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**Jaimini-Paryadhyāya
(Jaimini-Sūtra-Pariśeṣa)
with commentaries of Bhavatrāta and
Jayanta
Part 2: Khaṇḍas 29-85
Preliminary Edition**

Asko Parpola

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**Jaimini-Paryadhyāya (Jaimini-Sūtra-Pariśeṣa)
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Preface

This is no. 7 part 2 in the present preliminary edition of the Sūtras of the Jaiminīya Sāmaveda with commentaries of Bhavatrāta or Jayanta 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. 58 pp.
5. Jaimini-Kalpa 4. Vikṛti-Kalpa in 129 khaṇḍas. 342 pp.
6. Appendices to the Jaimini-Kalpa:
Indexes to Jaiminīya-Ūha-Gāna & Jaiminīya-Ūhya-Gāna. 217 pp.
7. Jaimini-Paryadhyāya (Jaimini-Sūtra-Parīśeṣa) in 85 khaṇḍas (forming 12 adhyāyas).
- Part 1: Khaṇḍas 1-28. 214 pp.
- Part 2: Khaṇḍas 29-85. 255 pp.
8. Jaiminīya-Ārṣeya-Brāhmaṇa (key passages) with the Vṛtti of Jayanta. 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 (JŚS), and the Jaimini-Paryadhyāya (JPA) has been introduced in vol. 7 part 1.

This part of the JPA deals with two major topics: *gavām ayana*, the basic one-year rite of *soma* sacrifices (JPA 29-47), and the *viṣṭutis* for the different *stomas* prescribed in the Jaimini-Kalpa (JPA 48-85).

The *gavām ayana* section of the JPA is a counterpart of the *gavām ayana* section of the Lāṭyāyana-Śrauta-Sūtra (III,3 - IV,8), but naturally follows the Jaiminīya tradition, especially the second book of the Jaiminīya-Brāhmaṇa, which is quoted at length on several occasions: JB 2,7 in JPA 34; JB 2,37 in JPA 35; JB 2,42 in JPA 36; and JB 2,45 in JPA 40-41. Shorter quotations are from JB 2,18 in JPA 36; JB 2,55 in JPA 29; JB 2,406 in JPA 40; and JB 2,434 in JPA 30. Outside the second book are the quotations of JB 1,327 in JPA 43; these mantras are quoted also in JŚS 18,8-10. The third book of the JB (3,168 & 3,353) is quoted only once, in JPA 41. The *gavām ayana* section can be divided into three major parts. The first one goes through the yearly course, the second one deals with the rituals of the final *mahāvratā* day, while the last section is a mélange of individual topics relating to the *gavām ayana*.

JPA 48-51 explains the *viṣṭutis*, i.e. the ways of repeating the three *stotriyās* or verses on which a *sāman* is sung in a 'laud' (*stotra*), in order to reach the *stoma*, i.e. the total number verses prescribed for a particular *stotra* or for a particular rite. (The *stomas* have been prescribed in the Stoma-Kalpa, the first part of the Jaimini-Kalpa.) *Pañcadaśa-stoma*, for instance, means that the three *stotra* verses have to be repeated (in defined ways) until the total number of 15 verses is reached. The *stomas* are divided into two major groups, odd and even, according to their respective numbers. Both odd and even *stomas* are each further divided into three basic groups, each of which contains *stomas* with an interval of six from the lowest *stoma* (in the following list, the *stomas* in parentheses are not used in practice). From *eki/ekaka*: 1, 7, 13, 19, 25, (31), (37), (43); from *trika*: 3, 9, 15, 21, 27, 33, (39), (45); from *pañci/pañcaka*: 5, 11, 17, (23), (29), (35), (41), (47); from *dvika*: 2, 8, 14, 20, (26), 32, 38, 44; from *catuṣka*: 4, 10, 16, (22), 28, 34, 40, (46); and from *ṣaṭka*: 6,

12, 18, 24, (30), 36, 42, 48. The *viṣṭutis* normally contain three *paryāyas*, 'rounds', which can be similar to each other (*sama*) or dissimilar (*viṣama*). One of the basic rules (*tantra*) concerning the stomas is quoted in JPA 48,30 from the JB (3,338): *triprāyaṇā hi stomās trimadhyā tryudayāḥ*, referring to the pattern where a paryāya consists of the first stotra verse repeated thrice, of the middle stotriyā repeated thrice and the last stotriyā repeated thrice. In the pañcadaśa-stoma all three paryāyas are similar, so this stoma belongs to the *sama* group. The ekaviṃśa stoma also belongs to the *sama* group. In this connection the JPA defines the terms *ṛcabhāg*, *āvāpa* and *paricarā* for the different paryāyas, the three corresponding to the first, middle and last stotriyā in the first paryāya, but in the middle paryāya the middle stotriyā is the *ṛcabhāg*, the last stotriyā is the *āvāpa*, and the first stotriyā is the *paricarā*; and so on. In the *viṣama* stomas two of the three paryāyas are either longer or shorter than the third. After defining further general rules for stomas with three paryāyas, rules for stomas with four paryāyas are given in JPA 51. This chapter ends with a sūtra declaring that the stomas have been explained.

A separate account of the stomas follows in JPA 52-61. JPA 52,1-6 defines the six basic groups of stomas (parallel to JPAs 48,5-9), and then deals in detail with each of them, the trika group in JPA 52,7-28, the pañcaka group in JPA 53, the ekaka group in JPA 54, the ṣaṭka group in JPA 55, the dvika group in JPA 56, and the catuṣka group in JPA 57. The fragmentary first 9 sūtras of JPA 58 mention in sequence the terms *tretā*, *dvāpara* and *kṛta*; Jayanta seems to associate them with the world ages in his summary verse J 329,2, as he mentions here the words *kali* and *yuga*. The rest of JPA 58 explains how to arrange the liturgy of a whole day by using merely the ekaka, dvika, trika, catuṣka, pañcaka, ṣaṭka, saptaka or aṣṭaka stoma. JPA 59 deals (like JPA 51) with the stomas using four paryāyas. JPA 60 discusses the *viṣṭutis* in case the *yajñāyajñīya* as the *agniṣṭoma sāman* is chanted on the verses of the following three uktha lauds, and vice versa if the ukthas are chanted on the verses of the *yajñāyajñīya sāman*. The *viṣṭuti* arrangement of the exceptional *santani sāman* is the topic of JPA 61. Herewith is concluded a major text portion called in the colophon *mahāstomam*, comprising both the 10th and the 11th adhyāya, JPA 48-61.

The final 12th adhyāya, comprising JPA 62-85, first details the *viṣṭutis* for the *stomas* of the *dasāha*: the stomas of 9, 15, 17, 21, 27, 33 verses are used, respectively, on the first to the sixth day of the *prṣṭhya ṣaḍaha* (JPA 62-79); then follow the stomas of 24, 44, 48 verses, used on the first to the third *chandoma day* (JPA 80-82), while the *stomas* of the tenth day, already explained in the preceding chapters, are briefly defined (JPA 83). Stomas used elsewhere in the *gavām ayana* follow: the 36-versed stoma of the *ārambhanīyam ahaḥ* (JPA 84), and the 25-versed of the *mahāvṛata* (JPA 85,1-24). The rest of the final chapter (JPA 85,25-28) gives very briefly general rules for creating the *viṣṭuti* for any stoma. The Kauthuma counterpart of JPA 62-85 consists of PB 2,1 – 3,13 (usefully introduced and translated by Caland 1931: 18-42) and ŚB 3,2-6 (giving the variants of the stomas with 9, 15, 17, 21, and 27 verses to be used if one wants to practise sorcery). In the JPA sorcery variants are given along with other optional variants. Many JPA and Kauthuma *viṣṭutis* are identical (though not the texts presenting them), but not all, and the differences are understandable from the general rules of the Jaiminīyas, briefly summarized at the end.

In the notes accompanying the text I have tried to reproduce for comparison all the principal parallels in Sāmavedic texts. This concerns especially the *mahāvṛata* section. The Jaiminīya-Brāhmaṇa has been cited after the 1954 edition of Raghu Vira and Lokesh

Chandra, but in doubtful places I have consulted the unpublished preliminary and partly incomplete (missing 2,1-80 and 2,371-442) new edition of Gerhard Ehlers, which the author many years ago kindly placed at my disposal. The mantra parallels have been checked with the help of Marco Franceschini's *An updated Vedic Concordance: Maurice Bloomfield's A Vedic Concordance enhanced with new material taken from seven Vedic texts. I-II.* (Harvard Oriental Series, vol. 66.) Cambridge, MA: The Department of Sanskrit and Indian Studies, Harvard University.

Helsinki, June 2023

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JPA 29-47. (gavām ayanam)

JPA 29. (dīkṣā)

JPA 29,1.

pūrve brāhmaṇās sa[t]tram upaityantaḥ
purastāt saṃvatsaraṃ samavasyanty
anyo[']nyasya caraṇam ākrośamānā
nibhr̥tyam anuprcchantāḥ

Note: Compare JB 2,55: 180,2-3 atho ha sma samavasāyānyo'nyasya varaṇam ākrośamānā nibhr̥tyam anuprcchantā āsate; BaudhŚS 16,13: 260,3 tad dha smaitat pūrve saṃvatsaraṃ samavasāyāsate 'nyo'nyasyānūktam ca mānuṣam ca vijijñāsamānāḥ. The manuscript of our text (JPA) reads *ākrośanamā* like the JB manuscript corrected by Caland (Auswahl 1919 no. 125 p. 139) into *ākrośamānā* that has been adopted also into the edition of Raghu Vira and Lokesh Chandra. Both Caland and the JB ed. read *varaṇam* instead of the undoubtedly correct *caraṇam* of the JPA; the letter *va* and *ca* are easily mixed in the *grantha* and *malayālam* scripts. DŚS 7,3,8 (not in LŚS 3,3) saṃvatsaraṃ ha sma pūrve 'nyo'nyasya krodham ākrośam nibhr̥tam śīlam iti saṃvijñāyā dīkṣante (Dhanvin: ṛṣayaḥ pūrve saṃvatsaram ekaikam anyo'nyagunaḍoṣau parīkṣyaiva dīkṣante / tasmāt parīkṣitaguṇena suvr̥ttenaiva saha dīkṣitavyam).

[Bh/J 278,1-3] pūrve===cchantāḥ // yāvanto brāhmaṇās sa[t]tram upetum icchanti te sarve sambhūya purastāt saṃvatsaraṃ samavasyanti saha vasanty anyo[']nyasya caraṇādīni parīkṣamāṇāḥ / pūrvaśāntānānānāṃ saṃvatsaro naikāntikaḥ / yāvatā kālena caritādīni samyak parīkṣitum śakyante tāvān ayaṃ kālāḥ //

JPA 29,2.

tad api brāhmaṇam bhavati
śāśvad dhaiṣān¹ tad āśīr eva
tat sa[t]tram bhavati
yat tam eva brāhmaṇam kṛtvottiṣṭhanti
yenābrāhmaṇoktena saha dīkṣante
tasmād abrahmaṇoktena saha dīkṣeta-
(JB 2,55: 180,3-5) iti

[Bh/J 278,3-6] tada===teti // tasminn arthe brāhmaṇam apy asti / śubham phalam āśīśābdenocyate / eṣāṃ sa[t]triṇāṃ sa[t]trasya phalam avaśyam etāvad eva yat tam eva brāhmaṇam kṛtvottiṣṭhanti yenābrāhmaṇoktena saha dīkṣante durbrāhmaṇena saha dīkṣante / tasmād abrahmaṇoktena saha dīkṣeta / evaṃ sanyak parīkṣya dīkṣitavyam ity ayam arthasiddho bhavati //

¹ *eṣā* JB ed. & Caland 1919: 139; cf. Jayanta: *eṣāṃ sa[t]triṇāṃ*.

JPA 29,3.

te ha smāha ye [']brāhmaṇās sampannā bhavanti
karmato bandhutaś caraṇataḥ prajñāta iti
te ha smāha sampādyā saṃvadante
nābrāhmaṇasya brāhmaṇatāyai dīkṣāmahe
yad iha kalyāṇan tan nas saha
yad upapanno nas tad
atha yo no bhavaty avyenādīkṣita eva nas
sa dīkṣitān anyān yājayed dhi
na na yājaka eva syād iti //

Note: Compare LŚS 3,3,9-10 (corresponding to DŚS 7,3,6) (in DŚS only: sa[t]trāya) dīkṣiṣyamāṇās saṃvaderan saha nas sādhuḥkṛtyā nānā pāpakṛtyā yāsmīn (DŚS yad asmin) sa[t]tre 'tha yat purā cakṛma kartā smaś ca yathopasthitam eva nas tat (only DŚS 7,3,7: yo no 'vratyañ cared adīkṣito nas sa dīkṣitān yājayed; Dhanvin's commentary: avratyan ... yadi kaś cit kuryāt so 'dīkṣita evāstu kevalam asmākam itareṣāṃ yājakamātraḥ / nāsau sattṛaphalabhāg). Hereafter follows DŚS 7,3,8 for which see on JPA 29,1. It seems Drāhyāyaṇa's additions are based on the Jaiminiya school. – Compare also ŚB 4,6,8,15 atha yad ahar eṣāṃ dīkṣā samaiti / gṛhapater evāraṇyoḥ saṃvadante ya ito 'gnir janīṣyate sa naḥ saha yad anena yajñena jeṣyāmo 'nena sattreṇa tan naḥ saha saha naḥ sādhuḥkṛtyā ya eva pāpaṃ karavat tasyaiva tad ity evam uktvā gṛhapatir eva prathamāḥ samārohayate 'thetarebhyaḥ samārohayati...]

[Bh/J 278,7-10] teha===diti // ta iti purastāt parīkṣitāḥ / ha smāha- iti nipātāḥ /² karma- iti svadharmānuṣṭhānam / bandhavaḥ pitṛpitāmahaprapitāmāḥ / caraṇam ya- maniyamādi pāralaukikan dharmacaraṇam / prajñā vijñānam / yeṣāṃ ete guṇās sam- pannās te sarvaṃ yajñasambhāraṃ sampādyā paścāt sarve saha sambhūya saṃvadante pratijānate / evam pratijñāṃ kurvanti nābrāhmaṇasya- ityādinā mantreṇa saṃvadante //

[Bh/J 278,11] // 29 //

JPA 30. (prāyaṇīyo 'tirātraḥ)

JPA 30,1.

te yad etasmin sampādayanty
athāhnām upāyeṣu saṃvadante

[Bh/J 279,1-3] teyad===dante // te sa[t]triṇo yadaitasmin vicārakarmaṇi saṃvādayanty athāhnām upāyeṣu saṃvadante saṃvādam kurvanti / nānāsākhāprabhaveṣv anekeṣu pra- yogabhedeṣu satsv āsthātavyaprayoganiścayārthaṃ sambhūya vicāraṇāsamvādaḥ //

² ha smāha- iti nipātāḥ emended : bho iti ni bho iti nipātāḥ mss.

JPA 30,2.

aṣoḍaśika eva no [ʔ]tirātra syād
iti śāṭyāyaninaḥ

[Bh/J 274,4] aṣo===ninaḥ // aṣoḍaśiko [ʔ]tirātra[s] syād iti śāṭyāyaniśākhādhyāyino nis-
cinvanti //

JPA 30,3.

ihaitad brūmo gavāmayane

[Bh/J 279,4-5] ihai===yane // gavāmayana evāṣoḍaśikatvam //

JPA 30,4.

atha yāny anyāni sa[t]trāṇi
ṣoḍaśimanty eva nas tāni syur iti

[Bh/J 279,5] atha===riti // gavāmayanād anyeṣu sa[t]treṣv atirātrās ṣoḍaśimanta eva
na[s] syuḥ //

JPA 30,5.

kasya hetor iti

[Bh/J 279,6] kasya===riti //

JPA 30,6.

aṣṭāviṃśatir imāni stotrāṇi bhavanty
akriyamāṇe ṣoḍaśini

[Bh/J 279,6] aṣṭā===śini //

JPA 30,7.

so [ʔ]yam atirātro bhavati yugmastotrataḥ

[Bh/J 279,6-7] soyaṃ===trataḥ // akriyamāṇe ṣoḍaśiny aṣṭāviṃśatistotro [ʔ]tirātro bha-
vati / aṣṭāviṃśatistotratvād ayam atirātro yugmān bhavati //

JPA 30,8.

yugmaṃ tu prayāṇasya rūpam iti

[Bh/J 279,7-9] yugmantu===miti // atha śakaṭādy aśvalīvardādibhir yugmadbhir yuk-
tan drutataraṃ yāti / tasmād gavāmayane dīrghakālagāmitvād drutaḡamanahetuko yug-
matkaraṇārtham aṣoḍaśika eva syāt / aṣoḍaśike [ʔ]tirātre sati śīghraṃ gacchatī //

JPA 30,9.

ekasmād ūnatrīṃśatam bhavati kriyamāṇe

[Bh/J 279,9-10] eka===māṇe // ṣoḍaśīni kriyamāṇa ekonatrīṃśat stotrāṇi bhavanti //

JPA 30,10.

tat sthūri syād iti

[Bh/J 279,10-11] tat sthūri syād iti // ekavāhyam goṇyādi sthūriśabdenocyate / ṣoḍaśīni kriyamāṇe viṣamatvāt sthūri bhavati //

JPA 30,11.

athā hi brāhmaṇam bhavati

[Bh/J 279,11] athā===vati //

JPA 30,12.

*sa yatra³ ṣoḍaśīnam kuryur
arśo vaiṣāṅṅ jāyeta vardhma vā*

(JB 2,434: 348,16-17)

[Bh/J 279,11-12] saya===rdhmavā // yadi gavāmayane ṣoḍaśīnam kuryur eṣām arśo vā vardhma vā vyādhir jāyate //

JPA 30,13.

*yad dhy eteṣu triṣu puṃso [']tirikteṣu-
upa caturtham jāyeta-
arśo vāsyājani vardhma veti vā brūyuh*

(JB 2,434: 348,17-18)

[Bh/J 279,12-14] yaddhye===brūyuh // yadi puṃsa eteṣu triṣu śiśnavṛṣaṇeṣv atirikteṣūn-
nateṣu satsu teṣām samīpe caturtham unnatam upa jāyetāsyārśo nāma vā vyādhir ajani
vardhma nāma veti janā brūyuh / arśo gudapradeśe māṃsapeśīrūpeṇa jāyate / vardhma
vṛṣaṇayor vṛddhiḥ //

JPA 30,14.

evam eva yat striyai jāyeta

(JB 2,434: 348,18)

[Bh/J 279,15] eva===yeta // yadi striyā jāyeta tatrāpy evam eva brūyuh //

³ For *yatra* in JB without variant readings, Tj has *yad atra*.

JPA 30,15.

*sa yo [']tra ṣoḍaśinaṃ kurvāṇān brūyād
arśo vaiṣāñṅ janiṣyate vardhma veti
tathā haiva syuḥ*

(JB 2,434: 348,18-19)

[Bh/J 279,15-17] sayo===vasyuḥ // yaḥ kaś cid atirātre [']tra ṣoḍaśinaṃ kurvāṇān eṣām
arśo vā vardhma vā janiṣyata iti yadi brūyāt te tathaiḥ syuḥ / uktavyādhiyuktā eva te
syuḥ //

JPA 30,16.

tasmād atra ṣoḍaśī na kāryaḥ

(JB 2,434: 348,20)

Note: Cf. JPA 45,30.

[Bh/J 279,17] tasmāt===kāryaḥ // tasmād gavāmayane ṣoḍaśī na kāryaḥ / etāvad brāhma-
ṇam //

JPA 30,17.

athā hy atyety evāgniṣṭomasampadam

[Bh/J 279,17-18] athā===padam // ayam aparō doṣaḥ / atra ṣoḍaśīni kriyamāṇe [']gniṣṭoma-
sampad vihanyeta //

JPA 30,18.

atyeti virājas sampadam

[Bh/J 279,18] atye===padam // virāṭsampac ca vihanyeta //

JPA 30,19.

sarvās sampadā atyeti

[Bh/J 279,18-19] sarvā===tyeti // kās *sarvā* ity ucyante / stutaśastrasampat stotriyāsampat
padasampad akṣarasampad iti //

JPA 30,20.

tenāpi naiva kuryāmeti

[Bh/J 279,19-20] tenā===meti // tenāpi kāraṇenātra ṣoḍaśīnan na kuryāt //

JPA 30,21.

atha kasya hetor enam anyeṣu sa[t]treṣu kuryād iti

[Bh/J 279,20-21] atha===diti // evam anekadoṣakāraṇaṃ ṣoḍaśīnam anyeṣu sa[t]treṣu kasmāt kuryād iti codayanti //

JPA 30,22.

ahorātrayoḥ kṛtsnīkārāya

[Bh/J 279,21-22] aho===rāya // ahorātrayoḥ kṛtsnīkārāya / kṛtsnam ahorātram anena kratunā vyāptam bhavatv iti //

JPA 30,23.

yathaiḥ upariṣṭād rātres sandhir

evam u dve vāpy ayam purastād rātres sandhir bhaviṣyati

[Bh/J 279,22-23] yathai===ṣyati // yathā rātrer upariṣṭāt sandhir aśūnyo bhavati sandhinā stotreṇaivam purastāt sandhir aśūnyo bhavatu ṣoḍaśīneti //

JPA 30,24.

etasya hetor iti //

[Bh/J 279,23-26] eta===riti // ete doṣāḥ gāvāmayanikam atirātram adhiḥkṛtyoktāḥ / antra vidhir na pratiṣedhaḥ / akarāṇe [']yan doṣāḥ pūrvasandhiś sūnyo bhavatīti / kriyamāṇe [']horātraṃ kṛtsnam aśūnyam bhavatīty ayam guṇaḥ parigrhīto bhavati /

kin dvādaśāhe [']pi / naiva / *dve stotriye pūrvasyāhno virājam atīto dve uttarasya-* (JB 3,9: 358,33-34) *iti dvādaśāhātirātrabrāhmaṇe śrūyate / tatra ṣoḍaśīni kriyamāṇe tisra[s] stotriyā atiricyante / tasmād atrāpi na kartavya eva //*

[Bh/J 279,27] // 30 //

JPA 31. (ārambhanīyam ahaḥ)

JPA 31,1.

agniṣṭoma evārambhanīyam aha[s] syāt

[Bh/J 280,1] agni===hasyāt // ārambhanīyam ahar agniṣṭoma eva syāt //

JPA 31,2.

nokthyam iti

[Bh/J 280,1-5] nokthyam iti // agniṣṭomaniyamād evānukthyatvasiddher idam vākyaṃ anarthakam / nānarthakam / *tad ukthyaṃ bhavati-* (JB 2,377: 323,3-4) *iti brāhmaṇe śrūyate*

/ *tad u vā āhur agniṣṭoma eva kārya* (JB 2,378: 323,14-15) iti ca śrūyate / agniṣṭomatā tatra sthiteti pratibhāti / sa siddhāntaḥ pūrvavākyenabhihitaḥ / punar agniṣṭomasampat-prakarane *trīṇy ārambhanīyasyāhno* [']*tiyanti-* (JB 2,50: 176,21) iti śrūyate / tena balavān saṃśaya utpadyate / tannivṛttyarthan *nokthyam* ity āha / agniṣṭomasampad avyāghātāyot-taratra yatnaḥ kariṣyate *tad antarukthyam* (JPA 31,8) iti //

Note: In JB 2,378: 323,14-15 the JB ed. and Ehlers have *tad āhur agniṣṭoma eva kārya iti*, without the particles *u vai* of the JPA quotation. Cf. also PB 4,2,11 *atho khalv āhur agniṣṭomam eva kāryam* and PB 4,2,13 *atho khalv āhur ukthyam eva kāryam*.

JPA 31,3.

kasya hetor iti

[Bh/J 280,5] *kasya===riti* //

JPA 31,4.

vratyasyāhnaḥ pratividhānāya

[Bh/J 280,5] *vratya===nāya* // *katham pratipattavyam ity ākāṅkṣāyām āha* //

JPA 31,5.

yathaiṅvādo [']*nantaram atirātrād agniṣṭoma*

evam u dve vā-

apīdam anantaram atirātrād agniṣṭomo bhaviṣyati

[Bh/J 280,5-7] *yathai===ṣyati* // *yathāda udayanīyasyātirātrasyānantaram mahāvratam agniṣṭomasamsthāṃ tathaiṅvā prāyanīyasyātirātrasyānantaram agniṣṭomasamsthāṃ eva syād iti / tasmād agniṣṭomasamsthāṃ ārambhanīyam ahar bhavet* //

JPA 31,6.

etasya hetor iti

[Bh/J 280,7] *eta===riti* //

JPA 31,7.

api tu khalu yāvatya evāsyokthyasya sata[s] stotriyās

tāvatya evāsyāgniṣṭomasya sata[s] stotriyā bhavanti

[Bh/J 280,7-9] *api===vanti* // *ukhyañ cet pañcadaśa caturviṃśāni stotrāṇi / agniṣṭomaś cet ṣaṭ ṣaṭtriṃśāni ṣaṭ caturviṃśāni / ubhayathā tulyastotriyatvād etad ahaś caturviṃśam ity ācakṣate* //

Note: 15 x 24 = 360, cf. JB 2,377; 6 x 36 = 216; 6 x 24 = 144; 216 plus 144 = 360, cf. JB 2,379. JB 2,377: 322,33 *tac caturviṃśam bhavati*.

JPA 31,8.

tad antarukthyam ity ācakṣmahā iti

[Bh/J 280,9-12] tada===hā iti // *tasya dvādaśa stotrāṇi bhavanti / tenāgniṣṭomaḥ / tāny u eva dvādaśa santi / pañcadaśa caturviṃśāni stotrāṇi bhavanti / tenokthyah / sa vā eṣo [']gniṣṭomas sann ukthya ukthyas sann agniṣṭoma* (JB 2,438: 349,31-33) ity evamādidarśanād antarukthyam ity ācakṣate / antarukthyatvād agniṣṭomasampan na vihanyate //

JPA 31,9.

ekāhatanra eva no [']bhiplava[s] syāt

Note: JPA 31,9-10 quoted in Bh 172,3.

[Bh/J 280,13-14] ekā===vasyāt // *jyotir gaur āyur ity ekāhās santi / teṣām eva tantre kl̥pto [']bhiplavo na syāt //*

JPA 31,10.

na ṣaḍahatanraḥ

[Bh/J 280,14] naṣa===tantraḥ // *na pṛṣṭhyatantra[s] syāt / ekāhatanra evācāryeṇa kl̥ptaḥ //*

JPA 31,11.

pratijñaiveyam

[Bh/J 280,14] prati===iyam //

JPA 31,12.

na saṃvādaḥ

[Bh/J 280,14-17] *na saṃvādaḥ // kaḥ pratijñāsaṃvādayor bhedaḥ / vyabhicarati saṃvādaḥ / pratijñā na vyabhicarati / yatra sahakāribhir āsthitāḥ prayogāḥ kāraṇavaśād balavanto bhavanty asmābhir āsthitā durbalās tatra kṛtas saṃvādo [']pi prayogo vyabhicarati sa saṃvādaḥ / yas sahakāriṇo [']napekṣya vidhivaśād eva pravartate prayogas sā pratijñā //*

JPA 31,13.

atha yā imā bṛhatyaḥ

pra soma devavītaye (JS 1,53,4; 3,12,4)

parīto ṣiñcatā sutam (JS 1,53,2; 3,55,4)

abhi somāsa āyavaḥ (JS 1,53,8; 3,19,1)

punānas soma dhārayā- (JS 1,53,1; 3,3,4) iti

[Bh/J 280,17-18] *atha===yeti // imā eva bṛhatyo bhavanty abhiplave / iyam api pratijñā //*

JPA 31,14.

ṣaḍahavyañjanā ivaitāḥ

[Bh/J 280,18-23] ṣaḍa===vaitāḥ // ṣaḍaho vyañjata ābhir iti ṣaḍahavyañjanā iva bhavanti // itarathaikabṛhatītvāt ṣaḍahā durjñeyā bhavanti /

katham ṣaḍahāni catasṛbhir bṛhatībhiḥ kalpyante / aharvaśāt ṣaḍahavaśād vā tisṛbhir vā ṣaḍbhir vā bhavitavyam / satyam etat / godvayasya bārhatatvāt *parīto ṣiñcatā sutam* (JS 1,53,2; 3,55,4) iti syāt / āyurdvayasya rāthantaravād *abhi somāsa āyava* (JS 1,53,8; 3,19,1) iti / jyotiṣaḥ prathamasya rāthantaravāt *pra soma-* (JS 1,53,4; 3,12,4) iti / sā hi rāthantarī bṛhatī / uttamasya bārhatatvāt *pra soma-* iti na / ubhayarūpavatī prākṛty eva bhavati *punāna* (JS 1,53,1; 3,3,4) iti //

JPA 31,15.

avyañjanam ivābhaviṣyad anyad

ekāhatantram evāpy āhatam abhaviṣyad iti

[Bh/J 280,23-25] avya===ṣyaditi // yady ekāhatantram evāvyāhatam abhaviṣyad abhiplave /vyajyate [']neneti vyanjanam / na vyañjanam asya ṣaḍahasyety avyañjanam evābhaviṣyat / kāhatantre kevale kalpyamāne aikāhika[s] syāt / ṣaḍahapratītir nopalabhyata ity arthaḥ / tasmād etā bṛhatyaḥ ṣaḍahavyañjanārtham kalpyā eva //

JPA 31,16.

athāpy ahīnasāśvatthināvakḷptāḥ

[Bh/J 280,25] athā===kḷptāḥ // athāpy ahīnasāśvatthinā cāvakḷptās tā bṛhatyaḥ / *catus cakram sma pārayiṣṇum samārohata-* (JB 2,419: 341,14) ity atra draṣṭavyam //

JPA 31,17.

tatkalpā u khalu śātyāyanino

yad ahīnasa āśvattheḥ pravāda iti //

[Bh/J 280,25] tatka===iti // *ahīnasaḥ hāśvatthim* (JB 2,419: 341,9) ity asminn adhyāye yo [']hīnasaḥ pravādas sa eva śātyāyaninām pradhānaḥ kalpo veditavyaḥ / tasmāt tatra kḷptatvād etā bṛhatyo [']bhiplave kalpyā eva //

[Bh/J 280,26] // 31 //

JPA 32. (abhiplavavikalpāḥ)

JPA 32,1.

athāto [']bhiplavavikalpānām eva

[Bh/J 281,1] athā===meva // abhiplavavikalpānām vidhiṃ vakṣyāma ity arthaḥ //

JPA 32,2.

dvyantyaś caturantyo nānāntyaḥ

[Bh/J 281,1-2] dvyantyaḥ===nāntyaḥ // dvyantyaś caturantyo nānāntya ity trayo [?]bhi-
plavavikalpāḥ //

JPA 32,3.

tan nu dvyantyaḥ

[Bh/J 281,2] tan nu dvyantyaḥ //

JPA 32,4.

auśana- (JGG 6,6,3 on JS 1,54,1; JŪha 1,1,10-12 on JS 3,3,6-8)

kāva- (JGG 6,9,6 on JS 1,57,1; JŪha 1,1,33-35 on JS 3,5,9-11)

antya eva syād iti

[Bh/J 281,2] [auśa]===diti // asmābhiḥ prakṛte kalpe (JK 2,9-14) kṛpto dvyantya ity
arthaḥ //

JPA 32,5.

atha caturantyaḥ

[Bh/J 281,3] atha===rantyaḥ //

JPA 32,6.

auśanakāve ha rāthantarāṇām ahnām syātām

[Bh/J 281,3] auśa===syātām // antyasāmanī syātām //

JPA 32,7.

vāsiṣṭha- (JGG 4,2,8 on JS 1,34,3; JŪha 1,4,13-15 on JS 3,15,4-5)

yāme (JGG 6,9,18 on JS 1,57,4; JŪha 1,4,34-36 on JS 3,16,9-11)

u bārhatānām

[Bh/J 281,3] vāsi===ānām //

JPA 32,8.

pārtha- (KGG 8,2,6 on SV 1,316; KŪha 7,1,6 on SV 2,156-158)

yāme- (KGG 16,2,18 on SV 1,557; KŪha 2,1,10 on SV 2,171-173)

tu ha t̄aṇḍinaḥ

Note: Maśaka 1,3 prescribes as the final s̄amans of the *mādhyaṇḍina* and *ārbhava pavamānas* of the second *abhiplava* day (which is *bārḥata*) these very s̄amans, *pārtham* and *yāmam*. PB 11,10,20-22 prescribes this *yāmam* as the final of the *ārbhava pavamāna* of the second *pr̄ṣṭhya* day, but PB 11,8,13 *vāsiṣṭham* as the final of the midday *pavamāna*, while Maśaka 1,8,b prescribes even here *pārtham*.

[Bh/J 281,3] pārtha===ṇḍinaḥ //

JPA 32,9.

atha nānāntyah

[Bh/J 281,3] atha===nāntyah //

JPA 32,10.

yāni pūrvasya pr̄ṣṭhyatryahasya (JK 2,15-17) pavamānāntyāni
tāni pūrvasyābhiplavatryahasya (JK 2,9-11) pavamānāntyāni syuḥ

[Bh/J 288,4] yāni===nisyuḥ // pūrvasyābhiplavatryahasya- auśana-kāva-pārtha-yāma-
samkrośa- (JGG 6,6,10 on JS 1,54,3; JŪha 1,5,11-13 on JS 3,19,4-6) ariṣṭāny (JĀrG 11,9
on JS 1,57,12; JŪhya 1,2,9-11 and 12-14 on JS 3,20,6-8 and 9-11) eva pavamānāntyāni
syuḥ //

JPA 32,11.

atha yāny uttarasya pr̄ṣṭhyatryahasya- (JK 2,18-20) ārbhavāntyāni
tāny uttarasyābhiplavatryahasya (JK 2,12-14) madhyandināntyāni syuḥ

[Bh/J 281,5] atha===nisyuḥ // vātsapra- (JGG 4,1,12 on JS 1,33,5; JŪha 1,6,40-42 on JS
3,24,9-11) dāśaspatya- (JGG 6,7,14 on JS 55,7; JŪha 1,7,38-40 on JS 3,30,12-14) śnauṣṭāny
(JGG 6,7,18 on JS 1,55,11; JŪha 1,8,65-67 on JS 3,34,12-14) uttarasyābhiplavatryahasya
madhyandināntyāni syuḥ //

JPA 32,12.

atha yāni jagatīsāmāni svārāni

pavamānāni tāny ārbhavāni syur iti /

acodasa (JS 1,57,2) iti pañcamaṣaṣṭha- (JGG 6,9,10-11; not in JŪha)
ādīni /

JPA 32,13.

tad api śloko [']nuvadati

*ye sa[t]triṇo [']timanyante pragāthau śyaitanaudhase
te dīrghādhvani cakre hitvā patho [']pathinā yayuḥ
ṣaḍājyaṃ ṣaṭpraūgam abhiplavaṃ tanvante janāḥ
sīrītantram iva tanvānā mohayanty abhiplavam iti*

Note: Cf. RV 10,71,9d *sīrīs tantram tanvate aprajāñayah*.

[Bh/J 281,6-17] tada===miti // uktam artham api śloko [']nuvadati / ye [']bhiplave śyaitanaudhase pragāthāv atimanyante jahati te dīrghē [']dhvani cakre rathacakre hitvā padātayas santah patho mārgād bhraṣṭā apathinā durmārgēṇa yayuḥ yānti / ye durmārgēṇa padātayo bhūtvā gacchanti tais samānā[s] śyaitanaudhase hitvānyāni sāmāni kalpayanta ity arthaḥ /

katham pragāthaśabdena pulliṅgavācinā śyaitanaudhasaśabdan napuṃsakaliṅgam viśeṣa-
yitum upapadyate / naiṣa doṣaḥ / pragāthasambandhinī śyaitanaudhase pragāthāv ity
ucyate / pragāthaśabdo hi nityam pulliṅge vartate / bhinnarūpair api liṅgavacanair viśeṣaṇa-
viśeṣyasambandhaḥ kva cit kva cid vidyate / yathā jagatī hotā pañktir adhvaryur viśvadevā
acchāvāka iti / atha vā pragāthau ca śyaitanaudhase ceti vyākhyeyam /

ṣaḍ ājyam ṣaṭ praūgam iti pradārśanam / tadādīni sarvāni stutaśastrāṇi /yadi ṣaṭsv
ahassu ṣaḍrūpāni stutaśastrāṇi syuḥ sarve ṣaḍ ahās samānarūpā[s] syuḥ / abhiplavās ca
prṣṭhyās ca / te sarvān ṣaḍahān sīrītantram iva tanvānā āvartamānā abhiplavaṃ mo-
hayanti muhyanti / prṣṭhyābhiplavayos tulyarūpatvād viveko nopalabhyate /

sīrī nāma tantūdgārīṇī kīṭajātiḥ / aparaṃ matam / kṛṣisādhanam halaṃ sīran nāma /
sīram eva sīrī / sīrītantram karṣaṇam /

asmin śloke dvipragāthañ ca ṣaḍājyañ ca dvāv abhiplavau śrutau / tasmād abhiplavasya
bahurūpatvam asty eveti jñāyate //

JPA 32,14.

atra khalu dvyantyañ ca dvipragāthañ ca dvyājyañ ca kalpam akṛta
// 31 //

[Bh/J 281,18-23] atra===kṛta // atra khalv eṣu khalu dvyantyacaturantyanānāntyeṣv
abhiplavavikalpabhedeṣu yo dvyantyo dvipragātho dvyājyas tam eva kalpam akṛtācāryaḥ
/ prākṛte dvyantyaṃ evākalpayad ity arthaḥ /

tathaiiva kṛpatvād eva siddher idaṃ vākyam anarthakam / nānarthakam viśeṣanirdeśābhāve
dvyantya eva kalpo grāhya iti jñāpanārthatvāt / tasmād atra saṃvāda ekāhatantram
abhiplavaṃ gr̥hṇadbhir dvyantya eva grāhyaḥ /

kasmād ayam ācārya[s] svayaṃ vadann *akṛta-* iti paroḥṣaraveṇa nirdiśati / naiṣa doṣaḥ /
evam evācāryaḥ kva cit kva cid ācaṣṭe / *tarpayed ācāryam ācāryāṃś ca jaiminim* (JGS
1,13,8-9) ity *ādyaś trivargaś sahasrakṛtva iti jaiminir* (JGS 2,8,19)⁴ iti ca //

[Bh/J 281,24] // 32 //

⁴ This quotation diverges from the JGG text, which runs *ādyaś trivargaṃ vā sahasrakṛtva iti jaiminiḥ*.

JPA 33. (pr̥ṣṭhyavikalpāḥ)

Note: Cf. Kṣudrasūtra 2,10-14.

JPA 33,1.

athātaḥ pr̥ṣṭhyavikalpānām eva

[Bh/J 282,1] athā===meva // *vidhiṃ vaksyāma* iti śeṣaḥ //

JPA 33,2.

pratyakṣapr̥ṣṭha āpr̥ṅkyapr̥ṣṭha upāṅkyapr̥ṣṭhaḥ
parokṣapr̥ṣṭhas tanūpr̥ṣṭhas tacchandoruṭstoma iti

[Bh/J 282,1] pratyā===ma iti // ete ṣaḍ vikalpāḥ //

JPA 33,3.

tan nu pratyakṣapr̥ṣṭhaḥ

[Bh/J 282,1-2] tannu===pr̥ṣṭhaḥ // sa iti paratantre śrūyate / atra pratyakṣapr̥ṣṭho
vaksyate //

JPA 33,4.

ya evāyam adhvanikaḥ

sa pratyakṣapr̥ṣṭhaḥ

[Bh/J 282,2-3] yae===pr̥ṣṭhaḥ // yo [']sau prākṛte (JK 2,15-20) kṛptas sa pratyakṣapr̥ṣṭhaḥ
/ adhvanīna āmnāyabrāhmaṇakalpais samyag abhihita ity arthaḥ //

JPA 33,5.

sa evāpr̥ṅkyapr̥ṣṭhaḥ

[Bh/J 282,3-4] sa evāpr̥ṅkyapr̥ṣṭhaḥ // sa iti paratantre śrūyate / so [']pi pratyakṣapr̥ṣṭhasadr̥śa
eva / katham āpr̥ṅkyapr̥ṣṭhatety ākāṅkṣāyām āha //

JPA 33,6.

br̥had- (JĀrG 12,15 on JS 1,25,2)

rathantare (JĀrG 16,9 on JS 1,25,1)

pr̥ṣṭhatame

Note: JPA 33,6 = JPA 33,9.

[Bh/J 282,4-6] br̥ha===tame // br̥hadrathantare hi pṛṣṭhatvenātīva siddhe bahukṛtvah prayogād anekeṣu kratuṣu te prayujyete / itarāṇi kva cit kva cit / tasmāt te eva prasiddhe pṛṣṭhatvena //

JPA 33,7.

te yad anyeṣu pṛṣṭhe kriyamāṇeṣu pavamāneṣv āpṛṅkyanti
tenāpṛṅkyapṛṣṭhaḥ

[Bh/J 282,6-8] teya===pṛṣṭhaḥ // te br̥hadrathantare yad anyeṣu vairūpa- (JĀrG 11,3; JŪhya 1,2,6-8) ādiṣu pṛṣṭhabhūteṣu pavamāneṣv āpṛṅcanti samparkayanti pavamānapraveṣena vairūpādibhis samparkaṃ gacchataḥ tenāpṛṅkyapṛṣṭhaśabdavyutpattiḥ / yady api pratyakṣapṛṣṭhāpṛṅkyapṛṣṭhayoḥ pareṣām bhedo vidyate tathāpi bhedo [']smākan nāstīti brūmaḥ //

JPA 33,8.

sa u evopāṅkyapṛṣṭhaḥ

[Bh/J 282,9]

JPA 33,9.

br̥hadrathantare pṛṣṭhatame

Note: JPA 33,9 = JPA 33,6.

[Bh/J 282,9] br̥ha===tame //

JPA 33,10.

te yad upevānyeṣu pṛṣṭheṣu kriyate
tenaivopāṅkyapṛṣṭhaḥ

[Bh/J 282,9-10] teya===pṛṣṭhaḥ // evañ ced ekenaiva nirdeṣena siddhatvāt itarayoḥ grahaṇam anarthakam / nānarthakam hotṛbhir adhvaryubhiś ca nirdiṣṭayoḥ āpṛṅkyopāṅkyapṛṣṭhayoḥ āsmākīnā kṣiptir evamrūpeti jñāpanārthatvāt //

JPA 33,11.

atha parokṣapṛṣṭhasya

[Bh/J 282,11] atha===ṣṭhasya // parokṣapṛṣṭhasya lakṣaṇam vakṣyāmaḥ //

JPA 33,12.

br̥hadrathantare ha prathamasya dvyahasya pṛṣṭhe syātām
(JK 2,15-16)

[Bh/J 282,11-12] bṛha===syātām // prathamadvitīyayor ahno rathantarañ ca bṛhac ca syātām / siddhe api bṛhadrathantare viśeṣavivakṣārtham ucyete //

JPA 33,13.

api vā

kaṇvarathantaram (JGG 6,5,12 on JS 1,53,1; not in JŪha)

kaṇvabr̥hac (JGG 3,2,5 on JS 1,26,3; not in JŪha)

ca syātām iti

[Bh/J 282,12-13] api===miti // atha vā prathame kaṇvarathantaram syād dvitīye [kaṇva]-br̥hat //

JPA 33,14.

atha tr̥tīyasyāhna (JK 2,17)

ṛ̥nidhanam vā vaiṣṭambham (? JGG 6,1,38 or 39; not in JŪha)

añjo vā vairūpam (JĀrG 11,1 on JS 1,29,8; not in JŪhya)

hrasvam vā bṛhad opaśā (JĀrG 11,2 on JS 1,29,8; not in JŪhya)

syād iti

Note: *ṛ̥nidhanam* – the term is used by Jayanta on JPA 26,5 – is an emendation for *ṛtanidhanam* in the Tj ms. None of the five *vaiṣṭambha* sāmans in the JGG is *ṛtanidhanam*, and JĀrG 14,1 called *ṛtanidhanam* in the JĀrṣB is not called *vaiṣṭambham*. PB 12,3,9-11 prescribes the *di̇nnidhanam vaiṣṭambham* KGG 13,1,11 on SV 1,471 (= JS 1,49,5) for the *mādhyandina pavamāna* of the third day, but speaks in this connection of the *vaiṣṭambhas* in the plural, which Caland (1931:275) finds strange. JB 3,40, too, prescribes the corresponding *di̇nnidhanam vaiṣṭambham* JGG 6,1,42 on JS 1,49,5; JŪha 1,5,1-3 for the *mādhyandina pavamāna*, mentioning the word *diśaḥ* which is its finale. But in addition JB 3,40 speaks of the *vaiṣṭambhe* in the dual, apparently implying that the two other *vaiṣṭambhas* composed on the same verse as the *di̇nnidhanam*, namely JGG 6,1,38-39 on JS 1,49,5, also belong (or once belonged) to the ritual of the third day – here as alternative for the *pr̥ṣṭha stotra*, although neither of them is in the JŪha (but nor are the two other sāmans of this sūtra in the JŪha). Both have the last part (*kradat*) of the verse (ṛc-) as the finale.

[Bh/J 282,13] atha===diti // tr̥tīyasyāhno vairūpasya (JĀrG 11,3 on JS 1,29,8; JŪhya 1,2,6-8 on JS 3,19,7-8) sthāna eteṣām anyatamat syāt //

JPA 33,15.

atha caturthasyāhno (JK 2,18)

nidhanakāmam (JGG 2,4,13 on JS 1,16,8; JŪha 1,6,1-3 on JS 3,23,1-3)

gambhīram (JGG 6,1,21 on JS 1,49,2; in JŪha but on ekarcas only)

((vi)rāji vā vairājam (JGG 5,9,16 or 17 on JS 1,47,10; not in JŪha)

dīrghatamasam (JĀrG 1,8 on JS 1,54,5, not in JŪhya; or JĀrG 13,8 on JS 1,57,57) vā syād iti

Note: These are alternatives of the *vairāja*, JĀrG 16,12 on JS 1,44,8; JŪhya 1,2,18-20, as the *pr̥sthastotra* of the fourth day. According to Jayanta, the *nidhanakāma* sāman is that used in the *mādhyaṇḍina pavamāna* of the fourth day when the *vairāja* is the *pr̥sthastotra*, i.e., JGG 2,4,13 on JS 1,16,8; JŪha 1,6,1-3 on JS 3,23,1-3, called *nidhanakāmaṃ vairājam* in JB 3,67. Because this sāman is not used on the fourth day when the *vairāja* is not the *pr̥sthastotra*, Jayanta does not approve it as a substitute for the *vairāja* as the *pr̥sthastotra*, but prescribes the *āmahīyava* (JGG 6,1,13 on JS 1,49,1; JŪha 1,1,1-3), which is not included in the list of this sūtra. Jayanta does not identify the other sāmans mentioned. Is *dīrghatamasam dīrghatamaso vratam* JĀrG 1,8 on JS 1,54,5 or *dīrghatamaso* [']*rkaḥ* JĀrG 13,8 on JS 1,57,5?. I have emended *rāji* of the ms. into *virāji*.

[Bh/J 283,13-16] atha===diti // yasmād ācāryo yatra kva cic caturthatantre [']hani vairājarahite nidhanakāman nākalpayad akalpayad eva savairāje tasmād vairājabhakti nidhanakāmam iti pratīyate / tasmād atrāpi vairājabhāvān nidhanakāmam apohya āmahīyavaṃ kāryam //

JPA 33,16.

atha pañcamasyāhno (JK 2,19)
nityavatso (JĀrG 16,7 on JS 1,48,9; JŪhya 1,1,41-43 on JS 4,1,1-3)
vā-
atīṣaṅgo (JĀrG 14,7-9 on JS 1,56,1; JŪhya 1,2,1 on JS 3,5,7) vā
pro ṣv asmai puroratham (JS 4,1,4) iti sapta padāsu syād iti

[Bh/J 282,16] atha===diti // mahānāmṇīnām (JĀrG 24,1-3 on JS 2,7,1-4; JŪhya 1,3,1-3 on JS 2,7,1-4) sthāne tayor anyatarat syāt //

JPA 33,17.

svayam paroḥṣam eva ṣaṣṭham ahar (JK 2,20)
vāravantīyena (JGG 1,2,11 on JS 1,2,7; JŪha 1,8,31-33 on JS 3,33,9-11)

[Bh/J 282,16-22] svayaṃ===yena // ṣaṣṭhe [']hani vāravantīyam pr̥ṣṭham / tasmāt svayam eva paroḥṣam /

kim atra pavamāne revatyō (JS 3,33,9-11) na santi / vairūpa- () ādīnām saha cāribhāvāt pavamāne [']pi na kartavyā revatyāḥ /

evaṅ cet pavamānagate api bṛhadrathantare tyājye / kas saṃśayaḥ / kin tu prathamayor bṛhadrathantarapr̥ṣṭhapakṣe tr̥tīyādīnām pavamāne kalpye / kaṇvarathantarakaṇvabṛhatprayoḃe (JPA 33,13) tu tr̥tīye [']hani rathantaram apohya tasya sthāne tr̥tīye yaudhājayaṃ kalpyam / caturthe [']hani bṛhad apohya tasya sthāna āndhīgavam āndhīgavasya sthāne madhuścunnidhanaṅ ca kalpyam / pañcame tu rathantaram apohya rauravayaudhājayor

anyatarad yathāyogaṃ / saṣṭhe tu revatīnām sthāna āmahīyavam bṛhad apohyāndhīgavaṃ
kalpyam //

JPA 33,18.

atha tanūprṣṭhasya

Note: Cf. *tanūprṣṭha* in Kṣudrasūtra 2,14,10.

[Bh/J 282,22] atha===ṣṭhasya //

JPA 33,19.

yāni brahmasāmāni

tāni madhyataḥprṣṭhāni syuḥ

[Bh/J 282,22-23] yāni===nisyuḥ // ṣaṇṇām ahnām yāni brahmasāmāni tāni teṣām evāh-
nām hotṛprṣṭhāni syuḥ / naudhasa- (JGG 3,1,12 on JS 1,25,4; JŪha 1,1,16-18 on JS
3,4,6-7) śyaita- (JGG 3,1,7 on JS 1,25,3; JŪha 1,4,16-18 on JS 3,15,9-10) vaiṣṭambha-
(JGG 3,3,23 on JS 1,27,9; JŪha 1,5,14-16 on JS 3,19,9-11) traisoka- (JGG 5,1,1 on JS
1,39,1; JŪha 1,6,19-21 on JS 3,23,12-14) bārhadgirāṇy (JĀrG 20,1 on JS 1,40,3; JŪhya
1,3,4-6 on JS 3,29,9-11) ṛṣabho raivataś (JĀrG 14,5 on JS 1,17,6; JŪhya 1,3,19-21 on JS
3,33,12-14) ca syur ity arthaḥ //

JPA 33,20.

atha yāni bṛhatīsāmāny aindrāṇi dvyakṣaraṇidhanāni

tāni brahmasāmāni syuḥ

[Bh/J 282,23-25] atha===nisyuḥ // yāni bṛhatīsāmāny aindrāṇi dvyakṣaraṇidhanāni tāni
brahmasāmāni kalpyāni / tādrśāni sulabhāni / atra viśeṣo [?]sti cintayitavyaḥ / triṣu
rāthantareṣv ahasv antarnidhanāni bārhateṣu bahirnidhanāni kalpyāni //

JPA 33,21.

atha cchandoruṣṭomasya⁵

[Bh/J 282,26] atha===masya //

JPA 33,22.

yathā saptānāñ caturuttarāññ chandasām akṣarāṇy

evam asya stomā[s] syuḥ

[Bh/J 282,26-28] yathā===māsyuḥ // yathā saptānāñ caturuttarāññ gāyatrīyādīmāñ
chandasām akṣarāṇi syur evam asya stomā[s] syuḥ / prathamasyāhnaś caturviṃśa[s] stoma[s]

⁵ *chandorukastomasya* Tj.

syāt / dvitīyasyaṣṭāvīṃśaḥ / tṛtīyasya dvātrīṃśaḥ / caturthasya ṣaṭtrīṃśaḥ / pañcamasya
catvāriṃśaḥ / ṣaṣṭhasya catuṣcatvāriṃśaḥ / kin tu //

JPA 33,23.

ṣaṣṭhasyāhno [']ṣṭācatvāriṃśan tṛtīyasavanam

[Bh/J 282,28-29] ṣaṣṭha===vanam // ṣaṣṭhasya tṛtīyasavanam aṣṭācatvāriṃśam bhavati
/ prathame savane catuṣcatvāriṃśe eva syātām /

[Bh/J 283,1-9] chandorutstomasya⁶ rksāmakḷptim vakṣyāmaḥ /
rāthantaryaḥ pratipadaḥ (JK 3,2,1)

1-11 *asya pratnām anu dyutam* (JS 3,11,1-3)

12-22 *eṣa pratnena janmanā-* (JS 3,11,4)

23-33 *upo ṣu jātam apturam* (JS 3,11,8; 3,50,13-15)

34-44 paryāsa (JS 3,1,9-11)

iti bahiṣpavamānam

((*pra somāso vipaścitaḥ* (JS 3,12,1-3)))

gāyatra- (JŪhya 1,1,4)

āśve (JŪha 1,3,1-3)

somasāma- (JŪha 4,4,1-3)

śaiśave (JŪha 4,3,14-16)

((*pra soma devavitaye* (JS 3,12,4-5)))

kaulmalabarhiṣa- (JŪha 3,16,23-25)

yaudhājaye (JŪha 2,2,4-6)

((*auśanam* (JŪha 1,1,10-12) antyam

iti madhyandinam pavamānam))

((*pra somāso madacyutaḥ* (JS 4,27,4-6)))

gāyatra- (JŪhya 1,1,4)

saṃhite (JŪha 4,4,5-7)

((*pra sunvānāyāndhasaḥ* (JS 4,26,1-3)))

gaurīvita- (JŪha 4,4,11-13)

śuddhāśuddhīye (JŪha 4,12,33-35)

pāñcavājam ekasyām (JŪha 4,12,36)

audalam (JŪha 3,10,31-33)

aḷḷan tvāṣṭrīsāma (JŪha 4,1,20-22)

prathamasyāhna itarat /

bārhatyaḥ pratipadaḥ tṛtīyāc caturṛcād (JK 4,123) ityādibhiḥ pañcabhiḥ kalpaiḥ (JK 4,123-
127) kḷptāni dvitīyādīni pañcāhāni / tebhyaḥ pareṇa kalpena (JK 4,128) ṣaṣṭhasya pūrve
savane vyākhyāte / viśeṣas tu ṣaṣṭhe [']hany ārbhave śyāvāśvañ (JGG 6,8,5; JŪha 1,1,27-
29) ca- udvac (JGG 6,8,28; JŪha 3,1,11-13) ca tṛcayor syātām /

saṃvādādhikāre (JPA 30,1) pṛṣṭhyavikalpavidhānād evamprakāreṇa kṛta eṣa saṃvāda iti
mantavyaḥ / evaṃ sati pṛṣṭhyenaiva naḥ pṛṣṭhya uktasaṃvāda (JPA 36,38) iti vacanam
upapannam bhavati / atraśāṃ vikalpānām parigrahaṇīyāvacanād adhvaryubahvṛcavaśāt
parigrahaṇīyanirṇayo [']bhupagata iti vijñāyate //

⁶ *chandorutstomasya* N, T.

[Bh/J 282,30] // 33 //⁷

JPA 34. (viśvajidabhijitau svarasāmānaś ca)

JPA 34,1.

nābhijitas saṃvadāmahe

[Bh/J 283,9-12] nābhi===mahe // idānīm abhijiti saṃvādan na kurmaḥ / prayogakāla
eva sahakāriṇām vacanabalam abhisamīkṣya niścinuyāma /

atha vā / na sarvaśākhāsv abhijiti saṃvādo [']sti / tasmāt saṃvadāmahe /

atha vā / sahakāriṇo [']pi svacodanāvaśam anutiṣṭhantu / vayam api yathākṛptam evānuti-
ṣṭhema /

kim bahunā / yathākṛptam evānuṣṭhāsyāmaḥ //

JPA 34,2.

ukthyā eva na svarasāmāna[s] syuḥ

[Bh/J 283,12] ukthyā===nasyuḥ // siddham apy uttaravivakṣayocyate //

JPA 34,3.

nāgniṣṭomā iti

[Bh/J 283,12] nāgni===iti //

JPA 34,4.

kasya hetor iti

[Bh/J 283,12-13] kasya===riti //

JPA 34,5.

brāhmaṇam bhavati

[Bh/J 283,13] brāhma===vati // asminn arthe brāhmaṇam asti / tad evāvalokya niścīyatām
/ ataḥ param brāhmaṇam //

JPA 34,6.

*tān vā etān eke svarasāmno [']gniṣṭomān eva kurvanti
stotrabr̥hatīm idaṃ kurma iti vadantaḥ*

⁷ This colophon // 33 // is in the manuscripts at the end of JPA 33,23 before the kalpa passage J 283,1-9, which however clearly belongs to the end of JPA 33.

(JB 2,7: 156,9-10)

[Bh/J 283,14] tānvā===dantaḥ // stotrair bṛhatīm kartum agniṣṭomān eva svarasāmna
eke kurvanti / bṛhatikaraṇaṃ vakṣyate //

JPA 34,7.

*ye vai trayo [']gniṣṭomāṣ
ṣatṭriṃśat tāni stotrāṇi*

(JB 2,7: 156,11)

[Bh/J 283,14-15] yevai===trāṇi // trayāṇām agniṣṭomānām stotrāṇi ṣatṭriṃśat bhavanti
/ katham iti cet //

JPA 34,8.

dvādaśaikasya dvādaśaikasya dvādaśaikasya

(JB 2,7: 156,11-12)

[Bh/J 283,15-16] dvāda===śaikasya // ekasyāgniṣṭomasya hi dvādaśa stotrāṇi syuḥ /
dvādaśaikasya / [dvādaśaikasya] //

JPA 34,9.

tat ṣatṭriṃśat

(JB 2,7: 156,12)

[Bh/J 283,16] tat ṣatṭriṃśat // tad dvādaśatrayaṃ sambhūya ṣatṭriṃśatsaṃkhyam bha-
vati //

JPA 34,10.

ṣatṭriṃśadakṣarā vai bṛhatī

(JB 2,7: 156,12)

[Bh/J 283,17] ṣatṭriṃ===hatī //

JPA 34,11.

bṛhatī svargo lokah

(JB 2,7: 156,12)

[Bh/J 283,17] bṛha===lokaḥ //

JPA 34,12.

saitaṃ sprśati

(JB 2,7: 156,12-13)

[Bh/J 283,17-18] *saitaṃ sprśati // sã br̥haty etaṃ svargaṃ lokaṃ sprśati / svarasāmnām svargasamstutabṛhatīsampannatvād agniṣṭomān kurvantas taṃ svargaṃ lokaṃ gacchantīty uktam bhavati //*

JPA 34,13.

te br̥hatyaitaṃ svargaṃ lokaṃ gacchāmeti

(JB 2,7: 156,13)

[Bh/J 283,18-19] *tebr̥ha===meti // evam anayā br̥hatyā svargaṃ lokaṃ gacchāmeti vadanta[s] svarasāmnno [']gniṣṭomān kurvanti //*

JPA 34,14.

te hate gacchanty eva

yathā tv r̥te [']nnāt gacched evam

(JB 2,7: 156,13-14)

[Bh/J 283,19-21] *teha===devam // te kṣudādibhir doṣair hate loka yathānnahīnāḥ kṣudhā hate loka mārge vā gacchanti evam te svargaṃ lokaṃ gacchanty eva / svargagamanam asti samṛddhir nāstīty uktam bhavati / tasmād agniṣṭomapakṣe svarasāmasu doṣa eva syāt //*

JPA 34,15.

atha yad ukthyā bhavanti

(JB 2,7: 156,15)

[Bh/J 283,21-22] *atha===vanti // yadi svarasāmāna ukthyā bhavanti tatra guṇān vakṣyāmaḥ //*

JPA 34,16.

paśavo vā ukthāni
(JB 2,7: 156,15)

[Bh/J 283,22] paśa===kthāni // paśusaṃstutāny ukthāni //

JPA 34,17.

annam paśavaḥ
(JB 2,7: 156,15)

[Bh/J 283,22-23] annam paśavaḥ //

JPA 34,18.

sa yathānnena saha śreyāṃsam pratinandantam upeyād
evam evainam etad ukthyai[s] svarasāmabhir upayanti
(JB 2,7: 156,15-16)

[Bh/J 283,23-24] saya===yanti // yathānnena saha śreyāṃsam prati nandantam upeyād
evam evainam svargaṃ lokam ebhir ukthyair annabhūtais saṃṛddhimanta upayanti //

JPA 34,19.

atho haitau devatalpāv eva
yad viśvajidabhijitau
(JB 2,7: 156,17)

[Bh/J 283,24] atho===jitaḥ // viśvajidabhijitau devatalpasamstutau //

JPA 34,20.

annam etad yat svarasāmānaḥ
(JB 2,7: 156,17)

[Bh/J 283,24-25] anna===mānaḥ // svarasāmāna ukthyaṃsthatvād annasaṃstutaḥ //

JPA 34,21.

sa yathā sūnāyām annam ādhāya śreyasa upahared
evam evāsmā etad viśvajidabhijidbhyāṃ etad annam upaharanti
(JB 2,7: 156,18-19)

[Bh/J 283,25 - 284,1] sayathā===ranti // sūnā nāma talpākārā phalakā vidalamayī vā sāpidhānā / yathā sūnāyām annam ādhāyānyayāpidhāya śreyasas samīpaṃ haranti evam evāsmāi yajamānāya svargaṃ lokaṃ gacchate svargalokasthāya vokthyatvād annasaṃstutān svarasāmno viśvajidabhiḥjadbhyāṃ talpasamstutābhyāṃ upaharanti //

JPA 34,22.

atho haiṣā śāntir eva kriyate

(JB 2,7: 156,19)

[Bh/J 284,1-2] atho===yate // athāpy ukthyaiś śāntir api kriyate / katham iti cet //

JPA 34,23.

agniṣṭomasāma syāt

(JB 2,7: 156,19-20)

[Bh/J 284,2-3] agni===masyāt // *agniṣṭha eṣa vaiśvānaro yad yajñāyajñīyam* (JB 1,173: 72,36) iti śruter agniṣṭomasāmāgni[s] syāt //

JPA 34,24.

āgnimārutam śāstram

(JB 2,7: 156,20)

[Bh/J 284,3] āgni===śāstram // āgnimārutam api śāstram vaiśvānaradevatyatvād agnisamstutam //

JPA 34,25.

viṣuvān

(JB 2,7: 156,20)

[Bh/J 284,3-4] viṣuvān // viṣuvān apy ādityasamstutaḥ / ādityo [']gnir eva //

JPA 34,26.

ka etāṃs trīn agnīn abhyavetya śobheta

(JB 2,7: 156,20-21)

[Bh/J 284,4-5] kae===bheta // etāṃs trīn agnīn abhyavetya tanmadhgyam abhipraviśya ko nu śobheta / ko jīved ity arthaḥ //

JPA 34,27.

pradagdho haiva śayīta

(JB 2,7: 156,21)

[Bh/J 284,5] prada===yīta // avāśyan dagdhaś śayīta //

JPA 34,28.

tad yad ukthāny antareṇa bhavanti

(JB 2,7: 156,21)

[Bh/J 284,5-6] tadya===vanti // yasmād evan tasmād āgnimārutaviṣuvator madhya ukthāni bhavanti //

JPA 34,29.

paśavo vā ukthāni

(JB 2,7: 156,21-22)

[Bh/J 284,6] paśa===kthāni //

JPA 34,30.

annam paśavaḥ

(JB 2,7: 156,22)

[Bh/J 284,6] annam paśavaḥ //

JPA 34,31.

annenaitam aśamayan

(JB 2,7: 156,22)

[Bh/J 284,6-7] [anne===mayan //] ukthyarūpeṇānnenokthyasaṃstutenānnenaitān agnīm aśamayan //

JPA 34,32.

nārmedhenaivainan tac chamayitvāntata upayanti

(JB 2,7: 156,22-23) //

[Bh/J 284,7] nārme===yanti // nārmedhenāntaṃ gatenoparisthaṃ viṣuvadabhidhānam agniṃ śamayitvāntāt sa[t]tram upayanti //

JPA 34,33.

iti

[Bh/J 284,7-8] iti // ittham brāhmaṇam / tasmād ukthyā eva syur nāgniṣṭomāḥ //

[Bh/J 284,9] // 34 //

JPA 35. (viṣuvān)

JPA 35,1.

yathavānyeṣām ahnām
evam viṣuvataḥ prātaranuvākam upākuryāma

Note: Cf. JB 2,37: 170,10.14-15 udite prātaranuvākam upākurvanti / ... tasmād yathavetaṣām ahnām tathā kāryam /

[Bh/J 285,1] yathai===yāma // viṣuvataḥ prātaranuvākakāla itarair ahobhis tulya[s] syāt //

JPA 35,2.

evam upāṁśvantaryāmau gr̥hṇīyāt
[.....]meti

Note: Cf. JB 2,37: 170,16-21 prāṇāpānāv upāṁśvantaryāmau / ... tasmād yathavetaṣām ahnām tathā kāryam /

[Bh/J 285,1-2] eva===meti // upāṁśvantaryāmakālo [']pītarais tulya eva syāt //

JPA 35,3.

kasya hetor iti

[Bh/J 285,2] kasya===riti //

JPA 35,4.

brāhmaṇam bhavati

[Bh/J 285,2] brāhma===vati //

JPA 35,5.

tad dhaitad eka udita evājyagrahān gr̥hṇanti
(JB 2,37: 170,9-10)

[Bh/J 285,2-3] taddhai===hṇanti // eke viṣuvaty udita evājyagrahān gr̥hṇanti //

JPA 35,6.

udite prātaranuvākam upākurvanti

(JB 2,37: 170,10)

[Bh/J 285,3] udi===rvanti //

JPA 35,7.

divākīrtyaṃ vai nāmaitad ahaḥ

(JB 2,37: 170,10)

[Bh/J 285,3] divā===dahaḥ // divākīrtyan nāma hy etad ahaḥ //

JPA 35,8.

tan na rātryā saṃsr̥jeyur iti

(JB 2,37: 170,11)

[Bh/J 285,3-4] tanna===riti // divākīrtyatvād rātryā tad ahar na saṃsr̥jeyur iti / tasmāt kāraṇād udita eva kurvanti //

JPA 35,9.

tad u hovāca śāṭyāyaniḥ

(JB 2,37: 170,11)

[Bh/J 285,4] tadu===yaniḥ //

JPA 35,10.

