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**Jaimini-Gṛhya-Sūtra
with Bhavatrāta-Vṛtti
and Gṛhya-kārikā**

Preliminary Edition

Asko Parpola

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Preface

This is no. 9 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 with Bhavatrāta's Vṛtti and Śrauta-kārikā. 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. 22 pp.
9. Jaimini-Gṛhya-Sūtra with Bhavatrāta's Vṛtti and Gṛhya-kārikā. 250 pp.

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

The Jaimini-Gṛhya-Sūtra (JGS) has been published three times, all with Śrīnivāsa Adhvarin's commentary or extracts of it:

Raṅgācārya, Kastūri, 1898. *Jaiminigr̥hyasūtram, śrīnivāsāddhvarikṛta-subodhinyākhyavyākhyāsahitam*, ubhayavedāmtapravartaka-paṇḍitaratnabirudāṃkitaiḥ śrī. kastūri raṅgācāryaiḥ pariṣkṛtam. Teynampett, Madras: Printed at The Grove Press. v, 2, 93, 9 pp. Comment: at least in the case of JGS 2,8, Raṅgācārya has omitted a major part of Śrīnivāsa's commentary.

Caland, Willem, 1905. *De literatuur van den Sāmaveda en het Jaiminigr̥hyasūtra*. (Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeling Letterkunde, NR. 6: 2.) Amsterdam: Johannes Müller. 15, 99 pp.

Caland, Willem, 1922. *The Jaiminigr̥hyasūtra belonging to the Sāmaveda with extracts from the commentary*, edited with an introduction and translated for the first time into English. (Punjab Sanskrit Series, 2.) Lahore. Reprinted, Delhi: Motilal Banarsidass, 1984. 62, 80 pp.

Willem Caland, the foremost expert of Vedic ritual texts in his time, not only edited the JGS with extracts of Śrīnivāsa's commentary but also discussed its characteristics and place in the Vedic literature, provided a complete list of the mantras cited, and (in 1922) translated the JGS into English.

The published editions and Śrīnivāsa's commentary represent the Tamil tradition of the Jaiminīya school of Sāmaveda. Bhavatrāta's commentary reflects the Jaiminīya tradition of the Nampūtiri Brahmins of Kerala, and there are some differences. Bhavatrāta's commentary is much more detailed and dates from c. 700 CE. It is considerably older than Śrīnivāsa's, though it is not possible to define exactly the latter's life time.

Bhavatrāta quotes the commented sūtras by mentioning their two first and two last syllables, and his sūtra division has been adopted here, and the sūtras have been numbered

for easy reference. Caland has given the JGS text continuously, without dividing it into sūtras, just indicating the separation of sentences by a small *daṇḍa* above the line (and not always following Śrīnivāsa's divisions).

Another point concerning the division of the text is that the *nāndīmukhaśrāddha* forms chapter 1,6 in Caland's editions, but this chapter has been moved, apparently by Bhavatrāta, from the first part of auspicious life-cycle rites to the second part, which deals with rites of death and ancestor worship: there it joins the other *śrāddha* rites. Accordingly, many chapters have different numbers in the two versions of the JGS, that of Bhavatrāta's commentary published here and that of Caland's editions. The table of contents functions as a concordance, giving the numbers of Caland's editions in parentheses.

In JGS 2,5, Bhavatrāta not only quotes around 40 passages from the related chapters of the Jaiminīya-Brāhmaṇa (JB 1,46-49) but also comments these passages, some quite extensively. In this chapter Śrīnivāsa quotes and comments two JB passages.

Chapters JGS 2,1-6 (JGS 2,1-5) are devoted to funeral rites and ancestor worship. They probably constitute the original content of the second book of the JGS in accordance with the general Vedic practice. This book has been later enlarged by adding to it several chapters most likely taken over almost literally from different late texts of the Baudhāyana school of the Black Yajurveda, with which the Jaiminīyas have been collaborating in South India (Caland 1905:12; 1922:xi): 2,7 (2,6) *gṛhavidhi* and 2,8 *anaśnatsaṃhitākālpa*, and subsequently (2,7) *adbhutaśānti* and (2,9) *grahaśānti*. The two last-mentioned chapters (only in Caland's editions) have not been commented by Bhavatrāta nor by Śrīnivāsa.

Manuscripts

The present preliminary edition of the so far unpublished Vṛtti of Bhavatrāta is based on the following manuscripts.

K = Muṭṭattukkāṭṭu Māmaṇṇu Mana, Panjal, Trichur District, Kerala, Ms. no. P33. Bhavatrāta's commentary on the JGS. Palm leaves with Malayalam script. In good condition. 31.4 x 4 x 4 cm, 139 leaves, 9 lines per page. Ends at JGS 2,8,8.

K2 = Muṭṭattukkāṭṭu Māmaṇṇu Mana, Panjal, Trichur District, Kerala, Ms. no. P33 bis (= I,32). Bhavatrāta's commentary on the JGS. Palm leaves with Malayalam script. In good condition. 31.1 x 4.3 x 4.6 cm. 139 leaves, 9 lines per page. Ends at JGS 2,8,8.

C = ms. no. 740 in the Tripunittura Sanskrit College, Cochin, Kerala. Transcript in Malayalam script on 315 paper pages, 18 lines per page, made (according to the postscript) in October 1938 (1114 tulāṃ 18) by K. Rāma Varmma from a manuscript belonging to the Muṭṭattukkāṭṭu Māmaṇṇu Mana (i.e., either K or K2). Ends (p. 315) *vyāhṛtīr iti bhavitavye vyāhṛtaya iti chāndasaḥ prayogaḥ* = middle of the commentary on JGS 2,8,8.

K107 = Muṭṭattukkāṭṭu Māmaṇṇu Mana, Panjal, Trichur District, Kerala. Ms. no. P107. Bhavatrāta's commentary on the JGS. Palm leaves with older Malayalam script. Maybe 200-250 years old. 34 x 4.7 x 4.5 cm, 147 leaves, 7 lines per page. Ends at JGS 2,8,33, whereafter follow a few leaves in different size, containing *agnihotrasaṃskāra-prakāram*; this manual, in spite of its Sanskrit title, is in the Malayalam language (begins: *nila kolluvān kālam āyāl ...*)

TRA = The late Sri T. Rajagopala Aiyangar's large notebook, Part I, pp. 124-170, 36 lines per page. JGS 2,1,1 - 2,8,33 with Bhavatrāta's commentary in the grantha script. Ends

(after JGS 2,8,33): *itaḥ param pāñcāla-grandhe nāsti*, where *pāñcāla* = Panjal (Pāññāl in Malayalam).

M = Müttirinnōṭu Mana, Mañṅēngōḍi, Pattambi District, Kerala. Bhavatrāta's commentary on JGS. Relatively new and in fairly good condition, slightly worm-eaten. 26.5 x 4.2 x 4.3 cm, 135 folia, ends at JGS 2,8,33, after which comes *agnihotrasaṃskāraprakāram* (fol. 127) and after an empty leaf, *sāmavedīya-aṣṭakāpārvaṇaṇiṇaḥ* and *nārāyaṇabali*. (fol. 129-135, numbered 1-7). On a "fly-leaf" in the beginning, *mūṭṭerāññoṭṭe vaka bhavatrātīyaṃ granthaṃ jaimini((nī))yagrhyavyākhyānam*.

P = Perumāññāṭu Mana, Panjal, Trichur District, Kerala. Ms. no. 36. Bhavatrāta's commentary on the JGS. Palm leaves with Malayalam script. 24 x 5 x 6.2 cm, 201 leaves with 7 to 11 lines per page. Ends on fol. 199b with JGS 2,8,33: *catura / bhakṣa / udakena miśritā saktavaḥ dvau / bhakṣa /*. Rest (= most) of the page empty. On fol. 200-201 follows the *agnihotra-saṃskāra-prakāram*, ending (201b) *...caivū / śrīrāmaguruve śaraṇaṃ śrīñilakaṇṭhaguruve śaraṇaṃ / rī /*.

A = Adyar Library and Research Centre, Chennai, Tamil Nadu. Ms. nos. 75584 and 75585 (34 D 10 and 34 D 11). Jaiminiya-Gr̥hya-Sūtra-Vṛtti by Bhavatrāta. Palm leaves with Malayalam script. Fol. 1-107 (JGS 1,1,1 to JGS 2,4,2*/3*). 36 x 4.8 x 3,7 cm (cover 39.2 x 4.8 cm), 9 lines per page. Fol. 108-146 (JGS 2,4,2*/3* to JGS 2,8,33). 22.3 x 3.3 x 1.5 cm, 8 lines per page. Ends at JGS 2,8,33, after which the rest of the page is empty. The ms. has mistakes in common with L310.

T = The Oriental Research Institute and Manuscripts Library, University of Kerala, Trivandrum / Thiruvananthapuram. Ms L310. Bhavatrāta's commentary on the JGS. Palm leaves with Malayalam script. 29.5 x 3.7 x 3.8 cm. Partly broken and worm-eaten. Leaves 21 and 96 missing. Ends with JGS 2,8,33: *catura / bhakṣa / udakena miśritā saktava / dvau / bhakṣa /* The ms. has mistakes in common with the Adyar ms. Presumably belonged originally to the Moḷaveli Mana in Kidangur, Kottayam District, from which came the Trivandrum ms. L321 containing the commentary of Bhavatrāta and Jayanta on the JŚS, JK, JPA and JĀrṣB. Besides photographs of the original T, I have also a devanagari transcript in 219 pp. of 20 x 30 cm size with about 21 lines per page, kindly sent in October 1981 by Dr K. Appukkuttan Nair, Reader-in-charge.

K, K2 and C end at JGS 2,8,8. All the other mss. end at JGS 2,8,33, but JGS 2,8,35.37-39 and 41-42 have been dealt with before this, after JGS 2,8,15 which is immediately followed by an empty space marking the omission of JGS 2,8,16-22 (also missing are JGS 2,8,34.36 and 40). The sūtras JGS 2,8,23-24.27-33 come after JGS 2,8,42. - This means that all these mss. go back to a single archetype, where the last leaves were partly mixed partly lost (probably broken). — To compensate the loss of Bhavatrāta's commentary on a number of sūtras in the final chapter JGS 2,8, I have cited Śrīnivāsa's commentaries on these sūtras: they also clearly demonstrate how much better we are served by Bhavatrāta.

JGMP = Jaimini-Gr̥hya-Mantra-Pāṭha/Vṛtti. Unpublished text available in a couple of mss.: Ms. 17 of Perumāññāṭu Mana, Panjal, Trichur District, Kerala, 27 x 3.5 x 3 cm; C826 (24.3 x 4 x 3.2 cm) and its transcript, T577, and ms. 23030 (19.4 x 3.8 x 2.3 cm) in the Oriental Research Institute and Manuscript Library, University of Kerala. Occasionally taken into consideration while establishing the mantras of the JGS.

SSC = Sāma-Smārtta-Caṭaiññū. A manual in Malayalam for conducting gr̥hya rituals of the Jaiminiya Sāmaveda, occasionally taken into consideration while establishing the

mantras of the JGS. The first chapters (the *pārvaṇa* section) have been published with detailed comparison with the JGS:

Parpola, Asko, 2011. Codification of Vedic domestic ritual in Kerala: *Pārvaṇa-sthālīpāka* – the model of rites with fire-offerings – in Jaiminīya-Gr̥hyasūtra 1,1-4 and in the Malayāḷam manual of the Sāmaveda Nampūtiri Brahmins of Kerala, the *Sāma-Smārtta-Caṭanīṁ*. Pp. 261-354 in: Jan E. M. Houben & Julieta Rotaru (eds.), *Le Veda-Vedāṅga et l’Avesta entre oralité et écriture - Veda-Vedāṅga and Avesta between Orality and writing. Section III A in Travaux de Symposium International Le Livre, La Roumanie, L’Europe, Troisième édition – 20 à 24 Septembre 2010*, Tome III. Bucarest: Éditeur Bibliothèque de Bucarest.

On the Gr̥hyakārikā published at the end of this volume (pp. 242-247) and on its manuscripts and variant readings, see pp. 247-250.

The present preliminary edition is not perfect. Some manuscript collation, tracing of quotations, and recording of variant readings still remains to be done. A few textual problems also have to be satisfactorily solved. On the whole, however, it has already been possible to establish a fairly reliable text of this important unpublished work, which is herewith brought to the reach of Vedic/Sanskrit scholars.

Helsinki, in July 2023

Asko Parpola

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hariḥ / śrīgaṇapataye namaḥ / avighnam astu //

velātītāvalīḍhavrajad acaragataikatvasaptārṇavormī
vratāvartāvagāḍhotpatitam apahr̥taprāvṛḍambhodaśobham /
prīṇātu prītinādadhvanitasakaladigbhāgam ābaddhalīlam
vārāhaṃ bāṇasatroḥ kṣitivalayavatamaṣaikadamṣṭraṃ vapur vaḥ //

Note: This introductory poem is in the *sragdharā* ('wearing a flower-garland') metre, employed by Kālidāsa in the introductory poem of the *Abhijñānaśākuntalam*. It has the scheme

- - - / - v - / - v v / v v v / v - - / v - - / v - -

= *mrau bhrau yau y* in Piṅgala's *Chandaḥsūtra* 7,25), with caesura after every 7 syllables; cf. A. Weber, *Ueber die Metrik der Inder*, (Indische Studien 8), 1863, p. 400-401. The boar is a Purāṇic symbol of Vedic sacrifice, cf. V. S. Agrawala, *Solar symbolism of the boar Yajña Varāha: An interpretation*, Varanasi 1963; Shrikant Pradhan & Shilpa Sumant, *Yajñavarāha and Vedic sacrifice*, pp. 609-613 in: P. Goyal & al. (eds.), *Animals in Archaeology*, vol. II, Thiruvananthapuram 2023.

yatkopatas tanubhuvān tanutā pinākaṃ
yasyopayāti sakṛd arcayitāpi nākaṃ /
vyekānananaṃ vyadhitayat puratāpinā kaṃ
dāsīṣṭa tena jagate dadhatā pinākam //

Note: A *yamaka* stanza on *pināka-*, 'Rudra's bow' (from *(a)pi + nāka-* 'the thing upon the vault of heaven' = 'rainbow': A. Parpola at the 8th International Vedic Workshop, 2023.)

praṇīpatya pramathapatim anantam akhila jagadekapatim /
gr̥hyasya vṛttir eṣā kariṣyate jaimines tam api namasitvā //

JGS 1,1-4. (pārvaṇaḥ / pākayajñatantram)

JGS 1,1,1.

athāto 'gnim praṇayiṣyan
prāgudakpravaṇam abhyukṣya sthaṇḍilam
lakṣaṇam kuryān madhye

Note: *agnim praṇayiṣyan* quoted in Bh on JGS 1,1,5. – Cf. GGS 1,1,9 anuguptā apa āhr̥tya prāgudakpravaṇam deśaṃ samaṃ vā parisamuhopalipya madhyataḥ ...

athā===nmadhye // dvividhāni karmāṇi gr̥hye kathyante / sāgnikāni kāni cit pārvaṇapum-
savanavaiśvadevādīni kāni cid anagnikāni sandhyopāsanādīni / asti sāgnikānām api dvai-
vidhyam / pārvaṇādiṣu nāgnipraṇayanañ caulaḥkaraṇādiṣu tad astīti / tatredam praṇīya-
mānasyāgner deśasaṃskāravidhānam ādau kriyate /

athaśabdas tāvad ayam adhikārārthaḥ / gr̥hyakarmāṇi vaktum adhikṛtānīty avagamayati
/ ataśśabdo hetau / asmād dhetor imāni karmāṇy adhikṛtānīti / kasmād iti ced yad etair
garbhādhanādibhir gr̥hyavihitaiḥ karmabhis saṃskṛtānān dvijātīnān tejo vardhatetarām
asaṃskṛtānān dvijātīr evotsīdaty ato gr̥hyakarmāṇi vakṣyanta ity arthaḥ /

agnim praṇayisyān praṇeṣyān prāgudakpravaṇam sthaṇḍilam kṛtvābhyukṣya tasya madhye vakṣyamāṇam lakṣaṇam aṅkaṃ kuryāt / sthaṇḍilasya sikatābhiḥ kriyā śiṣṭācāratasiddhopādiyate kriyamāṇena cānenākāraparimāṇaviśeṣāv ākāṅkṣyete / tatra caturaśrākāratvam aratnīparimāṇatvañ cāhavanīyasya homasaṃbandhor āyatane drṣṭe ity upādīyeyātām / jyāyān hi niyamo 'niyamāt //

JGS 1,1,2.

prācīm lekhām ullikhya-
udīcīñ ca samhitām paścāt

Note: Cf. GGS 1,1,9 ... madhyataḥ prācīm lekhām ullikhyodīcīm ca samhitām paścād ...

prācīm===paścāt // vihitasya lakṣaṇasyākāraviśeṣo 'yam ucyate / prācīm ekām lekhām ullikhya tayā samhitān tasyā eva paścād udīcīñ ca lekhām ullikhet / prācī lekhā sthaṇḍilamadhyād ārabdhavyā / udīcyās ca madhyam anayā sandhīyeta / evam eva hi kṛte lekhātrayenoparitanena saṃyuktaṃ sthaṇḍilamadhye lakṣaṇam idam kṛtaṃ syāt / samāyāmā hi sarvā lekhā viśeṣavacanābhāvāt / ā sthaṇḍilāntāya tā vā / tatrainayor madhyāraṃbhamadhyasandhānābhāve lakṣaṇam idam ekam bhāgam avalaṃbya prakāśeta / tatas sādhv etad uktaṃ madhyād ārabdhavyā prācī madhyam udīcyās sandheyam iti /

ā sthaṇḍilāntāya tā eva tu sarvā lekhā syuḥ / itarathā hy aniyamas tāsān doṣaḥ prasajati / asminn api ca pakṣe prācīnān tāvac catasṛṇām lekhānām arthasiddhā samāyāmatā / udīcyās tu tadvigraṇāyatatvam arthād eva //

JGS 1,1,3.

tisro madhye prācyāḥ

Note: Cf. GGS 1,1,9 ... madhye prācīs tisra ullikhyābhyukṣet. Caland (1905:11; 1922:x) notes that *prācyāḥ* (for *prācīḥ*) is ungrammatical. Another similar use is *vyāhṛtayaḥ* for *vyāhṛtīḥ* in JGS 2,2,8.

tisraḥ===prācyāḥ // tisraḥ prācyo lekhā madhya ullikhet /

kasya madhye / udīcyā lekhāyā iti sannidher gṛhṇīmaḥ /

nanu lekhāyā aṇutvāt tanmadhya āsām lekhanan na saṃbhavati / satyam etat / yathā tu saṃbhavati tathā vyākhyeyam / kathaṃ vyākhyāyeta / madhye samāpyerann iti / evam idam pañcalekhātmake lakṣaṇam sthaṇḍilamadhye niṣpādyate //

JGS 1,1,4.

abhyukṣya-
agnim pratiṣṭhāpayed
bhūr bhuvā svar iti

abhyu===riti // kṛtalakṣaṇam sthaṇḍilam adbhīr abhyukṣya tasminn agnim pratiṣṭhāpayed etābhīr vyāhṛtibhiḥ //

JGS 1,1,5.

lakṣaṇāvṛt eṣā sarvatra

Note: This sūtra is quoted in Bh on JGS 2,8,6. – Cf. GGS 1,1,10 lakṣaṇāvṛt eṣā sarvatra.

lakṣa===rvatra // āvṛt kramo mārگاḥ / eṣā lakṣaṇasyāvṛt sarvatra syāt /

lakṣaṇam ity evāstu / kim āvṛdgrahaṇena prayojanam / abhyukṣaṇāgnipratiṣṭhāpanapari-
grahaṇam /

kim punas *sarvatra*- ity anagnipraṇayane 'pi karmaṇy ayaṃ vidhiḥ pravartate / naivam /
evaṃ hi saty *agnim praṇayisyann* (JGS 1,1,1) ity anarthakaṃ syāt / atha yatrāgnipraṇaya-
nan tatra sarvatreti gr̥hyate / na caivam / evaṃ saty *agnim praṇayisyann* (JGS 1,1,1)
vacanād evārthasiddher ayaṃ vidhir anarthaka syāt / kathaṃ punar bhavanto manyante
/ ime brūmahe / *agnim praṇayisyann* (JGS 1,1,1) ity adhikṛtya vihitatvād iyaṃ lakṣaṇāvṛt
yeṣāṃ karmaṇāṃ agnipraṇayanam aṅgaṃ teṣu āvaj jātakarma cauḷakaraṇādiṣu sidhyati /
yat tv agnaḥ karmādāv anyad eva saukāryādyarthaprayuktan deśāntaranayanān tatrāpy
asyā lakṣaṇāvṛtaḥ prasiddhyartham idam vākyam / yeṣān tu nāṅgam agnipraṇayanān na
cārthāt kriyate teṣu nāsyāḥ prasaṅgaḥ /

nanu dvayam apīdam praṇayanam eva yac ca karmāṅgabhūtaṃ yac cārthāt kriyate /
kim ataḥ / idam ato bhavati / *praṇayisyann* (JGS 1,1,1) iti vacanād evobhayatrāpi sidh-
yati / naivam sidhyati / agnipraṇayanam hi nāma yad agner ekadeśaḥ karmārtham ava-
cchidyānyasmin deśe praṇiyate / yathāhavanīyaikadeśa uttaravedau / yat tu kṛtsnasyai-
vāgneḥ kena cin nimittena deśāntaraprāpaṇan tasminn agnipraṇayanaśabdo yady api syād
gauṇa eva mantavyaḥ / yathāgnitrayasya yajñāśālāṃ prati haraṇam / na ca sakṛtprayuktaś
śabdo gauṇo mukhyaś ca bhavitum arhati / tatra- *agnim praṇayisyann* (JGS 1,1,1) iti
mukhyam agnipraṇayanam abhipretam / iyan tu paribhāṣā gauṇe 'pi prāpaṇārthā / yady
api kathaṃ cit praṇayanādhikārād evobhayatrāpi prāpnuyāt punar eva pākayajñādhikārān-
antaryāt tadaṅgabhūte mukhya eva praṇayane lakṣaṇāvṛt pragṛhyeta / tasmād iyaṃ pari-
bhāṣā kartavyaiva //

JGS 1,1,6.

athātaḥ pākayajñān vyākhyāsyāmaḥ

athā===syāmaḥ // athānantaram ata ūrdhvaṃ pākayajñān vyākhyāsyāmaḥ /

pākaśabdo 'yam alpārthaḥ / yad ime haviryajñebhyas somebhyas cālpīyāṃsas tad eṣu
pākayajñāśabdasya pravṛttikāraṇam /

ke punas te pākayajñā nāma / idam atraivocyate //

JGS 1,1,7.

huto 'hutaḥ prahutaḥ prāśīta iti

Note: The whole sūtra JGS 1,1,7 is quoted in Bh on JGS 1,3,41.

Cf. Manu 3,73 *ahutaṃ ca hutaṃ caiva tathā prahutaṃ eva ca /
brāhmyaṃ hutaṃ prāśītaṃ ca pañca yajñā pracakṣate //*

huta===iti // hutaḥ ahutaḥ prahutaḥ prāśīta iti caturvidhāḥ pākayajñā atra vyākhyā-
syante /

yasmin karmaṇi homaḥ pradhānaṃ sarvam anyat tadaṅgam eva sa hutaḥ / yathaitat
 pārvaṇaṃ karma /
 atha yasmin karmaṇi naiva hūyate so 'hutaḥ / yathā prāśanakarma /
 atha yatra dvayaṃ pradhānaṃ homo 'nyac ca karma tadvayāṅgam itarat yatra ca homo
 'nyasyāṅgaṃ bhavati sa prahutaḥ / yathā puṃsavanam anaśnatsaṃhitā ca /
 atha yatra pitṛṇ uddīśya prāśyate tat prāśitam / yathā śrāddhakarma /
 etasminn eva catuṣṭaye sarveṣāṃ evāntarbhāvo ye 'smin gṛhye śrūyante / katham iti cen

naktandinamukhāsakte homakarmaṇi pārvane /
 gṛhaśāntivratādeśakumāreṣṭinaveṣṭiṣu /
 hutākhyā samidādhanē prāptihome gṛhasya ca /
 yāge gārbho 'hutaḥ sāndhyaṃ karma prāśanakarma ca /
 śrāddhe nandīmukhārcāyāṃ prāśitākhyāvagamyatām /
 śeṣaḥ prahutabhāvena kriyābhedo 'vatiṣṭhate /
 nanv evaṃ śāsti bhagavān ahutaprahutau manuḥ /
 prahutaṃ hi balim bhautam āhāsāv ahutañ japam /
 (cf. Manu 3,74 *japo 'huto huto homaḥ prahuto bhautiko balih*)
 atra brūmo hutādīnāṃ lakṣaṇan na japo 'huta /
 ity ucyate hutādītvān no japādau niyamyate /
 abali pañca kartavyān ahutādīn vidhāsyati /
 viśeṣaṇārtham eteṣāṃ japo 'huta itīritam /
 vyākhyayāpy anayāsmākyā japaś ca balikarma ca /
 ahutaprahutau tasmād anuvartāmahe vyaṃ //

JGS 1,1,8.

teṣāṃ ekāgnau homaḥ

Note: *ekāgnau homaḥ* and *ekāgnau* quoted in Bh on JGS 1,4,24.

teṣāṃ===homaḥ // teṣāṃ yo homas sa ekasminn agnau kriyeta /
 kim āhavanīyādiṣv ekasmin / naitat sādhu / āhavanīyādibhyas tv anyasminnn iti grāhyam
 / asahāyavacano hy atraikaśabdaḥ / yathā- *ekasya sūnor maraṇaṃ kaṣṭam* iti / yadi hy
āhavanīyādiṣv ekasminn agnau kriyeta- ity aiṣṣyata- *agnāv* ity evāvakṣyata / tatrāgnimātra-
 sya homaṃ prati prasiddhasyāvidheyatvād āhavanīyādīnān tu śrautakarmopanibaddhā-
 nāṃ smārteṣu nyāyato prāptānāṃ prāptyartham *agnāv* iti vacanaṃ syāt / vikalpaś caiṣāṃ
 ekakāryavīhitānāṃ bhaved eva / evam agnigrahaṇād apy āhavanīyādiṣv anyatamapratyaye
 sidhyati kṛtam idam ekagrahaṇaṃ tannivṛttaye bhavitum arhati / tasmāt sādhuḥkram
 asahāyavacano 'traikaśabda iti / tataḥ pākayajñārtham eko 'gnir ārjanīyaḥ / sa khalv
 ayam agnir aupāsana iti smaryate / evam api karmaṇi karmaṇy agnirūpā dīyeta / naikasya
 nityadhāryatā sidhyati / etad eva hi phalam asya vidher yad ayam agnir dhāryeta /
 nanv āhavanīyādinivṛtṭiḥ / naivam / vidhivaśād dhi te karmasu pravartamānā na pākādiṣu
 pārvaṇādiṣu vā prasajanti / teṣāṃ aprasaṅge laukiko 'gnir arthapṛāptatvād avidheyah / na
 ca dvāv agnī bahavo vaikasmin pākayajñe prasajati / yataḥ tannivṛtṭtyartho vidhi[s] syāt /
 pāriśeṣyād *ekāgnāv* iti vidher eka evāgnis sarvakarmārtha[s] syāt / na navo navaḥ pratikar-
 mopādīyetety evam artho bhavati / yatra tu nava eveṣyate tatraiva tadartho yatiṣyate /
 evam idam avasthitam / catuṣpaṭalyās tv ante (Bh on JGS 1,4,24) siddhānto vakṣyate /
 sa punar aupāsanaḥkriyā katham upādātavyah / parastād idam vakṣyāmaḥ //

JGS 1,1,9.

nitye yajñopavītodakācamane

Note: This sūtra is quoted in Bh on JGS 1,1,31. - Cf. Bh on JSS 3,2*: *śaucārthasyācamanasya yajñopavītasya ca smṛtisiddhatvāt ...*

nitye===mane // yajñopavītam udakācamanañ ca nitye acyute syātām / dvitayasyāpy asya codanāyām prayojanaṃ sārasvatyām uktam (Bh on JGS 1,11,10) /

vikalpāprasakter *nitye* ity anarthakam / nānarthakam stryarthatvāt / tataḥ karmārtham ācamanaṃ vastropavyānañ ca puṃsavanādiṣu kuryāj jāyāpi /

nityagrahaṇasya pūrvavākyāntarbhāvo 'pi tu vaktuñ śakyaḥ / tathāgner dhāryatā prasphu-
ṭam uktā bhavati / kin tu siddhe yatnaḥ kṛta[s] syāt / pūrvam uktam hi pūrvasya vidher
agnyanutsargārthayvam //

JGS 1,1,10.

dārśapūrṇamāsatantrāḥ

Note: This sūtra is quoted in Bh on JGS 1,1,11.

darśa===tantrāḥ // tantram iti kartavyatāpravṛttikramo 'ṅgakālo vā / yāv āhitāgneḥ
parvaṇor vihitau haviryajñau tayor ākhyā darśapūrṇamāsāv iti / darśapūrṇamāsatantram
eṣān tantram iti darśapūrṇamāsatantrāḥ / ete pākayaññā darśapūrṇamāsatantrā vijñātavyāḥ
/ yad eṣāṃ vidhāsyate tantram tad darśapūrṇamāsata evopādāya vidhāsyata ity arthaḥ /
kimartham idam ucyate / jñānārtham eva /

nanu sāmānyacodanāyām bahūnām viśeṣānām vikalpena prāptau dārśapaurṇamāsiko 'pi
cet prāpnoti tasyaivaniyamārthañ ca / tat katham iti cet *sruvañ cāpāṃ pūrṇam* (JGS
1,1,12) iti sāmānyacodanāyām *īdṛśaṃ sruvam* ity anuktatvāt tatra vāṭapālāsakhādirau-
dumbarasauvarṇādayo vikalpena prāpnuvanti / atas tu yatnāt khādira evopādēyaḥ (cf. TS
3,5,7,1; ĀpŚS 1,15,10; Śabara on PMS 3,6,1) / tathedhmasyaikaviñśatidārōr evopakalpa-
nam (cf. BŚS 1,2,30; ĀpŚS 1,5,6) pañcadaśadārōr evābhyādhānañ ca (cf. ĀpŚS 24,3,29)
/ aniyatasamkhye hi dārūbhāre prasiddho 'yam idhmaśabdaḥ / tathā pradhānārtham
avadānaṃ haviṣaḥ pūrvārdhāparārdhābhyām (cf. BŚS 1,16) sviṣṭakṛdartham uttarārdhād
(cf. BŚS 1,17) ity ayañ ca niyamaḥ / tathedhmasya barhiṣaś ca karmaṇaḥ pūrvam
kālāniyamena dravyaśeṣavad upakalpanaprāptau pūrvedyur evopakalpanam (cf. ĀpŚS
1,14,17) iti / atra brūmaḥ / yathā bhavān manyata evañ ced etat *prādeśamātre same* (JGS
1,2,1) iti *saṃsprṣṭān* (JGS 1,3,6) iti ca guṇaceṣṭānām evamādīnām aratnyādiviṣamatvāt
saṃsparśādibhis saha vikalpenaiva prāpnuvatān dārśapaurṇamāsikānām khādiratvādivad
ata eva yatnān niyamasiddher vidhyānarthakyaṃ prāpnoti / tasmāj jñānārtham eveti
samyak / yadi ca bhavaduktārtham syāt puroḍāśaḥ pārvāṇe pravarteta /

kiṃ punar idānīm sāmānyacodanāyā viśeṣā vikalpenaiva / kas saṃśayo niyamakāraṇābhāve
/ yaś caivam eveti śiṣṭai[s] smaryate tasya tathātvaṃ eva syān nāniyamaḥ / yathā parisam-
ūhane prādakṣiṇyam sruvasya parṇatvakhādiratve idhmasya pañcadaśadārōr abhyādhānaṃ
samidhām uparitanīnān tritvam iti ca / yathā sruvedhmacodanāyām kīdṛśa[s] sruvaḥ
kīdṛśa idhma ity ākāṅkṣā bhavati tadvad dravyāṇām upakalpane haviravadāne ca kas-
min kāle kasmāt pradeśād iti cākāṅkṣā bhavati / yato viśeṣaniyame na kāraṇaṃ dṛṣyate
'to 'tra kālapradeśaniyamō 'naṅgam / alam atiprasaṅgena //

JGS 1,1,11.

svatantrā vā

svatantrā vā // svam eṣān tantram iti svatantrāḥ / atha vā svatantrā evaite vijñātavyāḥ / yad eṣāṃ vidhāsyate tantran tad eṣān nisargata eva syān na kutaś cid upādīyata ity arthaḥ /

idam api jñānārtham evāsya cobhayasya vidher mitho viruddhasya tathyatānupapatteḥ pūrvapakṣasiddhāntatayā vyākhyāyate / tatra *darśapūrṇamāsatāntrā* (JGS 1,1,10) iti pūrvapakṣaḥ / *svatantrā* iti siddhāntaḥ / pūrvapakṣe pākaya-jñānām ṛtvikkartṛtvaṃ pārvaṇasya dvihaviṣṭvam upakāraṇasya navahaviṣṭvam prakṛtidravasya ca haviṣāñ caturmuṣṭi-parimāṇatvam ity evamādi śiṣṭair asmaryamāṇam api prāpnoti na tu siddhānte / tritayam eva tatrāṅgīkartavyaṃ yac ca vidhīyate yac cārthāt sidhyati yac ca śiṣṭā smaranti / yathā dravyāṇām prokṣaṇam sviṣṭakṛtas sakṛdavadānam abhyādhātavyasyedhmasya pañcadaśadārutvam ityādi /

ye tu ke cid iha pārvaṇadvayam api darśapūrṇamāśākhyaṃ manyamānā vyācakṣate puṃsavanādiṣu sarvapākaya-jñeṣu pārvaṇoktasya tantrasyopādānārthan *darśapūrṇamāsatāntrā* (JGS 1,1,10) ity ucyante teṣv eva tu keṣu cit sāyamprātarhomādiṣu tasyānupādānārtham *svatantrā* iti cocyanta iti te tapasvino 'nukampyāḥ / na kañ cid apy apahasitum yuktam / na cedam vyākhyānaṃ hetubhir dūṣyaṃ prasphuṭadoṣatvāt / katham asya prasphuṭadoṣateti ced darśapūrṇamāśāśabdasya haviryajñaviśeṣābhidhāyitvāt kva cid api ca loke vede vā pārvaṇahome pravṛttyadarśanād ekasya ca śabdasyāsmābhir anekārthatvākalpanasyānyāyyatvāt / atha vā pārvaṇasthālīpāka ity ādau drṣṭatvāl laghutvāc ca pārvaṇaśabdasya *pārvaṇatantrā* ity anukteḥ kalpyakāraṇatvād darśapūrṇamāsatāntrāḥ puṃsavanādāyo jātakarmādāya svatantrā ity avāśyavaktavyatvaprasaṅgād yathāśrutakalpanāyāñ ca darśapūrṇamāsatāntratāyā[h] svatantratāyāś cobhayatrāpy animayaprāptes sandhyopāsanādīnām api pārvaṇatantrasya pakṣeṇa prasaṅgād bahubhyaś cānyebhyo 'pi hetubhyaḥ prasphuṭadoṣam etad iti nādartavyam /

kiṃ punar bhavatpakṣe puṃsavanādiṣu pārvaṇatantran na gacchati / gacchati / tadarthaṃ hi vakṣyata *eṣā homāvṛt sarvatra-* (JGS 1,3,41) iti / tasmād atra pūrvapakṣasiddhāntatayaiva vyākhyānaṃ sādhyāḥ /

athaitān pākaya-jñān ekaikaśo vivakṣamāṇaḥ pārvaṇam evādau samupādatte //

JGS 1,1,12.

dakṣiṇato 'gneḥ pūrṇapātram upanidadhāti
sruvañ cāpām pūrṇam

Note: *sruvañ cāpām pūrṇam* quoted in Bh on JGS 1,1,10.

dakṣiṇato===pūrṇam // agner dakṣiṇataḥ pūrṇapātram adbhiś ca pūrṇam sruvam upanidadhāti / vakṣyati dakṣiṇātvena pratipattiṃ pūrṇapātrasya (JGS 1,4,22) / tasmān maṇisuvārṇādinām vṛihiyavādinām vā pūrṇapātram atropādeyam / tad eva hi dakṣiṇārham / anarthakasyāpi somacamasāder dakṣiṇātvena śravaṇān (cf. JB 2,159: 228,30-31) niyamakāraṇādṛṣṭeś ca yena kena cid udakādināpi pūrṇam syād iti cet tad ayuktam / na hi loke vede vā *dadyād* iti sāmānyacodanāyām api bhasmatuṣapāmsūpalodakādi deyatayā pradīyate / somacamasādi tu pratyakṣavihitatvān na drṣṭāntaḥ / tasmād uktavidham eva

dravyam atra grāhyam / caulaḥkarāṇe 'tha dr̥ṣṭānām vr̥hiyavatilamāṣāṇām (JGS 1,10,4-6)
evānyatamat /

ke cid asyāpi sruvasyevādbhir eva pūraṇam icchanti / na tad asmābhir mṛṣyate / yadi hi
tad aiṣiṣyata- *apāṃ pūrṇe* ity avakṣyata //

JGS 1,1,13.

uttarato 'gner idhmābarhiḥ

uttara===barhiḥ // idhmās ca barhiś cedhmābarhiḥ / *anyeṣām api dr̥śyata* (Pāṇini
6,3,137) iti dīrghalakṣaṇam / idhmā iti dārubbhārasyākhyam / dvididhaś ca dārubbhāraḥ
karmasu prayujyate vacanād anyo 'rthād anyañ / tayor yo vacanād viniyuḥyate 'vayavaśaḥ
/ *paridhīn paridadhāti-* (JGS 1,3,2) iti / *athedhmam ādāya-* (JGS 1,3,14) iti / *ghṛtenāktās
samidha ādadhāti-* (JGS 1,4,8) iti ca / tasyedam idhmaśabdenopādānam / tatra- *athedhmam
ādāya-* (JGS 1,3,14) ity atra pañcadaśadārutvaṃ *ghṛtenāktās samidha* (JGS 1,4,8) iti cāsān
tritvam uktaṃ śiṣṭasmarāṇāt / parastād api hetur vakṣyate (Bh on JGS 1,4,8) / tataś
ca paridhibhis sahaikaviṃśatidārur idhmas saṃvartate / barhiś ca paristaraṇādītvena
viniyokṣyamāṇam (JGS 1,1,35ff.) samastam atropādīyeta //

JGS 1,1,14.

devasya tvā savituh prasave

'śvinor bāhubhyāṃ

pūṣṇo hastābhyāṃ

prokṣāmi-

iti prokṣitam upakṣiptam bhavati

deva===vati // sarveṣāṃ karmāṅgabhūtānān dravyāṇām kṛtaśuddhīnām ādāv eva san-
nidhāv upasthāpanam upakalpanam / yad upakṣiptam dravyajātan tad *devasya tvā-* ity
anena savitr̥devatākena mantreṇa prokṣitam bhavati prokṣyata ity arthaḥ / yac cāsmin
yajūṣi *pratigr̥hṇāmi-* (JGS 1,8,18) iti tasya sthāne *prokṣāmi-* iti kuryād arthasya baliyastvāt
//

JGS 1,1,15.

sakṛd yajuṣā

sakṛd yajuṣā // anena yajuṣā sakṛt prokṣet /

gatārthatvād idam anarthakam / nānarthakam prokṣyamāṇadravyābhidhāyinā dvitīyena
padena bahvabhidhānāsambhavād atraiva ca pratyakṣam upāttasyohānupapatteḥ prokṣa-
ṇasya pratidravyam āvṛtteḥ prasajato nivṛttyarthatvāt / ekavāyatāyām api na doṣaḥ /
devasya tvā- iti sāvitreṇa yajuṣā sarvan dravyajātam sakṛd eva prokṣitam bhavatīti /
prokṣed ity adhyāhāryam //

JGS 1,1,16.

dvis tūṣṇīm

dvis tūṣṇīm // mantrāvidher evārthasiddhes tūṣṇīm ity anarthakam / nānarthakam samantrakam amantrakañ ca dvir eva prokṣaṇasyaiva prasajato nivṛttyarthatvāt / kin tathāpi prasajati / prasajati dvirāvṛttiguṇakam eva prokṣaṇam mantrānta ārabdhavyam / tadāvihitam syād sakṛdgrahaṇam / idānīm kimartham / kin tv asmābhir bhavatām mā dravyāṇi mantraliṅgānuvivrtsayaikaikaśaḥ prokṣiṣyata- iti khalu sakṛdgrahaṇam kriyate //

JGS 1,1,17.

khādiraḥ pālāśo vedhmaḥ

Note: *khādiraḥ pālāśo vā* quoted in Bh on JGS 1,1,24. – Cf. GGS 1,5,14 athaidhmān upakalpayate khādirān vā pālāśān vā. – BŚS 28,13,14 pālāśaḥ khādiro vedhmaḥ; further ĀpŚS 1,5,6-9; ŚB 1,3,3,19-20.

khādi===vedhmaḥ // idhmasyāyaṃ prakṛtivṛkṣasya niyamaḥ kriyate / khadiramayo vā palāśamayo vedhma[s] syāt / khadiro dvidho rakta[s] śveta iti / palāśas trividha[s] ślakṣṇo lomaśako vratatir iti (cf. BŚS 24,23,5-6 *athedhmāni trīṇi palājātāni bhavanti ślakṣṇako lomaśako vratatir iti*) / teṣām aniyamenānyatamasyopādānam / raktakomaśakayos tu prasiddhā mukhyatā / tasmāt tadasambhavapravṛttaya iti //

JGS 1,1,18.

tadalābhe vibhītakatilvakabādhakanimbavrājavrkṣaśalmalyaraludadhithakovidāraśleṣmātakavarjyam

Note: The text mss. have *varj(j)am*, but the variants of Bhavatrāta's pratīkas here and in JGS 1,1,20,23 suggest that he read *varjyam*. – Cf. GGS 1,5,15 khādirapalāśālābhe vibhīdakatilvakabādhakanīvanimbarāja-vṛkṣaśalmalyaraludadhithakovidāraśleṣmātakavarjam – BŚS 28,13,15 *tayor alābhe yājñikānām vā vṛkṣāṇām anyatamas / teṣām alābhe 'rarukapitthakovidāraśālmaliśleṣmātakanīpanimbatilakabādhakavibhītakarājavrkṣakarañjapalāṇḍuvarjam*. Cf. also ŚB 1,3,3,19-20.

tada===varjyam // khadirapalāśāsambhave daśaitān vṛkṣān varjayitvānyeṣām vaṭodumbarāmṛdīnām ekasyāvayava idhma[s] syāt //

JGS 1,1,19.

sarvavanaspatīnām idhmaḥ

Note: *sarvavanaspatīnām* is quoted in Bh on JGS 1,1,21. – Cf. GGS 1,5,15 ... sarvavanaspatīnām idhmo yathārtham syāt. – BŚS 28,13,16 sarvavanaspatīnām idhmo bhavatīty eke.

sarva===idhmaḥ // ayam apy eka āpatkalpaḥ / sarveṣām vanaspatīnām avayava idhma syāt / ye 'puṣpāḥ phalavantas te vanaspatayaḥ plakṣodumbarādayaḥ / nanv eṣām adhanād api vidher upalabdhopādeyatā / satyam upalabdhā / ayam vidhir āmranāgādyaparigrahād ye ca vibhītakādiṣu phalino 'puṣpās tatparigrahāc ca pūrvasmād bhidyate / evaṅ ca sati khadirapalāśāv anupalabhamāno 'nyataravidhivaśena pravarteta / अपरा ाहा / iha lokavedayor vidhayas satyām api sāmānyagatau sānnidhyāpekṣayaiva prāyeṇa pravartante / *nadīm vraja / brāhmaṇān bhojaya / puruṣasūktena juhuyāt* (JGS 1,5,4) / *sa sarvastomo bhaviṣyati-* (cf. JB 2,234: 260,25 *sa sarvastomo bhavati*) ityādayaḥ / tad atrāpi vanaspatīśabdena sāmānyavacanenāpi ya eva yajñāṅgabhūtā vanaspatayas ta

evopādīyante sannihitā iti / yajñāṅgabhūtānām sarveṣān drumāṅgām śamīvaṭodumbarā-
dīnām avayava idhma syāt khadirapalāsābhāve /

atha vā pradhānavacano 'yaṃ sarvaśabdaḥ / yathā sarvarājā sarvamedha iti / tataś ca sar-
vavanaspatīnām pradhānavanaspatīm ity arthaḥ / tathāpy ukto 'rthas sidhyati / yajñīyā
ayañjīyebhyaḥ pradhānatarāḥ yajñasyānyakarmabhyaḥ prādhānyāt /

atha vā sarvakāmasādhanatvāt sarvaśabdo yajñe vartate / śrūyayet hi *yatkāma enam
āharate sam asmai sa kāma ṛdhyata* (JB 1,67: 30,16-17,sa not in JB ed.) iti / tatra
ṣaṣṭhīsamāsakalpanayāyam evārthas sidhyati /

nanu vanaspatigrahaṇād ye 'puṣpāḥ phalavantas teṣām eva / naitat sādhu / sarvaiva
hi tarujātir vanaspatīśabdenocyate sarvā ca vṛkṣaśabdena / loke hi *śākhām ānaya-* ity
ukta āmraśākhām apy ānayati *vṛkṣaśākhām* iti ca vaṭaśākhām api / vede 'pi *sa vanas-*
patīn upāsīdad asyai brahmahatyāyai tṛtīyaṃ prati grhṇīte / *te 'bruvan varaṃ vṛṇīmahai*
vṛkṇāt parābhaviṣyanto manyāmahe tato mā parābhūmety āvraścanād vo bhūyāṃsa uttiṣṭhān
ity abravīt tasmād āvraścanād vṛkṣāṅām bhūyāṃsa uttiṣṭhanti vārevṛtaṃ hy eṣām (TS
2,5,1,3-4) iti vṛkṣavanaspatīśabdāyor ekaviṣayātā dr̥śyate / tathā *sa yāṃ vanaspatīṣv avasat*
tām pūtudrāv (TS 6,2,8,4) iti puṣpiṇaḥ pūtudror vanaspatitvam / āsmākīno 'pi mantrō
vanaspatīnām puṣpavattvam avagamayati *vanaspatīnām puṣpam asi-* (JGS 1,17,19) iti /
kiṃ bahunā / prasiddhataram etal loke vede ca vṛkṣo vanaspatir ity abheda iti / yathā
vipro brāhmaṇa iti / yadi ca bheda[s] syād *añjanti tvām* (RV 3,8,1; KB 10,3,1; AB 2,2,1) *uc*
chrayasva vanaspate (RV 3,8,3; KB 10,3,2; AB 2,2,6) *vanaspate śatavalśa* (RV 3,8,11; TS
1,3,5,1) *svāveśo 'si-* (TS 1,3,6,1) ityādayaḥ bailva (KB 10,1,11; AB 2,1,6-8; TS 2,1,8,1-2)
eva yūpe syur na khādirapālāsāyoh /

yat kṛṣṇo rūpam (kṛtvā prāviśas tvam vanaspatīn TB 3,7,4,8; ĀpŚS 1,6,1) iti cedhmasanna-
hanamantrasya vanaspatīlīngatvād idhmasya khādiratvaṃ pālāsatvaṃ veṣṭipaśubandheṣu
na syād yathā cchāgāliṅgatā praiśākhye¹ chāgapaśucodanāyām / tathā- *avayave ca prāny-*
ośadhivṛkṣebhya (Pāṇini 4,3,135) ity eṣa vidhiḥ /

plakṣādīn parihared (source untraced) *vṛkṣamūle nivased* (cf. Vasiṣṭhasmṛti 10,12-13 *vaset*
... vṛkṣamūle vā; VaikhDh 3,6 *... vṛkṣamūle vā nivaset*; Manu 6,26 *... vṛkṣamūlaniketanaḥ*)
iti ca vidhim anuvartamāno munīḥ plakṣādīmūlan nopagacchet / *na vṛkṣam ārohed* (JGS
1,18,46) iti snātakāḥ plakṣam āruhya nipaten na caivamādy evam iṣyate / tasmāt tarusā-
mānyavacana eva vanaspatīśabdaḥ /

yat tu bhagavān manur vadaty *apūṣpāḥ phalavanto ye vanaspataya[s] smṛtāḥ / puṣpiṇaḥ
phalinaś caiva vṛkṣās tūbhayata[s] smṛtāḥ-* // (Manu 1,47) iti taj jñānārtham eva na
vyavahārārtham / laukiko hi śabdārthasaṃbandhaḥ / na tatra śāstraṃ pravartate / tad
uktaṃ *siddhe śabdārthasaṃbande* (Vārttika 1 on Pāṇini 1,1,1) lokato 'rtha iti /

alam atiprasaṅgena / idan tu vicāryam / pratiśiddhe vṛkṣadaśake ye keṣu cid yajñeṣūpadīś-
yante bādhakavibhītakādayas teṣām asmin pakṣe pravṛttir asti nāstīti / kim atra yuktam
/ nāsti pravṛttir iti / trividhā hi yajñā nityāḥ kāmyā naimittikā iti / tatra hi nityānām
yad aṅgabhūtan tad eva yajñīyatvena grāhyam / itarathā hi sarvam idaṅ carācaram sar-
vamedhākhye yajñe upayujyamānatvād yajñīyam eva syāt / na tatra yajñīyāyajñīyavyapa-
deśa upapadyate / tasmān na bādhakādīnām pravṛttiḥ / evam idaṃ khādirapalāsābhāva-
viṣayaṃ kalpadvayam / vṛkṣadaśakād anyeṣām sarvavṛkṣāṅām ity ekah / yajñīyānām evety
ekah /

¹ *praiśākhye* emended : it praiśākhe A : praiśāye T : praiśāyema P, M : preṣāyema K.

pūrvavākyavad atrāpy anuvartanād eva siddher idhmagrahaṇam anarthakam / nānarthakam
ayaṃ pūrvasmād abhimata ity etadarthatvāt /

tasmāt khadirapalāsāsambhave sarveṣāṃ yajñīyānāṃ śamīvaṭādināṃ grahaṇam / teṣāṃ
api tv asaṃbhave drumadaśakavarjyam anyeṣāṃ / api khadirapalāsābhāve tarujātiḥ kadara-
kiṃśukapurogā prasajati sarvā tābhyāṃ sārūpyānukrameṇa / saṃbhavato niyaman dharmā-
sūtreṣu (?) kriyate yajñatarūṇāṃ / asaṃbhave tv eṣāṃ grahaṇam yathāprasāṅgan / tatra
daśeme drumā nirasyante ye vākyadvayam ekikṛtya vyācakṣate / teṣāṃ idhmopādāne
śamīvaṭādibhir āmrāmalakalikucādīnān tulyatvam ayuktaṃ prasajati //

JGS 1,1,20.

kuśālābhe śūkatṛṇaśaraśīryabalbajamutavanalaśuṅṭhavarjyam

Note: Cf. Bh on JGS 2,5,1 yathā kuśālābhe śūkādivarjam ity evaṃvidhau kuśālābhe kuśagrahaṇan tadvat.
– Cf. GGS 1,5,16 viśākhāni prati lūnāḥ kuśā barhiḥ, 18 teṣāṃ alābhe śūkatṛṇaśaraśīryabalbajamutava-
nalaśuṅṭhavarjam sarvatṛṇāni. – BŚS 28,13,11 kuśā staraṇārthe 12 teṣāṃ alābhe śaramayakutapāśvavāla-
muñjasugandhitejanārjunādārādūrvāśyāmakāḥ kṣīravṛkṣā iḥṣava ity etebhyaḥ 13 prastarabarhividhṛti-
pavitrayūparaśanāśālākaparistarāṇāntardhānāśanaśayanastotropākaraṇarthāḥ kāryāḥ sarvatṛṇebhyo vā śuśka-
śuṅṭhinalabalbajakṛṣṇatūlatṛṇavarjya.

kuśā===varjyam // darbhālābhe kuśālābhe śūkatṛṇādīnīmāni varjayitvānyeṣāṃ muñjadūr-
vāśvavālamustošīragavīdhukādīnan tṛṇānān tv ekaṃ grāhyam / āśvavālān eva tu prāyene-
hatyāḥ parigrhṇanti / viśvāmitrakuśās tv anyebhyo viśiṣṭatarāḥ //

JGS 1,1,21.

sarvatṛṇāni

sarvatṛṇāni // idaṃ *sarvavanaspatīnām* (JGS 1,1,19) ity anena tulyavyākhyānam //

JGS 1,1,22.

śuklās sumanasah

Note: This sūtra is quoted in Bh on JGS 1,1,24 and on JGS 1,6,11.

śuklā===nasaḥ // sarvahomeṣv agnyāyatānasya puṣpair alaṃkarānāṃ śiṣṭācārasiddham
/ kariṣyate ca puṣpacodanā *sragbhir alaṃkṛtya-* (JGS 1,6,11) ityādi / tatra sarvatra sarva-
puṣpapṛāptāv ayan niyamaḥ kriyate / sumanasah puṣpāni / śuklās sumanaso grāhyāḥ
//

JGS 1,1,23.

tāsām alābhe japārūpakākutthābhaṇḍīkuraṇḍakavarjyam

Note: *tāsām alābhe* quoted in Bh on JGS 1,1,24, *alābhe* in Bh on JGS 1,1,25 (*anuvṛtti*).

tāsām===varjyam // śuklānām sumanasām abhāve japādīn pañca varjayitvānyeṣāṃ sarve-
ṣāṃ sumanaso grāhyāḥ //

JGS 1,1,24.

gandhavatyō vā sarvavarṇāḥ

gandha===varṇāḥ // gandhavatyō vā sugandhayo vā sumanasāḥ sarvavarṇā varṇaviśeṣāna-
pekṣayā grāhyāḥ /

kim ayam apy āpatkalpaḥ / kim evaṃ sati syāt / *sarvavarṇā* ity anarthakaṃ syāt /
śuklānām alābhe gandhavatyō grāhyā ity etāvataiva hi sarvavarṇānām grahaṇaṃ sidhyati
/ evaṃ ced ayam mukhya eva kalpaḥ / yathā *śuklās sumanasa* (JGS 1,1,22) iti / evaṃ hi
manyāmahe / dvau puṣpāṇām guṇau saṃmatatarāv anyebhyaś śuklatvaṃ sugandhitvaṃ
ca / tulyam eva cainayoḥ prāśastyam matvā pakṣadvayan tulyatayaiva vihitam iti / evam
apy anarthakaṃ eva *sarvavarṇā* iti / *śuklās sumanaso gandhavatyō vā-* iti nyāsaḥ kārya[s]
syāt / yathā *khādiraḥ pālāśo vā-* (JGS 1,1,17) iti / kim evaṃ bhavān pravṛttaḥ / vayam apy
evaṃ parihariṣyāmaḥ / vākyāntaram etat / *sarvavarṇā* iti sarve varṇāḥ / śuklakṛṣṇalohitā
yāsu tās sarvavarṇāḥ / sarvavarṇā vā sumanaso grāhyāḥ /

atha vaikaṃ evedaṃ vākyam *gandhavatyō vā sarvavarṇā* iti / mukhyas tv ayam kalpa iti
jñāpanārthaṃ *sarvavarṇā* ity uktam / itarathā hi *tāsām alābha* (JGS 1,1,23) ity ānantar-
yād āpatkalpataiva syāt / yat tūktaṃ *śuklās sumanaso ... gandhavatyō vā-* (JGS 1,1,22-24)
iti nyāsaḥ kārya[s] syād iti / tad acodyam / asati hy anarthavirodhe yathāruci vākyāny
ācāryā nyasyanti / tatas siddha utpalanandyāvartayos samatayaiva pravṛttir iti /

atha vā vyavasthitam idaṃ mukhyatvaṃ grāhyam / agnyalamkāraṇe śuklā anyatra gandha-
vatya iti //

JGS 1,1,25.

catasra ājyaprakṛtayo bhavanti

cata===vanti // ājyañ codayiṣyati *ājyam āsicya-* (JGS 1,2,6) iti / tatra sarpir gṛtaṃ
ājyam iti saṃjñā dadhnaḥ payaso vā bhṛśan nirmathitāj jāte dravye samyag agnau pakve
vigatanavanītābhidhāne rasavarṇāvasthābhīr api tasmād bhinne prasiddhā / evam eva
ca dravyam dravyāvasthāvedino vaidyā gṛtacodanāyām upādadate / tasyājyasyābhāve
tatsadṛṣṭatāilamadhujaḥlakṣīrādibahudravayaprasaṅge niyamo 'yaṃ kriyate / atra cārthād
ājyālābha ity adhyāhāryam / yasya dravyasyājyam vikāras sājyasya prakṛtiḥ / catasra
ājyasya prakṛtaya ājyasyālābhe tatkārye bhavanti /

alābha (JGS 1,1,23) iti cānuvarteta / kasyeti ced ājyasya prakṛtitvād ājyasyaivālābha iti
sidhyati / kāḥ punas tā iti ced idaṃ vakṣyati //

JGS 1,1,26.

ūdhanyam vā vāhyam vā dadhi vā payo vā

Note: Compare JGS 1,1,25-26 to BŚS 28,13 *gṛtaṃ ājyārthe / gavyam iti pratyayaḥ / tasyālābhe māhiṣam
ājam vā gṛtaṃ ājyārthe prayuñjīta / bhojaneṣv aviruddhaṃ manyanta eke / tayor alābhe tailam pratinidhiḥ
/ tasyālābhe jartilatailam*

ūdha===yovā // ūdhanyam iti navanītasyākhyā / ūdhasi jātam iti / anyāni snehadravayāṇi
nodhasi bhavanti / *duhāno babhra ūdhanī* (JS 3,23,5) *iti / ime ha vāvodhanī* (JB 3,67:
382,19-20) iti darśanād ūdhanyaśabdaḥ kṛtalakṣaṇaḥ /

vāhye rathasākaṭādāv aśvādibhir drutam ūhyamāne tadavasaktau sati dadhighaṭe dadhi-
dṛtau vā tasya dadhno ghanāghanau bhāgau pṛthak bhavataḥ / tatra yo ghanas sa vāhyam
ity ucyate / vāhye bhavam iti / tad apy agnāv atipakvam ājyatvena samvartate /
ūdhanyaṃ vā vāhyaṃ vā dadhi payo vā / etā ājyaprakṛtayo jñeyāḥ / samuccaye vāśabdaḥ
/

atha vā prayogāpekṣayā vikalpaḥ / pṛthag eva hi prayujyante na saha /

kathaṃ punar navanītam ājyaprakṛti[s] syāt / nanu tad ājyam eva / atra brūmaḥ / uktam
eva tad asmābhir ājyasya lokavedaprasiddhaṃ lakṣaṇam / navanītam iti dadhipayasor
mathanād utpannam adravan dravyam ucyate / tayoś ca rasavarṇābhidhānadharmaśakti-
bhinnatvād bhinnatvam eva niścetavyaṃ vyapadeśān ca dṛśyate / ājyaṃ sarpir anutpūtan
navanītañ cotpūtam iti / asti ca prayogo loke navanītaṃ gṛtaṃ iti / yadi caivam sati
bhedo na syāt tasmān navanītam ājyasya prakṛtir eva nājyam / yas tv ājyaśabdo navanīte
sa gauṇo vijñātavyaḥ / athaivam ucyeta / navanītasyālpakād yatnād ājyatvasampatter
navanīte labdha ājyam api labdham eva syāt / tatrājyālābhaviṣayatā nāsya yukteti / tad
dadhno 'pi tulyam / tad api hi kṣīrāpekṣayālpakād eva yatnād ājyatvena samvartate / yadi
cocyeta yāvad dadhi home paryāptan tata utpadyamānam ājyam aparyāptam utpadyate
/ tatra dadhilābhenājyaṃ labdham syād iti / tan navanītasyāpi tulyam / navanītād api hi
paryāptād aparyāptam evājyan niṣpadyate / yad dhi tasya dravībhūtamātrasya parimāṇan
tato 'lpataram pakvabhāve bhavati / tatra navanītalābhe 'pi nājyaṃ labdham syād ity
ājyālābhaviṣayatāsyā yuktaiva / tasmāt sa devoktam ājyaprakṛtir navanītan nājyam iti
/ vāhyasyāpi caivam evānājyatvam anavanītatvañ ca sutarāṃ sidhyati / *dadhi vā-* ity
avacanan dadhno vaidharmyajñāpanārtham / tato 'syānadhiśrayaṇaṃ sidhyati / yuktam
etad agnisānnidhyam api hi dadhno vipattaye /

kiṃ punar agnāv adhiśrayaṇam / uktañ ca paratantre *na dadhy adhiśrayati-* (ŚŚS 2,7,10)
iti /

śruter gavyaṃ gṛtaṃ mukhyam alābhe 'syājamāhiṣe /
tadalābhe prakṛtayas tailādi tadalābhataḥ //

JGS 1,1,27.

paścād agner ācamanam

paścā===manam // paścād agner ācamanam / yad ihācamaṇaṃ kriyāṅgatayā coditañ
codayīṣyate copanāyanādiṣu (JGS 1,11,10, etc.) tasya yatra kva cid āsīnena nivartanapra-
saṅga itīdam ucyate / pa:scād agner ācamanam ācamanapradeśa[s] syāt /

atha vā paścād agner ācamanakriyāṃ kuryād iti yojyam /

tasya punar ācamanasya kiṃ rūpam iti ced vakṣyate 'traiva //

JGS 1,1,28.

trir ācāmet

trir ācāmet // trir evācāmen na catuḥ //

JGS 1,1,29.

dviḥ parimṛjet

dviḥ parimṛjet // dvir eva parimṛñjyān na triḥ / *parimṛjed* iti cchāndasaḥ prayogaḥ /
tatra vyatyayena śo 'pi mṛjes sidhyati //

JGS 1,1,30.

sakṛd upaspr̥śet

sakṛd===spr̥śet // sakṛd āsyam upaspr̥śet / alomakena pradeśena dviḥ //

JGS 1,1,31.

pādāv abhyukṣya śiraś ca
śīrṣaṇyān prāṇān upaspr̥śed
[apa upaspr̥śya]

pādā===spr̥śya // pādau śiraś cābhyukṣyāpa upaspr̥śya śirasi bhavān prāṇān prāṇāyatanāni
cakṣurgḥrāṇaputaḥkarṇāsyāni upaspr̥śet / *khāny adbhis sam̐spr̥śed* (Vasiṣṭhasmṛti 3,30;
see also Manu 2,60) iti yo 'rthaḥ sa evātrāpi /

atha vā *prāṇān upaspr̥śed* ity etadantam eva vākyam / *apa upaspr̥śya-* iti tūttaravākyaṛthān-
tarbhāvi / *adbhir* iti tv arthākṣiptam adhyāhāryaṃ yathā parimārjane (Bh on JGS 1,1,34)
/

kiṃ punar idam ācamaṇaṃ prokṣaṇottarakālam / naitad evam / karmādāv evedaṃ kar-
tavyaṃ prathamavihitatvāt / *nitye yajñopavitodakācamane* (JGS 1,1,9) iti vihitasya pra-
deśavidhir atra kriyate / na vihitam punar vidhātavyam //

JGS 1,1,32.

apa upaspr̥śya
paścād agner upasamāhitasyopaviśya
dakṣiṇena pāṇinā bhūmim ārabhya
japati
idaṃ bhūmer bhajāmaha
idaṃ bhadraṃ sumāṅgalam /
parā sapatnān bādhasva-
anyeṣāṃ vinda te dhanam iti

Note: *idaṃ bhūmeḥ* is quoted twice in Bh on JGS 1,3,10. – Cf. GGS 4,5,3 paścād agner bhūmau nyañjau
pāṇi pratiṣṭhāpya- *idaṃ bhūmer bhajāmaha* (SMB 2,4,1) iti.

apa===miti // prokṣaṇānantaraṃ kartavyam idam ucyate / apa upaspr̥śyodakaklinna-
pāṇir upasamāhitasya samiddhasyāgneḥ paścād upaviśya dakṣiṇena pāṇinā bhūmim āra-
bhyemaṃ mantrañ japati / mantraliṅgād avisṛjann eva japet / r̥ktvāc ca *sumāṅgalam* ity
avasyet //

JGS 1,1,33.

vasvantam rātrīś cet

Note: Cf. GGS 4,5,4 vasvantam rātrau *dhanam* iti divā.

vasva===triścet // rātrīś cet prayogakāla[s] syād vasuśabdāntam etat japam kuryāt / na dhanam / *vasv* ity aikārthyād antagrahaṇāc ca dhaśabdo vasuśabdena vāsiṣṭhenośasam iva nivartyate /

imam vidhiṅ caturthīhomam (JGS 1,21,11-15) prayojayati / gr̥haprapadanapāṇigrahaṇa-homāv (JGS 1,20,1-17; 1,21,3-7) api pakṣeṇeti ke cit //

JGS 1,1,34.

imamṣtomyena tṛcena- (JS 3,32,4-6)

agnim parisamūhed

ādyayā (JS 1,7,4 = 3,32,4) vā triḥ

Note: *agnim parisamūhed* quoted in Bh on JGS 1,7,9; *ādyayā vā triḥ* quoted in Bh on JGS 1,4,17. – Cf. GGS 4.5,5 *imam stomam* (SV 2,414-416) iti tṛcena parisamūhet.

imam===vātriḥ // imamstomaśabdavatā tṛcena tasyādyayā vā rcā trir agnim parisamūhet / tṛcena ced ṛganteṣv ādyayā cet sakṛd uktāyā evānta iti / tat katham iti ced brūmah / pūrvasmin pakṣe mantrāritvād eva karmaṇas trirāvṛttis sidhyati / tataś cottarapakṣārtham eva trirgrahaṇam / tatredam kila vākyam *ādyayā rcā triḥ parisamūhed* iti / dvāv api caitau kriyāguṇāv eva trirāvṛttir mantras ca / naitayor mithas saṃbandhaḥ / vidhīyamānaiva ca kriyeyam āvṛttiyā saṃbadhyate / tatrāsyaś trirāvṛttiguṇāyāḥ kriyāyā āder mantrāntasya ca sannipāte kṛte vākyārthaḥ kṛto bhavati /

kim punar idam parisamūhanan nāma adbhira ādreṇa pāṇināgnim paritas saṃmārjanam / evam hi yājñikās saṃpratipannāḥ / paribhāṣante ca ke cit *samītsamiddham agnim pāṇinā sodakena triḥ parimārṣti* / *tat samūhanam ity ācakṣata* (KauśGS 1,3,2-3; cf. ŚGS 1,7,11 ...*pramārṣti*...) iti //

JGS 1,1,35.

prastaram upasaṃgrhya

pratidiśam paristr̥ṇāti

Note: *pratidiśam* and *paristr̥ṇāti* quoted in Bh on JGS 1,1,39.

prasta===str̥ṇāti // prastara iti bahutra baddhā tṛṇamuṣṭir aratnyavamāyāmānguṣṭha-mūlāvamapariṇāhā yājñikāiḥ kathyate / staraṇārthais tṛṇaiḥ prastaram upasaṃgrhya sār-dham gr̥hītvā pratidiśam paristr̥ṇāti sarvāsu diśāsv agnim saprastareṇa pāṇinety arthaḥ //

JGS 1,1,36.

dakṣiṇapurastād upakramya

Note: The reading of the sūtra must be *upakramya*, which expression is used also in Bh on JGS 1,1,37. The reading *upakramaḥ* found in several text mss. and in Bh's *pratīka* (all mss.) here may be a post-Bh blunder caused by the gloss *upakrama syāt*.

dakṣi===kramaḥ // agner dakṣiṇapurastād dakṣiṇapūrvasyān diśi paristarāṇasya upakrama[s] syāt //

JGS 1,1,37.

agrair mūlāni cchādayan

agraiḥ===dayan // stīryamānānān tṛṇānām agrai[s] stīrṇānām mūlāni cchādayan punaḥ puna[s] strṇāti / evaṃ staritavyam / prāgagrair darbhair dakṣiṇapūrvasyān diśi paristarāṇam upakramyāvichchenottarapūrvasyān diśan nayet / sā ekā rājir iti / etādṛśy eva yatra tu stīrṇe svāgraiḥ pūrvasyā mūlāni cchādayet tatra staritavyāḥ / agnyāyatanāc ca stīrtvāvichchedyottarato nayet / evam uttarāsām api starāṇam yāvātībhir arthas sidhyati tāvatyo rājayaḥ / madhyamāyās tu dīrghatṛṇatve tisṛbhir evārthas sidhyati / tad eva ca sādhiyāḥ //

JGS 1,1,38.

paścād vopastīrya-
ulaparājibhyām upaharet

paścā===haret // ayam aparāḥ paristarāṇamārgaḥ / tatra vāśabdaḥ vikalpe / paścāt prathamam upastīrya dvābhyām ulaparājibhyām hrasvatṛṇarājibhyām upahared upastrṇīyāt /

atha volaparājibhyām ulapamuṣṭibhyām ity arthaḥ / tathā ca saty upahared upastarāṇam hared avichchedenāvadhūya strṇīyād ity arthaḥ / ekasyā rājer dakṣiṇāparasyām ekasyāś cottarāparasyām upakramaḥ / dvayor api khalu saṃhitāgrayoḥ pūrvasyām evāpavargaḥ //

JGS 1,1,39.

