrve anupāye nidhane bruvīteti

[Bh 221,21-22] kintu===teti // kimartham pūrve api dve anupāye nidhane bruvīta / nidhanabhūtāntyasādrśyamātreṇa nidhanatvan na sampādyam iti bhāguriḥ //

JPA 9,39.

phamphākārūpeyam

iti dhānañjayyo
yas sadṛśānāṃ satām paran nidhanam bruvan
pūrve anidhane bruvīta

[Bh 221,22-28] phamphā===vīta // *phamphākā-* iti pralāpasyābhidhānam / rūpaśabdo
hetau / arūpeyam phamphākā / ahetuko [']yam pralāpo bhāgureḥ / yo [']yam eṣām mithas
sadṛśānān tulyarūpāṇāṃ satām uttaman nidhanam bruvan pūrve dve anidhanatvena nis-
saṃśayam bruvīta / vaktuñ saknotīty arthaḥ / yadi pūrvayor nidhanatvam uttamasādrśya-
mātrād eva sādhyeta sādṛśyasya bhinnajātīyeṣv api drśyamānasya vyabhicāriṇo prāmāṇyād
ayuktam bhavet / nidhanasvarayogāt tv anayor nidhanatvam prāptam / tat tūpāyaviyogād
uparuddham yad asaṃśayitanidhanenottamena sādṛśyalabdhyā niścīyamānaṃ yuktam eva
bhavatīti dhānañjayyo [']bhipraiti /

ācāryamatayoḥ kiṃ kṛtānta ity apekṣita āha //

JPA 9,40.

sarvāṇy eva nidhanāni bruvītetī // 9 //

[Bh 221,28] sarvā===teti //

[Bh 221,29] navamaḥ [khaṇḍaḥ] //

JPA 10. (iḍā)

JPA 10,1.

athāta iḍāyāḥ

[Bh 222,1-2] athā===lāyāḥ // *gītir vakṣyata* iti śeṣaḥ / nidhanabhūtāyā eva cedam uc-
yate nānyavidhāyuktāyā nidhanādhikārād *bhavanti gītāni nidhanāni-* (JPA 10,3) ityāder
vakṣyamānatvāc ca //

JPA 10,2.

iḍām etāṃ sampragāyanti kutsā

evan naḥ kṛtsnenopetā bhavatīti

[Bh 222,2-6] iḍā===tīti // etām iḍām sampragāyanti samastām pragāyanti sahauskāreṇa
nidhanaṃ kurvanti kutsāśiṣyāḥ / kasya hetor iti ced evaṃ kṛte kṛtsnelā nidhanatvenopetā
bhavati / *na* iti ṣaṣṭhī tṛtīyārthe / asmābhir ity arthaḥ / ity asya hetor ity uktam bhavati
/

pañcadaśamātrā gīyata (JPA 10,18) ity uttaratra darśanād ūrdhvāyā iḍāyā ayaṃ vāda iti
sujñātam / athaitasyā drāghitagītātadvād iḍāśabdād adhastanasya bhāgasyodgīthatvam eva
yuktam iti / tata āha //

JPA 10,3.

bhavanti gītāni nidhanāni-
ity āhuḥ

[Bh 222,6-8] bhava===tyāhuḥ // ity asya parihāram āhuḥ kutsāḥ / santy anyāny api gītāni nidhanāni / yathedam ṛṣabhasya raivatasya (JĀrG 14,5 on JS 1,17,6; JŪhya 1,3,19-21 on JS 3,33,12-14) nidhanan dvinidhanasya cāyāsyasya (? JGG 6,5,1 on JS 1,53,1) madhye nidhanam / tadvad atrāpi draṣṭavyam / asmākaṃ kutsair aikamatyam //

JPA 10,4.

dhānañjayyo ha smāha

[Bh 222,9] dhāna===smāha // vākyatrayeṇa svamatam anenocyate //

JPA 10,5.

aiḍāni nāmemāni bhavantīty evopeyuḥ

[Bh 222,9-14] ailā===peyuḥ // yata imāny ūrdhvelayuktāny api sāmāny ailāni nāma bhavanti tata *ilā* itīyad evailān nidhanam upeyuḥ / ikāras tu padāvayavatvād atrābhavann api bhavatu / ilāśabdo nidhanam asyeti nailam bhavati kutsapakṣe / tatpakṣetv oyilāśabdo nidhanam asyety *auyilam* iti prasajet / athaitat syād / oyilāśabda evāpi nidhane sati nidhanāvayavabhūtāt vād ilāśabdasya tata evatadditotpattiḥ / ilāśabdo nidhanam asyeti nidhanāvayava ity arthaḥ / asti hy avayaviśabdo [']vayave yathā *paṭo dagdhaḥ paśunā caranti-* iti tadvad iti / atiprasaṅga[s] syāt / kim iti //

JPA 10,6.

ḍāni vābhaviṣyann ato [']nyathā santi

[Bh 222,14-20] ḍāni===santi // ilāśabdo nidhanam asyety ato [']nyena prakāreṇailāni santy imāny ailāni vā / cārthe vāśabdaḥ / ḍāni cābhaviṣyan / ḍaśabdo [']pi nidhanāvayava eva / tasmād api taddhitotpattiḥ prasajet ity arthaḥ / na cemām ilām kutsā apīḍān diśanti /

kim punar ācāryeṇa *ḍāni-* iti paṭhitan na *lāni-* iti / *upeyur ḍāni-* ity asvarapūrvam uccāraṇam / asyām hi śākhāyām svaramadhyavartino [']sya ḍasya latve lakṣaṇan draṣṭavyam / mṛḍaya-puroḍāśāśabdau tv apavādapadam /

athaiyam kutsānām abhiprāyaḥ / ilāśabde ya ikāras saḥ parokṣakaraṇād oyilāśabdā sañjātaḥ / tato [']smākam apy ilāśabdo nidhanam asyety ailatā yuktaiva / uktañ ca kṛtsnelopāyanam (JPA 10,2) iti tac ca na[h] //

JPA 10,7.

āgantum u khalv aham etam purastād idākṣarābhyām stobham manya
iti

[Bh 222,20-22] āga===iti // yo [']yam avayavaḥ purastād *ilā* ity akṣarābhyāṃ sthitas taṃ khalv ahaṃ stobham āgantum manye / *āgantum* itilāadhikārād *ilāyā* anavayavabhūta ity arthaḥ //

JPA 10,8.

tad dha smobhayam gautamamate

[Bh 222,22] taddha===mate // kutsamatan dhānañjayamatañ ca //

JPA 10,9.

yathā nvā etat sampragāṇam iti

[Bh 222,22-23] yathā===miti // *yathā-* iti nipāto yadarthe / *nvai* iti granthālamkaraṇam / yad etad uktam sampragāṇam iti / atra doṣa[ś] śrūyatām //

JPA 10,10.

pratyudgīta evam udgātā bhavati

[Bh 222,23-24] pratyu===vati // uktam sampragāṇam kriyamāṇan drāghitaukārayogān mahatvāc codgīthāntaram iva varteta / tatrapratyudgīta evodgātā syāt //

JPA 10,11.

api cānupāyan nidhanam bhavati

[Bh 222,24-26] api===vati // atha cānyo doṣo nidhanam eva / tad oyilāsvarūpam bhavad anupāyam syāt / ūrdhvelānām hi pṛṣṇi- (JGG 1,4,8-9 on JS 1,4,3) somasāma- (JGG 6,5,10 on JS 1,53,1) ādīnām *ilā bhā* (JGG 1,4,8-9) *hiraṇyāyā-* (JGG 6,5,10) ity ādayo bhāgā upāyāntarair atulyasvaratvān nopāyā bhavitum arhanti //

JPA 10,12.

yatho etad dhānañjayya āha

[Bh 222,26] yatho===āha // atrāpi doṣa[ś] śrūyatām //

JPA 10,13.

abhigraha evam akṣarasya bhavati

[Bh 222,26-28] abhi===vati // yo [']yam pakṣe [']sminn āgantustobhas sa ośabdo vā syād oyīśabdo vā / tatra yady ośabda[s] syād akṣarasyābhigrahaḥ kāryo bhavati / abhyucya grahaṇam abhigrahaḥ / nidhanabhūtenelāśabdena sahānyasyākṣarasyābhigrahaṇam kāryam bhavati /

kasya / yakāryasya / *yilā-* iti nidhanam prasajed ity uktam bhavati / athaitat parihartum oyīśabda[s] syāt //

JPA 10,14.

uktaṃ sat punar ucyate

[Bh 222,28 - 223,3] uktaṃ===cyate // oyiśabdād ūrdhvam *ilā-* iti nidhana uktaṃ sad ekam akṣaram punar ucyate / kim iti ced ikāraḥ /

athaitad dvayam pariharitā ya ikārāt pūrvo yakāraḥ / tadanto [']yaṃ stobho dhānañjayyena parikalpyeta / kva cid apy adṛṣṭasya parikalpanā kṛtā syāt / abhīkṣṇaṃ hi sāmāpathe [']yakārāntā dṛṣyante / *ohā hāvu hāvu-* iti / atha vā *oyi hoyi āyi hāyi-* iti / na tv ete yakārāntāḥ kva cid api dṛṣṭāḥ / tasmād ayam pakṣo durupapādaḥ //

JPA 10,15.

athāpi pratīcīnedatām āpannāny eṣāṃ sāmāni bhavanti

[Bh 223,3-9] athā===vanti // āgantoraśāvatam evānatam svaram krameṇa gatvārvācīnāt sata[s] stobhāt paravartinī caturthaṃ vā mandraṃ vaikaṃ eva svaram saṃśritā yeḷā sā pratīcīnā nāma / yasya sāmānāḥ pratīcīnelā tat pratīcīnelaṃ yathā kāśītañ (JGG 2,7,12 on JS 1,19,10) chandasyaṃ śnauṣṭam (JGG 1,2,4 on JS 1,2,3) iti /

atha cāyam anyo doṣaḥ / dhānañjayyamatapravṛttānām eṣāṃ ādityasāma- (JGG 1,1,5 on JS 1,1,3) ādīny api sāmāni pratīcīnelatvam āpannāni bhavanti nordhvelāni / ūrdhvelāsyeti hy ūrdhvelaṃ / ūrdhvasvaraḥ ceyam ūrdhvā syāt / na cāsyā dhānañjayyapakṣa ūrdhvasvaraḥ [']sti / stobho hy atrordhvasvara ilāśabdo mandrasvaraḥ / yādṛṣī tu pratīcīnā tādrīśīyan dhānañjayyena sampādītā //

JPA 10,16.

anyāyyo khalu naiṣeḍā bhavati yat pratīcīti

[Bh 223,9-13] anyā===cīti // *yad* iti yadyarthe / yadi tv evaṃ dhānañjayyo brūyāt tulyalakṣaṇāpy eṣā pratīcīnayā śrūtau pratīcīnelā na bhavati / pratīcīnā na kīrtiyate / ūrdhvaiva kīrtiyate / tata ūrdhvaiva bhavātīti siddham aśyā[s] syāt / kin tv anyāyyo khalv anyāyyaiva tu syāt / na hy asti nyāyo yad iyam ilā pratyakṣam anūrdhvasvarā saty ūrdhveti śrūtau ucyeta / yathā tv iyam ūrdhvaiva yathāśrūti satī nyāyyo bhaved uktāś ca doṣā na syus tathā vāyam vakṣyāmaḥ //

JPA 10,17.

tāv imāv ikārau bhavataḥ

[Bh 223,13-14] tāvi===vataḥ // dve evākṣare ilāśabde staḥ / ikāraś ca ḍakāraś ca / nāparan ṛṭīyam asti //

JPA 10,18.

tayoraśāyam ikāraḥ parokṣībhūya pañcadaśamātro gīyate

[Bh 223,14-21] tayo===yate // *tayoraśā* iti nirdhāraṇe ṣaṣṭhī saptamī vā / tayoraśāyam ikāraḥ parokṣībhūya- oyiśabdībhūtvā pañcadaśamātro gīyate / ḍakāras tu dīrghībhūya ekasvara

eva tiṣṭhati / mātṛāśabdasya kālaviśeṣavacanatvād atyantasaṃyogalakṣaṇā dvitīyā / yāvātā
kālena hrasvam akṣaram uccāryeta tāvati kāle mātṛāśabdaḥ / itthañ cāyam pañcadaśamātro
vijñeyaḥ / prathamādi prāñ mandrāt pratisvaram okārasya tisro mātṛā dve mandre tāś
caturdaśa / yikārasya mātṛā pañcadaśīti /¹⁵

nanv ikārāt pūrvasya vyañjanasyāpy ardhāmātrikasyeha vidyamānatvād aparyāpteyam
uktiḥ pañcadaśamātrā iti / naiśa doṣo gītimātrāvikalpanāyām asyāṃ sarvasyām api chandaśśāstre
mātṛā jātivikalpanāyām iva vyañjanamātrāṇām aparigrahāt //

JPA 10,19.

sa yad vai khalu gītaṃ sāmnaś sa udgīthaḥ

[Bh 223,21-22] saya===gīthaḥ // sa iti tatrārthe / tatredan nidhanaṃ kim anidhanam iti
saṃśaye yad vai khalu sāmno [']vayavajātaṃ viśeṣeṇa gītaṃ sa udgītho bhavitum arhati
//

JPA 10,20.

yad v agītan tan nidhanam

[Bh 223,22-23] yadva===dhanam // yat tv atrāgītan tad evanidhanam bhavitum arhati
//

JPA 10,21.

etāvad vāvaitasyāgītam bhavati

yāvān eṣa ḍakāraḥ

[Bh 223,23-24] etā===kāraḥ // vāvaśabda iha nanvarthe / etāvad eva nanv agītam
evaitasyeḍāśabdasya bhavati / kiyad iti ced yāvān eṣa ḍakāraḥ //

JPA 10,22.

tena manyāmaha idā ity evopeyur iti

[Bh 223,24-31] tena===riti // tenānenoktena kāraṇena vāyam manyāmaha idā ity eva
nidhanam upeyur iti / evañ ca saty oyiśabdasyopadravāntarbhāvo [']rthasiddhaḥ / asmin
pakṣe yau sampragāṇapakṣe doṣau nirdiṣṭāv udgātuḥ pratyudgānan nidhanasya cānupāya-
tvam ubhāv apy etāv oyiśabdasyopadravāntarbhāvād evotsīdataḥ / ye ca dhānañjāyā-
pakṣagatās trayo doṣā akṣarābhigraha uktasya punarvacanam prācīnelatvaprasaṅga iti
teṣān dvau pūrvasyaivākṣarasyeha nidhanatvābhāvān nopasarpataḥ / prācīnelatvāpattīś

¹⁵ Bh 223,14-18 quoted in Ca. p. 40-41 fol. 8b-9a: mātṛāś caikadvimātrādikā u ū ū ity evamadikālā
iti caturdaśamātrāntam (-mātraṃdham ms.) upagāne gaṇanayā (gaṇanayanā ms.) saṃjñānam
antalakṣaṇaṃ vṛttikārair apy uktam / oilāśabdasya svarūpavivarāṇe uktam hi tatra ikāraḥ (okāraḥ
ms.) parokṣībhūya oyiśabdībhūtvā pañcadaśamātro gīyate / lakāras tu dīrghībhūya ekasvara eva
tiṣṭhati / prathamam eva ilakāraḥ / yāvātā kālena hrasvam akṣaram uccāryeta tāvati kāle mātṛāśabdaḥ itthañ
cāyam pañcadaśamātro vijñeyaḥ / prathamādi prāñ mātṛāt pratisvaram okārasya tisro mātṛā dve
mātre [..... tā]ś caturdaśa ikārasya mātṛā pañcadaśīti /

ca na prasajati / upadravāntarbhūtasyāsyelāśabdāvayavasyaivordhvatvād ūrdhvelāny evai-
tāni bhavanti ilābhir ilavat (cf. Bh 224,6) / evam asmin pakṣatraye saty api kutsapakṣa
evāsmābhir āstheya āmnāyānurodhāt //

JPA 10,23.

athātaḥ prasṛteḍānām

[Bh 223,31 - 224,6] athā===lānām // prasṛtā nāma sā yā raurava- (JGG 6,5,14 on JS
1,53,1; JŪha 1,1,4-6 on JS 3,3,4-5) kāleya- (JGG 3,1,19 on JS 1,25,5; JŪha 1,1,19-21)
ādīnām ilā / praśabdo [']tra prārambhaṃ vadati / sṛtā kṛṣṭā / prārambhe sṛtā prasṛtā
/ yato [']nyā ūrdhvaprācyādāya ilā bahukṛtvaḥ kṛṣyante na kevalam prārambha eva na
ca pratīci prārambhe [']pīyan tu prārambha eva nānyatra tata iyam prasṛtety ucyate /
prasṛtaiṣām ileti prasṛtelāni /

iha kaś cid yadi pratbadhniyād yādṛśī kāleyasya tādrśya evelāḥ prasṛtā bhavitum arhanti
na tu yādṛśī rauravasya / sā hi pariṣṭubdhā nāma / tathā hi śrūyate *prasṛtelā prathamasyā-*
hna ūrdhvelan dvitīyam pariṣṭubdhelan tṛtīyam (JB 3,332: 490,14-15) iti / na ca śrutivi-
ruddhaṃ vācyam iti / tatraivam pratisamādheyam / prasṛtaiva rauravasyelā / yā hīyam
muktasaṃśayam prasṛtā kāleyasya tasyā iyam abhinnarūpā / *pariṣṭubdhelan tṛtīyam* (JB
3,332: 490,15) iti tu śruter evam avirodho vācyah / prasṛtāyā evopāyaviśeṣo nopacayaḥ
pariṣṭubdheti / yathordhvelasya- *ilābhir ilāñ caturtham* (JB 3,332: 490,15) iti tadvat //

JPA 10,24.

oyidā iti yuktāḥ kurvanti

hataśaṃśayaṃ hakāraṃ yajñe mābhivyāhārṣma iti

[Bh 224,7-16] oyi===iti // *hinasti hanti-* ity ukte hananapratītes tadādibhūte hakāre
[']py uccārite sahasā hananapratīti[s] syād iti hakāro hataśaṃśayaḥ / hatam hananam
/ hatam asmin saṃśayitam iti / tam etam idrśaṃ hataśaṃśayaṃ hakāraṃ ghorarūpam
mābhivyāhārṣma yajñe vayam iti vadantaḥ ke cid ādistham asyāḥ prasṛtāyā hakāram
atīyāya raurava- (JGG 6,5,14 on JS 1,53,1; JŪha 1,1,4-6 on JS 3,3,4-5) ādiṣv *oyilā* ity eva
yajñe yuktāḥ kurvanti /

mābhivyāhārṣmeti- iti vaktavyam / tathā tv avacanād ācāryaprāmāṇyāc ca *nityaṇi nīta*
(Pāṇini 3,4,99) ity asya vā vidheḥ prakṛtibhāvasya lakṣaṇam ihānumeyam /

hataśaṃśayatvaṃ hakārasyaṇyathāpi varṇayāmaḥ / tulyārthe saṃśayaśabdaḥ / sati hi
tulyatve saṃśayo bhavati / tato hataśaṃśayatvaṃ hananatulyam ity arthaḥ /

katham punar asya hananatulyatā / yathā kriyāsu hananam ugrarūpan duṣkaraṇ ca tathā
hakāro [']pi varṇeṣv amadhuraśravaṇād ugrarūpo bhavati durvacāś ca svabhāvād iti / tato
hasati hr̥ṣyati- ityādayo maṅgalapratītayō [']pi śabdā hakārādayas santi bahavo [']pi / tato
hataśaṃśayatvam pūrvoktaprakāram aparitoṣakaram ity aparo [']sya prakāro varṇitaḥ //

JPA 10,25.

tad dha smāha śāṅḍilyo vibhajati

taddha===jati // tad idam uktam eṣām matam ekadhā sthitam śāṇḍilya ācāryo vibhajati
sma kila / katham iti cet //

JPA 10,26.

ho idā ity abhicaraṇīye kuryāt
tatra hi jighāṃsatīti

[Bh 224,17] hoyi===tīti // abhicaraṇīye hananasampratyayam iṣṭam eva / hakāras saṃ-
pādayatīty abhiprāyaḥ //

JPA 10,27.

o idā ity anabhicaraṇīye
na hi tatra jighāṃsatīti

[Bh 224,17] oyi===tīti //

JPA 10,28.

phamphākārūpeyam
iti dhānañjayaḥ

[Bh 224,17-18] phamphā===ñjayaḥ // yathādhītām evaitām prasṛtelām abhivāñchan
dhānañjayaḥ hakāratyaja ācāryān itthan nirbhartsya vadati //

JPA 10,29.

abhīkṣṇaṃ sāmasu hakāram āsīdati

[Bh 224,19-20] abhī===dati // sāmasu gīyamāneṣu stobhagatam ārcikañ ca hakāram
gatābhīkṣṇaṃ punaḥ punar āsīdati saṃśrayati / na hy ayaṃ anāsattum śākyo gāyatā /
na cāyaṃ yatnenānveṣyaḥ / kutaḥ //

JPA 10,30.

apy asminn eva prathame sāmni (JGG 6,1,10 on JS 1,49,1)
mahāyi śravā au[ho vā] iti

Note: JGG 6,1,10 is the first sāman of the two called *prajāpater dohādohīyam*, having respectively *ho(y)idā*
and *o(y)idā* as the nidhana.

[Bh 224,20-21] apya===iti // prathama evāpy asmin sāmny āsīdaty asminn upadrave //

JPA 10,31. nainan tatra parokṣīkaroti

[Bh 224,21-24] naina===roti // na cainan tatra hananarūpaparijihīrṣayā parokṣīkaroti
gātā / yathā ca te hakārā āmnāyavartino hatasaṃśayān abhivyāhārayuktyābhāsam āśritya

na parihriyanta evam ayam prasṛtelāsthō [']py aparihāryaḥ / asmīn api hatasaṃśayatvan
nāsti yathānyeṣv ity uktam bhavati /

atha yac chāṇḍilyo vadati hakārasya prasṛtelāyām abhicaraṇīyārtham pāṭha iti tad apava-
dati dhānañjayaḥ pareṇa granthena //

JPA 10,32.

api tu khalv evaṅ ced vibhajet-
ho idā ity anabhicaraṇīye kuryāt

[Bh 224,25-26] api===kuryāt // hakārotsargapakṣe [']pi tu khalv evaṅ ced abhicaraṇī-
yānabhicaraṇīyavyavasthā ced evaṃ vibhajet / anabhicaraṇīye *hoyilā* iti kuryāt / kutaḥ
//

JPA 10,33.

yad dhi yathātathan tad anabhicaraṇīyam

[Bh 224,26-27] yaddhi===ṇīyam // yad dhi yathātathan yathāśrutya avikṛtam uccāraṇan
tad anabhicaraṇīyam arhati //

JPA 10,34.

o idā ity abhicaraṇīye

[Bh 224,27] oyi===ṇīye // kutaḥ //

JPA 10,35.

vilopenābhimanyāmahe
parasya vilopānveṣaṇaṃ syād iti

[Bh 224,27-30] vilo===diti // lopo vilopa ity abhedaḥ / yathā tāno vitāna iti / asyāmnāya-
siddhasya hakārasya vilopena kṛtena parasya yo [']bhicaryate tasya vilopānveṣaṇaṃ kṛtaṃ
syād iti manyāmahe / bhreṣo bhreṣaliṅgam bhavātīty abhiprāyaḥ / apahāsārtham evaitad
uktaṃ śāṇḍilyasya / pakṣas tu dhānañjayaṣya pūrvokta eva / sarvatra hakārasya lopa iti
//

JPA 10,36.

athātas trīḍānām

[Bh 225,1] athā===lānām // tīsa ilā yeṣān tāni trīlāni / yathā mahāvaśvāmitre (JGG
4,4,9-10 on JS 1,36,2) ariṣṭe (JĀrG 11,9-10 on JS 1,57,12; JŪhya 1,2,9-11 on JS 3,20,6-8
and JŪhya 1,2,12-14 on JS 3,20,9-11) iti //

Note: *ariṣṭe* is the reading of all the manuscripts; JĀrG 11,9-10 are *trīlām*, but according to the JĀrṣB
they are called *antarikṣe*, while JĀrG 11,11-12, which are not *trīlām*, are called *ariṣṭe*. In JK 2,17, JŪhya

1,2,9-11 and 1,2,12-14 based on JĀrG 11,9-10 are called *ariṣṭam*. In JK 4,92, JŪhya 3,1,16-18 on JS 4,17,1-3 is called *ariṣṭam*, and this sāmān, too has JĀrG 11,9 as its *yonī*. – Of JGG 4,4,9-10 only the first occurs in JŪha.

JPA 10,37.

uttamām evop[eyur iti]

[Bh 225,1-3] utta===ranti // yāsān tīrṇām uttamā tām eva nidhanam upeyur iti ke cid
bruvate / itarayor upadravāntarbhāva ihārthasiddhaḥ /

kutaḥ punar avasānapaṭhitānām āsām avacchedenottamaiva nidhanam kriyata iti ced
vadāmaḥ //

JPA 10,38.

evaṃ hi brāhmaṇan

dravantīm idām uttamām upayanti- (PB 12,5,25; 13,6,15) iti

[Bh 225,3-6] eva===ntīti // *dravantīm ilām uttamām upayanti-* iti yad etad brāhmaṇan
tad evaṃ hi vadati / uttamaiva nidhanam iti vadati / dravanty āyatā vilambitagatiḥ
/ yeyam uttamā dravantīlā / tām upayantīti hīdam vadati / tata itarayor anupāyanam
arthākṣiptam bhavati //

JPA 10,39.

sarvās tv evopeyuḥ

[Bh 225,6-7] sarvā===peyuḥ // sarvā api tv etā ilā nidhanam upeyur evāvasitagītātvan
nottamām eva syān matam / asandigdhanidhanabhūtayottamayā visadṛśe pūrve / prakṛṣṭā-
tamā hy uttamā akrṣṭā ceṣatkṛṣṭā cetare / tata itarayor anidhanatvam iti / tad ayuktam
/ kutaḥ //

JPA 10,40.

paśyāmo hi vayaṃ kṛṣṭākrṣṭā idā bhavantīḥ

[Bh 225,7-10] paśyā===vantīḥ // bahuśo [']pi vayam asmin sāmavartmani yādṛśyāv evaite
tādṛśīḥ kṛṣṭās cākṛṣṭās ca nidhanam bhavantīr ilāḥ paśyāmo na kṛṣṭatamā eva / *kṛṣṭā[kṛṣṭā]*
itīṣatkṛṣṭānām grahaṇam kṛṣṭatamānām sādhyapakṣasthānām bahiṣkaraṇārthan na / iṣat-
kṛṣṭā navastobha- (JĀrG 21,10 on JS 1,46,1) ādiṣu pradarśyā akrṣṭā vṛṣaka- (JĀrG 20,5
on JS 1,40,1) śyena- (JĀrG 20,6 on JS 1,39,10; JŪhya 1,3,22-24 on JS 3,33,15-17) ādiṣu
//

JPA 10,41.

yatho etad uttamāyā upadādhanañ codayati

[Bh 225,10-12] yatho===yati // *yatho* itīha kathamarthe / yadi punar etās sarvā ni-
dhanam upetavyāḥ katham uttamāyā evopāyanam ado brāhmaṇaṇ codayati vidadhāti

dravantīm ilām uttamām upayanti- (PB 12,5,25; 13,6,15) iti / evam pratibaddhas sarva-
nidhanatvam anapavādaṃ kurvann āha //

JPA 10,42.

drute pūrve bhavato [']drutottamā
tasya hetor iti //

[Bh 225,12-15] drute===riti // yata ime pūrve drute kṣipre bhavata adrutā cottamā tasya
hetor iti /

evam hi śrūyate *dravantīm ilām uttamām upayanti-* (PB 12,5,25; 13,6,15) iti / nedam
uttamāyā nidhanatvañ codyate / kin tarhi / siddhe [']syā api nidhanatve dravantītvam
guṇastutyupayogam abhisandhāya kīrtiyate / na hīdaṃ vivakṣyate / uttamām upeyur iti
/ kin tarhi / uttamān dravantīm iti //

[Bh 225,16-17] [daśamaḥ khaṇḍaḥ //] tṛtīyo 'dhyāyaḥ //

JPA 11-14. (pratihārāḥ)

JPA 11,1 (1).

athātaḥ pratihārāṇām

[Bh 226,1] athā===rāṇām // *prajñāpaṇam karisyata* iti śeṣaḥ //

JPA 11,2 (1).

ṣaṇṇāñ chandasām uttamam padam pratihāra āsevate
gāyatrīṇām bṛhatīnām uṣṇikkakubhām anuṣṭubhām pañktīnām

[Bh 226,1-6] ṣaṇṇā===ñktīnām // teṣāṃ ṣaṇṇāñ chandasāṃ yaḥ pratihāraḥ sa uttamam
padam āsevate saṃśrayati /

nanu kakub apy uṣṇig eva na cchando [']ntaram / yāvanti hy uṣṇihi tāvanti evāsyām
akṣarāṇi / drīṣyate cāsyām uṣṇikchando nārmedhabrāhmaṇe / *uṣṇikṣv acchāvākasāma
kurvanti-* (JB 1,188: 78,7) iti ca *madhya uṣṇig ekā-* (JB 1,188: 78,8) iti ca / tataḥ
pañcānām iti vaktavyam / satyam etat / uṣṇig apīyaṃ satī cchando[']ntaravad apy ucyate
/ śrūyate hi *pañcāitāni cchandāṃsy ārbhave pavamāne bhavanti-* (JB 1,166: 70,6) iti /
atha ṣaṭ chandāṃsi tṛtīyasavanam (JB 1,242: 99,19) iti ca //

JPA 11,1 (2).

athātaḥ pratihārāṇām

[Bh/J 226,7] athā===rāṇām // atha pratihārāṇām lakṣaṇam vakṣyāmaḥ //

JPA 11,2 (2).

ṣaṅṅāñ chandasām uttamam padam pratihāra āsevate
gāyatrīṅām br̥hatīnām uṣṅikkakubhām anuṣṭubhām pañktīnām ¹⁶

[Bh/J 226,7-30] ṣaṅṅāñ====ñktīnām // gāyatrīyādīnām ṣaṅṅāñ chandasām uttamam padam
āsevate bhajate pratihāraḥ / uttame pade pratihāro bhavātīy arthaḥ / yāni gāyatrīyādīnām
sambandhīni sāmāni tāsutpannāni teṣām pratihāra iti kalpyam /

kim punar itareṣāñ chandasām pratihāro nāsti / ka evam āha / asti pañcāvayavatvāt
sāmnām / prastāvodgīthapratihāropadravanidhanaiḥ pañcabhir avayavaiḥ saṃyuktāni sā-
māni stotreṣūpayogam arhanti /¹⁷ tathaiva cācāryo [?]py avocat *sandadhyād eva prastāvānte-*
nodgīthādīm (JPA 4,21) ityādīnā granthena /

kasmāt punar anyeṣāñ chandasām pratihāro nādhikṛtaḥ / adhikṛta eva / *athātaḥ pratihārā-*
ṅām (JPA 11,1) iti bahuvacananirdeśas sarvacchandasyasāmapratihāraparigrahārthaḥ /
itarathā prastāvam ivaikavacanena niradekṣyat /

pratihāro [?]py uttaratraikavacanena nirdeksyate / evañ cet *ṣaṅṅām* iti kasmān niyamyate
/ nāyañ chandoniyamaḥ / ṣaṅṅām uttamam padam niyamyate /

kva punar itareṣām / atra brūmaḥ / eteṣām ṣaṅṅām uttama eva [padaḥ] pratihāraḥ
/ traīṣṭubhajāgatānām anekapratihārāṅāñ cottaratra vakṣyate (JPA 14) / itareṣām api
pratihārakālāvagater upāyamātram vakṣyate *saṃrodhād aha traīpadānām* (JPA 11,10) iti
dvābhyām vākyābhyām /

kāni punaś śeṣāni / ekapadā dvipadā tricchandāmsi / kasmāt punar eṣām anirdeśa iti
ced eṣām aniyatakālatvajñāpanārtham / tasmād aticchandassu keṣu cic caturthaṣaṣṭhāyor
dvipadāsu kāsu cid uttarapadasyādau kāsu cin madhye kāsu cid ante kāsu cid bahir eva
/ ekapadāsu tatraiva yathāsambhavam /

eṣān niścayopāyaḥ kva vakṣyate / *saṃrodhād aha traīpadānām* (JPA 11,10) ity atra /

kim eṣām ṣaṅṅām uttaman na vyabhicarati / vyabhicāraṇīyam apy uttaratra nirdeksyaty
avyāvargañ ced (JPA 12,25) ityādīnā granthena /

pratihārasya sāmaviṣayavād *gāyatrīṅām br̥hatīnām* ity evam vaktavye sati yad ayaṃ
gāyatrīṅām br̥hatīnām (JPA 11,2) iti chandograhaṅāny ṛgabhidhāyīny eva nirdīśati / tasya
prayojanam vakṣyamāṅśv akṣarasamkhyāsv ṛgakṣarāṅām eva grahaṅam syād iti (JPA
15,6) / tasmāt samhitādiṣu stobhākṣarāṇi na gaṅyante /

¹⁶ JPA 11,2-5 quoted in Ca. p. 49-50 fol. 10b with variants: *ṣaṅṅām chaṇdasām uttamam padam
pratihāra āsevate gāyatrī((ṅā))m br̥hatīnām uṣṅikkakubhānām anuṣṭubhānām pañktīnām* (JPA 11,2)
iti vacanāt *teṣām yāni traīpadāni padena prastauti padenodgāyati* (JPA 11,3-4) atra *traya ut-*
tame pade saṃruddhyaṃte pratihāra upadravo nidhanam (JPA 11,5) iti vacanāc cāmahīyavasya
gāyatrīcchamdasya traīpadasyottame pade pratihāraḥ siddhaḥ / *athāto ... yathāmahīyavasya-*
(JPA 11,42-46) iti viśeṣavacanād *ugrām śarmā-* (JGG 6,1,13) iti catvāry akṣarāni pratihāraḥ. – Parts
of JPA 11,2 and 11,3 quoted in Ca. p. 50 fol. 11a: *satrāsāhīyasyāpi gāyatrīcchamdasatvāt*
traīpadatvāc ca- uttamam padam pratihāra āsevate (JPA 11,2) *teṣām yāni traīpadāni-* (JPA 11,3)
ityādībhir vacanair uttame pade pratihāras siddhaḥ / For the continuation, see on JPA 16,6.

¹⁷ Ca. p. 45 fol. 9b: atra tāvat sāmāni pañcāvayavānīti boddhavyam / ayaṃ khalu vṛttikāragramthaḥ
prastāvodgīthapratihāropadravanidhanaiḥ pañcabhir avayavaiḥ saṃyuktāni sāmāni stotreṣūpayogam
arhanti- (Bh 226,10-11) iti / upahārahimkārabhyām saha saptāvayavāni stotreṣu bhavānti (cf.
Jayanta p. 342,6: upadhīhīmkārau stotrāṅgabhūtau) / himkāras ca sarvatrodgātṛbhis tribhir api
kāryam (see on JPA 44,8).

uṣṇihām kakubhām iti vaktavye samāsanirdeśa ubhayos tayos samānacāritvajñāpanārthaḥ / tasmāt kāleyātiṣṭavanimittopakalpitacatuṣkastomakād ārbhavād uṣṇikkakubhor anyatarasyā nirgame prasakte ubhe sahaiva nirgacchataḥ / yadi paratantravihito vārbhavaś catuṣkastomo vidyate tac cāsmābhir avaśyakalpyatvād uktavad eva kalpyam / ācāryeṇāpi *catuṣkaṃ sarvam ahaḥ kalpayeti ced brūyād* (JPA 58,32) ity atroktavad eva kalpiṣyate / ārbhava eva sahaacāritvam iti kathañ jānīmaḥ / idam ucyate / chandasām akṣarakramenā-nuṣṭubha upari kalpanīyāyāḥ bṛhatyāḥ kṛptim apahāya pavamānagatakramaparigraho [']sya vidheḥ pavamānaviṣayatvajñāpanārthaḥ / tasmāt saubhara- () kautsa- () ādiṣṭv ekavacana-tvan na doṣāya //

JPA 11,3.

teṣām yāni traipadāni padena prastauti ¹⁸

[Bh/J 227,1-16] teṣā===stauti // teṣāñ chandasām yāni traipadāni / trīṇi padāni yeṣān tāni tripadāni cchandāṃsi / teṣūtpannāni traipadāni / teṣām ādyena padena prastauti /

kimartham idam ucyate / pūrvam eva hi prastāvalakṣaṇam uktam *avasānamātraḥ prastāva* (JPA 6,18: 213,20) iti / kim ayaṃ vidhis tena vikalpata āho svit tam bād hate / prastāvasya prāthamyavidhānārtham iti cet tac ca na- *ādītas sāmnaś samyak sadṛśaṃ gītaṃ sa prastāvo bhavati-* (JPA 6,15: 213,8) ity anena viparītatvāt / nāyaṃ vidhiḥ pūrvam vidhim bād hate tasyānarthakyaprasaṅgāt / asyānarthakyam prasajati / na sāvakāśatvāt /

kvāvakāśaḥ / traipadacātuṣpadapāñcapadebhyo [']nyatrāvasānamātra iti bhavatu / naivaṃ kalpyam āmnāyavirodhāt / bṛhatka- (JGG 5,7,4 on JS 1,45,3) ādiṣṭu hi tryakṣarā eva prastāvā dr̥śyante / naiva vikalpo bṛhatkādiṣṭu padaprastāvāvakṛpter āmnāyavirodhāt /

nanu vyavasthām āsṛitya vikalpayituñ sakyam / katham / yatrāmnāyānurodhas tatrāyaṃ vidhir yatra na tatra pūrva iti / ūhagatānām asau cchandasyānām ayam iti / naivaṃ ghaṭate / ubhayathāpi cchandasyānām prayogabhedābhāvād ekasyāpi sāmna ubhayatra bhinnarūpaprasaṅgāt /

ayaṃ vākyārthaḥ / avayave hi samudāyaśabdo dr̥śyate / *puroḍāśair yajante somena yajanta* ity ukte puroḍāśāvayavaiś somāvayavair iti gamyate / tad vad atrāpi prathamapadāvayavena prastautīti gamyate / prastāvasya prathamam padam viṣayatvam āpannam udgīthasya dvitīyam pratihārādīṇān trayāṇām ekasmin pade samrodhakāraṇavivakṣayā pūrvoktalakṣaṇa eva prastāvo [']nūdyate heturūpeṇa / yasmāt prathame pade [']vaśyam prastāvena bhavitavyan dvitīya udgīthena tasmāt trītiya eva pade trīṇy api pratihāropadravanidhanānām sthāna iti yojyam / ayam abhiprāyaḥ / pañcānām avayavānām prastāvodgīthapratihāropadravanidhanānām samatayā vibhāge prāpte [']nena prakāreṇa vibhāgaḥ kartavya iti //

JPA 11,4.

padenodgāyati ¹⁹

[Bh/J 227,16] pade===yati // dvitīyam padam udgīthasya sthānam //

¹⁸ JPA 11,3 quoted in Ca. 49-50 fol. 10b, see on JPA 11,2.

¹⁹ JPA 11,4 quoted in Ca. 49-50 fol. 10b, see on JPA 11,2.

JPA 11,5.

trayam uttame pade saṃrudhyate
pratihāra upadravo nidhanam ²⁰

[Bh/J 227,16-17] traya===dhanam // pratihāra upadravo nidhanam ity etat trayam uttame pade saṃrudhyate saṃruddham bhavati / alpatarapramāṇam bhavatīty arthaḥ //

JPA 11,6.

atha yāni cātuspadāni padena prastauti

[Bh/J 227,17] atha===stauti //

JPA 11,7.

[dvābhyām padābhyām udgāyati]

[Bh/J 227,18] dvābhyām===yati //

JPA 11,8.

atha tamanavelā

[Bh/J 227,18-19] atha===velā // tamanam śramaḥ / velā kālaḥ / dvābhyām padābhyām udgātur udgāyatas tamanasya velā bhavati / śramo jāyata ity arthaḥ //

JPA 11,9.

tānta udgātari pratihārakālaḥ

[Bh/J 227,19-21] tānta===kālaḥ // udgātari tānte pratihārasya kālo bhavati / yadodgātā tāmyati tadoparamate / uparate gānaviccheda[s] syāt / vicchedaparijihīṣayā gānasandhānārthan tasyām velāyām pratihāreṇa bhavitavyam ity arthaḥ //

JPA 11,10.

[atha yāni pāñcapadāni padena prastauti]

[Bh/J 227,21] atha===stauti //

JPA 11,11.

[tribhiḥ padair udgāyati]

[Bh/J 227,21] tribhiḥ===yati //

²⁰ JPA 11,5 quoted in Ca. 49-50 fol. 10b: traya uttame pade saṃruddhyante pratihāra upadravo nidhanam iti vacanāc ca-

JPA 11,12.

[atha tamanavelā]

[Bh/J 227,22] atha===velā // tribhiḥ padair udgāyato [']tyantan tamanam bhavati //

JPA 11,13.

[tānta udgātari pratihāarakālaḥ]

[Bh/J 227,22] tānta===kālaḥ //

JPA 11,14.

saṃrodhād aha traipadānām

[Bh/J 227,22-24] saṃro===dānām // aha- iti nipāto hetau / udgīthasya saṃrodhāt kāra-
nāt traipadānām akāle [']pi pratihāra[s] syāt /

evaṃ vyākhyāyamāne [']dhyāhāryam bahu vidyate pūrvañ ca vākyam anarthakaṃ syāt /
tasmād anyathā vākyadvayam ekikṛtya vyākhyāsyāmaḥ //

JPA 11,13-14.

atānta udgātari pratihāarakālas

saṃrodhād aha traipadānām

[Bh/J 227,24-31] atā===dānām // traipadānām sāmnam saṃrodhāt saṃruddhatvād
alpīyastvāc chandaso [']tāntas evodgātari pratihārasya kālo bhavet /

kimartham idam ucyate / pūrvam eva hi *ṣaṇṇāñ chandasām uttamam padam pratihāra
āsevata* (JPA 11,2) iti vihitam / atra brūmaḥ / pratihārotpatter udgātṛtamanam heturūpe-
ṇa kathitam ācāryeṇeti kṛtvā kaṇīyassu cchandassu tamanābhāvāt pratihārābhāvaśaṅkāyā
utpanmāyā nivṛttyartham vaktavyam eva / tathāpi na vaktavyam evaṃ kḷptatvāt / trai-
padānām tūttame pade saṃrudhyata iti siddha eva pratihāarakālo [']nyārthatvajñāpanāya
hetunā sādhyate / traipadānām saṃrodhād dhetor atānte [']pi pratihāro bhaved eveti /

ko [']rtho 'nena jñāpitaḥ / ayam ucyate / kaṇīyāśchandasyānām aikapadadvaipadānām
tamanāsadbhāve [']pi yathāsambhavam pratihāarakālaḥ kalpyata iti //

JPA 11,15.

kāla ād u cātuṣpadapāñcapadānām

[Bh/J 228,1-19] kāla===dānām // ādu- iti nipāto [']vadhāraṇārthe / nipātadvayam vā
bhavatu / kāle svakāle tamanakāla eva cātuṣpadānām pāñcapadānāñ ca pratihāro vihito
mantavya ity arthaḥ /

kimartham idam ucyate / pūrvam eva hy eṣām pratihāarakālo vihitaḥ / cātuṣpadapāñca-
padānām pratihāarakālas sa eva nyāyyaḥ pratihāarakāla iti jñāpanārtham ucyate /

nanu cātuṣpadapāñcapadayos tamanavaṣamyād ubhayatra nyāyyakṣiptir ayuktā / ekam eva hi nyāyyam bhavitum arhati / satyam etat / yady apy ekasminn eva kāle vidadhīta tathāpy ubhayor api nyāyya eva pratihārakāla iti jñāpanārtham ubhayānukramaṇam iti / kim etasya jñāpane prayojanam / atijagatīprabhṛtīnām varīyasāñ chandasām ṣaṭpadānām saptapadānāñ cuktanyāyānusāreṇa pratihārakṣiptau kartavyāyām ubhayanyāyānuvartane na caturthe vā pañcame vā tamanavaśād yathāyogam pratihārakālaḥ kalpya ity etadartha tvād itarathā sānnidhyāt pañcama eva prāpnoti /

dvaipadānām yathā *viśvatodāvann* (JS 1,46,1) ity ubhayor (JGG 5,8,1-2) uttarapadādu ṣaḍakṣaraḥ pratihāraḥ /

eṣa brahmā- (JS 1,46,2) iti prathamasya (JGG 5,8,3) dve akṣare dvitīyasya (JGG 5,8,4) ṣaṭ trītyasya (JGG 5,8,5) catvāri caturthasya (JGG 5,8,6) ṛgaksarebhyaḥ parasya stobhasya pūrvārdhaḥ pratihāraḥ pañcamasya (JGG 5,8,7) pañcamaṣaṣṭhe /

upa prakṣa (JS 1,46,8) ity asya (JGG 5,8,14) ca dharmavidharmaṇoś (JGG 5,4,10 and 11 on JS 1,42,3 and 4) ca bhadrā- (JĀrG 19,7 on JS 1,47,6) śreyasāñ (JĀrG 19,8-9 on JS 1,47,6) ca stobhāvayavair eva pratihāraḥ kalpya[s] syāt /

śam padam (JS 1,46,5) ity asya madhyamaiś caturbhir akṣaraiḥ /

aikapadānām yathā *indro viśvasya-* (JS 1,47,10) iti pūrvasya (JGG 5,9,16) *rājati-* iti parasya (JGG 5,9,17) pañcamaṣaṣṭhe /

imaṃ vṛṣaṇam (JS 2,5,3) iti pañcamādibhiś caturbhiḥ (JĀrG 16,3) /

endra yāhi- (JS 1,48,3) iti ṣaṭpādasya caturthe pāde navākṣaraḥ pratihāra (JGG 5,10,4) *astu śrauṣaḍ* (JS 1,48,7) iti ca (JGG 5,10,8) /

agnim hotāram (JS 1,48,10) iti dvitīyasya (JGG 5,10,14) caturthapañcamayor anyatarat pratihāraḥ /

agnim hotāram (JS 1,48,10) iti prathamasya (JGG 5,10,13) caturthaḥ pādaḥ /

ayā rucā- (JS 1,48,9) iti trītyasya (JGG 5,10,12) caturthaṣaṣṭhasaptameṣu padeṣv āditaś catvāri catvāri /

nanv eṣām sāptapadānām uttame [']pi pade nyāyyapratihāralakṣaṇopakhaṇḍo dṛśyate / ko nety āha / so [']pi pratihāra eva / evañ ced eṣāñ dvipratihāratvam prasajati / kāmam prasajatu / naiṣa doṣaḥ / sāptapadānām sarveṣāñ dvipratihāratvam iṣyata eva /

vibhāgyānāñ caturthaṣaṣṭhe pratihārau /

śeṣānāñ caturthe tamananimittaḥ / anyo nyāyyaḥ / nyāyyatamananimittayor bhinnarūpa tvan na doṣāya yathā nityavatsa- (JĀrG 16,7) mahānāmnīnām (JĀrG 24,1-3) /

JPA 11,16.

iti vidyāt

[Bh/J 228,19-23] iti vidyāt // itīttham anena prakāreṇoktena nyāyena sarveṣāñ chandasām pratihārakālaḥ kathita iti vidyād ity arthaḥ / atikrāntena granthena nirūpitasyārthasyāyām samudāyārthaḥ / gāyatrīyādīnām ṣaṇṇām uttamapadādu pratihāraḥ / dvaipadānām uttarasya padasyādu vā madhye vā yathāyogam /ekapadānām madhya eva / atijagatīprabhṛtīnām varīyasāñ caturthe pañcame vā / antye ca tamanavaśād gānavaśāc ca niyamyeteti //

JPA 11,17.

teṣām yāny aṣṭākṣarapādottamāni padanidhanāni bhavanti
tāny agre vyākhyāsyāmaḥ

[Bh/J 228,24 - 229,5] teṣām===syāmaḥ // aṣṭāv akṣarāṇy asyety aṣṭākṣaram / aṣṭākṣaram
padam aṣṭākṣartapadam uttamaṃ yeṣān tāny aṣṭākṣarapadottamāni padanidhanāni padā-
vayavanidhanāni / yāni teṣām aṣṭākṣarapadottamāni padanidhanāni tāny agre vyākhyā-
syāmaḥ /

kim atra vyākhyeyam / pratihāropadravanidhanānām pramāṇam /

evaṅ cet teṣām iti vaktavyam / vaktavyaṅ ced uttarasya vākyaśyādāv eva /

evaṅ cet *tāni*- ity anarthakam / nānarthakam pratihārāditrayaparigrahārthatvāt /
ayam arthaḥ / yāny aṣṭākṣarapadottamāni padanidhanāni sāmāni teṣām agra udṛci yāni
tāni vyākhyāsyāma ity arthaḥ / bahuvacananirdeśād agraviṣayatvāc ca pratiharopadra-
vanidhanāni trīṇi jñāyante / teṣām eva hy ekapadasaṃruddhatvād anavagatapramāṇānām
iyattā vaktavyā / uttaratrāpi tāny eva vakṣyante /

kutaḥ punar ayam agraśabdaḥ prāthamyena gr̥hyate / *agrasomaṃ lambhayitvā*- (JPA
24,14) ity atra prāthamyena dṛśyate / loke ca- *agram brāhmaṇāya dātavyam* ity ukte
prathamam dīyate / satyam etat / antavācy api dṛśyate- *agrād upakramyā mūlād* (JŚS
6,4) ity atra *tasmād oṣadhayo mūlato jāyante [']grataḥ pacyanta* (JB 2,376: 322,22) ity
atra ca- *aprasīrṇāgre* (JGS 1,2,1) iti ca / ubhayathā dṛśyamānatvād antavācī parigr̥hītaḥ
//

JPA 11,18.

api dvābhyām akṣarābhyām pratiharati

[Bh/J 229,6] api===rati //

JPA 11,19.

caturbhir upadravati

[Bh/J 229,6] catu===vati //

JPA 11,20.

dve nidhanam

[Bh/J 229,6] dve nidhanam // dve akṣare nidhanaṃ syāt //

JPA 11,21.

yathā saṃhitān (JGG 6,1,22 on JS 1,49,2)

naudhasaṃ (JGG 3,1,12 on JS 1,25,4)

yauktasrucam (JGG 3,2,17 on JS 1,26,7) iti

[Bh/J 229,6-11] yathā===miti // samhitādīnām evam avacchedaḥ kāryaḥ /

kin trayāṇām eva / na hi yeṣu sāmasu gītyavirodham uktena mārgēṇavacchedaś śakyate
kartun teṣāṃ sarveṣāṃ iti grāhyam / yathā

praty agne (JS 1,10,6)

endra sānasim (JS 1,14,5)

vayam u tvā- (JS 1,17,3) iti param (JGG 2,5,11)

tubhyaṃ sutāsas somā (JS 1,22,10)

ā mandrair (JS 1,26,4)

yathā gauro apā (JS 1,26,10)

śacībhir na (JS 1,30,5)

ā yāhi- (1,46,7) iti

vṛṣā pavasva- (JS 1,49,3) iti dvitīyan (JGG 6,1,24)

tr̥tīyan tv āyāsyam (JGG 6,5,1 on JS 1,53,1)

punānas soma jāgrvir (JS 1,53,9)

abh dyumnam (JS 1,59,2) iti dvitīyam (JGG 6,11,7)

ity evamādiṣūpalakṣayet //

JPA 11,22.

athāpi caturbhir akṣaraiḥ pratiharati

[Bh/J 229,12-25] athā===rati // nanu kramaparigrahārthan *tribhir* ity uktvā *caturbhir* iti
vaktavyam / satyam etat / [tat tu] pratihārasya caturakṣaratvam mukhyam iti jñāpanār-
tham /

evaṅ ced idam eva prathamam vaktavyam mukhyatvāt / dvyakṣarasyāpi mukhyatvam
iṣyata eva / *dvābhyām* (JPA 11,18) *caturbhir* (JPA 11,22) iti cādau pṛthag vidhāya punar
dvābhyām (JPA 11,26) iti kramaparigrahāyārabhyate / tena jñāyate dvyakṣarasyāpi mu-
khyatvam /

kim mukhyatvajñāpanena sādhyate / avyāvarganimittaḥ pratihārā dvyakṣarāś caturakṣarā
vā bhaveyur iti sidhyati /

kim ayan tulyo vikalpaḥ / neti brūmaḥ / yadi pratihāropadravaviṣayaś caturakṣaras tatra
dvyakṣaraḥ / yatra ṣaḍakṣaraprabhṛtviṣayas tatra caturakṣaraḥ / yathā

preṣṭham va (JS 1,1,5) ity uttamam (JGG 1,1,11)

śagdhī ū śv (JS 1,27,1) iti ca prathamam (JGG 3,3,1)

yathā ca svarāṇān tr̥tīyam (JĀrG 23,12)

indro dadhīca (JS 1,19,5) iti ca

aindrāgnaṅ (JGG 2,2,6 on JS 1,14,3) ca /

kim upadravanidhanayoḥ pramāṇavaṣamyād uktāny udāharaṇāni sampadyante / sampad-
yante prakṛtatvāt pratihārasya / upadravanidhane hy atrāvivakṣite /

evaṅ ced upadravanidhanapramāṇavacanam eṣūdāharaṇeṣu sarveṣv apy anarthakam eva
saṃvṛttam / kas sandehaḥ / tac ca sarvanidhanavacane [']pi vijñāyata eva / ukte pratihāra-
pramāṇe pāriṣeṣyād upadravo [']pi vijñāyata eva / prayojanam api kiṅ cid vaktuṃ śakyate
/ sarvatropadravanidhanavaśenaiva pratihāraḥ kalpya iti jñāpanārtham iti /

kim etasya jñāpane prayojanam / pāñcapadānām vibhāgyānān nidhanopāyatvād uttamam
padam upadravaḥ / tad āsannam evopottamam padam pratihāra[s] syād ity etadartham /

itarathā padena prastauti padenodgāyati padena pratiharati- (JPA 19,4-6) ity asya vidher
anapoditatvāt / tṛtīyam eva pratihāraḥ prasajati / pūrveṣu vākyeṣu na vācyam asti //

JPA 11,23.

dvābhyām upadravati

JPA 11,24.

dve nidhanam

JPA 11,25.

yathā naipātithasya (JGG 3,7,6) ka ī veda- (JS 1,31,5) iti

JPA 11,26.

athāpi dvābhyām akṣarābhyām pratiharati

JPA 11,27.

dvābhyām upadravati

JPA 11,28.

catvāri nidhanam

JPA 11,29.

yathā cchandasy auśanasya (JGG 6,2,19) pari prāsi- (JS 1,50,10) iti

JPA 11,30.

athāpi tribhir akṣaraiḥ pratiharati

JPA 11,31.

tribhir upadravati

JPA 11,32.

dve nidhanam

JPA 11,33.

yathā cchandasi vidyante

[Bh/J 229,26-30] yathā===dyante // evamprakārāṇy api cchandasi santīty arthaḥ / cchandasī mārgaṇāyārabhamānaḥ pratha eva sāmni paśyatīti matvā na nāmanirdeśam akarot /

atha vā / parkasyeti siddhe *cchandasi vidyanta* iti yatnagauravaṃ kriyate / tasya prajojanam evaṃ vaktavyam / yatra gītivaśāt tryakṣara eva nissaṃśayam pratihāro dṛśyate tatrāyaṃ vidhiḥ pravartyaḥ / yathā

tam indram (JS 1,13,5) iti tṛtīyasya (JGG 2,1,12)

vāṣṭos pata (JS 1,29,3) ity ubhayoḥ (JGG 3,5,4-5)

na pakṣaprāptau yathā parasya parkasya- (JGG 1,1,3 on JS 1,1,1) iti //

JPA 11,34.

athāpi caturbhir akṣaraiḥ pratiharati

JPA 11,35.

tribhir upadravati

JPA 11,36.

akṣaranidhanam

JPA 11,37.

yathā-

abhīvartasya (JGG 3,1,9 on JS 1,25,4)

śuddhāśuddhīyasya (JGG 4,4,25 on JS 1,36,9)

JPA 11,38.

athāpi pañcabhir akṣaraiḥ pratiharati

JPA 11,39.

dvābhyām upadravati

JPA 11,40.

akṣaranidhanam

JPA 11,41.

yathā- āśvasya (JGG 2,1,5 on JS 1,13,2; JŪha 1,3,1 on JS 3,12,2)

yat prathame dāśarātriḥ (JK 2,15; JB 3,13-14)

JPA 11,42.

athāto bahirnidhanānām ²¹

[Bh/J 229,31] athā===nānām //

JPA 11,43.

api caturbhir akṣaraiḥ pratiharati ²²

[Bh/J 229,31 - 230,2] api===rati // kimarthan dvyakṣaran tryakṣarañ ca pratihāram atikramya bahirnidhanānāñ caturakṣaram evārabhyate prathamam / caturakṣarasya mukhyatvajñāpanārtham / tasmād bahirnidhanānām bahuṣu vikalpeṣu yugapat prāpteṣu caturakṣaratvam eva pratīyate / tathā tṛtīyasya sāmnaḥ (JGG 1,1,3 on JS 1,1,1) //

JPA 11,44.

caturbhir upadravati

JPA 11,45.

bahirnidhanam

JPA 11,46.

yathā- āmahīyavasya (JGG 6,1,13 on JS 1,49,1)²³

JPA 11,47.

athāpi pañcabhir akṣaraiḥ pratiharati

JPA 11,48.

tribhir upadravati

JPA 11,49.

bahirnidhanam

JPA 11,50.

yathā rathantarasya (JĀrG 16,9 on JS 1,25,1)

²¹ JPA 11,42-46 quoted in Ca. p. 50 fol. 10b, see on JPA 11,46.