*sāmabhir vā ahāny abhiṣutāni*⁸

(JB 2,37: 170,11-12)

[Bh/J 285,4-5] sāma===ṣutāni // ahāni sāmabhir abhiṣutāni / ahāni sāmabhiḥ karmakaraṇād abhiṣutānīty ucyante //

JPA 35,11.

ṛgbhī rātrayaḥ

(JB 2,37: 170,12)

[Bh/J 285,5-6] ṛgbhī rātrayaḥ // rātrau karma prātaranuvākādīkam ṛgbhiḥ pravartate / tasmād rātraya ṛgabhiṣutāḥ / eṣā prakṛtis sarvatra yajñaviṣaye //

⁸ The JB ed. has emended *abhiṣutāni* against all manuscripts which lack *ṭ*, also missing here in the text ms. Tj and in all occurrences of Jayanta's commentary.

JPA 35,12.

*saiṣāṃ rātrir anabhiṣutā śūnyargbhir bhavati*⁹
(JB 2,37: 170,12)

[Bh/J 285,6-7] saiṣāṃ===vati // eṣāṃ divā prātaranuvākaṃ kurvatāṃ rātrir anabhiṣutatvād
ṛgbhiś śūnyā bhavati / ayam eko doṣaḥ //

JPA 35,13.

atho prajāpatir eṣa yat prātaranuvākaḥ
(JB 2,37: 170,12-13)

[Bh/J 285,7-8] atho===vākaḥ // prātaranuvākaḥ prajāpatisamstutataḥ //

JPA 35,14.

tam āyatanāc cyāvayanti
(JB 2,37: 170,13)

[Bh/J 285,8-9] tamā===yanti // prajāpatiṃ svasmād āyatanāc cyāvayantīty ayam api
doṣa[s] syāt //

JPA 35,15.

sa ya enāṃs tathā cakruṣo brūyād
āyatanād vā cyoṣyante [']smād vā lokād iti
tathā haiva syuḥ
(JB 2,37: 170,13-14)

[Bh/J 285,9-10] saya===vasyuḥ // yadi yaḥ kaś cid etān divā prātaranuvākaṃ kurvāṇān
idaṃ vo bhaviṣyatīti yaṃ kañ cid doṣaṃ ācaṣṭe sa doṣas teṣāṃ bhaviṣyaty evety ayam
aparo doṣaḥ //

JPA 35,16.

tasmād yathaivetareṣāṃ ahnān tathā kāryam
(JB 2,37: 170,14-15)

[Bh/J 285,10-11] tasmāt===kāryam // yathānyeṣāṃ ahnāṃ kurvanti tathaiva viṣuvato
[']pi kuryuḥ //

⁹ The text ms. has *anabhiṣutā* in agreement with Jayanta's commentary and the best JB ms. N1 against *anabhiṣutā* in JB ed and some JB mss. For *śūnyā* of the JB ed. and best mss. (others have merely *nyā*), the text ms. has *śūnyāgni* emended into *śūnyargbhir* on the basis of the commentary.

JPA 35,17.

prāṇāpānāv upāṃśvantaryāmau
(JB 2,37: 170,16)

[Bh/J 285,11] prāṇā===ryāmau //

JPA 35,18.

udite [']nyañ¹⁰ juhvati
(JB 2,37: 170,16)

[Bh/J 285,11] udi===hvati //

JPA 35,19.

anudite [']nyam
(JB 2,37: 170,16)

[Bh/J 285,11] anudite [']nyam //

JPA 35,20.

bahir vai santam prāṇam upajīvanti
(JB 2,37: 170,16-17)

[Bh/J 285,11-12] bahi===vanti // prāṇinām prāṇo bahir eva hi vartate //

JPA 35,21.

antas santam apānam
(JB 2,37: 170,17)

[Bh/J 285,12] antaḥ===pānam //

JPA 35,22.

tad yad udite [']nyañ juhvaty anudite [']nyam
bahis santam prāṇam upajīvāmāntas santam apānam iti
(JB 2,37: 170,17-18)

[Bh/J 285,12] tadya===miti // bahis santam eva nityam prāṇam upajīvāma antas santam apānam iti / imam guṇam apekṣamānā udite [']nyañ juhvaty anudite [']nyañ juhvati //

¹⁰ The text ms. Tj omits the word *nyañ* found in the JB.

JPA 35,23.

atha ya etāv udite juhvati prāṇāpānāv utkhidanti
(JB 2,37: 170,18-19)

[Bh/J 285,14] atha===danti // etāv udite ye juhvati te prāṇāpānāv utkhidanti nāśayanti
//

JPA 35,24.

sa ya enāṃs tathā cakruṣo brūyāt
prāṇāpānāv udakhātsur marīṣyantīti
tathā haiva syuḥ
(JB 2,37: 170,19-20)

[Bh/J 285,14] saya===vasyuḥ //

JPA 35,25.

tasmād yathaivetareṣām ahnān
tathā kāryam
(JB 2,37: 170,20-21)

[Bh/J 285,14] tasmāt===kāryam //

JPA 35,26.

iti

[Bh/J 285,14-15] iti brāhmaṇam //

JPA 35,27.

vyavanīyaiva graham bhakṣayema

[Bh/J 285,5] vyava===yema // vividham pṛthag avanīyāsminn ahani graham bhakṣayema
//

JPA 35,28.

na sahed iti

[Bh/J 285,15-16] na sahed iti // id iti nipāta evakārārthe / ekasmin pātre saha naiva
bhakṣayeyur iti siddhāntaḥ //

JPA 35,29.

tatra ced itarau vedau sampadyatām
kāman tad anviyād ekāhnas samvādeṣu //

[Bh/J 285,16-19] tatra===deṣu // viṣuvatas samvādeṣv adhvaryavo hotāraś ca yady an-
yathā sampādayanti kān tad asmābhir apy anugantavyam / tadanugamanena nāsmākan
doṣo bhavatīty arthaḥ / anyeṣv aḥassv atroktavad eva kartavyam /

kimarthā naḥ prātaranuvākādivicāraṇā / ye [']syāṃ śākhāyām adhvaryubahvṛcapadārthāḥ
paṭhyante te tebhyo [']vabodhanīyā ity etadarthā //

[Bh/J 285,20] // 35 //

JPA 36. (viṣuvataḥ param ā mahāvratāt)

JPA 36,1.

sarvaprṣṭha eva no viśvajit syāt

[Bh/J 286,1-2] sarva===jitsyāt // viśvajit sarvaprṣṭha na[s] syāt /

kim aṅgirasām ayane [']pi / naivam / br̥hatprṣṭham eva hi tatra vihitam (JK 1,12,22) /
yatrāviśeṣeṇa viśvajid vidhīyate tatra sarvaprṣṭho grāhyaḥ //

JPA 36,2.

na br̥hatprṣṭha iti

[Bh/J 286,2] nabr̥===iti //

JPA 36,3.

kasya hetor iti

[Bh/J 286,2] kasya===riti //

JPA 36,4.

aviśvajid bhavati-

ity āhur

yat br̥hatprṣṭha iti

[Bh/J 286,3] avi===ṣṭha iti // yo viśvajit br̥hatprṣṭhas sa viśvajid eva na bhavati /
asarvatvāt //

JPA 36,5.

atha yatra

sarve stomās
sarvāṇi pṛṣṭhāni
sarvāṇi cchandāṃsi
sarve grahā grhyante
tad viśvajid bhavatīti

[Bh/J 286,3-4] atha===tīti // stomādibhis sarvair yukta eva viśvajid bhavati / sarvajid bhavatīti //

JPA 36,6.

aharāvartasyātha ṣaḍahaviparyāśā ceti

[Bh/J 286,-6] aha===śceti // āvartaḥ kramaviparyāśaḥ / ṣaḍahayor ahaṇām āvartaś ca syāt / ahaṇi pṛātilomyena bhavyeḥ / ṣaḍahayor viparyāśā ca syāt / abhiplavebhyaḥ pūrvāḥ pṛṣṭhya[s] syāt / ṣaṣṭham ahaḥ prathamam bhaved ity arthaḥ /

kvaivam bhavati / ūrdhvaṃ viśuvata iti jñāyate brāhmaṇataḥ //

JPA 36,7.

kasya hetor iti

[Bh/J 286,6] kasya===riti //

JPA 36,8.

brāhmaṇam bhavati

[Bh/J 286,6] brāhma===vati //

JPA 36,9.

tān vā etān eke parastād viśuvata

ūrdhvān eva ṣaḍahān upayanti

(JB 2,42: 172,18)

[Bh/J 286,6] tānvā===yanti // eke viśuvata uparitanān ūrdhvān eva ṣaḍahān upayanti //

JPA 36,10.

yaṃ vāvaitam pṛṣṭhyam pūrvam upaimas

tena vyāvṛttā bhavanti

(JB 2,42: 172,18-19)

[Bh/J 286,286,6] yaṃvā===vanti // ṣaḍahaviparyāśenaivāvṛttiḥ kṛtā bhavati /

kim aharāvṛ[t]tyā / yo guṇa āvṛttilabhyas so [']harāvṛttim antareṇa ṣaḍahaviparyāsenā
labhyata ity arthaḥ //

JPA 36,11.

atho evam ajāmīti

(JB 2,42: 172,19)

[Bh/J 286,6-9] atho===mīti // evaṃ kriyamāṇe [']hnāñ jāmi na bhavati /

kva jāmiprasaṅgaḥ / pṛṣṭhyānām uttamam ahar bārhatam / viśvajid api bṛhadantatvād
bārhatam / iti kṛtvā tayor jāmi syād aharāvṛttau satyām / asatyām punaḥ pṛṣṭhyapratha-
masya rāthantaravāj jāmi na syāt /

nanv evam api abhiplavottamasya ca goś ca bārhatatvād asty eva jāmi / satyam etat /
tadarthaṃ vadiṣyate //

JPA 36,12.

tad u hovāca śātyāyaniḥ

(JB 2,42: 172,19-20)

[Bh/J 286,10] tadu===yaniḥ //

JPA 36,13.

ubhaye vā eta ūrdhvā bhavanti

ye cordhvā ye cārvāṃcaḥ

(JB 2,42: 172,20)

[Bh/J 286,10-11] ubha===rvāñcaḥ // ūrdhvāś cārvāñcaś ca ye ṣaḍahās ta ūrdhvā eva bha-
vanti yady ūrdhvāś ṣaḍahā yady arvāñcaḥ / ubhayathā hy ūrdhvā eva bhavantīti vadāmaḥ
/ katham iti cet //

JPA 36,14.

savanair vā eta ūrdhvā bhavanti

(JB 2,42: 172,20-21)

[Bh/J 286,11-13] sava===vanti // yady apy ahāny āvṛttany avaśyam ūrdhvāny eva sa-
vanāni syuḥ / tasmād ūrdhveṣu ṣaḍaheṣu yat phalam avāpyate tad arvākṣv api prāpyata
eva //

JPA 36,15.

āpnuma u taṃ kāmam ya āvarteṣu iti

(JB 2,42: 172,21)

[Bh/J 286,13-14] āpnu===ṣviti // āvṛtteṣu yaḥ kāmas so [?]vāpyate / ūrdhveṣu ca yo
[?]bhipretaḥ kāmas so [?]pi savanair avāpyate / tasmād ubhayakāmaparigrahārtham aharāvṛttir
api kāryaiva //

JPA 36,16.

samīcīna eva goāyusī upeyāma

[Bh/J 286,14-15] samī===yāma // samīcī yugapad anukrameṇa sahaiva goāyusī upeyāma
//

JPA 36,17.

na vihr̥te iti

Note: Cf. JPA 36,20.42.

[Bh/J 286,15] navi===iti // vividhaharaṇam viharāṇam pṛthakkarāṇam //

JPA 36,18.

kasya hetor iti

[Bh/J 286,15] kasya===riti //

JPA 36,19.

brāhmaṇam bhavati

[Bh/J 286,15] brāhma===vati //

JPA 36,20.

tad dhaitad eke vihr̥te goāyusī upayanti

(JB 2,42: 172,26)

[Bh/J 286,15-16] taddhai===yanti // katham iti cet tad āha //

JPA 36,21.

upariṣṭād viśvajita āyuh

(JB 2,42: 172,26)

[Bh/J 286,16] upa===āyuh //

JPA 36,22.

purastād daśarātrasya gām

(JB 2,42: 172,26-27)

[Bh/J 286,16] pura===syagām //

JPA 36,23.

evam ajāmīti

(JB 2,42: 172,27)

[Bh/J 286,16] eva===mīti // evaṃ kṛte bṛhadrathantarajāmi na bhavati //

JPA 36,24.

*atho evam evaitayoḥ puropāyanam*¹¹

(JB 2,42: 172,27)

[Bh/J 286,16-18] atho===yanam // athāpi puraitayor goāyuṣor evam evopāyanam āsīt / upariṣṭād viśvajita āyur upetya purastād daśarātrasya gām upeyur ity arthaḥ / purā sarvam evam evopeyuh //

JPA 36,25.

tat pramattā naimiśīyā atīyuh

(JB 2,42: 172,27-28)

[Bh/J 286,18-19] tatpra===tīyuh // naimiśīyā ṛṣayas sa[t]tram upayantaḥ parastād viśvajita āyuṣa upāyanam prasmādād vismr̥tyātīyuh / tasyopāyanam vismr̥tya ṣaḍaham ārabdhavanta ity arthaḥ //

JPA 36,26.

te [']tra purastād daśarātrasya sahopeyuh

(JB 2,42: 172,28)

[Bh/J 286,19-20] tetra===peyuh // pramādata[s] sthānacyutam idānīm goprayogakāle sañcintya tadaiva goāyuṣī sahopeyuh //

JPA 36,27.

*tata idam arvācīnam evam upayanti*¹²

(JB 2,42: 172,28-29)

¹¹ *puropāyanam* text ms. Tj with N1 ms. of the JB : *puropāyayanam* JB ed. with mss. but with a query.

¹² *evam upayanti* text ms. Tj with all mss. of the JB and Caland : *evopayanti* JB ed.

[Bh/J 286,20-21] tataḥ===yanti // tatas tasmād arvācīnam evam evopayanti / tadāprabhṛti
purastād daśarātrasya goāyuṣī sahaivopayanti //

JPA 36,28.

tad u hovāca śāṭyāyaniḥ

(JB 2,42: 172,30)

[Bh/J 286,21] tadu===yaniḥ //

JPA 36,29.

prāṇāpānāv etau yad goāyuṣī

(JB 2,42: 172,30)

[Bh/J 286,21-22] prāṇā===yuṣī // prāṇāpānasamstute goāyuṣī //

JPA 36,30.

annapāne

(JB 2,42: 172,30)

[Bh/J 286,22] annapāne // annapānasamstute ca te goāyuṣī //

JPA 36,31.

te vicchindanti ye viharanti

(JB 2,42: 172,30-31)

[Bh/J 286,22-23] tevi===ranti // ye goāyuṣī viharanti annapāne vicchindanti / prāṇāpānau
ca //

JPA 36,32.

atho eṣa vāva devayānaḥ panthā yad goāyuṣī

(JB 2,42: 172,31)

[Bh/J 286,atho===yuṣī //

JPA 36,33.

svarga eṣa loko

yad daśarātraḥ

(JB 2,42: 172,31-32)

[Bh/J 286,23] svarga===rātraḥ //

JPA 36,34.

ta etena devayānena pathaitaṃ svargaṃ lokaṃ gacchanti

(JB 2,42: 172,32)

[Bh/J 286,23-24] taē===cchanti // ye sahaiva goāyusī upetya tadanantaran daśarātram upayanti te [']ñjasā svargaṃ lokaṃ gacchanti //

JPA 36,35.

atha ya ete viharanty

etan devayānam panthānaṃ vicchindanti

(JB 2,42: 172,32-33)

[Bh/J 286,24] atha===ndanti //

JPA 36,36.

te na kiñ cana vyaśnuvate

(JB 2,42: 172,33)

[Bh/J 286,24] tena===vate // te kiñ cid api phalan na vyaśnuvate na vyāpnuvanti //

JPA 36,37.

tasmāt sahaivopetye iti

(JB 2,42: 172,33-34)

[Bh/J 286,25] tasmāt===tye iti // tasmād goāyusī na vihr̥te upetye / iti brāhmaṇam //

JPA 36,38.

pr̥ṣṭhyenaiva naḥ pr̥ṣṭhya uktasaṃvādaḥ

[Bh/J 286,25 - 287,1] pr̥ṣṭhye===vādaḥ // pr̥ṣṭhya uktasaṃvādaḥ /

kva pr̥ṣṭhyasaṃvāda uktaḥ / saṃvādaprakaraṇe / pr̥ṣṭhyavikalpavidhānāt pr̥ṣṭhyavikalpānām anyataraṃ sahakārivaśāt pariḡhñiyād iti siddham bhavati / ṣaḍahavidhau yaḥ pakṣa āśritas sa eva daśarātrike grāhya ity etadartham idaṃ vākyam uktam /

atha vā / yaḥ pr̥ṣṭha ṛksāmato brāhmaṇataś ca siddho [']smābhiḥ kḷptavyūḍhasamūḍhāvikalpitas so [']tra kathitaḥ / daśarātre sa eva grāhya iti saṃvadāmaha ity arthaḥ (cf. JK 3,6,35 & Bh 164,14-22) //

JPA 36,39.

na cchandomeṣu saṃvadāmahe

[Bh/J 287,1] naccha===mahe //

JPA 36,40.

na daśame [']hani

[Bh/J 287,1] nada===hani //

JPA 36,41.

samyag eva mahāvrate stuvīmahi

[Bh/J 287,2] samya===mahi // yathāvihitam eva stuvīmahi //

JPA 36,42.

na vihrtena

Note: Cf. JPA 36,17.20.

[Bh/J 287,2-3] na vihrtena // *te stoṣyanto viparāyanti-* (JB 2,406: 335,32) ity asminn adhyāye yo vihito mārḡas sa vihrta ity ucyate / tena mārḡeṇa na geyam //

JPA 36,43.

na parisarpam

[Bh/J 287,3-4] na parisarpam // *parisarpam* iti ṇamulā / udgātaiva havidhānādiṣu parisr̥pya parisr̥pya gatvā gatvā na gāyed ity arthaḥ //

JPA 36,44.

traya ākrandā¹³ ity āhus

sāmaparimādo vīṇāghoṣā dundubhighoṣāḥ

Note: On the *sāmaparimādaḥ* referred to in JPA 36,44-50 see JPA 39,22-23.

[Bh/J 287,4] trayāḥ===ghoṣāḥ // sāmaparimādas santīty āhur ācāryāḥ //

JPA 36,45.

tāsāṃ yā ha sāmaparimādas

¹³ This is an emendation based on Jayanta's *pratīka* and the latter part of the sūtra. The grantha characters of the text ms. Tj (fol 101b4-5) are fairly clear and can be read *tarpatadhāndā* or *tapatadhāndā* or *tarpatayāndā* or, as the devanāgarī transcript, *tapatayāndā*. The *pratīka* runs either *treṃyāḥ* corrected into *trayāḥ* (thus N) or *yatrā* (thus other mss.). For *ākranda-* cf. TB 3,4,13,1 *mahase vīṇāvādādam / krośāya tūṇavadhmam / ākrandāya dundubhyāghātām*.

tā ha na kuryāma

[Bh/J 287,5] tāsām===ryāma //

JPA 36,46.

yā u¹⁴ itarās

tā u kuryāmeti

[Bh/J 287,5] yāi===meti //

JPA 36,47.

kasya hetor iti

[Bh/J 287,5] kasya===riti //

JPA 36,48.

addhā nvai kalyāṇabrāhmaṇāḥ

[Bh/J 287,5-7] addhā===hmaṇāḥ // *addhā-* iti nipāta idānīmarthe / *nvai-* iti nipātaṃ nipātānām anekārthatvād evan niścītavanta ity asmīn arthe gṛhṇīmaḥ / kalyāṇās śobhānā vidvāṃsaḥ / kalyāṇa brāhmaṇās ta idānīm eva niścītavantaḥ /

te kiṃ kāraṇam evam pratipannā ity ākāṅkṣāyām āha //

JPA 36,49.

itthan tu khalv ācāryāṇān niṣkrāma iti

[Bh/J 287,7-8] ittham===ma iti // iti śruter ittham ācāryāṇān niścaya āsīt //

JPA 36,50.

atho haiṣām etair eva jyotiṣṭomasya stomaiś śivaiś śāntair

etad ahaḥ pariṣṭutam bhavaty

atho haiṣām eta eva jyotiṣṭomasya stomāś śivāś śāntāḥ

parimādbhājanam bhavanti-

(JB 2,18: 161,35-37) iti //

[Bh/J 287,8-11] *atho haiṣām etair eva jyotiṣṭomasya stomaiś śivaiś śāntair etad ahaḥ pariṣṭutam bhavaty atho haiṣām eta eva jyotiṣṭomasya stomāś śivāś śāntāḥ parimādbhājanam bhavanti-* (JB 2,18: 161,35-37) iti śrutes sāmāparimādām akaraṇe niścayañ cakrur yasmāt kalyāṇabrāhmaṇā apy evam pratipannās tasmād vāyam api na kuryāma /

¹⁴ Jayanta's *pratīka* omits the first *u* of the text ms. Tj, but in Vedic *u* can appear in both parts of a twofold sentence, cf. Delbrück, *Altindische Syntax*, 1888: 506.

atha vā / vākyadvayam ekikṛtya vyākhyeyam //

JPA 36,48-50 bis.

addhā ... bhavantīti

[Bh/J 287,11-16] addhā===ntīti // kalyāṇāni brāhmaṇāni yāsām parimādān tā imāḥ kalyāṇabrāhmaṇāḥ parimādaḥ / *addhā-* iti yadyarthe gr̥hṇīmaḥ / *nvai-* ity apyarthe / yady apy etāḥ parimādaḥ kalyāṇabrāhmaṇās tathāpy *atho haiṣām etair eva jyotiṣtomasya stomair* (JB 2,18: 161,35) iti śruter ittham ācāryānān niścaya āsīt / tasmāt sāmāparimādo na kuryāma / brāhmaṇe sāmāparimādām karaṇam vispaṣṭam adhītam / akaraṇam arthavādavākye dṛṣṭatvād anumānagamyam asti / na ca tayoh karaṇākaraṇayoh pūrvapakṣasiddhāntatā yuktā / tasmād ubhau pakṣau vikalpyete / ācāryair akaraṇapakṣa āsrita iti manyāmahe //

// 36 // paryadyāye saptamo [']dhyāyaḥ //

JPA 37-43. (mahāvratīyam ahaḥ)

JPA 37. (audumbarī āsandī)

Note: See also JPA 40 and the parallels quoted there.

JPA 37,1.

mahāvratasya
tena stoṣyamāṇa
audumbarīm āsandīm upakalpayate

[Bh/J 288,1-3] mahā===yate // mahāvratān nāma gāyatrārathantarabr̥hadbhadra rājānātmakam (JK 1,1,16; 2,33) saptāśītistotriyam (JB 2,404: 335,1) ekam stotram / anena stoṣyamānasyetikartavyatā vidhīyate / mahāvratena stoṣyamāna udgātodumbaramayīm udumbarāvayavakṛtām āsandīm upakalpayate samīpavartinīm karoti /

kvaitat stotram asti / mahāvratīye [']hni kṛptam / anyatrāpi yatra *tasmin mahāvratam upayanti-* (JB 2,310: 293,24-25; JK 1,9,5-6: 134,17; cf. JB 2,410: 337,18 viṣuvati mahāvratam upayanti, etc.) iti vidhir asti tatra ca / pṛṣṭhānām ādyastotram etat /

āsandyāḥ parimānavivakṣāyām āha //

JPA 37,2.

tasyā uraḥkacchamātre prācī anūcye bhavataḥ

[Bh/J 288,3-4] tasyāḥ===vataḥ // tasyā āsandyā ye dve prācī anūcye te uraḥkacchamātre ardavyāmamātre bhavataḥ //

JPA 37,3.

aratnimātre tiraścī

[Bh/J 288,4-5] ara===raścī // ye tiraścī anūcye hrasve te aratnimātre bhavataḥ //

JPA 37,4.

prādeśamātrāḥ pādāḥ

[Bh/J 288,5-6] prāde===pādāḥ // tasyāḥ pādāḥ prādeśamātrā bhavanti /

kati pādāḥ / mantraliṅgatvāc catvāra iti gr̥ḥṇīmaḥ /

kiṃ mantraliṅgam / *bṛhadrathantare te pūrvau pādau vairūpavairāje aparāv* (JB 2,406: 335,37) iti //

JPA 37,5.

tāṃ susaṃhatāṃ kṛtvā

mauñjibhir vā rajjubhiḥ prācīm vitanvanti

[Bh/J 288,6-12] tāṃsu===nvanti // tāṃ āsandīm susaṃhatāṃ sudṛḍhāṃ kṛtvā mauñjibhir vā muñjamayībhir vā mutamayībhir¹⁵ vā rajjubhiḥ prācīm vitanvanti /

kiṃ *prācīm* ity uktatvāt tiryagvitāno na kriyeta / katham anuktam kriyeta /

nanv atrāpi mantraliṅgam asty eva / *ṛcaḥ prācīnaṃ ātānā yajūṃṣi tiraścīnam* (JB 2,25: 164,26) iti /

evaṅ ced anyathā varṇayisyāmaḥ / *prāg* iti parāgarthe gr̥ḥṇīmaḥ / prāgagrābhir eva rajjubhir apunarāvṛttābhis tanvantīty arthaḥ / tasmād rajjubhir anekābhir apunarāvṛttibhiḥ prāgagrābhir vitanuyāt / tiryag apy udagagrābhir eva /

atra ke cit prācīm kṛtvāsandīm vitanvantīti pralapanti //

JPA 37,6.

athāsyānubadhanty anavamardāya

[Bh/J 288,12-13] athā===rdāya // athāsyā āsandyā rajjūnām adhastāt kūrcān anekān upanibadhanti / anavamardāyāśīthilībhāvāya dṛḍhīkaraṇāya //

JPA 37,7.

kūrcāu prastotr̥pratihatārau kurvāte

[Bh/J 288,13-16] kūrcāu===rvāte // prastotr̥pratihatārau kūrcāu kurvāte bhajete / kūrcayor āsīyātām ity arthaḥ / atrānayor āsane kūrcavidhānād vāsasy upaveśanam na sambhavati / samucciyātām iti cen nānyatareṇaiva kṛtārthatvāt / udgātus tu kṛṣṇājīnottarāyām āsandyām upaveśanavidhānād avāśyaṃ vāsasy upaveśanan na sambhavati / tasmād imāv api kūrcayor evāsīyātām //

¹⁵ The phrase *mutamayībhir vā* found only in mss. N and T contains the word *muta-* which must be the same as *mutava-*, a kind of grass disapproved for domestic rites in GGS 1,5,18 and JGS 1,1,20, but not otherwise known (cf. Jan Gonda, *The ritual functions and significance of grasses in the religion of the Veda*, Amsterdam 1985, p. 139).

JPA 37,8.

pleñkhaṃ hotā (= JB 2,418: 340,29)

[Bh/J 288,16] pleñkhaṃ hotā // hotā pleñkham ārohati //

JPA 37,9.

kūrcāv adhvaryū (= JB 2,418: 340,29)

[Bh/J 288,16] kūrcāv adhvaryū // adhvaryupratiprasthātārau kūrcayor avāsīyātām //

JPA 37,10.

kūrcasada hotrakā bhavanti

Note: Cf. JB 2,418: 340,29-30 kūrcasada evānyā hotrā bhavanti.

[Bh/J 288,16-17] kūrcā===vanti // anye hotrakāḥ kūrcasada eva bhavanti kūrcēṣv āsīran
//

JPA 37,11.

śaste marutvatīya

etām āsandīm antareṇa cātvālaṃ cotkaraṃ ca prapādya-

uttareṇāgnīdhraṅ ca sadaś cottareṇa parihṛtya-

aparayā dvārā sadaḥ prapādya

dakṣiṇenaudumbarīm paryāhṛtya-

āstāva udīcīm sādāyati

pr̥thivyās tvā nābhau sādāyāmi- iti //

Note: In LŚS 4,11,12 this mantra (found in many texts, but not elsewhere in Jaiminiya sources) is used in a different context, for placing down the *prāśītraharaṇa* dish.

[Bh/J 288,17-20] śaste===mīti // śaste marutvatīye tasya ca someṣu bhakṣīteṣv etām
āsandīm antareṇa cātvālaṅ cotkaraṅ ca prapādyaṅgnīdhraṅ ca sadaś cottareṇa parihṛtyāparayā
dvārā sadaḥ prapādya dakṣiṇenaudumbarīm paryāhṛtyāstāva udīcīm sādāyaty etena mantreṇa
/ samānakarṭṭkatvād udgātaiva prapādāyēt / audumbaryā uttarata udīcīm sādāyēt //

[Bh/J 288,21] // 37 //

JPA 38. (agnyupasthānam)

JPA 38,1.

adhvaryur grahaṃ gr̥hṇāti

[Bh/J 289,1] adhva===hṇāti // adhvaryur mähendram graham grḥṇāti //

JPA 38,2.

tam āha-

atraivā[s]sva- iti

[Bh/J 289,1] tamā===sveti // tam adhvaryum udgātāha / *atraivā[s]sva- iti //*

JPA 38,3.

sa pūrvayā dvārā sadaso [']dhi niṣkramya-

aparayā dvārāgnīdhram prapadya

pr̥sthāhutī juhōti

mahāvratam pibatu somyam madhv

āyur dadhad yajñapatāv avihrutam

imaṃ yajñam abhisamvasānā

hotrās tṛpyantu sumanasyamānāḥ svāhā- iti

Note: Cf. JŚS 18,2 bhakṣiteṣu nārāśamseṣu pūrvayā dvārā sadaso [']dhi niṣkramyāparayā dvārāgnīdhram prapadyāgnīdhre pr̥sthāhutī juhōti *rathantaram pibatu somyam madhv āyur dadhad yajñapatāv avihrutam / imaṃ yajñam abhisamvasānā hotrās tṛpyantu sumanasyamānā[s] svāhā- iti.*

LŚS 2,9,1. pūrvam nārāśamsam bhakṣayitvāhavanīye prastotā pr̥sthahomam juhuyād yat pr̥stham syāt tad ādīśya- *adaḥ pibatu somyaṃ madv āyur dadhad yajñapatāv avihrutam imaṃ yajñam abhisamvasānā hotrās tṛpyantu sumanasyamānāḥ svāhā- iti* pūrvām. 2. svāhākāreṇottarām. 3. dvaidham juhuyād iti dhānāñjayyo 'daḥ pibatu somyaṃ madhv āyur dadhad yajñapatāv avihrutam svāhā- iti pūrvām *imaṃ yajñam* ity uttarām. 4. hotṛkapṛsthebhya iti. 5. *revatīṣu vāravantīyam* iti ṣaṣṭhe pr̥sthādeśam gautamo *mahāvratam* iti vrāte. 6. *revatyāś ca vāravantīyañ ca-* iti dhānāñjayyo yāvanti pr̥sthāni syuḥ sarvāny eva prasañcakṣīta *pibatu dadhad* iti ca yathārtham ūhet.

[Bh/J 289,1-2] sapū===heti // adhvaryau graham gr̥hītavaty udgātā pūrvayā dvārā sadaso [']dhi niṣkramyāparayā dvārāgnīdhram prapadyāgnīdhre pr̥sthāhutī nāma juhōti / ity ekañ juhōti //

JPA 38,4.

tūṣṇīm uttarām

[Bh/J 289,2-3] tūṣṇīm uttarām //

JPA 38,5.

sa pūrvayā dvārāgnīdhrān niṣkramya-

uttareṇāgnim parītya

purastāt pratyagāvṛttas tiṣṭhann

agneś śira upatiṣṭhate
namas te¹⁶ gāyatrāya sāmne
yat te purastāt
yat te śiras
tasmai nama iti

Note: Cf. LŚS 3,11,3 ... apa upaspr̥śya paścāt tiṣṭhanto 'gnim upatiṣṭheran *namas te gāyatrāya yat te puro yat te śiro* ... ; ŚŚS 17,13,1 *namas te gāyatrāya yat te śiro yat te puraḥ*; AiĀ 5,1,2,2 *namas te gāyatrāya yat te śiraḥ*.

[Bh/J 289,3-4] sapū===iti // sa udgātā pūrvayā dvārāgnīdhrān niṣkramyottareṇa sañcitam agnim parītya tasya purastāt pratyagāvṛttas tiṣṭhann agneś śira upatiṣṭhate [']nena mantreṇa //

JPA 38,6.

dakṣiṇata udagāvṛttas tiṣṭhan
dakṣiṇam pakṣam upatiṣṭhate
((*namas te*)) rathantarāya sāmne
yat te dakṣiṇato
yas te dakṣiṇaḥ pakṣas
tasmai nama iti

Note: Cf. LŚS 3,11,3 ... *namas te rathantarāya yat te dakṣiṇato yat te dakṣiṇaḥ pakṣaḥ* ...; ŚŚS 17,13,2 *namas te rathantarāya yas te dakṣiṇo bāhur yas te dakṣiṇaḥ pakṣaḥ*; AiĀ 5,1,2,3 *namas te rāthantarāya yas te dakṣiṇaḥ pakṣaḥ*.

[Bh/J 289,4] dakṣi===iti // agner dakṣiṇatas tiṣṭhan //

JPA 38,7.

pūrvenāgnīdhram parītya-
uttarato dakṣiṇāvṛttas tiṣṭhann
uttaram pakṣam upatiṣṭhate
namo¹⁷ br̥hate sāmne
yat ta uttarato
yas ta uttaraḥ pakṣas
tasmai te nama iti

¹⁶ *namas te* missing in Tj ms., but cf. the following mantras and Bh 123,17-18 asminn ahany agnyu-pasthāne mantrāḥ *namas te gāyatrāya-* (JPA 38,5) ityādayo vidhāsyante

¹⁷ Thus Tj, but the parallel of the other mantras in the JPA and the parallels of this mantra in other texts rather suggests the reading *namas te*.

Note: Cf. LŚS 3,11,3 ... *namas te br̥hate yat ta uttarato yat ta uttarah pakṣah...*; ŚŚS 17,13,3 *namas te br̥hate yas ta uttaro bāhur yas ta uttarah pakṣah*; AiĀ 5,1,2,4 *namas te br̥hate yas ta uttarah pakṣah*.

[Bh/J 289,4] pūrve===iti //

JPA 38,8.

pūrveṇaivāgnim parītya
dakṣiṇena parikramya
paścāt prāgāvṛttas tiṣṭhan
puccham upatiṣṭhate
namas te bhadrāya sāmne
yat te paścād
yat te pucchan
tasmai te nama iti

Note: Cf. LŚS 3,11,3 ...*namas te yajñāyajñyāya yat te paścād yat te pucchaṃ...*; ŚŚS 17,13,5 *namas te yajñāyajñyāya yat te pucchaṃ yā pratiṣṭhā*; AiĀ 5,1,2,5 *namas te bhadrāya yat te puccha, m yā te pratiṣṭhā*.

[Bh/J 289,4-5] pūrve===iti //

JPA 38,9.

dakṣiṇe [']pipakṣe tiṣṭhann
ātmānam upatiṣṭhate
namas te vāmadevyāya sāmne
yat te madhyaṃ
yas ta ātmā
tasmai te namo /
namas te rājanāya sāmne
yat te rājyaṃ
yat te vairājyan
tasmai te namas /
tasmai te sugavas
subhavo bhūyāsam /
nāmāsi nāma bhūyāsam /
savitas suva mā
pra mā savitas suva /
yām manuṣyānām bhūtyā sañcakṣe
teṣv abhibhūyāsam /

śraddhām brahmavarcasam maho mayi dhehi- iti //

Note: Cf. LŚS 3,11,3 ... *namas te vāmadevyāya yat ta ātmā yat te madhyam* ity etaiḥ pṛthag aṅgāny anvartham; ŚŚS 17,13,4 *namas te vāmadevyāya yat te madhyam yas ta ātmā*; AiĀ 5,1,2,6 *namas te rājanāya yas ta ātmā* – LŚS 3,11,4 *atha samastena tasmai te subhoḥ subhavo bhūyāsmā nāmāsi nāma bhūyāsam āvir asy āvir mā kuru savitaḥ pra mā suva yāṃ manuṣyānām bhūtau sampaśyasi teṣv abhibhūyāsaṃ śrīyam mayi dhehi-iti.*

[Bh/J 289,5-6] dakṣi====hīti // pucchapakṣayor madhyam apipakṣan nāma / dakṣiṇe [']pipakṣe [']pipakṣasamīpe tiṣṭhann ātmānam upatiṣṭhate / ābhimukhyadarśanāt prāgudag-āvṛttas tiṣṭhan //

[Bh/J 289,7] // 38 //¹⁸

JPA 39,1-2. (rājopasthānam ājīś ca)

JPA 39,1.

yathetaṃ rājanyam upatiṣṭhata
uttiṣṭha rājan
parivarmāsy
aśvayukto¹⁹ ratho vitato daivyāghṛṇo
viśāṃ rājā
brahmaṇyādhigoptā /
vīṇāvatāya pratidhatsva
śṛṅgaṃ māpaproṣṭa
mo te [']tipaptad
brahmaṇo guptyai
vidhṛtyai dhārayātra-²⁰
anatipādayan vidhya- iti

Note: Cf. JB 2,405: 335,21-23 ājīm dhāvanti / paramaṃ vā etan maho yad ājīḥ - paramasyaiva mahaso 'varuddhyai / sannaddhā bhavanti / paramā vai sannaddhe tviṣiḥ / paramām eva tat tviṣim ātmasu dadhāti. – PB 5,5,21 sannaddhāḥ kavacinaḥ paryantīndriyasyaiva tad rūpaṃ kriyate 'tho mahāvratam eva mahayanti.

LŚS 3,10,1. *atha rājānaṃ sannāhayet. 2. tasya dvyavarārdhyau rathāv anuyāyinau syātām. 3. pūrveṇa devayajanaṃ sannāherann anye tasmāt. 4. dakṣiṇena pariāyuyḥ. 5. pūrveṇa patnīśālām udgātā gatvā dakṣiṇe vedyante prāñco darbhān āstīrya teṣv enam prāñmukham upaveśayet. 6. athāsmāi varmābhihared anyam vābhiharantam anumantrayeta uttiṣṭha rājan parivarmāsy aśvayukto ratho vitato daiva ākhaṇo viśāṃ rājā brahmaṇa edhi goptā- iti. 7. paścimena pariāyāhi- ity uktvā tenaiva pratyāvrajjottara enam*

¹⁸ The actual number in N here is 37, already occurring at the end of JPA 37. The next chapter's colophon is 38 instead of 39.

¹⁹ *aśvayukto* Tj.

²⁰ *dhārayātra-* Tj.

vedyante `vasthāpya brūyād *hastatram badhnīṣvojjyam āyudhaṃ kuruṣva trīn iṣūn upakalpayasvāyasmayān
yam eva kañ ca caturtham* iti. 8. *pratidhatsva-* iti brūyāt. 9. tam pratidadhānam anumantrayeta
vaiṇāvātāya pratidhatsva śāṅkuṃ māpaproṣṭa mo te 'tipaptad brahmaṇo guptyai vidhṛtyai dhārayātra- iti.
For 10-18 see on JPA 39,2.

[Bh/J 290,1-3] yathe===dhyeti // yena mārgeṇa gatas tenaiva mārgeṇa pratinivṛttaḥ
/ yasmin deśe rājā rathārūḍhas tiṣṭhati tadabhimukho gatvā taṃ rājānam upatiṣṭhate
[']nena mantreṇa / rājopasthānasya tatsamīpagatena kāryatvād arthasiddhā pratinivṛttiḥ
//

JPA 39,2.

āha

*yadā sāma prastūyetāthājin*²¹

Note: Cf. LŚS 3,10,10. saṃhatya- *ātiṣṭha-* iti brūyād. 11. dakṣiṇena rathapatham kṛtvottareṇāgnīdhṛyam
pūrvāpare carmaṇī vibadhnīyuh. 12. tam brūyāt *pradakṣiṇaṃ devayajanaṃ parīyāt (parīyāḥ DŚS) pūrvāñ
carmāgamaṇeṣu vidhyer ekaikenottarottary anatipātayan.* 13. *aparasmā itare yathābhipretam asyeyuh.* 14.
trītyena vidhvodaṇ prayāyāḥ. 15. *tadā caturtham iṣuṃ yān diśaṃ manyethās tām asyer gā dṛṣṭvāvatiṣṭhethāḥ.*
16. *tatra tvā viśrambhayeyuh.* 17-18. brāhmaṇam uktvā- *imaṃ himkāravelāyāṃ kāraye* iti.

[Bh/J 290,3-4] āha===diti // upasthānānantaram imaṃ sampraīṣam āha rājābhimukhas
tiṣṭhan / sampraīṣatvāt savanatrayasvara eva syāt //

JPA 39,3-4. (bhūmidundubhiḥ)

JPA 39,3.

bhūmidundubhim abhimantrayate

tvaṃ vāg asi

ye nas sa[t]tre [']nindiṣur dīkṣāyāṃ śrānta āsite

[']rādhim tebhyo dundubhe rāddhim asmabhyam āvada

parāvada dviṣantaṃ ghorāṃ vācam parāvada-

athāsmabhyam sumitrāṃ vācam dundubhe

kalyāṇīm kīrtim ā mā vada

parāvada dviṣato vādyaṃ

durhārdo ye viṣūkuho

[']thāsmabhyam puṣṭim rayim śriyam āvada dundubha iti

[Bh/J 290,4] bhūmi===iti // bhūmikṛto dundubhir bhūmidundubhiḥ / tam anena mantre-
nābhimantrayate //

Note: Cf. PB 5,5,19 bhūmidundubhir bhavati - yā pṛthivyāṃ vāk tām eva taj jayanti. – LŚS 3,10,19.
bhūmidundubhim āvrajet. 3,11,1. paścād āgnīdhṛiyasyārdham antarvedi śvabhṛasya khātaṃ syād ardham

²¹ *prastūyātā athājin* Tj; emended after JPA 39,18.

bahirvedi. 2. āṛṣabheṇottaralomnā carmaṇābhivihitaṃ syāt. 3. *tvam vāg asi ye naḥ sattre anindīṣur dīkṣāyāñ śrānta āsite 'rāddhiṃ tebhyo dundubhe rāddhiṃ asmabhyam āvada-* iti parā vada dviṣantaṃ ghorāṃ vācam parā vadāthasmabhyāñ sumitriyāṃ vācam dundubhe kalyāṇīṃ kīrtim ā vada- iti parā vada dviṣato vādyam durhārdo ye viṣūkuho 'thāsmabhyam puṣṭim rāddhiṃ śriyam ā vada dundubha ity enam etaiḥ pṛthag āhatya vāladhānenānyam vā ghnantam anumantrya.

JPA 39,4.

*yadā sāma prastūyeta-
atha bhūmidundubhim udvādayātād* iti

Note: The expected correct form is *udvādayātāt* (cf. W. D. Whitney, *Sanskrit grammar*, 2nd ed., 1889, p. 382 §1043d), but here the text ms. Tj and the best mss. of the commentary read *udvādayātād*, and *-yātād* instead of *-yātād* is the ms. reading also in JPA 39,11.18.21.

[Bh/J 290,4-5] yadā===diti // *āha-* ity anuvartate /

kam āha / *udvādayātād* iti mantraliṅgād bhūmidundubhivādakam //

JPA 39,5-11. (āryaśaudrakalahāḥ krośaśamśau ca)

Note: Cf. JB 2,405: 335, 15-21 āryam ca varṇam śaudraṃ copary upari cātvālam bastājine vyāyamayanty āṛṣabhe vā carmaṇi / tayor antarvedy āryo varṇo bhavati bahirvedi śaudraḥ / tayor āryeṇa varṇena śaudraṃ varṇam jyāpayanti / devās ca vā asurās cāmuṣminn āditye 'spardhanta / tam devā asurānām avṛñjata / tad yad āryeṇa varṇena śaudraṃ varṇam jyāpayanty etam eva tad fviṣato bhrātṛvyasya vṛñjate / tayor ānyaḥ krośati prānyaś śamsati / ya ākrośati punāty evainān saḥ / atha yaḥ praśamsati pūteṣv evaiteṣu sa indriyam vīryam dadhāti.

PB 5,5,14. śūdrāryau carmaṇi vyāyacchete tayor āryam varṇam ujjāpayanti. 15 devās ca vā asurās cāditye vyāyacchantas tan devā abhyajayañs tato devā abhavan / parāsurā abhavan ātmanā parāsyā bhrātṛvyo bhavati ya evaṃ veda. 16. yad āryam varṇam ujjāpayanty ātmānam eva tad ujjāpayanti. 17 parimaṇḍalañ carma bhavaty ādityasyaiva tad rūpaṃ kriyate.

LŚS 4,3,5. dakṣiṇeṇa mārjāliyam aryo 'ntarvedi dakṣiṇāmukhas tiṣṭhed bahirvedi śūdra udañmukhaḥ. 6. aryābhāve yaḥ kās cāryo varṇaḥ. 7. tau śvetam parimaṇḍalam carma vyāyacchetām. 8. śūdraḥ pūrvaḥ. ... 12. evam ā tṛṭiyam vyatyāsam. ... 14. avasṛjya śūdraḥ pradravet. 15. tam tenaivāvakṣiṇuyāt.

JPA 39,5.

*āryañ ca varṇam śaudrañ ca-
upary upari cātvālam bastājine vyāyamayanty
ārṣabhe vā carmaṇi
(= JB 2,405: 335,15-16)*

[Bh/J 290,5-8] ārya===rmaṇi // *āryañ ca varṇam śaudrañ ca varṇañ cātvālam upary upari bastājine vā vṛṣabhasya carmaṇi vā vyāyamayanti vyāpārayanti / jātimātraparigra-
hārthaṃ varṇagrahaṇam / cātvālyopari sad ajinam adhikṛtyābhihita[s] sthitau brāhmaṇa-
śūdrau yathā kalahaṃ kurvatas tathā yojayanti parikarṇiṇaḥ //*

JPA 39,6.

tayor antarvedy āryo varṇo bhavati (= JB 2,405: 335,16)

[Bh/J 290,8] tayoh===vati // āryo varṇo [']ntarvedi bhavati //

JPA 39,7.

bahirvedi śaudraḥ (= JB 2,405: 335,16)

[Bh/J 290,8] bahih===śaudraḥ //

JPA 39,8.

tayor āryeṇa varṇena śaudraṃ varṇaṃ jyāpayanti

(= JB 2.405: 335,17)

[Bh/J 290,8-9] tayoh===yanti // tayor varṇayor āryeṇa varṇena śaudraṃ varṇaṃ jyāpayanti / yathā brāhmaṇo jayati śūdro jīyate tathā yojayanti //

JPA 39,9.

tayor ānyaḥ krośati (= JB 2,405: 335,19)

Note: Cf. PB 5,5,13 abhigarāpagarau bhavato - nindaty enān anyāḥ prānyaḥ śaṃsati - ya enān nindati pāpmānam eṣāṃ so 'pahanti - yaḥ praśaṃsati yad evaiṣāṃ suṣṭutaṃ suśastaṃ tat so 'bhigṛṇāti - LŚS 4,3,1 brāhmaṇo 'bhigaraḥ pūrvasyāṃ sadaso dvāri prāṇmukha upaviśet. 2. vṛṣalo 'pagaro 'parasyāṃ prāṇmukhaḥ. 3. sa brūyān nārātsur ime satrīṇa iti. 4. arūtsur ity abhigaraḥ.

[Bh/J 290,9-10] tayo===śati // tayor anya eka ākrośati / parājitasya hi yukta ākrośaḥ //

JPA 39,10.

prānyaś śaṃsati (= JB 2,405: 335,19)

[Bh/J 290,10-12] ((prānyaś śaṃsati //)) brāhmaṇaḥ praśaṃsati / jitavataḥ praśaṃsā yuktā / praśaṃsati- iti karmaṇi gṛhṇīmaḥ / praśasyata ity asminn arthe / chandasi hi vyatyayo bahulam (Pāṇini 3,1,84-85) iti vacanāt karmaṇy api śab bhavati //

JPA 39,11.

*yadā sāma prastūyeta-
atha vyāyamayātād iti*

[Bh/J 290,12] yadā===diti // tāv āha- iti vākyaśeṣaḥ / imaṃ sampraīṣam udgātāha //

JPA 39,12-18. (kumbhinyaḥ)

Note: Cf. JB 2,405: 335,23-28: pūrṇakumbhā mārjālīyam paryāyanti - pūrṇasyaivāvaruddhyai / *hai mahā hai mahā* iti - mahaso 'varuddhyai / *idam madhv idam madhv* iti - madhv iva vā etad devebhyaḥ kriyate yan mahāvratam / paramo vai madhuni rasaḥ paramasyaiva rasasyāvaruddhyai / tad āhur - īśvarā ādyā bhavitor yad *dhai mahā idam madhu* iti gāyantīḥ paryeyuḥ / haimahām eva gāyantīḥ paryeyur iti / tad u hovāca śātyāyanir - yadā vai bhavati yadāsty athādyo bhavati / kim asato 'dyuḥ / *hai mahā idam madhv* ity eva gāyantyaḥ paryeyur iti // - PB 5,6,15 pari kumbhinyo mārjālīyaṃ yanti- *idam madhv idam madhv* iti saghoṣā eva tad vayo bhūtvā saha svargaṃ lokaṃ yanti. - LŚS 4,3,18 gr̥hapater dāsyo navān udaharaṇān pūrayitvā pradakṣiṇaṃ mārjālīyam pariḥyur *hai mahā3 idam madhv idam madhv* iti vadatyāḥ pañcāvarārdhyaḥ pañcaśatam parārdhyaḥ pañcaviṃśatiḥ sāmpratāḥ.

JPA 39,12.

pūrṇakumbhā upakalpayanti mārjālīyāya pariṇetum²²

[Bh/J 290,12-14] pūrṇa===ṇetum // *pūrṇakumbhā* ity uttarapadalopo draṣṭavyaḥ / pūrṇakumbhadharā[s] striya upakalpayanti parikarmināḥ mārjālīyam paryāṇetum / dvitīyārthe caturthyā lakṣaṇam anveṣṭavyam //

JPA 39,13.

yā yajamānasya svāḥ preṣyā bhavanti
tā alaṃkṛtās samāyanti

[Bh/J 290,14-18] yāya===yānti // yā yajamānasya svāḥ preṣyā bhavanti tā alaṃkṛtās samāyanti samam āyanti / mahāvratīyasyāhnaḥ sā[t]trikatvād *yajamānānām* iti vaktavye *yajamānasya-* ity ekavacananirdeśa ekāhāhīnārthaḥ /

kim idam ekāhe [']py asti / asti / kutra / yatra mahāvratīyam ahar ekāhatvena kalpyate tatra / tasyaikāhākṛptir api pareṣām asti / asmākam apy uttaratra jñāpyate / jñāpanamārgaṃ *ya etad ahar upagāyati-* (JPA 42,3: 295,5) ity atra vakṣyāmaḥ / ahīne punas *sapta-daśaṃ saptamam ahas tasmīn mahāvratam upayanti-* (JK 1,9,6a-b: 134,17) ity evamādiṣu vidyate //

JPA 39,14.

pañcāvarārdhyaḥ

[Bh/J 290,18-20] pañcāvarārdhyaḥ // ardho bhāgaḥ / avaro bhāga avarārdhaḥ / avarārdhe bhavam avarārdhyam / avarārdhya[s] striyo yadi syur avaśyam pañca grāhyaḥ / pañcabhyo [']varā na gr̥hyanta ity arthaḥ //

JPA 39,15.

pañcaśataparārdhyaḥ

²² The text ms. Tj reads *pariṇayatum*, Jayanta's commentary and pratīka *pariṇetum*.

[Bh/J 290,20] pañca===rārdhyāḥ // parārdhyā[s] striyo yadi syuḥ pañcaśatam eva gr̥hṇīyāt / pañcottaram śatam pañcaśatam / tataḥ paran na gr̥hṇīyāt //

JPA 39,16.

pañcaviṃśatis tv eva samprati syuḥ

[Bh/J 290,20-23] pañca===tisyuḥ // pañcaviṃśatir eva samprati yuktatarā[s] syuḥ / pañcaviṃśate[s] strīṇām upakalpanam yuktataram ity arthaḥ /

kim pañcaprabhṛtipañcaśatāntā yāvatyō labhyante tāvatya upakalpyāḥ / naivam / yāvatyas satyaḥ pañcadhā saṃvibhajante tāvatyo grāhyāḥ / pañca daśa pañcaviṃśatiḥ pañcatriṃśad ity evam gr̥hṇīyāt / pañcavibhāgakalpanāyā uttaratra jñāpakam asti / tat tatraiva vakṣyāmaḥ (J on JPA 39,17) //

JPA 39,17.

tā abhimantrayate

gāva eva surabhayoḥ

gāvo gulgulugandhayo

gāvo ghṛtasya mātaraś

tā iha santu bahvī

hai mahā idam madhv idam madhv iti

nanu gāvo maṅkīlasya

gaṅgāyā udakam papuḥ

papuḥ sarasvatyai nadyai

tāḥ prācīś saṃjagābhire

hai mahā idam madhv idam madhv iti

yatrākhadhyau lyau vadato

grāmyau maṅkīladāsakau

kṣeme virudhyete grāmo

nānadvāṃś tapyate vahan

hai mahā idam madhv idam madhv iti

saṃ vayam plavāmahe

śamyāḥ pratataram iva-

arkṣaśyeva kruśyo yathā

hai mahā idam madhv idam madhv iti-

idam eva sārigham madhv

ayam somas suto br̥hat

tam indra paritātr pīr

hai mahā idaṃ madhv idaṃ madhv iti

Note: The closest parallel to these mantras is in Baudhāyana-Śrauta-Sūtra 16,22-2: 268,13 - 269,4: athaitā dāsya udakumbhān adhinidhāya mārjālīyaṃ parinṛtyanty upasthān upahatya dakṣiṇān pado nighnantīr idammadhūṃ gāyantyās / tāsāṃ sakṛt parītānām prathamām vācayati *gāva eva surabhayo gāvo guggulugandhayaḥ / gāvo ghṛtasya mātaraḥ tā iha santu bhūyasīr haimahāñ idaṃ madhv* ity upasthān upahatya dakṣiṇān eva pado nighnanti / dvitīyaṃ parītānām prathamām eva vācayati *nanu gāvo mañkīrasya gaṅgāyā udakaṃ papuḥ / pakuḥ sarasvatyai nadyai tāḥ prācīr ujjagāhire haimahāñ idaṃ madhv* ity upasthān upahatya dakṣiṇān eva pado nighnanti / tṛtīyaṃ parītānām prathamām eva vācayati *yadā rākhandyau vadato grāmyaṃ mañkīradāśakau / kṣemādhyavasyato grāme nānaḍvāñs tapyate vahan haimahāñ idaṃ madhv* iti / athainā uttaraṇa mārjālīyaṃ tiṣṭhantyo vācayati- *idam eva madhu sārāgham ayañ somaḥ suto bṛhat / tam indra paritātrpīr haimahāñ idaṃ madhv* iti / tā ata ūrdhvam *isaṃ madv idaṃ madhv idaṃ madhv* ity eva pariyaṅti. Also based on BŚS, but not so closely, are the mantras of ĀpŚS 21,20,3.13. Further off are the mantras of MŚS 7,2,7,10; KŚS 13,3,21 and Vait. 34.9. See also ŚŚS 17,14,13-16. – The 4th stanza of JPA 39,17 is unique and partly corrupt. – For the refrain, see above, on JPA 39,12-18.

[Bh/J 290,23-27] tā a===dhviti // tā[s] strīr abhimantrayate pañcabhir ebhir mantraiḥ /

pūrveṣāṃ caturṇām mantreṣv itikaraṇaṃ kimartham / mantrāṇām pṛthaktvājñāpanārtham /

arthapṛthaktvān mantrapṛthaktvaṃ mantrapṛthaktvāt karmapṛthaktvam api siddham / tasmān nārtha itikaraṇena / tarhy etat prayojanam / sarvā[s] striyaḥ pañcadhā samam vibhajyaikaikam bhāgam ekaikena mantreṇābhimantrayata iti / tasmād yathā pañcabhis samam bhāgan dāsyaṅti tāvatyo grāhyāḥ //

JPA 39,18.

*yadā sāma prastūyeta*²³

atha pariṇayātād iti

[Bh/J 291,1] yadā===diti // āha- iti vākyaśeṣaḥ //

39,19-21. (māgadhapuṃścalūḥ)

Note: Cf. JB 2,405: 335,14-15 māgadhaṃ ca puṃścalūṃ ca dakṣiṇe vedyante mithunīkārayanti mithunatvāya prajānanāya / pra mithunena jāyate ya evaṃ veda. – PB (excluded as too barbaric, cf. Caland 1931: xx-xxi). – LŚS 4,3,9. pūrveṇāgnīdhṛīyam brahmacāry antarvedy udañmukhas tiṣṭhed bahirvedi puṃścalī dakṣiṇāmukhī. 10 sā brūyād *duścaritinn avakīrṇinn* iti. 11. *dhīk tvā jālmī puṃścalī grāmasya mārjani puruṣasya puruṣasya śiśnapranejani-* iti brahmacārī. 12. evam ā tṛtīyaṃ vyatyāsam. 16. yathābhipretam itarām brahmacāry ākroset. 17. paścimenāgnīdhṛīyam bahirvedi pariśrite mithunau sambhavetām yau varṇau labheran.

²³ Tj *yadā sāma prastūyati yadā sāma prastūyetātha.*

JPA 39,19.

māgadhañ ca puṃścalūñ ca dakṣiṇe vedyante mithunā upakalpayanti

[Bh/J 291,1-2] māga===yanti // māgadhā nāma vandinaḥ / puṃścalyo veśyāḥ / māga-
dhañ ca puṃścalūñ ca dakṣiṇe vedyante yathā sambhavatas tathā yojayanti parikarṃiṇaḥ
//

JPA 39,20.

tāv abhimantrayate
ahan daivyaṃ mithunaṃ gāsyāmi
yuvam mānuṣam mithunañ caratam iti

Note: This mantra is not attested elsewhere.

[Bh/J 291,2] tāva===miti //

JPA 39,21.

yadā sāma prastūyeta-
atha²⁴ samvartayātād iti

Note: This command is not attested elsewhere.

[Bh/J 291,2-3] yadā===diti // tāv āha- iti vākyaśeṣaḥ //

39,22. (sāmaparimādaḥ)

Note: Cf. JB 2,399-404: adhvaryur grahaṃ gr̥hītvā dravati / sa āha- upāvartadhvam iti / te himṅkṛtyaiva prāñco niṣkramyāgreṇāgnīdhraṃ tiṣṭhanto viśveṣāṃ devānāṃ vratena stuvate / ... te prāñco 'bhikramya cātvalāma avekṣamānāḥ krośena stuvate / ... athānukrośam / ... te ya evaṃ vidvāmsaḥ krośānukrośābhyāṃ stuvata ubhayor evānāyor lokayoḥ pratitiṣṭhanti - krośenaiva svargaṃ lokam gacchanty anukrośenāsmiṃ pratitiṣṭhanti / agner apipakṣam prati satrasya rddhayā stuvate / ... vratapakṣābhyāṃ abhito havirdhāne / ... prāñāpānābhyāṃ stuvate / prāñena purastād apāñena paścā / ... ślokānuślokābhyāṃ stuvate / ślokena purastād anuślokena paścāt / ... nihnavābhinihnavābhyāṃ stuvate / nihnavena purastād abhinihnavena paścāt / ... aṅgirasāṃ ṣaḍviṃśatyakṣarañidhanenāntassadasaṃ stuvate / jaghanenaudumbarīm aṅgīrobhya etad devebhyo nivedayante [']rātsma- iti / tat pañcaviṃśam kṛtvā stuvate vratasyānatiṣṭavāya yad v eva prati bhūtecchandasāṃ vratena stuvate ... / ... saptāśītir mahāvratasya stotryā bhavanti trayodaśa parimādaḥ /

– PB 5,4,1. prāñena purastād āhavanīyam upatiṣṭhante - prāñam eva taj jayanti. 2. apāñena paścāt puccham upatiṣṭhante - apāñam eva taj jayanti. 3. vratapakṣābhyāṃ pakṣāv upatiṣṭhante - diśa eva taj jayanti. 4. prajāpater hr̥dayenāpikakṣam upatiṣṭhante - jyaiṣṭhyam eva taj jayanti. 5. vasiṣṭhasya nihavena cātvalāma upatiṣṭhante - svargaṃ eva tal lokam āptvā śriyaṃ vadante. 6. vaiśvadevyāṃ ṛci bhavati - viśvarūpaṃ vai paśūnāṃ rūpaṃ - paśūn eva taj jayanti. 7. satrasya rddhyāgnīdhraṃ upatiṣṭhanta rddhāv eva pratitiṣṭhanti. 8. caturakṣarañidhanam bhavati - catuṣpādāḥ paśavaḥ - paśuṣv eva pratitiṣṭhanti. 9. ā tamitor nidhanam upayanty - āyur eva sarvam āpnuvanti. 10. ślokānuślokābhyāṃ havirdhāna upatiṣṭhante - kīrtim eva taj jayanti. 11. yāmena mārjālīyam upatiṣṭhante - pitṛlokam eva taj jayanti. 12. āyurṇavastobhābhyāṃ sada upatiṣṭhante - brahma caiva tat kṣatrañ ca jayanti. 13. ṛśyasya sāmñā gārhapatyam upatiṣṭhante. 14. indrañ sarvaṇi bhūtāny astuvañs tasya ṛśya ekam aṅgam astutam acāyat

²⁴ Tj yadā sāma prastūyātā atha.

tad asyaitena astaut tenāsya priyaṃ dhāmopāgacchat priyaṃ evāsya itena dhāmopagacchanti. 15. yat parokṣaṃ nidhanam upeyur hrītamukhaṃ pratimuñceran pratyakṣam upayanti hrītamukhaṃ evāpajayanti.

LŚS 3,9,1. mahāvratasya pṛṣṭha upākṛte yuktvā stomam parimādo gāyed iti bhāṇḍitāyanaḥ. 2. pratigṛhya tṛṇe ayuktveti gautamaśāṇḍilyau dhānañjayaś ca. 3. prāg eva stotropākaraṇād ity eke. 4. dakṣiṇenāgnīdhriyaṃ gatvottareṇāgnim prānaprabhṛtibhir upatiṣṭheraiḥ tad uktam brāhmaṇena (PB 5,4,1). 5. sarvāṅy udgātā sakṛt sakṛd gāyet. 6. nidhanam itarāv anūpeyātām. 7. api madhyenidhaneṣu. 8. ādyantastubdheṣu padāya padāya stobhet. 9. tenaivapratyāvraja puccham (PB 5,4,2). 10. vratapakṣayoḥ pūrveṇa dakṣiṇam pakṣam (PB 5,4,3). 11. uttaram apikakṣam upatiṣṭheran (PB 5,4,4). 12. *viśve devā* (ĀrS 3,9) iti vasiṣṭhanihavam ūhet (PB 5,4,5-6). 13. cātvalam upasthāyottareṇāgnīdhriyaṃ gatvā paścāt tiṣṭhantaḥ (PB 5,4,7). 14. tata eva pratyānmukhā iti dhānañjayaḥ. 15. tasyottamaṃ nidhanam ātamitor upeyuḥ (PB 5,4,8-9). 16. pūrveṇa havirdhāne purastāt pratyānmukhāḥ. 17. paścād itareṇa (PB 5,4,10). 18. tata evekṣamāṇā mārjāliyaṃ yad dvandveṣu *nāke sparṇam* (SV 1,320) (PB 5,4,11). 19. yathā havirdhāne tathā sadaḥ (PB 5,4,12). 20. antarvedeḥ pratyānmukhā gārhapatyam iti dhānañjayaḥ. 21. tasyaiva paścāt tiṣṭhanta iti śāṇḍilyaḥ (PB 5,4,13). 22. indraprabhṛti pratyakṣam nidhanam upeyuḥ (PB 5,4,14-15).

JPA 39,22.

atha yadi sāmāparimādaḥ kuryād
etasmin kāle kuryāt

On whether the *sāmāparimādaḥ* are to be performed or not see JPA 36,44-50.