dakṣiṇottaras sandhiḥ

dakṣi===sandhiḥ // yasmin deśa ubhayos sandhānam sa sandhiḥ / uparigatottarā / dakṣiṇasminn uttaretī dakṣiṇottaraḥ / ulaparājyos sandhir dakṣiṇottara[s] syāt / dve api caite avāntaradinmukhe gatvā sandhīyeyātām / itarathottarasyās tribhāgo dakṣiṇāgra[s] syāt /

atha vā dvau bhāgau dakṣiṇayā parigrāhyāv eko 'nyayā / evaṃ hi saty uttarapūrvasyān diśi sandhānād dakṣiṇāgratā doṣo nāpasarpati /

evaṃ etau dvau paristarāṇapakṣau vihītau / yat tu paścāc ca purastāc codagagraiḥ paristarāṇam asmāsv eva kaiś cid ācaryate / tad idaṃ pakṣadvayaṃ bahutṛṇam asādhyam aśaknuvadbhiḥ paratantrataś śikṣitan nāsmadīyam /

atha vāsmadīyam evāstu / tat katham iti cet *paristrṇāti*- (JGS 1,1,35) ity etāvataiva sarvastarāṇasiddheḥ *pratidiśam* (JGS 1,1,35) iti vacanād eva yojyam / pratidiśaṃ diganukramaṇa paristrṇātīti / eṣa cātrānukramaḥ prāgdakṣiṇataḥ paścādudag ity / udīcy api

ca devakarmasv iṣyate na kevalam prācy eva / tatra paurastyapāścātyānām udagagrataḥ
saukāryād āśrīyate /

evan trayahaḥ pakṣā bhavanti / prathame tu sandegdhuḥ śakyam asphuṭatvād asti nāstīti
/ tato muktasaṃśayaḥ pakṣadvayam evācaryate // //

JGS 1,2,1.

prastarāt pavitre gr̥hṇāti
prādeśamātre same apraśīrṇāgre anantargarbhe

Note: Cf. BŚS 1,4,10 atha barhiṣaḥ pavitre kurute prādeśamātre same apraticchināgre anakacchinne
imau prāṇāpānau yajñasyāṅgāni sarvaśah / āpyāyantaḥ samcaratāṃ pavitre navyaśodhane (TB 3,7,4,11)
iti. – *prādeśamātre same* quoted in Bh on JGS 1,1,10; *apraśīrṇāgre* quoted in Bh on JPA 11,17: 229,5.

prasta===rgarbhe // prastarāt pavitre pavitrabhāvāya dve tṛṇe apraśīrṇāgre anantar-
garbhe same pariṇāhādiguṇair anyo'nyasame prādeśamātre yathā bhavetān tathā gr̥hṇāti
/

agarbhe iti siddhe antargrahaṇam anarthakam / nānarthakam sagarbhe api bahirgarbhe
kṛtvā gr̥hṇīyād ity etadarthatvāt / itarathā hi vacanād agarbhayor evānveṣaṇam prasajet
//

JGS 1,2,2.

aṅguṣṭhenopakaniṣṭhikayā ca dhārayann
anakhena cchinatti

pavitre stho vaiṣṇavyāv iti

Note: Cf. ŚB 1,1,3,1; 5,3,5,15 pavitre karoti / *pavitre stho vaiṣṇavyāv* (VS 10,6) iti.

aṅgu===viti // katham gr̥hṇātīti ced ucyate / tṛṇadvayam uktavidham prastarān niṣkṛṣya
samāgram kṛtvā yugapat prādeśena pramāya dakṣiṇasya pāṇer aṅguṣṭhenopakaniṣṭhikayā
ca dhārayann nakhād anyenāsyādināṅgilipradeśena vānena yajuṣā cchinatti bhinatti /

kiṃ savyena / kas sandehaḥ / dakṣiṇo hi dhāraṇe vyāpṛtaḥ /

anīyamaḥ kasmān na bhavati hastayoḥ karmadvaye / idam ucyate / dhāraṇe vacanād
dhastāvayavaprāptiḥ / cchedane 'rthāpattes tatra vacanasyārthāpatter jyāyastvāt / yatra
vacanaṃ prāpakan tatra dhāraṇa eva dakṣiṇo niyamyate / niyamo hy anīyamāt praśasyate
//

JGS 1,2,3.

trir ūrdhvam adbhir anumārjed
viṣṇor manasā pūte stha iti

Note: Cf. BŚS 1,4,11 athaine adbhir anumārṣṭi *pavitre stho vaiṣṇavī stho yajñīye stho vāyupūte stho viṣṇor
manasā pūte stho yajñasya pavane stha* (TB 3,7,4,11) iti.

trirū===iti // te pavitre adbhīr anena mantreṇa trir ūrdhvam anumṛjyāt / *anumārjed*
iti cchāndasaḥ prayogaḥ / atra hi śapi lug anityaḥ //

JGS 1,2,4.
sakṛd yajuṣā

sakṛd yajuṣā // yajuṣā sakṛd anumṛjyāt //

JGS 1,2,5.
dvis tūṣṇīm

Note: JGS 1,2,4-5 verbally identical with JGS 1,1,15-16 and JGS 1,2,9-10.

dvis tūṣṇīm // amantran dvir anumṛjyāt /

asyārthasya parisamūhanavad avacanasiddher vākyadvayam anathakam / nānarthakam
pramādād vinā yajuṣānumārjane kṛte punar eva sakṛd yajuṣā dvis tūṣṇīm anumṛjyād
ity etadarthatvāt / itarathā hi *kṛtasyānāvṛttir guṇalopa* (source?) ity anena nyāyena
viruddhatvān nāyam arthas sidhyet /

kiṃ punaḥ parisamūhanādayo mantranivṛttau punar āvartante / kas sandehaḥ / kin tu
yadi sakṛd eva kṛtvāvigatamoha[s] syād dvitīyasyām āvṛttau yajur vaktavyam / dviś cet
tṛtīyasyām / sarvasamāptau tu vismṛtaṃ vismṛtam eva syāt / ke cid atrāpy anujapaṃ
mantrasyecchanti / te 'nuvartanīyā no 'pi /

aparaṃ matam / yāsāṃ kriyāṇāṃ sattvam arthākṣiptaṃ tā mantrārthān āvarteran yathā
pavitracchedanaṃ kṣurādānam iti / yāsān tu sattvam api śabdagamyam eva tā āvarteran
yathā parisamūhanam anumārjanam iti / evaṃ sati *sakṛd yajuṣā dvis tūṣṇīm* iti grahaṇāni
nyāyasya parisamkhyāyakāni syuḥ / tataś ca parisamūhanādīnām naivāvṛttir iti / phalataḥ
pūrvavad eva bhavati /

tiṣṭhatu / kathā homo vibhoḥ / kin nāvartate mantrārtham / atra brūmaḥ / homo nāma
dravyaviśeṣasya devatāviśeṣaṃ śāstrāvagamitam uddīśyāgniviśeṣe prakṣepaḥ / tad uktaṃ
bhagavatā *yajaticodanā dravyadevatākriyaṃ samudāye kṛtārthatvāt / tadukte śravaṇāj
juhotir āsecanādhika[s] syād* (PMS 4,2,27-28) iti / mantravacanādīnāṃ ca dravyasya de-
vatāṃ prati gamanam / na puruṣasamkalpādīnāṃ dravyadevatāsambandhaḥ / evaṃ ca
yajño homo vā bhavati / na dravyadahanam / tasmād amantrasyāgnau dravyaprakṣepasya
homatvābhāvād dhomasya ca vihitatvāt punas samantramprakṣeptavyam ity āśaṅkyam /
cchedanādīnān tv amantrāṇāṃ api tattvānapāyād anāvṛttir yuktaiva //

JGS 1,2,6.

pātrasdyopariṣṭāt pavitre dhārayann
ājyam āsicya-
uttareṇāgnim aṅgārān nirūhya
teṣv adhiśritya-
avadyotya
darbhataruṇābhyām pratyasya

triḥ paryagni kṛtvā-
 udañi udvāsyā
 pratyūhyāṅgārān
 udagagrābhyām pavitrābhyām trir utpunāty
 ājyañ ca haviś ca praṇītās ca sruvañ ca
devas tvā savitotpunātv
acchidreṇa pavitreṇa
vasos sūryasya raśmibhir iti

Note: On *darbhataruṅābhyām* cf. Bhavatrāta's commentary on JŚS 1,24,14: viśeṣaṇaṃ bahuvrihau pūrvan nipatati / vivakṣāvaśena tu viśeṣaṇaviśeṣyabhāvasyāniyamō dṛśyate / yathā loke brāhmaṇagr̥hastho gr̥hasthabrāhmaṇas taskaravṛṣalo vṛṣalataskara iti / yathā ca vede taruṇadarbhā darbhataruṅā[ś] (darbhataruṅā mss. T, B, M: darbhataruṅāḥ N, K, E : darbhataruṅābhyām A with JGS 1,2,6) [śrotriyamahārājā] mahārājaśrotriyā (JUB 2,6,12; JK 1.6,12) iti. – *ājyam āsicya* quoted in Bh. on JGS 1,1,25. – *udañi udvāsyā* quoted in Bh on JGS 2,3,13 with *udañ[n]* for *udag* in Caland's ed. (no variants recorded).

pātra===riti // mṛnmayasya lohamayasya vā yathārthaparimāṇasya pātrasyopariṣṭāt te pavitre prāgagre dhārayan savyena dakṣiṇenājyam asmin pavitrayoḥ pātayann āsicyāgnim uttarenāntaḥparidhi kati cid aṅgārān nirgamayya teṣv ājyam adhiśritya darbhalagnayāgnijvālayāvadyotyā darbhbābhyān taruṅābhyān tad ājyaṃ pratyasyoktavidhayaiva jvālayā triḥ paryagni kṛtvodag avatārya prakṣipyāṅgārān agnāv udagagrābhyām pavitrābhyām ājyañ ca haviś ca praṇītābhāvinīś cāpa sruvañ cānena yajuṣā trir utpunāti /

nirūhya ... pratyūhya- iti pāṭhas salakṣaṇaḥ /

taruṇadarbhābhyām iti vaktavyam / naitac codyam rājadantāder ākṛtiganatvāt (cf. Pāṇini 2,2,31 *rājadantādiṣu param*) /

atha vā taruṇaśabdo 'gre vartate / taruṇapradeśa iti / tatra *darbhataruṅābhyām* iti darbhaagrābhyām ity arthaḥ / uktañ ca kaiś cit *kuśāgre pratyasyati-* (v. l. *-asyād*; cf. KauṣGS 1,4,5 *kuśataruṇe pratyasya*) iti /

nanu pratyasanakriyān prati darbhataruṇayoḥ karmatvād dvitīyayā nirdeśaḥ kartavyaḥ / nāyam ekāntaḥ / karaṇatayāpi hi darbhataruṇayor vivakṣā śakyā / dṛśyate hi dvedhāpi prayogaḥ / *śaram asyati taskare* / *śareṇāsyati taskaram* iti /

savyadakṣiṇābhyām agramūlayoḥ pavitre gr̥hṇīyāt / daussampādaṃ hīdam utpavanam ekahastena / yataś cedam utpavanam *punarāhāram* (JGS 1,2,8) iti viśeṣyate / tata idam vijñāyate / pavitrayoḥ prāgapavargaṃ haraṇam asya svarūpam iti / tatra cājyaṃ praṇītās cāvagāhayan haret haviś ca sruvañ ca ghanatvāt saṃsparśayan /

nanu sruvagatānām apām idam utpavanañ codyate / naivāsām āsrutatvāt sruvasyā śrutes *tvā-* ity anena mantrapadena tāsām abhidhānāsambhavāc ca / na cābhir adbhis saṃskṛta-abhis sādhyam asti sruveṇa tu bahv asti / tataś ca niścīyate / sruvasaṃskārārtham evedam utpavanam iti /

ṛkpādayoḥ *pavitreṇa-* ity avasyet //

JGS 1,2,7.

devo va iti praṇītāḥ

Note: This plural form of the purification mantra, *devo vah*, is used also for the purification of the *lājāḥ* at wedding, see Bh on JGS 1,20,10, where it is quoted.

devo===ṇītāḥ // *devo vas savitā-* iti kṛtvā praṇītā utpunāti //

JGS 1,2,8.

punarāhāram ājyasya

Note: *punarāhāram* quoted in Bh on JGS 1,2,6.

puna===jyasya // prāg yathā pavitre tathaiva pratyag āharann ājyasyotpavanam kuryāt /

atha vā nāyaṇ ṇamulprayogaḥ / yadi hi so 'bhaviṣyad *ājyam* ity avakṣyat / ghañas tv ayaṇ prayogaḥ / tatraivaṇ yojanā / punarāhāram punarāhāraṇam ājyasyotpavane kuryād iti //

JGS 1,2,9.

sakṛd yajuṣā

sakṛt===juṣā //

JGS 1,2,10.

dvis tūṣṇīm

dvis tūṣṇīm // uktavyākhyānam //

JGS 1,2,11.

uttarato 'gneḥ praṇītāḥ praṇīya
darbhaiḥ pracchādya
dakṣiṇato 'gneḥ prastaran nidhāya
prastarasopariṣṭāt pavitre nidhāya
virūpākṣaṇ japati
tapaś ca tejaś ca satyañ cātmā ca
dhr̥tiś ca dharmāś ca sattvañ ca tyāgaś ca
brahmā ca brahma ca
tāni prapadye tāni mām avantu
bhūr bhuvā[s] svar oṃ
mahāntam ātmānam adhyārohāmi
virūpākṣo 'si dantāñjis
tasya te śayyā parṇe gṛhā
antarikṣe te vimitaṇ hiraṇmayan

*tad devānāṃ hṛdayāny
 ayasmaye kumbhe antas sannihitāni tāni
 balabhūś ca baladhā ca
 rakṣa ṇo mā pramadas
 satyan te dvādaśa putrās
 te tvā saṃvatsare saṃvatsare
 kāmapreṇa yajñena yājayitvā
 punar brahmacaryam upayanti
 tvan devānāṃ brāhmaṇo 'sy ahaṃ manuṣyānāṃ
 brāhmaṇo vai brāhmaṇam upadhāvati
 tan tvopadhāvāmi
 japantaṃ mā mā pratijāpsīr
 juhvantaṃ mā mā prathauṣṭh
 kurvantaṃ mā mā pratikārṣīs
 tvāṃ prapadye
 tvayā prasūta idaṃ karma kariṣyāmi
 tan me samṛdhyatām
 virūpākṣāya dantāñjaye
 brahmaṇaḥ putrāya
 jyeṣṭhāya śreṣṭhāya-
 amoghāya karmādhīpataye nama iti*

Note: The Kauthuma counterpart of this mantra in SMB 2,4,5-6 is divided in two parts, the first of which is called in GGS 4,5,7 *prapada-*, to be used before the second mantra in *kāmya* rites only:

*tapaś ca tejaś ca śraddhā ca hrīś ca
 satyaṃ cākrodhaś ca tyāgaś ca dhṛtiś ca
 dharmāś ca sattvaṃ ca vāk ca manāś ca
 ātmā ca brahma ca
 tāni prapadye tāni mām avantu
 bhūr bhuvaḥ svar oṃ
 mahāntam ātmānaṃ prapadye //*

According to Guṇaviṣṇu's commentary on SMB 2,4,5, the 'great *ātman*' is Rudra in the form of fire. The second mantra, to me muttered before all *homas*, is called *vairūpākṣa-* in GGS 4,5,6:

*virūpākṣo 'si dantāñjis
 tasya te śayyā parṇe grhā
 antarikṣe vimitaṃ hiraṇmayam /
 tad devānāṃ hṛdayāny
 ayasmaye kumbhe 'ntaḥ sannihitāni /
 tāni balabhṛc ca balasāc ca
 rakṣato 'pramaṇī animiṣataḥ satyam /
 yat te dvādaśa putrās
 te tvā saṃvatsare saṃvatsare
 kāmapreṇa yajñena yājayitvā
 punar brahmacaryam upayanti /
 tvaṃ deveṣu brāhmaṇo 'sy ahaṃ manuṣyeṣu /*

*brāhmaṇo vai brāhmaṇam upadhāvaty
 upa tvā dhāvāmi /
 japantaṃ mā mā pratijāpsīr
 juhvantaṃ mā mā pratihauṣīh
 kurvantaṃ mā mā praktikārṣīh /
 tvāṃ prapadye /
 tvayā prasūta idaṃ karma kariṣyāmi /
 tan me rādhyatāṃ tan me samṛdhyatāṃ tan na upapadyatāṃ /
 samudro mā viśvavyacā brahmānu jānātu
 tutho mā viśvavedā brahmaṇaḥ putro 'nujānātu
 śvātro mā pracetā maitrāvaruṇo 'nujānātu /
 tasmai virūpākṣāya dantāñjaye
 samudrāya viśvavyacase tuthāya viśvavedase śvātrāya pracetase
 sahasrākṣāya brahmaṇaḥ putrāya namaḥ //*

According to Bhavatrāta, the god called Virūpākṣa is Rudra. In AVP 20,55,10 Virūpākṣa is mentioned with Rudra's doubles Śarva and Bhava. Guṇaviṣṇu in his commentary on SMB 2,4,6 glosses *virūpākṣaḥ* with *nānāprakāraṇetraḥ*, 'having eyes of different shapes', while Sāyana in his commentary adds the clarification 'provided with many eyes' (*nānārūpabahvakṣiyuktaḥ*); Sāyana quotes Gṛhyāsaṃgraha 1,69: *sarvataḥ pāṇipādaś ca sarvato 'kṣīśiromukhaḥ / viśvarūpo mahān agniḥ praṇītaḥ sarvakarmasu //*. This agrees with the son of Brahman being called 'thousand-eyed' at the end of the Kauthuma mantra. In the Jaiminīya version the son of Brahman is called 'the eldest' and 'the best'; these epithets characterize Rudra in KB 25,12,7: *atho rudro vai jyeṣṭhaś ca śreṣṭhaś ca devānām*. It is significant that here Rudra – the Fire, with whom Rudra is constantly identified in the Veda – is the ruler of the rites, who authorizes the offerings, while Rudra is more or less excluded from the śrauta rites. Yet the śrauta rites are performed at the instigation of Savitar, the (rising) Sun, whom the Vedic texts usually do not identify with Rudra, though this apparently old connection sometimes comes to the surface, as in Rudra's epithet 'thousand-eyed' (VS 16,8.13.29; ŚB 9,1,1,6), which originally belongs to the sun (represented as the primeval man, Puruṣa, in ṚV 10,90,1). Rudra was one of the main gods of the pre-Ṛgvedic, "Atharvavedic" religion, and seems to go back, partly, to the Indus Civilization (cf. Parpola 2015: 130-144, 196ff.). – Virūpākṣa is prayed to for the removal of headache in PGS 3,6; according to the commentator Jayarāma the name comes from the god having 'changed', i.e. 'deformed, ugly' eyes (*virūpe vikṛte akṣiṇī yasmād iti*). In ŚGS 4,9,1-2 the student after having taken his final bath 'satisfies' the deities, among them Virūpākṣa and Sahasrākṣa; according to the parallel Śāmbavya-Gṛhyasūtra this is done by sprinkling water around the fireplace (Oldenberg 1878: 152). These two deities are satisfied also in the *tarpaṇa* of ŚGS 6,6,10, which takes place after the worship of the rising sun when the student embarks upon the study of the Āraṇyaka.

*utta===iti // uttarato 'gneḥ paristaraṇād idhmañ cāntareṇa praṇītaḥ praṇīya darbhair
 bahubhiḥ pracchādya dakṣiṇato 'gneḥ paristaraṇāt sruvañ cāntareṇa prastaren nidhāya
 prastarasyopariṣṭāt pavitre yathā na patetān tathā nidhāyagniṃ prati kṛtāñjalīḥ sann
 imaṃ virūpākṣākhyam mantrañ japati /*

*paristaraṇādi prāg virūpākṣajapāt prastaro hastenaiva dhāryeta / yatra tu dakṣiṇenāsaṃ-
 bhavas tatra savyena /*

*virūpākṣo nāma bhagavān rudraḥ / taddevatyād ayaṃ mantro virūpākṣaḥ / tasmāj japān-
 antaram apa upaspr̥set / smaryate ca hi śiṣṭai[r] raudrapitryādimantrasamabhivyāhāreṣūpa-
 sparśanam / paribhāṣitañ ca kauṣītakinā
 raudrañ ca rākṣasaṃ pitryam āsurañ cābhicārakam /
 uktvā mantram spr̥śed apa ārabhyātmānam eva ca // (KauṣGS 1,6,7) /
 iti triḥ // //*

JGS 1,3,1.

sruvaṃ praṇītāsu praṇīya
niṣṭapya
darbhais saṃmr̥jya
saṃmārgān abhyukṣya-
agnāv ādhāya
dakṣiṇāñ jānv ācya-
amedhyañ cet kañ cid ājye 'vapadyeta
ghuṇas tryambukā makṣikā pipīlikety
ā pañcabhya uddhr̥tya-
abhyukṣya-
utpūya
juhuyāt

sruvaṃ===huyāt // sruvaṃ apas tadgatā aparā siñcann ādāya praṇītāsv āsicyāgnau
niṣṭapya darbhais saṃmr̥jya tatkaṇabhūtān saṃmārgadarbhān adbhīr abhyukṣyāgnāv
ādhāya dakṣiṇāñ jānu nīcīkr̥tya saṃskṛte saty ājye medhyād anyat kiñ cid ghuṇas triyaṃbu-
kā makṣikā pipīlikety evamādīnām kṣudrajātīnām śarīram ā pañcabhyaḥ pañcasamkhyāpa-
rārdham āpadyeta cet tad uddhr̥tyodakakaleśenājyam abhyukṣya nihitābhyām eva pavi-
trābhyām punaḥ pūrvavad evotpūya tena juhuyāt / yadi tu ghuṇādiṣv api pañcasamkhyād
anyad vā keśādy avapadyeta tad utsṛjyānyad ājyam upādādīta / tasyāsekādisamkārāḥ /
te eva tu pavitre / evam idaṃ saṃskṛtadoṣam uktam / asaṃskṛtadoṣe tu dharmasāstra-
vaśena pravarteta /
utpunīyād ity eva vaktavyam / *juhuyād* ity anarthakam / nānarthakam homājyayos saṃ-
bandhārthatvāt / tasya phalam avihitam havirviśeṣāṇām homānām ājyahaviṣṭvam / tasmān
nāmakaraṇādiṣv ājyenaiva hotavyan na havirbhedānām anyatamenāniyatena / etam evār-
tham *pūrṇāhutibhir ājyasya-* (JGS 1,19,28) iti mantralingan dyotayati //

JGS 1,3,2.

paridhīn paridadhāti

Note: This sūtra is quoted in Bh on JGS 1,1,13.

pari===dhāti // paridhīn idhmato niṣkṛṣya vakṣyamāṇena krameṇa paridadhāti //

JGS 1,3,3.

madhyamaṃ sthavīyasaṃ paścāt

Note: *madhyamaṃ* amd *sthavīyasaṃ* quoted in Bh on JGS 1,3,5.

madhya===paścāt // trayāṇām paridhīnām āyāmena madhyamaṃ sthavīyasaṃ santam
paścād agner udagran dadhāti //

JGS 1,3,4.

ḍīrghaṃ madhyamaṃ dakṣiṇataḥ

Note: *ḍīrghaṃ* and *madhyamaṃ* quoted in Bh on JGS 1,3,5.

ḍīrghaṃ===ṇataḥ // ḍīrghaṃ santaṃ pariṇāhena madhyamaṃ dakṣiṇataḥ prāgagraṇ
dadhāti //

JGS 1,3,5.

kanīyasam uttarataḥ

kanī===rataḥ // kanīyasaṃ santam uttarataḥ prāgagram eva dadhāti /

pūrvasmin vidhidvaye *madhyaman* (JGS 1,3,3) *ḍīrgham* (JGS 1,3,4) iti ca padād asya hras-
vatāsiddes tatraiva *sthavīyasaṃ* (JGS 1,3,3) *madhyamam* (JGS 1,3,4) iti padād aṇutvasiddeḥ
kanīyasam ity anarthakam / nānarthakaṃ sthavīyastvapratipādanārthatvāt /

atha vedam aparihāryavacane 'py *asyānyam* iti vā- *avaśiṣṭam* iti vā vaktavyaṃ bhavati //

JGS 1,3,6.

samsprṣṭān

Note: This sūtra is quoted in Bh on JGS 1,1,10.

samsprṣṭān // paridhīm mithasamsprṣṭān karoti /

ācāraparavacanasiddhasyagnyalamkaraṇasyāyam avasaraḥ / atha vā parisamūhanāt paraḥ
prāg ghomād aniyato 'sya kālaḥ //

Note: *agnyalamkaraṇam* is mentioned in Bh on JGS 1,1,24 as being done with white flowers. In the practice of the Nambudiri Brahmins of Kerala, after the enclosing sticks have been placed down, sandalwood water and a tulasi leaf (called *pūvī* 'flower') is thrown around the fire eleven times, muttering the mantra *agnaye namaḥ*; see Parpola 2011: 309-310. This practice is not known to the Gṛhyasūtras, except that the BGS 1,6,22 prescribes adorning the marriage fireplace with *gandha*, *puṣpa*, *dhūpa*, *dīpa* etc. ŚGS 1,8,6-7 while describing the preparation of the sacrificial fire prescribes adorning with flowers the optional Brahman priest seated south of the fire – normally the Brahman is represented by the *prastara* bunch of sacrificial grass.

JGS 1,3,7.

dakṣiṇato 'gner apāṃ kośaṃ ninayaty
adite 'numanyasva- iti

Note: *dakṣiṇato 'agner apāṃ* is quoted in Bh on JGS 1,4,19; *manyasva* and *anumanyasva* quoted in Bh on JGS 1,4,21.

dakṣi===sveti // dakṣiṇato 'gner apān dhārām anena yajuṣā prācīn diśan ninayati //

JGS 1,3,8.

anumate 'numanyasva- iti paścāt

Note: *manyasva* and *anumanyasva* quoted in Bh on JGS 1,4,21.

anu===paścāt // iyam udīcī dhārā //

JGS 1,3,9.

sarasvate 'numanyasva- ity uttarataḥ

Note: *manyasva* and *anumanyasva* quoted in Bh on JGS 1,4,21.

sara===rataḥ // iyam api prācī //

JGS 1,3,10.

deva savitaḥ prasuva-
iti triḥ pradakṣiṇam agniṃ pariṣiñcet

Note: *deva savitaḥ* quoted in Bh on JGS 1,4,20.21; *suva* and *prasuva* quoted in Bh on JGS 1,4,21; *triḥ pradakṣiṇam* is quoted in Bh on JGS 1,4,17; and *agniṃ pariṣiñcet* in Bh on JGS 1,7,9.

deva===siñcet // anena mantreṇāgnin triḥ pradakṣiṇam pariṣiñcet /

kim itīyān evāyaṃ mantra āho svid anantarasyedam ādigrahaṇam / ādigrahaṇam iti brūmaḥ / evaṅ ced idam anarthakam / nānarthakam asyām śākhāyām āmnātair *agna āyāhi vītaya* (JS 1,1,1) ityādibhir ādigrahaṇārhair mantrair asya tulyatvajñāpanārthatvāt / tenāsya mantrasya rktvam uktaṃ bhavati / tasmād ardharce 'vasyed *bhagāya-* (JGS 1,3,11) iti /

nanu taittirīyāṇām pāthād *gandharva* iti / bhavatu / ko dosaḥ / *bhagāya-* ity eva jyāyān / *divyo gandharvaḥ ketapūr* iti hi padatrayaṃ samānādhikaraṇam / tasyaikapādavartitā satyāṃ gatau nyāyyā / kiñ ca trayāḥ pādā daśākṣarā ekaś caturdaśākṣaro bhavati / itarasmin punaḥ pakṣe dvau daśākṣarau bhavata eko navākṣara ekaḥ pañcadaśākṣaro bhavati / triṣṭup idaṅ chandaḥ / tatraikādaśākṣarapādatārthād asaṃbhavaty api nātyantam utsraṣṭavyā / sā sannikarṣeṇāpy anugrāhyā / tasmād *bhagāya-* ity evārdharcaḥ / akāraṇam mantre taittirīyāṇām avasānam / te hy anyatrāpi kva cid ardharce nāvasyanti kva cid anardharce 'py avasyanti /

atha vā *gandharva* ity eva jyāyān / itthaṃ hi yojanīyam / *divyo gandharvas tvan deva savitar* iti /

Note: All the Taittirīya Gṛhyasūtras give in this context the pratīka only: BGS 1,3,25 (or 26) *deva savitaḥ prasuva-* iti samantaṃ pradakṣiṇam; ĀpGS 1,2,3 *deva savitaḥ prasuva-* iti samantaṃ; HGS 1,2,10 and ĀgniGS 1,1: 4,9 *deva savitaḥ prasuva-* iti sarvataḥ pradakṣiṇam; VaikhGS 1,14: 14,15-16 *deva savitaḥ prasuva-* iti pūrvasyām udagantaṃ āgneyādyantaṃ sarvataś ca pradakṣiṇam pariṣiñcati. The full mantra is recorded in TS 1,7,7,1 (vājapeya) and 4,1,1,2 (agnicayana), BŚS 11,2: 64,5-7 (vājapeya): *deva savitaḥ pra suva yajñam pra suva yajñapatim bhagāya divyo gandharvaḥ ketapūḥ ketam naḥ punātu vācas patir vācam adya svadāti naḥ*. === In Bhavatrāta's first alternative, *deva...* *yajñam* = 10 syllables, *pra suva* ... *bhagāya* = 10, *divyo ...ketam* = 10, *naḥ ... svadatu* = 14; in the second (Taittirīya) alternative, *deva*

... *yajñam* = 10, *pra suva ... gandharvaḥ* = 15, *ketapūḥ ... punātu* = 9, *vācas ... svadatu* = 10. The last pāda would be 12 syllables with the Taittirīya reading: *vācas ... naḥ*.

JGS 1,3,11.

deva savitaḥ pra suva yajñam
pra suva yajñapatiṃ bhagāya
divyo gandharvaḥ ketapūḥ
ketan naḥ punātu
vācaspatir vācan na[s] svadatu iti

Note: *suva*, *punātu* and *svadatu* are quoted in Bh on JGS 1,4,21, also *prasuva* and *yajñam*. Bhavatrāta's pratikas for the sūtras 1,3,11-13 are missing.

JGS 1,3,12.

sakṛd yajuṣā

JGS 1,3,13.

dvis tūṣṇīm

kiṃ punar *idaṃ bhūmer* (JGS 1,1,32) ityādivad ṛktvajñāpanan na sidhyati / duravabodha-
tvāt pādavyavasthānan na sidhyati /

atha vā sarva ete mantrāḥ pṛthag eva kaiś cit paṭhyante / tair *idaṃ bhūmer* ityādīnām
sarveṣām apy ādigrahaṇam evātra kriyate / teṣām ayaṃ pāṭhaḥ / *deva savitaḥ pra suveti*
trīḥ pradakṣiṇam agniṃ pariṣiñcet sakṛd yajuṣā- iti / asmatpāṭhe tu nādigrahaṇam asti /
itīśabdādye vedaṃ vākyam iti mantavyam / pramādāt tu vāyam adhīyānāḥ pāṭhadvayaṃ
samuccinumahe kva cit kva cit //

JGS 1,3,14.

athedhmam ādāya
sruveṇājyaṃ gr̥hītvā-
abhighārya-
agnāv abhyādadhāty
ayan ta idhma ātmā jātavedas
tena vardhasva cedhyasva cenddhi
vardhaya cāsmān prajayā paśubhir
brahmavarcaśenānnādyena samedhaya
svāhā- iti

Note: *athedhmam ādāya* quoted in Bh on JGS 1,1,13.

athe===heti // atha dakṣiṇena pāṇinā idhmam ādāya savye kṛtvā dakṣiṇenaiva sruveṇāj-
yaṃ gr̥hītvā tenedhmam abhighāryāgnāv anena mantreṇābhyādadhāti / athaśabdo 'sya

vidheḥ pariṣekānantaryaniyamārthaḥ / tataḥ prāg eva pariṣekād agnyalaṃkaraṇaṃ syāt /

ayam idhmaḥ pañcadaśasamitka evābhyādhīyeta / śrūyate hi kva cit *pañcadaśedhmarārūṇy abhyādadhāti-* (TB 3,3,7,1) iti / anyasaṃkhyāsaṃbandhas tu na kva cid api śrūyate / śrutañ cāśrutāt sugrahaṃ iti /

sruveṇābhighārya- itīyato 'py arthagater *ājyaṃ gṛhītvā-* ity anarthakam / nānarthakan nāmakaraṇādiṣu pārvaṇaprakṛtikeṣu carusthānāpannasyājyasyāṅgulitṛṇakūrcayor anyatareṇa caturgrahaṇaprasaṅgasya sruvakaraṇājyagrahaṇapratipādanadvāreṇa nivartanārthatvāt lājānāñ copastaraṇādauprāptam karaṇadvayan nivartya sruvasya prasajato nivartanārthatvāt / *sruveṇābhighārya-* iti hy ukte prasiddhavad upādānāt prāsaṃkṣyat //

JGS 1,3,15.

manasāghārau juhōti santatam akṣṇayā

mana===kṣṇayā // āghārākhye āhūtī vakṣyamāṇe manasā mantraṃ anukramya santatam ājyadhārām avicchindann akṣṇayā pūrve vidīśau prati juhōti //

JGS 1,3,16.

prajāpataye svāhā- ity

uttaram paridhisandhim anv avahr̥tya sruvam

Note: The pratika *prajāpataye* quoted in JGS 1,22,2.

prajā===sruvam // yasmin pradeśe paridhīnāṃ sandhānaṃ mithas sa paridhisandhiḥ / dvau ca tau staḥ / tayor uttaram paridhisandhim anu tasyārjavena sruvam agnāv avahr̥tyānena mantreṇaikam āghārañ juhōti / upari paridhisandhe[s] sruvan nidhāyāvaharet / tathā hi tasyārjavam sugrahaṃ bhavati //

JGS 1,3,17.

indrāya svāhā- iti

dakṣiṇam paridhisandhim anv avahr̥tya

indrā===hr̥tya // ke cid evamādiṣu svāhākāraṃ vācaiva vyāharanti / asmābhis tu viśeṣavacanādṛṣtes so 'pi manasaiva dhyāyate //

JGS 1,3,18.

āghārau hutvājyabhāgau juhōti

āghā===hoti // āghārau hutvā tadanantaram ājyabhāgau juhōti /

āghārau hutvā- ity anarthakam / nānarthakam āghārānantaram vidhyaparādhañ jātam budhvāpi hutvaivājyabhāgau prāyaścittañ juhuyād ity etadarthatvāt / sarvatra hi nimittotpattir naimittikasya kāla iti nyāyād doṣajñānānantaram eva prāyaścittam kartavyam / paribhāṣante ca ke cid anantaran doṣāt prāyaścittam / na hy anirhr̥te doṣapravṛttir uttarasyāsti //

JGS 1,3,19.

agnaye svāhā- ity uttarataḥ

Note: The pratika *agnaye* quoted in JGS 1,22,2.

agna===rataḥ // evam uttarasminn agnyavayave juhōti //

JGS 1,3,20.

somāya svāhā- iti dakṣiṇataḥ

somā===ṇataḥ //

JGS 1,3,21.

tāv antareṇāhutilokah

tāva===lokaḥ // tāv ājyabhāgadeśāv antareṇottarāsām āhutīnām loko deśa[s] syāt / iyaṃ paribhāṣā prāyaścittāhutiparyantaṃ sarvam āhutivitānam ācarati / ke cid ānantaryād dhy āhutiṣv eva gr̥ṇanti na tallokanteṣu² / yad tad aiṣiṣyata *tāv antareṇa bhū[s] svāhā-* ity evam avakṣyata //

JGS 1,3,22.

bhū[s] svāhā

bhuva[s] svāhā

sva[s] svāhā

bhūr bhuva[s] sva[s] svāhā- iti

bhūsvā===heti // ity āhūticatuṣṭayam ājyabhāgānantarañ juhōti //

JGS 1,3,23.

agnaye 'gnīṣomābhyām iti

paurṇamāsyām

agna===māsyām // *agnaye svāhā- agnīṣomābhyām svāhā-* iti paurṇamāsyām āhutī juhōti / na hi vinā svāhākāram āhutir dṛśyate / asti ca keṣāñ cid vacanaṃ *svāhākāreṇa vā vaṣatkāreṇa vā devebhyo haviḥ pradīyate* iti (cf. ŚB 9,3,3,14 *vaṣatkāreṇa vā vai svāhākāreṇa vā devebhyo 'nnaṃ pradīyate*) / atha vā prakṛtam eva svāhākāram anuvartayāmaḥ /

kimarthaṃ punar ācāryaḥ pāpaṭhyamāno 'traiva na paṭhati / pūrvābhir āhutibhir anayor atulyatvajñāpanārtham / katham atulyatā / āngatvenāmūḥ pravartante prādhānyeneme iti / bhūyo 'py atulyatā / ājyenāmūr hūyante caruṇeme iti /

kuta etac caruṇeti / idam ucyate / pañca dravyāṇi prāyeṇa haviṣṭvenopādīyante / gavyam ājyaṃ gavyaṃ payaḥ paśus somo vrīhiyavādyoṣadhiprakṛtikañ carupuroḍāśādīś ceti / uktañ ca kaiś cid *atheme pañca havirvikārā auṣadhaṃ payaḥ paśus soma ājyam* (BŚS

² *tallokānteṣu* emended (?) : *tannolānteṣāya* T : *tannolantoṣāya* K, K107, P.

24,1: 185,17-18) iti / tatrājyapayassomānām haviṣṭvena grahaṇe dravadravvyatvād eṣām aṅguṣṭhenāṅgulibhyāñ cāvakaḥḍanan na ghaṭate / paśoś caiva ghanataratvāt svadhitinā hy asāv avadīyate / pāriśeṣyād vrīhiyavādiprakṛtikaḥ havir upādeyam / atra bahavo bhedās saktudhānāpūpodanādayaḥ prāpnuvanti / teṣām loke prasiddhatamam odanam ādadmahe / tasyākhyā carur iti /

atha vā yatra svāhākāraḥ paṭhyate tatra pūrvāvasthiteṇa śabdena santatyaiva prayoktavyam yatra na paṭhyate tatrānīyatasantatam ity eva bhedaḥ kalpyaḥ / evam eva bhavadāso-pādhyāyena varṇitam /

ke cid varṇayanti *agnaye 'gnīṣomābhyām* iti dve haviṣī paurṇamāsyām iti / tad ayuktam / yadi hi tad aiṣiṣyata *ājyañ ca haviṣī ca-* iti *mūlāni haviṣor* iti cāvakṣyata /

tatrārambhāt pūrvam eva havi[s] śrapyetaupāsane pākāgnau vā yato 'gnihotradaśapūrṇamāsādiṣu na pākāgnau śrapyate yataś caiṣv evānyasminn agnau śṛtam anyasminn agnau hūyate //

Note: Cf. Bh on JGS 1,23,8: ekacarur evaindrāgnaś ca vaiśvadevaś ca dyāvāpṛthivyāś ca syād yathāgneyaś cāgniṣomīyaś ca pārvāṇe bhavaty ekaś caruḥ.

JGS 1,3,24.

agnaya indrāgnibhyām ity
amāvāsyāyām

agna===syāyām //

JGS 1,3,25.

uttarapūrvām uttarapūrvām āhutiñ juhōti

uttara===hoti // idamādīni kāni cit paribhāṣāvākyaṇi / uttarakālam hotavyeti uttarā / uttarapūrvasyāñ diśi hotavyeti vottarapūrvā / uttarā asyāḥ pūrva ity uttarapūrvā / anādiṣṭasthānām āhutim uttarapūrvāñ juhōti / uparitanīm āhutim adhastanyāḥ prāgbhāge juhuyād ity arthaḥ /

nanv akṛtvā dvirvacanam *uttarapūrvām āhutim* ity ukte 'py ayam arthas sidhyati / na sidhyati / tadā hy evam āśaṅkyeta / uttarapūrvāñ diśam abhīti / yathā prācī pratīcīti //

JGS 1,3,26.

anabhijuhvad āhutyāhutim

ana===hutim // āhutyā āhutim anabhijuhvañ juhōti / hutasyopari na juhuyād ity arthaḥ //

nanv adhastanād eva vidher abhihomasya nivṛtter idam vākyaḥ anarthakam / nānarthakam adhastanasya vidher āhutibahutve saty asaṃbhave tasyāpenoparodhenāhutyarthābhihomasya prasaḥjato nivṛttyarthatvāt / tat katham iti cet tasmād uttarapūrvatām yāvadvad-avakāśam samyag eva sampādya punar apy aparabhāgam evārabhya pūrvāsām uttareṇa pūrvaved evāhutīr juhuyāt /

anabhijuhvad ity etāvataiva siddher āhutigrahaṇam anarthakam / nānarthakan dravyasyai-vāyam anabhihomaś codyate na kriyāyā ity etadarthatvāt / tat katham iti ced vadāmaḥ

/ yo dharmah kriyām prati coditas tayā sāksāt saṁbandhum aśaknuvann avatiṣṭhate sa tasyākārahānām anyatamasminn arthāt kārya[s] syāt / yathā pūrvasminn eva vākya uttarapūrvatā havane coditā tatsādhane dravyeṇa kriyate / na cāsau tasya dravyasyotsādane 'py utsīdati / hute hi dravye sarvasminn antarhite 'pi taddeśāt pūrvottarāhutiḥ saṁpādyā / ihāpi tu yady *anabhijuhvad* ity etāvad evāvakṣyata havanadharmā evāyam abhaviṣyad asaṁbhavāc ca havane tatkāratkvād deśam api kadā cid avālaṁbiṣyat / tatrāgnāv aratnīparimāṇe sati śāntiā evāhutibahutve mahān uparodhas samajaniṣyat / tannivartanārtham uktam *āhutyāhutim* iti / tatrāhutiśabdaḥ karmasādhano draṣṭavyaḥ / ayam arthaḥ / hutasyopari hūyamānan na pātayed iti / tataś ca hute dravye dagdhot-sanne taddeśābhīhomo na doṣāya / uttarapūrvatā tu yāvad agnyāyāman deśam apy āśritya pravartate na kriyāśrayatvāt / tataś caivam arthatas sidhyati / ājyāhutiṣv apy uttarapūrvatā pravarteta na tv anabhihomaḥ prāyeṇeti //

JGS 1,3,27.

pratyak sauviṣṭakṛtasthānāt

pratyak===sthānāt // sviṣṭakṛta idam sauviṣṭakṛtasthānam / sarvā āhutiḥ sauviṣṭakṛtasthānāt pratyag eva juhōti / tac ca sthānam uttaravākye vakṣyate *purastād* (JGS 1,3,28) iti /

evāñ ced uttarapūrvatāvidhānād eva gatārthatvād ayam vidhir anarthakaḥ / nānarthaka āhutibahutve sauviṣṭakṛtasthānād dakṣiṇata uttarato vā saty avakāśe na juhuyād ity etadarthatvāt //

JGS 1,3,28.

nityo 'gniḥ purastāt sviṣṭakṛd ante 'nyatra vapāhomājyahomābhyām

Note: *purastāt* quoted in Bh on JGS 1,3,27.

nityo===mābhyām // agni[s] sviṣṭakṛd agniṁḍalasya pūrvabhāge sauviṣṭakṛtasthāne pradhānāhutīnām ante vapāhomājyahomābhyām anyasmin home nitya[s] syāt / *agnaye sviṣṭakṛte svāhā-* iti hūyeta / *agni[s] sviṣṭakṛd* iti vaktavye purastācchabdasya madhye nyāsaś samāsāśaṅkānivṛtyarthaḥ / samāse ca sati yathācoditahavanasya nyāyyatvād *agni-sviṣṭakṛte svāhā-* iti kaś cid icched dhotum / tad itthaṁvacanān nivāryate /

vapāhomasyāsmiñ chāstre vidhyadarśanāt sarvahutatvāc ca vapāyā[s] sviṣṭakṛdaprasaṅgād vapāhomagrahaṇam anarthakam / nānarthakam lājahome sviṣṭakṛnnivartanārthatvāt / vapeti bhidādipāṭhād (Pāṇini 3,3,104) vapanam ucyate / vapanasāṁbandho homo vapāhomaḥ / drṣyate hi vapanasāṁbandho lājahomasya- *añjalāv āvaped* (JGS 1,20,10) / mantra-vākye 'py *agnau lājān āvapantī-* (JGS 1,20,13) iti / tasmād atra vapāhoma iti lājahomo nirdiśyate /

nanv asaty evāvakre vakravartmāśrayitavyam iti lājahomagrahaṇam eva kartavyam / satyam etat / śāstrāṇān tu gurūpadeśata eva sākalīyēnopalabdhi[s] syān na kevalam medhābalād ity evamartham ācāryaḥ kāmś cit pradeśān durbodhān vidadhāti / tasmād acodyam etat /

atha vā prasiddhaiva vapā bhavatu / ājyasviṣṭakṛdabhāvasya drṣṭāntarūpeṇa vapāsviṣṭakṛdabhāvo 'yam prasiddhataratvān nyasta iti kalpyam / ājyasviṣṭakṛtaḥ hi pākayañjēṣu haviryajñēṣu ca ke cid icchanti ke cin na / naiva tu vapāsviṣṭakṛn nāma śrutipatham

avyāgatam / ācāryas tu manute śeṣakāryam idam sviṣṭakṛṇ nāma / tad yathā vapāyāṃ
 śeṣābhāvān nāsti evam ājye 'pi śeṣābhāvān nāstīti / niṣṭhitakāryasya hi dravyasya śeṣatvaṃ
 bhavati / sarvārthatvāc cājyasya nāprāyaścittāhutibhyaḥ kāryaṃ nistiṣṭhati / yathā *tau*
na paśau na some karoti- (KB 3,6,9) iti vākyena paśvājyabhāgapraṭiṣedhapareṇa tasya
 dārḍhyārtham aprasaktayos soma ājyabhāgayor abhāvaḥ kīrtiyate tadvad atrāpi grāhyam
 //

JGS 1,3,29.

na sviṣṭakṛtaṃ pratyabhighārayati

nasvi===yati // avadānānantaram haviṣaḥ pratyabhighāraṇam sāmānyena parastād vi-
 dhāsyate (JGS 1,3,33) / tasyāyam apavādaḥ / sviṣṭakṛtaṃ sviṣṭakṛcheṣabhūtaṃ havir
 na pratyabhighārayati /

kasmāt sviṣṭakṛta uktam taccheṣabhūtasyedaṃ grhyate / idam ucyate / sviṣṭakṛṇ nāma
 devatā / tasyā atīndriyāyāḥ pratyabhighāraṇam asaṃbhavad aprasaktañ ca duśśakam
 praṭiṣeddhum / yadi cocyeta sviṣṭakṛdarthasya haviṣa[s] sruvagatasya praṭiṣidhyeteti tasyā-
 pīdaṃ prativacanam aprasaktam / katham praṭiṣidhyeteti / na hi sruvagatasya pratyabhi-
 ghāraṇam prasaṅkṣyate //

JGS 1,3,30.

sruve sakṛd ājyam upastrṇāti

Note: The whole sūtra JGS 1,3,30 is quoted in Bh on JGS 2,3,3 and on J:SS 1,10,9; *sruve* is quoted in Bh
 on JGS 1,3,31.

sruve===ṇāti // yo homaś caruṇā vihitas tasya hastena sakṛd upahatya nirvartanaprasaṅge
 prakārāntarapratipattaye kās cid imāḥ paribhāṣāḥ kriyante / vaksyaty *āṅgulyā trṇakūrcena*
vā- (JGS 1,3,40) iti / tayor anyatareṇājyam ādāya sruve savyahastāhite sakṛd avasiṅcati
 //

JGS 1,3,31.

dvir haviṣo 'vadyati

Note: The whole sūtra JGS 1,3,31 is quoted in Bh on JGS 1,20,10 and on JŚS 1,10,9. This sūtra is identical
 with JGS 1,3,35 and JGS 1,23,10.

dvirha===dyati // haviṣo dvir avakhaṇḍayati / avattasya sruve prakṣepo 'rthasiddhaḥ /
sruva (JGS 1,3,30) iti hy anuvartate //

JGS 1,3,32.

sakṛd ājyena

Note: This sūtra is quoted in Bh on JGS 1,3,36.

sakṛd ājyena // sruve 'vattam havis sakṛd ājyenābhighārayati /

abhighārayatīti kuta etat / arthataḥ / sakṛd ājyena- ity ukte kim anyad abhighāraṇād ājyena haviṣaḥ kriyate / atha ca pratyabhighāraṇaṃ vakṣyate (JGS 1,3,33) / tasyābhighāraṇapūrvakataiva yuktā yathā prativacanapratigamanāder vacanagamanādipūrvakatā / ata eva *pratyabhighārayati-* (JGS 1,3,33) ityantasyaikavākyatā na grāhyā / kimarthaṃ punar *abhighārayati-* iti pratyakṣan na paṭhati / kim ayatnasiddhe yatneneti /
 atha vābhighāraṇapratyabhighāraṇayor ekasya vidhāne 'nyasyāpi grahaṇārthan tena lājānām pratyabhighāraṇaṃ sidhyati (cf. JGS 1,20,11) //

JGS 1,3,33. pratyabhighārayati

Note: This sūtra is quoted in Bh on JGS 1,3,32. The sūtra is identical with JGS 1,3,37.

pratyayati // abhighāraṇānantaraṅ caru pratyabhighārayati //

JGS 1,3,34. aṅguṣṭhenāṅgulibhyāñ ca māṃsasamhitābhyām

aṅguṣṭhenaṅgulibhyām // haviravadāne karaṇaviśeṣaḥ kriyate / aṅguṣṭhena tatsannikṛṣṭābhyāñ cāṅgulibhyām anyo'nyayā māṃsasamhitābhyām māṃsavat samhitābhyām aviparasamhitābhyām haviṣo 'vadyati / prāṇinām śārīrabhāgeṣu māṃsam khaḍgādicchedaviśiṣṭam paścāt sandadhad aviparaṃ sandadhāti / tenedam aṅgulyos sandhānam iti samśleṣārtham upamiyate / avadānaparimāṇaṅ cārthata uktaṃ bhavati //

JGS 1,3,35. dvir haviṣo 'vadyati

Note: This sūtra is identical with JGS 1,3,31 and 1,23,10.

dvirhaviṣo 'vadyati // kimarthaṃ idam ucyate / pañcāvattaṅ jāmādagnyānām iṣyate / tasyāpi homāya pṛthagvidhānārtham / kim upastaraṇam eṣān nāsti / asti sāmānyavihitatvād anapoditatvāc ca / evaṅ ced dviravadānasyāpi pūrvavidhānād (JGS 1,3,31) eva siddher ayaṃ vidhir anarthakaḥ / nānarthako jāmādagnyānām asya nityatāpratipādanārthatvāt / yataś cāyaṃ yatnaḥ kriyate tato jñāyate pūrvan *dvir ... avadyati-* (JGS 1,3,31) ity anityam iti / evaṅ cāsya nityatā pradhānārtham eva na sviṣṭakṛdartham iti / sviṣṭakṛtaḥ punaḥ katham avadānam iti ced upastaraṇasya sarvārthatvād upastīrya sakṛd avadīyeta / abhighāraṇan tu caturavattam sampadyate / nanu caros trir avattam eva / naivam / abhighāraṇaṃ hi dvir asya kartavyam / kutas tad iti ced upastaraṇābhighāraṇavidhyos sakṛdgrahaṇaṅ catuṣṭvam avadānānām prasphuṭikartum kṛtan nāvṛttin nivartayitum / na hi sā prasajati / sphuṭīkaraṇasya ca prayojanam utsādaprasaṅge py anutsādaḥ / tat siddham sviṣṭakṛti dvirabhighāraṇād avadānacatuṣṭvam sampādyam iti / paravacanataś cāyam artho dṛḍhībhavati / sarve hy ācāryā[s] sviṣṭakṛtam itthambhūtam evicchanti / tatas sādhuḥktaṃ sviṣṭakṛtas sakṛd avadānam abhighāraṇan dvir iti / jāmādagnyānān tu punar vidher ubhayatrāpi tulya evāvadānakramaḥ //

JGS 1,3,36
dvir ājyena

dvir ājyena // asya sakṛd ājyena- (JGS 1,3,32) itivad vyākhyā //

JGS 1,3,37.
pratyabhighārayati

Note: The sūtra is identical with JGS 1,3,33.

pratya===yati // nanv idam upastaraṇavad avidhāne 'pi sidhyati / satyam etat / avidhāne tv asya- *abhighārayati*- itimātram adhastanavidhaye 'vaśyaṃ vaktavyam eva / tathā vacane pūrveṇābhighāraṇavidhinā vairūpyā / tat kṛtam arthavairūpyam āśaṅkyeta / tat-parihārartham adhikṛtaniṣṭhāgamanārthaṅ ca pratyabhighāraṇaṃ vidhīyate //

JGS 1,3,38.
jāmadagnyānām

Note: JGS 1,3,38 is quoted in Bh on JGS 1,3,39.

jāmadagnyānām // jāmadagnyānām ayam avadānakramo yo 'nena vākyatrayeṇa vihitaḥ //

JGS 1,3,39.
tad dhi pañcāvattaṃ bhavati

taddhi===vati // tat tathāvatāṃ haviḥ pañcāvattaṃ bhavati /

kim ataḥ / ato 'nyeṣām api yeṣām pañcāvattam iṣyate teṣām apy ayam evāvadānakrama[s] syād iti /

keṣām punar iṣyate / bhṛgūṇām eva / agnihotrabrāhmaṇe hi bhṛgusaṃbandhā haviṣaḥ pañcagr̥hītātā siddhavad anūdyate *bhṛgur ha vāruṇir anūcāna āsa-* (JB 1,42: 17,25) ity adhikārasyaṃpavarge / *etenaiva pañcagr̥hītena pañconnītena-* (JB 1,44: 19,11-12) iti /

evaṅ ced *bhṛgūṇām* ity eva vaktavyan na *jāmadagnyānām* (JGS 1,3,38) iti / na hy abhṛgavo jāmadagnyāḥ / satyam etat / jāmadagnyānām tu nityo 'yam avadānakrama[s] syād anityo 'nyeṣām / *bhṛgūṇām* ity evamartham eva nyāsaḥ kriyate //

JGS 1,3,40.
aṅgulyā tṛṇakūrcena vā

Note: The whole sūtra JGS 1,3,40 is quoted in Bh on JGS 1,3,30.

aṅgu===navā // aṅgulyā vā tṛṇakūrcena vopastr̥ṇāty abhighārayati pratyabhighārayati ca / tritayasyāpi hy asya karaṇaviśeṣākāṅkṣā tulyā /

kiṃ yayā kayā cid aṅgulyā / naivam / pradeśīyaiva / agnihotre hi *dvir aṅgulyā prāśnāti-* (JB 1,41: 17,8) iti vidhir *dviḥ pradeśīnyā-* (ŚŚS 2,9,14) ity atrānūdyate / tato jñāyate /

ekāṅgulicodanāyāṃ pradeśinī grāhyeti / ata eva ceyaṃ pradeśinīti samākhyāyate / pradeśo
'sya astīti / *āṅgulyā-* iti pradeśinir viśeṣena niyamyate //

JGS 1,3,41.

eṣā homāvṛt sarvatra

Note: The whole sūtra JGS 1,3,41 is quoted in Bh on JGS 1,1,11; 1,5,1; 1,7,9; 1,11,7; 1,11,77; 2,3,3; 2,8,6.

eṣā====rvatra // eṣā homasyāvṛt sarvatra homeṣu syāt / eṣa pārvaṇākhyāḥ pākayaḥjño
vakṣyamāṇānām puṃsavanādīnām prakṛtir ity arthaḥ /

kim ahomānām api / naivaṃ *homāvṛd* iti homasambandhānuvādāt /

kim ahomeṣv asyā āvṛtaḥ pratiśedhārtha idaṃ homagrahaṇaṃ kṛtam *eṣā homāvṛd* iti /
kas sandehaḥ / avaśyaṃ hi sandhyopāsanādi.v iyam āvṛn neṣyata antareṇa ca yatnan
nivartayitun na śakyate / tatas tannivṛttiyartham evedaṃ homagrahaṇaṃ kṛtam /

nanu cākriyamāṇe 'py asmin homagrahaṇa ahomeṣu tāvad asyā āvṛtaḥ prasaṅgo nāsti
/ kim idaṃ upanyasyate / prasaṅgo nāstīti / avaśyaṃ hi *eṣāvṛt sarvatra-* ity ucyaṃnāne
sarveṣāṃ gr̥hyakarmāṇām aṅgatveneyam āvṛt prasajyetaiva sāmānyaśruter anavoditatvāc
ca / tatrākriyamāṇe 'smin homagrahaṇa ahuteṣv asyā āvṛtaḥ prāptiḥ kena nivāryate /
tatas sandhyopāsanādiṣv āvṛtprasaṅganirāsārtham idaṃ homagrahaṇaṃ kartavyam eva /
naitad upapadyate / caturvidhāḥ khalv ihādihikṛtāḥ pākayaḥjñāḥ *huto 'hutaḥ prahutaḥ
prāśīta iti* (JGS 1,1,7) / tatrāhutasamjñā tāvat triṣv eṣu vartate sandhyopāśane prāśana-
karmaṇi samveśane ca / katham eteṣv eveti ced anugatārthatvād asyās samjñāyāḥ / evaṃ
hi bhavataivoktaṃ hutādivibhāgakalpanāyāṃ yeṣu homo na vidyate teṣv ahutaśabdasya
pravṛttir anugantavyeti (cf. Bh on JGS 1,1,7 *atha yasmin karmaṇi naiva hūyate so 'hutaḥ*)
/ tatas siddhaṃ homābhāva eṣv ahutasamjñāyāḥ pravṛttikāraṇam iti / tatra yeṣv apīyam
āvṛd aṅgatvena pravartate teṣāṃ ājyabhāgādīnām homānām atra sambhavād ahutatvam
evaiṣāṃ hīyeta / tasmād ahomeṣv āvṛnnirāsārtham tāvan nārtho 'nena homagrahaṇena /
evaṅ ced anyat prayojanam asya homagrahaṇasya / idaṃ pratipādyate / homagrahaṇād
ṛte 'py atuteṣv asyā āvṛto nivṛtttau satyāṃ yad asāv ācāryo homagrahaṇaṃ karoti tasyedaṃ
prayojanam / yatra juhoticodanā vidyate tatraiveyam āvṛd yathā syād anyatra na syād
iti /

kva punar na syāt / dadhāticodanāyāṃ / tatas siddhaṃ vratasamidādhanādiṣv asyā
āvṛtaḥ pravṛttir nāsti /

yady evaṃ kumāreṣṭyādiṣu pārvaṇatantran na prāpnoti / tatrāpi juhoticodanā nāsti /
atrocyate / yāgaśabdāś tāvat kāñ cid devatām uddīśya dravyaparityāgamātre vartate
homaśabdāś tu prakṣepādihike / yatra yajata ity etāvāc chrūyate tatrāśyai devatāyā idan
dravyan dadāmīti manasā samkalpya dravyaparityāgamātre yajaticodanāpavādārthānu-
ṣṭhānaṃ kṛtam eva bhavati / *yajeta-* ity etāvātā hotavyam iti na labhyate / na cānyo
'pi tatra śabdo havanavidhiparo dṛśyate / tathāpi hūyata eva / tato yena pramāṇena
homasadbhāvo 'trāvagamayate tenaiva pramāṇena tadaṅgabhūtasya pārvaṇatantrasyāpi
pravṛttir avagantavyā /

hotavyam iti ced vacanan nāsti kimarthan tatra hūyate / na vayam etaj jānīmaḥ / kin
tu *etā devatā yajata* ity ukta ābhyo devatābhya idaṃ havir juhuyād ity etad evoktaṃ
bhavatīti prasiddhavad upādāya śiṣṭair homaḥ kriyamāṇo dṛśyate / *tatra mahājano yātīti
yataḥ sa panthā* ity ato 'nyat kāraṇaṃ tatra vaktun na śakyate /

nanv idam asya tantrasya samāptau vaktavyam vikṛtyarthatvāt / satyam etat / anan-
tarasya tv avadānavidher anena saṃbandhārtham atraivedam ucyate / saṃbandhaś ca
yatrāsyāḥ parigrahas tatrāvadānakramasyāpi parigrahārtham prayojanam / jātakarma-
palāśeḥyāśanahomeṣu hastenaiva sakṛd upahatya havanam / pārvaṇaprakṛtitvam hi teṣāṃ
anyeṣāñ ca keṣāñ cin neṣyate / kuta iti cet tatra traiva hetavo vakṣyante /

nanv avadānakramo 'pi pārvaṇāṅgatvād atatprakṛtike na prāpnoti / prāpnoti / vihitamātre-
ṇa homena karaṇasya dravyaparimāṇasya ca dhruvam ākāṅkṣyamāṇatve sruvasyāṅguṣṭha-
māṃsasamhitāṅgulidvayopādeyasya ca dravyasya kva cic chrutasyaivopādānam aśrutopā-
dānād yuktam iti // //

JGS 1,4,1.

sapavitram prastaram ādatte

Note: *sapavitram* quoted in Bh on JGS 1,10,30 (three times) and in Bh on JGS 1,10,32.

sapa===datte // *rudro 'gni[s] sviṣṭakṛd* ityādidarśanāt sviṣṭakṛdanantaram apa upaspr̥śya
pavitrasahitam prastaram ādatte //

Note: An exact counterpart to Bhavatrāta's quotation could not be traced, but compare the following:
rudrah sviṣṭakṛt ŚBM 13,3,4,3.4.5; KB 3,5,7; *atho rudro vai sviṣṭakṛt* KB 3,8,11; TS 2,6,6,5-6 *yad agnaye
sviṣṭakṛte 'vadyati bhāgadheyenaiva tad rudraṃ samardhayati ... eṣa rudro yad agniḥ; ŚB 1,7,3,7-8 ...
sviṣṭakṛd ... 8. tad vā agnaya iti kriyate / agnir vai sa devas tasyaitāni nāmāni śarva iti yathā prācyā
ācakṣate bhava iti yathā bāhikāḥ paśūnāṃ patī rudro 'gnir iti tāny asyāsāntāny evetarāṇi nāmāny agnir ity
eva sāntatamaṃ tasmād agnaya iti kriyate sviṣṭakṛta iti.*

JGS 1,4,2.

tasyāgrāṇi sruve 'nakti
divy an̄kṣva- iti

Note: *tasyāgrāṇi* quoted in Bh on JGS 1,4,5.

tasyā===kṣveti // tasya prastarasyaṅgrāṇy anena mantreṇa sruve 'nakti //

JGS 1,4,3.

madhyam ājye
'ntarikṣe 'n̄kṣva- iti

madhya===kṣveti // madhyam anenājye 'nakti //

JGS 1,4,4.

mūlāni haviṣi
pr̥thivyām an̄kṣva- iti

mūlā===kṣveti // haviṣi mūlāny anena /

kiṃ punar idam vacanavairūpyam kṛtam *agrāṇi mūlāni*- iti bahuvacanopādānam *madhyam* iti caikavat / atra brūmah / agramūlānjanam sarvatṛṇaprāpi syād madhyāñjanan tv atrāntarniviṣṭatṛṇavarjyam apy aviguṇam avaity etadartham idam vacanavairūpyam kṛtam / tato 'rthasiddham aviṣamāgramūlatvam bahubandhanatvañ ca prastarasya //

JGS 1,4,5.

prastarāt tṛṇan nirasyaty
āyuṣe tvā- iti

Note: The manuscript tradition has preserved two versions of the commentary on this sūtra; the extra one either is Bhavatrāta's earlier draft or comes from an earlier commentator or later reader.

(1) prasta===tveti // anena yajuṣaikan tṛṇam nirasyati prastarān niṣkṛṣya nidadhātī / prakṛtatvāt prastarasya *tasmāt tṛṇam* iti vaktavyam yathā *tasyāgrāṇi-* (JGS 1,4,2) iti / satyam etad aprakṛtād api tu prastarāt tṛṇanirasanam kadā cid astīti jñāpanārtham *prastarād* ity ucyate na *tasmād* iti / tataḥ pramādāt prastaratṛṇanirasanam akṛtvānupahrte kṛtvā prastarāntaran tṛṇam asmād anupraharañārtham ādadīta / anyāyyam etad iti cen na / akṛtārthasyāsyā tṛṇasyānupraharaṇam arthakarmaiva na pratipattiḥ / tatra prati-nidhyupādānan nyāyyam eva //

(2) prasta===tveti // anena yajuṣaikan tṛṇam prastarān nirasyati niṣkṛṣya nidadhātī / *tasyāgrāṇi-* (JGS 1,4,2) itivat *tasmāt tṛṇam* iti vaktavye sati *prastarād* iti vacanam aprastarād api kadā cit tṛṇādānam idam astīti jñāpanārtham / tasmāt prastaravināse vismṛtya vā tṛṇanirasanam anupahrte 'nyat tṛṇam anena yajuṣādādīta / nanu tṛṇānupraharaṇasya pratipattikatvād anyāyyam etat / na tṛṇasyānupraharaṇam pratipattir akṛtaprayojanatvāt / tṛṇasādhanakatve tad arthakarmaiva hi //

JGS 1,4,6.

prastaram agnāv anupraharaty
agnaye 'numataye svāhā- iti

prasta===heti // prastaram anena yajuṣāgnāv anupraharati / atrāpi *tam* iti vaktavye *prastaram* iti vacanam aprastareṇāpi kadā cid ayaṃ vidhis saṃyujyeteti jñāpanārtham / tasmāt prastaravināse 'nyenaiva hotavyam / prastarānupraharaṇam hīdam pratipattis cārthakarma ca kṛtaprayojanatvāt prastarasya dravyadevatāsaṃbandhaniṣpatteś ca / tatra tatra prativādyābhāve pratipattir arthaluptā / mantralingopalabdā tu devatā dravyam ākāṅkṣamāṇāvatiṣṭhate / tatrājyam anādeśaprāpaṇam yuktam eva dātum na cedam ucyate / svatantrāv acodyaparihārau pūrvavākyavad eva /

tataḥ prastaravināse prastarāntaram kṛtvā yathāvidhi / anupraharen nyāyyaṅ ca tad dhomasādhanatvāt prastarasya / yājñikī mīmāṃsakādīnām api pravṛttir iyam evāprastare / sarvam api vyākhyānam āsmākīnan nyāyavacanānurodhenaiva / pravartate nāto 'nyad arāgiṇa[ś] śrutismṛtividō jñāsyanti //

JGS 1,4,7.

paścāt tṛṇam anupraharati
dviṣantam me 'bhidhehi
tañ caiva pradaha svāhā- iti

paścā===heti // paścāt tadanantaram anena yajuṣā tat tṛṇam anupraharati /
paścād ity anarthakam / nānarthakaṃ prastareṇa sahaiva satvaran tṛṇam anuprahared
ity evamarthatvāt / yajuṣo 'syābhicāraliṅgatvād apa upasṛśet //

JGS 1,4,8.

ghṛtenāktās samidha ādadhāti
samiddhyai svāhā- iti

Note: *ghṛtenāktās samidhaḥ* and *ghṛtenāktās samidha ādadhāti* quoted in Bh on JGS 1,1,13. – *samiddhyai*
with SSC = Sāma-Smārtta-Caṭaṇṇū (Parpola 2011:326) and Gr̥hyakārikā 20 : Caland's ed. *samṛddhyai*
without variants.

ghṛte===heti // ghṛtenāktās tisas samidho 'nena yajuṣābhyādadhāti /
tisra iti kuta etat / śiṣṭasmṛteḥ mukhyātikramakāraṇābhāvāc ca /

kiṃ punaś *śucīṅ chrotriyān brāhmaṇān āmantrayata* (JGS 2,4,4) ity atrāpi trīn eva / neti
brūmaḥ / na hīdam ubhayan tulyaṃ *samidha ādadhāti* (JGS 1,4,8) *brāhmaṇān āmantrayata*
(JGS 2,4,4) iti / atra hi samidho vidhīyante tatra brāhmaṇā anūdyante / vidhīyamānena
ca viśeṣaṃ sambandhuṃ śaknuvanti nānudyamānena /

kiṃ bahunā / duravabodho vākyanyāyaḥ / tadavabodhe dvayaṃ samuditam upāyaṃ
śāstraṃ medhā ca / tatra yo 'rthaś śāstrāntarasiddhas so 'smābhir mandaprajñānujighṛkṣa-
yā saṃkīrtyate / na hetudṛṣṭāntaparaṃparoktāv ādaraḥ kriyate / yadi hi kriyeta śāstrānta-
ratvam asya prasajet /

nanv atrāpy ājyagrahaṇam eva kartavyaṃ yathā sarvatrāntāt / nayam ekāntaḥ / na
hy atra kāraṇam asti / paryāyaśabdānām eka evāntāt prayojyata iti śakyate vaktum
śabdāntareṇāprakṛtād anyasyājyasya grahaṇārtham iti / tat tv ayuktam asati śabdādihikye
vaktum //

JGS 1,4,9.

bhūmim ārabhya
śīrṣanyān prāṇān upasṛśet

bhūmi===sṛśet //

JGS 1,4,10.

apa upasṛśya
dvādaśa prāyaścittāhutīr juhoty
ākūtyai svāhā //

kāmāya svāhā (JB 1,362) //
samrddhyai svāhā (BŚS 1,21: 32,13) //
ṛcā stomaṃ samardhaya
gāyatrena rathantaraṃ
brhad gāyatravartani svāhā (TS 3,1,10,1; 4,1,1,3) //
ud u tyam jātavedasan
devam vahanti ketavaḥ
dr̥śe viśvāya sūrya svāhā (JS 1,3,11) //
citran devānām ud agād anīkañ
caḥsur mitrasya varuṇasyāgneḥ
āprā dyāvāpṛthivī antarikṣam
sūrya ātmā jagatas tasthuṣaś ca svāhā (JS 2,4,6) //
ud vyaṃ tamasaḥ pari suvaḥ paśyanto jyotir uttaram
devan devatrā sūryam aganma jyotir uttamaṃ svāhā (JB 2,68) //
prajāpate na tvad etāny anyo
viśvā jātāni pari tā babhūva
yatkāmās te juhomas tan no 'stu
vyaṃ syāma patayo rayīṇām svāhā
(RV 10,121,10; TS 2,8,1,2; BŚS 1,21) //
bhū[s] svāhā //
bhuva[s] svāhā //
sva[s] svāhā //
bhūr bhuva[s] sva[s] svāhā- iti

apa===heti //prānopasparśanānantaram apa upaspr̥śya dvādaśaitāḥ prāyaścittāhutīr juhōti /

kiṃ vidhyaparādhe saty evāsāṃ havanam / naivam / nityam evāsāṃ havanam /
evañ cet *prāyaścittāhutīr* ity anarthakam / nānarthakam vidhyaparādhe 'pi tatra tatrāsām
eva havanārthatvāt / atas tantramadhye yadi vidhyaparādho 'nalpīyāñ jāyeta tatrāpy etāñ
juhuyāt /

aparaṃ matam / *etā vai vyāhṛtayas sarvaprāyaścittaya* (JB 1,53: 23,16; JB 1,363: 150,14)
ityādidarśanād vyāhṛtibhir eva vidhyaparādhe juhuyād iti / asmin pakṣe *prāyaścittāhutīr*
iti vacanam ā pluteḥ prāyaścittāhutīr juhuyād ity atrāsāṃpratyayārtham eva bhavati /
kaḥ punaḥ prāyaścittāhutīnām kālaḥ / uktam etat pūrvam eva doṣajñānānantaram iti
(Bh on JGS 1,3,18) / kin tu pariṣekāt prāktaneṣu vidhyaparādheṣu pariṣekānantaram eva
prāyaścittāhutīr juhuyāt /

aparaṃ vyākhyānam / nityāsv etāsu *prāyaścittāhutīr* iti vacanam vidhyaparādhasyaivāpra-
jñātasyaitā niṣkṛtyarthā iti jñāpanārtham / na hi mahat karmadam ado vā karmabhiḥ kaś

cid anaparādhyapuruṣas samāpayituṃ śaknoti / tathā śrutau ca dr̥śyate *tad u vā āhuḥ ko hāpramādasyeśa uta vai praiva mādyati-* (JB 1,302: 126,8-9) iti /

kim etasya jñāpane prayojanam / ajñātāparādhanīṣkr̥tyarthā etā ity abhisandhāya havanam //

JGS 1,4,11.

yathāstīrṇan darbhān ānīya
praṇītānāñ ca sruvasya copariṣṭāt kṛtvā-
apa[s] srāvayañ japati
sad asi san me bhūyās
sarvam asi sarvaṃ me bhūyāḥ
pūrṇam asi pūrṇaṃ me bhūyā
akṣitam asi mā me kṣeṣṭhā iti

Note: *yathāstīrṇan darbhān* quoted in Bh on JGS 1,10,33. – Caland’s ed. has *athāstīrṇān*.

yathā===iti // staraṇakrameṇa darbhān ādāya tān praṇītānāñ ca sruvasya copariṣṭāt kṛtvopanidhāya savyena dhārayaṃs teṣv apaḥ kena cit pātreṇa praṇītāpasrāvīṇis srāvayann idaṃ yajur japati / *pūrṇam asi-* iti līngāt praṇītābhājanam pūrayati //

JGS 1,4,12.

pratidiśam apa utsiñcati

Note: *utsiñcati* quoted in Bh on JGS 1,4,17.

prati===ñcati // pratidiśan diśi diśi paṭhiṣyamāṇair yajurbhiḥ praṇītābhyaḥ pāṇinā siñcati //

JGS 1,4,13.

prācyān diśi devā ṛtviḥ mārjayantām iti

prācyā===miti // *prācyām* ity anena yajuṣā etasyān diśi utsiñcati / *kasyām* iti cel līngāt *prācyām* iti sidhyati //

JGS 1,4,14.

prācīnāvītī
dakṣiṇāyān diśi māsāḥ pitaro mārjayantām iti

Note: *dakṣiṇāyān* is the reading of Caland’s text manuscripts and Bhavatrāta’s pratika quotation, which differs from *dakṣiṇasyām* in Bhavatrāta’s gloss; Caland’s emendation into *dakṣiṇasyām* is to be cancelled.

prācī===miti // prācīnāvītī bhūtvā *dakṣiṇāyām* ity anena yajuṣā dakṣiṇasyām //

JGS 1,4,15.

yajñopavītī bhūtvā-
apa upaspr̥śya

praticyān diśi gr̥hāḥ paśavo mārjayantām iti

yajño===miti // punar yajñopavītī bhūtvāpa upaspr̥śya *praticyām* ity anena praticyām
//

JGS 1,4,16.

udīcyān diśy āpa oṣadhayo vanaspatayo mārjayantām iti

udī===miti //

JGS 1,4,17.