²² JPA 11,43 quoted with a variant reading in Ca. p. 50 fol. 10b: *api caturakṣaraiḥ pratiharati.*

²³ JPA 11,42-46 quoted in Ca. p. 50 fol. 10b: athāto bahirnidhanānām api caturakṣaraiḥ pratiharati caturbhir upadravati bahirnidhanam yathāmahīyavasya- (JPA 11,42-46) iti viśeṣavacanād *ugrām śarmā-* (JGG 6,1,13) iti catvāry akṣarāṇi pratihārah / Before this, Ca. has quoted JPA 11,2-5 and concluded from these rules: āmahīyavasya gāyatrīcchamḍasya traipadasyottame pade pratihārah siddhaḥ.

JPA 11,51.

athāpi ṣaḍbhir akṣaraiḥ pratiharati

JPA 11,52.

dvābhyām upadravati

JPA 11,53.

bahirnidhanam

JPA 11,54.

yathā gauṣūktaṃ (JGG 2,1,18 on JS 1,13,8)

saubharam (JGG 1,12,7 on JS 1,12,3)

iti bhavataḥ

JPA 11,55.

tāny api ṣaḍ vyāvṛjyante

catvāri pūrvāṇi bhavanti

dve uttare

yathā sākamaśvaṃ (JGG 1,1,14 on JS 1,1,7)

satrāsāhīyaṃ (JGG 2,6,18 on JS 1,18,6)

svāraṅ cyāvanam (JGG 6,1,59 on JS 1,49,7)

auśanam (JGG 6,6,1-3 on JS 1,54,1) iti

[Bh/J 230,2-11] tānya===miti // yatra yāni catvāry akṣarāṇi ṣaḍśam ekarūpam ekavidham yadi gītāni syuḥ ye ca dve akṣare uttare anyathā gīte pūrvākṣaragīter bhinnarūpagīte yadi syātān tāni ṣaḍ akṣarāṇi pratihārārhāṇy api bhinnarūpatvāt dvedhā vyāvṛjyante cchidyante vyāvargam arhantīty arthaḥ / yathā sākamaśvādīnām uttamapadādau /

yāni ṣaḍ akṣarāṇi teṣāṅ catvāry ekaparakāreṇa gītāny uttare ca dve anyaparakāreṇa tasmād dviparakāragītatvād dvedhākaraṇam arhantīti ke cid ācāryā vāñchantīty arthaḥ /

tāni- iti kimartham / pratihārārhāṇy eva nopadravārārhāṇīti jñāpanārtham / tasmād yauktāśvaprakāraṇam ṣaḍakṣara upadravo bahurūpagītiyukto [']pi na vyāvargam arhati /

ṣaḍ iti kimartham / caturṇām mā bhūd iti yathā *vayam indra tvā-* (JS 1,14,8) iti caturthasya (JGG 2,2,17) /

prakṛte gauṣūkta- (JGG 2,1,18 on JS 1,13,8) saubhare (JGG 1,12,7 on JS 1,12,3) ekavidhagīte nirasya sākamaśvādīni bahurūpagītāny udāharaṇāny ācārya bahurūpagītiyāvargakāraṇād iti jñāpayati /

kim etasya jñāpane prayojanam / avyāvargaṅ ced uttamam padam bhavatīty atra yojayati //

JPA 11,56.

pūrvair eva caturbhir dhānañjayaḥ pratihārayāñ cakāra

[Bh/J 230,12] pūrvai===kāra // tathāvidheṣu pūrvair eva caturbhiḥ pratihārayāñ cakāra dhānañjayaḥ //

JPA 11,57.

pañcamaṣaṣṭhābhyāṃ sastobhābhyāṃ kṣairakalambhiḥ ²⁴

[Bh/J 230,12 - 232,22] pañca===lambhiḥ // kṣaikalambhir dvābhyāṃ eva pañcamaṣaṣṭhābhyāṃ eva /

kāraḥ karaṇāt ṣaḍbhir api ke cid icchantīti jñāyate /

atha pratihārādīnām pramāṇavidhayo bahavas sodāharaṇam abhihitāḥ / ukteṣūdāharaṇeṣu spaṣṭam avagantum śakyante pramāṇāni netareṣu / ekatraiva sarvavikalpaprasaṅgaḥ / kva punar eva prasaṅgaḥ / sarveṣv eva cānudāhṛteṣu / ekam udāhṛtya vaktavyam / *tvam agne yaḥ jñānām* (JS 1,1,2) ity atra sarve vikalpāḥ prāpnuvanti / pratihārasya dvyakṣaratvaṃ śakyam kalpayitun tryakṣaratvañ caturakṣaratvam pañcākṣaratvañ ca / evañ cen manyate bhavān bhavantaṃ vyāmohamahārṇavābhyantaram patitam aham manye / śrūyatām samyag etat / *sa yad vai khalv ādita* (JPA 6,15: 213,8) ityādīnā granthena ye dharmāḥ prastāve vihitās ta udgīthādīnām api tulyā eva / katham etaj jñāyata iti ced brūmaḥ / *āditas sāmnaḥ-* (JPA 6,15: 213,8) *avasānamātraḥ prastāva* (JPA 6,18: 213,21) ity etāvata prastāvagate vidhātavye sarvasmin siddhe yo vacanavistarāḥ kṛtas tena jñāyate sarvārtho [?]sau vidhir iti / kathañ ca prastāvagrahaṇe vartamāne yad adaḥ- *avasānamātraḥ prastāva* (JPA 6,18: 213,21) iti prastāvagrahaṇam akāri tenāpi jñāyate pūrvo vidhir anyatrāpi prasajātīti / atha ca- *avasānamātraḥ prastāva* (JPA 6,18: 213,21) ity etadantena granthena prastāvalakṣaṇam sarvaṃ vihitam / *iti vidyād* (JPA 6,18: 213,21) iti padadvayam pṛthagvākyaṃ / tasyāyam arthaḥ / itīttam evam anena prakāreṇottareṣv api vidyāt / yāni lakṣaṇāni prastāve vihitāni tāny udgīthādisarvaparvaṇāṃ sādharmaṇāni vidyād ity arthaḥ / tasmād api jñāyate tasya vidhes sarvārthatā / kim bahunā pralapitena / sarvathā *samyak sadṛṣaṃ gītam* (JPA 6,15: 213,8) iti ca *naiva gīyamānasyāvacchindyād* (JPA 6,16: 213,14) iti ca *nāvasānam atikrāmed* (JPA 6,17: 213,19) iti caitat trayam sarvasādharaṇam iti mantavyam /

ācārya [?]pi gītyavasānavaśenaiva sarvān vidhīm pravartayati / tasmād asmin sāmni (JGG 1,1,4) pañcāvachchēdāḥ krameṇa pañcāvayavāny avalambante / yathā barhiṣīyasya- (JGG 1,1,2 on JS 1,1,1) api tathāvidheṣu sarveṣv evam eva vidyāt /

kiṃ *pra samrājāṃ* (JS 1,15,10) ity eṣāṃ prathame sāmni (JGG 2,3,17) samānam etat / na / na hy evaṃ saty *uttamam padam pratihāra āsevata* (JPA 11,2: 226,1.7) iti vacanam anarthakaṃ syāt / etadānarthakyparijihīṣayā pratihāra uttama eva pade kalpyaḥ / athāsyottame pade dve vidhe trīṇi parvāni / kim atra kurmaḥ / atra brūmaḥ / prathamo [?]vasānamātraḥ prastāvaḥ / antyam avasānamātran nidhanam / nānayoḥ prāyeṇa vya- bhicāro [?]sti / itareṣān trayāṇām bahurūpas saṃkaro dṛśyate / kva cid udgīthapratihārau

²⁴ JPA 11,56-57 quoted as follows in Ca. p. 51 fol. 11a: *caturbhir akṣarair dhānañjayaḥ pratihārayāñ cakāra pañcamaṣaṣṭhābhyāṃ sastobhābhyāṃ kṣairakalambhiḥ* (JPA 11,56-57) ity atrāpy anayoḥ pakṣayor ābhiśreṇyenāpy uktatvād uttarasya pakṣasya (JPA 16,6) heyaḥ pūrvapakṣa ity vṛttikārair apy uktam (see Bh 232,8-9).

samsr̥ṣṭau kva cid pratihāropadravau kva cid udgīthapratihāropadravāḥ kva cid pratihāra-
sthānam api dvedhā tredhā vāvacchidyate kva cid upadravasthānam api / yathā

śan no devīr (JS 1,3,13) iti ca

dūtam va (JS 1,2,2) iti ca

gavyo ṣu ṇa (JS 1,10,2) iti ca

viśo viśo va (JS 1,9,7) iti ca

dadhanve vā- (JS 1,10,4) iti ca /

teṣām madhyagatatvāt pratihārasya pramāṇavacanād evānyayor api pramāṇāvagatis sidh-
yatīti kṛtvā tatpramāṇanirṇayopāyamātrāsamśanam itīmam adhyāyam ācāryaḥ parvaṇām
samkarānirācīkṛṣayā bhagavān jāimīnir āmnātavān / tatra bahavo [']vacchedamārgās sod-
āharaṇam udāhṛtās sarvasāmapratihārapramāṇāvagatim praty ācāryeṇātīva pariśrameṇa
/

tathāpi tvayā mayā ca nyāyenaiva sakalaparvāvagati[s] syāt /²⁵ ko [']sau tvayā mayā ca
nyāyaḥ / evam ucyate / babhūva kila kadā cid arjuno nāma rājaputraḥ / tasya vairī vaika-
tano nāma / tam arjuno [']tyadbhutaṃ yuddhaṃ kṛtvā jghāna / tena prakarṣaṇ jagāma /
tadā bhagavatā vāsudevenoktaḥ / karṇavadhanimitto harṣo bhavatā na kartavyaḥ / na ke-
valam bhavatpatriṇa eva tadvadhakāraṇam iti / evam ukto [']rjunaḥ kim anyad ity acūdat
/ evaṇ coditaḥ punar uvāca vāsudevaḥ

tvayā mayā ca kuntyā ca dharāṇyā vāsavena ca /

jāmadagnyena rāmeṇa ṣaḍbhiḥ karṇo nipātitaḥ // iti

tvayā śarā viddhāḥ / mayopāyāḥ pradarsītāḥ / kuntyocchiṣṭaśaravedhaḥ pratiṣiddhaḥ /
dharāṇyā nāśāpāte syandanāpakarṣaḥ / vāsavena kavacagrahaṇam / rāmeṇa prāptakāle
[']stravismaraṇaśāpaḥ kṛtaḥ / ity etaiḥ kāraṇaiḥ parikṣiṇabalatvād antakavaśam gataḥ
karṇa iti / ayan tvayā mayā ca nyāyaḥ /

tadvad atrāpi vijñātavyam / uktaś ca sodāharaṇair avacchedamārgair gītivaśena cohāmnā-
yānusāreṇa cāvasānavaśena cācāryapravṛtṭyā ca siddhapratihāragītipramāṇasādṛśyakalpa-
nayā cābhiśreṇyavacanānusāreṇa cānyeṣu sāmasu sarvam parva samyag avagantavyam /
na kevalam etāvātā granthena sarvam avagantum śakyate /

udāhṛtāvachedavaśena

endra sānasim (JS 1,15,5) iti pūrvasya (JGG 2,2,9) ca

punānas soma- (JS 1,53,1) iti prathamasya (JGG 6,5,1) ca

kvāsya vṛṣabha (JS 1,15,8) iti madhyamasya (JGG 2,3,13) ca

tam indraṃ vājayāmasi- (JS 1,13,5) iti trtīyasya (JGG 2,1,12) ca-

agne mṛla- (JS 1,3,3) ity ubhayoś (JGG 1,3,7-8) ca-

aśvan na tvā- (JS 1,2,7) iti madhyamasya (JGG 1,2,10) ca

preṣṭhaṃ va (JS 1,1,5) iti madhyamasya (JGG 1,1,10) ca-

rjunīti na (JS 1,23,5) iti ca

dūtam va (JS 1,2,2) iti ca

nidhanakāmasya (JGG 2,4,13 on JS 1,16,8) ca /²⁶

²⁵ Ca. p. 47 fol. 10a: atra pratihārāvayavā[vaga]tirūpāḥ / te ca tvayā mayā ca nyāyena bahubhir
upāyair avagantavyā ity vṛttikārair uktaṃ /

²⁶ Bh 231,21-25 quoted in Ca. p. 47-48 fol. 10a: udāhṛtāvachedavaśena- *endra sānasim* iti pūrvasya
punānas soma- iti prathamasya (etc., omitting *ca* throughout) ... *rjunīti na* ity asya *dūtam va* ity
asya nidhanakāmasya ca parvāvagantum śakyam /

Note: There are 3 nidhanakāmas, JGG 2,4,13 being the only one in the JŪha (1,6,1-3). The other two are JGG 1,2,15 on JS 1,2,10; JGG 3,4,11 on JS 1,28,8.

gītivaśena

upa tvāgna (JS 1,2,4) iti ca caturakṣaraḥ /

ūhāmnāyavaśena yathā ṛtīyasya svarasāmnaḥ (JĀrG 23,5 on JS 2,6,1; JŪhya 5,6 on JS 3,5,6-8; JK 2,24) /

avasānavaśena yathā barhiṣīyasya- (JGG 1,1,2 on JS 1,1,1) uttamam padaṃ sarvaṃ /

ācāryapravṛttivaśena yathā

preṣṭham va (JS 1,1,5) ity uttamasya (JGG 1,1,11)

namas te agna (JS 1,2,1) iti ca dvyakṣaratvam madhyamapadānte caturakṣaratvañ ca /²⁷
katham iti ced avyāvargañ ced ity atrauśanavairūpādīnāñ chandasyasyauśanasyottama-
padagītivairūpyadarśanopalabdham etat / tatraiva vivariṣyāmaḥ /

siddhasādṛśyād yathā *vayam u tvā-* (JS 1,17,3) iti pūrvasya (JGG 2,5,10) ca /

ābhiśreṇyavacanena yathā *vairājasyottame pade madhyamo* [']*bhyāsa* (JPA 18,28) iti /

prakṛtasya punas sāmnaḥ kiyān pratihāraḥ / caturakṣara iti brūmaḥ /²⁸

nanu śākalasādṛśyād dvyakṣaratvam iti prāpnoti / tathā saindukṣitasādṛśyāc caturakṣara-
tvam eva / ubhayaprāptau hi caturakṣaratvam uktam / atraivāyam anyo vicāraḥ / evaṃ
saty asya sāmna udgīthe [']vasānadvayam prāpnoti / avasānamātratvam avasānānatikra-
maṇaṃ ca sarvaparvaṇām iṣyata iti hi bhavatoḥ / atra brūmaḥ / udgīthasya bahvava-
sānatvam ācāryeṇāpīṣyata eva yad ayam udgīthasya *padenodgāyati* (JPA 11,4) *dvābhyām*
padābhyān (JPA 11,7) *tribhiḥ padair* (JPA 11,11) iti ca bahurūpaṃ vidhiṃ śāsti / tena
jñāyate hrāsavṛddhyor udgīthaviṣayatvam /

atha ca *tad āhur na padānteṣv āramed* (JPA 4,4: 206,8) iti ca- *uttarasya padasyārabhyā-*
vānyād (JPA 4,5: 206,16) iti ca *tatrota gurūṇi sāmāni bhavanti sa khalu padam ārabhyā-*
ramed (JPA 7,24: 215,30) iti ca / etair vidhibhir jñāyate [']*nekāvasānatvam udgīthasya*
/

atha viśoṣīyasya (JGG 1,9,9 on JS 1,9,7) bahvavasānam uttamam padaṃ / tatra pratihāro-
padravaviṣaye bahūny avasānāni vidyante / tatra katham pratihārāvagati[s] syāt / *pañcama-*
ṣaṣṭhābhyām (JPA 11,57: 230,12) ity ayam pakṣa āsrayaṇīyaḥ / *sastobhābhyām* (JPA 11,57:
230,12) iti vacanād dhimkāro [']*pi* pratihārabhāga eva / ābhiśreṇyēnāpi tathaiva klptam
(JPA 17,22) eva /²⁹

pramādatandrīrahitaḥ puruṣas sarvaṃ vidhivartmāvalokayan paśyati tattvam artham /
evaṃ uktān anekavidhān vikalpān pradaśiteṣūdāharaṇeṣu samyag avalokya tadanusāreṇa
gītyavirodham itareṣu yathāyogam avacchindyāt /

²⁷ Bh 231,25-28 quoted in Ca. p. 48 fol. 10ab: gītivaśena- ... caturakṣaratvaṃ ca, with the following variants: *upa tvāgna* ity asya pratihāras caturakṣaraḥ; in the next three sentences *yathā* is omitted; *namas te agna* ity atra pratihārasya dvyakṣaratvaṃ ...

²⁸ Bh 231,29-31 quoted with variants in Ca. p. 48 fol. 10b: siddhasādṛśyān yathānupapattiyā *vayam u tvā-* iti pūrvasyābhiśreṇyavacanena vairājasya uttamapade madhyamo [']*bhyāsaḥ* / prakṛtasya sāmnaś caturakṣara iti /

²⁹ Bh 232,8-9 cf. Ca. p. 209 fol. 44a: atrābhiśre[nyā]kṣairakalambhipakṣe śreyānī iti vṛttih; Ca. p. 377 fol. 75b: kṣairakalambhipakṣa eva śreyānī iti vṛttikāravacanāc ca. See also Ca. p. 51 fol. 11a quoted on JPA 11,56-57.

kim aṣṭākṣarapadottamānām etāvanta eva bhedāḥ / naivam / anye [']pi bhedā vidyante /
 dvābhyām pratiharati
 ṣaḍbhir upadravati
 bahirnidhanam
 yathā yauktāśvayos (JGG 6,1,30-31 on JS 1,49,3)
 sarvam uttamam padam pratiharati
 abhyāsābhyām upadravanidhane
 yathā barhiṣīyasya (JGG 1,1,2 on JS 1,1,1)
 avacchedaviññānopāyapradarśanārtho [']yam granthaḥ / na sarvavidhātavyavidhāyī /
 ālokya gītikramam ūhapāṭham /
 uktān vikalpān api naikarūpān /
 tadānukūlyena samīkṣya samyak /
 śeṣeṣu kuryāt pratihāraḥ /
 udāhṛtasvalpapathāśrayeṇa /
 śakyāvagantum sakaleti matvā /
 chandasyasāmānāvaparvavakṣiptiḥ /
 na granthabāhulyabhayād akāri //

[Bh/J 232,23] // 11 // [ekādaśaḥ khaṇḍaḥ]

JPA 12,1.

athāto dvādaśākṣarapādottamānām

[Bh/J 233,1] athā===mānām //

JPA 12,2.

atra khalv etāni sāmāparvāṇy asaṃrūḍhyatamāni bhavanti
 padasyānusamrodham

[Bh/J 233,1-18] atra===rodham // atrāsmīn dvādaśākṣare pada etāni pratihārādīni trīṇi
 sāmāparvāṇy asaṃruddhatamāni bhavanti vistīrṇatamāni bhavanti padasyāsamrodham
 anuvartamānāni / heturūpenedam ucyate / padāsamrodhānuvṛtṭyā padāsamrodhakāraṇād
 etāni vistīrṇatamāni bhavantīty arthaḥ /

kimārtho [']yam ārambhaḥ / pratihārādīny evottamam padam akhilaṃ vyāptum arhantīti
 pratipādanārthaḥ / tamanaprayogād udgīthāt pratihārādihikyam apy anumataṃ bhavati /
 ayam asya vākyasyābhiprāyaḥ / udgātur bhūyīṣṭhabhāgitvan tatas sādhitvañ ca pratihāra-
 syodgāṭṛtamanakālatvaṃ kanīyastvañ cānāḍṛtya padāśrita eva vidhir āśrayanīya iti / tasmāt
 pratihārasyottamam padam āśrītya vihītatvāt prasiddhodgīthe [']pi sāmni mahān api
 pratihāro vidhātavya eva / yathā- *apa tyaṃ vṛjinam* (JS 1,11,9) ity atra caturākṣara
 udgītho [']ṣṭākṣaraḥ pratihāraḥ / vibhāgyānāñ ca padāśritatvād yathā bārhatānām vibhāg-
 yānām aṣṭākṣara udgītho dvādaśākṣaraḥ pratihāra iti /

nanv ata uttaratra vidhīyamāneṣu bahurūpeṣu vidhiṣu pratihārādibhis tribhir eva sarvam
 padam vyāpyamānan drīyate / kim ataḥ / vākyam idam anarthaṃ syāt / nānarthaḥ
 syāt / tatrānudāhṛteṣv etat sārthakam bhavati / kāny anudāhṛtānīti ced brūmaḥ /

caturbhiḥ pratiharati
ṣaḍbhir upadravati
dve nidhanaṃ
yathā- *endra na* (JS 1,44,1) iti pūrvasya (JGG 5,6,1)

caturbhiḥ pratiharati
saptabhir upadravaty
akṣaran nidhanaṃ
yathā *ya indra somapātama* (JS 1,44,4) iti

[...] trayāṇāñ

[There is only one sāman composed on JS 1,44,4, namely JGG 5,6,10, so we must assume that a passage is missing before *trayāṇāñ*.]

caturbhiḥ pratiharaty
aṣṭābhir upadravati
bahirnidhanaṃ
yathā- *apāmīvām* (JS 1,44,7) ity asya (JGG 5,6,13) /

asati hy asmin vākye pratihārādīnāṃ saṃrodhaśravaṇād udgāṭṭamanakālatvaśravaṇāc
ca tadanugrahārtham eteṣāṃ sāmnam uttamapadādyakṣaracatuṣṭayam udgīthasātkṛtya
madhyamaś caturbhiḥ pratihāraḥkṛtir yuktatarety āśānkā jāyate /

kim asya vidher vyabhicāro nāsti / asti / tad uttaratrācāryamatibhedena pradarsyate /
tat tatraiva vakṣyāmaḥ //

JPA 12,3.

api caturbhir akṣaraiḥ pratiharati

[Bh/J 233,19] api===rati //

JPA 12,4.

caturbhir upadravati

[Bh/J 233,19] catu===vati //

JPA 12,5.

catvāri nidhanam

[Bh/J 233,19] catvā===dhanam //

JPA 12,6.

yathā hārivarṇa- (JGG 5,5,11 on JS 1,43,3)
sāṃvartayoḥ (JGG 5,6,2 on JS 1,44,1)

[Bh/J 233,19-20] yathā===rtayoḥ // yathā *pra hotra* (JS 1,11,2) iti pūrvasya- (JGG 1,11,6) *indrāya sāmna-* (JS 1,43,8) iti caivamrūpāṇām anyeṣāṃ api kalpyam //

JPA 12,7.

athāpy aṣṭābhir akṣaraiḥ pratiharati

JPA 12,8.

dvābhyām upadravati

JPA 12,9.

dve nidhanam

JPA 12,10.

yathā traitasya (JGG 5,5,14 on JS 1,43,4; JŪha 1,10,66-68)
yad aṣṭame dāśarātrike (JK 2,30; JB 3,227)

JPA 12,11.

athāpi dvābhyām akṣarābhyām pratiharati

JPA 12,12.

ṣaḍbhir upadravati

JPA 12,13.

catvāri nidhanam

JPA 12,14.

yathā pauṣkalasya (JGG 6,10,5 on JS 1,58,1)

JPA 12,15.

athāpy aṣṭābhir akṣaraiḥ pratiharati

JPA 12,16.

caturbhir upadravati

JPA 12,17.

bahirnidhanam

JPA 12,18.

yathā śrudh[ī]yaṃ (JGG 1,11,8-9 on JS 1,11,3)

kār[ṣ]ṇasravasam (JGG 6,10,16 on JS 1,58,4)
iti bhavataḥ

JPA 12,19.

tāny apy aṣṭau vyāvṛjyante

JPA 12,20.

catvāri pūrvāṇi bhavanti

JPA 12,21.

catvāry uttarāṇi

JPA 12,22.

yathā- ākṣāram (JGG 5,6,8 on JS 1,44,3)
ātīṣādiyaṃ (JGG 6,10,31 on JS 1,58,7)
krośa (JGG 5,5,1 on JS 1,43,1) iti

JPA 12,23. [= JPA 11,56]

pūrvaiś caturbhir dhānañjayaḥ pratihārāṃ cakāra

JPA 12,24.

uttaraiḥ kṣairakalambhiḥ

[Bh/J 233,20-21] utta===lambhiḥ // ākṣārādibhis tulyarūpoṇām ādyakṣaracatuṣṭayasyodgītha-
sātkaraṇam eva vāñchati kṣairakalambhiḥ //

JPA 12,25.

avyāvargañ ced uttamam padam bhavati
pūrvam padam pratihāro gacchati
yathā vairūpa- (JGG 6,4,6 on JS 1,52,3)
bhāsayo[ś] (JGG 6,1,32 on JS 1,49,4 or JĀrG 23,16 on JS 2,2,3)
śyāvāśvasya (JGG 6,8,5 on JS 1,56,1)
yajñāyājñīyasya- (JGG 1,4,4 on JS 1,4,1) iti

[Bh/J 233,21 - 234,13] avyā===syeti // vyāvargo [']vacchedo nānākaraṇam / avyāvargyam
avyāvargayogyam vyavargahetur avasānaṃ vā / avasānayogyā vā gītiḥ / avyāvargañ ced
uttamam padam syāt tasmāt pūrvam padam gacchati pratihāraḥ / uttamasyavyāvargatvam
upottamaganasya nimittam / tasmād upottamaṃ vyāvargayogyāñ ced evam bhavi-
tavyan nānyathā /

yady upottamam uttamañ cāvyaṅvarge syātān tadā kva ca pratihāra[s] syāt / uttama eva syāt / kathañ jñāyate / yatra tatra vā pratihārasyāvaśyakalpyatvād anyasthānavidhānāt svasthānavidhānasyānyāyāt vād udgīthāvakaṅḍanasya yuktataratvāc cottama iti niścīyate / ācārya [']pīman nyāyam pradarsītavān yena cchandasyasyauśanasya- (JGG 6,2,19 on JS 1,50,10) avyāvargopottamottamasyottame dvyakṣaraḥ pratihāro vihitah (JPA 11,29) / ūhāmnāyo [']pīmam eva nyāyan dṛḍhīkaroti / aindrāgne- (JGG 2,2,6 on JS 1,14,3; JŪha 3,4,42 on JS 3,3,3; JK 4,28) *indro dadhīca* (JS 1,19,5) iti suvarṇidhane (JGG 2,7,5; JŪha 3,4,29-31 on JS 3,3,1-3; JK 4,24-25; 4,59) tṛtīye ca svarasāmni (JĀrG 23,5 on JS 2,6,1; JŪhya 5,6 on JS 3,5,6-8; JK 2,24) vilokya niścīyatām / yadā vyāvargayogyām gītim alabdhvā pratihārasadbhāvapratiṇādanāyāvaccidiyate tadā caturakṣara eva kalpyo yathātrāheti / yadā tu pratihāropadravaviṣayaś caturakṣara eva tadā dvyakṣara[s] syād yatha *preṣṭham va* (JS 1,1,5) ity uttamasya (JGG 1,1,11) / ābhiśreṇyenāpi tathāivoktañ *caturbhir akṣarair nyāyāya iti pratyetaṅva* (JPA 15,7) iti /

ke punar vairūpabhāse evaṅrūpe / *adhvaryo* (JS 1,52,3 ity uttaram vairūpam (JGG 6,4,6) atra gṛhyate / prasiddhe vairūpabhāse uktaguṅābhāvād atra na gṛhyete / bhāse punar ārṣeye [']smākīne dve bhāse śrūyete / *yas te mada* (JS 1,49,4) iti prathamañ (JGG 6,1,32) śukriyānāñ caturthañ (JĀrG 23,16 on JS 2,2,3) ca / tayor evaṅguṅavattā na sambhavati / bhāsam anyan na dṛśyate / gāyatrānuṣṭubhabārhatāni siddhāni / kākubhan na dṛśyate / tasmāt kākubhānām yad evaṅguṅam anviṣya labhyate tasya bhāsa iti saṅjñānumātavyā / anviṣyedaṅ labdham yat *pavasva madhumattama* (JS 1,59,1) ity eteṣām prathamayor (JGG 6,11,1-2) anyatarat / kāmam anviṣyatām anyad vā //

JPA 12,26.

atha yatra sarvam padan nidhanam bhavati
tatra pūrvam padam pratihāraś copadravaś cābhipratyaito
yathābhibhavati *tarat sa mā* (JGG 6,4,7 on JS 1,52,4) iti

[Bh/J 234,14-18] atha===iti // yatra yasmin sāmni sarvapadan nidhanam sarvapadasyāpi nidhanatvam bhavati tatrottamāt pūrvam padam pratihāraś copadravaś ca bhajete yathā *tarat sa mā* (JGG 6,4,7 on JS 1,52,4) iti / kathitam padam atra sarvapadam iti nirdīśyate / nidhanasambandhād uttamam evopottamasyodgīthagocaravāt svasthānavidhānāt uttamasya nidhanasya sato [']pi pratihāropadravartham avakhaṅḍanasya prasaṅgato nivṛtṭyartham idam ucyate / yathā *jarābodha-* (JS 1,2,5) iti pūrvam (JGG 1,2,6) *yad indro anayad* (JS 1,16,4) iti ca *sa sunva* (JS 1,59,5) ity uttamañ (JGG 6,11,26) ca //

JPA 12,27.

atha yatra sarvam padañ caiva nidhanam bhavati bhūyaś ca
tatra tathāiva pūrvam padam pratihāraś caivopadravaś cābhipratyaito
yathā bhavaty *abhrātrvyo anā tvam* (JS 1,45,1) iti

[Bh/J 234,19-23] atha===miti // yatra sarvam padam bhūyaś ca tato [']dhikañ ca nidhanam bhavati tatrāpi pratihāropadravau tataḥ pūrvasmīn eva pade bhavataḥ /

pūrveṅaiva vākyenāsyarthasya siddhatvād idam vākyam anarthakam / nānarthakam svarato [']vasānataś ca bhinnarūpayor api sator nidhanayor ekarūpatvajñāpanārthatvāt /

kim etasya jñāpane prayojanam / evaṃsvaraṇām madhyenidhanānām evaivaṃ yathāsanna[n]
tasyaivaṃ yathā ṛtīyam api padaṃ sarvan nidhanam eva syāt / itarathottarasyopāyā-
bhāvān nidhanatābhāvaḥ prasajati / ekasmin sati nidhana ekenaivopāyena bhavitavyam
//

JPA 12,28.

atha khalu stobhapratihārāṇi purāṇās tāṇḍinaḥ procuḥ
stobho vā pratihāraṇāyām bhavati pratihārasvarī vā
yathā-
ābhīśave (JGG 6,5,21-22 on JS 1,53,2)
aurṇāyave (JGG 6,1,68-69 on JS 1,49,10)
śrudhīyaṃ (JGG 1,11,8 on JS 1,11,3)
vāravantīyam (JGG 1,2,11 on JS 1,2,7)
iti

[Bh/J 234,24-28] atha===yamiti // vāsabdau dvau cedathe gr̥hyete / pratihāraṇāyām
stobho [']sti cet sa cet pratihārasvarī pratihārasamyuktaḥ / atha vā pūrvo [']vadhāraṇāyām
uttaraś cedathe / pratihāraṇāyām eva pratihārasvarī stobho [']sti ced yeṣu sāmāsu tāni
stobhapratihārāṇi procuḥ purāṇās tāṇḍinaḥ / tāṇḍinām eva bhedaḥ *purāṇā* iti /

evam ābhīśavādīnām iva pratihāraṇāyām evety evaṅ cākṛtatvāt- *śagdhy ū ṣu* (JS 1,27,1)
pra mitrāya- (JS 1,27,3) iti ṛtīyadvitīyayor (JGG 3,3,3; 3,3,8) neṣyate /

pratihārasvarī- iti bahusudṛṣṭapratihārasvarayukta ity arthaḥ //

JPA 12,29.

eteṣāṃ khalu stobhaiḥ pratihārayāñ cakruḥ

[Bh/J 235,1-5] ete===cakruḥ // eteṣāṃ hi sāmnam stobhair eva tāṇḍinaḥ pratihārayāñ
cakruḥ /

pūrveṇaiva vākyena siddhatvād idam vākyam anarthakam / nānarthakam śrutivihitam
eṣāṃ stobhapratihāratvam itareṣān tatsādṛṣyād anumātavyam ity avabodhanārtham /

atha vā tāṇḍibhyo [']nye [']pi ke cid ācāryā ābhīśavādīnām stobhair eva pratihārayāñ
cakruḥ iti /

atha vā vākyadvayam ekikṛtya vyākhyeyam / yasmād ābhīśavādīnām stobhān eva pratihāra-
yāñ cakruḥ tasmāt pratihārasthānagatastobhavanti stobhapratihārāṇy eva cakruḥ iti //

JPA 12,30.

tad dha smāha dhānañjayo
lilambhayiṣed eva pratihartāram ṛceti
yatrāvakāśaṃ vindet

[Bh/J 235,6-7] taddha===vindet // lilambhayiṣed eva sparśayed eva pratihartāram ṛcā
yatrāvākāśam vindet sambhavo [']sti ced iti dhānañjaya āha sma //

JPA 12,31.

api tv anavakāśam bhavati

yathā *oyi taṃ vas sakhā-* (JGG 6,10,17 on JS 1,58,4) iti

[Bh/J 235,7-15] api===kheti // yatra pratihārelāgatasya stobhasya samīpa ṛgakṣarāṇi
na santi tatra stobha eva pratihāra[s] syād yathā *oyi taṃ vas sakhā-* iti /

kim ṛgakṣarāṇy atra na santi / santi / na santi pratihārārḥāṇi / katham etaj jñāyate /
śrūyatām /

oyi taṃ vas sakhā- iti prastāvaḥ /

yo madāyā uvovā ity udgītha upāyavān /

upāyavattvān nidhanasvarayuktatvāc ca paraṃ ṣaḍakṣaran nidhanam /

stobha udgītha eva /

dvyakṣaran nidhanam /

stobha udgīthaḥ /

aṣṭakṣaran nidhanam /

stobhaḥ pratihāraḥ /

dvyakṣaran nidhanam /

stobha upadravaḥ /

paran nidhanam iti /³⁰

kena punaḥ pramāṇenaīṣām padakhaṇḍānān nidhanatvajñāpanam / sa eva pramāṇam yo
[']syānavakāśatvaṃ śāsti /

kim evaṃ svarāṇi padanidhanāni santi / na santi / svarāḥ padanidhanānām uttara-
tra vakṣyante / te [']tra na dṛśyante / te stobhais sandhāya gītātāt tīrobhavanti /
sandhānāvāsānayo[s] svarabhedam āndhīgava- (JGG 6,8,6 on JS 1,56,1; JŪha 1,1,30-32 on
JS 3,5,6-8) madhyenidhanodāharaṇam avalokya niścinuyād ūhāmnāye ca dharmavidharma-
(JGG 5,4,10-11 on JS 1,42,3; JŪha 1,10,83-85 on JS 3,48,7-9; 1,11,83-85 on JS 3,56,10-12)
ādīni //

JPA 12,32.

atha khalv anyad eva rcaḥ padam bhavaty anyat sāmnaḥ

[Bh/J 235,16-19] atha===sāmnaḥ // atha khalv rcaḥ padam padapramāṇam padavibhāgo
[']nyaparakāreṇa bhavati sāmnaś cānyaparakāreṇa / keṣu cit sāmnaś ca bhe-
dena padavibhāgo dṛśyata ity arthaḥ / yathā gambhīra- (JGG 6,1,21 on JS 1,49,2) de-
vasthāna- (JĀrG 12,1-2 on JS 1,25,7.6) vidratheṣu (JĀrG 16,6 on JS 1,45,2) /

asya vākyasya ko [']rthaḥ / sāmnaḥ padam upottamaṃ sarvam pratihāra[s] syād ity arthaḥ
/ katham etaj jñāyate / adhikārāt pratihāra iti jñāyate padavacanāt *sarvam padam* (JPA
12,26.27) ity uttamasyopadravaviṣayatvād avyāvargatvāc copottamaṃ iti /

³⁰ Cf. JGG 6,10,17 on JS 1,58,4 (kārṣṇaśravasa II alias gauloma): *oyi taṃ vas sakhā / yo madāyā -
uvovā / punānam abhi gā - uvovā / yatā - uvovā / śisun nā havyai svadayā - uvovā / ta gā - uvovā
/ rṭibhiḥ //*

aparā vyākhyā //

JPA 12,32a.

atha khalv anyd eva rcaḥ padam bhavati

[Bh/J 235,20-26] atha===vati // atha khalv rcaḥ padam anyad anyatarad ekam padam sarvam pratihāro bhavet / rcaḥ padānām ekam padam pratihāra[s] syād ity uktam bhavati /

kutaḥ pratihāra iti jñāyate / adhikārāt / katham upottamam iti / uttamasyopadravaviṣaya-tvāt / kiṃviṣayo [']yam vidhiḥ / atra brūmaḥ / uttamasya vyāvargaviṣayatve bahavaḥ pakṣā uktāḥ / avyāvarga uttame yatra vyāvargayuktam upottaman tatropottama iti pratipāditam / yatropottamam uttamañ cāvyāvarge tatrottame dvyakṣaraś caturakṣaro veti jñāpakāt pratipāditam / yatra punar avyāvargam uttamam upottamañ ca vyāvargan tayoḥ pūrva udgīthaviṣayaḥ pratihārād gariṣṭha[s] syāt / tatrāyaṃ vidhi[s] syād yathā suvarṇidhanam (JGG 1,3,18-19 on JS 1,3,13) kāmyamānānām svarāṇāñ caturtham (JĀrG 23,7 on JS 2,6,1) vaṣaṭkāranidhanam (JGG 3,3,10 on JS 1,27,4) ity evamādīni //

JPA 12,32b.

anyat sāmnaḥ

[Bh/J 235,26-28] anyat sāmnaḥ // sāmnaḥ padam apy evam upottamam pratihāro bhavati / r̥kpadāni yāny anyathāvacchidya gīyante samaṃ viṣamaṃ vā tāni sāmāpadāny ekam vā padam dve vā bahūni vā yathā gambhīraṃ (JGG 6,1,21 on JS 1,49,2) vidrathan (JĀrG 16,6 on JS 1,45,2) devasthānam (JĀrG 12,1-2 on JS 1,25,7.6) //

JPA 12,33.

api nānā pade saṃhatya sāmāpadam kurute

yathā pajra- (JGG 3,6,11 on JS 1,30,6)

tauraśravasayoś (JĀrG 18,8 on JS 1,31,6)

chandasyasya vāravantīyasya- (JGG 1,2,11 on JS 1,2,7) iti

[Bh/J 236,1-6] api===syeti // r̥kpade api dve dvayoḥ padayor avayavau sambhūya sāmnaḥ padam ekam kurute / kartur abhāvād bhavatyarthe karotir gr̥hyate /

atha vā sāmāśabdena gītir ucyate / padam kurute sāmāgītiviśeṣaḥ / kva cit padāvayave dve saṃyojyaikapadam iva vartate yathā pajrādiṣūpottamāntyāny uttamādyāni ca catvāri catvāry akṣarāṇi sambhūyaikam padam iva bhavati / pratihārādhikārāt tat padam pratihāro bhavatīti jñāyate /

pajram prasiddham / tauraśravasam uttaram / *aśvan na tvā-* (JS 1,2,7) iti prathamañ chandasyam vāravantīyam / vāravantīyasyaivaṃrūpe dve staḥ / tayor uttaram eva pratihāra[s] svasthānāpannatvāt //

Note: Bh/Jayanta's comments identify the sāmans meant. There are three *pajra* sāmans, JGG 3,6,9-11, but only the last one is found in the JŪha. Of the three *tauraśravasa* sāmans JGG 3,7,7 on JS 1,31,6 and

JĀrG 18,7-8 on JS 1,31,6 only the last can be *uttaram*. Besides the *vāravantīya* sāmān composed on JS 1,2,7 there is another, JGG 4,1,19 on JS 1,33,10.

JPA 12,34.

nānāpadyā aṣṭākṣarāḥ pratihārā bhavanti

[Bh/J 236,6-8] nānā===vanti // pratihārā aṣṭākṣarā eva nānāpadyā[s] syuḥ / na ṣaḍākṣarā daśākṣarā dvādaśākṣarā vā /

ita utī (JS 1,30,1) iti evamādiṣūpalakṣayet / *indra nedīya* (JS 1,29,10) iti pūrvasya dvādaśākṣaratvān na bhavati / vāmrasya (JGG 3,4,7 on JS 1,28,6) ṣaḍākṣaratvān na bhavati //³¹

ādareṇa naras sāmnam gītīmargam punaḥ punaḥ /
yaś cintayati niśśeṣam arthatattvaṃ sa paśyati //

[Bh/J 236,9] // [dvādaśaḥ khaṇḍaḥ //]

JPA 13,1.

atha gaṇapratihārāṇi

[Bh/J 237,1] atha===rāṇi // atha gaṇapratihārāṇi bahupratihārāṇi vakṣyāmaḥ //

JPA 13,2.

uttamo nyāyyo bhavati

[Bh/J 237,1-4] utta===bhavati // uttamaḥ pratihāro nyāyya eva bhavati / uktalakṣaṇa eva uttame pade dvyakṣaraś caturakṣaro vāṣṭākṣaro vā nyāyyaḥ pratihāraḥ /

kimarthan nyāyya eveti niyamyate / anyāyyo gaṇapratihārāṇām mā bhūd iti / tasmād *ava drapsa* (JS 1,34,1) iti dvitīyaṃ (JGG 4,2,2) gaṇapratihāraṇa na bhavet / pañcākṣaro [']trottamaḥ pratihāraḥ //

JPA 13,3.

sādrśyāt pūrvān pratihārān kurvanti

[Bh/J 237,5-8] sādrś===rvanti // tena nyāyyena pratihāreṇa sādrśyāt pūrvān api pratihārān kurvanti / nyāyyena pratihāreṇa sādrśāvayavānīty arthaḥ /

katham punas sādrśyam bhavati / pramāṇata[s] svarata[s] sthānataś ca sādrśyam bhavati /

idaṃ vākyadvayam ekikṛtya vyākhyeyaṅ cecchabdam adhyāhṛtya / uttamaḥ pratihāro nyāyyaś cet pūrvē [']pi sādrśyāt pratihārā bhavanti //

³¹ JGG 3,4,7 is found in the JŪha, the six other *vāmra* sāmāns JGG 3,2,8-10 on JS 1,26,4 and JGG 3,3,4-6 on JS 1,27,2 not.