[Bh/J 291,3] atha===kuryāt // atha yadi sāmāparimādaḥ kuryād etasmin kāle kuryāt //

JPA 39,23.

yathā bhavati brāhmaṇam //

[Bh/J 291,3-26] yathā===brāhmaṇam // yathā brāhmaṇenoktan tathā kuryāt / evan tatroktam / māgadhañ ca puṃścalūñ ca pratīmaṃ sampraiṣam ukhvāgnim pūrveṇa parītyāgreṇāgnīdhram prānmukhas tiṣṭhanto (1) viśveṣān devānāṃ vratena (JĀrG 4,5 on JS 2,2,4) stuvate /

nanv *adhvaryur grahaṃ gṛhītvā dravati / sa āha- upāvartadhvam iti / te hiṃkṛtyaiva prāñco niṣkramyāgreṇāgnīdhran tiṣṭhanto viśveṣān devānāṃ vratena stuvata* (JB 2,398: 333,1-2) ity atra hiṃkāro vihitaḥ / sa katham bhavatā noktaḥ / ucyate / *adhvaryor grahagrahaṇopāvartanayor anantaram hiṃkāro vihitaḥ / tat stotram pratigṛhya hiṃkārāt prāktanam karma kṛtvā stotrāṅgam hiṃkṛtyeti kalpyam / yathā vairājasya stotre hiṃkṛtyā prastutya manthanti-* (JB 3,70: 384,5) ity ucyate tadvat /

atha vā / sa hiṃkāra[s] stotrāṅgam na syāt / etadaṅgam evāyam astu / tathāpi parair *upāvartadhvam* ity ukte yadi parimādāṃ gānan tadaiva hiṃkāra[s] syāt / *prāñco niṣkramya-* (JB 2,398: 333,1-2) ity uktam prāggamanaṃ yathārthatvāt tadānīm eva syāt tadvat /

kim bahunā / *etasmin kāle kuryād* (JPA 39,22: 291,3) iti kālāntare [']vidhānāt pūrvoktam eva sādhu /

te prāñco [']bhikramya cātvālasamīpe cātvālam avekṣamānā udañmukhā antarvedy eva tiṣṭhantaḥ (2) krośena (JGG 5,5,1 on JS 1,43,1) stuvate (cf. JB 2,398: 333,3-4) /²⁵

athāpipakṣasamīpe sthitvā (3) sa[t]trasya rddhyā (JĀrG 1,5 on stobhas) stuvate (cf. JB 2,401: 333,35) /

kasminn apipakṣe / sāmīpyād uttarasminn eva /

atha pūrvayā dvārā havirdhānam prapadya dakṣiṇasya havirdhānasyāgreṇa parītya dakṣiṇatas tiṣṭhantaḥ (4) pūrveṇa vratapakṣeṇa (JĀrG 17,5 on JS 1,33,6) stuvate /

atha yathetam pratinivartyottarasya havirdhānasyāgreṇa parītyottaratas tiṣṭhanta (5) uttareṇa vratapakṣeṇa (JĀrG 17,6 on JS 1,33,6) stuvate /

atha havirdhānayoḥ purastāt tiṣṭhantaḥ (6) prāṇena (JĀrG 17,1 on JS 1,33,6) stuvate /

athottaram havirdhānam uttareṇa parikramya paścād anayos tiṣṭhanto (7) [']pānena (JĀrG 17,2 on JS 1,33,6) stuvate /

atha yathetam pratinivṛtya purastāt (8) chlokena (JGG 5,8,8 on JS 1,46,3) stuvate paścād (9) anuślokena (JGG 5,8,9 on JS 1,46,3) /

atha (10) nihnavena (JĀrG 8,1 on stobhas) purastāt stuvate paścād (11) abhinihnavena (JGG 8,2 on stobhas) /

atha pūrvayā dvārā havirdhānān niṣkranyottareṇāgnīdhram parītya pūrvayā dvārā sadaḥ prapadyaudumbaryāḥ paścāt tiṣṭhanta (12) āngirasena (JĀrG 12,5 on JS 1,53,1) stuvate / ṣaḍviṃśatyakṣaranidhanam sat pañcaviṃśatyakṣaranidhanam kṛtvā stuvate / katham pañcaviṃśatyakṣaranidhanam bhavati / e²⁶ *suvar jaganma devānām* iti gāyet / tathā pañcaviṃśatyakṣaranidhanam bhavati /

tatraiva tiṣṭhanto (13) bhūtecchadāṃ vratena (JĀrG 9,4 on JS 2,4,3-4) stuvate /

ayaṃ sāmāparimādāṃ gānakramaḥ /

nanv anukrośo (JGG 5,5,2 on JS 1,43,1)[']pi brāhmaṇena vihito gātavya eva / na gātavyaḥ / brāhmaṇe [']nukrośasya *gāyed* iti vidhir na śrūyate / kathan na śrūyate / *tasmād u haivaṃ vidvāṃsaḥ krośānukrośābhyāṃ stuvata* (JB 2,400: 333,31) iti / naiṣa vidhiḥ / krośasyārthavāde prasaṅgād anukrośa uktaḥ / naivam bhavati / *athānukrośam* (JB 2,398: 333,6) iti vihita eva / atra brūmaḥ / krośa evātra vihitaḥ / krośānukrośayos tulyam artham pratipādayitum *athānukrośam* (JB 2,398) iti prakṛto [']nukrośaḥ / atha vā vihita evāstu / svargakāmāḥ krośena stuvate pratiṣṭhākāmā anukrośeneti yojyam (cf. JB 2,400) / krośānukrośayor yugapat prayoge ko doṣaḥ / *trayodaśa parimāda* (JB 2,404: 335,1) iti śrūyate / anukrośasya prayoge trayodaśatvaṃ vihanyate / tasmād uktavad eva sādhu //

[Bh/J 291,27] // 39 //²⁷

²⁵ On the *anukrośa* see further on in this commentary.

²⁶ Thus e T & JĀrG 12,5 : *evaṃ* N : *ekaḥ* ed.

²⁷ The number actually in N here is 38, due to numbering 38 mistakenly 37. The mistake is corrected in the next colophon, which is rightly // 40 //.

JPA 40. (āsandyārohaṇam)

JPA 40,1.

sa pūrvayā dvārā sadaḥ praviśya-
antareṇaudumbarīṅ cāsandīṅ cātyākramya
dakṣiṇata udakprāgāvṛtta iva dakṣiṇāṅ jānv ācya-
āsandīm abhimantrayate
*bṛhadrathantare te pūrvau pādau vairūpavairāje aparau
śākvararivate anūcyāni ca prācīnam ātānā yajūṃṣi
tiraścīnam sāmāny āstīrṇam vākovākyam
atīrokā śrīrūpabastraṇam vāravantīyan te sandhaya
indrasyāsandī-* iti

Note: Cf. JB 2,406: 335,35 - 336,1 udgātā pañcaviṃśenātmanā rājanena stoṣyan audumbarīm adhirohaty - ūrg vā annam udumbara - ūrja evānnādyasyāvaruddhyai / tām abhimantrayate *bṛhadrathantare te pūrvau pādau vairūpavairāje* 'parau śākvararivate 'nūcyāni *chandāṃsy āstaraṇam yajūṃṣi vivayanaṃ syonām āsadam suśadām āsadam* iti. - PB 5,5,1 āsandīm āruhyodgāyati devasākṣya eva tad upariśadyam jayati. 2. audumbarī bhavaty - ūrg udumbara - ūrjam evāvarundhe. prādeśamātrī bhavaty asya lokasyānuddhānyā. 4. chandobhir ārohati svargam eva tal lokam ārohati. 5. chandobhir upāvarohaty asmiṅl loke pratitiṣṭhati.

LŚS 3,12,1 aparayā dvāraudumbarīm āsandīm mauñjavivānām atihareyuḥ. 2. yajñīyasya vṛkṣasyaudumbarābhāve. 3. muñjābhāve dārbham. 4. prādeśamātrāḥ pādā aratnimātrāṇītarāṇy aṅgāni. 5. dakṣiṇenaudumbarīṅ hṛtvā tasyā uttarato nidadhyuḥ. 6. tām uttareṇodgātā gatvā paścād upaviśya bhūmisprśo 'syāḥ pādān kṛtvā kūrcāv adhasād upohyābhīmṛśed *bṛhadrathantare te pūrvau pādau śyaitanaudhase aparau vairūpavairāje anūcī śākvararivate tiraścī* ity etaiḥ pṛthag aṅgāny anvartham. 7. vivayanam ālabhya- *ṛcaḥ prāñca ātānā yajūṃṣi tiryāñcaḥ sāmāny āstīrṇam śrīr upabarhaṇam vākovākyam atīrokā vāravantīyaṅ sandhaya rājanam ātmā pratiṣṭhā yajñāyajñīyam* iti.

[Bh/J 292,1-5] sapū===ndīti // sa udgātāudumbarīyāsandyayor madhyena gatvāsandyā dakṣiṇata udakprāg āvṛtyaiśānīn dīsam abhimukha upaviśya dakṣiṇāṅ jānv ācya nīcīkṛtyāsandīm abhimantrayate [']nena mantreṇa / parimādāṅ gānapakṣe pūrvam eva pañcaviṃśatyakṣaraṇidhanagānārthan tan deśam praviṣṭatvāt tatraivopaviśyāsandyābhimantraṇam evārabheta /

kim asminn upaveśana upaveśanāvṛt kartavyā / nātra kartavyā / codite hy upaveśane kartavyā / nātra coditam upaveśanam / arthaprāptam etaj jānvāñcanam anupaviṣṭasya na sambhavati samyag abhimantraṇāṅ ca //

JPA 40,2.

athāsyām udīcīnagrīvaṅ kṛṣṇājīnam uttaralomopastrīṅ
*vratam asi devānāṅ jyotir
ṛtam satyaṅ śraddhām brahmavarcaṣaṅ yaśo mayi dhehi-* iti

Note: This mantra is not known from other sources.

[Bh/J 292,6-7] athā===hīti // atha tasyām āsandyām udicīnagrīvaṃ kṛṣṇājinam uttaraloma yathā syāt tathopastṛṅṅāty anena mantreṇa //

*JPA 40,3**.

athainam uttānābhyāṃ hastābhyāṃ anvārohati
vasavas tvārohanu gāyatṛeṇa cchandasā
tān anv ārohāmi rājyāya
rudrās tvārohanu traīṣṭubhena cchandasā
tān anv ārohāmi vairājyāya-
ādityās tvārohanu jāgatena cchandasā
tān anv ārohāmi rājyāya
viśve tvā devā ārohanu ānuṣṭubhena cchandasā
tān anv ārohāmi sāmṛājyāya
marutas tvārohanu pāṅktena cchandasā
tān anv ārohāmi sārvaśyāya
sādhyās tvārohanu kākubhena cchandasā
tān anv ārohāmi pārameṣṭhyāya-
āptyās tvārohanu dvaipadena cchandasā
tān anv ārohāmy ātiṣṭheyāya
yatayas tvārohanu aticchandasā
tān anv ārohāmi kāmāprāya- iti

Note: Cf. LŚS 3,12,8 tāṃ mukhenorāsā bāhubhyāṃ iti sprṣṭvārohet *vasavas tvā gāyatṛeṇa chandasārohanu tān anv adhirohāmi rājyāya*, *rudrās tvā traīṣṭubhena chandasārohanu tān anv adhirohāmi vairājyāya*, *ādityās tvā jāgatena chandasārohanu tān anv adhirohāmi svarājyāya*, *viśve tvā devā ānuṣṭubhena chandasārohanu tān anv adhirohāmi sāmṛājyāya*- iti. 9. athaitair eva devatā udasya rājasabdañ ca- *amunā tvā chandasārohāmi*- ity ārohet. 10. vairājapāñcamair iti gautamaḥ. 11. caturbhir iti dhānañjayaḥ. 12. tribhir iti śāṇḍilyaḥ. – JB 2,45: 173,36 - 274,5 athaiṣaudumbarī rājāsandī ... tāṃ haike namaskāreṇaivādhirohanti *namas te 'stu bhagavati vidma tvā sā nāś śivaidhi*- iti / tūṣṇīm haivaike adhirohanti / mano vai prajāpatiḥ / prajāpatyam etad ahar iti.

[Bh/J 292,7-16] athai===yeti // athābhimantraṇād anantaram etām āsandīm uttānābhyāṃ hastābhyāṃ anvārohati /

kiṃlakṣaṇe ṛtīyā / karaṇa iti brūmaḥ / etat tāvat tiṣṭhatu / atrānyā vicāraṇāsti / idam anvārohaṇam ekaṃ karma / asminn aṣṭau mantrā vihitāḥ / mantrāntena karmārambhāsamyogaś ca yājñikānām iṣṭaḥ (cf. ŚŚS 1,2,26 quoted in Bh 12,14; also BhŚS 1,2,2; ĀpŚS 24,2,1; KŚS 1,3,5) / mantrapṛthaktvāt karmapṛthaktvam apīṣṭam (cf. ŚŚS 1,2,24 quoted in Bh 27,2) / ārohaṇam aṣṭakṛtvāś cikīrṣor avarohaṇam avaśyam arthasiddham acoditam saptakṛtvāḥ prasajati mantreṇānurūḍhasyāsya punaravarohaṇaprayojanasyādṛṣṭatvāt / evaṃ sthite kiṃ kartavyam / idam ucyate / evaṃ karmavidhānasāmarthyād evāṣṭānām mantrānām ante sakṛd evārohaṇam kriyate /

nanv asyāpy ārohaṇasya droṇakalaśasammārgavad (JŚS 9,4; 8,18) audumbarīdr̥mhaṇavac (JŚS 6,6) ca mantrapṛthaktvāt karmāvṛttir yuktaiva / sammārgaś śuddhikaraṇārthaḥ / bahukṛtvo [']pi sammṛṣṭe [']tīva śuddhir bhavati / dr̥mhaṇan dr̥dhikaraṇam / bahukṛtvo [']pi dr̥mhaṇe kṛte [']tīva dr̥dham bhavati / tad guṇāyaiva bhavati / atra punarārohaṇan tadānīm evāvarūḍhe vyartham bhavati / na ca saṃskāram ādadhati / pratyavarohaṇam api parastād vidhāsyate (JPA 43,16) / tasmāt sarveṣāṃ mantrāṇām ante sakṛd evārohaṇam kartavyam //

*JPA 40,4**.

tām anenāgre [']dhirohet
(= JB 2,45: 174,5)

Note: JPA 40,4-8 reproduce JB 2,45: 174,5 tām anenāgre 'dhirohed athānenāthānenāthānenā- *amṛtaṃ gameyam* iti.

[Bh/J 292,17-19] tāma===rohet // tām āsandīm anena dakṣiṇena hastenādhirohet / nanu pūrveṇa vākyena hastābhyām anvārohaṇam vihitam / kimartho [']yam punarvidhiḥ / nāyam vidhiḥ / anena kramo niyamyate / hastābhyām ārohaṇam kurvann agre dakṣiṇenā-rohed iti //

*JPA 40,5**.

athānena
(= JB 2,45: 174,5)

[Bh/J 292,19-20] athānena // atha savyenety arthaḥ / evañ ced dhastābhyām ārohaṇasya bhinnakālatvān mantrāṇān dviruktiḥ prāpnoti / tadartho [']yam athaśabdaḥ kṛtaḥ //

*JPA 40,6**.

athānena
(= JB 2,45: 174,5)

[Bh/J 292,20] athānena // atha dakṣiṇena pādena //

*JPA 40,7**.

athānena
(= JB 2,45: 174,5)

[Bh/J 292,20-26] athānena // atha savyena pādena /

athānena- ity etena śabdena sāmānyavācinā nāmagrahaṇam akṛtvā pratyakṣam uddīśyai-vocyamānena katham avabodhyate pāṇipādādhirohaṇam iti / atra brūmaḥ / catvāry aṅgāny ārohaṇakriyān nirvartayanti pāṇi pādau ca / nānyāni / *uttānābhyāṃ hastābhyāṃ*

(JPA 40,3: 292,7) iti pūrvaṃ hastau vihitau / *pādābhyām* (JPA 40,8-9: 292,26) ity anantareṇa vākyena vidhāsyate / tasmāt pūrvaṃ hastau paścāt pādāv iti jñāyate / athāpi hastābhyām avalambya pādābhyām adhirohaṇaṃ yuktataraṃ sukaraṅ ca bhavati / atha ca dakṣiṇapūrvatā nyāyataḥ () prayogataś ca siddhā //

*JPA 40,8-9**.

amṛtaṃ gameyam iti (JB 2,45: 175,5)

asaṃsparśayan pādābhyām

[Bh/J 292,26-28] amṛ===dābhyām // anena mantreṇa pādābhyām adhirohet / adhirohaṇakāle pādābhyām āsandīsparśo [']pi na kartavyaḥ //

aparā vyākhyā //

*JPA 40,3 bis**.

athainam uttānābhyām hastābhyām anvārohati

vasavas tvā ...

... kāmāprāya- iti

[Bh/J 292,28 - 293,2] athai===yeti // itthambhūtalakṣaṇe tṛtīyā / anvārohaṇan nāma paścādārohaṇaṃ / eteṣu mantreṣv abhihitā yā devatāḥ pūrvam āsandīm adhirohanti tāsām anv aham adhyārohāmīti manasā saṃkalpaḥ kartavyaḥ / ayam uttānapāṇir itthaṃ manasā dhyāyan mantrān japed ity arthaḥ //

*JPA 40,4 bis**.

tām anenāgre [']dhirohet

(= JB 2,45: 174,5)

[Bh/J 293,2] tāma===rohet // adhirohaṇam āsandyā upari pratiṣṭhānam //

*JPA 40,5-7 bis**.

athānenāthānenāthānena

(= JB 2,45: 174,5)

[Bh/J 293,3] athā===nena // etāni vākyāni gatārthāni //

*JPA 40,8 bis**.

amṛtaṃ gameyam iti

(= JB 2,45: 174,5)

[Bh/J 293,3] amṛ===miti // anena mantreṇādhirohet //

*JPA 40,9 bis**.

asaṃsparśayan pādābhyām

[Bh/J 293,3-7] asaṃ===dābhyām // pādābhyām āsandīm asaṃsparśayann adhirohed iti /

kim anayor vyākhyānayos sādhiyaḥ / vayam uttaram āpannāḥ / tathaiva śrūyate brāhmaṇe / *tām haikē namaskāreṇaivādhirohanti-* (JB 2,45: 174,3) iti pūrvaḥ pakṣaḥ / *tūṣṇīm haivaike [']dhirohanti-* (JB 2,45: 174,4) ity aparaḥ pakṣaḥ / *tām anenāgre [']dhirohed athānenāthānenāthānenāmṛtam gameyam iti* (JB 2,45: 174,5 = JPA 40,4-8) siddhāntaḥ / anenaiva mantreṇādhirohaṇaṃ kartavyam iti siddhāntaḥ / anena krameṇa tasmād anvā-rohaṇamantrāṇām anudhyānamātram eva kartavyam iti niścinumaḥ //

JPA 40,10.

dakṣiṇottarī paryāhr̥tyopaviśati

syonām āsadaṃ suśadām āsadam

(JB 2,406: 336,1) iti // 41 //

Note: Cf. LŚS 3,12,13 āruhya japet *syonām āsadaṃ suśadām āsadaṃ namas te 'stu mā mā hiṃsīr* iti. 14. tasminn ārohati kūrcaṇ āroheyuḥ praṣṭī brahmā gṛhapatiḥ.

[Bh/J 293,7-12] dakṣi===miti // *pādābhyām* ity anuvartate / dakṣiṇāś cāsāv uttarāś ca dakṣiṇottaraḥ / dakṣiṇottaro [']syāstīti dakṣiṇottarī / udgātā dakṣiṇottarī paryāhr̥tya parita ābhimukhyena ca hr̥tvā pādaḥ pādābhyān dakṣiṇottarī sa pādaḥ pariveṣṭyopasthaṃ kṛtvopaviśatīty arthaḥ /

kathaṃ *pādābhyām* ity anukṛṣya tatsahacāry *asaṃsparśayann* ity ayam śabdo nānukṛṣyate / kāmaṃ so [']py anukṛṣyatām / tadanukarṣaṇam iṣṭam eva yuktañ ca / ārohaṇakāle [']pi saṃsparśaḥ pratiśiddhaḥ kim punar upaviṣṭasya gānāya / savyam pādan dakṣiṇa ūrāv āropya paścāt savye pāde dakṣiṇam āropya pādān upaviśet ity ayam arthasiddho bhavati / anena mantreṇopaviśet //

[Bh/J 293,13] // 40 //

JPA 41,1-7. (diśopaṣṭhānam)

Note: The parallel texts do not prescribe a worship of the directions of space here, and the mantras of JPA 41,2-7 are not known from other sources.

JPA 41,1.

atha diśa upatiṣṭhate

[Bh/J 294,1] atha===ṣṭhate // athopaveśanānantaran diśa upatiṣṭhate //

JPA 41,2.

prāṇo māśayā pātv
iti prācīm purastāt

[Bh/J 294,1-2] prāṇo===rastāt // udagāvṛtta upaviśyaiva purastād añjalim kṛtvā tām
abhivikṣamāṇo [']nena mantreṇa prācīm upatiṣṭhate //

JPA 41,3.

apāno mā dakṣiṇāyai pātv
iti dakṣiṇataḥ

[Bh/J 294,2] apā===ṇataḥ //

JPA 41,4.

vyāno mā guptyai pātv
iti paścāt

[Bh/J 294,2] vyāno===paścāt //

JPA 41,5.

samāno mā śraddhayottarataḥ pātv
ity uttarataḥ

[Bh/J 294,2] samā===rataḥ //

JPA 41,6.

udāno mā vyāpyai pātv
ity upariṣṭāt

[Bh/J 294,3] udā===riṣṭāt //

JPA 41,7.

avāno mā samāptyaiva pātv
ity adhastāt

[Bh/J 294,3-4] avā===dhastāt // upatiṣṭheta- ity vākyaśeṣaḥ / upaviśyaiva tām diśam
ikṣamāṇa upatiṣṭheta / udagāvṛtta upaviśyaivopatiṣṭhetety etadarthapratipādanārthāḥ
purastādādayaś śabdāḥ //

JPA 41,8-18. (vāṇas̄ śatatantrī)

Note: Cf. JB 2,45: 174,6-14 athāsmā ārūḍhāya vāṇam̄ śatatantrīm āharanti / tam etena santānena santanoti *bhūr bhūva[s] svar - vadā vadā vadā vadī vadā vadoruḥ pṛthus sugas sugantuḥ - karmaḥ karaṇaḥ karaḥ kariṣyan / aindrīm vācam̄ bṛhatīm̄ viśvarūpām̄ śatāyusaṃ pravada deva vāṇa-* iti / athendranatayā ceṣīkayā vetasaśākhayā collikhati *mano jyotir* iti *vāk satyam* iti *mano bhadra* iti / tam prayacchati //

JB 2,418: 340,32 - 341,4 vāṇas̄ śataśrīr bhavati / śatāyur vai puruṣas̄ śatendriyas̄ śatavīryas̄ tasyaiven-driyasya vīryasyāvaruddhyai / tad āhur na vāṇas̄ śataśrīḥ kāryo yarhi vā etasya brāhmaṇās̄ santānam avidus sakṛt santato vā eṣa tarhi rājñām̄ sabhāsu praviśāmi bruvann aśayat tam̄ kiṃ tat kuryur yas tathaitarhi na yathā pureti / tad u vā āhuḥ kiṃ khalu tathaitarhi yathā purā / ekasāmnā ha sma vai purā stutvā svargam̄ lokam̄ gacchanty atho 'vabhṛthād evodetya kāryaḥ / evam̄ vāṇas̄ śataśrīr vācaḥ kṛtsnatvāyeti / tasyaiṣa santāno *bhūr bhūva[s] svar - vadā vadā vadā vadī vadā vadoruḥ pṛthus sugas sugantuḥ - karmaḥ karaṇaḥ karaḥ kariṣyan - aindrīm̄ vācam̄ bṛhatīm̄ viśvarūpām̄ śatāyusaṃ pravada deva vāṇa* iti / athendranatayā ceṣīkayā vetasaśākhayā collikhati *mano jyotir* iti *vāk satyam* iti *mano bhadra* iti.

PB 5,6,12. vāṇam̄ vitanvanti - anto vai vāṇo 'nto mahāvratam - antenaiva tad antam abhivādayant. 13. śatatantrīko bhavati - śatāyur vai puruṣaḥ śatavīryaḥ. 14. tam ullikhet *prāṇāya tvā 'pānāya tvā vyānāya tvā-* iti prāṇāpānavyānān eva tad āptvāvarundhate.

LŚS 3,12,15 āsandyā vyākhyātam̄ dravyam̄ vāṇasya. 4,1,1 rohitenāṇaḍuhennottaralonnā carmanāpihitaḥ syāt. 2. tasya daśasu paścāc chidreṣu daśa daśa tantryo baddhāḥ syur mauñjyo dārbhyo vā. 3. triṣṭi iti śāṇḍilyas̄ catuśtriṃśan madhyame trayastriṃśatāv abhita iti. 4. purastād ekaikaśas̄ tās̄ traidham̄ vibhajya *bhur bhūvaḥ svar* ity etābhiḥ pṛthag uttarottary udūhet. 5. tam abhimṛṣed *vado vada vadā vadī vado vadoruḥ pṛthuḥ sugaḥ sugantvaḥ - karmaḥ karaṇaḥ karaḥ karasyur - abhīṣāt cābhīṣāhī cābhīmātihas̄ cābhīmātihā ca sāsahis̄ ca sahīyām̄ś ca sahasvām̄ś ca sahamānās̄ ca- - ud vayās̄ ca bṛhadvayās̄ ca savayās̄ ca bṛhadvayās̄ ca- aindrīm̄ vācam̄ bṛhatīm̄ viśvarūpām̄ śatāyusaṃ pravada deva vāṇa-* iti. 6. śīthilām̄ tantunā yached *ebhir no vāṇa tantubhiḥ śatam̄ rāddhīr ihābahārātsma sarve tārṣmajīvā jyotir aśīmahī-* iti. 7. *vāk sarvam̄ mano jyotir mā no bhadra* iti japitvā vādayed indreṇatayeṣīkayā vetasaśākhayā ca sapalāsāyā mūlataḥ. 8. *prāṇāya tvā-* ity ūrdhvam̄ ullikhet *apānāya tvā-* ity avācam. 9. *vyānāya tvā vyānāya tvā-* iti triḥ saṃlikhyodañcam̄ prohet. 10. brāhmaṇam̄ uktvā- *imam ullikhann āsva-* iti. 11. *āhata dundubhīn pravadantu vīṇā* iti brūyāt.

JPA 41,8.

athāsmā ārūḍhāya vāṇam̄ śatatantrīm̄ āharanti

(= JB 2,45: 174,6)

[Bh/J 294,4-6] athā==ranti // athāsmā udgātra āsandīm̄ ārūḍhāya vāṇam̄ parimādviśe-ṣam̄ śatatantrīm̄ śatena tantrībhir yuktam̄ āharanty adhvaryavo vā yajamānapuruṣā vā //

JPA 41,9.

tām̄ pratigrhṇāti

devasya tvā savituḥ prasave

[']śvinor bāhubhyām̄

pūṣṇo hastābhyām
pratigr̥hṇāmi- iti

[Bh/J 294,6] tāmpṛa===mīti // anena mantreṇa pratigr̥hṇāti //

JPA 41,10.

tām pratigr̥hya
dakṣiṇa ūrau nidhāya
śatākṣarais santanoti

[Bh/J 294,6-7] tampra===noti // taṃ vāṇam pratigr̥hya dakṣiṇa ūrau nidhāya śatenā-
kṣarair vakṣyamāṇena krameṇa santanoti vādayati //

JPA 41,11.

*bhūr bhuvā[s] suvar*²⁸
iti pañcabhiḥ pañcodūhati

[Bh/J 294,7-10] bhūrbhu===hati // ebhiḥ pañcabhir akṣaraiḥ pañca tantrīr udūhati
vādayati /

śata tantrīr vādayed ity ukta ekaikenaikaikām iti sidhyati / tasmāt *pañcabhiḥ pañcodūhati-*
ity anarthakam / nānarthakam pañcākṣaram mantram uktvā pañca tantrīr yugapad vāda-
yed ity etadarthatvād iti / evam uttarāṇy api vākyaṇi vyākhyātavyāni //

JPA 41,12.

agnir āhuto (JGG 2,1,18 on JS 1,13,8; JŪha 1,11,19-21, nidhanam
gauṣūktasya; JB 3,251: 459,27)

vājī jigvā viśvā dhanāni- (JGG 6,9,5 on JS 1,57,1; JŪha 1,12,51-53,
nidhanam daśākṣaranidhanasya vājajitaḥ; JB 3,299: 477,33-34)

iti pañcadaśabhiḥ pañcadaśa

[Bh/J 294,10] agni===daśa //

JPA 41,13.

asmabhyam gātvittamā (JGG 6,8,24 on JS 1,56,6; JŪha 1,8,59 on JS
3,34,9)

e ati viśvāni duritā tarema- (JGG 6,5,16 on JS 1,53,1; JŪha 1,9,28-30;
nidhanam plavasya; JB 3,195: 435,32)

iti viṃśatyā viṃśatim

²⁸ *suvar* for *svar* in Tj is an emendation to obtain five syllables.

[Bh/J 294,10] asma===śatim //

JPA 41,14.

- (1) *mā* (JB 3,353: 498,19)²⁹
- (2) *pramā* (JB 3,353: 498,19)
- (3) *pratimā-* (JB 3,353: 498,20)
- (4) *asrīvayas*³⁰ (JB 3,353: 498,21)
- (5) *silikam asi*³¹ (JB 3,353: 498,22)
- (6) *vicchirdir indryāvad*³² (JB 3,353: 498,23)
- (7) *ati dviṣa*

iti ((pañcaviṁśatyā)) pañcaviṁśatim

Note: These seven mantras are based on JB 3,353 excepting the last one, which has been added to fill up the required number of 25 syllables. The JB notes that the six first have one to six syllables; the JB connects them with the six days of the *ṛṣṭhya ṣaḍaha* and their *ṛṣṭha sāmans*. The JB has taken the first four from the Yajurveda, where they are said to be names of metres (*chandas*), *mā* 'measure' representing the earth, *pramā* the atmosphere and *pratimā* the sky, while *asrīvayas*, the plural of *asrīvī-*, represents the seasons. These and more usual names of the metres are in the Yajurveda used for placing certain bricks in the Fire Altar; cf. MS 2,8,3; KS 17,3; TS 4,3,7a; VS 14,18 and ŚB 8,3,3,5. – For *silikam asi* cf. *silikamadyamāsaḥ* in RV 1,163,10a. – *chardiṣ-* n. 'protection' is an old variant of *chadiṣ-* n. 'cover', (*vi*)*chirdiṣ-* a corruption. – *ati dviṣaḥ* is not known from other sources, but cf. RV 3,27,3c *ati dveṣāṁsi tarema*.

[Bh/J 294,10] māpra===śatim //

JPA 41,15.

- āśayaṃ*³³ *vīryaṃ yonim ā daddhvaṃ viśvajanasya*³⁴ *cchāyā /*
(JB 3,353: 498,24-25)
*yat paro yonim atiścutitam abhūt*³⁵ *tad ā daddhvaṃ vasv*³⁶
(JB 3,353: 498,25-26)

iti pañcatrimśatā pañcatrimśatam

Note: The JB 3,353 connects these two mantras with the *vāmadevya* and *yajñāyajñīya sāmans* respectively.

²⁹ *te mety* the preliminary edition of Gerhard Ehlers with all mss. : *tam ety* JB ed. of Raghu Vira and Lokesh Chandra 1954.

³⁰ *asrīvayas* Tj : *'srīvaya iti* Baroda and Ka mss of JB : (*a*)*srīvak* JB ed. with Ca ms.

³¹ Thus Tj : *sirikam asi* JB without variant readings.

³² Thus Tj : *cchardir indriyāvad* JB

³³ Thus Tj and ms. Ka of JB : *ā gayam* JB ed. with ms. Ga.

³⁴ Thus Tj and ms. Ka of JB : *vidvajjanasya* JB ed. with ms. Ga.

³⁵ Thus JB : *adhigacchati tam abhyat* Tj

³⁶ Thus JB : *sa vastv* Tj.

[Bh/J 294,10] āśa===śatam //

JPA 41,16.

tam etena santānena santanoti
bhūr bhuva[s] suvar
vadā vadā vada vadī vadā vada-
uruḥ pṛthus sugas sugantu
karmaḥ karaṇaḥ karaḥ kariṣyann
ābhīṣāñ cābhīṣāhī cābhīmātihaś cābhīmātihā ca
sāsahīś ca sahyāṃś ca sahasvāṃś ca sahamānaś ca
savayāś ca vṛddhavayāś codvayāś ca bṛhadvayāś ca-
aindrīm vācam bṛhatīm viśvarūpām
śatāyuṣam pravada deva vāṇa- iti

(= JB 2,45: 174,6-13; cf. JB 2,418: 341,1-2; LŚS 4,1,5)

[Bh/J 294,10-12] tame===ṇeti // taṃ vāṇam anena santānanāmnā mantreṇa santanoti
samyag vādayati / anvarthasaṃjñā ceyam / samyak tanoty anenety santānaḥ / laya-
khaṇḍamūrccābhīr alaṃkṛtya vādayed ity arthaḥ //

JPA 41,17.

athendraṇatayā ceṣīkayā vetasaśākhayā collikhati
mano jyotir iti
vāk satyam iti
mano bhadram iti

(= JB 2,45: 174,13-14; 2,418: 341,3-4)

[Bh/J 294,13-21] athe===iti // natā ānatā prahvā / indreṇa natendraṇatā / *pūrvapadāt*
saṃjñāyām aga (Pāṇini 8,4,3) iti ṇatvam / iṣīkā nāma taruṇaśarakāṇḍaḥ / *indraṇatā-* iti
ceṣīkāyā eva saṃjñā / atha taṃ vāṇam indraṇatayā ceṣīkayā vetasaśākhayā collikhati /
vetaso vañjulaḥ / ebhis tribhir mantrais trir vādayati /

katham indreṇa nateṣīkā labhyate / ko [?]sāv indro ya iṣīkānamanavyāpāraparaś carati
/ atra brūmaḥ / svayaṃsiddhāni hi dravyāṇi devakṛtānīti loko vadati / yathā loke-
utsataṭākārāmādīn avijñātakartṛkān svayam utpannāṃś ca vadanti- *ime devakṛtā* iti vā
prajāpatikṛtā iti vā- *iśvarakṛtā* iti vā tadvad idam api draṣṭavyam / imam arthaṃ śābarvyava-
vacanam api dṛḍhayati *svayannatayā ceṣīkayā vetasaśākhayā collikhati-* iti /³⁷

ullekhanasya dve karaṇe iṣīkā vetasaśākhā ca / trayo mantrāḥ / itikaraṇaṃ mantrāṇān
tritvajñāpanārtham / mantrapṛthaktvāt karaṇapṛthaktvāc ca kriyābhyāvṛttir yuktā /

³⁷ The quote cannot be traced in the Śābarabhāṣya on the PMS. The *upagānam* and musical instru-
ments of the mahāvratā are discussed by Śābara on PMS 10,4,8-9.

tasmād iṣīkayā ca tribhir mantrais trir ullikhati vetasasākhayā ca tribhis trir ullikhatīti
sidhyati //

JPA 41,18.

taṃ yajamānāya prayacchati //

Note: Cf. JB 2,45: 174,14 tam prayacchati.

[Bh/J 294,21-22] taṃya===cchati // taṃ vāṇaṃ yajamānāya prayacchati / yajamānasya
hasta upanyasyatīty arthaḥ //

[Bh/J 294,23] // 41 //

JPA 42. (anyāḥ parimāda ādityopaṣṭhānañ ca)

Note: Cf. JB 2,46: 174,18-23 athaitā anyāḥ parimādaḥ kriyante³⁸ / JB 2,404: 335,2-11 athaitā vācaḥ
pravadanti / kṣudrāḥ parimādaḥ - karkaṛī cālābuś ca vakrā ca kapiśīrṣṇī caiśikī cāpaghāṭalīkā ca viṇā ca
kaśyapī ca bhūmidundubhiś cārṣabheṇa carmaṇābhivihato vānaś ca śatatantriḥ / antarikṣe dundubhayo
vasdanti / adhikumbhāḥ paryāyanti / etā vācaḥ pravadanti - sarvasya vāco `varuddhyai kṛtsnāyai vācaḥ -
kṛtsnām vācam avaruṇadhāmāhā iti ... – PB 5,5,18 sarvasu sraktiṣu dundubhayo vadanti yā vanaspatiṣu
vāk tām eva taj jayanti. 19. bhūmidundubhir bhavati - yā pṛthivyām vāk tām eva taj jayanti. 20. sarvā
vāco vadanti - yeṣu lokeṣu vāk tām eva taj jayanti. – PB 5,6,11 parimādbhiś caranti tvak ca vā etal loma ca
mahāvratasya yat parimādas tvacañ caiva tal loma ca mahāvratasyāptvāvarundhate.(Caland 1931: 87-88
thinks that *parimādaḥ* here relates to the passages just quoted from JB 2,46 and 2,404.)

LŚS 4,2,1. alābuvīṇāṃ vakrākapiśīrṣṇyau ca pūrvasyām dvāri bahiḥsadasam. 2. vakrākapiśīrṣṇyau dun-
dubhīṃś ca pratimantrayeta *yā vakrāyām kapiśīrṣṇyām dundubha ya ca vādyam ghoṣo yo mahato mahāṃś*
tena no rāddhi māvada- iti. 3. mahāvīṇāpīśīlavīṇe cāparasyām antar iti gautamaśāṅḍilyau bahir it
dhānañjayyaḥ. 4. alābuvīṇāpīśīlavīṇe ca pratimantrayeta- *alābuvīṇāpīśīlī ca yaṃ mantram adhijagma-*
tus tenedam upagāyatāṃ te sāma mahayeṣyata iti. 5. paścimenopagātṛṇ dve dve ekaikā patnī kāṇḍavīṇāṃ
pichorāñ ca vyatyāsaṃ vādayet. 6. upamukhaṃ pichorāṃ vādanena kāṇḍamayīm. 7. tā apaghāṭilā
ity ācakṣate. 8. tāḥ pratimantrayeta *yāṃ patny apaghāṭilāṃ mṛdukaṃ vādayiṣyati sāratiṃ apavādhatāṃ*
divīśantaṃ taijanitvag iti. 9. sarvam anuvikṣamāna.o japed *ākrandā ulūlayaḥ prakośā yavācaṣṭati sarvā*
satrasya sā rāddhis tathedaṃ sāma gīyata iti. (On the following sūtra 10, see JPA 42,4.)

JPA 42,1.

athaitā anyāḥ parimāda upatiṣṭhate
ākrandā ulūlayaḥ prakośā
yac ca tiṣṭhati sarvā sa[t]trasya sandhis
tathedaṃ sāma gīyata
alābuvīṇā pīśīlī ca

³⁸ *kriyante* Caland 1931: 88 for *kurute* JB ed.

*yam mantram adhijagmatus tenedam upagāsyatas
te sāma mahayīṣyato
yām patny apaghātīm mṛdukāṃ vādayīṣyati
sā rātrim apabādhatān dviṣantan taijanitvag iti*

Note: For a close parallel and probable source see LŚS 4,2,3-9 quoted above.

[Bh/J 295,1-2] athai===giti // etā anyāḥ parimāda anena mantreṇopatiṣṭhate / upaviṣṭa-
sya coditatvād upaviśyaivopatiṣṭhate / yā brāhmaṇe (JB 2,404) vihitāḥ karkaryādyāḥ
parimādas tā *anyā* ity ucyante //

JPA 42,2.

sarvaśo yajamānā upagāyanti sapatnīkāḥ

[Bh/J 295,2-5] sarva===tnīkāḥ // sarve yajamānās sarvās ca patnya upagāyanti na
catvāra eva / tasmād udgātrvarjaṃ sarva eva dīkṣitāḥ patnyāś copagāyanti / sarvān man-
reṇa pratyabhimṛśet / asya vākyasya- *etad uktvābhyaniti-* (JPA 43,4) ity asyānantaraṃ vā
vidhātavyasyātra vacanam upagātrabhimarśanasya kālavidhānārthaṃ mantavyam / ta-
smād asminn avasara upagātṛṇ abhimṛśet //

JPA 42,3.

ya etad ahar upagāyati

vasīyān eva bhavati

[Bh/J 295,5-16] yae===vati // yo yajamāno mahāvratīyam ahar upagāyati sa vasīyān eva
bhavati / na pāpīyān bhavati / ahaśśabdenāharyogīni stotraṇy ākhyāyante / atyantasaṃyo-
ge dvitīyā / asminn ahani sarveṣu stotreṣu yajamāna upagāyen na mahāvratīya eva stotre
/

atha bahuṣu yajamāneṣūpagātrṣu satsu yad ekavacanānirdeśaṃ karoti taj jñāpayaty ācāryaḥ
/ ekayajamānakam apy etad ahar astīti / tasmād ekenāpi mahāvratīyam ahaḥ kartavyam
/

kim ekāhe sati sāmavikāro [']sti / asti / *tad yad ekāhe gaurīvitan na kurvanti-* (JB
2,424: 343,36) iti vacanād gaurīvitam utsīdati / tasminn apete tatra pratinidhātavyasya
durlabhatvāc cheṣais saptabhis sāmabhir anuṣṭubhi[s] stotriyādaśakṣipter aśakyatvāc ca
tatrāpi stomapūraṇārtham āgatan nānadam apohya śyāvāśvāndhīgavayor anyatarat tṛca-
sthaṃ kṛtvā jāmirahitas sāmāyogaḥ kartavyaḥ / katham iti ced brūmaḥ / śyāvāśva-
catustrimśatsammite tṛcasthe kṛtvā tayor madhye ilāndaśyaitaudalāndhīgavāny ekarceṣu
kuryād ity ekaḥ kalpanāvidhiḥ / atra catustrimśatsammitelāndayor āmnāyakramavirodho
doṣaḥ / atha tṛcayor upariṣṭāc catvāra ekarcā ity aparo mārgaḥ / atha tṛtīyaḥ pakṣaḥ /
śyāvāśvam ekasyān tṛce catustrimśatsammitam ilāndaśyaitaudalāni sāmātrcas tṛca āndhī-
gavam ity ayaṃ yuktataraḥ pakṣaḥ //

JPA 42,4.

stotram pratigrhya-
ādityam upatiṣṭhata udgātā
tvā gāsyāmi priye
tvā dhāmani dhāsyāmi priye
mā dhāmani dhemahi
bhūr bhuva[s] suvas
suparṇo [']smi garutmān
premāṃ vācaṃ vadiṣyāmi
bahu kariṣyantīm
bahu kariṣyāmi
svargam ayiṣyantīm
svargam ayiṣyāmīmān yajamānān iti // 2 //

Note: The first part of the mantra does not have parallels in other Vedic texts. For the latter part, cf. LŚS 4,2,10 japed eva *suparṇo 'smi garutmān premāṃ vācaṃ vadiṣyāmi bahu kariṣyantīm bahu kariṣyan svargam ayiṣyantīm svargam ayiṣyan mām imān yajamānān* iti. The LŚS mantra occurs word for word in the mahāvratā passage ŚŚS 17,17,1.

[Bh/J 295,17-18] stotram===niti // audumbarīparigrahaṃ kṛtvā stotram pratigrhṇīyāt / stotram pratigrhyādityam upaviśyaivopatiṣṭhate tadabhimukhaḥ prāñjaliḥ //

[Bh/J 295,19] // 42 //³⁹

JPA 43. (mahāvratāstotram)

JPA 43,1.

atha mahimnas sambharati
yas ta agnau mahimā
yas ta apsu
rathe yas te mahimā
stanayitnau ya uta
vāte yas te mahimā
tena sambhava mahāvratā
draviṇasvan na edhi- iti

³⁹ N mistakenly here repeats the number 41 of the previous chapter. The next chapter continues this error, numbering JPA 43 as // 42 //.

Note: This sūtra is identical with JB 1,327: 137,2-3 and JŚS 18,8 except for the word *rathantara* being there instead of *mahāvratā* here.

[Bh/J 296,1] atha===dhīti //

JPA 43,2.

atha vāmādevyam purastācchāntim abhivyāharati

prajāpatir asi vāmādevyam

brahmaṇas śaraṇan

tan mā pāhi- iti

(= JB 1,327: 137,3-4; cf. JŚS 18,9)

[Bh/J 296,1] atha===hīti //

JPA 43,3.

athaitā amṛtavyāhrtīr abhivyāharati

bhūr bhūva[s] suvaḥ

ka idam udgāsyati

sa idam udgāsyati- iti

(= JB 1,327: 137,4-5)

[Bh/J 296,1] athai===tīti //

JPA 43,4.

etad uktvābhyaniti

Note: This sūtra is identical with JŚS 18,11; cf. JB 1,327: 137,7 athābhyaniti. This sūtra is quoted in J 295,4.

[Bh/J 296,1-5] eta===niti // etāni vākyāni (JPA 43,1-4) sūtre (JŚS 18,8-11) vyakhyātāni /

nanv etad vidhicatuṣṭayam bṛhadrathantarāśritatvād vidhim antareṇāpi prāpnoti / na prāpnoti / *rājanam evaitasyāhnaḥ pṛṣṭham kāryam* (JB 2,411: 337,35) iti śrūyamāṇatvād rājanam pradhānataḥ pṛṣṭham / tadaṅgāni gāyatrādīni / rāthantare bārhate cāhani hotṛ-pṛṣṭhagatayor bṛhadrathantarayor vihitā dharmā[s] stotrāvayavabhūtayor pavamānagatayor iva na prāpnuvanti / pañcasāmātmakam mahāvratān nāma stotram etat / tasmān mahāvratārtham vidheyam etad vidhicatuṣṭayam / abhyananānantaram āvartijapaḥ kāryaḥ //

JPA 43,5.

atha sampreṣyati

[Bh/J 296,5-6] atha===ṣyati // *adhvaryur* iti vākyaśeṣaḥ //

JPA 43,6.

brahman stoṣyāmaḥ praśāstar

iti prastotā brahmāṇam āha

[Bh/J 296,6] brahman===māha // upagātrabhimarśanakālaḥ pūrvam evoktaḥ (J on JPA 42,2: 295,4-5) //

JPA 43,7.

prasava ukta upadadhāti

[Bh/J 296,6-11] prasa===dhati // nanv etad api vidhitrayam (JPA 43,5-7) avidheyam prakṛtitaḥ prāptatvāt / prāptam api saṁśayanivṛttyartham ucyate / asmin stotre pañca sāmāni pṛthag gīyante / pṛthag eva viṣṭūyante / tatra stotrārthā dharmās sarveṣām purastāt kriyerann āho svit pṛthak pṛthag uta pradhānatvād rājanasyaiva netareṣām aṅga-bhūtānām sāmāparimādām iveti saṁśaya utpadyate / tatsaṁśayanivṛttyartham vidheyam / atha ca / *te stoṣyanto viparāyanti-* (JB 2,406: 335,32) ity asmin pakṣe kartṛkāladeśa-bhedād atīva saṁśayaḥ / tasmād api vaktavyam //

JPA 43,8.

te trivṛtā śīrṣṇā gāyatrena (JĀrG 15,19

on JS 4,5,2-4 & 3,14,7-9 & 3,7,10-12; cf. JK 2,33b) stuvate

tena parācīṣu

Note: JB 2,406: 335,32 *te stoṣyanto viparāyanti* / *adhvaryus trivṛtā śīrṣṇā gāyatrena stoṣyann agreṇa havirdhāne upaviśati ...* – JB 2,407: 336,9-12 *adhvaryus trivṛtā śīrṣṇā gāyatrenodgāyati* / *idaṃ tac chirāḥ pratidadhāti* / *tasmād idaṃ śīraḥ pratihitam* / *parācībhīr apunarabhyāvartam* / *tasmād idaṃ śīraḥ parāṅ eva neti neti* / *navabhir udgāyati* / *tasmād idaṃ śīro na medyato 'numedyati na kṛśyato 'nukṛśyati.* – JB 2,414-415 mentions several opinions with which stoma the gāyatra sāmān at the head is to be sung, but settles on the trivṛd (nine-versed) stoma: JB 2,415 *brahma vai vratasya śīro ... gāyatram vai vratasya śīras tad dhi brahma ... navabhiś sira stuvanti* / *nava vai puruṣe prāṇāḥ* / *prāṇānām evaiṣā sammā prāṇānām ṛddhiḥ* / *tasmin gāyatrāsāmādhūhanti* / *prāno vai gāyatrāsāma* / *prāṇam eva tac chīrṣan dadhati* / *tasmāc chīrṣan prāṇo hitaḥ.* – JB 2,417: 340,16-20 *atha ha smāha bhāllaveyo naitasminn ahaṇn anya udgātus sāmānārtvijya. kuryāt ...* – PB 5,1,2. *trivṛc chiro bhavati.* 3. *trivṛd dhy eva śīro loma tvag asthi.* 4. *pāṅkta itara ātmā loma tvaṅ māṅsam asthi majjā.* 5. *sakṛddhimkṛtena śīrasā parācā stuvate.* 6. *tasmāc chiro'ṅgāni medyanti nānumedyati na kṛśyanty anukṛśyati.* 7. *punarabhyāvartam itareṇātmanā stuvate tasmād itara ātmā medyati ca kṛśyati ca.* 8. *arkavatīṣu gāyatrīṣu śīro bhavati.* 9. *annaṃ vā arko brahmavarcasaṃ gāyatrī annādyam caivebhyo brahmavarcasaṅ ca mukhato dadhāti.* – PB 5,6,1 *sarve saha rtvijo mahāvratena stuvīran.* 2. *adhvaryuḥ śīrasodgāyet- ...* 6. *atho khalv āhuḥ katham adhvaryur bahvṛcaḥ sāmā gāyed ity udgātaiva sarveṇodgāyet tad eva samṛddhaṅ samṛddhāv eva pratitiṣṭhanti.* 7. *havirdhāne śīrasā stutvā ...*

[Bh/J 296,11] tetri===cīṣu //

JPA 43,9.

svāsu rathantaran (JĀrG 16,9 on JS 3,4,1-2 = JŪhya 1,1,5-7)
dakṣiṇaḥ pakṣaḥ pañcadaśaḥ

Note: The order of bṛhad and rathantara is reversed compared to that of the JPA (also JK 2,33b) in JB 2,406: 335,33-34 maitrāvaruṇaḥ pañcadaśena pakṣeṇa bṛhatā stoṣyan dakṣiṇata upaviśati brāhmaṇacchaṁsī saptadaśena pakṣeṇa rathantareṇa stoṣyann uttarata upaviśati ... JB 2,407: 12-22 (quoted here only passim) maitrāvaruṇaḥ pañcadaśapakṣeṇa bṛhatodgāyati ... tisasr satīḥ pañcadaśa karoti ... brāhmaṇacchaṁsī saptadaśena pakṣeṇa rathantareṇodgāyati ... tisasr satīs saptadaśa karoti ... (Cf. also JB 2,416.) – PB 5,1,10 pañcadaśasaptadaśau pakṣau bhavataḥ - pakṣābhyāṁ vai yajamāno vayo bhūtvā svargaṁ lokam eti. 11. tāv āhuḥ samau kāryau pañcadaśau vā saptadaśau vā savīvadhatvāya. 12. tadvāhur samau bhavata ekavīryau tarhi bhavata iti - pañcadaśasaptadaśāv eva kāryau sācīva vai vayaḥ pakṣau kṛtvāpatīyaḥ patati. 13. dakṣiṇato bṛhat kāryaṁ dakṣiṇo vā ardha ātmano vīryavattaraḥ. 14. atha khalv āhur uttarata eva kāryaṁ brāhmaṇacchaṁsino 'ardhāt - traiṣṭubhaṁ vai bṛhat traiṣṭubho brāhmaṇacchaṁsī traiṣṭubhaḥ pañcadaśastomaḥ. 15. dakṣiṇato rathantaram kāryam maitrāvaruṇasyārdhād - gāyatraṁ vai rathantaram gāyatro maitrāvaruṇo gāyatraḥ saptadaśastomaḥ.

[Bh/J 296,11] svāsu===daśaḥ //

JPA 43,10.

svāsu bṛhad (JĀrG 12,15 on JS 3,15,7-8 = JŪhya 1,1,8-10)
uttaraḥ pakṣas saptadaśaḥ

[Bh/J 296,11] svāsu===daśaḥ //

JPA 43,11.

svāsu bhadram (JĀrG 19,7 on JS 3,34,18-20 = JŪhya 1,3,28-30)
puccham ekaviṁśaḥ

Note: Cf. JB 2,406: 335,34-35 neṣṭaikaviṁśena pucchena bhadreṇa stoṣyan patnīnām madhya upaviśati. – JB 2,408: 336,26-29 neṣṭaikaviṁśena pucchena bhadreṇodgāyati / idaṁ tat pucchaṁ pratidadhāti / tasmād idaṁ pucchaṁ pratihitam / parācībhir punarabhyāvartam / tasmād idaṁ pucchaṁ sam cañcati pra ca sārāyati / tisasr satīr ekaviṁśatiṁ karoti / tasmād idaṁ pucchaṁ medyato 'numedyati kṛśyato 'nukṛśyati / – Instead of bhadram, the Kauthumas sing yajñāyajñīyam as the tail. Cf. PB 5,1,16. ekaviṁśam pucchaṁ bhavati. 17. ekaviṁśo vai stomānām pratiṣṭhā tasmād vayaḥ pucchena pratiṣṭhāyotpatati pucchena pratiṣṭhāya niśīdati. 18. yajñāyajñīyam pucchaṁ kāryaṁ - yajñāyajñīyaṁ hy eva mahāvratasya puccham. 19. atho khalv āhur atīśayaṁ vai dvipadām yajñāyajñīyam bhavaty eva kāryaṁ samṛddhyai.

[Bh/J 296,11] svāsu===viṁśaḥ //

JPA 43,12.

tad id āsa- (JS 4,5,5-7) iti
pañcaviṁśa ātmā rājanam (JĀrG 6,9 = JŪhya 1,6,11-13; JK 2,33b)

Note: Cf. JB 2,406: 335,35-36 udgātā pañcaviṃśenātmanā rājanena stoṣyann audumbarīm adhirohaty - ūrg vā annam udumbara - ūrja evānnādyasyāvaruddhyai.- JB 2,408 udgātā pañcaviṃśenātmanā rājanenodgāyati / imam tad ātmanam pratidadhāti / tasmād ayam ātmā pratihitaḥ / parācibhir punarabhyāvartam / tasmād idam ātmānam saṃ cāncati pra ca sārāyati / tistras satīḥ pañcaviṃśatiṃ karoti / tasmād ayam ātmā medyato 'numedyati kṛśyato 'nukṛśyati / ta ekaikayāstutayodgātāram upasamāyanti / tābhir udgātodgāyati / ātmann eva tad aṅgāni pratidadhāti / tasmād ātmann aṅgāni pratihitāni / ātmany ayottamayodgāyati / tasmād idam ātmana ud iva śete.

Instead of rājanam, the Kauthumas sing vāmadevyam at the body, but mention also the alternative of rājanam. PB 5,1,1. vāmadevyam mahāvratam kāryam. PB 5,2,1 vāmadevyam mahāvratam kāryam tasya gāyatraṃ śiro bṛhadrathantare pakṣau yajñāyajñīyam puccham. ...4. tad āhur apr̥ṣṭhaṃ vai vāmadevyam anidhanaṃ hīti. 5. anāyatanaṃ vā etat sāma yad anidhanam. 6. rājanam mahāvratam kāryam. 7. etad vai sākṣād annam yad rājanam pañcavidham bhavati pānktam hy annam. hiṅkāravad bhavati tena vāmadevyasya rūpam. nidhanavad bhavati tena pṛṣṭhasya rūpam. 10. aticchandaḥsu pañcanidhanam vāmadevyam brahmasāma kāryam. 11. ati vā eṣānyāni cchandāmsi yad aticchandā aty etad anyāny ahāny ahar yan mahāvratam. 12. brahmasāmnāiva tadanyāny ahāny atimedayati. 13. pañcanidhanam bhavati pānktam hy annam.

In JB 2,411 the alternatives of tavaśśavyam and vāmadevyam as alternative pṛṣṭha sāmans of the mahāvratā day are discussed and rejected, while the rājanam is defended as follows (p. 337,34-338,1) tatsthānam rājanam evaitasyānnaḥ pṛṣṭhaṃ kāryam iti / rājanena vai prajāpatīḥ prajānām rājyam aiśvaryam ādhipatyam agacchat / tad yena prajāpatīḥ prajānām rājyam aiśvaryam ādhipatyam agacchat tena prajānām rājyam aiśvaryam ādhipatyam gacchāmeti / paroḥṣam iva hi khalu vā etad vāmadevyam yad rājanam / rājanam pṛṣṭhaṃ bhavati /

[Bh/J 296,11-17] tadi===janam // r̥ksāmakḷpāv (JK 2,33b) eva kḷptatvād atreyam kḷptir anarthikā / nānarthikaivam eva pañcadhā pañcāvayavarūpeṇa viṣṭuyād ity etadarthatvāt / viṣṭāvāyatanasya madhyam ātmana[s] sthānam iti kṛtvā tasya purastāc chira iti saṃkalpya tatra trivṛto gāyatrasya nyāyato viṣṭāvāḥ kāryaḥ / tam avināśya dakṣiṇato rathantarasya / tam avināśyottarato bṛhataḥ / paścād bhadrasya / madhye rājanasya / evam viṣṭāvakḷptyartham atra vidhānam / atha ca / pañcame [?]hani mahāvratam (JB 2,304: 290,26; 2,319: 297,16; JPA 1,29) saptame [?]hani mahāvratam (JPA 1,29) pañcaviṃśam mahāvratam (20 times in JB 2,294.303.307.308.309.314.318) ity evamādiṣu codanāsv evam svarūpaiva rksāmastomaviṣṭāvakḷptis sarvatretīmam arthan dr̥ḍhikartum atra vidhir iti cintyam //

JPA 43,13.

uttamām prastutām hotre prāha

[Bh/J 296,17-18] utta===prāha // rājanasyaivottamām storiyam hotre prāha netareṣām / ayam api vidhis saṃśayacchedāya / idānīm yajamānavācanam //

JPA 43,14.

atraivāsītā paridhānīyāyai

Note: Cf. JB 2,46: 174,26 upary evāsīta.

[Bh/J 296,18-19] atraivāsandyām evāsīta / ā śastraparīsamāpteh / ayam ān abhividhau / paridhānīyeti śastrasyottamāyā r̥ca ākhyā //

JPA 43,15.

rājānam evāhriyamāṇam pratyavarohet (= JB 2,46: 174,26)

[Bh/J 296,19-21] rājā===rohet // rājānaṃ somam āhriyamāṇam pratyavarohet / bhakṣārthaṃ somānām āharaṇakāle [']varohed ity arthaḥ / yathā rājño vā śreyaso vāgamane pratyavarohas tadvat //

JPA 43,16.

tasyai pratyavaroho
*mahī dyauḥ pṛthivī ca na
imaṃ yajñam mimikṣatām
pipṛtān no bharīmabhiḥ /*

(= JB 2,46: 174,27-30 & JB 2,406: 336,1-3)

*tayor id ghṛtavat payo
viprā rihanti dhītayo
gandharvasya dhruve pade /
syonā pṛthivi bhava-
anṛkṣarā niveśanī
yacchā naś śarma sapratha iti*

Note: This sūtra is identical with JB 2,46: 174,27-30 and JB 2,406: 336,1-3 except that these passages do not contain the two latter stanzas, *iti* following after the first. The *gāyatrī* tristich is taken from RV 1,22,13-15 (JPA substituting *dhītayo* for *dhītibhiḥ* in RV 1,22,14b). Cf. PB 5,5,5 chandobhir upāvarohaty asmiṃ loka pratitiṣṭhati. 6. sarveṇātmanā samuddhṛtyodgeyam eṣu lokeṣu ned vyāhito 'sānīti. 7 ekasyāñ stotriyāyām astutāyām pādāv upāharati. 8. saha nidhanena pratiṣṭhām upayanty eṣ eva lokeṣu pratitiṣṭhanti. – LŚS 4,4,8 āhriyamāṇe bhakṣe pratilomair ārohaṇīyar avaruhyā japeṃ *mahī dyauḥ pṛthivī ca na imaṃ yajñam mimikṣatām pipṛtān no bharīmabhir* iti.]

[Bh/J 296,21] tasyai===iti // āsandyā pratyavaroho [']nena mantreṇa kāryaḥ //

JPA 43,17.

yathetam apratyāvṛttas tām avarohet

[Bh/J 296,21-22] yathe===rohet // yathetaṃ yathāgatam / yena mārgenāśandīm ārūḍhavān tenaivāvarohed apratyāvartamānaḥ / udamukha evāvarohed ity arthaḥ //

JPA 43,18.

tām āsandīm uttarārdhe sadasas sādaitvā
rājānam bhakṣayanti
mandrābhibhūtiḥ ketur yajñānām

vāg juṣāṇā somasya tṛpyatu (TS 3,2,5,1) /
mandrā svarvācy aditir anāhataśīrṣṇī
vāg juṣāṇā somasya tṛpyatv (TS 3,2,5,1) iti

Note: Cf. JB 2,46: 174,30 tām etām āsandīm uttarataḥ paryāhṛtya nidadhati.

[Bh/J 296,22-24] tāmā===tviti // tām āsandīm sadasa uttarārdha uttarabhāge sādāyitvā
rājānam bhakṣayanty anena mantreṇa / nāsya prakṛto mantraḥ (JŚS 15,2) / avekṣaṇam
upahavānveṣaṇaṅ ca yathāpuram eva bhavataḥ (JŚS 14,14-18) //

JPA 43,19.

santiṣṭhete stutaśastre //

Note: The JPA does not deal with the agniṣṭomasāma, which is the subject of PB 5,3. Here three alternatives are mentioned: 1-5 ilādam, 6-7 yajñāyajñīyam, and 8-12 vāravantīyam. The same three alternatives are presented in JB 2,412-413: 338,12-31.

[Bh/J 296,24-26] santi===śastre // stutañ ca śastrañ ca stutaśastre / te itthaṃ santiṣṭhete
ity arthaḥ /

katham aprakṛtam atra śastram ucyate / śastrasya stotreṇa sambandhajñāpanārtham
uktam / stotreṣu ye viśeṣā[s] śrūyante śastre [']pi te kartavyā iti jñāpanārtham //

[Bh/J 296,27] // 43 // paryadhyāye [']ṣṭamo [']dhyāyah //⁴⁰

JPA 44,1-17 (hiṃkāraḥ)

JPA 44,1.

prāṇo [vai śā]ntir hiṃkāraḥ

[Bh/J 297,1-2] prāṇo===kāraḥ // yo hiṃkāra[s] stotreṣu prayujyamānaḥ prāṇa iti ca
śāntir iti cocyate [']rthavāde yathā śrūyate //

Cf. ŚB 4,2,2,11 prāṇo vai hiṃkāraḥ; JB 1,327: 137,7 *prāṇo vai śāntir*.

JPA 44,2.

sa eṣa sarvāṇi stotrāṇi śamayann anveti
stuvānānām ariṣṭyai

[Bh/J 297,2-4] sae===riṣṭyai // sa eṣa hiṃkāra[s] stuvānānām udgātṛṇām avināśāya
doṣāms ca śamayati / stotragatānūnātiriktaḥ sān śamayann sarvāṇi stotrāṇy anveti / anu-
gamanakrama uttaratra vakṣyate *sakṛd bahiṣpavamānāya hiṃkurvanti-* (JPA 44,8: 297,10)
ityādi //

⁴⁰ N mistakenly numbers the chapter // 42 //, see the note on the colophon of JPA 42. N & T *aṣṭamo*.

JPA 44,3.

ekāhe retasyām ahiṁkṛtām gāyed
dvyāhe ca

Cf. JŚS 11,11 *ahiṁkṛtā retasyā.*

[Bh/J 297,4] ekā===heca // siddham etad uttaravivakṣayānūdyate //

JPA 44,4.

atha tryahaprabhṛtīnām ahasaṁghātānām
prāyaṇodayane cāhiṁkṛtām gāyet

[Bh/J 297,4-5] atha===gāyet // trirātrādīnām api prathamottamayor ahnor ahiṁkṛtām
eva retasyām gāyet //

JPA 44,5.

hiṁkṛtām antare

[Bh/J 297,5-6] hiṁkṛ===ntare // yāni trirātrādiṣu prāyaṇīyodayanīyayor madhyagatāny
ahāni teṣu retasyām hiṁkṛtām eva gāyet //

JPA 44,6.

prāyaṇīyodayanīyayor evodañco bahiṣpavamānāya sarpeyuḥ

[Bh/J 297,6] prāya===rpeyuḥ //

JPA 44,7.

pratyañco [']nyeṣām ahnām

[Bh/J 297,6-9] pratya===mahnām // ahasaṁghāteṣu yāni prāyaṇīyodayanīyayor anyāny
ahāni teṣu bahiṣpavamānāya pratyañcas sarpeyuḥ / sadasy eva bahiṣpavamānaṁ gāyeyur
ity arthaḥ /

kim ayaṁ vidhī rājasūyatriṣṭomāgniṣṭomadiśāṁstomacāturmāsyādiṣu pravartate / na pra-
vartate / yatra patnīsaṁyājāntam ahaḥ kṛtvā punar upavasatham uttarasme ahne kur-
vanti tatrāhasaṁghātaśabdaḥ pravartate / yatra punar avabhṛthāntāny ahāni tatra na
pravartate //

JPA 44,8.

anvahaṁ sakṛd bahiṣpavamānāya hiṁkurvanti

[Bh/J 297,10-11] anva===rvanti // anvahaṁ sarveṣv ahasv ekāhadvyahatryahaprabhṛtiṣu
saprāyaṇīyodayanīyeṣu bahiṣpavamānāya sakṛd eva hiṁkurvanti / siddham etad uttara-
vivaṁkṣayānūdyate //

JPA 44,9.

sāmne sāmna uttarayoḥ pavamānayoḥ

[Bh/J 297,11] sāmne===nayoḥ // idam api siddham eva //

JPA 44,10.

paryāye paryāye⁴¹ [']bhyāvartīṣu

[Bh/J 297,11] paryā===rtīṣu //

JPA 44,11.

ṛcāya ṛcāya rāthantarāya sandhaye hiṃkurvanti

Note: Cf. JK 2,7h on the jyotiratirātra.

[Bh/J 297,11] ṛcā===rvanti //

JPA 44,12.

ṛcāya ṛcāya śīrṣṇaḥ

Note: The text ms. Tj (fol. 128b4) reads *ṛcāya ṛcāya* in the otherwise identical sūtra JPA 85,22, but here just *ṛcāya* (108b5). The context is the head of the bird-shaped fire altar, at which the gāyatra sāman is chanted on nine gāyatṛī verses with the trivṛt stoma (JK 1,1,16c; JK 2,33b; JPA 43,8); thus there are three ṛcas.

[Bh/J 297,12-16] ṛcā===śīrṣṇaḥ // sandheś śīrṣṇaś cābhyāvartitvād eva trihiṃkārātva-siddheḥ punarvidhir anarthakaḥ / nānarthakaḥ / ekasya hi stotrasya trayāḥ paryāyās catuṣparyāyānāñ catvāra iti nyāyaḥ / evaṃ sati sandher yad ayam paryāyatritvakaraṇāya hiṃkārtritvaṃ vidadhāti taj jñāpayaty ekasminn api stotra anekeṣu ṛceṣu satsu pratitṛcam paryāyā āvarterann iti / tasmād rathantarādīnām ekaikasya ṛcasya trayas trayāḥ paryāyā[s] syuḥ / śīrṣṇaś caivam prāpte punas tripariyāyatvam eva sthāpitam //

JPA 44,13.

stotriyāyai stotriyāyai mānasīnasya

[Bh/J 297,16-17] stotri===nasya // trikastomasya sakṛddhiṃkṛtatvaṃ vakṣyati *sakṛddhiṃkṛtam eva syāt / naikā trihiṃkaraṇam arhati-* (JPA 52,27-28: 325,18-21) iti / tasyāyam apavādaḥ / mānasīnasya traya eva hiṃkārā[s] syur iti //

JPA 44,14.

eka eva gāyatrasya nidhanam upeyād

anyatra mānasīnāt

⁴¹ *paryāye paryāye* in the quotation of this sūtra in Ca. p. 46 fol. 10a : pāryāye Tj.