ūrdhvāyān diśi yajñas samvatsaro yajñapatir mārjayantām iti

ūrdhvā===miti // ke cid ekaikasyān diśi trir utsiñcanti / tad ayuktam *utsiñcati-* (JGS 1,4,12) iti hi vidhiḥ / sakṛt sakṛd evotseke kṛte samastāḥ kṛto bhavati / yatra ceṣṭā kriyāvṛttis tatra tadarthaṃ yatnaṃ karoti yathā- *ādayā vā tris* (JGS 1,1,34) *triḥ pradakṣi-ṇam* (JGS 1,3,10) iti / tasmāt sakṛt sakṛd evotsektavyam /

kiṃ punar idam ambusecanam arthakarmāho svit pratipattiḥ / pratipattir iti brūmaḥ / atra hy etāḥ praṇītās sannidhānamātreṇādṛṣtam arthāt pūrṇapātravat sādhayantīti man-
tavyam /

atha vā yad āsām upari sruvadarbhān kṛtvāpa[s] srāvitās sa evādbhir arthaḥ kṛtaḥ / ubhayatrāpi kṛtārthatvāt pratipattir evotsecanam / tasmād utsecanāt pūrvam eva yadi vipadyeran etās tatrārthaluptam utsecanam / yadi hīdam arthakarma syāt punar anyāḥ praṇīya nirvartyeta //

JGS 1,4,18.

samudraṃ vaḥ prahiṇomi- (JŚS 11,19) ity apo ninīya

yad apsu te sarasvati- (TB 2,5,8,6) ity

aṅguṣṭhenopakaniṣṭhikayā cākṣiṇī vimṛjet

Note: The first mantra is given in full in JŚS 11,19: *samudraṃ vaḥ prahiṇomy akṣitā[s] svāṃ yonim apigacchata / ariṣṭā asmākaṃ vīrās santu mā parā seci na[s] svam //*. It is quoted pratīkena also in JŚS 21,8. The second mantra is found also in BŚS 1,20: 31,14; ĀpŚS 4,14,4 and MŚS 1,4,3,10: *yad apsu te sarasvati goṣv aśveṣu yan madhu / tena me vājīnīvati mukham andhi sarasvati //*. – In Caland's JGS edition the pratīka of the mantra and the action are given first, then the mantra in full, as in the manuscript M1: the mss. B and M2 do not give the pratīka but immediately the full mantra and after the *iti* at its end the action. From Bhavatrāta's commentary pratīkas it is clear that his text did not include the full mantra. This suggests that there existed a separate collection of the gr̥hya mantras.

samu===mr̥jet // utsiktāvaśiṣṭā apas *samudraṃ va* ity anena yajuṣā bhūmau ninīya tāḥ pāṇīnaopaspr̥śyārdratarābhyām aṅguṣṭhopakaniṣṭhikābhyām akṣiṇī yugapad anaya rcā vimṛjyāt / *madhv* ity avasyet //

JGS 1,4,19.

darbhān paridhīṃś cāgnāv ādhāya
vāmadevyena (JGG 2,6,16 on JS 1,18,5) śāntiṃ kṛtvā
triḥ paryukṣet

Note: *paryukṣet* quoted in Bh on JGS 1,7,9.

darbhā===ryukṣet // darbhān paridhīṃś cāgnāv ādhāya vāmadevyenātmanaś śāntiṃ
kṛtvātmānaṃ mārjayitvā trir agniṃ paryukṣed dakṣiṇataḥ paścād uttarata ity arthaḥ
/ yā hi *dakṣiṇato* 'gner *apām* ityādivākyatraye (JGS 1,3,7-9) vihitā ceṣṭā saiveyan *triḥ*
paryukṣed iti padadvayena punar iha kartavyā vidhīyate / kuta iti ced akāntare vākye (Bh
on JGS 1,4,21) hetur vakṣyate //

JGS 1,4,20.

sahaviṣkaṃ pradakṣiṇam

Note: *sahaviṣkaṃ* quoted in Bh on JGS 1,7,9.

saha===kṣiṇam // havir agnisamīpe nidhāya sahaviṣkaṃ agniṃ pradakṣiṇam paryukṣet
/ yo 'rtho *deva savitar* (JGS 1,3,10) iti vākyasya sa eva / na viśeṣo 'syāpi //

JGS 1,4,21.

anvamamsthāf prāsāvīr iti
mantrān sannamayet

anva===mayet // *anvamamsthāf prāsāvīr* ity anena prakāreṇa loḍantānām luṅantatāpāda-
nena mantrān vihitaparyukṣaṅgabhūtān sannamayet ūhet / *manyasva* (JGS 1,3,7.8.9)
suva (JGS 1,3,10.11) *punātu* (JGS 1,3,11) *svadatu* (JGS 1,3,11) ity eteṣāṃ sthāne *amamsthā-*
asāvīh- *apāvīd asvādīd* iti nyasyed ity arthaḥ / tataś ceha paryukṣaṇam vidhāya tadananta-
ram vihitānām kośaninayanapariṣekāṅgabhūtānām mantrānām evoho vidhīyate / tato
jñāyate / tāv eva ninayanapariṣekau *paryukṣed* iti śabdāntareṇa (cf. JGS 1,3,10 *pariṣiñcet*)
punar vidhīyete iti /

ke cid iha *deva savitaf prāsāvīr* ity iyadantam eva mantram icchanti / te praṣṭavyāḥ
kasya mantrasyedaṃ sannamanam kriyata iti / yadi te brūyur *deva savitar* (JGS 1,3,10-
11) ity asyeti kena punaḥ kāraṇenārdham asya utsṛjanti / atha ced brūyuh *prāsāvīr*
iti mantrāntaram etad iti kā prāptiḥ padadvayasya *deva savitar* iti / itthan tu khalv
ayaṃ mantraḥ prāpnoti sannamanam iha vidhīyamānaṃ mantrasya / yasmin mantre
'sti *prasuva-* iti tasya yuktaṃ bhavitum iti / na tasyārdhaparigrahe kāraṇam asti /
kiñ cāsmin mantre catvāri vākyāni / tatra *yajñam* ityantam ekaṃ vākyam / tad api
tāvad devānām priyān apūrayitum icchanti / kiṃ bahunā / moha evaiṣāṃ yad asya
mantrasyāvachchedanaṃ vinā pramāṇena / tasmān nādartavyāḥ /

atha ke cit *punātu svadatu* ity avikṛtaṃ padadvayam icchanti / teṣāṃ yāvachchrutaparigrāhi-
nām *anumanyasva-* ity avacanād dvitīyatṛtīyayoḥ prasaajati / *adite* 'nvamamsthā ity uktan
na kevalam *anvamamsthā* iti //

JGS 1,4,22.

pūrṇapātram upanihitam
sā dakṣiṇā

Note: The whole sūtra 1,4,22 is quoted in Bh on JGS 1,10,35. See also JGS 1,1,12.

pūrṇa===kṣiṇā // dakṣiṇato 'gner upanihitam pūrṇapātram / dakṣiṇā sā syād /
upanihitam ity anarthakam / nānarthakam anyārtham upanihitasya pūrṇapātrasya dakṣiṇā-
bhāveneyam pratipattiḥ kriyata ity avabodhanārthatvāt / itarathā hi dakṣiṇātvena śravaṇāt
tadartham evedam upanihitam iti gr̥hyeta / tathā ca sai vāsohiranyādi vaikṛtan dakṣiṇā-
dravyam pūrṇapātrasya prakṛtitaḥ prāptasya tulyakārtvān nivartakam bhavad dakṣiṇato
'gner upanidhīyeta //

JGS 1,4,23.

yathāśraddhadakṣiṇāḥ pākayaḥjñāḥ

Note: The whole sūtra JGS 1,4,23 quoted as a *paribhāṣā* in Bh on JGS 2,1,32. === Cf. BŚS 28,13: 367,2ff.

yathā===yajñāḥ // yathāśraddham ity avyayībhāvaḥ / yathāśraddhan dakṣiṇā yeṣān te
yathāśraddhadakṣiṇāḥ / sarva ime pākayaḥjñā yathāśraddhadakṣiṇā[s] syuḥ / yad dravyam
yāvaca dātuśraddhā syāt tad eṣu dadyād ity arthaḥ / bayam vidhir yeṣu pūrṇapātram
asti yeṣu nāsti teṣu sarveṣu praviśati / *vāso dakṣiṇā-* (JGS 1,5,8) ityādividhir asyāpavādata-
yā jñātavyaḥ //

JGS 1,4,24.

pūrṇapātram vā

pūrṇapātram vā // pūrṇapātram eva vā tadvatsu dātavyan na yathāśraddham anyat /
itthañ ceme vidhayo 'vasthitāḥ / yatrāsti pūrṇapātran tatra tasya dakṣiṇābhāvo nityaḥ /
yathāśraddhan tv anyad dīyeta vā na vā / yatra tu pūrṇapātran nāsti tatra yathāśraddhan
nityan dīyeta / yatra tu pūrṇapātravaty anyā dakṣiṇā vidhāsyate tatra tara dvayan nityam
syān na tv anyad deyam iti /

kasmai punaḥ pākayaḥjñeṣu dakṣiṇā dātavyā / yaḥ kartaiṣān tasmai /

nanu svayam evaiṣām kartā / naivam iṣyate / katham punar iṣyate / svayam eva keṣāñ
cid anya eva keṣāñ cit svayam vānyo vā keṣāñ cid iti / ayañ cāsya viṣṭāraḥ / sandhyo-
pāsanasamidādhānasamhitādhyayanaśraddhāṣṭakānām svayam eva kartānāpady apy anya[s]
syāt / pārvaṇabalikarmasāyamprātarhomānām api svayam eveti mukhyaḥ kalpaḥ / na cet
putraś śiṣyo vā / puṃsavanasīmantonmayanayoḥ patir āpady anyo 'pi / jātakarmanāḥ
pitā / tata ūrdhvaḥ yāni prāg upanayanāt teṣām pitācāryo vā / tataḥ prāg vivāhād
ācāryaḥ / vivāhādīnān trayāṇām svayam evābrāhmaṇas ced ācāryo vā / itthambhāve ko
hetur iti cec chiṣṭasmarāṇam manvādivacanāḥ mantralingasāmarthyam ācāryapravṛttiś
ca / tatrācārye kartari sati tasmā eva imā dakṣiṇā dātavyāḥ / na ced brāhmaṇebhyaḥ /
yat tv iha vihitād anyad api brāhmaṇebhyo dānam pākayaḥjñeṣu ācāryate tad api teṣām
phalavṛddhaye bhavati / pramāṇam eva hi vedamunivacanāvirodhī śiṣṭācāraḥ /

iti pārvaṇanāmāyaṃ pākayaḥṇaḥ prakalpitaḥ /
yasya kāladvaye 'py astīdam āhūticatuṣṭayam /
paurṇamāsyām upakrānto darśe santiṣṭhate tv ayam /
punar apy evam eva prāg agnyādheyāt tato 'dhikaḥ /
kutas tad iti ced brūmaḥ parvaṇor ayam iṣyate /
parvaṇor eva darśaś ca pūrṇamāsaś ca nāmataḥ
kāryāv iṣṭiviśeṣau sta[ś] śrutyoḥtāv āhitāgninā /
kartuñ cet ke na śakyante karmāṇīdṛṃśi naikadā /
na cāvastāt parastād vā pākayaḥṇakriyān tayoḥ
yujyate kṣaṇam ekaṃ hi śrautas-mārtāśritāv imau /
tatrārthād akriyaikasya parasyāvasaras tataḥ /
pākayaḥṇo 'pasarati balāś ca śrutismṛtitaḥ /
sāyaṃ prātaś ca yo homo so 'py anenaiva vartmanā /
agnihotravato 'vaiti so 'py agniḥ dhārayet tv imam /
aṣṭakādi hitenāpi kāryaṃ puṃsavanādi ca /
kriyāvartmani dakṣāṇām ācāryāṇām iyaṃ matih /
teṣv eva kaiś cid eṣo 'gnir dakṣinādis tu bhāṣyate /
ekasminn agnau tathābhāve pākayaḥṇakriyeti cet /
ke cid icchanti pākārthe ke cin mathanaḥjanmani /
āhṛte śrotriyaḥṇāt ke cit ke cit tu dakṣiṇe /
eṣāṃ ihatyāḥ pakṣāṇāñ caraman nācaranti tu /
ācaranty apare śiṣṭāḥ kāraṇan tatra kiṃ khalu /
kaṭhānāṃ vacanaṃ sūtre vidyate spaṣṭam āditaḥ /
yad eṣu pākayaḥṇeṣu dakṣiṇāgneḥ pravartakam /
tato na yuktaṃ āpanne ḡṛhyāgnau dakṣiṇāgnitām /
dakṣiṇāgnau praṇīte 'gnau ḡṛhyakarma bhaved iti /
ācāryas tu na no vakti dakṣiṇāgnitayā gatim /
ekāgnau homa (JGS 1,1,8) ity evaṃ vadann asya havirbhujāḥ /
tasmāt sa pakṣo nāsmābhir ḡṛāhyas tad avabodhayet /
adhvaryus sa yathāsmākam ānukūlyena yojayet /
atha vā dakṣiṇāgnitvaṃ gate 'gnau pākayaḥṇike /
lokāgnau pākayaḥṇānām upapannaiva bhāvanā /
agnitritayasambandhanivartanavivakṣayā /
ācāryeṇoktam *ekāgnāv* (JGS 1,1,8) iti yuktaḥ prakalpanā /
aupāsane prāg ādhānāt paraṃ lokānale 'pi tu /
uktaṃ hi ca- *ekasminn agnāv* ity *aupāsana* ity api // //

JGS 1,5. (puṃsavanam)

JGS 1,5,1.

puṃsavanam

puṃsavanam // vyākhyātaḥ pārvaṇākhyaḥ pākayaḥṇaḥ / uktā ca taditikartavyatāyās sarvasmin havanavati pākayaḥṇavidhau pravṛttir *eṣā homāvṛt sarvatra-* (JGS 1,3,41) iti /

athedānīm puruṣasaṃskārān anukrameṇa vyācikyāsūr ācāryaḥ puṃsavanākhyam puruṣa-
saṃskāram ādāv upādatte / puṃsavanā sūyate janyate yena tat puṃsavanam / puṃsavanā-
khyam karma vakṣyāma iti vākyaṛthaḥ //

JGS 1,5,2. ṭṛtīye māsi

Note: *māsi* quoted in Bh on JGS 1,5,3.

ṭṛtīye māsi // garbhādhānāt ṭṛtīye māse vartamāne tat kuryāt /
nanu garbhādhānam evādau vaktavyam / tanmukhā hi saṃskārāṇām pravṛttiḥ / satyam
etat / vivāhāṅgabhūtan tu prathamopagamanam anṛtukālāpekṣan niyatakālam asti / ta-
sya vidhiprakaraṇa evādau yukta iti tatraiva kariṣyate / tena cedam garbhārtham upaga-
manaṃ samānadharmā tatra dūrasthena dharmātidēse granthagauravaṃ pratipattigaura-
vañ ca syād iti tatraiva garbhādhānaṃ vidhāsyate /

evañ cet puṃsavanāt pūrvam eva garbhārtham upagamanam sadharmakam vidhāya tadan-
antaram eva vivāhāṅgabhūtam api taddharmaṃ vidhātavyam / naivam iṣṭam sidhyati
/ kin na sidhyati / mantravatvan na sidhyati / anṛtusamavete hi prathamopagamane
garbhanidhānasamarthe kāle mantrārthenātidēseṇa prāpitāspḥuṭataragarbhādhānalīṅgān
nāsmīn mantrārthā niyogataḥ pravarteran / ataḥ kṛtavad eva kartavyo nyāsaḥ /
kaḥ punar iha māsaḥ / ārkṣa iti brūmaḥ / sa hy asmin viṣaye loke prasiddhaḥ //

JGS 1,5,3. anyatra gr̥ṣṭeḥ

anyatra gr̥ṣṭeḥ // *māsi*- (JGS 1,5,2) ity anuvartate / anyasmin māse gr̥ṣṭeḥ puṃsavanam
kuryāt / prathamagarbhe vartate yā sātra gr̥ṣṭir ity abhipretā / prathamagarbhe sati
ṭṛtīyād anyasmin māse kuryād ity arthaḥ /

kim ā daśamād aniyamena / naivam bhavati / katham punar bhavati / arthāc caturtha eva
bhavati / ūrdhvam eva hi puṃsavanāt sīmantonnayanaṃ pāṭhakrameṇa prayoktavyam /
caturthe ca māse tad vidhāsyate (JGS 1,6,2) / tato jñāyate prak pañcamāt puṃsavanam
iti / garbhasya cānabhivyakter na prathamayoḥ kriyeta / tato 'rthāpannam etad *anyatra*-
iti caturtha eva māso 'bhipreta iti /

nanu sīmantonnayanasya māsavikalpo vakṣyate *ṣaṣṭhe 'ṣṭame vā*- (JGS 1,6,2) iti / tatas
ca puṃsavanasya prañ navamād avirodha iti / atra brūmaḥ / yadi kalpāntarāśrayād
uktakramavirodhaḥ pariḥṛto 'yam anyo 'rthavirodhaḥ / yadi puṃsavanam prak pañcamān
māsān na kriyeta nāsyā karaṇam arthavat syāt / puṃbhāvāya hīdam kriyate pañcame ca
māse garbhasya sarvāṅgāni niṣpadyanta iti smaryate (cf. Smets 2013: 157-158) / śrūyate
ca *tasmāt pañcame māsi garbhā vikriyanta* (JB 1,267: 111,26) iti / tasmād arthavattvāya
caturtha eva kriyeta / sannidhānāc cāyam arthas sidhyati / caturtha eva hi ṭṛtīyasya sannī-
hito na pañcamādayaḥ / anyādayaś ceme śabdāḥ prakṛtasannidhānam prāyeṇāvalambante
/ yathā- *adya pitṛgr̥the bhokṣye śvo 'nyasya- adyāsmīn gr̥the svapsyāmi śvo 'nyasmīn* iti /
ke cit prathamagarbhe puṃsavanapratiṣedhakam etad vyācakṣate / gr̥ṣṭe anyatra gr̥ṣṭim
varjayitvā puṃsavanam kāryam na gr̥ṣṭe ity / te 'sya prativacanan dadatu / asataḥ
prathamagarbhe sīmantonnayanasyādastāt kimarthaṃ pāṭhaḥ kriyeta iti / yadi cāsya

prativacanam akāraṇam pāṭhakrama itī tasyedaṃ prativacanam sakāraṇam pāṭhakrama itī / kin tat kāraṇam itī kramaniyamalakṣaṇavidō mīmāṃsakāḥ praṣṭavyāḥ / tair hi pañcame 'dhyāye pratipāditam etac chrutyarthapāṭhakramakāṇḍamukhyānām ṣaṇṇām kramāvabodhanimittatvapatipādanasvarūpeṇa (PMS 5) / yady asmābhir evātra kāraṇam ucyeṭānyatrāpy evaṃvidheṣu baḥuṣu vicāreṣu niścitārthapatipādanārthāni tāni tāny adhi-karaṇāni vyākhyātavyāni bhavanti / tataś ca prastutagrānthavyākhyānanivartane mahān uparodhas sañjāyeta / śāstrāntaram apy etat saṃpadyate / tasmāc chāstrāntarasiddho yo 'rthas sa suhr̥dupadeśasvarūpeṇāsmābhiḥ pradarsyate / kiṃ bahunā / sarvathā mo-hamūlam evedan teṣāṃ prājñam manyānām yat prathamagarbhe puṃsavanākāraṇam / alam atiprasaṅginyā kathayā //

JGS 1,5,4.

ghṛte caruṃ śrapayitvā
 pṛṣadājyaṃ vā sthālīpākavat saṃskṛtya
 puruṣasūktena (JS 2,3,6 - 2,4,2) juhuyāt

Note: *puruṣasūktena juhuyāt* quoted in Bh on JŚS 9,9 and on JGS 1,1,19 and 1,6,10. Cf. *sthālīpākavat* with *sthālīpākāvṛtā* in JGS 2,3,3.

ghṛte===huyāt // ghṛte caruṃ śrapayitvā tena vā pṛṣadājyaṃ sthālīpākavac ca tāvat saṃskṛtya tena vā puruṣasūktena *sahasraśīrṣā-* (JS 2,3,6) itī saptarcena pratyrcāñ juhuyāt / saptaitāḥ pradhānāhutayaḥ / tasmāt prākṛtaṃ pradhānapurogāmi karma samāpayya hūyeraṇ /

nanu ghṛte śrapaṇan na saṃbhavati / kim idan na saṃbhavatīti / yadrūpaṃ ghṛte saṃbhavati tadrūpaṃ śrapaṇam kariṣyāmaḥ / atha vā ghṛtodakayor miśrayayo[ś] śrapayet / atha vodaka eva śrapaṇam ghṛtakalpa ājyaṃ bahv ānayet / uttamaṃ pakṣam asmadgurur ācarati / dadhnā miśram ājyaṃ pṛṣadājyaṃ / tāsyājyavat saṃskāraḥ prasaktaḥ / tan ni-vartya carusaṃskāraḥ pravartyate *sthālīpākavat saṃskṛtya-* itī / tasmād utpavanam evāsya saṃskāraḥ / tac ca punarāhāram ājyam evedaṃ guṇavikṛtam / tasmāt sruveṇopaghātañ juhuyāt / na cāta[s] sviṣṭakṛd iṣyate /

yadi punar idam ājyaṃ prastarasya madhyāñjanam prāpnoti / na prāpnoti / yady api hīdam ājyan natv ājyasya prākṛtasya kārye codyate / caror idam kārye codyate / kāryapra-yuktāś ca dharmā na dravyaprayuktāḥ / tasmān mūlāñjanam evāsmin kartavyam //

JGS 1,5,5.

māṣau ca yavañ ca pulliṅgaṃ kṛtvā
 dadhidrapsenainām prāśayet
prajāpath puruṣaḥ parameṣṭhī
sa me putram dadāt v āyusmantam yaśasvinam
saha patyā jīvasūr bhūyāsam itī

Note: *dadāt v* Caland's ed. without variant readings, *dadhāt v* JGMP.

māṣau===miti // dvau ca māṣāv ekañ ca yavaṃ yathā pulliṅgaṃ bhavati tathā viniveśya dadhidrapso parigatena dadhyavayavena saḥainām prāśayed anena mantreṇa / *enām* ity

anvādeśo 'rthāj jāyāyāṃ vijñātavyaḥ / yataś ceyam anvādiśyate tato jñāyate karmaṇi na sannihiteti / tasmāj jāyāṃ sannidhāv upaveśya juhuyāt / prasiddhañ caital loke vede ca yat saṃskāra-karmasu saṃskāryaḥ puruṣas sannidhāv upaviśati /

ye karmasu strībhīr vācyā mantrāḥ pūrvam eva tān enāś śikṣayet / yadi tu śikṣitā api na śaknuvīran vaktuṃ patis tu tan mantrañ japet / iha dvedhā pāṭho 'sti / *me putram / mayi putram* iti / vayan tu *me putram* ity adhīmahe //

JGS 1,5,6.

nyagrodhaśuṅgaṃ phalābhyāṃ upahitaṃ
śuklaraktābhyāṃ sūtrābhyāṃ grathitvā
karṇe dhārayet

Note: The text mss. have *śuṅgaṃ*, which probably was Bhavatrāta's reading, too, but all the commentary mss. read *śuṃkhaṃ*, and *-śuṃkha-* in the commentary on the next sūtra. Such a variant for Sanskrit *śuṅga-* is not found in any other Sanskrit source, nor does it have a counterpart in the Middle and Neo-Indo-Aryan cognates recorded by Turner (1966: 725 no. 12509). The Bhavatrāta mss. have often scribal errors like *ākhāra-* for *āghāra-*, and this is likely to be one, but an old one. – Caland's ed. has *kaṇṭhe* with ms M2, while Bhavatrāta's text clearly had *karṇe* with Caland's ms. B.

nyagro===rayet // nyagrodhasya śuṅgaṃ sūcīmukhaṃ phalābhyāṃ adhastād upahitam āsaktan dvābhyāṃ sūtrābhyāṃ śuklena raktena ca badhvā karṇe jāyān dhārayet /
atha vā dhārayater hetumati ṇijantasyedamrūpañ jānīyāt / tathā satītthaṃ yojayet /
karṇena dhārayet iti /
asmād vidher ūrdhvaṃ sviṣṭakṛdādy āntāt kuryāt //

JGS 1,5,7.

dhruvakumārāya-
ity ācakṣate

Note: The JGMP takes *dhruvakumārāya* as a mantra.

dhruva===kṣate // ayam arthavādaḥ / dhruvakumārāya niyatāya kumārāya bhavatīti /
niyogataḥ puṃprajotpattaye bhavatīty etat pākayañnam ācāryaḥ bruvate /
etan nyagrodhaśuṅgadhāraṇam iti vyākhyātum eke vāñchanti //

JGS 1,5,8.

vāso dakṣiṇā

vāso dakṣiṇā // diyeta pūrṇapātrañ ca // //

JGS 1,6. (sīmantonayanam)

JGS 1,6,1.

sīmantonayanam

sīma===yanam // sīmantonayanākhyam pākayaḥjñam vakṣyāmaḥ / sīmanta unnīyate
'sminn iti sīmantonayanam /

ko 'yam sīmanto nāma / uttaratrainam vivariṣyāmaḥ //

JGS 1,6,2.

caturthe māsi ṣaṣṭhe 'ṣṭame vā

Note: *ṣaṣṭhe 'ṣṭame vā* quoted in Bh on JGS 1,5,3. On *caturthe māsi* see Bh on JGS 1,5,3.

catu===mevā // garbhādhānāc caturthe vā ṣaṣṭhe vāṣṭame vā māse tat kuryāt //

JGS 1,6,3.

pūrvapakṣe puṇye nakṣatre

Note: *pūrvapakṣe* quoted in Bh on JGS 2,4,2*-3*; *puṇye nakṣatre* quoted in Bh on JGS 1,18,13.

pūrva===kṣatre // māsasya pūrvasmin pakṣe yat puṇyan nakṣatran tasminn etat kuryāt
/ yad bahuguṇam alpadoṣam adoṣam vā nakṣatran tat puṇyam / tajjñānañ jyotirjñānam
syāt / sati ca sambhave devanakṣatreṣv eva karmāṇi kuryān na yamanakṣatreṣu / kṛttikādī-
ni devanakṣatrāṇy anūrādhādīni yamanakṣatrāṇi //

JGS 1,6,4.

hastottarābhir vā kuryāt

hasto===kuryāt // uttare phalgunya uttarā āṣāḍhā uttare proṣṭhapadā uttaraśabdenoc-
yante / teṣāṃ hastena saha dvandvaḥ / evañ ca sati proṣṭhapadānām pulliṅgatvāt pumān
striyativat *hastottarair* iti vaktavyam / yatas tu naivam uktan tasmān mantavyam ācārya-
prāmāṇyāt strīliṅgo 'pi proṣṭhapadaśabdo 'stīti / hastena tribhir vottarair idam kuryāt /
hastottareṇa puṇyanakṣatreṇa vikalpaḥ /

kiṃlakṣaṇā tṛtīyā / adhikaraṇa iyan tṛtīyā / nakṣatre ca lupi tṛtīyā saptamyāv iti //

JGS 1,6,5.

tilamudgamiśraṃ sthālīpākaṃ śrapayitvā-
anvārabdhāyāñ juhuyāt

tila===huyāt // sthālīpāka ity odanasyākhyā / tilaiś ca mudgaiś ca miśraṃ śrapayitvā
sthālīpākan tena vakṣyamānā āhutīr jāyāyām anvārabdhāyāñ juhuyāt / *śrapayitvā-* iti
dvedhā sambhavati / svayaṃ śrapayitvānyena śrapayitveti / prāk pradhānād ananvārab-
dhaiva sannidhā vāsita /

kiṃ puṃsavananāmakarmādiṣu pradhānavelāyām apy ānvārambho nāsti / nāsty evāvaca-
nāt kva cic ca vacanāt //

JGS 1,6,6.

mahāvyaḥṛtibhir (JGS 1,3,22) hutvā
prājāpatyayā (JGS 1,4,10) ca

mahā===yāca // catasṛbhir mahāvyaḥṛtibhir hutvā prājāpatyayā ca juhoti / *prajāpate
na tvad* (JGS 1,4,10) ity anayā //

JGS 1,6,7.

athaināṃ paścād agner bhadrapīṭha upaveśya-
erakāyāṃ vāhatottarāyāṃ
tasyai triśśuklayā śalalyā
prāṇasaṃmitaṃ sīmantam kuryāt

athai===kuryāt // pradhānānantarañ jāyāṃ paścād agner bhadrapīṭha erakāyāṃ vāhata-
vastrottaracchadanāyāṃ upaveśya tasyās sīmantam ubhayatastyānāṃ keśānāṃ madhye
sīmānaṃ prāṇasaṃmitan nāsikāsaṃmitaṃ nāsikārjave triṣu pradeśeṣu mūlamadhyāgreṣu
śuklayā śalalyā kuryāt / śalalyagran nāsikāgre nyasyāvicchedenonnayet / itarathā hi tad
ārjavan dussampādaṃ bhavet / *tasyā* iti caturthī tādarthye / tasmā jāyāyāṃ saṃskārār-
tham idaṃ karma / ataś ca prathamagarbha eva //

JGS 1,6,8.

śuklena

śuklena // yadi prāk chuklaiva sakṛṣṇāgrā syāt tatra katham iti cec chuklenaiva mūlenāpi
kuryān na kṛṣṇenāgreṇa //

JGS 1,6,9.

ā mūrdhnaḥ

ā mūrdhnaḥ // keśāsīmānaṃ kuryāt //

JGS 1,6,10.

prāṇāya tvā-
apānāya tvā
vyānāya tvā- iti

prāṇā===tveti // tribhir ebhir mantrais triḥ kuryāt / mantrabhede hi kriyā bhidyate /
yathā *puruṣasūktena juhuyād* (JGS 1,5,4) iti /
ke cit sakṛd eva kurvanti / eka evāyaṃ mantra iti /
prāk sīmantakaraṇād bhūmāv āsane vāsita //

JGS 1,6,11.

athāsya dakṣiṇaṃ keśāntaṃ sragbhir alaṃkṛtya
tathottaram

athā===ttaram // sīmantakaraṇānantaram asyā dakṣiṇaṃ keśāntaṃ sragbhir alaṃkṛtya
bahubhi[s] sragbhir alaṃkṛtyottarañ ca keśāntaṃ alaṃkuryāt / *tathā-* iti cārthe / keśānta-
śabdo 'tra kaṛṇasamīpavartīṣu keśeṣu pravṛttaḥ / idamādiṣu *śuklās sumanasa* (JGS 1,1,22)
iti na vismaret //

JGS 1,6,12.

hiraṇyavatīnām apāṃ kāmasyaṃ pūrayitvā
tatrainām avekṣayan pṛcched-
hiṃ bhūr bhuva[s] svah
kiṃ paśyasi- iti

Note: *hiraṇyavatīnām* quoted in Bh on JGS 1,7,2.

hira===sīti // suvarṇavatībhir adbhīḥ kāmasyaṃ pātraṃ pūrayitvā tasmīn enāñ
jāyām avekṣayan evaṃ pṛcchet //

JGS 1,6,13.

parā pratyāha
prajāṃ paśūn saubhāgyaṃ mahyaṃ
dīrgham āyuh patyur iti

parā===riti // parā / ātmano 'nyā / jāyety arthaḥ / saivaṃ pratyāha / sīmantakaraṇādy
āyatto 'syāḥ prātimukhyena pratyānmukhas saṃskuryāt / atha sviṣṭakṛdādi //

JGS 1,6,14.

vāso dakṣiṇā hiraṇyaṃ vā

vāso===hiraṇyaṃ vā // vāso vā suvarṇaṃ vā dīyeta /
erakottarasya vāsasaḥ kāmāpātraḥ ca hiraṇyasyaiṣā codanā iti ke cit / tad ayuktam
/ na hy erakasyānekatra guṇabhāvas sati saṃbhava ity avagantavyaḥ //

JGS 1,7. (jātakarma)

JGS 1,7,1.

kumāre jāte jātakarma

Note: The whole sūtra JGS 1,7,1 quoted in Bh on JGS 1,7,2; *kumāre jāte* quoted in Bh on JGS 1,10,31.

kumā===karma // puṃsi putre jāte jātakarmākhyam pākayajñam kuryāt / tasya rūpam ucyate //

JGS 1,7,2.

prāk stanaprāśanād vr̥hiñ ca yavañ ca jātarūpeṇāvaghṛṣya-
idam annam iti
prāśayet

Note: To judge from his sūtra pratikas, Bhavatrāta's version of the JGS does not quote the mantra in full after this sūtra, where it is quoted *pratikena*, whereas Caland's edition does give it, in accordance with some manuscripts: *idam annam ayam rasa idam prāṇenāmṛtam saha pṛthivī te mātā dyauḥ pitā jīvāhi śaradaś śatam paśyāhi śaradaś śatam*. The Kauthumas (GGS 2,7,19) employ the following mantra recorded in full in SMB 1,5,8: *iyam ājñedam annam idam āyur idam amṛtam*. The first part has also the following parallel in LŚS 1,2,4 = DŚS 1,2,6, where it is used in the *madhuparka* ceremony of receiving a guest of honour: *idam annam ayam rasa imā gāvah saha śriyā*. Of course it is possible that in Bhavatrāta's JGS the mantra was quoted in full and not *pratikena*, but in other such cases, as in JGS 1,7,3-7, the sūtra ends with *iti*.

prāksta===śayet // stanaprāśanāt pūrvam ekaṃ vr̥him ekañ ca yavam suvarṇena sārddham kasmimś cic chilātalādau samyag avaghṛṣya- *idam ity anena yajuṣā prāśayet kumāram / hiraṇyaśabdena suvarṇam prāyeṇānyatra codyate hiraṇyavatīnām* (JGS 1,6,12) *hiraṇyāntarhitābhir* (JGS 1,18,11) *iti jātarūpaśabdenātra / tasmād atra surūpam vimalataram suvarṇam grāhyam / jātam sadrūpam asyeti hi jātarūpaśabdo 'smin vṛttaḥ / yathā cāsyāmśau vr̥hiyavābhyām samaveyāt tathāvaghṛṣyeta / evam hi- idam prāṇenāmṛtam saha ity asyārthavatā bhavati / suvarṇasaya hi nāmāmṛtam iti /*

ā prāśanakarmaṇo 'yam stanapānapravṛtṭiḥ / tatra daivam stanadvayam idam ādau pīyate / śrūyate hi *tau haitau prajāpater eva stanau yad vr̥hiś ca yavaś ca / tābhyām ihāḥ prajā bibharti-* (JB 3,346: 495,15-16) *iti /*

idam karma prāṇmukhasyāsīnasya kumārasya pratyañmukhena pitrā kāryam / atha vā *prāk stanaprāśanād* ity etāvad evaikaṃ vākyaṃ / *kumāre jāte jātakarma-* (JGS 1,7,1) *iti hi jātamātre kumāre karmaṇo 'sya kriyā vihitā / nimittotpattir naimittikasya kāla ity / avyavasthitakāle ca jananamarāṇe / pitaiva cāsyā kartā / pitṛkalpas tv āpadīti parastān niścīyate* (Bh on JGS 1,7,3) / *evam asmin sati janmakṣanam ajānan kartā na sannidhīyetaḥ pīty asyānugraho 'yam kriyate / prāk stanaprāśanād jātakarma kuryād yadi jātamātreṇa sambhaved iti //*

JGS 1,7,3.

athainam abhimantrayate-
aṅgād aṅgād sambhavasī
hṛdayād adhi jāyase /
ātmā vai putranāmāsī
sa jīva śaradaś śatam
paśyāhi śaradaś śatam // *iti*

Cf. BĀU 6,4,7. – The JGMP omits *paśyāhi śaradaś śatam*.

athai===miti // enam abhimṛṣann idam yajur japati / asya karmanah pitur anyasmin
kartari sati yajuṣo 'sya liṅgasāmarthyād vihanyeta tad / pitaivedam kuryāt / pitari tv
asamarthe mṛte dūrasthe vā pitṛsthānīyo 'nyaḥ kuryāt //

JGS 1,7,4.

athainam paridadāty
ahne tvā paridadāmy
ahas tvā rātryai paridadātu
rātris tvāhorātrābhyāṃ paridadātv
ahorātrau tvārdhamāsebhyaḥ paridattām
ardhamāsās tvā māsebhyaḥ paridadatu
māsās tva rtubhyaḥ paridadatu
ṛtavas tvā saṃvatsarāya paridadatu
saṃvatsaras tvā jarāyai mṛtyave paridadātv iti

Note: *rātryai* Caland's ed., *rātriyai* JGMP.

athai===tviti // anena yajuṣainam paridadāty *aharādibhyaḥ putram paridadāmi-* iti
saṃkalpya pāṇinainam ārabhya / mantrajapo 'tra paridānam //

JGS 1,7,5.

ko 'si
katamo 'si- ity āha
saṃ māsam praviśāsāv iti

Note: *saṃ māsam praviśāsau* quoted in Bh on 2,2,6. – In place of *asau*, JGMP has *kṛttika*.

kosi===viti // *ko 'si katamo 'si-* iti *saṃ māsam praviśāsāv* iti cāha / vākyadvayaṃ vedam
anuvartanenāhaśabdasya bhavatu / *asāv* ity asya sthāne nāmāsyā saṃbuddhyā nirdiśet /
nanv ayam akṛtanāmakaḥ / satyam etat / jātāmātram eva yan nāmānam anubadhntī
nakṣatralakṣaṇan tatra jāta iti taddhitotpādanena tad atra vacanasāmarthyān nirdeṣṭa-
vyam /

evaṅ ced brāhmaṇaḥ kṣatriyo vaiśyaḥ kṛṣṇo gaurah kāśyapo vāsiṣṭho daivadattiḥ kārṣṇir
āyodhyako mādihura ābhito bahula ityādayo bahavaś śabdā nāmatvenātra vikalperan /
vaktavyo vā nakṣatraśabde viśeṣaḥ / ayam ucyate viśeṣaḥ / asti vacanam anyeṣām asmīn
eva viśaye *nakṣatranāmātra brūyād* (KauṣGS 1,16,8) iti / sūktavākādiṣu ca yajamānasya
nāma gr̥hṇanto yājñikā nakṣatranāma bruvate / tasmād atra *saṃ māsam praviśa kṛttika*
rauhiṇa mārḡaśr̥ṣa ārdraḥ punarvaso tiṣya āśleṣa māgha phalguṇa phalguṇa hasta caitra
svāte viśākha anūrādhaka jyaiṣṭha mūlaka āśādhā āśādhā śrāvāṇa śraviṣṭha sātabhīṣaja
proṣṭhapāda proṣṭhapāda raivata āśvayuja āpabharāṇa- iti prabrūyāt /

roremamṛjyeciṣu vṛddhir ādau ṣṭhāt pe ca vāntya[s] śravaśāśvayukṣu /
śeṣeṣu nāmvoḥ kapara[s] svaro 'ntyas[s] svāpvor adīrghas savisarga iṣṭaḥ //

Note: This śloka is also quoted, and explained in detail, by Haradatta Miśra in his commentary Anākulā on ĀpGS 5,15,2 *nakṣatranāma ca nirdiśati*.

JGS 1,7,6.

athāsya guhyan nāma dadāti
vedo 'si- iti

athā===sīti // athāsya guhyam aprakāśyam avyavahāryan nāma dadāti *vedo 'si-* iti /
arthād *veda* iti nāma bhavati / tasya pravṛttikāraṇam vedena saṃbandhaḥ / dvijātayo hi
niyogato cedam adhīyate /

atha vāsane 'yam apādāne vindate 'taḥ pi[tā] tarhy aihikañ cāmutrikañ ca hitam iti //

JGS 1,7,7.

athāsya mūrdhānam upajighraty
aśmā bhava
paraśur bhava
hiraṇyam aśṛtaṃ bhava
paśūnān tvā hiṃkāreṇābhijighrāmi- iti

athā===mīti //

JGS 1,7,8.

evam eva pravāsād etya
putrāṇāṃ mūrdhānam upajighrati

evam===ghrati // pravāsād etya proṣyāgataḥ putrāṇāṃ mūrdhānam evam evopajighrati
/

evam eva pravāsād etya- ity etāvātāpy ayam arthas sidhyati / evaṅ ced vākyāntaram
idaṃ *putrāṇāṃ mūrdhānam upajighrati-* iti / asyārthaḥ putrāṇāñ ca pravāsād āgatānāṃ
mūrdhānam evopajighratīti //

JGS 1,7,9.

phalīkaraṇamiśrān sarṣapān daśarātram agnau juhuyāt-
śaṇḍāya- iti dvābhyām

Note: Cf. PGS 1,16,23 dvāradeśe sūtikāgnim upasamādhāyotthānāt sandhivelāyoḥ phalīkaraṇamiśrānt
sarṣapān agnāv āvapati *śaṇḍāmarkā upavīraḥ śauṇḍīkeya ulūkhalāḥ / malimluco droṇāsas cyavano naśyatād*
itaḥ svāhā / ālikhann animiṣaḥ kiṃvadanta upaśrutir haryakṣaḥ kumbhī śatruḥ pātrapāṇir nṛmāṇir hantrī-
mukhaḥ sarṣapāruṇas cyavano naśyatād itaḥ svāhā- iti.

phalī===dvābhyām // phalīkaraṇā nāmāvaghātajanmano 'ṇīyāṃsas taṇḍulāvayavāḥ /
tair miśrān sarṣapān daśarātram agnau dvābhyām yajurbhyāñ juhuyāt /

agnāv ity anarthakam / nānarthakam agnyantarāvabodhanārthatvāt / tasmāt pākāgner
aṃśaṃ sūtakāgāra eva praṇīya tatra juhuyān naupāsane /

apara āha / nāyam aupāsane homaḥ prasajati / kutaḥ / vivāhayonir aupāsanaḥ / vivāhas
cātmārtho dārārthaś ca / tathā ca sati yāni dārārthāni karmāṇi yathā gr̥hapraveśanahomaś
caturthīhoma iti yāni cātmārthāni yathānaśnatsaṃhitā dehadahana iti yāni cobhayārthāni
yathā sāyaṃprātarhomaḥ pārvaṇa iti tāny evaupāsane bhavitum arhanti na parārthāni
jātakarmopākaraṇādīnīti nyāyaḥ / tasmād idamādīni [yāni] vakṣyante prāg gr̥hapraveśanāt
karmāṇi tāni pākādyarthe nirmathye śrotriyaḥ vā āhr̥te 'gnau kartavyāni /

nanu labdhajātakarmādisakalasaṃskāraḥ putro mātāpitror upakaroti / kim ataḥ / idam
ato bhavati / jātakarmādīny api putradvāreṇa dāṃpatyarthāny eveti / naivaṃ grāhyam
/ yadi hy evaṃ gr̥hyetātiprasaṅga syāt sakhīputrasyāpi jātakarmādīn aupāsane kriyeran
/ krameṇedan trailokyam dāṃpatyartham saṃpadyeta / tasmād yat karma svayam eva
dāṃpatyor upakaroti nānyadvāreṇa tasyaivaupāsane pravṛtṭiḥ /

pūṃsavanasīmantonayane punaḥ kaṃ bhāgam āpanne / pūṃsavanam dāṃpatyartham /
sīmantonayanam dārārtham / putraphalam hi pūṃsavanam / sīmantonayanam striyāḥ
keśaveśavnyāsārtham / sato hi putrasya jātakarmādīni saṃskārārthāni nāsataḥ / pūṃsava-
navad utpādanārthāni / tasmād aupāsana eva pūṃsavanasīmantonayane kriyeyātām
praṇīya vā svasthāne vā jātakarmādīni tu lokāgnāv iti no rāddhāntaḥ /

agnigrahaṇam idānīm kimartham / agnyantarasya nyāyasiddhasyaiva jātakarmādiṣu pra-
darśanārtham /

atha vāgnigrahaṇam atra pārvaṇatantrasya- *eṣā homāvṛt sarvatra*- (JGS 1,3,41) iti prāpta-
sya nivartanārtham / *juhuyād* iti codanāyām agnir aṅgatvena prāpnoti vacanāc ca homā-
vṛt / evam ubhayasmin prāpte ṛtam agnigrahaṇam homāvṛto nivartanārtham iti yuktaṃ
grahītum / tasmād atrāgnau havanamātram āhutiadvayasyāsyā kartavyam na pārvaṇatan-
tram ādriyeta / kin tu parisamūhanam agnyalamkāraṇam dvividhaṃ ca parisecanam ato
niṣkṛṣya kriyetāgnisaṃskārārthatvāt / katham iti ced agnyalamkāraṇasya tāval lokata eva
sidhyatītareṣān dvitīyā śruter *vagniṃ pariṣiñced* (JGS 1,3,10) *agniṃ parisamūhed* (JGS
1,1,34) *agniṃ paryukṣet saha viṣkam* (JGS 1,4,19-20) iti /

atha vā parisamūhane pariṣeke ca- *agnim* iti siddhārthasya vacanam ahomāvṛt / ke 'pi
home dvitīyaprāptyartham iti //

JGS 1,7,10.

caṇḍāya markāyopavīrāya caṇḍīkera ulūkhalo
malimlucō duṇāśī cyavano naśyatād ita[s] svāhā

Note: Cf. PGS 1,16,23 quoted above, on JGS 1,7,9. – *caṇḍāya* Bhavatrāta's pratika and JGMP, *śaṇḍāya*
Caland's ed. without variants. According to BhārŚS 13,23,14-15, Śaṇḍa and Marka are purohitas of the
Asuras; cf. also J. Gonda, *Notes on names and the name of god in ancient India*, 1970:25, and Mittwede
1986 on MS 4,6,3: 80,20.

caṇḍā===svāhā //

JGS 1,7,11.

ālikhan vilikhann animiṣan kiṃvadanta upaśrutir haryamṇaḥ

*kumbhī śatruḥ pātrapāṇir nipuṇa hāntrīmukhaḥ
sarṣapāruṇo naśyatād ita[s] svāhā- iti*

Note: Cf. PGS 1,16,23 quoted above on JGS 1,7,9. === *haryamṇaḥ* JGMP, *aryamṇaḥ* Caland's ed. without variants.

āli===heti //

JGS 1,7,12.

daśarātram daṃpatī sūtakau bhavataḥ

daśa===vataḥ // śiśujanmadinaprabhṛti daśarātran daṃpatī tanmātāpitarāv aśucī bhavataḥ //

JGS 1,7,13.

tasyānte snātvotthānam

tasyā===tthānam // daśarātrasyānte sūrya udite snātvā janmaghān nirgama[s] syāc chiśor mātuś ca //

JGS 1,8. (nāmakarma)

JGS 1,8,1.

athāto nāmakarma

athā===karma // anantaram asmān nāmakaraṇam vakṣyate / *vakṣyāmaḥ kartavyam* iti vādhyāhāraḥ /

kiṃ punaḥ kumārasyaiva / naiva / dṛṣṭo hi nāmnārthas saṃvyavahāraḥ / sa cāsti striyo 'pi / tasmāt- *śiśor* ity adhyāhriyeta //

JGS 1,8,2.

pūrvapakṣe puṇye nakṣatre dvādaśyām vā

Note: *pūrvapakṣe* quoted in Bh on JGS 2,4,2*-3*, where *dvādaśyām* too is discussed.

pūrvā===śyām vā // yat pūrvapakṣe puṇyan nakṣatran tasmin vā yā janmano dvādaśarātris tasyām vā nāmakarma syāt //

JGS 1,8,3.

pitā nāma kuryād ācārya vā

pitā===yovā // pitācārya vāsya nāma kuryāt /

upanīya tu yaḥ kṛtsnam vedam adhyāpayet sa ācārya (Vasiṣṭhasmṛti 3,21) iti smṛtivacanam / yaḥ puruṣam upanayanādibhis saṃskaroti vedañ cadhyāpayati tasyācāryatvam avagamayati / tathā ca saty upanayanāt pūrvam ācāryābhāvād *ācārya vā-* iti pakṣo na ghaṭeta

/ tasmād vyavasthito 'yaṃ vikalpāḥ pitaiva brāhmaṇasyācāryaḥ kṣatriyavaiśyayor iti /
 purohito 'pi hy ācāryo bhavati /
 atha vā sarvasaṃskārāṇāṃ sarveṣāṃ mukhyatvād upanayanasya sarvasaṃskāropalakṣaṇār-
 tham *upanīya-* (Vasiṣṭha 3,21) ity uktam / yaḥ puruṣam upanayanapradhānais saṃskārais
 saṃskurvann adyāpayati sa ācārya ity arthaḥ / evañ ca sati sarvadācāryasya vidyamāna-
 tvād *ācāryo vā-* iti pakṣo 'yaṃ ghaṭata eva brāhmaṇe 'pi / evan niścetavyam /
 upanayanādy eva ced ācāryo gr̥hyate pitraiva jaṭākaraṇāntās saṃskārāḥ kriyeran / pūrvañ
 cet tenaiva sarva iti / pitaiva jātakarmeti tasyokto hetuḥ //

JGS 1,8,4.

tam ahatena vāsasā samanupariḡr̥hya
 pitānkenāsīta

tama===sīta // taṃ śīsum ahatena vāsasā pitā samanupariḡr̥hyānkenanāsīta kṛtopastha
 āsīta / *anīkena-* iti ṛtīyethambhūtalakṣaṇā /
 vakṣyante pradhānāhutayaḥ (JGS 1,8,13) / prāk tābhya idam ucyate pitṛpariṣvaktasya
 sato nāmadhānamātraṃ vidhātum / tasmāt prāg ūrdhvañ ca mātānyaḥ pitur evainan
 dhārayet / pitaiva tu nāmadhānakāle dhārayed yadi vā svayan nāma dadhyād yadi vācār-
 yaḥ //

JGS 1,8,5.

tasya nāmadheyam dadhyād
 dvyakṣarañ caturakṣaram vā
 ghoṣavadādyantarantastham

Note: BGS 2,1,24-26 ...*nāmāsmāi dadhāti dvyakṣarañ caturakṣaram ṣaḍakṣaram aṣṭākṣaram vā ghoṣavad-
 ādyantarantastham dīrghābhiniṣṭhānāntam*; KauṣGS 1,16,9 *nāmāsyā dadhāti ghoṣavadādyantarantastham
 abhiniṣṭhānāntam dvyakṣaram caturakṣaram 10 api vā ṣaḍakṣaram.*

tasya===ntastham // nāmaiva nāmadheyam / tasya nāmadheyam dvyakṣarañ caturakṣa-
 ram vā ghoṣavadvarṇopakramamadhyāgatāntasthavarṇan dadhyāt / yathāryo jayo bhadro
 jūtir³ dhanamitro guṇākāro dharmacitto dhanañjaya iti //

JGS 1,8,6.

anunakṣatram

anunakṣatram // *nakṣatram* iti hāsya janmanakṣatram gr̥hītam anugatanakṣatram vā /
 anunakṣatram nakṣatrasaṃbandham vāsya nāmadheyam dadhyāt / janmanakṣatreṇārthato
 yena kena cid dvāreṇa samavetam ity arthaḥ / yathā kṛttikāsu jātasyāgnimitra iti /
 viśākhayor jātasyendrāgnigupta iti / yathā ca rohiṇyāñ jātasya vṛṣabha iti / mahāsu
 jātasya siṃha iti / yathā ca punarvasvor jātasya vasubandhur iti / haste jātasya suhasta
 iti //

³ *jūtir* emended : *jūttih* uncertain reading of A : *jūrṭti* P, K : T has a lacuna here. In Sanskrit (and
 in Malayalam), *jūti-* f. is attested in the meaning 'speed, impetuosity, energy' and as the name of
 an ṛṣi, the 'seer' of RV 10,136,1; *jūrṭti-* means 'fever' (cf. *jvara-*).

JGS 1,8,7.

anudaivatam

anudaivatam // devataiva daivatam / devatāsambandham vāsya nāmadheyam dadhyāt / yathā keśavaś śāṅkara itī / yathā ca bhavaguptaś śivadatta itī / yathā ca cakraś śāṅkha vajraś śūlo vṛśabho garuḍa itī / yathā ca gopālakaś candrāpīḍaś cakradharo jaṭāmakuṭa itī //

JGS 1,8,8.

anunāma

anunāma // *nāma*- itīha kumārasya vaṃśyan nāma pitur ā ca vasiṣṭhādibhyaḥ pitṛṇāñ ca bandhūnām anyeṣāñ ca sadguṇānām puruṣāṇān nāma kīrtiyate / anunāmāsya nāmadheyam dadhyāt / yathāasmin deśe prāyeṇa nāmāni śāstā kutsaś śavaro vaṭuko ṛlarko māndhātetyā-dīni vasiṣṭhaḥ kāśyapo viśvāmitraḥ parāśara ityādīni ca //

JGS 1,8,9.

ataddhitam

Note: KauṣGS 1,16,13 *na taddhitāntam*.

ataddhitam // taddhitapratyayāsamyuktan nāmadheyam dadhyāt / taddhitenainan na nirdīśed ity arthaḥ / ayam apavādaḥ pūrvān vidhīn anusameti / tasmād dharmī bhadrata-
tama itī kārttikō rauhiṇa itī śrāvaṇo vaiṣṇavo māheśvara itī vasiṣṭho daivadattir itī ca taddhitāntāny evamādīni padāni nāmadheyatvena na prayojayet / jyeṣṭhaguṇo guptasatyō mahīpālo jitasattva ityādīni taddhitasamyuktāny api nāmatayā prayoktavāny eveti man-
yāmahe / tadditenābhidhānam asyedaṃ pratiśidhyate na taddhitavatvan nāmnaḥ / na caiteṣu yat taddhitan tena saṃjñī nirdīśyate / tadditopasarjanāni hy etānīti //

JGS 1,8,10.

ākārāntam striyai

ākā===striyai // ākāro yasyānto 'nte vartate tad ākārāntam / iha tu sarveṣāṃ strīabhi-
dhānanimittānān nāmatayopāttānām yo vikāras tadupalakṣaṇārtham *ākārāntam* ity uc-
yate / caturthī ca tādarthyē / strīarthan nāmākārāntam kuryāt / uktavidham eva nāmo-
palabdhākārāntatādīlakṣaṇikavikāram kṛtvā strīyo 'pi dadhyād ity arthaḥ / yathā bhadrā
dharmagoptrīti / yathā ca vasudattā yamadāsīti / yathā ca śivadattā gopāliketi / yathā
ca śāstrī kutseti /

vyākaraṇasiddher asya vikārasyaṃ vidhir anarthakaḥ / nānarthako dharmarucir upala-
mṛgñī suhṛt bahuvasur aṣṭamūrtir jātavedāś śaktir jamadagnir ityādīnām strīyām api
vikṛtapravṛttīnām anupādānārthatvāt / anapavādād dhi prasajati / yuktam eva caiṣān
nivartanam / smaryate hi vivāhādhikāre [*na*] *nakṣatranāmnīn na punnāmnīn na sarid-
gīrināmīkām* itī //

Note: The quotation could not be traced. Statements about avoidance of women on the basis of their names in selecting a bride are given in Manu 3,9; ĀpGS 1,3,12-13; VārGS 3,3; ĀgniveśyaGS 1,6,1; BaudhGPS 2,4,5; and Kāmasūtra 3,1,12. None of these mention women bearing a male name.

JGS 1,8,11.

yathārtham vā

yathārtham vā // yathārtham arthānurūpam / yo 'rtho 'bhivāñchitas tadabhidhānasam-
artham vā nāma dadhyāt / uktadvyakṣaratādi sarvaviśeṣam anapekṣya yad arthadam
iṣṭārthābhidhāyi tan nāma dadhyād ity arthaḥ /

yathā vijayo jayakāmo yajñakāmas sarvayajñāḥ kāmuka kandarpas satyavāk satyakāmaḥ
sukīrtiḥ kīrtimān lalitaguṇaḥ

śrīmatī hrīmatī vinatā lalitā dharmapālinī kumārā dhārā maṅgalavatī kamalabhṛd vi-
maletyādīni /

ke cid etad vākyam strīviśayam eva vyācakṣate /

śarmāntam brāhmaṇasya- (BGPS 1,11,9) iti ke cit sarvatra tan mṛṣā /
syāntasyopottamañ ca- (V8 on Pāṇini 1,3,37) iti vārttikād atrāvidhe[ś ca] //
āśiṣā samavetāni yāni devatayāpi vā /
teṣu śarmāntatā na syād anyatreṭi no matiḥ //

Note: BGPS 1,11,9 *athāpy udāharanti / śarmāntam brāhmaṇasya varmāntam kṣatriyasya guptāntam
vaiśyasya bhṛtyadāsāntam śūdrasya dāsāntam eva vā. Manu 2,32 śarmavad brāhmaṇasya syād rājño
rakṣāsamanvitam / vaiśyasya puṣṭisamyuktam śūdrasya preṣyasamyutam //.*

JGS 1,8,12.

kumārayajñeṣu ca

kumā===ṣuca // idaṃ paribhāṣāvākyam / kumārayajñā iti ye kumārasya janmadivaseṣūt-
savāḥ / teṣaṃ saṃjñeyam / vakṣyate nāmakarma prati homasamudāyaḥ / sa kumārayajñe-
ṣu ca syāt / janmadivaseṣu caivam eva hūyetety arthaḥ //

JGS 1,8,13.

nakṣatran nakṣatradaivatan tithim iti yajate

nakṣa===jate // nāmādhānād anantaram kumārasya janmanakṣatrañ janmanakṣatra-
devatāñ janmatithim iti yajate / juhoty etebhya ity arthaḥ / tritayasya cāsyā nirdeśamār-
gaṃ bālāvabodhanārtham upadekṣyāmaḥ /

kṛttikābhyaḥ / rohiṇyai / mṛgaśirase / ārdrāyai / punarvasubhyām / tiṣyāya / āśeṣābhyaḥ
/ maghābhyaḥ / phalgunībhyām / phalgunībhyām / hastāyai / citrāyai / svātyai / viśākhā-
bhyām / anūrādhābhyaḥ / jyēṣṭhāyai / mūlāya / āṣādhābhyaḥ / āṣādhābhyaḥ / śravaṇāya
/ śraviṣṭhābhyaḥ / śatabhiṣaje / proṣṭhapadebhyaḥ proṣṭhapadebhyaḥ / revatyai / aśvayug-
bhyām / apabharanībhyaḥ /

agnaye / prajāpataye / somāya / rudrāya / adityai / bṛhaspataye / sarpebhyaḥ / pitṛbhyaḥ
/ ariyamne / bhagāya / savitre / tvastre / vāyave / indrāgnibhyām / mitrāya / indrāya /
nirṛtyai / adbhyaḥ / viśvebhyo devebhyaḥ / viṣṇave / vasubhyaḥ / varuṇāya / ajāyāikapade
/ ahaye budhnyāya / pūṣṇe / aśvibhyām / yamāya /

prathamāyai / dvitīyāyai / tṛtīyāyai / pañcamyai / ṣaṣṭhyai / saptamyai / aṣṭamyai /
navamyai / daśamyai / ekādaśyai / dvādaśyai / trayodaśyai / caturdaśyai / pañcadaśyai
/ ity eṣān nirdeśaḥ /

mṛgaśira iti śabdo 'sti *mṛgaśīrṣam* iti ca vede / mṛgaśīrṣan nakṣatram *mṛgaśīrṣāya svāhā-* itī / tathāpi *mṛgaśīrasi snāyād* (JGS 1,18,14) itī śāstre 'smin darśanān *mṛgaśīrasa* ity uktam /

tathā tiṣyaḥ puṣyas sidhya itī satsu *tiṣye snāyād* (JGS 1,18,16) itī darśanāt *tiṣyāya-* itī / svātyān tu niṣṭyāśabdo vede 'sti svātīśabdas ca loke vede cānekatra darśanād uktam *svātyā* itī /

anūrādhā- itī strīliṅgo 'py asti / pulliṅgo 'pi vede- *anūrādhān haviṣā-* (TB 3,1,2,1) *anūrādhēbhya svāhā-* (TB 3,1,5,1) itī / tathāpy *anūrādhāsu snāyād* (JGS 1,18,20) itī darśanād *anūrādhābhya* ity uktam /

jyeṣṭhāyām rohiṇīśabdo 'py asti / prasiddhes tu *jyeṣṭhyāyā* ity uktam /

mūlabarhaṇī vicṛtau ceti sator api ata eva *mūlāya-* itī /

śroṇānakṣatram *śroṇāyai puroḍāśam* (TB 3,1,5,7) *śroṇāyai svāhā-* (TB 3,1,5,7) itī vede dr̥ṣyate / tathāpi *śravaṇe snāyād* (JGS 1,18,22) itī darśanāl lokaprasiddhes ca *śravaṇāya-* ity uktam /

tathā pūrvayoh phalgunyor bhagan devatām uttarayor aryamaṇam smṛtau paśyāmaḥ / śrutāv aryamaṇaḥ pūrve phalgunī bhagasyottare / *aryamaṇo vā etan nakṣatram yat pūrve phalgunī* (TB 1,1,2,3) *bhagasya vā etan nakṣatram yad uttare phalgunī* (TB 1,1,2,4) ityādi / śrutiś ca smṛter balīyasī / na ca *mṛgaśīrasi snāyād* (JGS 1,18,14) ityādivad atrāsmiṅ śāstre darśanaṃ vidyate / tataḥ- *aryamaṇe bhagāya-* ity uktam /

tathā mūlasya śrutau smṛtau ca nirṛtir devatā vakṣyate śratāv eva tu pitarah / prabhāvataś cobhayatra dr̥ṣṭam pathyam itī *nirṛtyā* ity uktam eva /

citrāśatabhiṣajo[ś] śrutāv evendra[ś] śrutismṛtyos tvaṣṭā varuṇaś ceti *tvaṣṭre varuṇāya-* ity uktam /

tathā pratipadaṣṭakāpaurṇamāsyamāvāsyeti santi prathamāṣṭamīpañcadasīti ca / tatra dvitīyātrītyādidibhiś śabdair arthataś śabdataś ca sāmyasyāt mā bhūd vaidharmyam itī prathamādayaś śabdāḥ pariḡhītā netare //

JGS 1,8,14.

aṣṭāv anyā juṣṭā devatā yajate-

agnidhanvantarī

prajāpatim

indram

vasūn

rudrān

ādityān

viśvān devān

itī

aṣṭā===niti // etāś cāṣṭāv anyā devatā juṣṭā lokena yajate 'gnidhanvantarītyādyāḥ / ke cid *agnaye dhanvantaraya* itī pṛthak juhvati / tad ayuktam / kutaḥ / devatā nāmaśabda-gamyā yena śabdena yāge home vā vidhīyate tenaiva prayogakāle 'pi nirdeṣṭavyā nānyena

/ na ca- *agnaye juhuyād* iti codanāyām *vahnaya* iti hūyate / na ca *sūryāya-* ity *arkāya-* ity / tathā samasya vihitā na pṛthañ nirdeṣṭavyāḥ pṛthag vihitās ca na samāsenā / na hy *agnīṣomau yajed* iti codanāyām pṛthag ity ete / na ca- *agnim prajāpatiñ ca-* iti samāsenā / na caibhir api devānām priyair viśvāmitrendrābhyām (JGS 1,16,24) pṛthag ghūyate / agnidhanvantaribhyām api na cāgrayaṇe (JGS 1,23,1) / tasmād *agnidhanvantaribhyām* ity eva hūyeta /

nanu yā sakṛd ijjate saikā devatā / drśyate ca *indrāgnī ... devatā* (JB 1,110: 48,9) *viśve devā devatā-* (cf. JB 1,69: 31,16 *viśvān devān devatām*) iti / yadi ca- *agnidhan-* *vantaribhyām* iti hūyeta saptaitā devatā[s] syuḥ / tatredam *aṣṭāv* ity ayuktaṃ syāt / atra brūmaḥ / *aṣṭāv* iti saṃkhyāśabdaḥ kilaitan manyate bhavān / na tv ayaṃ saṃkhyāśabdaḥ / asū vyāptāv iti dhātoḥ ktinantasyāyam śabdā saptamyantaḥ / aṣṭau vyāptau śaktāu sāmārthe saty etābhyo 'pi evatābhyo juhuyād ity arthaḥ /

kin aśaktāu / pūrvam evāhutitrayam hutvākṛtir bhavati / kin tv itarasya pakṣasyābhimatatvāya nyasyate 'yam arthavādaḥ //

JGS 1,8,15.

etāsv iṣṭāsu sarvā devatā abhīṣṭā bhavanti

Note: *etāsv iṣṭāsu* in accordance with Bhavatrāta's commentary vs. Caland's ed. *etāsu sviṣṭāsu* with ms. B vs. *etāsv aṣṭāsu* M1 and *etāsv aṣṭā* M2.

etā===vanti // etāsu devatāsv iṣṭāsu sarvā api devatā ābhimukhyeneṣṭā bhavanti / tasmād etā devatā yaṣṭavyā ity arthaḥ /

kāmaṃ vā- *aṣṭāv* iti saṃkhyāāvādo bhavatu / naivam agnidhanvantaribhyām pṛthag ghotavyam / samāsanirdeśasya vaiyarthyaṃ mā bhūd iti / saṃkhyāśabdā tv ayaṃ siddhānūvādaḥ / so 'gnin dhanvantariñ ca sahāvyaavasthitau pṛthag upādatte / yathā vede 'gnī-ṣomīyam āgneyaṃ maitrāvaruṇāñ ca trīn paśūn adhikṛtya taddevatās saṃkhyāyante *tā vā etāḥ pañca devatā agnīṣomāv agnir mītrāvaruṇāv* (TB 1,5,9,7) iti /

prathamā nāmnā vyavahārah puṇyadivase brāhmaṇaiḥ kṛtasampade bhavati / svastivācanaṃ sanāmaiva tatra samāptau kriyeta //

JGS 1,9. (prāśanakarma)

JGS 1,9,1.

athātaḥ prāśanakarma

athā===karma // prāśanakriyā vakṣyate /

kintithe punar māse śīśor etat karma / yāvatithe 'yam annādanasamartho bhavati / ṣaṣṭhe vā manvādivacanāt (Manu 2,34) //

JGS 1,9,2.

pūrvapakṣe puṇye nakṣatre

Note: *pūrvapakṣe* quoted in Bh on JGS 2,4,2*-3*.

pūrva===kṣatre //

JGS 1,9,3.

brāhmaṇān bhojayitvā

haviṣyam annaṃ prāśayed

annapate 'nnasya no dehy anamīvasya śuṣmiṇaḥ /

pra pradātāran tāriṣa ūrjan no dhehi dvipade śāñ catuṣpada iti

Note: *brāhmaṇān bhojayitvā* quoted in Bh on JGS 1,20,7.

brāhma===iti // haviṣyaṃ havirarham akṣāralavaṇādimiśraṃ gorasopasekaṃ vrīhiyavayor
anyataravikāram āryajanasādhitaṃ śucisurasam annaṃ vidyāvatas suvṛttān brāhmaṇāś
caturavarardhyān bhojayitvā taccheṣaṃ śiśuṃ prāśayed anena mantreṇa / ardharce 'vasyet-
śuṣmiṇa iti / kiñ ca bhuktavato brāhmaṇān svasti vācya prāśayet / tathā hi viduṣām
ācāraḥ prasiddhaḥ //

JGS 1,10. (jaṭākaraṇam / cauḷam)

JGS 1,10,1.