JPA 13,4.

yathāpy etac chyenasya pratītodair bhavati

[Bh/J 237,9-15] yathā===vati // śyenasya pratītodāḥ pratihārā bhavanti / pratītodā nāma pakṣiṇaḥ / āhārārtham āsīnā yat kiñ cid āhāran dṛṣṭvā tadādānārtham uccair bhūtan tuṇḍam adho nayanti pratītodāḥ / tatsādṛśyād eteṣu pratītodāśabdaḥ pravṛttaḥ / ete hy udātāt svarāt tṛtīyaṃ svaram praty avanamantaḥ pratītodā iva / bhavanti hi yathā śyenasya pratītodaiḥ pratihārāḥ /

yathā ... śyenasya- iti siddhe pratītodagrahaṇam anarthakam / nānarthakam anyatrāpi pratītodasvarāḥ pratihārā eva syur ity etadarthatvāt / tasmān nityavatsa- (JĀrG 16,7 on JS 1,48,9) atīṣaṅgayoḥ (JĀrG 14,7-9 on JS 1,49,1; 1,56,8; 1,55,12) pratītodāḥ pratihārā eva syuḥ /

evañ cen mahānāmnīnām adhyāsapuriṣeṣv (JĀrG 24,3 on JS 2,7,4) api prasajati / nyāyya-pratihārāt pūrve pratītodāḥ pratihārā[s] syur na pare / mahānāmnīṣu nyāyasiddhāt pratihārāt pare pratītodāḥ / paratra na prāptiḥ //

JPA 13,5.

yathā- acchidra- (JGG 6,5,17 on JS 1,53,2)

rayiṣṭhayoḥ (JGG 6,5,18 on JS 1,53,2)

[Bh/J 237,15-20] yathā===ṣṭhayoḥ // acchidrarayiṣṭhayoś ca nyāyyapratihārasadrṣāḥ pratihārā[s] syuḥ /

kim punar eteṣāṃ sāmnam prastāvo nāsti / ka evam āha / prathamāḥ- *avasānamātraḥ prastāva* (JPA 6,18: 213,21) iti pūrvam eva vihitāḥ / udgātṛtamanakālaṅviṣayatvād udgīthottarakālaḥ pratihāraḥ / ādyasyāvachchedasyodgīthottarakālatā na sambhavati / tasmād ādiḥ prastāva eva /

kim ayaṃ vidhiṣ ṣaṅṅām eva cchandasām / neti brūma[s] śyenasya jāgatasyātra darśanāt / tasmād *vi tvad āpa* (JS 1,7,6) ity uttarasya (JGG 1,7,9) trayāḥ pratihārā *vidhun dadraṅam* (JS 1,34,3) iti ca //

JPA 13,6.

api tu khalu sadṛśe gīte bhavataḥ

[Bh/J 237,21-24] api===vataḥ // atra gītām it vidhā śabdyate / gītām vidhā- avaccheda ity anarthāntaram / yatra pade pade dve dve vidhe bhavatas te ca yadi pratihārabhāvāyodgīthabhāvāya ca sadṛśe arhe yogye anukūle bhavatas tatraiva pūrvo vidhir grāhyaḥ / naikagīte / yathā *prati priyatamam* (JS 1,40,10) ity etatpadābām ekagītāt vād gaṇapratihāratvan na syāt /

katham anyonyasadrṣe iti na grhyeta / somasāma- (JGG 6,5,10 on JS 1,53,1) yadvāhiṣṭhīyayor (JGG 1,9,7-8 on JS 1,9,6) asadrṣagītayoḥ pratiṣedhavadanān (JPA 13,9) na grhyate / pratihāreṇa sadṛśe (JPA 13,7) iti cen na *sādṛśyād* (JPA 13,3: 237,5) iti pūrvam eva vihitatvāt //

JPA 13,7.

sadr̥śau pratihārau

[Bh/J 237,25 - 238,3] sadr̥śau // pratihāreṇaiva sadr̥śau pratihārau bhavato nodgīthe-
na yathā svarasāmnām prathamayoḥ (JĀrG 23,1.3 on JS 2,6,1) / nyāyena pratihāreṇa
sadr̥śyāt pūrvayor api padayoḥ pratihārau prāpnutaḥ / tau na kevalam pratihāreṇa sadr̥śāv
udgīthena ca sadr̥śau / tasmāt tau pratihārau na bhavataḥ /

kathan tayos sāmnoḥ prastāvapratihārayor madhye sarvavidhāḥ pratihārasadr̥śyāt prati-
hāratvan na prāpnuvanti / sthānasadr̥śyābhāvān na prāpnuvanti / tasmāt padānām uttare
bhāgā udgāthā bhavanti / udgīthasadr̥śyāt pūrve [']pi pratihāratvan na labhante /

evāñ cen madyamasya cakṣusa (JĀrG 19,2 on JS 1,56,2) ekapratihāratvam prāpnoti / na
prāpnoti / na tatrodgīthena sakalena sadr̥śyam / udgīthaikadeśena sadr̥śyam asti / tasmād
gaṇapratihāram eva //

JPA 13,8.

athaikapratihārāṇi bhavanti

[Bh/J 238,4-5] athai===vanti // gaṇapratihārāṇām lakṣaṇam uktam / tena lakṣaṇena
yuktāny api kāni cid ekapratihārāṇi santi / tāni kīdr̥śānīti ced ucyate //

JPA 13,9.

yathāpy etad ūrdhvedaṃ somasāma (JGG 6,5,10 on JS 1,53,1)
yadvāhiṣṭhīyam (JGG 1,9,7-8 on JS 1,9,6) iti bhavataḥ

[Bh/J 238,5-6] yathā===vataḥ // yathā somasāmayadvāhiṣṭhīye ekapratihāre bhavataḥ
/ tat kṛtam etad ekapratihāram ity arthaḥ /

kiṃ lakṣaṇam āśrityaikapratihāratvam ity ākāṅkṣāyām ucyate //

JPA 13,10.

yāny api gītāni syus
tāni pratihartā bhajeta

[Bh/J 238,6-7] yānya===jeta // somasāmayadvāhiṣṭhīyayor gaṇapratihāratve siddhe sati
gītīmanty avayavāni pratihartā bhajeta //

JPA 13,11.

agītāny udgātā

[Bh/J 238,7-8] agī===dgātā // agītāny avayavāny udgātā bhajeta //

JPA 13,12.

udgātā tu khalu gītasādhūdgīthakuśaleṣu

[Bh/J 238,8-10] udgā===leṣu // udgātā tu khalu gīte sād̥hugītānām arha udgīthakuśaleṣv udgīthattvāpādanārheṣv avayaveṣu satsu gītimatsu gītyarhatvād udgātus tāni sarvāṅy udgīthatvam arhanti / *sādhur* iti vaktavye *sādv* iti cchāndasaḥ prayogaḥ //

JPA 13,13.

udgātāraṃ gītād anirvibhājayaṣanta ekapratihārāṇi kuryur iti

[Bh/J 238,10-13] udgā===riti // udgātur gītasād̥hutvād udgātāraṃ gītād anirvibhājayaṣanta aviyuyojayiṣanta ekapratihārāṇi yadvāhiṣṭhīyādīni kuryuḥ / yatra gītiyuktāḥ pratihārāṃśā agītā udgīthārḥās tāny ekapratihārāṇi syur ity ayam artho labdhaḥ /

anirbhājayaṣanta iti bhavitavyam / vakāram³² pramādāgatam manye / atha vā cchāndasaḥ //

JPA 13,14.

atha yatra sadṛśe gīte bhavatas sadṛśau pratihārau

tāni dvipratihārāṇi bhavanti

yathā- ābhīśave (JGG 6,5,21-22 on JS 1,53,2)

dairghyaśravasam (JGG 1,4,21 on JS 1,4,10)

agnes triṇidhanam (JĀrG 14,3 on JS 1,7,5)

āyāsyam (? JGG 6,5,13 on JS 1,53,1) iti

Note: The *ābhīśave* of JGG 5,2,4-5 on JS 1,40,3 are not found in the JŪha, while those of JGG 6,5,21-22 on JS 1,53,2 are. Of the two *dairghyaśravasa* sāmans JGG 1,4,21-22 on JS 1,4,10 only the first is found in the JŪha. The *āyāsyā* sāmans JGG 6,4,18-19 on JS 1,52,13 are not found in JŪha; all three JGG 6,5,1.10-11.13 on JS 1,53,1 are found in JŪha, but the first two are called *somasāma* and only the last *āyāsyam*.

[Bh/J 238,14-28] atha===miti // yatra yeṣu sāmasya yady upottame pade dve gīte bhavatas te ca yadi pratihāratvodgīthatvayos sadṛśe bhavataḥ yadi pratihārau cānyo[']nyasya sadṛśau bhavatas tāni dvipratihārāṇi bhavanti yathābhīśavādīni /

evam sati mānavaiṣamyān nārmedhasya (JGG 1,4,6 on JS 1,4,2) dvipratihāratvan na prāpnoti / tan naudhasasya (JGG 3,1,12 on JS 1,25,4) prāpnoti / tad dvayam ūhāmnāyam (JŪha 1,2,7-9; 1,1,16-18) ābhīśreṇyavacanañ (JPA 17,32.34-41) cānusṛtyānuṣṭhātavyam / naudhasasyānyo [']pi parihāro [']sti / ekagītam upottamam padam /

sādṛśyāt pūrvān pratihārān kurvanti- (JPA 13,3: 237,5) ity anenaiva siddhe sati *sadṛśau pratihārāv* iti punarvidhir anarthakaḥ / nānarthakaḥ / dvipratihāraganaṇapratihārayor bhedo [']stīti jñāpanārthaḥ /

katham bhedo jñāyate / yad aya. *sādṛśyād* (JPA 13,3) iti vartamāne punas *sadṛśāv* ity anyo[']nyasādṛśyan dr̥ḍhīkaroti tena jyāyate gaṇapratihārāṇāṃ sādṛśyaṃ vyabhicaratīti / kva nu vyabhicāraḥ / nityavatsa- (JĀrG 16,7 on JS 1,48,9; JŪhya 1,1,41-43 on JS 4,1,1-3)

³² *vakāram* mss.

atīṣaṅga- (JĀrG 14,7 on JS 1,56,1; 1,49,1; JŪhya 1,2,1 on JS 3,5,7) prabhṛtīṣu (J on JPA 13,4; JPA 18,47: 254,13) draṣṭavyaḥ /

nanu dvipratihārāṇām api sādṛśyābhāvo dṛśyate / āyāsye dvyakṣaro³³ nyāyyaḥ pratihāraḥ pūrvo daśākṣaraḥ / atra brūmaḥ / tatraika eva pratihāro nyāyyena cāsadṛśatvād ābhiśrenyeṇa cānuktatvād upottamena pratihāraḥ /

kin tad udgītha eva / naivam ūhāmnāye cchādyākṣarābhāvāt / nidhanottaraviṣayatvād dhi cchādyākṣareṇa bhavitavyam /

kin tarhi madhyenidhanam evaitac caturdaśākṣaram / dvitīyasya padasyāntyam akṣaradvayan tṛtīyañ ca padan dvādaśākṣaram sambhūya caturdaśākṣaram madhyenidhanam bhavati / tathā ca śākhāntare śrūyata *āyāsya caturdaśākṣaram madhyenidhanam* (unknown source) iti / bahvavasānāni hi nidhanāny anyatrāpi dṛśyante / yathā agner atreś ca rākṣoghneṣu (JGG 1,3,8-9 on JS 1,3,4; JGG 5,10,15-16 on JS 1,48,10)³⁴ /

JPA 13,15.

api tu khalu sadṛśe eva gīte bhavatas sadṛśau pratihārāv
athaikapratihārāṇy eva bhavanti
yathā sujñānam (JGG 6,10,26 on JS 1,58,7)
iṣovṛddhīyañ (JGG 6,1,44 on JS 1,49,6)
śulka (JGG 3,1,25 on JS 1,25,7) iti

[Bh/J 238,29-30] api===lka iti // yady api gīte sadṛśe bhavataḥ pratihārau ca sadṛśau tathāpi sujñānādīny ekapratihārāṇi bhavanti / ko hetur iti ced ucyate //

JPA 13,16.

udgātāraṃ gītād anirvibhājayaṣanta (JPA 13,13: 238,10) ity eva

[Bh/J 238,30 - 239,1] udgā===tyeva // *udgātāraṃ gītād anirvibhājayaṣanta* (JPA 13,13: 238,10) ity evamantāny eva vākyāni pūrvoktāni sujñānādīnām apy ekapratihāratve kāraṇāni mantavyānīty arthaḥ //

JPA 13,17.

vyākhyā

vividhākhyā vyākhyā vyākhyānam / gaṇapratihārāṇān dvipratihārāṇām ekapratihārāṇān ca bahurūpā vyākhyā kṛtety arthaḥ /

atha vedam vākyadvayam ekikṛtya vyākhyātavyam / *udgātāraṃ gītād anirvibhājayaṣanta* (JPA 13,13: 238,10) ity evamantā yā vyākhyā vividhākhyās somasāmayadvāhiṣṭhīyādīnām ekapratihāratve heturūpeṇa kathitās tā eva sujñānādīnām apy ekapratihāratve hetava ity arthaḥ /

³³ tryakṣaro N.

³⁴ According to the JĀrśB, all these *rākṣoghna* sāmans belong to Agni. None of them is found in the JŪha.

evañ cet somasāmasujñānādīnān tulyanyāyatvāt sujñānārthaḥ punarvidhir anarthakaḥ /
nānarthako bhinnaviṣayatvāt / somasāmādīnām vidhir gaṇapratihāraṇaviṣayas sujñānādīnān
dvipratihāraṇaviṣayaḥ / tasmād vaktavyam eva /

gaṇapratihārais tulyanyāyatvād dvipratihāraṇavidhir apy anarthaka eva / dharmavaiṣamyān
nānarthaka iti / kin tad dharmavaiṣamyam / dvipratihāraṇām pratihārā nityam anyo[']nya-
tas sadṛśā gaṇapratihāraṇām kva cid asadṛśā api vidyante / nityavatsātīṣaṅgaprabhṛtīnām
iti pūrvam evoktam (J on JPA 13,4: 237,13-15) //

[Bh/J 239,10] // 13 // [trayodaśaḥ khaṇḍaḥ]

JPA 14,1.

athātas traiṣṭubhajāgatānām

[Bh/J 240,1] athā===tānām // traiṣṭubhajāgatānāñ ca pratihārān vakṣyāmaḥ //

JPA 14,2.

ṛtīyam padan triṣṭubjagatīnām pratihāra āsevate

[Bh/J 240,1-2] ṛtī===vate // triṣṭubjagatīsambandhānām sāmnan ṛtīyam padam āsevate
pratihāraḥ //

JPA 14,3.

guruṇi cchandasi yatraiva tamanavelā

[Bh/J 240,2-3] guru===velā // guruṇi mahati cchandasi yatra hi tamanavelā tatra pratihāreṇa
bhavitavyam / cchandaso mahattvāt ṛtīyam padam anavāpyaiva tamanam bhavati /
tasmāt ṛtīye pratihāra[s] syād iti //

JPA 14,4.

athāpi vibhāganyāyye bhavataḥ

[Bh/J 240,4-6] athā===vataḥ // vibhāgo nyāyyo [']nayoṛ iti vibhāganyāyye / vibhāgo
nāma prastāvodgīthapratihāropadravāṇām ekaikaiḥ padair vyavahāraḥ / athāpi vibhāgo
nyāyyo hi triṣṭubjagatyoḥ / tasmād api ṛtīyam padam pratihāra[s] syāt //

JPA 14,5.

tad yāny asadṛśagītīny asarvapakaprastāvāni

ṛtīyañ cet padam avigītan

tad eva tatra pratihāro bhavati

yathāpy etad auśana- (JGG 6,6,3 on JS 1,54,1)

kāvayoḥ (JGG 6,9,6 on JS 1,57,1)

[Bh/J 240,6-9] tadyā===vayoḥ // tat tatra triṣṭubjagatyor yāni sāmāni asadrśagītīny asadrśagītasarvapaḍāny asarvapaḍaprastāvāni syuḥ / ṛṭīyāñ cet paḍam avigītam bahuvīd-
hagītayuktan na caiteṣu sāmāsu tad eva ṛṭīyam paḍam pratihāro bhavati / yathauśanakāvayor
tathavātra draṣṭavyam / tayor dvyaḡṣaraḥ prastāvāḥ prathamottame vikṛtagīte ṛṭīyam
ekavīdham eva gītam / tasmāt ṛṭīyam paḍam pratihāro bhavet //

JPA 14,6.

tat khalu śāṇḍilā
yathāsarvapaḍaprastāve
evam asarvapaḍapratihāre kariṣyāma ity
uttamayōḥ paḍayor yathāvvyāvargam pratihārayanti

[Bh/J 240,10-12] tatkha===yanti // tatra khalu tayōḥ khalv auśanakāvayor asarva-
paḍaprastāve yathā tathāsarvapaḍapratihāre kariṣyāma ity uttamayōḥ paḍayor yathāvvyāvargam
vyāvargavaśāt pratihārayanti pratihāraṃ kurvanti śāṇḍilānām ācāryāḥ //

JPA 14,7.

itaras tv eva samārambhataro [']vitum
prastāvataś cen nyāyyād anapete bhavataḥ
pratihārato nyāyyād anapete bhaviṣyata iti

[Bh/J 240,12-13] ita===ta iti // nyāyyo hi paḍaprastāvāḥ / prastāvataś cen nyāyyād
anapete auśanakāve bhavataḥ pratihārato [']pi khalu nyāyyād anapete bhaviṣyata ity
asmāt kāraṇād itara eva pūrvokta eva pakṣas samārambhatarā āśrayaṇīyāḥ //

JPA 14,8.

atha yatra prastāvo hrasate
pratyayī tatra pratihāro bhavati
yathāpy etad auśana- (JGG 6,6,3 on JS 1,54,1)
kāvayōḥ (JGG 6,9,6 on JS 1,57,1)

[Bh/J 240,14-15] atha===vayoḥ // yatra prastāvo hrasata alpataro bhavati tatra pratihāraḥ
pratyayī bhavati pratilomam āgacchati / ṛṭīyam paḍam bhajata ity arthaḥ / athauśana-
kāvayor ayam apy āśrayaṇīyo nyāyāḥ //

JPA 14,9.

yatrābhivardhate pratyutkrāmati
tatra yathā marutān dhenunoḥ (JGG 6,9,27-28 on JS 1,57,8-9)

[Bh/J 240,15-24] yatra===nunoḥ // yatra prastāvo [']bhivardhate paḍam vādhikam bha-
vati tatra pratihāraḥ pratyutkrāmaty ūrdhvaṃ gacchati / uttamam bhajata ity arthaṃ /
yathā marutān dhenunor uttame paḍe caturakṣaraḥ /

nanu pūrvasya marutān dhenunaḥ prastāvo dvyakṣaraḥ / tatra hy avasānam āmananti /
tasmād ācāryakṣpter āmnāyānusāritvād āmnāyam pramāṇīkṛtyānyatra pramādaḥ kalpayi-
tavyaḥ /

kva kalpyaḥ / asmin vākye [']ntyo rephaḥ pramādād āgato mantavyaḥ / yuktatarā hi
śrutipramādakṣpteḥ pauruṣeyapramādakṣptiḥ / na hy atra śrutipramādaḥ / na cācāryasya
/ ubhayatrāpy adhyetrāpramāda eva /

kim atra kartavyam / sandhānaṃ vā kriyeta repho vā nirasyatām / akṣaratyāgād akṣara-
guṇabhūtasyāvasānasya tyāgo laghīyān iti kṛtvā sandhānam eva kurmaḥ /

anyatrāpi prastāvaviṣaye sandhānāvasānāyor vyabhicāro dṛśyate / *pra dhanvā soma* (JS
1,58,2) iti prathamacaturthayos (JGG 6,10,6.9) sandhānārhe [']vasānan dṛśyate / kārtaveśa-
(JGG 1,4,5.7 on JS 1,4,2; JGG 3,4,4 on JS 1,28,3; JGG 6,2,9-11 on JS 1,50,4; none in JŪha)
rohitakulīyāyor (JGG 2,2,9-10 on JS 1,14,5, the latter in JŪha) avasānārhe sandhānam iti
//

JPA 14,10.

vigītañ cet tṛtīyam padam bhavaty
uttamam padam pratihāro gacchati
yathā sāmārājasya (JGG 6,9,9 on JS 1,57,2)
yat tṛtīya ābhiplavike

Note: The *sāmārāja* sāman is not sung on the third *abhiplava* day (cf. JK 2,11), as Jayanta says, but it
(JŪha 1,11,35-37) is sung on the third *chandoma* day (JK 2,31), and this is actually the only use of this
sāman in the *śrauta* rites according to the Jaiminīyas as well as the Kauthumas, so the *ābhiplavike* must
be a mistake for *chāndomike*.

[Bh/J 240,25 - 241,9] vigī====vike // vigītaṃ vividhagītam bahuvividhagītam / tṛtīyam
padaṃ vividhagītayuktañ ced bhavati tadottamam padam pratihāro gacchati / hrasīṣṭhe
prastāve tṛtīyam padam pratihāra iti pūrvam uktam (J on JPA 14,8: 240,14-15) / tasyāyam
apavādaḥ / yāni trīṇi padāni sāmārājagatāni tāni vibhāgyāni /

caturthaṃ sāmārājan na śrūyate / kim idaṃ sāmārājam ity ucyate / ābhiplavikeṣu sāmārāja-
gandho [']pi nāsti / satyam etat / yathārthas sampadyate tathā vyākhyāsyāmaḥ / svārthe
taddhītaḥ kalpyaḥ / abhiplava evābhiplavikaḥ / tṛtīyo [']bhiplavo nānāntyaḥ / tatrot-
tarasya tryahasyārbhavāntyaṇi jāgatāni svārāni pāvamānāni kalpyāni santi / tatra kalpayi-
tuṃ yogya acodasa ity uttame tayoḥ prastāvau hrasīṣṭhau / tṛtīyam padaṃ vigītam / ut-
tame kalpayituṃ śakyāḥ pratihāraḥ / tasmāt tayor anyatarasya sāmārājena samānāyonitvāt
sāmārājābhīdhānam apy astīty anumātavyam / yat tṛtīye [']bhiplave sāmārājan tasya ya-
theti sambandhaḥ /

atha vā pañcamyārthe ṣaṣṭhīm kṛtvā sāmārājād ārabhya tṛtīye sāmny abhiplavaviniyojya
iti kalpyam / *yad* iti nipāto [']laṃkāraṃrthaḥ /

atha vā prasiddhasya sāmārājasyopariṣṭāt tṛtīye sāmñīti kalpyam / nipātānām anekārtha-
tvād atra *yad* iti nipāta upariṣṭādarthe gṛhyeta //

JPA 14,11.

api tv avigītam eva tr̥tīyam padam bhavaty
athottamam padam pratiharati [...]
yathā marutān dhenunos (JGG 6,9,27-28 on JS 1,57,8-9) sadṛśam
gīter mā vibhāgyam kuru [...] *kārṣma-* iti

[Bh/J 241,10-18] api===kārṣmeti // evakāras tr̥tīyaśabdena yojyaḥ / apīśabdo vigītaśabdena
vikalpavācī / tr̥tīyam padam avigītam bhavati / caturtham vigītam eva bhavati /

kathaṅ caturtham iti gr̥hyate / prathamasya prastāvaviṣayatvād dvitīyasyodgīthaviṣaya-
tvāt tr̥tīyasya ca dvitīyena sādṛśyadarśanāc caturtham iti niścīyate /

caturtham vigītam iti ca kathaṅ jānīmaḥ / tr̥tīyam evety avadhāraṇāyās sadṛśagītes sadṛśā-
yā gīter vibhāgyam bhinnakartṛkatvam mā kārṣma- iti / asmāt kāraṇād dvitīyam padam
udgīthaḥ / tena sadṛśagītan tr̥tīyam pratihāram kalpayitun na yuktam ity arthaḥ /

yatra sarvapadaprastāvo bhavati tr̥tīyam avigītam vigītam vā bhavati / dvitīyan tr̥tīyena
sadṛśagītam bhavati / caturtham vigītam eva bhavati / tatrottamam eva pratihāro bhajate
/ yathā marutān dhenunoḥ (JGG 6,9,27-28 on JS 1,57,8-9) / yatra vihitās trayo viśeṣā
yugapat sambhavanti tatrottame pratihāraḥ / yatra vaikalpan tatra tr̥tīyam eva / yathā
kāvasya (JGG 6,9,6 on JS 1,57,1) prastāvahrāsāt tr̥tīyam eva / yathā dvitīyatṛtīyayor
asādṛśyāt tārksyasāmnoḥ (JGG 4,3,1-2 on JS 1,35,1) / yathā caturthasya vigītatvāt *ko
adya-* (JS 1,35,10) iti //

JPA 14,12.

tad yāny āntam sadṛśagītīni
tāni vibhāgyāni bhavanti

[Bh/J 241,19 - 242,6] tadyā===vanti // atrāntaśabdo [']ntyārthe vartate / antyam padam
iti /

atha vā / yathānyāsam eva bhavatu / antaśabdo vivakṣāvaśāt pade [']kṣare vāvasāne
vartate / atra padam parigr̥hītam / anto [']sya caturtham padam iti /

katham atrāntaśabdaḥ pade gr̥hyeta nākṣare / yady akṣare gr̥hyeta vyartho [']yam vidhi[s]
syāt / na hy ekam api sāmāikena svareṇa gītam asti / yady ṛgakṣarāny eva parigr̥hṇīmas
tadā kaśyapavratam (JĀrG 10,10-11 on JS 2,4,9; 2,2,7) eva vibhāgyatvena vidheyam bha-
vati / tad anīṣtam vāsiṣtha- (JGG 4,2,8 on JS 1,34,3) adīnām api vibhāgyatvaśravaṇāt ()
/ tasmāt padam evātra parigr̥hītam /

kim ayam ān abhividhāv āho svin maryādāyām / maryādāyām iti brūmaḥ / abhividhau
punar gr̥hyamāṇe vāsiṣtha- (JGG 4,2,8 on JS 1,34,3) pārtha- (JGG 4,1,7-8 on JS 1,33,4,
the latter in JŪha) ādiṣu doṣa[s] syāt / sastobhavibhāgyānām ṛksāmāntyanām evāyam
vidhi[s] syād yady upeyanidhanam kṛtam / vikāram avaśyambhāvinam upekṣitum śakyaṅ
ced abhividhir api gr̥hyeta /

tatra yāni sāmāny āntāt sadṛśagītīni tāni vibhāgyāny eva bhavanti / yathā *eṣa pra kośa*
(JS 1,57,3) iti ca *pra gāyata-* (JS 1,55,3) iti ca vāsiṣthasya (JGG 4,2,8 on JS 1,34,3) ca

pārthasya (JGG 4,1,7-8 on JS 1,33,4, the latter in JŪha) ca /³⁵ asati hy asmin vidhau pūrveṇa vidhinottame pratihāraḥ prasajati /

imaṃ stomam (JS 1,7,4) *asāvi devam* (JS 1,33,1) *ava drapsaḥ-* (JS 1,34,1) *acchā va indram* (JS 1,39,6) *abhi priyāṇi-* (JS 1,57,1) ity etāni sāmāni kiṃ vibhāgyāny uta gaṇapratihārāny āho svin nyāyapratihārāṇi / atra brūmaḥ / trayam etad yuktataram asarvapakaprastāvātvāt tr̥tīyasya ca padasya vigītatvād uttame yuktaḥ / āntasadr̥śagītatvād vibhāgyam api yuktam / madhye[']vasānatvān neti cen na vasiṣṭhavrata- (JĀrG 2,7-8 on JS 1,34,8) sapakṣelāndātma- (JĀrG 6,8 on JS 1,33,6) ādiṣu bahvavasānadarśanāt / uktalakṣaṇavattvād gaṇapratihāratvam api yuktam eva / agītodgīthatvaṃ hi pratyākhyātam / na kaniṣṭhodgīthatvam / gītiyuktāś ced udgīthās tatra variṣṭhā api pratihārā bhavanti eva yathā dāśaspatyasya (JGG 6,7,9-14 on JS 1,55,4, only the last in JŪha) / tasmāt trayam api yuktam eva /

ko [']tra niścinoti / yasya nyāyamārge bhavati mativiśeṣaḥ / gaṇapratihārapakṣe māmākī matir vilambate //

JPA 14,13.

parvaśa ṛcam vibhakṣyatety
etasya hetor vibhāgyāni bhavanti

[Bh/J 242,6-9] parva===vanti // parvaśo [']vayavaśaḥ paccha ity arthaḥ / yasmāt paccha ṛcam udgātāro vibhajante — prathamam padam prastotā bhajate dvitīyam udgātā tr̥tīyam pratihartā caturtham upadrava ity evaṃ vibhajante — tasmād eteṣu vibhāgyābhidhānam pravṛttam / vibhāgam arhantīti vā vibhāgāya hitāntīti vā vibhāgyāni / atha vā kṛtyapratyayaś cet kutvañ chāndasam /

vibhakṣyateti cchāndasaḥ / adhyetr̥pramādād āgato vā //

JPA 14,14.

tāni trayāṇi bhavanti

[Bh/J 242,10] tāni===vanti // tāni vibhāgyāni trividhāni bhavanti / tāny uttarair vākyaish sodāhara.aṃ vivriyante //

JPA 14,15.

astobhāny ekeṣām padāni vibhajyante
yathā pravād bhārgavam (JGG 6,9,14 on JS 1,57,4)
udvad bhārgavam (JGG 6,9,7 on JS 1,57,2)

³⁵ The JĀrṣB records many sāmans called *vāsiṣṭham*, but the JŪha contains only two *vāsiṣṭhas*, JGG 4,2,8 on JS 1,34,3 = JŪha 1,4,13-15, and JGG 3,3,18 on JS 1,27,7. The first of these, composed on a *trīṣṭubh* verse, is suitable, the latter composed on a *bṛhatī* verse excluded. Moreover, according to JB 3,25-26, the first one is an alternative of the *pārtha* sāmān. JB 3,83 calls *vāsiṣṭham* also a sāmān properly called (also in JB 3,83) *vāsiṣṭhasya priyam*, JGG 4,4,14 on JS 1,36,3 = JŪha 1,6,46-48, but this is composed on an *anuṣṭubh* verse.

lauśam (JGG 6,9,8 on JS 1,57,2)³⁶ iti

[Bh/J 242,10-11] asto===miti // ekeṣāṃ sāmnaṃ stobharahitāni padāny eva vibhajante /

traiṣṭubhañ jāgataṃ vā lauśābhidhānam asminn ārṣeye na śrūyate / tasmād evaṃlakṣaṇā-yāsmāi sāmne dvitīyācodasīyasadr̥śāya lauśābhidhānan neyam //

JPA 14,16.

sastobhāny ekeṣāṃ padāni vibhajyante
yathā vāsiṣṭham (JGG 4,2,8 on JS 1,34,3)
pārtham (JGG 4,1,7-8 on JS 1,33,4)
yāmam (JGG 6,9,18 on JS 1,57,4)³⁷
ariṣṭam (JĀrG 11,11-12 or 11,13-14) iti

[Bh/J 242,12] sasto===riṣṭam iti //

JPA 14,17.

atha khalu stobhāny ekeṣāṃ vibhajante

[Bh/J 242,12] atha===jante // tatra ko viniyogaḥ padānām iti mīmāṃsāyām ucyate (PMS 9,2,34-39) //

JPA 14,18.

sārdham padāny āhuḥ

[Bh/J242,12-13] sārddham===nyāhuḥ // stobhavibhāgyānām padāni sarvāṇi saha vācyāni syuḥ //

JPA 14,19.

yathā mahādivākīrtiyasyātmanas (JĀrG 25,17 on JS 2,7,4; 2,3,3)
tr̥tīyasya saṃsarpasya- (JĀrG 15,1-3 on JS 1,39,5) iti //

[Bh/J 242,13-20] yathā===syeti // *yathā mahādivākīrtiyasya-* iti siddher *ātmana* ity anarthakam / nānarthakam ātmany api prastāvaprāpaṇārthatvāt / tasmād ātmanaḥ prathamena stobhena prastuyāt /

³⁶ The JĀrṣB records four sāmans called *lauśam*, JGG 3,1,13-14 on JS 1,25,5 (a *bṛhatī* verse), JGG 5,2,21 on JS 1,40,9 and JGG 5,3,7 on JS 1,41,5, these last two composed on *pañkti* verses, but no *lauśam* on a *trīṣṭubh* or *jagatī* verse. Jayanta therefore suggests that *lauśam* here refers to JGG 6,9,8 on JS 1,57,2, or some other similar sāman.

³⁷ The JĀrṣB records the following *yāma* sāmans on *trīṣṭubh* or *jagatī* verses: JGG 1,7,4 on JS 1,7,3 [not in JŪha]; JGG 1,7,13-14 on JS 1,7,9 [not in JŪha]; JGG 4,1,6 on JS 1,33,8 [not in JŪha]; JGG 5,10,9 on JS 1,48,8 (*atijagatī* [not in JŪha]); JGG 6,9,18 on JS 1,57,4 [JŪha 1,4,34-36]; JGG 6,9,24-26 on JS 1,57,7 [JŪha 4,17,8-10 chanted at dīkṣitamaraṇa, JB 1,345]; JĀrG 21,3 on JS 1,33,8 [not in JŪhya].

kim punar atrādaṁ nāsti prastāvaḥ / asti / sarvāṇi hi sāmāni prastāvenaivārabdhavyāni
/ ādaṁ ca trir uktaṁ stobhadvayam auhovāntam prastāvaḥ /

sarpaśabdavattvād bābhraṁ trīyaṁ saṁsarpa ity uktam / na cāsyārṣeṣu saṁsarpa-
saṁjñā kṛtā /³⁸

katham eṣu vibhāgyatvam / yadāntaṁ sadṛśagītivam yac ca parvaśa ṛco vibhāgas tad
ubhayam eṣu na vidyate / sarveṣāṁ hi sādharmaṇi padāni nidhanatvāt / ṛksvarāśritatvāt
padāni bhinnagītini / atra brūmaḥ / padāny āśritya ye stobhās sadṛśarūpāḥ krameṇa
vidyante tair vibhajyamānānām padānām vibhāgyatvam lakṣaṇayā śakyam kalpitum /
idam evāpi tāvad alamkaraṇam yad ayam enayor vibhāgyatvam śasti //

[Bh/J 242,21] // 14 // caturdaśaḥ khaṇḍaḥ // apragītasāmapratihāraividhiḥ //

JPA 15-18. (ābhiśreṇyapraṇītaḥ pragītasāmapratihāraividhiḥ)

JPA 15,1.

pragītānām sāmnam pratihārān yathādhītān vyākhyāsyāmaḥ

[Bh/J 243,1-23] pragī==syāmaḥ // prakarṣeṇa gītāni pragītāni / gītasya prakarṣo bahukṛtvo
gānam / yāni yonāv utpannāni sāmāni stotrārtham ūhāmnāye gīyante tāni pragītāni /
atha vā / okārastobhāvṛttyudāttādibhir viśeṣar vikṛtya yāni gīyante tāni pragītāni / sar-
vathohāmnāyatānīty arthaḥ / teṣāṁ pragītānām ūhāmnāyatānām sāmnam pratihārān
yathāvad adhītān adhyayanavaśena kṛptān vyākhyāsyāmaḥ /

pratihārān ity etāvata siddher yathādhītān ity anarthakam / nānarthakam adhyayanavaśe-
naiva geyāni yathā gītiviśeṣaiḥ parokṣai[s] stobhaiś cādhyayane viśeṣya gīyante tathaiva
pratihārakāle [?]pi geyānīty etadarthatvāt /

āmāhīyavasya (JGG 6,1,13 on JS 1,49,1; JŪha 1,1,1-3 on JS 3,3,1-3) caturakṣaraḥ pratihāra
uktaḥ (JPA 11,43-48) / sa udāttānūdātaviśiṣṭa eva syān naikaśrutīḥ /

pauṣkalasya (JGG 6,10,5 on JS 1,58,1; JŪha 1,12,34-36 on JS 3,59,3-5) dvyakṣaraḥ parokṣī-
kṛtyaivocyeta nā bhī- iti /³⁹

bābhraṁvasya (JĀrG 15,1-3 on JS 1,39,5; not in JŪhya) caturakṣaras sa madhyamastobha-
sahita eva syān na kevalam ṛgakṣaramātra eva / pratihārasya tu parimāṇamātram evātroc-
yate na tu rūpalakṣaṇam ity etadarthanirūpaṇārtham uktaṁ yathādhītān iti /

atha vā / sati vikalpe saṁśaye vā yathāsvam āmnāyam anusṛtyaiva niścetavyam ity etad-
arthaṁ yathādhītān ity uktam / ekaikāni hi sūtrāṇy anekāśākhopakāraṇāni / tasmāt sau-
medhasya (JGG 2,5,29 on JS 1,17,9 : JŪha 1,2,43-45 on JS 3,9,7-9) prāg abyāsād utta-
mena padena pratihared ity ābhiśreṇyaḥ / abhyāsādibhiś caturbhir iti śāṅḍilya (JPA 16,22-
23: 248,25-26) ity atra yāsu śākhāsv abhyāsādāv eva cchannam asti tāsu pūrvaḥ pakṣa
āśrayanīyo yāsu cchannan nāsti tāsu vikalpaḥ /

³⁸ The *bābhra* sāmān identified by Jayanta as the "third *saṁsarpa*" is composed on a *jagatī* verse, whereas the two sāmāns called *saṁsarpa* in the JĀrṣB, JĀrG 15,4-5 and JĀrG 15,9-10 are composed on *brhatī* and *pañkti* verses, respectively.

³⁹ The reading *nā bhī* for the 2-syllable *pratihāra* of the *pauṣkala* sāmān is certain, but does not agree with the JGG nor with the JŪha, nor with the KGG or the KŪha. JB 1,160 does not help here.

triṇidhanasya tvāṣṭrīsāmno (JGG 6,8,15 on JS 1,56,5; JŪha 1,5,28-30 on JS 3,20,6-8) [']pi tathaiva (JPA 17,24-26: 250,12-13) /

abhyāsavato vaidanvatasya (JGG 6,1,64 on JSA 1,49,9; JŪha 1,8,34-36 on JS 3,34,1-3) *trīṇi sastobhāni tr̥tīyam eva vā-* (JPA 16,7: 248,2) ity atra samasyādhyāyinān trīṇi vigṛhyādhyāyinān tr̥tīyam iti /

atha vātroktalakṣaṇasya yasya sāmnaś tadvirodhi śrutivacanam śrūyate tatra śrutivacanam eva grāhyam ity etadartham *yathādhātān* ity uktam / *pañca rathantarasya-* (JPA 17,46: 251,2) ity atroktam / *sānam indreti pratiharati-* (JB 1,133: 56,29) iti śrutih / tatra *yathādhātān* iti vacanāt prathamāyām stotriyāyāñ caturakṣara eva pratihārah kalpyah /

kim punar idam vismṛtyocyate / *athātaḥ pratihārāṇām* (JPA 11,1: 226,1.7) ity adhikṛtya pratihāralakṣaṇam pūrvam eva vihitam / idam idānīm punar uktam anarthakam iva pratibhāti / atra brūmah / *athātaḥ pratihārāṇām* (JPA 11,1) ity adhikṛtya bhagavatācāryeṇa jaimininā pratihāralakṣaṇam sāmānyarūpeṇa pratipāditan na vyaktataram pratisāmoktam / idānīm punas tāvatā granthenādhunātānān narāṇām alpamedhasām sarvasāmapratihārāvagatir aśakyeti matvā bhagavān ābhiśreṇyo nāmācāryah prayojanamātrānujighṛkṣayā stotrārthānām eva sāmnam vyaktataram pratihārān ācikhyāsur evam ārabdhavān / tatroktaṁ anuktañ cākhilam pratihāralakṣaṇam atrocyate / tasmād ācāryabhedāt punaruktadoṣo na bhavati //

JPA 15,2.

pratihārasthānam padādis sarvatra

[Bh/J 243,24 - 244,28] prati====rvatra // pratihārasya sthānam pratihārasthānam / padānām ādiḥ padādiḥ / pratihārasthānam padādir iti vijñeyam sarvasmin viṣaye /

āndhīgavasya (JGG 6,8,6 on JS 1,56,1; JŪha 1,1,30-32 on JS 3,5,6-8) *dve* (JPA 17,20: 250,9) iti vakṣyati / padātau dvyakṣarah pratihāra[s] syāt /

sarvatra- iti kimartham / ekasmin sāmny anekeṣu pratihāreṣu satsu padānām ādiṣv eva sarvah pratihāro bhaved ity etadartham / śyenasya (JĀrG 20,6 on JS 1,39,10; JŪhya 1,3,22-24 on JS 3,33,15-17) pade pade pratihārā vihitās (JPA 18,2) tatra padādiṣv eva te yathā syur iti / idāñ caitasya prayojanam sarvatragrahaṇe /

nanu tadarthan tatraiva yatnaḥ kariṣyate *sarve prastāvasadṛśā* (JPA 18,7: 252,4) iti / tasya vākyasya prayojanam anyad vidyate / kin tat / tatraiva vakṣyāmah /

tathāpi nārthaḥ / ye ke kit pratihārā vihitāḥ padānām ātau vā madhye vānte vāniyamena prasaktā anayā paribhāṣayaivam eva hi niyamena vidhīyante / tasmān nārthaḥ / evaṅ cec chakvarīṣu (JĀrG 24,1-3 on JS 2,7,1-4) prayojayati / *tāsām ūdhassu dvābhyān dvābhyān trīṃs trīn pratihārān pratihared* (JPA 18,44: 254,9) iti vakṣyati / tatra ūdho nāmaikam padam / ekasmin pade trayah pratihārā vihitāḥ / tasyātau trayāṇām prayogasyāsambhāvād dvau madhye prasaktau / sakṛd vihito hi vidhir guṇamukhyayor yugapad ayatnena bhavitun nārhati / tasmād guṇabhūtayor abhyāsayor ādyos dvau pratihārau syātām ity etadartham ayaṁ yatnaḥ kṛtaḥ *sarvatra-* iti /

kim ekam eva padan trir abhyastam ekam eva bhavati / kas samśayah / anyathā tu śakvarītvam vihanyeta / yatnam antareṇa tritvasiddhir aśakyā / ācāryo [']pīman nyāyan dṛḍhīkaroti / yatha *brāhmaṇo na hantavya* ity ukte sarve brāhmaṇā na hantavyā syuh / evam atrāpy *ūdhasu dvābhyām* (JPA 18,44) itīyaty ukte sarveṣūdhassu dvyakṣarah

pratihāras sidhyati / evaṃ siddhe yad ayan *trīṃs trīn* (JPA 18,43) iti vakṣyati taj jñāpayaty ācāryaḥ / na hi guṇabhūtayor yatnam antareṇa mukhyo vidhiḥ pravartata iti / tasmāt tayor apy ādiprapañārtham sarvatragrahaṇam kṛtam /

atha ca- *etābhis samānapratihārau nityavatsātīṣaṅgāv* (JPA 18,47: 254,13) ity atrāpi sārthakam / śakvarīnāñ caturtham padam ūdho nāma / tat trir āvṛttam / tatra trayāḥ pratihārā vihitāḥ / atīṣaṅgasya caturtham padam sakṛd evoktam / tatra śakvāryatideśena trayāḥ pratihārāḥ prāptāḥ / tatra saṃśaya utpadyate / kin tat sāmāyākāṅkṣayā tad eva padan trir abhyasyetāho svit sakṛd ukta eva tasmin pade yathāsambhavan trayāḥ pratihārāḥ kalpyā uta padasyaikatvād anabhyastapaṭhitatvāc cobhāv utsīdataḥ / ka eva āśrayanīyaḥ pakṣaḥ / atra brūmaḥ / pratihāratritvavidhāyinā vākyena padābhyāsakṛptir ayuktā / āśrutaparikalpanādidoṣo bhavati / atha katham ekena vākyena vihitānān trayāṇām pratihārāṇām ekaṃ gṛhītvānyāv utsādayet / śrutahānam api doṣavad eva / pāriśeṣyād ekasminn eva pade trayāḥ pratihārā ity ayam pakṣa[s] sthitaḥ / tatra yatra kva cit pratihārakṛptaḥ prasaktāyām padādiṣv eva sarvā pratihārā bhavayur ity etadartham ayam yatnaḥ kriyate *sarvatra-* iti / avihitasthānāḥ pratihārāḥ padādiṣv eva bhavayur iti / trayāṇām prayogasyaikatrasambhavāt tadādiṣv evāvaśyambhāvitvāc ca tadāsannayor eva tṛtīyapañcamayoḥ padayor dvau kalpyau /

kim atrāpy āśrutakalpanā vidyata eva / katham / caturthe pade vihitayoḥ pratihārayoḥ tṛtīyapañcamayoḥ kṛptir āśrutā / neyam āśrutakalpanā / trayāḥ pratihārā vihitāḥ / trayāṇām padādīṣṭhānatā vidhānasāmāthyād eva tadāsannayor bhavataḥ /

nanv atrāpi sthānāntarakṛptir āśrutāsty eva / satyam etat / anabhyastapaṭhitasyābhyāsakṛptir āmnāyavirodhitvād gariyāsī / sthānāntarakṛptir āmnāyānurodhitvāl laghiyāsī / tasmād āmnāyānurodhenaiiva kalpyam / adhyāyanavaśenaiva kalpyam iti pūrvam ācāryeṇaiva kaṭhitam *yathādhītān* iti / tasmād ayam parihāras sādḥuktaḥ //

JPA 15,3.

uttame tu pade [']nādeśe

[Bh/J 244,28 - 245,14] utta===deśe // padānām anādeśe [']nirdiṣṭeṣu padeṣūttama eva pade pratihāram vidyāt / pūrvasyāpi vidher anādeśaviśayaprapañārtham pūrvavidhiśeṣatāśaṅkānivṛttyarthañ ca tuśabdam samuccayavācinam atra prayuktavān / padānām anādeśa uttame pade pratihāram vidyāt sthānasyānādeśe padādim iti / athottame pade pratihārasya sthānam padādir iti yady āśaṅkyeta vākyārthaḥ tannivṛttaye ca /

kim antareṇānādeśaśabdādam uktārtho na sidhyati / sidhyati / kin tv *anādeśa* ity adhyāhāryam bhavati /

kin nyāyalabdhe [']rthe [']dhyāhāreṇa prayojanam asti / *uttame pada* iti sāmānyavidhir bahaviśayaḥ / *dyautānasya tṛtīye pada* (JPA 18,8: 252,13) iti viśeṣavidhir alpaviśayaḥ / sāmānyavidhiṃ viśeṣavidhir bādḥate / yathā *dadhi brāhmaṇebhyo dīyatān takraṃ kauṇḍīnyāya-* ity ukte dadhi kauṇḍīnyāya na prāpnoti / tadvad atrāpi / atra brūmaḥ / *anādeśa* ity anucyamāne *uttame pada* ity etāvad eva vākyam bhavati uttame pade pratihāro veditavya iti vākyārtha eva syāt /

kim aviśeṣeṇa syāt / nety āha / yatra viśeṣo vidyate tato [']nyatra / evañ ced etad vaktavyam / vaktavyaṅ ced uktam *anādeśa* iti /

kathañ cid adhyāhāreṇa sādhyata iti ced adhyāhāryasya śabdasya vacane vispaṣṭavijñeyatvād guṇāyaiva bhavati na doṣāya / ācāryā hy ubhayathā kalpayanti / yathā *trayāṇi vibhāgyāni bhavanti*- (cf. JPA 14,14: 242,10 *tāni [vibhāgyāni] trayāṇi bhavanti*) iti *trayāṇi vibhāgyāni*- (JPA 15,10: 246,16) iti ca / paribhāṣāsiddhasya vacane doṣo bhavati na lokasiddhasya / iman nyāyañ jānato [']pi *prasaṅgād apavādo balīyān* (ĀśvŚS 1,1,22) ity uktavato bhagavata āśvalāyanasya ko daṇḍaḥ / tasmād avaśyavaktavyam evoktam /

atha kvātra niyamaḥ kartavyaḥ / uttama eva pade [']nādeśaviṣaya ity utānādeśaviṣaya evottama iti / kim anayā vicāraṇayā prayojanam / ucyate / yady anādeśa evottama ity gṛhyata ādeśaviṣaya uttame pade pratihāro na prāpnoti / *teṣām pade pade pratihārā* (JPA 18,2: 252,1) iti vakṣyati / tatrottame partihāro na prāpnoti / atha yad uttama evānādeśa iti tatra sarvam iṣṭam sidhyati / kaḥ pakṣa āsraṇāyāḥ / vyākhyānato viśeṣapratipattir iti nyāyaḥ / yatheṣṭam sidhyati tathā vyākhyeyam //

JPA 15,4.

dvipratihārāṇām uttamayoḥ padayoḥ

[Bh/J 245,15-17] dvipra===dayoḥ // dvau pratihārau yasya sāmnaś tad dvipratihāraṃ sāma / teṣān dvipratihārāṇān dvau dvau pratihārāv uttamayoḥ eva padayo[s] syātām / yathā *triṇidhanasya tvāṣṭrīsāmno dvau pratihārāv* (JPA 17,24: 250,12) iti vakṣyati / tatrottamayor eva padayo[s] syātām //

JPA 15,5.

padānto nirdeśaś ced upottame pade

[Bh/J 245,18-20] padā===pade // padasyāntaḥ padāntaḥ / uttamasya samīpam upottamam / sthānasya nirdeśo yadi padānta[s] syāt tatropottame pade sa padānta iti vidyāt / *traiśokasya dvābhyām padānta* (JPA 18,9: 252,13) iti vakṣyati / tatropottame pade [']ntyam akṣaradvayam pratihāraṃ vidyāt //

JPA 15,6.

saṃkhyāvacanam tv ṛgakṣareṣu

[Bh/J 245,21-26] saṃkhyā===reṣu // saṃkhyāyā vacanam saṃkhyāvacanam / ṛcām akṣarāṇy ṛgakṣarāṇi / saṃkhyāyā vacanam ṛcām evākṣareṣu vidyān na sāmagateṣu / *pañca rathantarasya*- (JPA: 251,12) iti vakṣyati / tatra rrgatāny eva pañca syur na sāmogatāni / yāny ṛci pañcākṣarāṇi tāni sāmni parokṣikṛtatvāt ṣaḍ bhavanatha vā ti / tasmād ṛcām evety avadhāraṇārthan tuśabdaḥ prayuktaḥ /

atha vā yathācchandaḥ pramāṇapūraṇanimittam ṛkṣv akṣarāṇi saṃkhyāyante / tathāivātra saṃkhyāvacanam grāhyam ity etadarthan tuśabdaḥ prayuktaḥ / evaṃ vyākhyāyamāne ṣaṣṭhe [']hni (JK 2,20) gaurīvitasya (JŪha 1,8,49-51 on JS 3,34,9-11) prathamāyām stotriyāyām pratihārasyasya caturakṣaratvam sidhyati / ṛkpāṭhato dve eva vihite akṣare //

JPA 15,7.

gāyatrīkakubanuṣṭubbrhatīnām ye pratihārā uktāś

tebhyo [']nyatra caturbhir akṣarair nyāyā itī pratyetaṅvyo
yathā-
āmaḥīyava- (JGG 6,1,13 on JS 1,49,1; JŪha 1,1,1-3 on JS 3,3,1-3)
daivānīkayor (JGG 1,12,11 on JS 1,12,5; JŪha 1,11,92-94 on JS 3,56,16-
17)
yadvāhiṣṭhīya- (JGG 1,9,8 on JS 1,9,6; JŪha 1,11,71-73 on JS 3,56,7-
9)
kāleyayor (JGG 3,1,19 on JS 1,25,5; JŪha 1,1,19-21 on JS 3,4,8-9) itī

[Bh/J 245,27 - 246,9] gāya===riti // gāyatrīyādīnāñ caturṇāñ chandasām sambaddhāni
sāmāni yāni teṣṭṭpannāni / teṣṭṭam ye pratihārā asmiṃs tantre vihitās tebhyo [']nyatra tān
varjayitvānye pratihārās caturakṣarā jñeyāḥ / anuktapratihārāṇām sāmnam pratihārās
caturakṣarā[s] syur ity arthaḥ / sa eva nyāyāḥ pratihāro bhavati /

nyāyā ity anarthakam / nānarthakam anuktapratihārāṇām sāmnam atra vihitatvāt /
uttamapadādītvādīprāpakāḥ paribhāṣā na prāpnuvantīti kṛtvā tatprāpaṇārthan *nyāyā*
ity uktam /

nanv anuktasāmapratihāravidhāyakavākyam etat / kim ataḥ / paribhāṣābhir eva sid-
dhatvān nyāyavacanam anarthakam eva syāt / evāñ cet saṃjñātvena kalpayiṣyāmaḥ /
uttamapadādaḥ caturakṣaraḥ pratihāro nyāyā nāmeti /

saṃjñāyā kim prayojanam / *uttamayos tūttame pade nyāyāyavad* (JPA 18,13: 252,25) ity
atra prayojayati / atrāpi nārthaḥ / *uttamapade catvāri-* itī tatra vaktavyam / akṣarāsāmyāt
tathā laghu bhavati /

evāñ cet *tasyān tu pūrvo nyāyāyavad* (JPA 17,41: 250,23) ity atra prayojayati / saṃjñāyām
anucyamānāyām *uttamasya padasyādyair* ity avaśyam vaktavyam / tathocyamānan tribhir
akṣarair gauravam asti / *nyāyānyāyāyavad* itī pañcākṣarāni / *uttamasya padasyādyair* ity
aṣṭākṣarāni / tasmād uktavad eva sādhu / yathā laghu bhavati tathā hi vaktavyam /

gāyatrāṇām āmaḥīyavam (JGG 6,1,13 on JS 1,49,1; JŪha 1,1,1-3 on JS 3,3,1-3) udāharaṇam
/ tasya caturakṣaraḥ pratihāra itī pratyetaṅvyāḥ / daivānīkaṃ (JGG 1,12,11 on JS 1,12,5;
JŪha 1,11,92-94 on JS 3,56,16-17) kākubhaṃ yadvāhiṣṭhīyam (JGG 1,9,8 on JS 1,9,6;
JŪha 1,11,71-73 on JS 3,56,7-9) ānuṣṭubhaṃ kāleyaṃ (JGG 3,1,19 on JS 1,25,5; JŪha
1,1,19-21 on JS 3,4,8-9) bārhatam / evaṃ sarvatra kalpyam //

JPA 15,8.

udgātā pūrvaṃ stobham pratihārasya brūyād
anyatra vāñnidhanavāmadevya- (JGG 2,6,15 on JS 1,18,5; JŪha 3,15,41
on JS 3,5,4)
aiḍasvara- (JĀrG 23,5 on JS 2,6,1; JŪhya 1,4,16-18 on JS 3,5,6-8)
āśvasūkta- (JGG 2,1,19 on JS 1,13,8; JŪha 1,11,50-52 on JS 3,56,1-3)
idānām saṃkṣārāṇām (JGG 2,1,13 on JS 1,13,5; JŪha 1,11,10-12 on
JS 3,55,1-3) itī

[Bh/J 246,9-10] udgā===miti // uktalakṣaṇāt pratihārād yadi pūrva[s] stobho vidyate tam udgātaiva brūyād etāni sāmāni varjayitvā //

JPA 15,9.

stobham uttaram pratihartaivā cchannād
yathā- ādityasāma- (JGG 1,1,5 on JS 1,1,3; JŪha 2,5,19 on JS 3,3,2)
aurṇāyava- (JGG 6,1,69 on JS 1,49,10; JŪha 1,6,25-27 on JS 3,24,1-3)
gauṣūktānām (JGG 2,1,18 on JS 1,13,8; JŪha 1,11,19-21 on 3,55,1-3)
iti

[Bh/J 246,10-15] stobha===miti // uktalakṣaṇāt pratihārād uttara[s] stobho vidyate yadi tam pratihartaiva brūyād ā cchannākṣarād yathādityasāmādīnām /
ā cchannād ity kimartham / cchannam apy akṣaram stobham iti kṛtvā prāpnuvataḥ pratihārāntarbhāvasya nivṛttyartham / prāg okārād ity arthaḥ / okāro [']pi hi stobha eva / ata evakāro [']vadhāraṇārtha ā cchannād ity atra yojya ā cchannād eva- iti / ya- tropadravādau cchannan dṛśyate tatraivottaram stobham pratihartā brūyān nānyatreṭi /

kim anayā kalpanayā prayojanam / ṛṣabhe pāvamāne (JGG 6,1,3 on JS 1,49,1; JŪha 3,1,23-25 on JS 3,3,1-3) pratihārād uttara[s] stobha udgātraiva vācyā[s] syāc channarahi- tatvāt //

JPA 15,10.

trayāṇi vibhāgyāni bhavanti
stobhavibhāgyāni ca
sastobhavibhāgyāny
astobhavibhāgyānīti

[Bh/J 246,16-20] trayā===nīti // kāni cit sāmāni vibhāgyāni nāma santi / kāni tānīti ced yāni paccho vibhajante tāni *parvaśa ṛcam vibhakṣyante hy [et]asya hetor vibhāgyāni bhavanti-* (JPA 14,13) ity ācāryeṇa jaimininoktatvāt / yāni vibhāgyāni tāni trayāṇi triv- idhāni bhavanti / kāni cit stobhavibhāgyāni kāni cit sastobhavibhāgyāni kāni cid astob- havibhāgyāni / yatra stobhair eva vibhāgās tāni stobhavibhāgyāni / yatra stobhais saha padāni vibhajyante tāni sastobhavibhāgyāni / yatra stobhā na vidyante kevalam padāny eva vibhajyante tāny astobhavibhāgyāni //

JPA 15,11.

teṣāñ cātuṣpadapāñcapadānām
upottamam padam pratihārasthānam

[Bh/J 246,21-22] teṣām===sthānam // teṣām vibhāgyānān trayāṇāñ cātuṣpadapāñcapadānāñ cātuṣpāde pañcapāde ca cchandasy utpannānām upottamam uttamāt pūrvam padam pratihārasya sthānam bhavati //

JPA 15,12.

sāptapadānāñ caturthaṣaṣṭhe

[Bh/J 246,22-23] sāpta===ṣaṣṭhe // sāptapadānāñ caturthaṣaṣṭhe pratihārasya sthāne bhavataḥ / dvau pratihārau syātām ity arthaḥ //

JPA 15,13.

traipadānām uttamam

[Bh/J 246,23] traipa===ttamam // traipadānām uttamam padam pratihārasthānam //

JPA 15,14.

teṣān tu stobhenopadraved

ity ābhiśreṇyaḥ

[Bh/J 246,24-25] teṣām===śreṇyaḥ // teṣān traipadānām stobhenaivopadraved ity ābhiśreṇya ācāryo vadati sma / stobhavibhāgyānām uttaratra vidhāsyamānatvād astobhavibhāgyānām astobhatvāt sastobhavibhāgyānām evāyaṃ vidhir grāhyaḥ //

JPA 15,15.

sahārdhapadena-

iti śāṇḍilyaḥ

[Bh/J 246,26-27] sahā===ṇḍilyaḥ // padārdhasahitena stobhenopadraved iti śāṇḍilya āha / uttamasya padasya pūrvārdhena sastobhena pratihāra uttarārdhena sastobhenopadrava ity arthaḥ //

JPA 15,16.

sarvatra stobhair eva kāryā[s] stobhavibhāgyānām

[Bh/J 246,28-29] sarva===gyānām // traipadādhikāranivṛttyartham sarvatragrahaṇam / sarvacchandassu stobhair eva kāryāḥ prastāvādaya[s] stobhavibhāgyānām //

JPA 15,17.

padāni nidhanāni

[Bh/J 246,29] padā=== nāni // stobhavibhāgyānām padāni sarvāni nidhanāni bhavanti //

JPA 15,18.