[J 297,17-22] eka===sīnāt // mānasīnād gāyatrād anyatra gāyatrasyaika eva nidhanam upeyāt /

kiṃ mānasīnasya nidhanan nāsti / asti / anena vākyenaikakartṛkatvaṃ vidhīyate na nidhanopāyaḥ / vidhīyamānasya hi pratiśedho yuktaḥ / tasmād eko nidhanasyopetā gāyatrasyeti sidhyati / viśeṣāvacanād udgātaivopeyāt / gāyatrasyaiko nidhanopāyako gāyatrād anyeṣāṃ sāmnam sarve /

mānasīnasya punar gāyatrasya ko nidhanopāyakaḥ / mānasīnasya *manasā nidhanam upayanti*- (JPA 47,44: 311,29) iti sarvakartṛkatvaṃ vakṣyati / tasmāt sarva eva / antyam akṣaradvayan nidhanam //

JPA 44,15.

sarva evānyeṣāṃ sāmnam

[Bh/J 297,22-23] sarva===sāmnam // gāyatrād anyeṣāṃ sāmnam nidhanam sarva evodgātāra upayanti //

JPA 44,16.

hiṃkāro vai gāyatrasya pratihārah

[Bh/J 297,23-25] hiṃkā===hārah // nanu gāyatrasya hiṃkārah pratihāraś ced anavānavam vihanyeta / *yadi sāmi tāmyen madhya ṛco vānyāt*- (JB 1,112: 48,23) iti hi śrūyate / atra brūmaḥ / nāyam hiṃkāro gāyatrāntarbhūtaḥ pratihāratvena vidhīyate /

kutaḥ punar ayam āgataḥ / idam ucyate //

JPA 44,17.

sa manasā dhyeyaḥ

[Bh/J 297,25-28] sama===dhyeyaḥ // yo [']sau brāhmaṇe vihito manasā dhyeyo hiṃkārasa gāyatrasya pratihāra[s] syāt / *prastūyamānam manasā pratihīmkuryāt / apānya vāg iti brūyād* (JB 1,115: 49,28-29) iti yo vihitas sa evāsya pratihārah / nidhanānupeyād apratihāratvāc ca pratihārtāntarhitas sann apy anenāntarhita[s] syād ity etadārtho [']yam pratihāravidhiḥ //

JPA 44,18-19 (gaurīvitam)

JPA 44,18.

anvahaṃ ahassamghāteṣu gaurīvitam kāryam
ye [']nye trirātrebhyaḥ

[Bh/JB 2,385: 326,28 *anvahaṃ gaurīvitam bhavati.*]

[Bh/J 297,28 - 298,1] anva===trebhyaḥ // trirātrād anye ye [']hassamghātās teṣu gaurīvitam avāśyam anvahaṃ kartavyam /

tathaiiva kl̥ptatvād idam vākyam anarthakam / nānarthakam kalpyeṣu kratuṣu sārthakatvāt / kin tu śvasthanatvād gaurīvitasya sarvāgniṣṭomadvādaśāhādiṣv ahassam̐ghāteṣūttame [']hny atirātre gaurīvitan na kartavyam /

nanv evam anvahavidhir asampūrṇo bhavati / atha ca / *tad yad ekāhe gaurīvitan na kurvanti-* (JB 2,424: 343,36) iti yā śrutis tayā tv ekāhe gaurīvitam pratiṣidhyate nāhassam̐ghāteṣv iti matvācāryo [']nvahaśśabdādam prayuktavān iti śakyam vaktum / athāpy ekāhe [']tirātrasam̐sthe gaurīvitan dṛśyate ca / tasmād brāhmaṇavacanānam ācāryavacanena vi-ruddham katham gr̥hṇīmaḥ / atra brūmaḥ / nātra virodhaḥ *tatkalpā u khalu śātyāyino yad ahīnasa āśvattheḥ pravāda* (JPA 31,17: 280,25) iti bruvatācāryeṇa brāhmaṇavacanānām (JB 2,419) pariḡr̥hītatvāt / ahīnaso [']pi *yajñasya sma śvasthanam upeta-* (JB 2,424: 343,29) iti śvasthanam gaurīvitam anvaśīṣat / tatra yatra śvas somo vidyate– aśvasthanatvād ekāheṣu pratiṣiddhasya gaurīvitasya āhassam̐ghātānām uttameṣv ahassv aśvasthanatvād evābhāvo yujyata eva /

katham udayanīye [']tirātre saṣoḍaśike gaurīvitam pariharema / śrutir eva na pariharati / *tad u śvasthanavad api prajāyā upakl̥ptam* (JB 1,204: 84,7) ity ārbhave gaurīvitam pratiṣiddham / ṣoḍaśini punar avāśyam bhāvitvāt prajā śvasthanan na soma iti manasā prayogakāle samkalpyam iti / gavāmayanike prāyaṇīye– aṣoḍaśike gaurīvitan nāsty ācārye-ṅakl̥ptatvāt / anye hi prāyaṇīyās saṣoḍaśikā. / dvādaśāhaprāyaṇīye [']pi na gaurīvitam gavāmayanena viśeṣābhāvāt //

JPA 44,19.

kāryan tu khalu vaidanvatatrirātre

[Bh/J 298,11] kārya===rātre // yo [']ntarvasus trirātras (JB 2,279-280; JK 1,7,6) sa vaidanvatatrirātraḥ //

JPA 44,20-25 (subrahmaṇyā)

JPA 44,20.

anvahan tisras subrahmaṇyā[ś]
śvassutyāpravacanī
prātaranuvāka upākṛte
dakṣiṇākāla iti

[Bh/J 298,11-31] anva===la iti // yā śvassutyāpravacanī yā ca prātaranuvākakāle yā ca dakṣiṇākāle tā etās tisras subrahmaṇyā anvaham āhveyāḥ /

nanu śvassutyāpravacanī paścād vaktavyā / tathā hi kramaḥ pariḡr̥hīto bhavati / uc-yate / upavasthīye [']hani śvassutyāpravacanī / pūrvedyur upavasathaḥ / tasmāc chvas-sutyāpravacany eva prathamam vācyā /

evañ ced *upavasatha ekā dve sutyāyām* iti vaktavyan na- *anvahan tisra* iti / naiṣa doṣaḥ / ahaśśabdo [']tra sutyāvācī / ekasutyānūpabaddhās tisra iti vyākhyeyam /

vasatīvarīṇām abhiṣavārthatvād vasatīvarīpariharaṇasambandhāyās subrahmaṇyāyāḥ prati-
grahamantravad abhāva āśaṅkyeta / tadāśaṅkānivṛtṭtyartham vaktavyam *anvahaṃ śvassutyā-
pravacanī dakṣiṇākāla* iti / dve kartavye ity ukte prātaranuvākakālikāyā abhāva āśaṅkyeta
/ tannivṛtṭtyartham sāpi vaktavyā /

atha vā / sarvās subrahmaṇyās sutyāṅgāni nopasadvapāhomavasatīvarīpariharaṇājyagraha-
grahaṇadakṣiṇānayanāṅgāni / ahassaṃghāteṣu tāsān tīra evānvaham āvartante netarā iti
parisaṃkhyā kriyate /

kā punar atra pratiśidhyate / agniṣomīyavapāntakālikā / sā hi kratvāpannapaśvaṅgam /
tasmāt sā śvaśabdaviśiṣṭatvāt prathamenaivāhnā sambadhyate na dvitīyādibhiḥ / tasmād
dvitīyādyarthāḥ punaḥ punaḥ prayogaḥ prāpnoty eva / tannivṛtṭtyarthan *tīra* iti niyam-
yate /

upasadantavihitāḥ punas sutyāsāmānyavācivāt sarvasutyopakāriṇya[s] syuḥ / evaṃ vyā-
khyāyamāne sarvā evaupasadyas sadyaskriyām prāpnuvanti / yatnopāttan niṣedhārthaḥ
kartavyaḥ / evāñ ced anyathā vyākhyāsyāmaḥ /

anvahaṃ ity ayam anuśabdo na vīpsāyām / kin tarhi / lakṣaṇe grāhyaḥ / ahaśśabdas
sutyāvācī / sutyām anu sutyām prati / sutyālakṣaṇās tīra eva subrahmaṇyā[s] syur ity
arthāḥ / evaṃ vyākhyāyamāne sarvam iṣṭam sidhyati /

kiṃ sidhyati / aupasadīnām subrahmaṇyānām vapāntakālikāyās ca sadyaskriyām abhāvas
sidhyati / yatnam antareṇāpy ayam arthas sidhyati / katham / yadi subrahmaṇyās sutyāṅgā-
ni syus sadyaskriyān dīkṣaṇīyāpravargyopasadupavasathādivat subrahmaṇyā api pūrva-
divasāntaragatatvād utsīdanti / yady upasadaṅgāni tadabhāvād evotsīdanti /

nanv atopasadas santi *sa juhvat trir nimālayati trir vīkṣate tā eva dīkṣopasada* (JB 2,118:
210,27) iti / atra brūmaḥ / trirnimālanavīkṣaṇais sarvābhir upasadbhis sāṅgābhīś caritam
bhavati / tasmāt prathamaiva vyākhyā sādhyasī //

JPA 44,21.

prāyaṇīye [']tirātre [']hassaṃghāteṣu-
ūrdhvam ukthebhya[ś]
śvaḥsutyāpravacanīm subrahmaṇyām āhvayed
ity ācāryasamayaḥ

[Bh/J 299,1-4] prāya===mayaḥ // ahassaṃghāteṣu prāyaṇīye [']tirātra ūrdhvam ukthe-
bhyo dvitīyasutyārtham śvassutyāpravacanīm subrahmaṇyām āhvayed ity ācāryā āhuḥ /

prāyaṇīyasyāhassaṃghātavartitvād *ahassaṃghāteṣu* iti kimartham / ayam prāyaṇīyaśab-
do [']hassaṃghātaprathamavartino [']hnas samākhyā kalpyeta / ahassaṃghāteṣu prathame
[']tirātra ity arthaḥ / tasmād da[t]tvatrirātrasya (JB 2,276-278; JK 1,7,4) prathame [']tirātre
[']py evam bhavati //

JPA 44,22.

samsthita eke

[Bh/J 299,4-5] samsthita eke // samsthita eva prāyaṇīye [']tirātre śvassutyāpravacanīm
subrahmaṇyām āhvayeyur eka ācāryāḥ //

JPA 44,23.

adyasutyām satīm śvassutyām prāhuḥ karmaśeṣaparāḥ

[Bh/J 299,5-6] adya===parāḥ // avaśyaktatvāt kālātikramasya yathāvihitam eva vidhāna-
krameṇaiva karma kuryāmeti śamsantaḥ karmaśeṣaparāḥ / teṣām eṣa doṣo yad adya-
sutyām satīm śvassutyām prāhur iti //

JPA 44,24.

adyasutyām eke [']dyasutyāparāḥ

[Bh/J 299,6-7] adya===parāḥ // adyasutyām satīm katham śvassutyām brūyāmeti ye
manyante te [']dyasutyāparāḥ / te śvassutyāpravacanīm api *adya sutyām* ity āhvayanti //

JPA 44,25.

anvaham ata ūrdhvam

parihṛtāsu vasatīvarīṣu

śvassutyāpravacanīm subrahmaṇyām āhvayet //

[Bh/J 299,8-9] anva===hvayet // ata ūrdhvan dvitīyadvidivasaprabhṛty atirātre cānatirātre
ca yadā vasatīvarīḥ pariharanti tadaiva śvassutyāpravacanīm subrahmaṇyām āhvayet /
ukto vikalpaḥ prathama evātirātre netareṣv iti vidyāt //

[Bh/J 299,10] // 44 //⁴²

JPA 45,1-3 (samidādhānam)

JPA 45,1. tūṣṇīm ca samidha ādadhyus sarve

[Bh/J 300,1-4] tūṣṇīm===sarve // *sarva* iti bahuvacanaśravaṇād ayaṃ sa[t]traviṣaya iti
jñāyate / sarve yajamānās tūṣṇīm samidha ādadhyuḥ /

avidher eva mantrāṇām aprasaṅgāt *tūṣṇīm* ity anarthakam / nānarthakam mānasyā de-
vatāyāḥ prajāpateḥ parigrahārthatvāt / tathā hi paraiḥ paribhāṣyate *prajāpatiṃ manasā
dhyāyet tūṣṇīmhomeṣu sarvatra-* (ĀśvŚS 2,3,19) iti /

kas samidādhānakālaḥ / sahakāriṇaḥ praṣṭavyāḥ / te [']pi na jānanti ced ādāv ante vā
kuryuḥ / *anvaham* ity anuvartate //

JPA 45,2.

ekaikas tryavarārdhyā

⁴² N 43 for 44.

gārhapatya āgnīdhra āhavanīya iti

[Bh/J 300,5-6] ekai===iti // ekaikas tryavararārdhyās samidha ādadhyād eteṣu triṣv agni-
ṣu /

kim ekaikasminn ekaikāḥ / naivam / ekaikasmimṣ tryavarārdhyās samidha ādadhyuḥ //

JPA 45,3.

patnyo gārhapatye

[Bh/J 300,6] patnyaḥ===patye // patnyo gārhapatya eva //

JPA 45,4-5 (abhikrāntāpakrāntāni sāmāni)

JPA 45,4.

abhikrāntāpakrāntāni sāmāni

nānada- (JGG 4,5,3 on JS 1,37,1)

gaurīvite (JGG 2,6,13 on JS 1,18,4)

vāmadevyā- (JGG 2,6,16 on JS 1,18,5)

yajñāyajñīye (JGG 1,4,4 on JS 1,4,1)

sakṛdabhyāsaṃ vānnidhanaṃ (? JGG 6,8,28 on JS 1,56,7)

śyāvāśvam (JGG 6,8,5 on JS 1,56,1) iti

[Bh/J 300,6-7] abhi===miti // yāni brāhmaṇe- *abhikrāntāpakrāntāni*- (JB 2,384: 326,12)
ity uktāni tāny etāni sāmānīti jānīyāt //

JPA 45,5.

teṣām anyatarad anuṣṭubmukhān na cyāvayet

[Bh/J 300,7-8] teṣāṃ===vayet // ārbhavīyāyā anuṣṭubho mukha eteṣām anyatarat sāma
na cyāvayet //

JPA 45,6-10 (agniṣṭomasāmāni)

JPA 45,6.

anvahaṃ agniṣṭomasāmāni vacanād gavāmayane kriyante

[Bh/J 300,8-10] anva===yante // yāni prākṛtāgniṣṭomasāmāni tāni gavāmayane [']nvahaṃ
kriyerann *atha rājāno [']gniṣṭomasāmāni rājaputrā dvādaśāhīyāni viśaś chandasyāni tasmād
etāni trayāṇi sāmāni saṃvatsare kāryāṇi*- (JB 1,341: 141,28-29) iti vacanāt //

JPA 45,7.

rāthantare [']hani
rathantara- (JĀrG 16,9 on JS 1,25,1)
naudhase (JGG 3,1,12 on JS 1,25,4)

[Bh/J 300,10-11] rātha===dhase // bṛhadrathantaraśyaitanaudhasānām agniṣṭomasāmatvād
anvahaprayogaprasaṅga idam ucyate / rāthantare [']hani rathantaranaudhase kārye na
bārhate //

JPA 45,8.

bārhate
bṛhat- (JĀrG 12,15 on JS 1,25,2)
śyaite (JGG 3,1,7 on JS 1,25,3)

[Bh/J 300,11-12] bārha===cchyaite // bārhata evāhni bṛhacchyaite na rāthantare //

JPA 45,9.

na pṛṣṭhye
na daśarātre ca

[Bh/J 300,12-16] napṛ===treca // agniṣṭomasāmāni pṛṣṭhye daśarātre ca na praviśeyuḥ
/

nanu bṛhadrathantaraśyāvāśvāndhīgavādīni pṛṣṭhyadaśarātrayor dṛśyante / satyam etat
/ evaṃ vākyārthaḥ kalpyaḥ / agniṣṭomasāmāni gavāmayane niyogataḥ kāryāni / pṛṣṭhya-
daśarātrayor anaikāntikāni syur vā na veti /

kl̥ptyaiva siddhatvād etāni vākyāny anarthakāni / nānarthakāni saṃsavakalaśadaraṇārvāk-
stavanātiṣṭavananimittapṛāpteṣu sāmavyatikareṣv agniṣṭomasāmaloṇe- ajāmikl̥ptiḥ kar-
tavyety etadarthatvāt //

JPA 45,10.

pauṣkalam (JGG 6,10,5 on JS 1,58,1)
atirātrayor avivākye tr̥tīye cāhani

[Bh/J 300,16-17] pauṣka===hani // daśamam ahar avivākyam ucyate / eteṣv eva pauṣkalan
netareṣv iti niyamaḥ kriyate //

JPA 45,11 (bṛhadrathantare)

JPA 45,11.

sarvatra bṛhadrathantare viparyāsaṃ

yatra nobhe

[Bh/J 300,17-23] sarva===nobhe // *anvaham* (JPA 45,6: 300,8) ity anuvartamānatvād bṛhadrathantarayoś ca pṛṣṭhasāmatvād ekasminn ahani pṛṣṭhadvayakḷpter asambhavāc ca sarvatra bṛhadrathantare viparyasyed ity arthaḥ / prathame [']hani rathantaram prayoktavyan dvitīye bṛhat tṛtīye rathantarañ caturthe bṛhad ity evaṃ viparyasyed ity arthaḥ / yasminn ahany ubhe bṛhadrathantare prayujyete tatra viparyāso naikāntikaḥ / sarvatra-grahaṇaṃ gavāmayanādhikāranivṛttyartham /

kim bharatadvādaśāhanākasadāmayanayor api vidhir ayam pravartate / na pravartate / pravartate ced *rathantarapṛṣṭhā* (JK 1,10,9) *bṛhatpṛṣṭhā* (JK 1,10,10) iti viśeṣavidhir anarthako bhavati /

evañ ced ayam api vidhir na sarvavyāpī bhavati / sarvavyāpī bhavati / sāmānyarūpeṣu vidhiṣu sarveṣu pravartamānaś ca sarvavyāpī bhavati / kaḥ punas sāmānyavidhir iti ced indrasyaṃyana- (JK 1,10,12) ādiḥ //

JPA 45,12 (vāmadevyayajñāyajñīye)

JPA 45,12.

sarvatra vāmadevyā- (JGG 2,6,16 on JS 1,18,5)

yajñāyajñīye (JGG 1,4,4 on JS 1,4,1)

[Bh/J 300,23-28] sarva===jñīye // sarveṣu kratuṣu vāmadevyayajñāyajñīye kārye /

kl̥pteṣu kratuṣu vāmadevyayajñāyajñīyayor nityatvāt kalpyānān tu prakṛtivaśatvāt kl̥pteh prakṛtita eva prāptatvād ayaṃ vidhir anarthakaḥ / nānarthako mahānāmnībr̥haddairghaśravasatrīlādibhir viśvajidatiṣṭutārvākstutādiṣv apahr̥tasthānayos tayo[s] sthānāntare [']py avaśyam prayogo bhavad ity etadarthatvāt /

nanv etayo[s] sthānāntaraprāptiḥ pūrvam eva vihitā *śyaitayajñāyajñīye ārbhave [']nuṣṭubham* (JK 3,4,31: 159,13) *bṛhadvāmadevyē tṛtīyasavane [']nyad anyac chanda* (JK 3,4,32: 159,14) iti / satyam etat / yady acchāvākasāmārvākstavanātiṣṭavananimittas saṃsavanimitto vā- ārbhaviyasāmaprakopo jāyate tatrāpy etayor anapāyo vidhātavyaḥ //

JPA 45,13 (sujñānam)

JPA 45,13.

ārambhaṇīyaprabhṛti sujñānam (JGG 6,10,26 on JS 1,58,7)

[Bh/J 300,28 - 301,8] āraṃ===jñānam // ārambhaṇīyaprabhṛtiṣv ahassu sujñānaṃ kalpyam /

kim asya sthānam / pauṣkalasya sthānam / katham etaj jñāyate pauṣkalasyeti / *yathācchandasaṃ sāmāni pratyetavyāni-* (JK 3,6,42) iti vacanāt / auṣṇiham uṣṇihi bhavati /

evañ ced idaṃ vākyam akṛtvā pauṣkalavidhānavākyaṇantaram *śeṣeṣu sujñānam* iti vaktavyam / naivam iṣṭaṃ sidhyati / gavāmayanād anyatrāpi sujñānam iṣyate / tatprāpaṇārthaṃ sarvatrādhikāre- uktam / ekāhāhīnayor ārambhaṇīyābhāvād asya vidhes sa[t]tra- viṣayatā jñāyate /

kim ārambhaṇīyavatsv eva sujñānam / naivam / sarveṣv eveṣyate / katham etaj jñāyate
/ ayaṃ vākyārthaḥ / ārambhaṇīyaprayogaprabhṛti sujñānam iti / yatrārambhaṇīyam
prathamam prayujyate tadādīty arthaḥ / trayodaśarātre hi prathamam ārambhaṇīyam
aha[ś] śrūyate / trayodaśarātraprabhṛtīty arthaḥ /

evañ ced gavāmayanavarjiteṣu sa[t]treṣu sarveṣv atirātrayor mahāvrate ca sujñānam eva
prasajati / naiva prasajati / sujñānavidher apavādaḥ pauṣkalavidhir iti brūmaḥ //

JPA 45,14-17 (abhīvartaḥ)

JPA 45,14.

abhiplave (JK 2,9-14) [']bhīvarta (JGG 3,1,9 on JS 1,25,4) eva

Note: There are two other *abhīvarta* sāmans, JGG 3,1,11 on JS 1,25,4, and JGG 3,1,26 on JS 1,25,7, but they are not found in the JŪha.

[Bh/J 301,8-9] abhi====rtaeva // trayodaśarātraprabhṛtiṣu ca sa[t]treṣv abhiplave cābhīvartaḥ
prayoktavyaḥ //

JPA 45,15.

pūrvasmin pakṣasi saviṣuvatke

Note: During the first half of the year, the *abhīvarta* sāman JGG 3,1,9 is chanted in the midday *pavamāna* laud on all six days of the *abhiplava śaḍaha* (JK 2,9-14) and the *viṣuvat* day (JK 2,25).

[Bh/J 301,9] pūrva====vatke // pūrvasminn eva pakṣe saviṣuvatke [']bhīvartaḥ / na paras-
min //

JPA 45,16.

tasya sthāneṣūttarasmin pakṣasi rāthantare [']hani-
indrasyendriyam (JGG 3,2,17 on JS 1,26,7)

Note: During the second half of the year, the *indrasyendriyam* sāman JGG 3,2,17 is chanted in the midday *pavamāna* laud on the first day of the *āvṛttābhiplava* (JŪha 2,4,12 on JS 3,12,4-5) and on its third and fifth day (JŪha 2,4,14 on JS 3,19,1-2).

[Bh/J 301,9-10] tasya====ndriyam // uttarasmiṃs tu pakṣe yāni rāthantarāṇy ahāni teṣu
yad abhīvartasya sthānan tasminn indrasyendriyam kalpyam //

JPA 45,17.

bārhate sannatam (JGG 3,1,6 on JS 1,25,3)

Note: During the second half of the year, the *sannatam* sāman JGG 3,1,6 is chanted in the midday *pavamāna* laud on the second and fourth day of the *āvṛttābhiplava* (JŪha 2,4,13 on JS 3,55,4-5) and on its sixth day (JŪha 2,4,15 on JS 3,3,4-5).

[Bh/J 301,10-13] bārha===nmatam // bārhate [']hany abhīvartasya sthāne sannatam bhavati /

kim pṛṣṭhyavatsu trayodaśarātreṣu pṛṣṭhyād uparitanasyāhno [']bhīvarta āho svid indrasyen-
driyam / abhīvarta iti brūmaḥ / viṣuvatsthānāpannam idam ahar iti jñāpanārtham / tatra
madhyeśabdaḥ prayuktaḥ //

JPA 45,18-20 (ādityopasthānam)

JPA 45,18.

ahar ahar ādityam udyantam upatiṣṭheran
yogakṣemāya naḥ paridehi- iti

Note: This mantra has not been recorded from any other source.

[Bh/J 301,13-16] aha===hīti // anena mantreṇodyantam ādityam upatiṣṭheran / asya
vidhes sa[t]traviṣayatvaṃ jñāyata ārambhaṇīyaprabhṛti- (JPA 45,13: 300,28) ity etasminn
adhikāre vihītatvāt /

anvahaṃ (JPA 45,6: 300,8) iti vartamāne punar aharahargrahaṇam ahorātraparigrahār-
tham / yady aharahaśśabdas sutyāvācako [']bhaviṣyad ekasyāṃ sutyāyām antarāyabāhul-
yāt kartrmāndyād vā bahuṣu diṅṣv anuṣṭhitāyāṃ sakṛd evāditya upāsthāsyata / tasmāt
pratiprabhātam upatiṣṭheran na pratisutyam //

JPA 45,19.

astam yantam
kṣemayogāya naḥ paridehi- iti

Note: This mantra has not been recorded from any other source.

[Bh/J 301,16-17] aṣṭam===hīti // aṣṭam gacchantam evam upatiṣṭheran //

JPA 45,20.

yadi bahirvedi carantam abhyastam iyād
abhi vā śrāvayed
gr̥hapatāv upahavam iccheta

[Bh/J 301,17-18] yadi===ccheta // yadi bahirvedi carati dīkṣite sūryo [']stam iyād adh-
varyur vā śrāvayet sa punar upetya gr̥hapatā upahvayasva- iti gr̥hapatāv upahavam iṣṭvā
tena- upahūta ity uktaḥ puna[s] svapadārtham ārabheta //

JPA 45,21-29 (pr̥ṣṭharūpāṇy ārambhaṇīye 'bhijiti ca)

JPA 45,21.

ārambhaṇīye (JK 2,8) [']bhijiti- (JK 2,21) iti
sarvam pr̥ṣṭharūpam avakalpayanti

Note: Cf. JB 2,179: 237,8-11 (abhijit): tasya rathantaram pr̥ṣṭham bhavati vāmadevyam maitrāvaruṇasāma bṛhad ārbhave pavamāne / idaṃ vai rathantaram / antarikṣam vāmadevyam / ada eva bṛhat / eṣām eva lokānām anantarhitānām abhijityai / tasmin etāni paroḁṣam pr̥ṣṭharūpāṇy avakalpayanti viśvajitaḥ pratyudyamāya / – For other cases of *pr̥ṣṭharūpāṇi*, see JB 1,189: 78,25-29; JB 1,333: 139,5-8; JB 2,111-112: 207:11-20. The sāmans mentioned as 'forms' of the various pr̥ṣṭhasāmans in JPA 45,22-28 all occur in the kalpas of either the ārambhaṇīyam ahaḥ (JK 2,8) or of the abhijit (JK 2,21).

[Bh/J 301,18-19] āraṃ===yanti // vakṣyamāṇāni pr̥ṣṭharūpāṇi //

JPA 45,22.

śyaitanaudhasayo rūpam bṛhadrathantarayoḥ

[Bh/J 301,19] śyaita===rayoḥ // yathāsaṃkhyam //

JPA 45,23.

dairghaśravasaṃ vāmadevyasya

[Bh/J 301,19] dairgha===vyasya //

JPA 45,24.

vaiṣṭambhaṃ vairūpasya

[Bh/J 301,19] vaiṣṭaṃ===pasya //

JPA 45,25.

gambhīraṃ vairājasya

[Bh/J 301,19] gambhī===jasya //

JPA 45,26.

nityavatsā mahānāmnīnām

[Bh/J 301,19-20] nitya===mnīnām //

JPA 45,27.

vājadāvaryo [...]tīnām

[Bh/J 301,20] vāja===tīnām // etāni prṣṭharūpāni //

JPA 45,28.

atīṣaṅgo [']bhijiti mahānāmnīnām

[Bh/J 301,20] atī===mnīnām //

JPA 45,29.

yathā nirdiṣṭam itareṣām

[Bh/J 301,20-21] yathā===reṣām // abhijiti mahānāmnīnām rūpam atīṣaṅgaḥ / itareṣām
abhijiti pūrvoktāny eva //

JPA 45,30-35 (ṣoḍaśī)

JPA 45,30.

vacanād (JB 2,434: 348,20 = JPA 30,16) gavāmayane [']ṣoḍaśiko [']tirātraḥ

[Bh/J 301,21-26] vaca===rātraḥ // ihaitad brūmaḥ / *gavāmayana* ity anena gāvāmayanika-
syātirātrasyaṣoḍaśikatve siddhe punar ayam vidhir anarthakaḥ / nāntharthakas tatrā-
ṣoḍaśikatvaṃ vacanamūlam iti khyāpanārthatvāt /

kim asya khyāpane prayojanam / yatra yatra vacanamūlāt kāraṇād abhavaṣ ṣoḍaśino
[']numīyate tatra tatra ṣoḍaśinan na kuryād iti /

kvāyam prasaṅgaḥ / dvādaśāhātirātrayoḥ / dvādaśāhaprakaraṇe *prāṇaḥ pūrvo vaiśvānaro*
[']*pāna uttara* (JB 3,9: 358,26) ity adhikṛtya *dve stotriye pūrvasyāhno virājam atīto dve*
uttarasya- (JB 3,9: 358,33-34) iti śrūyate / aṣoḍaśike hi dve atītaḥ / saṣoḍaśike tisraḥ /
tasmād evaṃvidheṣv api vacaneṣu satsv aṣoḍaśika eva kartavya ity etadartho [']yam vidhiḥ
//

JPA 45,31.

kāraṇāt keśavapanīyaś (JK 4,53) catūrātrāṇāñ cottamam ahaḥ (JK
4,100; 4,104)

[Bh/J 301,27] kāra===mahaḥ // keśavapanīyaś catūrātrāṇāñ cottamam ahaḥ kāraṇād
aṣoḍaśikau syātām / kāraṇam anveṣṭavyam //

JPA 45,32.

hiraṇyam sampradāya ṣoḍaśinā stuvanti

(= JB 1,205: 84,21; JŚS 16,7)

[Bh/J 301,28] hira===vanti //

JPA 45,33.

aśva upatiṣṭhate sāmyekṣyāya
(= JB 1,205: 84,22; JŚS 16,8)

[Bh/J 301,28] aśva===kṣyāya //

JPA 45,34.

*yasmāj jāto na paro [']nyo asti
ya ā babhūva bhuvanāni viśvā
prajāpatiḥ prajāyā samraraṇas
trīṇi jyotīṃsi sacate ṣoḍaśi-
iti ṣoḍaśigraham avekṣate*
(= JB 1,205: 84,23-25; JŚS 16,9)

[Bh/J 301,28] yasmāt===kṣate //

JPA 45,35.

atha yadi harivatsu ṣoḍaśī syād
*indraś ca samrād varuṇaś ca rājā
tau te bhakṣayāṃ cakratur agra etan
tayor aham bhakṣam anu bhakṣayāmi
vāg juṣāṇā somasya tṛpyatv iti*
(= JŚS 16,10; mantra in JB 1,205: 84,26-28) //

[Bh/J 301,28 - 302,29] atha===tviti // sūtra (JŚS 16,7-10) evedaṃ vākyacatuṣṭayam
vyākhyātam /

asyārthasyāpi sūtra eva pratigaditavād ayam vidhir anarthakaḥ / nānarthako bhinna-
viṣayatvāt / asau vidhir atirātre ṣoḍaśinaḥ / ayam atyagniṣṭome trayodaśasya stotrasya
/

atra kuta āgato [']tyagniṣṭomaprasaṅgaḥ / arthād āgataḥ / katham / ṣoḍaśam stotram
ṣoḍaśīty ucyate / nānadaṃ ṣoḍaśisāma- (JK 1,7,4: 133,13) *udvaṃśīyam ṣoḍaśisāma* (JK
1,7,4: 133,13) *gaurīvitam ṣoḍaśisāma-* (JK 1,7,4: 133,17) iti sāmabhiṣ ṣoḍaśam stotram
viśeṣyamānan dr̥śyate / na hy etāni sāmāni ṣoḍaśād anyasmin stotre prayujyamānāni
ṣoḍaśīśabdena viśiṣṭāni dr̥śyante /

yady api nirdeśo dr̥śyate sa gaṇo mantavyaḥ / *tad ekastotram syāt ṣoḍaśī yajñāyajñīyañ
ca* (JK 3,4,38: 160,5) *etad eva trayodaśam stotram atyagniṣṭomasya-* (JK 3,4,39: 160,11)
ity atra ṣoḍaśasambandhi ṣoḍaśyaṅgabhūtam gaurīvitan nirdiśyate / tasmāt ṣoḍaśasaṃ-
bandhas sāmni vartamānaḥ ṣoḍaśīśabdo gaṇa[s] syāt / na hi sakṛt prayuktaś śabdo

mukhye gaṇe ca yugapat pravartitum śaknoti / tasmād atyagniṣṭomārthaṃ rājanyāgniṣṭo-
mārthaṃ (JK 3,4,37) vaktavyam eva /

atha yat stotraṃ ṣoḍaśisamstutan tad eva svair dharmais saha trayodaśaṃ stotraṃ syād
iti vyākhyāyamāne ko doṣaḥ / tathāpy ātidesīkatvād gaṇam eva bhavati /

kim idānīm ṣoḍaśiśabdasya gaṇamukhyavicāraṇayā prayojanam / yad ado *hiranyaṃ
sampradāya ṣoḍaśinā stuvanti-* (JB 1,205: 84,21; JŚS 16,7; JPA 45,32: 301,28) iti yac
caikaviṃśastomatvan tad etad dvayam prayojanam /

tābhyām eva saha nāgacchatīti doṣaḥ / evaṅ ced rājanyāgniṣṭomasāmārtham iti brūmaḥ
/

nanv atrāpi tulyam eva / atra viśeṣo [']sti / stotrāṅgabhūte yajñāyajñīye [']ntarbhūtāt
ṣoḍaśyaṅgabhūtasya gaurīvitasya grahanam yuktam / yadi ṣoḍaśyākhyam stotraṃ sva-
dharmasahitam agniṣṭomasāmatvam bhajate tat stotran dvācatvāriṃśastomakam saṃ-
padyate / tasmāt tadarthaṃ vaktavyam /

nanv asati mukhyasya śabdārthasya parigrahasāmarthye gaṇāśrayo yujyate / atra mukhya
evāśrayitum śakyate / katham / *aindraṣ ṣoḍaśī tavaśśāvyañ jyeṣṭhasāma subheṣajam vā-*
(JĀrṣB on JĀrG 25,1) iti yat sāma tac ca yajñāyajñīyañ ceti kalpyamāne mukhya eva
śabdārtha āśrito bhavati /

katham āśrutam ūhāmnāye kratuṣu prayokṣyāmaḥ / nanv astīha punar ūhalakṣaṇam (JPA
20-22) / tena lakṣaṇena śaktā vayam ūhitum /

atha vā śrutir evāsyoham apahnute *duṣprajñānā vai tavaśśāvyaṣya stobhāḥ padavṛttih
prastāvāḥ pratihārā devatānidhanāni-* (JB 2,411: 337,31-32) iti /

nanv ācāryakṛtalakṣaṇaṣ ṣoḍaśiśabdaḥ / *indra juṣasva pra vaha-* (JS 3,6,9-11) *iti gaurīvitam
ṣoḍaśisāma-* (JK 3,2,15) iti / kim ataḥ / ṣoḍaśiny atyagniṣṭome rājanyāgniṣṭome ca mukhya
eva ṣoḍaśiśabdo bhavati / satyam etat / evam sati nānadodvamśīyayoṣ ṣoḍaśiśabdo gaṇo
bhavati / tadarthaṃ yatnaḥ kartavya eva / ayaṃ vākyārthaḥ / aviśeṣeṇa ṣoḍaśividhāne
indra juṣasva pra vaha- (JS 3,6,9-11) iti gaurīvitam ṣoḍaśisāma syād itīyam paribhāṣā na
saṃjñākaraṇam / tasmād rājanyāgniṣṭomārthaṃ vidhātavyam eveti siddham /

atha rājanyāgniṣṭomasāmārthaṃ ṣoḍaśidharmā vidheyā ity etāvāt siddham bhavatu /
katham etaj jñāyate vidhicatuṣṭayam idam rājanyāgniṣṭomasāmārtham iti / idam idānīm
abhidhāsyate / asya vākyasyārthaḥ pūrvam eva saṃjñāyām pratipāditas sann api *hiranyaṃ
sampradāya ṣoḍaśinā stuvanti-* (JPA 45,32-35) ity asya vidhicatuṣṭayasyātra vihitasya
viṣayāvabodhanārthaḥ punar apy atrābhīhito mantavyaḥ / asya vidhicatuṣṭayasyoparitanā-
sya ca vidher apūrvaviṣayānavagamād ānarthakyaprasakte– ubhayoḥ parasparasambandha-
karaṇād apūrvō mahān arthas sañjāyata iti kṛtvāsmābhir evam vyākhyātam / na hi ma-
hatā yatnenāpodyaḥ pariśeṣagranthaḥ //

vaktum vastu vidheyam īśadadhikam siddham purānūdyate /
kṛcchrāvāptam athārtham ulbaṇayati spaṣṭair vacobhir kva cit //
anyārthaśrutivādahetuvacanair anyatra vistīryate /
śeṣagranthavidhānalakṣaṇam idam sarvatra vijñāyatām //

[Bh/J 302,30] // 45 //⁴³

⁴³ N 44 for 45.

JPA 46,1 (adhirājasyāgniṣṭomaḥ)

JPA 46,1.

athādhirājasyāgniṣṭome ṣoḍaśī yajñāyajñīyañ ca
vacanāt tad ekastotraṃ syād iti

Note: Cf. JK 3,4,36. atirātre tu kāryaḥ (ṣoḍaśī). 37. agniṣṭome ca rājanyasya. 38. tad ekastotraṃ syāt ṣoḍaśī yajñāyajñīyañ ca.

[Bh/J 303,1] athā===diti // asya vākyaṣya prayojanam pūrvavyākhyāna (J on JPA 45,35)
eva pratipāditam //

JPA 46,2 (atyagniṣṭomaḥ)

JPA 46,2.

atyagniṣṭomo daśamam ahaḥ trayodaśastotra iti

Note: Cf. JK 3,4,39 etad eva trayodaśaṃ stotram atyagniṣṭomasya.

[Bh/J 303,1-6] atya===tra iti // trayodaśastotraśabdena daśamam ahaḥ viśeṣyate / tra-
yodaśa stotrāṇy asminn iti / sublope lakṣaṇaṃ mṛgyam / itīśabdo hetau / tatra tra-
yodaśastotrātmakatvād atyagniṣṭomasamsthan daśamam aha[s] syād iti vākyaṛthaḥ / aty-
agniṣṭomo hi trayodaśastotraḥ /

kimartham atyagniṣṭomatvam ucyate / gavāmayanasyāgniṣṭomasampattāv agniṣṭomo da-
śamam ahaḥ iti śrūyamāṇatvād asminn utpannāyā agniṣṭomāśaṅkāyā nivartanārtham /
kim asyā nivartane prayojanam / uttaravākyaṣvyākhyānānantaram asya prayojanaṃ vākṣ-
yāmaḥ //

Note: For *agniṣṭomo daśamam ahaḥ iti śrūyamāṇatvād* compare JB 3,281: 471,24-26 yo vā agniṣṭomena
daśāhaṃ kalpamānaṃ veda ... agniṣṭomasāmaiva daśamam ahaḥ kalpate.

JPA 46,3-10 (sapta somasaṃsthāḥ)

JPA 46,3.

sapta somasaṃsthā
iti vijñāyate-
agniṣṭomaḥ-
atyagniṣṭoma
ukthyaḥ
ṣoḍaśī
vājapeyaḥ-

atirātraḥ-
aptoryāmaś ca
tāsān dve sa[t]tran nāvagacchato [']ptoryāmo vājapeyaś ca-
ity āhuḥ

Note: A similar list of seven *somasamsthās* is given in LŚS 5,4,24: atha somasaṁsthā agniṣṭomo 'tyagniṣṭoma ukthyaḥ ṣoḍaśy atirātro vājapeyo 'ptoryāma iti.

[Bh/J 303,6-10] sapta====śceti // agniṣṭomādayas sapta somasaṁsthā yās tāsān dve sa[t]tran nāvagacchato vājapeyo [']ptoryāmaś ca / śeṣāḥ pañca sa[t]traṁ gacchanti / iti vijñāyate / evaṁ śrutir astīty arthaḥ /

tathāpy atyagniṣṭomasamsthā sa[t]tre na paśyāma ity ākāṅkṣāyām idam abhihitam *atyagniṣṭomo daśamam ahar* (JPA 46,2: 303,1) iti / mānasīnan trayodaśaṁ stotram iti kṛtvā daśamam ahar atyagniṣṭomasamsthā / śrūyamāṇaśrutivacanasārthakīkaraṇāyoktam iti mantavyam *atyagniṣṭomo daśamam ahar* (JPA 46,2: 303,1) iti //

Note: Here starts a passage in the text manuscript not noted by Bhavatrāta/Jayanta, perhaps missing in their text manuscript, or perhaps rather considered not needing a commentary.

JPA 46,4.

asa[t]tre 'nyad anyac
chandogācāryāṇām matena

JPA 46,5.

prakṛtyaivoktañ jyotiṣṭomavat

JPA 46,6.

yathākāmaṁ vā-
ity āhuḥ

JPA 46,7.

nityam eva-
ity ābhiśreṇyaḥ

JPA 46,8.

tayor nityānityaṁ vā
vikṛtidharmāś ca-
iti śāṇḍilyaḥ

JPA 46,9.

prakṛtyaiva prakṛtidharmam
ity āhur
netarat

JPA 46,10.

jyotiṣṭomena tayos sahakarma brāhmaṇenoktam

JPA 46,11 - 47,26. (prṣṭhaśilpāni)

JPA 46,11.

prṣṭhye ṣaḍahe sarve stomās sarvāṇi prṣṭhāni-
iti vijñāyate

Note: Cf. JB 3,385: 513,2-3 *dvādaśāhe vai sarve stomās sarvāṇi prṣṭhāni ...*

[Bh/J 303,10 - 304,15] *prṣṭhye*===*yate* // *prṣṭhye ṣaḍahe sarve stomās sarvāṇi prṣṭhāni*
ca kartavyāni / iti vijñāyate / evaṃ śrutir astīty arthaḥ /

kimartham idam ucyate / stomakṣptāv eva hi prṣṭhyastomā vihitāḥ (JK 1,1,6) prakṛtikṣptāv
ṛksāmakṣptih (JK 2,15-20) / satyam etat / kin tu prṣṭhāny uddiṣya kiñ cid vivakṣuṇācāryeṇa
śrutinidarśanadvāreṇettham ārabhyate / tadārambhaṇaprayojanam uttaratra jñāpyate /
evañ cet stomavacanena ko [']rthaḥ / atra hi śrautasya vākyasya nyāyavicāraṇādhikriyate
/ *prṣṭhye ṣaḍahe sarve stomās sarvāṇi prṣṭhāni-* iti hi śrutivākyam / tasya madhyap-
atitapadadvayanirāsāc chrautatvaṃ vihanyeta / śrautatvavighātabhayāt sarvastomaśabdo
[']prajoyano [']pi sann anirastaḥ / śrautapauruṣeyayor vākyayor bhinnarūpo hi vicāramārgaḥ
/ tasmād acodyam etat / *prṣṭhye ṣaḍahe sarve stomās sarvāṇi prṣṭhāni-* iti hi śrautam
vākyam / *vidhātavyāni-* ity adhyāhāryam / tasmāt *prṣṭhye ṣaḍahe sarveṣām prṣṭhānām*
idam vākyam vidhāyakam iti mantavyam /

kim asarvaprṣṭho [']sti kratuḥ / na hi prṣṭhyaviśvajitau vinā sarvaprṣṭham kratum paśyā-
maḥ / nanv ādita eva jyotiṣṭome rathantaravāmadevyanaudhasakāleyaviśiṣṭāni madhyandi-
nārbhavayor madhyagatāni catvāri stotrāṇi śrutyācāryeṇa ca *saptadaśāni prṣṭhāni dvādaśā*
māsāḥ pañca rtava (JB 1,251: 103,33) iti ca- *atha prṣṭhāni / indriyaṃ vai vīryam prṣṭhāni-*
(JB 1,254: 105,10) iti ca *yady enam prṣṭheṣv anuvyāhared* (JB 1,254: 106,3) iti ca *rāthan-*
tarāṇi prṣṭhāni (JK 2,3.7.9.11.13.15.21.22.24.28; 3,2,12; 3,4,18; 4,32.33.99.109.114.117.122)
bārhatāni prṣṭhāni- (JK 2,4.6.8.10.12.14.23.27; 3,3,15; 3,4,25; 4,7.98.100.106.111.115.116.118;
JPA 25,17) iti ca bahukṛtvaḥ prṣṭhaśabdenābhilakṣitāni dṛśyante / tathaiva vikṛtiṣv api
(JK 4, loc. cit.) / atra brūmaḥ / hotṛprṣṭha eva mukhyaḥ prṣṭhaśabdaḥ pravartate /
athāviśeṣeṇaikavacanena prṣṭhaśabde prayukte hotṛprṣṭham eva pratiyate / yathā / *atha*
rathantaram vā bṛhad vā prṣṭham (JB 1,313: 131,12) iti ca *rathantaram prṣṭham bṛhad*
brahmasāma- (JK 3,4,22: 158,16) iti ca *tasya rathantaram prṣṭham bhavati-* (JB 2,85:
194,15; 2,91: 197,17-18; 2,146: 223,4; 2,149: 224,11; 2,169: 233,2; 2,170: 233,15-16; 2,172:

233,33; 2,174: 235,9; 2,175: 235,26-27; 2,179: 237,8; 2,206: 249,24-25; 2,227: 257,14; 2,239: 263,4; 2,432: 347,28-29) iti ca *tasya br̥hat pṛṣṭham bhavati-* (JB 2,84: 193,24; 2,86: 194,31; 2,87: 195,16; 2,97: 199,29; 2,437: 349,13) iti ca *pṛṣṭhanimitto [']dhvaryur grahaṃ gr̥hṇāti pṛṣṭhastotriyaṃ hotānuśaṃśati-* (JPA 1,25-26: 199,12-17) iti ca /

maitrāvaruṇasāmādinām punas tatsāhacaryāt pṛṣṭhapratīḥ / pṛṥhainirdeśeṣu maitrāvaruṇasāma brahmasāmācchāvākasāmeti na nirdeśaḥ / na maitrāvaruṇapṛṣṭham brahmapṛṣṭham acchāvākapṛṣṭham iti vā / dviṭiyapṛṣṭhan tṛṭiyapṛṣṭhañ caturthapṛṣṭham iti vā na nirdeśo [']sti / yady apy asti sa gauṇo mantavyaḥ / tasmād dhotṛpṛṣṭhasambaddhāni rathantarabr̥hadvairūpavairājaśākvararavatāni pṛṣṭhasābdenātra parigr̥hītāni /

kuta etad āgatam / raivatam vāravantīyam hi śaṣthe [']hani pṛṣṭham (JK 2,20) / ucyate / *pṛṣṭhenāhar ākhyāyata* (JPA 1,22: 199,2) iti hy asti / *raivatam śaṣṭham ahar* (JB 2,57: 181,5) iti cāsti / na cāsyāhno raivatapṛṣṭhatvād anyat kāraṇam paśyāmaḥ / asminn evārthe śrutir asti *jīryantīva vā etat pṛṣṭhāni yadā śaṣṭham ahar āgacchanti / na vai jīrṇe retaḥ pariśīsyate / tad yad vāravantīyam pṛṣṭham bhavaty uttaraśām eva yajñakratūṇām prajātyā* (JB 3,145: 415,1-3; 3,155: 418,37 - 419,2) iti / śaṣṭham ahar āsadya jīrṇam aretaskam ārabdhakarmaparisaṃpanāsamartham ātmānaṃ manyamānam idaṃ raivatam ātmavyāpāram ārabdhakarmaparisaṃpanāsamarthe yūpāni vāravantīye prasajyopararāmeti śruter abhiprāyaḥ / punar apy āha śrutir *yathā jīvato dāyam upeyād evan tad yad raivate [']hani sati vāravantīyam pṛṣṭham bhavati-* (JB 3,156: 419,9-10) ity upakramya *sa yad evaitad apr̥ṣṭham pṛṣṭham vāravantīyam kriyata* (JB 3,156: 419,13) iti / atha pṛṣṭham sad vāravantīyam atrāpṛṣṭham kriyata iti yat tenāpi jñāyate vāravantīyasyāprādhānyam /

kim bahunā / sarvatra pṛṣṭhagananāsu pṛṣṭham raivatam eva lakṣyate na vāravantīyam / yathā / *eti prety āśumad vītimad rukmat-* (JB 3,330: 489,16) *nāsad āsīn no sad āsīd* (RV 10,129,1 quoted in JB 3,360: 501,26) *athaita ṛtuṣṭomāḥ-* (JB 2,211: 251,11) *athaita diśām stomā* (JB 2,214: 252,17) ity evamādiṣv adhyāyeṣu pṛṣṭham raivatam eva dr̥śyate /

atha vā / āstām prayogānveṣaṇe parikramaḥ / sr̥ṣṭikramam avalambya samarthayāmaḥ / *tā rathantaram prathame [']hann asr̥janta-* (JB 3,118: 403,29-30) ity etasminn adhikāre raivatam eva pṛṣṭham śrūyate / tasmād raivatam eva pṛṣṭham bhavati /

katham punar idānīm pṛṣṭhastotrasambandham antareṇa rathantarādīnām pṛṣṭhatvaṃ sidhyati / *tad divispṛṣṭam atiṣṭhad* (JB 3,117: 403,19) ity adhikṛtya *tāni pṛṣṭhānīti parokṣam ākhyāyanta* (JB 3,117: 403,20-21) ity anena vacanena sidhyati / asyārthasya sādhyastvam anantareṇa vākyena śilpasambandhavācinā viśeṣyate //

JPA 46,12.

pṛṣṭhānīti khalu sr̥jyamānāni śilpāny anu sasr̥jire

[Bh/J 304,15-16] pṛṣṭhā===jire // pṛṣṭhāni sr̥jyamānāny anusasr̥jire śilpāny api / yadā pṛṣṭhānām sr̥ṣṭis tadādir eva śilpānām api sr̥ṣṭir ity arthaḥ //

JPA 46,13.

tad yena pṛṣṭhāni

tena śilpāni

[Bh/J 304,16-19] tadye===lpāni // tasmād yena vākyena vā nyāyena vā kāraṇena vā
prṣṭhāni vihitāni tenaiva śilpāni vihitāni jñeyāni /

atha vā / vākyadvayam ekīkṛtya vyākhyeyam / tasmin pakṣe yacchabdasyārthe khaluśabdaḥ
kalpyaḥ / yasmāt sṛjyamānāni prṣṭhāny anusasṛjire śilpāny api tasmād yena vākyena
prṣṭhāni vihitāni tena śilpāny api vihitānīti vidyāt //

JPA 46,14.

iti vijñāyate

[Bh/J 304,19-32] iti===yate // itthaṃ śrutir asti / śrutyaivāyam artho vihita ity arthaḥ
/

tā rathantaram prathame [']hann asṛjanta tad rathagoṣo [']nvasṛjyate- (JB 3,118: 403,29-
30) ity evamādibhi[s] śrutivacanaiḥ prṣṭhaśilpasargakramavispaṣṭāvabodhibhiḥ pratipādito
[']yam artho [']smābhir abhivānāna kevalan tarkanyāyāvākṣipta itīmam artham pratipādayi-
tum idaṃ vākyan nyastam / asya śrautavacanatvāvabodhane prayojanam īdrśaśrautavāk-
yānām arthopādānakrama iti jñāpanam /

kim etasya jñāpane prayojanam / atrānuktānām apy evaṃvidhānām viśeṣānām iman
nyāyam upāśritya pravartamānānām parigrahaḥ kartavya iti / yathā śilpānām prṣṭhasṛṣṭy-
anusṛṣṭatvāt prṣṭhadharmatvam uktam tathā prṣṭhānām yugapat sṛjyamānānām anusṛṣṭa-
tvād yugapat ekasmin kramau pravartamānānām eva śilpāni prayojyāni / tathaiiva ca
yathākramam iharacitarsāmākṣiptiviviktaprṣṭhyāhaṣṭakavyaktasambandhata etan māhen-
drastotrasādhanībhūtapṣṭhaviśayātāvijñāyād dhotṛprṣṭhagātānām eva śilpavidhiḥ / tasmāt
trṭīyādiṣv ahasu pavamānagātānām bṛhadrathantarānān na śilpavidhiḥ / saṃghātani-
yamasya prayojanam / parokṣaprṣṭhasya ṣaḍahasya (JPA 33,11-17) prathamayor ahnor
bṛhadrathantaraprṣṭhapakṣe [']pi na śilpavidhir iti /

atha vā / idaṃ vākyatrayam evāstu / tathā saty evaṃrūpā śrutir astīty anumātavyam /
tathāpi pūrvokta evārthaḥ / evaṃ sthite *rathantarasya stotre rathantarahogṣaṃ kurvanti-*
(JB 1,143: 60,30 = JPA 47,1: 309,1) ityādiṣu vākyeṣv arthagatim prati bahudhā vikalpate
buddhiḥ / rathantarādisāmaśrutes sāmādharmāś silpāni / atha vā stotraśrute[s] stotra-
dharmā āho svid ubhayasaṃyogaśrutes saṃyogadharmā iti / atrāta[t]tvanirṇayādhighamāya
vicārayitum ārambhaḥ //

JPA 46,15.

anupṣṭham śilpāni bhavanti-
ity ābhiśreṇyaḥ

Note: This sūtra found here in the text manuscript Tj is skipped over by Bhavatrāta/Jayanta or at least
our mss. of the commentary. The reference to śilpas being mentioned in the earlier statement, made in
the commentary on JPA 46,16, is to JPA 46,13-14 as it involves *śruti*.

JPA 46,16.

karmaṇe vā

dravyārtham gr̥hītatvāt

[Bh/J 304,32 - 305,6] karma===tatvāt // yad apūrvam iti mīmāṃsakair abhīhitam vastu tad atra karmaśabdenocyate /

karma kriyā / apūrvam ity anarthāntaram / atra stotraṃ karmaśabdenābhīdhīyate / tādarthyē caturthī / karmārtham stotrārtham śīlpāni sṛṣṭāni veditavyāni /

katham śīlpānīti jñāyate / pūrvasmin vākye śrutatvāt śīlpārtho [']bhīhitaḥ / tadartho [']yaṃ yatnaḥ /

kasmāt karmaṇe syād iti ced dravyasya gr̥hītatvāt / dravyaśabdenātra sāmāni nirdīśyante / sāmādidravyam antareṇa stotran na pravartate / tasmād arthagr̥hītan dravyam stotrasya prādhānyam syāt / *rathantarasya stotre rathaghoṣam kurvanti-* (JB 1,143: 60,30 = JPA 47,2: 309,1) ityadiṣu vākyeṣu śrūyamāṇāni rathaghoṣādīni śīlpāni rathantarādīnān dravyāṇām arthagr̥hītatvāt stotrasya prādhānyāt stotrārthāny etāni bhavitum arhantīty arthaḥ //

JPA 46,17.

dravyasya vā viśeṣagrahaṇāt

[Bh/J 305,7-12] dravya===haṇāt // vāśabdaḥ pakṣavyāvṛttau / dravyasya sāmno dharmās śīlpāni / dravyasya viśeṣagrahaṇād *rathantarasya stotra* (JB 1,143: 60,3 = JPA 47,2: 309,1) iti rathantaraviśiṣṭe stotre na kevale stotra iti /viśeṣagrahaṇād dravyārthāni śīlpāni syuḥ /

kasmād atra vibhaktyā nārthaḥ kriyate / pūrvasmin vākye *karmaṇa* (JPA 46,16) iti caturthī śrutā / atra *dravyasya-* iti ṣaṣṭhī śrūyate / naiṣa doṣaḥ / adhyāhāryatvād dvitīyasya dravyaśabdasya tatreṣṭayā vibhaktyā bhavitavyam /

nanv ayam eko [']sti dravyaśabdo *dravyasya-* iti / asti / dvitīyam apy avaśyam adhyāhāryam / dravyaviśeṣagrahaṇāt *dravyārthāni śīlpāni-* iti vā pūrvavākyānukūlyena yojyam / dravya-viśeṣagrahaṇād *dravyasya karmaṇa* iti vottaravākyānukūlyena yojyam / ubhayathāpy adoṣaḥ //

JPA 46,18.

tadyuktadharmo vā saṃyogāt

[Bh/J 305,12-15] tadyu===yogāt // ayam api pakṣo vāśabdena nivartyate / tena yuktan tadyuktam / tadyuktasya dharmas tadyuktadharmāḥ / tacchabdena dravyam parāmṛśyate / dravyayuktasya karmaṇo dharmās śīlpāni / saṃyogāt kāraṇāt / dravyakarmasaṃyoga-śravaṇād ity arthaḥ / *rathantarasya stotra* (JB 1,143: 60,30 = JPA 47,2: 309,1) iti rathan-tarādiviśiṣṭasyaiva hi stotrasya vidhīyate / tasmāt tadyuktadharmāḥ //

JPA 46,19.

ubhayor vānyārthāt

[Bh/J 305,15-21] ubha===nyārthāt // anena vāśabdena tṛtīyo [']pi pakṣo nivartyate / ubhayor eva dravyakarmaṇor sāmastotrayoḥ pṛthak pṛthag dharmo vijñeyāḥ /

katham / anyārthāt / anyārtho [']rthavādaḥ / evaṃ ṣaṣṭhe [']hani raivatabrāhmaṇe [']rthavādo bhavati *vatsān māṭṛbhis saṃvāsāyanti-* (JB 3,118: 404,3-4) ity adhikṛtya *pavamāne saṃvāsāyed* (JB 3,146: 415,7) iti ca- *abhyāvartīṣu saṃvāsāyed* (JB 3,146: 415,8-9) iti ca pūrvapakṣam uktvā- *ubhayatra saṃvāsāyed* (JB 3,146: 415,10) iti siddhāntaḥ kṛtaḥ / atra raivatastotravihitaḥ paśughoṣaḥ pavamānagate ca raivate vāravantīyaviśiṣṭe ca hotṛpṛṣṭhe śrūyate / tasmāc chrutau vispaṣṭan dr̥ṣṭatvād ayam eva pakṣa[s] sthitaḥ /

asminn arthavādopalabdhanāyasiddhe pakṣe samāśrīyamāṇe vikṛtiṣu doṣam utpādayitum āha //

JPA 46,20.

vaikṛte tv avyavasthā
prakṛtidharmatvāt

[Bh/J 305,21 - 306,4] vaikṛtmatvāt // vikṛtau bhavaṃ vaikṛtam / viśeṣanāvasthānaṃ vyavasthā / na vyavasthā-avyavasthā / prakṛter dharmāḥ prakṛtidharmāḥ / prakṛtidharmoyasyās saīṣā prakṛtidharmā vikṛtiḥ / uttarapadalopo draṣṭavyaḥ / vaikṛte kratau yadi pṛṣṭhāni prayujyante tatra śilpeṣu prayujyamāneṣu vyavasthā na śakyate kartum prakṛtidharmatvād vikṛteḥ /

sarveṣāṃ kratūnāṃ prakṛtir jyotiṣṭomo daśarātro [']hargaṇānāṃ gavāmayanāṃ saṃvatsarasa[t]trāṇāṃ / śeṣā vikṛtayaḥ / tatra pṛṣṭhānāṃ saśilpānāṃ pṛṣṭhyaprakṛtitvam pūrvam eva pratipāditam / na ca vikṛtāv ahasaṃghāteṣu pṛṣṭhānāṃ prayogo dr̥śyate / ekāhe viśvajinnāṃni dr̥śyate /

viśvajiti *sarvāṇi pṛṣṭhāni-* (JB 2,180: 237,32) iti śrūyate / tenaiva vacanena śilpāny api vihitāni vijñeyānīti pūrvam evoktam / śilpānāṃ ubhayadharmatvañ ca sādhitam / tasmād viśvajiti sāmādharmadvāreṇa sāmasya śilpāni prayojyāni / stotradharmadvāreṇa māhendrestotre yugapad upagacchanti / teṣāṃ aśeṣānāṃ śilpānān tulyabalānān tulyakartṛkāṇāṃ ekakālavihitānāṃ māhendrastotrasakalāvayavyāpināṃ kramaniyamanirapekṣānāṃ yugapat samāveśāsambhavād avāsyopayogatvāc cāṅganimittam pradhānāvṛtter anyāyyatvāc cāvayavaśo [']pi prayogaḥ prāpnoti / tatrāvayavānāṃ mātrākṣarapādaparvastotriyaviṣṭāvaparyāyādīnāṃ kālaparimāṇaparicchedasamarthānāṃ anekatvād ekaikaśilpaprayogakālaparimāṇavyavasthānan na sambhavati / idam ādau proyoktavyam idan dvitīyam idan tṛtīyam iti kramavyavasthā na sambhavati viśeṣaniyamakāraṇābhāvāt /

atha sṛṣṭikramam vā prayogakramam vā- āsattikramam vāsritya vyavastheyāḥ krama iti cet tatrāpi trayāṇāṃ eṣāṃ ekaṃ vyavasthātun na śakyate /

atha ca rathaghoṣapaśughoṣayor anyakartṛkatvād agnighoṣasya gānakālāt prāktanatvāc cheṣānāṃ trayāṇāṃ tribhir udgāṭṛbhir āśrayād vyavasthā kartavyeti cet tathāpīdam udgāṭṛ prayoktavyam idam prastotredam pratihartreti vyavasthānan na śakyate / sarvathā-avyavasthā vidyata eva //

JPA 46,21-22.

pakṣeṇa vā samāptatvāt

[Bh/J 306,5-8] pakṣe===ptatvāt // vāśabdo [']vadhāraṇāyām / pakṣeṇa vikalpaparyāyeṇa / samyag āptaṃ samāptam / samāptatvād ekasminn eva śilpe prayukte tatkr̥tena saṃskāreṇa

sakalaṃ stotraṃ samyag āptam bhavati / tasmāt pakṣenaikenaiva śilpena bhavitavyam / tathāpīdaṃ vā prayojyam idaṃ vedaṃ veti / ekāvadhāraṇāyāṃ kāraṇābhāvād avyavasthā vidyata eva / atra *pakṣeṇa-* ity uktatvāt pūrvaḥ pakṣo yugapat prāptikṛta iti vijñāyate / aparā vyākhyā //

JPA 46,21.

pakṣeṇa vā

[Bh/J 306,9-17] *pakṣeṇa vā-* ity etāvad ekam vākyam / māhendre pakṣeṇaiva śilpāni prāpnuvanti na yugapat /

ko [']bhīprāyaḥ / stotrasya hi saṃskāraviśeṣaś śilpāni / tatraikenāpi śilpena niravaśeṣasaṃskṛtaṃ stotraṃ guṇasampannam bhavati /

apa upanidhāyāvakinīya udiṅgayanto mahānāmñibhi[s] stuvata (source untraced) iti gānod-
iṅganayos samānakālatvaśravaṇād yāvat stotraparisamāpti śilpeṣu prayukteṣu śabdārthas
saṃpūrṇo bhavati / ekena śilpena saṃskṛtaṃ stotraṃ itarāṇi śilpāni nākāṅkṣati / tasmāt
pakṣeṇaikena saṃskṛtasya stotrasya prayuktasya ca śilpasya na vaiguṇyam bhavati / yu-
gapat prāptau tv asamagraprayogāt stotrasya śilpānāñ ca vaiguṇyam eva bhavati / tasmāt
stotrasaṃpattihetoḥ yat kiñ cid ekam eva śilpam prayuktavyam /

athedānīm evaṃ sati sāmastotrayoḥ pṛṣṭhya iva tantreṇaikaśilpaprayogeṇa siddhatvād yat-
nalāghavam upalakṣyotpannāyā agnighoṣe vyavasthābuddher ayuktatvapratipādanārtham
āha //

JPA 46,22.

samāptatvāt

[Bh/J 306,17-19] samāptatvāt pariniṣṭhitatvāt sāmāgānārambhāt prāg evāgnighoṣas samāp-
ta itītareṣāṃ śilpānām prayogo gānakāle bhinnaviṣayatvāt sāvakāśatvāc ca prāpnoti / kṛte
[']py agnighoṣe śeṣāṇi śilpāni prāpnuvanty eva / tasmād avyavasthā vidyata eva //

JPA 46,23.

prakṛter uttareṣv iti cet

[Bh/J 306,19-25] prakṛticitet // prakṛtir ity atra jyotiṣṭomo [']bhīdhīyate sarvakratu-
prakṛtitvāt / uttareṣu vikṛtiṣu viśvajidādiṣu pṛṣṭhaśilpaprakṛtibhūtapṛṣṭhyamāhendra-
bahutvajanitayugapatprāptikāraṇād avyavasthāprasaṅge- idam ucyate / ekamāhēndrāt
jyotiṣṭomāt sarvaparakṛter nirgamya vikṛtiṣu prāptāni śilpāni mantavyāni / prakṛtāv api hi
pṛṣṭhaśilpānām sṛṣṭir upalakṣyate / *tad rathantaram asṛjata tad rathaghoṣo [']nvasṛjyata-*
(JB 1,143: 60,29) ityādinā granthena nirūpitā / prakṛter ekamāhēndratvād ekam eva
śilpam māhendre prāpnoti / prakṛtivād eva hi vikṛtau bhavitavyam / yan māhendra-
saṃbandhinas sāmnaś śilpan tad eva hi tasya stotrasyaṅki śilpam bhavati / tasmād evam
avyavasthādoṣo na prāpnoti //

JPA 46,24.