ṛtīye saṃvatsare jaṭāḥ kurvīta

Note: The whole sūtra and *saṃvatsare* and *ṛtīye saṃvatsare* quoted in Bh on JGS 1,11,1; *jaṭāḥ kurvīta*
in Bh on JGS 1,10,31.

ṛtī===rvīta // atha jātasya śiśos ṛtīye saṃvatsare jaṭāś cūḷāḥ kuryāt //

JGS 1,10,2.

garbhatṛtīya ity eke

garbha===ityeke // garbhe yas saṃvatsaras so 'tra garbhaśabdena lakṣyate / garbhasaṃ-
vatsaras ṛtīyo 'syeti garbhatṛtīyaḥ / garbhatṛtīye saṃvatsare jaṭāḥ kuryād ity eka ācāryā
bruvate / evam imau dvitīyatṛtīyasamvatsarau jaṭākaraṇe vikalpītau / tau tv atrikramya
ke cid upanayanakāle jaṭāḥ kurvanto dṛśyante / teṣām akṛtakalpo 'yañ jaṭākaraṇākhyas
saṃskāro bhavati /

nanu kālātyaye 'pi karma kṛtam eva kin tu vaiguṇyam asya bhavatīty eva dūṣyaḥ / atra
brūmaḥ / yady ayam amatipūrvo 'saṃbhavāgataḥ kālātyaya[s] syād bhavaduktavat syāt
/ [yan] matipūrvatve saty eva saṃbhave kālo 'tikramyate tad apekṣyoktam akṛtakalpa iti
/

nanu teṣām eva kuladharmā syād upanayanakāle jaṭākaraṇam uktañ ca kaiś cit *ṛtīye*
saṃvatsare cauḷam yathā kuladharmam vā- iti / yadi bhavān kuladharmakāmasyoktyā
pariharaty eṣān doṣam anumatam asmābhir na te jaṭākaraṇahīnā iti / viguṇajaṭākaraṇas
tv eva /

kiṃ punar *yathā kuladharmam vā-* iti śāstravihitāśrayiṇām api vaiguṇyam bhavati / etad eva hi paryāptam karmaṇo vaiguṇyakāraṇam tat svavacanavirodhinaḥ paravacanasyaśraya-
nam / alam atiprasaṅgena //

Note: The quotation *tr̥tīye saṃvatsare cauḷam yathā kuladharmam vā-* could not be traced to any known source. The phrase *yathā kuladharmam vā*, however, occurs in KauṣGS 1,20,2, but in the context of the rite of ear-piercing (*karṇavedhanam*).

JGS 1,10,3.

udagayane pūrvapakṣe puṇye nakṣatre

Note: *pūrvapakṣe* quoted in Bh on JGS 2,4,2*-3*.

uda===kṣatre //

The whole sūtra 1,10,3 is quoted in Bh on JGS 1,11,1.

JGS 1,10,4.

brāhmaṇān svasti vācyā-

aparāhṇe 'gṇim praṇayitvā

dakṣiṇato 'gneś catvāri pūṇapātrāṇi nidadhyāt

Note: *svasti vācyāparāhṇe* and *aparāhṇe* quoted in Bh on JGS 1,11,1.

brāhma===dadhyāt // brāhmaṇān svasti vācyāhṇor aparabhāge 'gṇim yathāvidhi praṇīya
tasyāgner dakṣiṇataś catvāri pūṇapātrāṇi vakṣyamānaviśeṣāni nidadhyāt /

aparāhṇa iti pūrvavākya eva vaktavyam kālaviśeṣakatvāt *puṇye nakṣatre 'parāhṇa* iti /
satyam etad / saṃvatsarādibhis tv asya vaidharmyajñāpanārtham pṛthaggrahaṇam / tad
upanayane vivariṣyāmahe (Bh on JGS 1,11,1) /

homacodanāyām arthasiddher agnipraṇayanavacanam anarthakam / nānarthakam aparāh-
ṇe saṃbandhārthatvāt / itarathā hi pūṇapātranidhānādi prokṣaṇādy eva vāparāhṇa ity
āśaṅkyeta /

praṇayitvā- ity lyababhāvasyedaṃ lakṣaṇam anveṣyam (cf. Pāṇini 7,1,37) //

JGS 1,10,5.

vṛihiyavānām abhitaḥ

vṛihi===bhitaḥ // paścād vṛhipātraṃ purastād yavapātram //

JGS 1,10,6.

madhye tilamāṣāṇām

madhye===ṣāṇām // vṛhipātrasyānantaran tilapātraṃ bhavati / sarvaūśadhakṣuragoma-
yadarbhapiñjūlyādarśān api yathāvakaśān nidhāya prokṣet //

Note: Caland's JGS ed. has (in JGS 1,10,25) *piñjūli-* without variants. This reading is found in the mss of Bhavatrāta's *Vṛtti*, and has been adopted as the original everywhere, though often the Bh mss have *piñchūli-*.

JGS 1,10,7.

ācāntodake 'nvārabdhe juhuyāt

ācā===huyāt // ācāntam udakam anenety ācāntodakaḥ / ācāntodake kumāre 'nvārabdhe sati vakṣyamāṇā āhutīr juhuyāt / karmādaḥ vihitam ācamana. kumārasya na prāpnoti *prāg upanayanād* (GautDhS 2,1) ity adhikṛtya *nāsyācamanakalpo vidyata* (GautDhS 2,2) iti smṛtivacanāt / tata idam ācamanāntaraṃ kumārasya codyate / na cāsyācamanadharmās santi yathā kathañ cid ācamya parimṛjyāsyā pāṇī prakṣālayet / *ācāntodaka* iti hy uktan na- *ācānta* iti / anvāraṃbhāt pūrvam api sannidhāv evāsīta //

JGS 1,10,8.

mahāvyaḥṛtibhir hutvā (JGS 1,3,22)

virūpākṣeṇa (JGS 1,2,11)

Note: On these mantras see also Bh on JGS 1,10,31.

mahā===kṣeṇa // catasṛbhir mahāvyaḥṛtibhir hutvā virūpākṣeṇa juhoti //

JGS 1,10,9.

atra pañcamīñ juhoti

atra===hoti // atrāsmiṃ pradeśe juhvat pañcamīm āhutiñ juhoti / anyatra na juhōtīty arthaḥ / vakṣyati *samantrañ cet paścāj juhuyād* (JGS 1,10,32) iti / tasmiṃ pakṣe virūpākṣeṇa havanam idaṃ pratiśidhyate / tasmāc catasra eva pradhānāhutayas tatra hūyeraṃ / yadi ca tatra virūpākṣeṇa hūyetārthavirodha[s] syāt / ko 'sāv iti cet *tvayā prasūta idaṃ karma kariṣyāmi-* (JGS 1,2,11) ity akṛte karmaṇi vacanam / kṛtam hi tatra jaṭākaraṇan na ca karmānyat kariṣyate / tata idaṃ rogavad eva sthānaṃ bhiṣajyate //

JGS 1,10,10.

sarvaṣadhībhi[s] sphāṇṭam udakam ānayanti

Note: *sarvaṣadhībhiḥ* quoted in Bh on JGS 1,18,6. – Compare *sarvaṣadhībhi[s] sphāṇṭam udakam* with *sarvaṣadhivīphāṇṭābhir adbhir gandhavatībhir śītoṣṇābhiḥ* in GGS 3,4,10, where the teacher sprinkles the student who has finished his study of the Veda and is about to marry. The past participle (*s*)*phāṇṭam* is glossed by Bhavatrāta (and Śrīnivāsa) *saha kvathitam* 'cooked together'. According to Pāṇini 7,2,18, *phāṇṭam* means 'won without effort' (*anāyāsa-*), which Boehtlingk (PW s.v. *phāṇṭa-*) interprets 'won by merely pouring hot water over and filtering', as *phāṇṭam* is used in medical literature and elsewhere of various decoctions. It is explained from *phāṇṭita-*, past participle of the causative *phāṇṭayati* 'cause to bound; draw off, skim', of the root *phaṇ-* 'to move'. As Caland in his edition points out, the manuscripts mostly read *sarvaṣadhībhisphāṇḍam*, which suggests that the root had a variant beginning with *s-* (cf. *phaṭ-* / *sphaṭ-*, etc.).

sarvau===yanti // sarvābhir auṣadhībhis saha kvathitam anyasminn agnāv udakam āharanti / kās tās sarva auṣadhaya iti ced idam ucyate //

JGS 1,10,11.

vṛihiyavās tilamāṣā ity etat sarvauṣadham

Note: GGS 2,9,6 at the *cūḍākaraṇam* also has four vessels filled *vṛihiyavair tilamāṣair iti*, but they are not defined to constitute the *sarvauṣadhi-*. This term occurs first in GGS 3,2,30 (learning the *mahānāmnī* verses), where the commentator Bhaṭṭa Nārāyaṇa includes three further plants in his enumeration: *tās ca vṛihīśālimudgagodhūmasarṣapayavatilākhyāḥ sapta.*

vṛihī===ṣadham // oṣadhīnām samūham auṣadham / sarvauṣadham vṛihiyavatilamāṣās sarvauṣadham iti śiṣṭā[s] smaranti /

vṛihiyavatilamāṣai[s] sphāṅṭam iti laghu kasmān noktam (cf. JGS 1,10,10) / anyatrāpi sarvauṣadhicodanāyām eteṣām grahaṇārtham //

JGS 1,10,12.

āyam agāt savitā kṣureṇa- iti
kṣuram ādatte

Note: The pratika *āyam agāt* is quoted several times in Bh on JGS 1,10,31.

āya===datte // āyam agād ityādinā manreṇa kṣuram ādatte /

anantaram sarvatra mantram paṭhyate / asya pṛthak pratīkagrahaṇākāraṇan na naḥ pratībhāti / *deva savitar* (JGS 1,3,10-11) ity atraiva tu kiñ cid uktam / tat sarveṣv evaṃvidheṣu tulyam //

JGS 1,10,13.

āyam agāt savitā kṣureṇa
viśvair devair anumato marudbhis
sa naś śivo bhavatu viśvakarmā
yūyaṃ pāta svastibhis sadā na iti

Note: The pratika *āyam agāt* is quoted several times in Bh on JGS 1,10,31.

āya===iti //

JGS 1,10,14.

uṣṇena vāya udakenehi- ity
udakam ādatte

uṣṇe===datte // kṣuram savye nidhāya dakṣiṇenodakam ādatte //

JGS 1,10,15.

*uṣṇena vāya udakenehy
aditiḥ keśān vapatv iti*

uṣṇe===tviti //

JGS 1,10,16.

*āpa undantu jīvasa iti
dakṣiṇaṃ keśāntam abhyundyāt*

āpa===bhyundyāt // tenodakena dakṣiṇaṃ keśāntapradeśam anena yajuṣā kledayet /
śirasō dakṣiṇāvadhe ruhān keśān mūleṣu kledayet //

JGS 1,10,17.

āpa undantu jīvase dīrghāyusṭvāya varcasa iti

āpa===iti //

JGS 1,10,18.

tasmiṃs tisro darbhapīñjūlīr upadadhāty ekāṃ vā

tasmin===kāṃvā // tasmin keśānte tisro vā darbhapīñjūlīr ekāṃ vopadadhāti nyasyati
/ darbhapīñjūlī nāma darbhayugalam avimuktamūlapradeśam //

JGS 1,10,19.

*dhārayatu prajāpatir iti
dhārayet*

dhāra===yet // katipayān keśān sadarbhapīñjūlikān savyena dhārayet //

JGS 1,10,20.

dhārayatu prajāpatiḥ punaḥ punas svaptavā iti

dhāra===iti //

JGS 1,10,21.

*ūrdhvan trir ādarśena sprṣṭvā
yena dhātā- iti
kṣureṇa cchindyāt*

ūrdhva===cchindyāt // dhāritān ādarśenonmṛjya yena dhātā- iti mantreṇa cchindyāt /
yathā ca kṣuro darbhapīñjūlīm hitvā⁴ keṣeṣu nipatet tathā samīheta //

⁴ hitvā M, K : chitvā P, A, T.

JGS 1,10,22.

*yena dhātā bṛhaspater agner indrasya cāyūṣe 'vapat
tena ta āyūṣe vapāmi suślokyāya svastaya iti*

yena===iti //

JGS 1,10,23.

*yena tat prajāpatir marudbhyo grhamedhibhyo 'vapat
tena ta āyūṣe vapāmi suślokyāya svastaya iti*

*yena bhūyaś carāty ayam jyok ca paśyāti sūryam
tena ta āyūṣe vapāmi suślokyāya svastaya ity eva
paścāt tathottarataḥ*

Note: *ayam* quoted in Bh on JGS 1,10,32. === The JGMP omits the third *cchedanam*.

yenatat===rataḥ // iha tathāśabdā samuccaye / yathā *varuṇo 'ṁśo bhagas tathā* (Mahā-
bhārata 1,114,55) *utpattiṃ pralayan tathā-* (Skanda-Purāṇa 5,7) iti / ābhyāṃ mantrābhyāṃ
eva paścāt tathottarato dviś chindyāt / sakṛd ādatte / tenaiva kṣureṇa cchedatrayasya
śaktatātṁ na kṣurādānam āvartate //

JGS 1,10,24.

*pratimantram keśāṃś ca darbhapiñjūlīśeṣāṃś ca-
ānaḍuhe gomaye 'bhūmisprṣte nidadhyāt*

prati===dadhyāt // iha mantraśabdena mantraguṇakaṅ chedanam lakṣyate / drṣṭā hi
guṇena guṇino lakṣaṇā / yathā pāṇigrahaṃ *somapa* iti / cchinnagrhitān keśān darbhapiñjūlī-
khaṇḍāṃś ca bhūmāv apatitān anaḍuhaḥ puriṣe 'bhūmisprṣte nidadhyāt //

JGS 1,10,25.

brāhmaṇasya purastāt

brāhma===rastāt // brāhmaṇasya jaṭāḥ kurvan purato 'sya darbhapiñjūlīśeṣān nidadhyāt
//

JGS 1,10,26.

paścād itarayor varṇayoḥ

paścā===rṇayoḥ // kṣatriyavaiśyayoḥ paścān nidadhyāt //

JGS 1,10,27.

*yat kṣureṇa- iti
nāpitāya kṣuram prayacchet*

yatkṣu===yacchet //

JGS 1,10,28.

*yat kṣureṇa manmalā vaptrā vapasi nāpita-
aṅgāni śuddhāni kurv āyur varco mā hiṃsīr nāpita- iti*

Note: *kṣureṇa manmalā* with JGMP and Caland's ms. M2 : *kṣureṇa mamlā* Caland's ed. with ms. B : *kṣureṇāmamlā* ms. M1. – *vaptrā* : *vaptā* JGMP.

yatkṣu===teti //

JGS 1,10,29.

yathaiṣām gotrakalpaḥ kulakalpo vā

yathai===lpovā // yathaiṣām asya vaṃśyānām gotrakalpaḥ kulakalpo vā vyavasthito jaṭākarāṇe tathā nāpitam ājñāpayet / gotram ity atra ye pravare śrūyanta ṛṣayas te kīrtiyante / tadāśritaḥ kalpo gotrakalpaḥ / *ekārṣeyāṇām ekā cūlā tryārṣeyāṇān tisraḥ pañcārṣeyāṇām pañca-* iti / kulenāśritaḥ kalpaḥ kulakalpaḥ / kumārasya pūrvajair ācarita ity arthaḥ / gotrakalpavirodhenāpi hi keṣu cit kuleṣu niyatasamkhyāś cūlā dṛśyante / yathāsmākaṃ pārasāryāṇām api tryārṣeyāṇām satām pañca cūlā iti kule smaryate / tathāpi vikalpavacanāt tisro vā pañca vā kartavyāḥ / tathā bahūnām anekārṣeyāṇām ekaiva madhye cūlā dṛśyate / tair api yathāgotrakalpāśrayaṇena tisro vā pañca vā yathāgotraṃ kartavyāḥ kulāgatā vaikaiva / yeṣān tu gotrānurodhenaiva cūlāsamkhyānam kule 'py ācaryamāṇan dṛśyate yathā jāmadagnyānām ajānām it teṣān na vācyam asti //

Note: The source of the quote *ekārṣeyāṇān ... pañca* could not be traced, but cf. BGS 2,4,17 *athainam ekaśikha trīśikhaḥ pañcaśikho vā yathaiṣāṃ kuladharmas syāt 18 yathrṣi śikhām nidadhātīty eke*. Haradatta Miśra commenting upon *yatharṣi* in ĀpGS 1,16,6 says: *yāvanta ṛṣayo yasya pravare tāvatīś śikhāḥ karoti tryārṣeyasya tisraḥ pañcārṣeyasya pañceti*. – The Parāśaras have a three-ṛṣi pravara: Vāsiṣṭha, Śaktya, Pārasārya (Puruṣottama-Paṇḍita's *Gotrapravaramaṅjarī* translated by J. Brough 1953:176). The Jāmadagnya-Vatsas have a five-ṛṣi pravara (Bhārgava, Cyāvana, Āpnavāna, Aurva Jāmadagnya) or a three-ṛṣi pravara (Bhārgava, Aurva, Jāmadagnya); the Ajās have a three-ṛṣi pravara (Vaiśvāmītra, Mādhuccandasa, Ājya) (Brough 1953:84 and 151).

JGS 1,10,30.

āplute prāyaścittīr juhuyāt

āplu===huyāt // niṣṭhite vapanakarmaṇi kumāra āplute snāte prāyaścittāhutīr juhuyāt / *sapavitram* (JGS 1,4,1) ityādi prāyaścittam kuryād ity arthaḥ / snānānantaram *sapavitram* (JGS 1,4,1) ityādeḥ prakṛtitaḥ prāpter idaṃ vākyam anarthakam / nānarthakam vakṣyamānasya mūrdhārambhajapasya (JGS 1,10,33) prāyaścittāhuti-bhyaḥ paratrabhāvārthatvāt / asmin hi vākya asati *sapavitram* ityādeḥ pūrvam eva mūrdhārambhajapaḥ prasajati //

JGS 1,10,31.

āvṛtaiva striyāḥ kuryād amantram

āvṛt===mantram // āvṛt kriyākrama itikartavyatā / āvṛtaiva striyā jatāḥ kuryāt /
kayāvṛtā / yeyaṃ puṃsa uktā tayā / evañ ced *evam eva striyāḥ kuryād* iti vaktavyam /
naiṣa doṣaḥ / na hi na ācāryās śiṣyāḥ / ubhayaṃ hi granthato 'rthataś ca tulyam eva-
āvṛtaiva- iti / yathā puṃsas tathaiva prasaṅga idam ucyate / ayam apavādo mantravarjam
kuryāt /

kiṃ homamantrā apy utsīdanti / neti brūmaḥ / na hy amantram hotuṃ śakyam / dravyaṃ
hi yathā devatayā sambadhyeta tathāgnau prakṣiptaṃ hutaṃ bhavati / mantraśaktiś
ceyaṃ yad dravyan devatām upaiti /

yady evan *tūṣṇīm uttarām* (JŚS 18,3; 20,19; JPA 38,4) ityādiṣu doṣaḥ / na kaś cid doṣaḥ /
juhoti- (JŚS 18,2; 20,17; JPA 38,3) iti hi tatrānuvartate / tathā ca sati tūṣṇīḥhomavidhā-
nam anyathā nopapadyata iti kṛtvā vināpi mantreṇa kā cid devatā paravacanāt (ĀśvŚS
2,3,19) prajāpatir eva vā śakyāḥ kalpayitum / yadi cehāpi tadvat kevalahomaviṣayam
evāmantratvam avyadhāsyata tadvad evābhaviṣyat / dvidvidhās tv atra mantrā homa-
mantrās ca vyāhṛtivrūpākṣā (JGS 1,10,8.12) *āyam agād* (JGS 1,10,12-13) ityādayaś ca
vapanamantrāḥ / tatra vapanamantranivartanād api vacanasyārthavatve kṣīṇaśaktitvād
arthāpatter nāmanthro homaś śakyāḥ kalpayitum / tasmās *āyam agād* (JGS 1,10,12-13)
ityādaya eva mantrā anena nivartyante /

evañ ced amantratāvidhānād eva siddher *āvṛtā-* ity anarthakam / nānarthakaṃ striyā
api homaprāpaṇārthatvāt / yadi hi *striyāḥ kuryād amantram* ity etāvad evocyeta yat
kevalajaṭākaraṇasaṃsparśikṣurādānādi tad eva striyā vihitam syāt /

nanu *jaṭāḥ kurvīta-* (JGS 1,10,1) iti vidhivākye puṃgrahaṇābhāvāt striyā api yathāvihita-
prasaṅge kṣurādānādīmantranivartanārtham etat syād *amantram* iti / naivam iṣyate /
jaṭākaraṇam hīdam upanayanavad adṛṣṭārthan na tu dṛṣṭārthan nāmakarmaprāśanakarma-
vat / *kumāre jāta* (JGS 1,7,1) ityādi ca kumāragrahaṇam anuvṛttam / tathāpi tu nāma-
karmaprāśanakarmāṇi dṛṣṭārthatvāt striyā api syātām / jaṭākaraṇan tv anuvṛtteḥ kumāra-
syaiva prāptam *āvṛtaiva striyāḥ kuryād* iti striyā api yathāvidhi prāpitaṃ sad *amantram*
ity ukter *āyam agād* (JGS 1,10,12-13) ityādimantravarjam ity uktena nyāyena saṃpadyate
//

Note: ĀśvŚS 2,3,19 *prajāpatiḥ manasā dhyāyāt tūṣṇīḥhomeṣu sarvatra* is quoted in Bh on JŚS 12,3:
66,9-10 and JŚS 16,11: 58,7-8 as *paravacana*.

JGS 1,10,32.

samantrañ cet paścāj juhuyāt

Note: The whole sūtra 1,10,32 is quoted in Bh on JGS 1,10,9.

sama===huyāt // ayam aparaḥ kalpa[s] striyā eva / samantram kuryāc cej jaṭākaraṇasya
paścāt pradhānāhutir juhuyāt / prak pradhānebhyaḥ kṛtvā tadanantaram udakānayanādi-
karmāplutyantam avikṛtan nirvartya pradhānāhutir hutvā *sapavitram* (JGS 1,4,1) ityādi
kuryād ity arthaḥ /

asmin pakṣe virūpākṣahavanam (JGS 1,10,8) utsīdati / tasyokto hetuḥ (Bh on JGS 1,10,9)
/

tr̥tīye cchedanamantre śabdo 'sty *ayam* (JGS 1,10,23) iti / sa kumārasamavāyī cet striyām ūhitavyam / na tv asau tatprakāra ity uparitanena padena kumārasamavāyinā virodha-prasaṅgān na ca tatprakāra iva⁵ *yena bahutaram ayañ carāti cirañ ca paśyāti sūryam* (cf. JGS 1,10,23) iti cirañvitāsāsanasya kumāre susaṃpannatvāt / tato 'yaṃ sandehaviṣayaḥ / evañ ca saty anūhaṃ śreyān anarthavādāt / uktañ ca kaiś cid anūhyapadānukramaṇe *codanāsandehe ca-* (ŚŚS 6,1,7) iti / *yathāmnātam* (ŚŚS 6,1,6) iti pūrvam asti / tenāsyā saṃbandhaḥ //

Note: The third mantra in JGS 1,10,23 (*yena bhūyaś carāty ayam jyok ca paśyāti sūryam*) is quoted inexactly (in the beginning) by Bhavatrāta: *yena bahutaram ayañ carāti*, the rest of the mantra quotation is corrupt in the mss.⁶

JGS 1,10,33.

athāsyā mūrdhānam ārabhya japati
triyāyuṣaṃ kaśyapasya jamadagnes triyāyuṣaṃ
yad devānān triyāyuṣan tat te astu triyāyuṣam iti

Note: SMB 1,6,8 (quoted pratikena in GGS 2,9,20) is otherwise similar but adds *agastyasya triyāyuṣam* to the first half. All the other parallels to this mantra (and ms. B in Caland's ed.) also have *triyāyuṣam*, but *triyāyuṣam* is the Jaiminiya reading, as it is in the mss. also in JUB 4,3,1, where the first half of this mantra is found.

athā===miti // prāyaścittahomānantaram asya mūrdhānam ārabhyedaṃ yajur japet /
tato *yathāstīrṇan darbhān* (JGS 1,4,11) ityādi //

JGS 1,10,34.

dhānyapalve goṣṭhe vā keśān nikhanet

Note: Caland's ed. has *-palvale* without variants; the dictionaries record only the diminutive *palvala-* n. 'small pond or tank'. But from Bhavatrāta's commentary it is clear he had in the text *-palve*.

dhānya===khanet // palvam iti nimnaṃ samatalaṃ kṣetram ucyate / dhānyasaṃbandhi
palvan dhānyapalvam / prasiddhaś ca dhānyakṣetrayos saṃbandhaḥ pākanimittaḥ / dhānya-
palve goṣṭhe vā keśān nikhaned avagūhet kaś cit karmakaraḥ //

JGS 1,10,35.

kuśālikartā pūrṇapātrāṇi haret

kuśa===haret // kuśālikarmāyuṣyakarmeti / kṣurakarmaṇi prasiddhidarśanāt kuśālikartā
nāpitaḥ / sa pūrṇapātrāṇi haret /

ke cit *kuśālī-* iti pūrvavākyāntaram kurvanti / kuśālī nikhanet / kuśāla apramādī nikhaned
iti / tataḥ *kartā pūrṇapātrāṇi hared* iti / kartā ācārya iti / na tv etad yuktaṃ kuśāla ity

⁵ na cātatprakāra iva me mss.

⁶ *caryyam* A, *caryyā cirañ ca paśyāt sūryyam* K, *caryyād dhiraṃyaṃ paśyāt sūryyam* M, *caryyāc cirañ ca paśyāt sūryyam* P, T.

asminn arthe kuśālī- ity aprasiddheḥ *pūrṇapātram upanihitam / sā dakṣiṇā-* (JGS 1,4,22)
iti prākṛtād eva vidheḥ pūrṇapātrāṇām ācāryapṛāpitatve siddhe punarvidhānānarthakyāc
ca / tasmād uktavad eva sādhv asti /
pareṣāṃ vacanan *nāpitāya pūrṇapātrāṇi-* iti //

Note: *nāpitāya pūrṇapātrāṇi* could not be traced, but this is likely to be corrupted from what probably
originally stood in Bhavatrāta's text: *nāpitāya dhānyapātrāṇi* (ŚGS 1,28,24 = KauṣGS 1,21,22). Cf. also
ĀgnivGS 2,2,5: 54,13-14 *sarpiṣmantam odanaṃ nāpitāya prayacchati*.

JGS 1,10,36.
gaur dakṣiṇā

gaur dakṣiṇā // ācāryāya gaur diyeta //

JGS 1,11. (upanayanam)

JGS 1,11,1.
saptame brāhmaṇam upanayeta

Note: *upanayeta* in accordance with Bhavatrāta's pratīka and commentary and text ms. M2 : *upanayīta*
Caland with M1 : *upanayate* B.

sapta===yeta // janmanas saptame saṃvatsare brāhmaṇam upanayeta /
kutaḥ punas *saṃvatsara* ity evādhyāhāryate na punar *divase 'rdhamāse vā māsa ṛtāv* iti
/ yatas ṛtīye saṃvatsare jaṭākaraṇam vidhāya- (JGS 1,10,1) upanayanam vidadhāti /
yadi hi *divasa* ityādiṣu kasya cid adhyāhāram ācāryo 'bhipreṣyat pūrvam evopanayanam
vyadhāsyat / jātakarmanāmakarmaṇor anyatarasya parastāt prāśanakarmaṇo vartupakṣe
kriyākramānurodhenaiiva hi vidhātun nyāyayam / asati virodhahetau tathaiivācāryeṇa kri-
yate / tasmāt *saṃvatsara* iti yuktam adhyāhartun na *divasa* ityādi /
yady eva mā bhūd *divasa* ityādi *ayana* iti bhavatu / tatra pratisaṃvatsaram ayanadvayaga-
manāj jaṭākaraṇottarakālam eva saptama upanayanam iti na kaś cid virodhaḥ /
evañ ced anyathā varṇyate / anuvartate *saṃvatsara* iti / kuta iti cet *ṛtīye saṃvatsare*
jaṭāḥ kurvīta- (JGS 1,10,1) iti /
nanu bahavaḥ kālaviśeṣā jaṭākaraṇe śrutāḥ *ṛtīye saṃvatsare* (JGS 1,10,1) *udagayane*
pūrvapakṣe puṇye nakṣatre- (JGS 1,10,3) *aparāhṇa* (JGS 1,10,4) iti / tatra kathaṃ jñāyate
saṃvatsara ity anuvartate nānyad *udagayana* ityādīti / atra brūmaḥ / nātra kevalam
saṃvatsara ity eva sarvam apy anuvartata *udagayane pūrvapakṣe puṇye nakṣatra* iti na tv
aparāhṇa iti / kuta etat / pṛthaggrahaṇāt / *puṇye nakṣatre 'parāhṇa* iti nyāse kartavye
svasti vācyāparāhṇa (JGS 1,10,4) iti kālaviśeṣavacane 'py ucchidya pṛthag aparāhṇasya
vacanād ity arthaḥ / tasmād *aparāhṇa* (JGS 1,10,4) iti nānuvartate /
kiṃ punar jaṭākaraṇasaṃbandhānām kālaviśeṣānām atrānivr̥tttau kāraṇam / idam eva
kāraṇam yad *aparāhṇa* (JGS 1,10,4) pṛthag grhyate / yadi sarvaḥ kālavacanaśabdo nānu-
vartetāparāhṇasyānuvṛttiniśedhārtham pṛthagvacanam ayuktam eva syāt / tato 'nyeṣāṃ
kālaviśeṣavacanānām anuvṛttir apy aparāhṇasya pṛthaggrahaṇād eva sidhyati / tata idam
siddham / saptame saṃvatsara udagayane pūrvapakṣe puṇye nakṣatra upanayanam iti /

ṣṣatriyavaiśyaḡ kālāntaravidhānāt (JGS 1,11,4-5) pāriśeśyād eva saptamasya brāhmaṇa-
viśayatvasiddhe *brāhmaṇam* ity anarthakam / nānarthakam uttaravidhyarthatvāt / yadi
hy atra *brāhmaṇam* iti na syāt kāmasaṃbandhāv uttarau vidhī (JGS 1,11,2-3) sarvaviśayau
syātām / tad atra brāhmaṇagrahaṇena nivartyate /

evaṅ ced atra brāhmaṇagrahaṇam akṛtvā *pañcame brahmavarcasakāmam brāhmaṇam* iti
vaktavyam / naivam iṣṭam sidhyati / evam api hy āśaikyeta / *saptama upanayeta-* iti
sarvārtham *ekādaśe ṣṣatriyam* (JGS 1,11,4) āyuṣkāman *dvādaśe vaiśyam* (JGS 1,11,5)
āyuṣkāmanam iti / atra punar brāhmaṇagrahaṇam kriyamāṇam siddham evārtham anu-
vadaḡ avatiṣṭhate na cānyam arthavirodhaṅ janayati / uttaratra copakaroti / tasmād
acodyam etat //

JGS 1,11,2.

pañcame brahmavarcasakāmam

pañca===kāmam // brahmavarcasaṃ kāmayata iti brahmavarcasakāmaḡ /

kiṃ punar brahmavarcasan nāma / brahmeti sarvasmāt paraṃ vastu / paramātmā mahe-
śvara ucyate / tatprāptyarthaṃ yad varcas tejo vīryam jñānakarmābhyāsasvarūpan tat
brahmavarcasaṃ / brahmavarcasakāmam brāhmaṇam pañcame saṃvatsara upanayeta /
nanv idaṃ brahmavarcasakāmatvan traividyaḡvṛddheṣv api katipayeṣv eva labhyamānam
aparipūrṇapañcavarṣe mugdhātmani nāsmiṃ kumāre saṃbhavati / satyam etat / yas tu
pitānyo vā kumārasya hitaparas tenāyam *idaṃ brahmavarcasan nāma tat tvaṃ kāmayasva-*
ity anuśiṣṭaḡ kāmayata eva /

atha vā yasya brahmavarcasaṃ syād iti pitā kāmayate tadarhaṅ cainaṃ pravartayati ta-
smin kumāre brahmavarcasakāmasābdo 'yaṃ gaṇo 'pi jñātavyaḡ / tasmād adoṣaḡ /

kiṃ punaḡ pūrvasmin vākye brāhmaṇagrahaṇam ṣṣatriyavaiśyavākyābhyām asya tulyār-
tham asandehārtham prakalpya varṇatrayaviśayataivāśya vidher na kalpyate / atra brūmaḡ
/ anarthakam ity ucyate yat pravṛttau viśeṣan na janayati / atra ca *saptama ... upanayeta-*
(JGS 1,11,1) ity adhikṛte *brāhmaṇam* (JGS 1,11,1) iti sidhyatītarayḡ kālāntaravidher
(JGS 1,11,4-5) ity uktam / kiṃ tu mandabuddhyanugrahārtham apīdrśam adhikaṃ pari-
hartuṃ śakyam / tathāpi tu brahmavarcasakāmasaṃbandhārtham pravṛttiviśeṣakaravāḡ
jyāya iti kṛtvoktam / asti ca manuvacanaṃ *brahmavarcasakāmasya kāryam viprasya pañca-*
ma (Manu 2,37a) iti //

JGS 1,11,3.

navame tv āyuṣkāmam

nava===śkāmam // atrāpi *brāhmaṇam* ity evānuvartayitavyam /

aparaṃ matam / āyuṣi sarveśām abhilāśas tulyo brahmavarcase tu brāhmaṇasya viśeṣo
'sti / tasmāt pūrva eva vidhir brāhmaṇārtho 'yan tu vidhis sarvārthaḡ / pūrvasmāc ca
vidher asya bhinnaviśayatvajñāpanārthan tuśabdaḡ prayukta iti //

JGS 1,11,4.

ekādaśe ṣṣatriyam

ekā===triyam // ayan tv akāmasaṃbandhaḡ ṣṣatriyasya kālavidiḡ //

JGS 1,11,5.

dvādaśe vaiśyam

dvāda===vaiśyam //

JGS 1,11,6.

nātiṣoḍaśam upanayeta

prasrṣṭavṛṣaṇo hy eṣa vṛṣalībhūto bhavatīti

nāti===tīti // atikrāntaṣoḍaśavarṣam ity atiṣoḍaśam / atiṣoḍaśam puruṣan nopanayeta / asyātiṣoḍaśopanayanasyātyantavivarjanārthaṃ hetupratipādako vākyaśeṣaḥ / atiṣoṣaśas sann eṣa kumāraḥ prasrṣṭavṛṣaṇo bhavati yathā ca bhavad vṛṣalībhūtaś sūdrībhūto bhavati / itīśabdo hetau / asmād dhetos tan nopanayeta /

nanu ca hiśabdo 'pi hetuvacano 'trāsti / asti / ubhayos tv evaṃ yojanā / upanayanāt pūrvam prasrṣṭavṛṣaṇatāsyā vṛṣalībhāve hetur iti hiśabdād avagamyate vṛṣalībhāvasya punar anupanayane hetutvam itīśabdāt / prasrṣṭavṛṣaṇatvād eṣa vṛṣalībhūto bhavati / tasmād enan nopanayetety arthaḥ / ata eva ca jñāyate / yady asaṃbhavvat pramādād vā vihita-kālātikrama[s] syād āvaśyakānām karmaṇān tataḥ parasminn api yāvatsaṃbhavan tatsannihite kāle kartavyāny eva tāni nānādartavyānīti //

JGS 1,11,7.

tata enaṃ snātam alaṃkṛtam āktākṣam kṛtanāpitakṛtyam ānayanti

tata===yanti // homaṃ codayiṣyaty *anvārabdhe juhuyād* (JGS 1,11,13) iti / tatra- eṣā *homāvṛt sarvatra-* (JGS 1,3,41) iti sarvan tantraṃ prāptam / tatredaṃ sarvasmāt purastād eva karmaṇi sannidhānārthaṃ kumārasyānayanān codyate / *tata* ity atrādhikārārtho 'thaśabdavat / ākte akṣiṇī asyeti āktākṣaḥ / kṛtyā kriyā / nāpitasya kṛtyā nāpitakṛtyā / kartari ṣaṣṭhī / nāpitena kartavyā kriyā kriyāvacanam ity arthaḥ / kṛtā nāpitakṛtyāsyeti kṛtanāpitakṛtyaḥ / atha vā kṛtyaṃ kartavyam / nāpitena kṛtyan nāpitakṛtyam / kṛtan nāpitakṛtyam asyeti kṛtanāpitakṛtyaḥ / tataḥ kumāraṃ snātam alaṃkṛtam āktākṣam kṛtanāpitakṛtyaṃ homadeśam ānayanti /

nanv asya kṛtavapanasya snānādi / kim ataḥ / *kṛtanāpitakṛtyaṃ snātam* iti nyāsaḥ kāryaḥ / naiṣa doṣaḥ / ekavākyasthānaṃ hi padānām uccāraṇakramo na kva cid arthanirṇaye pravṛttiviśeṣaṃ janayituṃ śaknoti / yathā *devadatta[s] snātvā bhūṅkte / bhūṅkte snātvā-* iti codanādvaye tulyam eva pratijānanti snānapūrvakaṃ bhojanam iti tadvad atrāpi *kṛtanāpita-kṛtyam* iti paścād uccaryamānasyāpi sato 'rthataḥ prāktano bhavati /

atha vā śrūyamāṇenaiva krameṇa snānādi pravartya taṃ snātam alaṃkṛtam āktākṣam santaṃ vāpayet / tataḥ *kṣurakarmani snāyād* (source?) iti dharmavacanasiddham atra coditam api snānam kārayitvānayeran //

JGS 1,11,8.

tam ahatena vāsasā paridadhīta

parīmaṃ soma- (JGS 1,11,9) iti

yathāvarṇam

Note: JGS 1,18,25 omits *yathāvarṇam* but is otherwise identical with this sūtra.

tama===varṇam // ānītaṃ kumāram uttaratra sthitam agnim ātmānañ cāntareṇa prapādyā dakṣiṇatas sannidhāv āsayitvā bhūmyāraṃbhajapādi vyāhṛtihomāntaṃ (JGS 1,1,32 — 1,3,22) karoti / tadanantarapravṛttikāryajātā idamādi kathyate / taṃ kumāram ahatenānupabhuktapūrveṇa vāsasā paridadhīta pariveṣṭayet *parīmaṃ soma-* iti tribhiḥ paṭhiṣyamāṇair (JGS 1,11,9) mantrair varṇakrameṇa /

nanu vastraparidhāne kumāram ācāryaḥ pravartayati / satyam etat / evañ cet *tam ahaṭaṃ vāsaḥ paridhāya-* iti vaktavyam / naivaṃ sidhyati / mantrasya vaktā kumāra ity āśaṅkyeta / *yathā brahmacāriṇaṃ vyāhṛtibhis samidha ādhāpayed* iti (cf. JGS 1,11,36-38) / tannivṛttyartham itthaṃ kṛtam / tatrānekārthatvād dhātūnāṃ veṣṭayater arthe paridadhāteḥ pravṛttim abhyupagamyoktavād eva vyākhyeyaṃ paridadhīta pariveṣṭayed iti / *yathā- athaināṃ vāsasā paridadhāti-* (source?) iti //

JGS 1,11,9.

*parīmaṃ soma brahmaṇā mahe śrotrāya dadhmasi
yathemañ jarimā ṇa yāj jyok śrotre adhi jāgarāj
jīvāhi śaradaś śataṃ paśyāhi śaradaś śatam iti
parīmaṃ indra brahmaṇā mahe rāṣṭrāya dadhmasi
yathemañ jarimā ṇa yāj jyog rāṣṭre adhi jāgarāj
jīvāhi śaradaś śataṃ paśyāhi śaradaś śatam iti
parīmaṃ poṣa brahmaṇā mahe poṣāya dadhmasi
yathemañ jarimā ṇa yāj jyok poṣe adhi jāgarāj
jīvāhi śaradaś śataṃ paśyāhi śaradaś śatam iti*

Note: The JGMP omits the variants for the kṣatriya and the vaiśya.

parī===miti // itikaraṇatrayaṃ mantrāvadhiññānārtham //

JGS 1,11,10.

*athainaṃ paścād agneḥ prāṇmukham upaveśya
yajñopavītinam ācārya ācāmayati*

Note: *ācārya ācāmayati* quoted in Bh on JGS 1,20,7. – Cf. JGS 1,1,9 nitye yajñopavītodakācamane, and 1,1,27 paścād agner ācamanam.

athai===yati // atha kumāraṃ parihitavastraṃ paścād agneḥ prāṇmukham upaveśya yajñopavītavantaṃ ācāryaḥ kṛtvā yathākramam ācāmayati /

kiṃ punar idaṃ yajñopavītan nāma yadvān ayaṃ kriyate / atra brūmaḥ / prasiddham idaṃ loka *idaṃ yajñopavītam iyaṃ asyākṛtir idañ cāśya sthānam* iti prasiddhānāñ ca vacane 'tiprasaṅga[s] syād iti matvācāryo na yajñopavītasya prapañcam ācaṣṭe / *yathā pūrvasminn eva vākye* (JGS 1,11,8) vastrasyānyatra ca samitsruvacarupṛṣadājyamekhalā-dīnām / tasmād acodyam etat /

ācāryagrahaṇam anarthakam / nānarthakam ācārya evopanayeta na pitā bhrātā vety
 evamarthatvāt / evañ ced ādāv eva vaktavyam adhastane vā vākye / satyam etat / atra-
 tyānān tu saṃskārāṇaṃ yajñopavītopavyānasya prādhānyajñāpanārtham atraivācārya-
 grahaṇam kṛtam / tena kiṃ sidhyati / jyotiṣavidhānād upanayanam praty upāditsitasya
 muhūrtasya yajñopavītaḥprayāsaṃ pratipādanam /

aparan darśanam / ācāryaśabdo 'yan nācāryavacanaḥ / ācarater ṇivato lyabantasyaitad
 rūpam ācāryeti / savarṇadīrghābhāvasyeha tu lakṣaṇam mṛgyam / kṛta eva vāsāv ācāryeṇa
 pramādād adhyetṛbhir vināśitaḥ / tatrāyam ācarati karotyartho dṛśyate / kṛṣim ācarati
 vāṇijyam ācaratīti / tato 'yam arthas sidhyati / yajñopavītinam ācārya yajñopavītinam
 kārayitvācāmayatīti //

JGS 1,11,11.

ācāntam utthāpya-
 uttarato 'gneḥ prāco darbhān āstīrya
 teṣv akṣatam aśmānam atyādhāya
 tatrānān dākṣiṇena pādenāśmānam adhiṣṭhāpayed
imam aśmānam āroha-
aśmeva tvaṃ sthīro bhava
dviṣantam apabādhasva
mā ca tvā dviṣato vadhur iti

Note: Cf. JGS 1,20,7 upanayanāvṛtāśmānam adhiṣṭhāpayet strīvat. — The text mss. here have *mā ca tvā dviṣato vadhūr iti*, JGMP likewise except *tvāṃ* for *tvā*, and Caland correctly notes that *dviṣato* instead of *dviṣan* is corrupt. Bhavatrāta's pratika in all mss. reads *ācā===riti*: his text apparently read *vadhur* instead of *vadhūr*, in which case *dviṣato* is correct: 'Let not the enemies slay you!'

ācā===riti // ācāntam enam utthāpyāgner uttarataḥ prāgagrān darbhān āstīrya teṣv
 akṣatam aśmānam atyādhāya tatra nītvānān dākṣiṇena pādenāśmānam anena mantreṇā-
 dhiṣṭhāpayet / *tatra-* iti samīpaṃ gatvā samyag adhiṣṭhāpanārtham / itarathā hi dūrasthe
 'śmani⁷ prasāritapādo yathā kathaṃ cid adhiṣṭhet / dvitīyam aśmagrahaṇam prasiddhā-
 śmagrahaṇārtham / prasiddhāśmātra sannidhānalakṣaṇagrahaṇam karmaṇi / tasmād atra
 dṛṣad upādeyā / upalā tu cañcalasvabhāvā- *aśmeva tvaṃ sthīro bhava-* iti mantralingo-
 parodhāt sā na gṛhyate / paraiś cuktan *dṛṣadaśmānam* (cf. ĀśvGS 1,7,3 *dṛṣadam aśmānam*)
 iti //

JGS 1,11,12.

athainam paścād agneḥ prānmukham upaveśya-
 uttarata ācāryaḥ

athai===cāryaḥ // atha kumāraṃ paścād agneḥ prānmukham upaveśya tasyottarata[s]
 svayam upaviśaty ācāryaḥ //

⁷ *dūrasthe 'śmani* emended : *dūrasthe hi* M, K, P : *dūrasthe tihī* A : *dūrasphani* T.

JGS 1,11,13.

anvārabdhe juhuyāt

Note: This sūtra is quoted in Bh on JGS 1,11,7.

anvā===huyāt //

JGS 1,11,14.

mahāvyāhṛtibhir hutvā
vedāhutibhiś ca

mahā===bhiśca // mahāvyāhṛtibhir hutvā vedāhutibhir juhōti /

ca kāro 'narthakaḥ / nānarthako vedāhutibhir āsya (JGS 1,11,15) iti kalpanāyā nivar-
tanārthatvāt /

kāḥ punar vedāhutayaḥ / vedebhya āhutayo vedāhutayaḥ / tatra trayo vedā ṛgvedo ya-
jurvedas sāmaveda iti /

nanv atharvavedo 'sti / satyam asti / tathā hi / ṛgveda evāgner yajurvedo vāyos sāmaveda
ādityād (JB 1,357: 148,4; JUB 3,15,7) iti / sa yāñ jāyamāno vācam avadat sa eva trayo
vedo 'bhavad (JB 3,361: 504,13-14) iti / atha kena brahmatvaṃ kriyata ity anayā trayyā
vidyayā- (JB 1,358: 148,26-27) iti / tat trayo vedā anvasṛjanta- (source?) iti ca vedeṣu
kīrtiyamāneṣv aparighātāt vād atrāpi vedatrayam eva grāhyam / tasmād ṛgvedāya svāhā /
yajurvedāya svāhā / sāmavedāya svāhā- iti juhuyāt //

Note: The three vedāhuti-mantras are given in the JGMP.

JGS 1,11,15.

sampātam āsye

bhūr ṛca[s] svāhā- (JGS 1,11,16) iti
pratimantram

Note: āsye quoted in Bh on JGS 1,11,14.

sampā===mantram // homārtham upāttasya dravyasya sruvāvaśiṣṭo leśas sampāta ity
ucyate / saptānām āhutīnām sampātaṃ kumārasyāsye bhūr ṛca[s] svāhā- ityādyair man-
traḥ pratimantrañ juhōti / pūrvam evāhutīr hutvā kasmimś cit pātre sruvam avasṛpayet /
atha kumārasya purastāt pratyañmukhas tiṣṭhann āsyaṃ vyādāya sruveṇāgnāv iva juhōti
/

mantratritvād evārthasiddheḥ pratimantram ity anarthakam / nānarthakaṃ ye pṛthag eva
mantrapāṭhaṃ kurvanti nātra teṣāṃ bhūr ṛca[s] svāhā- ity etāvātā sakṛd eva havanasya
prasajato nivartanārthatvāt /

nanu teṣāṃ api mantratrayapāṭhād eva havanatritvaṃ sidhyati / ekasmin sampātahavane
vihite trayo mantrāḥ pāṭhe dṛṣṭā vikalpavṛttaya[s] syuḥ / tannivṛttaye pratimantram ity
uktam / yeṣān tu prativākyam ācāryeṇaiva mantrāḥ pāṭhyante teṣāṃ vāśabdābhāvād eva
vikalpābhāve siddhe pratimantram ity adhikaṃ bhavati /

atha vā *pratimantram* iti pṛthag vākyam / kā kriyeti ced āsyāvasaktasyājyasya nigaraṇam
arthaprāptam / tatra viśeṣaḥ kathyate / pratimantran nigared iti / tasmād dhute hute
nigīrṇe juhuyāt / itarathāpy antata eva nigīryeta //

JGS 1,11,16.

bhūr ṛca[s] svāhā
bhuvo yajūṃṣi svāhā
svas sāmāni svāhā- iti

Note: *bhūr ṛca[s] svāhā* quoted in JGS 1,11,15.

bhūrṛ===heti //

JGS 1,11,17.

prāśitam ācāntam utthāpya
namo vātāya- (JGS 1,11,18) ity
enam pradakṣiṇam agniṃ pari ṇayet

prāśi===ṇayet // *prāśitam* iti kartari / prāśitavantam ācāntam enam utthāpyānena
mantreṇāgniṃ pradakṣiṇam pariṇayet / līngāt kumāreṇa mantra vaktavyaḥ /
prāśitam ity anarthakam / nānarthakam sarvaprasānānta evācamanam ity etadarthatvāt
/ pratiprasānam hi śaucārtham ācamanam prasajati //

JGS 1,11,18.

namo vātāya namo astv agnaye
namaḥ pṛthivyai nama oṣadhibhyo
namo vo 'dr̥ṣṭāya br̥hate karomi

Note: *namo vātāya* quoted in JGS 1,11,17.

namo===romi // itikaraṇābhāve 'py etāvān eva mantraḥ / na hy *adhigantar* (JGS
1,11,19) ityāder artho 'nena samavaiti //

JGS 1,11,19.

adhigantar adhigaccha

Note: *adhigantar* quoted in Bh on JGS 1,11,18.

adhi===gaccha // adhyetar adhīṣety arthaḥ / atha vā prārthanāpūrvam ābhimukhyena
gamanam adhigamanam⁸ / ubhayathāpi kumāro 'dhigantā / tam agniṃ parītyāvasthitam
ācāryaḥ- *adhigantar adhigaccha-* iti preṣyati / mām adhigacchety arthaḥ / praiṣatvād uc-
cair brūyāt //

⁸ *adhigamanam* emended : *abhigamanam* mss.

JGS 1,11,20.

pradātaḥ prayacchāsāv amuṣmai vedam iti

Note: *pradātaḥ prayacchāsau* quoted in Bh on JGS 2,2,6. — JGMP has only *pradātaḥ prayaccha*, omitting the rest of the mantra.

pradā===miti // idam ācāryam īkṣamāṇaḥ kumāro brūyāt / *asāv* ity atrācāryasya nāma sa.buddhyā nirdiśed *amuṣmā* ity ātmanaś caturthyā / *pradātaḥ prayaccha devadatta kṛṣṇa-rātāya śarmaṇe vedam iti* //

JGS 1,11,21.

athainam paścād agneḥ prānmukham avasthāpya
purastād ācāryaḥ pratyañmukhaḥ

athai===mukhaḥ // *vedam prayaccha-* iti śiṣyeṇācāryaḥ prārthitas sampraty eva vedapradānarūpam ihābhiṣekam⁹ ācaritum upakṛtamate / *tiṣṭhati-* ity adhyāhāryam //

JGS 1,11,22.

tāv añjalī kurutaḥ

tāva===rutaḥ // tāv ācāryaśiṣyāv abgrahaṇasamarthāv añjalī kurutaḥ //

JGS 1,11,23.

uttarata ācāryasya

utta===ryasya // ācāryāñjalir upari syāt //

JGS 1,11,24.

tam anyo 'dbhiḥ pūrayet

tama===rayet // tam ācāryāñjalim anyo yaḥ kaś cid adbhiḥ pūrayet / *anya* ity anukte svayam upahr̥tyāpi pūraṇam āśaṅkyeta //

Note: *upahr̥tyāpi* Mṭti. : *upahatyāpi* Muṭṭa., Adyar : *uhatyāpi* L : *upahutyāpi* Perum.

JGS 1,11,25.

ni[s]srāveṇetarasya pūraṇam

nisrā===raṇam // nīcai[s] sravaṇan ni[s]srāvaṇam / añjaligatānām apān ni[s]srāveṇa śiṣyāñjaleḥ pūra.aṃ kuryāt / idam udakapradānarūpeṇa guror vedapradānapratijñā //

JGS 1,11,26.

athainam saṃśāsti

⁹ *ihābhiṣekam* emended : *ihāviśeṣam* all mss.

brahmacaryam āgām
upa mā nayasva- iti

athai===sveti // liṅgād idam kumāreṇa vācyam / tasmād *enam* ity ācāryasyāpadeśaḥ /
athācāryam kumāras saṃśāsti codayati prārthayatīty arthaḥ /

nanu śāsir ājñāpanārthaṃ *putraṃ śāsti* / *dāsaṃ śāsti-* iti / satyam etat / atra tu *brah-*
macaryam āgām ity *upa mā nayasva-* iti cārthadvayasyāsyā nājñāpanarūpatvāt prārthanā-
rūpatvāc ca śiṣyenācāryasyānājñāpyatvāt prārthanārtho 'yam agatyā kalpyate //

JGS 1,11,27.

ko nāmāsi- iti

ko nāmāsīti // ittham ācāryaḥ pṛcchati //

JGS 1,11,28.

asāv iti nāmadheyan dadyāt

asā===ndadyāt // pṛṣṭaḥ kumāro *devadatto viṣṇumitro yajñadatta* iti nāmadheyan dadyād
brūyād ācāryāya / praśnānurūpaṃ prativacanañ cikīrṣayā vā *devadatto nāmāsmi-* iti //

JGS 1,11,29.

tatrācāryo japati

hiṃ bhūr bhuva[s] svar

āgantrā samaganmahī pra su mṛtyuṃ yuyotana
ariṣṭās sañcaremahī svasti caratād ayam iti

Note: *mṛtyuṃ* Caland's emendation : *martyaṃ* mss. and JGMP.

tatrā===miti // tatra tasmin kumāre manas samādhāya japati //

JGS 1,11,30.

athāsya dakṣiṇena hastena dakṣiṇaṃ hastam grhṇāti-

indras te hastam agrabhīd

dhātā hastam agrabhīt

pūṣā hastam agrabhīt

savitā hastam agrabhīd

aryamā hastam agrabhīn

mitras tvam asi dharmaṇā-

agnir ācāryas tava- iti

athā===veti // athāsya dakṣiṇaṃ hastan dakṣiṇena hastena saṃgrhṇāty anena mantreṇa
/ atra mantrāntena karmādisannipātanan nyāyyam api san nākāṅkṣyam *agrabhīd* iti bhūta-
kālatvāt / ataḥ pūrvam eva grhītva visṛjañ japed //

JGS 1,11,31.

prāṇānāṃ granthir asi- (JGS 1,11,32) iti
nābhideśam ārabhya japati

prāṇā===pati // athāsya nābhideśam ārabhyedaṃ yajur japati //

JGS 1,11,32.

prāṇānāṃ granthir asi
mā visrasa-
amṛta mṛtyor antaraṃ mā kurv iti

Note: *prāṇānāṃ granthir asi* quoted in JGS 1,11,31. — *antaraṃ mā* emended : *antaraṃ* mss.

prāṇā===rviti //

JGS 1,11,33.

dakṣiṇam aṃsam anv avamṛśya
mayi vrata (JGS 1,11,34) iti
hrdayadeśam ārabhya japati

dakṣi===pati // nābhideśam ārabhya dakṣiṇam aṃsam anv avicchedenāvamṛśya hrdaya-
deśan tato hrdayadeśam ārabhyemaṃ mantraṅ japati /

atha vā savyena hastena dakṣiṇam aṃsam anv avamṛśya dakṣiṇena hrdayadeśam ārabhya
japed arthād iti //

JGS 1,11,34.

mayi vrata hrdayan te astu
mama cittam anu cittan te astu
mama vācam ekavrato juṣasva
br̥haspatīs tvā niyunaktu mayi- iti

Note: *mayi vrata* quoted in JGS 1,11,33.

mayi===yīti //

JGS 1,11,35.

athainaṃ paridadāty
agnaye tvā paridadāmi
vāyave tvā paridadāmi
devāya tvā savitre paridadāmy
adbhyas tvauṣadhibhyaḥ paridadāmi

sarvebhyas tvā devebhyaḥ paridadāmi
sarvebhyas tvā bhūtebhyaḥ paridadāmy
ariṣṭyā iti

athai===iti // agnyādibhir devatābhir ayam abhirakṣyetety abhisandhāya mantravaca-
naṃ paridānam //

JGS 1,11,36.

athainaṃ saṃśāsti
brahmacāry asi
samidha ādhehy
apo 'śāna
karma kuru
mā divā svāpsīr iti

Note: *samidha ādhehi* quoted in Bh on JGS 1,17,4.

athai===riti // *samidha ādhehi*- iti brahmacāriṇo vidhāsyamānām uttaratra dharmasās-
travīhitānāṃ ca samidādhānādhyayanabhāikṣacaraṇānām upalakṣaṇam *apo 'śāna*- ity ā-
camaṇādeś śaucasya *karma kurv* iti guruniyogavartitāyā *mā divā svāpsīr* iti pratiṣiddhā-
karaṇasya /

ke cit tu *samidha ādhehy apo 'śāna*- ity atra tayor eva samidādhānācamaṇayoḥ preṣaṇam
varṇayanti / tathā sati *karma kuru mā divā svāpsīr* iti dvābhyām anupāyānāntarbhūtā-
bhyān tulyavat prasamkhyānam itarāyor uparudhyeta /

nanu pūrvasmīn api ca vyākhyāne bahuno dharmajātasyāśrutasya lakṣaṇā doṣaḥ / evāñ
cel lakṣaṇātyāgena pūrvavyākhyānan nyāyaḥ / samidādhānam ācamaṇam ācāryaśuśrūṣā
divāsvapnavarjanaṃ ca dharmasāsreṣv atra ca vacanād brahmacāriṇaḥ prasiddheṣu dhar-
meṣv antarbhūtacatuṣṭayam idaṃ sampreṣyate praiṣapūrvakam / eṣāṃ anuṣṭhānād adṛṣṭo-
pacayaḥ kalpyata iti //

JGS 1,11,37.

agnaye samidham āhārṣam (JGS 1,11,38) iti
ghṛtenāktās samidha ādadhāti

agna===dhāti // athopaviśya brahmacāry *agnaye samidham* ityādibhiḥ ṣaṭ samidha āda-
dhāti //

JGS 1,11,38.

agnaye samidham āhārṣam br̥hate jātavedase
yathā tvam agne samidhā samidhyasa
evam aham āyusā varcasā tejasā
sanyā medhayā prajñayā prajayā

*paśubhir brahmavarcasenānnādyena
dhanena samedhiṣīya svāhā
apsarāsu yā medhā gandharveṣu ca yan mano
daivī medhā manusyajā sā māṃ medhā surabhir juṣatāṃ svāhā
bhū[s] svāhā
bhuva[s] svāhā
sva[s] svāhā
bhūr bhuva[s] sva[s] svāhā- iti*

Note: *agnaye samidham āhāṣam* quoted in JGS 1,11,37 and in Bh on JGS 1,17,4.

agna===heti //

JGS 1,11,39.

*iyā duruktād (JGS 1,11,40) iti
mekhalām ābadhnīte*

iyā===dhnīte // liṅgān mantrapādābhyāṃ brahmacārī svayaṃ mantreṇābadhnīte //

JGS 1,11,40.

*iyā duruktāt paribādhamānā
varṇaṃ pavitraṃ punatī ma āgāt
prāṇāpānābhyāṃ balam ābharantī
svasā devī subhagā mekhaleyam //
ṛtasya goptrī tapasaḥ paraspī
ghnantī rakṣaḥ sahamānā arātīs
sā mā samantād abhiparyehi bhadre
bhartāras te mekhale mā riṣāmeti //*

Note: *iyā duruktāt* quoted in JGS 1,11,39. — Bhavatrāta's pratīka is missing.

JGS 1,11,41.

mauñjīm brāhmaṇasya

mauñjīm===ṇasya // muñjamayīm brāhmaṇasya mekhalām kuryāt //

JGS 1,11,42.

maurvīm rājanyasya

maurvīm===nyasya // mūrveti maral iti dramīlair ucyate //

Note: *mūrvā-* is the "bow-string hemp", *Sansevieria zeylanica* Willd., of the fibres of whose bark the bow-strings are made, and which therefore suits to be connected with the warrior class. The Tamil synonym given by Bhavatrāta is spelt in all mss. as *yamāl*, but this must have corrupted from *maral*: the letters *ya* and *ma* in the Malayalam script are very similar, and *maral* is the only Dravidian word for bow-string hemp ending in *l*. DEDR 4712 Ta. *maral*, *maruḷ*, Ka. *marugu* (comparing DEDR 4637 Ta. *mañci*, Ka. Tu. *mañjī*) considers this etymon as related to Sanskrit *mūrvā-*, *moraṭā-* and Pāli *maruvā*. Gundert (1872: 852a) glosses Sanskrit *mūrvā-* with Malayalam *peruñ-kurumpa* and *vellōvaram* both of which denote the bow-string hemp. — In the āyurvedic medicine, *mūrvā-* and *moraṭā-* are used as synonyms for the plant *Chonemorpha fragrans* (Moon) Alston = *C. macrophylla* (Roxb.) G. Don, see P. K. Warrier et al. (eds.), *Indian medicinal plants 2* (1994), pp. 67-69, with quotations from many nighaṇṭus.

JGS 1,11,43.

muñjamiśrān tāmālīm vaiśyasya

muñja===śyasya // āṛ iti dramīḷais tāmālīr ucyate //

Note: Sanskrit *tāmala-*, fem. *tāmālī-*, means 'made of the bark of the *tamāla-* tree' (the tree's name is etymologically connected with *tamas-* 'darkness' and is supposed to come from the dark bark). *Tamāla-* is the evergreen white-blossomed but dark-barked *Garcinia xanthochymus*, source of gum-resin and of a yellow dye, called in Tamil *paccilai*, lit. 'green-leaved' (DEDR 3832). Tamil and Malayalam *ār*, again, is the common mountain ebony, *Bauhinia racemosa* (DEDR 372a).

JGS 1,11,44.

mauñjīm vā sarveṣām

mauñjīm===rveṣām //

JGS 1,11,45.

atha paridhānāni

atha===nāni // athaiśām paridhānāni vasanāni vakṣyante //

JGS 1,11,46.

kṣaumaṃ vā śāṇaṃ vāntaram

kṣaumaṃ===taram // yena guhyam āchhādyate yac cottarīyaṃ tad dvayam api paridhānam ity ucyate / kṣaumaṃ vā śāṇaṃ vā sarveṣām antaram antarīyaṃ vasaṇaṃ bhavet //

JGS 1,11,47.

brāhmaṇasyaiṇeyam uttaram

brāhma===ttaram // uttarīyāṇy api varṇavyavasthayā varṇyante / eṇa iti hariṇajāter ākhyā / aiṇeyāñ carma brāhmaṇasyottarīyaṃ bhavet //

JGS 1,11,48.

rauravaṃ rājanyasya

raura===nyasya // rurur iti mṛgaviśeṣaḥ //

JGS 1,11,49.

ājaṃ vaiśyasya

ājaṃ===śyasya //

JGS 1,11,50.

aiṇeyaṃ vā sarveṣāṃ

aiṇe===rveṣāṃ // vidhikramād eva mekhalānantaram ajinam uttarīyam upādādīta //

JGS 1,11,51.

svastyayano 'si- iti

daṇḍaṃ prayacchet prāṇasaṃmitam

Note: The same mantra is found in JGS 1,18,29.

svastyā===mmitam // prāṇasaṃmitam nāsikāsaṃmitam / tiṣṭhataḥ kumārasya nāsikāgra-
prāpiṇan daṇḍam anena yajuṣā prayacchet //

JGS 1,11,52.

pālāśaṃ brāhmaṇasya

pālā===ṇasya // *prayacched* ity anuvartyam / caturthyavacanād vā *kuryād* iti //

JGS 1,11,53.

bailvaṃ brahmavarcasakāmasya

bailvaṃ===masya //

JGS 1,11,54.

naiyagrodhaṃ rājanyasya

naiya===nyasya //

JGS 1,11,55.

auduṃbaram vaiśyasya

auduṃ===śyasya //

JGS 1,11,56.

pālāśam vā sarveṣām

pālā===rveṣām //

JGS 1,11,57.

mātaram prathamam bhikṣeta

māta===kṣeta // upāttadaṇḍāya bhikṣāpātram prayacchet / tad ādāya tatraiva tiṣṭhan
vā kṛtavavyāvāpariharo vā kiñ cid gatvā mātaram prathamam bhikṣeta //

JGS 1,11,58.

athānyāḥ suhrdaḥ

athā===hrdaḥ // mātur anantaram anyā[s] striyas suhrdaḥ / yā asya śubham iccheyus
tā bhikṣeta //

JGS 1,11,59.

bhavatpūrvayā brāhmaṇo bhikṣeta

bhavati bhikṣān dehi- iti

bhava===hīti // bhavatpūrvayā vācā brāhmaṇo bhikṣeta *bhavati bhikṣān dehi-* iti /
bhavacchabdaḥ pūrvo 'syā iti bhavatpūrvā /

pāṭhasiddher *bhavatpūrvayā-* ity anarthakam / nānarthakam *bhavati dehi bhikṣām* ity evam
api prāptyarthatvāt / atha vā- *ādīmadhyānteṣu bhavacchabdo prayojyo varṇānupūrvyeṇa-*
(GautDhS 2,36 ed. Olivelle 2000) iti smṛtivacanāt / ubhayathā hi prāptam *bhavati bhikṣān
dehi-* iti *bhavati dehi bhikṣām* iti / tatra yadi *bhavatpūrvayā-* iti nocyata ubhayor api
gṛhyadharmasāstravidhānāyor yathāpratīty arthagrahaṇasya nyāyyatvāt prāmāṇyasya ca
tulyatvād dharmasāstrānuvartinān dvididham gṛhyānuvartinām ekavidham eva bhikṣaṇa-
vākyaṃ iti pratīyeta / tannivartanārtham atra *bhavatpūrvayā-* ity ucyate /

tatrāyam artho labhyate / *bhavati bhikṣān dehi-* ity eva bhavatpūrvatā sampādyā nānyatheti
/ aparihāraḥ pūrvatāyām eva sādhyān //

Note: In his quotation, Bhavatrāta agrees with Maskarin's commentary on GautDhS, which reads *varṇā-
nupūrvyeṇa*, while Haradatta's commentary reads *varṇānukrameṇa*.