ādyantastubdhāni padāya padāya stobhet //

[Bh/J 246,29-30] ādya===stobhet // ūhāmnāya ādāv ante ca stobhavanti yāni sāmāni teṣu padāya padāya stobhet / yathā vāsiṣṭhaṃ yāmaṃ saṃkośa ity evamādīnām uttarayo[s] stotriyayoḥ //

[Bh/J 246,31] // 15 // [pañcadaśaḥ khaṇḍaḥ //]

JPA 16. (gāyatrāṇām sāmnam pratihārāḥ)

JPA 16,1.

atha gāyatrāṇām

[Bh/J 247,1-4] atha===trāṇām // gāyatrīṣu gītānām sāmnam pratihārān vyākhyāsyāma ity arthaḥ /

gāyatrāṇām iti viśeṣavacanam kimartham / avyāmohārtham / samānanāmnām sāmnam anekatvād dhi vyāmoho jāyate / *maidhātithasya*- (JPA 16,20) ity ukte bārhatasya maidhātithasya mā bhūd ity etadartham / pratipattilāghavāya ca gāyatrāṇi bārhatānīty ukte subodham / tasmād acodyam etat //

JPA 16,2.

uhuvādir ekena pratihārāḥ prāk channād

ihoādir vā

vāravantīyasya (JGG 1,2,11 on JS 1,2,7; JŪha 3,13,1-3 on JS 4,24,5-7)

[Bh/J 247,5-8] uhu===yasya // uhuvādir vā- ihoādir vā- ekākṣaraḥ pratihāro bhavati vāravantīyasya / *uhuvābhīr* iti vā / *ihohā[(y)i]* *uhuvābhīr* iti vā /

prāk channād iti kimartham / *uttame tu pade [']nādeśa* (JPA 15,3: 244,28) iti vacanād uttamasya padasyottamam akṣaram pratihārabhāvāya prāpnoti / tad aniṣṭam / madhyama-padāntyam iṣṭam / tatprāpaṇārtham *prāk channād* ity uktam / yasmād akṣarād uhuvādeḥ paraṇ channam vidyate tad ity arthaḥ //

JPA 16,3.

tathā dvipadāsu caikapadāyāñ ca

[Bh/J 247,8-20] tathā===yāñca // *pari pra dhanva*- (JS 3,59,9-11) iti dvipadāsu gītasya vāravantīyasya (JŪha 2,3,16-18) *sumanmā vasvī*- (JS 4,17,10a = 110,60 N) ity ekapadāyām gītasya (JŪha 3,7,20) caivam eva pratihārāḥ kalpyaḥ /⁴⁰

gāyatrāṇām ity adhikṛtatvād anyāsu gītasya vaktavya eva pratihārāḥ / kim etad avaśyam vaktavyam / vaktavyaṅ ced bahu vaktavyam asti / *gārasya tathā bṛhatyām* (JGG 2,1,22;

⁴⁰ The single foot *sumanmā vasvī rantī sūnarī* constitutes the stanza 110,60 in the Nambudiri version of the JS, as it does in the Kauthuma version SV 2,1004. In the Tamil version this is just the first foot of the stanza 4,17,10, which continues: *surūpa vṛṣann ā gahi / imau bhadrāu dhuryāv abhi tāv imā upa sarpatāḥ* //. In the Nambudiri version this continuation forms the stanza 110,61 (which in the beginning reads *sarūpa* with the Kauthuma version SV 2,1005. See also JB 2,145.

JŪha 3,1,15-17 on JS 4,6,1-2) iti vaktavyam / *madhyamasya sauparṇasya tathā kakupsv* (JGG 2,2,2; JŪha 1,11,59-61 on JS 3,24,4-5) iti vaktavyam / *vāmadevyasya virāṭsv aṣṭama-navame* (JGG 2,6,16; JŪha 1,12,57-59 on JS 3,59,15-17) *pipīlikamadhyāsu prathamāyāṃ stotriyāyān daśamaikādaśe uttarayor navamadaśame* (JŪha 2,5,10-12 on JS 3,59,6-8) iti vaktavyam / *cyāvanasya tathā kakupsv* (JGG 6,1,59; JŪha 4,3,11-13 on JS 3,30,4-5) iti vaktavyam / evam anyad apy anyacchandogateṣu sāmasu bahu vaktavyam asti / atra brūmaḥ / gāyatrāṇām yonau gāyatrīṣūtpannānām iti pūrvam evoktam (cf. J 243,1-2; 247,1) / yonau yena pramāṇena yair gītiviśeṣar yābhir mātrābhiḥ pratihāro vihitas tenaiva pramāṇena tair gītiviśeṣais tābhir mātrābhir anyeṣv api cchandassu bhavati / prakṛtivad eva hi vikṛtau bhavitavyam /

tathā vyākhyāyamāne sarvāṇi vaktavyāny avaktavyāni bhavanti / evañ cet tathā *dvipadāsu caikapadāyāñ ca-* ity etad apy avaktavyam bhavati / tadvidhāne [']nyat prayojanam asti / kin tat / gāyatrīṣu yair uhuvādipakṣa āsritas tair dvipadaikapadāsv api sa evāśrayanīyaḥ / ihoādiś cid ihoādir eveti //

JPA 16,4.

nidhanavad gāraṃ (JGG 2,1,22 on JS 1,13,10)
 sauparṇe uttare (JGG 2,2,2-3 on JS 1,14,1)
 śākala- (JGG 2,2,4 on JS 1,14,2)
 kāṇve (JGG 2,5,11 on JS 1,17,3)
 ārṣabhāṇām uttamam (JGG 2,5,24 on JS 1,17,7)
 samhitam (JGG 6,1,22 on JS 1,49,2)
 yauktāśve (JGG 6,1,30-31 on JS 1,49,3)
 mādila- (JGG 6,1,35 on JS 1,49,4)
 añjasī (JGG 6,4,5 on JS 1,52,3)
 iti teṣān dve

[Bh/J 247,20-23] nidha===śāndve // nidhanavadgārādīnām ekādaśānām sāmnam pratihārā dvyaḥṣarā[s] syuḥ / *sauparṇe uttare* ity evamādayo vidhato yonyapekṣāḥ / tathānyatra *trīṇi ca vaidanvatāni trītyaprathamacaturthāni-* (JK 2,20) iti //

JPA 16,5.

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

[Bh/J 247,23-27] yauktā===dr̥śau // yauktāśvayor yau pratihārau tau prastāvasadr̥śau syātām /

kimartham idam ucyate / pūrvasya yauktāśvasya pratihārasya purastātstobhavidhānārtham /

evañ cet pūrvasyaiva vaktavyam / kimartho vidhir uttarasya / atra brūmaḥ / *pūrvasya yauktāśvasya prastāvasadr̥śa* iti vaktavyam / evam ucyamāne trayodaśākṣarāṇi bhavanti /

yauktāśvayoḥ prastāvasadr̥śāv iti daśākṣarāṇi / laghv eva hi vaktavyam / tasmād uktavad eva vākyam pūrvasya yauktāśvasyeṣṭam arthaṃ sādhayati na cottarasya kañ cid api doṣam utpādayati / tasmād uktavad eva sādhu //

JPA 16,6.

auśana- (JGG 1,1,9 on JS 1,1,5)
sākamaśva- (JGG 1,1,14 on JS 1,1,7)
nidhanakāmānām (JGG 2,4,13 on JS 1,16,8)
vāmadevyā- (JGG 2,6,16 on JS 1,18,5)
satrāsāhīyayoḥ (JGG 2,6,18 on JS 1,18,6)
pāṣṭhauhasya (JGG 6,1,43 on JS 1,49,5)
cyāvanasya- (JGG 6,1,59 on JS 1,49,7)
iti pañcamaṣaṣṭhe ⁴¹

[Bh/J 248,1] auśa===ṣaṣṭhe // auśanādīnām saptānām sāmnam uttamasya padasya pañcamaṣaṣṭhe akṣare pratihāra[s] syāt //

JPA 16,7.

abhyāsavato vaidanvatasya (JGG 6,1,64 on JS 1,49,9)
trīṇi sastobhāni tr̥tīyam eva vā

[Bh/J 248,2-6] abhyā===vavā // *pari svāna* (JS 1,49,9) ity asyān tr̥tīyaṃ sāmna- (JGG 6,1,64) abhyāsavad vaidanvatam / tasya trīṇy akṣarāṇi pūrvamadyottarastobhasahitāni pratihāra[s] syāt / evakāreṇāvadhṛtatvād ekākṣarapakṣe sastobham iti na gr̥hyeta /

evañ ced uttaro [']pi stobho vā oti na gr̥hyeta / naivam / *stobham uttaram pratihartaivā cchannād* (JPA 15,9: 246,10) ity anena prāpta uttarastobho na sastobhavacanena / anantara eva hi vidhir evakāreṇāvadhāryate / tasmād ekākṣarapakṣeṣu vā iti pratihāraḥ //

JPA 16,8.

ṛṣabhasya raivatasya (JĀrG 14,5 on JS 1,17,6)
ghṛtaścunnidhana- (JGG 2,6,3 on JS 1,18,1)
mādhucchandasa- (JGG 2,6,1 on JS 1,18,1)
yaṇva- (JĀrG 20,9 on JS 1,21,5; 2,5,8-9)
sauśravasānām (JGG 2,4,2 on JS 1,16,1)

⁴¹ Ca. p. 50-51 fol. 4b continues (see on JPA 11,2-3) defining the pratihāra of the satrāsāhīya sāmna: *atha gāyatrāṇām* (JPA 16,1) ity adhikṛtya *auśana...pañcamaṣaṣṭhe-* (JPA 16,6) iti viśeṣavacanāt *stobham uttaram pratihartaivā cchannād* (JPA 15,9) iti vacanāc ca *syūta-* (vana- ms.) iti dve akṣare sastobhe pratihāraś *caturbhīr akṣarair dhānaṃjajyaḥ pratihārayāṃ cakāra pañcamaṣaṣṭhābhīyāṃ sastobhābhīyāṃ kṣairakalambhir* (JPA 11,56-57) ity atrāpy anayoḥ pakṣayor ābhiśreṇyenāpy uktatvād uttarasya pakṣasya (JPA 16,6) heyaḥ pūrvapakṣa iti vṛttikārair apy uktam (Bh 232,8-9). Together with the stobha the 5th and sixth syllables forming the pratihāra of the satrāsāhīya thus run as follows: *siyauhovāhā(y)i* (JGG 2,6,18; JŪha 3,4,4).

iti catvāri

[Bh/J 248,7] ṛṣa===tvāri // pañcānāñ caturakṣaraḥ pratihāraḥ //

JPA 16,9.

prathamasya madhyamo [']bhyāsaḥ

[Bh/J 248,7] pratha===bhyāsaḥ //

JPA 16,10.

uttarayor abhyāsādih

[Bh/J 248,7-8] utta===sādih //

uttarayor ghr̥taścunnidhanamādhucchandasayor abhyāsādiś caturakṣaraḥ pratihāraḥ //

JPA 16,11.

yañvasya sakṛt pratihared ity

uttamāyām stotriyāyām purastātstobhaḥ

[Bh/J 248,8-10] yañva===stobhaḥ // yañvasya sakṛt pratihared iti vacanād uttamāyām eva stotriyāyām uttamapadādau yāni catvāry akṣarāṇi purastātstobhasahitāni tāni / sa navapratihāra[s] syāt / yañvasyaitan navatvam purastātstobhatvañ ca vidhitsur ācāryo nyāyām api santam pratihāram anuvadati //

JPA 16,12.

sauśravasyottamāni prāk stobhāt

[Bh/J 248,10-11] sauśra===stobhāt // sauśravase hy uttamāni catvāry akṣarāṇi prāk stobhāt pratihāraḥ //

JPA 16,13.

dārḍhacyuta- (JGG 6,4,10 on JS 1,52,7)

ātharvaṇa- (JĀrG 12,9 on JS 1,3,13)

aiṭata- (JGG 2,1,6 on JS 1,13,3)

raivatānām (JĀrG 12,13 on JS 1,16,9)

iti tāni dvipratihārāṇi

[Bh/J 248,11-12] dārḍha===rāṇi // dārḍhacyutādīnāñ caturṇān dvau dvau pratihārau staḥ //

JPA 16,14.

dve dve dārḍhacyutasya

[Bh/J 248,12] dvedve===tasya // dārḍhacyuta ekaikasya pratihārasya dve dve akṣare
syātām //

JPA 16,15.

itaresāñ catvāri catvāri

[Bh/J 248,13] ita===tvāri // itaresāñ trayāṇām ekaikasya pratihārasya catvāri catvāry
akṣarāṇi syuḥ //

JPA 16,16.

purastātstobhāv ātharvaṇasya

[Bh/J 248,13-21] pura===ṇasya // purastād yasya stobhas so [']yam purastātstobhaḥ
pratihāraḥ / ātharvaṇasya yau pratihārau tau purastātstobhasahitau syātām //

nanūttaro [']pi stobhaḥ pratihāraḥ *stobham uttaram pratihartaiivā cchannād* (JPA 15,9:
246,10) iti vacanāt / naivam / yady evam abhipraīsyat *sastobhāv* ity avakṣyat / *sastobhāv*
iti siddhe mahān yatno [']vadhāraṇārthaḥ purastād eva stobho [']treti nānyatreti /

atha vā / ā cchannād eveti pūrvam evāvadhāritam / yatra stobhānantarañ channam asti
tatraivottara[s] stobhaḥ pratihāro nānyatreti /

nanv atrāpi stobhānantarañ channaṃ vidyate / atra brūmaḥ / nidhananimittam idañ
channan na pratihāranimittam / nidhananimittam api cchannaṃ vidyate eva yato ni-
dhanasya sarvavācyatā / kevalapratihārabhāg eva ya[s] stobho na nidhanabhāk tasmād
anantarañ channam iti kalpyam eva /

kim atra bhavato balam evaṃ samarthayati / na hi balam īdṛśam mayi vidyate / ācāryakṛtam
eva balam avalambāmahe / kin tad ācāryakṛtam / anūdyate / *udgātā pūrvam stobham*
(JPA 15,8: 246,9) iti stobhādihikāre vartamāne *stobham uttaram* (JPA 15,9: 246,10) iti
puna[s]stobhavacanasyaitat prayojanam / stobha eva ya[s] stobho na nidhanaśabdītas
sastobhaḥ pratihārabhāk / tasmāt stobhād yadi cchannam anantaram asti tam pratihartā
brūyān na nidhanakṛtād iti siddham //

JPA 16,17.

āśvasya (JGG 2,1,5 on JS 1,13,2) pañca

[Bh/J 248,22] āśva===pañca //

JPA 16,18.

ihavad vāmadevyam (JGG 1,3,6 on JS 1,3,2)

gauṣūktam (JGG 2,1,18 on JS 1,13,9)

krauñca- (JGG 2,6,2 on JS 1,18,1)

kāśita- (JGG 2,7,12 on JS 1,19,10)

maidhātitha- (JGG 2,5,30 on JS 1,17,10)

vaiṇavāni- (JGG 2,6,9 on JS 1,18,3)
iti teṣāṃ ṣaṭ

[Bh/J 248,22] iha===ṣāṃṣaṭ // teṣāṃ ṣaṇṇāṃ ṣaḍakṣarāḥ pratihārā[s] syuḥ //

JPA 16,19.

ubhayata[s]stobhāv uttarayoḥ

[Bh/J 248,22-24] ubha===rayoḥ // ubhayata[s] stobho yasya so [']yam ubhayata[s]stobhaḥ
/ uttarayor madhātithavaiṇavayoḥ pratihārāv ubhayata[s]stobhau syātām /

nanu- *uttamayor* iti vaktavyam / naiṣa doṣaḥ / catvāri pūrvāṇi dve uttare iti dvidhaiva
vibhāgaḥ kartavyaḥ //

JPA 16,20.

abhyāse maidhātithasya tv auhokārāntaḥ

[Bh/J 248,25] abhyā===rāntaḥ // maidhātithasya yaḥ pratihāraṣ ṣaḍakṣara ubhayata[s]-
stobhas sa abhyāse syād auhokārāntaḥ //

JPA 16,21.

vaiṇavasya hoikārāntaḥ

[Bh/J 248,25] vaiṇa===rāntaḥ // vaiṇavasya yaḥ pratihāra ubhayata[s]stobha uktas sa
hoikārānta eva syāt //

JPA 16,22.

saumedhasya (JGG 2,5,29 on JS 1,17,9)
prāg abhyāsād uttamena padena pratihared
ity ābhiśreṇyaḥ

[Bh/J 248,25-26] saume===śreṇyaḥ // saumedhasya prāg abhyāsād uttamena padena
sarveṇa pratihared ity ābhiśreṇya ācārya āha sma //

JPA 16,23.

abhyāsādibhiś caturbhir
iti śāṇḍilyaḥ // 6 //

[Bh/J 248,26-28] abhyā===ṇḍilyaḥ // abhyāsādibhiś caturbhir akṣaraiḥ pratihared iti
śāṇḍilya ācārya āha sma /

talavakārasākhādhyāyibhir ābhiśreṇya evāśrayaṇīyaḥ /

[Bh/J 248,29-30]

śākhābhedavaśād āhur vyavasthānaṃ vikalpayoḥ /
abhyāsasyāditaś channaṃ saumedham pūrvapakṣabhāk //

[Bh/J 248,31] // 16 // [ṣoḍaśaḥ khaṇḍaḥ]

JPA 17,1-12. (auṣṇihānām sāmnam pratihārāḥ)

JPA 17,1.

athauṣṇihānām

[Bh/J 249,1] athau===hānām // uṣṇigutpannānām sāmnam pratihārān vakṣyāmaḥ //

JPA 17,2.

pauṣkala- (JGG 6,10,5 on JS 1,58,1)

śaukta- (JGG 6,10,15 on JS 1,58,3)

vaiśvamanasa- (JGG 5,5,19 on JS 1,43,6)

traikakubhānām (JGG 5,5,23 on JS 1,43,9)

iti dve

[Bh/J 249,1-2] pauṣka===tidve // pauṣkalādīnāñ caturṇān dvyakṣarāḥ pratihārā[s] syuḥ
//

JPA 17,3.

śauktasya stobhāntaḥ

[Bh/J 249,2-4] śaukta===bhāntaḥ // śauktasya stobhānta eva syāt /

kimartham idam ucyate / avacane [']py uttarastobhaḥ pratihāra eva / satyam etat /
yatnam antareṇāpi stobhānta eva pratihārāḥ / cchannādir upadravaḥ / tayor madhye
ṣaḍakṣaram madhyenidhanam ity etat pratipādanārthaṃ *stobhānta* ity uktam //

JPA 17,4.

vaiśvamanasasya navamadaśame

[Bh/J 249,5] vaiśva===śame // vaiśvamanasasya navamadaśame akṣare pratihārāḥ //

JPA 17,5.

traikakubhasyābhyāsānte saptamāṣṭame

[Bh/J 249,5-12] traika===ṣṭame // traikakubhasyābhyāsāntye ye saptamāṣṭame te pratihārāḥ
/

saptamāṣṭamagrahaṇam antareṇāpy ayam arthas sidhyati / saptamāṣṭame eva hi te abhyāsāntye ye akṣare / tasmād anyathā vyākhyāsyāmaḥ / abhyāsāntye vā saptamāṣṭame veti kalpyam / etābhyām eva vākyaḥ abhyām iṣṭo [']rtho [']bhihitaḥ /

dvitīye punar vākye vaiśvamanasatraikakubhagrahaṇam anarthakam / nānarthakam pādā-dāv api vikalpena pratihārasya prāpaṇārthatvāt / tena vākyaena pādādau pratihāro vihitaḥ / anena navamadaśame abhyāsāntye ca saptamāṣṭame ca / tasmād vaiśvamanasasya pādādye ca navamadaśame ca vikalpyete / traikakubhasya pādādye ca saptamāṣṭame ca vikalpyete / śākhāntareṣu ca cchannavaśād vikalpavyavasthā kalpyā //

JPA 17,6.

hāri-varṇa- (JGG 5,5,11 on JS 1,43,3)

sāṃvarte (JGG 5,6,2 on JS 1,44,1)

ākṣaram (JGG 5,6,8 on JS 1,44,3)

sujñānam (JGG 6,10,26 on JS 1,58,7)

kautsaṃ (JGG 5,5,3 on JS 1,43,1)

krośa- (JGG 5,5,1 on JS 1,43,1)

anukrośe (JGG 5,5,2 on JS 1,43,1)

okonidhanam (JGG 5,5,4 on JS 1,43,2)

āṭiṣādiyam (JGG 6,10,31 on JS 1,58,7)

iti teṣāṃ catvāri

[Bh/J 249,13-23] hāri===tvāri // hāri-varṇādinān navānān caturakṣarāḥ pratihārā[s] syuḥ /

prathame paṭale *gāyatrīkakubanuṣṭubhrhatinām* (JPA 15,7: 245,27) ity asmin vākya uṣṇigrahaṇe [']kṛta asmin vākya hāri-varṇādisāmacatuṣṭayagrahaṇam akartuñ sakyam / satyam etat / yadi laghukṣptir bhavato [']bhipretā tatra gāyatrīyādisarvacchandograhaṇākarāṇe [']py ukto [']rthas sidhyati /

anyām api laghukṣptim śṛṇu / *gāyatrīkakub* (JPA 15,7: 245,27) ity etad vākyaṃ samastam abhedyam / anādeśe *catvāri-* ity etāvaty eva vākya sati sarvam iṣṭam sidhyati / sarvāny api catvāigrahaṇāny akartavyāny eva bhavanti /

kim anayā laghukṣptivicāraṇayā / na hy ācāryeṇātīva granthasamhāraṃ karomīti pratijñātam / śāstrāṇi praṇayanto hy ācāryāḥ kva cid kiñ cit samharanti kva cit kiñ cid vivṛṇvanti / yathā *dhī śrī strī m* (Piṅgala 1,13 = 2,1) ity anenoktamakāramātrām samjñām akarot piṅgalaḥ / pāṇinis ti *vṛddhir ād aij* (Pāṇini 1,1,1) iti ca *śi sarvanāmasthānam* (Pāṇini 1,1,42) iti ca mahatīm samjñām akarot / tasmād vistarasamhārakāraṇavicāraṇā na kāryā / āśvalāyanaṣ ṣaḍbhiḥ paṭalais samastaṃ yajñatantram avocat / tad eva caturviṃśatyāvadaḥ chāmbavya ekena daṇḍinaḥ / tasmād acodyam etat //

JPA 17,7.

kautsasya (JGG 5,5,3 on JS 1,43,1)

tūttamāni prāg abhyāsāt

[Bh/J 249,24] kausa===bhyāsāt // kausasyottamāni catvāry akṣarāṇi prāg abhyāsāt pratihārah //

JPA 17,8.

uttareṣām madhyamāni

[Bh/J 249,24-25] utta===māni // krośa- (JGG 5,5,1 on JS 1,43,1) ādīnāñ caturṇām uttame pade madhyamāni catvāry akṣarāṇi pratihārah //

JPA 17,9.

traiṭa- (JGG 5,5,14 on JS 1,43,4)

śrudhīya- (JGG 1,11,8 on JS 1,11,3)

kārṇaśravasānām (JGG 6,10,16 on JS 1,58,4)

ity aṣṭau

[Bh/J 249,25] traiṭa===tyaṣṭau //

JPA 17,10.

śrudhīyasya tu gāyatrīṣu (JŪha 1,11,89-91 on JS 3,56,13-15)
catvāri

[Bh/J 249,25-26] śrudhī===tvāri // yadā śrudhīyaṃ gāyatrīṣu gīyate tadā caturakṣarah pratihāra[s] syāt //

JPA 17,11.

dvādaśānuṣṭupsu (JŪha 4,12,6 on JS 3,56,8)

[Bh/J 249,26] dvāda===ṣṭupsu // yadānuṣṭupsu gīyate tadā dvādaśākṣarah //

JPA 17,12.

kārṇaśravasasya ṣaṣṭhādīni vā trīṇi

[Bh/J 249,27] kārṇa===trīṇi // kārṇaśravasasya ṣaṣṭhādīni vā trīṇy akṣarāṇy aṣṭau vā pratihārah //

JPA 17,13-18. (kākubhānām sāmnam pratihārāḥ)

JPA 17,13.

atha kākubhānām

[Bh/J 249,27] atha===bhānām //

JPA 17,14.

pramaṅhiṣṭhīyasya prathamasya (JGG 1,12,1 on JS 1,12,1)
santani- (JGG 6,11,35 on JS 1,59,7)
dīrgha- (JGG 6,11,22 on JS 1,59,5)
sabhānām (JGG 6,11,5 on JS 1,59,1)
iti dve

[Bh/J 249,27-28] prama===tidve // pramaṅhiṣṭhīyādīnāñ caturṇān dvyakṣaraḥ pratihāraḥ
//

JPA 17,15.

santaninas tu trayāḥ pratihārāḥ

[Bh/J 249,28 - 250,1] santa===hārāḥ // santaninas tu trayāḥ pratihārā[s] syuḥ / te
kiṃrūpās te kiṃpramāṇā iti cet tad āha //

JPA 17,16. prastāvasadrśāḥ

[Bh/J 250,1-3] prastā===drśāḥ // yā vidhāḥ prastāvātulyarūpās santanini vidyante te
pratihārāḥ kalpyāḥ / tasya ṛcotpānnavāt tīrṇām ṛcām uttameṣu padādau dvyakṣarās
trayāḥ pratihārā[s] syuḥ //

JPA 17,17.

saubharasya (JGG 1,12,6-7 on JS 1,12,3)
ṣaṭ

[Bh/J 250,3] saubha===syāṣaṭ //

JPA 17,18.

vidrathasya- (JĀrG 16,6 on JS 1,45,2)
upottamam padaṃ vibhaktam sastobham

[Bh/J 250,3-8] vidra===stobham // vidrathasya madhyamam padan dvidhā vibhaktam /
tayor uttamasya padasyāsanno vibhāgaḥ purastātstobhayuktaḥ pratihāra[s] syāt /

katham punas *sastobham* ity ukte purastātstobhayuktam iti gr̥hyate / atra brūmaḥ /
yady uttarastobho [']bhipreto [']bhaviṣyad apy uktam antareṇaivābhaviṣyat / yady ubha-
yata[s]stobho [']bhipreta *ubhayata[s]stobham* ity avakṣyat / pārīṣeṣyāt purastātstobha eva
parigr̥hītaḥ /

evañ cet *purastātstobham* iti vaktavyam / naivam / uttaratrāpi stobha ekākṣaramātro vid-
yate pratihārābhāk / itthaṃ yojyam / sastobhavibhāgyadharmenopottamam pratihāram
āpādayiṣyāma iti / tatheṣṭaṃ sidhyati / gāṇikaraṇam apy uktam evānusatīti //

JPA 17,19-31. (ānuṣṭubhānām sāmnam pratihārāḥ)

JPA 17,19.

athānuṣṭubhānām

[Bh/J 250,9] athā===bhānām //

JPA 17,20.

āndhīgavasya (JGG 6,8,6 on JS 1,56,1)
dve

[Bh/J 250,9] āndhī===syadve //

JPA 17,21.

śyāvāśvasya (JGG 6,8,5 on JS 1,56,1)
ca padāntaḥ

[Bh/J 250,9-11] śyāvā===dāntaḥ // śyāvāśvasya cāndhīgavasya ca dvyakṣaraḥ pratihārāḥ / kasya cit kaś cid viśeṣo [']sti padāntaḥ / śyāvāśvasya yaḥ pratihāro dvyakṣaras sa padānto veditavyaḥ / nottama upottamapadānte dvyakṣara ity arthaḥ //

JPA 17,22.

stobhonaḥ

[Bh/J 250,11] stobhonaḥ // stobharahita ity arthaḥ //

JPA 17,23.

viśośīyasya (JGG 1,9,9 on JS 1,9,7)
tu himkārādih pañcamaṣaṣthe

[Bh/J 250,11-12] viśo===ṣaṣthe // viśośīyasya pañcamaṣaṣthe akṣare pratihāras sahimkāra[s] syāt //

JPA 17,24.

triṇidhanasya tvāṣṭrīsāmnas (JGG 6,8,15 on JS 1,56,5)
tasya tu dvau pratihārau

[Bh/J 250,12] triṇi===hārau //

JPA 17,25.

caturbhiḥ pratihared

iti śāṇḍilyaḥ

[Bh/J 250,12-13] catu===ṇḍilyaḥ // caturbhiś caturbhir akṣaraiḥ pratihared iti śāṇḍilya ācārya āha //

JPA 17,26.

dvābhyām eva-
ity ābhiśreṇyaḥ

[Bh/J 250,13] dvābhyām===śreṇyaḥ // dvābhyān dvābhyām evākṣarābhyām ity ābhiśreṇya āha //

JPA 17,27.

madānidhana- (JGG 6,8,20 on JS 1,56,5)
aiḍayos tvāṣṭrīsāmnor (JGG 1,10,5 on JS 1,10,4)
udvaṃśīyasya- (JGG 4,4,3 on JS 1,36,1)
iti catvāri

[Bh/J 250,14-15] madā===tvāri // madānidhanasya ca tvāṣṭrīsāmna aiḍasya ca tvāṣṭrīsāmna udvaṃśīyasyeti trayāṇāṅ caturakṣarāḥ pratihārā[s] syuḥ //

JPA 17,28.

prathamottamayor abhyāsādiḥ

[Bh/J 250,15] pratha===sādiḥ // teṣān trayāṇām prathamottamayor abhyāsādiś caturakṣarāḥ //

JPA 17,29.

madhyamasya padāntaḥ

[Bh/J 250,15-16] madhya===dāntaḥ // madhyamasyaiḍasya tvāṣṭrīsāmnaḥ padāntaś caturakṣarāḥ //

JPA 17,30.

vaitahavyasya (JGG 2,5,3 on JS 1,17,1)
ṣaṭ

[Bh/J 250,16] vaita===syāṣaṭ //

JPA 17,31.

kārtaveśasya (JGG 6,8,3 on 1,56,1)

tr̥tīyam padam

[Bh/J 250,16] kārta===padam //

JPA 17,32-54. (bārhatānām sām̥nām pratihārāḥ)

JPA 17,32.

atha bārhatānām

[Bh/J 250,16] atha===tānām //

JPA 17,33.

naudhasasya- (JGG 3,1,12 on JS 1,25,4)

āṣkāraṇidhanasya kāṇvasya (JGG 3,3,21 on JS 1,27,9)

dvaigata- (JGG 3,4,2 on JS 1,28,2)

āyāsyayor (JGG 6,5,13 on JS 1,53,1)

yaudhājayasya- (JGG 6,5,15 on JS 1,53,1)

iti dve

[Bh/J 250,16] naudha===tidve //

JPA 17,34.

śyāvāśvena- (JGG 6,8,5 on JS 1,56,1)

uktapratihāre (JPA 17,21-22: 250,9-11)

yajñāyajñīya- (JGG 1,4,4 on JS 1,4,1)

hārāyaṇe (JGG 3,3,2 on JS 1,27,1)

[Bh/J 250,16-18] śyāvā===yaṇe // śyāvāśvenoktapratihāre samānapratihāre yajñāyajñīya-
hārāyaṇe syātām / śyāvāśvasya padānto dvyakṣaraḥ (JPA 17,21-22) / etayor api tathaiveya
arthaḥ //

JPA 17,35.

nārmedha- (JGG 1,4,6 on JS 1,4,2)

dairghaśravase (JGG 1,4,21 on JS 1,4,10)

[']gnes triṇidhanam (JGG 6,5,39 on JS 1,53,4; JB 3,100)

utsedha- (JGG 6,5,42 on JS 1,53,4)

niṣedhāv (JGG 6,5,43 on JS 1,53,4)

indrasyendriyam (JGG 3,2,17 on JS 1,26,7)

ābhīśave (JGG 6,5,21-22 on JS 1,53,2)

nidhanavat somasāma- (JGG 6,5,11 on JS 1,53,1; JB 3,24)

iti tāni dvipratihārāṇi

[Bh/J 250,18] nārme===rāṇi //

JPA 17,36. āditaḥ pañcānāñ catvāri catvāri

[Bh/J 250,18-19] ādi===tvāri // āditaḥ pañcānān nārmedhaprabhṛtiniṣedhāntānām ekaikasya pratihārasya catvāri catvāry akṣarāṇi syuḥ //

JPA 17,37.

uttareṣān dve dve

[Bh/J 250,19] utta===dvedve // uttareṣām indrasyendriyaprabhṛtīnāñ caturṇān dvyakṣaraḥ pratihāraḥ //

JPA 17,38.

nārmedhasya tu padāntaḥ pūrvaḥ pratihāraḥ

[Bh/J 250,20] nārme===hāraḥ // nārmedhasya dvau pratihārāv uktau / tayoḥ pūrvaḥ padānta[s] syāt //

JPA 17,39.

uttamasya madhyamair uttaraḥ

[Bh/J 250,20-21] utta===ttaraḥ // uttamasya padasya madhyamair akṣarair uttaraḥ pratihāra[s] syāt //

JPA 17,40.

tathā tasyokthagatasya cānyatra madhyamāyā stotriyāyāḥ

[Bh/J 250,21-22] tathā===yāyāḥ // tasya nārmedhasyokthagatasyāpi tathaiva pratihārau kalpyau /

kim etad vaktavyam / api na vaktavyam / kin tu madhyamāyā viśeṣavidhitsayā tatsambandhārtham idaṃ siddham api punar anuvādarūpeṇocyate //

JPA 17,41.

tasyān tu pūrvo nyāyyavat

[Bh/J 250,23 - 251,5] tasyā===yyavat // tasyām madhyamāyām pūrvaḥ pratihāro nyāyyavad bhavati / uttamapadātau caturbhir akṣarair ity arthaḥ /

kim idaṃ vidhātavyam / pūrvam eva hi kathitam (J on JPA 16,3: 247,15-15) ekasmiñ chandasi vihitaḥ pratihāro [']nyacchandogate [']pi sāmni tatsadṛśa eva kalpya iti / atra brūmaḥ / *dvipratihārāṇām uttamayoh padayor* (JPA 15,4: 245,15) iti vacanād asya pūrvasya pratihārasypottame prāptasyottamapadaprāpaṇārtho [']yam vidhiḥ / sādṛśyaprāpaṇam hi sāmānyavidhim *uttamayor* iti viśeṣavidhir alpaviṣayatvād bād hate /

evañ ced virāṭṣu vāmadevyasya (JGG 2,6,16 in JŪha 1,12,57-59 on JS 3,59,15-17) pañcama-
 ṣaṣṭhābhyām eva pratihāro bhavitum arhati / naivāyam ācāryasyābhiprāyaḥ / antyād
 akṣaradvayāt pūrvam akṣaradvayam pratihāra iti na pañcamaṣaṣṭhaniyamo [']bhipretaḥ /
 tatrottamapadasyāṣṭākṣaratvād yādṛcchikaḥ pañcamaṣaṣṭhavidhiḥ / anyad api kāraṇam
 atra cintanīyam asti / etāni prastāvapratihāropadravanidhanāni niyatapramāṇāni kanīya-
 syāpi na kṣīyante mahati na vardhante / vṛddhihrāsāv udgīthaviṣayāv eva / tasmād virāṭṣu
 vāmadevyasyāṣṭamanavame eva pratihāro na pañcamaṣaṣṭhe / tatra padasyāṣṭākṣaratvāt
 tayoh pañcamaṣaṣṭhatvaṃ yādṛcchāgatam /

tathaiva gaurīvitasya (JGG 2,6,13) nyāyapratihārasya satas triṣṭupsu gītasya- (JŪha
 1,12,22-24 on JS 3,58,4-6) antyāni catvāry akṣarāṇy upadravaḥ / tataḥ pūrvāni pratihāro
 na padādir apekṣitaḥ /

nanu nārmedhasyāpi tathaiva kalpayitum śakyo [']nte dvyakṣara upadravas tataḥ pūrvaś
 caturakṣara uttaraḥ pratihāras tataḥ pūrvo dvyakṣara udgīthas tataḥ pūrvaś caturakṣaraḥ
 pūrvaḥ pratihāra iti / naivaṃ yuktaṃ / pratihārayor madhya udgīthatvāt kṣayavṛddhī
 labhata eva / yathā rayiṣṭhasya (JGG 6,5,18 on JS 1,53,2; JŪha 1,10,80-82 on JS 3,48,4-
 6) yonau dvitīyāt pratihārād uttarodgītho [']ṣṭākṣaro dṛṣṭas sa evānuṣṭupsu caturakṣaras
 saṃvṛttaḥ / prathamasya cakṣuṣaḥ (JĀrG 19,1 on JS 1,56,2; JŪhya 2,2,9 on JS 3,3,4) sa
 eva yonau caturakṣaro bṛhatyām aṣṭākṣaras saṃvṛttaḥ / tasmād idam padādyam eva /

aparam matam / sāmavedasya bahvyaś śākhāḥ / tāsām kāsu cid ūhāmnāyas samagro
 vidyate kāsu cij jyotiṣtomadvādaśāhagavāmāyanānām eva / kāsu cid ūha eva na vidyate /
 sarvaṃ lakṣaṇavaśād ūhyamāne kalpyarūpatvāt svarūpadarśanāsambhavāc cāvāsyam idam
 vaktavyam eva //

JPA 17,42.

uttaras saptamādih

[Bh/J 251,6] utta===mādih // uttamasya padasya saptamākṣarādīś caturakṣaraḥ pratihāra[s]
 syāt //

JPA 17,43.

aiḍatvāṣṭrīsāmnoktaḥ (JPA 17,27.29: 250,14-15)

kaulmalabarhiṣa- (JGG 3,1,27 on JS 1,25,8)

bṛhaddevasthānayoḥ (JĀrG 12,1 on JS 1,25,7)

[Bh/J 251,6-7] aiḍa===nayoḥ // aiḍena tvāṣṭrīsāmnā kathitaḥ kaulmalabarhiṣadevasthānayoḥ
 pratihāraḥ / upottamapadānte caturakṣara ity arthaḥ //

JPA 17,44.

purastātstobhaḥ pūrvasya

[Bh/J 251,7] pura===rvasya //

JPA 17,45.

upariṣṭād uttarasya

[Bh/J 251,8-11] upa===rasya // devasthānasyopariṣṭāstobhasahitaḥ /

kimartham idam ucyate / *stobham uttaram pratihartaivā cchannād* (JPA 15,9: 246,10)
ity anenaiva siddham / atra brūmaḥ / ā cchannād aprāptinimittam idam ucyate / sarva-
padāntasamānastobhamātrānta eva pratihāra[s] syād ity arthaḥ /

atha punar *e sthād idam* ity etat trir uktaṃ kiṃ syāt / madhyenidhanaṃ syād uttaratra
cchannasya vidyamānatvāt //

JPA 17,46.

pañca rathantarasya (JĀrG 16,9 on JS 1,25,1)

[Bh/J 251,12] pañca===rasya //

JPA 17,47.

uttarajanitram (JGG 3,1,30 on JS 1,25,9)

vaiyaśva- (JGG 3,6,14 on JS 1,30,8)

raurave (JGG 6,5,14 on JS 1,53,1)

dvihiṃkāraṃ (JGG 6,5,41 on JS 1,53,4)

śyaitam (JGG 3,1,7 on JS 1,25,3; JŪha 1,4,16-18 on JS 3,15,9-10)

iti teṣāṃ ṣaṭ

Note: The JĀrṣB knows only one *śyaita* sāman, JGG 3,1,7, which has only one *hiṃkāra* (both Tamil and Nampūtiri versions, as well as JŪha 1,4,16-18; cf. also JPA 17,48). As *dvihiṃkāraṃ* cannot be an attribute of *śyaitam*, it is taken to *dvihiṃkāraṃ vāmadevyam*, also called *sañjayam*, JGG 6,5,41 on JS 1,53,4 (cf. also JB 3,132.213; PB 14,9,22).

[Bh/J 251,12] utta===ṣāṃṣaṭ //

JPA 17,48.

śyaitasya prāg ghiṃkāraṭ

[Bh/J 251,12] śyaita===kāraṭ //

JPA 17,49.

vaikhānasa- (JGG 3,2,1 on JS 1,26,1)

pauruhanmane (JGG 3,5,1 on JS 1,29,1)

varuṇasāma (JGG 3,3,9 on JS 1,27,3)

śrāyantīyam (JGG 3,4,6 on JS 1,28,5)

iti teṣāṃ uttamam padam

[Bh/J 251,12-13] vaikhā===padam // vaikhānasādīnāñ caturṇām uttamam padam samas-
tam pratihārah //

JPA 17,50.

prāg abhyāsāt pūrvayoḥ

[Bh/J 251,13] prāga===rvayoḥ //

JPA 17,51.

abhyāse dve cottarayoh

[Bh/J 251,13-14] abhyā===rayoh // uttarayor varuṇasāmaśrāyantīyayor uttamañ ca padam
abhyāse ca dve akṣare sambhūya pratihāra[s] syāt //

JPA 17,52.

aṣṭau

svāratauraśravasa- (JĀrG 18,8 on JS 1,31,6)

pajrayoh (JGG 3,6,11 on JS 1,30,6)

padāntapadādī

[Bh/J 251,14-19] aṣṭau===dādī // svārasya ca tauraśravasasya pajrasya cāṣṭāv akṣarāṇi
pratihāra[s] syāt / padāntas ca dadādīś ca padāntapadādī / ubhe padāntapadādī sambhū-
yāṣṭākṣarah pratihārah / upottamapadādyantaś caturakṣarah / uttamapadādyantaś catur-
akṣarah / tau sambhūyāṣṭākṣarah pratihāra[s] syāt /

iha keṣāñ cit pāṭhaḥ *padāntyapadādī* iti / tathāpi ca saty ante bhavam antyam iti bhavārtha-
syānopapatter anyasya taddhitārthasyāsambhavād svārtha eva taddhito mantavyaḥ / atha
vā pramādād āgato yakārah /

ke cit *padāntyapadādir* iti paṭhanti / tatra kasya cid apy arthasya kalpanāsambhavād
asāv api pramādapāṭha eva / prāyeṇa cchātravartmāprasiddheṣu grantheṣu pāṭhabhedo
bhavati kva cit kva cit / atrārthavaśād eva nirṇayaś śakyate kartun nānyathā //

JPA 17,53.

vairūpasya (JĀrG 11,3 on JS 1,29,8)

ṭṛṭīyai[s] stobhaiḥ pratiharet

[Bh/J 251,20-21] vairū===haret // vairūpasya stobhāḥ pañcakṛtva āvartante / tatra
ṭṛṭīyām āvṛtīm gati[s] stobhaiḥ pratiharet //

JPA 17,54.

tasya pañca saḥavācyāni

devatā padan devatā padam adhyardhedam iti // 7 //

[Bh/J 251,21-30] tasya===miti // tasya vairūpasya pañca saḥavācyāni vidyante / tāni kānīti ced devatā prathamā tataḥ padan tato devatā tataḥ padan tato [']dhyardheḥlam ity etānīty arthaḥ / *devatā-* iti stobhaviśeṣaḥ parighītaḥ *disaṃ viśaṃ has* iti / *padam* ity ṛcas tr̥tīyaḥ pādaḥ / tataḥ- *aśvā śiśumatī-* ity āmananti devatām / tataś caturtham pādam / tato [']dhyardheḥlam iti /

nanu pratihāraavidhim evārabhya katham ayan nidhanavidhir ucyate / nāyan nidhanavidhiḥ / nidhanānām kramavidhir ayaṃ vairūpaprasaṅgād yoniviruddhatvāc ca / ācāryeṇa hi *pratihārān sarvān vyākhyāsyāma* iti pratijñātam (J on JPA 15,1: 243,1-23) na *kiñ cid apy anyan na vadāmi-* iti /

kimarthaḥ kramavidhiḥ / āmnāyenaiva hi kramas siddhaḥ / uttarastotriyārthaḥ / yonau padadvayan devatādvayam adhyardheḥlam iti kramaḥ / prathamāyāṃ stotriyāyān devatā padan devatā padam adhyardheḥlam iti kramaḥ / uttarayor aśrutatvāt ka āśrayaṇīyaḥ pakṣaḥ / ānantaryam baliya iti ke cit / viśeṣo yatra dṛśyate tat tatraiva syād anyat prakṛtivad ity apare / tasmāt saṃśayaḥ / tannivṛttyartho [']yaṃ kramavidhir anūdhānām avaśyaṃ kartavya eva //

[Bh/J 251,31] // 17 // [saptadaśaḥ khaṇḍaḥ]

JPA 18. (nānācchandasām sāmnam pratihārāḥ)

it JPA 18,1.

atha nānācchandasām

[Bh/J 252,1] atha===ndasām // nānācchandasām bahūnān chandasām ity arthaḥ //

JPA 18,2.