nāpūrvatvāt

[Bh/J 306,25-32] nāpūrvatvāt // na / yad uktan tan na bhavati / apūrvatvāt prakṛtāv aprayuktatvāt / yasmāt prakṛtau śilpānām prayogo na dṛśyate tasmāt prakṛtito vikṛtiṃ gacchantīty etan na ghaṭate /

katham punar etāni śilpāni jyotiṣṭomabrāhmaṇe tad rathantaram asṛjata- (JB 1,143: 60,29) ityādinā granthena sṛjyamānāni vidhīyamānāni prakṛtau na prayujyante / atra brūmaḥ / prakṛtau hotṛpṛsthārtham prajāpatir yad bṛhadrathantare asṛjata- (JB 3,316: 484,8) iti bṛhadrathantare sṛṣṭe / atha rathantaram vā bṛhad vā pṛsthām (JB 1,313,12) iti te eva vikalpyete hotṛpṛsthasyaikatvāt / na cātrainayoś śilpasambandha[ś] śrūyate / na ca vairūpādīnām prakṛtau hotṛpṛsthasambandha[ś] śrūyate / yo [']sau vāmadevyabrāhmaṇe tad rathantaram asṛjata- (JB 1,143: 60,29) iti rathantarādīnām śilpavatī sṛṣṭi[ś] śrūyate sā rathantarādīnām ṣaṇṇām pṛsthānām saśilpānām sṛṣṭatvād vāmadevyasya mähātmya-pradarśanārthā vijñeyā / na cāsyāḥ prakṛtena mähendreṇa sambandho [']sti / ittham abhipretyaiṣām apūrvatvam uktam //

JPA 46,25.

liṅgārthāni pṛsthadarśanād iti cet

[Bh/J 306,32 - 307,22] liṅgā===iticet // eṣām apūrvānām satām śilpānām prakṛtīvikṛti-sambandhāsambhavād vikṛtigataiḥ katham sambandha iti / liṅgārthāni liṅgaprayojanāni liṅgārtham utpannānīty arthaḥ / pṛsthesu darśanam pṛsthadarśanam / pṛsthadarśanāt kāraṇāt / tad rathantaram asṛjata tad rathaghoṣo [']nvasṛjyata- (JB 1,143: 60,29) ity atra pṛsthasargānusrṣṭikāraṇāpāditapṛsthalingatvapratīter anyo[']nyakṛtasambandhāni śilpāni vikṛtigatair liṅgibhiḥ pṛsthair darśanamātrād evāta eva nirgamya sambadhnantīty arthaḥ /

katham idānīm avyavasthādoṣaḥ parihriyate / pṛsthānām saśilpānām ubhayatra sṛṣṭi-krama[ś] śrūyate jyotiṣṭomabrāhmaṇe pṛsthyabrāhmaṇe ca / tatra pārṣṭhikāni śilpāni pṛsthyā eva viniyuktatvāc caritārthāni vikṛtigataiḥ pṛsthaiḥ sambandhan nākāṅkṣanti / yady api sṛṣṭikāle rathantarādisambaddhatvād ākāṅkṣanti tadā teṣām mähendranīyata-sambandhatvād avyavasthādoṣo duṣpariharaḥ prādur bhavati / atha ca / jyotiṣṭome śrūyamānāni yogam alabhamānāni kva cid api viniyogābhāve vaiyarthīyaprasaṅgād yena kena cid upāyena viniyogam ākāṅkṣanti / ātmasambandhinām pṛsthānān darśanamātrād eva tais sambadhnanti / asmin sṛṣṭikrame stotramātrasambandhaśravaṇād viśeṣanīyamābhāvāc ca stotrasambaddhapṛsthadarśanamātram eva śilpānām sambandhakāraṇam bhavati / yady atra śilpānām stotraviśeṣanīyamo na syāt tadā sarvastotrasādhāraṇatvāc chilpānām stotradharmadvāreṇa pratistotram yugapat prāpnuvatām punar evānekarūpenāvvyavasthāḥ prāpnuvantīva pratibhāti /

vyāghrād bhītasya siṃhaguhāpraveśavad ekām avyavasthām parihartuṃ yatamānasya samsthāḥ prādur āsan / atra brūmaḥ / tasmād rathantarasya stotre rathaghoṣam kurvanti- (JB 1,143: 60,30 = JPA 47,2: 309,1) ity evamādiṣu mähendranīyamābhāvāc chruta evārtha upādeyaḥ / yeṣu keṣu cid rathantarādisāmaviśiṣṭeṣu stotreṣu rathaghoṣādīni śilpāni kāryānīty etāvād atra śrutam / na cātra pavamāne [']bhyāvartīṣu ca- (JPA 47,21: 310,21;

cf. JB 3,146: 415,7-9) ity asāv arthavādaḥ prakaraṇāntaravartitvād ubhayadharmatva-
niścayāvabodhahetuḥ pravartate / pṛṣṭhastotrasaṃyogamātram eva śilpānām pravṛtti-
kāraṇaṃ mantavyam / tasmād viśvajīti rathantarasaṃbandhini madhyandine rathaghoṣaḥ
kāryo vairājasambandhini hotṛpṛṣṭhe [']gnighoṣaś śākvarasambandhini maitrāvaruṇasāmny
apāṃ ghoṣo vairūpaviśiṣṭe brahmasāmni vāyughoṣo raivataviśiṣṭe [']cchāvākasāmni paśu-
ghoṣo bṛhadviśiṣṭe [']gniṣṭomasāmni dundubhighoṣa iti /

āpūrvikānām śilpānān necchanty ubhayadharmatām / pṛṣṭhadarśanam evāto vaikṛte vṛtti-
kāraṇam /

atheiteṣām śilpānām apārṣṭhikānām aprākṛtānām arthavāde śrutatvāt kratusambandhanir-
apekṣānām apūrvānām satām vikṛtiṣu viśvajidādiṣu vidhīyamānaiḥ pṛṣṭhais taddarśana-
mātrād eva kāraṇāt sambandhaḥ katham upapadyata ity ākāṅkṣāyām āha //

JPA 46,26.

nigadatvāt

[Bh/J 307,22-27] nigadatvāt // nigadyata iti nigadaḥ / nigadatvād āmnātatvāt / *tasmād
rathantarasya stotre rathaghoṣaṃ kurvanti-* (JB 1,143: 60,30) ityādibhir vākyai rathantarādi-
viśiṣṭai[s] stotraś śilpānām sambandho nigadyate / sambandhasya nigaditavād yena kena
cid upāyenopayogam ākāṅkṣya sthitāni tāni śilpāny upayoganimittabhūtānām pṛṣṭhānān
darśanād evopayogabhājībhavantīty arthaḥ /

athāsya śilpavidhānasyāpṛākṛtasyāpārṣṭhikasya– avihitaviniyogaviśayasya viśpaṣṭavacanam
kāraṇāntaram vinā vikṛtiṣu viniyoktrī śaktiḥ katham upalabhyata ity ākāṅkṣāyām āha //

JPA 46,27.

vijñāyata āmnāyasya kriyārthād ānarthakyam atadarthānām //

[Bh/J 307,27-33] vijñā====rthānām // āmnāyo vedaḥ / sa hi kriyārthaḥ yajñakarmasu
viniyogārthaḥ / atadarthānām akriyārthānām yajñakarmasu viniyogam alabhamānānām
vidhīnām ānarthakyaṃ vijñāyate / yasmād akriyārthānām ānarthakyam prasajyate tasmāt
sarve vidhayaḥ kriyārthā eva bhavitum arhantīty abhiprāyaḥ /

yadi kati cid vidhayaḥ kriyāyogan na labhante teṣām āmnāyo [']py anarthaka[s] syāt /
kriyārthasya nityasyāmnāyasya svayambhuva ekadeśānarthakyam api na yujyate / ekadeśān-
arthakye [']pi sati prāmāṇyaṃ vihanyeta / tasminn apramāṇe sarvo vedo [']pramāṇam
bhavati / tasmāt sarve vidhayaḥ kriyārthā eva syuḥ / tasmāt sarveṣām vidhīnām avidita-
viniyogaviśayānām api yena kena cid upāyena sambandam kalpayitvā karmasu viniyogas
sādhyāḥ //

[Bh/J 308,1-26]

vidhīnām akriyārthānām ānarthakyaprasaṅgataḥ /
kriyārthatvād vidhes sidhyaty avasīyaviniyojyātā //
asya śilpavidher yajñe nyāyamārgānurodhataḥ /
yena kenāpy upāyena sambandham viniyojayet //
pṛṣṭhasargānusrṣṭatvāc chilpānām pṛṣṭhadarmatā /
tasmāt tu dharmaṇān teṣān darśanād eva saṃgatīḥ //

māhendrastotrasambandho yatra śilpasamudbhavaḥ /
 anyārthād ubhayor veti pakṣo [']yaṃ tatra vartate //
 pārṣṭhikānāṃ hi śilpānāṃ hotṛpṛṣṭhāśrito vidhiḥ /
 jyotiṣṭome śrutānāṃ ca stotramātrasamāśritaḥ //
 tasmād apārṣṭhikānān tu śilpānāṃ kalpane dhruvam /
 saṃyogād yuktadharmo vety ayam pakṣo [']vadhāryate //
 tasmād darśanamātreṇa śilpānāṃ pṛṣṭhagāminām /
 śilpāni tu prayojyānīty ayam artho [']tra niścitaḥ //
 rathantarasya stotre syād rathaghoṣa iti śrutiḥ /
 rathantarasya tu stotram pavamāno hi madhyamaḥ //
 anekasāmasādhyasya syād rathantaratā katham /
 tasmāt tu pavamānasthe sāmni śilpan na yujyate //
 ṣaṣṭhī rathantarasyeti sambandhād vihiteti cet /
 śilpasya sakalastotravyāpitvam prāpnuyāt tadā //
 sambandha[s] stotrasāmno syād yadā śilpan tadā bhavet /
 iti vyākhyāyamāne tu na ca doṣaḥ pravartate //
 atha vā stotram ity etatstavanārthe prakalpayet /
 sāmna[s] stavanakāle [hi] syāc chilpam ity adoṣakṛt //
 stotre [']tha vā satas sāmno rathaghoṣo bhaved iti /
 vyākhyāte naiva doṣa[s] syāt sarvam iṣṭāñ ca sidhyati //

[Bh/J 308,27] // 46 //⁴⁴

JPA 47,1.

vijñāyate

[Bh/J 309,1] vijñāyate // yad asmin paṭale vakṣyate tat sarvam brāhmaṇa eva vijñāyata
 ity arthaḥ //

JPA 47,2.

rathantarasya stotre rathaghoṣaṃ kurvanti

(= JB 1,143: 60,30; 3,118: 403,30-31)

[Bh/J 309,1-4] ratha===rvanti // rathantarasya stotre gīyamāne rathaghoṣaṃ kurvanti
 /

ke nu khalu rathaghoṣasya kartāraḥ / āstāve vāsasy upaviṣṭānāṃ vyavasthitan digabhi-
 mukhānān dyāvaprthivyos sandhim iksamānānām udgātṛnām sadaso bahiḥ kriyamāṇam
 ādhāvanakriyādy anekayatnam ā stotraparisamāpty anuparataṃ saṃpādyā rathaghoṣaṃ
 kartum asaṃbhavād yajamānapuruṣā iti brūmaḥ //

JPA 47,3.

br̥hata[s] stotre dundubhīn udvādayanti

⁴⁴ Here N has correctly 46, but mistakenly repeats 46 at the end of the next chapter.

(= JB 1,143: 60,32; 3,356: 499,20-21)

[Bh/J 309,4-9] br̥ha===yanti // kim atrāpi yajamānapuruṣāḥ / naivam / udgātāra eva kuryur virodhābhāvāt / sati sambhave– anādiṣṭakartṛkāṇām karmaṇām udgātṛkartṛkatvam pūrvam evābhīhitam vedādhikṛtatvāt / imam evārtham adhvaryavo dṛḍhayanti / *dundubhinaitad ahar adhvaryur māhendrasya stotram upākaroti-* (BaudhŚS 16,3: 248,9-10) iti baudhāyanenoktam / tasmād dundubhinā saha stotraṃ sedhyati / udgātāpi tam eva dundubhim br̥hata[s] stotraṃ ca pratigr̥hya brūyād *divam pītaram* (JB 1,129: 55,6; JŚS 18,12) iti / upākarāṇe dundubher ekavacanaśravaṇād udvādane bahuvacanaśravaṇāc ca prastotṛpratihartārau cānyau dundubhī udvādayataḥ //

JPA 47,4.

vairūpasya stotra ādhavair ādhūnvanti

(= JB 3,356: 499,23)

[Bh/J 309,9-10] vairū===nvanti // *ādhāvenaitad ahar adhvaryur māhendrasya stotram upākaroti-* (BaudhŚS 16,3: 248,11-12) iti vacanāt pūrveṇaiva vākyena vyākhyātam //

JPA 47,5.

hiṃkr̥te [']prastute vairāja
udgātur dakṣiṇa ūrau nidhāya
śakale 'gnim manthanti

Note: Cf. JB 1,143: 61,3 = JB 3,67: 382,15 = JB 3,118: 403,36 vairājasya stotre [']gnim manthanti; JB 3,70: 384,4-8 agnim manthanti ... hiṃkr̥tyāprastutya manthanti ... udgātur ūrau manthanti prastotṛpratihartārau dhārayataḥ ... dakṣiṇa ūrau manthanti ... śakale [']dhi manthanti ...

[Bh/J 309,10-17] hiṃkr̥===nthanti // hiṃkr̥te– aprastute vairāja– udgātur ūrau dakṣiṇe– adharāraṇin nidhāyottarāraṇiśakalenāgniṃ manthanti / adhvaryavo manthanasya bahukartṛkatvāt /

nanu brāhmaṇe *hiṃkr̥tyāprastutya manthanti-* (JB 3,70: 384,5) iti śrūyamāṇayor hiṃkāra-manthanayos samānakartṛkatvād udgātṛkartṛkam idaṃ manthanam / atra brūmaḥ / manthanam nāmādharaṇidhāraṇottarāraṇiparibhramaṇarajjvākaraṇādyanekavyāpārasamavetatvād anekapuruṣasādyam / tatrādhārībhūtenoruṇā dhāra.am udgātṛkarma / karayugalābhyām adharāraṇicalanaparirakṣaṇam prastotṛpratihartṛkarma / itarad itarakarma / tasmān manthanavyāpāraparatvād udgātradhvaryūṇām adhvaryavo manthantīti vacanan na doṣāya / hiṃkr̥tya manthane yathāsvaṃ vyāpāram ārabhanta ity arthaḥ /

atha vā / sūptiṇupagrahalinganarādīmāñ chandasi vyatyayabāhulyād (cf. Mahābhāṣya on Pāṇini 3,1,85) acodyam etat //

JPA 47,6.

avakābhiḥ paryūhanti

Note: Cf. JB 3,70: 384,8-9 avakāsv adhi manthanty anadidhāya.

[Bh/J 309,17] ava===hanti // avakābhir ūrum paryūhanti / adāhāya sañchādayanti //

JPA 47,7.

prastotrpratihatārāv omkāraṇ dhārayataḥ

[Bh/JB 3,70: 384,7 prastotrpratihatārau dhārayataḥ.]

[Bh/J 309,18-19] prasto===yataḥ // omkāram ity ābhikṣṇye ṇamul / om ity etad akṣaram uccāryocārya hastābhyām araṇin dhārayataḥ / acalīkaraṇāya //

JPA 47,8.

tañ jātam abhijuhoty

agnin nara (JS 3,59,15-17) ity etena tṛcena

[Bh/J 309,19-20] tañjā===cena // tasmin stotre jāte [']gnau juhoty udgātā- agnin nara (JS 3,59-15-17) iti tṛcena / tiṣṭbhir ṛgbhis trir juhoti //

JPA 47,9.

tam āhavanīyaṃ haranti

Note: Cf. JB 3,70: 384,9-11 tañ jātam agnīdhraṃ haranti / ato hy agnīn viharanti / tad u vā āhur āhavanīyam eva hāryo yajamāno vā āhavanīyaḥ prajaiṣā / yajamānam eva tat prajāyā samardhayanti.

[Bh/J 309,20] tamā===ranti // haranty adhvaryavaḥ //

JPA 47,10.

tam hriyamāṇam anumantrayate

punar ūrjā nivartasva

punar agna iṣāyusā /

punar naḥ pāhy aṃhasaḥ //

saha rayyā nivartasva-

agne pinvasva dhārayā /

viśvapsnyā viśvatas pari- // iti

Note: Cf. JB 3,71: 384,15-21 tam anumantrayeta *punar ūrjā ...pari-* iti punar evānnādyam ātman dhatte.

[Bh/J 309,10 - 310,1] tamhri===rīti // udgātānumantrayate /

kim etāni śilpāni stotreṣu vidhīyamānāni teṣāṃ stotrāṇām ādau prayojyāni / uta madhye / uta ante / uta sarvatra / uta yatra kva cit / atra brūmaḥ / sāmastotrayos saṃyogaś śilpapravṛttikāraṇam / ārambhaprabhṛty ā samāptes saṃyogo [']sty eva / tasmāc chilpānāṃ stotrasakalavyāpitvaṃ siddham / satatakaraṇārtham eva hi dundubhyādibhi[s] stotropā-karaṇam /

evañ ced *vairājasya stotre* [']*gnim manthanti*- (JB 1,143: 61,3 = JB 3,67: 382,15 = JB 3,118: 403,36) iti brāhmaṇe śrūyamāṇatvād atra vihitasyāgnimanthanasya stotrārambhāt prāktanatvād itaravṛttisamavṛttihetor vairāje prastute [']py ā samāpter agnimanthanam kartavyam iva pratibhāti / atra brūmaḥ / yam etaṃ *vairājasya stotre* [']*gnim manthanti*- iti yad agnimanthanam vihitam *hiṃkṛtyāprastutya manthanti*- (JB 3,70: 384,5) iti tad agnimanthanam anūdyā hiṃkārastāvayor madhyaviṣayatvaṃ vidhīyate / tad etad akhilam brāhmaṇavacanam abhisamīkṣyopāttam vastv ācāryeṇa sakalasa[t]tvavedinātra vyaktam abhihitam / tasmād vairājasya itāvad eva śilpakarma //

JPA 47,11.

apa upanidhāya-
avakinya udiṅgayanto
mahānāmnībhi[s] stuvate

Note: Cf. JB 3,115: 402,27-28 apa upanidhāya stuvanti sāmās sarvatvāya / etad va mahānāmnīnām sarvaṃ rūpaṃ yad āpaḥ / tā udiṅgayeyū rūpasamṛddhatāyai; JB 3,118: 403,36 - 404,2 tā abruvan sṛjadhvam eveti / tās śākvaram pañcame [']hann asṛjanta / tad apāṃ ghoṣo [']nvasṛjyata / tasmāc cākvarasya stotre [']pa upanidhāya stuvanti.

[Bh/J 310,1-3] apa===vate // avakinīr apas samīpe nidhāya tā udiṅgayantas saśabdādam utsīcanto mahānāmnībhi[s] stuvate / *avakinya* iti cchāndasaḥ prayogaḥ //

JPA 47,12.

anuparyāyañ ca purīṣeṇa

[Bh/JB 3,115: 402,25 anuparyāyam eva purīṣeṇa stotavyam.]

[Bh/J 310,3-5] anu===ṣeṇa // trayāṇām paryāyāṇām anteṣu sakṛt sakṛt purīṣeṇa ca stotavyam / purīṣan nāma mahānāmnīnām avayavaḥ / tiṣṛbhya[s] stotriyābhyo vyatirikto [']pi tāsām eva sāmānyena śeṣabhūta evāhyādipañcapadātmakaḥ (JS 2,7,4) / etat sāmāntaran na ca stotriyāntaram //

JPA 47,13.

tāsām āstāve yāvatkāman ninīya
śeṣam antaḥparidhi ninayet

[Bh/JB 3,116: 403,5-7 āstāve ninayed iti / eṣa ha vā udgātus ca yajamānasya ca dhiṣṇyo yad āstāvaḥ / āyatanam āstāvaḥ / āyatana eva tad etān kāmān pratiṣṭhāpayati / tāsām atra yāvatkāman ninīyāthāntaḥparidhi ninayet.]

[Bh/J 310,5-11] tāsām===nayet // tāsām upanīhitānām apām apām avayavānām āstāve yāvatkāman ninīyāsicya śeṣam antaḥparidhy agniparidhyor madhye ninayet /

tāsām ity avayavaṣaṣṭhīdarśanāc cheṣaśabdaśravaṇāc cāstāve tāsām ekadeśaninayasiddher *yāvatkāmam* ity anarthakam / nānarthakam / śrūyatām asya padasyārthaḥ / vakṣyamāṇa-kāmāpekṣo [']yaṃ kāmāśabdaḥ / vakṣyamāṇānām kāmānām yāvanto [']bhīṣṭāḥ kāmās

tāvatān nimitteṣu deṣeṣu ninīyety arthaḥ / prathamam āstāve ninayet tataḥ kāmasamban-
dheṣu deṣeṣu / yadi kāmāḥ pariḡrhyante tataś śeṣam antaḥparidhīti siddham / āstāvāntam
paridhininayaṃ sakāmasyāpi vidyata eva /

ekavacanaśravaṇād udgātā ninetā //

JPA 47,14.

sadasi varṣakāmaḥ

[Bh/J 310,12] sada===kāmāḥ //

JPA 47,15.

goṣṭhe paśukāmaḥ

[Bh/J 310,12] goṣṭhe===kāmāḥ //

JPA 47,16.

śmaśāne [']bhicaran

[Bh/J 310,12] śmaśā===caran // abhicārakāma ity arthaḥ //

JPA 47,17.

sabhāyāṃ yaśaḥkāmāḥ

[Bh/J 310,12] sabhā===skāmāḥ //

JPA 47,18.

sarvatra sarvakāmāḥ

[Bh/J 310,12-13] sarva===kāmāḥ //

JPA 47,19.

samudraṃ vaf prahiṇomi- (JŚS 11,19; 21,8) ity etenaiva

sam anyā yanti- (JS 2,1,6) ity etayā vā

[Bh/J 310,13-18] samu===yāvā // sarveṣu ninayaneṣu mantraprāpaṇārtha evakāraḥ /

kim etān kāmān udgātopabhuṅkte / naivam / yajamāna eva kratusambaddhaṃ upa-
bhuṅkte / ṛtvijas tu dakṣiṇāmātraphalāḥ //

evañ cet sadasi varṣakāmo ninayed iti samānakartṛkatvan na ghaṭate / naiṣa doṣaḥ /
varṣakāmaś ced yajamānas sadasi ninayed udgāteti sambandhaḥ kriyate /

antaḥparidhi cāstāve nityan ninayanaṃ smṛtam /
itaratra sakāmasya nākāmasya vidhīyate //

JPA 47,20.

raivate [']hani vatsān mātṛbhis saṃvāśayanti

Note: Cf. JB 3,118: 404,2-4 tā abruvan sṛjadhvam eveti / tā raivatam ṣaṣṭhe [']hann asṛjanta / tat paśughoṣo [']nvasṛjyata / tasmād raivatasya stotre paśughoṣam kurvanti vatsān mātṛbhis saṃvāśayanti; JB 3,146: 415,6-7 vatsaiḥ paśūn saṃvāśayanti / yadā vai paśavo vatsais saṃvāśayante [']tha kāmān duhre / kāmādughā asmai revatayo bhavanti.

[Bh/J 310,19-21] raiva===yanti // revatīsambandhe [']hani vatsān mātṛbhis saṃvāśayanti / yathā mātṛdarśanād vatsā[s] stanapipāsayā krośanti yathā ca vatsadarśanān mātara[s] stanapipāyīṣayā humbhāravaṃ kurvanti tathā vidadhyād ity arthaḥ /

kim etasminn ahani sarvatrānāratam saṃvāśayeyuḥ / naivam / saṃvāśanakālam vakṣyati //

JPA 47,21.

pavamāne [']bhyāvartīṣu ca

Note: JB 3,146: 415,7-11 pavamāne saṃvāśayed yaḥ kāmāyetāmuṣmin me loke kāmādughā syur iti / amuṣmin haivāsya loke kāmādughā bhavanti / abhyāvartīṣu saṃvāśayed yaḥ kāmāyetāsmīn me loke kāmādughā syur iti / asmin haivāsya loke kāmādughā bhavanti / ubhayatra saṃvāśayed yaḥ kāmāyetobhayor me lokayoḥ kāmādughā syur iti / ubhayor haivāsya lokayoḥ kāmādughā bhavanti. - JPA 47,21 is quoted as *arthavāda* by Jayanta 307,13.

[Bh/J 310,21 - 311,6] pava===ṣuca // pavamāne [']byāvartīṣu ca saṃvāśayanti /

kasmin pavamāne / raivate pavamāna ity yoḥyam / revatīsambandhe mādhyandine pavamāne netarayoḥ / atha vā pavamāne yad raivatam sāma tasmin saṃvāśa ity yoḥyam /

kim abhyāvartīṣu sarveṣu / naivam / iyan nirdhāraṇe saptamī / abhyāvartīṣu yad raivatam stotram vā sāma vā tasmīn ity yoḥyam /

revatīṣv ṛkṣu (JS 3,33,9-11) gītavād atra raivatam iti hotṛpṛṣṭham vāravantīyam vā gṛhyate / asminn arthe brāhmaṇam bhavaty *atha revataya* (JB 3,143: 414,8) ity adhikṛtya-ṛg vā *ayaṃ lokas sāmāsau / devakṣetram vā asau lokaḥ pavamānaḥ / tā yad dvedhā vyūhanti tenaivābhyām ubhābhyām lokābhyān na yanti-* (JB 3,145: 414,35-36) iti / tasyāyam arthaḥ / ṛg ayaṃ lokas sāmāsau / devakṣetrabhūto hy asau lokaḥ pavamānaḥ / tā revatīṣv rgātmanā pṛṣṭhe sāmātmanā pavamāna ity dvedhā yad vyūhanti tenaivāsmāc ca lokād amuṣmāc ca na cyavante /

atha ca / *āpo vai revataya āpa u raivatam sāma / tad yad revatīṣu raivatam pṛṣṭham kuryur agādhe majjeyur na pratīṣṭheyuḥ / tad yad vāravantīyam pṛṣṭham bhavati pratīṣṭhityā eva / jīryantīva vā etatpṛṣṭhāni yadā ṣaṣṭham ahar āgacchanti / na vai jīrṇe retaḥ pariśīṣyate / tad yad vāravantīyam pṛṣṭham bhavaty uttareṣām eva yajñakratūnām prajātyā* (JB 3,145: 414,36 - 415,3) iti / tasmād revatīṣu vāravantīyam eva pṛṣṭham kuryuḥ raivatam pavamāne / evam kṛte- uttareṣām yajñakratūnām prajātir bhavatīti /

evam pavamānagatañ ca raivatam revatīgatam hotṛpṛṣṭhabhūtañ ca vāravantīyam adhikṛtya *vatsaiḥ paśūn saṃvāśayanti-* (JB 3,146: 415,6) ity ukatavāt paśughoṣasyobhayadharmatvam *ubhayatra saṃvāśayed* (JB 3,146: 415,10) ity ucyate / evam brāhmaṇābhīhitam artham

upalakṣyācāryo [']pi tam eva śabdān *saṃvāśayanti* (JPA 47,20) upādāya *pavamāne* [']*bhyāvartīṣu ca-* ity avocat / tasmād abhyāvartīṣu yad dhotṛpṛṣṭhaṃ raivatam revatīgatan tasmin paśughoṣa iti sādḥuktam /

atha vā / chāndasatvād ekasmīn arthe bahuvacanasiddhir vyatyayena /

atha vā / revatīnām bahutvam āśrītya pravartamānasya bahuvacanasyābhyāvartinīṣv iti prāptasya nīkārālopo mantavyaḥ /

atha vā / kartari striyām auṇādika ipratyayo [']numantavyaḥ /

atha vā / revatīṣu prayujyamānasya sāmnaḥ trayastrīṣatkr̥tvaḥ punar āvartanād bahutvasiddhiḥ //

JPA 47,22.

uttarato vatsā[s] syuḥ

(= JB 3,146: 415,14)

[Bh/J 311,6-7] utta===tsāsyuḥ // stotṛñām uttarato vatsā[s] syuḥ //

JPA 47,23.

dakṣiṇato mātaraḥ

(= JB 3,146: 415,14)

[Bh/J 311,7-8] dakṣi===taraḥ // stotṛñām eva dakṣiṇato mātara[s] syuḥ / mātṛñām uttarato vatsā[s] syuḥ /

vatsānām dakṣiṇato mātara ity api yojayitum śakyata iti cen na- anayor anyatarasyānarthakya-prasaṅgāt //

JPA 47,24.

tā antarvedi saṃvāśayeyuḥ

[Bh/J 311,8-9] tā a===yeyuḥ // vatsās ca mātaraś cāntarvedy eva bhavyeḥ //

JPA 47,25.

tāsān dugdham āśīrīkr̥tya-

udīcīr utsr̥jeyuḥ

[Bh/J 311,9-10] tāsām===jeyuḥ // tāsām gavān dugdham āśīssamkalpīte dadhni kr̥tvā- āśīcya- udīcīr udānmukhā utsr̥jeyuḥ //

JPA 47,26.

adbhiś ced upākuryu[s]

stutvā-

āpohiṣṭhīyābhir (RV 10,9,1-3; JŚS 12,1) āstāve ninayet

[Bh/J 311,10-12] adbhi===nayet // yadi raivatam adhvaryavo [']dbhir upākuryus tā vāra-
vantīyaṃ stutvā- ante- āpohiṣṭhīyādibhis tiṣṭbhir āstāve ninayet /

śilpakarmakramaḥ kṛtsnaḥ kīrtitaḥ pṛṣṭhasāmasu /
idānīn daśamasyāhno viśiṣṭo vakṣyate vidhiḥ //

JPA 47,27-53. (daśamam ahaḥ)

JPA 47,27.

avaivākye [']hani vyucyam manyante
yad avyucya tūṣṇīm āsīran

Note: Cf. JB 3,303: 479,28-29 tad ava vyuktañ cāvryuktañ ceti / tad u vā āhur vyucyam eva yad
avyucyamāne tūṣṇīm āsīran.

[Bh/J 311,12-17] avai===sīran // sarveṣu yajñeṣu kartṛpramādajaniteṣu stutaśastrayājyā-
dimantrabhedeṣu svamatidussādhyapratibandhāneṣu kalpavicchedakāriṣṭūtpanneṣu yathār-
tham eva vaktavyam / iha yajñavicchede yad vivekena vacanan tasmin vivākaśabdo vartate
/ vivāka iti vacer dhātor bhāvasādhanasya ghaṇpratyaśāntasya rūpañ cakārasya ca ghañi
kutvaṃ vidyate / vivākam arhatīti vaivākyam / na vaivākyam avaiivākyam / avaiivākyam
iti daśamam ahar ucyate / tad vivākan nārhatīti / yady api tad avaiivākyan tathāpi
vyucyam eva manyanta ācāryāḥ / kuta iti ced yasmād avyucyamāne tūṣṇīm āsīrann
udgātāra apratibhāyām / tasmād vyucyam eva manyante //

JPA 47,28.

vicchidyeran vai yajñāt
(= JB 3,303: 479,30)

[Bh/J 311,17-18] vicchi===yajñāt // tūṣṇīm āsanād ṛtvijo yajñād vicchidyeran //

JPA 47,29.

yajñasyaivānārtir upetyā
(= JB 3,303: 479,30)

[Bh/J 311,18] yajña===petyā //

JPA 47,30.

vyucyam eveti

(= JB 3,303: 479,30)

[Bh/J 311,18] vyucyam eveti // tasmāt kāraṇād vyucyam eveti manyanta ācāryāḥ //

JPA 47,31.

tad yāvatā vyāha

tad dhotre prāha

(= JB 3,303: 479,30-31)

[Bh/J 311,18-19] tadyā===prāha // tatra yāvatākṣarapramāṇena vyāha tatpramāṇaṃ
hotre prāha brūyāt / etāvanty akṣarāṇīti //

JPA 47,32.

tad dhotānuṣṭubham abhi sampādayati

(= JB 3,303: 479,31)

[Bh/J 311,19-20] taddho===yati // yathā tair akṣarais tāvatsaṃkhyair akṣarais sahānuṣṭup
sampadyate śastre tathā hotā kalpayet //

JPA 47,33.

sam idan daśamam ahar apādi-

iti saṃvyāharanti

(= JB 3,303: 479,31-32)

[Bh/J 311,20-21] evaṃ kṛte- idan daśamam ahas samapādīti sarva ṛtvijo vyāharanti sārddham
//

JPA 47,34.

samapihitya sadobile

mānasīnena stuvate

[Bh/J 311,21-22] sama===vate // sadaso bile dvāre samapihitya apihite dve kṛtvā te
mānasīnena stotreṇa stuvate / daśamasyāhnaḥ trayodaśaṃ stotraṃ mānasīnam //

JPA 47,35.

manasādhvaryur grahaṃ grhṇāti

[Bh/J 311,22] mana===hṇāti //

JPA 47,36.

manasā stotram upākaroti

[Bh/J 311,22] mana===roti //

JPA 47,37.

manasopāvartayati
(= JB 3,305: 480,17)

[Bh/J 311,22-23] mana===yati // etat tram adhvaryukarma //

JPA 47,38.

manasā himkurvanti
(= JB 3,305: 480,17)

[Bh/J 311,23] mana===rvanti // udgātārah //

JPA 47,39.

manasā prastauti
(= JB 3,305: 480,17)

[Bh/J 311,23] mana===stauti // prastotā //

JPA 47,40.

manasādim ādatte
(= JB 3,305: 480,18)

[Bh/J 311,23] mana===datte //

JPA 47,41.

manasodgāyati
(= JB 3,305: 480,18)

[Bh/J 311,23-24] mana===yati // etad dvayam udgātṛkarma //

JPA 47,42.

manasā pratiharati
(= JB 3,305: 480,18)

[Bh/J 311,24-29] mana===rati // pratihartā /

kiṃ sāma mānasīnasya / *gāyatram sāma bhavati*- (JB 3,305: 480,15-16) iti śruter gāyatram eva / *eka eva gāyatrasya nidhanam upeyād anyatra mānasīnād* (JPA 44,14: 297,17) ity anena vidhānenāpi jñāyate gāyatram iti /

kiṃ gāyatrasya pratihāro nāsti / asti / *hiṃkāro vai gāyatrasya pratihāra* (JPA 44,16: 297,23) iti hi vihito [']sti /

evañ cet tasyāpi mānasīnatvād (JPA 44,17) idaṃ vākyam anarthakam / nānarthakam sid-
dhasya punarvidhānāt / r̥te vidhānād anyasya mānasīnasya prakṛtā dharmā na prāpnuvantīti
jñāpanārtham vidhātavyam / tasmād apūrvasyāsyā mānasīnasya– audumbarīparigrahādayo
dharmā na prāpnuvanti / yāvad uktam eva kartavyam / pratihāro [']pi sāmno bahirbhūtatvān
na prāpnoti / tasmād vidhātavyam eva //

JPA 47,43.

manasopadravati

(= JB 3,305: 480,18)

[Bh/J 311,29] mana===vati //

JPA 47,44.

manasā nidhanam upayanti

(= JB 3,305: 480,18-19)

[Bh/J 311,29-30] mana===yanti // bahuvacananirdeśād sarve nidhanam upayanti //

JPA 47,45.

manasā bhakṣayanti

[Bh/J 311,30 - 312,5] mana===yanti // ukto hi bhakṣaṇamantraḥ /

ko nu khalu mānasīnasya stavanakālah / samīṣeṣu patnīsaṃyājeṣu stotavyam /

kim etāvantaṃ kālaṃ sadasy evāsīran / naivam / yajñāyajñīyasya someṣu bhakṣiṣeṣv
aparayā dvārā niṣkramya sruvāhutyādipatnīsaṃyājāntaṃ karma kṛtvā mānasīnena stu-
vate / pūrvayā dvārā parastān (JPA 47,48) niṣkramaṇadarśanāt pūrvayaiva praviśya stu-
vate /

nanūttamasomabhakṣaṇānantaram aparadvāraṇiṣkramaṇam iti pūrvam eva (JŚS 20,17)
kathitam / kim ataḥ / mānasīnasya bhakṣaṇānantaram aparadvāraṇiṣkramaṇam prāpnoti
/ satyam etat / prāpnoti sati mānasīnasya somasya bhakṣaṇe / nāsty atra somabhakṣaṇam
/ *manasā bhakṣayāmi*- iti cintāmātram evātra pravartate / nātra somo [']sti na ca bhakṣaṇa-
kriyā / yatra somabhakṣaṇam asti tadanantaram eva niṣkramaṇam aparayā dvārā / na
cātra yajñāyajñīyasomāt paras somo [']sti / tasmāt pūrvayaiva dvārā sadaḥ prapadya
mānasīnena stuvīran //

JPA 47,46.

brahmavādam vadanti

[Bh/J 312,6-7] brahma===danti // brahmavādamārgaṃ sahakāriṇaḥ praṣṭavyāḥ / *catur-
hotṛṇ hotānuvyācaṣṭa* (JB 3,306: 480,30) ityādi brāhmaṇe cānveṣṭavyam / sarve sa[t]triṇo
vadanti //

JPA 47,47.

vācam visṛjanta
audumbarīm samārabhya
japanti-

iha dhṛtir iha svadhṛtir mairamo mairamatir iti

Note: Cf. JB 3,307: 481,10-18 audumbarīm samārabhante / ūrg vā annam udumbara ūrja evānnādyasyāvā-
ruddhyai / vācam yacchanti / vāg vai brahma / vācam eva tad brahma yajñam ātmasu yacchanti / *iha*
dhṛtir iha svadhṛtir mairamo mairamatir iti / yac cittam yā dhṛtir yan mano yā vāk tāny evaitad ātmasu
yacchanti / yad astam ite visṛjerann ahar bhrātṛvyalokam ucchiṃṣyuh / yad anastam ite visṛjeran rātrim
bhrātṛvyalokam ucchiṃṣyuh / ardhāstam ita āhavanīyam paretya visṛjante / ubhābhyām eva tad ahorātrā-
bhyān dviṣantam bhrātṛvyam antaryanti / ubhābhyām evāhorātrābhyān dviṣantam bhrātṛvyam antareti
ya evaṃ veda / tad u vā āhur astam ita eva visṛjyam / ahorātre vai parivartamāne saṃvatsaram āpnutaḥ
/ saṃvatsaro yajñah / yajñam evaitad āptvā visṛjante.

[Bh/J 312,7] vācam===riti //

JPA 47,48.

ardhāstamita āditye [']nyo[']nyam samārabhya
saṃtatā avyavacchindantaḥ pūrvayā dvārā sadaso viniṣkramya
pūrvayā dvārā havirdhānam prapadya
dakṣiṇasmin havirdhāne rājānam anvārabhya-
udgātā sattrasya rddhi gāyet

Note: On *ardhāstamita āditye* cf. JB 3,307: 481,14-18 quoted under JPA 47,47.

[Bh/J 312,7-11] ardhā===gāyet // kim udgātrgrahaṇena prayojanam / prastotrṇivṛtṭih
/ prastotā hi parigāṇānam gātā /

kim idam parigāṇam / kas saṃśayaḥ / parigāṇeṣv eva vihitam etat / *ahar ahas sa[t]tre*
sa[t]trasya rddhi gāyed (JŚS 25,17: 94,10) iti vihitasya tasyaiva sa[t]trasya rddhiṇa[s]
sthānakālayor viśeṣavidhānārtham atra punar upanyāsaḥ kṛtaḥ /

kim ahīne [']pi dvādaśāhe sa[t]trasya rddhi gātavyam / na gātavyam / svasthāna eva hi
yajñāsārathi gātavyam (JŚS 25,18) //

JPA 47,49.

sarve nidhanam upayanti sapatnīkāḥ

[Bh/J 312,12] sarve===tnīkāḥ //

JPA 47,50.

yathāprapannan niṣkramya

prāñco [']bhikramya-
āhavanīyam parītya
caturgrhītam ājyaṃ grhītvā
juhuyur
upasṛjan dharuṇaṃ mātṛe
mātaraṃ dharuṇo dhayan
rāyaśpoṣam iṣam ūrjam asmāsu dīdharat svāhā- iti

Note: Cf. JB 3,307: 481,18-20 *upasṛjan dharuṇaṃ mātṛe mātaraṃ dharuṇo dhayan rāyas poṣam iṣam ūrjam asmāsu dīdharat svāhā- iti / sa yathā nyokasaṃ gāṃ saṃyuṣya prārjayed evam evaitad vācañ ca yajamānañ ca saṃyuṣya prārjayanti / yathā hainayā vadanti tathaibhyo [']napakramaṇī bhavati.*

[Bh/J 312,12] yathā===heti //

JPA 47,51.

te prāñca udañcas tiṣṭhantaś
cātvālam avekṣamāṇā
yaṃ kāmam kāmayeraṃs
tan dhyāyeyuḥ

Note: Cf. JB 3,307: 481,20-21 te yaṃ kāmam kāmayeraṃs tan dhyāyeyuḥ.

[Bh/J 312,12-13] teprā===yeyuḥ // prāgudicīn dīsam abhimukhāś cātvālam evekṣamāṇā[s]
svābhipretaṃ kāman dhyāyeyuḥ //

JPA 47,52.

sa haivaibhyaḥ kāmas samṛdhyate
(= JB 3,307: 481,21)

[Bh/J 312,13] sahai===dhyate // evaṃ kṛte sa kāmas samṛdhyate teṣāṃ //

JPA 47,53.

te subrahmaṇyayā praṇavāntayā parācyā vācaṃ visṛjante // 4 //

Note: Cf. JB 3,307: 481,21-22 subrahmaṇyayā vācaṃ visṛjante / brahma vai subrahmaṇyā / brahma vāk / brahmaṇaiva tad vācaṃ visṛjante.

[Bh/J 312,13-14] tesu===jante // *subrahmaṇyom* ity etāvad uktvā paścād yatheṣṭam bhāṣitavyam //

[Bh/J 312,15-18]

brahmavādādi yat karma vāgvisargāntam īritam /

tat sarvaṃ sarva evaite kurvīran sahasa[t]triṇaḥ //
sa[t]trādhikāravijñānād bahutvaśravaṇād iha /
kartavyaṃ sa[t]tra evaitan nāhīna iti no matiḥ //

[Bh/J 312,19-20] // 47 // ⁴⁵ paryadhyāye navamo [']dhyāyaḥ //

[Bh/J 313,1-19]

sarvasādhāraṇan tantram ādau sūtreṇa sūcitam / (JŚS)
stomāhaḥkramasaṃsthokti[s] stomakalpe [']khalakratoḥ // (JK 1)
prakṛtitritaye sāmnam vidhiḥ prakṛtikalpagah / (JK 2)
saṃjñākalpo vikṛtyarthas saṃjñayā paribhāṣayā // (JK 3)
vikṛtitritaye sāmnam vidhir vikṛtikalpagah / (JK 4)
nyāyapradarśanaparaḥ paryadhyāyaḥ kratuṣv atha // (JPA)
akṣiptakratudhīr dharmais tantraḥ pṛsthādilingataḥ / (JPA 1: 1)
tristotratādy uddhārādir ṛksāmaśleṣa āgayā // (JPA 2: 2-5)
prastāvādyarṇagīyantarnidhanelādīlakṣaṇam / (JPA 3: 6-10)
ṣaṭcchandaḥpratihāroktir atha dvādaśagaṇataḥ // (JPA 4: 11-14)
pragītapratihāroktir gāyatrāṇy uṣṇihāni ca / (JPA 4: 15-18)
gāyatrīsāmabhaktyuktir ūhas tadvyūha ityādi // (JPA 5: 19-23)
samayo devatā cchandas sāmāntas tantrañ jāmitā / (JPA 6: 24-28)
saṃvādas sa[t]tragah pūrve te [']gniṣṭomam abhyapṛṇan // (JPA 7: 29-36)
mahāvratam aho [']dhvaryur yathesadigathaimahi (?) / (JPA 8: 37-43)
navamaḥ pariśeṣākyah prāṇas tūṣṇim atha śilpi // (JPA 9: 44-47)
stomārthā[s] syus trayo [']dhyāyā dvādaśādhyāya eṣa hi / (JPA 10-12: 48-86)

sūtrakalpa((paryadhyāya))kramaḥ //

adhyāyatrayam ādyam prakīrṇakaṃ (1-3) pratihṛtir dvidhā turyaḥ (4) /
ūhas (5) sakalpasamayā (6) saṃvādas (7) savrataś ca (8) pariśeṣah (9) //

JPA 48-50. (stomajātayah)

JPA 48,1.

athāta[s] stomān vyākhyāsyāmaḥ

[Bh/J 313,20-22] athā===syāmaḥ // baḥṣpavamānādīstotragatastotriyāsamkhyāviśeṣeṣu
stomaśabdaḥ karaṇasādhanah pravartate / *paricchidyaitai[s] stuvata* (?) iti te caita ekādayo
[']ṣṭācatvāriṃśāntās sarveṣu vedeṣu sarvasmin kratāv ekāhīnasa[t]travartmani stotrayo-
gena savanayogenāharyogena ca śrūyante / teṣām idaṃ vistareṇa vyākhyānam pratijñātam
//

JPA 48,2.

te khalv ete catustriṃśat stomā bhavanti

⁴⁵ Here N mistakenly repeats 46 already correctly given at the end of the previous chapter.

yena pravādena vijñāyante

[Bh/J 313,23 - 314,2] tekha===yante // teṣv aṣṭācatvāriṃśatsu prasiddheṣu ye [']smākam pravādena vidhānena vijñāyante viśeṣeṇa jñāyante te catuṣtriṃśatam eva stomās santi netare / dvāvīṃśattrayovīṃśaṣṭvīṃśanavavīṃśatriṃśaikatriṃśapañcatriṃśasaptatriṃśaikonaecatvāriṃśaikacatvāriṃśatricatvāriṃśapañcacatvāriṃśaṣṭcatvāriṃśasaptacatvāriṃśānām kalpe vāsmākam brāhmaṇe vā śravaṇābhāvād idam uktam //

JPA 48,3.

teṣāñ caturdaśāhāyujō bhavanti

[Bh/J 314,2-3] teṣām===vanti // teṣām uktānāñ catuṣtriṃśatām stomānāñ caturdaśāhāyujō bhavanti / ahaśabdo [']vadhāraṇārthaḥ / na hi trayovīṃśanavavīṃśaikatriṃśānān trayastriṃśāt pareṣāñ ca śravaṇam asti //

JPA 48,4.

yugmanto viṃśatiḥ

[Bh/J 314,4-5] yugma===śatiḥ // yugmantaḥ tu viṃśati[ś] śrūyante / dvikaṣaṭkayoḥ kva śravaṇam iti cet parasyādhyāyasya saptame paṭale (JPA 58) / ṣaṭkasya tu śrutāv api vidhir asti *yadi sarveṣu paryāyeṣv astuteṣv abhivyucchet ṣaḍbhir hotre stuyur* (JB 1,348: 144,16-17) iti //

JPA 48,5.

tān khalu ṣaḍbhyaḥ stomajātebhyo nirmimīte

[Bh/J 314,6-7] tānka===mīte // jātam iti jātir ucyate / tān khalu caturdaśāyujō viṃśatiñ ca yugmataḥ ṣaḍbhya[s] stomajātibhyo vaksyamāṇābhyo [nirmimīte] //

JPA 48,6.

tribhya eva yugmāṃs tribhyo [']yujah

[Bh/J 314,7] tribhya===yujah // tribhya[s] stomajātebhyo yugmān niṣkarṣati //

JPA 48,7.

tribhyo [']yujah

[Bh/J 314,7] tribhyo [']yujah //

JPA 48,8.

ekī trikaḥ pañcīty ayujām mukhāni

[Bh/J 314,7] ekī===khāni // ayujām stomajātānām evaitāni mukhāni //

JPA 48,9.

dvikaś catuṣkaṣ ṣaṭka iti yugmatām

[Bh/J 314,8-9] dvika===gmatām // [etāny eva yugmatām sto]majātānām /

nanu prāthamyalakṣaṇam eva mukhyatvam abhipretam / kim ataḥ / idam ato bhavati /
ekidvikayor eva tad asti na trikapañcayoṣ ṣaṭkacatuṣkayoś ceti / atra brūmaḥ / ṣaṇṇām apy
eṣāṃ yathā prāthamyalakṣaṇam eva [pra]ti[pāditan] tathāyam ācārya katpayavākyaṭyaye
vakṣyati //

JPA 48,10.

trikaprabhṛtayaṣ ṣaḍuttarāḥ

[Bh/J 314,9-11] trika===ttarāḥ // trikamukhāṣ ṣaḍbhiṣ ṣaḍbhir uttarāḥ / trikas trivṛt
pañcadaśa ity evam ā pañcacatvāriṃśād ādāya pṛthag avasthāpyāḥ //

JPA 48,11.

tad etad ayujām samam stomajātam bhavati

[Bh/J 314,11-12] tade===vati // *ayujām* iti ṣaṣṭhī nirdhāraṇe / tad etad aṣṭastomātmakam
ayujām saman nāma stomajātam bhavati / yata eṣān trayāḥ paryāyā mithas samasaṃkhyā
bhavitum śaknuvanti te samā ity ucyante //

JPA 48,12.

pañciprabhṛtayaṣ ṣaḍuttarāḥ

[Bh/J 314,12-13] pañci===ttarāḥ // pañcy ekādaśa ity evam ā saptacatvāriṃśāt //

JPA 48,13.

tad etad ayujān dvyadhiśayañ jātam bhavati

[Bh/J 314,13-15] tade===vati // adhiḥkaṃ śete vartata ity adhiśayaḥ / dvābhyām adhiśeta
iti dvyadhiśayaḥ / kam adhiśeta iti cet samam ity arthavaśād varṇyam / trikaṃ hi pañcako
dvābhyām adhiśete / trivṛtañ caikādaśaḥ / dvyadhiśayan nāmaitat stomajātam bhavati
//

JPA 48,14.

ekiprabhṛtayaṣ ṣaḍuttarāḥ

[Bh/J 314,15] eki===ttarāḥ // eki saptaka ity evam ā tricvatvāriṃśāt //

JPA 48,15.

tad etad ayujām ekādhiśayañ jātam bhavati

[Bh/J 314,15-16] tade===vati // ekino [']rthaluṭtam evaikādhiśayatvam //

JPA 48,16.

ity ayujah

[Bh/J 314,16] ity ayujah //

JPA 48,17.

atha yugmantah

[Bh/J 314,16] atha yugmantah //

JPA 48,18.

ṣaṭkaprabhṛtayaṣ ṣaḍuttarāḥ

[Bh/J 314,16] ṣaṭka===ttarāḥ //

JPA 48,19.

tad etad yugmatām stomajātam bhavati

[Bh/J 314,16] tade===vati //

JPA 48,20.

dvikaprabhṛtayaṣ ṣaḍuttarāḥ

[Bh/J 314,16] dvika===ttarāḥ //

JPA 48,21.

tad etad yugmatān dvyadhiśayañ jātam bhavati

[Bh/J 314,17] tade===vati //

JPA 48,22.

catuṣkaprabhṛtayaṣ ṣaḍuttarāḥ

[Bh/J 314,17] catu===ttarāḥ //

JPA 48,23.

tad etad yugmatām ekādhiśayañ jātam bhavati

[Bh/J 314,17] tade===vati // ayugvākyavad eva gamayitavyāni //

JPA 48,24.

iti ṣaṇ mukhāni

[Bh/J 314,17-21] iti===khāni // nyāyaśabdenāpy adhikṛtaiva stomajātir ucyate yathot-
taratra *ṣaṭ stomanāyā* (JPA 52,1) iti / tatrāpy asiddham iti cen na- *ekopakramā* (JPA
52,4) ityādinā granthena vivṛtatvāt / nyāyānām mukhāni nyāyamukhāni / iti- itthaṃ ṣaṭ
stomajātānām mukhāni bhavanti / yat kṛtañ codyam / ekidvikayor eva prāthamyād ayug-
yugmatām mukhatvam upapadyate na trikādīnām iti / tad idam ayugyugmatsamādi-jāti-
bhedāpekṣam prāthamyam pradarśya parihṛtam //

JPA 48,25.

athātas samādānam

[Bh/J 314,21-23] athā===dānam // ata iti stomajātānām ṣaṇṇām eva nirdeśaḥ / atha
jātivivekāḍ anantaram ebhya[s] stomebhyas catustrimśat stomānām samādānam kartavyam
//

JPA 48,26.

yāvanto yāvanta ekaikasmād jātād anvādīyante
ta upekṣitavyāḥ

[Bh/J 314,23-25] yāva===tavyāḥ // teṣu catustrimśatsu yāvanto yāvanta[s] stomā ekaika-
smād ayugyugmatsamādye stomajātād ānupūrvyeṇādīyante ta upekṣitavyās samyag ava-
dhāryāḥ / prasphuṭapratibhānārtham ittham avadhāraṇārtham idaṅ coditam //

[Bh/J 314,26-31]

samāṣ ṣaṭ anvādīyerann ayujo dvau tu nāntimau /
pañcaikādaśau saptadaśas ca dvyadhiśāyinaḥ //
ekiprabhṛtayaḥ pañca naikatrimśamukhās trayāḥ /
sapta ṣaṭkamukhā yeṣān trimśa eko na dr̥śyate //
dvikādayo [']pi tāvantaṣ ṣaḍviṃśasyaiva na grahaḥ /
dvāviṃśaṣaṭcatvāriṃśau catuṣkādiṣu viplutau //

JPA 48,27.

athātas tantrāvāpau

[Bh/J 315,1-3] athā===vāpau // tantram ity atra yat svabhāgopalambhanāt param
śakyāyām api vṛddhāvṛddham aikarūpyeṇaiva tiṣṭhati tad ucyate / āvāpa iti cātra tad
ucyate yan niyataparimānaṃ sad adhikam pariḡṛhṇāti / tau tantrāvāpau viṣṭāvopayogināu
vakṣyāmaḥ / udāharaṇata evaitāv ācāryo vivariṣyati //

JPA 48,28.

tatra khalu pañcadaśe prathamatantram samutpadyate

[Bh/J 315,3] tatra===dyate //

JPA 48,29.

kathan tad iti

[Bh/J 315,3-6] kathan tad iti // *katham* ity anavakṣiptau viśiṣṭaikaikasamkhyāśarīreṣu bahutarocāvacaśamkhyāparicchinnatṛcabhāgādyavayaveṣu stomeṣu / tāyante [']sminn avayavā iti tantraśabdādhikaraṇasādhanam manvānaḥ prāg api pañcadaśāt tatra sadbhāvam ekāntato niścītya sādhv ayam eva codako vadati / tat pariḥarann āha //

JPA 48,30.

triprāyaṇā hi stomās trimadhyās tryudayā (JB 3,338: 492,26)

iti vijñāyate

Note: This sūtra is quoted by Dhanvin in his commentary on DŚS 17,1,7: kiñ cātra jaiminisūtre śrutir apy upanyastā *triprāyaṇā stomās trimadyās tryudayanā bhavanti vijñāyate* iti. The reading *tryudayanā* is also found in Candrasekhara's quotation of this JB passage (p. 22 fol. 5a ... iti śruteḥ). This JB passage is quoted also by Jayanta p. 319,23 (idam ucyaṭe śrutau ... *tryudayā* iti).

[Bh/J 315,6-7; 316,3-4] triprā===yate // prathamasya paryāyasya prathamā stotriyā trir āvartate madhyamasya madhyamā-uttamasya cottamā / tad etat *triprāyaṇā hi stomās trimadhyās tryudayā* iti brāhmaṇenoktan tantraṃ vijñeyam //

JPA 48,31.

pañcadaśa etat prathamam upapadyate

[Bh/J 316,4-7] pañca===dyate // etat tantraṃ pañcadaśa eva prathamam upapannam bhavati / atra pañcadaśe tantrāvāpavṛddhir drṣṭā / sā na triṣu sthāneṣu bhavati / dvayo[s] sthānayoḥ eva bhavati na cādhanastomeṣu stomeṣu /

nanv āvāpavṛddhir aṣṭādaśe prathamam upapadyate / na tatrāpi dvayo[s] sthānayoḥ eva śakyā vṛddhiḥ kartum / tathāpy āvāpasyaikasya na vṛddhiḥ kriyate iti so [']pi nivartyate //

JPA 48,32.

ekaviṃśe tantrāvāpau

[Bh/J 316,7-9] eka===vāpau // sa ha vāda uttaravidhiṣayāvabodhāyopanyasyate / ekaviṃśe stome [']bhāvartini tantrāvāpayoḥ vṛddhiḥ pratijñātā / athaitam artham ekaviṃśativiṣṭāvasandarbhenaiva vivṛṇoti //

JPA 48,33.

saptabhyo hiṃkaroti

sa tisṛbhis

sa tisṛbhis

sa ekayā
saptabhya eva hiṃkaroti
sa ekayā
sa tisṛbhis
sa tisṛbhis
saptabhya eva hiṃkaroti
sa tisṛbhis
sa ekayā
sa tisṛbhir iti

[Bh/J 316,9-15] saptabhya===iti // saptabhyo hiṃkaroti / sa tisṛbhiḥ / sa tisṛbhiḥ / sa ekayā / atra prathame paryāye sapta stotriyāḥ / tā uddiśya sakṛd dhimkuryāt / tena saptānāṃ stotriyānāṃ saprāṇatā doṣasāntiś ca sidhyati / atraikavacanam avivakṣitam / udgātāras trayo [']pi hiṃkuryuḥ / vīpsayā vā tritvasiddhiḥ / atra prativākyaṃ tacchabdas samānakartṛkasya dyotanārthaḥ / anyathā gāṭṛbhedād bhinnakartṛtvapratibhāsyāt / *tisṛbhir* ityādi strīliṅganirdeśāt stotriyābhir iti sidhyati / āvṛtṭyā tisṛbhiḥ prathamābhi[s] stotriyābhi[s] stuyur iti prakaraṇāt sidhyati / tathā madhyamābhis tisṛbhir āvṛtṭirahitayā– ekayottamayā ca stuyuḥ / evam prathamāḥ paryāyaḥ / uttarayoḥ paryāyayor api viṣṭāvabhedapradarśakānām aṣṭānām vākyaṇām eṣaiva gatiḥ iti vijñeyam //

JPA 48,34.

sā khalu prathame paryāye prathamā ṛcabhāg bhavati

Note: LŚS 6,5,1 vardhamāneṣu stomeṣu prathamasya paryāyasya prathamā ṛcabhāgā / tasyās trir vacanam.

[Bh/J 316,15-16; 315,7-9] sākha===vati // khalv ity avadhāraṇāyām / yā viṣṭutir ekaviṃśa uktā saivoparitanēṣu samastomeṣu bhavati / sā trividhā ṛcabhāgāvāpāpāricarāsamjñā / sarvatra prathame paryāye prathamā stotriyā ṛcabhāg bhavati / tantravaśād āvṛtṭyā tisra ṛco bhajate / madhyamā– āvāpāsthānam / uttamā– ekatvāsthānam / tad ucyate //

JPA 48,35.

madhyamāyām āvāpaḥ

Note: LŚS 6,5,2 madhyamāvāpāsthānam.

[Bh/J 315,9] madhya===vāpaḥ //

JPA 48,36.

uttamā paricarā

Note: LŚS 6,5,3 uttamā paricarā.

[Bh/J 315,9-11] utta===carā // ṛcabhākparicarayos siddhau kṛtāyām yad atīṣṭan tasyā-
vapanam madhyamāyām kāryam ity arthaḥ / paricaratīti paricarā / paritaḥ pravṛtti-
mātram iyaṃ labhate / nābhyasanam ity arthaḥ //

JPA 48,37.

madhyame paryāye madhyamā ṛcabhāg bhavati

[Bh/J 315,11] madhya===vati //

JPA 48,38.

uttamāyām āvāpaḥ

[Bh/J 315,11] utta===vāpaḥ //

JPA 48,39.

prathamā paricarā

[Bh/J 315,11] pratha===carā //

Note: Cf. JPA 48,37-39 with LŚS 6,5,4 paricarā ṛcabhāgāvāpasthanam iti madhyame.

JPA 48,40.

uttame paryāya uttamā ṛcabhāg bhavati

[Bh/J 315,11-12] utta===vati //

JPA 48,41.

prathamāyām āvāpaḥ

[Bh/J 315,12] pratha===vāpaḥ //

JPA 48,42.

madhyamā paricarā

[Bh/J 315,12] madhya===carā // ittham eva gatiḥ uparitanasya vākyaṣaṭkasya //

Note: Cf. JPA 48,40-42 with LŚS 6,5,5 āvāpasthanam paricarā ṛcabhāgety uttame.

JPA 48,43.

iti vai khalu samā vyākhyātāḥ //

[Bh/J 315,12-14] iti===khyātāḥ // *iti-* iti- iyadarthe / *vā* ity avadhāraṇe / khaluśabdas
samyagbhāve / ayam arthaḥ / iyatā granthenaiva pratyekam akṛtaviṣṭāvasandarbhā api
samastomāḥ samyag vyākhyātā vispaṣṭam uktā bhavantīti //

[Bh/J 315,15-18]

yathaikaviṃśe paryāyaviṣṭāvavidhayas tathā /
triṇavādisamastomeṣv āvāpādhikatā bhidā //
avibhaktā stuti[s] stotram paryāyās tat tridhā kṛteḥ /
viṣṭāvās tat tridhā bhedās te sarve [']bhyāsavat stutau //

[Bh/J 315,19-20] // mahatstome prathamāḥ khaṇḍaḥ //

JPA 49,1.

athāto viṣamāḥ

[Bh/J 316,1-2] athā===ṣamāḥ // *vyākhyāsyanta* iti śeṣaḥ / ye samebhyo [']nye te viṣamāḥ
/ ekādhiśayā dvyadhiśayās ca / kutaḥ punar ete viṣamā ucyanta ity apekṣita ucyate //

JPA 49,2.

te khalu viṣamaparyāyā bhavanti

[Bh/J 316,2-3] tekha===vanti // *khalv* iti hetau / te hi viṣamaparyāyā bhavanti / yata
eṣām paryāyā na samās tata evaite viṣamā bhavanti //

JPA 49,3.

na hy atra samaparyāyatā kalpate

[Bh/J 316,3;16] nahya===lpate // samaparyāyatvam eṣān na kalpate na bhavati //

JPA 49,4.

teṣān dviyāyāṃsaś ca paryāyā bhavanti

dvikanīyāṃsaś ca

[Bh/J 316,16-17] teṣām===saśca // dvau jyāyāṃsau vṛddhatarāv eṣām paryāyāṇām
iti dviyāyāṃsaḥ / dvau kanīyāṃsāv alpatarāv eṣām paryāyāṇām iti dvikanīyāṃsaḥ /
ekādhiśayā dviyāyāṃsaḥ / dvyadhiśayā dvikanīyāṃsaḥ //

JPA 49,5.

dvābhyān dvābhyāñ ca stotriyābhyāṃ vyatīyanti

Note: This sūtra is identical with JPA 50,5 quoted by J p. 318,12.

[Bh/J 316,17-19] dvābhyāṃ===yanti // dvābhyāñ cābhyāṃ stotriyābhyāṃ ete paryāyā
mitho vyatīyanti / jyāyastvaṃ kanīyastvañ ca gacchanti / tristotriyapañcastotriyā iti
ṣaṣṭstotriyāṣṭastotriyā iti ca //

JPA 49,6.

tān khalv eteṣām ayujām samaparyāyas sādhayanti

[Bh/J 316,19-21] tānkha===yanti // *eteṣām* iti ye dvaye samā vyākhyātās teṣām grahaṇān nirdhāraṇāc ca ṣaṣṭhī / *ayujām* ity avayavaṣaṣṭhī / tān khalu viṣamān eteṣām samānām ye- ayujas teṣām paryāyais samasaṃkhyais sādhayanti /

paryāyair ity eva samaśabdo [']narthakaḥ / nānarthakaḥ parastād vidhāsyamānānām iṣu- (JPA 67; 70) brahmavarcasyā- (JPA 66) ādīnām paryāyagrahaṇaprasaṅganivartanārthatvāt //

JPA 49,7.

kasya hetor iti

[Bh/J 316,21] kasya===riti // katham eṣām sādhanam iti / ittham eṣām sādhanam //

JPA 49,8.

evaṃ hy uta siddhenāsiddham sādhayanti-
ity āhuḥ

[Bh/J 316,21-25] evaṃ ===tyāhuḥ // *uta-* iti kṣiprārthe / evaṃ hi kṣipram uktaṃ sidhyati /

kim uktaṃ / paryāyānān dvijyāyastvan dvikanīyastvaṃ mithaś caiṣām stotriyādvayakṛtam atulyatvam iti / na hi giriguhopalakṣitasya dhūmasyāgniyonitvam amedhaso [']py adhy- avasyanti na lokā iti / yājñikā api darśapūrṇamāsayos siddhenāgnyanvādhānādinā karma- kalāpena jyotiṣṭome siddhena ca dīkṣānīyādinā grahaṇādihaviryajñān upaśādādīṃś ca somān saṃgamayya sādhayanti //

JPA 49,9.

athāto [']nyathāśakṣya yujaś ca paryāyā kartuṃ
sannedriyasaś ceti

[Bh/J 316,25 - 317,1] athā===śceti // atha cāyam aparo hetuḥ / samastomaparyāyair eva viṣamāṇān tatsiddhiṃ kārayanti / ato [']nyathā samastomaparyāyān anupādāya ced viṣamaviṣṭāve prayateta tataś ca paryāyān kartuṃ nāśakṣyat / na śaknuyād ayam viṣama- viṣṭāvākāraḥ / samasaṃkhyāyā upādānād anyo viṣamaviṣṭāvasiddhyupāyo nāstīty arthaḥ / ayam artho [']nantaram bhaviṣyato vākyacatuṣṭayasya vyākhyāyām prakāśatām eṣyati /

atha ko viṣamaḥ kasya samasya paryāyais sādhyā ity apekṣita ucyate //

JPA 49,10.

sa khalu yau yāv anantarau samau stomau syātān

tayoḥ paryāyān saṃharet

Note: LŚS 6,5,22 yāv abhito [']nantarau samau tayoh paryāyān saṃharet.