JGS 1,11,60.

bhavanmadhyamayā rājanyo

bhikṣām bhavati dehi- iti

bhava===hīti //

JGS 1,11,61.

bhavadantyayā vaiśyo

dehi bhikṣāṃ bhavati- iti

bhava===tīti //

JGS 1,11,62.

kṣāñ ca hiñ ca na vardhayet

kṣāñca===rdhayet // kṣā iti ca hi iti cākṣare na vardhayet / noccair brūyāt / nīcaistarām itarebhyo brūyād ity arthaḥ /

apara āha / lakṣitalakṣaṇā- iyam / kṣām iti bhikṣāsābdopalakṣaṇayā tadarthaḥ / bhikṣā-dravyaṃ lakṣyate / hi- iti dehisābdopalakṣaṇayā tadarthaḥ / prārthanā / bhikṣāṃ prārthanāñ ca na vardhayet / aśanagr̥dhnus sann alpīyasīm bhikṣāṃ anyenānena na vardhayet / api prārthanāpūrvakañ ca bhikṣetāpi / iti kṛtvā dvayam idaṃ pratiṣidhyate /

JGS 1,11,63.

bhavatpūrvayā vā sarve

bhava===sarve //

JGS 1,11,64.

prāyaścittañ ced utpadyeta

jīvā[s] stha jīvayata mā- (JGS 1,11,65) ity

enam apa ācamayet

prāya===mayet // ayan nimittena naimittikaśabdaḥ prāyaścittam / prāyaścittasya nimittaṃ vihitātikramaḥ pratiśiddhapravṛttir vāsmiñ vāsaḥparidhānādayo bhikṣādānānte vidhijāte kriyamāṇa utpadyeta ced anena mantreṇa brahmacāriṇaṃ nihitabhikṣam apa ācamayet / ye doṣāḥ kumārasaṃsparśīno mantraduruccāraṇādayas teṣāṃ idaṃ prāyaścittam //

JGS 1,11,65.

jīvā[s] stha jīvayata mā-

āpo nāma stha-

amṛtā nāma stha

svadhā nāma stha

tāsāṃ vo bhukṣiṣīya

sumatau mā dhatta

śivā me bhavata

namo vo 'stu

mā mā hiṃsiṣṭa- iti

Note: *jīvā[s] stha jīvayata mā* quoted in JGS 1,11,64.

jīvā===ṣṭeti //

JGS 1,11,66.

bhaikṣam upanyāhrta
ūrdhvan trirātrāt sāvitrīm prabrūyāt
tad ahar vā

Note: *ūrdhvan trirātrāt* quoted in Bh on JGS 1,11,67. *ūrdhvan trirātrāt sāvitrīm prabrūyāt* quoted in Bh on 1,12,1; *tad ahar vā* quoted in Bh on JGS 1,11,68.

bhaikṣa===harvā // anvācamanānantaram bhaikṣa upanyāhrte- ātmānaṃ prati brahma-
cāriṇā nivedite trirātrād ūrdhvaṃ vā tasminn ahaṇi vā sāvitrīm asmaḥ brūyāt / savitā
devatā asyā iti sāvitrī- ṛk / *tat savitur* (JS 4,3,8) iti /

nanv anyā apy ṛcas sāvitrīyas santi / yady api santi *kas savitā kā sāvitrī-* (JUB 4,27,1) ity
adhikāre prasiddhavad upanyastatvāt *tat savitur* (JS 4,3,8) ity eṣaiva niyamyate / ataś
ceyam anyābhyo viśiṣṭatāretī //

JGS 1,11,67.

paścād agneḥ paccho 'rdharcaśas sarvām iti

Note: *paccho 'rdharcaśas sarvām* is quoted in Bh on JGS 1,13,4 and in Bh on JGS 2,8,8.

paścā===miti // paścād agner enam upaveśya pacchaḥ- ardharcāṣaḥ- sarvām iti prabrūyāt
/ yathā ceyam paccho 'rdharcaśas sarvā cānayā samucyeta tathopaniṣady uktan *tasyā eṣa
prathamāḥ pāda* (JUB 1,28,1) ityādau /

paścād agner iti satā agninā saṃbandhasya nyāyvatvād *ūrdhvan trirātrād* (JGS 1,11,66)
ity asmin pakṣe na gṛhyate śakyatvād vā tadartham evāgnim ānīya paścād asyopaveśya
brūyāt //

JGS 1,11,68.

anūcya
vedam ārabhya-
agne vratapata (JGS 1,11,69) iti
ghṛtenāktās samidha ādadhāti

Note: *vedam* quoted in Bh on JGS 2,8,8.

anū===dhāti // proktāṃ sāvitrīm anūcya vedam ārabhyāditaḥ kiṃ cid ekasāmāvaram ṛk-
pūrvam adhītya ghṛtenāktās catasras samidhaś caturbhir etair *agne vratapata* ityādibhir
mantrair (JGS 1,11,69-72) ādadhāti / *anūcya-* iti paurvakālyan *tad ahar vā-* (JGS 1,11,66)
ity etatpakṣāpekṣam itarasminn asaṃbhavān nāsti / *ārabhya-* ... *ādadhāti-* ity atraikyāva-
gamān mantralingāc ca brahmacāry ādadhāti / upanayanaprabhṛty ā samāvartanāsthāyī
yad idaṃ brahmacāryam ācaryate tad vratarūpeṇaibhir mantrair ādīśyate / tad idaṃ
vratam godāne visṛjya punar api tatraivādeśyam / tad vakṣyati *apoddhṛtya srajam ādeśayīta-*
(JGS 1,17,22) iti / samāvartane tu syād atyantāya visargaḥ / tad idaṃ vratam avisṛjyaiva
gaudānikādīny antarālavratāny ādeṣṭavyāni //

JGG 1,11,69.

*agne vratapate vratañ carīṣyāmi
tac chakeyan tan me rādhyatāṃ svāhā*

Note: *agne vratapate* quoted in JGS 1,11,68; *vratañ carīṣyāmi* quoted in Bh on JGS 1,17,10.

agne===hā //

JGS 1,11,70.

*vāyo vratapate vratañ carīṣyāmi
tac chakeyan tan me rādhyatāṃ svāhā*

vāyo===hā //

JGS 1,11,71.

*āditya vratapate vratañ carīṣyāmi
tac chakeyan tan me rādyatāṃ svāhā*

ādi===hā //

JGS 1,11,72.

*vratānāṃ vratapate vratañ carīṣyāmi
tac chakeyan tan me rādhyatāṃ svāhā- iti*

vratā===heti //

JGS 1,11,73.

tad etad vratādeśanam sarvatra

Note: The whole sūtra is quoted in Bh on JGS 1,15,1 and in Bh on JGS 1,17,10.

tade===rvatra // vratam ādiṣyate gṛhyate pratijñāyate yena tad vratādeśanam / tad etad
vratādeśanam mantracatuṣṭayena samidādhānam sarvatra sarveṣu vrateṣu gaudānikādiṣu
caritum upakramyamāṇeṣu kartavyam //

JGS 1,11,74.

vratasamāptāav
*agne vratapate vratam acāriṣan
tad aśakan tan me 'rādhi svāhā- iti
mantrān sannamayet*

vrata===mayet // vratānāṃ samāptāv *agne vratapate vratam acāriṣan tad aśakan tan
me 'rādhi svāhā-* iti evam etān mantrān sannamayet ūhet /

samāptāv ity adhikṛte vratapratīter vratagrahaṇam anarthakam / nānarthakam ihādiśya-
mānasyāpy asya mahato vratasya samāptāv ity avagamanārthatvāt / itarathā hy adhas-
tanena vākyena yeṣu prāpitan teṣāṃ eva gaudānikādīnām antata iti prajñāyeta / tasmāt
samāvartane daṇḍasādanāt pūrvam eva samidha ādheyāḥ //

JGS 1,11,75.

athainam saṃśāsti
brahmacāry
ācāryādhīnaḥ
praśāntaḥ-
adhaśśāyī
daṇḍamekhalājinajaṭadhārī
stryanṛtamadhumāṃsagandhamālyavarjī
bhava- iti

Note: Caland's ed. reads *daṇḍamekhalājinajaṭadhārī* without variants, but from Bhavatrāta's commentary it appears that he did not have the word *ajina-* in his JGS text. *adhaśśāyī* quoted in Bh on JGS 1,15,10 and 1,16,5. — Cf. Bh on JGS 1,13,17.

athai===veti // dṛṣṭārthatvāt saṃpraiśasyārtham apy enam avagamayet / ayañ cāsyār-
thaḥ /
vedo brahma- (JUB 4,25,3) iti darśaṇād brahma vedaḥ / tasmin brahmaṇi nimittabhūte
niyamaviśeṣāṃś caratīti brahmacārī /
ācāryānuruddhasarvavyāpāra ācāryādhīnaḥ /
prakarṣeṇa śāntaḥ praśāntaḥ / niyatendriyamanaska ity arthaḥ /
śayanam prati khaṭvā lokaprasiddhā / tasyāṃ śayanam upariśayanam / tadapekṣayā-
akhaṭvāśayanam adhaśśayanam bhavati / tata adhaśśāyī akhaṭvāśāyī /
daṇḍāś ca mekhalā ca daṇḍamekhalam / daṇḍamekhalañ ca jaṭāś ca dhārayatīti daṇḍa-
mekhalajaṭadhārī /
stryādīnānām anupabhogāt stryanṛtamadhumāṃsagandhamālyavarjī /
bhava- iti / *brahmacārī bhava-* *ācāryādhīno bhava-* iti pratyekam ākhyātena saṃbandhaḥ
//

JGS 1,11,76.

trirātram akṣārālavaṇāśī

Note: *akṣārālavaṇa-* Caland's ed. with ms. Burnell B 464 : *akṣārālavaṇa-* ms. M1. The same variant readings are found in the mss. of Bhavatrāta's commentary, though *akṣārālavaṇa-* appears to have been Bhavatrāta's reading (also in ĀśvGS 1,8.22; 4,4), while Manu (3,257; 5,73 and 11,109) has *akṣārālavaṇa-*.

trirā===nāśī // saṃpraiśānantaram prastarādānādes tantrasya samāpanam / athācāryā-
nujñayā bhaikṣam bhujñita / tatrāyam vrataviśeṣaḥ kathyate / na kṣāraḥ- akṣāraḥ / na
lavaṇam alavanam / atha vā na kṣāro 'sminn akṣāram / na lavaṇam asminn alavanam / kin

tad iti ced annam akṣāraṅ ca itad alavaṅ ca / tad akṣārālavaṅ / tad vratavatsaṅkalpa-
pūrvam aśnātīty akṣārālavaṅ / trirātram ayam brahmacāry akṣārālavaṅ syāt //

JGS 1,11,77.

ūrdhvan trirātrāt prācīm vodīcīm vā disām upaniṣkramya
palāśaṅ gatvā
vyāhṛtibhir abhyajya
sthālīpākenestvā
yajñopavītan daṇḍam ity udasya
pratyeyāt

ūrdhva===tyeyāt // trirātrād ūrdhvaṅ grhāt prācīm vā- udīcīm vā disām upaniṣkramya-
upavrajya kañ cit palāśaṅ gatvā tam ājyenābhyajya tata[s] sthālīpākena caruṇā catasṛbhir
vyāhṛtibhis tam iṣṭvā tanmūle hutvā yajñopavītaṅ ca daṇḍaṅ ca brahmacāriṇas tasmīn
eva palāśe- utkṣīpya pratyāgacchet /

ke cid agnāv iva sāṅgaṅ homaṅ kurvanti / teṣāṃ asmin karmaṇy anupayoginaḥ palāśa-
syābhyañjanasamskāro vyartha[s] syāt / asmatpakṣe tu tejurūpeṇājyena palāśasyābhyañja-
nan tadantargatasyāgner havanāyāvajvalanam iva yuktyā kalpyate /

nanu palāśamūle 'pi hūyamāne homāvṛt prāpnoti / sadṛśo hy ayam kriyāviśeṣaḥ / na homo
'nagnitvāt / tatra- eṣā homāvṛt sarvatra- (JGS 1,3,41) iti vacanaṅ mukhyeṣu homeṣu
homāvṛtaṅ prāpayan sārthakaṅ sampadyamānan na gauṇe 'smin home prāpayitum ut-
sahate /

ke cit tu prakṛtaṅ parisamūhanaṅ pariṣekadvayaṅ ca vāñcanti / tad ayuktam agnisamskā-
rārthatvāt saparisamūhanaparyukṣaṇayor atrāgner abhāvāt / tasmād atra yāvaduktā kriyā
/ kin tu palāśamūrdhany ābhyukṣyālamkṛtya tūṣṇīm pariṣicya hastenopaghātaṅ catasra
āhitī hutvā tūṣṇīm eva pariṣīncet / itthambhāvaḥ kasmād iti ced āgamaparamparayā-
evam avasthānād virodhādarśanāc ca //

JGS 1,11,78.

gaur dakṣiṇā

gaur dakṣiṇā // ācāryāya gaur diyeta //

JGS 1,12. (sandhyopāsanam)

JGS 1,12,1.

sāyaṅ prātar udakānte pūto bhūtvā
sapavitro 'dbhir mārjayeta-
āpohiṣṭhīyābhis tisṛbhis (JŚS 12,1)
tarat sa mandī dhāvati- (JS 1,52,4-7) iti catasṛbhiḥ

sāyaṃ===tasṛbhiḥ // *ūrdhvan trirātrāt sāvitrāṃ prabrūyād* (JGS 1,11,66) ity asmin pakṣe palāśam iṣṭvā pratyetya gān datvā daṇḍaṃ yajñopavitam anyad ādadīta / tato 'smai sāvitrīm prabrūyāt /

prāk palāśeṣṭyās sāvitrīyanuvacanaṃ kasmān na kriyate / atra brūmaḥ / ubhayasyāpy asy-ordhvan trirātrāt kālas sāvitrīyanuvacanasya ca palāśeṣṭyās ca / tathāpi tv *akramavīhitāt kramavīhito balavān* iti nyāyāt palāśeṣṭir eva pūrvaṃ kriyate / tatas sāvitrīyanuvacanaṃ / tatas sāyaṃsandhyopāsanārambhaḥ /

itarasmin pakṣa upanayanāha eva / tasyāyaṃ vidhiḥ kathyate / sāyañ ca prātas co-dakasamīpe śuddho bhūtvā sasauvarṇapavitras sadarbhamayapavitro vādbhir mārjate sap-tabhir ābhir ṛgbhiḥ /

vyartham *pūta* iti / prāptir na hy apūtasya karmasu / asnātenāpi pūtena sandhyopāsyeti sārthakam //

JGS 1,12,2.

vāmadevyam (JGG 2,6,16 on JS 1,18,5) ante

vāma===ante // mārjanamantrāṇām ante samāptau vāmadevyam syāt / vāmadevyasyāntavartitve yatnāt taratasamandīyād (JS 1,52,4-7, JGS 1,12,1) ūrdhvaṃ *śan no devīs* (JS 1,3,13) *sam anyā yanti-* (JS 2,1,6) ityādibhir ṛgbhiś śuddhāśuddhīya- (JGG 4,4,25-26 on JS 1,36,9) apāṃ vrata- (JĀrG 3,1-2 on JS 2,1,6) ādibhiś ca sāmabhir vedāntaragataiś ca pāvanair ṛgyajuṣair yāvachchradhaṃ mārjanaṃ vāmadevyāt pūrvam evāvagantavyam //

JGS 1,12,3.

śucau deśe darbheṣv āsīno

darbhān dhārayamānaḥ

pratyañmukho vāgyatas

sandhyāṃ manasā dhyāyed

ā nakṣatrāṇām udayāt

Note: *darbheṣv āsīnaḥ* quoted in Bh. on JGS 1,12,10.

śucau===dayāt // śucau deśe nyasteṣu darbheṣv āsīno darbhān dhārayamānaḥ pratyañmukha āsīnas sa yatavāk sandhyāṃ samastāṃ manasā sāvitrīm dhyāyen nakṣatrāṇām odayāt /

kuta etat *sāvitrīm* iti / anyasya dhyeyasyāvacanād uttaravidhyavasthitāyās ca sāvitrīyās sannihitāyāḥ

pūrvāṃ sandhyāñ japams tiṣṭhet sāvitrīm ārkadarśanāt /

paścimān tu samāsīta samyag arksavibhāvanād (Manu 2,101) iti vā

japyatayaiva sandhyāyāṃ manvādibhir vihitāyāṃ sandhyāgrahaṇenārthasiddhau saṃbhavāntyaṃ anyadhyyekalpanānupapatteś ca /

atha vā *dhyāyed* ity uktvā dhyeyasyāvacanāt yat sarvasmāt paraṃ vastu tasya dhyānaṃ syād iti / tataḥ parameśvaro dhyātavyas sa ca kāladvaye 'pi savitṛsaṃyuktadigābhimukhya-vidhes savitur abhedena dhyātavyaḥ / tathā ca śrūyate *eṣa indra eṣa prajāpatir eṣa evedaṃ sarvam ity upāsītavyam* (JB 1,314: 132,8-9) iti /

atha vā parameśvarasya vācakaś śabdo manasābhyasitavyaḥ praṇavaḥ //

Note: The first half of the śloka from Manu 2,101 is quoted also in Bh on JŚS 18,18: 68,17.

JGS 1,12,4.

uditeṣu nakṣatreṣu
trīn prāṇāyāmān dhārayitvā
sāvitrīm sahasrakṛtva āvartayet

Note: On the sāvitrī of the sandhyopāsana see also Bh on JGS 2,8,8.

udi===rtayet // prāṇaś śarīrābhyantaracaro vāyuḥ / sa yena bhāvenāyamyate nirudh-
yate sa prāṇāyāmaḥ / tasya lakṣaṇaṃ śāstrāntarasiddhaṃ
sapta vyāhṛtayo mātā śiraś cākṣarapūrvakaṃ /
navakaṃ vāyum āyamyā prāṇāyāmas trir īrita (source?) iti /
nakṣatreṣūditeṣu trīn prāṇāyāmān dhārayitvā sāvitrīm sahasrakṛtvaḥ paṭhet //

JGS 1,12,5.

śatakṛtvo vā

śatakṛtvo vā //

JGS 1,12,6.

daśāvaram

daśāvaram // ekaprabhṛtayaḥ prāg viṃśater ete śabdās saṃkhyāparicchinne dravya eva
vartante na kevalaṃ saṃkhyāyām / tato 'tra saṃkhyeyāni¹⁰ śrutāv api prakṛtatvāt sāvitrī-
abhyāsarūpāni daśatvaviśiṣṭāni daśaśabdenocyante / daśarūpāṇīty avaram / taj jaghaṇyaḥ
pakṣa ity arthaḥ /

atha vā samāso 'yam / daśa rūpāṇi avaram asyābhyasanasya daśāvaram abhyasanam /
asmin pakṣe vā- ity anuvartyam / yuktitaś cedam pakṣatrayam itthampravṛtti mantavyam
/ sahasrakṛtvaś śaktaḥ / aśaktaś śatakṛtvaḥ / tad apy aśakto daśakṛtva iti /

evaṅ ced yathā śatakṛtva ity asya vinaivaśabdān madhyamaphalatvaṃ kalpyate / evaṅ
antyasyāpi pakṣasya nikṛṣṭaphalatvasiddher avaragrahaṇam anarthakam / nānarthakam
ekādaśaprabhṛtes sarvasyāpi saṃkhyāviśeṣasya saṃbhavato 'bhyupagamanārthatvāt / evaṅ
ca sati sahasrakṛtva ityuttamavidhiparijñānārthaṃ bhavati / ayan tu doṣaḥ / daśasahasrān-
tarbhāvasiddhe śatakṛtva iti vyartham bhavati / ayam asya parihāraḥ / satakṛtvo 'bhyasiṣ-
yāmi- iti pūrvam buddhyā saṃkalpya yāvat prakālan tāvad adhīte / tasya yathāsaṃbhā-
dhyāyinaś śatādḥikam ā sahasram api saṃbhavate 'dhīyamānasya nyūnaphalatām pratipāda-
yituṃ śatakṛtva ity ucyate / tac caitad ayuktaṃ laghuno 'pi karmajātasya yathāsaṃkalpan
niṣṭhāgamanan duśśakam iti kṛtvā yad asya phalabhūyastvam anumīmahe /

atha vā daśa- iti vākyacchedaḥ / daśa vā rūpāṇy āvartayeta / na tad avaram / avaram
etat trayam ity arthaḥ / tataś ca triṣūttamamadhyamādhameṣu pakṣeṣv avarārdhyā etās

¹⁰ saṃkhyeyāni emended : saṃkhyeyā P, K (A and T have a lacuna here).

saṃkhyā yat sahasraṃ śatan daśeti gr̥hyate / sahasrāvaras sāyamaṃ prātar anyāparārdhyo mukhyakalpaḥ / tadasaṃbhavavṛttiś śatāvare ekonasaahasraparamaḥ / tasyāpy asaṃbhave daśāvaro navanavatiparamaḥ / alam atiprasaṅgena /

ke cid atra prājñaṃ manyāḥ pralapanti / daśātyaye śatam eva / śatātyaye sahasram eva / antarālasamavāye prāyaścittaṃ kuryāt / yathā *pañcadaśa sāmīdhenīr anvāha-* (TS 2,5,8,3) iti vidhau ṣoḍaśyā vacana iti / tacchravaṇād apy utpannabuddhibhir mā momogdhīti¹¹ vacanavistaro 'yam avastuny api kṛtaḥ //

JGS 1,12,7.

athāgnim upatiṣṭhate-

agne tvam no antama (JS 1,47,2) iti

athā===iti // tiṣṭhati upasthānaprasiddhe ruddhārthāyopatiṣṭheta /

kim agnideśaṃ gatvānīya vā / naivam / yad etaj jvalāṅgārātmakadravyaṃ lokavyavahāro-
payogi yady api tad agnitvena prasiddham mantraiś tāvad asyādhiṣṭhātrī karaṇaviṣayatātītā
sarvaiśvayayuktā devatāgnitvena stūyate / saiva cāgnihotradaśapūrṇamāsādiṣu sarva-
syāgneyasya haviṣa upabhoktrī / tasyān tv asaṃbhavād dahanavacanahavanabhavanādi
tadadhiṣṭhāne kriyate / mantreṇa tv abhidhānam indrādivad asyāpi saṃbhavati / tasmād
atrāgnidevatāṃ manasā saṃkalpyopatiṣṭheta /

kiṃ prāg dakṣiṇāmukhaḥ / naivam / pratyañmukha eva sandhyopāsanāṅgabhūtāt /
prāg dakṣiṇasyāñ ca diśy agnir avasthita iti pramaṇābhāvād yā u loke prasiddhir āgneyī dig
iti sārthavādālaṃbinī mantavyā / pratīcyāṃ api daśy astamayavelāyām agner avasthānam
ayam arthavādaḥ pratipādayati / *asau vā ādityo 'stam yann agnim eva yonim praviśati-*
(JB 1,11: 7,3-4) iti //

JGS 1,12,8.

atha varuṇam upatiṣṭhate

tvam varuṇa uta mitra (JS 3,54,6) iti

atha===iti //

JGS 1,12,9.

etayaivāvṛtā prātaḥ

eta===prātaḥ //

JGS 1,12,10.

prānmukhas tiṣṭhan

prānmukhas tiṣṭhan // *darbheṣv āsīna* (JGS 1,12,3) ityādi varuṇopasthānāntam (JGS 1,12,8) / tadvad eva prasaktam ata āha prānmukhas tiṣṭhan / darbheṣu tiṣṭhati //

JGS 1,12,11.

¹¹ *momogdhīti* emended from *momohīti* of the mss.

athādityam upatiṣṭhate
ud vayan tamasa pari- (JB 2,68: 186,7-8; JGS 1,4,10) iti

athā===rīti //

JGS 1,12,12.

atha mitram upatiṣṭhate
pra mitrāya prāryamṇa (JS 1,27,3) iti

atha===iti //

JGS 1,12,13.

sa yadi sūryābhyuditas sūryābhinimrukto vā
tac cheṣaṃ sāvitṛīm manasā dhyāyet

saya===dhyāyet // yasmin svapity anutthite sūrya udeti sa sūryābhyuditaḥ / yasmiñ
cābhinimrocaty astam eti sa sūryābhimruktaḥ / sūryābhyuditas sūryābhinimrukto vā yadi
syāt taccheṣaṃ svapnakāśeṣam ahorātre tv ā samāptes sāvitṛīm manasā dhyāyet //

JGS 1,12,14.

saiva tatra prāyaścittiḥ

saiva===cittiḥ // saiva tasmin doṣe prāyaścittiḥ kāryā //

JGS 1,13. (upākaraṇam)

JGS 1,13,1.

śrāvaṇyām upākaraṇam proṣṭhapadyām vā

Cf. JGS 1,13,1-2 with GGS 3,3,1 prauṣṭhapadīm hastenopākaraṇam.

śrāva===dyām vā // śrāvaṇyām proṣṭhapadyām vā paurṇamāsyām upākaraṇan nāma
pākayajñāḥ kāryaḥ / śravaṇasamasthitena candreṇa yuktā paurṇamāsī śrāvaṇī / tathā
proṣṭhapadī / varṣāpaurṇamāsyor anyatarasyām ity arthaḥ /

nanv anayoḥ paurṇamāsyoḥ keṣu cit saṃvatsareṣu śravaṇaproṣṭhapadeṣu viyogo vā dr̥śyate
/ satyam etat / tathā bhāve tu śravaṇaproṣṭhapadopādānasya paurṇamāsyā viśeṣopalakṣa-
nārthatvāt / tadabhāve 'pi tadupalakṣitakālo 'stīti kṛtvā tayor evānyatarasyām upākar-
tavyam //

JGS 1,13,2.

hastena

hastena // idaṃ pakṣāntaram / hastenopākartavyam /

atha vā- uktalakṣaṇapaurṇamāsīdvayāsambhavaṇiṣayo 'yam pakṣaḥ / evaṃ hi sati lakṣaṇā-
yās satyāṃ gatāv aparigrahaḥ kṛto bhavati //

JGS 1,13,3.

trīn prāṇāyāmān āyamyā-
ācāmyā

sarve purastājjavaṇ jāpanti

saha no 'stu

saha no bhunaktu

saha no vīryavad astu

mā vidviṣāmahe

sarveṣān no vīryavad astu- iti

trīnprā===stviti // trīn prāṇāyāmān āyamyā kṛtvā dhātvarthavivakṣayā- atha vā dvitīyā-
yās tṛtīyārthavṛttikalpanayā tribhiḥ prāṇāyāmāis tv ācāmyācāryās śiṣyās ca samānavedā-
dhyāyinas sarve purastājjavaṇ enaṇ jāpanti / *purastād* iti viśeṣaṇād bhūmyāraṃbhajapād
pūrvo 'yaṇ jāpaḥ /

nanu japasyāyaṃ samāsārthaḥ / yad asya kriyamāṇasya karmaṇaḥ phalan tat sarveṣān
nas sāmyena sampadyatām iti / śiṣyāṇāṇ cātaḥ phalan nācāryasya / adhyayanaṃ hy anena
karmaṇā grhyate nādhyāpanam / tasmāc chiṣyā evācāryāsikṣitā jāpeyuḥ / sarvagrahaṇan
tu saha jāpanārtham bhavati / yataś caitad evaṃ tataś śiṣyābhede jāpo 'yam utsīdatīti
/ atra brūmaḥ / māṃsānādipratīṣedhasāmarthyād vratāni tāvad ācāryopayogīni / tato
'numeya adhyāpanasyāpīdam karmāṅgam iti / tataś ca śiṣyābhede 'py asty eva / dvayor
api ca bahuvad atreṣyata eva / tasmād *dvayos ca-* (source?) iti bahutvayogād dhānānām
utpavanamantre dvitīyaṃ pādamaṃ sannamayad *va* iti / tathā lājānām amutra //

JGS 1,13,4.

tebhyaṃ sāvitṛiṃ prabrūyād yathopanayane

Note: Cf. GGS 3,3,2 vyāhṛtibhir hutvā śiṣyāṇāṃ sāvitryanuvacanam yathopanayane.

tebhya===yane // vyāhṛtihomānte kṛte- idam ucyate / tebhyaṃ sāvitṛiṃ yathopanayane
tathā prabrūyād / *paccho 'rdharcaśas sarvām* (JGS 1,11,67) ity arthaḥ / svādhīnā sāvitṛi
/ tair apy ācāryata[ś] śrutvā sakṛd anuvacanam kāryam adṛṣṭārthāya //

JGS 1,13,5.

sāmasāvitṛiṃ (JĀrG 25,19 on JS 4,3,8) ca

somaṃ rājānam (JS 1,10,1) iti

Note: Cf. GGS 3,3,3 sāmasāvitṛiṃ ca, 4 *somaṃ rājānam varuṇam* (SV 1,91) iti.

sāma===miti // sāmabhūtā sāvitṛi sāmasāvitṛi / autpattikaṃ gāyatram ity arthaḥ /
sāmasāvitṛiṃ ca *somaṃ rājānam* ity etat sāma (JGG 1,10,1 on JS 1,10,1) ca prabrūyāt /

apara āha / *somaṃ rājānam* ity etad eva sāmāsavitry ucyate / yatharkṣu sāvitrī variṣṭhā evam idaṃ sāmāsv iti / somādibahudevatāyogād idaṃ sāmāsavitriśabdena prarocanārtham viśeṣyate / prayojanam adhīyānaiś chandogair anvaham etat sāma gītṽdhyetavyam / amatam api snāpayati / pūrva eva tu pakṣa anuṣṭhātavyaḥ //

JGS 1,13,6.

āditaś chandāṃsy adhītya yathārtham
akṣatadhānānān dadhnaś ca navāhutīr juhōti

Note: *āditaś chandāṃsy adhītya yathārtham* quoted in Jayanta on JĀrṣB: 342,5. — The Kauthumas do not make fire-offerings of the grains and curds but just eat of them (see JGS 1,13,10).

ādi===hoti // chandāṃsy āgneyaindrapāvamānāny ādita ārabhya yathārtham yāvaccchrad-dham etebhya evādhītya procyākṣatadhānānām vṛhidhānānām vādadhnaś cāvadya vakṣya-māṇā āhutīr juhōti /

ke cid vadanti cchandāṃsi vedān iti / ke cid gāyatriyādīnīti / tad vayam apy ayuktam / na hi bāhvṛcyam yajurvedam vādhijigāṃsubhir idam upakriyate na gāyatriyādīni cchandāṃsy adhyetum īpsitāni / āgneyaindrapāvamānāni punar ihādhyetum iṣṭāni / katham iti ced *āgneye samāpte 'ja aindre meṣo gauḥ pāvamāna* (JGS 1,13,11-13) iti vakṣyamānatvāt / atha ca tritayam eva tac chandaśśabdena śrutau parigrhyate *vācy u vai sarvāṇi cchandāṃsi yad āgneyam aindraṃ pāvamānam* (JB 1,276: 115,2-3) iti /

nanūtsargasya gāyatriyādicchandoviśramaṇārthatvam vakṣyate *vedeṣu yathāsvaṃ viśra-mantāñ chandāṃsi caturuttarāṇi-* (JGS 1,14,2) iti / ato 'trāpi cchandaśśabdasya tadabhi-dhānam eva yuktam / prasiddhiś caivam anugṛhītā bhavatīti / atra brūmaḥ / āgneyaindra-pāvamāneṣu triṣv api gāyatriyādīni caturuttarāṇi cchandāṃsi samavetāni / pañktir eva kevalam āgneyapāvamānāyor na vidyate / tataś caturuttarāṇi cchandāṃsīti tatsamudāyā-gneyādīny eva trīṇy utsarge 'nūdyata iti kalpyam / parvadakṣiṇāvidhiś (JGS 1,13,11-14) ca balavān matpakṣe hetuḥ / tasmād āgneyaindrapāvamānānām evādita ekaikasāmāvaram ṛkpūrvam adhyetavyam /

nanu punar *dadhimīśrāṇām*¹² ity anukter ubhayaṃ pṛthag ghotavyam / naivam / yadi hy evam aiśiṣyan *nava nava-* ity avakṣyat / athaivam kalpyeta / dhānātayo dadhyāhutayaś ca sambhūya naveti / tathāpi kati dhānānam kati dadhna ity anavagamād apravṛtti[s] syāt / tasmād dadhimīśrā eva dhānā hotavyāḥ / yathā *dadhi codanañ ca bhukṣva-* ity ukte na pṛthag dadhi bhujyate tadvad atrāpi //

JGS 1,13,7.

ṛṣīn devāṃś chandāṃsy ṛco yajūṃsi sāmāny
ṛcaṃ sāma yajāmahe (JS 1,38,10)
sadasas patim adbhutam (JS 1,18,7)
medhākāram (JS 3,28,6) iti

ṛṣī===miti // ṛṣīn devāṃś chandāṃsy ṛco yajūṃsi sāmāni ca- iṣṭvā tiṣṭbhir ābhir ṛgbhir juhōti / *ṛṣībhya* ity evaṃ homaḥ //

¹² *dadhimīśrāṇām* emended : *ddadhimī* A, T : *ddadhimīśru* P, M : *dadhimīśrā* K.

JGS 1,13,8.

etāsām eva pūrvābhiḥ ṣaḍbhiḥ pūrvan tarpayet

Note: *tarpayet* quoted in Jayanta on JPA 32,14: 281,22.

etā===rpayet // tṛtīyārthe ṣaṣṭhī / etābhir eva dhānābhiḥ pūrvābhiḥ ṣaḍbhir āhutibhir
ṛṣibhya[s] svāhā- ityādibhiḥ pūrvan tarpayet pṛtibhajam kuryāt / kānīti ced ṛṣyādīn eva
/ katham iti ced yathāsmākam guruparamparayācāryate tathā / hutvā tu sviṣṭakṛtam
ṛṣyāditarpaṇam / hutam hi havis tān devatām prāpayann agni[s] sviṣṭakṛd etaṃ bhāgan
devatābhya[s] svāhā- ityādibhiḥ prāptavān iti sarvabrāhmaṇeṣu vāpadyate / tasmāt sarva-
tra haviśśeṣavinīyogavidhi[s] sviṣṭakṛtaḥ paro vijñātavyaḥ / dhānābhis tarpayitvā- ṛṣīmś
tarpayāmi- ity evam udakena tarpayet //

JGS 1,13.9.

ācāryam ācāryāṃś ca
jaiminin
talavakāraṃ
sātyamugraṃ
rāṇāyaṇiṃ
durvāsasañ ca bhāgurim
gauruṇḍim
gaurgulaviṃ
bhagavantam aupamanyavaṃ
kāraḍim
sāvarṇim
gārgyaṃ
vārṣagaṇyan
daivantyam
ity etāms trayodaśa

Note: *ācāryam ācāryāṃś ca jaiminim* quoted in Jayanta on JPA 32,14: 281,22. Talavakāra may be an epithet of Jaimini rather than his student, though this is in conflict with the number 13 (which may have been adopted from the corresponding Kauthuma list of teachers): see my introduction to the Jaimini-Śrauta-Sūtra with Bhavatrāta's Vṛtti in EJVS vol. 27 issue 1.

ācā===daśa // ṛṣyāditarpaṇānantaram ācāryāñ ca jaiminim ācāryāṃś ca talavakārādīms
trayodaśa tarpayet /

ācāryān ity eva siddher *ācāryam* ity anarthakam / nānarthakañ jaiminis sūtrakaraṇād
ācāryas talavakārādayaś śākhāpraṇayanād iti bhedañjāpanārthatvāt / vaṃśādivyāpāras
tu bālakṛḍāsadrṣam kena cit sāhasikena caraṇavallabhena prājñāyamānena upajñātam
ity anupapannarūpatvān manyāmahe / tato 'sau nādartavyaḥ / na tu na kāryo vratatvād
adoṣatvāc ca //

JGS 1,13,10.

dhānāvantaṃ (JS 1,22,7)
dadhikrāvṇa (JS 1,37,7) ity
etābhyām abhimantrya
haviśśeṣaṃ prāśya
prāhṇe prādhīyate

Note: Cf. GGS 3,3,6 akṣatadhānā bhakṣayanti *dhānāvantaṃ karambhiṇam* (SV 1,210) iti, 7 dadhnaḥ prāśnanti *dadhikrāvṇo 'kāriṣam* (SV 1,358) iti. — According to Bhavatrāta's commentary, his JGS text read *prādhīyate* with M1 instead of *pradhīyate* in Caland's ed.

dhānā===yate // haviśśeṣaṃ ābhyām abhimantrya prāśya tataḥ prāhṇe prakṛṣṭe 'hni
jyotiṣavidbhir īdṛṣam ahar adhyayanāraṃbhe praśastam iti yad ucyate tasmin prādhīyate
/

prāśnīyur asamāpte ced utsīdet prastarāj janam¹³ /
atha samāpyaiva prāśya yatnād ṛddhe¹⁴ navāhutaḥ //

JGS 1,13,11.

āgneye samāpte 'jaḥ

Note: JGS 1,13,11-13 quoted in Bh on JGS 1,13,6.

āgne===ptejaḥ // āgneye- antam adhīte- ācāryāyājo dīyeta //

JGS 1,13,12.

aindre meṣaḥ

aindre meṣaḥ //

JGS 1,13,13.

gauḥ pāvamāne

Note: JGS 1,13,13 is quoted in Bh on JGS 1,15,1.

gauḥ pāvamāne //

JGS 1,13,14.

parvadakṣiṇāḥ

parvadakṣiṇāḥ // etāḥ parvadakṣiṇā avayavadakṣiṇāḥ / āgneyaindrapāvamānāni hi cchan-
dasah parvaṇi / etāsāṃ *parvadakṣiṇā* iti viśeṣaṇaṃ sarvādhyayanasamāptāv api dakṣiṇāsti-
tvajñāpanārtham / tataś cāyaṃ samāpipṛtsur apy ācāryāya dakṣiṇām upaharet //

¹³ *prastarāj janam* K : *prastārāj janam* T : *prantarāj janam* P, M : *prastārajanam* A.

¹⁴ *yatnā ṛddhye* A : *yatnā ṛde* T : *yatnāmaddhye* P, M : *yatnān maddhye* K.

JGS 1,13,15.

sabrahmacāriṇaś copasametān bhojayet

sabra===jayet // ekasmin gurau ye brahmacaryaṅ caranti te sarve sabrahmacāriṇaḥ /
ācāryas sabrahmacāriṇaś ca- upasametān sannidhau samāgatān tadānīm ācāryeṇa saha
vasata āgneye samāptiṣṭha bhojayet /

ke cid upākarmadivasa iti bruvate / teṣāṃ hetus sannidhānātikramaḥ / bahuṣu vā kṛtavatsu
ko bhojayitety anirṇayaḥ / sarve sarvān bhojayeyur iti vā prāptau virodhabāhulyam /
cakāryasya cānavakḷptir bahv anīṣṭaṃ prasajātīti //

JGS 1,13,16.

sāvitram ahaḥ kāṅkṣanta utsarge ca

Note: *utsarge* quoted in Bh on JGS 1,13,17. – Cf. GGS 3,3,9 sāvitram ahaḥ kāṅkṣante.

sāvi===rgeca // savitāsyā devateti sāvitram ahas tārakāviśeṣam / tadyogalakṣaṇayā tv
ahas sāvitram / sāvitroḍusamyuktaṅ candramaskam ahar utsarge cācāryāḥ kāṅkṣante /
paurṇamāsyāṅ copākarmavad vikalpate /

nanv ayaṃ vidhis *taiṣīm utsarga* (JGS 1,14,1) ity atraiva nyastavyaḥ / satyam etat / ut-
sargasya tūpākarmavadbhāvārthamātrasyāsyā nyāsaḥ / tasmād anayoḥ kāla eva bhidyate
na rūpam //

JGS 1,13,17.

pakṣiṅṅm rātrin na māṃsam aśnīyāt

Note: Cf. GGS 3,3,10 udagayane ca pakṣiṅṅm rātrim 11 ubhayata eke trirātram.

pakṣi===śnīyāt // pakṣāv asyā[s] sta iti pakṣiṅṅ / ubhayatas tye ahanī rātreḥ pakṣāv iva
/ pakṣavatīm rātrim māṃsan nāśnīyāt / *utsarga* (JGS 1,13,16) ity anuvartate / prāg
uttarasyāhno 'stam ayād ācāryasyaitāni vratāni syur ity arthaḥ / brahmacāriṇāṃ hi
māṃsāsanādīni vacanāntaratas (JGS 1,11,75) sarvadaiva nivṛttāni //

JGS 1,13,18.

na śrāddham

na śrāddham //

JGS 1,13,19.

na lomāni saṃhārayet

nalo===rayet // kṣauran na kārayet / idaṃ brahmacāryartham api prasajātīti //

JGS 1,13,20.

na striyam upeyāt /
ṛtau jāyām upeyāt

Note: *striyam upeyāt* quoted in Bh on JGS 1,19,3.

nastri===peyāt // ajāyāmanvādivacananiṣṭter (Manu 8,352-385, etc.) *jāyām* ity anarthakam / nānarthakam / apatyajanayanayogalakṣaṇo jāyāśabdaḥ / jāyāśabdaśravaṇānantaram pratiyamānasyāpatyotpādanasyāsminn apavādaavidhau nimittatvajñāpanārthatvāt prayojanam / yadi pare 'py ṛtudivasā[s] syuḥ pūrveṣu vā satsu tathā sati labdhāvākāśatvād ṛtūpagamanasya vratavelāyām bhāvaḥ //
apara āha //

JGS 1,13,16*.

sāvitram ahaḥ kāṅkṣanta utsarge ca

sāvi===rgeca // sāvitri prasiddhā / tayā yathā kathaṅ cit saṁbandham ahas sāvitram bhavati / sāvitram ahas sarvaṁ kāṅkṣante kṣamante / atha vā prārthayanty adhyayanam / manasā- adhijigāṁsamānā āsate nādhīyate / utsarge copākarmaṇi ca / kīdrśam etad ahar iti cet //

JGS 1,13,17a*.

pakṣiṇīm rātrim

pakṣiṇīm rātrim // pūrvoktavad eva pakṣiṇī rātriḥ / kim aharmadhyavartiṇī rātris sāvitram ahar ity ucyate / ko 'tra sāvitriṣaṁbandhaḥ / atra brūmaḥ / sādrśyam asya saṁbandha ity ucyate / sāvitri tryavayavā / trayo hy asyā pādāḥ / idam api tryavayavam / trīṇīti ahanī rātriś ca /

kathaṁ punar adhyardho 'horātro 'har ity ucyate / yathā daive rātryahanī varṣam pitrye rātryahanī māsa iti / daivasyāhorātrasyāyanayor ekam ahar ekā rātriḥ pitryasya ca pakṣayor tadvidhānāñ cāhorātrāñ trīsatiṣaṣṭiṣamuktas saṁvatsaraḥ / tadvad atrāpy ahardvayaṁ rātrigarbham aho rātridvayaṁ ahargarbham rātriḥ / tryahaś cāhorātram / trisaṁvatsarī ca sāvitras saṁvatsara iti draṣṭavyaḥ /

asmin vyākhyāne vratāni hastaś ca notsargaṁ pravrajanti¹⁵ / kaś cārtho¹⁶ vratacaraṇenotsṛṣṭe 'dhyayane / ahorātravacanāv evāhaśśabdaś ca¹⁷ rātriśabdaś cātra draṣṭavyau sāvitram aha ahorātram ākāṅkṣate¹⁸ kīdrśam pakṣiṇīm rātrim pakṣavantam ahorātram iti pūrvaś cāhorātraḥ paraś cāsya pakṣau tryahan nādhīyitety uktañ ca¹⁹ bhavati asti copākarmaṇi cotsarge trirātram kṣamaṇaṁ smṛtam //

JGS 1,13,21.

varṣāśaradikam etad vratam

varṣā===dvratam // varṣāsu śaratsu ca caritavyam etad vratam / upākṛtya prāñ mārgaśir-
ṣān māsād ity arthaḥ //

¹⁵ *pravrajanti* emended : *pravrajati* mss.

¹⁶ *cārtho* emended : *cārthe* mss.

¹⁷ *evāhaśśabdaś ca* emended : *evāhaśśabdo* mss.

¹⁸ *ahorātram ākāṅkṣate* emended : *ahorātra(ṁ) kāmṣate* mss.

¹⁹ *uktañ ca* emended : *uktaṁ* mss.

JGS 1,13,22.

ardhamāsam ity eke

ardha===tyeke // ardhamāsam pañcadaśarātrañ caryam etad vratam ity eke- ācāryā
bruvate / yat kiñ cid ardhamāsan na- upākaraṇānantaram eva yathā pūrvasmin pakṣe //
//

JGS 1,14. (utsargaḥ)

JGS 1,14,1.

taiṣīm utsargaḥ

Note: *taiṣīm utsargaḥ* is quoted in Bh on JGS 1,13,16. – Cf GGS 3,3,14 taiṣīm utsrjanti.

taiṣī===tsargaḥ // taiṣyām paurṇamāsyām utsargākhyāḥ pākayañṇāḥ kāryāḥ / *taiṣīm*
ity atyantasaṃyoge dvitīyā mṛgyalakṣaṇā / dr̥ṣyate hy anyatrāpi *yo no dadyāt trayodaśīm*
daridrām rātrim aśnāti- (source?) iti //

JGS 1,14,2.

vedeṣu yathāsvaṃ viśramantāñ
chandāṃsi caturuttarāṇi
śivena no dhyāyantv iti

Note: No parallel to this mantra is recorded in the *Updated Vedic Concordance* (2007). — The first part
(*vedeṣu ... caturuttarāṇi*) is quoted in Bh on JGS 1,13,6.

vede===ntviti // vedeṣv eva yathāsvaṃ svasmin sthāne viśramantām svairavartanām
gāyatrīyādmi caturuttarāṇi chandāṃsi śivena yuktān no dhyāyantv eveti / evaṃ manasā
saṃkalpyotsraṣṭavyam adhyayanam adhīyānaiḥ / te hi svasthānān niṣkr̥ṣyanta iva / *catu-*
ruttarāṇi cchandāṃsi- iti ca sarvamantropalakṣaṇārtham adhyetavyavedāvayavopalakṣa-
ṇārtham vā / sarvam eva hy adhyetavyam upākriyata utsr̥jyate ca //

Note: *te hi* emended : *hi* mss.

JGS 1,14,3.

utsr̥jyādhyāyānadhyāyau
vratāni cānupālayanto
vedam adhīyīran

utsr̥===yīran // upākaraṇatulyarūpam utsargākhyam pākayañṇam kṛtvā tataḥ parādhī-
nam vedam utsr̥jya- adhyayanadināny anadhyayanadināni ca vratāni cācāryādhīnatvaṃ
praśāntatvādīny anyāni cānupūrveṇa rakṣamāṇā yo 'yaṃ svādhīno vedas tan tam adhīyīran
/

vedaśabdo vedāvayave / adhyayanadīneṣu yuktādhyayanam itareṣu ca tūṣṇīmbhāvaḥ / ubhayeṣāṃ anupālanam vratānāṃ ca yathoktam anuṣṭhānam / idam adhyayanam taiṣyā eva pūrvasyānādhyāyakāle nādhyetavyam / ato 'sya paurṇamāsīprabhṛtayo 'py adhyayanakāla eva / apūrvādhyayanam evātra manvādibhiḥ pratiṣiddham (cf. Manu 4,99) iti kaś cid vyācakṣītāpīti kṛtvānādhyāyānupālanavacanam / adhyāyānupālanavacanam tu taiṣīprabhṛti nādhyetavyam / yadi tv adhijigāṃseran svādhīnam adhīyīrann ity ayañ codanābhiprāya iti matvā na niyogenādhyīrann apīti tannivṛttyartham asya cārthadvayasya *yukto nityam adhīyāta* (source?) *nādhyetavyam anādhyāya* (source?) ityādy anekasmṛti-vacanasiddhasya punar atra vidhānād ato 'nyasya brahmacārinīyamajātasyācāryādhīnatā svādhīnam adhīyānair ananuṣṭhānam apy āśaṅkyetāpīti kṛtvā *vratāni ca-* ity uktam //

JGS 1,14,4.

ata ūrdhvam abhreṣu nādhyāte

ata===yate // atas taiṣyāḥ paurṇamāsyā ūrdhvam abhreṣu satsu nādhyāte / ā kuta iti cet prāg upākaraṇakālāt / asti ca smṛtir *anṛtau cābhradarśana* (source?) iti / asmin hi kāle prāyeṇābhrāṇi na drśyante / adhyetrāpramādajō vā mṛgyalakṣaṇo vā ṇakārah // //

Note: Bhavatrāta's text apparently read *nādhyāte*.

JGS 1,15-17. (vratāni)

JGS 1,15. (gaudānikam, vrātikam, aupaniṣadam)

JGS 1,15,1.

gaudānikavrātikaupaniṣadāḥ saṃvatsarāḥ

Note: Cf. GGS 3,1,28 godānikavrātikādityavratāupaniṣadaḥjyaiṣṭhasāmīkāḥ saṃvatsarāḥ.

gaudā===tsarāḥ // godānayogād iha cchando godānam iti lakṣyate / cchando'dhyayanasamāptau hi gaur dīyate / *gauḥ pāvamāna* (JGS 1,13,3) iti / godānam prayojanam asya saṃvatsarasya gaudānikadas saṃvatsarāḥ / evam vrātikaupaniṣadāv api / vratāni nāma sāmāni cchandorahasyādaḥ daśādhyāyī (JĀrG 1-10) / upaniṣad iti tavaśśāvyavyāhṛtisāmagāyatrāṇi (JĀrG 25) / atha vopaniṣat (JUB) *saiṣā śātyāyanī gāyatrasyopaniṣad* (JUB 4,17,2) *upaniṣadam bho brūhi-* (JUB 4,21,7) ityādidarśanāt gaṇākhyau brāhmaṇāvayavau /

dvādaśa varṣāṇi vedabrahmacaryam (JGS 1,17,1) iti vakṣyamāṇeṣu dvādaśasu gaudānikavrātikaupaniṣadās trayas saṃvatsarā[s] syuḥ / aupaniṣadaś śrāvyavidhikramād (JGS 1,15,13) ādityavrātikāt paro vijñātavyaḥ / sādharṃyāt tu gaudānikavrātikābhyāṃ saha vidhyāte / yad upanayanādy ādiṣṭan dvādaśavarṣakālam yāvadaḥpāyānakālam vā brahmacaryan tatraiva vrataviśeṣayuktānīmāni gaudānikādīni brahmacaryāṇy ādeṣṭavyāni / vrataviśeṣayogāc caitāni vratānīty ucyante /

tatra yad uktam *tad etad vratādeśanam sarvatra-* (JGS 1,11,73) iti tad eṣāṃ upakrame kartavyam / katham prayoga iti ced vidhivad agnīn upasamādhāya parisamūhya pariṣicyājyēnāktās samidhaḥ- *agne vratapate vratañ cariṣyāmi-* ityādidibhir mantrair ādhāya pariṣīceta

/ ahatam vāsaḥ paridhānañ ca sarvatreṣyate / godāne hi pratiṣetsyati *na tv iha niyuk-
tam ahatam vāsa* (JGS 1,17,11) iti / tat sarvatra pūrvaṃ pūrvasmāt pariṣekān mantreṇa
vāsaḥ paridadhīta / na vā kevalam vāsa eva yajñopavītamekhalājīnadaṇḍā api navāḥ pra-
tivratam ādeyāḥ / asti hi mānave

*yad yasya vihitañ carma yat sūtram yā ca mekhalā /
yo daṇḍo yac ca vasanan tat tad asya vratesv api* // (Manu 2,174) iti

evañ cāsati godāne vāsaśśabdena sarvam etad upalakṣyata iti varṇyam / upapattiñ ca
tatraiva vakṣyāmaḥ /

homāvṛtam uśaty eke sarvavratasamitsv api /
ayogahomokter yuktan na tan nityasamitsv iva //

JGS 1,15,2.

teṣu sāyam prātar udakopasparśanam

Note: *sāyam prātar udakopasparśanam* is quoted in Bh on JGS 1,17,10. – Cf. GGS 3,1,29 teṣu sāyamprātar
udakopasparśanam.

teṣu===rśanam // teṣu saṃvatsareṣu sāyañ ca prātaś codakopasparśanam udakena snā-
nam kartavyam //

JGS 1,15,3.

nānupaspr̥śya bhojanam prātaḥ

Note: Cf. GGS 3,2,11 (māhānāmika-vrata): nānupaspr̥śya bhojanam prātaḥ.

nānu===prātaḥ // saṃvatsarasya brahmacaryāṅgabhāvena samidādhānabhaiḥsacaraṇe
vidhāsyete *sadā sāye samidādhānam* (JGS 1,17,4) *sāyam prātar bhaiḥsacaranam* (JGS
1,17,5) iti / bhaiḥsacaraṇānantarañ ca bhojanam prāptam / tatra prāta[s] snānabhojanayos
sāyañ ca snānabhojanasamidādhānānām paurvāparyasyāniyame prāpte niyamo 'yam kri-
yate / prāta[s] snānam akṛtvā bhojanan na kuryāt / bhaiḥsan tu snānāt pūrvam api
kāmam āharet / prabhātaivelādau dinacaturbhāge prātaśśabdasya pravṛttiḥ //

JGS 1,15,4.

sāyam upaspr̥śyā samidādhānāt

Note: Cf. GGS 3,2,12 (māhānāmikavrata): sāyam upaspr̥śyābhojanam ā samidādhānāt.

sāya===dhānāt // sāyam snātvā samidādhānāt prāg bhojanam kuryāt /
evañ cet prāta[s] snānāt prasajati / naivaṃ prasajati / na hi divā sāyamaśanasya prasiddhiḥ
/ liṅgañ cāsti *astamite yamo bhavasy aśnatsu somo rājā-* (source?) iti / bhaiḥsāharaṇan tu
snānāt pūrvam samidādhānāt param / ubhayamadhyavartī vā bhavet / samidādhānasyāgni-
hotrakālatān tadvidhāv eva (JGS ?) sādhaṃyāmaḥ /

divasasyottamaś caturbhāgo nakṣatrodāyāntaḥ pradoṣānto vā sāyam iti vijñeyāḥ //

JGS 1,15,5.

araṇyāt samidha āhr̥tya-
ādadhyaṭ

Note: The whole sūtra is quoted in Bh on JGS 1,17,4, with the reading *samidha* instead of *samidham* in Caland's ed. (without variants); also Bhavatrāta's commentary is based on the reading *samidha*.

ara===dadhyāt // vakṣyati *sadā sāye samidādhānam* (JGS 1,17,4) iti / tasyāyaṃ guṇa-
vidhir vratatrayaviśayaḥ / araṇyāt samidha[s] svayam evāhr̥tyādadhyaṭ / na grāmad anyā-
hṛtā vā /

evañ ced idaṃ vācyam *araṇyāt samidha āhared* iti / naivam iṣṭaṃ sidhyati / vrata-
trayādhikārād dhi tadaṅgam etad anyat samidāharaṇam āśaṅkyeta / gurvarthasamidādhā-
nānuvāde tu sāmartyād apekṣitādhikāro brahmacāriṇas sadātānīm samidāhṛtim ayaṃ
vidhir anusarpati //

JGS 1,15,6.

ādityavrātikas saṃvatsaraḥ

ādi===tsaraḥ // ādityavrataprayojana ekas saṃvatsaraḥ / ādityavrataśabdaś cātra sarva-
śukriyopalakṣaṇārthaḥ (JĀrG 23) / *ādityavrātike śukriyāni-* (JGS 1,15,13) iti hi vakṣyati
/ athāyaṃ saṃvatsaro vrataviśeṣais saṃyokṣyate //

JGS 1,15,7.

ekavāsāḥ

ekavāsāḥ // ekam eva vāso 'syety ekavāsāḥ / imam ekasaṃvatsaram ekavāsā bhavet /
kim anyadā brahmacāriṇa uttariyaṃ vastram iṣyate / neṣyate / iyaṃ hi smr̥tiḥ /
divā svapnam alaṃkāram aguror api sevnam /
mṛṣodyam uttaram vāso mṛjām akṣāṃś ca varjayet // (source?) iti /

atha kim aṇeyādyuttariyābhāvo 'yaṃ pratipadyate / naivam aṇeyāder avāsastvād *ekavāsā*
iti cakte vāso'ntaranivṛtter eva pratiyamānatvāt /

atha kim yad vratādeśavelāyām upāttaṃ vāsas tad evā saṃvatsaraparisaṃmāpter vasīyīti
/ tad dhanam ekasya vāsaso divā nīsam avicchedena paridhīyamānasya saṃvatsaram
anavasthānān mahānāmnike cāsyārthasya jalasaṃkledād āsunāśīni vastre muktasaṃśaya-
grahaṇāsambhavād vastrāntaraparidhānan tu pratiśidhyata iti samyak / tasmād api pari-
dhānapāpāsanābhinne 'sminn anyan nādadīta²⁰ / evaṃ saṃvatsaram gamayet //

JGS 1,15,8.

na yuktam ārohet

nayu===rohet // yuktam anorathaprabhṛti nārohet //

²⁰ *anyan nādadīta* emended : *anyad ādadīta* mss.

JGS 1,15,9.

ādityan nāntardadhīta chatreṇa

ādi===treṇa // ātmanikṛtaraśmipātam ādityaṅ chatreṇa na nivārayet /

kiṃ piñjādināntardhānam adoṣaḥ / naivam / chatrakāryaṃ hi / pratiśidhyata ātapa-
nivāraṇam /

evaṅ ced gr̥havr̥kṣacchāyāśrayaṇam apy asya doṣa eva / naivam / na hi gr̥hā vr̥kṣā vā
nivārayanto 'py ātapaṃ varṣaṅ ca kadā cid api loke chatrakāryapavṛttā pratiyante /
kaś cid dhi kena cid ātapāttena chatraṃ yācitaḥ piñjam api dadāti na gr̥haṃ vr̥kṣam
vā / yadi ca gr̥hādināpi nāntardhīyeta chatragrahaṇam anarthakaṃ syāt / tasmād ayam
ātapaparihārtham evāpi gr̥haṃ vr̥kṣam vopasarpāt pratiśiddhakṛṇ na bhavati / piñjādi
tv ādadāno bhavati //

JGS 1,15,10.

mahīm āsanaśayanābhyām upānaḍbhyāṅ ca

mahī===ḍbhyāṅca // āsanena phalakādinā śayanena kaṭādinopānaḍbhyāṅ ca bhūmin
nāntardadhīta /

dharmaśāstragatād eva pratiśedhād yānacchatrāsanopānahaśayanasya (cf. ĀpDhS 1,7,5,
etc.) ca- *adhaśśāyī-* (JGS 1,11,75) iti sampraiṣe śravaṇād brahmacāriṇo nityanivṛttānām
iha pratiśedho 'narthakaḥ / nānarthakaḥ prāyaścittadvaiguṇyārthatvāt /

atha vā sukhārtham eṣām anubhavanan dharmāśāstrato 'sya nivṛttam / iha tu pratiśedhaḥ
kṣemārtham apy asevanāya kriyate / śayanapратиśedhasya tv ayam anyāḥ parihāraḥ /
adhaśśāyī- (JGS 1,11,75) iti khaṭvādeḥ pratiśedho na kaṭakambalāder iti (cf. Bh on JGS
1,16,5) //

JGS 1,15,11. nordhvaṅ jānvor apaḥ prasnāyāt

nordhva===snāyāt // jānvor ūrdhvaṃ śarīrabhāge 'po na prasyandayet /

dharmaśāstravīhitasya pratidinam avaśyānuṣṭheyasya gharmopanodanārthasya yādṛcchi-
kasya snānasyāyaṃ pratiśedhaḥ na cchardanādinimittasya / aśucitvāpanodanārtham hi
taduktavidhasnānanivartanād eva sārthako 'yaṃ pratiśedho na niroddhūṃ śaknoti //

JGS 1,15,12.

anyatrācāryavacanāt

anya===canāt // ye 'smin vrata uktā niyamās ta ācāryasya vacanād anyatraivāsya pravara-
teran na tv ācāryavacanavirodhe sati /

nanv idam ācāryādhīnatayaiva sidhyati / satyam etat / ācāryeṇa tv asyātyantāśaktiviṣaye
niyamaviruddham apy anuśāsanam kartavyam ity evamartheyaṅ codanā //

JGS 1,15,13.

vrātike vrataparva-

ādityavrātike śukriyāṅy

aupaniṣada upaniṣadam śrāvayet

Note: *ādityavrātike śukriyāṇi* quoted in Bh on JGS 1,15,6. Cf. also Bh on JGS 1,15,1.

vrāti===vayet // vrātike- ādityavrātike- aupaniṣade ca saṃvatsare vrataparvaśukriyāṇi
copaniṣadañ ca śrāvayet /

yadi cātrāsamāptau śravaṇaṃ gr̥hyeta tadā²¹ tṛtīye saṃvatsare jaṭākaraṇāntan mahānāmnī-
śravaṇe vairūpyaṃ syāt / tac cātas²² satyāṃ gatāv ayuktam iti samāptir evāśritā /
ākhyātānuṣaṅgena vā vākyatrayaṃ varṇyam // //

JGS 1,16. (mahānāmnīkam)

JGS 1,16,1.

dvādaśa mahānāmnīkās saṃvatsarāḥ /
nava ṣaṭ traya iti vikalpāḥ

Note: Cf. GGS 3,2,1 dvādaśa mahānāmnīkāḥ saṃvatsarāḥ 2 nava ṣaṭ trayaḥ 3 iti vikalpāḥ; NidS 4,3: 66,7
tāsāṃ khalu trīṃ saṃvatsarāṃ brahmacaryaṃ caret.

dvāda===kalpāḥ // mahānāmnīprajojanās saṃvatsarā dvādaśa nava ṣaṭ traya ity ete vi-
kalpāḥ vividhāḥ kalpā vividhaphalā atulyaphalāḥ / kālamahimnaḥ phalamahimā grāhyā
//

JGS 1,16,2.

saṃvatsaram ity eke
pitṛā cec chrutā mahānamnayaḥ

Note: GGS 3,2,4 saṃvatsaram apy eke 5 vrataṃ tu bhūyaḥ 6 pūrvaiś cec chrutā mahānamnyāḥ.

saṃva===mnayaḥ // pitṛā śrutāś cen mahānamnaya[s] syus sa eko 'pi saṃvatsaro mahā-
nāmnīka[s] syād ity eke manyante / vratānte śravaṇavidhānāt- śrutā iti vratacaraṇopalakṣa-
ṇam evam avasthitam / pitṛśrutamahānāmnīkas saṃvatsaro na vikṛtibhavati / anye tv
avaśyaṃ pūrveṣāṃ anyatamam eva pakṣam āśrayeraṇṇ iti /

keṣāñ cit saṃvatsaram ity eka (JGS 1,16,2a) iti pṛthag vākyam / tataḥ pitṛā cec chrutā
mahānamnayas saṃvatsaraṃ brahmacaryaṇ cared (JGS 1,16,2b-3a) ity ekam / teṣāṃ
saṃvatsaram ity eka iti vyartham syāt / ṛco mahānāmnīśabdenābhidhīyante / tenaiva
sadgataṃ sāmāpi vairājañ ca mahānamnayaś ca vairūpañ ca revatyāś ca- (JB 2,188:
241,11-12) iti darśanāt / atra tu tisra stotriyā upagāyed (JGS 1,16,17) iti vakṣyamānatvāt
sāmaviṣaya eva nirṇayaḥ //

²¹ tadā emended : tathā mss.

²² tac cātas emended : ta ca ta(h) mss.

JGS 1,16,3.

saṃvatsaram brahmacaryaṅ caret
chuklaikavāsāḥ

Note: *saṃvatsaram brahmacaryaṅ caret* quoted as a separate sūtra in Bh on JGS 1,16,2. *caret* quoted in Bh on JGS 1,16,4.

saṃva===vāsāḥ // sa etan mahānāmnikaṃ brahmacaryaṃ saṃvatsaram śuklaikavāsās
caret / śuklam ekaṅ ca vāso 'syeti śuklaikavāsāḥ / śuklaśabdaś cātra śucivacanaś *śuklan*
tv eva paridadhyād (JGS 1,16,7) iti śuklavarṇasya vidhāsyamānatvāt /

nanu śucivāsastvaṃ smṛtisiddham (Manu 2,70) / satyam etat / smṛtisiddham api tu yat
tatraikavāsastvenātratryena virudhyeta / tatra nātyantaṃ samīheta na cedam ādityavrāti-
kaṃ bālya eva caryate / tata[s] svapne retassekādinā vāso 'śucitve sañjāte 'nyat paridhāya
vāsas samyaṅ nirṇektavyam / itarathā niṇektavyan tad api vrataviśeṣasaṃbandam ekavāsa-
tvaṃ mā vihānīty avimucyaiva yathopavādan nirṇijyeta / tannivṛttaye śucivāsastvaṃ vi-
dhīyate /

varṇavacana eva vā śuklaśabdo 'stu / kṛṣṇācchādanopādāne (JGS 1,16,6) tu saṃvatsara-
mātram śuklavāsastvaṃ vidadhādarthavādasya-²³ ādityātikramakāraṇābhāvāt / vratādau
saṃvatsaramātram ekavāsā bhavet / ūrdhvam aniyamaḥ //

JGS 1,16,4.

vratam tu bhūyas tiṣṭhed divā

Note: Cf. GGS 3,2,5 vratam tu bhūyaḥ 18 tiṣṭhed divā; NidS 4,3: 66,8 tiṣṭhed divā.

vrata===divā // *vratam* iti vratakālo lakṣyate / sarvan tu vratakālan divā tiṣṭhet /
bhūyo bahutaram / yathāsanakālāt sthānakālo bhūyo bhaved ity arthaḥ / kālalakṣaṇam
vā nāśrayadbhir pūtan tu carann iti vyākhyeyam /

nanv atrāpy adhyāhāro doṣaḥ / nāyam adhyāhāraś *caret* (JGS 1,16,3) iti pūrvavākye sato
'nuvartanam eva / idaṅ vrataṅ carann iti /

kim ayam api niyamas saṃvatsarayogī gr̥hyate / na gr̥hyate vratagrahaṇānarthakya-
pra-saṅgāt //

JGS 1,16,5.

adha āsīta naktam

Note: Cf. GGS 3,2,19 āsīta naktam; NidS 4,3: 66,8 āsīta naktam. — *athāsīta* Caland's ed. without
variants. Bh's pratīka has *adha* in all mss. and the reading *adha āsīta* is endorsed by the commentary.

adha===naktam // bhūmāv āsīta naktam /

nanu yathāmutra- *adhasśāyī-* (JGS 1,11,75) iti khaṭvāpratīṣedho gr̥hīto (Bh on JGS 1,15,10)
na bhūmīśayanam / evam atrāpi syāt / naivam atrāpi yuktam āsanasya khaṭvāyām
aprasaṅgāt //

²³ -*arthavādasya-* emended : -*arthavādaś ca-* mss.

JGS 1,16,6.

tasya kṛṣṇe bhojanācchādane bhavata ity eke

Note: Cf. GGS 3,2,13 kṛṣṇavastraḥ 14 kṛṣṇabhakṣaḥ; NidS 4,3: 66,8 kṛṣṇavastraḥ kṛṣṇabhakṣaḥ. Cf. also Bh on JGS 1,16,3.

tasya===tyeke // yat bhujyate tat bhojanam annam / yenācchādya tad ācchādanam
vastram / tasya annavastre kṛṣṇe bhavata ity eke vadanti //

JGS 1,16,7.

śuklan tv eva paridadhyāt

Note: The whole sūtra is quoted in Bh on JGS 1,16,3, where the mss. read *śuklan tv eva* and in the dittography of the quote *śuklañ ceva*. Caland's ed. has *śuklañ caiva* with ms. M1, recording the reading of B (*śuklan*) *taiva*. Bhavatrāta's commentary here paraphrases *śuklam eva tu*.

śukla===dadhyāt // yady api te vadanti śuklam eva tu vastram paridadhyāt / annam tu
tanmatānusāreṇa kṛṣṇam api syād ity abhiprāyaḥ //

JGS 1,16,8.

rāgadoṣān na kṛṣṇam

rāga===kṛṣṇam // dvididham kṛṣṇam svabhāvakṛṣṇam raktakṛṣṇaṅ ca / tayo[s] sv-
abhāvakṛṣṇasya pratiprasavaḥ kriyate / rāgadoṣād rāgābhībhāvāt kṛṣṇan na paridadhyāt
/ svabhāvakṛṣṇan tu paridadhyād ity abhiprāyaḥ / vidyate hi kṛṣṇaśānādi /

atha vā bhojanaviṣayam idam / rāgadoṣāt kṛṣṇan na bhuñjīta / svabhāvakṛṣṇam eva
māṣajāmbavakṛṣṇaśākādi bhuñjīta /

nanu brahmacārī bhaikṣabhojano labdhopādānaṅ ca bhaikṣaṇadharmam / katham asya
kṛṣṇabhojananiyamas sambhavati / atra brūmaḥ / yathainaṅ labdhopādānam api sar-
vadā madhumāṃsan nopasarpati evam iha kṛṣṇabhojanam akṛṣṇam aśanan nopasarpati /
viṣama upanyāsaḥ / sarvo hi loko jānāti brahmacārī sarvadā madhumāṃsan na bhukta
iti / tataś ca madhumāṃsam asmaḥ nopahriyate / kṛṣṇabhojitvan tu cchandogabrah-
macāribhiḥ katipayair ekasmin vrate vikalpenācaryate / katham bhikṣopahārī strījano
jānīyāt / evan tarhi kṛṣṇabhojanavidhānaśāmarthyād eva tatbhijitvam prakāśya bhikṣita-
vyam / tathā ca kṛto bhojananiyamaḥ / jānatībhi[s] strībhir api madhumāṃsavat akṛṣṇam
annam nopahriyate //

JGS 1,16,9.

sarvāsv apsūpaspr̥śed

abuktāś śakvarya iti

Note: Cf. GGS 3,2,10 tāsṅ anusavanam udakopasparśanam; NidS 4,3: 66,14-15 udakopasparśanam ki-
martham iti / abuktāḥ śakvaryas tā eva praviśan manyata iti.

sarvā===iti // sarvāsv apsu snāyāt / stutyartho vākyaśeṣaḥ / āpa ity uktā- abuktā /
apsamstutāś śakvarya ity asyāsmād dhetoḥ / asti hy āpo vai śakvarya (JB 3,92: 393,35)

ityādi / aviśeṣakalpanāyām aśakyatvaprasaṅgād yā yānena gurucodanāvaśena yadr̥cchayā
gacchato vā snānayogyā āpo 'dhigamyante tāsu sarvāsv iti kalpyam /
apara āha / *sarvāsv* iti snānakālaprajñāpanam kriyate / sarvāsu sandhyāsv apsūpasparśayed
iti / śrūyate cānyeṣv api niyamaviśeṣeṣu triṣu sandhyam udakam avadhigatyā spr̥śet /
triśavanam snāyād (Viṣṇusmṛti 50,2) iti ca / samīpalakṣaṇā ca saptamī kalpyā sandhyopā-
sanasyānurodhāya //

JGS 1,16,10.

nāvā na prasnāyāt

Note: This sūtra is quoted in Bh on JGS 1,16,11. – Cf. GGS 3,2,25 na nāvam ārohet.

nāvā===snāyāt // nāvā na prasnāyāt / apo na praviśet /

nauś cet pratiśiddhā mahānadasyātyayam prasaktam / āvaśyakena hi kāryeṇāyam palyaya-
māno nadīm agādhām adhigatyāvātīrṇas santartum apa vārayan nimagno grāhākṛṣṭo 'pa-
mriyeta / naivam etat prasajati / śaktiviśayā eva hi vidhayaḥ pratiśedhā vā bhavanti /
tasmād ayam aśakto mṛtyum pariharan nāvāivāpo 'tikrāmet //

JGS 1,16,11.

prāṇasaṁśaye tūpaspr̥śed ubhayataḥ

Note: Cf. GGS 3,2,26 prāṇasaṁśaye tūpaspr̥śyārohet (nāvam) 27 tathā pratyavaruhya 28 udakasādhavo
hi mahānāmnya iti.

prāṇa===yataḥ // prāṇo 'sus saṁśayate 'neneti prāṇasaṁśayaḥ / yadi nāvam pariharataḥ
prāṇasaṁśaya[s] syāt tata uktavan nāvāivātikrāmet / upaspr̥śed ubhayata ubhayos taṭayoh
/ evam api hy anenāpo parihṛtā bhavanti /

nanūktam vidhipratiśedhayaś śaktiviśayatvam (Bh on JGS 1,16,10) / atha kiṁ prāṇasaṁ-
śayagrahaṇam anarthakam / nānarthakam ubhayataṭopasparśanasya viśayapratipādanār-
thatvāt / *nāvā na prasnāyād* (JGS 1,16,10) *upaspr̥śed ubhayata* iti hy ukte 'niṣṭo 'rtho
labhyeta //

JGS 1,16,12.

api vā gāḥ pāyayet

paśūktāś śakvarya iti

Note: Cf. NidS 4,3: 66,16 api vā paśūnām eva pāyanārtham syāt / paśūktāḥ śakvarya iti.

api===ryaiti // prāṇasaṁśaye nāvā pratarato 'nyat prāyaścittam vikalpyate / api vā-
ubhayos taṭayor gāḥ pāyayet prasnāyāt²⁴ paśusaṁstutāś śakvarya ity asmād dhetoḥ /
asti hi *paśavo vai mahānāmnya* (JB 3,114: 402,13-14) ityādi / paśuśabdasya cātra
gavopalakṣaṇārthatvād *yadā vai puruṣaḥ paśūn vindate 'tha sa goṣṭham paryasyate guptyā*
(JB 3,114: 402,17) ityādiliṅgadarśanād dhy asyācārya *gā* ity āha paśūn iti //

²⁴ All mss. read *prasnāyāt prasnāya ca*; the senseless *prasnāya ca* seems to originate in a dittography.