śyenaḥ (JĀrG 20,6 on JS 1,39,10)
pārthuraśmam (JĀrG 20,4 on JS 1,40,1)
acchidra- (JGG 6,5,17 on JS 1,53,2)
rayiṣṭhe (JGG 6,5,18 on JS 1,53,2)
cakṣuṣī (JĀrG 19,1-2 on JS 1,56,2)
dāśaspatyam (JGG 6,7,14 on JS 1,55,4)
iti teṣām pade pade pratihārāḥ

[Bh/J 252,2] śyena===hārāḥ // sarveṣu padeṣu pratihāra ity arthaḥ //

JPA 18,3.

dve dve pūrvayoḥ

[Bh/J 252,2] dve dve pūrvayoḥ // śyenaḥpārthuraśmayor dvābhyān dvābhyām akṣarābhyām ekaikaḥ pratihāra[s] syāt //

JPA 18,4.

catvāri catvāry uttareṣāñ caturṇām

[Bh/J 252,2-3] catvā===turnām // acchidrādīnāñ caturṇāñ caturakṣarāḥ pratihārā[s] syuḥ //

JPA 18,5.

uttamasya vāṣṭau

[Bh/J 252,3-4] utta===aṣṭau // uttamasya dāśaspatyasyaṣṭākṣarāḥ pratihārā[s] syuḥ //

JPA 18,6.

acchidrarayiṣṭhayos tv abhyāseṣu

[Bh/J 252,4] acchi===seṣu // hdayiṣṭhayos tu ye pratihārā vihitās te [']bhyāseṣv eva veditavyāḥ //

JPA 18,7.

sarveṣu prastāvasadrṣā dāśaspatyavarjam

[Bh/J 252,4-13] sarve===varjam // śyenādīnām pratihārās sarve prastāvasadrṣā[s] syur dāśaspatyaṃ varjayitvā /

etad vākyam antareṇāpiṣṭo [']rthas sidhyati / na sidhyati / kathan na sidhyati / prathameṣu padeṣu pratihārābhāvaḥ prastāvasadbhāvaś ca na sidhyataḥ / *prastāvasadrṣā* ity ukte sādṛṣyārtham avaśyam prastāvena bhavitavyam / ādāv eva prathamam stavanam prastāvaḥ / tasmāt sāmnaḥ prārambha eva prastāvena bhavitavyam / atha siddhe prastāve tatsādṛṣyād asiddhaḥ pratihāras sādhyaituṃ śakyaḥ / tasmād asyādāv eva prastāva[s] syāt /

nanu *pade pada* (JPA 18,2: 252,1) iti vihitatvād ādāv api prathame pade pratihāreṇa bhavitavyam / na bhavitavyam anyatra prastāvasadrṣyābhāvāt / prathamasya padasyādaḥ prastāva uttareṣām ādiṣu pratihāra ity eṣo [']rtho [']nena vākyena nirūpitaḥ /

dāśaspatyasya pratihāraḥ prastāvena na tulyarūpaḥ / tasya dvyakṣaraḥ prastāvo [']ṣṭākṣaraḥ pratihāraḥ / tasmād viṣamarūpatā //

JPA 18,8.

dyautānasya (JGG 4,3,5 on JS 1,35,4)

ṭṛtīyapade catvāri

[Bh/J 252,13] dyautā===tvāri // dyautānasya ṭṛtīyapadādaḥ caturakṣaraḥ pratihāraḥ //

JPA 18,9.

traisokasya (JGG 5,1,1 on JS 1,39,1)

dvābhyām padāntaḥ

[Bh/J 252,13-14] traīso===dāntaḥ // upottamapadāntaḥ //
JPA 18,10.

kāṅvaṃ svarṇidhanaṃ kāyamānāyām (JGG 1,5,14 on JS 1,5,9)
ṛtunidhanaṃ (JGG 1,7,3 on JS 1,7,2)
svaraṅāñ caturthaṃ (JĀrG 23,7 on JS 2,6,1)
vaṣaṭkāraṇidhanaṃ (JGG 3,3,10 on JS 1,27,4)
kāvam (JGG 6,9,6 on JS 1,57,1)
auśanañ (JGG 6,6,3 on JS 1,54,1)
śnauṣṭan (JGG 6,7,18 on JS 1,55,8)
dyāvāpṛthivyos sāmānī (JGG 5,1,21-22 on JS 1,39,9)
iti teṣām upottamam padam

[Bh/J 252,14-15] kāṅvaṃ===padam // *kāyamāno vanā tvam* (JS 1,5,9) ity asyām uttaram
sāma kāṅvaṃ svarṇidhanam / tasya ca rtunidhanādīnāñ cāṣṭānām upottamam padam
antyāt pūrvam pratihāraḥ //

JPA 18,11.

kāṅvartunidhanayor ubhayata[s]stobhau

[Bh/J 252,15-22] kāṅva===stobhau // ubhayatra stobho yasya so [']yam ubhayata[s]stobhaḥ
/ kāṅvasya ca rtunidhanasya ca pratihārāv ubhayata[s]stobhau syātām /

ubhayatrāvacchedamātro vidhiḥ / auhoypṛabhṛtir *uhuvā hāyi-* ityantaḥ pratihāraḥ kāṅvasya
/ ṛtunidhanasya tu ekārādir hāvuparyantaḥ /

atha vā kāṅvartunidhanayoḥ pratihārau sastobhau bhavataḥ / dvau stobhau vidyete ity
vākyārthaḥ /

stobhāv iti dvivacananirdeśād asarūpābhyām stobhābhyām ubhayato bhavitavyam / yathā
pūrvottarau stobhau bhinnarūpau syātān tathā tāvad grāhyam / yadi hi dvitīyatṛtīyayoḥ
tṛtīyacaturthayor madhyagatau stobhau pūrvottarau syātān tadā sarūpatvād anīṣṭapra-
saṅgaḥ / tasmāt pūrvoktavād evamarthau kalpyau //

JPA 18,12.

upariṣṭād vaṣaṭkāraṇidhanasya

[Bh/J 252,23-25] upa===nasya // vaṣaṭkāraṇidhanasyopariṣṭātstobho vidyate /

kimartham idam ucyate / uttaro hi stobhaḥ pratihāra evā cchannāt (JPA 15,9: 246,10)
/ upottamam padam pratihārabhāvāya vihitam (JPA 18,10) / tat kevalam kim pratihāra
uta sābhyāsam iti saṃśaya utpadyate / tannivṛttyarthaṃ stobhāntatā vihitā //

JPA 18,13.

uttamayos tūttame pade nyāyyavat

[Bh/J 252,25 - 253,10] utta===yyavat // uttamayor vidhitsuāyān dyāvāpṛthivyos sāmnor
uttame pade nyāyyavat pratihāra[s] syāt /

uttame tu pade [']nādeśa (JPA 15,3: 244,28) iti vihitatvād *uttame pada* ity anarthakam
/ nānarthakam / pūrvam evānāyor upottamaṃ vihitam (JPA 18,10: 252,14) / anyatra
nyāyyavad ity ukta upottama eva pade prasajyeta / uttama itīṣṭasiddhyartham uktam
uttame pada iti /

etac cet prayojanan nārthaḥ / padavacanena- *uttamayor* ity etenāpi nārthaḥ / dyāvāpṛthi-
vīsāmaśabdas tasmād vākyād uddhṛtyāsmiṃ vākye nidhātavyaḥ / evam ukto [']rthas sid-
hyati / idaṃ sidhyatiṣṭan na sidhyati / kim iṣṭam / vikalpa iṣṭaḥ / kathaṃ vikalpa[s] syāt
/ upottamaṃ vā padam pratihāra uttame vā caturakṣaraḥ pratihāra iti / kathaṃ imaṃ
jānīmaḥ / pūrvavākyenopottamam padam vihitam (JPA 18,10: 252,14) anenottame ca
caturakṣaraḥ (JPA 18,13) / bādhyabādhakābhāvād vikalpa evārtha[s] syāt /

nanu vikalpavācī vāśabdaḥ prayoktavyaḥ / atrāpi vikalpavācī tuśabdo [']sty eva / anekārthā
hi nipātāḥ / ācāryā hi yatheṣṭaśabdair iṣṭam arthan nirūpayanti / tasmāc chākhābhedavaśād
vikalpaḥ /

kathaṃ atra samuccayapakṣo nāśritaḥ / upottamam padam uttame caturakṣarasahitam
pratihāra iti tuśabdas samuccayavācī bhavati / atra brūmaḥ / tathodgīthāt pratihāro
bhūyān bhavati / tad ayuktaṃ *bhūyiṣṭhabhāgy udgātā-* (JPA 22,14: 267,10) iti darśanāt /
tasmād vikalpa eva śreyān //

JPA 18,14.

pāṅktānām

[Bh/J 253,11] pāṅktānām // pāṅktānām pratihārān vaksyāmaḥ //

JPA 18,15.

bārhadgira- (JĀrG 20,1 on JS 1,40,3)
rāyovājīyayoḥ (JĀrG 20,2 on JS 1,40,1)
sañjayasya- (JGG 5,3,2 on JS 1,41,1)
iti ṣaṭ

[Bh/J 253,11] bārha===tiṣaṭ //

JPA 18,16.

sañjayasya prāg ghimkārāt

[Bh/J 253,11-12] sañja===kārāt // sañjayasya yaḥ pratihāra uktaṣ ṣaḍakṣaras sa himkārāt
prāg eva syāt //

JPA 18,17.

saṃkṛtinaḥ (JĀrG 20,3 on JS 1,40,1)
prāk caturthāt padāt stobhaiḥ pratihāraḥ

[Bh/J 253,12-13] saṃkṛtinaḥ // saṃkṛtinaś caturthāt padāt pūrvo ya[s] stobhas sa
eva pratihāra[s] syāt //

JPA 18,18.

tasya tu prathamāt padād ūrdhvaṃ stobhavibhāgyavat

[Bh/J 253,13-14] tasya===gyavat // saṃkṛtinaḥ prathamāt padād ūrdhvaṃ stobhav-
ibhāgyavat kartavyam /

kimartham idam ucyate / prathamāt padād uttarasya stobhasya prastāvabhāvārtham
uktam / tasmād asya sāmno dvau prastāvau syātām //

JPA 18,19.

dvaipadānām

[Bh/J 253,14] dvaipadānām //

JPA 18,20.

dharma- (JGG 5,4,10 on JS 1,42,3)
vidharmanor (JGG 5,4,11 on JS 1,42,3)
daśamena stobhena pratiharet

[Bh/J 253,14-15] dharma===haret // *auhovā* iti stobho dvādaśakṛtvo [']bhyasyate / tatra
daśamo [']bhyāsaḥ pratihāra ity arthaḥ //

JPA 18,21.

bhadra- (JĀrG 19,7 on JS 1,47,6)
śreyasī (JĀrG 19,8 on JS 1,47,6)
tv aṣṭamena triruktena

[Bh/J 253,15] bhadra===ktena //

JPA 18,22.

gūrdasya- (JGG 5,9,3 on JS 1,47,2)
abhyāsaḥ

[Bh/J 253,15-16] gūrdasyābhyāsaḥ // yāvān asyābhyāsas tāvān ity arthaḥ //

JPA 18,23.

viṇṇidhanasya (JGG 5,9,12 on JS 1,47,6)
pañca

[Bh/J 253,16] viṇṇi===pañca //

JPA 18,24.

udvaṃśaputrasya (JGG 5,8,16 on JS 1,46,7)
kārnaśravasenoktaḥ (JPA 17,9.12: 249,25.27)

udva===noktaḥ // tena tulya ity arthaḥ / aṣṭau vā ṣaṣṭhādīni vā trīṇīty arthaḥ //

JPA 18,25-29. (akṣarapāṅktānām sāmnam pratihārāḥ)

JPA 18,25.

akṣarapāṅktānām

[Bh/J 253,17] akṣa===ṅktānām //

JPA 18,26.

svārasya sauhaviṣasya (JGG 5,4,1 on JS 1,42,1)
trīṇi

[Bh/J 253,17] svāra===trīṇi //

JPA 18,27.

vānnidhanasya (JGG 5,4,5 on JS 1,42,1)
ṛtīyam padam

[Bh/J 253,17] vānni===padam //

JPA 18,28.

svarnidhanasya (JGG 5,4,3 on JS 1,42,1)
madhyamo [']bhyāsaḥ

[Bh/J 253,17] svarni===śasya // svarnidhanasya sauhaviṣasya //

JPA 18,29.

vairājasya- (JĀrG 16,12 on JS 1,44,8)
uttame pade madhyama evābhyāsaḥ purastātstobhaḥ

[Bh/J 253,18-23] vairā===stobhaḥ // vairājasya sarvāṇi padāni trir abhyasyante / tatrot-
tame pade yo [']bhyāso madhyamaḥ purastātstobhasahitas sa pratihāra[s] syāt / evakārāt
purastād eva stobho nottara ity avadhāryate /

nanv anādeśa uttamam bhavati / kim uttamapadagrahaṇena / padānteṣv apy abhyāsā
santi / tadāśaṅkānivṛttyartham / tadāśaṅkā purastātstobhavacanena nivartitaḥ / tatra
purastātstobho na vidyate / idam prayojanam / uttamam padaṃ samastam antyābhyāsa-
sahitam pratihāra iti / antyābhyāsam antareṇāpi madhyamo [']bhyāsa iti śakyam kalpay-
itum / tasmād antyābhyāsaparigrahārtham uttamapadavacanam iti siddham //

JPA 18,30-46. (mahānāmnayaḥ)

JPA 18,30.

mahānāmninām (JĀrG 24,1-3 on JS 2,7,1-3)
padānām prathamadvitīye pade dvipadā

[Bh/J 253,24-25] mahā===padā // mahānāmnayo nāmaikaṃ sāma bahuvacananirdeśyam
/ mahānāmninām yāny ṛkpadāni teṣām prathamam padan dvitīyañ ca sambhūya dvipadā
nāma cchando bhavati //

Note: Cf. LŚS 7,5,9a: tāsām prathamadvitīye pade dvipadās (Agnisvāmin: tāsām mahānāmninām pratis-
totriyam padānām sūtre saṃvyavahārārthaṃ saṃjñā pratipadyate / ye tāvat prathamadvitīye pade prati-
stotriyān tā dvipadāḥ).

Each of the three *stotriyā* verses (I-III) starts with the first two padas of JS 2,7,1-3 respectively:

I: JS 2,7,1 ab: vidā maghavan vidā gātum / anuśaṃśiṣo diśaḥ /

II: JS 2,7,2 ab: vidā rāye suvīryam / bhuvō vājānām patir vaśāṃ anu /

III: JS 2,7,3 ab: indran dhanasya sātaye havāmahe / jetāram aparājitam /

JPA 18,31.

trīṇi śākvarāṇi

[Bh/J 253,25-26] trīṇi===rāṇi // tata uttarāṇi trīṇi padāni śākvarāṇi bhavanti / śakvarī
nāma cchandaḥ / tasya padānīty arthaḥ //

Note: Cf. LŚS 7,5,9 b: trīṇi śākvarāṇi (Agnisvāmin: tato 'nantaran trīṇi śākvarāṇi dvipadānantarāṇi yāni
trīṇi tāni śākvarāṇy ucyante).

For the three *stotriyā* verses the next three padas of JS 2,7,1-3 are:

I: śikṣā śacīnām pate / pūrvīṇām purūvaso / ābhiṣ tvam abhiṣṭibhiḥ

II: mañhiṣṭha vajrinn ṛñjase / yaḥ śaviṣṭhaḥ sūrāṇām / yo mañhiṣṭho maghonām

III: sa naḥ svarṣad ati dviṣaḥ / sa naḥ svarṣad ati dviṣaḥ / pūrvasya yat te adriṣaḥ /

JPA 18,32.

tebhyaḥ paro dhātustobhaḥ

[Bh/J 253,26-27] tebhyaḥ===stobhaḥ // tebhyaḥ śākvarebhyaḥ paro yo dhātur avayavas
sa stobha eva / na sa rkpadam / uttaravivakṣayaedam ucyate //

Note: Cf. LŚS 7,5,9 c: dhātuḥ (Agnisvāmin: teṣām api śākvarāṇām evānantarāṇi padāni yāni trīṇi padāni
teṣām saṃjñā dhātur vatsa ūdhaḥ / prathamam dhātuḥ ...).

JPA 18,33.

sa tv ekeṣām ṛci cāmnātaḥ

[Bh/J 253,27-28] satve===mnātaḥ // so [']pi dhātur ekeṣāṃ śākhāntarāṇām ṛkpāṭhe [']pi paṭhitaḥ / kāsu cic chākhāsu kevalaṃ stobha eva / kāsu cid ṛkpadam ity arthaḥ //

Note: For the three *stotriyā* verses these *stobhas* called 'suitable for sucking' *dhātu* are:

I: svā3rnāṃśuḥ /

II: aṃśur na śociḥ /

III: aṃśur madāya /

JPA 18,34.

vatsaḥ

[Bh/J 253,28-29] vatsaḥ // tataḥ param padaṃ vatso nāma //

Note: Cf. LŚS 7,5,9 d: vatsaḥ.

For the three *stotriyā* verses these following feet called 'calf' are:

I: pracetana pracetaya

II: cikitvo abhi no naya

III: sumna ādhehi no vaso.

JPA 18,35.

ūdhaḥ

[Bh/J 253,29] ūdhaḥ // vatsāt param ūdho nāma padaṃ //

Note: Cf. LŚS 7,5,9 e: ūdhaḥ.

For the three *stotriyā* verses these following feet called 'udder' are:

I: indra dyumnāya na iṣe /

II: indro vide tam u stuhi /

III: pūrṭiḥ śaviṣṭha śasyate /

JPA 18,36.

tac chākvaram

[Bh/J 253,29] tac chākvaram // yad ūdho nāma padan tac chākvaryam padaṃ //

Note: Cf. LŚS 7,5,9 f: tac chākvaram.

JPA 18,37.

puruṣaḥ pañcākṣaraḥ

[Bh/J 253,29-30] puru===kṣaraḥ // ūdhasaḥ param pañcākṣaram padaṃ puruṣo nāma //

Note: Cf. LŚS 7,5,9 g: puruṣaḥ.

For the three *stotriyā* verses these feet called 'man' are:

I: evā hi śakraḥ
II: īśe hi śakraḥ
III: vaśī hi śakraḥ.

JPA 18,38.

trīṇi śākvarāṇi

[Bh/J 253,30] trīṇi===rāṇi // puruṣāt parāṇi trīṇi śākvarāṇi //

Note: Cf. LŚS 7,5,9 h: trīṇi śākvarāṇi.

For the three *stotriyā* verses the following three *śākvara* feet are:

I: rāye vājāya vajrivaḥ / śaviṣṭha vajrinn ṛñjase / maṃhiṣṭha vajrinn ṛñjase

II: tam ūtaye havāmahe / jetāram aparājitam / sa naḥ svarṣad ati dviṣaḥ

III: nūnan tan navyaṃ saṃnyase / prabho janasya vṛtrahant / sam ariyeṣu bravāvahai /

JPA 18,39.

adhyāseti

[Bh/J 253,30 - 254,2] adhyāseti // tebhyaḥ paran padam adhyāsā nāma / itīttham mahānām-
nīmān dvādaśa padāny abhihitāni /

trīyādīni ca trīṇy ūdhaś ca puruṣāt parāṇi ca trīṇi sambhūya saptapadā śakvarī bhavati
//

Note: Cf. LŚS 7,5,9 i: adhyāseti padāni (Agnisvāmin: teṣām [śākvarāṇām] uttaraṃ yat padan tasya
saṃjñādhyāseti).

The seven-footed śakvarī verse of the first *stotriyā* is: śikṣā śacīnām pate / pūrvīṇām purūvaso / ābhiṣ
ṭvam abhiṣṭibhiḥ / indra dyumnāya na iṣe / rāye vājāya vajrivaḥ / śaviṣṭha vajrinn ṛñjase / maṃhiṣṭha
vajrinn ṛñjase //

A śakvarī stanza should have 7 x 8 syllables, but the first three padas have only 7 syllables each. On the
śākvara feet see further Caland on PB 13,4,2.

JPA 18,40.

uttamā stotriyā tu dvyadhyāsā

[Bh/J 254,3] utta===dhyāsā // uttamāyāṃ stotriyāyām adhyāse dve staḥ / pūrvayor
ekaikā //

Note: Cf. LŚS 7,5,10 uttamā tu dvyadhyāsā.

For the three *stotriyā* verse the final *adhyāsā* feet are:

I: ā yāhi piba matsva //

II: kratuś chanda ṛtam bṛhat //

III: sakhā suśevo advayuh / sakhā suśevo advayuh //

Both Tamil and Nambudiri versions of the JĀrG and the JŪhya have only one *adhyāsā* in the last *stotriyā*.

JPA 18,41.

etāsān dvipadāsu prastāvaś
śākvaraprathameṣv

adhyāsapuriṣeṣu ca

Note: Cf. LŚS 7,5,11: dvipadāsu prastāvāḥ śākvaraprathameṣv adhyāsapuriṣeṣu ca.

[Bh/J 254,3-6] etā====suca // etāsān tistr̥ṇām yā dvipadā uktās tāsām ādiṣu prastāvā[s]
syuś śākvarāṇāñ ca prathameṣv adhyāsāsu ca / puriṣapadānām ādiṣu ca prastāvā vidyante
/ prathamāyām stotriyāyān trayāḥ prastāvā vidyante / tathā dvitīyāyām / tṛtīyāyāñ
catvāraḥ / puriṣeṣu ca pañca / evam asmin pañcadaśa prastāvā vidyante //

JPA 18,42.

pañca puriṣapadāni pañcākṣarāṇi stobhodgīthāni

[Bh/J 254,6-7] pañca====thāni // puriṣapadāni nāma pañca bhavanti / teṣām ekaikasmin
pañca pañcākṣarāṇi bhavanti / stobhodgīthāni bhavanti //

Note: The five 'filler / rubble' feet are recorded in JS 2,7,4: evā hy evā / evā hy agne / evāhīndra / evāhi
pūṣan / evāhi devāḥ /

JPA 18,43.

teṣām prastāvebhya upariṣṭāt trīṇy akṣarāṇi saḥavācyāni

[Bh/J 254,7-9] teṣām====cyāni // teṣān dvyakṣarāḥ prastāvāḥ / *avasānamātraḥ prastāva*
(JPA 6,18: 213,20) iti kathitam / prastāvebhya upariṣṭāt trīṇi trīṇy akṣarāṇi saḥavācyāny
udgātr̥bhis sahaiva geyāni / madhyenidhanānīty arthaḥ / anidhanasvaratvād vaktavyatā
//

JPA 18,44.

tāsām ūdhassu dvābhyān dvābhyān trīṃs trīn pratihārān pratiharet

Note: Cf. LŚS 7,5,2: trayas traya ūdhassu mahānāmnīnām (Agnisvāmin: mahānāmnīnām ūdhassu padeṣu
sarveṣu pratistotrīyan trayas trayāḥ pratihārāḥ syuḥ).

[Bh/J 254,9-11] tāsām====haret // tāsām mahānāmnīnām ūdhassu dvābhyān dvābhyām
akṣarābhyān trīṃs trīn pratihārān pratiharet / ekaikasyām stotriyāyām ūdhas trir abhy-
asyate / teṣām padādiṣu dvyakṣarāḥ pratihārāḥ //

JPA 18,45.

ṣaḍbhiś śākvarottameṣu

Note: Cf. LŚS 7,5,5: ṣaḍ vā śākvarottameṣu mahānāmnīnām.

[Bh/J 254,11-12] ṣaḍbhiḥ====meṣu // śākvarāṇām saptānām padānām uttame pade ṣaḍbhir
akṣarāiś caturthaḥ pratihārāḥ / bahuvacananirdeśa[s] stotriyāpekṣaḥ //

Note: Cf. LŚS 7,5,6: ṣaṣṭham adhyāseṣu (Agnisvāmin: mahānāmnīṣv adhyāseṣu padeṣu ṣaṣṭham ṣaṣṭham
akṣaram pratihāro bhavati), 7: madhyamaṃ vacanañ staubhikam puriṣeṣu (A: puriṣapadeṣu staubhikānām
vacanānām yan madhyamaṃ vacanaṃ sa pratihārāḥ syāt), 8: apratihārāṇy eke 'dhyāsapuriṣāṇi.

JPA 18,46.

iti

[Bh/J 254,12-13] iti // ittham mahānāmnīnām padānāñ ca prastāvānāñ ca pratihārāññ
ca lakṣaṇam uktam //

JPA 18,47.

etābhis samānapratihārau

nityavatsa- (JĀrG 16,7 on JS 1,48,9)

atīṣaṅgau (JĀrG 14,7 on JS 1,56,1; 1,49,1)

Note: In LŚS 7,5,2-4, too, the *mahānāmnī pratihāras* are equated with those of the *nityavatsāḥ* and *atīṣaṅgam* sāmans, even in regard to their *svaras*.

[Bh/J 254,13-16] etā===ṣaṅgau // etābhir mahānāmnībhis samānapratihārau tulyapratihārau
nityavatsatīṣaṅgau syātām /

kim atra samānam / catuṣpratihāratvam / trayāñān dvyakṣaratvam / uttamasya ṣaḍakṣara-
tvam / caturthottamapadasthānatā ca tasya sāmnaś śākvaratvāt / śākvarāṅy eva sapta
padāni gaṇyante / atīṣaṅgasya tu prathamatrīyayoḥ pratihārayo[s] sthānāntaraprāpti-
hetur uktaḥ prathame paṭale (J on JPA 15,2: 244,1-31) //

JPA 18,48-61. (śukriyāñi)

JPA 18,48.

śukriyeṣu (JĀrG 23,13-18)

triruktān stobhāṃś catuṣkuryur

anyatra bhrāja- (JĀrG 23,13 on JS 2,6,2)

ābhrājayor (JĀrG 23,14 on JS 1,3,7)

nidhanopadravābhyām

[Bh/J 254,17-19] śukri===vābhyām // bhrāja- (JĀrG 23,13) ābhrāja- (JĀrG 23,14)
vikarṇa- (JĀrG 23,15 on JS 3,3,2) bhāsa- (JĀrG 23,16 on JS 2,2,3) mahādivākīrtiya-
(JĀrG 23,17 on JS 2,7,4; 2,3,2) ādityavratāni (JĀrG 23,18 on JS 2,4,6; not in JŪhya,
cf. JPA 19,33: 260,18 - 261,13) ṣaṭ sāmāni śukriyāni / teṣu ye stobhās trir ucyante tān
sarvān stotrāpanneṣu teṣu catuṣkuryuś catur abhyasyed bhrājābhrājayor nidhanopadravau
varjayitvā / tau triruktāv eva syātām //

JPA 18,49.

daśānugānam mahādivākīrtiyam

[Bh/J 254,19-23] daśā===kīrtiyam // anukrameṇa gānāny anugānāni / daśānugānāny
asyeti daśānugānam / mahādivākīrtiyasya daśānugānāni vidyante / tāni kāñiti ced vadāmaḥ
/ ādita evā jyotirantam ekam anugānam / devaśabdāntan dvitīyam / ikārāntan trītyam /

ūkārāntaṅ caturtham / vidharmāntam pañcamam / vauvāntaṅ ṣaṣṭham / abhrājīdantaṅ
saptamam / bhūtāyāntam aṣṭamam / āyusa ityantān navamam / śeṣān daśamam / evaṅ
daśānugānāni vibhajyante //

JPA 18,50.

aṣṭānugānam
ity eke

[Bh/J 254,23-24] mahādivākīrtyam aṣṭānugānam ity eke bruvate / ke teṣāṃ utsīdataḥ /
notsīdataḥ / pañcamaṣṭhasaptamāny ekīkr̥tya bruvate / tathāṣṭau bhavanti //

JPA 18,51.

kurvanti

kurvanti // na kevalaṅ vacanamātram eva prayogakāle [']pi kurvanti /

kathaṅ kurvanti / ātmani stobhavibhāgyadharmeṇa kriyamāṇe yad dharmādi hāvuvāntaṅ
stobhajātan tat sarvaṅ punaḥ punar āvartayanti te / na vayan tathā kurmaḥ / daśānugāna-
pakṣam evāśritā vayan ūhe (JŪhya 1,4,23-25) tathaiva dṛṣṭatvāt //

JPA 18,52.

tasyātmā stobhavibhāgyadharmeṇa kāryaḥ

[Bh/J 254,27-28] tasyā===kāryaḥ // yad ṛṇmayam saptamam anugānaṅ sa tasyātmā /
sa stobhavibhāgyadharmeṇa kāryaḥ / ekam eva stobham prastāvādyartham punaḥ punar
āvartayet / *padāni nidhanāni-* (JPA 15,17) ity arthaḥ //

JPA 18,53.

tasya yāni ṣaṭ pūrvāny anugānāni
yāni trīṇy uttarāni ca
tāni sarvāny udgātaiva gāyet

[Bh/J 254,28-29] tasya===gāyet // tasyātmanaḥ pūrvāni yāni ṣaṭ anugānāni yāni cot-
tarāni trīṇi tāni sarvāny udgātaiva gāyet / tatra prastāvapratihārau na syātām //

JPA 18,54.

teṣān nidhanāni samupeyuh

[Bh/J 254,29 - 255,1] teṣā===peyuh // teṣān anugānānāṅ yāni nidhanāni tāny udgātāras
sarve sahaivopeyur nodgātaiva //

JPA 18,55.

anidhane pañcamaṣṭhe

[Bh/J 255,1-3] ani===şaṣṭhe // na nidhanam asyeti anidhanam / anidhane pañcamaşaṣṭhe anugāne syātām / tayor nidhanan nāstīty arthaḥ / sarvānugānanidhanopāyavacanasāmartyasārthakīkaraṇāya pañcamaşaṣṭhayor apy antyabhāganidhanakaraṇaprasaṅganivṛtṭyartho [']yaṃ vidhiḥ //

JPA 18,56.

prathamenānugānena tu prastotā prastuyāt

[Bh/J 255,4-15] pratha===stuyāt // tuśabdaḥ pakṣavyāvṛttau / prathamenānugānena prastotaiva prastuyāt / nodgātā /

kim atra pratipattavyam / pūrvam udgātraiva geyāni ṣaḍ anugānānīty uktam (JPA 18,53: 254,28) atra prastotraiveti / anayoḥ kaḥ pakṣa āśrayaṇīyaḥ / prastotaivaiva gāyed iti brūmaḥ / sāmānyavidhiḥ hi bahaviṣayam alpaviṣayo viśeṣavidhir bād hate /

nāsau sāmānyavidhiḥ / *anugānāny ... udgātaiva gāyed* (JPA 18,53: 254,28) ity ukte sāmānyavidhir bhavati / *ṣaḍ* (JPA 18,53: 254,28) ity ukte prathamasyāpi ṣaṇṇām antarbhūtatvād asāv api viśeṣavidhir eva / evaṅ ced anyat prayojanaṃ kalpayiṣyāmaḥ / stotrārthānām sāmnam ādir avāsyam prastoraivārabdhavya ity etadartham / na kva cid udgātrā vā pratihartrā vārabdhan dṛṣṭapūrvam asti /

atha kimarthāsyodgīthatvaprāptiḥ / prastāvasyodgīthasādharṇyavidhānārthā / ko [']nayos samāno dharmāḥ / stomasaṃkhyānārthānām viṣṭutīnām anyāsaḥ / kim asya stotrasya viṣṭutinyāso nāsti / asti / atra nāsti / kvāsāv asti / ātmani yaḥ prastāvo vidhāsyate (JPA 18,57) tatra /

idaṃ vyākhyānam atīva yuktataram / katham iti ced vadāmaḥ / paryāyādiṣu vā viṣṭāvādiṣu vāsyā prastāvasya prayogas tasya sarvastotriyāsu / tasya stomapūraṇārthānām viṣṭutīnām uttaratrābhyāsāt sarvatreti kalpyamāne mahān vyāmoha utpadyate / ubhayatra kriyamāṇe [']vyavasthādoṣāś ca bhavati / tasmād uktavad eva yuktam //

JPA 18,57.

ātmani ca

[Bh/J 255,15-23] ātmani ca // ātmani ca prastotā prastuyāt /

nanv ayam artha[s] stobhavibhāgyadharmatvād eva sidhyati / na sidhyati / pratihāravidhānārthan tad vākyam / stobhavibhāgyadharmeṇa kārya iti /

nanu tasminn anukte [']pi stobhavibhāgyam eva / stobhavibhāgyatvāt pratihāro [']pi siddha eva / naitat sāma stobhavibhāgyam / tasyaikadeśa ātmā stobhavibhāgyadharmā / na hi sakalasya sāmna ukto dharmas tasyaikadeśe vartitum arhati / tasmād vidheya eva pratihāraḥ /

yady api tena vākyena prastāvo vihita[s] syād ananugānāsu stotriyāsu kṛtārthatvād anugānavatiṣu dvitīyaḥ prastāvo vidheya eva / ekasyā[s] stotriyāyā ekenaiva prastāvena kṛtārthatvād dvitīyaḥ prastāvo yatnam antareṇa na sidhyati / tasmāt tadartho yatnaḥ kṛta *ātmani ca-* iti /

anayor dvayor vākyayor ekavākyabhāve [']pi na doṣaḥ / athāpy ukta eva vākyārthaḥ //

JPA 18,58.

tasmin devate vipariharanty eke
jyotiḥ pūrvam āyur uttaram iti

[Bh/J 255,23-26] tasmin===miti // tasmin prathame prastāve dve devate vipariharanti
viparyāsam kurvanty eka ācāryāḥ / jyotiśśabdān pūrvan trir abhyasya paścād āyusśabdān
abhyasyanti / tat prayogakāle kartavyam //

JPA 18,59.

yāny āditaḥ prāg ātmanas
tāni viṣṭāvādiṣu paryāyāṇām vā
sakṛt sakṛd gītvā-
ātmanaiva stomam pūrayet

[Bh/J 255,26-28] yānyā===rayet // yāny anugānāny ādita ārabhya prāg ātmanas tāni
viṣṭāvādiṣu vā paryāyāṇām ādiṣu vā sakṛt sakṛd gītvaivātmanaiva stomam pūrayet / ekai-
kasmin paryāye trayas trayo viṣṭāvās tṛcabhāgā āvāpāḥ paricarā iti / viṣṭāvānām ādiṣu
cen navakṛtvo gīyante paryāyāṇān cet triḥ //

JPA 18,60.

uttarāṇi ca trīṇi sakṛt sakṛd evānteṣu samāpayet

[Bh/J 255,28 - 256,5] utta===payet // ātmana uttarāṇi yāni trīṇy anugānāni tāni viṣṭāvānām
vā paryāyāṇām vāntyeṣu gītvā stotriyās samāpayet /

tasyānukramam vakṣyāmaḥ / tad dhy ekaviṃśastomam / tasya saptakāḥ paryāyāḥ /
prathamasya paryāyasya prathamā stotriyā trir geyā / tatra pūrvāṇi ṣaḍ anugānāni gītvā
prathamāyā[s] stotriyāyās saptamam anugānam ātmānan trir abhyasyet / tata uttarāṇi
trīṇy anugānāni gāyet / atha ca ṣaṭ pūrvāṇi gītvā dvitīyāyā[s] stotriyāyā ātmānan trir
abhyasyet / tata uttarāṇi trīṇy anugānāni gāyet / atha ca punaḥ ṣaṭ pūrvāṇi gītvā tṛtīyā-
yā[s] stotriyāyā ātmānam sakṛd eva gītva uttarāṇi trīṇi gāyet / ity ekaḥ paryāyas samāptaḥ
/ evam uttarayor api kalpyam / ayam viṣṭāvādikṛtipakṣaḥ /

paryāyapakṣe pūrvāṇi ṣaḍ anugānāni gītvā prathamāyā[s] stotriyāyā ātmānan trir abhy-
asyet / tato dvitīyāyā ātmānan trir abhyasyet / tatas tṛtīyāyā ātmānam sakṛd eva gāyet
/ tata uttarāṇi trīṇi gāyet / ity ekaḥ paryāyaḥ / evam uttarayor api kalpyam //

JPA 18,61.

daśastobhe bhāse (JĀrG 23,16 on JS 2,2,3)
daśamasya nidhanasyopāyam udgātā brūyāt

[Bh/J 256,6-8] daśa===brūyāt // daśastobhe bhāse daśa nidhanāni santi / daśamasya
nidhanasyopāyam udgātā gāyeta netau / upāyo nāmopadravasvarayuktā nidhanāt pūrvā
vidhā / e hi yā hāvu vā- iti / nidhanānām madhyagatatvān nidhanāśaṅkānivṛttyartho
[']yam vidhiḥ //

JPA 18,62.

tathā rauhiṇake (JĀrG 6,10 on JS 1,33,6)
trayodaśasya nidhanasya

[Bh/J 256,9] tathā===nasya // rauhiṇake trayodaśasya nidhanasyopāyam udgātā gāyet
/ hovā auhovā- iti //

JPA 18,63.

apakṣelānde (JĀrG 6,3 on JS 1,48,9)
cādhyardheḍasya

[Bh/J 256,9-10] apa===lasya // apakṣelānde cādhyardheḍasya pūrvam upāyam udgātaiva
gāyet / jyotā auhovā- iti //

JPA 18,64.

rājanam (JĀrG 6,9 on JS 1,33,6)
vibhāgyam

[Bh/J 256,10-13] rāja===bhāgyam // rājanam vibhāgyam bhavati /

kimartham idam ucyate / sadṛśagītātvd eva vibhāgyatāsiddhā / *vyavastobhanty eka*
(JPA 18,67: 256,16) ity etasmin pakṣe sārthakam bhavati / tathāpi vibhāgyam eveti /
tatrāṣṭakṛtva[s] stobhā āvartante / tatra saṁśayaḥ kva pratihāra iti / aṣṭapadānām vi-
dher aśrutatvāc catuspadavad vibhajet / tatraikasminn avayave dvir āvartante stobhāḥ
//

JPA 18,65.

tasya padāni sadevatāni

[Bh/J 256,14-16] tasya rājanasya padāni sadevatāni bhavanti / devatābhis saha vartanta
ity arthaḥ / prastāvapratihārāv api devatābhis sahaiva bhavata ity arthaḥ /

idam apy uttarasminn eva pakṣe [']tīva sārthakam bhavati / stobhavyavahitatvāt saṁśayo
jāyate prathamatr̥tīye eva pade prastāvapratihārāv itarat sarvam udgītha iti / tannivṛtty-
artham uktam //

JPA 18,66.

tatra tu sarvāni triruktāni pañcakṛtvaḥ kuryuḥ

[Bh/J 256,16-17] tatra===kuryuḥ // tasya sāmna[s] svādhyāyapāṭhe yāni śabdarūpāni
trir ucyante tāni stotragatasya pañcakṛtvaḥ //

JPA 18,67.

padadevatā vyavastobhanty eke

[Bh/J 256,17-23] pada===ntyeke // padāni devatās ca vividham avacchidya stobhanty eka ācāryaḥ / padāt pūrve ye stobhās te padadevatayor madhye [']pi nidhātavyā ity arthaḥ / evam aṣṭakṛtva[s] stobhā āvartante /

kim ubhāv api pakṣāv asmābhir āsthātavyau / neti brūmaḥ / ūhāmnāyānurodhivād aśītisampac chruteś ca pūrvo [']smābhir āsthātavyaḥ / *ekaikasyāṃ stotriyāyān dve dve aśītyau sampadyete / tāf pañcāśad aśītayas sampadyanta* (JB 2,15: 160,28-29) iti hy aśītisampac chrūyate / sā tu nottarasmin sambhavati /

uttarasya punaḥ ko viśeṣaḥ / yeṣu śākhābhedeṣv aśītisampan na śrūyate teṣu ca samāmnāyeṣv aṣṭakṛtva[s] stobhā āvartante / teṣūttarasya prayogaḥ //

JPA 18,68.

padastobhānām (JĀrG 14,10-13 on JS 1,57,5) idāpadāni dvādaśa

[Bh/J 256,24-25] pada===daśa // padastobhānāñ caturṇām apīlāsabdās ca padāni celāpadāni yāni dvādaśa tāni nidhanāni bhavanti / padāny avacchidyāpi dvādaśa kartavyāni //

JPA 18,69.

sarvāṇi stobhavanti

[Bh/J 256,25-26] sarvā===vanti // sarvāṇi nidhanāni stobhavanti / dvādaśānām purastād dvādaśa stobhā vidyanta ity arthaḥ //

JPA 18,70.

prathamasya- (JĀrG 14,10 on JS 1,57,5)
ādyanteṣv idāṃ kuryuḥ

[Bh/J 256,26-28] prathamasya padastobhasyāṣṭeḥasya padānām ādiṣu cānteṣu celāśabdaṃ kuryuḥ / caturṇām padānām ādiṣu catasra ilā anteṣu ca catasraḥ / sarvā aṣṭau / tasmād aṣṭelāś caturbhiḥ pādais saha dvādaśa nidhanāni bhavanti //

JPA 18,71.

dvitī[yasya (JĀrG 14,11 on JS 1,57,5)
dvitīyacaturtha]madhyayoś ca

[Bh/J 256,28-31] dvitī===yośca // dvitīyasya padastobhasya padānāñ caturṇām anteṣu catasra ilāḥ / yugmayor dvitīyacaturthayoḥ padayor madhye ca dve / sarvāḥ ṣaḍ bhavanti / tasmāt ṣaḍilāsyā padastobhasya padānāñ caturṇām anteṣu catasra ilāḥ / dvitīyacaturthayor dvadhākaraṇāt ṣaṭ padāni ṣaḍ ilāś ca dvādaśa nidhanāni bhavanti //

JPA 18,72.

tr̥tīyasya (JĀrG 14,12 on JS 1,57,5)
madhyeṣu

[Bh/J 257,1-2] ṛtī===dhyeṣu // ṛtīyasya padastobhasya padānām madhyeṣu caturṣu catasra ilā bhavanti / tasmāc caturīlam / catvāri padāni dvidhā bhinnāny aṣṭau bhavanti / catsṛbhie ilābhis saha dvādaśa bhavanti //

JPA 18,73.

caturthasya (JĀrG 14,13 on JS 1,57,5)
yugmāntayoḥ

[Bh/J 257,3-5] catu===ntayoḥ // caturthasya padastobhasya yugmāntayor dvitīyacaturtha-
padāntayor dve ile bhavataḥ / tasmād dvīlam /

yugmāntyayor iti ke cit paṭhanti / tatra taddhitārthakalpanānupapattes teṣāṃ yakāraḥ
pramādād āgato mantavyaḥ / *yugmāntayor* ity eva supāṭhaḥ //

JPA 18,74.

tryakṣaraśa itarau

[Bh/J 257,5-7] tryakṣa===tarau // itarau pādaḥ prathamatrītyau tryakṣaraśas trīṇi trīṇy
akṣarāṇi kṛtvā vibhajet / prathamāñ caturdhā vibhajet ṛtīyāñ caturdhā / evam aṣṭau /
dvitīyacaturthābhyām padābhyān dvābhyām ilābhyāñ ca saha dvādaśa nidhanāni bha-
vanti //

JPA 18,75.

anuṣṭubhi (JŪhya 3,3,2-4 on JS 3,5,6-8) tu dvyakṣaraśaḥ

[Bh/J 257,8-9] anu===raśaḥ // yady anuṣṭubhi dvīlam gīyate dvyakṣaraśaḥ pade vibhajet
/ aṣṭākṣaratvāt padānān tathāṣṭau bhavanti //

JPA 18,76.

teṣāṃ prastāve trīṇi nidhanāni

[Bh/J 257,9-14] teṣāṃ===nāni // teṣāṃ padastobhānām ekaikasya prastāve trīṇi trīṇi ni-
dhanāni bhavanti / *sarvāṇi stobhavanti-* (JPA 18,69: 256,25) iti vacanāt stobhā api trayo
vidyante /

ke cit tu *teṣāṃ prastāve traya[s] stobhās trīṇi nidhanāni-* iti paṭhanti / tatra *sarvāṇi*
stobhavanti- (JPA 18,69) ity anenaiva vacanenāsyārthasya siddhatvāt stobhatritayasya
bhāvapratiṣṭhānārthan *traya[s] stobhā* ity asya padadvayasehopanyāso naiva yujyate /
tasmād idamartham avaśyaṃ kartavyan noktavān ācārya iti manyamānena kena cit paṇḍi-
tam manyena *sarvāṇi stobhavanti-* ity etad vacanaṃ vismṛtyātropanyastam etat pada-
dvayam iti mantavyam / *teṣāṃ prastāve trīṇi nidhanāni-* ity evam eva supāṭhaḥ //

JPA 18,77.

evam evetaṛeṣu

[Bh/J 257,14-15] eva===reṣu // evam evetaṣv api vibhāgyeṣṭdgīthapratihārpadraveṣu
trīṇi nidhanāni syuḥ //

JPA 18,78.

avibhāgyāni daśamena stobhena pratiharet

[Bh/J 257,15-16] avibhāgyāś cet padastobhā[s] syus teṣām avibhāgyapakṣa āśrīyate / tatra
daśamena stobhena pratiharet / daśamam ekam eva vā stobha,m pratihāraṃ vidyād ity
arthaḥ //

JPA 18,79.

pūrveṇa vādyasya

[Bh/J 257,17] pūrve===dyasya // daśamasya pūrveṇa stobhena navamena vā pratihared
/ādyasāṣṭelasya navamena vā daśamena vā pratihared ity arthaḥ //

JPA 18,80.

uttareṇa vāntyasya

[Bh/J 257,17] utta===ntyasya // antyasya padastobhasya dvīlasya daśamād uttareṇa vā
pratiharet / daśamena vaikādaśena vety arthaḥ //

JPA 18,81.

sarveṣān tu prathamena stobhena prastāvaḥ prastāvaḥ //

[Bh/J 257,17-19] sarve===stāvaḥ // sarveṣām padastobhānān caturṇām api prathame-
naikenaiva stobhena prastāva[s] syād iti / avibhāgyapakṣe sarveṣām padastobhānān tu
prathamena stobhena prastāva[s] syāt / pathamasya navamena vā daśamena vā pratihāra.
/ dvitīyatṛtīyayor daśamenaiva caturthasya daśamena vaikādaśena vā pratihāra[s] syād iti
siddham //

[Bh/J 257,19-22] ity ābhiśreṇyapratipāditapratihārapaṭalacatuṣṭayavyākhyānam paryala-
sitam //

// 18 // [aṣṭādaśaḥ khaṇḍaḥ] // iti pragītasāmapratihāraavidhiś caturtho [']dhyāyaḥ //

[Bh/J 258,1-25]

atha **sāmalakṣaṇam** / gaṇapataye namaḥ //

prāleyakiraṇāpīḍam praṇamya parameśvaram /
sāmalakṣaṇam sampannam sampravakṣyāmi tattvataḥ // (1)

gītair varṇavikāraiś ca stobhair nānāvidhai[s] svaraiḥ /
ṛg yadā vikriyāṃ yāti tadā sāmeti kīrtyate // (2)

mātrāvṛddhis tu varṇānām gītam ity abhidhīyate /
laghimā drāghimā lopaḥ parokṣākṣaravikriyā // (3)

ṛgākṣarebhyo ye bāhyās śabdās te stobhasamjñitāḥ /
kruṣṭādyā mandraparyantā[s] svarāḥ ṣaṭ parikīrtitāḥ //⁴² (4)

kruṣṭas ca prathamaś caiva dvitīyaś caiva sāmasu /
ṛtīyaś ca carturthaś ca mandras cety atra ṣaṭ svarāḥ // (5)

jāyate mūrdhani kruṣṭo lalāṭe prathamasvaraḥ /
dvitīyas tu bhruvor madhye ṛtīyo jāyate mukhe // (6)

kaṅṭhadeśe caturthas tu mandras tūrasī jāyate /
etāñ chiṣyopadeśārtham aṅgulīṣv api yojayet // (7)

gokarṇavapuṣaḥ pāṇer dakṣiṇasyāgragāmināḥ /⁴³
aṅguṣṭhe prathamam kruṣṭam ūrdhvāṅgulyagragam viduḥ // (8)

aṅguṣṭhād atha śeṣāṇām aṅgulīnām yathākramam /
kalpayen mūladeśeṣu dvitīyādīn api svarān // (9)

svarāṇān darśayīṣyāmi rūpodāharaṇāny aham /
kruṣṭo hy upadravasyādyam akṣaran tv āmahīyave // (10)

caturthe [?]bhi priyāṇi- (JS 1,57,1) iti sāmny ādyāny akṣarāṇi tu /
trīṇi kramād dvitīyañ ca ṛtīyam prathamam viduḥ // (11)

mandra[s] syād dhāvuvāśabdaś caturtha[s] syād vicakṣaṇaḥ /⁴⁴
evam etān svarān vidyāt sarvasmin sāmamaṇḍale //⁴⁵ (12)

kruṣṭā ye syus trimātrās te triplutāliptavarjitāḥ //⁴⁶ (13)

⁴² Cf. Ca. p. 35 fol. 7b: kruṣṭādīnām sāmavaratvāt sāmavedatvenāsya vedasya sāmāpradhānatvād ācāryeṇāpi sāmavarāṇām eva lakṣaṇābhīdhānāt / Ca. p. 37 fol. 8a sāmavarāḥ kīdrśā iti (kīdrśetiḥ ms.) kati veti vaktā[vyaṃ /] tatra vṛttikāraiḥ pathitaṃ kruṣṭādyāḥ ((mandra)paryantāḥ svarāḥ ṣaṭ parikīrtitā (Bh 258,8) iti / ācāryeṇāpy uktam athāto gūṣeṣ ṣaṭvartini sāmā- (JPA 8,1-2) iti.