[Bh/J 317,1-5] sakha===haret // sa khalu viṣamaviṣṭāvakṛd yau yāv eṣāṃ viṣamāṇām sannihitau samau stomau syātān tayor eva paryāyān saṃharet /

yu[.....] samayor e[...]do [']nantarau samāv iti /

kim eva purastāt sannihitāv ekādaśasya tr[.....]vṛtāv ity uta parastāt pañcakasya [....]daśāv ity ut[o.....]⁴⁶

JPA 49,11.

pūrvasthānasya cottarasthānasya ca

[Bh/J 317,5-6] pūrva===syaca // pūrvaṃ sthānam asyeti pūrvasthānaḥ / uttaraṃ sthānam asyety uttarasthānaḥ / viṣamāt pūrvasthānasya cottarasthānasya cobhayos samayoḥ paryāyān saṃharet //

JPA 49,12.

pūrvasthānasyaikaikam

uttarasthānasya dvau dvāv

ekādhiśayeṣu

[Bh/J 317,7-8] pūrva===yeṣu // ekādhiśayeṣu sisādhayiṣiteṣu pūrvasthānasya samasyaikaikam paryāyam uttarasthānasya ca dvau dvau saṃharet / saptake trikasyaikaṃ trivṛto dvāv iti / trayodaśe trivṛta ekam pañcadaśasya dvāv iti //

JPA 49,13.

atha dvyadhikaśayeṣu

pūrvasthānasya dvau dvāv

uttarasthānasyaikaikam

[Bh/J 317,8-9] atha===kaikam // pañcake trikasya dvau trivṛta ekam iti / ekādaśe trivṛto dvau pañcadaśasyaikaṃ iti //

JPA 49,14.

atha yathāyujām ekādhiśayā vartanta

evaṃ yugmatān dvyadhīśayāḥ

⁴⁶ The last lines from yu[.....] onwards only in the Nellikkāṭṭu manuscript, which is here (end of the last, 11th line of fol. 163b and beginning of the first line of fol. 164a) badly mutilated.

JPA 49,15.

yathā yugmatām dvyadhiśayā
evam ayujām ekādhiśayā
yugmāyukṣaṃhāre sati

[Bh/J 317,9 - 318,10] atha===[sati] (mss: ===śayāḥ) // ukta[s] svasaḥāraḥ- ayugviṣamā-
nām / yugmaviṣamāṇān tūttarasmin paṭale (JPA 50) vakṣyate / eṣa tūbhayeṣām eṣāṃ
yugmāyukṣaṃhāraavidhir ucyate /

athaśabdo [']dhikārāntaradyotane / yathāyujām ekādhiśayas saptakatrāyodaśādāya[s] sva-
saṃhāre vartanta evaṃ yugmatān dvyadhiśayā aṣṭakacaturdaśādāyo yugmāyukṣaṃhāre
varteran / *pūrvasthānasyaikaikam uttarasthānasya dvau dvāv* (JPA 49,12: 317,7) iti /
saptakādīnām svasaṃhāre yā paryāyāvasthā prakalpitā saivāṣṭakādīnām api yugmāyuk-
saṃhāre paryāyāvasthā bhaved ity arthaḥ /

kuta etad *yugmāyukṣaṃhāra* iti / uttarasmād vākyād anuṣaṅganyāyenārtrhayogād etad api
vākyam yugmāyukṣaṃhāre sati vyavaskandati / tato [']ṣṭakasyaikaṣ ṣaṭkaparyāyo dvau
trivṛtṭparyāyāv iti paryāyavyavasthā yugmāyukṣaṃhāre prakalpyā / evamartham idam
vākyadvayam /

ayujām yugmatām iti nārtho viśeṣaṇena / ekādhiśayajātasya sarvasyāpy ekavidham eva
svasaṃhāraparikalpanam uktaṃ *pūrvasthānasyaikaikam uttarasthānasya dvau dvāv ekādhi-
śayeṣv* (JPA 49,12: 317,7) iti / ekavidham eva sarvasyāpi dvyadhiśayajātasya- *atha dvy-
adhiśayeṣu pūrvasthānasya dvau dvāv uttarasthānasyaikaikam* (JPA 49,13: 317,8) iti /
taylor evaṃvidhayor yugmāyukṣaṃhāram prati vaiparītyena pravartanārtham etad vākya-
dvayam syāt / iyataiva sidhyati *yathaikādhiśayā- evan dvyadhiśayā-* iti / tato [']nyathā
vākyadvayasyārtho varṇyate /

pūrveṇa tāvad vākyena ye- ayugekadhiśayā ekasaptakatrāyodaśānavadaśapañcaviṃśaika-
triṃśasaptatrimśatricatvāriṃśā[s] svasaṃhāranivartitasiddharūpās tais sārūpyam idam aṣ-
ṭānām yugmadvyadhiśayānān dvikāṣṭakacaturdaśasaviṃśaṣṭvimśadvātrimśāṣṭātrimśa-
catuścatvāriṃśānām yugmāyukṣaṃhāranivartitasiddharūpāṇām prajñāsyate na tu kartum
eṣāṃ kriyate / uttaravākyena caivam eva yugmadvyadhiśayānām aṣṭānām labdhasva-
saṃhāraṇām yad rūpan tad eva labdhayugmāyukṣaṃhāraṇām ayugekadhiśayānām rūpan
iti pratipādyate / yathāsaṃkhyena ca itad eṣāṃ saṃyojanam bhavaty ubhayeṣāṃ sama-
saṃkhyatvāt / tataś ca saptakāṣṭakayos trayodaśacaturdaśayor iti bhavati / tad idam
sukhabodhāya pradarśyate /

saptakasya svasaṃhārasiddhasyobhayatas trivargau madhyama ekavargo bhavati / aṣṭake
caivam kṛte kṛto [']py ayaṃ yugmāyukṣaṃhāro bhavati / prathamasya vargasyaiko [']pa-
cayas saptakatvam api hantum arthāt kartavyaḥ / evan tāvad ayugekadhiśayānām yugma-
dvyadhiśayānān ca yugmāyukṣaṃhāropalabhyarūpam ācāryeṇa prajñāpitam / ata eva
yatnād ayugdvyadhiśayānām yugmadekadhiśayānān caivambhāvas sidhyatīti pṛthag varṇi-
tam / yathā yugmatām ekādhiśayā vartanta evam ayujān dvyadhiśayāḥ / yathā- ayujān
dvyadhiśayā evaṃ yugmatām ekādhiśayā iti vyākhyātr̥bhis tu varṇayitvā pradarśyam /

daśakasya svasaṃhārasiddhasyobhayataś caturvargau madhyamo dvivargo bhavati / ekā-
daśe caivam kṛte kṛto [']py ayaṃ yugmāyukṣaṃhāro bhavati / prathamasya caturvarga-
syaiko [']pacayo [']rthabalād daśakatvam api hantum kartavyaḥ / ekādaśasya svasaṃhāra-
siddhasya pañcavargaḥ prathamam madhyamottamau trivargau / daśake caivam kṛte kṛto

[']py ayam yugmāyukṣaṃhāro bhavati / prathamasya pañcavargasyaiko [']pacaya ekādaśa-
tvam api hantum kartavyaḥ /

nanv asyām api vyākhyāyām ayugyugmān bhedān apekṣayaiva ṣoḍaśānām ekādhiśayānām
ṣoḍaśānān ca dvyadhiśayānām yathāsaṃkhyenaivānyo[']nyasārūpyapratipatter ayujām yug-
matām iti viśeṣaṇam anarthakam eva bhavati / na bhavati svajātīyasampratyayanivarta-
nārthatvāt / yathāikādhiśayā evan dvyadhiśayāḥ / yathā dvyadhiśayā evam ekādhiśayā ity
ukte svajātīyaviśayam evedaṃ yathāsaṃkhyam syāt / tathā ca sati pūrvasya pūrvasyāyug-
ekādhiśayasya pūrvasya pūrvasyāyugdvyadhiśayasyedam uktam / pūrvasya pūrvasya yug-
madekādhiśayasya pūrvasya pūrvasya ca yugmaddvyadhiśayasyedam uktam / anyo[']nya-
sādrīyam iti kṛtvā- ekapañcakayos saptakaikādaśayor iti ca catuṣkāṣṭakayor daśakacatur-
daśayor iti ca parasparasārūpyavat sārūpyam prasaṅget / ayujām yugmatām iti tu viśeṣaṇād
uktavad eva sampratipannam bhavati //

JPA 49,16.

atha yugmasaṃhāre yathāprakṛti vyūhadharmam pratīyāt

[Bh/J 318,10-13] atha====tīyāt // yugmatām yugmasaṃhāre yathāprakṛti yathā prakṛtam
yathā vāyam ayugviśameṣv avocāma tathāiva vyūhakramam vijānīyāt /

nanv eṣām yugmasaṃhāraḥ parastād api kariṣyate- *athāto yugmatām viśamā* (JPA 50,1:
319,1) iti / tatraiva nanu *dvābhyān dvābhyāñ caiva stotriyābhyām vyatīyanti-* (JPA 50,5:
319,1 = JPA 49,5: 316,17) iti / atah param ayam paryāvyūhanarūpan dharmam vijñā-
yaiva prayuñjītetī //

JPA 49,17.

iti vai khalv ayujām viśamā vyakhyātāḥ //

[Bh/J 318,13] iti====khyātāḥ //

[Bh/J 318,14-15] // dvitīyaḥ //

JPA 50,1.

athāto yugmatām viśamāḥ

[Bh/J 319,1] athā====śamāḥ //

JPA 50,2.

te khalu viśamaparyāyā bhavanti

JPA 50,3.

na hy atra samaparyāyatā kalpate

JPA 50,4.

teṣāṃ dvijyāyāṃsaś caiva paryāyā bhavanti
dvikanīyāṃsaś ca

JPA 50,5.

dvābhyān dvābhyāñ caiva stotriyābhyāṃ vyatīyanti

Note: This sūtra (quoted in J 318,12) is identical with JPA 49,5.

[Bh/J 319,1-4] gatārthāni pañca vākyāni / *yathāprakṛti vyūhadharmam pratīyād* (JPA 49,16: 318,10) iti pūrvam evaiṣāṃ pratipāditam / *tatas sa khalu yau yāv anantarāv* (JPA 49,10: 317,1) ityādi granthoktavat pratipattavyam iti siddho yugmatāṃ yugmasaṃhāro [']pi / *evam ayujāṃ yugmatāñ ca svasaṃhārayugmāyukṣaṃhārau prakalpya yugmatsu yugmāyukṣaṃhāram ayukṣu ca svasaṃhāram praśastam itarasmāt pratipādayitum ārabhate* //

JPA 50,6.

tān khalv eteṣāṃ evāyujāṃ samaparyāyais sādhayanti

[Bh/J 319,4-6] tānkha===yanti // *paunarvacanika evaivakāraḥ / yathā pūrveṣu vākyeṣu / samaparyāyair* iti sahayoge trītiyā / *tān khalu yugmadviṣamān eteṣāṃ ayujāṃ ayukṣaṃhāram samaiḥ paryāyais sahācāryās sādhayanti / vinā yugmāyukṣaṃhāram evaiṣāṃ kurvanti* arthaḥ //

JPA 50,7. tad dha smāha kāpaṭavaḥ

[Bh/J 319,6-7] *taddha===ṭavaḥ // kapaṭor apatyam kāpaṭavaḥ / tatrācāryaḥ kāpaṭavo bravīti sma ha / kim bravīti* //

JPA 50,8.

saptadaśaḥ khalv ayujāṃ viṣamāṇāṃ viṣṭutisamāmnānaṃ gacchati

[Bh/J 319,7-9] *sapta===cchati // ayujāṃ viṣamāṇāṃ* iti nirdhāraṇe ṣaṣṭhī / *daśarātra-stomānāṃ viṣṭutayaś śākhāntare samāmnāyante* (PB 2-3) / *tadapekṣo [']yam vādaḥ / saptadaśaḥ khalv ayam ayugviṣamānāṃ viṣṭutipāṭhaṃ śrutau gacchati prāpnoti* //

JPA 50,9.

tam etam ayujāṃ samaparyāyais sādhayanti

[Bh/J 319,9] *tame===yanti // tam etam ayujāṃ eva samayoḥ paryāyais sūtravidhayas sādhayanti* //

JPA 50,10.

catuścatvāriṃśam punar yugmatāṃ viṣamāṇāṃ

viṣṭutisamāmnānam gacchati

[Bh/J 319,9-10] catu===cchati // punaśśabdo granthālamkārarthaḥ //

JPA 50,11.

tam etam ubhayaṃ yugmāyujāṃ samaparyāyais sādhayanti

[Bh/J 319,10] tame===yanti // yugmāyuksaṃhāreṇaiva sādhayantīty arthaḥ //

JPA 50,12.

tad api brūyus

saptadaśakāritā hāyukṣv ayuksaṃhāre

[Bh/J 319,10-12] tada===hāre // tad brūyur iti tasmād upadiśeyuś caivam vyākhyātāraś śiṣyebhyaḥ / saptadaśena kāritā saptadaśakāritā / yeyam ayuksaṃhāre [?]vasthitis saptadaśe dṛṣṭā sā saptadaśakāritā sarveṣv apy eteṣv ayukṣu bhavati //

JPA 50,13.

catuścatvāriṃśakāritā yugmā yugmāyuksaṃhāra iti

[Bh/J 319,12-14] catu===iti // catuścatvāriṃśakāritā caivam eteṣu yugmeṣu yugmāyuk-
saṃhāre bhavatīty upadiśeyuḥ / ayam asyādhikārasyopasaṃhāraḥ / ayujāṃ svasaṃhāra
itarasmāt praśastataro yugmatāñ ca yugmāyuksaṃhāra iti //

JPA 50,14.

ekaś cet paryāyo varṣiṣṭha[s] syāt

prathamam enaṃ kuryāt

[Bh/J 319,14-16] ekaḥ===kuryāt // trayāṇām paryāyāṇām eko vṛddhatama[s] syāc cet
prathamam enaṃ kuryāt / saptadaśasya saptavargaḥ pañcavargau ca / tatra saptavargam
prathamam kuryāt / savimśasyaṣṭavargaḥ ṣaḍvargau ca / aṣṭavargam prathamam kuryāt
//

JPA 50,15.

eka u ced dhraṣiṣṭho

madhyamam enaṃ kuryāt

[Bh/J 319,16-21] ekaḥ===kuryāt // ekas tv alpatama eṣāṃ syāc cen madhyamam enaṃ
kuryāt / ṣoḍaśasya ṣaḍvargau caturvargaś ca / caturvargam madhyamam kuryāt / nava-
daśasya saptavargau pañcavargaś ca / pañcavargam madhyamam kuryāt /

yugmāyuksaṃhāre paryāyāṇām ekaikasamkhyayā vṛddhihrāsau bhavataḥ / tatra vṛddhi-
hrāsayor atīśayābhāvād varṣiṣṭho hraṣiṣṭha iti vaktum aśakyam iti paribhāṣādvayam idan

nāvatarati / tataḥ paryāyaviniveśasyāniyama iti cen na- ācāryeṇottaratra varṣiṣṭhaparyāya-
prāthamyasya hrasīṣṭhaparyāyamadhyamatvasya ca pañcaviṁśacatuṣcatvāriṁśayor yugmā-
yuksaṁhāre nidarśayiṣyamāṇatvāt / tataś ca varṣiṣṭho hrasīṣṭha iti vṛddho hrasva ity
artho gamayitavyaḥ //

JPA 50,16.

atra khalu pañcadaśaprabhṛtīnām
aṣṭācatvāriṁśaparyantānām
kṛto vyūho bhavati

[Bh/J 319,21-29] atra===vati // iha vyūho nāma triprāyaṇatrimadhyatryudayatvam /
katham ayaṁ vyūho bhavati / idam ucyate śrutau *tad āhur ati trivṛtaṁ stomā yanti* (JB
3,338: 492,25) iti / trivṛto trivṛttim stomānām pradarśya tadanantaran *nāhaiva trivṛtaṁ
stomā atiyantīti brūyād* (JB 3,338: 492: 25-26) iti trivṛto [']nativṛttim eṣām pratijñāya
tatrāyaṁ hetuḥ pratipāditaḥ *triprāyaṇā hi stomās trimadhyās tryudayā* (JB 3,338: 492:
26) iti / evaṁ cāsyā hetor arthayogaḥ / yata eṣām stomānām prathamamadhyamottama-
sthānabhajā[s] stotriyās tris trir abhyasyamānā navasampattyā trivṛtam ekan niṣpādayanti
tata ete trivṛtānena nityayuktatvāt trivṛtam ativṛttā na bhavanti / yaś cāyam asya trivṛtas
triṣu sthāneṣu tredhā vyūhas tadātmakam idan triprāyaṇatrimadhyatryudayatvaṁ vyūha
ity ucyate /

khaluśabdo [']lamkāārthaḥ / atra- eṣu khalu stomeṣu pañcadaśaprabhṛtīnām aṣṭācatvā-
riṁśaparyantānām vyūhaḥ kṛto bhavati / asti hy eṣān dvayor api saṁhārayos triprāyaṇa-
trimadhyatryudayatvam / ṣoḍaśasya tv ekasya svasaṁhāre trimadhyatvan nāsti / tad-
anādrṭyaitad uktam //

JPA 50,17.

ye tu khalv eṣām ekiprabhṛtayaś
caturdaśaparyantā
akṛtavyūhās te bhavanti

[Bh/J 320,1-2] yetu===vanti // kṛto vyūha eṣām iti kṛtavyūhāḥ / na kṛtavyūhā akṛta-
vyūhāḥ / ye tv eṣām ekiprabhṛtayaś caturdaśaparyantā akṛtavyūhās te bhavanti / na hy
ekasyāpy eṣān triprāyaṇatrimadhyatryudayatryudayaparyāyaprāptir asti / kin tu //

JPA 50,18.

ye [']nye trivṛtaḥ

[Bh/J 320,3-4] ye [']nye trivṛtaḥ // trivṛto [']nye ye ta evākṛtavyūhāḥ / trivṛt kṛtavyūha
evety arthaḥ /

nanu trivṛto [']py ukteṣu sthāneṣu tritvayogo nāsti / satyam etat / kin tu //

JPA 50,19.

trivṛtas tu khalv ayaṃ kṛto vyūho bhavati

[Bh/J 320,4-8] trivṛtṣvati // yo [']yam ukto vyūhas triprāyaṇatrimadhyatryudayatvaṃ sa kṛtas trivṛdbhāvaṃ gacchati / na hy ato vyatiriktas trivṛty asti / tataḥ kṛtaś cāyaṃ vyūhaś ceti kṛtavyūha[s] syāt / yathā cedan trivṛti samstavena prathamamadhyamot-tamānāṃ stotriyānān traiguṇyan na tadanyeṣu caturdaśānteṣv ekasminn api vidyate tat samyag upalakṣaṇīyam / bahuvrīhiḥ kṛtavyūhapadam pañcadaśādiṣu viśeṣeṇa samāsatvaṃ gatan trivṛti vartate //

JPA 50,20.

sa khalūbhayeṣāṃ yugmāyujāṃ kṛtavyūhānāṃ
vyūhadharmāṃ samupekṣya
yathā nediṣṭhakṛtavyūhān pratipādayet

[Bh/J 320,8 - 321,23] sakha===dayet // sa khalu viṣṭāvakṛd ubhayeṣāṃ eva hi yugmāyujāṃ kṛtavyūhānān trivṛtaḥ pañcadaśādīmān ca vyūhadharmam paryāvyūhanakramāṃ samyag upalakṣya yathā pratipāditān etān akṛtavyūhān nediṣṭhakṛtavyūhān manyeta tathā pratipādayet / kṛtavyūhānān tāvat triprāyaṇatrimadhyatryudayaḥ vṛcavyāpī ca viṣṭāvo bhavati / paryāyāś caiṣāṃ samabhāgā bhavanti / ekasamkhyāviṣamā vā dvisamkhyāviṣamā vā / akṛtavyūhānān tv asya pañcatayasya sākalyena sampādanan na sambhavati / yat tu sambhavati yathā ca sambhavati tat tathaivaīṣāṃ varṣiṣṭhaprāthamyahraṣiṣṭhamadhyama-tvānādareṇāpi sampādyam ity arthaḥ /

atha vyaṃ eṣāṃ akṛtavyūhānān nediṣṭhakṛtavyūhatakāraṇād viṣṭāvaviśeṣān prayoga-lāghavartham upadekṣyāmaḥ /

ekinaḥ prathamaiva /

dvikasyāpi saivāvartate / tad dvṛcagānasyāniṣṭatvāt /

trikasya tṛcavyāpyatvam / ekaikayā ekaikaḥ paryāyaḥ / saīṣā vidhṛtir nāma viṣṭutiḥ (JPA 63,1-7) / yac cādaḥ *parācīr viṣṭutaya* (JB 2,167: 232,13; 2,240: 263,22; 2,280: 280,16) iti śravaṇan tad asyān trikaviṣṭutau kalpayitavyam / yato [']syā[s] stotriyāvivekena paryāyair dhriyate naikaikasmin paryāye sarvā vartante tata iyaṃ vidhṛtiḥ / etadadhyāyaviṣaye tu viṣṭāvavidhau naitāṃ ācāryaḥ pariḡhītavān / tṛcavyāpina eva hi sarvā kṛtavyūhānāṃ paryāyān acīkṣpat / tathāpi tu vayan tricatuṣkayo[ś] ślakṣṇakṣptau stotriyāntarāya doṣam paśyanto nediṣṭhakṛtavyūhatāvādenaivācāryeṇaiṣāpi sūciteti vyākhyāyanto [']gatyā tāṃ pariḡhṇīmaḥ /

catuṣkasya pūrvayugmatsamābhāvād yugmāyukṣamhāre– eva ṣaṭkaparyāyaḥ prathamā trikapyāyāv itarau / tau tu madhyamayā cottamayā ca /

pañcakasya dvau trikasya paryāyau / ekas trivṛtaḥ / sa tūttama[s] syāt / evaṃ hi sati triḥ prathamāvartate / trikaś cāntyaḥ / iti triprāyaṇatvan tryudayatvaṃ samstavakṛtam bhavati / atha vā– ayaṃ madhyama[s] syāt / tathāpi triprāyaṇas trimadhyāś cāyaṃ bhavati / tryudayatvavighātena trimadhyamatvaṃ kalpyam / trimadhyamatvād dhi jyāyāsi itare / tad uttaratra dvādaśasya paryāyasāmyanindāyām *atrimadhyama* ity anuktes triviṣṭāvānān

ca trir madhyamayā stavanādarśanāt prāthamye tv asya kevalan triprāyaṇatām eva sādha-
yatīti nādarah kāryaḥ /

ṣaṭkasya dvikāḥ paryāyā vidhṛtviṣṭāva eva / tato [']yam uktavad eva pratipādyah /

saptakasya svasaṃhāre yathāprāpti kṛte triprāyaṇatvan tryudayatvañ ca paryāyatas sidh-
yati / yugmāyuksaṃhāras tv asya tryudayatvahānibhayād aparigrāhyaḥ /

aṣṭakasya yugmāyuksaṃhāre triprāyaṇatryudayatve siddhe bhavataḥ / ubhayahānibhayāt
tv asya svasaṃhāro nādartavyaḥ /

daśakasya svasaṃhāre saṃstavatas tryudayatvamātram asti / yugmāyuksaṃhāras tu saṃ-
stavataḥ paryāyataś ca trimadhyo [']pi bhavati / tryudayo [']pi sa evāsya bhavatu /

ekādaśasya svasaṃhāre triprāyaṇatvaṃ mukhyam evāsti / trimadhyatvetryudayatve ca
paryāyatas saṃstavataś ca / yugmāyuksaṃhāras tu saṃstavataḥ paryāyato [']pi sādhayatīti
apaneyaḥ /

dvādaśasya samaparyāyatāyān nyāyāgatāyāṃ kṛtāyān naikam apy eṣān triprāyaṇatvādīnām
mukhyam vā bhaktaṃ vā samupalabhyate / na cāyam adhyāyo viṣṭāvakāram anyam asya
darśayitum śaknoti / nediṣṭhaktavyūhatāvādād eva tu vāyam avalambanabhūtād anyam
apy asya viṣṭāvam anvichhāmaḥ / tricatuṣkaṣaṭkāṇām vidhṛtim iva / asyāñ ca daśāyām
akṛtakṛteḥ kṛtagrahaṇāñ jyāya iti kṛtvottarādhyāyādhyavasitām kapotapātinīm (JPA
55,17) eva prayuñjīmahī / na caitad ayuktaṃ mantavyam / anyasyām hi catuṣparyāya-
kalpanāyān dvitripañcaśaṣaṃkhyān paryāyān anūpalakṣayann ācāryaṣ ṣaṭkavarivartinī
pañcadaśāṣṭādaśair viśīnaṣṭi / ṣoḍaśasya *catuṣkā* (JPA 51,12: 322,15) iti vadati na *dvādaśa*
paryāyā iti /

trayodaśasya svasaṃhāre mukhyam eva triprāyaṇatvam asti tryudayatvañ ca / asti ca
paryāyasamstāvānān trimadhyatvam api / yugmāyuksaṃhāras tu triprāyaṇatvamātra-
kara ity akaraṇīyo [']sau bhavati /

caturdaśasya svasaṃhāre triprāyaṇatvam / itarasmimṣ tryudayatvam api / tasmād asya
svasaṃhāro na parikalpyaḥ //

[Bh/J 321,10-23]

trikaṣaṭkacatuṣkeṣu ślakṣṇā na prāpnuyāt tṛcam /
tasmād vidhṛtir eṣu syān na syād anyeṣv akaraṇāt //
pañcakasya trikāntatvan tryudayatvāya kalpayet /
evan triḥ prathābhyaśād bhavet triprāyaṇo [']py ayam //
akṛtavyūhaśeṣe tu svasaṃhāram prakalpayet /
ayujīritam anyasmin vyūhamātram prakalpayet //
dvādaśe samaparyāye vyūhasyāṃśo [']pi nāsty ataḥ /
sa nediṣṭhaktavyūha[s] syāt patantyā kapotavat //
kathaṃ viṣamaparyāyas san samo bhavatīti cet /
stotriyābhir bhajantībhis samam eṣa samo bhavet //
ity ekam eva viṣṭāvam etadadhyāyavat tayā /
avocāmākṛtavyūhakṛtavyūhānupapātitam //
guṇāguṇavivekan tu muktvā prāptiprayojane /
bahuviṣṭāvam apy ekam paro [']dhyāyo vadiṣyati //

JPA 50,21.

iti vai khalu tripariyāyā vyākhyātāḥ //

[Bh/J 321,24] iti===khyātāḥ //

[Bh/J 321,25] // tṛtīyaḥ //

JPA 51,1.

athātaś catuspariyāyāḥ

[Bh/J 322,1-2] athā===ryāyāḥ // keṣu cit kratuṣv eteṣāṃ stomānāṃ ke cic catuspariyāyāḥ kalpayitum iṣyante / tadarthan teṣāṃ svarūpaṃ vyākhyātum evam pratijānāti //

JPA 51,2.

te khalu gautamacatuṣṭomeṣu pṛthak prathamam dṛśyante

[Bh/J 322,2-7] tekha===śyante // te khalu catuspariyāyā gotamacatuṣṭomeṣu prathamam dṛśyante vidhīyanta ity arthaḥ /

vidhīyanta ity evaṃ kim anuktaṃ / vihitam arthan draṣṭum ity uktaṃ /

nanu dvāv eva gotamacatuṣṭomāv ekāhaś catūrātraś ca / satyam etat / bahuvacanāt tasmān manyāmahe / yad ado [']śvamedhasyādyam ahar gotamacatuṣṭomenaikāhena samasvārvadhādarvastomavidhānan tad api gotamacatuṣṭomasamjñāṃ labhata iti / sahakāri-pratyayaś caitam artham anuvartate / evaṃ hi bahvṛcānām aśvamedhe śrūyate *gotamasya caturuttarastomas sutyānām prathamam ahar* (ŚŚS 16,3,7) iti / *prathamam* iti vacanād ūrdhvam apy ebhyaḥ kva cid eṣāṃ vṛttir astīti cintyam //

JPA 51,3.

teṣāṃ catuskaḥ prathamam bhavati

[Bh/J 322,7-8] teṣāṃ===vati //

JPA 51,4.

tasya catvāra ekinaḥ paryāyā bhavanti

[Bh/J 322,8] tasya===vanti // ekina ekastotriyātmikāḥ //

JPA 51,5.

tatra prathamam vā madhyamam vā

dvau dvau paryāyau bhājayet

[Bh/J 322,8-11] tatra===jayet // tṛcavyāptaye siddhāyāṃ vidhṛtāv ayaṃ viśeṣa uc-yate / teṣu paryāyeṣu dvau dvau prathamam vā stotriyāṃ madhyamam vā bhājayet /

vrātyākhyam evambhāvād vīpsākaraṇam arthavat / dvau dvau paryāyau prathamayaiva gamayed dvitīyayā tṛtīyan tṛtīyayā caturtham /

atha vā / ādyayā- ādyam madhyamau madhyamayā- uttamam uttamayā / pūrvasmin pakṣe brahmarddhir itarasmin kṣatrarddhiḥ / *brahma vai prathamā stotriyā kṣatran dvitīyā viṭ tṛtīyā-* (JB 2,123: 212,24-25) iti hi brāhmaṇam //

JPA 51,6.

athāto [']ṣṭiḥ

[Bh/J 322,13] athāto [']ṣṭiḥ //

JPA 51,7.

tasya catvāraḥ ṣaṭkinaḥ paryāyā bhavanti

[Bh/J 322,13] tasya===vanti // ṣaṭkasya paryāyā dvikā ity arthaḥ //

JPA 51,8.

tatrāpi prathamām vā madhyamām vā
dvau dvau paryāyau bhājayet

[Bh/J 322,13] tatrā===jayet //

JPA 51,9.

athāto dvādaśaḥ

[Bh/J 322,13] athā===daśaḥ //

JPA 51,10.

tasya catvāraḥ parivartinīparyāyā bhavanti

[Bh/J 322,13-15] tasya===vanti // *parivartinī-* iti ślakṣṇāyās trivṛto viṣṭutes samjñā uttaratra (JPA 62,14) vakṣyate / evambhūtasyaśya catvāro [']pi paryāyās tṛcavyāpina ekarūpā bhavanti //

JPA 51,11.

athātaḥ ṣoḍaśaḥ

[Bh/J 322,15] athā===ṣaśaḥ //

JPA 51,12.

tasya catvāraś catuṣkāḥ paryāyā bhavanti

[Bh/J 322,15] tasya===vanti //

JPA 51,13.

yathā prathama evam uttamaḥ

[Bh/J 322,15-16] yathā===ttamaḥ // yadvidhaḥ prathamah paryāyas tadvidha evottamo
[']pi syāt / tathā dvaiguṇyam uttame [']pi prathamāyā evety arthaḥ //

JPA 51,14.

madhyamau vā sadṛśau kuryāt

[Bh/J 322,16-17] madhya===kuryāt // dvitīyatṛtīyau vā paryāyau samau kuryāt / tṛtīyāpi
madhyamaiva dviguṇā syāt / idam api pakṣadvayam brahmakṣatravṛddhyanugatam eva
//

JPA 51,15.

athātas savimśaḥ

[Bh/J 322,17-18] athā===vimśaḥ //

JPA 51,16.

tasya catvāraḥ pañcadaśaparyāyā bhavanti

[Bh/J 322,18] tasya===vanti //

JPA 51,17.

athātaś caturvimśaḥ

[Bh/J 322,18] athā===vimśaḥ //

JPA 51,18.

sa khalv ayañ caturvimśaś caturvidheṣu stotriyeṣu dṛśyate

[Bh/J 322,18-26] athā===śyate // santi vikṛtiṣv asmākam anyeṣāñ ca ke cit kratavo
[']gniṣṭomā evāntarukthyā nāma / caturvidhāś ca te śrūyante / antarukthyaś sāmāntar-
ukthya (ŚŚŚ 11,2,12; 14,61,8) ṛgantarakthya ṛksāmāntarukthya iti /

tatrāntarukthyo na cchandamatantram sprśati /

sa sāmāntarukthyo nāma yasya yajñāyajñīyam ukthatrayaṅ ca yajñāyajñīyasyaiva stotriye
pravṛttam ekibhūya dvādaśam stotram bhavati /

atha yasya yajñāyajñīyam evāgniṣṭomasāma tat svāsu cāmnātāsūkthānām ṛkṣu vartate sa
ṛgantarakthyaḥ /

yasya tu nānāstotriyāvasthitam evaitat sāmāntarukthyaḥ sambhūyāgniṣṭomasāmatvaṃ ga-
cchati sa ṛksāmāntarukthyaḥ /

yas tv ayam ekāho gotamacatuṣṭomas sa trividho [']pi stomakalpe (JK 1,4,4) kathitaḥ /
prathamam ṛksāmāntarukthyaś tata ṛgantarakthyaś tatas sāmāntarukthyaḥ / tatraitatad

vākyam ṛksāmāntarukthye– ṛgantarakthye cāsmin sati caturviṃśasya viṣṭāvaracanāṃ vi-
dhātum upanyastam *sa khalv ayañ caturviṃśas̄ caturvidheṣu stotriyeṣu dṛśyate //*

JPA 51,19.

tasya catvāro [']ṣṭādaśaparyāyā bhavanti

[Bh/J 323,1] tasya===vanti //

JPA 51,20.

ṣaḍbhyo hiṃkaroti

[Bh/J 323,1] ṣaḍbhyo===roti //

JPA 51,21.

sa dvābhyāṃ

sa dvābhyāṃ

sa dvābhyāṃ iti

[Bh/J 323,1] sadvā===miti //

JPA 51,22.

evam aparam

[Bh/J 323,1] evam aparam // dvitīyam api paryāyam evam eva viṣṭuyāt //

JPA 51,23.

evam aparam

[Bh/J 323,1-2] evam aparam //

JPA 51,24.

evam aparam⁴⁷

[Bh/J 323,2] evam aparam //

JPA 51,25.

ity evaitān samiyāt

[Bh/J 323,2-5] itye===miyāt // *etān* iti caturṇām stotriyāṇām anvādeśaḥ / *samiyād* iti śaknunaḥ prayogaḥ / ity eva– ittham eva stotriyā samiyāt sāmyenaituṃ śaknuyāt / samam ṛktrayam bhājayituṃ śaknuyād ity arthaḥ /

⁴⁷ This sūtra is missing in the text ms. Tj and in N, but found in T and in the quotation of JPA 51,17-25 in Ca. p. 343 fol. 68b-69a.

prasiddhe [']py atra viṣṭāvakrame gr̥hīte sati naikasyāpi stotriyasya samam ṛco bhajeran /
naiveha brahmavṛddhiḥ kṣatravṛddhir vā pūrvoktavat sampādayituṃ śakyā / na hy eka[s]
stotriyaḥ pratiparyāyam āvartate //

JPA 51,26.

atha yady ekastotriye

[Bh/J 323,5-8] atha===triye // athāyañ caturviṃśo yady ekasminn eva stotriye dr̥śyate
tatrāsyā viṣṭāvavidhiṃ kariṣyāmaḥ /

kva punar ayam ekastotriye dr̥śyate / itarayor gotamacatuṣṭomayoḥ / sati cāsmin sāmāntar-
ukthye bhedaś cāsti / tayor ekam eva sāma- atra bahūnīti //

JPA 51,27.

aṣṭādaśaparyāyā ha traya[s] syuḥ

[Bh/J 323,9-10] aṣṭā===traya[s] syuḥ // aṣṭādaśa paryāyā eva traya[s] syuḥ / ato vidheḥ
prasiddhaviṣṭāvacaritāṣṭādaśasarūpam asya paryāyatrayam āsīt //

JPA 51,28.

sarvo dvikaviṣṭāva uttama[s] syāt

[Bh/J 323,10-12] sarvo===masyāt // iha viṣṭāvaśabdaḥ paryāyāvayaveṣu tṛcabhāgāvāpa-
paricarākhyeṣu / vṛttā dvikā viṣṭāvā yasya sa dvikaviṣṭāvaḥ / uttamaḥ paryāyas sarvo
dvikaviṣṭāva[s] syāt / pūrveṣāṃ api paryāyāṇāṃ ekadeśadvikaviṣṭāvavāpekṣas sarvaśabda-
prayogaḥ //

JPA 51,29.

ṣaḍbhyo hiṃkaroti

sa dvābhyāṃ

sa dvābhyāṃ

sa dvābhyāṃ iti

[Bh/J 323,12] ṣaḍbhyo===miti //

JPA 51,30.

evam samaprayogaḥ bhavati

[Bh/J 323,12-23] evam===vati // tisṛṇāṃ stotriyāṇāṃ prayogaḥ pravṛttis samas tulyasaṃ-
khyas samaprayogaḥ / evambhāve sati saṃstavatas samasaṃkhyas tisṛṇāṃ prayogo bhava-
tīty arthaḥ /

evam ayan trividhasya gotamacatuṣṭomāgniṣṭomasāmno viṣṭāvavidhir vibhaktaparyāyo
nāma pratipāditāḥ / atra hi nānāstotriyāṇi catvāri sāmāni praty ṛksāmāntarukthye [']pi

vibhaktāḥ paryāyāḥ / ekasyaika ity ṛgantarakthye [']pi storiyās caturaḥ prati / sāmāntar-
ukthye [']pi catvāri sāmāni prati / eṣa eva ca viṣṭāvavidhir ṛksāmāntarukthye / ṛgantar-
ukthyasāmāntarukthayor anyo [']py asti sādḥāraṇaparyāyo nāma / sa parasminn adhyāye
pravartīṣyate /

evam eṣāñ catuṣkaprabhṛtīnām ṣaṇṇām kṛtastomānāñ catuṣparyāyatve viṣṭāvavidhir uktaḥ
/ aṣṭāvīmśādayo viṣṭāvahīnā gotamacatuṣṭome kṛtastomās santi / teṣān tu ya eṣām ukto
viṣṭāvas sa evānukto [']pi sidhyatīti matvā nācāryeṇa pratyakṣam viṣṭāvavidhānam kṛtam
/ tataś catuṣkādivad eva svai[s] svaiś caturbhāgais teṣām api paryāyacatuṣṭayam prakalpya
ṣoḍaśasaviṃśayor iva prathamottamayor vā madhyamayor vā sādṛśyam pratipādayitavyam
/ caturviṃśo [']pi yadā- antarukthasya krator antyastotrasya stoma[s] syāt tadaivokta-
vidham viṣṭāvam bhajate / aśvamedhe hi na gotamacatuṣṭomagatasyaṣṭāvīmśādivad eva
kāryo viṣṭāvah //

JPA 51,31.

iti vai khalu stomā vyākhyātāḥ //

[Bh/J 323,23] iti===khyātāḥ //

[Bh/J 323,24-29]

adhyāya[s] stomajātīṣ ṣaḍ ayam aparadurbodhatattvārthamātram
nityair viṣṭāvabandhais samayunag ṛjunā vyāpinā lakṣaṇena /
atroktasya prapañcyā vikṛtiṣu satī kāmahetuś ca vṛttir
viṣṭāve hy arthavādān kati cid api parau vakṣyato dvau vivṛtya //
yo [']dhyāyo daśamaḥ paryadhyāye vihitaṣṭutiḥ /
tadvṛttigranthesaṃkhyeyaṃ savimśatiśatatrāyam //

[Bh 323,30-31] // paryadhyāye daśamo [']dhyāyah //

JPA 52,1-6 (ṣaṭ stomanyāyāḥ)

JPA 52,1.

ṣaṭ stomanyāyāḥ

[Bh 324,1-5] ṣaṭ stomanyāyāḥ // ṣaṇṇām api jātīnām viṣṭāvavidhānam pūrvasminn evā-
dhyāye kṛtavān ācāryo vyākhyānasamāptiñ ca pratyajānād *iti vai khalu stomā vyākhyātā*
(JPA 51,31) iti / tathāpi vispaṣṭapratibhānārtham asminn adhyāye- asyaiva prapañcam
karoti / tatrāsiddhāms ca kati cid viṣṭāvabhedān kathayati / ayam api tu pariḥārah
paunaruktyasyāsti / pūrvasminn adhyāye saṃhāravvyākhyā kṛtā vistarato [']smin vyākhyā-
yata iti / stomanyāyā[s] stomajātayah / te ṣaḍ bhavanti //

JPA 52,2.

traya eva yugmatām

[Bh 324,5] traya===gmatām //

JPA 52,3.

trayo [']yujām

[Bh 324,5] trayo [']yujām //

JPA 52,4.

ekopakramās dvyupakramāḥ pañcopakramā ity ayujām

[Bh 324,5] eko===yujām //

JPA 52,5.

dvyupakramās caturupakramāḥ ṣaḍupakramā iti yugmatām

[Bh 324,5] dvyupa===gmatām //

JPA 52,6.

tryupakramās samā bhavanty ayujām

[Bh 324,5-6] tryupa===yujām // ye tryupakramās te [']yujām samā bhavanti / ayuksamā bhavanti //

JPA 52,7-28 (trikaprabhṛtayaḥ)

JPA 52,7.

triko bhavati⁴⁸

[Bh 324,6-7] triko bhavati // svayam eva bhavati / yathāsau parameśvaro na kutaś cid utpadyate //

JPA 52,8.

trikāt trivṛt

[Bh 324,8] trikāt trivṛt // trikāt trivṛd utpadyate / ṣaḍuttareṇa vai stomāḥ prajanayanti- (JB 2,344: 308,9-10) iti śrutau darśanād ayaṃ vādas sampratipanno bhavati //

JPA 52,9.

trivṛtaḥ pañcadaśaḥ

[Bh 324,9] trivṛ===daśaḥ //

⁴⁸ This sūtra is not found in the text manuscript Tj, but is found in the quotation of JPA 52,7-18 in Ca. p. 19 fol. 4ab.

JPA 52,10.

pañcadaśād ekaviṃśaḥ

[Bh 324,9] pañca===viṃśaḥ //

JPA 52,11.

ekaviṃśe prathamam labhate stomabhāgopacayam

[Bh 324,9-11] eka===cayam // ṛcabhāgā trisaṃkhyān nātivartate / paricarā tv ekākinī eva / yayā- itarā[s] stotriyā[s] stomavṛddhau bahvībhi[s] stotriyābhir upacīyate tasyā[s]⁴⁹ stomabhāgā nāma / stomavṛddhim bhajata iti stomabhāgā / sā tryupakrameṣu prathamai-kaviṃśa evopacayam labhate / triṣu hi pūrveṣv ekākinī evaiṣā //

JPA 52,12.

tasyaikaviṃśasya saṃdihyete [']tra trivini ca stomabhāgā ca

[Bh 324,12-17] tasyai===gāca // *trivini-* iti ṛcabhāgāyā eva nāmāntaram / *sandihyete* iti sandehasya nimittabhūtam anayor anyo[']nyasārūpyam upalakṣyate / trivini ca stoma-bhāgā cātra mithas sandihyete / tulyaparimāṇe ity arthaḥ / triviniṭulyaparimāṇatvāc ca stomabhāgāyās saha paricarayā saptakatvam stomasya paryāyāṇam uktam āsit / iha prathamaśabdaprayogasāmarthyād evācāryeṇa saptaviṃśādīnāṃ caturṇām akalpayiṣya-mānaviṣṭāvānām stomabhāgopacayasiddho draṣṭavyaḥ / tadupacayamātreṇaiva teṣām ekaviṃśavad eva viṣṭāvarūpopalabdhiḥ / ata eva tān anukramyācāryo [']rvācastomān anu-carati //

JPA 52,13.

tataḥ pañcadaśam praty avaiti

[Bh 324,17] tataḥ===vaiti // tata ekaviṃśāt pañcadaśam praty avatarati / viṣṭāvavidhim upadiśati //

JPA 52,14.

tasya pañcadaśasyotsīdati stomabhāgāyā upacayaḥ

[B 324,17-18] tasyo===cayaḥ //⁵⁰

JPA 52,15.

saṃdihyete [']traikavinī ca stomabhāgā ca

[Bh 324,18-19] sandi===gāca // *ekavinī-* iti paricarāyās saṃjñā / sā ca stomabhāgā cātra tulyaparimāṇe / ata eva cātra ṛcabhāgāyā sārddham paryāyāṇam pañcakatvam siddham //

⁴⁹ *yayā- ... tasyā[s]* emended from *yābhyām ... tathā (ca)*.

⁵⁰ *tasyo* in all mss., but the text ms. has *tasya*; it is not excluded that *tasyo* i.e. *tasya-* u was the sūtra reading.

JPA 52,16.

tatas trivṛtam praty avaiti

[Bh 324,19] tataḥ===vaiti //

JPA 52,17.

tatra sarva upacaya utsīdati

[Bh 324,19-20] tatra===dati // sarvo hy upacayas tṛcabhāgopacayena sahotsīdati / naśyati nopalabhyate //

JPA 52,18.

ślakṣṇaiva sampadyate

[Bh 324,21-23] ślakṣṇai===dyate // idaṃ vākyam asyās trivṛto viṣṭuteḥ praśamsārtham upanyastam / iyaṃ viṣṭuti[ś] ślakṣṇaiva sampadyate sampannā bhavati kalyāṇī bhavati / paryāyato [']pi triprāyaṇatrimadhyatryudayatvañ cāsyā dṛśyate / sā ca stomabhāgānām praśamsā śrutāv asti *triprāyaṇā hi stomās trimadhyās tryudayā* (JB 3,338: 492,26) iti //

JPA 52,19.

tatas trikam praty avaiti

[Bh 325,1] tataḥ===vaiti //

JPA 52,20.

tasya trikasya parācīṣu syād

iti bhāyajātyo

dvādaśākṣaraprastāvakāmyāt

[Bh 324,1-4] tasya===kāmyāt // dvādaśākṣaraprastāvaṃ kāmayata iti dvādaśākṣaraprastāvakāmaḥ / tasya bhāvo dvādaśākṣaraprastāvakāmyam / bhāyajātya ācāryo dvādaśākṣaraprastāvakāmatvāt tasya trikasya viṣṭāvaḥ parācīṣu syād iti hi vadati bravīti / tatraikatamayā stotriyayaikaḥ paryāyas siddhaḥ / pratiparyāyañ ca hiṃkāraḥ / athaitacchravaṇānantaram śiṣyāṇāñ citte-ārṣabhayadvāhiṣṭhīyādīni kṛtapadāni pratinivartayann āha //

JPA 52,21.

tāni vā etāni dvādaśākṣaraprastāvāni bhavanti

br̥hadrathantare yajñāyajñīyam iti

[Bh 325,4-8] tāni===miti // tāni dvādaśākṣaraprastāvāni / kānīti ced etāni trīṇi sāmāni / sarvatrāpi hy etāni trīṇi stotrāpannāni bhavanti / dvādaśākṣaraprastāvāny eva bhavanti /

tr̥cabhāgāgānaniyamāt prathamāyām eva hy abhyasyamānāyān dvādaśākṣaraprastāvataṃ
vihanyeta / kāmam etad vihanyatām ekatrike rathantarasyeveti cen na tatraikastome
dvādaśākṣaraprastāvātāyās sampādayitum aśakyatvāt / kiñ ca //

JPA 52,22.

api ca dvaicchandasāni bhavanti

[Bh 325,8-9] api===vanti // api caitāni sāmāni dvaicchandasāni bhavanti / dvayoś chan-
dasor bhavanti kakubbṛhatyoḥ / kim ata ity apekṣāyām ucyate //

JPA 52,23.

tad dvayoś chandasor anugrahāya parācīṣu syād iti

[Bh 325,9-10] taddva===diti // tad iti hetau / tasmād dvayoś chandasor anugrahāya
parācīṣu syād iti / kakubanugrahāyety arthaḥ //

JPA 52,24.

sarvāny evam parāñci stotrāni bhavanti-

ity audarāvakaśinaḥ

prathamām eva trir āvartayed iti

[Bh 325,11-13] sarvā===diti // parāñcaḥ pavamānās tebhyo [']nyāni stotrāni punarā-
vartanaṃ gātavyānīti niyamaḥ prasiddhaḥ / tatra trikaviṣṭāve parācīṣu kṛte sarvāni stotrāni
parāñcy eva bhaveyur na ca tad yuktaṃ iti / tasmāt kāraṇāt prathamām eva trir āvartayed
ity audarāvakaśina ācāryaḥ //

JPA 52,25.

tatra ha sma hiṃkāram anusmaran brūte

yadi sakṛddhiṃkṛtaṃ vābravīt

trihimkṛtaṃ vā

[Bh 325,13-14] [tatra===taṃvā] // prathamāvartinaṃ yadi hiṃkāram avadhārayan brūte
sakṛd dhiṃkṛtaṃ vā trir hiṃkṛtaṃ vā trikaviṣṭāvaṃ vikalpena kāryam ity abhipretyābravīt
//

JPA 52,26.

vāndāravas tv abravīd

iti ha smāha

trihimkṛtaṃ eva syāt

paryāyānugrahāyeti

[Bh 325,14-18] vāndā===yeti // evaṃ hiṃkārasya vikalpaprasaṅge vāndāravo nāmācāryo audarāvakāśinasyābhiprāyaṃ viditvā trir hiṃkṛtam evaitat stotram paryāyānugrahāya syād ity abhiprāyeṇābravīd audarāvakāśīno na vikalpābhiprāyeṇety āha sma ha / atha svābhiprāyaṃ vivṛṇoti vāndāravaḥ //

JPA 52,27.

athāham maṇya
iti ha smāha
paryāyau ced utsīdata
kim u hiṃkāras
saktṛddhiṃkṛtam eva syāt

[Bh 325,18-21] athā===vasyāt // paryāyāv api nāma ced ihotsīdataḥ kim etad vaktavyam / hiṃkāra utsīdatīti / hiṃkāro [']pi hi pratisāma pavamānayoḥ pratiparyāyam āvartīṣu pravartate / sa kimartham / paryāyaikyā ity abhiprāyaḥ / evam idam adhunāvasthitam audarāvakāśīnamatena trir hiṃkaraṇaṃ vāndāravamatenā sakṛd iti / athedam asmad-ācāryasiddhāntam avadhārayann āha //

JPA 52,28.

naikā trihiṃkaraṇam arhatīti //

[Bh 325,21-26] naikā===tīti // nārhaty ekā trihiṃkaraṇam iti niścetavyam / dvau pakṣau trikaviṣṭāvāsya kathitau / ṛktrayeṇa paryāyatrayam ity ekaḥ pakṣaḥ / aparas tu prathamāvartanena paryāyaikyam iti / ko [']yo[ś] śreyān iti /

pūrvāsya tāvat pakṣasya trayo guṇāḥ / paryāyānutsādo dvādaśākṣaraprastāvasaṃgraho [']pi dvicchando[']nugrahaś ca / doṣas tv eka eva / āvartitvasyārthāsampattiḥ / so [']py arthataḥ /

uttarāsya pakṣasya-āvartīśabdasyārthāsampattir eka eva guṇaḥ / trayo doṣāḥ paryāyotsādo dvādaśākṣaraprastāvāsyaābhāvaś chandasaś caikasya lopa iti /

tasmād bhāyajātyapakṣa eva śreyān //

[Bh 325,27] // ekādaśe prathamāḥ khaṇḍaḥ //

JPA 53 (pañcakaprabhṛtayaḥ)

JPA 53,1.

atha pañcakaprabhṛtayaḥ

[Bh 326,1] atha===tayaḥ // vyākhyāsyanta iti śeṣaḥ //

JPA 53,2.

dvyatiriktā ekanyūnā
ity ācakṣate

[Bh 326,1-4] dvyati===kṣate // dvābhyāṃ stotriyābhyāṃ atiriktā ativr̥ttā dvyatiriktāḥ / ekayā stotriyayā nyūnā ekanyūnāḥ / ubhayam api tad ubhayatas samastomāpekṣam / trikaṃ hi pañcako dvābhyāṃ ativr̥ttaṣ ṣaṭkād ekayā nyūnaḥ / evam ekādaśādayo [']py upalakṣyāḥ / tān etān pañcakaprabhṛtīm dvyatiriktā ekanyūnā iti stomavida ācakṣate //

JPA 53,3.

pañcako bhavati

[Bh 326,4]

JPA 53,4.

pañcakād ekādaśaḥ

[Bh 326,4]

JPA 53,5.

ekādaśāt saptadaśaḥ

[Bh 326,4]

JPA 53,6.

saptadaśe prathamam labhate stomabhāgopacayam

[Bh 326,4]

JPA 53,7.

tasya saptadaśasya saptavargaś ca dvau ca pañcavargau

[Bh 326,4] tasya===vargau // evaṃvidhās trayo [']sya paryāyā[s] syuḥ //

JPA 53,8.

ekajyeṣṭhāḥ

[Bh 326,4-5] ekajyeṣṭhāḥ // eko jyeṣṭho mahān paryāya āsām stotriyānām ity ekajyeṣṭhā[s] stotriyāḥ / ekamahāparyāyā ity arthaḥ //

JPA 53,9.

dviṣamakanīyasyaḥ

[Bh 326,6] dviṣa===yasyaḥ // dvau samau mithas tulyaparimāṇau kanīyāṃsau paryāyau āsām iti dviṣamakanīyasya[s] stotriyāḥ //

JPA 53,10.

dviviṣamaparyāyāḥ

[Bh 326,6-7] dvivi===ryāyāḥ // dvābhyāṃ viṣamā asamāḥ paryāyā āsām iti dviviṣama-
paryāyāḥ / pañcavargasaptavargau hi dvābhyāṃ asamau stotriyābhyāṃ //

JPA 53,11.

ayukparyāyāḥ

[Bh 326,7] ayukparyāyāḥ // ayuja āsām paryāyā ity ayukparyāyāḥ //

JPA 53,12.

yāvatparyāyasamṣtutabhājah

[Bh 326,7-9] yāvat===bhājah // paryāyatulyaparimāṇam samṣtavanam bhajanta iti yāvat-
paryāyasamṣtutabhāja[s] stotriyāḥ / āsām hi paryāyā ete / ekas saptavargaḥ pañcavarga-
dvayañ ca / ekayā stotriyāyā triṣu paryāyeṣu sambhūya saptakṛtva[s] stūyate / pañcakṛtvaḥ
pañcakṛtva itarābhyāṃ //

JPA 53,13.

tāsān nyāyena viṣṭūyamānānām

yatra prathamo varṣiṣṭhaḥ paryāyo bhavati

madhyamā tatrātibhajate

[Bh 326,9-12] tāsām===jate // tāsām stotriyānān nyāyena śrutiprāpitena triprāyaṇatri-
madhyatryudayatvasampādakena viṣṭūyamānānām yatra yasmin pradeśe varṣiṣṭho mahān
paryāyaḥ prathamo bhavati tatra madhyamā stotriyā- itare dve stotriye atibhajate- ati-
kramya vartate / na hy eṣā hīyate / tad viṣṭutīr vinyasyopalakṣyam /

[kim] asya vacanasya prayojanam / brahma kṣatram viḍ iti stotriyātrayasya śrutau sam-
kīrtanāt kṣatravṛddhikara ity asya pakṣasyāśrayaṇam //

JPA 53,14.

yatra madhyama uttamā tatra

[Bh 326,12] yatra===tatra //

JPA 53,15.

yatrottamaḥ prathamā tatra

[Bh 326,12-14] yatro===tatra // kasya cit prathamā stotriyātibhajate kasya cid uttamā /
paryāyatrayasyāpi brahma kṣatram viḍ iti śrutāv eva samkīrtanād viḍvṛddhikṣatrakṣaya-
kara ity asya pakṣasya tyāgo [']sya prayojanam //

JPA 53,16.

athāsya dvau ṣaḍvargau pañcavargaś ca

[Bh 326,15] athā===vargaśca //

JPA 53,17.

dvijyāyasyaḥ

[Bh 326,15] dvijyāyasyaḥ // dvau hi jyāyāmsau ṣaḍvargau //

JPA 53,18.

ekakaniṣṭhāḥ

[Bh 326,15] ekakaniṣṭhāḥ // eko [']lpaḥ pañcavargaḥ //

JPA 53,19.

ekaviṣamaparyāyāḥ

[Bh 326,15-16] eka===ryāyāḥ // ekayā hy asamau ṣaṭkapañcakau //

JPA 53,20.

ayuṇmiśraparyāyāḥ

[Bh 326,16-17] ayuṇ===ryāyāḥ // ayujā pañcakena miśritā ayuṇmiśrāḥ / ayuṇmiśrāḥ paryāyā āsām ity ayuṇmiśraparyāyāḥ //

JPA 53,21.

yāvatparyāyasaṃstutabhājah

[Bh 326,17]

JPA 53,22.

tāsān nyāyena viṣṭūyamānānām

yatra prathamo hrasīṣṭhaḥ paryāyo bhavati

madhyamā tatra nirbhajyate

[Bh 326,17-21] tāsām===jyate // hrasīṣṭhaḥ pañcavargaḥ / alpārthe [']tra niśśabdaḥ / nirbhajyate– alpam bhajyate / kair iti cet stotriyābhiḥ /

atra codyate– *atibhājyata* iti vā pūrvatra (JPA 53,13) vaktavyam atra vā *nirbhajata* iti / vaktavyo vāsya vacanavaiṣamyasya parihāra ity / ayam asya parihāraḥ / bahusādhāraṇe dravye balavataḥ kāraṇād īśadvaiṣamyena vibhajyamāne yo mahāntam bhāgaṃ gṛhṇāti so paraprepsitaṃ svayam eva prītavad gṛhṇāti / yas tv alpam sa paraprepsito [']prītavad / tadvat karaṇena vacanavaiṣamyasya parihāra ity //

JPA 53,23.

yatra madhyama uttamā tatra

[Bh 326,21]

JPA 53,24.

yatrottamaḥ prathamā tatra

[Bh 326,21]

JPA 53,25.

tata ekādaśam praty avaiti

[Bh 326,21] tataḥ===vaiti //

JPA 53,26.

tasyaikādaśasya pañcavargaś ca dvau ca trivargau

[Bh 326,21] tasyai===vargau //

JPA 53,27.

tatra yathānipatitam eva

[Bh 326,21 - 327,7] tatra===meva // *yathānipatitam* ity asya dvāv arthau śravaṇānantaram ratibhātaḥ / *yathānipatitam* paryāyais tathaiva stotriyāṇām samstavabhāga ity ekaḥ / yo [']sau *yāvātparyāyasamstutabhāja* (JPA 53,21) ity ato [']vagatas sa evāyam api / tathā nārthavān / itīha *yathānipatitam* ity anyam artham avabodhayituṃ vadati / kim iti cet prathame paryāye varṣiṣṭhe prathamaiṅvātibhajate madhyame madhyamā- uttame- uttameti / evam idam arthadvayam *yathānipatitam* ity asya pratipādayituṃ śakyam iva sad aśakyam /

kariṣyati caturdaśaśoḍaśayo[s] svasamhārau / tayor api hi paryāyaparikḷptyanantaram eva vakṣyati *tatra yathānipatitam eva-* (JPA 53,29) iti / tatra caturdaśasya tāvat paryāyāḥ ṣaḍvargaś caturvargau / samstavabhāgās tu stotriyāṇām pañcavargadvayaṅ caturvargaś ca / tatas siddham *yathānipatitam* ity atra pratipāditayor athayor anyataro [']pi nārtha iti / evam eva ṣoḍaśasya svasamhāravato [']pi /

kaḥ punar asyārthaḥ / ayam ucyate / kḷptānām paryāyāṇām ānupūrvyanīyamārtham idaṃ vacanam *yathānipatitam eva-* iti / yena krameṇa kalpanāvākyato nipatitāḥ paryāyās tenaivānupūrvyeṇa prayoktavyā iti / tasmāt ṣaḍvarga evātra prathama[s] syāt /

nanu varṣiṣṭhatvād apy asya prāthamyam sidhyati / asya prativacanam uttarasmin viṣṭāvavidhau dāsyāmaḥ / atra hrasīṣṭhatvāt trivargasya madhyamatā prāptā / tanniṣedhārtham idam avaśyam vaktavyam / pūrvasmin viṣṭāvavidhāv (JPA 53,27) anuvādarūpeṇa samkīrtitam *yathānipatitam eva-* ity asmiṃs (JPA 53,29) tu vidhirūpeṇaiva / tata etat siddham / uttareṣv api yathānipatitavādeṣu (JPA 54,28.30; 56,26.28; 57,28.30.33) anapekṣya

varṣiṣṭhaprāthamyavidhiṃ hrasīṣṭhamadhyamatvavidhiṃ ca prathamokta eva paryāyaḥ
prathamah kartavya iti //

JPA 53,28.

athāsya dvau ca caturvargau trivargaś ca

[Bh 327,8] athā===rgasśca //

JPA 53,29.

tatra yathānipatitam eva

[Bh quotes the whole sūtra p. 327,1 and *yathā nipatitam eva* p. 327,6.]

[Bh 327,8] tatra===meva //

JPA 53,30.

tataḥ pañcakam praty avaiti

[Bh 327,8] tataḥ===vaiti //

JPA 53,31.

tasya pañcakasya-
ekasyai hiṃkaroti
sa prathamayā
ekasyā eva hiṃkaroti
sa prathamayaiva
tisṛbhyo hiṃkaroti
tābhiḥ parācībhir iti

[Bh 327,8]

JPA 53,32.

eṣā khalv asya triprāyaṇatā tryudayatā

[Bh 327,8-9] eṣā===yatā // idam asya viṣṭāvasya praśamsārtham ucyate / eṣā khalv asya
triprāyaṇatā tryudayatā ca / katham iti cet //

JPA 53,33.

tisro prathamā bhajate samstavataḥ

[Bh 327,9] tisro===vataḥ // siddhan triprāyaṇatvam //

JPA 53,34.

trika uttamaḥ paryāyo bhavati

[Bh 327,9] trikaḥ===vati // siddhan tryudayatvam api //

JPA 53,35.

sa eṣa kalpata eva ślakṣṇayā

[Bh 327,10-12] sae===kṣṇayā // yasyā[s] stotriyātrayasya sādharmaṇaḥ paryāyās sā viṣṭuti[s] ślakṣṇā nāma / yasyās tu yathāsaṃkhyena prathamā ca prathama ity evam bhavati sā vidhr̥tir nāma / sa eṣa pañcaka ślakṣṇayā viṣṭutyā kalpata eva / pratipādayituṃ śakyata ity arthaḥ //

JPA 53,36.

kalpate vidhr̥tyā

[Bh 327,12] kalpa===dhr̥tyā //

JPA 53,37.

trivyayetarā

[Bh 327,12] trivya===tarā //

JPA 53,38.

trivyayetareti

[Bh 327,12-14] trivya===reti // itarā- anyatarā tayo[s] ślakṣṇā / sā trivyayā / vividham ayaḥ- ayanam gamanam vinyāsaviśeṣaḥ / trayo vinyāsaviśeṣā asyā iti trivyayā / trivarga ekavargadvayam iti trivyayā bhavati //

JPA 53,39.

etasya ṣaḍ viṣṭāvadharmāḥ

[Bh 327,14] eta===dharmāḥ //

JPA 53,40.

athāsya dvau ca dvivargau ekā ca

[Bh 327,14] athā===kāca //

JPA 53,41.

sa eṣa vidhr̥tyaiva kalpate

[Bh 327,14] sae===lpate //

JPA 53,42.

na ślakṣṇayā

[Bh 327,14-16] na ślakṣṇayā // yady ekayā ślakṣṇayā viṣṭotum prārabhyeta- uttarasya stotriyādvayasyotsādaḥ prasajyeta / tad ayuktam iti vidhr̥tyaivaiṣa kalpate na ślakṣṇayā //

JPA 53,43.

sā trivyayā bhavati

[Bh 327,16] sātri===vati // ekavargasyādimadhyāntāvasānais trivyayatvam //

JPA 53,44.

ity etasya nava viṣṭāvadharmāḥ //

[Bh 327,16-17] itye===dharmāḥ // pūrvaiṣ ṣaḍbhis sambhūya navaite bhavanti //

[Bh 327,18] // dvitīyaḥ //

JPA 54 (ekakaprabhr̥tayaḥ)

JPA 54,1.

athaikakaprabhr̥tayaḥ

[Bh 328,1] athai===tayaḥ //

JPA 54,2.

ekātiriktā dvinyūnā

ity ācakṣate

[Bh 328,1-2] ekā===kṣate // yathā pañcakaprabhr̥tīnān dvyatiriktatvam ekanyūnatvañ ca (JPA 53,2) tadvad eṣām ekātiriktatvan dvinyūnatvañ ca / ekakasyaikātiriktatvam arthalup- tam //

JPA 54,3.

ekako bhavati

[Bh 328,2]

JPA 54,4.

ekakāt saptakah

[Bh 328,2]

JPA 54,5.

saptakāt trayodaśah

[Bh 328,2]

JPA 54,6.

trayodaśād ekonaviṃśah

[Bh 328,2]

JPA 54,7.

ekonaviṃśe prathamam labhate stomabhāgopacayam

[Bh 328,2]

JPA 54,8.

tasyaikonavimśasya saptavargaś ca dvau ca ṣaḍvargau

[Bh 328,2-8] tasyai===ḍvargau // kim ayam uktiviparyāśah kṛtaḥ / saptadaśasya svasaṃhārah pūrvam (JPA 53,7: 326,4) iti / atra brūmaḥ / trayāṇāñ ca paryāyāṇān tisṛṇāñ ca stotriyāṇām brahmakṣatraviḍ ity anukrameṇa vāda[ś] śrūyate / tatra prathame paryāye varṣiṣṭhe sati brahmavṛddhir bhavati / dvitīyasyāś ca stotriyāyās tatra bahukṛtvo gānāt kṣatravṛddhir api / hrasīṣṭhe tu prathame paryāye tayor viparyāso bhavati / tatra brahmakṣatravṛddhikarasyaiva viṣṭāvasya prathamakṛptir maṅgalakarī ti pūrvam kriyate / yadi cātra saptadaśasyaiva svasaṃhārah pūrvam ucyeta *yatra prathamo hrasīṣṭhaḥ paryāyo bhavati madhyamā tatra nirbhājyata* (JPA 53,22: 326,17) iti vacanād brahmakṣatravṛddhyabhāvād amaṅgalaṃ syāt / ataḥ kṛtavad eva śobhanam /

ṛjvartho hi śeṣo na vyākhyānam ākāṅkṣate //

JPA 54,9.

ekajyeṣṭhāḥ

JPA 54,10.

dviṣamakanīyasyah

JPA 54,11.

ekaviṣamaparyāyāḥ

JPA 54,12.

ayunmiśraparyāyāḥ

JPA 54,13.

yāvatparyāyasamstutabhājah

JPA 54,14.

tāsān nyāyena viṣṭūyamānānām
yatra prathamo varṣiṣṭhaḥ paryāyo bhavati
madhyamā tatrātibhajate

JPA 54,15.

yatra madhyama uttamā tatra

JPA 54,16.

yatrottamam prathamā tatra

JPA 54,17.

athāsya dvau ca saptavargau pañcavargaś ca

JPA 54,18.

dvijyāyasyaḥ

JPA 54,19.

ekakaniṣṭhāḥ

JPA 54,20.

dviṣamaparyāyāḥ

JPA 54,21.

ayukparyāyāḥ

JPA 54,22.

yāvatparyāyasamstutabhājah

JPA 54,23.

tāsān nyāyena viṣṭūyamānānām
yatra prathamo hrasīṣṭhaḥ paryāyo bhavati
madhyamā tatra nirbhājyate

JPA 54,24.

yatra madhyama uttamā tatra

JPA 54,25.

yatrottamaḥ prathamā tatra

JPA 54,26.

tatas trayodaśam praty avaiti

JPA 54,27.

tasya trayodaśasya pañcavargaś ca dvau ca caturvargau

JPA 54,28.

tatra yathānipatitam eva

JPA 54,29.

athāsya dvau ca pañcavargau trivargaś ca

JPA 54,30.

tatra yathānipatitam eva

JPA 54,31.

tatas saptakam praty avaiti

JPA 54,32.

tasya saptakasya
tisṛbhyo hiṃkaroti
tābhiḥ parācībhir
ekasyai hiṃkaroti
sa prathamayā
tisṛbhyo hiṃkaroti

tābhiḥ parācībhir iti

JPA 54,33.

sa eṣa kalpata eva ślakṣṇayā

JPA 54,34.

kalpate vidhr̥tyā

JPA 54,35.

trivyayetarā

JPA 54,36.

trivyayetareti

JPA 54,37.

etasya ṣaḍ viṣṭāvadharmāḥ

JPA 54,38.

athāsya dvau ca dvivargau trivargaś ca

JPA 54,39.

sa eṣa kalpata eva ślakṣṇayā

JPA 54,40.

kalpate vidhr̥tyā

JPA 54,41.