JGS 1,16,13.

varṣan nāntardadhīta chatreṇa

Note: Cf. GGS 3,2,20 varṣati ca nopasarpec channam; NidS 4,3: 66,10 śaraṇām nātīyāt.

varṣa===treṇa //

JGS 1,16,14.

prativṛṣṭi niṣkrāmet

Note: Cf. GGS 3,2,21 varṣantaṃ brūyād āpaḥ śakvarya iti; NidS 4,3: 66,11-12 nityaṃ snigdhavāso bubhūset / udakasādhavo hi mahānāmnaya iti. – *prativṛṣṭi* emended after Bhavatrāta's commentary : *prativarṣaṃ* Caland's ed. without variant readings.

prati===ṣkrāmet // prativṛṣṭi sarvāsu vṛṣṭiṣu gṛhagataś ced bahir niṣkrāmet /

kim ā vṛṣṭyuparamād bahir eva bhavati / naivam / yadi hy evam aiṣiṣyad *varṣati bahis tiṣṭhed* ity evam avakṣyat / pūrvasmin vā yoge chatragrahaṇam akṛtvemaṃ yogan nākariṣyat / tasmāt kiñ cit klinno gṛhaṃ pravīśed iti //

JGS 1,16,15.

evam asya carataḥ kāmavarṣī parjanya bhavati

Note: Cf. GGS 3,2,29 evaṃ khalu carataḥ kāmavarṣī parjanya bhavati; NidS 4,3: 66,13 evam khalu carataḥ kāmavarṣī parjanya bhavati; JB 3,118: 403,32-33 varṣukaḥ parjanya bhavati.

eva===vati // evam ihoktena vidhinā carato 'sya brahmacāriṇaḥ kāmavarṣī parjanya bhavati / yadāyam icched vāvarṣed²⁵ iti tadā varṣatīti cāvagrḥṇīyāt²⁶ / na cāyaṃ phalavidhir arthavādo 'yam / yadi phalavidhi[s] syāt phalam idam anicchatā kāmavarṣitvaṃ mahānāmnikaṃ vratan na caryeta / na tasya nityavad vidhānam asyoparudhyeta / tasmād arthavāda evāyam asya vratasya gauravāvabodhanāya nyastāḥ / yathā cāndrāyaṇasya candra-sāyujyaprāptivādaḥ (Yājñavalkyasmṛti 3,325-326) //

JGS 1,16,16.

brahmacaryānta ekarātram upoṣitaḥ

Note: *brahmacaryānte* quoted in Bh on JGS 1,16,17. – Cf. JGS 1,16,16-26 with GGS 3,2,31-47.

brahma===ṣitaḥ // asya mātānāmnikasya brahmacaryasyānte- ekarātram upoṣita[s] syāt / ekam ahorātran nāśnīyād ity arthaḥ /

ekarātragrahaṇam anarthakam / nānarthakam ekakālānaśanarūpopavāsanivartanārthatvāt / drīsyate hi *ahar upoṣya bhunkte rātrim upoṣyāhṛta*²⁷ (source?) iti //

²⁵ *vāvarṣed* emended : *vavarṣed* mss.

²⁶ *varṣatīti cāvagrḥṇīyāt* emended : *varṣaty avagrḥṇīyād iti cāvagrḥṇīti* mss.

²⁷ *upoṣyāhṛta* emended : *upoṣyāhata* K : *upoṣya hata* A : *upoṣya gata* P, M.

JGS 1,16,17.

araṇyaṃ gatvā
śaivalamiśrāṇām apāṃ kām̐saṃ pūrayitvā
tam upaveśya
samanupariḡṛhya
nimīlitan tisa[s] stotriyā upagāyet
sapurīṣāḥ (JĀrG 24,1-3 on JS 2,7,1-4)

Note: *tisa[s] stotriyā upagāyet* quoted in Bh on JGS 1,16,2.

ara===rīṣāḥ // idam api brahmacaryānta evocyate / araṇyaṃ gatvācāryaś śaivalamiśrāṇām
avakinya (see note) iti stotraviṣaye darśanād avakāmiśrāṇām apāṃ kām̐sapātraṃ pūrayi-
tvā tam upavasantaṃ brahmacāriṇan nimīlitākṣam upaveśya samanupariḡṛhya saṃpari-
ṣvajya tisro mahānāmnistotriyās sapurīṣā upagāyet /

nanv ekam evedaṃ *brahmacaryānta* (JGS 1,16,16) ityādi vākyam kṛtvā- upavāsataḥ parasmin
divase śrāvayitavyam / naivam / yadi hy evaṃ yojayāma ācāryasyopavāsaḥ prasaḡyeta-
upoṣitaḥ taṃ samanupariḡṛhya gāyeta iti padārthayogāt / bhavatu iti cen nācāravirodhād
upoṣya- ity akāraṇāc ca /

evan tarhi tam upoṣitam iti kalpayitvā parasmin divase śrāvayitavyam / naitad yuktaṃ
/ *brahmacaryānta* (JGS 1,16,16) ity anuvartate / antaśabdaś cehopavāsayogyatvād antye
divase vijñeyaḥ / tasmād brahmacaryāntayogād ubhayaṃ apy antya eva divase kartavyam
upavāsaṃ śrāvāṇāṃ ca /

kathaṃ punar jñāyate *brahmacaryānta* (JGS 1,16,16) ity anuvartata iti / vyākhyānata iti
brūmaḥ / asti hi nayāyaḥ / *vyākhyānato viśeṣapratipattir* (Mahābhāṣya on Śivasūtra 6: I,
p. 35, line 16) iti /

atha vā pūrvasmin vākye yad ekarātragrahaṇan tasya kālopavāsanivartanārthatvāt pratyā-
khyāya bhavatkṣārthāpatitadvirātropavāsanivarttanārthatā vācyā /

kiṃ punar gurūktan *tisra stotriyās sapurīṣā* iti laghu sujñātaṃ mahānāmnīr iti / atra
brūmaḥ / śabdagauravam arthagauravapratipattaye kṛtam / tasmād ṛca uktvā gāyeta /
evaṃ saṃyojyam / tisa ṛca uktvā stotriyā upagāyeta iti / purīṣapadānāṃ ca stotraviṣaye
pratistotram anāvṛte[s] stotriyābhyo bahirbhāvāt *sapurīṣā* ity uktaṃ /

atha vā *mahānāmnīr* ity avacanaṃ²⁸ sāmno mahimnaḥ prajñāpanārtham / prāyeṇa hi
loke na mahānāmnā nirdiśyate guṇair evopalakṣyate / tadvad idam api sāmopalakṣyate
/ yāś tisa evotpattāv api nānyasāmavad ekarcabhūtāḥ purīṣapadaś cālaṃkṛtā iti na ced
ṛg anyat sāmeti mahānāmnīnāṃ pratītir bhavati //

Note: The quotation *avakinyaḥ* is from the untraceable *śruti* passage quoted by Jayanta on JPA 46,21:
306,11: *apa upanidhāyāvakinya udiṅgayanto mahānāmnībhi[s] stuvate*. Otherwise the word *avakinyaḥ*
seems to be attested in the Veda only in BhārGS 3,8. — The rule *vyākhyānato viśeṣapratipattiḥ* is quoted
also in Yuktidīpikā on Sāṃkhyakārikā 5.

²⁸ *avacanaṃ* emended : *avacanasya* mss.

JGS 1,16,18.

upotthāya-

ācārya 'hatena vāsasā mukham asya parinahyet pradakṣiṇam

upo===kṣiṇam // ācārya upotthāyāsyāsīnasya mukham ahatena vāsasā pradakṣiṇam
pariveṣṭayet //

JGS 1,16,19.

udapātran dhārayaṃs tiṣṭhed ahaśśeṣam

Note: *udapātran dhārayan* is quoted in Bh on JGS 1,16,20.

uda===śeṣam // tad evodapātran dhārayann ahaśśeṣan tiṣṭhet /

kim araṇya eva / na / gṛhān pratyetya / śvobhūte 'raṇyaṃ gatvā- (JGS 1,16,21) iti hi
vakṣyati //

JGS 1,16,20.

rātrim āsīta vāgyataḥ

Note: The whole sūtra is quoted in Bh on JGS 1,17,4.

rātri===gyataḥ // *udapātran dhārayann* (JGS 1,16,19) ity anuvartate / sarvāṃ rātrim
udapātran dhārayan na bhāṣāṃ bhāṣamāṇa āsīta /

sthānakāle ca ke cid vāgyamanam ācaranti / teṣāṃ pṛthag vākyaṃ vāgyata iti /

kiṃ punar vāgyata iti lokavārtāyoginī vākpravṛtṭiḥ pratisidhyata uta sarvavidhā / sarva-
vidheti brūmaḥ /

yady evaṃ sandhyopāsanāsamidādhānamantrāṇāṃ apy avacanam prāpnoti / na prāpnoti
mantrair vinā sandhyopāsanāsamidādhānāyor aśakyatvāt tayoś ca nityavad vidher akarāṇe
ca prāyaścittavidhānāt /

evaṅ ced adhyayanam api prāpnoti *yukto nityam adhīyāta-* (source?, quoted also on JGS
1,14,3) iti brahmacāriṇo vihitatvāt / atra brūmaḥ / yady apy adhyayanam vihitan na tv
asya sandhyopāsanādivat kālatyāgo 'sti na ca- *etāvantaṃ kalam anadhīyāitat prāyaścittāñ
cared* itu vidhim upalakṣayāmaḥ / sandhyopāsanādau tv

ekāṃ sandhyāṃ pramādyāyaṃ sāvitrīm āmaned iha / (source?)

akṛtvā bhāikṣacaraṇam asamidhya ca pāvakam /

anāturas saptarātram avakīrṇivratāñ cared // (Manu 2,187)

ityādu bahu tat tad upalabhyate / tatas siddham adhyayanam vāgyamananiyamasya
vighātakan na tu sandhyopāsanādimantrajapa iti //

JGS 1,16,21.

śvobhūte 'raṇyaṃ gatvā-

agnim upasamādhāya

vatsam upānvānīya

vāsa udveṣṭayet

Note: *śvobhūte 'raṇyaṃ gatvā* quoted in Bh on JGS 1,16,19. - The reading *upanvānīya* found in the text ms. M2 (cf. also *upanvanīya* in M1) is commented upon by Bhavatrāta; Caland's ed. reads with B *upānvānīya*.

śvobhū===ṣṭayet // śvobhūte prabhāte tadavastham evainam ādāyāraṇyaṃ gatvāgnim ānīya jvalayitvā vatsam upānvānīya samīpe 'nuṣajyānīya mukhaveṣṭanaṃ vāsa udveṣṭayed udasyet /

upanvānīya- iti paṭhanti / tasya pramāda-jatvaṃ pararūpalakṣaṇaṃ vānumātavyam / nimilitākṣeṇāgnyupasamādhānāyāraṇyaṃ pādyatvād ācāryaḥ kartā / ekakatrkatvañ ca śrutam ity ācārya evodveṣṭayet //

JGS 1,16,22.

udyamya kāmsam

apo 'bhivīkṣa iti vīkṣet

udya===vīkṣet // atha brahmacārī nimilitākṣa evodapātram ā mukham udyamya tā evāpaḥ prathamam anena mantreṇa vīkṣeta //

JGS 1,16,23.

svar abhivīkṣa ity ādityam

svara===dityam //

JGS 1,16,24.

vyotir abhivīkṣa ity agnim

vyoti===tyagnim //

JGS 1,16,25.

paśum abhivīkṣa iti vatsam

paśu===vatsam //

JGS 1,16,26.

sam anyā yanti- (JS 2,1,6) ity

apaḥ prasicya

vāsaḥ kaṃsam vatsam ity ācāryāyopaharet

sama===haret // mukhapariṇahanañ ca vāso dhāritañ ca kaṃsapātraṃ vīkṣitañ ca vatsam ācāryāya dadyāt / sannihitātikramo hy asatīty²⁹ etāvān nyāyyaḥ //

²⁹ *asatīty* emended : *asati* hy K, T : *asati* P : *asti* hy M : *a(tāvān)* A.

Note: No parallel *laukikanyāya* could be traced.

JGS 1,16,27.

sthālīpākād viśvāmitrendrau mahānāmnīś ca yajata iti

sthālī===iti // sthālīpākāc caror avadya viśvāmitrendrau ca mahānāmnīś ca yajate /
ṛṭīyārthaivaīṣā pañcamī mṛgyalakṣaṇā / sthālīpākenety arthaḥ / iti vratasamāptir iyam
upalakṣyate / ittham idaṃ vrataṃ samāpyata ity arthaḥ /

prayojanam asminn avasare vratāntasamidhām /
ādhānam yadi yatno nāsthāsyata dakṣiṇādānam /
tam ihatyavidhin niṣṭhāpya samidha ādhāsyata //

JGS 1,16,28.

ācāryaṃ sapariṣatkaṃ bhojayet

Note: Cf. GGS 3,2,52 pratyetyācāryaṃ sapariṣatkaṃ bhojayet.

ācā===jayet // ācāryaṃ sapariṣatkaṃ sagaṇaṃ bhojayet / saha sarveṇa gṛhabhūtakena
janenety arthaḥ //

JGS 1,16,29,

gaur dakṣiṇā

gaur dakṣiṇā // dattasyaiva vatsasya mātaran dadyād anuparodhāya / na vāyan niyamaḥ
/ vatso muktastano dātavyaḥ //

JGS 1,17. (godānam)

JGS 1,17,1.

dvādaśa varṣāṇi vedabrahmacaryam

Note: The whole sūtra is quoted in Bh on JGS 1,15,1 and in Bh on JGS 1,17,1+2; *dvādaśa varṣāṇi* in Bh
on JGS 1,17,10.

dvāda===caryam // avāntarabrahmacaryāṇāṃ vedaikadeśopayogināṃ kālo dharmaviśeṣaś
coktaḥ / yat tv etan mahad brahmacaryam sarveṇa vedenopayujyamānam upanayana-
karmaṇy ādiṣṭan tasya kālo dharmaviśeṣaś ca prāg anuktaḥ kathyate / vedārthabrahma-
caryam vedabrahmacaryam / yad upanayana ādiṣṭaṃ vedabrahmacaryan tad dvādaśa
varṣāṇi caritavyam //

JGS 1,17,2.

jananāt prabhṛtīty eke

jana===tyeke // janmana upakramya yāvad dvādaśa varṣāṇi syus tad api vedabrah-
macaryam ity eke manyante / asmin pakṣe 'rthāt ṣaḍ varṣāṇi caritavyam bhavati / sap-
tame hy upanayanavidhiḥ /

nanv evaṃ snātasya godānaṃ prasajati ṣoḍaśe vidhāsyamānatvāt (JGS 1,17,7) / atra brūmaḥ / yady api ṣoḍaśe vidhir arthād iha dvādaśe godānaṃ bhavati / yathā dvādaśa-varṣādikāle mahānāmnike saty upariṣṭād eva godānaṃ bhavati tadvat / tad apy asiddham iti ced godānavidhāv eva sādhaḥiṣyāmaḥ /
apara āha //

JGS 1,17,1+2.

dvādaśa varṣāṇi vedabrahmacaryaṃ jananāt prabhṛtīty eke

dvāda===ityeke // jananam upanayanam

*mātur agre 'dhijananan dvitīyaṃ mauñjibandhane /
ṛtīyañ janma dīkṣāyān dvījasya śruticodanāt // (Manu 2,169) iti*

brahmanjanmopanayanam pitācāryo mātā sāvitṛī (cf. Manu 2,170) ityādidarśanād / upanayanādi yad idaṃ vedabrahmacaryān caryate tad dvādaśa varṣāṇi caritavyam ity eke manyante /

saṃbhavakṛtā pūrvā vyākhyā / iyaṃ eva yuktimatī / asyān tu vyākhyāyāṃ brahmacarya-syopanayanāditvenārthalabhyenāviśeṣyatvāj *jananāt prabhṛti-* iti vyartham syād iti vyākhyānāntaram kariṣyate //

dvādaśa varṣāṇi vedabrahmacaryam (JGS 1,17,1) ity etāvad evaikaṃ vākyam / iyaṃ tu vacanavyaktiḥ / vedabrahmacaryam ekavedārtham eva dvādaśa varṣāṇi caritavyam ity arthaḥ / tataḥ prativedan dvādaśeti sidhyati /

JGS 1,17,2 bis.

jananād prabhṛtīty eke

jana===tyeke // ayam asyārthaḥ / upanayanārambham eva brahmacaryam etad dvādaśavarṣikaṃ vedatrayādhyayanārtham bhavati //

JGS 1,17,3.

yāvadadhyayanam vā

Note: *yāvadadhyayanam* quoted in Bh on JGS 1,17,10.

yāva===namvā // vakṣyati *vedam adhītya-* (JGS 1,18,1) iti / yāvadadhyayanam adhyayanaparimitam vā kālam vedabrahmacaryaṃ caritavyam / ayaṃ ṛtīyo dvitīyo vā pakṣaḥ /

nanu vedādhyayanottarakālatā snānasya vakṣyamāṇā pakṣasyaitasyāpi bhāvam avagama-ḥiṣyati / atra brūmaḥ / snānasya vedādhyayanottarakālā vihitavedabrahmacaryakāla-virodhinī kṛtā / vedābhirūpyeṇāpi hy anena vihitabrahmacaryakālasamāpte gurukulam evādhyuṣya snāto vedam adhītyaiva snāto bhavati nānadhītya / tato brahmacaryasya yāvadadhyayanakālatāyā vaikalpikyaprajñāpanārtham idaṃ vākyam ity apunaruktam / kiṃ punar *yāvadadhyayanam* iti dvādaśebhyo varṣebhya ūnakālo 'bhipreta utādhika uto-bhāv api / ubhāv apīti brūmo viśeṣāśravaṇād dṛṣṭopapattes ca / ā tu ṣoḍaśād asamāpyago-dānaparigrahārthan dṛṣṭārthopapattes ca //

JGS 1,17,4.

sadā sāye samidādhānam

Note: The whole sūtra is quoted in Bh on JGS 1,15,3 and on JGS 1,15,5.

sadā===dhānam // vedabrahmacaryaṅ caran nityaṃ sāye samidādhānaṃ kuryāt /
sadā ity anarthakam / nānarthakam kalamātravidhānāśaṅkānivartanārthatvāt / asati hi
sadāgrahaṇe yad ado gaudānikādyadhikāre vākyam *araṇyāt samidha āhr̥tyādadhyaḍ* (JGS
1,15,5) iti tat saḡuṇasamidādhānavidhāyakaṃ kṛtvā tad anūdyā kālaviśeṣasaṃbandho
'nena vākyena kriyata iti ke cid āśaṅkerann api / tathā ca saty ādityavr̥tikamāhānāmnikā-
yos samidādhānan na syāt / sati punar asyānuvādatvan na saṃbhavati / anenaiva ca sarva-
smin brahmacarye samidādhānaṃ pravṛttam iti tad vākyam uktavad ḡuṇavidhānārtham
eva bhavati /

atha vā *rātrim āsīta vāgyata* (JGS 1,16,20) ity atra mantroccāraṇaṃ vāgyamanena virud-
dham iti samidādhānasyābhāvaḡ prasaktaḡ / tannivṛttyarthaṃ sadāgrahaṇam /

kati punas samidhaḡ kair vā mantrair ādheyāḡ / idam ucyate / yad adas saṃpraīṣavākyam
upanayane *samidha ādhehi-* (JGS 1,11,36) iti tasyaitat samidupagrāhitvam uktam / atra
samidādhānamātraṅ codyate na cāmantraṃ samidādhānam anyatrācāryeṇa vihitam asti /
samidādhānābhīrūpyaṅ cāsmīn mantre dṛśyata *agnaye samidham ahārṣam* (JGS 1,11,37.38)
iti / tasmāt sannihitam eva samidādhānaviśeṣam upādāya nityam apīdaṃ rūpam eva syād
iti samidādhānasampraīṣapravṛtta iti kalpyam / tatas siddham ṣaṭ samidho ḡhṛtāktā *ag-
naye samiddham* (1,11,37.38) ityādibhir mantrair ādheyā ity /

ke cid ḡhṛtāñjanan necchanti / teṣāṃ abhiprāyo manthro mantraliṅgād upanayanastho
ḡr̥hyata iti / ṣaṭsaṃkhyā tu na sidhyati / yadi ceyam upanayanadr̥ṣṭeti ḡr̥hyate ḡhṛta eva
ko matsaraḡ / ḡhṛtāsaṃbhavamūlan tv etad ato nādarttavyam / atra parisamūhanādi-
bhāvakaraṇaṅ jātakarmaṇy uktam (Bh on JGS 1,7,9) //

JGS 1,17,5.

sāyaṃ prātar bhaikṣacaraṇam

Note: The whole sūtra is quoted in Bh on JGS 1,15,3.

sāya===raṇam //

JGS 1,17,6.

dve trivṛtī varjayet

trivṛtaṅ ca maṅin triguṇe copānahau

dvetri===nahau // yasya vastuna ekasyām eva mūrtau traividhyam upalabhyate tisro
vṛtaḡ prakārā asya santīti / trivṛtan maṅiṅ ca triguṇe upānahau caite dve trivṛtī varjayet
/

dve trivṛtī ity anarthakam / nānarthakam brahmacāriṇaḡ trivṛtsaṃbandhajñāpanārthatvāt
/ tatas ca mekhalāyajñopavitayos trivṛtvam sidhyati //

JGS 1,17,7.

ṣoḍaśe godānakaraṇam

Note: *godānakaraṇam* quoted in Bh on JGS 1,17,8. Cf. GGS 3,1,1 athātaḥ ṣoḍaśe varṣe godānam; cf. also Bh on JGS 1,17,2-3.

ṣoḍaśe=raṇam // godānam iti karṇasannikṛṣṭasya keśāvadher ākhyā / asti ca

godānākhyā tu keśānām karṇasannihite 'vadhāv (source?) iti /

kriyāsau kriyate 'sminn iti godānakaraṇam /

godānakaraṇan nāma karma ṣoḍaśavarṣe kartavyam /

kiṃ māhānāmnikamadhye 'pi / naivaṃ *vratāvasāne godānam* (source?) iti smrṭyā virodhaprasaṅgāt /

yady evaṃ *ṣoḍaśa* ity anarthakam / nānarthakam ṣoḍaśāt pūrvam akaraṇārthatvāt / māhānāmnikasamāptau hi prasajati / evam apy asmād vacanāt ṣoḍaśe kartavyasyāsyā paramatānusāreṇa trayoviṃśatamād varṣād akaraṇam ayuktam eva / evañ ced asmādīyenaiva vacanena māhānāmnikamadhye godānaprasaṅgan nivārayiṣyāmaḥ //

JGS 1,17,8.

tat keśāntakaraṇam ity ācakṣate

tatke===kṣate // tad eva ke cit keśāntakaraṇam ity ācakṣate / yad uktaṃ godānam iti tasyaivākhyā keśāntakaraṇam iti / dr̥śyate ca keṣāñ cid *dakṣiṇam keśāntam adbhir abhyundati trir āpo 'smin samskriyanta* (source untraced, see note) iti keśāntakaraṇam / asyān tu kalpanāyām pūrvasmin vākye *godānakaraṇam* (JGS 1,17,7) iti samjñādhikṛtasya karmaṇaḥ punas samjñāntaravādenārthaviśeṣānupalabdher anarthakam idaṃ vākyam bhaved ity anyo 'rthaḥ kalpyate /

yad uktaṃ māhānāmnikamadhye 'pi godānakaraṇam prasaktam iti (Bh on JGS 1,17,7) tad idan niśidhyate / keśāśabdaḥ keśasambandhād vratāni lakṣayati / sambandhas tāvad vratae satīme nopyanta iti / tad asiddham iti ced ācārāt siddham / prasiddho hy ayam ācāro yad ādiṣṭavratā brahmacāriṇa ā vratasamāpteḥ keśān dhārayantīti / asti ca vādaś *śirasi vrātikam śirasy aupaniṣadam* (source untraced) iti / tataḥ keśānto vratāntaḥ / tatra kriyate iti keśāntakaraṇam / karmaṇy api lyuḍ astīti (cf. Pāṇini 3,3,116) / atha vā bhāvavacana evāyaṃ keśānte kṛti keśāntakaraṇam (cf. Pāṇini 3,3,115) / itthaṃ yojyam / tat godānakaraṇam vratānte kartavyam ity ācāryā ācakṣata iti / yadi pūrvō vidhir nābhaviṣyad arvāg api ṣoḍaśāt prāsāṅkṣyat / yadi tv ayan nābhaviṣyad vratamadhye 'pi prāsāṅkṣyat / ubhayasmād doṣadvayan nivṛttam /

śruto 'rtho durgrahaś cet syād gr̥hīto vāpy anarthakaḥ /

lakṣaṇāśrayaṇīyā syād api lakṣitalakṣaṇā /

yathādhūmādilakṣam asthūlam aspr̥ṣṭakārmukam /

akāntāmbharavarṇaṅgam avyaktāsyān dvijā vidur iti //

Note: The quotation *dakṣiṇam keśāntam adbhir abhyundati ...* could not be traced in any extant text. The closest parallels for the first part were VārGS 4,8 ... *dakṣiṇam keśāntam abhyundyād aditiḥ keśān vapatv āpa undantu...*; MGS 1,21,3 *aditiḥ ...* ity abhyundati; KāthGS 40,10 *ārdradānava* ity abhyundet (dakṣiṇe keśānte); cf. also PGS 2,1 *dakṣiṇam godānam undati*; ŚGS 1,28,9 = KauṣGS 1,21,8 *āpa undantu...* iti śītoṣṇābhir adbhir dakṣiṇam keśapakṣam trir abhyanakti; ĀgniveśyaGS 2,5: 54,2-3 *āpa undantu...* iti dakṣiṇam godānam anakti; GGS 2,9,12 *dakṣiṇena pāṇināpa ādāya dakṣiṇam kapuṣṇikām undaty āpa*

undantu ...; ĀśvGS 1,17 pradakṣiṇam śiras trir undati *aditiḥ ...*; BaudhGS 2,4,9 tābhir śira unatti *āpa undantu ...*; cf. further KauthumaGS 14; VādhGS 1,9; ĀpGS 1,17,7; Kauś. 53-54. In the latter part of the quotation, *trir āpo 'smin* is emendation for *st(r)isosmin* in the mss.

The emendation of the final śloka is uncertain: the mss. read *yathā dhūmā pi lākṣam asthūlam asprṣṭahala-kārmuka(h) akā(rā)ntāmvaravarṇāṅgam avyaktāsya dvijaṃ vidur iti*.

JGS 1,17,9.

cauḷakaraṇena mantrā vyākhyātāḥ

cauḷa===khyātāḥ // cūlā śikhā yeyaṃ madhye mastakam avasthitā / tatsaṃbandhañ cauḷam / kriyā karaṇam / cauḷañ ca karaṇañ cauḷakaraṇam / cauḷakaraṇena jaṭākaraṇena godānakaraṇam vyākhyātam / avikṛtaṃ virūpākṣahomāntaṃ samyag eva kṛtvācamyeta snānīyādi ca prokṣyeteti viśeṣaḥ //

JGS 1,17,10.

upanayanenādeśanam

Note: Caland's ed. *upanayanena vratādeśanam* without variants, but Bhavatrāta's commentary quotes the sūtra twice without *vrata-*, and also the explanation of the sūtra supports the omission.

upa===śanam // vakṣyati *apoddhṛtya srajam ādeśayīta-* (JGS 1,17,22) iti / tatreyam mati[s] syāt / vratāntaram evedam ādiśyate yathā gaudānikādīnīti / yat tv aupanayanikam ādeśanan tat sādharmyeṣyate / tadartho 'yaṃ yatnaḥ / upanayanenopanayanādeśanenehatyam ādeśanam vyākhyātam / yathā śrībrahmadattagaṇakathāyāṃ vadanti *medhā kātyāyanena kathitā-* (source?) iti tadvat /

nanu gaudānikādīnām apīdrśam evādeśanam / uktañ ca *tad etad vratādeśanam sarvatra-* (JGS 1,11,73) iti / atra brūmaḥ / yady api ghṛtāktānām samidhām mantrāṇāñ cābheda ādiśyamānas tu niyamaviśeṣo *vratāñ carīṣyāmi-* (JGS 1,11,69) iti pratijñāyamāno 'nya upanayane 'nyo gaudānikādiṣu / samidādhānādīny ācāryādīnatādīni bhakṣacaraṇādīni yāni cānyāni brahmacāriṇas sāmānyavratāni ca yaś ca kālāvadhīr *dvādaśa varṣāni-* (JGS 1,17,1) iti *yāvavadhyayanam* (JGS 1,17,3) iti vā tāni sarvaṇi pariḡhya *vratāñ carīṣyāmi-* (JGS 1,11,69) ity upanayane pratijñāyate / gaudānikādiṣu tu *sāyaṃ prātar udakopasparśanam* (JGS 1,15,2) ityādi tatra tatroktan dharmajātaṃ kālāś ca saṃvatsarādir iti sarvatrāpy ādeśanam bhidyeta /

evam api gaudānikādisaṃbandhinām ādeśānām viśiṣṭaviśayāṇām iha prāpter upanayanādeśasya ca- *ādeśayīta-* (JGS 1,17,22) iti vidher eva prāpter ayaṃ vidhir anarthakaḥ / kiñ ca / idan nanu bhavanmatam / brahmacāridharmas sarvo 'py upanayane *vratāñ carīṣyāmi-* (JGS 1,11,69) iti pariḡhyādiṣṭa iti / tathā ca sati tasya dharmasyā samāvartanād anucaramāṇasya punarādeśanam apy anarthakaṃ syāt / nobhayam apy anarthakam / ayaṃ vidhir asmin kṣaṇe brahmacāridharmasyāsamāpanatvam avagamayati / ādeśanan tv apeta-sya punaḥpariḡrahāya /

kathaṃ punar *upanayanenādeśanam* itīyatā prakṛtadharmaparyavasānaṃ bhavati / idam ucyate / *ādeśayīta-* (JGS 1,17,22) ity uktvānantaram eva vakṣyati *uktā dharmās saṃvatsaresu* (JGS 1,17,23) iti / tad gaudānikādīdharmajātasyaivedam ādeśanan na kasya cid anyasyeti prasaṅga idam ucyata *upanayanenādeśanam* iti / na copanayanotpattayo dharmā snānapravṛttayas sann iva putrañ janayitum ādeṣṭuśakyā aśakyārthavidhānāc cāsya

vākyasya prasaktam ānarthakyam / tac cācāryaprāmāṇyād ayuktam / na ced ayuktam ity aśakyam śakyam bhavati / tathā tu kalpyam yathāyam uparodho na syād iti / upanayanādeśoktisāmarthyād evopanayanādiṣṭasya vratasya kṣaṇaparyavasānam anumimīmahe / yathā puri vasantaṃ rājānaṃ paśyantaś śṛṅvataś ca vyaṃ kadā cid āgantukebhyaḥ puram adyāgato rājeti śraddhānīyavacanam upalabhya tadbālād anumimīmahe prāvasat khalv antarā rājeti tadvat /

nanu ca tatraiva vaktavyam *apoddhṛtya srajam upanayanenādeśayīta-* (cf. JGS 1,17,10 and 1,17,22) iti / tathā ca kramānurodho lāghavañ ca bhavatīti / atra brūmaḥ / *upanayanenādeśanavādasya* dvayaṃ prajojanam / brahmacārīvratalakṣanoparam ājñāpanād vratasamāptisamidādhānam ādeśanakāle ca tadvratānāṃ punanaḥparigrahaḥ / yadi ca- *upanayanenādeśayīta-* iti tatraivocyeta samāptisamidhām ādhānan na sidhyet / yadi ca kathañ cit paribhāṣayaiva siddham ity ucyeta sthānan tu naivāsya jñāyeta / atra tu vacanāt pradhānahomānantaram āsām ādhānaṃ siddham //

Note: Brahmadata is the virtuous king of Kāśī who figures in Budhasvāmin's Bṛhatkathāslokaśaṃgraha (5,228, etc.) and in Somadeva's Kathāsaritsāgara (1,3,27, etc.). Both works are later than Bhavatrāta, but they go back to Guṇāḍhya's lost Bṛhatkathā, which is reflected also in the works of Subandhu, Bāṇa and Bhavatrāta's acquaintance Daṇḍin (who however does not mention Brahmadata nor Kātyāyana in his Daśakumāracarita). In Somadeva's version the story is told by Vararuci alias Kātyāyana (1,2,1 tataḥ sa martyavapuṣā puṣpadantaḥ paribhraman / nāmnā vararuciḥ kiṃ ca kātyāyana iti śrutaḥ ... 1,2,26 ... granthalakṣaṇi sapta sapta mahākathāḥ / kātyāyanena kathitāḥ ...).

JGS 1,17,11.

na tv iha niyuktam ahatam vāsaḥ

Note: The whole sūtra is quoted in Bh on JGS 1,15,1.

natvi===vāsaḥ // iha tv ahatam vāso na niyuktan na dhruvapravṛtti / syād vā na vety arthaḥ /

kutaḥ punar ahatavāsaḥprasaṅgaḥ / kiṃ prasaṅgena / aprasaktam api hi bhāvavivakṣārtham vikalpyate /

nanv aprasaṅge nipāto 'yam ihaśabdo vyartha[s] syāt / evañ cet prasaktam eva bhavatu / asti hi smṛtir *vastropavītamekhalājīnadaṇḍāḥ pravratam yathopanayanam ādeyā* (source?) iti / sarvavrataṣu pañcataye 'sminn avaśyaṃ bhāvini vāsomātram ihaitasmin vikalpyate /

aparaṃ matam / *ahatam vāsa* iti tadādi pañcatayam upalakṣyate / tasmān mekhalādayo 'py anityā godānakaraṇa iti //

JGS 1,17,12.

sarvāṇi lomanakhāni vāpayec chikhāvarjam
ity audgāhamāniḥ

Note: *sarvāṇi lomanakhāni* quoted in Bh on JGS 1,18,11. — Audgāhamāni is quoted as an authority also in GGS 3,10,5 and 11 (or 7 and 13 in Knauer's ed.), and in Upagranthasūtra 1,7.12.13; 3,1; and mentioned in the Gaṇapāṭha on Pāṇini 2,4,59; 4,1,41; 4,2,138, and in Pravara 43 of the BaudhŚS.

sarvā===māniḥ // samidādhānānantaram udakānayanādi / vapane tv ayam viśeṣaḥ / śikhāṃ varjayitvā sarvāṅy anyāni lomāni ca nakhāni ca vāpayed ity audgāhamānir ācāryo vadati / udgāhamāno nāma kaś cit / tasya putra audgāhamāniḥ /

nanu yathā snāne tatthehāpi lomaśabdaḥ keśaśmaśrū na grhṇāti / naivam

alomakam śira iva sūryaraśmayas tapanti me matim

anagham abhavac chiras tapasvinām uttaroṣṭhalomabhir (source?)

ityādidarśanāt / snāne tu yat keśaśmaśrugrahaṇan tat tatraiva yojayiṣyāmaḥ (Bh on JGS 1,18,7-11) /

nanu punar yās śikhāḥ paritas tā api varjanīyāḥ / atra brūmaḥ / ekaiva śikhā yeyam madhye / yās tu paritas tā jaṭā nāma / tāsṅv api śikhāśabdo yady api kva cid dṛśyate *triśikhaḥ pañcaśikha* (BaudhGS 2,4,17) iti sa śikhayā sādṛśyāt sahotpattēś ca gauṇo mantavyaḥ / yadi ca tāsām api varjanam abhipraiṣyad *jaṭavarjam* ity akathayiṣyat / jaṭāśabdena hy utpāditānām āsām śabdāntareṇātra grahaṇam asati viśeṣe yuktam iti / tatas siddham āsām avacanam /

kiṃ punar idaṃ sarvalomanakhavapanam anityam / śira evāpi cauḷavad upyeta / kuta etat / ācāryāgrahaṇāt / atra brūmaḥ / *audgāhamānir evam icchati-* ity ukte nedam labhyam *anye necchanti-* iti yathā *dīrghāyur astu me putra* ity ukte- *anye 'lpāyusaś santv* iti / yadi vānityam aiṣiṣyata *vā-* iti laghv avakṣyata / tasmān nitya evāyaṃ vidhiḥ /

yatas tv idaṃ sarvalomanakhavāpanādi sragābandhanāntaṃ brahmacāriṇaḥ pratiśiddham abhūtapūrvam vidhisāmarthyād āpāditan tataḥ kriyamāṇam apy āśaṅkyeteti / tannivāraṇārtham atrācāryagrahaṇam kṛtam / mahān ācārya audgāhamānir apy evam icchati / tato 'tra nāśaṅkyam / saṃpad evāto bhavātīti / yathā rājñā pītam idaṃ pānīyam iti / yathā ca goghnavidhau *pāpmānam eva tad dhata* (JŚS 2,20) iti tadvat /

kaś cid anyāgamaśrānto gr̥hyavaitānikāgamam svayam aihata vijñātun tajjñāś śuśrūṣayā vinā tena tv abhinavāḥ ke cit prayogaḥ prāśu cakrire tasyānvaye 'pi lakṣyante rājyākṣmādi varcate appūrṇapātrakaraṇam ādau puṃsavanakriyā kriyā ca snānahomasya śikhāvapanam atra ca evaṃ katipaye 'nye 'pīmān ahānibhayāt tu tān mohamūlān api jñātvā na tyajaty eva tat kulam tasmān medhābhīmānena muktvā guruparamparā na prapadyeta govartma spaṣṭavartmāyate 'pi hi sandihyeta grahītavyaṃ yady apīdaṃ vadann iti gurūpadeśād ekānto bhavan na tu yathāruci hastādiyogi sīmantaṃ kim ahastādiyogy atho bhūmispr̥ṣṭha iti grāhyam abhūmispr̥ṣṭha ity atho aratnimātra iti tv atha [...]

kiṃ karomīti kiṃ vedam iti mantraṃ samāpya te vinopadeśasantānāt sandeheṣv evamādiṣu

na hy asti nirṇayan tasmān mithyān ācāryakarma tat //

JGS 1,17,13.

uptakeśa[s] snāyāt

upta===snāyāt // uptāḥ prakṣiptā nikhātāḥ keśā asyety uptakeśaḥ / dhānyapalve goṣṭhe
vā keśeṣu nikhāteṣu snāyāt / snānāt pūrvan nikhāned ity arthaḥ / cauḷakaraṇe hi karma-
samāptau nikhānanam /

apara āha / uptakeśaḥ kṛtanāpitakarmaka[s] snāyād iti /

anayoḥ pakṣayoḥ ka[ś] śreyān / pūrvasmin vyākhyāmātram / uttaraḥ kṛtāntaḥ //

JGS 1,17,14.

vanaspater (JGS 1,17,15) iti

vanaspatīnām snānīyena tvacam unmr̥dnīte

vana===dnīte // yenāṅgāny unmr̥dya snāti tat snānīyam / anena yajuṣā vanaspatīnān
tvacā snānīyena saṃpannena tvacam ucchādayati / mantraliṅgopagrahaviśeṣābhyām svayam
eva / pūrvasmād vidhes sakṛt snātvā cāntena snānīyam upādeyam / *abhihared* iti paṭhataḥ
paśyāmaḥ / yadi tu labhyeta- *abhihara* iti samyag bhavati //

JGS 1,17,15.

vanaspates tvag asi

śodhani śodhaya mā

tān tvābhihare dīrghāṣṭvāya varcasa iti

Note: This mantra is quoted *pratīkena* (*vanaspates*) in JGS 1,17,14.

vana===iti //

JGS 1,17,16.

vanaspatīnām gandho 'si- (JGS 1,17,17) iti

snātvā-

anulepanena kurute

vana===rute // unmr̥dya puna[s] snātvānulepanenātmānaṃ saṃskurute / snānasamāptau
vastrāntaraparidhānācamane smṛtisiddhe kṛtvā svasthāna upaviśyānulepanam ādadīta //

JGS 1,17,17.

vanaspatīnām gandho 'si

punṣyagandha punṣyaṃ me gandham kuru devamanuṣyeṣu

tan tvābhihare dīrghāyusṭvāya varcasa iti

Note: This mantra is quoted *pratīkena* (*vanaspatīnām gandho 'si*) in JGS 1,17,16.

vana===iti //

JGS 1,17,18.

vanaspatīnām puṣṣam asi- (JGS 1,17,19) iti
srajam ābadhnīte

vana===dhnīte //

JGS 1,17,19.

vanaspatīnām puṣṣam asi
puṇyagandha puṇyam me gandham kuru devamanuṣyeṣu
tan tvābhihare dīrghāyusṭvāya varcasa iti

Note: This mantra is quoted *pratīkena* (*vanaspatīnām puṣṣam asi*) in JGS 1,17,18, and in Bh on JGS 1,1,19: āsmākīno 'pi mantrō vanaspatīnām puṣṣatvam avagamayati *vanaspatīnām puṣṣam asi-* iti.

vana===iti //

JGS 1,17,20.

ādarśo 'si- (JGS 1,17,21) ity
ādarśa ātmānaṃ vīkṣeta

āda===kṣeta //

JGS 1,17,21.

ādarśo 'sy
ā mā drśyāsan devamanuṣyā ubhaye
śobho 'si śobhāsam ahan devamanuṣyeṣu
roco 'si rocāsam ahan devamanuṣyeṣu iti

Note: This mantra is quoted *pratīkena* (*ādarśo 'si*) in JGS 1,17,20.

āda===ṣviti //

JGS 1,17,22.

apoddhr̥tya srajam
ādeśayīta

Note: The whole sūtra is quoted in Bh on JGS 1,11,68 and (three times) in Bh on JGS 1,17,10; *ādeśayīta* is quoted in Bh on JGS 1,17,10. Bhavatrāta's reading differs from that of Caland's ed., *ādeśayeta*, and from the variant readings recorded there: *ādeśayata* B, *ādeśayeti* M2, *ādeśayate* M1.

apo===yīta // ādarśāvekṣaṇānantaraṃ srajam asyācāryo 'panīya punar eva brahmacaryam
ādeśayet / vratasamidha ādhāpayet //

JGS 1,17,23.

uktā dharmās saṃvatsareṣu

Note: The whole sūtra is quoted in Bh on JGS 1,10,10 and on JGS 1,17,24.

uktā===reṣu // gaudānikavrātikopaniṣadeṣu ye dharmā uktās te cātra sārdham up-
anayanādeśanānubandhibhir dharmaiḥ pariḡhyeran / ādeśanānantaram upariṣṭāntantram
prāyaścittāhutyantaṃ kṛtvā mūrdhārambhajapaḥ kāryaḥ //

JGS 1,17,24.

gaur dakṣiṇā

gaur dakṣiṇā // caṇḷakaraṇātideśasiddher ayaṃ vidhir anarthakaḥ / nānarthako brahma-
caryānte dātavyadakṣiṇāntaravidhānārthatvāt /

uktā dharmās saṃvatsareṣu (JGS 1,17,23) ity etadantam eva godānakaraṇaśāstram / tato
'yaṃ brahmacārī kṛtagodānakaraṇaḥ / vedabrahmacaryam evedam ā pariḡhītakālāvadheś
caran kālasamāptau gām ācaryāya datvā snānārho bhavati /

nimantrya gurum arthena- ityādi smṛtyāgataṃ vasu
yad ekago'varārdhyan tat syād itiha niyamyate // //

Note: For the quotation cf. ĀśvGS 3,9,4 (3,8,25 in Aithal's ed.) *gurum arthena nimantrya*.

JGS 1,18. (samāvartanam)

JGS 1,18,1.

vedam adhītya

vratāni caritvā

brāhmaṇa[s] snāsyān saṃbhārān upakalpayate-

ahataṃ vāsa

erakāṃ

snānam

anulepanam

sumanasa

añjanam

ādarśam

ahate vāsasī

trivṛtaṃ maṇiṃ

vaiṇavan daṇḍaṃ

śukle upānahau

Note: *vedam adhītya* quoted in Bh on JGS 1,17,3 and on JGS 1,18,59.

veda===nahau // ayam brāhmaṇo vedañ cādhitya vratāni caktāni caritvā gurvanujñāta[s]
snāsyann samāvartsyann ahatavāsaḥprabhṛtīm etān saṃbhārān pariḡrḥṇāti / erakety āstara-
kākhyā / snānīyam eva snānam / śukle anuparakte /

vratacaraṇavedādhyayanayor aikakālyād *vedam adhītya-* ity ayuktam / nāyuktaṃ *yajñais
sadaḥṣṇair iṣtvā brahmacaryan niṣevya ca pitṛñāṃ prajayānṛṇyaṃ gatvā muktīpathaṃ
vrajed* (source?) iti *dīrghaṃ viśrāṇy abhyuktveṣṭvā divam ākramsta bhūpatir* (source?) iti
ca darśanāt / paurvakālyaviyuktasyāpi kva cit tkasya ktvāpratyayasyābhyupagamanīyār-
thatvāt /

atha vā vākyadvayam idam anuṣaṅganyāyena kalpyam / *vedam adhītya snāsyann etān
saṃbhārān upakalpayata* ity ekaṃ vākyam / tato *vratāni caritvā snāsyann saṃbhārān upa-
kalpayata* ity aparaṃ vākyam / evañ ca sati vidyāsnātakavratasnātakayor api pariḡrahaḥ
kṛto bhavati /

nanu tayor eva syān na vidyāvratasnātakasya / naivaṃ prasajati / bhavati hy ayam vidyā-
snātakeḥ bhavati ca vratasnātakeḥ / tasmād adoṣaḥ /

kiṃ punar brāhmasyaiva snānan netarayoh / atra brūmaḥ / sarvavarṇānām gārhashtya-
vidhānāt tasya ca gurukulād asamāvṛttair aśakyatvāt samāvartanāṅgatvāc ca snānakriyā-
yā varṇatrayeṇāpi snātavyam / atra tu brāhmaṇagrahaṇaṃ vedādhyayanavratacaraṇānan-
taraṃ brāhmaṇa[s] snāti / kṣatriyavaiśyau tu na tāvataḥkṛtināu bhavataḥ / dhanurveda-
vāṅigāgamāv api tāv adhītya *snāta* ity asya viśeṣasya jñāpanārthaḥ kṛtaḥ /

nanu brāhmaṇeṇāpi vyākaraṇādiṣu yatna āstheyah / satyam / na tu brāhmaṇenaiva sar-
vair api / vedāṅgatvād vedādhyayanacodanayaiva tu vyākaraṇāyadhyayanaṃ pariḡrḥītaṃ
mantavyam / dhanurvedavaṅigvidyayos tv eva vedāṅgatvād aparigraha iti / tatpariḡrahār-
thañ jñāpanaṃ kṛtam /

kiṃ punaḥ pārvaṇādau godānānte vidhāv akṛtā saṃbhāropakalpanacodanā- atraiva kri-
yate / atra brūmaḥ / sarvatrāpi kriyāṅgabhūtasya dravyajātasyārthata evopakalpanaṃ
sidhyati / atra tu snānottarakālabhāvinām saḥkārānām vastraparidhānaprabhṛtīnām prāp-
nuvatāṃ kramaḥ keṣāñ cid āśaṅkyeteti / tad aṅgānān dravyāṅām ānupūrvyapratipādana-
phalam eva saṃkīrtanaṃ kriyate nopakalpanaphalam / anena krameṇopādeyañ saṃbhārān
upakalpayata / iti hi varjyam /

yady evam *erakām ahatam vāsa* iti vācyam / nāyan doṣaḥ / na hy erakā pūrvam upayuj-
yate na paścād ahatam vāsaḥ / ubhayaṃ khalu sahaivopayujyate / upaveśanārthe hy ete
nāstaraṇārthe / tata ubhayaḥ akramatvād yathāruci nyāsaḥ kṛtaḥ //

JGS 1,18,2.

nāpita upaklpta uttarata upatiṣṭhati

nāpi===ṣṭhati // nāpita upaklptas saṃpanna[s] svakarmaṇi nipuṇaḥ yajñāyatanaṣyottara-
tas sannidhau tiṣṭhati //

JGS 1,18,3.

erakām āstīrya-

ahatena vāsasodagdaśena pracchādya

tatrainam prānmukham upaveśya

daṇḍam apsu ṣādayed

dviṣatāṃ vajro 'si- iti

era===sīti // homasaṃbhavaḥ paścāt pratipādayiṣyate (cf. Bh on JGS 1,18,7) / tataḥ purastātantrasamāptāv idam ucyate / avacane 'py ābhimukhyasaṃpattaye paścād agner erakām āstīryāhataavāsasodīcīnadaśena saṃvṛtya tasyāṃ prāṇmukham upaveśya tasya daṇḍam atraiva pātrāvasthitāsv apsv anena yajuṣācāryas sādayet / daṇḍasādanāt tu pūrvaṃ vratāntasamidha ādheyā iti purastād eva pratipāditam / tasmād āhitasamitko 'yam erakām upaveśya / yuktam eva cedam / avisṛṣṭavratasya hi brahmacāriṇo nairakādāv upaveśanan daṇḍādivisargaś copapanna iti //

JGS 1,18,4.

mekhalāṃ visraṃsayed
ud uttamam (JS 2,5,1) iti

mekha===miti //

JGS 1,18,5.

tāñ caivāpsu ṣādayet

tāñcai===dayet // idam api dvayam ācāryakartṛkam eva //

JGS 1,18,6.

keśāntakaraṇena mantrā vyākhyātāḥ

keśā===khyātāḥ // ukteṣu saṃbhāreṣu ye santi teṣāṃ upayogamantrāḥ keśāntakaraṇenaiva vyākhyātāḥ / snānānulepanasumanasa ādarśam *vanaspates tvag asi-* (JGS 1,17,16) ityādimantrair upayujīta na tūṣṇīm ity arthaḥ /

kim asmin vidhāv asati catuṣṭayam idam mantrā nopasarpeyuh / ko 'tra saṃśayaḥ / evañ ced upayogo 'pi vidhātavyaḥ / so 'py avacanena prāpnoti / atra brūmaḥ / upakalpanasāmarthyād evopayogas sidhyati / na mantrayogam ākāṅkṣate / anupayujyamāneṣv eva hi snānādiṣv anarthakan tad upakalpanam syāt nāmantrayogiṣu / tatas siddhaḥ upayoga iti / mantrāṇām eva prāpaṇam kriyate //

JGS 1,18,7.

parivāpanāñ ca

pari===nañca // vakṣyati *śiro 'gre vapate tata[s] śmaśrūṇi tata itarāṇy aṅgāny anupūrvyeṇa-* (JGS 1,18,8-10) iti / tasyāyam itikartavyatātideśaḥ kriyate / yad atra parivāpanan tac ca keśāntakaraṇena vyākhyātam / yena kālenodagayanādinā yādṛśena cāhutipañcatayātmanā homasamudāyena bahupūrṇapātreṇa yaś cānyair ānaḍuhagomayādibhiḥ keśāntakaraṇaparivāpanam bahavidhair aṅgair aṅgavat saṃpannam tathavedam api parivāpanam saṃpadyetety arthaḥ /

yady evam snānādimantrāṇām apy ata eva siddheḥ pūrvaṃ vākyam anarthakam / nānarthakam / dvividhā hi keśāntakaraṇe kriyātatiḥ / vapanāṅgabhūtā kā cid yā cauḷakaraṇād āgatā / kā cid anyaiva yāsāv *uptakeśa[s] snāyād* (JGS 1,17,13) ity ataḥ pareṇa vidhiṣaṭkena

pratipāditā / tasya vapanāṅgasyaivedaṃ vākyam prāpakam iti kṛtvā pūrvam vākyam uktamantraprāptaye nyastam /

yady evaṃ *keśāntakaraṇena vyākhyātam* iti bhavatu / sarvam uktam sidhyati / satyam etat / anīṣṭan tu bahu prasajati / kim iti ced brahmacaryāntasamidhāṃ pradhānakālottaratā sragānantaryam ādarśasya sragapoddharaṇam taduttarakālatvaṃ vāsaḥparidhānasya / tathā ca sati saṃbhārāṇām upayogānupūrvyaṃ viruddhakramam / ya[s] snānopakalpa nāmnā tasya mṛgyaprayojanatvam iti / tasmād yathābhīhitam eva sādhyāḥ /

mekhalāṃ sādāyitvā mahāvyaḥṛtivrūpākṣair juhōti / atha *sarvauśadhībhir* (JGS 1,10,10) ityādi pratipadyate / tatrāyam viśeṣaḥ //

JGS 1,18,8.

śīro 'gre vapate

Note: The whole sūtra is quoted in Bh on JGS 1,18,7.

śīro===pate // atra lakṣaṇayā *śīra* iti tadyoginaḥ keśā gṛhyante / itarathā hi śīraśchedaḥ prasajet / śīra[s]sthāni lomāni prathamam vapate //

JGS 1,18,9.

tata[ś] śmaśrūṇi

Note: The whole sūtra is quoted in Bh on JGS 1,18,7.

tata===śrūṇi //

JGS 1,18,10.

tata itarāṅy aṅgāny anupūrvyeṇa

Note: The whole sūtra is quoted in Bh on JGS 1,18,7.

tata===rvyeṇa // ihāpy *arigāni*- iti lakṣaṇayaiva / itareṣv aṅgeṣu yāni lomāni tāny anukrameṇa yāni yāny uparitanāni tāni tāni prathamam ā nakhebhyo vapate /

kiṃ punar godānakaraṇe kramaniyamo nāsti / nāsti niyamahetor abhāvāt / ayam eva tatrāpy astv iti cen na tatrānuktvā- iha vacanāt /

evañ cet pādādi śīro'ntam api godānakaraṇe vapanam bhavati / naivam bhavati lokācāra- virodhāt / dvau tu vapanakramau lokavedayor dṛṣṭau / keśān agre tata[ś] śmaśrūṇi tato nikakṣāv ity ekaḥ / śmaśrūṅy agre tato nikakṣau tataḥ keśān tato 'nyāni lomānīty aparāḥ / tayor anyatarasya sarvavapaneṣu parigrahaḥ / atra tu pūrvo niyamyate / ubhāv api godānakaraṇe vikalpyete //

JGS 1,18,11.

keśaśmaśrulomanakhāny aśvatthasya mūle nikhāned

udumbarasya vā-

apahato me pāpmā- iti

keśa===pmeti // anyatarasya mūle nikhanet / svayam eva tu mantralingāt /
yathāmutra *sarvāṇi lomanakhāni-* (JGS 1,17,12) iti tadval lomagrahaṇād eva siddheḥ
keśaśmaśrugrahaṇam anarthakam / nānarthakam keśaśmaśrūṇi dhānyapalve goṣṭhe vā
(cf. JGS 1,10,35 and Bh on JGS 1,17,13) mā nikhāniṣatety etadarthatvāt //

JGS 1,18,12.

śītoṣṇābhir adbhir hiraṇyāntarhitābhir enam snāpayet-
śivā naś śantamā bhava sumṛḍḍikā sarasvati
mā te vyoma sandṛśi- (TĀ 4,42,1c-e; ĀśvŚS 8,14,8a-c) iti

Note: *hiraṇyāntarhitābhis* quoted in Bh on JGS 1,7,2.

śīto===śīti // śītasamspṛṣṭā uṣṇās śītoṣṇāḥ / yathā jalatakram upalapāmsava iti / atha
vā dvandvam eva śītās ca- uṣṇās ca śītoṣṇāḥ / yathā śvatakrṣṇā gāvo navapurāṇā vṛihaya
iti / śītoṣṇābhir adbhis suvarṇena vyavahitābhir enam ācārya 'naya rcā snāpayet / liṅgāder
virodhahetor abhāvād ācāryeṇaiva mantrō vācyaḥ /

JGS 1,18,13.

rohiṇyāṃ snāyāt

rohi===snāyāt // snānasya nakṣatravikalpāḥ kriyante / rohiṇyān nakṣatre snāyāt /
kiṃ vapanāntam kṛtvā rohiṇīm ākāṅkṣate / naivam / *snāyād* iti hi samāvartetety arthaḥ
/

yady evam ādita eva nakṣatramidhānam yuktaṃ yathā sīmantādiṣu (cf. JGS 1,6,3-4) /
nāyam paryanuyogas tulyāyām arthakṛtau / yathāruci vākyaṇy ācāryā racayanti / atha
vā cauḷakaraṇīyanakṣatramidher godānam praviśyehāgatasya rohiṇyādividhayo māpavāda-
tvenāvasthitaśeṣā eva syur ity evamartha eṣām iha nyāsaḥ / yadi *rohiṇyāṃ snāyād* iti
karmādāv ucyeta *punye nakṣatra* (JGS 1,6,3) iti karmādisthaṃ vidhin tulyatvāpavadata /
iha tu vacane vailakṣaṇyam āpādyā tasyaiva śeṣo bhavati *punye nakṣatre rohiṇyāṃ punye*
nakṣatre mṛgaśīrasi- iti //

JGS 1,18,14.

prajāpater vā etan nakṣatram
prajāvān bhūyāsam iti

prajā===miti // prajāpater hi etan nakṣatram yad rohiṇī / yato 'ham atra snāmi tataḥ
prajāpatiṃ prapanno 'smi / tasyaiva ca bhagavato 'nugrahāt prajāvān bhūyāsam iti
snāsyān manasā samkalpyeta / evam eva vākyaṇy uttarāṇi gamayitavyāni //

JGS 1,18,15.

mṛgaśīrasi snāyāt

Note: The whole sūtra is quoted twice in Bh on JGS 1,8,13.

mṛga===snāyāt //

JGS 1,18,16.

somasya vā etan nakṣatram
somejyā mopanamed iti

soma===diti //

JGS 1,18,17.

tiṣye snāyāt

Note: The whole sūtra is quoted in Bh on JGS 1,8,13.

tiṣye===snāyāt //

JGS 1,18,18.

bṛhaspater vā etan nakṣatram
brahma bṛhaspatir
brahmavarcaṣī bhūyāsam iti

bṛha===miti //

JGS 1,18,19.

haste snāyāt

haste===snāyāt //

JGS 1,18,20.

savitur vā etan nakṣatram
savitṛprasūto bhūyāsam iti

savi===miti //

JGS 1,18,21.

anūrādhāsu snāyāt

Note: The whole sūtra is quoted in Bh on JGS 1,8,13.

anū===snāyāt //

JGS 1,18,22.

mitrasya vā etan nakṣatram
mitrāṇāṃ priyo bhūyāsam iti

mitra===miti //

JGS 1,18,23.

śravaṇe snāyāt

Note: The whole sūtra is quoted in Bh on JGS 1,8,13.

śrava===snāyāt //

JGS 1,18,24.

viṣṇor vā etan nakṣatram

yajño vai viṣṇur

yajño mopanamed iti

viṣṇo===diti //

JGS 1,18,25.

tam ahatena vāsasā paridadhīta

parīmaṃ soma- (JGS 1,11,9) iti

Note: Cf. JGS 1,11,8 tam ahatena vāsasā paridadhīta *parīmaṃ soma-* (JGS 1,11,9) iti yathāvarṇam.

tama===meti // sragābandhanāntam avikṛtam / vāsasos tu yathopakalpanam ādarśam
avekṣya paridhātavyayos sator anyatarasyāyaṃ prāg añjanād vacanenāpakarṣaḥ kriyate /
upakalpanakramam eva tūttariyam anu ruṇaddhi //

JGS 1,18,26.

savyam agre 'kṣy añjīta

yaśasā mā- (JS 2,2,2) iti

Note: *savyam agre* quoted in Bh on JGS 1,18,27.

savya===meti // pūrvam savyam akṣy etaya rcāñjīta //

JGS 1,18,27.

atha dakṣiṇam

atha===kṣiṇam // atha dakṣiṇam akṣy anayāñjīta /

pūrvasmin vākye 'gragrahaṇam anarthakam / nānarthakan dakṣiṇasya mantraprāpaṇārtha-
tvāt / agre savyam / ayam eva viśeṣo nānya iti hi kalpyate / idam apy ata eva siddham /
yāvatkṛtas savyan tāvatkṛtva eva dakṣiṇam iti /

atha vā *savyam agra* (JGS 1,18,26) ity ata eva dakṣiṇasyāpy añjanam siddham / idan tu
vākyam mantrasaṃbandhāya / dakṣiṇam apy anaya rcti / tadartham hi vyavasthayaivāñ-
jitan na vyatiṣaṅgam iti //

JGS 1,18,28.

trivṛtaṃ maṇiṃ kaṇṭhe pratimuñcate

trivṛtaṃ==ñcate // ādarśe 'veṣya dvitīyena vāsasā kṛtopavyānasyaitad ucyate / trivṛtaṃ
maṇiṃ sūtre protaṃ kaṇṭhe āsañjati //

JGS 1,18,29.

pālāśaṃ svastyayanakāmaḥ

pālā==kāmaḥ // suṣṭhujīvanakāmaḥ pālāśaṃ maṇiṃ pratimuñcet //

JGS 1,18,30.

svastyayano 'si- iti

Note: The same mantra accompanies the bestowal of the stick to the student in JGS 1,11,51.

svastyā==sīti // tasyāyaṃ mantraḥ //

JGS 1,18,31.

bailvaṃ brahmavarcasakāmaḥ

bailvaṃ==kāmaḥ // bailvaṃ bilvāvṛttaṃ maṇiṃ [brahmavarcasa]kāmaḥ //

JGS 1,18,32.

brahmavarcasī bhūyāsam iti

brahma==miti //

JGS 1,18,33.

ārkam annādyakāmaḥ

ārka==kāmaḥ // annam annādyam ity abhedat / atha vā kasya cid annam asti nādana-
śaktiḥ kasya cit sāsti netarat / tat tūbhayam annādyāśabdena parigṛhyate / attuṃ śakyam
ādyam annam annādyam yaḥ kāmāyate so 'nnādyakāma iti / arthato 'danaśaktir apy uktā
bhavati / śrūyate ca *yaḥ kāmāyetānnavān annāda[s] syām* (cf. TS 2,2,4,1 and BŚS 13,6
yaḥ kāmāyetānnavānt syām iti ... yaḥ kāmāyetānnādyāḥ syām iti; ŚĀ 11,8 and BŚS 3,26:
97,13 *annavān annādo bhūyāsam*) ityādi //

JGS 1,18,34.

arkavān annādo bhūyāsam iti

arka==miti // ayaṃ mantrō 'nnādyakāmaśabdasyoktān niruktiṃ muktasaṃśayāṃ karoti
/

ya[s] svastyayanādīni na kāmāyate tasya kīdṛśo maṇiḥ / ucyate / yady apy uparitanau
kāmau viśiṣṭavṛttī prathamasya sādharmaṇatvāt pālāśas sarveṣāṃ bhavati / na hi kaś cid
api suṣṭhujīvanan necchati //

JGS 1,18,35.

*gandharvo 'si viśvāvasus
sa mā pāhi
sa mā gopaya-* iti
vaiṇavan daṇḍam upādhatte

gandha===dhatte // *upādhatta* iti śarīraṃ sprśan dhārayatīty arthaḥ //

JGS 1,18,36.

*upānahāv ādadhīta
netre stho nayataṃ mām* iti

upā===miti // hastenādadhīta saha ca mantra 'rthataḥ //

JGS 1,18,37.

dakṣiṇam agre pratimuñcate

dakṣi===ñcate // ādānasārthatāyā evāttayoḥ pratimokas siddhaḥ / tataḥ pratimokānu-
vādena ca dakṣiṇaprāthamyam idan niyatam / atha tantraśeṣas samuddhāraṃ bhajavas
sagodakṣiṇas samāpyate //

JGS 1,18,38.

tasya vratāni bhavanti

tasya===vanti // tasya snātakasyaitāni vratāni bhavanti / avadhyānupadeśād āntād
anuṣṭheyāni //

JGS 1,18,39.

nājātalomnyopahāsam icchet

Note: The whole sūtra is quoted in Bh on 1,19,3.– Cf. GGS 3,5,3 nājātalomnyopahāsam icchet.

nājā===micchet // bālyāt svabhāvato vā yasyā lomāny adho nābher na sañjāyante sā
strī- ajātalom[n]ī / tayā maithunan nākāñkṣeta bālayā / api *tryaṣṭavarṣo 'ṣṭavarṣām vā-*
(Manu 9,94c) ityādivacanānuvṛttau prasajati //

JGS 1,18,40.

varṣati na dhāvet

Note: Cf. GGS 3,5,11 na varṣati dhāvet.

varṣa===dhāvet // varṣati parjanyaena tatparihārāya [na] dhāvet / vartamānakālagrahaṇād
varṣiṣyatīti na doṣaḥ //

JGS 1,18,41.

nopānahau svayaṃ haret

Note: Cf. GGS 3,5,12 nopānahau svayaṃ haret.

nopā===haret // ātmana upānahau svayan na haret /

kuto 'yan niyama *ātmana* iti / svayaṃgrahaṇāt / yadi hi pitrādyupānahor api haraṇam anena naiṣṣiyata *nopānahau hared* ity avakṣyata /

yady evam ātmana eva pratiṣedhād anyeṣāṃ sarveṣāṃ ayam upānahau haran na duṣyati / atra brūmaḥ / prasaṅge sati pratiṣedho bhavati / asaty apy asmin pratiṣedhe- *aguroḥ preṣyakarma ca-* (source?) ityādismaraṇād ātmano vāyam upānahau hared agurūṇāṃ vā na sarvapatikānām / tatas samyag evoktam *ātmana* iti //

JGS 1,18,42.

na phalāni svayaṃ pracinvīta

Note: Cf. GGS 3,5,14 na phalāni svayaṃ pracinvīta.

napha===nvīta // phalāni vṛkṣādibhya[s] svayan nopādādīta / atrāpi svayaṃgrahaṇād eva parārthaṃ pracetum adoṣaḥ /

apara āha / karmanām śrautas-mārtānām phalāni svayan na pracinvīta nopacinvīta / phalam abhisandhāya karmasu na pravarteta / vihitatvād etāny avasīyānuṣṭheyāni phalam ato bhaven mā vā bhūd iti śuddhena manasā- eṣu pravartetety artha iti //

JGS 1,18,43.

na pratisāyaṃ grāmāntaram vrajet

Note: *grāmāntaram* quoted in Bh on JGS 1,18,44. – Cf. GGS 3,5,32 na pratisāyaṃ grāmāntaram vrajet.

napra===vrajet // pratisāyaṃ sāyābhimukhyenāsanne prāpte vā sāye grāmam anyan na gacchet /

iha *grāmam* iti vā dvitīyā tādarthye kalpyā *preveṣṭum* iti vādhyāhāryam / itarathā praveśo doṣāya syān na prasthānam /

atha vā pratisābdo 'yaṃ vyavahitapaṭhitaḥ / evam asya yogaḥ / sāyaṃ grāmāntaram prati na vrajet iti //

JGS 1,18,44.

naikaḥ

Note: *ekaḥ* quoted in Bh on JGS 1,18,45.– Cf. GGS 3,5,33 naikaḥ.

naikaḥ // *grāmāntaram* (JGS 1,18,43) iti cānuvartate //

JGS 1,18,45.

na vṛṣalais saha

Note: Cf. GGS 3,5,34 na vṛṣalaih saha.

navṛṣ====saha // atra- *eka* (JGS 1,18,44) iti cānuvartyam / itarathā hy avṛṣalais saṃyukta-
syāpi vṛṣalasaṃyogo doṣāya syāt //

JGS 1,18,46.

nodupānam avekṣet

Note: *nodapānam* Caland's ed. without variants. Bhavatrāta's *pratīka* in all mss. is *nodu*, and in the commentary all mss. everywhere have *udupāna-* (not in dictionaries) instead of the regular *udapāna-* m. n. 'well', recorded since ChU. However, *udupāna-* occurs in Buddhist Hybrid Sanskrit and in Aśoka's inscriptions (Kālsī, Dhauli and Jaugaḍa rock inscriptions).– Cf. GGS 3,5,13 nodapānam avekṣet.

nodu====vekṣet // udupānaśabdaḥ kūpe prasiddho 'pīhānyasmin pracchannavācye vas-
tuni sādṛśyāvalambanaḥ prayuktaḥ / udupānaṃ striyā yonin nāvekṣeta / arthataś cāpi
sādṛśyam anayor asti yathodupānaḥ pramattāsevanam puruṣam ākrṣya nīpātayaty evam
striyo 'pi / ke cit tv ihodupānaṃ kūpam eva varṇayanti / *avekṣeta-* iti vā mūlapāṭho
mṛgyo vā parasmaipadaavidhiḥ //

JGS 1,18,47.

na vṛkṣam ārohet

Note: The whole sūtra is quoted in Bh on JGS 1,1,19. – Cf. GGS 3,5,31 na vṛkṣam ārohet.

navṛkṣ====rohet //

JGS 1,18,48.

na saṃkramā ārohet

Note: *saṃkramam* Caland's ed. without variants.

nasam====rohet // saṃkramā nāma pramattavinyastāikacaraṇopapādyāsarīrapātāś śaila-
bhittayaḥ //

JGS 1,18,49.

nānantardhāyāsīta

nāna====sīta // kūrcena phalakayānyena vā kena cid anantardhāya bhūmin nāsīta //

JGS 1,18,50.

nāparayā dvārā prapannam annam aśnīyāt

Note: Cf. GGS 3,5,7 nāparayā dvārā prapannam annam bhuñjīta.

nāpa====śnīyāt // paraṃ pradhānam aparam apradhānam / gṛhāntarād grāmāntarād vā
hriyamānam aparayā dvārā jaghanadvārā gṛhān prapannam apūpodanādi nāśnīyāt //

JGS 1,18,51.

na śuktam

na śuktam // śuktam virasam / yasyānnasya yo rasaḥ prasiddhaḥ katvādis tad annam
paurātanyād anyasmād vā nimittāt tasmād rasāt pracyutan nāśnīyāt //

Note: The word *paurātanya-* (derived from *purātana-*) is not recorded in dictionaries.