⁴³ Ca. p. 42 fol. 9a: hastasya dākṣiṇatvam eva vijñeyam / uktam hi gokarṇavapuṣaḥ pāṇer dakṣiṇasya- (Bh 258,15) iti /

⁴⁴ Bh 258,19-23 quoted in Ca. p. 40 fol. 8b: svarāṇām rūpodāharaṇāny api draṣṭavyāni kruṣṭo hy upadravasyādyam akṣaram cāmahīyave / caturthe hi priyāṇi- iti sāmny ādyāny akṣarāṇi tu trīṇi kramād dvitīyam ca ṛtīyam prathamam viduḥ / maṇḍrasyādyā uvāśabdaś caturtha syād vicakṣaṇaḥ // etad graṃtham vṛttikāragraṃthas sāmālakṣaṇapare draṣṭavyam /

⁴⁵ Ca. p. 43-44 fol. 9b: uktam ca evam etān svarān vidyāt sarvasmin sāmamaṇḍale (Bh 258,24) iti / ognāyi- (JGG 1,1) ityādiṣu mātrāṇām iyattā tu na svayambhuva āmnāyasya kalpayitum śakyā / āmnāyāikagamyatvād āmnāyasvarūpa [...] nopāyaś ca brāhmaṇa uktaḥ yad dha vai bahavas samānam ācakṣata (JB 3,34: 369,7) iti / atra vṛttikāraiḥ kāsām cin mātrāṇām parimāṇāny uktāni (cf. Bh on JPA 3,17) / yathātharvaṇasyodgīthādir ūhe dvimātraḥ / nānadasya pratihārāṃtas chaṃdasi dvimātras sunn ūhe ekādaśamātro bhavati / sośravasasya nidhanāṃta chaṃdasi ṣaḍviṃśatimātras sann ūhe saptadaśamātro (dvādaśamātro ms.) bhavatīti / atra prayoga-kāle viśeṣa ācāryeṇoktaḥ kṣipradīrghayoḥ kṣipram eva tad dhi stotriyataram bhavati (JPA 8,8-9) / atra hetuḥ karmanāḥ kālānatyaya (Bh 217,15) iti / ittham sati sāmno mādhyagatir grāhyeti ca vṛttikāraiḥ gaṇitaṃ /

⁴⁶ Ca. p. 43 fol. 9a: kruṣṭādīmām prakṛtyo mātrās tisra eveti / parvāliptās tu plutatrayopetāḥ / uktam ca kruṣṭādyā syus trimātrā ye ((te)) t((r))iplutāliptavarjitāḥ (Bh 258,25) iti / triparvā [?] ye te triplutā]ptavarjitā iti pāṭhāntaram / tatpakṣe [?]pi triparvāliptās tu plutānām triplutatvam eva / evam sarvasya sāmāgānasya mātrā svarā mātrāṇām samkhyā parijñānopāyaś ca sarvam etad iha samkṣepa[ta ākhyā]tam /

JPA 19,1-28. (sāmnām vibhāgyavidhiḥ)

JPA 19,1. gāyatrīsāmāny api vibhāgyāni bhavanti

[Bh/J 259,1-2] gāya===vanti // traīṣṭubhajāgatānām pratihāraprasaṅgād eva vibhāgya-
lakṣaṇam uktam (JPA 14,1-19) / idānīm gāyatrāṇām vibhāgyāny ārabhyante / gāyatrī-
sāmāny api santi vibhāgyāni //

JPA 19,2.

stobhavibhāgyāni ca sastobhavibhāgyāni ca

stobha===nica // gāyatrāṇām astobhavibhāgyāni na santīty arthaḥ //

JPA 19,3.

yathaitad

vaidanvatam (? JGG 6,1,62 on JS 1,49,9)

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

ābhrāja- (JĀrG 23,14 on JS 1,3,7)

bhrājam (JĀrG 23,13 on JS 2,6,2)

agner arka (JĀrG 13,5 on JS 1,3,7)

agner vratam (JĀrG 5,3 on JS 1,3,7)

valabhit (JĀrG 17,10 on JS 1,2,3)

paya (JĀrG 20,8 on JS 1,3,5; not in JŪhya)

iti

[Bh/J 259,3-4] yathai===ya iti // bhrājam stobhavibhāgyam / itarāṇi sastobhavibhāgyāni
/ trīṇi padāni catvāro vibhāgyāḥ / katham vibhāgyatvam ity ākāṅkṣāyām siddham apy
anūdyate //

JPA 19,4.

teṣām padena prastauti

[Cf. JPA 11,3: 227,1 teṣām yāni traipadāni padena prastauti.]

[Bh/J 259,4] teṣām===stauti //

JPA 19,5.

padenodgāyati

[Cf. JPA 11,4: 227,16 padenodgāyati.]

[Bh/J 259,4] pade===yati //

JPA 19,6.

padena pratiharati

[Bh/J 259,5] pade===rati //

JPA 19,7.

stobhenopadravati

[Bh/J 259,5] stobhe===vati //

JPA 19,8.

tad vai khalv āhur

imāni vai khalu samprativilbhāgyāni bhavanti-
iha hi samam kartāra ṛcam vibhajanta iti

[Bh/J 259,5-7] tadvai===nta iti // tatra khalv āhur ācāryāḥ / imāni vai khalu samprati
samyag vibhāgyāni bhavanti / kasmād iti ced eteṣu hi sāmasu kartāra udgātāras samam
ṛcam vibhajanta ity asmāt kāraṇād etāni samyañci vibhāgyānīty āhur ācāryāḥ //

JPA 19,9.

tad dha smāha gautamaḥ

pariśiṣṭās sopadravāya rca iti

[Bh/J 259,7-8] taddha===rca iti // ṛca ekadeśam pariśiṣyād evopadravāyety āha sma
gautamaḥ //

JPA 19,10.

taṃ vilopam manyante

[Bh/J 259,8] taṃvi===nyante // yad āha sma gautamas tam vilopam avacchedaṃ vikāram
manyanta ācāryāḥ //

JPA 19,11.

stobhopadravāṅy eva syur iti

[Bh/J 259,9] stobho===riti // vilopāt kāraṇāt stobhopadravāṅy eva syur ity ācāryāḥ //

JPA 19,12.

auṣṇihāny api vibhāgyāni bhavanti

[Bh/J 259,9] auṣṇi===vanti //

JPA 19,13.

stobhavibhāgyāni ca sastobhavibhāgyāni ca

JPA 19,14.

yathaitat

saumitraṃ (JGG 5,5,22 on JS 1,43,8)

stobhavibhāgyam bhavati

[Bh/J 259,9] yathai===vati //

JPA 19,15.

sastobhāny ekeṣām padāni vibhajante

yathā marutām plenkhasya (JGG 6,10,23 on JS 1,58,5)

prāṇā ha hoyi śāyīśūr iti

[Bh/J 259,9] sasto===riti //

JPA 19,16.

astobhāny ekeṣām padāni vibhajante

yathā daivodāsasya (JGG 5,6,3 on JS 1,44,2; not in JŪha)

[Bh/J 259,9] asto===sasya // *yasya tyac chambaram mada* (JS 1,44,2) ity eteṣām prathamam daivodāsam //

JPA 19,17.

ānuṣṭubhāny api vibhāgyāni bhavanti

[Bh/J 259,9] ānu===vanti //

JPA 19,18.

stobhavibhāgyāni ca sastobhavibhāgyāni ca

[Bh/J 259,9-19] stobha===nica // na cāsyāṃ śākhāyām ānuṣṭubhāni stobhavibhāgyāni santi / tasmād ācāryeṇāpy anudāhṛtāni / tasmāt *stobhavibhāgyāni ca-* iti pramādapāṭham manyāmahe / *astobhavibhāgyāni ca sastobhavibhāgyāni ca-* iti paṭhitavyam /

atha vā / ānuṣṭubhasya stobhavibhāgyasya sadasadbhāvanirūpaṇārthas sadasadvādaḥ kṛto mantavyaḥ / stobhavibhāgyam ānuṣṭubham pratyakṣato nāstīti kṛtvā pratijñātam / kin tad iti cet saṃkṛti (JĀrG 20,3 on JS 1,40,1; JŪhya 1,5,16-18 on JS 3,55,4-5) / tac ca pañktyām bhavad apy ānuṣṭubham stobhavibhāgyam bhavati /

evañ cet saṃkṛtino vibhāgyādau ca prastāvena bhavitavyam / kas sandeho vibhāgyatve sati mahādivākīrtiyavat / ābhiśreṇyo [']pi tathaivāha sma / tasya tu prathamāt padād ūrdhvaṃ stobhavibhāgyavad iti (JPA 18,17-18: 253,12-13) /

idam ekam astu / kāny anyāni bahuvacanam anugrṇanti / atra bahuvacananirdeśam akāraṇam manyāmahe / svabhāvo [']yam ācāryasya yathā daivodāsam auṣṇiham ekam eva vidyata astobhavibhāgyam athāpi *astobhāny ekeṣām* (JPA 19,16: 259,9) iti bahuvacanena nirdiśati *anupadravāṇi-* (JPA 19,30: 260,6) iti ca / itarathāpi na doṣaḥ / *jātyākhyāyām ekasmin bahuvacanaṃ* (Pāṇini 1,2,58) vidyate / atra jātir eva hi vivakṣitā //

JPA 19,19.

yathaitan
mahāvaiśvāmitraṃ (JGG 4,4,9 on JS 1,36,2)
sastobhavibhāgyam bhavati

[Bh/J 259,19] yathai===vati //

JPA 19,20.

astobhāny ekeṣām padāni vibhajyante
yathā vānnidhanasya krauñcasya (JGG 6,8,28 on JS 1,56,7)

[Bh/J 259,19] asto===ñcasya //

JPA 19,21.

bārhatāny api vibhāgyāni bhavanti

[Bh/J 259,19-20] bārha===vanti // bārhatāny api vibhāgyāni bhavanti //

JPA 19,22.

stobhavibhāgyāni ca sastobhavibhāgyāni ca

[Bh/J 259,21] stobha===nica //

JPA 19,23.

yathaitad
bharga- (JĀrG 18,1 on JS 1,27,6)
yaśasī (JĀr5G 18,2 on JS 1,28,8)
pratodo (JGG 6,5,29-30 on JS 1,53,2; neither in JŪha)
goṣṭha (JGG 6,5,31 on JS 1,53,2)
iti

[Bh/J 259,21] yathai===ṣṭha iti // bhargapratodau sastobhavibhāgyau / yaśoggoṣṭhau stobhavibhāgyau //

JPA 19,24.

pāñktam api vibhāgyam bhavati

[Bh/J 259,22-23] pāñkta===vati // sāptapadānām upottamam pratihāraṃ vidhāsyann
ācāryo vibhāgyeṣu padeṣv adhikeṣu satsūdgīthavṛddhir eva kartavyeti jñāpayati / tasmāt
pāñkteṣūdgīthan dve dve bhajete //

JPA 19,25.

ṛṣabhaś śākvaraḥ (JĀrG 14,6 on JS 1,40,1)

[Bh/J 259,23-243] ṛṣa===kvaraḥ // kim ekam eva / naivam / virāṭsvārajam (JĀrG 10,1
on JS 2,4,7) api //

JPA 19,26.

sāptapade ete api vibhāgye bhavato bārhaspatye
pravargyasāma (JGG 5,10,16 on JS 1,48,10; not in JŪha; JŚS 5,3) ca-
avabhṛthasāma (JGG 5,10,15 on JS 1,48,10; not in JŪha; JŚS 22,5)
ca

[Bh/J 259,24-25] sāpta===maca // yac ca pravargyasāma yac cāvabhṛthasāma te ete
bārhaspatye sāptapade vibhāgye bhavataḥ /

kim ete eva / ilādam (JĀrG 6,3 on JS 1,48,9) api //

JPA 19,27.

tayoḥ khalūpottamena padena pratihāram āhuḥ

[Bh/J 259,25] tayoḥ===māhuḥ //

JPA 19,28.

dvipratihāre syātām
iti ha smāha lākṣmaṇir
caturthaṣaṣṭhābhyām padābhyām iti

[Bh/J 259,25-30] dvipra===padābhyām // caturthaṣaṣṭhābhyām padābhyān dvipratihāre
syātām iti lākṣmaṇir nāmācārya āha sma /

JPA 19,29.

iti

[Bh/J 259,26-30] iti // ittham evam anena mārgena śeṣānām api kalpayet /

kāni śeṣānīti ced dvaipadakākubhavairājādīni / ākṣarapañktam vibhāgyam *pari pra dhanva-*
(JS 1,42,1) iti caturtham (JGG 5,4,4; not in JŪha) / kākubhāny abhrāṭṛvya- (JĀrG 16,5

on JS 1,45,1; not in JŪhya) śukra- (JĀrG 22,9 on JS 1,45,1; JŪhya 2,1,10 on JS 3,3,3) candrāṇi (JĀrG 22,10 on JS 1,45,1) / vairājādīni kaśyapavratān (JĀrG 10,10 on JS 2,4,9 or JĀrG 10,11 on JS 2,2,7, neither in JŪhya) trastrimśasammitam (JĀrG 5,9 on JS 1,34,6) agastyasyārkaś (JĀrG 13,16 on JS 1,44,8) saha (JĀrG 22,7 on JS 1,44,8; not in JŪhya) iti / dharmavidharmaṇos (JGG 5,4,10-11 on JS 1,42,3) tūhāmnāyavaśād ābhiśreṇyo [']nyathākālpayat (JPA 18,20: 253,14) / bhadrāśreyasī (JĀrG 19,7-8 on JS 1,47,6) dve pade tayor yuktam evākālpayat (JPA 18,21: 253,15) //

JPA 19,30.

atha khalu prastāvagīrṇāni nāma bhavanti
yathā *svādiṣṭhayā-* (JS 1,49,2)
induf paviṣṭa- (JS 1,50,5) iti

[Bh/J 259,30 - 260,5] atha====ṣṭeti // prastāvena gīrṇāni prastāvagīrṇāni nāma kāni cit sāmāni bhavanti / yathā *svādiṣṭhayā-* (JS 1,49,2) *induf paviṣṭa-* (JS 1,50,5) ity etayos saptama- (JGG 6,1,20; not in JŪha) ṭṛṭīye (JGG 6,2,8; not in JŪha) /

kimartham idam ucyate / *padena prastauti* (JPA 11,3: 227,1; 19,4: 259,4) *padenodgāyati-* (JPA 11,4: 227,16; 19,5: 259,4) ity eteṣāṃ vidhīnām anugrahāya- *avasānamātraḥ prastāva-* (JPA 6,18: 213,20) ity evaṃvidhim atilaṅghya padaprastāvātām padodgīthānāñ ca vidhātum yuktam iti yadi kaś cid āśaiketa tannivṛttyartham idam uktam / evamprakārā mahānto [']pi prastāvā eva syur iti //

JPA 19,31.

athānupadravāṇi
yathā *hā hā uvā / ojas tad asya titviṣa* (JGG 2,7,9 on JS 1,19,8) iti

Note: The Nampūtiri JGG reads *hā hā uvā*, Kauthuma GG 5,2,5 on SV 1,182 reads *hā / hā uvāḥ /*, Bhaṭṭācārya's edition of the Tamil JGG has *hā hāi uvā*.

[Bh/J 260,6-7] athā====ṣa iti // asya sāmnaś traya[s] stobhāḥ prastāvodgīthapratihārāḥ padāni nidhanāni / upadravo nāsti /

kimartham idam ucyate / ṭṛṭīyastobhadvedhākaraṇenopadravo mānugrāhīty etadartham //

JPA 19,32.

athoparuddhāni prastāvataḥ pratihārato nidhanato
yathā- *indro viśvasya rājati-* (JGG 5,9,16 on JS 1,47,10; not in JŪha)
iti

[Bh/J 260,7-12] atho====tīti // uparuddhāni saṃruddhāny uparuddhāvayavāni / prastāvataḥ pratihārataś ca saṃruddha udgīthaḥ / pratihārato nidhanataś ca saṃruddha upadravaḥ / dvābhyām akṣarābhyām vibhajyamāneṣv avayaveṣūdgīthopadravau nyūnamātratvāt saṃruddhau bhavataḥ / tasmād uparuddhāny etāni sāmāni mantavyāni /

atha vā / prasthāvapratiḥāranidhanakāraṇād avāśyaṃ vibhāgaḥ kartavyaḥ / sa ca durjñeyaḥ
/ tasmād uparuddhāni nāmaitāni sāmāni //

JPA 19,33.

tāni saṃrodhād akarmaṇyāni bhavanti

[Bh/J 260,12-18] tāni===vanti // tāni prastāvagīrṇānupadravoparuddhāni sāmāni saṃrodhāt
kāraṇād akarmaṇyāny astotrārḥāni bhavanti /

nanu prastāvagīrṇa ṛṣabho raivataḥ (JĀrG 14,5 on JS 1,17,6) ṣaṣṭhe [']hani viniyujyate
(JK 2,20) / satyam etat / tam ekaṃ kṣantum arhati / śeṣāṇi na prayoktavāny eva /

kva nu khalv eṣāṃ stotrārthatayā viniyogaprasaṅgāḥ / svatantravīhitānām paratantra-
vīhitānāñ ca kratūnām anekatvāt sarveṣāṃ eva mantrāṇām kratvarthatvād anvayānān
daśātmakatvād yena kena cit prakāreṇa sarvāṇi sāmāni kratuṣu viniyogam arhanti / atha
ca / sarvamedho nāma kratuṣu vidyate / tatra sarvāṇi viniyojyāni / tatrāpi saṃrodhāt
kāraṇād etāni na kalpanīyāny ayajñārthatvāt / eteṣāṃ ānarthakye prasakte sārthakīkara-
ṇam uttaratra vakṣyati //

JPA 19,34.

atha yāni devatāsu dṛṣṭāni yāni ca gaṇānugānāni
teṣāṃ ūho na sidhyati

yathā- ādityavratam (JĀrG 23,18 on JS 2,4,6 and 2,6,3-5)

tavaśśāvyan (JĀrG 25,1 on JS 2,4,6)

diśāṃ vratam (JĀrG 9,5-14 on JS 2,4,5)

kaśyapavratam (JĀrG 10,10-11 on JS 2,4,9.7)

iti

[Bh/J 260,18 - 261,13] atha===miti // atha yāni sāmāni devatāsu dṛṣṭāny ṛgvīhitāni
yathā vāco vrata- (JĀrG 1,1-2) ādīni ca yāni ca gaṇānugānāni yathā- ādityavratādīni
teṣāṃ ubhayeṣāṃ ūha eva tāvan na sidhyati /

devatāsu dṛṣṭāni sujñānatvād anudāhṛtāni / gaṇānugānāni durbodharūpatvād udāhṛtāni
/

ādityavratāñ catarṣṣv ṛkṣu bahurūpai[s] stobhair gītāt vād gaṇānugānam / tasya viniveśasya
durjñeyasthānatvād ūhāmnāyo na sidhyati /

tavaśśāvyan dvayor ṛcor gītām / tasyāpi tathaiva /

diśāṃ vratam daśavidhai[s] stobhair daśakṛtva āvartate / tasyāpi tathaiva /

kaśyapavratam vaiśvānaravratam (JĀrG 7,3-4) iva vibhāgyam kalpayitum śakyam / gaṇā-
nugānatvam ayuktam iva pratibhāti / tathāpi gaṇānugānam ity avadad ācāryaḥ / tasmād
anyathā kaśyapavratam kalpayāmaḥ /

cchandoraḥasye daśamo [']dhyāyaś chātravyavahāreṇaikādaśātmaka ārṣeḥ dvisāmātmakaḥ
/ tatra prathamam virāṭsvārājanāmnā bhinnam ūhāmnāye dṛṣṭatvāt /

evañ cet param kaśyapavratam bhavitum arhati / naivam bhavati / pañcamam api prajā-
paterhr̥dayākhyayā bhinnam evāsti /

kim ārṣeye prajāpaterhr̥dayākhyam asti / ārṣeye nāsti / asty agnyupasthāne / *prajāpater
hr̥dayena dakṣiṇam apipakṣam* (JŚS 4,14) ity asti / tasmāt prajāpatiśabdavatvāc ca prajā-
pater hr̥dayam etad iti vyavahriyate / virāṭsvārājavat parasya daśasāmātmakasya saṃ-
jñāntaram prajāpater hr̥dayam iti kalpayituñ sakyam /

puruṣavratasya virāṭsvārājasamjñāiva / satyam etat / pañcamam eva prajāpater hr̥dayam
iti guruparamparayā niścinomīti / kaśyapavratasya saṃjñāntaram prajāpater hr̥dayam iti
kena cid api na smaryate /

kim bahunā / ādiṭaṣ ṣaṭ sāmāni puruṣavratāni (JĀrG 10,1-6) param pañcānugānaṃ kaśyapa-
vratam (JĀrG 10,7-11) iti vayam manyāmahe / evaṃ vyākhyāyamāne navānugānādīnān
tra[yānāṃ] (JĀrG 23,10-12) ma]hādivākīrtiyasya (JĀrG 23,17) ca gaṇānugānatvād ūho na
prāpnoti /

anekāṣv ṛkṣu gītāni gaṇānugānānīti ced atīṣaṅga- (JĀrG 14,7 on JS 1,56,1; 1,49,1) yaṇva-
(JĀrG 20,9 on JS 1,21,5; 2,5,8-9) santāni- (JGG 6,11,35 on JS 1,59,7) śākvaravarṇa- (JĀrG
16,8 on JS 1,49,1 and 2,5,4-5) mahānāmnīnān (JĀrG 24,1-3 on JS 2,7,1-3) doṣaḥ prasajati
/ tasmād idaṃ vākyam anyathā varṇayāmaḥ /

yāni devatāsu dr̥ṣṭāni yāni cādityavratādīni catvāri gaṇānugānāni teṣāṃ ūho na sidhyati
/ bhinnānugānatvād etāni durūhānīti vā yoḥyam / *tr̥ca ekarca iti sāmā gāyed* (JK 3,6,28:
163,15) iti vacanāt tṛce vaikarce vaitāni sāmāni kalpayituṃ śakyāni /

nanv atīṣaṅgo dvayor ṛcor utpannaḥ tathāpy ūḍhaś ca / naiṣa doṣaḥ / ekasyām asyotpattir
itarā stobhavan mantavyā / ācāryō [']pīmam abhiprāyam *atīṣaṅga ekasyām* (JK 2,13; 2,21)
iti vadan dvitīyasyām ekaikasyām atīṣaṅgam avidhāya stomam pūrayan vyañjayati /

atha vā / svayam evotpannatvād atīṣaṅgasyoḥ na casmābhiḥ paryanuyoḥ / pauraṣeyā-
nām ūhānām hi lakṣaṇaṃ vaktavyan na svayambhuvām /

evañ ced atīṣaṅgānusāreṇa tavaśśāvyam api sūham iva pratibhāti / tasyohe śrutir eva
pratyācaṣṭe *tad u vā āhur duṣprajñānā vai tavaśśāvyasya stobhāf padavṛttif prastāvāf
pratihārā devatā nidhanāni-* (JB 2,411: 337,31-32) iti //

JPA 19,35.

yadi hi sadevatāni kuryād
vyāpādayet paran devatāsthānam

[Bh/J 261,13-16] yadi===sthānam // ādityavratādīnām gaṇānugānatvāt tṛcaikarcatvasya
dussampādatvād eva durūhatvaṃ siddham iti kṛtvā devatāsu dr̥ṣṭānām sāmān durūhatve
hetum pradarsayati / saha devatābhir vartanta iti sadevatāni sāmāni / sadevatāni hi
sāmāni yadi kasyāñ cid ṛci kuryāt paran devatāsthānaṃ vyāpādayed vyāpattiṃ kuryāt /
ṛkpādair āgantubhir vyavahitavāt paran dvitīyādidevatāpadam ṛkpādair gr̥hītam bhavati
//

JPA 19,36.

yady u vā uddhared devatām

vilumpyāt sāma

[Bh/J 261,17-20] yadyu===sāma // yadi devatām uddharen nirasyed devatām apohya tasyā[s] sthāne yadi tādr̥ṣī gītir̥ ṛci nihitā bhavati tadā sāmaikadeśatyāga ṛto bhavati / sa doṣaḥ /

vāco vratam (JĀrG 1,1-2) kasyāñ cid ṛci prayuyukṣur yadi devatānām prathamam prastāvākhaṇḍam uktvā prastāvayoginam ṛkpādan nyasyed dvitīyasya devatākhaṇḍasya sthānam ṛkpādena gṛhītam bhavati / yadi prathamān devatām apohya tat prathamam padan nyasyet sāmnaś śārīrabhūtāyā devatāyā lopaḥ kṛto bhavati / ubhayathāpi doṣa eva / tasmād ūho na sidhyati //

JPA 19,37.

tāni khalv agniparigāṇeṣu vā parimātsu vā nūnam āpadyeran

[Bh/J 261,20-23] tāni===dyeran // tāni khalu sāmāny agnicayaparigāṇeṣu vā mahāvratapari-
mātsu vā kadā cid āpadyeran iti manyāmahe / agnau vā parigāṇeṣu veti vyākhyeyam /
nūnam iti vacanād uktaviṣaye [']pi samśayitam //

JPA 19,38.

na nvā eṣām anyasmin kratau yajñe karma sidhyet //

[Bh/J 261,23-27] nanvā===sidhyet // *nvai* iti nipāto paśyārthe / eteṣān devatādṛṣṭānām karma kriyā kratuśamstute yajñe [']gniparigāṇaparimādbhyo [']nyasmin viṣaye na sidhyet / ūhasya duṣkaratvāt stotrārthatā na sidhyatīty arthaḥ /

kratuyajñayor ekārthatvād eko [']narthakaḥ / nānarthakaḥ / kratuśabda[s] stutaśastravati viśiṣṭaviṣaye vartate / yajñāśabdas tu pañcayajñādiṣv api vartate / viśiṣṭaviṣaya eva pratiśedho brahmajajñādiṣu prayojayitum / ayam brahmajajño yatnavihito mantavyaḥ /

[Bh/J 261,27 - 262,8]

sāmajātasya sarvasya viniyogo na cet kratau /
āmnāyasya kriyārthatvād ānarthakyam prasajyate //

tasmāt sarvāni sāmāni samyag adhvaravartmani /
yathāyogam prayojyānīty ācāryāṇām viniścayaḥ //

tatra stotreṣu mukhyatvād viniyogo viśiṣyate /
yeṣām asambhavas tatra teṣām syāt parigāṇatā //

akarmanyāni samrodhād iti yeṣām vaca[ś] śrutam /
dṛṣṭo [']pi stotrasamyogas teṣān nātyantadoṣakṛt //

gaṇagītāni catvāri devatāprabhavāni ca /
stotravartma durūhatvān na sevante kadā cana //

ānarthakyabhayāt tāni prayoktavyāni cet /
kratau parimātparigāṇeṣu prayoktum prayateta ca //

yeṣān tu parigāṇe [']pi viniyogo na śakyate /
sārthakīkaraṇan teṣām brahmajajña iti sthitam //

jñāpituñ jaiminiś cakre yajñśabdam kratau sati /
phalato brahmayaññasya śrautatantrasamānatā //
sarvathā santi yad yajñe duṣprajojyāni kāni cit /
tad eva nūnam utpatter brahmayaññasya kāraṇam //
svādhyāyabrāhmaṇoktā yā brahmayaññasya nityatā /
sāsmābhiś ca parigrāhyā kālayogāc chruter iha //

[Bh/J 262,9] // 19 // [ekonaviṃśaḥ khaṇḍaḥ]

JPA 20-23. (ūham)

[Bh/J 263,1] athohalakṣaṇam /

JPA 20,1.

athāta ūhasya

[Bh/J 263,1-2] athā===hasya // *teṣām ūho na sidhyati-* (JPA 19,34: 260,18) ity anena
prasaṅgenāha sma / ūhasyāpi kiñ cil lakṣaṇam vakṣyāma iti //

JPA 20,2.

ṛg abhirūpā bhavati

[Bh/J 263,3] ṛga===vati // ṛg abhigatarūpā rūpād anapetā bhavati //

JPA 20,3.

sāmāparūpam

[Bh/J 263,3-6] sāmā===rūpam // sāmāparūpam apagatarūpam bhavati / svarūpād apaiti
/ ayam abhiprāyaḥ / sāmno yonim apāsyanyasyām ṛci gānam ūha ity ucyate / ṛcām
sāmnañ ca rūpāṇy akṣarāṇi hi / ūhe kriyamāṇe vidhīyamānāyā ṛco rūpāṇy akṣarāṇi lab-
hyante na sāmno rūpāṇi yonigatāni /

kim udāharaṇam ūhe / *asya pratnām* (JS 3,11,1) ity asyām āmahīyavaṇ (JGG 6,1,13 on
JS 1,49,1) vihitam (JK 2,26) / tatrāsya ṛco rūpāṇy akṣarāṇi labhyante na sāmna *uccā-*
(JS 1,49,1) ādīny akṣarāṇi / ity abhipretya codayati / evañ codita uttaram āha //

JPA 20,4.

sāmābhirūpam bhavati

[Bh/J 263,7] sāmā===vati //

JPA 20,5.

ṛg aparūpā

[Bh/J 263,7 - 264,3] ṛga===rūpā // sāmno rūpaṃ gītiviśeṣaḥ / sā ca gītir vāg eva- *etad u ha vāva sāma yad vāg* (JUB 2,15,4) iti śruteḥ / manogocarā vāggītiḥ / vāggocarāṇām gītīnām ālambanam akṣarāṇi / akṣarair vinā gītim uccārayitum aśakyatvād ṛgabhidhāneṣv akṣareṣv avatiṣṭhate gītiḥ / yathā vyaktiviśeṣeṣv ātmā lakṣyate tathā gītiviśeṣeṣu sāma / tasmād āmahīyavākhyasya gītiviśeṣasyātmasthānīyasya- *uccā ta* (JS 1,49,1) itīyam ṛg gīte rūpaviśeṣārthaṃ śārīram iva mantavyā / tasmād *evā hy asi vīrayur* (JS 3,16,12) ity atra gītiviśeṣo lakṣyate na- *uccā ta* (JS 1,49,1) ity akṣarāṇi / tasmāt sāmābhirūpam bhavati ṛg aparūpā bhavatīti veditavyā /

gītes sāmātvam iti ced yaḥ kaś cit pāpahatyai rathantaram (JĀrG 16,9 on JS 1,25,1) yayā kayā cid ṛcā sampāditañ japan na duṣyatīva pratibhāti / naitat sādhu / rathantarāṇām ūḍhānām parārthatvād itarāsu durūhatvād *abhi tvā-* (JS 1,25,1) iti sādharāṇārthatvāt prathamotpannatvāt svabhyastatvāc ca sarvaprasaṅge vipakṣaprāptatvād *abhi tvā-* (JS 1,25,1) ity asyām eva japtavyam /

evam sati devatādrṣṭānām gaṇānugānānāñ ca (JPA 19,34-36) vakṣyamāṇanigadaviṣaya- vṛddhidharmaṇa (JPA 20,15-18) kasyāñ cid ṛci kalpayitum śakyam / satyam etat / tad- arthaṃ hi yatnaḥ kriyate / *sāmābhirūpam* (JPA 20,4: 263,7) ity etāvatā sarvam uktaṃ sidhyati / *ṛg aparūpā-* (JPA 20,5: 263,7) ity asya ca prayojanam ṛgakṣarāṇy evāparūpāṇi na devatāstobhākṣarāṇīti / tasmāt stobhadevatākṣarāṇi sthirāṇīti mantavyāni / evam vyākhyāyamāna ukto doṣo na prasajati /

kim anena pralapitena / siddham ūhaviṣaye / kasyāñ cid ṛci yonisthāny ṛgakṣarāṇy apāsya gītiviśeṣai[s] stobhaiś cālaṃkrṭya sāma kalpayed ity ayam artha ukto bhavati /

aparam matam ūhaviṣaye / kva cid ṛg abhirūpā bhavati sāmāparūpam / kva cid sāmābhirūpam bhavaty ṛg aparūpā / maidhātithasya (JGG 2,5,30 on JS 1,17,10; JŪha 1,2,40-42 on JS 3,9,4-6) prathame akṣare dve ṛṭīyacaturthau svarau bhajete / madhyamāyām stotriyāyām ṛco [']kṣaram ādyam svarūpaṃ labhyate sāmna tv ādya[s] svaro labhyate / tathā sauśravasasya (JGG 2,4,2 on JS 1,16,1; JŪha 1,9,48-50 on 3,40,15-17) / ṛṭīyavaidanvatasya- (JGG 6,1,64 on JS 1,49,9; JŪha 1,8,34-36 on JS 3,34,1-3) uttarayo[s] stotriyayos sāmno rūpam pariṅhītam ṛco rūpam apetaṃ / evam anyatrāpi draṣṭavyam /

kimartham idam ucyate / ubhayoḥ parigrahārtham / ubhayam ūhe [']pi drṣyate / pūrvasmin vyākhyāne yo [']rtho nirūpitas sa paratra *tad yāni sacchandasyāni-* (JPA 20,7: 264,29) ity atra pratipādayitum śakyaḥ / gaṇānugānadevatādrṣṭānām yad aṇiṣṭam prasaktam / tad api *yady u vā uddhared devatām vilumpyāt sāma-* (JPA 19,36: 261,17) ity anena pratyākhyātam /

athāparā vyākhyā / ṛksāmāyo[s] svara eva rūpaśabdena pariṅhītaḥ / ṛksvaravaśena yatra gīyate tatra sāmāsvaro nādrīyeta / yathā vāmādevyasya- (JGG 2,6,16 on JS 1,18,5; JŪha 1,1,13-15 on JS 3,4,3-5) udgītha arkapuṣpayoś (JGG 6,9,34-35 on JS 1,57,11; JŪha 3,1,29-31 and 32 on JS 3,3,4-5 and 3,5,6-7) ca diśāñ ca daśānugāne (JĀrG 9,5-14 on JS 2,4,5; not in JŪhya) / yatra khalv ṛksvaram anāśṛityaiva gīyate tatra sāmno rūpam eva pariṅhītam yathā gaurīvita- (JGG 2,6,13 on JS 1,18,4; JŪha 1,2,10-12 on JS 3,6,9-11) ādau //

Note: There are two other maidhātithas besides JGG 2,5,30, which also recur in the JŪha, namely JGG 3,1,31 on JS 1,25,10; JŪha 1,12,25-27 on JS 3,58,7-8; and JGG 4,5,11 on JS 1,37,8; JŪha 1,10,98-100 on JS 3,48,16-18. However, their svaras do not match, while JGG 2,5,30 has on the first two syllables the notation kh (misprinted as k in Bhaṭṭācārya's edition), also found in JŪha 1,2,40-42; according to Wayne Howard (1988: 308), kh corresponds to 3234 in the numerical notation. Indeed, the Kauthuma counterpart

of JGG 2,5,30, GG 5,1,9 maidhātitham on SV 1,164, starts with *ā tū*, the first syllable notated 3r, the second 234.

JPA 20,6.

tac chandasto vā devatāto vā vyāpannam ekīcikīrṣann ūhati

[Bh/J 264,4-28] taccha===hati // tat tasminn ūhaviṣaye cchandasto vā devatāto vā yoner vyāpannam vyapattiṃ vikāram āpannam sāmāikarūpañ cikīrṣann ūhati / ṛksāmayoḥ pramāṇavaiṣamyaprāptam avayavaparityāgam akurvann ūhed ity arthaḥ / ekīkaraṇavidhir uttaratra vakṣyate /

kātra *devatā*- iti nirdiśyate / ṛgdevataiva hi sāmādevatā / ṛgvaiṣamyād eva sāmavaiṣamyam bhavati / na hi devatāto vaiṣamyam asti / ye sāmāsu devatābhidhānā[s] stobhaviṣeṣās teṣām api parigraho [']tra na ghaṭate teṣām ūhacchandasoḥ prayogābhedāt / sāmāsu vispaṣṭārthā ṛkpādasamsthānā[s] stobhaviṣeṣā devatāśabdena nirdiśyante / tasmād ṛkpādā devatāśabdenātra nirdiśyante / yathā śyāvā;va- (JGG 6,8,5 on JS 1,56,1) āndhigavayor (JGG 6,8,6 on JS 1,56,1) anuṣṭubhi catuṣpadyām utpannayoḥ tripadīṣu prayujyamānayoḥ (JŪha 1,1,27-29 and 1,1,30-32 on JS 3,5,6-8) paccho vyāpattiṃ gatayor ekīkaraṇam /

atha vā sakalam api vidhiṃ cchandodevatāvaiṣamyaviṣayam eva kṛtvā vyakhyāsyāmaḥ / tad yathā / cchandasto vā devatāto vā vyāpattir ṛksāmāyoraḥ vidyate / cchandaso vaiṣamyam sati yatra jyāyāś chandasyaṃ kaṇīyāś chanda āpadyate tatra ṛg abhirūpā bhavati sāmāparūpam / yatra kaṇīyāś chandasyaṃ jyāyāś chanda āpadyate tatra sāmābhirūpam bhavaty ṛg aparūpā / atra rūpaśabdenākṣarapramāṇam ucyate / akṣarāṇi hi rūpam ṛksāmāyoraḥ / vyaktataram vakṣyāmaḥ / ṣaṭtriṃśadakṣarāyām bṛhatyām utpannam bṛhad (JĀrG 12,15 on JS 1,25,2) dvātriṃśadakṣarām anuṣṭubham āpadyate (JŪhya 1,1,11-13 on JS 3,5,6-8) / tatrāṣṭākṣareṇa prastāvena bhavitavyam / yonivat viṃśatyakṣareṇodgīthena caturākṣareṇa pratihāreṇaivam anuṣṭubho dvātriṃśadakṣarāṇi paripūrṇāni bhavanti / tasmād ṛg abhirūpā bhavati / upadravanidhanayor viṣayābhāvād utsāda[s] syāt / tasmāt sāmāparūpam bhavaty upadravanidhanahīnatvāt /

tasminn eva triṣṭubham āpanne (JŪhya 2,3,4-5 on JS 4,23,6-8) ṣaṭtriṃśatākṣarais sāmāpūrṇam bhavati / śiṣṭāny aṣṭāv akṣarāṇy utsīdanti / tasmāt tatra sāmābhirūpam bhavati / ṛg aparūpā bhavati vikalpatvāt / evam prasakte yathā dvayor api doṣo na syāt tathā cikīrṣet /

ṛksāmāyoraḥ samānāprārambhodarkakaraṇam ekīkaraṇam ucyate / prārambhaḥ prastāvaḥ / udarkaḥ pratihāropadravanidhanāni / tāni yonipramāṇāny eva bhavitavyāni / kṣayavṛddhīsthānam udgīthaḥ / tad uttaratra vakṣyate /

devatāto vaiṣamyam [']pi sāmā kartavyam / tad yathā / āndhigavasya catuṣpadāyām anuṣṭubhy utpannasya- (JGG 6,8,6 on JS 1,56,1) aṣṭākṣarapadaprastāvasya tripadāsu pipīlikāmadhyāsu prayoge (JŪha 1,12,42-44 on JS 3,59,6-8) padaprastāvātā prasajati / uttamasya padasyādyābhyām akṣarābhyām pratihāra ity evam prasakte pūrvoktavād eva samīkaraṇe kartavye tulyacchandassūhas sukaro viṣameṣu duṣkara iti kṛtvā viṣamāṇām eva vaktum ārambhaḥ kriyate / tad uttaratra vistareṇa vakṣyate /

katham bhavatoktam artham ete śabdās samarthayanti / atra brūmaḥ / kva cid ṛg abhirūpā bhavati sāmāparūpam / kva cid sāmābhirūpam bhavaty ṛg aparūpā / tad vyāpannam /

vyāpattīś chandasto vā devatāto vā bhavati / tām vyāpattīm samānakālaprārambhodarkakaraṇena rksāmāyora apanudann ūhed iti yojyam //

JPA 20,7.

tad yāni sacchandasyāni sa ūho

yathā tr̥tīye [']hani (JK 2,17)

rauravaṃ (JGG 6,5,14 on JS 1,53,1; JŪha 1,5,17-19 on JS 3,19,12-13)

caturthe (JK 2,18)

pr̥śni (JGG 1,4,8 on JS 1,4,3; JŪha 1,6,22-24 on JS 3,23,1-16)

[Bh/J 264,29-31] tadyā===pr̥śni // tat tatra yāni sacchandasyāni yonicchandasā samānākṣareṣu chandassu vihitāni teṣāṃ sa evoho bhavati / yad asya yonau rūpan tad evohē [']pi syād ity arthaḥ / yathā tr̥tīye [']hani *tarāṇir id* (JS 3,9,12-13) iti yonyā samānarūpam / yathā ca caturthe [']hani pr̥śni //

JPA 20,8.

atra hi sa khalu na kiñ canaitēṣāṃ sāmāparvaṇāṃ vyājīyate

[Bh/J 264,31 - 265,9] atra===yate // anayos sāmnoḥ parvaṇāṃ prastāvādīnāṃ kiñ cid apy ekam api parva na vyādīyate na vikāram eti /

nanu pr̥śnina udgīthādaṃ yonyāṃ adṛṣṭaḥ kruṣṭasvaro dr̥śyate / neyaṃ vicāraṇā / ācāryeṇāpi na kṛtā / parvaṇāṃ akṣarapramāṇagatādhikṛtā / anayoḥ parvaṇāṃ akṣarapramāṇavikāro na dr̥śyate ity arthaḥ /

kim punar idam / ūhe bahava[s] svaragatā vikārā dr̥śyante / rājana- (JĀrG 6,9 on JS 1,33,6; JŪhya 1,6,11-13 on JS 4,5,5-7) rauhiṇaka- (JĀrG 6,10 on JS 1,33,6; JŪhya 1,6,8-10 on JS 3,3,4-5) vikārṇa- (JĀrG 23,15 on JS 2,3,2; JŪhya 1,4,26-28 on JS 4,3,2-3) saho- (JĀrG 8,7 on JS 1,29,2; JŪhya 2,1,20 on JS 3,5,5) mahaḥ- (JĀrG 8,8 on JS 1,56,7; JŪhya 2,1,21 on JS 3,5,7-8) prabhṛtināṃ kruṣṭādayaḥ / vājadāvārī- (JGG 2,4,14 on JS 1,16,9; JŪha 1,8,1-3 on JS 3,33,1-3) cyāvāna- (JGG 6,1,59 on JS 1,49,7; JŪha 1,7,23-25 on JS 3,30,4-5) mahāvairāja- (JĀrG 16,12 on JS 1,44,8; JŪhya 1,2,18-20 on JS 3,23,9-11) ādīnāṃ vikāran na paśyāmaḥ / kvāsya viśeṣalakṣaṇam ācāryeṇoktam / na ced ācāryeṇoktam katham etaj jānīmo [']trasty atra neti / asyohapāṭhasyākṛtakatvād acodyam etat / evaṅ cet pramāṇavicāraṇāpi na kāryā svayaṃsiddhatvāt / ūhyasāmārthan tu kartavyā / ūhyasāmārthan tu svaravicāraṇāpi kartavyeti cen na / yonivaśād ūḍhānukṛtyā cohyānāṃ svarō niścetavyaḥ / tanniścayopāyam ācāryo [']pi kañ cid uktavān *athaiṣo [']paraḥ pradeśo bhavati-* (JPA 3,11: 204,17) ity adhikṛtya- *udātānudāte hrasvadīrghe parokṣapratyakṣe yathā yathā valgu manyeta tathā tathā gāyed* (JPA 3,17: 205,3) iti / tasmād ūhyārtham akṣaravicāraṇā kartavyā //

JPA 20,9.

api tu khalu yaś chandasyas

taṃ jyāyaśchanda āpadyate

yathā vāmadevyam (JGG 2,6,16 on JS 1,18,5; JŪha 1,12,57 on JS 3,59,15-17 and 2,5,10-12 on JS 3,59,6-8)
gāyatrāpārśvam (JGG 6,11,34 on JS 1,59,7; JŪha 3,4,35 on JS 4,1,1)
iti

[Bh/J 265,10-11] api===miti // *agnin naraḥ* (JS 3,59,15-17: JŪha 1,12,57-59) *pary ū*
ṣv (JS 3,59,6-8: JŪha 2,5,10-12) iti vāmadevyam / *ayā rucā-* (JS 4,1,1: JŪha 3,4,35) iti
gāyatrāpārśvam //

JPA 20,10.

tam ācakṣata udūha ity
udūhyante gītāni jyāyasīñ chandomātrām

[Bh/J 265,11-12] tamā===mā trām // yasmād atra gītāni gītapramāṇāni jyāyasīñ chando-
mātrām prati udūhyante jyāyaśchandaḥpramāṇasakalīkaraṇāya vardhante tasmāt tad udūha
iti ke cid ācakṣate //

JPA 20,11.

tam evācakṣata udvāpa ity
udupyante gītāni jyāyasīñ chandomātrām

[Bh/J 265,13] tame===mātrām // ūrdhvam upyanta ity asmāt kāraṇād udvāpa iti tam
ācakṣate ke cit //

JPA 20,12.

api tu khalu jyāyaśchandasya kanīyaśchanda āpadyate
yathā
śrudhyam (JGG 1,11,8 on JS 1,11,3; JŪha 1,11,89-91 on JS 56,13-15)
viśoviśīyam (JGG 1,9,9 on JS 1,9,7; JŪha 1,10,89-91 on JS 3,21,19-21)
iti

[Bh/J 265,13-15] api===yamiti // *upo ṣv* (JS 3,56,13-15) iti śrudhīyam / *hinvanti-* (JS 3,21,19-21) iti viśoviśīyam kanīyaśchanda āpanne //

JPA 20,13.

tam evācakṣate pratyūha iti
pratyūhyante gītāni kanīyasīñ chandomātrām

[Bh/J 265,15-16] tame===mātrām // kim udūhādibhis saṃjñābhiḥ prayojanam / devā
vidur etat / nāyam asmadgocaraḥ / kin tu sūtrāntaragatānām etāsām saṃjñānām rūpapradarśa-
nārtham idam iti mantavyam //

JPA 20,14.

atra khalv āvāpañ jijñāseta

[Bh/J 265,17] atra===seta // upacayasamhārayo[s] sthānam āvāpa ity ucyate //

JPA 20,15. nigadaḥ khalu sāmna āvāpaḥ

[Bh/J 265,17-18] niga===vāpaḥ // gītirahitaḥ pradeśo nigada ity ucyate / tad āvāpasthānam //

JPA 20,16.

tasminn evopadadhad upadadyāt

[Bh/J 265,18] tasmin===dadhyāt // yāni yoner adhikāny akṣarāṇi tāny āvāpa eva nidadyāt //

JPA 20,17.

tasmād uddharann uddharet

[Bh/J 265,18-19] tasmāt===ddharet // samhārasthānam api tad eva //

JPA 20,18.

apy ekākṣareṇaiva nigado dhāryate

[Bh/J 265,19] apye===ryate // ekenāpy akṣareṇa dhāryate nigadaḥ / na śūnyaṃ syāt //

JPA 20,19.

trayan tu khalu na vyāpipādayiṣet
prastāvam pratihāran nidhanam

[Bh/J 265,19-20] trayam===dhanam // na ca prastāvam pratihāran nidhanam ity etat trayam vyāpādayitum icchet //

JPA 20,20.

prastāvo [']pi vyāpadyate
yathaitad

br̥had- (JĀrG 12,15 on JS 1,25,2; JŪhya 1,1,8-10 on JS 3,15,7-8)

rathantarayor (JĀrG 16,9 on JS 1,25,1; JŪhya 1,1,5-7 on JS 3,4,1-2)

uttarayoh stotrīyayor

yajñāyajñīyasya- (JGG 1,4,4 on JS 1,4,1; JŪha 1,1,36-38 on JS 3,5,12-13)

iti

[Bh/J 265,20-23] prastā===syeti // atyalpam idam ucyate / vasiṣṭha- (JĀrG 13,1 on JS 1,33,6; JŪhya 2,3,12 on JS 3,5,5) jamadagni- (JĀrG 13,2 on JS 1,33,6; JŪhya 2,4,4 on JS 3,5,5) gotama- (JĀrG 13,13 on JS 1,33,6; JŪhya 2,4,6-8 on JS 3,59,3-5) bhāradvāja- (JĀrG 13,15 on JS 1,33,6; JŪhya 2,3,14 on JS 3,5,5) agastyārkaṇām (JĀrG 13,16 on JS 1,44,8; JŪhya 2,4,14 on JS 3,5,5) ariṣṭasya (JĀrG 11,9 on JS 1,57,12; JŪhya 1,2,12-14 on JS 3,20,9-11) ca prastāvo vyāpadyate / naiṣa doṣaṣ teṣāṃ vibhāgyatvāt / paccho vyavahāro nākṣaraśaḥ /

sumanmā vasvī rantī- (JS 4,17,10) ity asyām vāravantīyasya- (JGG 1,2,11 on JS 1,2,7; JŪha 3,7,20-22 on JS 4,17,10) ekākṣaraḥ prastāvo [']sti / tad ekaṃ kṣantavyam / atha vā / sarvam apy uktam mantavyam itikaraṇāt //

JPA 20,21.

pratihāro [']pi vyāpadyate

[Bh/J 265,23] prati===dyate //

JPA 20,22.

śrudhyasya- (JGG 1,11,8 on JS 1,11,3; JŪha 1,11,89-91 on JS 56,13-15)

etasyāṣṭākṣarapadyas san
gāyatrīr āpannas sa caturakṣaro bhavati

[Bh/J 265,23] śrudhya===vati //

JPA 20,23.

nidhanan tu khalu nātīva vyāpadyate

[Bh/J 265,23-24] nidha===dyate // kva cid api nidhanan na vyāpadyate //

JPA 20,24.

api tu khalu

br̥hadrathantarayor yajñāyajñīyasyeti (JPA 20,20: 265,20)

ṛcān āpadyamānānām

vyatiṣaṅgam uttarāyām stotriyāṇām prastāvayanti

[Bh/J 265,24-25] api===yanti // br̥hadrathantarayajñāyajñīyānām uttarayo[s] stotriyayor vyatiṣajyaṃ santatyam prastāvayanti / pūrvasya rco [']ntena pradeśenottarasyā ādim sandhayed ity arthaḥ //

JPA 20,25.

pragāthacikīrṣā vā sā bhavati

dvicchandaścikīrṣā vā

[Bh/J 265,25] pragā===rṣāvā //

JPA 20,26.

ṛgūḍhañ ca sāmōḍhañ cety ācakṣate

[Bh/J 265,25-26] ṛgū===kṣate // ṛgūḍham sāmōḍham iti dvayam ācāryā ācakṣate / tat katham irti cet //

JPA 20,27.

yathā svaram yonau bhavati

tathottarayoh kurvanti

suvarvido (JGG 6,10,5 on JS 1,58,1 = JŪha 1,12,34 on JS 3,59,3)

yathā vide (JŪha 1,12,35 on JS 3,59,4)

sam apsu j̄d (JŪha 1,12,36 on JS 3,59,5 [N]) iti

[Bh/J 265,26-27] yathā===diti // yonau yathā svaram yādr̄śasvaran nidhanam bhavati tathaiva svaram uttarayo[s] stotriyayoh kurvanti ke cid ācāryāḥ / yathā hārivarṇasya (JGG 5,5,11 on JS 1,43,3; JŪha 1,5,37-39 on JS 3,20,14-16) nidhanāni / tat sāmōḍhan nāma //

JPA 20,28.

atha yathaiva rca[s] svaro bhavati

tathottarayoh kurvanti

yad vā idam sāma dr̄ṣṭam abhaviṣyad

ittham svaram idam abhaviṣyat

[Bh/J 265,27-29] atha===viṣyat // yathā rksvaravaśena nidhanasvaro bhavati pūrvasyān tathottarayor apy rksvaravaśenaiva kurvanti ke cid ācāryāḥ / yad idam sāmāsyām r̄ci dr̄ṣṭam abhaviṣyad r̄ksvarānugatasvaram evābhaviṣyat / tasmād r̄gvaśenaiva svaro bhavitum arhati //

JPA 20,29.

tad ṛgūḍhan nāma

[Bh/J 265,30] tadr̄===nnāma //

JPA 20,30.

ṛgūḍhānugāyī dhānañjayyo babhūva

[Bh/J 265,30] ṛgū===bhūva // ṛgūḍhānugānan dhānañjayya āśritavān //

JPA 20,31. sāmōḍhānugāyī śāṇḍilyaḥ

[Bh/J 265,30] sāmō===ṇḍilyaḥ //

JPA 20,32.

ubhaya ūha iti vidyāt //

Note: This sūtra is identical with JPA 21,15: 266,25; 21,22: 266,29; 22,26: 267,16. JPA 21,7: 266,18 runs
ity ubhaya ūha iti vidyāt.