((trivyayetarā))

JPA 54,42.

trivyayetareti

JPA 54,43.

etasya dvādaśa viṣṭāvadharmāḥ

JPA 54,44.

tata ekakam praty avaiti

JPA 54,45.

tasyaikakasya-
ekasyai hiṃkaroti
sa prathamayeti syād iti //

[Bh 328,9] // tr̥tīyaḥ //

JPA 55. (ṣaṭkaprabhrtayaḥ)

JPA 55,1.

ṣaḍupakramāḥ samā bhavanti yugmatām

JPA 55,2.

ṣaṭko bhavati

JPA 55,3.

ṣaṭkād dvādaśaḥ

JPA 55,4.

dvādaśād aṣṭādaśaḥ

JPA 55,5.

aṣṭādaśe prathamam labhate stomabhāgopacayam

JPA 55,6.

tasyāṣṭādaśasya
ṣaḍbhyaḥ
ṣaḍbhyaḥ
ṣaḍbhyaḥ

JPA 55,7.

iti sādhu kalpate

JPA 55,8.

viṣṭāvadharmah

JPA 55,9.

dvivini ca stomabhāgā ca

JPA 55,10.

tato dvādaśam praty avaiti

JPA 55,11.

tasya dvādaśasya
tisṛbhyo hiṃkaroti
tābhiḥ parācībhiḥ
ṣaḍbhyo hiṃkaroti
sa dvābhyāṃ
sa dvābhyāṃ
sa dvābhyāṃ
tisṛbhyo hiṃkaroti
tābhiḥ parācībhiḥ

JPA 55,12.

iti kapotapātinī

JPA 55,13.

iti⁵¹ ha smāha bhāyajātya ācaṣṭe

JPA 55,14.

sā triprāyaṇā tryudayā bhavati⁵²

JPA 55,15.

tatropavādaḥ

JPA 55,16.

te viṣamāḥ paryāyā bhavanti

⁵¹ *iti* not in Tj.

⁵² *bha* Tj.

JPA 55,17.

catasṛbhyāś
catasṛbhyāś
catasṛbhya ity eva syuḥ

JPA 55,18.

iti samāḥ paryāyā bhavanti

JPA 55,19.

samaḥ samstavato bhajante

JPA 55,20.

tatropavādaḥ

JPA 55,21.

triprāyaṇās tryudayā[s] stomā bhavanti

JPA 55,22.

pañcadaśasya prathamottamau paryāyau syātām

JPA 55,23.

dvābhyāḥ hiṃkaroti

JPA 55,24.

sa prathamayā

JPA 55,25.

iti dvitīyaḥ paryāya[s] syād iti

JPA 55,26.

triprāyaṇās tryudayā[s] stomā bhavanti

JPA 55,27.

tatropavādaḥ

JPA 55,28.

dviviṣamā⁵³ haiva paryāyā bhavanti

JPA 55,29.

aviṣamaṃ saṃstavato bhajante

JPA 55,30.

śaśvad iha kapotapātīny eva syād iti

JPA 55,31.

tataṣ ṣaṭkam praty avaiti

JPA 55,32.

tasya ṣaṭkasya
dvābhyām hiṃkaroti
sa prathamayā
sa prathamayā
dvābhyām eva hiṃkaroti
sa madhyamayā
sa madhyamayā
dvābhyām eva hiṃkaroti
sa uttamayā
sa uttamayeti syād iti

JPA 55,33.

athāśyaikā dve tisra iti syur iti

JPA 55,34.

medskip
sa eṣa kalpata eva ślakṣṇayā

JPA 55,35.

kalpate vidhr̥tyā

⁵³ *tiviṣamā* Tj.

JPA 55,36.

trivyayetarā

JPA 55,37.

trivyayetareti

JPA 55,38.

etasya sapta viṣṭāvadharmāḥ //

// ((caturthaḥ)) //

JPA 56. (dvikaprabhṛtayaḥ)

JPA 56,1.

atha dvikaprabhṛtayaḥ

JPA 56,2.

dvyatiriktā ekanyūnā
ity ācakṣate

JPA 56,3.

dviko bhavati

JPA 56,4.

dvikād aṣṭakaḥ

JPA 56,5.

aṣṭakāc caturdaśaḥ

JPA 56,6.

caturdaśāt savimśaḥ

JPA 56,7.

savimśe prathamam labhate stomabhāgopacayam

JPA 56,8.

tasya savimśasyāṣṭavargaś ca dvau ca ṣaḍvargau

JPA 56,9.

ekajyeṣṭhāḥ

JPA 56,10.

dviṣamakanīyasyaḥ

JPA 56,11.

yāvatparyāyasamstutabhājaḥ

JPA 56,12.

tāsān nyāyena viṣṭūyamānānām
yatra prathamo varṣiṣṭhaḥ paryāyo bhavati
madhyamā tatrātibhajate

JPA 56,13.

yatra madhyama uttamā tatra

JPA 56,14.

yatrottamaḥ prathamā tatra

JPA 56,15.

athāsya dvau ca saptavargau ṣaḍvargaś ca

JPA 56,16.

dvijyāyasyaḥ

JPA 56,17.

ekakaniṣṭhāḥ

JPA 56,18.

ekaviṣamaparyāyāḥ

JPA 56,19.

yugmamiśraparyāyāḥ

JPA 56,20.

yāvatparyāyasamstutabhājah

JPA 56,21.

tasya nyāyena viṣṭūyamānānām
yatra prathamo hrasīṣṭhaḥ paryāyo bhavati
madhyamā tatra nirbhājyate

JPA 56,22.

yatra madhyama uttamā tatra

JPA 56,23.

yatrottamaḥ prathamā tatra

JPA 56,24.

tataś caturdaśam praty avaiti

JPA 56,25.

tasya caturdaśasya ṣaḍvargaś ca dvau ca caturvargau

JPA 56,26.

tatra yathānipatitam eva

JPA 56,27.

athāsya dvau ca pañcavargau caturvargaś ca

JPA 56,28.

tatra yathānipatitam eva

JPA 56,29.

tato [']ṣṭakam praty avaiti

JPA 56,30.

tasyāṣṭakasya
tisṛbhyo hiṃkaroti
tābhiḥ parācībhiḥ
dvābhyām hiṃkaroti
sa prathamayā
tisṛbhyo hiṃkaroti
tābhiḥ parācībhir iti

JPA 56,31.

sa eṣa kalpata eva ślakṣṇayā

JPA 56,32.

kalpate vidhr̥tyā

JPA 56,33.

trivyayetarā

JPA 56,34.

trivyayetareti

JPA 56,35.

etasya ṣaḍ viṣṭāvadharmāḥ

JPA 56,36.

athāsya dvau ca dvivargau caturvargaś ca

JPA 56,37.

sa eṣa kalpata eva ślakṣṇayā

JPA 56,38.

kalpate vidhr̥tyā

JPA 56,39.

trivyayetarā

JPA 56,40.

trivyayetareti

JPA 56,41.

etasya dvādaśa viṣṭāvadharmāḥ

JPA 56,42.

tato dvikam praty avaiti

JPA 56,43.

tasya dvikasya

dvābhyāṃ hiṃkaroti

sa prathamayā eva syād iti //

// ((pañcamah)) //

JPA 57. (catuṣkaprabhṛtayah)

JPA 57,1.

atha catuṣkaprabhṛtayah

JPA 57,2.

ekātiriktā dvinyūnā

ity ācakṣate

JPA 57,3.

catuṣko bhavati

JPA 57,4.

catuṣkād daśaḥ

JPA 57,5.

daśārdhataṣ ṣoḍaśaḥ

JPA 57,6.

ṣoḍaśād dvāvimśaḥ

JPA 57,7.

dvāvimṣe prathamam labhate stomabhāgopacayam

JPA 57,8.

tasya dvāvimṣasyāṣṭavargaś ca dvau ca saptavargau

JPA 57,9.

ekajyeṣṭhāḥ

JPA 57,10.

dviṣamakanīyasyaḥ

JPA 57,11.

ekaviṣamaparyāyāḥ

JPA 57,12.

yugmamiśraparyāyāḥ

JPA 57,13.

yāvatparyāyasamstutabhājah

JPA 57,14.

tāsān nyāyena viṣṭūyamānām
yatra prathamo varṣiṣṭhaḥ paryāyo bhavati
madhyamā tatrātibhajate

JPA 57,15.

yatra madhyama uttamā tatra

JPA 57,16.

yattottamaḥ prathamā tatra

JPA 57,17.

athāsya dvau cāṣṭavargau ṣaḍvargaś ca

JPA 57,18.

dvijyāyasyaḥ

JPA 57,19.

ekakanisṭhāḥ

JPA 57,20.

dviṣamaparyāyāḥ

JPA 57,21.

yugmatparyāyāḥ

JPA 57,22.

yāvatparyāyasamstutabhājah

JPA 57,23.

tāsān nyāyena viṣṭūyamānānām
yatra prathamo hrasisṭhaḥ paryāyo bhavati
madhyamā tatra nirbhājyate

JPA 57,24.

yatra madhyama uttamā tatra

JPA 57,25.

yatrottamaḥ prathamā tatra

JPA 57,26.

tataṣ ṣoḍaśam praty avaiti

JPA 57,27.

tasya ṣoḍaśasya ṣaḍvargaś ca dvau ca pañcavargau

JPA 57,28.

tatra yathānipatitam eva

JPA 57,29.

athāśya dvau ca ṣaḍvargau caturvargaś ca

JPA 57,30.

tatra yathānīpatitam eva

JPA 57,31.

tato daśam praty avaiti

JPA 57,32.

tasya daśasya caturvargaś ca dvau ca trivargau

JPA 57,33.

tatra yathānīpatitam eva

JPA 57,34.

athāśya dvau caturvargau dvivargaś ca

JPA 57,35.

tatra prathamaivātībhajate

JPA 57,36.

tataś catuṣkam praty avaiti

JPA 57,37.

tasya catuṣkasya

dvābhyāṃ hiṃkaroti

sa prathamayā

ekasyai hiṃkaroti

[sa ...]mayeti syād iti

JPA 57,38.

sa eṣa vidhr̥tyaiva kalpate

JPA 57,39.

na ślakṣṇayā

JPA 57,40.

sā trivyayā bhavatīti

JPA 57,41.

etasya trayo viṣṭāvadharmāḥ //

// ((ṣaṣṭhaḥ)) //

JPA 58,1-9 (stomanyāyāḥ)

JPA 58,1.

caturuttarā adhi[...]ḥ

JPA 58,2.

tretāyai tretām

JPA 58,3.

dvāparād dvāparam

JPA 58,4.

kṛtāt kṛtam

JPA 58,5.

iti nānākṛṭva[s] stomanyāyāḥ

JPA 58,6.

te dvyuttarā bhavanti

JPA 58,7.

ubhaye [...]jāṃ samāpte tryuttarā bhavanti

JPA 58,8.

sarve saṃsrjyante

JPA 58,9.

ekottarā bhavanti

58,10-16 (ekakaṃ sarvam ahaḥ)

JPA 58,10.

ekakaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,11.

ekasyām bahiṣpavamānam

JPA 58,12.

ekaikasyām ājyāni

JPA 58,13.

ekā triṣṭub madhyandinam

JPA 58,14.

ekaikasyām pṛṣṭhāni
br̥hatyām gāyātryām kakubhy uṣṇihi

JPA 58,15.

ekasyām ārbhavam

JPA 58,16.

anuṣṭubhi yajñāyajñīyam

JPA 58,17-23 (dvikaṃ sarvam ahaḥ)

JPA 58,17.

dvikaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,18.

dvayor bahiṣpavamānam

JPA 58,19.

dvayor dvayor ājyāni

JPA 58,20.

ekā gāyātry
ekā [triṣṭub]
iti madhyandinacchandāṃsi

JPA 58,21.

dvayor dvayoḥ pṛṣṭhāni
[bṛhatyām] gāyātryām kakubhy uṣṇihi

JPA 58,22.

ekā gāyātry
ekā jagatī-
ity ārbhavacchandāṃsi

JPA 58,23.

dvayor anuṣṭubhor yajñāyajñīyam

JPA 58,24-31 (trikaṃ sarvam ahaḥ)

JPA 58,24.

trikaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,25.

tisṛṣu bahiṣpavamānam

JPA 58,26.

tisṛṣu tisṛṣv ājyāni

JPA 58,27.

ekā gāyātry
ekā bṛhaty
ekā triṣṭub
iti madyandinacchandāṃsi

JPA 58,28.

tisṛṣu tisṛṣu pṛṣṭhāni

br̥hatyāṃ gāyātryāṃ kakubhy uṣṇihī

JPA 58,29.

ekā gāyātry
ekānuṣṭub
ekā jagatī-
ity ārbhavacchandāṃsi

JPA 58,30.

tisṛṣu yajñāyajñīyam

JPA 58,31.

[...]cchandāṃsi ca samāpadyante
yajñāyajñīyañ ca svacchando labhate

JPA 58,32-38 (catuṣkaṃ sarvam ahaḥ)

JPA 58,32.

catuṣkaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,33.

catasṛṣu bahiṣpavamānam

JPA 58,34.

catasṛṣu catasṛṣv ājyāni

JPA 58,35.

dve gāyātryāv
ekā br̥haty
ekā triṣṭub
iti madhyandinacchandāṃsi

JPA 58,36.

catasṛṣu catasṛṣu pṛṣṭhāni
br̥hatyāṃ gāyātryāṃ kakubhyām uṣṇibhyām

JPA 58,37.

dve gāyatriyāv
ekānuṣṭub
ekā jagatī-
ity ārbhavacchandāṃsi

JPA 58,38.

catasṛṣu yajñāyajñīyam

JPA 58,39-46 (pañcakam sarvam ahaḥ)

JPA 58,39.

pañcakam sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,40.

pañcasu bahiṣpavamānam

JPA 58,41.

pañcasu pañcasv ājyāni

JPA 58,42.

dve gāyatriyau
dve br̥hatyāv
ekā triṣṭub
iti madhyandinacchandāṃsi

JPA 58,43.

pañcasu pañcasu pṛṣṭhāni

JPA 58,44.

ekaikam ārbhavacchandāṃsi

JPA 58,45.

pañcasu yajñāyajñīyam

JPA 58,46.

atrārbhavacchandāṃsi ca samāpadyante
pr̥sthāni ca svacchando labhante

JPA 58,47-53 (ṣaṭkaṃ sarvam ahaḥ)

JPA 58,47.

ṣaṭkaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,48.

ṣaṭsu bahiṣpavamānam

JPA 58,49.

ṣaṭsu ṣaṭsv ājyāni

JPA 58,50.

tisro gāyatryo
dve br̥hatyāv
ekā triṣṭub
iti madhyandinacchandāṃsi

JPA 58,51.

ṣaṭsu ṣaṭsu pr̥sthāni

JPA 58,52.

dve gāyatryāv
ekaikam itarāṇy ārbhavacchandāṃsi

JPA 58,53.

ṣaṭsu yajñāyajñīyam

JPA 58,54-60 (saptakaṃ sarvam ahaḥ)

JPA 58,54.

saptakaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,55.

saptasu bahiṣpavamānam

JPA 58,56.

saptasu saptasv ājyāni

JPA 58,57.

dve gāyatriyau
dve bṛhatyau
tisras triṣṭubha
iti madhyandinacchandāṃsi

JPA 58,58.

saptasu saptasu pṛṣṭhāni

JPA 58,59.

dve gāyatriyau
dve anuṣṭubhāv
ekaikam itarāṇy ārbhavacchandāṃsi

JPA 58,60.

saptasu yajñāyajñīyam

JPA 58,61-67 (aṣṭakaṃ sarvam ahaḥ)

JPA 58,61.

aṣṭakaṃ sarvam ahaḥ kalpayeti ced brūyāt

JPA 58,62.

aṣṭāsu bahiṣpavamānam

JPA 58,63.

aṣṭāsv aṣṭāsv ājyāni

JPA 58,64.

tisro gāyatriyo

dve br̥hatyau
tisras triṣṭubha
iti madhyandinacchandāṃsi

JPA 58,65.

aṣṭāsv aṣṭāsu pr̥sthāni

JPA 58,66.

tisro gāyatryo
dve anuṣṭubhāv
ekaikam itarāṇy ārbhvacchandāṃsi

JPA 58,67.

aṣṭāsu yajñāyajñīyam

JPA 58,68.

atas trivṛtas stomās sampadyante

JPA 58,69.

tatra yathāsthānaṃ sarvāṇi cchandāṃsy āpadyante

JPA 58,70.

tatra yathāsthānañ chandāṃsi kalpante //

// ((saptamah)) //

JPA 59. (catuṣparyāyāḥ)

JPA 59,1.

athātaś catuṣparyāyāṇām eva

JPA 59,2.

catasṛṣu bahiṣpavamānam bhavati

JPA 59,3.

tac ced abhyāvartini stome syāt

ekasyai hiṃkaroti
sa prathamayā
ekasyā eva hiṃkaroti
sa prathamayaiva
ekasyā eva hiṃkaroti
sa madhyamayā
ekasyā eva hiṃkaroti
sa uttamayeti syād iti

JPA 59,4.

aṣṭīny ājyāni
dvābhyām hiṃkaroti
sa prathamayā
dvābhyām eva hiṃkaroti
sa prathamayaiva
dvābhyām eva hiṃkaroti
sa madhyamayā
dvābhyām eva hiṃkaroti
sa uttamayeti syād iti

JPA 59,5.

athāsya tiṣṭbhyo hiṃkaroti
tābhiḥ parācībhiḥ
ekasyai hiṃkaroti
sa prathamayā
ekasyā eva hiṃkaroti
sa prathamayaiva
tiṣṭbhyo hiṃkaroti
tābhiḥ parācībhir
iti dvādaśo madhyandinaḥ pavamānaḥ

JPA 59,6.

tac ced abhyāvartini stome [syāt]
tiṣṭbhyo hiṃkaroti
tābhiḥ prathamayaiva
tiṣṭbhya eva hiṃkaroti

tābhir madhyamayaiva
tisṛbhya eva hiṃkaroti
tābhir uttamayaiva
tisṛbhya eva hiṃkaroti
tābhiḥ parācībhir iti syād iti

JPA 59,7.

caturo vā parivartinīparyāyān kuryāt

JPA 59,8.

ṣoḍaśāni pṛṣṭhāni

JPA 59,9.

pañcadaśaparyāyā ha traya[s] syuḥ
ekasyai hiṃkaroti
sa prathamayaiva
dvitīyaḥ paryāya[s] syād iti

JPA 59,10.

athāsya dvau pañcadaśaparyāyau syātām
dvau trikau prathamottamau

JPA 59,11.

athāsya dvau pañcadaśaparyāyau syātām
dvau trikau madhye

JPA 59,12.

atha yadi trikāv abhiś cikīrṣet
prathamottamāv abhiś eva tau syātām
pañcadaśaparyāyau madhye

JPA 59,13.

athāsya catvāraś catuṣkāḥ paryāyā[s] syuḥ
yathā tu dvitīyas tathā tṛtīya[s] syād iti

JPA 59,14.

saviṃśa ārbhavaḥ pavamānaḥ

JPA 59,15.

tac ced [abhyāvartini] stome syāt
saptadaśaparyāyā ha traya[s] syuḥ
tisṛbhyo hiṃkaroti
tābhiḥ parācībhiḥ
[iti] tr̥tīyaḥ paryāya[s] syād iti

JPA 59,16.

athāsya dvāv ekaviṃśaparyāyau syātām
dvau trikau prathamottamau
abhita eva hemāv ekaviṃśaparyāyau syātām
trikau madhye

JPA 59,17.

atha yadi trikāv abhitaś cikīrṣet
prathamottamāv u haiva tau syātām
ekaviṃśaparyāyau madhye

JPA 59,18.

athāsya catvāraḥ pañcadaśaparyāyā[s] syuḥ
yathā tu dvitīyas tathā tr̥tīya[s] syād iti

JPA 59,19.

caturviṃśa agniṣṭomasāma
ekaviṃśaparyāyā ha traya[s] syuḥ
tisṛbhyo hiṃkaroti
tābhiḥ parācībhiḥ
iti tr̥tīyaḥ paryāya[s] syād iti

JPA 59,20.

athāsya dvāv ekaviṃśaparyāyau syātām
dvau pañcadaśaparyāyau prathamottamau

abhita eva hemāv ekaviṁśaparyāyau syātām
pañcadaśaparyāyau madhye

JPA 59,21.

yadi pañcadaśaparyāyāv abhitaś cikīrṣet
prathamottarāv u haiva tau syātām
ekaviṁśaparyāyau madhye

JPA 59,22.

athāśya catvāro [']ṣṭādaśaparyāyā[s] syuḥ
yathā tu dvitīyas tathā tṛtīya[s] syād iti //

// ((aṣṭamaḥ)) //

JPA 60. (yajñāyajñīyam agniṣṭomasāmokthāni ca)

JPA 60,1.

yajñāyajñīyam agniṣṭomasāmokthānām ṛkṣu-
ukthāni vā yajñāyajñīyasya ṛkṣu tan na

JPA 60,2.

[atha] yadi yajñāyajñīyam agniṣṭomasāmokthānām ṛkṣu syāt

JPA 60,3.

ṣaḍbhyo hiṁkaroti
sarvāsu yajñāyajñīyaṃ
prathamāyāṃ sākamaśvasya
prathamāyāṃ saubharasya
prathamāyān nārmedhasya

JPA 60,4.

ṣaḍbhya eva hiṁkaroti
prathamāyāṃ yajñāyajñīyam
sarvāsu sākamaśvasya
madhyamāyāṃ saubharasya
madhyamāyān nārmedhasya

JPA 60,5.

ṣaḍbhya eva hiṃkaroti
madhyamāyāṃ yajñāyajñīyam
madhyamāyāṃ sākamaśvasya
sarvāsu saubharasya
uttamāyān nārmedhasya

JPA 60,6.

ṣaḍbhya eva hiṃkaroti
uttamāyāṃ yajñāyajñīyam
uttamāyāṃ sākamaśvasya
uttamāyāṃ saubharasya
sarvāsu nārmedhasyeti

JPA 60,7.

na tu yajñāyajñīyam agniṣṭomasāmokthānām ṛkṣu

JPA 60,8.

atha yadi yajñāyajñīyasya rkṣūkthāni syuḥ

JPA 60,9.

ṣaḍbhyo hiṃkaroti
sarvāsu yajñāyajñīyam
prathamāyāṃ sākamaśvam
prathamāyāṃ saubharam
prathamāyān nārmedham

JPA 60,10.

ṣaḍbhya eva hiṃkaroti
prathamāyāṃ yajñāyajñīyam
sarvāsu sākamaśvam
madhyamāyāṃ saubharam
madhyamāyān nārmedham

JPA 60,11.

ṣaḍbhya eva hiṃkaroti

madhyamāyāṃ yajñāyajñīyam
madhyamāyāṃ sākamaśvam
sarvāsu saubharam
uttamāyān nārmedham

JPA 60,12.

ṣaḍbhya eva hiṃkaroti
uttamāyāṃ yajñāyajñīyam
uttamāyāṃ sākamaśvam
uttamāyāṃ saubharam
sarvāsu nārmedham iti

JPA 60,13.

na tu yajñāyajñīyasya rkṣūkthāni syuḥ

JPA 60,14.

athātaś caturhiṃkāraṇām eva

JPA 60,15.

catasṛṣv abhyāvartī brūhīti ced brūyāt

Note: This sūtra is quoted in Bh 163,24-25 on JK 3,6,30.

JPA 60,16.

caturṛce catvāro hiṃkāraś tristāvam

JPA 60,17.

uparce pañca hiṃkāraś catustāvam

JPA 60,18.

upadhīr vidhṛtinyāyena parākāṇām //

// ((navamaḥ)) //

JPA 61. (santani)

JPA 61,1.

athātas traīrātrikasyaiva santaninaḥ

JPA 61,2.

saptabhyo hiṃkaroti
[prastauti] prathamām
triprastutā dvitīyā
prastute uttare
[']prastutottamā

JPA 61,3.

pañcabhyo hiṃkaroti
prastauti prathamām
aprastutā dvitīyā
prastute [uttare]
[apra]stutottamā

JPA 61,4.

pañcabhya eva hiṃkaroti
prastauti prathamām
prastutā dvitīyā
prastutā tṛtīyā
prastute uttame

JPA 61,5.

athāsya ṣaḍbhyo hiṃkaroti
prastauti prathamām
atha nistiṣṭhati tṛcam
prastauty eva prathamām
atha nistiṣṭhaty eva tṛcam

JPA 61,6.

ṣaḍbhya eva hiṃkaroti
prastauti prathamām

atha nistiṣṭhati tṛcam
prastauty eva prathamām
atha nistiṣṭhaty eva tṛcam

JPA 61,7.

pañcabhyo hiṃkaroti
prastauti prathamām
atha nistiṣṭhati tṛcam
prastauty eva prathamām

JPA 61,8.

br̥hatyām ūha[ti] pūrvām

JPA 61,9.

ūhati satobr̥hatyām uttarām

JPA 61,10.

sarvās satobr̥hatya iti karma

JPA 61,11.

api vā kakubho santanini yā[s] syuḥ

JPA 61,12.

athetarā br̥hatya eva syuḥ

JPA 61,13.

api vā sarvam eva kakubuttaram syāt

JPA 61,14.

api vā sarvam eva dvipadottaram syāt

JPA 61,15.

api vā tṛca ekarcasthāne⁵⁴ syāt

⁵⁴ Thus the quotation of JPA 61 in Ca. p. 497-9 fol. 98 ab : *vātra caikarcasthāne* Tj.

JPA 61,16.

iti pañcaprastutam

JPA 61,17.

ity ubhatāsino yāvatka (?)

prathamā nipatet

tām eva prastuyāt

athottarā aprastutā eva syur iti //

// ((daśamaḥ)) // mahāstomaṃ samāptam //

[J 329,1-2]

ṣaṭkadvikacatuṣkā ca catuṣparyāyasantaṃ /

vyācakhyaṃ neha ṣaṭ khaṇḍān ṛjvartā itī vṛttikṛt //

kalyāḍin iyur ekādyāś caturuttarāḥ [x x x] /

ayaśabdo yugārtho [']tra kṛtasampādanam śubham //

JPA 62. (trivṛtstomaḥ: ślakṣṇā = parivartinī;

JK 1,1,6a; JK 2,15; PB 2,2)

Note: The scheme (identical with that of PB 2,2) is

(3) huṃ 1 2 3

(3) huṃ 1 2 3

(3) huṃ 1 2 3

JPA 62,1.

tisṛbhyo hiṃkaroti

[Bh 329,3-7] tisṛ===roti // daśame [']dhyāye saṃhārarūpe sarvā viṣṭutayo vihitāḥ /
ekādaśe vistrīyābhihitāḥ / asmin punar adhyāye jyotiṣtomadvādaśāhagavāmayanānām
ekāhāhīnasa]t]traprakṛtibhūtānām ye stomās teṣāṃ kāś cid vidhāḥ pūrvasamā eva para-
brāhmaṇena viśeṣapradarśitasampattikām aviśeṣaṇasambandhā vyaktaṃ vaktum adhikāre
tatra trivṛta evādāv ārabhyate / trivṛto hi trikās trayāḥ paryāyāḥ / tatra prathame
paryāye tisra[s] stotriyāḥ / tābhyas tisṛbhyas sakṛd eva hiṃkaroti //

JPA 62,2.

tābhiḥ parācībhiḥ

[Bh 329,7] tābhiḥ===cībhiḥ // tābhis tisṛbhiḥ parācībhir apunarāvṛttibhi[s] stotriyābhi[s]
stuvate //

JPA 62,3.

tisṛbhya eva hiṃkaroti

[Bh 329,7] tisṛ===roti //

JPA 62,4.

tābhiḥ parācībhiḥ

[Bh 329,8] tābhiḥ===cībhiḥ // evan dvitīyaḥ paryāyo gamitavyaḥ //

JPA 62,5.

tisṛbhya eva hiṃkaroti

[Bh 329,8]

JPA 62,6.

tābhiḥ parācībhiḥ

[Bh 329,8] evan tṛtīyaḥ //

JPA 62,7.

iti ślakṣṇā

[Bh 329,8-9] iti ślakṣṇā // itthaṃrūpā ślakṣṇā nāma vidhā veditavyā //

JPA 62,8.

tām ślakṣṇety ācakṣate kasya hetor iti

[Bh 329,9] tāṃśla===riti // tām vidhāṃ kasya heto[ś] ślakṣṇety ācakṣate iti codayati //

JPA 62,9.

kalyāṇiṣṭhā trivṛto vidhāsu bhavati-
ity āhuḥ

[Bh 329,9-11] kalyā===tyāhuḥ // bahavo hi trivṛto vidhāḥ / tāsu tāsu sarvāsv apīyaṃ
vidhā kalyāṇitamā nirdiṣṭā bhavatīty āhur ācāryāḥ / yujyate hi kalyāṇatvam asya sāmyena
sarvaviṣṭāvāsampradarśanāt //

JPA 62,10.

kalyāṇam udityā[ś] ślakṣṇaśarīra ity ācakṣate

[Bh 329,11-14] kalyā===kṣate // kalyāṇan darśanīyam puruṣan dṛṣṭvā ślakṣṇaśarīro [']yam
ity ācakṣate / udityāḥ– uditāḥ– viśiṣṭāḥ puruṣā ity arthaḥ / sarvasthānagatānāṃ viṣṭutīnām

ekaikatvād vṛddhihrāsayor abhāvāc ceyam vidhā darśanīyā bhavati / tasmāc chlakṣṇety
ucyate //

JPA 62,11.

sā triprāyaṇā tryudayā bhavati

[Bh 329,14-15] sātri===vati // evam api triprāyaṇatvan tryudayatvañ ca sampadyate
paryāyapramāṇata[s] stotriyāpramāṇataś ca //

JPA 62,12.

pareṣām stomānām saprāyā bhavati

[Bh 329,15-16] pare===vati // ata uttareṣām stomānām samānaprāyā bhavati / uttareṣv
api stomeṣu ślakṣṇayā rūpam antarbhūtam astīty arthaḥ / vidhṛtiṣv abhāvāt prāyavacanam
arthavad bhavati //

JPA 62,13.

sā sādhu vihitā bhavati

[Bh 329,17] sāsā===vati // sā vidhā viṣṭāvānām aikarūpyāt sādhu vihitā bhavati //

JPA 62,14.

parivartinī-
iti hainān tāṇḍina ācākṣate
saman tṛcam parivartata iti

Note: PB 2,2,1 tiṣṭbhyo hiṃkaroti sa parācībhis tiṣṭbhyo hiṃkaroti sa parācībhis tiṣṭbhyo hiṃkaroti sa
parācībhiḥ parivartinī triviṣṭutiḥ. 2 praparivartam āpnoti ya etayā stute ... DŚS 16,1,20 trivṛtstome ca
parivartinīvidhānam.

[Bh 329,17-18] pari===ta iti // tṛcam samānarūpeṇa- ekarūpeṇa parivartata ity asmāt
kāraṇād imām vidhām parivartinīty ācākṣate tāṇḍinaḥ //

JPA 62,15.

te haite bhāllabeyāḥ parivartān na cyavante
ye parivartinīm vidhām vidadhata iti

Note: PB 2,2,4 tām etām bhāllavaya upāsate / tasmāt te pratigṛhṇantaḥ parivartān na cyavante.

[Bh 329,18-19] tehai===ta iti // ye parivartinīm vidhām vidadhate te bhāllabinaḥ pari-
vartān na cyavante / kaḥ parivarta ity ākāṅkṣāyām āha //

JPA 62,16.

parivarta itīha bharatānān nāmadheyān
tato na pracyavanta iti

[Bh 329,19-21] [pari===ta iti //] parivarta iti bharatānān namadheyam / parivarta iti
bhārataviṣayasya nāmadheyam / tasmād bhārataviṣayān na cyavanta ity asmāt kāraṇāt
parivartinīm vidadhate //

JPA 62,17.

tasyāpi brāhmaṇam

[Bh 329,22] tasyā===hmaṇam //

JPA 62,18.

santatavarṣī parjanya bhavati

Note: PB 2,2,2 ... santatā viṣṭutiḥ ... varṣukaḥ parjanya bhavati ...

[Bh 329,22] santa===vati //

JPA 62,19.

sam adhvānaḥ krāmanti

[Bh 329,22-23] sama===manti // adhvāno mārḡās samyak krāmanti / sammārḡapratī-
pannās sarvārambhās sarvapuruṣā vā bhavāntīty arthaḥ //

JPA 62,20.

avivāritāv avibhaktau⁵⁵ śreyāṃś ca pāpīyāṃś ca bhavataḥ

[Bh 329,23 - 330,1] avi===vataḥ // avivāritāv avibhaktau śreyāṃś ca pāpīyāṃś ca
bhavataḥ / śreyāṃś ca pāpīyāṃś ca miśritā bhavāntīty arthaḥ / śreyasi vā pāpam
pāpīyasi śreyo bhavāntīty arthaḥ //

Note: PB 2,2,3 ... saiṣā ca parācota śreyān bhavaty uta yādṛṇ eva tāḍṛṇ net tu pāpīyān.

Sāyaṇa: kiṅ ca saiṣā viṣṭutiḥ- ā ca parācābhimukhī ca bhavati / katham / yathākasmin paryāye tathai-
vottarayor apy āvartata ity ābhimukhīty ucyate / tathākasmin paryāye parācībhis tisṛbhir ṛgbhiḥ stavanāt
parāṅmukhīti ca / astv evam ubhayarūpatā kin tata ity ata āha- uteti / utaśabdo vāsābdasyārthe / īdrśīm
viṣṭutim prayuñjānaḥ śreyān yajñaphalaprāptyā vā praśastatamo vā bhavati / uta- atha vā yādṛṇ eva tāḍṛk
/ evakāro bhinnakramaḥ / yāḡanuṣṭhānād pūrvam yādṛgrūpo bhavaty anuṣṭhite 'pi yāḡe tāḍṛg eva tāḍṛśa
eva bhavati / prayogakṛto 'tisāyas tasmān na bhavāntīty arthaḥ / net tv icchabdo 'vadhāraṇe / naiva tu
pāpīyān pūrvārūpān nikṛṣṭo bhavati.

⁵⁵ avatelaca Tj.

JPA 62,21.

tasyā upavādaḥ

[Bh 330,1-2] tasyā===vādaḥ // upavādaḥ paricakṣā nindā / *asti-* ity adhyāhāraḥ //

JPA 62,22.

saiṣā ślakṣṇāpaśavyā yajamānāya

[Bh 330,2-3] saiṣā===nāya // saiṣā ślakṣṇā- apaśavyā- ahitā yajamānāya syāt //

JPA 62,23.

na hi ślakṣṇe paśavo ramanta iti

[Bh 330,3-4] nahi===nta iti // ślakṣṇe bhūtale tṛṇakāṣṭhavarjite na hi paśavo ramante /
tasmād iyam apaśavyā / apaśavyatvād ahitā yajamānāya bhavati //

JPA 62,24.

yatra vāvaleśanavad iva

yatra [vā] tṛṇavat

tat[ra] paśavo ramante

[Bh 330,4-5] yatra===mante // avaleśanañ jīṛṇapatravirudhādi yasmin deśe tad avaleśana-
vat / tad vā tṛṇavad vā bhūtalaṃ [yatra] vidyate tatra paśavo ramante //

JPA 62,25.

ity eṣa upavādaḥ

[Bh 330,5] itye===vādaḥ // asyā[ś] ślakṣṇāyā iyan nindā //

Note: Cf. JPA 62,21-25 with PB 2,2,3 ślakṣṇeva tu vā īśvarā paśūn nirmṛjaḥ. Sāyaṇa: eṣa parivartinī
viṣṭutiḥ ... ślakṣṇā madhye hiṃkārahābhāvena tu śliṣṭaiva khalu / tataḥ kim / paśūn yajamānasambandhino
gavādīm *nirmṛjo* nirmārṣṭum apagamayitum vināśayitum *īśvarāḥ* samarthā bhavanti ... ayam eko doṣaḥ...

JPA 62,26.

athaitam upavādam prakhyāya

dvitīyāṃ vidhāṃ vidhatte //

[Bh 330,6] athai===dhatte // asyā upavādatvād dvitīyāpi vidhā vidhātavyā syāt / sā
ca vakṣyate //

[Bh 330,7-8] // 11 //

JPA 63. (trivṛtstomaḥ: vidhṛtiḥ = udyatī; PB 2,1)

Note: The scheme (identical with that of PB 2,1) is:

(3) huṃ 1-1-1

(3) huṃ 2-2-2

(3) huṃ 3-3-3

JPA 63,1.

tisṛbhyo hiṃkaroti

[Bh 330,10] tisṛ===roti //

JPA 63,2.

tābhiḥ prathamayaiva

JPA 63,3.

tisṛbhya eva hiṃkaroti

JPA 63,4.

tābhir madhyamayaiva

JPA 63,5.

tisṛbhya eva hiṃkaroti

JPA 63,6.

tābhir uttamayaiva

JPA 63,7.

[ity] eṣo vidhṛtiḥ

[Bh 330,10] eṣo vidhṛtiḥ // eṣā vidhā vidhṛtir ity ucyate //

JPA 63,8.

tām vidhṛtir ity ācakṣate kasya hetor iti

[Bh 330,10] tāmvi===riti //

JPA 63,9.

hiṃkāraavidhāraṇād eva hiṃkāravynetā bhavati

[Bh 330,10-11] hiṃkāra===vati // hiṃkāreṇa vyavadhāya stotriyāṇām vidhāraṇād dhiṃkāravynetā bhavati / tasmād vidhṛtir ity ucyate //

JPA 63,10.

sā triprāyaṇā tryudayā bhavati

[Bh 330,11-12] sātri===vati // paryāyato viṣṭāvataś ca //

JPA 63,11.

upacayavatī ha bhavati

[Bh 330,12] upa===vati // stotriyāṇām abhyāsād upacayavatī bhavati //

JPA 63,12.

udyatī- (PB 2,1,1)

iti hainām tāṇḍina ācakṣata

ūrdhvan tṛcam udayad itīti

[Bh 330,12-13] udyā===tīti // eṣā vidhā tṛcam ūrdhvam eva gacchati na cāvartate /
tasmād imām vidhām udyatīity ācakṣate tāṇḍinaḥ //

Note: Cf. PB 2,1,1 tiṣṭbhyo hiṃkaroti sa prathamayā tiṣṭbhyo hiṃkaroti sa madhyamayā tiṣṭbhyo
hiṃkaroti sa uttamayodyatī trivṛto viṣṭutiḥ.

JPA 63,13.

tasyāpi brāhmaṇam

[Bh 330,13] tasyā===hmaṇam //

JPA 63,14.

avagrāhavarṣī parjanya bhavati

Note: Cf. PB 2,1,4 ... avarṣukas tu parjanya bhavati ... Sāyaṇa: ekas tu doṣo bhavati / ko 'sau doṣaḥ
/ ucyate / parjanya vṛṣṭyabhimānī devaḥ- avarṣuko 'varṣaṇaśīlo bhavati / tasmin deśe vṛṣṭir na syād ity
arthaḥ.

[Bh 330,13-14] ava===vati // avagrhyāvagrhya varṣati parjanyaḥ //

JPA 63,15.

vy adhvānaḥ krāmanti

[Bh 330,14] vyadhvā===manti // mārgāś ca vikārabahulā bhavanti //

JPA 63,16.

suvibhaktau bhavataḥ

[Bh 330,14-15] suvi===vataḥ // suvibhaktau bhavataḥ //

JPA 63,17.

śreyā[n vipāpo bha]vati

[Bh 330,15] śreyā===vati // pāpair na lipyate //

Note: The reconstruction of the sūtra is uncertain. PB 2,1,4 pāpavasīyasī vidhṛtiḥ / vi pāpmanā vartate ya etayā. Sāyaṇa: pāpan nikṛṣtam / vasīya uttamam / pāpañ ca vasīyaś ca pāpavasīyasī / tayor ubhayor vidharaṇī- asāṃkaryakaraṇī- iyaṃ viṣṭutiḥ / evañ jānan ya etayā viṣṭutyā stute stayti saḥ pāpmanā pāpena vivartate pāpmanaḥ pṛthag bhavatīty arthaḥ.

JPA 63,18.

pāpī[yāṃś cāpā]pīyān

[Bh 330,15] pāpī===pīyān //

Note: The reconstruction of the sūtra is uncertain. PB 2,1,4 ... na śreyāṃsam pāpīyān abhyārohati... Sāyaṇa: śreyāṃsam praśastatamam uttama-jātīm brāhmaṇādīkam pāpīyān nikṛṣṭatamaḥ śūdrādir nābhyā-rohati nābhikrāmati / na śreyāṃsaḥ pāpīyāṃsaś ca vibhaktā eva vartanta ity arthaḥ.

JPA 63,19.

tasyā upavādaḥ

[Bh 330,15] tasyā===vādaḥ // tasyā upavādo [']sti //

JPA 63,20.

yad i[da]m aviva[r]tyaiva tṛcaṃ

[madhye] hiṃkāro vyavaity

eṣo [']syā upavādaḥ

[Bh 330,15-16] yadi===vādaḥ // yad idam asamāpya tṛcaṃ hiṃkāro madhye vyavaiti sa eṣa upavāda[s] syāt //

Note: The reconstruction of the sūtra is uncertain, but cf. JPA 64,23. The text ms. Tj reads yad yad i[x]tā vivatyaiḥ ... PB 2,1,4 ... avarṣukas tu parjanya bhavati / ime hi lokās tṛcas tān hiṃkāreṇa vyeti. Sāyaṇa: ime bhūrādayas trayo lokās tṛcas tisra ṛco bhūrādīlokaśtānīyāḥ / tān lokān hiṃkāreṇa pratyṛcaṃ kṛteṇa vyeti vīgamayati viyuktām karoti / vayatir atrāntarnītanarthāḥ / parasparopakāryopakārahāvāṃ viśleṣayatīty arthaḥ / sati hi tasmīn antarīkṣāt pṛthivyā upakārātmikā vṛṣṭir bhavati nānyathā / hi yasmād evaṃ tasmād avarṣukaḥ parjanya bhavati.

JPA 63,21.

athaitam upavādam prakhyāya

tr̥tīyām̐ vidhām̐ vidhatte //

[Bh 330,16] athai===dhatte //

[Bh 330,17] // 2 //

JPA 64. (trivṛtstomaḥ: kulāyinī; cf. PB 2,3)

Note: The scheme is:

(3) huṃ 1 2 3 — PB 2,3: (3) huṃ 1 2 3

(3) huṃ 3 1 2 — PB 2,3: (3) huṃ 2 3 1

(3) huṃ 2 3 1 — PB 2,3: (3) huṃ 3 1 2

JPA 64,1.

tisṛbhyo hiṃkaroti

[Bh 331,1] tisṛ===roti //

JPA 64,2.

tābhiḥ parācībhiḥ

[Bh 331,1] tābhiḥ===cībhiḥ //

JPA 64,3.

tisṛbhya eva hiṃkaroti

[Bh 331,1] tisṛ===roti //

JPA 64,4.

sa uttamayā

[Bh 331,1-2] sa uttamayā // uttamayā stotriyayā prathamam̐ stuvīta //

JPA 64,5.

sa prathamayā

[Bh 331,2] sa prathamayā // atha prathamayā stuvīta //

JPA 64,6.

sa madhyamayā

[Bh 331,2] sa madhyamayā //

JPA 64,7.

tisṛbhya eva hiṃkaroti

[Bh 331,2] tisṛ===roti //

JPA 64,8.

sa madhyamayā

[Bh 331,3] sa madhyamayā // tṛtīyasya paryāyasya prathamam madhyamayā stuvīta //

JPA 64,9.

sa uttamayā

[Bh 331,3] sa uttamayā //

JPA 64,10.

sa prathamayā

[Bh 331,3] sa prathamayā //

JPA 64,11.

ityeṣo kulāyinī

[Bh 331,3] itye===yinī //

JPA 64,12.

tām kulāyinīty ācakṣate kasya hetor iti

[Bh 331,3] tāṃku===riti //

JPA 64,13.

kulaṃ kulāyinīti nāma[dheyam ba]bhūva

[Bh 331,3-9] kulaṃ===bhūva // kulaṃ gṛham / kulāyinī nāma yal latābhir vā vidalair vā tṛṇabhaṅgair vā mṛdubhir vā kāṣṭhaiḥ kusūlakāram parimaṇḍalam ātmanivāsaparyāptam nīdam / tasya kulāyinīti nāmadheyam /

lātaveyo nāma kaś cid ṛṣiḥ purātanah / sa tu kadā cid ātmanivāsāya latābhir anekābhiḥ pūrvaviracitalatāntair uttaralatādīn sandhāya kuṭīn cakāra / tām kutīm kulāyasādrṣyāt kulāyinīty ācakṣate sma janāḥ / tadā prabhṛti lātaveyasya kulaṃ kulāyinīty uktam babhūva //

JPA 64,14.

kulāya bhūd eva bhavati

[Bh 331,8-9] kulā===vati // tasmād iyam api kulāyinīty ucyate / paryāyāṇām antādisan-
dhānena parimaṇḍalākāratvāt *kulāyabhūteva-* iti /

dakārapāṭhaḥ pramādād āgato mantavyaḥ / yadi dakāra eva supāṭhas tasyārtho [']nveṣṭa-
vyaḥ //

JPA 64,15.

āveṣṭitā-

iti ha smāha kroṣṭukiḥ

[Bh 331,9] āve===ṣṭukiḥ // kroṣṭukir nāma kaś cid ṛṣir āveṣṭitety āha sma //

JPA 64,16.

sā triprāyaṇā tryudayā bhavati

[Bh 331,10] sātri===vati //

JPA 64,17.

nānātvam etena kalpate

[Bh 331,10-11] nānā===lpate // paryāyeṣu stotriyāṇām kramaviparyāsād atyantānānā-
tveneyaṃ vidhā kalpate / asyāṃ vidhāyān tā atyantabhinnarūpā bhavantīty arthaḥ //

JPA 64,18.

athāpīyaṃ vyūhasī prāyā bhavati

[Bh 331,11-14] athā===vati // athāpīyaṃ vyūhena samānaprāyā bhavati / stotriyāṇāñ
ca vinyāso [']tra vyūha ity ucyate / asyāṃ vidhāyān triṣu paryāyeṣv ayam vyūhas samāno
bhavatīty arthaḥ /

katham / triṣv api paryāyeṣu prathamā stotriyā tṛcabhāgā eva bhavati dvitīyāvāpasthāna
eva tṛtīyā paricaraiva / tasmāt samānarūpā bhavatīty arthaḥ //

JPA 64,19.

kulāyanyān tu viṣṭutau kriyamāṇāyān

trayāṇām stotrāṇām ślakṣṇām vā vidhṛtiṃ vā kuryād

bṛhadrathantarayor yajñāyajñīyāsyeti

[Bh 331,14-15] kulā===syeti // bṛhadrathantarayajñāyajñīyānām stotrāṇām ślakṣṇām
vā vidhṛtiṃ vā kuryāt / na kadā cid api kulāyinīm kuryād ity arthaḥ //

JPA 64,20.

etāni hi kakubuttarāṇi bhavanti

[Bh 331,15] etā===vanti //

JPA 64,21.

no ha kakubham pūrvañ cikīrṣati bṛhatyai

[Bh 331,15-16] noha===hatyai // kulāyinyān tu kriyamāṇāyām bṛhatyāḥ pūrvā kakub
bhavati / sa doṣaḥ / bṛhaty eva pūrvam yojyā //

JPA 64,22.

tasyā upavādaḥ

[Bh 331,16] tasyā===vādaḥ //

JPA 64,23.

yad idam āveṣṭite[ti] bhavati

[Bh 332,1] yadi===vati // katham āveṣṭitā bhavati //

JPA 64,24.

uttamā prathamaiva bhavati

[Bh 332,1-2] utta===vati // dvitīye paryāye– uttamā stotriyā prathamagītātāt pratha-
maiva bhavati //

JPA 64,25. prathamā madhyameva

[Bh 332,2] pratha===meva //

JPA 64,26.

madhyamottameva

[Bh 332,2] madhya===meva //

JPA 64,27.

athāpi madhyamā ha prathamaiva bhavati

[Bh 332,2] athā===vati // athottame paryāye madhyamā prathamā bhavati //

JPA 64,28.

uttamā madhyameva

[Bh 332,2] utta===meva //

JPA 64,29.

prathamottameva

[Bh 332,2-3] pratha===meva //

JPA 64,30.

sarvāḥ prathamāḥ

[Bh 332,3] sarvāḥ===thamāḥ // sarvās tisro [']pi stotriyās trayāṇām paryāyāṇām prathamā bhavantīti //

JPA 64,31.

sarvā madhyamāḥ

[Bh 332,3] sarvā===dhyamāḥ //

JPA 64,32.

sarvā uttamāḥ

[Bh 332,3-4] sarvā uttamāḥ // idam āveṣṭitarūpatvam / ayam asyā upavādaḥ //

JPA 64,33.

tā etāḥ sarvā evopavādavatyāḥ

[Bh 332,4-5] tāe===vatyāḥ // tā etā[ś] ślakṣṇāvidhṛtikulāyinyas sarvā evopavādavatyāḥ //

JPA 64,34.

sarvāḥ praśamsāvatyāḥ

[Bh 332,5] sarvāḥ===vatyāḥ // sarvāsu praśamsā ca vidyate //

JPA 64,35.

tāsāṃ yāṃ kāmayeta

tāṃ kurvīta

[Bh 332,5-6] tāsāṃ===rvīta // sarvāsāṃ guṇadoṣavattvād yāṃ icchet tāṃ kurvīta //

JPA 64,36.

vidhṛtin tu khalu śāṭyāyaninaḥ kurvate

[Bh 332,6] vidhṛ===rvate //

JPA 64,37.

etām u eva vyaṃ sa[t]tre kurmo
na vyaṃ anyām vidma caneti //

[Bh 332,6-8] etā===neti // vyaṃ sa[t]tre kulāyinīm eva kurmaḥ / na cānyām vidhām
vidma /

atha vā / ekam evedaṃ vākyam vidhr̥===neti / vidhr̥tim evaitām sa[t]tre kurmaḥ / anyān
na vidmety ācakṣamāṇāś śāṭyāyino vidhr̥tim eva kurvate //

[Bh 332,9] // [3 //]

JPA 65. (pañcadaśastomaḥ: pañcapañcinī;

JK 1,1,6a; JK 2,16; PB 2,4)

Note: The scheme (identical with that of PB 2,4) is:

(5) huṃ 1-1-1 2 3

(5) huṃ 1 2-2-2 3

(5) huṃ 1 2 3-3-3

JPA 65,1.

pañcabhyo hiṃkaroti

[Bh 332,11] pañca===roti //

JPA 65,2.

sa tisrbhiḥ

JPA 65,3.

sa ekayā

JPA 65,4.

sa ekayā

JPA 65,5.

pañcabhya eva hiṃkaroti

JPA 65,6.

sa ekayā

JPA 65,7.

sa tisrbhiḥ

JPA 65,8.

sa ekayā

JPA 65,9.

pañcabhya eva hiṃkaroti

JPA 65,10.

sa ekayā

JPA 65,11.

sa ekayā

JPA 65,12.

sa tisrbhiḥ

JPA 65,13.

ity [eṣo] pañcapañcinī

[Bh 332,11] iti===ñcinī //

JPA 65,14.

tām pañcapañcinīty ācakṣate kasya hetor iti

[Bh 332,11] tāmpa===riti //

JPA 65,15.

pañca vargair eva

[Bh 332,11-12] pañca===reva // pañca vargair eva paryāyavidhānām pañcapañcinīty ācakṣate //

JPA 65,16.

sandihyete atraikavinī ca stomabhāgā ca //

[Bh 332,12] sandi===gāca // ekavinīstomabhāgayor ekatvāt sandeho jāyate //

[Bh 332,13-14] // 4 //

JPA 66. (pañcadaśastomaḥ: brahmavarcasyā; cf. PB 2,5)

Note: The scheme is:

(3) huṃ 1 2 3 — PB 2,5: (5) huṃ 1-1-1 2 3

(9) huṃ 1-1-1 2-2-2 3-3-3 — PB 2,5: (3) huṃ 1 2 3

(3) huṃ 1 2 3 — PB 2,5: (7) huṃ 1 2-2-2 3-3-3

JPA 66,1.

tisṛbhyo him.karoti

[Bh 333,1] tisṛ===roti //

JPA 66,2.

tābhiḥ parācībhiḥ

JPA 66,3.

navabhyo hiṃkaroti

JPA 66,4.

sa tisṛbhiḥ

JPA 66,5.

sa tisṛbhiḥ

JPA 66,6.

sa tisṛbhiḥ

JPA 66,7.

tisṛbhyo hiṃkaroti

JPA 66,8.

tābhiḥ parācībhiḥ

JPA 66,9.

ity eṣo brahmavarcasyā

[Bh 333,1] itye===rcasyā //

JPA 66,10.

tām brahmavarcasyety ācakṣate kasya hetor iti

[Bh 333,1] tāmbrā===riti //

JPA 66,11.

etad brahmavarcasam rūpam
ity āhur
yad agnyagāram ajināni brahmacāriṇa iti

[Bh 333,1-3] etad===ṇa iti // etad api codakavākyam / agnyagāram ajināni brahmacāriṇa
ity evaṃvidhaṃ hi brahmavarcasasya rūpam / tad anyatra na paśyāmaḥ / tasmāt katham
imām brahmavarcasyety ācakṣata iti codayati //

JPA 66,12.

traya ime trivṛto bhavanti

[Bh 333,3-5] traya===vanti // ime hi trayas trivṛtaḥ /

nanv eka evātra trivṛt / satyam etat / trikāv api sāhacaryāt trivṛcchabdena nirdīśyete /
trivṛtaṃ stomam anvavasyanti- (JB 3,304: 480,1-2) ity adhikṛtya *tad eva stotram mānasīnan*
tisṛbhi[s] stuvanti- (JB 3,304-307: text missing in the ed. and mss.) iti vyaktaṃ śrūyate
/ tasmāt trivṛcchabdavacanān na doṣāya //

JPA 66,13.

trivṛd u brahmoktaḥ

[Bh 333,5] trivṛt===hmoktaḥ //

JPA 66,14.

tasya hetor brahmavarcasyeti

[Bh 333,5] tasya===syeti //

JPA 66,15.

tām ha smāhuḥ kārudviṣaya ācāryā brahmāṇīti

[Bh 333,5] tāṃha===ṇīti //

JPA 66,16.

ke nu kārudviṣaya iti

[Bh 333,5] kenu===iti //

JPA 66,17.

nānāgotrā ha sa[t]traṃ āsāṃ cakrire

[te kārudviṣayo] nāma babhūvuḥ

[Bh 333,6] nānā===bhūvaḥ // ye purā nānāgotrās sa[t]tram āsāñ cakrire te kārudviṣayo nāma babhūvuḥ //

JPA 66,18.

athāpi bhāllabina eva kārudviṣayaḥ

[Bh 333,6] athā===ṣayaḥ // atha vā bhāllabina eva kārudviṣayaḥ / nānāgotrās sarve sa[t]triṇaḥ //

JPA 66,19-20.

apy anyāḥ paryagnikā upājjijñāsiṣata

[Bh 333,7-9] api===ṣata // anyā iti cchāndasaḥ prayogaḥ / anye- iti vaktavyam / ajjijñāsiṣateti sanantāt karmaṇi luṇaḥ prayogaḥ / jñātum aiṣiṣyata / nānāgotrāṇām sa[t]triṇām bhāllabina eva kārudviṣayaḥ / anye paryagnikā nāma vijñeyā ity arthaḥ / prakṛtibhāvo [']pi cchāndasas sann api svārtha eva grāhyaḥ /

atha vājjijñāsiṣateti laḍanta eva kalpyaḥ / tatra vikaraṇavyatyayo [']numeyaḥ /

kim aḍāgamo laṭo [']sti / nāyam aḍāgamaḥ / ayam āñ upasargaḥ //

JPA 66,21.

ācāryavacasaś śubhavādiṣur iti

[Bh 333,9-11] ācā===riti // ācāryāṇām iva vaco yeṣāñ ta ācāryavacasaḥ / atha vā- ācārya iti vaco yeṣu ta ācāryavacasaḥ / paryagnikāś śubhavādamātreṇaivācāryavacasaḥ / bhāllabinaḥ punas sākṣād ācāryāḥ / tasmād bhāllabina eva kārudviṣayaḥ /

atha vā / anyathā vākyacchedaḥ //

JPA 66,19.

anyāḥ paryagnikāḥ

[Bh 333,11-12] anyā===gnikāḥ // bhālabibhyo [']nye paryagnikā nāma babhūvuḥ //

JPA 66,20-21. upājjijñāsiṣata ācāryavacasaś śubhavādiṣur iti

[Bh 333,12-14] upā===riti // ābhimukhyena samīpaṃ gatvā jñāsiṣataḥ puruṣasya vijñā- nārthinaś śubhavādiṣuḥ / prajāpater mukhatas trivṛtstomo [']srjata brāhmaṇaś ca (cf. JB 1,68) / tasmād brāhmaṇena samāyānitvāt trivṛd api brahmoktaḥ / ity asmāt kāraṇāt ta ācāryavacasaḥ //

JPA 66,22.

athāpy āñī brahmāñīti

[Bh 333,14-15] athā===ṇīti // brahmoktasya trivṛta āṇī brahmāṇī //

JPA 66,23.

trikāṇī

[Bh 333,15] trikāṇī // trikāv asyā āṇī iti trikāṇī / apīyan trikāṇī bhavati //

JPA 66,24.

trivṛd ahāyam madhye bhavati

trikāv imāv abhitas

tad asyā āṇīrūpā bhavati

[Bh 333,15-16] trivṛt===vati // madhye sthūlarūpas trivṛd abhitas trikāv aṇutvād āṇī-
rūpau / āṇībhyām abhito dṛḍhanihitatvād iyaṃ dṛḍhībhavati //

JPA 66,25.

athāpy āṇī brahmāṇī kalyāṇiṣṭhā vidhāsu bhavati-

ity āhuḥ

[Bh 333,16-17] [athā===tyāhuḥ //] dṛḍhatvād abhito brahmāṇī kalyāṇiṣṭhā bhavatīty
āhur ācāryāḥ //

JPA 66,26.

tāṃ kasya hetor iti brahmavarcasyām iti

[Bh 333,17] tāṃka===miti // kasya hetor brahmavarcasyām pañcadaśe kurvanti //

JPA 66,27.

kṣatrstomo [']yam bhavati pañcadaśaḥ

[Bh 333,17-18] kṣatra===daśaḥ // kṣatrasambandhī pañcadaśa[s] stoma ubhayoḥ prajāpati-
bāhusambhūtatvāt //

Note: Cf. JB 1,68 sa bāhubhyām evorasāḥ pañcadaśaṃ stomam aṣṭajata ... rājanyaṃ manuṣyam ...

JPA 66,28.

yatra vā ubhayarūpaṃ kṣatram bhavati

tasmin brahmarūpaṃ

brahmaṇi vā kṣatrarūpaṃ tat samṛddham bhavati //

[Bh 333,18-20] yatra===tīti // tad ubhayarūpaṃ kṣatram bhavati / yatra kṣatre brahmarūpaṃ brahmaṇi vā kṣatrarūpan tat samrddham bhavati / tasmāt pañcadaśa eva brahmavarcasyā yuktā //

[Bh 333,21] // 5 //

JPA 67. (pañcadaśastomaḥ: iṣuḥ; cf. ŚB 3,3; JPA 70)

Note: The scheme is:

(7) huṃ 1-1-1 2-2-2 3 — ŚB 3,3: (3) huṃ 1 2 3

(5) huṃ 1 2-2-2 3 — ŚB 3,3: (3) huṃ 1 2 3

(3) huṃ 1 2 3 — ŚB 3,3: (9) huṃ 1-1-1 2-2-2 3-3-3

JPA 67,1.

saptabhyo hiṃkaroti

[Bh 334,1] sapta===roti //

JPA 67,2.

sa tisṛbhiḥ

JPA 67,3.

sa tisṛbhiḥ

JPA 67,4.

sa ekayā

JPA 67,5.

pañcabhyo hiṃkaroti

JPA 67,6.

sa ekayā

JPA 67,7.

sa tisṛbhiḥ

JPA 67,8.

sa ekayā

JPA 67,9.

tisṛbhyo hiṁkaroti

JPA 67,10.

tābhiḥ parācībhiḥ

JPA 67,11.

ity eṣo iṣuḥ

[Bh 334,1] ity eṣo iṣuḥ //

JPA 67,12.

tām iṣur ity ācakṣate kasya hetor iti

[Bh 334,1] tāmi===riti //

JPA 67,13.

evam iva hīṣvā rūpam bhavati

[Bh 334,1] eva===vati // katham iti cet tad āha //

JPA 67,14.

paścātprakūleva heṣuḥ

[Bh 334,1-3] paścāt===heṣuḥ // prakūlaṁ kaniṣṭham / paścāt prakūlam asyā iti seyam
paścātprakūlā nāmeṣuḥ / paścātprakūleva bhavati / katham paścātprakūleti cet tad āha
//

JPA 67,15.

pa[t]tradhim iva prati variṣṭhā

[Bh 334,3-4] pa[t]tra===riṣṭhā // atra pa[t]trāṇi dhīyanta iti pa[t]tradhiḥ / pa[t]tradhim
prati pa[t]trair unnatavād variṣṭheva bhavati //

JPA 67,16.

atha tejanam

[Bh 334,4] atha tejanam // tejanaṁ śaradaṇḍaḥ //

JPA 67,17.

atha śalyaivāṇiṣṭhe

[Bh 334,4-5] atha===ṇiṣṭhe // iṣor asyā aṇiṣṭhe bhāge– agrasannihite protā kārṣṇāyasī
dhavāṅkurākārā / sā śalyety ucyate / sāṇiṣṭhā /
tasmād iṣusādṛṣyād iyam iṣur ity ākhyāyate //

JPA 67,18.

uttamam aṃśam śaśvat tāṇḍinas saptavargam kurvanti
bhallarūpam iti vadantaḥ

[Bh 334,5-6] utta===dantaḥ // bhallo nāma viśālāgras śaraviśeṣaḥ //

Note: The reference is probably to the lost earlier version of the PB or Tāṇḍya-Brāhmaṇa. The *iṣu viṣṭuti* is prescribed for the sorcery rite *trivṛd agniṣṭoma* in ŚB 3,9,1-3, but it is not included in the *viṣṭuti* chapters 2-3 of our PB (from which portions dealing with sorcery have been removed, cf. Caland 1932 p. xxi).

JPA 67,19.

atheha khajākārūpam iva kurvanto manyante

[Bh 334,6-7] athe===nyante // khajākā nāma kaś cic charaviśeṣaḥ / iha saptavargam
paścāt kurvantaḥ khajākārūpam iva ca manyante //

JPA 67,20.

abhicaran vidadhīta-
ity āhuḥ

[Bh 334,7-8] abhi===tyāhuḥ // imām iṣum abhicaran ābhicārayajñe vidadhītety āhur
ācāryāḥ //

JPA 67,21.

tām kasya hetor itīheṣum iti

[Bh 334,8] tāṃka===miti //

JPA 67,22.

kṣatrastomo [']yam bhavati pañcadaśaḥ

[Bh 334,8] kṣatra===daśaḥ //

JPA 67,23.

kṣatriya u vadhasaṃstavaḥ

[Bh 334,8] kṣatri===stavaḥ // kṣatriyo hi vadhyānām ghātaḥ //

JPA 67,24.

tasya hetor iheṣum iti //

[Bh 334,8] tasya===miti //

[Bh 334,9-10]

vadhasya kṣatriyaḥ kartā vadhasyeṣuś ca sādhanam /
kṣatram pañcadaśaṃ vidyād iṣuḥ pañcadaśe tataḥ //

[Bh 334,11] // 6 //

JPA 68. (saptadaśastomaḥ: garbhīṅī;

JK 1,1,6a; JK 2,17; cf. PB 2,7)

Note: The scheme is:

(7) huṃ 1-1-1 2 3-3-3 — PB 2,7: (5) huṃ 1-1-1 2 3

(5) huṃ 1 2-2-2 3 — PB 2,7: (5) huṃ 1 2-2-2 3

(5) huṃ 1 2-2-2 3 — PB 2,7: (7) huṃ 1 2-2-2 3-3-3

JPA 68,1.

saptabhyo hiṃkaroti

[Bh 334,13] sapta===roti //

JPA 68,2.

sa tisṛbhiḥ

JPA 68,3.

sa ekayā

JPA 68,4.

[sa tisṛbhiḥ]

JPA 68,5.

pañcabhyo hiṃkaroti

JPA 68,6.

sa ekayā

JPA 68,7.

sa tisrbhiḥ

JPA 68,8.

sa ekayā

JPA 68,9.

pañcabhya eva hiṃkaroti

JPA 68,10.

sa ekayā

JPA 68,11.

sa tisrbhiḥ

JPA 68,12.