JGS 1,18,52.

na dviḥpakvam

Note: *pakvam* quoted in Bh on JGS 1,18,53. – Cf. GGS 3,5,8 na dviḥpakvam.

na dviḥpakvam // yat sakṛtpakvan niṣpannasarvātmakekam annan tac cirāvathānād vātapa-
himādisaṃyogād vā prāptavaiguṇyam sātguṇyāvāptaye punaḥpakvan nāśnīyāt //

Note: *vātapa-* emended : *vātātapa-* mss.

JGS 1,18,53.

na paryuṣitam anyatra

śākamāmsayavapiṣṭānnaprthukaphāṇitadadhimadhughṛtebhyaḥ

Note: Cf. GGS 3,5,9 na paryuṣitam 10 anyatra śākamāmsayavapiṣṭavikārebhyaḥ.

napa===tebhyaḥ // phāṇitam śarkarā / *pakvam* (JGS 1,18,52) ity anuvartate / *pakvam*
annam paryuṣitam ekarātrādikālātītam śākān māmsād yavānnāt piṣṭānnāt prthukebhyaḥ
phāṇitād dadhno madhuno ghṛtāc cānyatra- etebhyo 'nyan nāśnīyāt /

nanu saptamyartha eva- *anyatra-* iti bhavati (cf. Pāṇini 5,3,10 *saptamyās tral*) / nāyam
ekāntata *itarābhyo 'pi dṛśyanta* (Pāṇini 5,3,14) iti vacanāt prathamādyarthe 'pi bhavati /
dṛśyate ca *ko hanyān mā dhanuṣpāṇim anyatra yudhi phalgunād* (source?) iti /

dadhno pacanīyatvāt *pakvam* (JGS 1,18,52) iti cānuvṛtter dadhiparyudāso 'narthakaḥ /
nānarthaka[ś] śṛtāśaṅkyārthatvāt / *pakvam* api hi payaḥ paryuṣitan dadhy eva bhavati
nānyat //

Note: In the Pāṇini quotation the mss. read *itarebhyo pi dṛśyata iti*.

JGS 1,18,54.

nānarmaṇi haset

nāna===haset // dharmārthayor alopena yā kriḍā tan narma / anarmanī narmaṇo 'nyas-
min viṣaye na haset //

JGS 1,18,55.

na nagna[s] snāyāt

nana===snāyāt //

JGS 1,18,56.

śuktā vāco na bhāṣeta

śuktā===ṣeta // śuktāḥ pareṣām aprītikarīr vāco na sambhāṣeta //

JGS 1,18,57.

janavādaṃ kalahāṃś ca varjayet

jana===rjayet // janavādañ janapadavādam / *ayañ janapadas sampannaḥ / amutra duḥkhañ jīvitum / eṣa doṣāṇām āspadam* ity evamādi vādaṃ kalahāṃś ca sarvaśo varjayet //

JGS 1,18,58.

traya[s] snātakā bhavanti-

iti ha smāhāruṇir gautamo

vidyāsnātakō vratasnātakō vidyāvratasnātaka iti

Note: *vidyāsnātakō vratasnātakō vidyāvratasnātakaḥ* quoted in Bh on JGS 1,18,59.– Cf. GGS 3,5,21 taitraite trayāḥ snātakā bhavanti 22 vidyāsnātakō vratasnātakō vidyāvratasnātaka iti.

traya===iti // vratāni caritum aśaktenāpi kṛtopanmayanenādhyetavo 'vaśyaṃ vedaḥ / sa vidyārjanamātram kṛtvā gurukulāt samāvṛtto vidyāsnātakaḥ / yas tv aśakto 'dhyetum vratāny eva caritvā sa vratasnātakaḥ / ubhayaṃ kṛtvā vidyāvratasnātakaḥ / ete trayas trividhā snātakā bhavanti āruṇir ācāryo gautamaputra āha sma / ācāryagrahaṇan tat-pūjārtham //

JGS 1,18,59.

teṣāṃ uttama[ś] śreṣṭhaḥ

Note: Cf. GGS 3,5,23 teṣāṃ uttamaḥ śreṣṭhaḥ tulyau pūrvau.

teṣāṃ===śreṣṭhaḥ // snātaka[s] snātas samāvṛtaḥ / ya ete traya snātakā *vedam adhītya-* (JGS 1,18,1) iti vākyenopalakṣitās santi *vidyāsnātakō vratasnātakō vidyāvratasnātaka* (JGS 1,18,58) iti teṣāṃ ya uttama ihānte kīrtitas sa śreṣṭhaḥ / bhavatv etat / itarayoh kaḥ puna[ś] śreyān //

JGS 1,18,60.

tulyau pūrvau

tulyau pūrvau //

JGS 1,18,61.

snātvācāryaṃ brūyān

madhuparkaṃ me bhavān ānayatv iti

Note: *madhuparkaṃ me bhavān ānayatv iti* quoted in Bh on JGS 1,18,63.

snātvā===tviti // atrāntakarmani yam utpādyā madhunā pṛkto dravyaviśeṣo madhuparka iti nirvartyas sa paratra viśeṣyate //

JGS 1,18,62.

ācāryakalpo vā

Note: The whole sūtra is quoted (as a part of one sentence with JGS 1,18,63) in Bh on JGS 1,18,63.

ācā===lpovā // kalpyata iti kalpaḥ / ācāryasya kalpa ācāryakalpaḥ / ācāryakalpo vā madhuparka[s] syāt / ācāryeṇaiva vā madhuparkaḥ kalpyeta prārthitenety arthaḥ / ad-hastano vidhir vaikalpika ity uktaṃ bhavati /

atha vāsya yakāraḥ pramattotsrṣṭaḥ / ācāryakalpo vā- iti pāṭhaḥ /

atha vā- ācāryadeśīyaḥ / yad asyācāryeṇa kāryān tad ekadeśasya kartā /

atha vā- ācāryasambandhī putraḥ pitā bhrātety ācāryaṃ brūyād iti /

pūrvam uktaṃ pakṣāntaran tv etad ācāryakalpo vā- iti / evam anena vācyam //

JGS 1,18,63.

tasmai prāṇmukhāyāsīnāya madhuparkam āharet

tasmai===haret // prajñāto vākyārthaḥ /

atha vedam ekaṃ vākyam ācāryakalpo vā tasmai prāṇmukhāyāsīnāya madhuparkam āhared iti / *madhuparkaṃ me bhavān ānayatv iti* (JGS 1,18,61) prārthitenācāryeṇa yad anyāḥ preṣyate *madhuparkam asmai prayaccha-* iti so 'smin madhuparkapradāne- ācāryakalpo bhavati tatkāryāpannatvāt / evaṃ yojyam / ācāryakalpo vāsmāi madhuparkam āhared ācāryo veti / idam uktaṃ bhavati / evaṃ prārthita ācārya[s] svayaṃ vā madhuparkam āhared anyena vāhārayed iti /

nanv ānayatv ānāyayatu vā- ity amuktatvād iyam ayuktā vyākhyā / naiṣa doṣaḥ / nayatir atra dānārthaḥ / bhavān ānayatv bhavān dadātv iti / dānam iti cedam manaso vyāpāraviśeṣo na hastasya / śrūyate ca dānārthe nayatiḥ / *triṣṭubho loke dakṣiṇā nīyanta* (JB 1,287: 120,10-11) iti / evañ ca sati pakṣadvaye 'py ācāryeṇaiva madhuparka ānīto bhavati / etām eva ca vyākhyām abhipretya- *āhared* ity uktan na- *ānayed* iti / tataḥ pūrvam vyākhyānam anādr̥tya etad evāstheyam //

JGS 1,18,64.

viṣṭarapādyārghyācamanīyāny ekaikam anupūrveṇa

viṣṭa===rveṇa // āsanaṃ kūrcaṃ pādyodakam arghyodakam ācamnodakañ caikaikam anenaivānupūrveṇa dadyāt //

JGS 1,18,65.

viṣṭaram adhyāste

viṣṭa===dhyāste // viṣṭara āste //

JGS 1,18,66.

pādyena pādaḥ prakṣālayate
mayi śrī[ś] śrayatām iti

pādye===miti // athāsmāi pādyam āharati / tena pādaḥ prakṣālayate- anena yajuṣā /
yadi svayam prakṣālayitā yad vā cānya ubhayatrāpi *prakṣālayata* ity avirodhaḥ / tathāpi
śūdrā cet (JGS 1,18,67) iti vakṣyamāṇena jñāyate 'nya iti / līngāt tu svayam eva yajur
brūyāt /
atha kaṃ pādam pūrvam ity ajñāyamāne vadati //

JGS 1,18,67.

savyaṃ pādam agre śūdrā cet

Note: *agre* quoted in JGS 1,18,69 and *śūdrā cet* quoted in Bh on JGS 1,18,68.

savyaṃ===drācet // śūdrā cet prakṣālayet savyaṃ pādam pūrvam / *śūdrā cet* ity anūdyā-
mānasya līngaṃ vivakṣitum aśakyam ity nyāyataś (source?) śūdre 'pi tulyam etat / evaṃ
śūdrapakṣe savyāgratā niyatā / aśūdrapakṣe tv aniyamenaivāvasthitam adhunā //

JGS 1,18,68.

mayi padyā virād iti

mayi===ḍiti // *śūdrā cet* ity anuvartate / dvayor api pādāyor ayaṃ śūdrapakṣe prakṣāḷana-
mantraḥ //

JGS 1,18,69.

atha dakṣiṇām

atha===kṣiṇām // savyānantaran dakṣiṇaṃ prakṣālayate /
dvayor api prakṣāḷanaṃ vidhāya savyāgratā śūdrapakṣe niyatā / tata eva siddham dakṣi-
ṇaṃ paścād iti / tasmād ayaṃ yogo 'narthakaḥ / nānarthakaḥ- aśūdrapakṣe dakṣiṇāgratā-
niyamārthatvāt / katham iti cec chūdrapakṣe dakṣiṇottaryasya siddhasya punarvidhir
vaiyarthyaṃ āpitsamāno 'nyatra dakṣiṇottaryam mā bhūd ity evamarthaṃ kalpyate /
tato 'rthād aśūdrapakṣe dakṣiṇāgratā niyatā bhavati /
iha ke cid *agra* (JGS 1,18,67) iti vākyañ chittvobhayatra savyāgratām icchanti / te praṣṭa-
vyāḥ / *atha dakṣiṇam* iti vākyaṃ kimartham iti ca- *atha savyam* iti copānahōḥ (cf. JGS
1,18,36-37) kim anuktam iti /
ke cid vākyaadvayam iha paṭhanti ke cin na //

JGS 1,18,70.

mayi varca ity
arghyāḥ pratigrhṇīyāt

JGS 1,18,71.

ācamanīyābhir ācāmet

mayi varca ity arghyāḥ pratigrhṇīyād ācamanīyābhir ācāmed iti / apāṭhadbhir api tu tadartho 'nuṣṭhātavyaḥ / pradīyante hy āpo 'rghyā ācamanīyāś ca / tasmād avihito 'py etābhir arthaḥ kāryaḥ / *mayi varca* iti ca mantraprāptis sūtravṛttau (Bh on JŚS 2,6 and on JŚS 13,27) uktā //

Note: Bhavatrāta quotes 1,18,70-71 in full because, as he notes, these sūtras are not universally accepted in the text.

JGS 1,18,72.

pātracamasam viṣṭaropahitam adhastāt

pātra===dhastāt // yena kiñ cid apidadhāti tat tasya rakṣaṇatvāt pāty aneneti pātram bhavati / sa camasaḥ prasiddhaḥ yasmin bhakṣyate / pātrañ camasañ ca samāhṛte pātracamasam / tad adhastād viṣṭaropahitan ṭṇakūrcenopahitam bhavati //

JGS 1,18,73.

viṣṭarau samhitāgrau bhavataḥ

viṣṭa===vataḥ // pūrvam eva dvau viṣṭarau samhitāgrau sambandhāgrau bhavato yena cōktam upadhānam yasya cottaratvam vakṣyate //

JGS 1,18,74.

ekaviṣṭara uttaraḥ

Note: Caland's ed. *uttaratas* without variants, but Bhavatrāta's pratīka *ttaraḥ*.

eka===ttaraḥ // eko viṣṭara upari tasya pātracamasasya bhavati //

JGS 1,18,75.

tayor madhye dadhi madhu sannīte bhavataḥ

Note: *sannīte* emended on the basis of Bhavatrāta's commentary : *sannihite* Caland's ed. without variants.

tayo===vataḥ // dadhimadhunī sannīte saha nīte saṁsikte tayor viṣṭarayor madhye-antarāle bhavataḥ / kva saṁsikte iti ced arthataś camasa iti gamyate /

pātracamasasya viṣṭaradvayaparigrahād evārthasiddhes *tayor madhya* ity anarthakam / nānarthakam pātracamasasyaikapārśvāv alaṁbināu viṣṭarau na syātām madhya eva syātām ity etadarthatvāt /

atha vā *tayor madhya* iti viṣṭarayor madhyasthe- antarālavartini camase dadhimadhunī sannīte bhavataḥ / sannīyeyātām iti vyākhyeyam / saviṣṭarapariveṣe camase saṁsiñced ity arthaḥ / asati hi yatne kevala evāpi saṁsicya viṣṭarapariveṣam kariṣyati / asmin pakṣe vāyam avasthitāḥ /

trayaḥ prakārā madhuparkasya vakṣyante / teṣāṃ sarveṣāṃ etad upalakṣaṇaṃ kṛtam dadhimadhunī iti //

JGS 1,18,76.

dadhnā ced dadhimanthaḥ

dadhnā===manthaḥ // ete trayo madhuparkabhedās saha nāmabhir ucyante / dadhnā cen miśraṃ madhu dīyeta dadhimanthanāmāyaṃ madhuparko bhavati //

JGS 1,18,77.

adbhiś ced udamanthaḥ

adbhi===manthaḥ //

JGS 1,18,78.

payasā cet payasyaḥ

payasā===yasyaḥ // saṃjñākaraṇārthavattvāya tena tena nāmnā dātavyaḥ /

apara āha / *dadhimantha iti brūyād* ity avacanan nāmavacanasyātra prasiddhikaraṇārtham / prasiddhaṃ hi nocyate / tasmād viṣṭarādīny api svena nāmnā dadyād *viṣṭaraḥ pādyaṃ arghyam ācamanīyam* iti / iyaṃ vyākhyā sādhiyāsī //

JGS 1,18,79.

taṃ pratigr̥h̥ṇīyād

devasya tvā- (JŚS 8,17) iti

Note: Cf. Bh on JGS 1,1,14.

taṃpra===tveti //

JGS 1,18,80.

taṃ pratigr̥h̥ya

bhūmau pratiṣṭhāpya-

avaghr̥ṣyāṅguṣṭhenopaniṣṭhikayā ca

mahyan tvā yaśasi śriye 'nnādyāya brahmavarcaśāya- iti

triḥ prāśnīyāt

taṃpra===śnīyāt // taṃ pratigr̥h̥ya bhūmau nidhāyāṅguṣṭhenopakaniṣṭhikayā ca tasmāt kiñ cid avaghr̥ṣyānena yajuṣā triḥ prāśnīyāt / sakṛd eva mantravādaḥ /

parisamūhanoktapakṣa (cf. Bh on JGS 1,1,34?) iva *pratigr̥h̥ya-* ity anarthakam / nānarthakam mantrānurūpapratigrahopalakṣaṇārthatvāt / tasmād ubhābhyāṃ hastābhyāṃ pratigr̥h̥ṇīyāt //

JGS 1,18,81.

śeṣam uttarataḥ praḡhya
brāhmaṇāya dadyāt

Note: *pratigḡhya* Caland's ed. : *parigḡhya* M2 : *praḡhya* Bhavatrāta's commentary (all mss.).

śeṣa===dadyāt // śeṣañ camasāvaśiṣṭam uttarataḥ kiñ cid praḡhya- udūhya brāhmaṇāya
dadyāt //

JGS 1,18,82.

abhyukṣya vābrāhmaṇāya

abhyu===ṇāya // atha vādbhir abhyukṣyābrāhmaṇāyāpi dadyāt //

JGS 1,18,83.

karte vā nikhanet

Note: *karte* emended : *kartte* Bhavatrāta's pratīka and commentary : *garte* Caland's ed. without variants. *kartā-* m. 'hole, pit' is attested since the Ṛgveda, *gārta-* m. n. 'hole, pit' since the ŚB and KB. Malayālam has *karttam* 'hole, cavity'.

karte===khanet // atha vā karte- evainan nikhaned upagūhet //

JGS 1,18,84.

para[s] svadhitipāṇir gān drṣṭvāha
gaur gaur iti

para===gauriti // paraḥ- anyo 'smān madhuparkasya dātu[s] svadhitipāṇis san gān drṣṭvā
darśayitvānenaināṃ *gaur gaur* ity āha /

kuta etad darśayitveti / idam ucyate / *gaur* iti bruvata[s] svayan darśanasyāvidheyatvād
yac ca kiñ cin na pāṇau dīyate tasya pratigrahītā darśanasyānarthaprāptasya vidheyatvād
drṣṭvā- iti *darśayitvā-* ity asyārthe kalpyate //

JGS 1,18,85.

tām abhimantrayate
gaur dhenur (JŚS 2,21) iti

Note: The whole sūtra is quoted in Bh on JŚS 2,21. In JŚS 2,21 the mantra is already given in full, and therefore should not be repeated in the JGS. In Caland's JGS ed., however, the mantra is given in full, see below [JGS 1,18,88], but Bhavatrāta has no pratīka for that sūtra, nor for [JGS 1,18,86] inserted below from Caland's version. Bhavatrāta's commentary on the present sūtra shows that [JGS 1,18,86] was not in his version of the JGS.

tāma===riti // tām *gaur dhenur* (JŚS 2,21) ity anena mantreṇābhimantrayate / *kartavyā
cet kuruteti brūyād* (JGS 1,18,87) iti vakṣyamānatvād ayaṃ vidhir utsargayogī /

kim abhimantraṇamātreṇaivotsrṣṭaṃ bhavati / na bhavati / yena kena cit prakāreṇāsyā
utsargo 'nena prāptaḥ / tatra kṛtvā grahaṇāt kṛtagrahaṇaṃ laghīyo yuktañ ceti / *om
utsrjata-* (JŚS 2,21) ity utsraṣṭavyā //

[JGS 1,18,86.]
om utsrjata- ity brūyāt

Note: See note on JGS 1,18,85.

JGS 1,18,87.
kartavyā cet
kuruta- iti brūyāt

Note: The whole sūtra is quoted in Bh on JGS 1,18,85.

karta===brūyāt // kartavyā bhojanārthaṃ saṃskartavyā cet syāt *kuruta-* iti brūyāt /
nābhimantrayeta //

[JGS 1,18,88.]
*gaur dhenur havyā
mātā rudrāṇān duhitā vasūnām
svasādityānām amṛtasya nābhiḥ
pra nu vocaṅ cikituse janāya
mā gām anāgām aditiṃ vadhiṣṭa
pibatūdakan tṛṇāny attv iti*

Note: The mantra has already been given in full in JŚS 2,21, but has been repeated here probably on the
model of the other gṛhya mantras of the JGS. See note on JGS 1,18,85.

JGS 1,18,89.
atha ṣaḍ arghyārḥā bhavanty
ṛtvig ācārya[s] snātako rājābhiṣiktaḥ priyas sakhā śrotriyāś ceti

Note: *atha* found in all Caland's mss. is missing in Bhavatrāta's pratīka, but glossed in his commentary.

ṣaḍa===śceti // avasitaṃ snānam / athedānīm yo 'yaṃ madhuparkas tasyānyatrāpi
praveśaḥ pratipādyate /

ṛtvikhabda udgātrādiṣu vartate / sa ca vartamānakālaviśeṣayogī prāg ūrdhvañ ca yajña-
prayogān nānenābhidadhāti / yajñārambhe tu madhuparkas tatraiva vihitaḥ / na cord-
hvam ā yajñasamāpter asya pradānaṃ yuktaṃ iva / tasmād ke cid eva pratinibaddhāḥ
pratiyajñam kartāras teṣv ṛtvikhabdo 'tra prayogakālānapekṣaḥ pravṛttaḥ / evaṅ ca sati
bhūtasya ca bhāvinaś ca sarvasyārtvijyasya yugapad upādānād vartamānakālatāpy asya
na vihanyate /

ācāryo nāma ya enam upanīya vidyācāravantaṃ karoti /

snātakaśabdena gurukulāt samāvṛtto niviṣṭo 'niviṣṭaś cābhidhīyate / tathā ca sati brahma-
cārivānaprasthaparivrājakānāṃ madhuparkānupapatter itarasya cāta eva siddhe[ś] śrotri-
yagrahaṇam anarthakaṃ syāt / tasmād iha snātakaśabda[s] snātakaviśeṣe vare vartate
/

abhiṣikta iti rājño viśeṣaṇaṃ priya iti sakhyuḥ /

yo vedasyaikāṃ śākhāṃ avadhārayati sa śrotriyāḥ / yo vāsau paribhāṣita ekāṃ śākhāṃ
sakalpāṃ yaṣ ṣaḍbhir aṅgair adhītya ca ṣaṭkarmani rato vipra[ś] śrotriyō nāma dharmavit
/

ete ṣaḍ arghyārḥā madhuparkārḥā bhavanti / ṣaḍ atra pradīyante viṣṭaraḥ pādyam arghyam
ācamaṇīyaṃ madhuparko gaur iti / tat samastam ekenāpy upalakṣyate pūrvaṃ madhuparke-
ṇātrārghyeṇa parastāt gavā /

ṣaḍgrahaṇam anarthakam / nānarthakam abhiṣiktapriyayoḥ pṛthaggrahaṇārthatvāt / pṛthag-
grahaṇe hi vaiśyaputrayoḥ prasaṅgā / asti hi vaiśyasyāpi kva cid abhiṣekaḥ //

JGS 1,18,90.

tebhya ātithyaṃ gāṃ kuryāt

tebhyaḥ===kuryāt // uktā madhuparkārḥāḥ / samśayas tv eṣaḥ / kim ebhyas sahasavad-
bhyo 'pi madhuparkadānam uta svayam abhigamyāho svid gṛham āgatebhya eveti / tan-
nirāsanārtham idam ucyate / tebhyaṣ ṣaḍbhya ātithyam atithyarham arcaṇam kurvan gāṃ
kuryān madhuparkan dadyāt / anadhyāhṛtya vā kiñ cid ātithyaṃ gāṃ atithipūjanabhūtaṃ
madhuparkan dadyād iti yojya m / ubhayathāpy atithibhya eva sadbhyo dadyād nānyadety
uktaṃ bhavati //

JGS 1,18,91.

tām atithaya iti prokṣet

tāma===prokṣet // tām iti strīlingopādānāt prakṛtāyāṃ madhuparkāntarbhūtāyāṃ gavy
eva sampratyayo nānyasmin / ayam ebhyo madhuparkapradāne viśeṣaḥ / yātra gaus tām
atithaya iti prokṣet /

kim iyataiva / kim anyat syād idamāder mantrasyāśravaṇe / santi vaikapadā api mantrā
bhūmer idam prajñānaṃ *bhadram* (TS 1,3,2,1; BŚS 6,28: 191,13.14; ĀpŚS 11,12,4) ityāda-
yaḥ / santi ca sākāṅkṣāḥ / *agnaye tvā vāyave tvā-* (JGS 1,11,35) *āpo vāyur āpo vāyuh* (JŚS
18,22) *ka ātreya* (BŚS 8,6: 241,9.10.11; 21,21: 108,12 bis) ityādayaḥ / tadvad atrāpi yoj-
yam / guravas tu vyācakṣate / *atithaya* ity asyākāṅkṣatvāt sāvitreṇaiva prokṣaṇāṅgatayā
dṛṣṭena prokṣet iti / utsargapakṣe prokṣaṇavaiyarthyaṭ karaṇapakṣa evaitad uktaṃ man-
tavyam // //

JGS 1,19-21. (vivāhaḥ)

JGS 1,19,1.

snātvā mātāpitarau paricaret

snātvā===caret // samāvṛtya gurukulāt gṛhān praviśya mātarañ ca pitarañ ca paricaret
/ priyahite anayoḥ kuryāt //

JGS 1,19,2.

tadadhīna[s] syāt

tada===syāt // svayam api tadadhīnas tayor eva syāt / yad asyātmārthaṃ karma dṛṣṭa-
phalam itarad vā tad anujñayaiva kuryād ity arthaḥ //

JGS 1,19,3.

tābhyām anujñāto jāyām vindeta-
anagnikām
samānajātīyām
asagoatrām
mātur asapiṇḍām

Note: *jāyām vindeta* quoted in Bh on JGS 1,19,5.

tābhyām===piṇḍām // nagnā kutsitā nagnikā / kā ca sā / yā vastrārhe vayasi nagnā bha-
vati / iha tv asyā aprasaṅgād gauṇo 'yam śabdaḥ / sa vastrāyāme vāsyān nagnikāguṇair
nairghṛṇyādibhir yuktāyām vartate / yathā *siṃho devadatta* iti siṃhaguṇaiś śauryāadibhir
yukte davadatte siṃhaśabdo vartate tadvat / evañ ca sati nagniketeti kevalanairghṛṇyādi-
guṇayuktety uktam bhavati / na nagnikā- anagnikā nairghṛṇyādiviyuktā / tataś ca tad-
viparītaḥ gṛhṇādibhis sādhvīguṇais samanviteti sidhyati /

atha vā nagnālpā nagnikālakṣaṇāśabdo 'yam / nagnikāsaṃbandhi vayo nagnikāśabdena
lakṣyate / evañ ca sati yasmin vayasi nagnā carati tadvayaskā nagnikā / tadatītavaty
anagnikā /

nanv evaṃ

prayacchen nagnikām kanyām ṛtukālabhayāt pitā /

ṛtumatyām hi tiṣṭhantīyān doṣaḥ pitaram ṛcchati- //

(spurious śloka in Manu inserted between 9,88 and 9,89)

iti manugirā virodhaḥ prasajati / na prasajati / sā prāg ṛtoḥ pradānasya nagnikā /
pradānād api prāg ṛtor apradānan doṣavattaram iti tadartha nīśceyaḥ /

abhinna-jātis samānajātīḥ / tatra bhavā samānajātīyā / amanuṣyajātes tv ihāprasaṅgād
varṇajātīm evopādāya samānajātīyā savarṇā vijñeyā /

evaṃ gotram asyā ātmanaś ceti sagotrā / na sagotrā- asagoatrā /

abhinnapiṇḍā sapiṇḍā / na sapiṇḍā- asapiṇḍā /

tābhyām mātāpitṛbhyām anujñātaḥ- anagnikām samānajātīyām asagoatrām mātur asa-
piṇḍāñ jāyām labheta /

adhastanavidhānasiddhes *tābhyām anujñāta* ity anarthakam / nānarthakan tāv enam
anujānīyātām ity etadarthatvāt /

gatam itarat / kā tu mātus sapiṇḍā bhavati / idam ucyate / piṇḍaśabdenātra yasmai
piṇḍo dīyate sa lakṣyate pitā pitāmahaḥ prapitāmaho vā / saṃbandhiśabdaś cāyan dṛṣyate

mamāyaṃ sapinḍas tavāsau sapinḍa iti / kasya cit pitṛpitāmahaprapitāmahanām anyatama itarasyāpy eṣām anyatamo bhavati ced dvau tau mithas sapinḍau bhavataḥ / sahaikasmin piṇḍavṛttāv iti vā samānaḥ piṇḍo 'nayoṛ iti vā / tad uktam *sāpinḍyaṃ sāptapūruṣam* (Matsya-Purāṇa 18,21 *sāpinḍyaṃ sāptapūruṣam*; cf. VaDhS 4,17 *sapinḍatvaṃ sāptapūruṣam vijñāyate*) iti / *sapinḍatā tu puruṣe saptame vinivartata* (Manu 5,60) iti / yayor hy ekaḥ prapitāmahas tāv anyo'nyasya saptamau / tata ūrdhvan na sapinḍasamavāyo vidyate saptamatvañ cātyeti /

bhavatv evam ubhayato dvitīyatṛtīyayos tṛtīyapiṇḍaḥ / yatra tu prathamas tṛtīyapiṇḍasamavāye yatra tu dvitīyatṛtīyayoḥ prathamatṛtīyayor vā piṇḍayos samavāya[s] syāt tatra ṣaṣṭhena pañcamena vā puruṣeṇa sahapinḍatāsamāpti[s] syāt / tathā ca sati pitāmahanapṛputraḥ pitṛnapṛputraś ca saptamaṣ ṣaṣṭhaś ca santāv api piṇḍasamavāyād asapiṇḍau syātām / tatas *sāpinḍyaṃ sāptapūruṣam* (Matsya-Purāṇa 18,21) ityādi virudhyeta / atrocycate / yady api saptamāntā sapinḍatā smṛtipathe prasiddhā- idam api tv atra dr̥śyam / *piṇḍanivṛttis saptame pañcame vā-* (GautamaDhS 14,13) iti / pañcamāntāpi sapinḍatā kva cid astīty arthaḥ / ṣaṣṭhāntāyās tu madhyamāyās siddher evamarthavatyā bhavati / tasmād evaṃ grāhyam / prapitāmahasya yaḥ pañcamas tasyātmano 'ṣṭamasya sataḥ piṇḍasamavāyād bhinnapiṇḍatā / pitāmahasya yaḥ pañcamas tasyātmanas saptamasyāpi sataḥ piṇḍasamavāyād bhinnapiṇḍatā / pitur yaḥ pañcamas tasyātmanaṣ ṣaṣṭhasyaiva sataḥ piṇḍasamavāyād bhinnapiṇḍatā / ity ayam ekaḥ pakṣaḥ / aparas tu *samavaitu piṇḍo mā vā samavagāt sapinḍa eva sarvaḥ prāg aṣṭamāt puruṣād* (source?) iti /

nanu ca strīṇāṃ pradānābhīr bhartṛsapinḍā eva tatsapinḍā / satyam etat / iha tu lakṣaṇayā saptapuruṣopalakṣaṇārthas sapinḍaśabdo gr̥hyate /

nanu mukhyāsaṃbhave lakṣaṇāśrayaṇam iti kṛtvā mātūr bālya iti vyākhyeyam / atra brūmaḥ / bhavatpakṣe 'py adhyāhāro doṣa[s] syāt / lakṣaṇaiva vā / atha ca mātṛpakṣe paitṛṣv aseyī / mātṛṣv aseyī pitṛduhitur duhitā mātuladuhitur duhiteṭi / pitṛpakṣe yā[s] striyo parigr̥hītās tā apy anivāritā bhavanti / asmatpakṣe tu yathā kathañ cin mātūr ārabhyānantaratas saṃkhyāyam āneyā saptasaṃkhyām ativartate / sāsyā bhavaty asapiṇḍeṭi sarvaṃ sidhyati / yā hi pitur ārabhya saptamy aṣṭamī vā sā śārīrārdham bhāryeṭi prasiddhe mātūr api tāvatithaiva bhavati /

nājātomnyopahāsam icched (JGS 1,18,39) iti vacanañ ca dvitīyañ chittvānyasya *striyam upeyād* (JGS 1,13,20) iti ca darśanāt kālaviśeṣaḥ / evam asminn api /

yad dākṣiṇātyair mātulapitṛṣvasṛduhitṛdyā striyaḥ parigr̥hyante sa teṣān deśadharmā itī saṃpratyayaḥ / sa tu smṛtivacanād asmād durbalataro 'pi nehatyaisī śiṣṭair visṛṣṭaḥ / tatra vācyān na no 'sti //

JGS 1,19,4.

jiyāyasaḥ kanīyasīm

jiyāya===yasīm // jiyāyaso vayasā vṛddhatarasya kanīyasīm vayasālpīyasīñ jāyām kuryāt /

kanīyasīm ity etāvataḥ pūrvavākyāntarbhāvenānadhyaḥāram arthasiddher *jiyāyasa* ity anarthakam / nānarthakam / kartṛbhedakaraṇārthatvād adoṣaḥ / eṣa hi nyāyaḥ / *niśiddhanīyatānām kartṛkartṛor doṣa* (source?) iti / tatra nagnikādīnāṃ pratigrahitā pāpīyān akanīyasīyā pradāteṭi / etadarthañ *jiyāyasa* ity uktam /

kiñ ca nagnikādīnāṃ pramādaparigr̥hītānāṃ vayokālaviśeṣaṇayogivarjanam astī / itarayos tu dvayor ity ātyantikam evāstī / na tv akanīyasī varjyā / kṛte prāyaścitte saṃpannajātīr

evānāmyaiva bhavatīty etadarthaṃ vā pṛthak kanīyasyā grahaṇaṃ vāstu / ihārthaḥ prati-
pāditas sarvo 'pi naiva jyāyāśśabdāl labdhum aśakyata iti vyākhyānato viśeṣapratipattir
iti / ato 'nyathedaṃ vākyaṃ varṇyate /

jyāyaso duhitaram ātmanaḥ kanīyasīm vindeteti / aparavayasor duhitaran nopayacched
ity arthaḥ / evāñ ca saty avākyaabhedo bhavati /

nanu *duhitaram* ity adhyāhāro 'tra doṣaḥ / satyam etat / na tu vayam adhyāhārān
mucyāmahe / pūrvasminn api hi vyākhyāne *kuryād* iti saṃpradānakalpanāyāṃ vā *dadyād*
iti vāvaśyam adhyāhāryam asty eva / tasmād acodyam etat /

nanu yavīyān api śvaśuro dṛśyate / *ṛtvikśvaśurapitṛvyamātulanān tu yavīyasām pratyut-
thānam abhivādaś ca-* (GautDhS 6,9 ... *pratyutthānābhivādanam / ... pratyutthānam
nābhivādyāḥ / ... pratyutthānam anabhivādyāḥ*; cf. BaudhDhS 1,3,45 ... *pratyutthāyābhi-
bhāṣaṇam*) iti / parihr̥tam etat / vidyāvarasyedaṃ śvaśurasya darśanan na vayovarasyeti
/ duhitr̥śabdānadhyaḥāreṇāpi śakyeyaṃ vyākhyā kartum / *jyāyasa* iti pañcamī / vayasā
vṛddhatarāt / etasya duhitaram ity arthalabhyam bhavati //

JGS 1,19,5.

dūtam anumantrayate-

*anṛkṣarā ṛjavas santu panthā
yebhis sakhāyo yanti no vareyaṃ
sam aryamā saṃ bhago no 'nunīyāt
sañ jāspatyam suyamam astu devā iti*

dūta===iti // *idam asti kāryam amuṣmān mayā labdhavyam / tat tvaṃ gatvā saṃpādya
pratinivartasva-* iti yaṃ preṣyate sa dūtaḥ / *jāyām vindeta-* (JGS 1,19,3) iti vihitam /
tatsādhanārtham ayan dūto duhitṛmate preṣyate / taṃ prasthāsyamānam anaya rcānu-
mantrayeta / yathā vṛteṣv ṛtvikṣu vyavasitārtvijyeṣv asatsv eva yaññatantropakramas (cf.
JŚS 1) tadvad ayan dūto vṛtāyāṃ vyavasitapradānāyāṃ eva kanyāyāṃ / vivāhāraṃbho-
papatte nāndīmukhapradānād api pūrvam eva dūtaḥ prahetavyaḥ //

JGS 1,19,6.

pāṇigrahaṇe 'gnim āhriyamāṇam anumantrayate-

*agnir aitu prathamo devatānām
so 'syai prajāṃ muñcatu mṛtyupāśāt
tad ayaṃ rājā varuṇo 'numanyatām
yatheyaṃ strī pautram aghan na rodād iti*

pāṇi===diti // yasmin kāle vadhvāḥ pāṇiṃ gṛhyate pāṇigrahaṇasambandhi vivāhakarma
kriyate sa kālaḥ pāṇigrahaṇaḥ / tasmin pāṇigrahaṇe 'gnim āhriyamāṇam karmadeśam
ānīyamānam anaya rcānumantrayate //

JGS 1,19,7.

prajvalitam upatiṣṭhate-

*imām agnis trāyatām gārhapatyah
prajāṃ asyai nayatu dīrgham āyur
aśūnyopasthā jīvatām astu mātā
pautram ānandam abhiprabudhyatām iyam iti*

prajva===miti // agniṃ pratiṣṭhāpya prajvalitaṃ kṛtvānaya rcopatiṣṭhate //

JGS 1,19,8.

purastād agner brāhmaṇo vāgyataḥ pratyaṅmukha
udakuṃbhan dhārayaṃs tiṣṭhet

pura===tiṣṭhet // agnyupasthānānantaraṃ pūrṇapātropanidhānādi / tatredam ucyate /
kaś cid brāhmaṇa udakuṃbhan dhārayan na bhāṣamāṇaḥ purastād agneḥ pratyaṅmukhas
tiṣṭhet / iyantaṃ kālam ity anukteḥ prokṣaṇavelādy ā mārjanād ayan tiṣṭhet //

JGS 1,19,9.

dakṣiṇato 'gneś śamīpalāśamiśrān lājān
śūrpe mātā dhārayet

dakṣi===rayet // śamīparṇamiśrāṅl lājān śūrpe prakṣiptān sato dakṣiṇato 'gner āsīnā
vadhūmātā dhārayet /
kuto na varamātā / sannidhānābhāvād gr̥hiṇyāś ca gr̥hanityasaṃyogāt //

JGS 1,19,10.

mātur abhāve tanmātrī

mātu===mātrī // mātur abhāve- asaṃbhave- ayogyatāyāṃ vā tanmātrī mātur mātrī
mātr̥pramāṇā mātr̥sthānīyā mātr̥śvasā mātāmahīti dhārayet //

JGS 1,19,11.

pratyag agner erakān tejanīm vānyad vaivañjātīyām
saṃveṣṭya nidadhyād
yathā prasāryamāṇaṃ paścārdhaṃ barhiṣaḥ prāpnotīti

pratya===tīti // agneḥ pratyag erakāṃ vā tejanīm vā anyad vā- evaṃprakāraṃ kaśipu-
kaṃbalādy āstaraṇaṃ saṃveṣṭya nidadhyād yatheyam upaveśanakāle prasāryamāṇā pari-
staraṇabarhiṣaḥ paścārdhaṃ prāpsyati saṃspr̥kṣyatīti- ittham ity arthaḥ / athaitāny anyāni
ca vāsaḥprabhṛtīni dravyāṇi samupanidhāya prokṣaṇādi pratipadyate / tatraiva viśeṣo
vakṣyate //

JGS 1,19,12.

athāsyai vāsasī prokṣyānumantrya dadāti

yā akṛtann avayan yā atanvata
yāś ca devīr antān abhito 'dadanta
tās tvā devīr jarasā samvyayantv
āyusmatīdam paridhatsva vāsa iti

athā===iti // *atha-* ity ānantarye / prokṣyānantaram vāsasī anaya rcānumantryāsyai
dadāti / prokṣaṇānantaryasyānuktāv ayaṃ vidhiḥ purastāntantrāpavarge prasajet //

JGS 1,19,13.

tām brūyād
imām erakān dakṣiṇena pādenābhijahi- iti

tāmbrū===hīti // parihitopavyāyitavastrām ācāntopasaṃpannām vadhūṃ samīpa up-
aveśya bhūmyāraṃbhajapādivyāhṛtihomāntaṃ karoti / tataḥ prasārayaty erakām / tadan-
antaram asyāvasaraḥ / *imām erakān dakṣiṇena pādenābhijahi-* iti tām brūyāt / abhijahi-
ārohety arthaḥ //

JGS 1,19,14

pra me patyānaḥ panthāḥ kalpatām iti

prame===miti // sākāṅkṣatvād *abhihanti-* ity adhyāhāryam / utthāya vadhūr yathāsaṃ-
praiṣam anena yajuṣā- erakām āhanti- ākrāmati prāṇmukhī //

JGS 1,19,15.

ajapatyām svayañ japet

Note: Cf., also for the next sūtra, GGS 2,1,21 svayaṃ japet ajapantyām prāsyā iti.

aja===japet // *ajapatyām* iti prathamapāṭhaḥ / iyaṃ sarvārthā paribhāṣā / jāyāvācyān
mantrān ajapatyām asyāṃ svayaṃ patir japet / anabhidhāne 'py anūhenaiva yata ūrdhvam
iyam ātmanaḥ / iha tv apavadiṣyate //

JGS 1,19,16.

prāsyā iti

prāsyā iti // patir japet / *prāsyāḥ patiyāna* iti sannamayet / *prāsyai patiyāna* iti ke cit /
na tu caturthyā[h] prāptir iha lakṣaṇato lakṣyād vā / asti tu ṣaṣṭhyā[s] *ṣaṣṭhī śeṣe-* (Pāṇini
2,3,50) iti lakṣaṇaḥ / lakṣyañ ca *devadatto yajñadattasyāntaṃ prakalpata* iti /
atha vā nedam mantrāntaram / idaṃ patiprasaṅgopayogīti vyākhyeyam / *devadatto yajñ-
dattasyāntaṃ prakalpata* iti //

JGS 1,19,17.

dakṣiṇata erakāyām bhāryām upaveśya-
uttarataḥ patih

dakṣi====patih // erakāyāṃ bhāryān dakṣiṇataḥ- dakṣiṇabhāga upaveśya tasyām evottara-
taḥ- uttarabhāge patir upaviśet //

JGS 1,19,18.

ubhāv anvārabheyātām

ubhā====yātām // ubhau daṃpatī juhvantam ācāryam anvārabheyātām /

nanu brahmacāriṇa evācāryo bhavati na snātakasya / nivṛtto hy ayam ācāryān mātāpitror
vasatim / satyam etat / kṣatriyavaiśyayos tu gurukulān nivṛttayor api purohito nāmāsti
sarvakarmaṇām kartā / so 'trācāryaḥ kīrtyate / evam idaṃ kṣatriyavaiśyayor uktam /
atha brāhmaṇasya vakṣyāmaḥ //

JGS 1,19,19.

svayam uccair juhuyāj

jāyāyām anvārabdhāyām

svayaṃ====juhuyāt // pūrvo liṅarhe / uttaro vidhau / svayan tu juhuyāc ced dhavanam
arhati ced brāhmaṇas cej jāyāyām ātmānam anvārabdhāyāñ juhuyāt /

yat tu brāhmaṇas ced iti pratyakṣam evedam / juhuyād iti havanārhatvena brāhmaṇam
upalakṣayati / tat kṣatriyavaiśyayor apy uttamaguṇayo[s] svayaṃhavanaprāptyartham //

JGS 1,19,20.

mahāvyaḥṛtibhir hutvā

yā tiraścī- (JGS 1,19,22) iti

saptabhir juhوتي

mahā====hoti // mahāvyaḥṛtibhir hutvā yā tiraścī- (JGS 1,19,22) ityādibhis saptabhir
ṛgbhir (JGS 1,19,22-29) juhوتي //

JGS 1,19,21.

sampātaṃ prathamayā mūrdhany āsiñcet

sampā====siñcet // tāsām ekādaśānām āhutīnām sampātaṃ prathamayā yā tiraścī- (JGS
1,19,22) ity anaya rcā vadhvā mūrdhany āsiñcet /

prathamayā mahāvyaḥṛtyeti cen na / gḥṛtāsecanaṃ pratiliṅgasamavāyād ṛcaivety adhya-
vaseyaṃ karaṇāntarāvidhe[s] sruvasya cānāhutāv aprasaṅgāt / yasmin pātre gḥṛitas sam-
pātas tenaivāsektavyam ihopanayane ca / kiṃ kṛto bheda iti ced dhomo sā vā seko 'yam
iti //

JGS 1,19,22.

yā tiraścī nipadyase 'haṃ vidharaṇī iti /

tān tvāghṛtasya dhārayā samrādhā rādhayāmasi

Note: *yā tiraścī* quoted in JGS 1,19,20 and in Bh on JGS 1,19,21. – Bh on JGS 1,19,28 notes that the first half of the verse ends with *iti*.

yāti===masi // arthataḥ pādasam̐patteś ca- iyam artham eka[m udāharati] / devatānirdeśādhikayā tv anayā hotavyan na kevalayeti sasvāhākāran devatāpadam ante nyasyate //

JGS 1,19,23.

saṃrādhāyai svāhā

saṃrā===svāhā // yadi cedam̐ padam̐ ṛgekadeśatvena gṛhyeta tasya syād artho durupa-sam̐vādaḥ / evañ cet saptabhir mantrair iti vyākhyāya prāk prājāpatyāyās saptāhutayas sam̐pādyāḥ / dvitīyā ceyam̐ āhutih bhavatu *saṃrādhāyai svāhā*- iti / naitad upapannam̐ prathamāhuta svāhākārābhāvaprasaṅgāt tasya cāyuktatvāt kalpane ca svāhākārasya / kim ayam̐ sarvāhutiṣu paṭhitaḥ / na paṭhitaḥ *prathamāyām* iti paryanuyogasyāparihārya-tvāt / āseke tu na svāhākārāprasāṅgaḥ / tatas siddhan devatāpadādhikayā homaḥ kevala-yaiva tv ṛcāseka iti //

JGS 1,19,24.

*mā te gṛhe niśi ghoṣa utthād
anyatra tvad rudatyas saṃ viśantu /
mā tvam̐ vikeśy ura āvadhiṣṭhā
jīvapatnī patiloke virāja
prajāṃ paśyantī sumanasyamānā svāhā*

Note: Bh on JGS 1,19,28 notes that the first half of the verse ends with *viśantu*.

māte===svāhā //

JGS 1,19,25.

*anv adya no anumatir yajñan deveṣu manyatām /
agniś ca havyaavāhanas tat karotu sam̐rdhyatām svāhā*

Note: Bh on JGS 1,19,28 notes that the first half of the verse ends with *manyatām*.

anva===svāhā //

JGS 1,19,26.

*dyaus te pṛṣṭham̐ rakṣatu vāyur ūrū
aśvinau ca stanān dhayatas te putrān / savitābhirakṣatu
ā vāsasaḥ paridhānād bṛhaspatir
viśve devā abhirakṣantu paścāt svāhā*

Note: Bh on JGS 1,19,28 notes that the first half of the verse ends with *putrān*.

dyauste===svāhā //

JGS 1,19,27.

*aprajastāṃ pautramṛtyuṃ pāpmānam uta vāgham /
śīrṣṇa[s] srajam ivonmucya
dviṣadbhyaḥ pratimuñcāmi pāsāṃ svāhā*

Note: Bh on JGS 1,19,28 notes that the first half of the verse ends with *agham*.

apra===svāhā //

JGS 1,19,28.

*yāni kāni ca pāpāni sarvāṅgeṣu tavābhavan /
pūrṇāhutibhir ājyasya sarvāṅi tāny aśīsamaṃ svāhā*

Note: *pūrṇāhutibhir ājyasya* quoted in Bh on JGS 1,3,1. – Bh on JGS 1,19,28 notes that the first half of the verse ends with *abhavan*.

yāni===svāhā // atra *pūrṇāhutibhir ājyasya*- iti liṅgadarśanād dravyānādeṣe- ājyenaiva hotavyaṃ pūrṇena ca sruveṇa /

iti (JGS 1,19,22) / *viśantu* (JGS 1,19,24) / *manyatām* (JGS 1,19,25) / *putrān* (JGS 1,19,26) / *agham* (JGS 1,19,27) / *abhavan* (JGS 1,19,28) ity ardharcāntāḥ //

JGS 1,19,29.

prajāpata (JGS 1,4,10) ity ekā

prajā===tyekā // *prajāpata* (JGS 1,4,10) ity eṣā- ṛg āsām ekā syāt /

ekā- iti na vācyam / *kathaṃ punar vācyam / prajāpata iti ca*- iti / evañ ced acodyam akṣarasāmānyāt /

atha vā- iyam ekā- ṛk pūrvā ṣaḍ ity anayā kalpanayā pūrvāsām ṛktvam *ekā*- ity ato dṛḍhībhavati /

nanu saṃpātavākyaṣya kramād iha nyāsaḥ prāpnoti / satyam etat / saptānām eva tu saṃpātagrahaṇan tadānantaryavidhāv āśaṅkyeteti kṛtvā sarvāhutiḥcodanāvākyaṅnantarye saṃpātavākyaṅ nyastam ity adoṣaḥ /

yathā hutan tathā ke cit svāhāmātrād ṛte vare /
āśiñcanti dvayan tv etan nānujānāti no guruḥ //
āśiñced grahaṇāt pūrvam sidhyaty asyāhutiṣv iva /
svāhāyujāḥ padasya syāt kena yoga itītarāḥ //

JGS 1,20,1.

athāsyā dakṣiṇena pāṇinā dakṣiṇaṃ pāṇiṃ grhṇāti

athā===hṇāti // atra ṣaṣṭhyarthe caturthī / saṃpātāsekānantaram asyā dakṣiṇaṃ pāṇiṃ svena pāṇinā dakṣiṇena grhṇāti /

nanu dakṣiṇapāṇikāritvaṃ lokācāratasiddham / satyam etat / homācamanādiṣu karmasu
na tu hastāvalambanaśākhādānādiṣv ekāntasiddham iti yatnaḥ kriyate / dṛṣṭaś cārtho
hastagrahaṇasya dāmpatyor anyo'nyasakhyātiśayaprakāśanam //

JGS 1,20,2.

prahastaṃ puṃsaḥ

praha===puṃsaḥ // prajāḥ kāmāyamānaḥ prahastaṃ maṇibandhapradeśaṃ gṛhṇāti //

JGS 1,20,3.

aṅgulī[s] striyaḥ

Note: *aṅgulīḥ* quoted in Bh on JGS 1,20,4.

aṅgulī[s] striyaḥ // striyaḥ prajāḥ kāmāyamāna aṅgulīr gṛhṇāti / *sāṅguṣṭham* (JGS 1,20,4)
iti paratra darśanād iha vināṅguṣṭhaṃ gṛhṇīyāt //

JGS 1,20,4.

sāṅguṣṭhaṃ mithunakāmaḥ

Note: *sāṅguṣṭham* quoted in Bh on JGS 1,20,3.

sāṅgu===kāmaḥ // samāsakriyā viśeṣakaṃ *sāṅguṣṭham* iti / *aṅgulīr* (JGS 1,20,3) ity
anuvartate / sāṅguṣṭhaṃ gṛhṇāty aṅgulī[r aṅguṣṭhaṃ] sahāṅgulībhir ity arthaḥ / mithuna-
kāma[s] strīpuṃsān kāmāyamānaḥ /

dravyam eva vā samāso viśīnaṣṭi / sāṅguṣṭhaṃ hastadeśam iti gṛhṇīte / yatra 'ṅguṣṭho
'ntarbhavati tatra gṛhṇīyād ity arthaḥ /

evan traividhye sati prahastam eva prajāvān gṛhṇīyāt / puṃbhir eva hi putrair apa-
tyārthasiddhiḥ / liṅgañ ca dṛṣyate *dasāsyāṃ putrān ādhehi patim ekādaśaṃ kṛdhi-* (RV
10,85,45cd) iti / puṃsavatasya ca pratigarbham pravṛttir ittham evopapadyate //

JGS 1,20,5.

madhyamāṃ parivarjayet

madhya===rjayet // madhyamāṃ aṅgulīm parivarjayet / uttarapakṣadvayārtham etat
pūrvasminn aprasaṅgāt //

JGS 1,20,6.

gṛhṇāmi te saubhagatvāya hastam

mayā patyā jaradaṣṭir yathāsat

bhago 'ryamā savitā purandhir

mahyan tvādur gārhapatyāya devāḥ //

somo 'dadad gandharvāya

*gandharvo 'dad agnaye
 rayiñ ca putrāṃś cādād
 agnir mahyam atho imām //*
*somaḥ prathamo vivide
 gandharvo vivida uttaraḥ
 tr̥tīyo 'gnis te patis
 tur̥yo 'haṃ manuṣyajāḥ- // iti*

gr̥hṇā===iti // gr̥hītvā pānim avisṛjann etā ṛco japati //

JGS 1,20,7.

upanayanāvṛtāśmānam adhiṣṭhāpayet strīvat

Note: For the prescription at the upanayana, see JGS 1,11,11. – The JGMP gives the adaptation of the mantra to the female gender: *sthirā bhava*.

upa===strīvat // upanayanāvṛd upanayane- uktā- āvṛt / tayainām aśmānam adhiṣṭhāpa-
 yet strīvat strīvarhaṃ mantrasyaṣṭamaṃ padam ākārāntaṃ kurvann ity arthaḥ /
 pṛthag eva vākyaṃ *strīvad* iti / strīvarhaṃ mantraṃ sannamayad itīha ke cit pralapanti /
 patir asyāḥ pādamaṃ abhigṛhyādhiṣṭhāpayet / itarathā hetukartṛtvam asya na paryāpyata
 iti / teṣāṃ śabdārthavidamaṃ *brāhmaṇān bhojayitvā-* (JGS 1,9,3) iti ca- *ācārya ācāmayati-*
 (JGS 1,11,10) iti ca haste gr̥hītvā bhojayitum ācāmayituñ ca prasajyeta na caivamaṃ kriyate
 / etāvāms tu codakavyāpāraḥ / svayam asamarthaḥ kartā yāvaty anena hite samartha[s]
 syād yas tāvati hetuḥ / tasmād evam *adhitiṣṭha-* iti coditā svayam eva veyam adhiṣṭhāti
 / tulyam etad upanayane 'pi //

JGS 1,20,8.

uttarapurastād agner bhāryayā saṃprekṣyamāṇo japati
*aghoracakṣur apatighnī ma edhi
 śivā paśubhyas sumanās suvarcāḥ /
 jīvasūr devakāmā syonā
 śan no bhava dvipade śan catuṣpade //*
*ā naḥ prajāñ janayatu prajāpatir
 ā jarasāya sam anaktv aryamā /
 adurmaṅgalīḥ patilokam āviśa
 śan na edhi dvipade śañ catuṣpade //*
*tāṃ pūṣaṅ śivatamām erayasva
 yasyāṃ bījaṃ manuṣyā vapanti /
 yā na ūrū uśatī visrayātai
 yasyām uśantaḥ praharema śepam //*

*amo 'ham asmi s̄a tvam
sāmāham asmy ṛk tvam /
mano 'ham asmi vāk tvan
dyaur aham pṛthivī tvan
tāv ehi saṃbhavāva
saha reto dadhāvahai
pumse putrāya vettavai
mām anuvratā bhava
sahaśayyā mayā bhavāsāv // iti*

Note: In the first verse, *paśubhyas* with all text mss. and JGMP : *patibhyaḥ* Caland's ed. with Śrīnivāsa Adhvarin's commentary. – In the third verse, *śepam* with JGMP : *śephām* Caland's ed. without variant readings. – Instead of *asau* at the end of the last verse, the JGMP has *śrīdevi*. – Cf. the last verse with BĀU 6,4,20.

*utta===viti // atha patir bhāryām abhivrajyāgner uttarapūrvasyān diśy avasthitas sann
āsmāntikasthayaiva bhāryayā samavalokyamāna etān mantrāñ japati / asāv iti padasya
sthāne bhāryayā nāma saṃbudhyā nirdiśed bhava gauri bhava jayanti- iti //*

JGS 1,20,9.

*athāsyā nāma gr̄hītvā-
agnim̄ parikameyātām
īr tvam asy
ūr̄k te mātā nāma
sā mām ehi
saha prajayā saha rāyaspoṣeṇa- iti*

Note: *agnim̄ parikameyātām* quoted in Bh on JGS 1,20,10.

*athā===neti // athāsyā nāma gr̄hītvā- ubhāv agnim̄ parikameyātām anena yajuṣā jayan-
tī tvam̄ sarasvatī tvam̄ iti / parikramāṅgatvād ubhābhyām api vācyam̄ yajuḥ prāptam /
tathāpi tv arthasāmarthyāt patyaiva vācyam //*

JGS 1,20,10.

*tasyām̄ pratyāvrajitāyām̄
bhrātānyo vā suhr̄d
abhighāritān lājān
śūrpād añjalīnopaghātam
añjalāv āvapet*

Note: *añjalāv āvapet* quoted in Bh on JGS 1,3,28.

tasyām===vapet // tasyām pratyāgatāyām satyām bhrātā vāsyā anyo vā bandhur lājān abhighāritān kṛtvā kārayitvā vā sūrpād añjalīnopahatyāsyā añjalāv āvapet /

kiṃ patiḥ parikrānto na pratyāvrajeti / naivam bhavati / arthād iyam eva pratyāvrajetī eva / evañ ced bhāryāyā apy ata eva siddhes *tasyām pratyāvrajetīyām* ity anarthakam / nānarthakam parikramaṇasya pratihavanam āvṛttijñāpanārthatvāt / katham iti ced *agnim parikrameyātām* (JGS 1,20,9) iti vihitam parikrāntayoś ca pratyāvrajanam arthalabhyam ucyate ca tat punar vapsyati sati homatraye tad anarthakam mā bhūd iti vīpsārtham gṛhṇīmaḥ / pratyāvrajetīyām pratyāvrajetīyām iti / tatas triḥparikramaṇam arthād uktaṃ bhavati / evañ ca sati gṛhyāntarais saṃvādo bhavati /

aparā vyākhyā / *pratyāvrajetīyām* iti pratyāgatamātrāyām anāsīnāyām iti tiṣṭhantyaiva hotavyam ity arthasiddham bhavati / pūrvasmin vyākhyāne triḥparikramaṇam āsīnāyā ca hotavyam uttarasmin sakṛd eva parikramaṇam sthitayaiva ca hotavyam /

katarad anayor jyāyaḥ / gṛhyāntarasaṃvādāt pūrvañ jyāyaḥ /

nanv āsīnāyāñ juhvatyām asaṃvādo gṛhyāntarai[s] syāt / śrūyate hi *tatra tiṣṭhati juhoti* (source?) iti / yady evam śrūyate tiṣṭhanty eva pūrvasmin pakṣe juhutu / na hi no 'pīhāsanavidhir na ca paribhāṣā- *āsīta homa* iti / aniyamena tv iha sthānam āsanam vāsmākam prasaktam / tatra śāstrāntaravihitam sthānan nyāyam iti parigṛhyeta /

kiṃ punar dvir āvapaty āho svit sakṛd eva / *upaghātam* ity ābhīkṣṇyapratīter na sakṛt / nanu homatrayāpekṣayāpy ābhīkṣṇyapratipattir upapannā bhavati / evañ ced *dvir haviṣo vadyati*- (JGS 1,3,31) iti pārvaṇadharmāgamād dvir āvapati / prāptasyaiva hy āvapanasya kartṛkaraṇādhikaraṇāntarāṇiha vidhīyante / *āvapanti*- ity anūdyate yathāprāptañ cānuvaditum yuktam iti dvir eva bhavati /

nanu vakṣyati *upastīrṇābhighāritān kṛtvā*- (JGS 1,20,11) iti / tad ihāvadānadharmasyā-prāpte jñāpakam bhavati / naivam bhavati / anyārtham hy etad gamayīṣyāmaḥ / evañ ced utpūyantām api lājāḥ / ko nety āha / bahutvayogāc caīṣām utpavanamantro *devo va* (JGS 1,2,7) iti /

sūrpād ity anarthakam / nānarthakam *sūrpād ... añjalāv* iti yojanayā sūrpāpādānam evāvapanam añjalāyā dhāram syāt sūpakaraṇam itijñāpanārthatvāt / tatas ca dhārikāgnāv āvapati nāñjalāv iti sidhyati //

JGS 1,20,11.

upastīrṇābhighātān kṛtvā
tān itarāgnau juhuyāt
kanyalā- (JGS 1,20,12)
īyan nāry (JGS 1,20,13)
aryamṇam (JGS 1,20,14) iti

Note: *upastīrṇābhighāritān* quoted in Bh on JGS 1,20,10. – On *abhighāritān* cf. Bh on JGS 1,3,32 in fine.

upa===miti // tān lājān upastīrṇābhighāritānś ca patyā kārayitvāgnau juhuyād ebhir mantrair itarā patnīti sannidhānād arthāc cāvagatam /

kutaḥ punar ayam vipariṇāmaḥ *kārayitvā*- iti / añjaligṛhītalājāyā asyā[s] svayam upastar- itum abhighārayituñ cāsakter arthabalād ayam vipariṇāmaḥ kṛtaḥ /

yady evaṃ pratyakṣam eva *kārayitvā-* iti kasmān noktam / idam ucyate / yad asyāḥ kāryaṃ patih karoti tad anayā svayam eva kṛtaṃ bhavet / mā bhūd anyakṛtam iti jñāpānārtham / tataś ca strīdhanasaṃvyavahāraḥ patikṛto 'pi siddha eva bhavati / asiddham hy asvāmikṛtatvād abhaviṣyat /

nanu punar upastaraṇābhighāraṇe prakṛtita evehāgacchataḥ / atha kim / *upastīrṇābhi-ghāritān* ity anarthakam / nānarthakam upastaraṇābhighāraṇānuvādena kartrantaravidhānārthatvāt / asati hi yatne- upastaraṇāvadānābhighāraṇāni saṃbhūyaikapadārtha iti bhrātraiva sarvam akariṣyata / tannivṛttyarthaṃ yatno 'yaṃ kṛtaḥ /

agnāv ity anarthakam / nānarthakam agnau prakṣepamātram iyaṃ kuryān nānyad ity etadarthatvāt / tataḥ patir eva mantrān brūyān naināṃ vācayet / asti ca pareṣān *tiṣṭhantī juhoti* / *patir mantrān japati-* (KauṣGS 1,23-24 = ŚGS 1,14,1) iti ca / liṅgāni ca mantrānām etam arthan dṛḍhayanti //

JGS 1,20,12.

*kanyalā pitṛbhyaḥ patilokaṃ yatī-
iyam ava dīkṣām ayakṣata svāhā*

Note: The pratīka *kanyalā* quoted in JGS 1,20,11. – The mantra corresponds to SMB 1,2,5ab, which however lacks *svāhā* and reads *iyam apa dīkṣām ayakṣata*.

kanya===svāhā //

JGS 1,20,13.

*iyān nāry upa brūte
'gnau lājān āvapantī /
dīrghāyur astu me patir
edhantām jñātayo mama svāhā*

Note: The pratīka *iyān nārī* quoted in JGS 1,20,11. – *agnau lājān āvapantī* quoted in Bh on JGS 1,3,28 and in Bh on JGS 1,20,16. – The mantra is identical with that in HGS 1,20,4; SBM 1,2,2 is otherwise identical, but inserts *śataṃ varṣāni jīvatu* (cf. *jīvātu śaradaś śatam* in AVŚ 14,2,63 and ĀpMP 1,5,2) after *patir*. – instead of *mama*, the JGMP has *me*.

iya===svāhā //

JGS 1,20,14.

*aryamṇan nu devaṃ kanyāgnim ayakṣata
sa imān devo aryamā preto muñcātu māmuta[s] svāhā- iti*

Note: The pratīka *aryamṇam* quoted in JGS 1,20,11. – The mantra is almost identical with SMB 1,2,3, which however has *aryamaṇam* and *kanyā agnim*.

arya===heti //

JGS 1,20,15.

homānteṣu japati catur

viśvā uta tvayā vayan

dhārā udanyā iva /

ati gāhemahi dviṣa (RV 2,7,3) iti

Note: In SMB 1,2,5cd, *viśvā(h)* has been replaced with *kanyā* (*kanye*).

homā===iti // ye homāntā homasamāptikālās teṣv etaṃ mantrañ catur japati /

nanu trayo homāntāḥ / teṣu katañ catur japyeta / ucyate / caturgrahaṇasāmarthyād
vakṣyamānasya dhārikāvapanasya (JGS 1,20,16) ca samāptau japyeta /

nanv asāv ahomaḥ / nāyan doṣaḥ / trayo homā ekaś cāhomo homasadr̥ṣaḥ / teṣām antā
homāntaśabdenānūdyante / yathā trīṇi cokthāny ekañ cānukthan *triṇavatrāyastriṃśāny
ukthāni-* (JK 1,2,19; cf. Bh on JK 1,1,3b: 118,22-24) iti tadvat //

JGS 1,20,16.

tūṣṇīm dhārikā kāmāyāvapec caturtham

tūṣṇīm===caturtham // yā lājānān dhārikā sā tūṣṇīm amantrakam agnau lājāṃś catur-
tham āvapet kāmāya- iṣṭārtham / vadhvāḥ putradhanasaubhāgyādisiddhaya ity arthaḥ
/

tūṣṇīm ity anarthakam / nānarthakam añjalāv ity āśaṅkānivartanārthatvāt / agnisam̐yoge
hi mantraprasaṅgo dr̥ṣṭo nānagnisam̐yoge /

evañ ced akṛtvā tūṣṇīmgrahaṇam *agnāv* iti vaktavyam / asati tūṣṇīmgrahaṇe *kāmāya
svāhā-* iti hotavyam syāt / tasmād uktavad eva sādhu / asti ca pareṣān tūṣṇīm *śūrpeṇa
śiṣṭān agnāv opya-* (KhGS 1,3,26) iti /

juhuyād ity anuktir ahomatvam asya khyāpayitum / ato nātra devatāprāptir iti / prajāpatim
api nāgacchati / yady atra ke cid pralapeyur āvapaticoditatvād añjalāv eva nāgnāv iti tān
etaṃ arṣaṃ prayogan darśayed *agnau lājān āvapantī-* (JGS 1,20,13) iti /

caturtham iti sviṣṭakṛnnivartanārtham /

nanu nātra sviṣṭakṛt prāpnoti vapāhomatayā paryudastatvāt /

evañ cec *caturtham* iti vacanam asya lopaprasaṅge 'py alopārtham / śūrpaṃ hi lājānām
abhāve 'nādeśe dauṣye vā pratipattir iti kṛtvā prasakto 'sya lopaḥ / atas tu yatnād anyair
api lājair idan nirvartyam /

kiṃ punar atra hastenāvapanam uta śūrpeṇaiva / idam ucyate //

JGS 1,20,17.

dakṣiṇaṃ śūrpaṇam kāma ity ācakṣate

dakṣi===kṣate // santi sādhanēṣu sādhyāśabdāniyatakriyāṇi / *śreyasam abhilāṣo bandha*
(source?) iti / atrāpi kāmāsādhane śūrpe puṭe kāmāśabdaḥ / dakṣiṇaṃ śūrpaṇam
śūrpakośaṃ kāma ity kāmāsādhana ity laukikā ācakṣate / stutir iyaṃ śūrpaṇam /
sāmarthyam mā bhūd iti / *nāvaped* ity adhyāhāryam /

atrādhunā paratrāpi pratijñāṃ bhidyate matih /
yas tu nābhiniṣṭa[s] syāt sa tattvavedane rataḥ //

JGS 1,20,18.

uttarapurastād agnes sapta padāny abhyutkramayed
ekam iṣa (JGS 1,20,19-26) iti pratimantram

utta===mantram // agner uttarapūrvasyān diśi sapta padāni bhāryām ebhir mantrair
abhyutkramayet pratimantram / tvā- iti padaṃ pativācyatāṃ mantrasya dṛḍhayati /
pratimantram ity asaty api rūpāvagatabhedās saptaiva mantrā bhavanti / sulabhā caiṣām
saptabhiḥ padair yathāsaṃkhyāṃ sa.gatiḥ / evañ cet *pratimantram* iti sādhyāhāraṃ vāk-
yāntaraṃ kalpyaṃ *pratimantram anugacched* iti /
kāṃ punar diśam abhimukhīyam abhyutkrāmati / arthād uttarapūrvām eva / tathaiva hi
sarvāṇi padāny uttarapurastād evāgner bhavanti //

JGS 1,20,19.

ekam iṣe viṣṇus tvānvetu

Note: The pratika *ekam iṣe* quoted in JGS 1,20,18.

eka===tu //

JGS 1,20,20.

dve ūrje viṣṇus tvānvetu

dve===tu //

JGS 1,20,21.

trīṇi rāyaspoṣāya viṣṇus tvānvetu

trī===tu //

JGS 1,20,22.

catvāri mayobhavāya viṣṇus tvānvetu

ca===tu //

JGS 1,20,23.

pañca prajābhyo viṣṇus tvānvetu

pa===tu //

JGS 1,20,24.