[Bh/J 265,30] ubha===vidyāt // ubhayor api yukta evohaḥ //

[Bh/J 265,31] // 20 // [viṃśaḥ khaṇḍaḥ]

JPA 21,1.

tat khalu ka idan dharmo nidhanāni vinipātayatīti

[Bh/J 266,1-4] tatka===tīti // ṛksvaravaśān nidhanasvaravikāre prasakta idam ucyate /
ko dharmo nidhanāni vinipātayatīti / vikarotīti codayati / idaśśabdo vinipāto mantavyaḥ
/

atha vā / *supāṃ sulug* (Pāṇini 7,1,39) iti cchāndasena prayogena bhavitavyam / ayam iti
vā dharmo viśeṣyatām etāni vā nidhanāni viśeṣyatām /
atha vā / nidhanāni vinipātayatītīdaṃ ko dharmo [']vabodhayatīti //

JPA 21,2.

udāttānudāttāv iti brūyāt

[Bh/J 266,4-8] udā===brūyāt // yonigatam anāḍṛtya svaram anekadhādharmarūpāni ni-
dhanāni ḍṛśyante / tatra ko hetur iti pṛṣṭa āha / ṛggatodāttānudāttāu svarau nidhanāni
vikuruteti brūyāt /

atha vā / idaṃ vākyadvayam ekīkṛtya vyākhyeyam / ko dharmo vinipātayatītīdaṃ vastu
yadi kaś cit pṛcchati / tatra khalu ṛggatodāttānudāttakṛto vikāra iti brūyāt /

athodāttānudāttābhyāṃ svaranānātvañjāpanopāyapradarśanārtham āha //

JPA 21,3.

yatrota padasyānte dve vā trīṇi vākṣarāṇy anudāttāni bhavanti

tat sakṛd eva dvitīyāt svarāt prakurvanti

yathā bhavati

nave apa śvānaṃ śnayiṣṭanā (JGG 6,8,6 on JS 1,56,1; JŪha 1,1,27 on
JS 3,5,6)

[Bh/J 266,8-15] yatro===ṣṭanā // yasya padasyānte dve vā trīṇi vākṣarāṇy anudāttāni bhavanti tatra tadantyaṃ akṣaran dvitīyāt svarād ārabhya sakṛd eva prakarṣati /

kim ekam evāsya karṣanam / ka evam āha / dve staḥ /

kiṃ sakṛd ity ukte dviḥ kartavyam / atrādhomukharohaṇam karṣanam ity ucyate / sakṛd evāvarohati / na punaḥ punaḥ pratyārohatīty arthaḥ / parasmin vākye nirneṣyate / tatra *dviḥ parikarṣati*- (JPA 21,4: 266,15) iti śroṣyate / catvāri karṣaṇāni santi / pratyārohasyāvāhitatvād *dvir* iti vaktum śakyam /

kutaḥ punar āndhīgave (JGG 6,8,6 on JS 1,56,1; JŪha 1,1,27 on JS 3,5,6) madhyenidhanasya dvitīyam karṣaṇam na dṛśyate / sandhānagītātāt / atrāpy udāharāṇe ke cid ekam eva karṣaṇam kurvanti / tad adhyetrpramādam manyāmahe / idam iva nidhanam sādhre (JGG 3,2,13 on JS 1,26,6; JŪha 3,3,41-43 on JS 3,5,6-8) karṣaṇadvayasahitan dṛśyate / ilānde (JĀrG 6,3 on JS 1,48,9; JŪhya 1,6,17 on JS 3,5,6) ca / tathā sarvatrāṇena lakṣaṇena siddhāni- ilānda- (JĀrG 6,3) yaśas- (JĀrG 18,2 on JS 1,28,8; JŪhya 1,1,50-52 on JS 3,19,1-2) saumitra- (JGG 5,5,22 on JS 1,43,8; JŪha 1,7,44-46 on 3,30,18-20) mahādivākirtya- (JĀrG 23,17 on JS 2,3,2; JŪhya 1,4,23-25 on JS 4,2,90 - 4,3,1) padastobha- (JĀrG 14,10 on JS 1,57,5; JŪhya 2,4,16-18 on JS 3,5,6-8) ādiṣu karṣaṇadvaya-yuktāny eva dṛśyante / na kva cid ekakarṣaṇayuktan dṛśyate / tasmād dve eva karṣaṇe syātām //

JPA 21,4.

atha yatropottamam udādriyate
samudāya tatra prathamāt svarād dviḥ parikarṣati
yathā bhavati

hāri śriyām (JGG 5,5,11 on JS 1,43,3; JŪha 1,5,37-39 on JS 3,20,14-16)

[Bh/J 266,15-16] atha===śriyām // yasya pādasyopottamam akṣaram udāttam bhavati tasyāntyaṃ akṣaram prathamād ārabhya krameṇāvaruḥya punar api samudāya kiñ cid āruḥya punar avarohati //

JPA 21,5.

atha yatrottamam udādriyate
pratyutkrāmati tatra
yathā bhavati

kayā [pari]prasyandate sutāḥ (JŪha 1,1,31 on JS 3,5,7)

[Bh/J 266,16-17] atha===sutāḥ // yadi pādasyottamam akṣaram udāttam bhavati tadā tad akṣaran trīyāt svarāt prathamam pratyutkrāmati / prathame [']vasīyata ity arthaḥ //

JPA 21,6.

eṣa dharmo nidhanāni vinipātayati

[Bh/J 266,17-18] eṣa===yati // eṣa dharmo nidhanāni vinipātayatīty etad evam avagan-
tavyam //

JPA 21,7.

ity ubhaya ūha iti vidyāt

[See *ubhaya ūha iti vidyāt* in JPA 20,32: 265,30; 21,15: 266,25; 21,22: 266,29; 22,26: 267,16.]

[Bh/J 266,18-20] ityu===vidyāt// *ubhaya ūha iti vidyād* (JPA 20,32: 265,30) iti yad
asmābhiḥ pūrvapaṭalānte kathitan tad etadviṣayam iti vidyāt / yatrodāttānudāttābhyān
nidhanavikāras tatraiva nānyatrety arthaḥ / trividhād asmin nidhanasvarād anye svarā
nidhanānām ṛksvaram anāśritya bhavanti //

JPA 21,8.

padasadhātuś cākṣarasadhātuś ceti

[Bh/J 266,20-22] pada===śceti // dhātur avayavaḥ / samānāvayavas sadhātuḥ / paccha-
ssadhātuḥ padasadhātuḥ / akṣarāśas sadhātur akṣarasadhātuḥ / padasadhātuś cākṣara-
sadhātuś ca dvāv ūhaviśeṣau vidyete //

JPA 21,9.

gāyatrasyaitasya triṣṭubgītir āpannasya-
aṣṭākṣareṇaike prastāvayanty
evam asyātrāṣṭākṣaraḥ prastāvaḥ

[Bh/J 266,22-23] gāya===va iti // etasya gāyatrasya yonāv aṣṭākṣaraḥ prastāvo dṛṣṭa iti
kṛtvā triṣṭubjagatyāv āpannasyāpi gītyāpannasyāpy aṣṭākṣareṇaiva prastāvayanti ke cid
ācāryāḥ //

JPA 21,10.

so [']kṣaradhātur ūhaḥ

[Bh/J 266,33] sokṣa===rūhaḥ //

JPA 21,11. padan tatrāṣṭākṣaram bhavati

[Bh/J 266,23-24] pada===vati // gāyatravād aṣṭākṣaram eva tatra padam bhavati //

JPA 21,12.

padam ihaikādaśākṣaram vā daśākṣaram vā

[Bh/J 266,24] padam===raṁvā // iha padan triṣṭubjagatyor ekādaśākṣaran dvādaśākṣaram
vā syāt //

JPA 21,13.

tatra [.... sarvapadam prastāva]yanti

[Bh/J 266,24-25] tatra===yanti // tatra tathā sati yonau sarvapadaprastāvāt vād atrāpi sarvapadaprastāvam eva ke cid icchanti //

JPA 21,14.

sa padadhātur ūhaḥ

[Bh/J 266,25] sapa===rūhaḥ //

JPA 21,15.

ubhaya ūha iti vidyāt

Note: This sūtra is identical with JPA 20,32: 265,30; 21,22: 266,29; 22,26: 267,16. JPA 21,7: 266,18 runs *ity ubhaya ūha iti vidyāt.*

[Bh/J 266,25] ubha===vidyāt // ubhayam yuktam eva //

JPA 21,16.

upadhiś ca yāvadr̥cañ ceti

[Bh/J 266,26-27] upa===ñceti // āgantukenākṣareṇopadhīyata eva upadhiḥ / ṛgakṣara-pramāṇam yāvadr̥cam / etāv api dvāv ūhaviśeṣau staḥ //

bigskip

JPA 21,17.

sampūrṇāyonim salilāñ chanda āpadyate

yathā pañcame [']hany (JK 2,19)

agnes triṇidhanam (JGG 6,5,39 on JS 1,53,4; JŪha 1,7,13-15)

soma u ṣvā- (JS 3,29,4-5) iti

[Bh/J 266,27-28] sampū===iti // sampūrṇāyām bṛhatyām utpannam yad agnes triṇidhanam *soma u ṣvā-* (JS 3,29,4) iti pañcame [']hani nyūnām bṛhatīm āpadyate //

JPA 21,18.

tatropadadhata eke gāyanti

[Bh/J 266,28] tatro===yanti // āgantukair akṣaraiḥ pādapūraṇam kṛtvā gāyanti //

JPA 21,19.

yāvadr̥cam eke

[Bh/J 266,28] yāva===meke //

JPA 21,20.

upadhyānugāyī dhānañjayo babhūva

[Bh/J 266,28] upa===bhūva //

JPA 21,21.

yāvadr̥cānugāyī śāṇḍilyaḥ

[Bh/J 266,29] yāva===ṇḍilyaḥ //

JPA 21,22.

ubhaya ūha iti vidyāt

Note: This sūtra is identical with JPA 20,32: 265,30; 21,15: 266,25; 22,26: 267,16. JPA 21,7: 266,18 runs *ity ubhaya ūha iti vidyāt*.

[Bh/J 266,29] ubha===vidyāt //

[Bh/J 266,30] // 21 // [ekaviṃśaḥ khaṇḍaḥ]

JPA 22,1. vyūhaś cābhyāsaś ceti

[Bh/J 267,1] vyūha===śceti // vyūho vibhedo dvedhākaraṇam / abhyāsaḥ punarāvartanam / etāv api dvāv ūhaviśeṣau vidyete //

JPA 22,2.

ṛṣabhaś śākvaraḥ (JĀrG 14,6 on JS 1,40,1) pāñcapadas samś
cātuṣpada āpadyate [']nuṣṭubhaś (JŪhya 1,3,13-15 on JS 3,30,9-11) ca
samstute tat pāñcapadas samś cātuṣpada āpadyate
[']nuṣṭubhaś ca br̥hatīś ca

[Bh/J 267,1-2] ṛṣa===tīśca // br̥hatīṣv apy astīty anumātavyam //

JPA 22,3.

[sam̐kr̥tiḥ (JĀrG 20,3 on JS 1,40,1) pāñcapadas samś
cātuṣpada āpadyate [']nuṣṭubhaś (JŪhya 3,1,8 on JS 3,56,9) ca
br̥hatīś (JŪhya 1,5,16-18 on JS 3,55,4-5) ca]

Note: See the commentary on JPA 22,8, and JPA 22,17-21.

[Bh/J 267,2] sam̐kr̥===tīśca //

JPA 22,4.

plava (JGG 6,5,16 on JS 1,53,1)) eṣa cātuṣpadaḥ saṃs
tripada āpadyata uṣṇihaḥ (JŪha 1,9,28-30 on JS 3,40,3-5)

[On the *plava* sāman see, in addition to the following sūtras, JPA 22,22-25.]

[Bh/J 267,2] plava===ṣṇihaḥ //

JPA 22,5.

tatrābhyāsenaike cātuṣpadaḥ vā pāñcapadaḥ kurvanti

[Bh/J 267,2-3] tatrā===rvanti // tatra teṣv eva satsv ekapadābhyāsenā cātuṣpadaḥ vā
pāñcapadaḥ vā kurvanti eke //

JPA 22,6.

vyūhāmo vyaṃ śāṭyāyanibhāllavinaḥ

[Bh/J 267,3] vyūhā===binaḥ // ekapadavyūhena cātuṣpadaḥ vā pāñcapadaḥ vā vyaṃ
kurmaḥ //

JPA 22,7.

evam anātrecaṇam ṛgakṣarāṇām bhavati

[Bh/J 267,3-4] eva===vati // evaṃ kṛta ṛgakṣarāṇām anātrecaṇam bhavati //

JPA 22,8.

vyūheno tac chandaḥ prati vibhavāmaḥ

[Bh/J 267,4-6] vyūhe===iti // u iti nipāta ekārthe / ekenaiva tac chandaḥ prati vib-
havāmaḥ / ṛṣabhaśākvarasaṃkṛtinor yonicchandaḥ pāñcapadam ūhacchandaś cātuṣpadam
(JPA 22,2-3) / tatraikam padam bhittvā pāñcapadatvaṃ kurmaḥ / vyūhena padasāmyaṃ
kṛtvā yonicchando [']nugṛhṇīma ity arthaḥ / bhāllabina iti kṛtvā vyaṃ vyūhapakṣam
āśritāḥ (JPA 22,6) //

JPA 22,9.

te tṛtīyam padaḥ vyūhanti śāṭyāyaninas
tṛtīyam vikṛtisthānam iti vadantaḥ

[Bh/J 267,6] tetr===dantaḥ //

JPA 22,10.

atha pratihartāram pra[tihārasthānam saṃ]ha[ra]ntaḥ

[Bh/J 267,7] atha===hantaḥ // saṃharantaḥ pratihartāram alpabhājam kurvantaḥ //

JPA 22,11.

athāpi poṣasamstavaḥ pratihartā bhavati
tasya sthānam api poṣaiṣyāma iti

[Bh/J 267,7-9] athā===iti // poṣa iti karmaṇi ghañ arhārthe / poṣaṇīyaḥ poṣaṇārhaḥ /
alpavibhavatvāt poṣaṇārho hi pratihartā / tam poṣayitum aśaktā vyaṃ pratihārasthāna-
bhūtatṛṭīyapadavyūhakarāṇābhivṛddhyanugraheṇāpi pratihartāram poṣaiṣyāma iti man-
yamānās tṛṭīyam padaṃ vyūhanti //

JPA 22,12.

dvitīyam padaṃ vyūhanti tāṇḍinaḥ

[Bh/J 267,9] dvitī===ṇḍinaḥ //

JPA 22,13.

kasya hetor iti

[Bh/J 267,9-10] kasya===riti // iti pṛcchanti //

JPA 22,14.

evaṃ sevye kakāraḥ padabhāṣo bhavati

[Bh/J 267,10] evaṃ===vati //

JPA 22,15.

yo bhūyiṣṭhabhāgy udgātā
sa idan dvedhā vyūḍham padaṃ bhajata iti

[Bh/J 267,10-11] yobhū===iti // bhūyiṣṭhabhāgī hi udgātā / sa idan dvitīyam padan
dvedhā vibhaktam bhajamāno bhūyiṣṭhabhāgī bhavati / tasmāt kāraṇād dvitīyaṃ vyūhanti
//

JPA 22,16.

yad v enat sa bhajate
tenāpy avilopaṃ kurvato manyante

[Bh/J 267,11-12] yadve===nyante // u iti nipāto [']vadhāraṇāyām / sa eva / yad udgātāivai-
nat padaṃ bhajate tenāpy avilopam avikāram manyante / dvitīyaṃ vibhaktam apy eka-
kartṛtvād aviluptam mantavyam ity arthaḥ //

JPA 22,17.

evam eva saṃkṛtino (JĀrG 20,3 on JS 1,40,1)
[']nuṣṭupsu sataḥ (JŪhya 3,1,28 on JS 3,56,9)

[Bh/J 267,13] eva===sataḥ //

[For JPA 22,17-21 see JPA 22,3.]

JPA 22,18.

br̥hatīṣu (JŪhya 1,5,16-18 on JS 3,55,4-5) ca
ṛṭṭīyam padaṃ vyūhāmaḥ

[Bh/J 267,13] br̥ha===hāmaḥ // br̥hatīṣu cet saṃkṛtis tadā ṛṭṭīyam eva padaṃ vyūhanīyan
na dviṭīyam / kuta iti cet //

JPA 22,19.

tad dhi jyāyaḥ padaṃ bhavati

[This sūtra is identical with JPA 22,23.]

[Bh/J 267,14] taddhi===vati // jyāyo hi br̥hatyān ṛṭṭīyam padaṃ / jyāya eva hi vyūhanīyam
/ katham̐ vibhāga iti cet //

JPA 22,20.

aṣṭau catvārīti

Note: This sūtra is identical with JPA 22,24.

[Bh/J 267,14-15] aṣṭau===rīti // aṣṭāv akṣarāṇi pūrvabhāgaś catvāry uttarabhāga iti
vyūhet //

JPA 22,21.

catvāry aṣṭāv ity u haike

Note: This sūtra is identical with JPA 22,25.

[Bh/J 267,15-16] catvā===haike // caturakṣaram pūrvabhāgaṃ kṛtvā aṣṭākṣaram ut-
tarabhāgaṃ kurvanty eke //

JPA 22,22.

evam eva plavasya- (JGG 6,5,16 on JS 1,53,1; JŪha 1,9,28-30 on JS
3,40,3-5)
uttamam padaṃ vyūhāmaḥ

Note: For JPA 22,22-25 see JPA 22,4.

[Bh/J 267,16] eva===hāmaḥ //

JPA 22,23.

tad dhi jyāyaḥ padam bhavati

Note: This sūtra is identical with JPA 22,19.

[Bh/J 267,16] taddhi===bhavati //

JPA 22,24.

aṣṭau catvārīti

Note: This sūtra is identical with JPA 22,20.

[Bh/J 267,16] aṣṭau===rīti //

JPA 22,25.

catvāry aṣṭāv ity u haike

Note: This sūtra is identical with JPA 22,21.

[Bh/J 267,16] catvā===haike //

JPA 22,26.

ubhaya ūha iti vidyāt //

Note: This sūtra is identical with JPA 20,32: 265,30; 21,15: 266,25; 21,22: 266,29. JPA 21,7: 266,18 runs *ity ubhaya ūha iti vidyāt.*

[Bh/J 267,16] ubha===vidyāt //

[Bh/J 267,17] [dvāvīṃśaḥ khaṇḍaḥ]

JPA 23,1.

abhyastañ cānabhyastañ ceti

[Bh/J 268,1] abhya===ñceti // abhyastam anabhyastam iti dvāv apy ūhaviśeṣau staḥ //

JPA 23,2.

gaurīvitam (JGG 2,6,13 on JS 1,18,4) etad
gāyatriyām hāsya rkchando bhavati

[Bh/J 268,1-2] gaurī===vati // yacchabdo [']dhyāhāryaḥ / yad etad gaurīvitasya rkchando
gāyatrī gāyatrīyām utpannam ity arthaḥ //

JPA 23,3.

anuṣṭup sāmācchandaḥ

[Bh/J 268,2-3] anu===cchandaḥ // uttamasya padasyābhyāsād anuṣṭup sampadyate /
tasmād anuṣṭup sāmācchandaḥ //

JPA 23,4.

tad anuṣṭubha āpannan nābhyasyanti-
idam asya sāmācchanda iti vadantaḥ

[Bh/J 268,3-4] tada===dantaḥ // anuṣṭubha āpannam gaurīvitam / tan nābhyasyanti ke
cid asyedaṃ sāmācchanda iti vadantaḥ //

JPA 23,5.

abhyasyanty eke

Note: This sūtra is identical with JPA 23,9: 268,4.

[Bh/J 268,4] abhyasyanty eke //

JPA 23,6.

vaikhānasam (JGG 3,2,1 on JS 1,26,1) etad
br̥hatyām hāsyā rkchando bhavati

[Bh/J 268,4] vaikhā===vati //

JPA 23,7.

jagatī sāmācchandaḥ

Note: In JŪha 4,1,23-25 *vaikhānasam* is chanted on the *jagatī* verses JS 3,5,9-11.

[Bh/J 268,4] jaga===cchandaḥ //

JPA 23,8.

taj jagatīr āpannan nābhyasyanti-
idam asya sāmācchanda iti vadantaḥ

[Bh/J 268,4] tajja===dantaḥ //

JPA 23,9.

abhyasyanty eke

Note: This sūtra is identical with JPA 23,5: 268,4.

[Bh/J 268,4] abhyasyanty eke //

JPA 23,10.

abhyastānugāyī maśako gārgyo babhūva

[Bh/J 265,5] abhya===bhūva //

JPA 23,11.

anabhyastam vāndāravo [']nujagau

[Bh/J 268,5] ana===jagau //

JPA 23,12.

vāndāravīyam idan tāṇḍibhāllavinām karma-
ity āhuḥ

[Bh/J 268,5] vāndā===tyāhuḥ // bhāllabino vāyam //

JPA 23,13.

tad dha smāha gautamo
nāpi mahyaṃ kva canābhyāso rocata iti

[Bh/J 268,5-6] taddha===iti // mahyaṃ kva cid apy abhyāso na rocata ity āha sma
gautamaḥ //

JPA 23,14.

yadi tv abhyasyam eva
yāni sarvapadābhyāsāni syus tāny abhyasyec
chandaīpsāyai hi tāni bhavanti
yathā gaurīvitam (JGG 2,6,13 on JS 1,18,4; JPA 23,2-5) iti

[Bh/J 268,6-8] yadi===miti // yadi tu abhyāsam kartum icchet sarvapadābhyāsāny
evābhyasyed yasmād evaṃ krte cchanda īpsitam bhavati / tripadā gāyatry ekapadābhyāsena
catuṣpadānuṣṭup sampadyate / anuṣṭup pañktis sampadyate / tasmāt sarvapadābhyāsāny
evābhyasyet //

JPA 23,15.

atha yāny asarvapatādābhyāsāni syur
na tāny abhyasyen
na hi tāni chandaīpsāyāi bhavanti
yathā vaikhānasam (JGG 3,2,1 on JS 1,26,1; JPA 23,6-9) iti //

[Bh/J 268,8-15] atha===miti // yāny asarvapatādābhyāsāni tāni nābhyasyet / na hi tāni
cchandaīpsāyāi bhavanti vaikhānasam iva / tasmān nābhyasyet /

katham etaj jānīmo vayam / gaurīvite [']nuṣṭupsarvapatādābhyāsenā pañktis sampadyate
vaikhānase jagatīsarvapatādābhyāsenātīśakvarī sampadyata iti / atra brūmaḥ / na kevalam
akṣarasamkhyāyaiva cchando bhavati / padavyavasthā cāpīṣyate / vaikhānasasyabhyāsa-
karaṇe padānām vaiṣamyād vyavasthā na bhavati / tasmāc chandaīpsā na bhavati /

aparam matam / chandaśśabdenātra mantrō [']bhīdhīyate / arthavān hi mantraḥ / padair
arthapratītiḥ / vaikhānase caturbhir akṣarair abhyasyamāne padavilopaḥ prajāti / vilup-
teṣu padeṣv arthapratītir na syāt / asaty arthe mantratvaṃ hīyeta / tasmād ekadeśābhyā-
śāc chandaīpsāyāi na bhavati / sarvapatādābhyāse tv ayan doṣo na bhavati //

[Bh/J 268,16-17]

vistareṇoktam ācāryeṇedam ūhasya lakṣaṇam /
ato [']nyac cintyam ūḍhānām sāmnam yoneś ca vīkṣaṇāt //

[Bh/J 268,18-19] // 23 // [trayoviṃśaḥ khaṇḍaḥ] // paryadhyāye pañcama [']dhyāyaḥ //

JPA 24-28. (kalpasamayāḥ)

Note: Bh/JPA 24-28 can be compared to BaudhŚS 24,1, which begins with *pañcatayena kalpam avekṣeta*, and its close counterpart in JPA 1. But as JPA 24-28 deals with the bases of the Sāmavedic kalpa, this section has a parallel in LŚS 6,9 (DŚS 18,1), where the first sūtra runs *chandodaivatāsāmāntayogān nyāyān bruvate yathā ṣoḍaśīmato 'tirātrasya jyotiṣtomasya*. Agnisvāmin begins his commentary on this sūtra as follows: *aśvamedha uktaṃ stomavidhānam / sāmpratam stotrakalpānām nyāya ucyate / yena stotrāni kalpayitavyāny atrocya / kim idam / yāvataś maśakena gavāmayanādīnām sahasrasaṃvatsarāntānām jyotiṣtomaśadahavāśāhavicārāṇāñ ca sarveṣāṃ niravaśeṣeṇa stotravidhiḥ kalpitaḥ*. Jayanta argues that this sixth adhyāya consisting of JPA 24-28 has been taken over from some major earlier work belonging to a different school of Sāmaveda, because it is unique in having been given a separate title for an adhyāya.

JPA 24. (devatāvādaḥ)

JPA 24,1.

kalpasamaya itīmam adhyāyam ācakṣate
pañcatayena kalpān anveti
devatātaś (JPA 24)
chandastas (JPA 25)

sāmāntatas (JPA 26)

tantrato (JPA 27)

jāmita (JPA 28) iti

[Bh/J 269,1-9] kalpa===iti // kalpānām samayaḥ kalpasamayaḥ / imam ṣaṣṭham adhyāyam (JPA 24-28) kalpasamaya ity ācāryā ācakṣate / yasmād asminn adhyāye devatācchandas-sāmāntatantrajāminimittena pañcatayena mārgeṇa kalpān anveti anusaraty anukrāntām kṣiptim prāpnotīmam adhyāyan tasmāt kalpasamaya ity ācakṣate / *pañcatayena-* iti tṛtīyā vibhaktiḥ / *devatāta* iti pañcamī /

katham atra sāmānādhikaraṇyam / atra brūmaḥ / devatādhikāraṇād upakrāntena mārgeṇeti sambandhaḥ kartavyaḥ / kalpaśabdenātra stotraviṣayā kṣiptir ucyate /

kasmād ayam adhyāyo nāmnā nirdiśyate netare ke cid api / ucyate / anyaśākhābhiprāya-varṇananiratenā pūrvācāryeṇa kṛtān mahato granthād imam adhyāyam avakhaṇḍyāsmin paryadhyāye nihitavān / na mayā sandṛbdo [']yam grantha iti jñāpanārthan nāmagrahaṇam kṛtam / yuktaḥ hy etattantravirodhinām api vidhīnām *viśvajicchilpe ca-* (JPA 24,10: 269,21) iti ca *tṛtīye [']hani kakubha āpadyanta* (JPA 25,20: 271,30) iti ca- *ariṣṭaṅ ca viśoviśīyaṅ ca-* (JPA 28,4: 277,7) iti cety evamādīnām atrāsiddhānām siddhavad anuvāda-darśanāt //

JPA 24,2.

tat khalu devatāta eva prathamam vyākhyāsyāmaḥ

[Bh/J 269,10] tatka===syāmaḥ // tatra devatādhikāraṇād upakramyamāṇam mārgam prathamam vyākhyāsyāmaḥ //

JPA 24,3.

sarve saumyāḥ pavamānāḥ

[Bh/J 269,10-11] sarve===mānāḥ // trayaḥ pavamānās somadevatyā veditavyāḥ //

JPA 24,4.

eṣa nyāyaḥ

[Bh/J 269,11] eṣa nyāyaḥ // ayam eva nyāyo [']smābhiḥ parigrāhyaḥ /

kim ayam eva nyāyo vidhir anyāyyā anye / somadevatyapakṣa eva parigrāhya ity etad-artham /

JPA 24,5.

athāpi vyāhatadevatā bhavanti śātyāyaninām

[Bh/J 269,12-14] athā===ninām // vyāhatadevatā vipratipannadevatās suvibhaktadevatāḥ / śātyāyaninām ācāryāṇām matena trayo [']pi pavamānāḥ pṛthagdevatyā eva syur ity etadarthan tad yathā //

JPA 24,6.

āgneyaḥ prathamo bhavati

[Bh/J 269,14] āgne===vati // prathamo bahiṣpavamāno [']gnidevatyo bhavati //

JPA 24,7.

vāyavyo dvitīyaḥ

[Bh/J 269,14] vāya===tīyaḥ //

JPA 24,8.

ādityadevatyas tṛtīyaḥ

[Bh/J 269,14-19] ādi===tīyaḥ // evaṃ hi śrūyate *trayo ha vā ete samudrā yat pavamānā agnir vāyur asāv āditya* (JB 1,274: 114,11) iti /

kim āgneyavāyavyādityadevatyābhir ṛgbhiḥ pavamānān kathayanti śāṭyāyaninaḥ / naivam / ṛcas saumyā eva / *agnir vāyur asāv āditya* (JB 1,274: 114,11) iti śrutes saumyā santo [']py āgneyavāyavyādityadevatyāś ca veditavyā ity arthaḥ / yathā- *āgneyam prātassavanam aindram mādhyandīnaṃ savanaṃ vaiśvadevan tṛtīyasavanam* (JPA 24,16-18: 270,19) iti / tadvad atrāpi veditavyam / atha ca vāyavyādityadevatyānām ṛcām asam bhavād eva na śakyate tathā kalpayitum //

JPA 24,9.

athāpy āgneyā bhavanty agniṣṭutsu

[Bh/J 269,19-20] athā===ṣṭutsu // agniṣṭutsu sarve pavamānā āgneyā eva syuḥ /

kim artho [']yam bahuvacananirdeśaḥ / eka eva hy agniṣṭut (JK 4,29) / ye brāhmaṇavihitās (JB 2,135-138) trivṛdagniṣṭudādayas teṣām api parigrahārtham //

JPA 24,10.

athāpy anyā devatā anvavayanti

viśvajiti (JK 4,48) ca

viśvajicchilpe (PB 16,15) ca-

atha yathā rājasūyeṣu (JK 4,51-55) ca

cāturmāsyeṣu (JK 4,80-86) ca-

upahavye (JK 4,33) ceti

[Bh/J 269,21 - 270,2] athā===ceti // viśvajidādīnām pavamāneṣu somād anyā api devatā anvavayanti bhajante /

viśvajiti bahiṣpavamāne vāyus sarasvān sarasvatī brahmaṇaspatis savitāgnir iti vidyante /

viśvajicchilpo nāma tantre [']sminn akṣiptaḥ paratanetre vidyate / tatrāpy etā devatā vid-
yanta iti mantavyāḥ /

tā eva rājasūye santi /

cāturnmāsyeṣu viśve devā marutvān ko vāyur viśvakarmā sūrya ity evamādayaḥ /

upahavyasyāniruktatvād *anirukto vai prajāpatir* (JB 1,60: 26,9) iti vacanāt prajāpatir
devatā /

nanūpahavye cāturnmāsyeṣu ca pavamānānām ṛcas saumyā eva / satyam etat / aniruk-
tapavamānānām saumyānām api satām prajāpatyatāpīṣṭety etam arthaṃ vyanjayitum
uktam upahavye devatānvavāyavacanam iti kalpyam /

kimarthaṃ saumyānām prajāpatyatā vidhīyate / prayogakāle taddevatānudhyānārtham /
avaśyam anudhyeyā hi devatā mantrāṇām /

cāturnmāsyeṣv asmattantre [']nyā devatā na dr̥śyante / brāhmaṇe [']dr̥ṣṭatvāt pareṣām
astīty anumātavyam //

JPA 24,11.

atha khalu catasra eva devatā

udgātā sarvasminn ahani yajñe karoti

prātassavana eva

[Bh/J 270,3-10] atha===eva // ājyānān devatā vaktam ayam ārambhaḥ / sarvasminn
ahani vyāptās satīś catasro [']pi devatāḥ prātassavana evodgātā karoti vidhatte / *ahani-*
iti rātrīnirāsārtham /

kāś catasra iti / somo [']gnir indrom mitrāvaruṇāv iti / ājyadevatā vaktum ārambha iti
bhavatā pūrvam uktam atha pavamānadevatā somo [']tra gaṇyate / agnir mitrāvaruṇāv
indra indrāgnī iti kalpyan taddevatānām ṛcām ājyeṣu kṣiptidarśanād brāhmaṇa ca- *āgneyīṣu*
stuvanti- (JB 1,110: 48,1) ityādidarśanāc ca / *prātassavana* iti vacanāt somo [']pi gaṇyata
eva / katham agnir indro mitrāvaruṇāv iti jñāyante / *saumyāḥ pavamānā* (JPA 24,3:
269,10) iti vacanāt soma ekā devatā / *āgneyam prātassavanam aindram mādhyandinam*
savanam vaiśvadevan tr̥tīyasavanam (JPA 24,16-18: 270,19) iti tisraḥ / viśveṣu deveṣu
mitrāvaruṇau pargr̥hītau //

JPA 24,12.

adhvaryuś ca hotā ca bhūyasīḥ kurutaḥ

[Bh/J 270,11-12] adhva===rutaḥ // adhvaryuś ca hotā ca prātassavane sarvasminn ahani
ca bhūyasīr devatāḥ kurutaḥ / udgātā catasra eva karoti //

JPA 24,13.

kasya hetor iti

[Bh/J 270,12-13] kasya===riti // kasya hetor itthaṃ karoti / sarvasminn ahani vyāptā
devatāḥ prātassavana eva kasya hetor udgātā karotīti codayanti //

JPA 24,14.

agravatāḥ kariṣyāmi tā
agrasomaṃ lambhayitvā
athaināmsato yathāsthānan devatā hi viprayokṣya
ity āha vaiyāghrapadyaḥ

[Bh/J 270,13-18] agri===padyaḥ // lambhanam prāpaṇam / prathamāgniṣṭutasoma-
lambhanārthañ catasro devatāḥ prātassavana eva karomīty āha vaiyāghrapadyaḥ /

evam manyate / yathā kuṭumbina[s] sveṣu gr̥heṣu prathamasaṃskṛtād āhārād yam āryam
atithim āgatam antaryanti so [']tithir antaritaḥ paribhūto manyata evam etā api de-
vatāḥ prathamābhiṣṭutāt somād antaritā manyante / hiṃsayā pratyahar devatās sarvāḥ
prathamābhiṣṭutaṃ somaṃ lambhayitvā yathāsthānam eva viprayokṣye iti matvā prātas-
savane catasra eva karotity ayaṃ abhiprāyo vaiyāghrapadyasya //

Note: The reading of the manuscripts *hi / sayā / iti / ahar* is emended here into *hiṃsayā pratyahar*,
connecting *hiṃsayā* with *viprayokṣye* (which requires instrumental), and taking it as a gloss of *enāmsato*
in the sūtra.

JPA 24,15.

tāṇḍyo ha smāha

[Bh/J 270,19] tāṇḍyo ha smāha // kim āha / vakṣyati //

JPA 24,16.

āgneyam prātassavanam

[Bh/J 270,19] āgne===vanam //

JPA 24,17.

aindram mādhyandinaṃ savanam

[Bh/J 270,10] aindram===vanam //

JPA 24,18.

vaiśvadevan tṛtīyasavanam

[Bh/J 270,19] vaiśva===vanam //

JPA 24,19.

iti vai khalu savanadevatāḥ

[Bh/J 270,19-20] iti===vatāḥ // itthaṃ savanadevatā vihitāḥ //

JPA 24,20.

tad vaiśvadevan ṛt̥tīyasavanāl luṭtam
prātassavanam evāgacchati

[Bh/J 270,20-23] tadvai===cchati // viśve devā eva vaiśvadevam / svārthe taddhitaḥ /
ṛt̥tīyasavanadevatābhūtaṃ vaiśvadevan ṛt̥tīyasavanāl luṭtan tatrālabdhāvākāśam aprayuj-
yamānam prathamātikramasyānyāyyatvāt prātassavanam evāgacchati / ārbhavas saumyaḥ
/ uttarāṇy āgneyaindrāṇi / tasmāt ṛt̥tīyasavanadevatāpi satī ṛt̥tīyasavanaprayogan na la-
bhate / tatrālabhamānā prātassavanam evāgacchati //

JPA 24,21.

atyakramīd ekadevatyatām
itīndro 'py anvavaiti

[Bh/J 270,23-24] atya===vaiti // atyakramīd ekadevatyatām prātassavanam / tasmād
aham api tatraiva pravekṣyāmīti matvendro [']py anvavaiti //

JPA 24,22.

iti

[Bh/J 270,24] iti // ittham āha sma tāṇḍyaḥ //

JPA 24,23.

ārtabhāgo ha smāha

[Bh/J 270,25] ārta===smāha // ārtabhāgo nāmāha smācāryaḥ //

JPA 24,24.

yo ha khalv agnir iti
nitya hāsya prātassavanam

[Bh/J 270,25] yoha===vanam // agnir eva prātassavanadevatā //

JPA 24,25.

so [']mīmāṃsyaḥ

[Bh/J 270,25-26] so⁴⁷ [']mīmāṃsyaḥ // sa iti tatrārthe / tasminn arthe so [']gnir amīmāṃsyaḥ
sarvaśākhādhyāyinām avirodhaḥ //

JPA 24,26.

atha ya aindro ha vai

⁴⁷ sa so N.

[Bh/J 270,26-27] atha===havai // atra somaśabdasaśabdayor adhyāhāraḥ kartavyaḥ / yas somas sa aindro veditavyaḥ //

JPA 24,27.

so [']nvetā bhavati

[Bh/J 270,27-28] sonve===vati // indraḥ kratudevatādvāreṇa so [']gnim anugantā bhavati /

atha vā / ekam evedaṃ vākyam / atha===vati / svārthe taddhitaḥ kalpyaḥ / indra evaindras / sa indra anvetā bhavati /

atha vā / ayam pramādapāṭhaḥ / *ya indro ha vā-* iti mūlapāṭhaḥ //

JPA 24,28.

yo ha kaś ca soma
aindras sa bhavati

[Bh/J 270,28-29] yoha===vati // yaḥ kaś cit somo vidyate sa [']vaśyam aindra eva bhavati / indro hi yajñadevatā //

JPA 24,29.

atyakramīd ekadevatyatām
iti mitrāvaruṇāv anvavete iti

[Bh/J 270,29] atya===iti //

JPA 24,30.

lāmakāyano ha smāha

[Bh/J 270,29] lāma===smāha //

JPA 24,31.

anānātvaṃ khalu prātassavanam aviśiṣṭam

[Bh/J 270,29 - 271,3] anā===śiṣṭam // khaluśabdaś cedathe kalpyaḥ / anānātvañ cet prātassavanasya syād yena kena cid rūpeṇa nānātvaṃ prātassavanasyana na vidyate ced aviśiṣṭam eva prātassavanam bhavati / ekarūpatvād viśeṣopalabdhir na vidyate / tat katham iti cet //

JPA 24,32.

ekañ chandaḥ

[Bh/J 271,3] ekañ chandaḥ // ekam eva cchandaḥ prātassavane gāyatri eva //

JPA 24,33.

ekaṃ sāma

[Bh/J 271,3] ekaṃ sāma // gāyatram eva sāma //

JPA 24,34.

ekas sāmāntaḥ

[Bh/J 271,3-4] ekas sāmāntaḥ // svāra eva //

JPA 24,35.

sa yady ahan nāśakan

nānā chandāṃsi

nānā sāmāni

nānā sāmāntān kartum

atha vai me devatānānātvañ cet bhaviṣyatīti

[Bh/J 271,4-6] saya===tīti // *sa* iti tatrārthe / tatraivaṃ sati / cchandāṃsi ca sāmāni ca sāmāntāms ca nānārūpāni kartum ahaṃ yadi nāśakan nānā kartum me śaktir nāsty athāpi devatānānātvam eva vai me bhaviṣyatīti kṛtvājyeṣu nānā devatā vihitā iti lāmakāyana āha sma //

JPA 24,36.

tat tathā brāhmaṇaṃ

sarvāṇi svārāṇy ājyāni

taj jāmi nānādevatyai stuvanty

ajāmitvāya- (PB 7,2,5; 16,5,21) iti

[In the PB the last word differs slightly: : *ajāmitāyai.*]

[Bh/J 271,7-13] tatta===yeti // tasminn arthe tathā brahmaṇam ācaṣṭe / *sarvāṇy ājyāni svārāṇi taj jāmi bhavati tasmān nānādevatyair ājyai[s] stuvanty ajāmitvāya-* iti brāhmaṇam /

athānenānekācāryamatibhedayuktena mahatā granthena ko [?]rthaḥ pratipāditaḥ / prātasavane catasro devatās santīty etāvāt pratipāditaṃ / katham āsāṃ viṣayakramanāmāni ca jānīmaḥ / atra brūmaḥ / brāhmaṇavacanenājyaviṣayatvam eva gamyate / itarat sarvaṃ sūtra eva vihitan *te pañcadaśēnāgneyenāajyena-* (JŚS 16,22*: 56,13) evamādinā granthena /

evañ ced ayam ājyāny adhikṛtya kṛto grantho [?]narthakas samvṛttaḥ / nānarthakaḥ / pratistotraṃ kratudevatā ca savanadevatā ca stotriyādevatā ca yugapan mitho vā yathā-balaṃ samyag anudhyātavyā / ityetam artham pratipādayitum abhihito granthaḥ //

JPA 24,37.

sarvāṅy aindrāṅi pr̥ṣṭhāni

[Bh/J 271,14] sarvā===ṣṭhāni //

JPA 24,38.

eṣa nyāyaḥ

[Bh/J 271,14] eṣa nyāyaḥ //

JPA 24,39.

athāpi vāmadevya udāharanti sarvadevatyatāyai

[Bh/J 271,14-15] athā===tāyai // vāmadevyaṃ sarvadevyaṃ veditavyam / aniruktatvāt sarvāsān devatānām aviruddham ity arthaḥ //

JPA 24,40.

athāpy āgneyāni bhavanty agniṣṭutsu

[Bh/J 271,16] athā===ṣṭutsu //

JPA 24,41.

athāpy anyā devatā anvavayanty upahavye

[Bh/J 271,16-18] athā===havye // upahavyasyāniruktatvāt prajāpatir devatā nyāyyā / tathāpi bahuvacananirdeśād *ugro vṛṣā purovasur* iti dhyeyāḥ / *anvavayanti-* ity anuśabdaprayogād indro [']pi yajñadevatātvād anudhyeyaḥ //

Note: According to BaudhŚS 18,28, at the *upahavya* sacrifice, unusual alternative names are to be used of the various gods; the rare epithet *purovasu* occurs in TS 3,2,5,1 and TĀ 4,20,4.

JPA 24,42.

āgneyam agniṣṭomasāma

[Bh/J 271,18] āgne===sāma //

JPA 24,43.

eṣa nyāyaḥ

[Bh/J 271,18] eṣa nyāyaḥ //

JPA 24,44.

athāpy aindrīṣu bhavanti

yatra revatīṣu vāravantīyam (JGG 1,2,11 on JS 1,2,7; JŪha 1,8,31-33
on JS 3,33,9-11)
agniṣṭomasāma bhavati

Note: The *vāravantīya* sāman is chanted on the *revatī* verses (JS 3,33,9-11) as the first *prṣṭha* laud of the sixth day of the *daśarātra* (JK 2,20) in the Jaiminīya school, as it is in the Kauthuma school (PB 13,10,4), but the Jaiminīyas do not chant the *vāravantīya* sāman on the *revatī* verses as the *agniṣṭoma* laud, while the Kauthumas do this at the second *agniṣṭut* rite (PB 17,7,1).

[Bh/J 271,18-19] athā===vati // yadi *revatīr na* (JS 3,33,9-11) ity āsu vāravantīyam
agniṣṭomasāma syāt tadā indrom [']sya devatā veditavyaḥ //

JPA 24,45.

athāpi vāyavyāsu vāravantīyam agniṣṭomasāma bhavati

[Bh/J 271,19-20] athā===vati // vāyavyāsu ced vāyur devatā / asmattantre vāyavyāsu
na vidyate / pareṣām astīti mantavyam //

Note: Bh/Jayanta is right in noting that in the Jaiminīya school the *vāravantīya* sāman is not sung on verses addressed to Vāyu. The Kauthumas sing this sāman on the Vāyu verses SV 2,920-922 as the *agniṣṭoma* laud at the first *agniṣṭut* rite (PB 17,5,7 - 17,6,1).

JPA 24,46.

athāpi cāturmāsyeṣu
devo vo draviṇodā (JS 4,21,1-2) ity āgneyīṣu bhavati

[Bh/J 271,20-23] athā===vati // *devo va* (JS 4,21,1-2) ity āsu cāturmāsyeṣv agniṣṭomasāmāstīti
cet tadāgnir devatā syāt /

āgneyam agniṣṭomasāma- (JPA 24,42: 271,18) ity anenaiva siddhatvād ayam vidhir anartha-
kaḥ / nānarthakaḥ / upahavye [']py aniruktatvād āsām ṛcām prājāpatyatvapratipādanārtha-
tvāt /

asmaccāturmāsyeṣu nāsti //

Note: The *vāravantīya* sāman is not recorded to be sung on these verses either by the Jaiminīyas or the Kauthumas as the *agniṣṭoma* laud at the *cāturmāsya* rites or anywhere else. However, both schools chant the *yajñāyañīya* sāman on these verses as the *agniṣṭoma* laud at the *upahavya* rite (JK 4,33 with JŪha 3,8,40-42; PB 18,1,4), the Kauthumas also at the first *vrātyastoma* rite (PB 17,1,10).

JPA 24,47.

āgneyam prathamam uktham

[Bh/J 271,23] āgne===muktham //

JPA 24,48.

aindre apare

[Bh/J 271,23] aindre apare //

JPA 24,49.

aindraṣ ṣoḍaśī

[Bh/J 271,23] aindraṣ ṣoḍaśī //

JPA 24,50.

aindro vā vājapeyaḥ

[Bh/J 271,23-24] aindro===peyaḥ // vājapeyanāmnī kratau saptadaśaṃ śtotram atra vājapeyaśabdenocyate //

JPA 24,51.

aindrī rātriḥ

[Bh/J 271,24] aindrī rātriḥ // atirātre rātriparyāyā rātriśabdenocyante //

JPA 24,52.

na kva cana vyeti

[Bh/J 271,25-26] nakva===vyeti // rātrer indra eva devatā kva cid api vikāran na bhajate / uta śākhāntareṣv api / pūrve vidhayaḥ kva cic chākhāntareṣv anyadevatākatvam api bhajanta ity anumātavyam //

JPA 24,53.

tridevatyas sandhiḥ

[Bh/J 271,26] tride===sandhiḥ //

JPA 24,54.

agnir uṣā aśvināv iti

[Bh/J 271,26-27] agni===viti // etās tisro devatāḥ //

JPA 24,55.

āgneyam prathamam atiriktastotram

[Bh/J 271,27] āgne===stotram // aptoryāme sandher uttarāṇi //

Note: Here starts a lacuna in the commentary, continuing up to JPA 25,17. It is found in all manuscripts. In the most reliable manuscript, that of Nellikkāṭṭu, fol. 141b ends on line 8, leaving the rest of the leaf empty, although normally a page is written full with 11 lines.

JPA 24,56.

athaindram

JPA 24,57.

atha vaiśvadevam

JPA 24,58.

atha vaiṣṇavam

JPA 24,59.

iti vai khalu devatātaḥ //

[caturviṃśaḥ khaṇḍaḥ]

JPA 25. (chandaḥ)

JPA 25,1.

athātaś chandaḥ

JPA 25,2.

gāyatram prātassavanam

JPA 25,3.

traīṣṭubham mādhyandinaṃ savanam

JPA 25,4.

jāgataṃ tr̥tīyasavanam

JPA 25,5.

pratipaviṣṭo [']nanuṣṭubhaś caturtho bhāgaḥ

JPA 25,6.

so [']ṣṭākṣara ekādaśākṣaro dvādaśākṣara

iti pariveṣṭavyaḥ

JPA 25,7.

athāpy arthabhāva bhavaty atirātraḥ

JPA 25,8.

athāpy aharbhāva bhavati vyūḍhe daśarātre

JPA 25,9.

aticchandā mādhyandinaḥ pavamānaḥ

JPA 25,10.

eṣa nyāyaḥ

JPA 25,11.

athāpi caturthañ chanda āpadyata

uttame sāhasre (PB 25,18; not in JB nor JK)

vrātyastomeṣu- (PB 17,1-4; JB 2,221-227; JK 4,74-79)

upaśade (PB 19,3; JB 2,81; JK 4,1)

nava saptadaśa iti

JPA 25,12.

upekṣitavyam ato [']nyat

JPA 25,13.

athāpi dvyarghya eva br̥hatyo bhavanti

nyāyyāś ca satobr̥hatyaś ca

JPA 25,14.

tad yā nyāyyāś catuṣpadās tā bhavanti

JPA 25,15.

atha yās satobr̥hatyas tripadā tā bhavanti

JPA 25,16.

athāpi triṣṭubhāṃ sthānaṃ

gāyatrīyaś ca jagatyaś cāpadyante
vyūḍhe daśarātre

JPA 25,17.

bārhatāni pṛṣṭhāni

[Bh/J 271,27] bārha===ṣṭhāni //

JPA 25,18.

eṣa nyāyaḥ

[Bh/J 271,27] eṣa nyāyaḥ //

JPA 25,19.

athāpy anyāni cchandāṃsy āpadyante

[Bh/J 271,27-30] athā===dyante // kva cid kva cid anyāny api cchandāṃsy āpadyante
pṛṣṭhāni / gāyatrīyo vāmadevyam bhajanta atricatūrātrasya- (PB 21,9; JB 2,281-284; JK
4,97-100) uttare ahanī varjayitvā / tayoh parasmin kakubhaḥ / tasminn eva ṛṭīye [']hni
hotuḥ pṛṣṭhaṃ gāyatrīyaḥ / caturthe [']nuṣṭubhaḥ / sarvasvāre (PB 17,12; JB 2,167-168;
JK 4,40) gargatrīrātrasya- (PB 20,14-21,2; JB 2,249-257; JK 4,91-93) upottame ca / ācāryō
[']pi kati cit pradarsayati //

JPA 25,20.

ṛṭīye [']hani (JK 2,17)

kakubha āpadyante

[Bh/J 271,30-31] ṛṭī===dyante // *vyūḍhe daśarātra* (JPA 25,25: 272,6) iti vakṣyati /
ṛṭīye [']hani kakubha āpadyante / asmattantre na vidyate //

JPA 25,21.

caturthe [']hani (JK 2,18)

virājaś ca jagatyaś cāpadyante

[Bh/J 271,31 - 272,1] catu===dyante // mahāvairājasya (JĀrG 16,12 on JS 1,44,8; JŪhya
1,2,18-20 on JS 3,23,9-11) rco virājaḥ / traisokasya (JGG 5,1,1 on JS 1,39,1; JŪha 1,6,19-21
on JS 3,23,12-14) prathamā jagatī / *jagatya* iti bahuvacanam stotriyāpekṣam mantavyam
//

JPA 25,22.

pañcame [']hani (JK 2,19)

śakvaryaś ca pañktayaś cāpadyante

[Bh/J 272,1-2] pañca===dyante // śakvāryō mahānāmnīṣu (JĀrG 24,1-3 on JS 2,7,1-3; JŪhya 1,3,1-3 on JS 2,7,1-3) pañktayo bārhadgīra- (JĀrG 20,1 on JS 1,40,3; JŪhya 1,3,4-6 on JS 3,29,9-11) rāyovājīyayoḥ (JĀrG 20,2 on JS 1,40,1; JŪhya 1,3,7-9 on JS 3,29,12-14) //

JPA 25,23.