[sa ekayā]

JPA 68,13.

ity [eṣo] garbhiṇī

[Bh 334,13] iti garbhiṇī //

JPA 68,14.

tām garbhiṇīty ācakṣate kasya hetor iti

[Bh 334,13] tāṃga===riti //

JPA 68,15.

yad idaṃ saṃstavato madhyamā hrasīṣṭham bhajate

sapta ha sā bhajate

[Bh 334,13] yadi===jate // madhyamā stotriyā sapta viṣṭutīr bhajate //

JPA 68,16.

pañca pañcetare bhajate

[Bh 334,14-15] pañca===jete // ādyante stotriye pañca pañca bhajate / bhūyiṣṭha-
madhyamatvād garbhiṇī bhavati / tasmāt tām garbhiṇīty ācakṣate //

JPA 68,17.

so api virāji pratiṣṭhitā-
iti brāhmaṇam

[Bh 334,15-17] soapi===hmaṇam // sā u / ādyantayo[s] stotriyayos saṁstavato daśa-
saṁkhyatvād virāṭ sampadyate / tasyām api virāji sā garbhīṇī pratiṣṭhiteti brāhmaṇam /
annaṁ vai virāḍ (JB 1,229: 94,18) iti śruter annasaṁstutāyām virāji pratiṣṭhitatvād iyam
annenāpi saṁpannā bhavatīty arthaḥ //

Note: PB 2,7,7 directly equates the 17-versed *garbhīṇī viṣṭuti* with food: annaṁ vai saptadaśo yat sapta
madhye bhavanti pañca pañcābhito [']nnaṁ eva tan madhyato dhīyate [']naśānāyuko yajamāno bhavaty
anaśānāyukāḥ prajāḥ.

JPA 68,18.

athāpi vyavahitāv eva naḥ pañcavargau saptavargeṇa

[Bh 334,17-18] athā===rgeṇa // saṁstavataḥ prathamottame stotriye pañcavargatvam
upagacchataḥ madhyamā saptavargatvam / tasmāt saptavargeṇa vyavahitau pañcavargau
syātām //

JPA 68,19.

vyavahitas saptavargaḥ pañcavargābhyām

[Bh 334,18 - 335,1] vyava===rgābhyām // katham ekas saptavargo dvābhyām pañcavargā-
bhyām vyavadhīyate / atra pañcavargagatayor ādyantayo[s] stotriyayor viṣṭāvais saṁstava-
ta eva saṁpāditasaptavargagatāyā madhyamāyā[s] stotriyāyā viṣṭāvānāṁ vyavadhānam
ucyate / katham iti cet prathamaparyāyottamayā ca dvitīyaparyāyaprathamayā ca pratha-
madvitīyayoḥ paryāyayor madhyavartini viṣṭāve pravartamānāyā madhyamāyā stotriyāyā
avayavānāṁ viṣṭāvānāṁ vyavadhānam asti / evan dvitīyatṛtīyayoḥ paryāyayoḥ /

kiṁ vyavadhānena kṛtam ity ākāṅkṣāyām āha //

Note: In the mss T and N the passage between *atra* and *asti* runs as follows: atra saṁstavasampāditasapta-
vargatvāyā madhyamāyā stotriyāyā avayavānāṁ prathamaparyāyottamayā ca dvitīyaparyāyasya (the
following italicized passage inserted here is found in N alone, fol. 173a1-2: *vidhā[x x x x x x x x x
pa]ñcavargagatayor ādyantayo[s] stotriyayor viṣṭāvais saṁstavata eva saṁpāditasaptavargatvāyā mad-
hyamāyā viṣṭāvānāṁ vyavadhānam ucyate / katham iti cet prathamadvitīyayoḥ paryāyayor madhyavar-
tini viṣṭāve pravartamānāyās saṁstavatas saṁpāditasaptavargatvāyā madhyamāyā stotriyāyā avayavāḥ
prathamaparyāyottamayā ca dvitīyaparyāyā*)prathamayā ca vyavadhānam asti.

JPA 68,20.

evam ajāmitaram bhavatīti

[335,1-2] eva===tīti // uttarapañcavargadvayasannipātakṛtajāmidoṣaparihārād ajāmita-
ram bhavati //

JPA 68,21.

uttamaṃ śaśvat tāṇḍinas saptavargaṃ kurvanti
virāṇmukhopotkramaṇīti vadantaḥ

Note: Cf. PB 2,7,1 pañcabhyo hiṃkaroti sa tisṛbhiḥ sa ekayā sa ekayā pañcabhyo hiṃkaroti sa ekayā sa tisṛbhiḥ sa ekayā saptabhyo hiṃkaroti sa ekayā sa tisṛbhiḥ sa tisṛbhir daśasā saptadaśasya viṣṭutiḥ. 2 etayā vai devā asurān atyakrāman atin pāpmānam bhrātrvyaṃ krāmati ya etayā stute. 3. abhikrāmantī viṣṭutir abhikrāntī evābhikrāntena yajñasya rdhnoti tasmād etayā stotavyam ṛdhyā eva ... 8. vairājo vai puruṣaḥ sapta grāmyā paśavo yad daśa pūrvā bhavanti saptottamā yajamānam eva tat paśuṣu pratitiṣṭhayati ...

[Bh 335,2-4] utta====dantaḥ // mukhataḥ prayuktau pañcavargau sambhūya daśa sam-padyante / daśasamstutā hi virāṇ / virāṇ mukham asyā iti virāṇmukhī / variṣṭhottama-paryāyatvād upotkramaṇī virāṇmukhī ca sā virāṇmukhopotkramaṇī / evamuktaṃ guṇam ikṣamāṇās tāṇḍinas saptavargaṃ uttamaṃ kurvanti //

JPA 68,22.

athāpi samyañca eva naḥ pañcavargā bhaviṣyanti

[Bh 335,4-6] athā====ṣyanti // samyañcas samavetās samgatāḥ pañcavargā bhaviṣyanti / paryāyataḥ prathamamadhyamau ca pañcavargau samstavata uttare stotriye ekato bhavataḥ //

JPA 68,23.

samyañca eva saptavargā iti

[Bh 335,6-10] samya====iti // paryāyata uttamas saptavargas samstavataḥ prathamā stotriyā saptakṛtvā āvartanāt saptavargā ity uktāḥ paryāyanām prathamā eva bhavanti / netarābhir vyavadhānam / stotriyāpekṣam bahuvacanam / tasmāt samyañca eva saptavargā bhavanti / pūrvam pañcavargadvayasannipātasya jāmitādoṣabhayād ajāmitvam uktam / idānīm punas samyaktān tāṇḍinas sampattaye kalpayanti / teṣāṃ samyaktāyām praśamsāstīti mantavyam //

JPA 68,24.

tatro nāpaharan nissāro [']sti-
iti ha smāha vākāyanaḥ

Note: JB 2,416 knows a teacher called Kīja Vākāyana.

[Bh 335,10-12] tatro====yanaḥ // tatra tasmin pakṣe guṇān upāharann apahartukāmaḥ-apanetukāmaḥ- doṣān utpādayitukāmo vā vākāyana ācāryo nissāro nāstīty āha sma / nissāro nissaraṇam prasūtiḥ prajananam / yadā saptavarga uttamo bhavati tadā garbhiṇī na bhavati / agarbhatvāt prasūtir na bhavatīty arthaḥ //

JPA 68,25.

yady u haita ekām prathamām kuryur
anyāyena tasmin viṣṭuyuḥ

[Bh 335,12-14] yadyu===ṣṭuyuḥ // yady uttamam paryāyaṃ saptavargaṃ kṛtvā garbhiṇī-
karaṇāya prathamām stotriyām sakṛd eva gāyeyur anyāyena tadā viṣṭāvaḥ kṛto bhavati
//

JPA 68,26.

yady u [vā ekā] madhyā-
agarbhiṇī tarhi syāt

[Bh 335,14] yadyu===rhisyāt // yadā- ekā madhye tadā garbhiṇī na bhavati //

JPA 68,27.

yady u vā ekottamā-
atryudayas tarhi stoma[s] syāt

[Bh 335,14-15] yadyu===masyāt // yadā- ekā- uttamā syāt tadā- atryudaya[s] stoma[s]
syāt /

tasmāt saptavargottamatvan na ghaṭate //

JPA 68,28.

athāpi saptadaśa iti yathākhyānataram bhavati

[Bh 335,15-17] athā===vati // yad etat saptadaśa ity ākhyānaṃ vacanaṃ śabdāś tadānu-
kūlyenātiśāyena viṣṭutam bhavatīty arthaḥ / saptadaśa ity atra saptāśabdaḥ prathamam
prayujyamānas saptavargaḥ sampadyate / prathame saptavarge kriyamāṇe- ayam api
guṇo grāhya ity arthaḥ //

JPA 68,29.

evaṃ hy alpatareṇālpatareṇaiva stomā ākhyāyante
pañcadaśa iti
saptadaśa ity
ekaviṃśa iti
triṇava iti
trayastrimśa iti

[Bh 335,17-23] evaṃ===śa iti // pañca ca daśa ca pañcadaśaḥ / sapta ca daśa ca sap-
tadaśaḥ / ekañ ca viṃśatiś caikaviṃśaḥ / triṇi navakāni triṇavaḥ / trayaś ca trimśac ca

trayastrimśaḥ / ity evaṃ hy alpatareṇa saṃkhyānena prathamaprayuktena pañcadaśāda-
ya[s] stomā ākhyāyante / anye [']pi stomāś caturviṃśaḥ pañcaviṃśa ity evamādaya evam
evākhyāyante / sarve hi stomā alpatareṇākhyānenādibhūtenākhyāyante / na teṣāṃ śabdā-
nurūpyeṇa paryāyavidhis sambhavati / saptadaśasya punas sambhavati / tasmād ākhyā-
nānukūlyena kalpanayaiśā saptadaśasya saptavargasya prathamakṣiptir abhihitā / guṇa iti
mantavyam tasmāt saptavarga eva prathama[s] syāt //

JPA 68,30.

athāpi prathame saptavarge kriyamāṇe
brahma paryāyato [bhajate]

[Bh 335,23] athā===jate // prathame saptavarge kriyamāṇe paryāyato brahmavṛddhir
bhavati / mukhaṃ hi brahma //

JPA 68,31.

kṣatram saṃstavataḥ

[Bh 335,23-24] kṣatram===vatataḥ // dvitīyā kṣatram //

JPA 68,32.

viḍ eva nirbhājyata iti //

[Bh 335,24-25] viḍ===iti // tṛtīyā hi viḍ / asau viṣṭāvataḥ paryāyataś ca pañcakatvān
nirbhājyate / tasmāt prathama eva saptavargaḥ //

[Bh 335,26] // ((7)) //

JPA 69. (saptadaśastomaḥ: nirmadhyā; PB 2,10)

Note: The scheme (identical; with that of PB 2,10) is:

(7) huṃ 1-1-1 2 3-3-3

(3) huṃ 1 2 3

(7) huṃ 1-1-1 2 3-3-3

JPA 69,1.

saptabhyo hiṃkaroti

[Bh 336,1] sapta===roti //

JPA 69,2.

sa tisrbhiḥ

JPA 69,3.

sa ekayā

JPA 69,4.

sa tisrbhiḥ

JPA 69,5.

tisrbhyo hiṃkaroti

JPA 69,6.

tābhiḥ parācībhiḥ

JPA 69,7.

saptabhyo hiṃkaroti

JPA 69,8.

sa tisrbhiḥ

JPA 69,9.

sa ekayā

JPA 69,10.

sa tisrbhiḥ

JPA 69,11.

ity eṣo nirmadhyā

[Bh 336,1] itye===rmdhyā //

JPA 69,12.

tān nirmadhyety ācakṣate kasya hetor iti

[Bh 336,1] tānni===riti //

JPA 69,13.

yad idaṃ saṃstavato madhyamālpataram bhajate

[Bh 336,1] yadi===jate //

JPA 69,14.

tisro ha sā bhajate

[Bh 336,1] tisro===jate //

JPA 69,15.

saptetare bhajete

[Bh 336,1] sapta===jete // tasmān nirmadhyety ācakṣate //

JPA 69,16.

na prajākāmo vidadhīta-

ity āhuḥ

[Bh 336,1-2] napra===tyāhuḥ // prajākāmo nirmadhyān na kuryād ity arthaḥ //

JPA 69,17.

tāṃ kasya hetor atra nirmadhyām iti

[Bh 336,2] tāṃka===miti //

JPA 69,18.

yathā nv evāpi so garbhiṇy api bhaviṣyati ⁵⁶

[Bh 336,2-4] yathai===ṣyati // evam u nu- eva- api- iti pañca nipātāḥ / yathaivāsau garbhiṇī madhye sthūlā- ubhayataḥ kṛṣā samā cābhūd evam eveyam api nirmadhyā- ubhayatas samā sthūlā ca madhye kṛṣā bhaviṣyati- asmin stome / tasmād asminn eva stome nirmadhyā kāryā //

JPA 69,19.

pareṣām api stomānām vidhānāya garbhiṇīnyāya

iti nirmadhyānyāya iti

[Bh 336,4-7] pare===ya iti // garbhiṇyā nyāyo garbhiṇīnyāyaḥ / nirmadhyāyā nyāyo nirmadhyānyāyaḥ / uttareṣu ca stomeṣu yasmin garbhiṇīnirmadhye sambhavatas tatra garbhiṇīnyāya iti ca nirmadhyānyāya iti ca / evam vidhānāyātra nirmadhyā vihitā / yatra garbhiṇīprayogas sambhavati tatraiva nirmadhyā kartavyety arthaḥ //

JPA 69,20.

ubhayor antayoḥ parigrahāya-

⁵⁶ *yathā nv evāpi so [= sā-u]* emended after the commentary. The text ms. Tj has *yathaivā so*.

ubhāv antau gr̥hṇāni
pūrayāṇy enāv iti //

[Bh 336,7-12] ubha===viti // paryāyāṇām ubhayor antayoḥ parigrahāya prathamottamayo[s] stotriyayoḥ parigrahāya garbhīṇīnirmadhye kartavye /

katham parigraha iti ced ubhāv antau gr̥hṇāni saṃhārāṇi alpīyāṃsau karavāṇi / enau vā pūrayāṇi / ubhayor antayos tanūkaraṇena vā pūraṇena vā parigrahāyety arthaḥ / garbhīṇyās tanūkaraṇena nirmadhyāyāḥ pūraṇena /

atha vā / puruṣasyādyantayor vayasoh parigrahāyety yojyam / ubhayo[s] stotriyayor garbhīṇyās tanutvāt puruṣasyādyantayor vayasor guṇānān tanutvaṃ syāt / nirmadhyāyā[s] sthavīyastvād guṇānām vṛddhi[s] syād iti kalpyam //

[Bh 336,13] // ((8)) //

JPA 70. (saptadaśastomaḥ: iṣuḥ; cf. ŚB 3,4; JPA 67)

The scheme is:

(9) huṃ 1-1-1 2-2-2 3-3-3 — ŚB 3,4: (3) huṃ 1 2 3

(5) huṃ 1 2-2-2 3 — ŚB 3,4:(((5) huṃ 1 2-2-2 3))

(3) huṃ 1 2 3 — ŚB 3,4: (9) huṃ 1-1-1 2-2-2 3-3-3

JPA 70,1.

navabhyo hiṃkaroti

[Bh 336,15] nava===roti //

JPA 70,2.

sa tisrbhiḥ

JPA 70,3.

sa tisrbhiḥ

JPA 70,4.

sa tisrbhiḥ

JPA 70,5.

pañcabhyo hiṃkaroti

JPA 70,6.

sa ekayā

JPA 70,7.

sa tisrbhiḥ

JPA 70,8.

sa ekayā

JPA 70,9.

tisrbhyo hiṃkaroti

JPA 70,10.

tābhiḥ parācībhiḥ

JPA 70,11.

ity eṣo iṣuḥ

[Bh 336,15] ity eṣo iṣuḥ //

JPA 70,12.

tām iṣur ity ācakṣate kasya hetor iti

JPA 70,13.

evam iva hīṣvā rūpam bhavati

JPA 70,14.

paścātprakuleva heṣuḥ

JPA 70,15.

pa[t]tradhim iva prati variṣṭhā

JPA 70,16.

atha tejanam

JPA 70,17.

atha śalyaiva vā aṇiṣṭhe

JPA 70,18.

uttamaṃ śāsvat tāṇḍinaḥ navavargaṃ kurvanti

bhallarūpam iti vadantaḥ

JPA 70,19.

atheha khajākārūpam iva kurvanto manyante

JPA 70,20.

abhicaran vidadhīta-
ity āhuḥ

JPA 70,21.

tām kasya hetor iheṣum iti

[Bh 336,15] etāni vākyaṇi gatārthāni //

Note: The sūtras JPA 70,11-21 are identical with JPA 67,11-21, which have been explained.

JPA 70,22.

prajāpatyukto [']yaṃ stomo bhavati

[Bh 336,16-17] prajā====vati // *saptadaśaḥ prajāpatir* (JB 1,193: 80,20; 2,90: 196,34) iti
śrūyate / tasmāt prajāpatyuktas saptadaśaḥ //

JPA 70,23.

śāntoktaḥ

[Bh 336,16] śāntoktaḥ // *śāntaḥ prajāpatir* (source ?) iti śrūyate //

JPA 70,24.

tasmai pitaram prajāpatiṃ krodhayiṣyāma iti

[Bh 336,16-18] tasmai====ma iti // tasmai śatrave- imam pitaram prajāpatim anayā
viṣṭutyā krodhayiṣyāma iti / tasmāt kāraṇād iṣus saptadaśe kartavyā / prajāpatisamstute
saptadaśe prayujyamāne- iṣur viḍ eva bhavati / tayā viddhaḥ krudhyati prajāpatiḥ / sa
krodhaś śatrūn dahatīti cintyam //

JPA 70,25.

yatra ha vai śāntaḥ krudhyati

tat bhṛśam bhavatīti //

[Bh 336,19-22] yatra====tīti // yasmin karmaṇi śāntaḥ puruṣaḥ krudhyati tat karma
bhṛśam bhavati dāruṇam bhavati vīryavattaram bhavatīty arthaḥ / yathā vipro yamaniyama-
sampaṇna[s] svakarmasampaṇnaḥ kṣamāvān akrodhanas sarvabhūteṣu ya dayāvān avikārī

sa śānta ity uktaḥ / tasya puruṣasya tejaso vīryava[t]tvāt kopo vā prasādo vā vīryavattaro
bhavati / tadvad atrāpi cintyam / śānte pitari prajāpatau kruddhe sarve śatravo dahyanta
iti cintyam //

[Bh 336,23] // 9 //

JPA 71. (ekaviṃśastomaḥ: saptasaptinī; PB 2,14)

Note: The scheme (identical with that of PB 2,14) is:

(7) huṃ 1-1-1 2-2-2 3

(7) huṃ 1 2-2-2 3-3-3

(7) huṃ 1-1-1 2 3-3-3

JPA 71,1.

saptabhyo hiṃkaroti

[Bh 337,1] sapta===roti //

JPA 71,2.

sa tisṛbhiḥ

JPA 71,3.

sa tisṛbhiḥ

JPA 71,4.

sa ekayā⁵⁷

JPA 71,5.

saptabhya eva hiṃkaroti

JPA 71,6.

sa ekayā

JPA 71,7.

sa tisṛbhiḥ

JPA 71,8.

sa tisṛbhiḥ

⁵⁷ ms. *sa tisṛbhiḥ.*

JPA 71,9.

saptabhya eva hiṃkaroti

JPA 71,10.

sa tisṛbhiḥ

JPA 71,11.

sa ekayā

JPA 71,12.

sa tisṛbhiḥ

JPA 71,13.

ity eṣo saptasaptinī⁵⁸

[Bh 337,1] iti====ptinī //

JPA 71,14.

tām saptasaptinīty ācakṣate kasya hetor iti

[Bh 337,1] tāṃsa====riti //

JPA 71,15.

sapta vargair eva

[Bh 337,1-2] sapta====rveva // sapta vargair eva paryāyāṇām vidhānāt saptasaptinīty ācakṣate //

JPA 71,16.

sapta sapta vai marutām gaṇāḥ

[Bh 337,2] sapta====gaṇāḥ // gaṇāśāś caranti naruto devāḥ / ekaikasmin gaṇe sapta sapta maruto bhavanti //

JPA 71,17.

ādityastomo [']yam bhavati

[Bh 337,3-4] ādi====stomaḥ // *asāv āditya ekaviṃśa* (JB 2,224: 256,8; 2,343: 308,1) iti śruter ekaviṃśa ādityastomaḥ / āditya evendrasamstutas tasmād indrastoma evaikaviṃśaḥ //

⁵⁸ ms. *iti saptasaptinī.*

Note: Bh apparently did not have the words *(a)yam bhavati* in his sūtra text. According to JB 2,140 and JK 1,3,10, the indrastoma one-day rite is a pañcadaśa ukthya.

JPA 71,18.

indro marutsamstavah

[Bh 337,4-5] indrah===stavah // indro *marutvān* (JB 1,116: 50,1 *marutvān vā indrah*)
iti śrūyate // marudbhir nityasāhacaryād indro marutsamstavah //

JPA 71,19.

tasya hetoh saptasaptinah paryāyā bhavanti //

[Bh 337,5-6] tasya===vanti // ekaviṃśa ādityastomah / ādityo hīndrah / indro marutsamstavah / marutām gaṇās sapta sapta / tasmād ekaviṃśasya paryāyās saptasaptina[s] syuh / evaṃ darśane kṛte- adṛṣtam phalam astīti mantavyam //

[Bh 337,7-8] // ((10)) //

JPA 72. (ekaviṃśastomah: sūrmy ubhayata ādīptā; PB 2,17)

Note: The scheme (identical with that of PB 2,17) is:

(9) huṃ 1-1-1 2-2-2 3-3-3

(3) huṃ 1 2 3

(9) huṃ 1-1-1 2-2-2 3-3-3

JPA 72,1.

navabhyo hiṃkaroti

[Bh 338,1] nava===roti //

JPA 72,2.

sa tisrbhiḥ

JPA 72,3.

sa tisrbhiḥ

JPA 72,4.

sa tisrbhiḥ

JPA 72,5.

tisrbhyo hiṃkaroti

JPA 72,6.

tābhiḥ parācībhiḥ

JPA 72,7.

navabhyo hiṃkaroti

JPA 72,8.

sa tisṛbhiḥ

JPA 72,9.

sa tisṛbhiḥ

JPA 72,10.

sa tisṛbhiḥ

JPA 72,11.

ityeṣo sūrmy ubhayata ādīptā

Note: The text ms. Tj reads *ityeṣo sūrmy ubhayata pratiṣṭhā*: here the first part belongs to JPA 72,11 and the last word *pratiṣṭhā* to JPA 73,13. Hereafter follow JPA 73,14-22. In the text ms. JPA 72,12-19 come after JPA 73,12. In other words, the arthavāda sections of JPA 72 and JPA 73 have been exchanged in the text ms. Bh however preserves the original order, which agrees with that of the PB.

[Bh 337,10] itye===dīptā //

JPA 72,12.

tām sūrmy ubhayata ādīptety ācakṣate kasya hetor iti

[Bh 337,10] tāṃsū===riti //

JPA 72,13.

agniyuktas trivṛd bhavati

[Bh 337,10-11] agnyu===vati // agnitrivṛtoḥ prajāpater mukhatas sṛṣṭayos samānayonitvād agnisamstutas trivṛt //

JPA 72,14.

triko ha madhye bhavati

[Bh 337,11] triko===vati //

JPA 72,15.

trivṛtāv abhitaḥ

[Bh 337,11] trivṛtāvabhitaḥ //

JPA 72,16.

tasya hetoḥ sūrmy ubhayata ādīpteti

[Bh 337,11] tasyaādīpteti //

JPA 72,17.

tām kasya hetor iha sūrmim ubhayata ādīptām iti

[Bh 337,11] tāmkaādīptāmiti //

JPA 72,18.

vyotissamstavo [?]yaṃ stomo bhavaty agnisamstutaḥ

[Bh 337,12] vyotiḥstutaḥ // yaṃ stomo [?]gnisamstutatvāj vyotissamstavo bhavati /
agnir hi vyotiḥ //

JPA 72,19.

tasmin kiñ cij vyotissamstavam abhirūpam eva nūnan tad iti //

[Bh 337,12-14] tasminaditi // tatra yat kiñ cij vyotissamstutan tad ekaviṃśasyābhirūpam
eva bhavatīti / tan nūnaṃ sa niścaya iti / tasmnād ekaviṃśe sūrmi kāryā //

[Bh 337,15-16] // ((11)) //

JPA 73. (ekaviṃśastomaḥ: stomānām pratiṣṭhā; PB 2,16 *pratiṣṭuti*)⁵⁹

Note: The scheme (identical with that of PB 2,16) is:

(9) huṃ 1-1-1 2-2-2 3-3-3

(5) huṃ 1 2-2-2 3

(7) huṃ 1-1-1 2 3-3-3

JPA 73,1.

navabhyo hiṃkaroti

[Bh 338,1] navaadīpteti //

⁵⁹ In the text manuscript Tj, JPA 73,1-12 and 74,1-12 have been transposed.

JPA 73,2.

sa tisrbhiḥ

JPA 73,3.

sa tisrbhiḥ

JPA 73,4.

sa tisrbhiḥ

JPA 73,5.

pañcabhyo hiṃkaroti

JPA 73,6.

sa ekayā

JPA 73,7.

sa tisrbhiḥ

JPA 73,8.

sa ekayā

JPA 73,9.

saptabhyo hiṃkaroti

JPA 73,10.

sa tisrbhiḥ

JPA 73,11.

sa ekayā

JPA 73,12.

sa tisrbhiḥ

JPA 73,13.

ity eṣo stomānām pratiṣṭhā

[Bh 338,1] itye===tiṣṭhā //

JPA 73,14.

tām stomānām pratiṣṭhety ācakṣate kasya hetor iti

[Bh 338,1] tāmsto===riti //

JPA 73,15.

sarve cātuṣṭomāḥ stomā dr̥śyante

[Bh 338,1-3] sarve===śyante // jyotiṣṭomas̄ catuṣṭoma ity ucyate / tatra bhavā[s] stomās̄ cātuṣṭomāḥ / catuṣṭomasya caturṇām stomānām rūpāṇy atra dr̥śyante / ataḥ pratitiṣṭhanti / tasmād imā[s] stomānām pratiṣṭhā ity ācakṣate / katham iti cet //

JPA 73,16.

navavargena trivṛt pratiṣṭhito bhavati

[Bh 338,3-4] nava===bhavati // navavargaḥ prathamāḥ / tena trivṛt pratiṣṭhito bhavati //

JPA 73,17.

pañcavargena pañcadaśaḥ

[Bh 338,4] pañca===daśaḥ //

JPA 73,18.

saptavargena saptadaśaḥ

[Bh 338,4] sapta===daśaḥ //

JPA 73,19.

saṁstavenaikaviṁśaḥ

[Bh 338,4] saṁsta===viṁśaḥ //

JPA 73,20.

tām kasya hetor iha stomānām pratiṣṭhām iti

[Bh 338,4] tāmka===miti //

JPA 73,21.

pratiṣṭhāstomo [']yam bhavati antastomaḥ

[Bh 338,4-5] prati===stomaḥ // catuṣṭomānām anta ekaviṁśaḥ / anto hi pratiṣṭhāstomo bhavaty ekaviṁśaḥ //

JPA 73,22.

tasmin stomānām pratiṣṭhāṃ vidhāṃ vidhāsyāmāhā iti //

[Bh 338,5-6] tasmin===iti // pratiṣṭhāstome hi pratiṣṭhā vidhātavyā //

[Bh 338,7-8] // ((12)) //

JPA 74. (triṇavastomaḥ: vikūlā); JK 1,1,6c; JK 2,19; PB 3,1

Note: In the text manuscript Tj, JPA 73,1-12 and 74,1-12 have been transposed.

JPA 74,1.

navabhyo hiṃkaroti

[Bh 338,10] nava===roti //

JPA 74,2.

sa tisrbhiḥ

JPA 74,3.

sa pañcabhiḥ

JPA 74,4.

sa ekayā

JPA 74,5.

navabhya eva hiṃkaroti

JPA 74,6.

sa ekayā

JPA 74,7.

sa tisrbhiḥ

JPA 74,8.

sa pañcabhiḥ

JPA 74,9.

navabhya eva hiṃkaroti

JPA 74,10.

sa pañcabhiḥ

JPA 74,11.

sa ekayā

JPA 74,12.

sa tisṛbhiḥ

Note: The text manuscript Tj has before JPA 74,13 a corrupted dittography JPA 74,11-12: *ity eke sa tisṛbhir* (*ity eke sati ebhir* in the transcript).

JPA 74,13.

iti [eṣo] vikūlā

[Bh 338,10] iti vikūlā //

JPA 74,14.

tāṃ vikūlety ācakṣate kasya hetor iti

Note: The last line of fol. 126a of the text ms. breaks up after *kasya he*, the empty remaining portion comprizing about 16 akṣaras. Fol. 126b begins with *tor iti* of JPA 75,14, continuing with JPA 75,15 *vajroktas trivṛd bhavati* ... The intervening lacuna can be partially reconstructed with Bhavatrāta's pratikas and their commentary.

[Bh 338,10] tāṃvi===riti //

JPA 74,15.

atra [vaikūlyam viṣṭāvā ga]cchanti

[Bh 338,10-12] atra===cchanti // asmin stome prathamam vaikūlyam gacchanti viṣṭāvāḥ / vaikūlyan nānātvaṃ viṣṭāvānāṃ vairūpyam / prathamā stotriyā trivini dvitīyā pañcavinī tṛtīyā- ekā / evam uttarayor api paryāyayor nānātvan dṛśyate //

JPA 74,16.

sandi[hyete [']tra dvivinī ca stomabhā]gā ca

[Bh 338,12] sandi===gāca // pañca hy ete //

JPA 74,17.

athā[pi nānārūpā viṣṭāvā bha]vanti

[Bh 338,12-13] athā===vanti // atra nānārūpā viṣṭāvā bhavanti / tasmād imāṃ vikūlety ācakṣate //

JPA 74,18.

na vi[... ā]vāpaḥ

[Bh 338,13] navi===vāpaḥ //

JPA 74,19.

tat sa[ptaviṃśati[s] stotriyās sampa]dyante

[Bh 338,13-14] tatsa===dyante // evaṃ viṣṭūyamāne saptaviṃśati[s] stotriyās sampad-
yante //

JPA 74,20.

sapta[viṃśaḥ prajā]patiḥ //

[Bh 338,14] sapta===patiḥ // saptaviṃśatvena śrutau samstutaḥ prajāpatiḥ //

[Bh 338,15-16] // 13 //

JPA 75. (triṇavastomaḥ: vajrā; ŚB 3,6)

Note: The scheme (identical with that of ŚB 3,6) is:

(9) huṃ 1-1-1 2-2-2 3-3-3

(9) huṃ 1-1-1 2-2-2 3-3-3

(9) huṃ 1-1-1 2-2-2 3-3-3

JPA 75,1.

nava[bhyo hiṃka]roti

[Bh 339,1] nava===roti //

JPA 75,2.

[sa tiṣṭbhiḥ]

JPA 75,3.

[sa tiṣṭbhiḥ]

JPA 75,4.

[sa tiṣṭbhiḥ]

JPA 75,5.

[navabhya eva hiṃkaroti]

JPA 75,6.

[sa tisṛbhiḥ]

JPA 75,7.

[sa tisṛbhiḥ]

JPA 75,8.

[sa tisṛbhiḥ]

JPA 75,9.

[navabhya eva hiṃkaroti]

JPA 75,10.

[sa tisṛbhiḥ]

JPA 75,11.

[sa tisṛbhiḥ]

JPA 75,12.

[sa tisṛbhiḥ]

JPA 75,13.

[ity eṣo vajrā]

[Bh 339,1] ity eṣo vajrā //

JPA 75,14.

tāṃ vajrety ācakṣate kasya he]tor iti

[Bh 339,1] tāṃva===riti //

JPA 75,15.

vajroktas trivṛd bhavati

[Bh 339,1] vajro===vati // *trivṛd vai vajra* (JB 1,195: 81,1) iti śrūyate //

JPA 75,16.

ta ime trayas trivṛtas samapa[krāmanti]

[Bh 339,1-4] ta i===manti // ime vajroktās trayas trivṛtas samapakrāmanti samam viṣṭūyante /

nanu vikūlāyām api traya eva trivṛtaḥ / kim ataḥ / tasyā api vajratā prasajati / asyām vidhāyām sarve trivṛtas samam apakrāmanti / tulyarūpeṇa viṣṭūyante paryāyāḥ / trika eva hi sarve / viṣṭāvābhyāyā hi vikulāyā viṣṭāvāḥ / tasmād asyām eva vajra[tā] //

JPA 75,17.

[praṣṭi]r vajreti

[Bh 339,4] praṣṭi===reti //]

Note: The Bh mss. read *puṣṭi*, but in JB 1,201-202, the *ṣoḍaśī* is equated both with *vajra* and with *praṣṭi*. On *praṣṭi*, the side-horse, see also JB 3,314 and, in general, Max Sparreboom, *Chariots in the Veda*, diss. Leiden 1983, pp. 36-38, 59, 164-165.

JPA 75,18.

tasyāpi brāhmaṇam

sa yo vai pūrvān aśvān nānātvāc chamarathakāriṇo yu[ni]kte

[sadyas] te ratham śamaratham vai tena kurvanti

Note: This Brāhmaṇa quotation could not be traced. *pūrvān* is an emendation for *pūrvan* in the ms.; the word probably means here the same as *pūrvā-vāh-*, 'a young horse drawing a chariot for the first time' (on this word see Caland on ĀpŚS 5,14,17).

[Bh 339,4-8] [tasyā===rvanti //] nānātvān nānādeśaprabhāvāt parasparāmarṣino duṣṭāś śamarathakāriṇo rathabhaṅgakāriṇo yadi rathe yujyante puruṣais tadā nityam eva [ratham śamaratham vai tena kurvanti] /

kim uktam bhavati / yathā parasparavisampādino [']śvā duṣṭā rathe yujyante te rathan duṣṭacāritvāt sadyo mṛdnanti tathā bhinnarūpā viṣṭāvā yatnaratham mṛdnanti / tasmād ekarūpam eva viṣṭāvāḥ kartavya ity uktam bhavati brāhmaṇena //

JPA 75,19.

tām kasya hetor iha vajrām iti

[Bh 339,8] tāṃka===miti //

JPA 75,20.

vajrasamstavo [']yam stomo bhavati triṇavaḥ

Note: PB 3,1,2 vajro vai triṇavaḥ; ŚB 3,4 vajras triṇavaḥ.

[Bh 339,8] vajra===ṇavaḥ //

JPA 75,21.

tasmin vajrāṃ vidhāṃ vidhāsyāmahā iti //

[Bh 339,8] tasmin===iti //

// ((14)) //

JPA 76. (triṇavastomaḥ: stomānām prajātiḥ; cf. JPA 78)

Note: The scheme is:

(11) huṃ 1-1-1 9x2 3

(9) huṃ 1-1-1 2-2-2 3-3-3

(7) huṃ 1-1-1 2 3-3-3

JPA 76,1.

ekādaśabhyo hiṃkaroti

[Bh 339,8] ekā===roti //

JPA 76,2.

sa tisrbhiḥ

JPA 76,3.

sa saptabhiḥ

JPA 76,4.

sa ekayā

JPA 76,5.

navabhyo hiṃkaroti

JPA 76,6.

sa tisrbhiḥ

JPA 76,7.

sa tisrbhiḥ

JPA 76,8.

sa tisrbhiḥ

JPA 76,9.

saptabhyo hiṃkaroti

JPA 76,10.

sa tisṛbhiḥ

JPA 76,11.

sa ekayā

JPA 76,12.

sa tisṛbhiḥ

JPA 76,13.

ity eṣo stomānām prajātiḥ

[Bh 339,8] itye===jātiḥ //

JPA 76,14.

tām stomānām prajātir ity ācakṣate kasya hetor iti

[Bh 339,9] tāṃsto===riti //

JPA 76,15.

evam ata[s] sthavīyaso [']ṇīyaḥ prajāyata
ekādaśavargo navavargaḥ saptavarga iti

[Bh 339,9-10] eva===iti // evam eva sthavīyaso [']ṇīyaḥ prajāyate / ekādaśavarge navavargo vidyate navavarge saptavargaḥ / tasmāt prajātir ittham bhavati //

JPA 76,16.

yathā nalvasya nalvaputrakam iti

[Bh 339,10-13] tathā===miti // nalvam iti pramāṇaviśeṣayuktasya kṣetrasyākhyā / nalvaputrakam iti nalvāvayavabhūtasya pramāṇāntarasyākhyā / yathā nalvān nalvaputrakañ jāyata evam ekādaśavargān navavargas tatas saptavarga ity anenānukrameṇa sthavīyaso [']ṇīyaḥ prajāyate / ekādaśavargān navavargo [']ṇīyastvāj jāyata iva navavargāt saptavargo jāyata iva / tasmāt prajātir ity ākhyāyate //

JPA 76,17.

athāpi saṃvatsaram pramitaḥ prathamah paryāyo bhavati

[Bh 339,13-14] athā===vati // ṣaṭtriṃsone saṃvatsare– ekādaśa māsā bhavanti / tasmāt saṃvatsaramāsatulyasaṃkhyā ekādaśavargaḥ prathamo bhavati //

JPA 76,18.

saṃvatsarāt sarvāṇi hi bījāni prajāyante

[Bh 339,14-16] saṃva===yante // sarvāṇi hi bījāni saṃvatsarāj jāyante / tasmāt saṃvatsaramāsasamānasamhyāḥ prathamo bhavati / tasmād api prajātir ity ākhyāyate //

JPA 76,19.

tām kasya hetor iha stomānām prajātir iti

[Bh 339,16-17] tāṃka===riti // katham atrār iti prathamayā nirdīśyate / *tām kasya hetor iheṣum* (JPA 67,21; 70,21) ityevamādiṣu dvitīyayā nirdeśaḥ / naiṣa doṣaḥ / *tām prajātir* ity etām vidhām iha hasya hetor kurvanti //

JPA 76,20.

prajātyukto [']yaṃ stoma bhavati triṇavaḥ

[Bh 339,17] [prajā===ṇavaḥ //]

JPA 76,21.

tasmin stomānām prajātiṃ vidhāṃ vidhāsyāmahā iti //

[Bh 339,17] [tasmin===iti //]

[Bh 339,17] // ((15)) //

JPA 77. (trayastrīṃśastomaḥ: ekādaśīnī; JK 1,1,6d; JK 2,20; PB 3,3)

Note: The scheme (identical with that of PB 3,3) is:

(11) huṃ 1-1-1 7x2 3

(11) huṃ 1 2-2-2 7x3

(11) huṃ 7x1 2 3-3-3

JPA 77,1.

ekādaśabhyo hiṃkaroti

[Bh 339,18] [ekā===roti //]

JPA 77,2.

sa tisṛbhiḥ

JPA 77,3.

sa saptabhiḥ

JPA 77,4.

sa ekayā

JPA 77,5.

ekādaśabhya eva hiṃkaroti

JPA 77,6.

sa ekayā

JPA 77,7.

sa tisrbhiḥ

JPA 77,8.

sa saptabhiḥ

JPA 77,9.

ekādaśabhya eva hiṃkaroti

JPA 77,10.

sa saptabhiḥ

JPA 77,11.

sa ekayā

JPA 77,12.

sa tisrbhiḥ

JPA 77,13.

ity [eṣo] ekādaśinī

[Bh 339,18] [itye===]śinī //

JPA 77,14.

tām ekādaśinīty ācakṣate kasya hetor iti

[Bh 339,18] tāme===riti //

JPA 77,15.

ekādaśavargair eva

[Bh 339,18] ekā===reva //

JPA 77,16.

sapta sapta vai marutāṃ gaṇāḥ

[Bh 339,18] sapta===ganāḥ //

JPA 77,17.

devagaṇamātre stome devagaṇamātrā [paryāyā] bhavanti

[Bh 339,18] *trayastrīṃśad vai sarvā devatā* (JB 2,225: 256,23-24; 2,382: 325,16; 3,139: 412,24-25) iti śrūyate / *trayastrīṃśastomo devagaṇamātraḥ / rudragaṇā[nā]m eva gaṇatvād ekādaśasaṃkhyatvāc ca devagaṇamātrā ekādaśīnaḥ paryāyā bhavanti //*

JPA 77,18.

ekādaśīna iha⁶⁰ paryāyā bhavanti

[Bh 339,18] ekā===vanti //

JPA 77,19.

sapty āvāpaḥ

[Bh 339,18-19] sapty āvāpaḥ // āvāpo [']pi devagaṇamātraḥ //

JPA 77,20.

tat trayastrīṃśas tat sampadyante

[Bh 339,19] ta[t]tra===dyante //

JPA 77,21.

trayastrīṃśad vai [de]vatāḥ //

Note: JB 2,129: 215,1 *trayastrīṃśad vai devatāḥ.*

[Bh 339,19] traya===vatāḥ //

[Bh 339,19] // ((16)) //

⁶⁰ *ekādaśīneha* Tj.

JPA 78. (trayastrimśastomah: stomānām prajātiḥ;
cf. JPA 76)

Note: The scheme is:

(13) huṃ 1-1-1 5x2 5x3

(11) huṃ 1 2-2-2 7x3

(9) huṃ 1-1-1 2-2-2 3-3-3

JPA 78,1.

trayodaśabhyo hiṃkaroti

[Bh 339,19] trayo===roti //

JPA 78,2.

sa tisrbhiḥ

JPA 78,3.

sa pañcabhiḥ

JPA 78,4.

sa pañcabhiḥ

JPA 78,5.

ekādaśabhyo hiṃkaroti

JPA 78,6.

sa ekayā

JPA 78,7.

sa tisrbhiḥ

JPA 78,8.

sa saptabhiḥ

JPA 78,9.

navabhyo hiṃkaroti

JPA 78,10.

sa tisṛbhiḥ

JPA 78,11.

sa tisṛbhiḥ

JPA 78,12.

sa tisṛbhiḥ

JPA 78,13.

ity eṣo stomānām [prajātiḥ]

[Bh 339,19] itye===jātiḥ //

JPA 78,14.

[tāṃ stomānām] prajātir ity ācakṣate kasya hetor iti

JPA 78,15.

[evam ata sthavīyaso [']ṇīyaḥ prajāyate
trayodaśavarga ekādaśavargo navavarga iti]

JPA 78,16.

[yathā nalvasya nalvaputrakam iti]

JPA 78,17.

[athāpi saṃvatsarapramitaḥ prathamah paryāyo bhavati]

[Bh 339,19-20] [athā===vati //] navonasya saṃvatsarasya trayodaśa cāndramaso māsā
bhavanti / tasmāt trayodaśasyāpi saṃvatsarapramāṇatvaṃ vidyate //

JPA 78,18.

[saṃvatsarāt sarvāṇi bījāni prajāyante]

JPA 78,19.

[tāṃ kasya hetor iha stomānām prajātir iti]

JPA 78,20.

[prajātyukto [']yaṃ stomo bhavati trayastriṃśaḥ]

JPA 78,21.

[tasmin stomānām prajātiṃ vidhāṃ vidhāsyāmahā iti //]

[Bh 339,20] sarvaṃ gatārtham //

[Bh 339,20] // ((17)) //

JPA 79. (trayastrimśastomaḥ: jyaiṣṭhyakāmasya)

Note: The scheme is:

(9) huṃ 1-1-1 2-2-2 3-3-3

(11) huṃ 1 2-2-2 7x3

(13) huṃ 1-1-1 5x2 5x3

JPA 79,1.

[navabhyo hiṃkaroti]

[Bh 339,21] nava===roti //

JPA 79,2.

[sa tisṛbhiḥ]

JPA 79,3.

[sa tisṛbhiḥ]

JPA 79,4.

[sa tisṛbhiḥ]

JPA 79,5.

[ekādaśabhyo hiṃkaroti]

JPA 79,6.

[sa ekayā]

JPA 79,7.

[sa tisṛbhiḥ]

JPA 79,8.

[sa saptabhiḥ]

JPA 79,9.

[trayodaśabhyo hiṃkaroti]

JPA 79,10.

[sa tisṛbhiḥ]

JPA 79,11.

[sa pañcabhiḥ]

JPA 79,12.

[sa pañcabhiḥ]

JPA 79,13.

[ity eṣo jyaiṣṭhyakāmasya]

[Bh 339,21] itye===masya //

JPA 79,14.

[tāñ jyaiṣṭhyakāmasyety ācakṣate kasya hetor iti]

[Bh 339,21] tāñjyai===riti //

JPA 79,15.

yad idam uttarottariṇaḥ paryāyā bha[vanti
navavarga] ekādaśavargas trayodaśavarga iti

[Bh 339,21-22] yadi===iti // yad idam uttarottariṇaḥ- uttarottaravṛddhāḥ paryāyā bhavanti tasmād imāṃ vidhāṃ kurvato [']py uttarottarā vṛddhir bhavati / uttarottarābhi- vṛddhir jyaiṣṭhyam / tasmāj jyaiṣṭhyakāmasyeyaṃ vidhā vidhātavyā //

JPA 79,16.

yathāpi nalvasya nalvaputrakam iti

[Bh 339,22] [yathā===iti //]

JPA 79,17.

athāpi [sam]vatsarapramita uttamaḥ paryāyo bhavati

[Bh 339,22] athā===vati //

JPA 79,18.

saṃvatsaro jyai[ṣṭhyam iti]

[Bh 339,22-23] saṃva===miti // saṃvatsaro hi sarvabījanīṣpattyādhāratvāj jyaiṣṭhyam ity ucyate / saṃvatsaratulyottamaparyāyatvāj jyaiṣṭhyakāmasya vidheyā //

JPA 79,19.

[tām kasya he]tor iha jyaiṣṭhyakāmasyeti

[Bh 339,23] tāṃka===syeti //

JPA 79,20.

jyaiṣṭhya]kāmasya vidhāṃ vidhāsyāmahā iti

[Bh 339,23] jyaiṣṭhya===iti //

JPA 79,21.

e[ṣa] etāvān kramo vidyate⁶¹

[Bh 339,23-26] eṣa===dyate // trivṛt pañcadaśas saptadaśa [ekaviṃśas triṇavas trayas-triṃśa] ity eṣa krama etāvān eva vidyate / nānāsaṃvatsarayuktābhir nindāpraśamsāvādā-lakṣṭābhis⁶² tiṣṭbhir vidhābhis saṃyuktānām eteṣāṃ ṣaṇṇām stomānān tāṇḍibrāhmaṇe (PB 2-3) vihito [']yaṃ kramaḥ / etāvān eva vihita ity arthaḥ //

JPA 79,22.

āptā[s] stomāḥ

[Bh 339,26] āptā[s] stomāḥ // etair eva ṣaḍbhi[s] stomais sarve stomā āptā bhavantīti vijñeyam //

JPA 79,23.

āptāni cchandāṃsi

[Bh 339,26-27] āptā===ndāṃsi // etair eva pṛṣṭhyastomais sarvāṇi cchandāṃsy āptāni veditavyāni //

JPA 79,24.

āptā grahāḥ

[Bh 339,27 - 340,1] āptā grahāḥ // pṛṣṭhya eva sarve grahā āptā veditavyāḥ //

⁶¹ In the text ms. Tj this sūtra ends *vidyata iti*.

⁶² -praśamsāvādā- N.

JPA 79,25.

athaiva pr̥ṣṭhyastomān dvisamastāṃś chandomikān stomān kurute //

[Bh 340,1-3] athai===rute // uktān eva ṣaṭ stomān dvābhyān dvābhyāṃ samastān chāndomikān stomāṃś caturviṃśacatuṣcatvāriṃśāṣṭācatvāriṃśān kurute /

kaḥ kurute / śrutir eva kurute / *sa trivṛc ca pañcadaśāñ ca samāsyat / tad eva caturviṃśaṃ saptamam ahar abhavad* (JB 3,337: 492,7) ityādinā granthena kalpyate //

JPA 79,26.

caturviṃśaḥ prathamaś chandomaḥ

[Bh 340,3] catu===ndomaḥ // yatra cchandomās teṣāṃ prathamaś caturviṃśaḥ //

[Bh 340,3] // ((18)) //

JPA 80-82. (chāndomikastomāḥ)

JPA 80. (caturviṃśastomaḥ; JK 1,1,14; JK 2,29; PB 3,8)

JPA 80,1.

caturviṃśasya

[Bh 340,4] caturviṃśasya // caturviṃśasya viṣṭutividhānaṃ vakṣyāmaḥ //

Note The scheme (identical with that of PB 3,8) is:

(8) huṃ 1-1-1 2-2-2-2 3

(8) huṃ 1 2-2-2 3-3-3-3

(8) huṃ 1-1-1-1 2 3-3-3

JPA 80,2.

aṣṭābhyo hiṃkaroti

[Bh 340,4] aṣṭā===roti //

JPA 80,3.

sa tisṛbhiḥ

JPA 80,4.

sa catasṛbhiḥ

JPA 80,5.

sa ekayā

JPA 80,6.

aṣṭābhya eva hiṃkaroti

JPA 80,7.

sa ekayā

JPA 80,8.

sa tisrbhiḥ

JPA 80,9.

sa catasrbhiḥ

JPA 80,10.

aṣṭābhya eva hiṃkaroti

JPA 80,11.

sa catasrbhiḥ

JPA 80,12.

sa ekayā

JPA 80,13.

sa tisrbhir iti

JPA 80,14.

caturviṃśasya gāyatrīpramīte stome
gāyatrīpādamātrāḥ paryāyā bhavanti

[Bh 340,4] catu===vanti // ((a))yam api caturviṃśasya sampat //

JPA 80,15.

ardhapādamātra āvāpaḥ

[Bh 340,4-5] ardha===vāpaḥ // ((a))yam api sampat //

JPA 80,16.

tac ca caturviṃśati sampadyate

[Bh 340,5] tacca===dyate //

JPA 80,17.

caturviṃśatyakṣarā gāyatrī //

[Bh 340,5-6] catu===yatrī // sarvatra viṣṭāvavidhāvanena prakāreṇa sampadaḥ kalpyāḥ
/ yathā yathā sampadas sambhavanti tathā tathā kalpyāḥ //

[Bh 340,6] // ((19)) //

JPA 81. (catuścatvāriṃśastomaḥ; JK 1,1,14; JK 2,30; PB 3,9)

JPA 81,1.

atha catuścatvāriṃśasya

Note: The scheme (identical with that of PB 3,9) is:

(15) huṃ 1-1-1 11x2 3

(14) huṃ 1 2-2-2 10x3

(15) huṃ 11x1 2 3-3-3

JPA 81,2.

pañcadaśabhyo hiṃkaroti

JPA 81,3.

sa tisṛbhiḥ

JPA 81,4.

sa ekādaśabhiḥ

JPA 81,5.

sa ekayā

JPA 81,6.

caturdaśabhyo hiṃkaroti

JPA 81,7.

sa ekayā

JPA 81,8.

sa tisṛbhiḥ

JPA 81,9.

sa daśabhiḥ

JPA 81,10.

pañcadaśabhyo hiṃkaroti

JPA 81,11.

sa ekādaśabhiḥ

JPA 81,12.

sa ekayā

JPA 81,13.

sa tisṛbhir iti

JPA 81,14.

catuścatvāriṃśasya triṣṭuppramīte stome
triṣṭuppādamātrā [paryāyā bhavanti]

JPA 81,15.

[ardhapādamātra] āvāpo bhavati

JPA 81,16.

athāpi kṣatrasamstavā triṣṭub bhavati

JPA 81,17.

kṣatra[samstavau caturviṃśa]pañcadaśastomau

Note: This reconstruction remains uncertain: caturviṃśastoma and the first chandoma are equated with brahma, but caturviṃśa added to pañcadaśa makes catuścatvāriṃśa equated with kṣatra. According to JB 3,337, the catuścatvāriṃśastoma is made up of saptadaśastoma and triṇavastoma put together.

JPA 81,18.

pañcadaśau paryāyau bhavataḥ kṣatrasamstavau

JPA 81,19.

ataś catuścatvāriṃśat sampadyate

JPA 81,20.

catuścatvāriṃśadakṣarā triṣṭup //

[Bh 340,6] atha===triṣṭup //

Note: This pratīka comprizes the whole chapter JPA 81.

[Bh 340,6] // ((20)) //

JPA 82. (aṣṭācatvāriṃśastomaḥ; JK 1,1,14; JK 2,31; PB 3,12)

JPA 82,1.

athāṣṭācatvāriṃśasya

[Bh 340,6] athā===śasya //

Note: The scheme (identical with that of PB 3,12) is:

(16) huṃ 1-1-1 12x2 3

(16) huṃ 1 2-2-2 12x3

(16) huṃ 12x1 2 3-3-3

JPA 82,2.

ṣoḍaśabhyo hiṃkaroti

JPA 82,3.

sa tisṛbhiḥ

JPA 82,4.

sa dvādaśabhiḥ

JPA 82,5.

sa ekayā

JPA 82,6.

ṣoḍaśabhya eva hiṃkaroti

JPA 82,7.

sa ekayā

JPA 82,8.

sa tisrbhiḥ

JPA 82,9.

sa dvādaśabhiḥ

JPA 82,10.

ṣoḍaśabhya eva hiṃkaroti

JPA 82,11.

sa dvādaśabhiḥ

JPA 82,12.

sa ekayā

JPA 82,13.

sa tisrbhir iti

JPA 82,14.

aṣṭācatvāriṃśasya jagatīpramīte stome
jagatīpādamātrā paryāyā bhavanti

JPA 82,15.

ṣoḍaśino ha paryāyā bhavanti

JPA 82,16.

dvādaśy āvāpaḥ

JPA 82,17.

tad aṣṭācatvāriṃśat sampadyate

JPA 82,18.

aṣṭācatvāriṃśadakṣarā jagatī //

[Bh 340,6] aṣṭā===jagatī //

[Bh 340,6-7] ekaviṁśapaṭālam / asmin paṭāladvaye (JPA 81-82) na vācyam asti //

[Bh 340,7] // ((21)) //

JPA 83. (daśamasyāhna[s] stomāḥ; JK 1,1,15; JK 2,32)

JPA 83,1.

atha daśamasyāhnaḥ

[Bh 340,8] atha===syāhnaḥ //

JPA 83,2.

caturviṁśena (JPA 80) caturviṁśo vidhīyate

JPA 83,3.

pañcadaśena (JPA 65-67) pañcadaśaḥ

JPA 83,4.

trayastrīṁśena (JPA 77-79) trayastrīṁśaḥ

JPA 83,5.

trikaḥ sarparājñīṣu tūṣṇīmstoma

ṛca ṛce hiṁkurvanti

Note: JPA 83,5 = JK 1,1,15cd; JK 2,32de.

[Bh 340,8-9] trika===rvanti // yas sarparājñīṣu trikastomas tūṣṇīmstomasya ṛca ṛce hiṁkurvanti /

etāvān eva viṣṭāvakraṁ /

vidhṛtir eva kartavyā na ślakṣṇety uktam bhavati (JPA 53,41-42; J 321,10-11) //

[Bh 340,9] // ((22)) //

JPA 84. (ṣaṭtriṃśastomaḥ: ārambhanīyam ahaḥ;
JK 1,1,4b; JK 2,8)

JPA 84,1.

atha ṣaṭtriṃśasya

Note: The scheme is:

(12) huṃ 1-1-1 8x2 3

(12) huṃ 1 2-2-2 8x3

(12 huṃ 8x1 2 3-3-3

[Bh 340,9] atha===śasya //

JPA 84,2.

dvādaśabhyo hiṃkaroti

JPA 84,3.

sa tisṛbhiḥ

JPA 84,4.

so [']ṣṭābhiḥ

JPA 84,5.

sa ekayā

JPA 84,6.

dvādaśabhya eva hiṃkaroti

JPA 84,7.

sa ekayā

JPA 84,8.

[sa tisṛbhiḥ]

JPA 84,9.

[so [']ṣṭā]bhiḥ

JPA 84,10.

dvādaśabhya eva hiṃkaroti

JPA 84,11.

so [']ṣṭābhiḥ

JPA 84,12.

sa ekayā

JPA 84,13.

sa tisṛbhir iti

JPA 84,14.

ṣaṭtrimśasya bṛhatīpramīte stome
bṛhatīpādamātrā paryāyā bhavanti

JPA 84,15.

ubhābhyām aṣṭākṣaradvayābhyām bṛhatī vidhīyate

JPA 84,16.

dvādaśino ha paryāyā bhavanti

JPA 84,17.

[...] āvāpaḥ

JPA 84,18.

tathā ṣ[ṣaṭtrimśat sampadyate]

JPA 84,19.

ṣaṭtrimśadakṣarā bṛhatī //

[Bh 340,9-10] atrāpi na vācyam asti //

[Bh 340,10] // ((23)) //

**JPA 85,1-24. (pañcaviṃśastomaḥ: mahāvratāḥ;
JK 1,1,16; JK 2,33)**

JPA 85,1.

atha [pañcaviṃ]śasya]

Note: The scheme is:

(9) huṃ 1-1-1 5x2 3

(8) huṃ 1 2-2-2 4x3

(9) huṃ 4x1 2 3-3-3

[Bh 340,11] atha===śasya //

JPA 85,2.

navabhyo hiṃkaroti

JPA 85,3.

sa tisṛbhiḥ

JPA 85,4.

sa pañcabhiḥ

JPA 85,5.

sa ekayā

JPA 85,6.

aṣṭābhyo hiṃkaroti

JPA 85,7.

sa ekayā

JPA 85,8.

sa tisṛbhiḥ

JPA 85,9.

sa catasṛbhiḥ

JPA 85,10.

aṣṭābhya eva hiṃkaroti

JPA 85,11.

sa catasṛbhiḥ

JPA 85,12.

sa ekayā

JPA 85,13.

sa tisrbhir iti

JPA 85,14.

pañcaviṁśasya pañcavidhe stome pañcy āvāpaḥ

[Bh 340,11-13] [pañca===vāpaḥ //] pañcavidhe [']smin stome tanmātra āvāpaḥ pañcī bhavati / iyaṃ sampat /

katham asya pañcavidhatvam / pañcasamkhyā pañca sambhūya pañcaviṁśastomas saṃpadyate / pañcabhir vibhakte śuddhibhāgan dāsyatīti pañcavidhaḥ / tasmāt pañcavidha ity ucyate //

JPA 85,15.

athāsya dvau navavargāv abhito bhavataḥ

[Bh 340,13] athā===vataḥ //

JPA 85,16.

saptava[rgo madhye]

[Bh 340,13] sapta===madhye //

JPA 85,17.

[ayukstomo [']yuk]paryāyaḥ

[Bh 340,13-14] ayuk===ryāyaḥ // ayukstomo [']yam / tasyāyuja eva paryāyā bhavanti //

JPA 85,18.

tasyaivaṃ vihitasya nava[varge] ha pūrve stotrīye bhajete

[Bh 340,14] tasyai===jete //

JPA 85,19.

saptottamā bhajate

[Bh 340,14] sapto===jate //

JPA 85,20.

viḍ eva nirbhājyata iti

[Bh 340,14-15] viḍe===iti // itthaṃ viṣṭūyamāne viḍ eva nirbhājyate //

JPA 85,21.

[ṛcāya ṛcāya hiṃ]kurvanti

[Bh 340,15-16] ṛcā===rvanti // kimartham idam ucyate / pūrvam evāyam arthaḥ prati-
pāditaḥ (JK 2,7i; JPA 44,11; Bh 42,3-7 on JŚS 11,10) / sakṛddhiṃkṛtair eva bhāllabina[s]
stuvata (JPA 85,24: 340,16) ity asya prāpaṇārtham ucyate //

JPA 85,22.

ṛcāya ṛcāya śīrṣṇaḥ

Note: The text ms. Tj (fol. 128b4) reads here *ṛcāya ṛcāya* but in the otherwise identical sūtra JPA 44,12 just *ṛcāya* (108b5). The context is the head of the bird-shaped fire altar, at which the gāyatra sāman is chanted on nine gāyatrī verses with the trivṛt stoma (JK 1,1,16c; JK 2,33b; JPA 43,8); thus there are three ṛcas.

JPA 85,23.

ṛca ṛce [hiṃkurvanti] sarparājñībhyaḥ

Note: Cf. JK 2,32d-e (*daśamam ahaḥ*).

[Bh 340,16] ṛca===jñībhyaḥ //

JPA 85,24.

apy u haibhis sakṛddhiṃkṛtair eva bhāllabinaḥ stuvate

Note: Bh 42,6 (on JŚS 11,10) quotes the whole sūtra, Bh 340,15-16 just *sakṛd ... stuvate*.

[Bh 340,16] apyu===vate // ebhir api bhāllabinas sakṛddhiṃkṛtair eva stuvate //

JPA 85,25-28: stomānāṃ viṣṭutiparibhāṣāḥ

JPA 85,25.

tisra āvāpa ekā-

ekā tisra āvāpa

āvāpa ekā tisra

ity etāvati sarvo hi stomo vihito bhavati-

ity āhuḥ

Note: The initial words *tisra āvāpa* are quoted in Bh 340,22.24.

[Bh 340,17-18] *tisra*===*tyāhuḥ* // prathame paryāye [prathamā trir āvartate madhyamāyām āvāpa uttamaikā / dvitīye paryāye prathamaikā madhyamā trir āvartata uttamāyām āvāpaḥ / uttame paryāye] prathamāyām āvāpo madhyamā- ekā- uttamā trir āvartate / ity etāvati karmaṇi sarvo hi stomo vihito bhavatīty āhur ācāryāḥ //

JPA 85,26.

tad yatraiko varsiṣṭhaḥ paryāyo bhavati
prathamam taṃ kuryād
yathā saptadaśapañcaviṃśayoḥ (JPA 68-70/JPA 85)

Note: Cf. JPA 50,14.

[Bh 340,18-21] *tadya*===*śayoḥ* // pūrvam eva gatārthatvād ete vākye anarthake / nānarthake ayam eva nyāyo viṣṭāvadharmā iti jñāpanārthatvāt / yady ete vākye nākariṣyad asminn adhyāye vihitānān trayānām viṣṭāvabhedānām pūrvasminn api bahūnān darśanāt tadānukūlyena nānyeṣām api stomānām kāmavaśād vā sampadvaśād vā yathārucikḷpti prāsaṅkṣyat / tasmād vaktavye eva //

JPA 85,27.

atha yatraiko hrasīṣṭhaḥ paryāyo
madhyaman taṃ kuryād
yathā caturviṃśasya (JPA 80)

Note: Cf. JPA 50,15.

[Bh 340,22] *atha*===*śasya* //

JPA 85,28.

evam vidvān manyeta
na me kaś cana stomo [']vijñāto [']sti
nāklḷpta iti nāklḷpta iti // //

[Bh 340,22-25] *evam*===*klḷpta* iti // *tisra āvāpa* (JPA 85,25) ity etatprabhṛti yad abhihitam vastu vidvān evam manyeta / mayā avijñāstomo nāsty avihitāś ca nāstīti /

kim uktam bhavati / idānīm abhihitasya vastunaḥ praśamsārtham āha / katham / *tisra āvāpa* (JPA 85,25) ityādinā granthena yāvad abhihitam vastu tāvad vidvān api sarvām stomakḷptim vijñānāti kalpayitum śaknoti ca / kim punar etais tribhir adhyāyair (JPA X-XII) viśṛtaṃ vastu vidvān / evam punaruktatā pariḥṛtā bhavati //

[Bh 340,26-27] // ((24)) //

Note: The text ms. Tj = Burnell 9102 ends (fol. 129a) after the first broken and unreadable line and the cancelled beginning of the second line thus : kalpabrāhmaṇam idam // upari ārṣeyaṃ likhyāmaḥ / om ity etat parameṣṭhinaḥ prājāpatyasya sāma parameṣṭhino vā prājāpatyasya brahmaṇo vā brahma vāco vā satya[ṃ sāma svargasya vā] lokasya dvāravivaraṇam ity ādi antam aindrā mahānāmnayo mahānāmnayas simāś sakva[r]yo madhvīr vandraṣ ṣoḍaśī tamś śa + prājāpatyam gāyatram prājāpatyam gāyatram //

In the commentary mss. follows Jayanta's vṛtti on selected key passages of the Jaiminiya-Ārṣeya-Brāhmaṇa. This is published separately, as it does not belong to the JPA. But at the end of his JĀrṣB commentary Jayanta gives important information concerning the Vṛttis on the Jaiminiya Sūtras by Bhavatrāta and himself, and it is printed here:

[J 346,13-22] agniṣṭomādy anekāśrutim api vidhivij jaiminer yajñatantram /
 vyācakhyāv alpaśeṣaṃ maṭharakulapati[ś] śrībhavatrātanāmā //
 jāmātā bhāḡineyaḥ pravitatayaśasas tasya śiṣyo [']nukūlaḥ /
 bhāradvājo jayanto vyaracayad anayā vyākhyayoktāvaśeṣam //

sūtram gr̥hyaṃ vaikṛtaṃ stomaṃ saṃjñāṃ paryadhyāyādyanuvākatrayaṅ ca /
 pathyād anyāṃ viṣṭutīnāṅ ca kḷptim bhāvatrātīr bhūṣayām āsa vṛtīḥ //
 paryadhyāyāvaśeṣaṃ yad ārṣeyam prākṛtaṅ ca yat /
 pratihāraavidhir yaś ca jāyanti tatra vartitā //

Note: This account leaves some uncertainties. In the colophons the Paryadhyāya is divided into *adhyāyas* and *khaṇḍas/pāṭalas*, but not into *anuvākas*. It may be assumed, however, that here *anuvāka* is a synonym of *adhyāya*. Bhavatrāta is said to have commented on the *kḷpti* of the viṣṭutis excepting the 'regular' *pathyā* rule for them. But what is meant here with *pathyā*? Probably JPA 48-50 (the 10th adhyāya), because in the verses concluding this section we have a calculation of the *granthasaṃkhyā* typical of Jayanta. The sparsely commented JPA 51-61, which also deals with the general rules (they belong the *mahāstomam* section comprising JPA 48-61), could also be by Jayanta, but it could also be by Bhavatrāta, except for the concluding verse probably added by Jayanta, who here calls the author just *vṛttikṛt*. The commentary of JPA 62-85 would in any case be by Bhavatrāta, because the viṣṭutis explained here include also alternative variants that cannot be called 'regular'.