ṣaṣṭhe [']hani (JK 2,20)
gāyatryaś ca jagatyaś caivāpadyante

[Bh/J 272,2] ṣaṣṭhe===dyante // trīṇi pṛṣṭhāni gāyatryaḥ / caturthañ jāgatam //

JPA 25,24.

daśame [']hani (JK 2,32)
gāyatṛiṣv āpadyante

[Bh/J 272,2-6] daśa===dyante // daśame [']hani gāyatṛiṣu pṛṣṭhāny āpadyante / ekam eva gāyatṛiṣu pṛṣṭham / bahuvacanena nirdeśaḥ / naiṣa doṣaḥ / *brāhmaṇāṃs tarpayata* iti vadan ekam eva tarpayaṃś caritārtho bhavati / yathā ca- *imā gā brāhmaṇā gṛhṇantu* ity ukte eka eva tā gṛhṇan na duṣyati tathā pṛṣṭhānām ekasmin gāyatṛiṣv āpadyamāne *pṛṣṭhāny āpadyanta* iti vaktur na doṣaḥ / pṛṣṭheṣu cchandasām vyabhicāro dṛśyata ity etāvad atra pratipadyate / tadanurūpeṇa vyākhyeyam //

JPA 25,25.

vyūḍhe daśarātre

[Bh/J 272,6-7] vyūḍhe===rātre // uktāny etāni vyūḍhe daśarātra iti veditavyāni //

JPA 25,26.

athāpi viṣuvato (JK 2,25)
jagatiṣu mahādivākīrtiyam (JĀrG 23,17 on JS 2,3,3; JŪhya 1,4,23-25 on JS 4,2,9 - 4,3,1)
pṛṣṭham bhavati

[Bh/J 272,7] athā===vati //

JPA 25,27.

vrate (JK 2,33)
triṣṭupsu rājanam (JĀrG 6,9 on JS 1,33,6; JŪhya 1,6,11-13 on JS 4,5,5-7)
pṛṣṭham bhavati

[Bh/J 272,7-8] vrata===vati // mahāvrate tad id āsa (JS 4,5,5-7) iti rājanam pṛṣṭham bhavati triṣṭupsu //

JPA 25,28.

aticchandassu brahmasāma

[Bh/J 272,8] ati===sāma // etad anveṣṭavyam //

Note: According to JK 2,33, the *brahmasāman* alias the third *pṛṣṭhastotra* at the *mahāvrate* is the *mahāvaiṣṭambha* sāman (JGG 3,3,23 on JS 1,27,9; JŪha 1,5,14-16 on JS 3,19,9-11), which is chanted as the *brahmasāman* also on the third day of the *daśarātra* (JB 3,50; JK 2,17). JS 3,19,1-2 are, however, *bṛhatī* and *satobṛhatī*, which are not *aticchandas* metres. JB 2,21 mentions numerous alternatives as the *brahmasāman* of the *mahāvrate* day, but decides upon the *dīninidhanam mahāvaiṣṭambham*, i.e. JGG 3,3,23 having *diśāḥ* as its finale, chanted on *satobṛhatī* verses.

JPA 25,29.

pañcacchanda ārbhavaḥ pavamānaḥ

[Bh/J 272,8] pañca===mānaḥ // gāyatri uṣṇik kakub anuṣṭub jagatī //

JPA 25,30.

eṣa nyāyaḥ

[Bh/J 272,8] eṣa nyāyaḥ //

JPA 25,31.

athāpi ṣaṣṭhañ chanda āpadyate

[Bh/J 272,8] athā===dyate // ṣaṣṭhañ chandaḥ kva cit kva cid āpadyate //

JPA 25,32.

chandomeṣv (JK 2,29-31) akṣarapañktayo

[']bhijiti (JK 2,21) ca daśame cāhani (JK 2,32)

[Bh/J 272,8-9] chando===hani // saptamāṣṭamanavamadaśameṣv (JK 2,29-32) abhijiti (JK 2,21) cākṣarapañktayo bhavanti //

JPA 25,33.

athāpi saptamañ chanda āpadyata

ārambhaṇīye (JK 2,8) [']pacitāv (JK 4,16) iti

[Bh/J 272,9-10] athā===viti // pari pra dhanvā- (JS 3,59,9-11) ayā rucā- (JS 4,1,1-6) iti tatra vidyete //

JPA 25,34.

yatra cānyatra dvipadāticchandasa iti

[Bh/J 272,10-11] yatra===iti // yatra yatra dvipadās cāticchandāṃsi ca vidyante tatra
tatra sapta cchandāṃsīti veditavyāni //

JPA 25,35.

upekṣitavyam ato [']nyat

[Bh/J 272,11] upe===tonyat //

JPA 25,36.

athāpi dvyarghya evānuṣṭubho bhavanti
nyāyyāś ca pipīlikamadhyāś ca

[Bh/J 272,11] athā===dhyāśca //

JPA 25,37.

tad yā nyāyyāś
catuṣpadās tā bhavanti

[Bh/J 272,11] tadyā===vanti //

JPA 25,38.

atha yāḥ pipīlikamadhyāś
tripadās tā bhavanti

[Bh/J 272,11] atha===vanti //

JPA 25,39.

athāpi jagatīnāṃ sthānaṃ
gāyatryāś ca triṣṭubhaś cāpadyante
vyūḍhe daśarātre

[Bh/J 272,11-12] athā===rātre // dvitīye tryahe (JK 2,18-20) triṣṭubhaḥ tr̥tīye (JK 2,29-
31) gāyatryaḥ //

JPA 25,40.

bārhatam agniṣṭomasāma

[Bh/J272,12] bārha===sāma //

JPA 25,41.

eṣa nyāyaḥ

[Bh/J 272,12] eṣa nyāyaḥ //

JPA 25,42.

athāpy anyāni cchandāmsy āpadyante

[Bh/J 272,12-13] athā===dyante // gotamacatuṣṭome (JB 2,173; JK 1, 129,1-12; JK 4,44) gāyatrīkakubanuṣṭubha āpadyante [']gniṣṭomasāma //

JPA 25,43.

daśame [']hani (JK 2,32) virāṭsv āpadyante

[Bh/J 272,13-14] daśa===dyante // *virāṭsv* iti prathamārthe saptamī / *supām supo bhavanti-* (Mahābhāṣya on Pāṇini 7,1,39: Ī [1972] 256,13, with *ca* after *supām*) iti cchandāso vidhir asti /

atha vā / bahuvacananirdeśo [']dhyetrpramādād āgataḥ / *āpadyata* iti supāṭha iti mantavyaḥ //

JPA 25,44.

viśvajīti (JK 2,26; 4,48) gāyatrīṣv āpadyante daśapeye (JK 4,52) ca

Note: At the *viśvajīti*, the *agniṣṭomasāman* is *brhad* JĀrG 12,15 on JS 1,25,2; JŪhya 1,5,9-11 on JS 4,4,5-7, which are *gāyatrī* verses. At the *daśapeya* the *agniṣṭomasāman* is *vāravantīyam* JGG 1,2,11 on JS 1,2,7; JŪha 3,13,1-3 on JS 4,24,5-7, which are *gāyatrī* verses.

[Bh/J 272,14-15] viśva===yeca // atrāpi tathaiva //

JPA 25,45.

gāyatram prathamam uktham

[Bh/J 272,15] gāya===muktham //

JPA 25,46.

kakupsu cānuṣṭupsu cetare

[Bh/J 272,15-19] kakup===tare // kakupsu dvitīyam uktham anuṣṭupsu tṛtīyam /

nanu nārmedhasya (JGG 1,4,6 on JS 1,4,2; JŪha 1,2,7-9 on JS 3,6,6-8) prathamā kakup tṛtīyoṣṇik / satyam etat / tayor uṣṇikkakubhos satyor api brāhmaṇe [']nuṣṭubbhaktir abhihiteti kṛtvā tayor uṣṇikkakubvacanam anādṛtam ācāryeṇa / ayam artho brāhmaṇena vispaṣṭam abhihitāḥ / *tad āhur yanti vā ete [']nuṣṭubho ya uṣṇikṣv acchāvākasāma kurvanti-* (JB 1,188: 78,6-7) ity adhikṛtya *tenānuṣṭubho na yanti yaitāsām uttamā sā pratyakṣānuṣṭup teno evānuṣṭubho na yanti-* (JB 1,188: 78,9-10) iti brāhmaṇam //

JPA 25,47.

parokṣānuṣṭubhi ṣoḍaśī

[Bh/J 272,19-20] paro===ḍaśī // *indra juṣasva-* (JS 3,6,9-11) iti catustrimśadakṣaratvāt
parokṣānuṣṭub ity ucyate / ekavacanañ chandopekṣam //

Note: The *gaurīvita* sāman JGG 2,6,13 on JS 1,18,4; JŪha 1,2,10-12 on JS 3,6,9-11 is chanted as the *ṣoḍaśī* sāman at the *vyotiratirātra* and elsewhere (JB 1,204; JK 2,7).

JPA 25,48.

eṣa nyāyaḥ

[Bh/J 272,20] eṣa nyāyaḥ //

JPA 25,49.

athāpi pratyakṣānuṣṭubha āpadyante

yatra *praty asmai pipīṣata* (JS 1,37,1; SV 1,352; 2,790.791.793) iti
nānadam (KGG 9,2,13 on SV 1,352; KŪha 10,1,10 on SV 2,790.791.793;
JGG 4,5,3 on JS 1,37,1; not in JŪha)
ṣoḍaśīsāma bhavati

[Bh/J 272,20-21] athā===vati // keṣāñ cid astīti mantavyam //

Note: The *nānada* sāman is chanted as the *ṣoḍaśī* at the *abhijit* rite by the Kauthumas (PB 12,13,4; Maśaka III,1,d). The Jaiminiyas do not have the corresponding tristich in the Uttarārcika (JS 2-4) nor the it nānada on them in the JŪha. *nānadam* is the reading of JPA 25,49 in the text manuscript, but Bhavatrāta when quoting this sūtra in his commentary on JK 1,7,5e: 133,22-23 has (without variant readings) *gaurīvitam* instead of *nānadam*. However, the Jaiminiyas do not have the *gaurīvitam* either chanted on *praty asmai pipīṣata* in the JŪha.

JPA 25,50.

traīṣṭubho vājapeyaḥ

[Bh/J 272,21-22] traīṣṭu===peyaḥ // vājapeye (JK 4,50) saptadaśam stotram atra vājapeya-
śabdenocyate / tat traīṣṭubham *pra tat te adya-* (JS 4,23,6-8) iti //

Note: The *bṛhad* sāman JĀrG 12,15 on JS 1,25,2 in JŪhya 2,3,4-6 is chanted on these *śipiviṣṭā* verses JS 4,23,6-8 as the *vājapeyastotra*.

JPA 25,51.

abhyāsānuṣṭubhi rātrih

[Bh/J 272,22] abhyā===rātrih // rātriparyāyasāmnām gāyatrāṇām satām ekapadābhyāsenā-
nuṣṭubhaḥ sampadyante //

JPA 25,52.

bārhatas sandhiḥ

[Bh/J 272,22-23] bārhatas sandhiḥ //

JPA 25,53.

gāyatrāṇy atiriktokthāni

[Bh/J 272,23-33] gāya===kthāni // aptoryāmasyaṅtyāni catvāri stotrāṇy atiriktokthānīty ucyante /

atrānuktāny api prayujyamānāni cchandāṃsi dr̥śyante /

gāyatram prathamam uktham (JPA 25,45: 272,15) ity uktam / pañcame [']hni (JK 2,19) pañktayo dr̥śyante ṣaṣṭhe (JK 2,20) dvipadā navame (JK 2,31) kakubhaḥ /

dvitiyam uktham kakupsūktam (JPA 25,46) / dvitiye [']hni (JK 2,16) gāyatryo dr̥śyanta uṣṇihas ṭṛtīye (JK 2,17) pañcame (JK 2,19) [']ṣṭame (JK 2,30) navame (JK 2,31) ca / ṣaṣṭhe (JK 2,20) dvipadā /

ṭṛtīyam uktham anuṣṭupsu vihitam (JPA 25,46) / ṣaṣṭhe (JK 2,20) dvipadā dr̥śyante /

ekacchandā apy ārbhavo vidyate / ekatrike [']ticchandassu (JB 2,127: 214,3-6) /

atricatūrātrasya ṭṛtīye [']hni hotṛpṛṣṭham gāyatrañ caturtha ānuṣṭubham maitrāvaruṇa-sāma bārhatam kākubhañ ca (JB 2,283: 281,27-36; JK 4,99) /

daśarātrasya dvitiye tryahe (JK 2,18-20) pratipado jagatyas ṭṛtīye (JK 2,29-31) triṣṭubhaḥ /

daśapeyasya (JK 4,53) bahiṣpavamāne *yaḥñā yaḥñā vo agnaya* (3,5,12) iti br̥hatyas santi / rājasūyasya- *adhā kṣapā pariṣkr̥ta* (JS 4,24,2) ity anuṣṭubho dr̥śyante /

katham idam analpam aśeṣam parihartavyam / ayam asya parihāraḥ / idam akhilam ācāryeṇa jaimininā kṛptam / asya ṣaṣṭhasyādhyāyasya kartācāryo [']nya iti / na hi śakyam ācāryayor bhinnaśākhādhyāyinor dvayor mataikyakaraṇam / tasmād acodyam etat //

JPA 25,54.

iti vai khalu cchandastaḥ //

[Bh/J 272,33] iti===dastaḥ // kalpasamayo [']bhihitaḥ //

[Bh/J 272,34] // 25 // [pañcaviṃśaḥ khaṇḍaḥ]

JPA 26. (sāmāntavādaḥ)

JPA 26,1.

athātas sāmāntavādaḥ

[Bh/J 273,1] athā===vādaḥ // sāmnam antas sāmāntaḥ / sāmāntānām vādas sāmāntavādaḥ
/ *vakṣyata* ity adhyāharyam //

JPA 26,2.

ekas sāmānta ity āhuḥ

[Bh/J 273,2] ekaḥ===tyāhuḥ // eka eva ekavidha eva sāmānta iti ke cid ācāryā āhuḥ //

JPA 26,3.

kasya hetor iti

[Bh/J 273,2] kasya===riti //

JPA 26,4.

samāpanam sāmnaḥ sāmāntaḥ

[Bh/J 273,2-4] samā===māntaḥ // samāpyate [']nena sāmeti samāpanam / nidhanam
ity arthaḥ / nidhanāny eva hi vidhiṣu śroṣyante / yat sāmnaḥ samāpanam sa sāmānto
veditavyaḥ //

JPA 26,5.

tad yena kena ca rk samāpyate

[Bh/J 273,4-7] tadye===pyate // tatra rg gīyamānā hi yena kena cid rūpeṇa svair vākṣarair
āgantukair vā stobhākṣarais samāpyate samāptim gacchati / evam ekaiva nidhana-jātiḥ /
tasmād eka eva sāmāntaḥ / ekam eva vā vākyaṁ samāpyate / atra sambandho vyavahitaḥ
/ ṛg gīyamānā yena kena cin nidhanena rīnidhanena vā bahirnidhanena vā samāpyate /
tat sāmnaḥ samāpanam / sa eva sāmānto veditavyaḥ //

JPA 26,6.

etena pradeśenaiko bhavati

[Bh/J 273,7-24] ete===vati // etena pradeśena nirdeśena darśanena mārgenaikas sāmānto
bhavati nidhanajāter ekatvāt /

tiṣṭhatu tāvad idam / kimartheyaṁ sāmāntavicāraṇā / jāniparihārthā /

kasmāj jāma parihriyate / vacanāt / kiṁ vacanam / *sāmajāmi na kalpayed* (JK 3,6,21:
162,28) iti /

evaṅ cet tatraiva *na svāre saha kuryān na nidhanavatī naiḥ na rksame* (JK 3,6,22-25:
163,1-4) iti vyavasthā kṛtā / satyam etat / kin tu *na svāre saha kuryān na nidhanavatī
naiḥ na rksame* (JK 3,6,22-25) ity etāvātā siddher yad ayaṁ *sāmajāmi na kalpayed* (JK
3,6,21) ity uktvā *na svāre saha kuryān na nidhanavatī naiḥ na rksame* (JK 3,6,22-25) iti
guruṇā yatnena brāhmaṇe vacanam adarśayat / ayam abhiprāyaḥ / *na svāre saha kuryān
na nidhanavatī naiḥ na rksame* ity evamādi vidhijātānānāṁ anekam amābhir anugrāhyaṁ
vijñāyate / tadanurodhena *sāmajāmi na kalpayed* (JK 3,6,21) iti /

tasmāt *prajāpatir yasmād yonef prajā asṛjata-* (JB 1,299: 125,1) ity etasminn adhyāye ye vidhayo dṛṣṭās te cāsmābhir anugrāhyā eva / tatra catvāro dṛṣṭā bhedāḥ / *tad āhuḥ kati sāmānīti catvārīti brūyād* (JB 1,300: 125,12) iti ca *tāny u ha vai trīny eva-* (JB 1,300: 125,15) iti ca *tad u ha vā ekam eca-* (JB 1,300: 125,19) iti ca / teṣāṃ uttamaḥ pakṣo [']tra prathamam abhīhita *ekas sāmānta* (JPA 26,2: 273,2) iti /

yady ekas sāmāntas sarvā sāmakṣptir jāmisāgare patitā / naiṣa doṣaḥ / vijñānaviṣayo hy ayam vidhiḥ / yadi jāmy āpadyeta tadānīm evaṃ vijñātavyaṃ yathārabdhānām sāmnam samāpanam avaśyabhāvitvāt sarvasāmānyāc ca ekarūpam iti dhātavyaṃ samāpanasyaika-
tvāt /

medskip avaśyakalpyānām bahūnām sāmnam kathaṅ jāmi parihartavyam / sāmnam avaśya-
kalpyatvāj jāmi parihārasambhavāc ca doṣa eva tāvān nāstīti dhyātavyam / tathā ca śrūyate
sa yo haivaṃ vidvāṅ jāmi kalpayaty ajāmy evāśya tat kṣptam bhavati- (JB 1,300: 125,23) iti /
kin nālam / *sa yadi svāre saha kuryād* (JB 1,302: 126,9) ityādinā granthena pratipādito
dhyānakramaḥ /

asau pramādakṣptiviṣayaḥ / *ko hāpramādasyeśa uta vai praiva mādyati-* (JB 1,302: 126,8-
9) ity adhikṛtyāsau pravṛttaḥ / ayam avaśyabhāvivīṣayatvād avaśyabhāviviṣayaḥ / *yady
atistuyu[s] svāram agniṣṭomasāma kuryur* (JB 1,356: 147,26) iti vacanād dairghaśravasam
(JGG 1,4,21 on JS 1,4,10; JŪha 4,18,25-27 on JS 4,11,6-7) agniṣṭomasāma vihitam /
tatra kāvena (JGG 6,9,6 on JS 1,57,1; JŪha 1,1,33-35 on JS 3,5,9-11) svārajāmi bhavati
/ tatrāyan dhyānakramaḥ /

nanv idam api jāmi pramādakṣptam eva / naivam / naimittikan dairghaśravasam /

kathaṅ ca mahāvrate bṛhadrathantarabhadrarājanāni nidhanavanti / teṣāṃ vacanamūlo
[']vaśyambhāvisannipātaḥ / tatrāpy evan dhātavyam //

JPA 26,7.

tad u ced atiprākṛamed dvau syātām

[Bh/J 273,24-26] tadu===syātām // tan matam atikramya prakṛamec cet prārabheta
ced dvāv eva sāmāntau syātām / yadā sāmāntān dvidhā kṛtvā jāmi parihartuṃ śakyate
tadā dvidhaiva kalpyau naikadhety arthaḥ //

JPA 26,8.

ārcikanidhanāni ca bahirnidhanāni ca

[Bh/J 273,26-27] ārci===nica // ṛgavayavanidhanāny eko bhāgaḥ / ittham bhettavyam
//

JPA 26,9.

tad yasya kasya cid ṛcā nidhanam
sarvan tad ārcikanidhanam

[Bh/J 273,27] tadya===dhanam // ṛgavayave rkśabdaḥ / ṛgavayavena yasya nidhanan
tat sarvam ārcikanidhanam //

JPA 26,10.

atha yasya bahir ṛcas
sarvan tat bahirnidhanam

[Bh/J 273,28] atha===dhanam // *nidhanam* ity adhyāhāryam //

JPA 26,11.

etena pradeśena dvau bhavataḥ

[Bh/J 273,28 - 274,3] ete===vataḥ // nanu evam brāhmaṇena viṣaṃvadati / *te u ha vai dve eva svāraṇ caiva nidhanavac ca-* (JB 1,300: 125,17) iti śrūyete / nātra viṣaṃvādaḥ / svāraśabdas sarvanidhanasādhāraṇībhūto dr̥ṣṭaḥ / *tad u ha vā ekam eva svāram eva-* (JB 1,300: 125,19) iti / idam api tatra pradarsītaṃ rāthantarabārhatābhedaṇa *tad yad ṛcy antas santiṣṭhate tad rāthantaram atha yad ṛcam atisvarati tad bārhatam* (JB 1,299: 125,8-9) iti //

JPA 26,12.

tad u ced atiprākṛāmet traya[s] syuḥ

[Bh/J 274,4] tadu===yasyuḥ //

JPA 26,13.

saṃsr̥ṣṭānidhanam eṣān tr̥tīyaṃ syāt

[Bh/J 274,4] saṃsr̥===yaṃsyāt //

JPA 26,14.

tad yasya kasya ca vā ṛg vānyac ca nidhanan

tam miśraṇidhanam ity ācakṣate

yathā bhavati

dhiya ū (KGG 6,2,14 on SV 1,239; JGG 3,1,26 on JS 1,25,7)

saho rayiṣṭhās (KGG 13,1,3 on SV 1,470; not in KŪha; JGG 6,1,34 on JS 1,49,4)

sutaṃ rayiṣṭhā (KGG 4,2,11 on SV 1,150; JGG 2,4,11 on JS 1,16,6)

iti veti

[Bh/J 274,4] tadya===veti // iti veti nidhanam anveṣṭavyam //

Note: The quoted nidhanas not traced by Jayanta belong to sāmans called respectively *jamadagner abhīvartaḥ* or *jamadagneḥ sāma*, *prajāpater sahorayiṣṭhīyam* or *prajāpatyam*, and *prajāpater sutamrayiṣṭhīyam*. The only one to be found in the Uttaragāna is the Kauthuma variant of the first one (KŪha 18,2,16 on SV 2,771-773). The Kauthuma text *Devatādhyāya-Brāhmaṇa* (1,16) quotes the last two nidhanas as distinguishing two sāmans that both belong to Agni-and-Indra, *āgneyaindre*.

JPA 26,15.

etena pradeśena trayo bhavanti

[Bh/J 274,4-7] ete===vanti // kim idam api matan na saṃvadati / *tāny u ha vai trīṇy eva svāran nidhanavad aīlam* (JB 1,300: 125,15) iti / aīlam hi tatra ṛtīyam / kāmam viṣaṃvadatu / na śakyam asmābhir matāntaragatān vidhīn saṃvaditum / anyasākhādhyāyīnācāryeṇa tadgatam abhiprāyaṃ varṇayatā viracito [']yam adhyāya iti pūrvam pratipāditam (272,32-33) //

JPA 26,16.

tad u ced atiprākṛāmec catvāra[s] syuḥ

[Bh/J 274,8] tadu===rasyuḥ //

JPA 26,17.

vānnidhanam eṣāñ caturtham syāt

[Bh/J 274,8] vānni===rtham syāt // saṃjñāyāñ caturtham ṛksamaṃ (JK 3,6,25) sāmānta-vidhau nāsti / kim asti / vānnidhanam //

JPA 26,18.

tad api śloko bhavati

*catvāras sāmāntā iha vākcaturthās
teṣām eko [']dhipatir babhūva-
anuṣṭubbhāgo na punar prayujyate
punaḥ punar itare yanti yogam iti*

[Bh/J 274,9-11] tada===miti // tad vānnidhanam adhikṛtya śākhāntaragata[s] śloko bhavati / vākcaturthās catvāras sāmāntā[s] syuḥ / teṣām eko [']nuṣṭubbhāgo vāksābdo [']dhikṛtaḥ patir babhūva / sa na bahukṛtvaḥ prayujyate / itare punaḥ punaḥ prayujyante / eko hi svāmī bahavo [']nucarāḥ / tad idam mantavyam //

JPA 26,19.

etena pradeśena catvāro bhavanti

[Bh/J 274,11] ete===vanti //

JPA 26,20.

tad u ced atiprākṛāmed
yathā yathāivābhivyāharet
tathā tathā sāmāntād bravīta

hāyinidhanam
ūnidhanam
haviṣmannidhanam
haviṣkr̥nnidhanam
stuṣenidhanam
stauṣenidhanam
hoiḍānidhanam
oiḍānidhanam iti

[Bh/J 274,11-12] tadu===miti // yāvanto nidhanānām rūpabhedās tāvantas sāmabhedā
bhaveyur ity aparam matam //

JPA 26,21.

tan tu khalv ekaṃ vā dvau vā bahūn vā sataś
caturdhā bhūya
yajñe vyācakṣate

[Bh/J 274,12-13] tantu===kṣate // tan tu khalu sāmāntam ekaṃ vā santan dvau vā
santau bahūn vā sataś caturdhā kṛtvā yajñe vyācakṣate vikalpayanti sati sambhave /
asambhavakṛtam itarat //

JPA 26,22.

kasya hetor iti

[Bh/J 274,13] kasya===riti //

JPA 26,23.

cchandāṃsi khalv imāni
gaṇo bhūtvā catvārīty eva bhavati
yeṣām bhāgās ca bhakṣās ca

[Bh/J 274,13-15] cchandā===kṣāsca // sarvāni cchandāṃsy atra gaṇo bhūtvā caturdhā
vibhaktāni bhavanti / eṣān chandasām bhakṣās ca bhāgās ca vidyante / tāny eva catvāri
/ itarāny api cchandāṃsy āśritāni bhavantīty arthaḥ /

kāni tāni catvāri- iti / ucyante / trīṇi ha vai cchandāṃsi yajñam vahanti gāyatrī triṣṭub ja-
gatī / tad eṣānuṣṭubh āntād anvāyattā (JB 1,120: 51,20-21) iti śrutivihitāny etāni / uttarair
api vākyair etāny api jñāpyante //

JPA 26,24.

cchandasām anu cāturvidhyam

[Bh/J 274,16-18] cchanda===rvidhyam // caturṇāñ chandasām anukaraṇāya sāmāntānām
api caturvidhyam bhavati /

atha vā / *catvāras sāmāntā iti* (JPA 26,25) etadantaṃ vākyam bhavatu / catvāras sāmāntā
ity uktañ caturvidhyañ chandasām anugataṃ veditavyam / tathā ca śrūyate so [*gnir*]
gāyatrīyā svārāṇy asṛjata- (JB 1,299: 125,3) ityādinā granthena //

JPA 26,25.

catvāras sāmāntā iti

[Bh/J 274,19] catvā===tā iti // *catvāras sāmāntā* iti bhavatocyate //

JPA 26,26.

na caturtho vidyate

[Bh/J 274,19-23] [naca===dyate] // caturtho na dr̥śyate /

ko [*gnir*]bhīprāyaḥ / so [*gnir gāyatrīyā[s] svārāṇy asṛjata-* (JB 1,299: 125,3) ity atra catvāras
sāmāntā vihitāḥ / *atha yad ṛksamam svāram vāva tan manyante / samānā hy ṛksamasya*
ca svārasya ca jāmyajāmitā- (JB 1,307: 128,25-26) iti ca śrūyate / *trīṇi ha vai nidhanāni-*
(JB 1,307: 128,25) iti ca śrūyate / *aīlasvāranidhanavatām* eva vyavahāro dr̥śyate / śrutito
vā vyavahārato vā caturthan na paśyāma ity ayam abhiprāyaḥ //

JPA 26,27.

vidyata

iti vaiyāghrapadyaḥ

[Bh/J 274,23] vidya===[padyaḥ] //

JPA 26,28.

chandomatrirātrasya madhyandināntyeṣu vānnidhanāni dr̥śyante

[Bh/J 274,24 - 275,1] chando===śyante // chandomatrirātrasya madhyandināntyeṣu vān-
nidhanāni dr̥śyante /

tatra *dr̥śyanta* iti ko [*gnir*]bhīprāyaḥ / vānnidhanam anīlatvān nailam / yajñāyājñīyasya
vānnidhanasya (JGG 1,4,4 on JS 1,4,1; JŪha 1,1,36-38 on JS 3,5,12-13) kāva- (JGG 6,9,6
on JS 1,57,1; JŪha 1,1,33-35 on JS 3,5,9-11) sākamaśvayo[s] (JGG 1,1,14 on JS 1,1,7; JŪha
1,2,1-3) svārarksamayor madhyavihitatvāt (JK 2,7) svāralakṣaṇābhāvāc ca na svāratvam
/ pāriśeṣyān nidhanavat sāmānyāc ca nidhanāntarbhāvo yujyate / tadantarbhāve [*gnir*]
virodham paśyāmaḥ / katham iti cec chandomānām (JK 2,29-31) madhyandināntyeṣu
pravadbhārgava- (JGG 6,9,14 on JS 1,57,4; JŪha 1,9,14-16) viśāla- (JGG 6,9,7 on JS
1,57,2; JŪha 1,10,42-44 on JS 3,47,4-6) sāmārājāni (JGG 6,9,9 on JS 1,57,2; JŪha 1,11,35-
37) vānnidhanāni / tadanantaran nidhanavatī bṛhad- (JĀrG 12,15 on JS 1,25,2; JŪhya
1,1,8-10 on JS 3,15,7-8) rathantare (JĀrG 16,9 on JS 1,25,1; JŪhya 1,1,5-7 on JS 3,4,1-2)
dr̥śyete / tena jñāyate na nidhanavatsu vānnidhanam antarbhūtam iti / tasmāc caturthas
sāmānto vānnidhanan dr̥śyata evety abhiprāyaḥ /

nidhanakāmabrāhmaṇe ca tathā śrūyate *naiva svāran naiva nidhanavan naiḷan naiva rk-*
saman tad vānnidhanam bhavati- (JB 3,67: 382,8-9) iti / tasmāc caturthaṃ vānnidhanam
asty eva //

Note: Bh/JB 3,67 deals with the sāman called *prajāpater nidhanakāmam* or *nidhanakāmaṃ vairājam*, JGG
2,4,13 on JS 1,16,8; JŪha 1,6,1-3 on JS 3,23,1-3.

JPA 26,29.

tad yāni kāni ca svārāṇi
sarvāṇi tāni vāyavyāni

[Bh/J 275,1] tadyā===vyāni // asmattantre *svāram āgneyan tad devatayā-* (JB 1,299:
125,5) iti śrūyate //

JPA 26,30.

vāyur hi svaraḥ

[Bh/J 275,1-2] vāyur hi svaraḥ // *prāṇa[s] svaraḥ* (JB 1,301: 125,31; etc.) *prāṇo hi vāyuh*
(PB 4,6,8) / tasmāt svāram vāyavyam //

JPA 26,31.

tad yāni kāni ca nidhanavanti
sarvāṇi tāny aindrāṇi

[Bh/J 275,2] tadyā===indrāṇi //

JPA 26,32.

aindrī hi triṣṭup

Note: ŚB 6,6,2,7 *indras triṣṭup*; JB 1,132; 3,206 *indriyaṃ vīryan triṣṭup*.

[Bh/J 275,2-3] aindrī hi triṣṭup // triṣṭubha indro devatā / triṣṭubanugatāni nidhanavanti
/ tasmān nidhanavanty aindrāṇi veditavyāni //

JPA 26,33.

tad yāni kāni caidāni
sarvāṇi tāni vaiśvadevāni

[Bh/J 275,3] tadyā===vāni //

JPA 26,34.

vaiśvadevī hi jagatī

Note: MS 1,11,10; KS 14,4; TS 1,7,11,2 *viśve devā dvādaśākṣarayā* (TS *dvādaśākṣareṇa*) *jagatīm udajayan.*

[Bh/J 275,3-4] *vaiśva*===*gatī* // *jagatyā devatā viśve devāḥ* / *jagatyanugatāny aiḷāni* / *tasmād aiḷāni vaiśvadevāni* //

JPA 26,35.

tad yāni kāni ca vānnidhanāni
sarvāni tāni prājāpatyāni

[Bh/J 275,4] *tadyā*===*tyāni* //

JPA 26,36.

prājāpatyaṃ hi vāk

Note: TS 1,3,4,5 *prājāpatir hi vāk*; ŚB 1,6,3,27 *vāg ghi prājāpatiḥ*; ŚB 3,1,3,22 *prājāpatir vai vācas patir*; JB 2,244 *prājāpatir vā idam agra āsīn nānyan dvitīyam paśyamānaḥ* / *tasya vāg eva svam āsīd vāg dvitīyā* / *sa aikṣata hantemāṃ vācam viśrje* / *iyam vāvedam viśrṣṭā sarvaṃ vibhavantya eṣyatīti.*

[Bh/J 275,4-6] *prājā*===*hivāk* // *vāco devatā prajāpatiḥ* / *tasmāt prājāpatyāni vānnidhanāni* /

kathaṃ svāravānnidhanayoś chandassambandho noktaḥ / *vānnidhanasya- anuṣṭubhāga* (JPA 26,18: 274,9) *ity anuṣṭubhatvam pūrvam abhihitam* / *pāriśeṣyāt svāraṃ gāyatram bhavati* //

Note: MS 2,3,7 *vāg vā anuṣṭup.*

JPA 26,37.

etena pradeśena sarvasya cchandaso nidhanārṣeyam uktam

[Bh/J 275,7-24] *ete*===*muktam* // *chandaśśabdenātra mantrāmnāyas sarahasyaḥ pariḡhītaḥ* / *etena sāmāntadevatāvidhāyinā pradeśena sarveṣāñ chandasyānām sāmnan nidhanāśritam ārṣeyam uktam* /

kathan nidhanānām ārṣeyam iti na ḡḥyeta / *na ḡḥyeta* / *na* ity asyādhyāyasya praṇetāram ācāryam apekṣate / *sa ācārya[s] svaśākhāyām adhigatam artham avocad iti mantavyam* / *kim asmākam apy evaṃ ḡrāhyam* / *naivam* / *āgneyam hi na[s] svāram* / *svāram āgneyan tad devatayā-* (JB 1,299: 125,5) *iti hi śrūyate* /

evañ ced vānnidhanasya devatān na paśyāmaḥ / *prajāpatim eva hi avidyamānam asmat- tantre* [']*vaśyagrāhyam paroktam api ḡḥṇīmaḥ* / *tasmāt prajāpatir eva vānnidhanasya devatā* /

katham etad ārṣeyam / *ārṣeyagaṇa eva noktam* / *devatāvidhānātideśāt prayatnalāghavam atidekṣyātraiva vihitam* / *svārādīnām yā devatā vihitās tā evārṣeye veditavyā ity uktam bhavati* / *ubhayaor ārṣeyayor bhinnakarṭṛkatvād acodyam etat* /

kim idam ārṣeyaṃ vakṣyamāṇenārṣeyeṇa (J 341-346) samuccīyata āho svid vikalpyate / samuccīyata iti brūmaḥ / yadi vikalpam aiśiṣyad anenaikenālpayatnetnārthasiddher amuṃ guruyatnam ārṣeyagaṇan nākariṣyat / iṣṭaparigrahārtham iti cen na / ko nv alpayatnenāpi siddher guruyatnam ātiṣṭhet / ko vāsīnagrāhyaphalārtham ārohet /

nanu sarvatra vikalpaviṣaye doṣo [']yam asty eva / yathā somakrayaṇe śamīśākhayā palāśa-śākhayā vety (cf. JŚS 3,2*: 15,22) ādhāne ṣaḍ dvādaśa caturviṃśatir (JŚS 23,27: 85,10) iti ca- ārūdhavad āṅgirasam ... kāvaṃ vā- (JŚS 24,20: 89,27) iti ceti / na / alābhaviṣas somakrayaṇe śamyalābhe palāśa iti / aśaktiviṣaya ādhāne caturviṃśatyāśaktau dvādaśa dvādaśāśaktau ṣaḍ iti / kāvāṅgirasayoḥ pūrvāhṇāparahṇabhedenāpi vikalpo vaktavya eva / devatādvayaviṣaye tu mānase samkalpe [']gniś cendraś ca tulyāv eva / tasmāt samuccaya eva grāhyaḥ /

evam sāmōdāhrtya darśitavyam / parkasya- (JGG 1,1,1 on JS 1,1,1) agnir devatā gāyatrī cchanda ṛṣir gautamaḥ / atha nidhanavatvād indro devatā triṣṭup chanda ṛṣir indraḥ / evam itarāṇy api / balavatā yugapad anusmaraṇam abhyupagantavyam / indratriṣṭubhor eva ko matsaraḥ / tasmāt sādḥuktaṃ samuccaya iti //

JPA 26,38.

iti vai khalu sāmāntavādaḥ //

[Bh/J 275,24] iti===vādaḥ //

[Bh/J 275,24] // 26 // [ṣaḍviṃśatiḥ khaṇḍaḥ]

JPA 27. (tantravādaḥ)

JPA 27,1.

athātas tantravādaḥ

[Bh/J 275,25] athā===vādaḥ //

JPA 27,2.

ekan tantram ity āhur jyotiṣṭomam eva

[Bh/J 275,25] eka===meva // jyotiṣṭomam evaikaṃ tantram sarveṣāṃ kratūnān tantram bhavatīty āhur ācāryāḥ //

JPA 27,3.

kasya hetor iti

[Bh/J 275,26] kasya===riti //

JPA 27,4.

etad dhi samstīrṇatamam

[Bh/J 275,26-27] etaddhi===tamam // etad dhi samstīrṇatamaṃ samyag atīsayena stīrṇam / samyag anavaśeṣam āmnāyena ca sūtreṇa ca kṛptam ity arthaḥ //

JPA 27,5.

etasya sarvagatatvaṃ vijñāyata iti

[Bh/J 275,27-28] eta===ta iti // etasya jyotiṣṭomatantṛasya sarvagatatvāt sarvakratuvyāpī-
tvaṃ vijñāyata iti / tasmāj jyotiṣṭomatantṛasyaiva sarvagatatvaṃ vidyāt //

JPA 27,6.

dve tantre ity aparam

[Bh/J 275,29] dveta===param // aparam matam //

JPA 27,7.

jyotiś ca gauś ceti

[Bh/J 275,29] jyoti===śceti // jyotīstantragostantrayor bhedaparijñāpanopāyam āha //

JPA 27,8.

yasya-

uccā te (JS 3,3,1-3) mādhyandinīyā

svādiṣṭhayā- (JS 3,5,1-3) ārbhavīyā

taj jyotiṣas tantram

[Bh/J 275,29-30] yasyo===stantram //

JPA 27,9.

atha yasya-

asya pratnām (JS 3,11,1-3) mādhyandinīyā

yas te mada (JS 3,16,1-3) ārbhavīyā

tad gos tantram

[Bh/J 275,30-31] atha===stantram // samakṛptayos tatra tayor gāyatryor abhāvād etad-
adhyāyapraṇetrācāryeṇātmiyatantrakalpābhiprāya ukta iti mantavyam //

JPA 27,10.

athāpy anulomatantraś ca pratilomatantraś ca bhavataḥ

[Bh/J 275,31 - 276,1] athā===vataḥ // anulomatantraś ca kaś cit kratuḥ asti / prati-
lomatantraś ca kaś cid asti / rūpan tayor ucyate //

JPA 27,11.

yasya-

uccā te (JS 3,3,1-3) mādhyandinīyā

yas te mada (JS 3,16,1-3) ārbhavīyā

so [']nulomatantraḥ

[Bh/J 276,1] yasyo===tantraḥ //

JPA 27,12.

atha yasya-

asya pratnām (JS 3,11,1-3) mādhyandinīyā

svādiṣṭhayā- (JS 3,5,1-3) ārbhavīyā

sa pratilomatantraḥ

[Bh/J 276,1] atha===tantraḥ // evam api kva cid kva cid bhavataḥ //

JPA 27,13.

trīṇi tantrāṇīty aparam

[Bh/J 276,1] trīṇi===param //

JPA 27,14.

ete caivaikāhike ekan dāśarātrikañ ca

[Bh/J 276,1-2] ete===kañca // dāśarātrikan tantram anekam api saṃghātacāritvād ekaṃ
kṛtvā tṛtīyam iti nirdiṣṭam //

JPA 27,15.

etāni hi nānātvabhedenā vidhīyanta iti

[Bh/J 276,2-3] etā===nta iti // etāni trīṇi tantrāṇy atyantabhedenā vidhīyante //

JPA 27,16.

sapta tantrāṇīty aparam

[Bh/J 276,3] sapta===param //

JPA 27,17.

ete caivaikāhike pañca [ca] dāśarātrikāṇi

[Bh/J 276,3-7] ete===kāṇi // dāśarātrikānān daśānām kāṇi pariḡhītāni kāṇi nirastāni /
caturthapañcameṣaṣṭhāṣṭamanavamāni pariḡhītāni / ājyapṛṣṭhasāmānyāt prathamo jyotis-
tantraḥ / madhyandinagāyatrīsāmānyāt tṛtīyan daśamañ ca jyotistantram eva / dvitīyam

ājyapṛṣṭhārbhavīyagāyatrīsāmānyāt gotantram / yastemadā hi gor ārbhavīyā kathitā (JPA 27,9: 275,30) / saptamasya vakṣyati (JPA 27,18) / itarāṇi pañca gojyotiṣor atyantabhinnatvāt pariḡhītāni //

JPA 27,18.

atha yat saptaman tantran
dvitīyatantran tat bhavati

[Bh/J 276,8] athayat===vati //

JPA 27,19.

dvaitīyāhnikyau hy atra gāyatrau bhavataḥ

[Bh/J 276,8] dvaitī===vataḥ // saptamaṃ gāyatrīsāmānyād dvitīyatantram / dvitīyaṃ hi gotantram //

JPA 27,20.

yāvantaḥ kratavas tāvanti tantrāṇīty aparam

[Bh/J 276,8] yāva===param //

JPA 27,21.

kratupṛthaktvena tantrapṛthaktvañ jānīmaha iti

[Bh/J 276,8] kratu===ha iti // sarve kratavaḥ pṛthaktanrā[s] svatantrā eva / idam aparam matam //

JPA 27,22.

tat kena tantrañ jānīyād iti

[Bh/J 276,8-9] tatke===diti // tantram ekaṃ vā bhavatv anekaṃ vā / tatredañ cintyam / kena mārgena tantrañ jānīyād iti pṛchati //

JPA 27,23.

pratipadā
pṛṣṭhena-
agniṣṭomasāmnā
sandhiṣāmneti

[Bh/J 276,9-12] prati===mneti // pratipadādayaś sabdā jātivācakāḥ / pavamānānām pratipadbhis tantraṃ vijñātavyam / tathā pṛṣṭhaiḥ / tathāgniṣṭomasāmnā / tathā sandhiṣāmnā /

agniṣṭomasandhiṣāmnor asmākam ekarūpatvāt pareṣān tantre nānātvam astīty anumā-
tavyam //

JPA 27,24.

dvābhyām eva tantrañ jānīyād
iti ha smāha vaiyāghrapadyo
mādhyandinīyayaiva gāyatriyārbhaviyayā ca

[Bh/J 276,11-12] dvābhyā===yāca //

JPA 27,25.

tayos tu khalu mādhyandinīyaivānityatarā

[Bh/J 276,12] tayoh===tarā // tayor mādhyandinīyāpy anityatarā vyabhicāriṇī //

JPA 27,26.

api hi khalu dr̥śyate [']pi ca na dr̥śyate

[Bh/J 276,12-13] api===śyate // kva cid dr̥śyate kva cin na dr̥śyate / tasmād anityā syāt
//

JPA 27,27.

iti tantravādaḥ //

[Bh/J 276,13] iti===vādaḥ //

// 27 // [saptaviṃśaḥ khaṇḍaḥ]

JPA 28. (jāmyajāmitā)

JPA 28,1.

athāto jāmyajāmitā

[277,1]
athā===mitā //

JPA 28,2.

rathantarajāmi cet syād
rāthantarayor ahnos sannipāta
uttarasyāhnaḥ pratnavantam anurūpam anukalpayed
ajāmikaraṇāya

[Bh/J 277,1-6] ratha===ṇāya // rāthantarayor ahnos sannipāte rathantarajāmi syāc ced ajāmikaraṇārtham uttarasyāhnaḥ tayor *asya pratnām* (JS 3,11,1-3) ity anurūpaṃ kalpayet / *rāthantarayor ahnor* itīyatā siddhe *rathantarajāmi ced* iti vacanaṃ rathantarapradhāna-pratiṣedhārtham / rathantarapradhānayor ahnor bṛhatā vyavahitatvād ajāmi bhavati / *rathantarajāmi cet syād* itīyatā siddhe *rāthantarayor ahnor* iti vacanaṃ rāthantare [']tirātre pṛṣṭhasandhiśāmnor jāmiśaṅkānivṛtṭyartham / atrāvyavadhānād bṛhata rathantarajāmīty ucyate / bahiṣpavamānasya dvitīye tṛce anurūpaśabdaḥ pratiśiddhaḥ //

Note: See PB 10,4,6-8 with the notes of Caland (1931: 235).

JPA 28,3.

bṛhajjāmi cet syād

bārhatayor ahnos sannipāta

uttarasyāhnaḥ kaṇvarathantaram (KGG 14,1,29 on SV 1,511; KŪha 14,1,29 on SV 2,25-26; JGG 6,5,12 on JS 1,53,1; not in JŪha) anukalpayed ajāmikaraṇāya

Note: PB 14,3,15-17 (transl. Caland 1931: 355): 15. There is the kaṇvarathantara (-sāman). 16. The kaṇvarathantara is the lustre of rathantara; he thus applies the rathantara with its pith, by chanting the kaṇvarathantara on the seventh day. 17. 'There is sameness of performance in the twelve-day rite', thus Ugradeva, the son of Rājana, used to say, 'the sixth day is a bṛhat-day and the seventh (day) is a bṛhat-day; by the fact that the kaṇvarathantara is applied, the sameness is taken away.'

Instead of the kaṇvarathantara, the Jaiminīyas apply for the same purpose the rathantara (JĀrG 16,9 on JS 1,25,1; JŪhya 1,1,14-16 on JS 3,3,4-5): JB 3,184 (430,36 - 431,2) *atha rathantaram / jāmi dvādaśāhasyāstīty āhuḥ / bārhatam ṣaṣṭham ahar bārhatam saptamam / pavamāne rathantaram prohanty ajāmītāyai / nānyato [']pasakto vivadho hriyata ity āhuḥ / tad yad ubhe bṛhadrathantare bhavatas sa vivadhatāyā eva.*

[Bh/J 277,6-7] bṛha===ṇāya // kaṇvarathantaram mādhyandine pavamāne bṛhatyāṃ kalpayet /

kvaivam prasaṅgaḥ / rathantarapṛṣṭhā daśāgniṣṭomā ity evamādiṣu //

JPA 28,4.

tatra khalv etāny aiḍāni sannipatanty

ariṣṭaṅ ca (JĀrG 11,12)

viśoviśīyaṅ ca (JGG 1,9,9 on JS 1,9,7)

kautsaṅ ca (JGG 5,5,3 on JS 1,43,1)

jarābodhīyaṅ ca (JGG 1,2,6 and 7 on JS 1,2,5; in JŪha, but see the note below)

[Bh/J 277,7-11] tatra===yañca // *tatra-* iti nirdhāraṇe / teṣv eva sāmānteṣv etāny aiḍāni sannipatanti / ariṣṭaviśoviśīye sannipatataḥ kautsajarābodhīye ca /

kvāyaṃ sannipātaḥ / anveṣṭavyam / kin tu kautsajarābodhīyayor idam anviṣya labdham asti / dvādaśāhasya prāyaṇīyabrāhmaṇe *jarābodhīyenāśvibhyāṃ stuvanti* (JB 3,11: 359,14) ity asmin pakṣe kautsajarābodhīyayos sannipāto bhavati //

Note: Neither the Kauthuma nor the Jaiminīya ritual seems to prescribe a meeting of the *ariṣṭa* and *viśoviśīya* sāmans. PB 4,2,19 first prescribes the *jarābodhīya* sāman on SV 2,733-735 it agne yuñksvā hi ye tavāśvāso ... to be chanted as the *agniṣṭoma* sāman of the introductory day of the twelve-day rite, but then in 4,2,20-21 states that instead the *yajñāyājñīya* sāman is to be used, as is indeed done in Maśaka's Ārṣekakalpa. The Kauthuma Ūhagāna does not contain the *jarābodhīya* chanted on SV 2,733-735, and Caland (1931: 48) notes that these verses have no *vinīyoga* in the established ritual, PB 4,2,19 being the only reference to them. Nor does the JŪha contain the *jarābodhīya* on these verses, which are also missing in the Uttarārcika. The Jaiminīya Pūrvārcika contains the first verse, JS 1,3,5 = SV 1,25 = SV 2,733.

JPA 28,5.

tatra brāhmaṇoktam eva jāmikaraṇam
yad antarā somā iḥyante
 [']ntarokthāni śasyante
 [']ntarā grahā grhyante
 tenājāmi- iti

Note: This quotation has a close parallel in PB 16,5,25: *jāmi vā etad yajñe kriyata ity āhur yat sarvāṇi nidhanavanti saha kriyanta iti / yad antarā somā yanty antarokthāni śasyante [']ntarā vaṣaṭkurvanti tenājāmi.*

[Bh/J 277,11-13] tatra===mīti // evam brāhmaṇe śrūyamāṇatvād atra doṣo nāstīty anumātavyam / yair eṣāñ jāmi kṛptan teṣām brāhmaṇam evam astīty anumātavyam / stotrāntaragatānām somokthagrahavyavadhānāj jāmidoṣābhāva uktaḥ / ekastotragatānām katham parihartavyam ity ākāṅkṣyām āha //

JPA 28,6.

artham eva balīyāmsam ajāmikalpān manyeta-
 iti ha smāha vaiyāghrapadyaḥ

[Bh/J 277,13-15] artham===padyaḥ //yadā jāmi parihriyate tadārtho na sidhyati / yadārthaḥ parihriyate tadājāmi bhavati / evam asmin saṃkaṭe [']jāmikalpād artham balīyāmsam manyeteti vaiyāghrapadya āha sma //

JPA 28,7.

artham evopekṣeteti //

[Bh/J 277,15-18] artha===teti // tasmād artham evopekṣetāśrayeta /

kvāyaṃ vidhiḥ prayojayati / mahāvrate stotre bṛhad- (JĀrG 12,15 on JS 1,25,2; JŪhya 1,1,8-10 on JS 3,15,7-8) rathantara- (JĀrG 16,9 on JS 1,25,1; JŪhya 1,1,5-7 on JS 3,4,1-2) bhadra- (JĀrG 19,7 on JS 1,47,6; JŪhya 1,3,28-30 on JS 3,34,18-20) rājanāni (JĀrG 6,9 on JS 1,33,6; JŪhya 1,6,11-13 on JS 4,5,5-7) / tatra nidhanavatām sannipāto [']sti / tatrāyaṃ vidhis sārthako bhavati / sandhau ca trīṇi rathantarāṇi santi / tatra caivamādiṣṭv āvaśyakeṣu vidhiṣu sāmāntaprakaraṇoktāni nidarśanāni kartavyāni //

[Bh/J 277,19-20] // 28 // [aṣṭāvīmśaḥ khaṇḍaḥ] iti paryadhyāye ṣaṣṭho 'dhyāyaḥ //