ṣaḍ ṛtubhyo viṣṇus tvānvetu

ṣa===tu //

JGS 1,20,25.

sakhā saptapadī bhava- iti

sakhā===veti //

JGS 1,20,26.

saptame prācīm avasthāpya-
udakumbhena mārjayerann
āpohiṣṭhīyābhis tīrḥbhiḥ (JŚS 12,1)

sapta===sṛbhiḥ // saptame pade- enam anatītām apratinivṛttām prānmukhīm avasthāp-
yodakumbhena tadgatābhir adbhir udakumbhadharo lājāvāpo varaś ca tām mārjayerann
ābhir ṛgbhir yair āśiṣo 'dhītās te varapañcamā ity avare / pūrvam eva tu jyāyaḥ //

JGS 1,20,27.

prekṣakān anumantryate
sumaṅgalīr iyaṃ vadhūr
imāṃ sameta paśyata
saubhāgyam asyai dattvā
yathāstaṃ viparetana- iti

Note: The JGMP analyzes *dattvā yathāstaṃ* as follows: *dattvāya / atha / astam /*.

prekṣa===neti // prekṣakā vivāhotsavan draṣṭum āgatā[s] strīr anaya rcānumantryate
/ tā vīkṣya japati //

JGS 1,10,28.

prekṣayed dhruvam arundhatīm sapta rṣīn
paśyāni- iti pratijānānām

prekṣa===nānām // *dhruvam arundhatīm sapta rṣīn paśyāni-* iti pratijānānām abhyupa-
gacchantīm vadhūn tān prekṣayet / pūrvam eva pratijñāpayet tataḥ prekṣayed ity arthaḥ
/

kiṃ punaḥ prekṣakānumantraṇānantaram eva dhruvādiprekṣaṇaṃ kāryam / naivaṃ bha-
vati dhruvādīnām āvirbhāvasyāniyatakālatvāt / na hi divaite dṛśyante na ca sadā rātrau /
tato 'yaṃ vidhir atra kālāntaram apekṣate / tata[s] svakālatvād yadāpi sambhavas tadāpi
tantramadhyan na pravīśati / tasmāt prekṣakā anumantryāgatya prastaram ādadīta /
samāpya dhruvādīn darśayed yadaite prathamam āvir bhaveyuḥ / *asau dhruvo 'sāv arun-*
dhaty amī sapta rṣaya iti //

JGS 1,20,29.

dhruvo 'si- (JGS 1,20,30) iti
dhruvam upatiṣṭhate

dhruvo===ṣṭhate // bhartṛdarśitān dhruvādīn dṛṣṭavatī dhruvan *dhruvo 'si-* iti paṭhisya-
māṇena (JGS 1,20,30) mantreṇopatiṣṭheta //

JGS 1,20,30.

dhruvo 'si
dhruvāhaṃ patikule bhūyāsam amuṣya- iti
patināma gr̥hṇīyāt

Note: The pratīka *dhruvo 'si* quoted in JGS 1,20,29.

[dhruvo===hṇīyāt] // *dhruvo 'si dhruvāhaṃ patikule bhūyāsam* ity etāvad uktvā- *amuṣya-*
iti ṣaṣṭhyā patyur nāma gr̥hṇīyāt //

JGS 1,20,31.

asāv ity ātmanaḥ

Note: Here and in the identical sūtra JGS 1,20,34, Bhavatrāta's pratīka is *asā===iti* (all mss.), i.e., his text omits the word *ātmanaḥ*, which Caland's ed. has in both sūtras without variae lectiones.

asā===iti // *asāv* ity prathamayātmano nāma gr̥hṇīyāt / itikaraṇo mantrāntaraparicchedi
yathānyatra / *dhruvo 'si dhruvāhaṃ patikule bhūyāsam bhavadattasya jayantī-* iti //

JGS 1,20,32.

arundhatīm

arundhatīm // arundhatīm paṭhisyamāṇena (JGS 1,20,33) mantreṇopatiṣṭheta //

JGS 1,20,33.

arundhaty aruddhāhaṃ patyā bhūyāsam amunā- iti
patināma gr̥hṇīyāt

aru===hṇīyāt // saiva vyākhyā / tṛtīyayeti bhedaḥ //

JGS 1,20,34.

asāv ity ātmanaḥ

Note: See note on the identical sūtra JGS 1,20,31.

asā===iti // *arundhaty aruddhāhaṃ patyā bhūyāsam bhavadattena jayantī-* iti // //

JGS 1,21,1.

pūṣā tvā- (JGS 1,21,2) iti
prasthitām anumantrayate

pūṣā===yate // svam ḡḥam prati prasthitām anaya rcānumantrayate //

JGS 1,21,2.

*pūṣā tveto nayatu hastagr̥hya-
aśvinau tvā pra vahatām rathena /
gr̥hān gaccha gr̥hapatnī yathāso
vaśinī tvam vidatham ā vadāsīr* iti

Note: The mantra is slightly different from ṚV 10,85,26, which has *aśvinā* for *aśvinau* and *ā vadāsi* for *ā vadāsīh* (thus JGMP). – The pratīka *pūṣā tvā* is quoted in JGS 1,21,1.

pūṣā===riti // *rathena-* ity avasyet //

JGS 1,21,3.

svam kulam prāptām kalyāṇaśīlāḥ kalyāṇaprajāḥ
samavajīrṇāḥ pratyavaropayanti-
*iha priyam prajayā te sam ṛdhyatām
asmin gr̥he gārhapatyāya jāgr̥hi /
enā patyā tanvam sam sṛjasva-
athā jīvrī vidatham ā vadāsīr* iti

Note: The mantra is slightly different from ṚV 10,85,27, which has *adhā* for *athā* and *ā vadāthaḥ* for *ā vadāsīh* (thus JGMP).

svamku===riti // *samavajīrṇā* iti strīṇāṅ jīvapatikānāṅ jaratīnām samjñā / samavayan-
tyaḥ patyā jīrṇā iti / svam kulam ātmīyam ḡḥam prāptām vadhūṃ yā samavajīrṇās
suputrās suśīlās tā rathāc chibikāyā vānaya rcā svāṅke pratyavaropayanti / *jāgr̥hi-* ity
avasānam /

kuta āgato rathāś śībikā vā / pratyavarohaṇavidhānasāmarthyāl lokaprasiddheś ca /
kutaḥ punar *aṅka* iti ḡḡhyate na *bhūmāv* iti / uttarasmin vākye *pratyavaropya-* (JGS
1,21,4) iti vacanāt /

sarvam etad yuktam / idan tv ayuktaṃ yan mantram etā striyo vadeyuḥ / naitad ayuktaṃ
vācanikatvāt / śūdrām api śālāyām rājñāḥ pādau mantreṇa prakṣālayantaṃ mṛṣyāmahe
/ ko 'tibhāro vacanasyeti /

athaimam ucyeta / uttareṇa vākyaena mantras saṃyojyatām pativācyatvāyeti parihārārtham
/parihāryasya prārthanākṛtā syāt / ayuktataram hi patyā vaktum *enā patyā-* ity *anena
patyā-* iti / tatas samavajīrṇā eva samantrakam pratyavaropayeyuḥ³⁰ //

³⁰ *pratyavaropayeyuḥ* emended : *pratyavaropayet* all mss.

JGS 1,21,4.

pratyavaropya-

ānaḍuhe carmaṇy uttaralomny upaveśayed

iha gāvo niṣīdantv ihāśvā iha pūruṣā

iho sahasradakṣino 'pi pūṣā niṣīdatv iti

Note: *uttaralomny* with ms. B and Bhavatrāta's commentary : *uttaralomany* Caland's ed. with M1, M2. – The mantra (originally from AVŚ 20,127,12) occurs in several variations in Vedic texts; that of JGS 1,21,4 is identical with HGS 1,22,9, when reading with JGMP and ms. M2 'pi for 'bhi in Caland's ed. that here follows B and M1. – *pūruṣā* with JGMP and most other texts for *puruṣā* in Caland's ed. (no variants recorded). – *pratyavaropya* quoted in Bh on JGS 1,21,3.

pratya===tviti // athainām patis samavajīrṇānām aṅkāt pratyavaropyānaḍuhas carmaṇy uttaralomny āstīrṇe 'naya rcopaveśayet / *pūruṣā* ity avasyet //

JGS 1,21,5.

kumāram upastha ādhāya

śakaloṭān āvapet phalāni vā

kumā===nivā // upaviṣṭāyā asyā upasthe kumāram ādhāya śakaloṭān modakān vā phalāni vāvaped asya haste //

JGS 1,21,6.

utthāpya kumāram

anvārabdhāyāñ juhuyād

iha dhṛtir (JGS 1,21,7) ity

aṣṭābhi[s] svāhākārāntaiḥ

Note: *aṣṭābhi[s] svāhākārāntaiḥ* quoted in Bh on JGS 1,21,7.

utthā===rāntaiḥ // atha kumāram utthāpyānvārabdhāyām asyām ebhir mantrair *iha dhṛtir* (JGS 1,21,7) ityādibhir aṣṭābhi[s] svāhākārāntair juhuyāt //

JGS 1,21,7.

iha dhṛtir

iha svadhṛtir

iha rantir

iha ramaśva

mayi dhṛtir

mayi svadhṛtir

mayi ramo

mayi ramasva- iti

iha===sveti // antyo mantras sasvāhākāraḥ kaiś cit paṭhyate sapramādaḥ / na hy ācāryaḥ-
aṣṭābhī[s] svāhākārāntair (JGS 1,21,6) iti vidhāya punar ekasmin svāhākāraṃ paṭhati //

JGS 1,21,8.

trirātram akṣārālavānāśinau brahmacāriṇāv adhassaṃveśinau

trirā===śinau // yasminn ahani pāṇigrahaṇan tadādi trirātram kṣārālavāṇam anaśnanta
ca brashmacāriṇau cākhaṭvāsāyinau ca syātām / ūrdhvan trirātrāt saṃbhava (JGS 1,21,10)
iti niyatasya maithunasyāntas trirātram / asyān tāvad aprasaṅgaḥ / tasmād brahmacāriṇāv
ity anyeṣv api dāreṣv aprasaṅgārtham //

JGS 1,21,9.

asaṃvartamānau saha śayātām

asa===yātām // saṃvṛttis saha vṛttir ekībhāvaś śarīrayor atyantasaṃśleṣaṇam pariṣvaṅgaḥ
/ anyo'nyam aparīṣvajantau saha śayīyātām / idam api trirātram eva viśeṣaś ca vakṣyate
//

JGS 1,21,10. ūrdhvan trirātrāt saṃbhavaḥ

Note: The whole sūtra is quoted in Bh on JGS 1,21,8.

ūrdhvaṃ===bhavaḥ // asmād vratayoginas trirātrād ūrdhvaṃ saṃbhavas saṃyoga[s]
syāt / caturthe 'hanīty arthaḥ / kin tu caturthe 'hani- iti pratyakṣam anuktatvāt tasyāpuṅ-
yatāyām anyasmin saṃbhavas sannihite puṅye syāt / ā tataś ca sahaśayanam asaṃvṛttis
ca / trirātram eva tu kṣārālavāṇakhaṭvādārāś cānye varjyeran / athāsya saṃbhavasyeti-
kartavyatā vakṣyate //

JGS 1,21,11.

niśāyāṃ jāyāpatikarmaṇyam

niśā===maṇyam // yasmin saṃbhavas tasmin niśāyāṃ jāyāpatikarmaṇyan nāma homaṃ
kuryāt / yat karma jāyāpatyos tad ayam homas samarthayatīti jāyāpatikarmaṇyam ity
ucyate /

aparā vyākhyā / jāyā ca patiś ca jāyāpatī / caturthasyāhṇo niśāyāṃ idaṃ jāyāpatikarmaṇ-
yam bhavati / karmaṇi sādhu bhavati tasmin gṛhasthakārye / asyāṃ vyākhyāyāṃ sāyam-
prātarhomādīnān tanniśāprabhṛty eva yathākālaṃ pravṛttir na tataḥ pūrvam kiñ cid api
gṛhasthakarma / eṣaiva ca vyākhyā garīyasī //

JGS 1,21,12.

agne prāyaścitte

tvan devānāṃ prāyaścittir asi

brāhmaṇas tvā nāthakāma upadhāvāmi

yāsyai prajāghnī tanūs
tām asyā apajahi svāhā
vāyo prāyaścitte
tvan devānāṃ prāyaścittir asi
brāhmaṇas tvā nāthakāma upadhāvāmi
yāsyai paśughnī tanūs
tām asyā apajahi svāhā
sūrya prāyaścitte
tvan devānāṃ prāyaścittir asi
brāhmaṇas tvā nāthakāma upadhāvāmi
yāsyai patighnī tanūs
tām asyā apajahi svāhā
candra prāyaścitte
tvan devānāṃ prāyaścittir asi
brāhmaṇas tvā nāthakāma upadhāvāmi
yāsyai ḡhaghñī tanūs
tām asyā apajahi svāhā
agne vāyo sūrya candra prāyaścittayo
yūyan devānāṃ prāyaścittaya[s] stha
brāhmaṇo vo nāthakāma upadhāvāmi
yāsyai yaśoghñī tanūs
tām asyā apahata svāhā iti

prāya===heti // etāḥ pañca prāyaścittir asyā vai lakṣaṇyadoṣāpanodanīr āhutīr juhuyāt
 //

JGS 1,21,12.

sthālīpākād agniṃ prajāpatiṃ ceṣṭvā
 saṃpātāṃś camasa ānīya
srotāṃsy anīkṣva- ity
 enāṃ brūyāt

sthālī===brūyāt // pañca prāyaścittir hutvā tadanantaram sthālīpākāc caror avadāyāgniṃ
 ca prajāpatiṃ ceṣṭvā saptānām āhutīnām saṃpātāṃś camasa ānīya *srotāṃsy anīkṣva-* iti
 jāyāṃ brūyāt / ājyasya pulākānāñ ca nānopalabdher atra *saṃpātān* iti bahuvacanaprayogaḥ
 / *srotāṃsi-* iti yāni khāni śarīre teṣāṃ ayaṃ vādaḥ //

JGS 1,21,13.

nābhiṃ prathamam

nābhiṃ prathamam // pṛthak sroto'ñjanaṃ prati saṃpreṣite samasroto³¹ nābhiṃ prathamam añjīta saṃmiśritais saṃpātaiḥ //

JGS 1,21,14.

tato yāny ūrdhvam

tato===nyūrdhvam // tato nābhyañjanānantaram yāni srotāṃsy ūrdhvabhāge tāny añjīta cakṣurghrāṇakarṇāsyanīty arthaḥ //

JGS 1,21,15.

tato yāny arvāñci

tato===rvāñci // tadanantaram yāny arvāñci srotāṃsi yonipāyū ity arthaḥ / dvikāryatvād yoner aupacārikan dvitvam āsṛitya bahuvacanaprayogaḥ / tasmād yonin dvir añjīta /

aparan darśanam / srotassadrṣatvān nābhir api srota eva / tasya madhyasthatvād ūrdhveṣv api srotassv antarbhāvaḥ- arvākṣu ca / tataḥ punar api nābhiprāthamyenāñjanārtham bahuvacanam iti /

sroto'ñjanānantaram sviṣṭakṛdādy āntāt pravartayet / ihobhayaṃ pradhānan tv enopāttam ājyañ caruś ca / tasmān mūlam api prastarasyañje 'ñktvā tataś carāv añjyāt //

JGS 1,21,16.

ūrdhvam ardharātrāt saṃveśanam

viṣṇur yoniṃ kalpayatv (JGS 1,21,17) ity

etena ṛcena

Note: Cf. BĀU 6,4,21-22. – *ūrdhvam ardharātrāt* and *etena ṛcena* quoted in Bh on JGS 1,21,18.

ūrdhva===cena // saṃveśanam maithunam / ardharātrād ūrdhvam maithunam kuryād etena ṛcena ṛcasyānte / paṭhiṣyamāṇena (JGS 1,21,17) ṛcena / ṛcasyānte saṃyogaḥ //

JGS 1,21,17.

viṣṇur yoniṃ kalpayatu

tvaṣṭā rūpāni piṃśatv

ā siñcatu prajāpatir

dhātā garbhan dadhātu te

garbhan dhehi sinṛvalī

garbhan dhehi sarasvati

³¹ *samasroto* A, T : *yas sroto* K, P, M. The navel is an aperture in the middle of the body.

garbhan te aśvinau devāv
ā dhattāṃ puṣkarasrajau
hiranyayī araṇī
yan nirmanthatām aśvinau
tan te garbhan dadhāmy ahan
daśame māsi sūtavā iti

Note: There is no pratīka for this sūtra in the mss. of Bhavatrāta's commentary. The verses (not in the JS) reproduce the three-versed hymn RV 10,184 with a few variant readings: *yan nirmanthatām aśvinau* for *yaṃ nirmanthato aśvinā* (cf. *yābhyāṃ nirmanthatām aśvinau devau* ŚB 14,9,4,21 = BĀU 6,4,21); and *dadhāmy aham* for *havāmahe* (cf. *dadhāmahe* in ŚB 14,9,4,21 = BĀU 6,4,21).

JGS 1,21,18.

ṛtāv ṛtāv evam eva

ṛtā===meva // ukto dharmah prathamopagamanasya / atha yad ṛtāv ṛtau niyatam upagamanam taṃ pratīdam ucyate / ṛtāv ṛtāv evam eva saṃveśanam kuryāt / *ūrdhvam ardharātrād* (JGS 1,21,16) iti ca- *etena trcena-* (JGS 1,21,16) iti ca dvitayasyāyam ānantar-yād atideśah //

JGS 1,21,19.

saṃveśane hutvā-
 ācāryāya gān dadyāt

saṃve===dadyāt // saṃveśane hutvā saṃveśanam iti nimittam homaṃ kṛtvācāryāya gān dadyāt /

kiṃ punas saṃveśanahomasyaivaishā dakṣiṇā- āho svid dhomatrayasādhāraṇī / atra brūmah / yadi saṃveśanahomasyaivaishā dakṣiṇābhaviṣyat pūrvam eva saṃveśanavidher vyadhāsyata- *ācāryāya gān dadyād* itīyataiva cāsetsyata / ullaṅghya tu homānantaryam ihaiṣā vidhīyate homatrayasādhāraṇārtham *saṃveśane hutvā-* iti ca kālārtham ucyate / ayam arthaḥ / saṃveśanahomānantaram homatrayadakṣiṇābhūtāṃ gān ācāryāya dadyād iti / nanu copanayanādiṣv api ācāryāyaiva dakṣiṇā deyā / kim ataḥ / tadvad eva siddher ācāryagrahaṇam anarthakam / nānarthakaṅ cauḷopanayanādiṣu kartṛtvād ācāryasya rtvija iva dakṣiṇāyogasiddher ihācāryasya kartur asato vā brāhmaṇaviṣaye dakṣiṇālābhasyātmālābhasya vā yatnasādhyatvāt / tasmād vidvān api vivahamānaḥ parigrhyaivācāryam tatpratyukta eva sarvaṃ karmānutiṣṭhet / yadi punar ācāryam nopalabhetedam ucyate //

Note: *-ātmālābhasya* Muṭṭa., Perum., Mūtti. : *-ānmālābhasya* Adyar : *-ānmālābhasya* L310. – *vā yatnasāddhyatvāt* Adyar : *vā yatnas sādhyatvāt* Muṭṭa. : *vā na yatnaḥ sādhyatvāt* Perum. : *vā na yatnaḥ sādhyatvāt* Mūtti.

JGS 1,21,20.

adarśane brāhmaṇebhyo gān dadyāt

ada===dadyāt // vivāhasyācāryeṇādarśane ’nupalakṣaṇe brāhmaṇān upadraṣṭṛṇ parikalpya
tebhya etāṃ gān dadyāt // //

JGS 1,22. (sāyamprātarhomau, vaiśvadevam / baliharaṇam)

JGS 1,22,1.

sāyamprātarhome

sāya===home³² // sāyañ ca prātaś ca hūyate / sa sāyamprātarhomaḥ / sāyamprātarhome
vidhiṃ vakṣyāmaḥ //

JGS 1,22,2.

agnaya (JGS 1,3,19; 1,22,6) iti
prathamām āhutiñ juhōti

agna===hoti //

JGS 1,22,3.

prajāpataya (JGS 1,3,16; 1,22,6) ity
uttarām

Note: This sūtra is quoted in Bh on JGS 1,22,7.

prajā===ttarām // kena punar dravyeṇātra homaḥ / dravyaviśeṣasyānādeśād ājyenaiva
cauḷopānayanādiṣv iva / samarthitañ caitat purastād anādiṣṭadravyaṃ havanam *ājyena-*
(AB 3,47,10 ?) iti pareṣān darśanād / *vrīhibhir yavair vā-* (BaudhGS 2,6,21; ĀgniveśyaGS
2,6: 39,10; KauṣGS 1,10,20) iti cen na- upanayane caruprasaṅgāt / athaivam ucyate /
upanayane pareṣām ubhayam apy asti caruś cājyañ ca (cf. BaudhGS 2,5,29-30) / asmiṃs
tu home na ke cid apy ājyam upadiśantīti / tad apy asat *kāṃsyenājyañ juhuyād* (source
?) iti sāyamprātarhome keṣāñ cit gr̥hye śravaṇāt / tato ’smākam aupāsanahoma ājyena /
vrīhihomas tv ājyam alabhamānaiḥ paratantrād āhṛtaḥ / so ’saty evājye syān na sati /
aparan darśanam / asya homasyāgnihotrānukṛtitvād agnihotre ca *yat payo na syāt kena
juhuyād iti vrīhiyavābhyām iti* (JB 1,19: 10,5-6) vrīhiyavayor darśanād ihāpi tābhyām
hūyata iti / asmiṃ darśane payasā hotavyam alābhe ’sya vrīhibhiḥ /
prātar vakṣyamāṇatvāt (JGS 1,22,4) sāyamprātarhomasyāyam vidhiḥ //

Note: As a general rule, *hu-* without specified object involves clarified butter, cf. ŚŚS 1,2,21; ĀpŚS 24,1,23;
KŚS 1,8,36-38. – *kāṃsyenājyañ juhuyāt* could not be traced in the known Gṛhyasūtras.

JGS 1,22,4.

evaṃ prātaḥ

Note: This sūtra is quoted in Bh on JGS 1,22,5.

³² *home* emended : *homa(h)* mss.

evam===prātaḥ //

JGS 1,22,5.

agnisthāne sūryaḥ

agni===sūryaḥ // ayan tu viśeṣaḥ / agnisthāne sūrya[s] syāt /

prātar agnisthāne sūrya ity api siddher *evam prātar* (JGS 1,22,4) iti pṛthaggyogakaraṇam sāyaṃhomapūrvaka eva prātarhoma syād ity etadartham / tatas sāyamāśaucādiyoge tad-anantaravartī prātarhomaś śuddhasyāpi niśśaṅkaṃ kāryam / nyāyāñ caitad asya homasya-agnihotrānukṛtītvād agnihotrasya ca sāyam upakramatvāt / yataś cāyam agnihotrānukṛtis tata evāsya pārvaṇatantrābhāvaḥ //

JGS 1,22,6.

sāyaṃ prātar aśanasya balī vardhayitvā

pūrvasmād agnau juhoty

agnaye svāhā

somāya svāhā

dhanvantaraye svāhā

dyāvāpṛthivībhyāṃ svāhā

viśvebhyo devebhya[s] svāhā

prajāpataye svāhā- iti

Note: Cf. BaudhGS 2,8,1 atha baliharaṇam 2 sāyaṃ prātar yad aśanīyasya kriyetaupāsane pacane vā homaḥ. – *prajāpataye svāheti* quoted in Bh on JGS 1,22,7.

sāya===heti // siddham annaṃ prātaś ca sāyañ ca lokācārāt / śrūyate ca *dvir ahno manuṣyebhya upahriyate prātaś ca sāyañ ca-* (TB 1,4,9,2) iti / sa tata ucyate sāyañ ca prātaś ca pakvasyāśanasya dvau balī uddhārau vakṣyamāṇabaliharaṇopayoginau vardhayitvā- avakhaṇḍya gṛhītvā tayoh pūrvasmād baler agnāv etās saptāhutīr juhoti /

aśanasya ca- ity anukarṣaṇena siddhes sāyaṃprātargrahaṇam iha kālayoh pṛthamyāniyamārtham / tata āśaucādiyuktasya yadā tadabhāvas sāyaṃ prātar vā tadupakramo 'ham homa[s] syāt /

agnāv ity anarthakam / nānarthakam agnisāmānyagrahaṇārthatvāt / tato 'yaṃ homo nāvaśyam aupāsana eva / pākāgnāv api kāmaṃ kāryaḥ / uktañ ceha parair api- *aupāsane pacane vā-* (BaudhGS 2,8,2) iti /

atha vāgnigrahaṇam prāptāyā homāvṛtaḥ pratiśedhārtham / yathā jātakarmaṇi pūrvasyāṃ vyākhyāyāṃ (Bh on JGS 1,7,9) pārvaṇatantram aśanahome syād iti / asyān tu pākāgner aprāptiḥ /

kaḥ pakṣayor [ana]yo[r] jyāyān / uttaro jyāyān gṛhyāntarasamvādāt / na hi kaś cid api gṛhyakāraḥ pārvaṇatantram aśanahome prāvartayat / pākāgnes tasminn apravṛttir gṛhyāntareṣv apy asti / tatas siddham aupāsana evāsmākam aśanahomo na cātra homāvṛd iti //

JGS 1,22,7.

manasottarām

manasottarām // manasottarām antyām āhutiñ juhōti / *prajāpataya* ity etām ity arthaḥ /

nanu dvayor upari vartate tad uttaram / yad bahuṣu tad uttamam / bahvyaś caitā āhutayaḥ / tasmād *uttamām* iti vaktavyam / satyam etat / evan tu yojayisyāmaḥ / yāsāv uttarā āhutiś sānnidhyād sāyaṃprātarhomasthā *prajāpataya ity uttarām* (JGS 1,22,3) iti tāṃ manasā juhōtīti / *prajāpataye svāhā-* (JGS 1,22,6) ity eṣāhutiḥ yatra yatra dr̥śyate tatra tatra manasaiva hotavyety arthaḥ / tasmān nāmakarmacaturthīhomanavayāgeṣv api prajāpatyām āhutiṃ manasaiva juhuyāt / yadi tu sāyaṃprātarhoma evocyeta *prajāpataya ity uttarām manasā-* iti nānyatra sidhyet //

JGS 1,22,8.

tata evottarato 'gner baliṃ harati

ye harṣaṇā vepanā sphātim āharā

vātasya bhrājam anu sañcaranti

tebhyo balim annakāmo harāmy

annaṃ payasvad bahulaṃ me astv iti

Note: *tata eva* quoted twice in Bh on JGS 1,22,10; *uttarato 'gneḥ* quoted in Bh on JGS 1,22,11.

tata===stviti // tata eva tasmād eva homabaler evādāya- uttarato 'gner anena mantreṇa baliṃ harati / siddham ācārād gandhapuṣpam ubhayataś codakaṃ baliharaṇeṣu //

JGS 1,22,9.

evam aśanāyati

evam===yati // evam aśanāyati kaḷatreṣu dhātre³³ baliṃ haret / dvitīyam api pūrvavad dhared ity arthaḥ / pūrvan nityam uttaran naimittikam annabhūyastvaphalam //

Note: *kaḷatreṣu* follows the Malayālam form of the Sanskrit word *kalatra-*.

JGS 1,22,10.

āyasthāne

mṛtyor adhiṣṭhānāya svāhā- iti

āya===heti // yaṃ pratidinam pratimāsam pratisaṃvatsaram kādā cid eva vāyatas tata ātmānam ābhimukhyenaiti vṛihiyavasuvanādi jīvanam tasyāya ity ākhyā / na sa āyo gṛham āgato yatra tiṣṭhati tad āyasthānam bhavati / *tata eva-* (JGS 1,22,8) iti cānuvartate / anena mantreṇāyasthāne pūrvasmād eva baler baliṃ harati / avaśeṣaṇārthābhāvāt sarvaṃ prakṣipet /

atha vā *tata eva-* (JGS 1,22,8) ity anuvartya *śeṣam* ity adhyāhāryam //

³³ *dhātre* emended : *dhārtte* mss.

JGS 1,22,11.

śeṣasya baliharaṇaṃ pradakṣiṇaṃ
gr̥hyābhyo devatābhyo balin nayāmi
tan me juṣantān
tā mā pāntu
tā mā gopayantu
tā mā rakṣantu
tābhyo namas
tābhyā[s] svāhā- ity
udadhāne
madhye 'gārasya-
uttarapūrvārdhe
śayane
dehalyāṃ
saṃvaraṇe
brahmāyatana
eteṣv āyataneṣu

śeṣa===neṣu // upayuktād anyaś śeṣaḥ / śeṣasya pāścātyasya baler avakhaṇḍyāvakhaṇḍya
baliharaṇaṃ eteṣu saptasv āyataneṣu / tatas tatra pradakṣiṇaṃ āvartamāḥ kuryāt /
udakan dhīyate 'sminn ity udadhānaṃ maṇikādi / tasya samīpe baliharaṇaṃ /
tato 'gārasya madhye / agārabahutve tu yasya kasya cic chayanāgārasya vā madhye syāt
/
aparā vyākhyā / agāraśabdaś śālāvācī sann apīha sa sarvaśālādhiṣṭhānabhūtasakalavāstū-
palakṣaṇāya prayukto mantavyaḥ- agāraviśeṣasyāvacaṇāt / tasmād idaṃ vāstumadhye
kāryam /
ko 'nayoḥ pakṣayor jyāyān / na vāyam etaj jānīmaḥ / kin tūttaram eva pakṣam anuvartino
guravaḥ /
uttarapūrvārdha iti navasu vāstubhāgeṣu ya uttarapūrvārdhaḥ sa uttarapūrvārdhaḥ /
ardha iti bhāgasyākhyā / uttaraḥ pūrvaś cāsāv ardhaś ca- iti vā- uttarapūrvasyā dīśo
bhāga iti vā /
śete 'sminn iti śayanaṃ khaṭvādeśaḥ /
gr̥haṃ praviśatāṃ pādapāṃsubhir dihyata iti dehalī yeyan dvārbāhvor antarāḷe śilā pha-
lakā vā lakṣyate /
saṃvriyate 'nena dvār iti saṃvaraṇaṃ dvāravidhānaphalakā / tasyās samīpe baliharaṇaṃ
/
brahmaṇa[s] sthānaṃ brahmāyatanaṃ vāstumadhyā ity arthaḥ / brahmāyatana ity asyeha
grahaṇaṃ brahmaṇo 'py atrānusmaraṇārtham /
eteṣv āyataneṣv ity anarthakam / nānarthakan dehinyādīnām abhāve 'pi tatsamavāyīṣv
āyataneṣu baliṃ hared ity etadarthatvāt / itarathā hi dehinyādes saṃskāraṃ baliharaṇaṃ

matvā tadabhāve lopam asyāśaikyeran / ācāryas tu manyate / naitāni baliharaṇāni tad-
 tadadhikārasaṃskārārthāni / kimarthāni tarhi bhavanti / tadadhivāsānān devatānām
 pratoṣaṇārthāni / dehinyādyabhāve 'pi ca tā devatā nāvagacchantīti kṛtvā tadāyatane
 baliharaṇārtham yatnam etaṃ kṛtavān *eteṣv āyataneṣv* iti / ukto 'rtho nyāyalabhya iti /
 anyatra vyāvarṇyate / *eteṣv āyataneṣv* iti pṛthag ekaṃ vākyaṃ / yāny *uttarato 'gner*
 (JGS 1,22,8) ityādīni nava sthānāny uktāni teṣu sarveṣu paribhāṣyante / *eteṣv āyataneṣv*
 āyatanabhūteṣu devatāyatanam arhatsv ity arthaḥ / siddham etat bhavati / mṛṣṭopalipteṣu
 gandhapuṣpārciteṣv iti //

JGS 1,22,12.

śeṣan dhanvantaraye ninayet

śeṣa===nayet // baliśeṣan dhanvantaraye sarvan ninayet namaskāreṇa / sthānāntarānukte
 brahmāyatana eva sānnidhyāt /

atha vā bahūnām ekavākyasthānām sānnidhyaviśeṣāt teṣv ekatreṭi cānupapatter anyasmin
 dhanvantaristhāna eva vā //

JGS 1,22,13.

sadā gr̥heṣu svastivācanam

sadā===canam // prasiddho 'yam ācāro loke dr̥śyate yad atithayo 'bhyāgatāś ca gr̥heṣu
 bhuktavanto gr̥hapatiṃ svastivacanair vardhayanti / tadapekṣam idam vākyaṃ / *sadā-*
iti kālaviśeṣasyāniyamārtham / sarveṣu kāleṣu svastivācanam / svastivācane pravartanam
 gr̥heṣv āgatānām kuryāt / yathā te svasti brūyus tathā kuryād ity arthaḥ / satkṛtya
 bhojayed ity uktaṃ bhavati / manuṣyayajña eṣa vihitaḥ //

JGS 1,22,14.

sā mahāśāntir ity ācakṣate

sāma===kṣate // aśobhanasyopaśamanam śāntir ity ucyate / mahatī śāntir mahāśāntiḥ
 / yad idam annapradānam vihitan tan na kevalam adṛṣṭaphalam eva mahaty api śāntis /
 sā gr̥hiṇām ihāpi prasaktā śivopaśamanī bhavatīty ācāryā ācakṣate // //

JGS 1,23. (navayāgam)

JGS 1,23,1.

navena yakṣyamāṇaḥ
 purāṇenāgre yajeta-
 agnidhanvantarī
 prajāpatim
 indram

Note: *navena yakṣyamāṇaḥ purāṇenāgre yajeta* quoted in Bh on JGS 1,23,10.

nave===mindram // vidhāsyati navayāgam / ṛtubhedena navena yajeta *śaradi vrīhīṇām vasante yavānām varṣāsu śyāmākānām* (JGS 1,23,4-6) iti / tasya trayasyāpy aṅgabhūtam idaṃ purastād vidhīyate / navena dravyeṇa yakṣyamāṇas samastajātīyenaiva pūrvam purāṇenāgnidhanvantarī ca prajāpatiṅ cendraṅ ca yajeta /
 atha vā navena ... *purāṇena-* iti navavikāreṇa caruṇā purāṇavikāreṇa caruṇeti³⁴ yojyam /

JGS 1,23,2.

tisraś ca navāhutīḥ

tisra===hutīḥ // tadanantaran tisro navāhutīḥ juhuyād yā parastāt kalpiṣyante / nanu navayāge devatās tisro vidhāsyante / kim ataḥ / tata evāhutitritvasya siddher idaṃ vākyam anarthakam / nānarthakan navayāgasya pṛthaktanratāprasaṅganivāraṇārthatvāt //

JGS 1,23,3.

navena yajeta

nave===jeta // navena tāvan niṣpanna yajeta / kariṣyamāṇenaiva dravyadevatāvidhānenārthasiddher ayam vidhir anarthakaḥ / nānarthako mā navā vrīhyādayo yāgād asmād³⁵ anyatra prathamam upayunkṣyata ity etadarthatvāt / itthaṃ yojyam / navena kiṃ kāryam / yajeta / tata ūrdhvam eva sarvam anyad ity arthatas sidhyati /
 kasmin punaḥ kāle navena yajeta kena vā dhānyena kā vā devatā- iti /

JGS 1,23,4.

śaradi vrīhīṇām

Note: The sūtra is quoted in Bh on JGS 1,23,1; *vrīhīṇām* (emended) quoted in Bh on JGS 1,23,10.

śara===vrīhīṇām // *aindrāgno vaiśvadevo dyāvāpṛthivyaś carava* (JGS 1,23,7) iti prativākyam anuṣaṅgas sambadhyeta sakṛtpathito 'pi yathā dhiṣṇyopasthāna mantreṣu *raudreṇa-* (JŚS 13,4) iti (cf. Bh on JŚS 13,5) yathā ca sruksādanamantreṣu *ghṛtācī-* (TS 1,1,11q) iti (cf. ĀpŚS 2,9,15) / śaradi vrīhīṇām vikārā aindrāgnaś ca vaiśvadevaś ca dyāvāpṛthivyaś ca trayaś carava[s] syuḥ //

JGS 1,23,5.

vasante yavānām

Note: The sūtra is quoted in Bh on JGS 1,23,1.

vasa===vānām //

³⁴ *purāṇavikāreṇa caruṇeti* emended : *purāṇavikāreṇa ca purāṇeneti* K, P, M : *purāṇena vikāreṇa ca purāṇeneti* A.

³⁵ *asmād* emended : *anyasmād* mss.

JGS 1,23,6.

varṣāsu śyāmākānām

Note: The sūtra is quoted in Bh on JGS 1,23,1.

varṣā===kānām // vr̥hivākyavad gatau //

JGS 1,23,7.

aindrāgno vaiśvadevo dyāvāpr̥thivyaś caravaḥ

Note: The sūtra is quoted in Bh on JGS 1,23,4. Bhavatrāta's pratīka is missing in the mss.

((aindrā===ravaḥ //))

JGS 1,23,8.

ekacarur vā

eka===rurvā // ekaś cāsau caruś ceti ekacaruḥ / ekacarur evaindrāgnaś ca vaiśvadevaś ca dyāvāpr̥thivyaś ca syād yathā- āgneyaś cāgnīṣomīyaś ca p̥arvaṇe bhavati- (cf. JGS 1,3,23) ekaś caruḥ / ihāpi ca purāṇacarur eka eva- agnidhanvantaribhyāṃ prajāpataya indrāya ca / tadvad evaṃ ṣaḍ āhutīr hutvā sviṣṭakṛtañ juhuyāt / tatra siddho 'vadānakramaḥ pratihavis sakṛt sakṛt / pañcāvattinān tu dvir dvir iti / vidhāsyati prāśanam (JGS 1,23,11-13) / tadartham idam ucyate //

JGS 1,23,9.

ukte evopastaraṇābhighāraṇe

Note: See JGS 1,3,30-40.

ukte===raṇe // ukte eva- ukta prakāre evopastaraṇābhighāraṇe kuryāt prāśanārtham upādīyamānasya /

ukte eva- ity anarthakam / nānarthakam aṅgulītr̥ṇakūrcayoḥ pañcāvattināñ ca dvir abhi-ghārasya prāpaṇārthatvāt //

JGS 1,23,10.

dvir haviṣo 'vadyati

Note: This sūtra is identical with JGS 1,3,31 and 1,3,35.

dvirha===dyati // haviṣo dvir avadyati / kasya / navasya / kuta iti cet pratiyamānasya grahaṇopapattes tenaiva cārthasiddhāv itarasya grahītum ayuktatvāt / *navena yakṣyamā-ṇaḥ purāṇenāgre yajeta-* (JGS 1,23,1) iti / *vr̥hīnām* (JGS 1,23,4) ity aṅgabhūtan navayāgasya purāṇam avagamayati prāśanamantṛṇān (JGS 1,23,11-13) dhānyaviśeṣasya vyavasthāyā vidhānāt /

dvir ity asati sakṛd api bahukṛtvo 'py arthataḥ prasajyeta / avadānadvatvaniyamo hy ahomārthatvād asya durlabha[s] sruvādhikaraṇavat /

haviṣa ity anarthakam / nānarthakan tritve haviṣām ekaikakasya dvir ity evamarthatvāt
/

ekas śatan dhārayate prākārastho dhanurdhara (Manu 7,74) iti /
*tasmin kratau śataṃ śastran trivede*³⁶ 'yutam āpagā (source?) iti ca //

Note: The first mantra JGS 1,23,11 lacks the specification of the grain found in JGS 1,23,12 (*yavasya*) and JGS 1,23,13 (*śyāmākasya*).– Instead of *dhārayate* Manu 7,74 has *yodhayati*, with *dhārayati* among the variants.

JGS 1,23,11.

atha prāśnīyād
bhadrānna[ś] śreyas samanaiṣṭa devās
tyayā vasena samasśīmahi tvā
sa no mayobhūḥ pito āviśasva
śan tokāya tanuve syona iti

atha===iti // atha- anantaram avadānād avattaṃ prāśnāty anena mantreṇa //

JGS 1,23,12.

etam u tyaṃ madhunā samyutaṃ yavaṃ
sarasvatyā adhi manāv acarkṛṣuḥ
indra āsīt sīrapatis śatakratuḥ
kīnaśā āsan marutas sudānava iti
yavasya prāśnīyāt

eta===śnīyāt //

JGS 1,23,13.

agniḥ prathamah prāśnātu
sa hi veda yathā haviś
śivā asmabhyam oṣadhīḥ
kṛṇotu viśvakṛṣaṇīr iti
śyāmākasya prāśnīyāt

agni===śnīyāt // prāśyācamyāgatya prastaram ādadīta /
yadi sidhyaty ayatnena prāśanāsyoktakālātā /
yatno 'yam ante śeṣasya prāśanārtham upākṛtau //
// //

³⁶ *trivede* emended : *trivedo* K, P. M : *trivedā* A, T.

JGS 2,1-4. (śrāddham)

JGS 2,1-2. (māsaśrāddham)

JGS 2,1,1.

śrāddham kariṣyanta[s] snātās śucivāsasas
tilair vāstūpakīrya
savyam ācaranto
'nnam upasādheran
haviṣyair upasicya

śrāddham===sicya //

śrāddham iti pitṛbhyaḥ pretasaṃbandhena dīyate /
tasyākhyā

*pretān uddiśya yat karma kriyate mānuṣair iha /
tuṣyanti pitaras tena pretās tat pitara[s] smṛtāḥ-* (source?) // iti /

tat gr̥hapatiḥ karoti / putradāraśiṣyās tu sahātra vartante / tatraikaḥ kariṣyan bahavaś
ca tatsahayoginas sarve *kariṣyanta* ity ucyante / yathā *cchatrino gacchanti-* (Śabara on
PMS 1,4,28) iti /

śrāddham kariṣyantas sarve snātās śucivāsasaḥ vimalaklīnopahatavastraparidhānottariyās
santas tad vāstu tilair upakīrya tilaprakīrṇam kṛtvā savyam ācaranto yās ceṣṭā[s] śrāddha-
karmopayoginyaḥ pradakṣiṇam apasavyañ ca saṃbhavanty apasavyam eva kurvanto haviṣ-
yair upasicya saṃsṛjyānnam upasādhayerann upaskārabahulaṃ sādhyeran / haviṣyān
viśekṣyati /

kiṃ punar iyaṃ savyācāratā- annopasādhanamātre vidhīyate- āho svit snānādau sarva-
smīn / atra brūmaḥ /

yad idaṃ snānam ācamanam iti tat kṛtvā puruṣaḥ /
śucir daive pitṛye vā karmaṇy adhikṛto bhavati //

tatas teṣāṃ adhikāratvād ajahatsvarūpatā yuktā na cāpi pitṛkarmāṅgatayā smaryamāṇām
apasavyācāratām ihānnopasādhanasaṃyogamātreṇāvasitārthām abhyupagantuṃ ghaṭate
/ ūrdhvan tu snānācamanād ā kriyāpavargād iyaṃ apasavyācāratā vihitā mantavyā / iyaṃ
annopasādhanavākye śrūyamāṇā sarvakarmasaṃbandham labhate /

evaṃ ced vākyatrayam etat bhavatu //

JGS 2,1,1a.

śrāddham kariṣyanta[s] snātās śucivāsasaḥ

śrāddham===sasaḥ // *bhaveyur* ity adhāhāryam //

JGS 2,1,1b.

tilair vāstv upakīrya savyam ācarantaḥ

tilai===rantaḥ // *kuryur* ity adhyāhāryam / tilopakaraṇād ūrdhvaṃ savyam ācarantas
sarvakarma kuryur ity arthaḥ / ittham annopasādhānādy āntād apasavyācāratā siddhā
//

JGS 2,1,1c.

annam upasādhayeran
haviṣyair upasicya

annaṃ===sicya //

JGS 2,1,2.

evan dadyāt

evan dadyāt // *annam* ity anuvartate / evam annan dadyāt / pradānakāle 'pi punar
upasicya haviṣyair dadyād ity arthaḥ /

aparan darśanam / pūrveṇa vidhināsyā vikalpa iti / pacyamānaṃ vā pradīyamānaṃ
vā tilair upasiñced ity arthaḥ / annasādhānavidhāv itthaṃ siddham iti śrāddhabhujām
upakalpanaṃ vihitam //

JGS 2,1,3.

yad yad dadyāt
tat tad dhaviṣyair upasicya

yadya===sicya // annād anyad api yad yad brāhmaṇebhyo dadyāt tad tad dhaviṣyair
upasicyaiva dadyād dantadhāvanādy api //

JGS 2,1,4.

haviṣyā iti tilānām ākhyā

havi===mākhyā // haviṣyā ity ayaṃ śabdātilānām ākhyā nāmadheyam /

kimartheyaṃ gurvī saṃjñā tilāśabdasyaiva sarvatra laghoḥ siddhasya nyāso bhavati / atra
brūmaḥ / *haviṣyā* iti neyam iha tilānām ācāryeṇa saṃjñā kriyate saṃvyavahārārtham / kin
tarhi / prasiddheyam eṣā saṃjñā sarvadravyebhya[s] śrāddhakarmaṇi / tilāḥ praśastatarā
ity etam arthaṃ pratipādayitum iha kīrtyate / tataś ca sarvasmād guṇyasaṃvādanāsaṃ-
bhava 'pi tilopādāne sādhiyaḥ prayateta //

JGS 2,1,5.

dantadhāvanam snānīyāni

danta===yāni // yena dantā dhāvante tad dantadhāvanan dāru / yaiś śarīram amalaṃ
sugandhīkurvanta[s] snānti tāni snānīyāni tailāmalakamudgacūrṇādīni / dantadhāvanam
snānīyāni ca brāhmaṇebhyas siddhe 'nne dadyāt / uktas tilopasekas sarveṣu deyeṣu //

JGS 2,1,6.

pādyam ānīya prathamoddhṛtaṃ
brāhmaṇāṃs tryavadātān upaveśya-
ā me gacchantu pitaro
bhāgadheyaṃ virājāhutās
salilāt samudriyāt /
akṣīyamāṇam upajīvata-
enam mayā prattam
svadhayā madadhvam // ity
upamūlalūnān darbhān viṣṭarān prasavyān kṛtvā
brāhmaṇebhyaḥ pradadyāt

Note: – brāhmaṇāṃs tryavadātān upaveśya quoted in Bh on JGS 2,3,10 with the variant reading upaveśya for upaveśayati in Caland's ed., where upaveśya is not recorded as a variant; it is however in agreement with upaveśya in JGS 2,3,10 and with the fact that Bhavatrāta extends the present sūtra to the next finite verb pradadyāt. – Cf. KāthGS 50,4 ā me yantu pitaro bhāgadheyaṃ virājāhutāḥ salilāt samudrāt / asmin yajñe sarvakāmāṃḥ labhantām akṣīyamāṇān upajīvantv enān. Cf. Caland, *Altindische Ahnencult*, p. 255.

pādyā===dadyāt // kūpāder jalāśayāt prathamam uddhṛtaṃ sarvasmāt tadaharuddhārāt pūrvam uddhṛtya nihitam udakaṃ pādyam ebhya ānīya tān tryavadātān brāhmaṇān anena mantreṇāsaneṣūpaveśya- upamūlalūnān mūlasamīpe lūnān upādānakāla eva mūlasamīpe pracchidyopāttān darbhān prasavyān viṣṭarān kṛtvā prasavyagrathitaviṣṭaratvam āpādyā brāhmaṇebhyaḥ pradadyāt pathiṣyamāṇair mantraiḥ (JGS 2,1,7-9) /

tryavadātāś śuddhāḥ / yasya pitā pitāmahaḥ prapitāmahaś ca sa tryavadātaḥ / atha vā trīṇy avadātāni yasya vṛttañ janma vidyā ca sa tryavadātaḥ /

manuvacanasiddhau (cf. Manu 3,125) tu vaiśvadevabhujau dvāv agratopalabdhapādyāv āsanayor upaveśya tadanantaram eṣa vidhir anuṣṭheyaḥ /

kati punar brāhmaṇāḥ pitarthe syuḥ / pitṛtvenaikaḥ pitāmahatvenaikaḥ prapitāmahatvenaika iti / uktañ ca manunā dvau daive pitṛkārye trīn (Manu 3,125) iti /

nanv idam apy asti- ekaikam ubhayatra vā- (Manu 3,125) iti / asti / tat tv āpatkalpaṃ smṛtividya manyante /

nanūrdhvam api pitṛbhya[ś] śrāddhabhujā[ś] śrūyante / ayuḥ yathotsāham vā- (source?) iti / śrūyante ced bhojyantān tredhā vibhajya / ante tu hrāsavṛddhī bhavataḥ / pañca ced eko 'nte / sapta cet traya iti /

iha pradakṣiṇam prasavyam prasālī prasalair iti śabdāt prādakṣiṇyam vadanti / tasya ti vaiparītyam vadanty apasavyam apasalī apasalair iti / prasavyaśabdādas tūbhayacarah prasavyam apasavyaṇ ca ceṣṭate laukiko jana (source?) iti prādakṣiṇye dṛṣṭaḥ / tad vaiparītye 'py atraiva parato dṛṣyate / trīr dhūnvan pradakṣiṇam agniṃ paristrīṇāti prācīnāvītī trīḥ prasavyam (JGS 2,1,13-14) ityādau / tata itthan na samśayitum śakyam / pradakṣiṇam viṣṭarān grathyerann utāpasavyam iti / pitṛkarmayogāt tv apasavyam iti niścitam //

JGS 2,1,7.

*etat te pitar āsanam asau
ye ca tvātrānu tebhyaś cāsanam iti*

Note: *anu* quoted in JGS 2,6,41; *etat te pitar āsanam devadatta* and *ye ca tvātrānu tebhyaś ca* quoted in Bh on JGS 2,6,41. For the deceased mothers, see Bh on JGS 2,3,15.

eta===miti // *pitra* ity adhyāhāryam / liṅgasiddham ity abhyastam / anena yajuṣā pitre viṣṭarān dadyāt / pitrabhimatāya brāhmaṇāya / bahavaś ced evam eva sarvebhyaḥ / *asāv* ity atra pitur nāma saṃbuddhyā nirdīset //

JGS 2,1,8.

evaṃ pitāmahāya

Note: This sūtra is identical with JGS 2,2,4 and 8.

evaṃpi===hāya // *evaṃ pitāmahāya* dadyāt / yathā pitre tathety arthaḥ / kiṃ *pitar* ity eva / naivam anabhidhānāt / anabhidhānaśabdena pitarān uddiśyānabhidhānena pitāmahasyopalakṣaṇam / anyathā pitāmahāya dattaṃ syāt na yathā pitre / tasmād *etat te pitāmahāsanam* iti vaktavyam //

JGS 2,1,9.

evaṃ prapitāmahasya

Note: This sūtra is identical with JGS 2,2,5 and 9.

evaṃ===hāya // savyācāratayaivodaṇmukhānām prāgapavargaḥ prāṇmukhānān ca dakṣiṇāpavargasiddhaḥ / tān viṣṭarān āsaneṣu kṛtvādhyāsīran //

JGS 2,1,10.

haviṣyodakan tiraḥpavitram gandhān sumanasaś ca dadyāt

havi===dadyāt // haviṣyās tilāḥ (cf. JGS 2,1,4) / haviṣyasaṃmiśram udakaṃ haviṣyodakam / atha vā haviṣyānān codakaṃ ca haviṣyodakam / tat kasmimś cit pātre pavitran tiraskṛtyopanītan tiraḥpavitram haviṣyodakaṃ ca tiraḥpavitrañ cānulepanān ca puṣpāni ca dadyāt /

pavitran tiraskṛtya- iti pavitraikavacanena śravaṇāt pareṣān ca śrāddhakarmani pavitraikavopadeśād (cf. KauṣGS 3,14,12 *ekaṃ pavitram*) ekapavitreṇa tiraskaraṇam //

JGS 2,1,11.

*annam avattvā
ghṛtenābhighārya
darbhān paristarāṇīyān iti*

anna===niti // *avattvā-* iti cchāndaso prayogaḥ / *ktvāpi cchandasi-* (Pāṇini 7,1,38) iti
hy asti siddham / annam eva cāvakhaṇḍyopyānyasmin pātre- ādāya gḥṛtenābhigārya
pariṣtaraṇīyān agniṃ pari staritavyān darbhān / itisābdas tadāditve³⁷ / paristarāṇīyadar-
bhādīni paristarāṇīyedhmaparidhimekṣaṇāny upakalpayate //

JGS 2,1,12.

tad ādāya-
agnau kariṣyāmi- iti
brāhmaṇān anujñāpya
prāgdakṣiṇāmukhaḥ

tadā===mukhaḥ // tad avattam annam ādāya- *agnau kariṣyāmi-* iti vijñāpya brāhmaṇān
anujñāpya *kuruṣva-* ity anumataḥ prāgdakṣiṇāmukha āgneyīm diśam abhimukhaḥ kuryād
vakṣyamānavat /

paristarāṇīyapavitrasaṃskaraṇahavirutpavanānām ihāprāptavadvidhānadarśanān na pār-
vaṇāvṛd atrety avagatam / tato 'yam apūrvō homaḥ / yāvad ihocyate- etāvataiva samyag
bhavati / pavitraprāsanamekṣaṇahomādi ca kva cid api pārvaṇaprakṛtāv adṛṣṭam iha
dṛṣṭam apūrvatām asyānuruṇaddhi //

JGS 2,1,13.

agniṃ praṇayitvā
trir dhūnvan pradakṣiṇam agniṃ paristrṇāti

Note: *trir dhūnvan pradakṣiṇam agniṃ paristrṇāti* quoted in Bh on JGS 2,1,6.

agniṃ===ṇāti // agniṃ svasthānād anyatra praṇīya dhūnvan vikiran pradakṣiṇam agniṃ
paristrṇāti /

siddhatvāt ihāpi savyācāratā vidhānenaiva parigrhītavāt / *prācīnāvītī-* iti tv ihāvacanam³⁸
pūrvasya paristarāṇasya yajñopavitinā karaṇārtham grāhyam / yuktam eva caitat prā-
dakṣiṇayogāt //

JGS 2,1,14.

prācīnāvītī triḥ prasavyam

Note: This sūtra is quoted in Bh on JGS 2,1,6. – The wording of this sūtra is identical with that of JGS
2,1,22.

prācī===savyam //

JGS 2,1,15.

triḥ paryukṣet pradakṣiṇam

³⁷ *tadāditve* emended : *tadānītve* mss.

³⁸ *prācīnāvītī-* iti tv ihāvacanam emended : *prācīnāvītī tv iha vacanam* K, P : *prācīvīti tv iti na
vacanam* A (in T, the relevant leaf 96 is missing).

trihpa===kṣiṇam // paristarāṇānantaran tūṣṇīm eva triḥ pariṣiñcet //

JGS 2,1,16.

prācīnāvītī triḥ prasavyam

prācī===savyam // prācīnāvītī bhūtvā prasavyaṅ ca triḥ eva pariṣiñcet / ata eva pūrvaḥ
pariṣeko yajñopavītīnā kāryam //

JGS 2,1,17.

audumbara idhmaḥ

audu===idhmaḥ // paryukṣaṇānantaram udumbaramaya idhmo 'gnau prakṣeptavyaḥ //

JGS 2,1,18.

paridhayo bhavanti

pari===vanti // tadanantaram paridhaya audumbarāḥ paridhātavyā bhavanti //

JGS 2,1,19.

mekṣaṇaṅ ca

mekṣaṇaṅ ca // vakṣyati *mekṣaṇena juhoti*- (JGS 2,1,20) iti / mekṣaṇaṅ ca tad audumbaram
bhavati //

JGS 2,1,20.

pavitram saṃskṛtya-

annam utpūya-

agnau pavitram prāsya

mekṣaṇena juhoty

agnaye kavyavāhanāya svadhā nama[s] svāhā

somāya pitṛmate svadhā nama[s] svāhā- iti

Note: *mekṣaṇena juhoti* quoted in Bh on JGS 2,1,19.

pavi===heti // ekaṃ pavitram (cf. Bh on JGS 2,1,10) amantrakam saṃskṛtyādbhir
anumṛjyānenānnam utpūya tat pavitram agnau prāsya mekṣaṇenopahatya- ete āhutī juhoti
//

JGS 2,1,21.

yajñopavītī bhūtvā-

apa upasṛśya

yamāyāṅgirasvate svāhā- iti

mekṣaṇam agnāv anuprahṛtya
namaskārān kṛtvā yathādaivatam
triḥ paryukṣet pradakṣiṇam

Note: *anuprahṛtya* emended after Bhavatrāta's commentary and sūtra division : *anupraharati* Caland's ed. without variants.

yajño===kṣiṇam // yajñopavītī bhūtvāpa upaspr̥śya *yamāyāṅgirasvate svāhā-* iti mekṣa-
ṇam agnāv anuprahṛtya namaskāraṃ kṛtvā yathādaivatan triḥ paryukṣet pradakṣiṇam
/

atha yajñopavītī bhūtvānena mantreṇa mekṣaṇam agnāv anuprahṛtya yathādaivataṃ yā
yā devatā tasyai tasyai namaskārān kṛtvā- *agnaye kavṛyavāhanāya namaḥ / somāya pitṛmate
namaḥ / yamāyāṅgirasvate namaḥ-* iti / atha pradakṣiṇan triḥ paryukṣet /

iha yamanamaskāre yajñopavītaṃ prācīnāvītam iti vipratipattiḥ / kṛtāntas tu yajñopavītam
iti / kuta iti cet pradāne yajñopavītaśravaṇāt tadaṅgasya namaskārasya tadanuvṛttinyāyya-
tvāt tatra yamasya devatātvam atra pitṛtvam ity ayuktatvāc ca //

Note: Here the tradition seems to have preserved the first part of this commentary in two versions, the first apparently being a draft or part of an earlier commentary upon which Bhavatrāta's vṛtti was based.

JGS 2,1,22.
prācīnāvītī triḥ prasavyam

Note: The wording of this sūtra is identical with that of JGS 2,1,14.

prācī===savyam //

JGS 2,1,23.
savyāñjanam annaṃ pātreṣu vardhayitvā-
āmāsu pakvam (JGS 2,1,24) iti
kṣīraṃ ghṛtaṃ vā siñcati

savyā===ñcati // vyañjanasaṃyuktam annaṃ pātreṣu vardhayitvā- *āmāsu pakvam* (JGS
2,1,24) ity anena yajuṣā tatra kṣīraṃ ghṛtaṃ vā siñcati / pratipātraṃ mantrāvṛttiḥ //

JGS 2,1,24.
*āmāsu pakvam amṛtan nivīṣtaṃ
mayā prattaṃ svadhayā madadhvam* iti

Note: The pratika *āmāsu pakvam* is quoted in JGS 2,1,23.

JGS 2,1,25.
etāni vardhitāny ādiśati

Note: *etāni* omitted in Caland's ed. without variant readings.

etā===śati // *etāni vardhitāny annāni paṭhisyamāṇair etair mantraiḥ* (JGS 2,1,26) *pitṛ-
bhya ādiśati saṃkalpayati / sakṛd uktair eva mantrais sarvāny ādiśati śakyatvāt / tathaiva
bahuvacanadarśanam yuktaṃ bhavati / pātreṣu dattam* (JGS 2,1,26: 1) *ity ebhir mat-
prattair* (JGS 2,1,26: 2) *iti ca //*

JGS 2,1,26.

(1) *etad vaḥ pitaro bhāgadheyam
pātreṣu dattam amṛtaṃ svadhāvat /
akṣīyamānam upajīvatainan
mayā prattaṃ svadhayā madadhvam //*

(2) *amṛtā vāg amṛtā vāco agne
vāco 'mṛta tvan trivṛtaikadhāmā /
ebhir matprattai[s] svadhayā madadhvam
ihāsmabhyam vasīyo 'stu devāḥ //*

(3) *ayam yajñah paramo yah pitṛṇām
pātradeyam pitṛdevatyam agne /
vāk ca manaś ca pitaro nah prajānīm
āśvibhyam prattaṃ svadhayā madadhvam //*

(4) *ya iha pitarah pāṛthivāso
ya antarikṣa uta ye samudriyāḥ /
ye vācam āptvā amṛtā babhūvus
te 'smin sarve haviṣi mādayantām //*

(5) *eṣā va ūrg eṣā va[s] svadhā ca-
āmatta ca pibata ca mā ca vaḥ kṣeṣṭa /
svadhām vahadhvam amṛtasya yoniṃ
yathā svadhā pitaras tāṃ bhajadhvam //*

(6) *yeha pitara ūrgdevatā ca
tasyai jīvema śaradaś śataṃ vayam /
jyotiṣmad dhattājaram ma āyur //* *iti*

Note: (1) *pātreṣu dattam* and (2) *ebhir matprattaiḥ* quoted in Bh on JGS 2,1,25.

eta===riti //

JGS 2,1,27.

athaitāni brāhmaṇebhya upanikṣīpya
svānguṣṭhenānudiśaty
amuṣmai svadhāmuṣmai svadhā- iti

Note: *anudiśati* : *abhimṛśati* varia lectio recorded by Bhavatrāta, unknown to Caland's ed.

athai===dheti // *etāni-* iti pātragatāny annāny ādiśyante / athaināni tebhyo brāhmaṇe-
bhya upanikṣīpya- upanidhāya tatsamīpe nidhāya tasya tasya brāhmaṇasyānguṣṭhena
pitre pitāmahāya prapitāmahāya ca- *amuṣmai svadhā- amuṣmai svadhā-* iti nāmabhir
anudiśati /

iha diśatir dānakarma / anur anugatau / anudiśati- anugatyā dadāti / brāhmaṇānām
anugatyā taddvāreṇa pitrādibhyo dadātīty arthaḥ / yathāgnidvāreṇa devatā havir amātya-
dvāreṇa rājānaṅ janapadakaraṇaṅ tadvad idam annaṃ brāhmaṇadvāreṇa pitrādīn bhajate
/ tena pitṛgaṇas tuṣyati /

yeṣān tu pāṭhaḥ- *ānguṣṭhenābhimṛśati-* iti teṣāṃ *upanikṣīpya-* iti pradāyety uktaṃ bhavati
//

JGS 2,1,28.

yan me 'prakāmā (JGS 2,1,29) iti
bhuñjato 'numantrayate

yanme===yate // anena mantreṇa bhuñjānān brāhmaṇān anumantrayate //

JGS 2,1,29.

yan me 'prakāmā uta vā prakāmās
samṛddhe brāhmaṇe 'brāhmaṇe vā /
ya[s] skandati nirṛtiṃ vāta ugrāṃ
yena naḥ prīyante pitaro devatās ca /
vāyuṣ ṭat sarvaṃ śundhatu
tena śuddhena devatā mādayantān
tasmiñ chuddhe pitaro mādayantām // iti

Note: The pratika *yan me 'prakāmāḥ* quoted in JGS 2,1,28.

yanme===miti //

JGS 2,1,30.

akrān samudra (JS 1,54,5) ity
āśvaṃ (JGG 6,6,26) gītvā
saṃpannaṃ prṣtvā-

athācāmayet

Note: *āśvaṃ gītvā* quoted in Bh on JGS 2,3,18*.

akrā===mayet // *akrān samudra* (JS 1,54,5) ity asyām ṛci yad āśvan nāma sāma (JGG 6,6,26) tad gītvā saṃpannam samāptam bhojanam pṛṣtvā- ācāmayed enān /
bahutvād āśvānām ṛcā viśeṣanam / asati tv āśvagrahaṇe dīrghatamaso vratasya- (JĀrG 1,8) api prasaṅga[s] syāt //

JGS 2,1,31.

yajñopavītī bhūtvā-
abhiramantām bhavanta ity uktvā
pradakṣiṇam kṛtvā
yan me rāmā- (JGS 2,1,32) iti
gacchato 'numantrayate

yajño===yate // yajñopavītī bhūtvāpa upaspr̥śya- *abhiramantām bhavanta* iti brāhmaṇān uktvā yajñopavītasyeha yāvaduktavartitvāt prācīnāvīty eva pradakṣiṇam kṛtvā tān bhojanasthānāt bahir gacchataḥ- *yan me rāmā-* (JGS 2,1,32) ity anena mantreṇānumantrayate / *pratyetya-* (JGS 2,2,1) iti vidhāsyamānatvād anugamanam siddham //

JGS 2,1,32.

yan me rāmā śakuni[ś] śvāpadaś ca
yan me 'śucir mantrakṛtasya prāśat /
vaiśvānaras savitā tat punātu
tena pūtena devatā mādayantām
tasmīn pūte pitaro mādayantām // iti

Note: The pratika *yan me rāmā* quoted in JGS 2,1,31.

yanme===miti // smṛtyācārasiddham iti dakṣiṇādānam ihāvihitam / tad abhiramaṇa-
vacanāt (JGS 2,1,31) prāk kāryam sarvañ caitan nimantraṇādi dakṣiṇādānāntam agre
vaiśvadevabhugbhyām vidheyam / paścāt tv anayoḥ prasthāpanam / yā tu paribhāṣāsiddhā
dakṣiṇā *yathāśraddhadakṣiṇāḥ pākayajñā* (JGS 1,4,23) saccāryaviṣayā vānyatra brāhmaṇa-
viṣayā vā satī- ātmani nyastam havir yathāgnir devatān tathā pitṛṇ prāpayato naitān
brāhmaṇān upasarpati // //

JGS 2,2,1.

śeṣam anujñāpya
pratyetya
prāgdakṣiṇāyatañ caturaśram gomayenopalipyā-

apahatā asurā rakṣāṃsi piśācāḥ pitṛṣada iti
 madhye rekhāṃ kāṣṭhenollikhya
ye rūpāṇi pratimuñcamānā
asurās santa[s] svadhayā caranti
parāpuro nipuro ye bharanty agniṣ
tāṃl lokāt praṇunottv asmād ity
 ulmukan dakṣiṇato nidadhāti

Note: *pratetya* quoted in Bh on JGS 2,1,31.

śeṣa===dhāti // upasādhitasyānnasya śeṣaṃ brāhmaṇāṃs tān anujñāpya svīkṛtya punar
 etya prācyās ca diśo dakṣiṇasyās ca yā madhyavartinī dik tān diśaṃ praty āyatam prāg-
 dakṣiṇāyataṃ caturaśraṃ catu[s]srakti kiñ cid iti cen na kiñ cid adhikaraṇam kriyaiva
 viśeṣyate /

prāgdakṣiṇāyataṃ caturaśraṃ ca bhāvayan gomayenopalipya tasya madhye yājñiyena kā-
 ṣṭhena lekhāṃ *apahatā* ity anena yajuṣollikhya lekhāyā dakṣiṇato homāgner evopāttam
 ulmukam *ye rūpāṇi-* ity anena nidadhāti / avacane 'pi dakṣiṇata evāgner upalepanam
dakṣiṇato 'gneṣ ṣaḍ agnīn (JGS 2,3,10) ity uttaratra darśanāt /

kāṃ punar diśaṃ praty ullekhanam / prakṛtatvāt prāgdakṣiṇām eva prati / kiñ cit
 prāgdakṣiṇāyatatvasya drṣṭārthasyopapatteḥ piṇḍaśreṇyavakāśalābhārthatā grāhyā / tataḥ
 prāgdakṣiṇāyatatvam piṇḍaśreṇyās siddham / tadadhikaraṇabhūtānāṃ ca darbhāṇām anu-
 lekham āstaraṇam vakṣyati (JGS 2,2,2) / tataś ca prāgdakṣiṇām eva praty ullikhet *ye rū*
 ... *d* iti //

JGS 2,2,2.

anulekhan darbhān āstīrya-
 udapātreṇācāmayati

anu===yati // anulekham lekham anupātino darbhān āstīrya- udapātreṇa pitṛpitāmaha-
 prapitāmahān ācāmayati vakṣyamāṇair (JGS 2,2,3-5) mantrais triṣu pradeśeṣu prāgdakṣiṇā-
 pavargam apas siñcati //

JGS 2,2,3.

ācāma pitar asau
ye ca tvātrānu te cācāmantv iti

Note: *anu* implying *ye ca tvātrānu te ca* quoted in JGS 2,6,41; *ācāma pitar devadatta* quoted in Bh on JGS 2,6,41. – For the mantra to the mother, see Bh on JGS 2,6,40.

ācā===ntviti // anena mantreṇa pitre- udakaṃ siñcati //

JGS 2,2,4.

evam pitāmahāya

Note: This sūtra is identical with JGS 2,1,8 and 2,2,8.

evaṃ===hāya //

JGS 2,2,5.

evaṃ prapitāmahāya

Note: This sūtra is identical with JGS 2,1,9 and 2,2,9.

evaṃ===hāya // viṣṭaramantravad gacchati (cf. JGS 2,1,8-9) //

JGS 2,2,6.

teṣu piṇḍān nidadhāty anunāmāpahastena

Note: Cf. JGS 2,3,14-15 partly quoting this sūtra: *iti tāsū piṇḍān nidadhāti / anunāmāpahasteneti.*

teṣu===stena // teṣv ācamananayanapradeśeṣu – atha vā teṣu darbheṣu – śeṣānnopakalpi-
tāms trīn piṇḍān anunāma nāmānugatyā- apahastenāvācīnahastenābhyaṅguṣṭhaparāvṛtte-
na nidadhāti paṭhiṣyamāṇair mantraiḥ (JGS 2,2,7-11) /

asāv iti mantre darśanāt tatra cārthayogān nāmagrahaṇasya *saṃ māsaṃ pravīśāsau* (JGS
1,7,5) *pradātaḥ prayacchāsāv* (JGS 1,11,20) ityādivat siddhatvād iha ca viṣṭarapradānādāv
avacanād *anunāma-* ity anarthakam / nānarthakam eṣv eva manreṣu nāmagrahanasya
nityatā netareṣv iti jñāpanārthatvāt / tatas ca viṣṭarāṅguṣṭhānudeśēnācamanāñjanābhy-
añjanamantrāṇām ajñāteṣv api nāmasu tadvarjanāgrahaṇam uktaṃ bhavati //

JGS 2,2,7.

etat te pitar asau

ye ca tvātrānu tebhyaś ca svadhā nama iti

Note: *tebhyaś cāyaṃ piṇḍa* T. Rājagopāla Aiyaṅgār's ms. for *tebhyaś ca* in Caland's ed. (no variants recorded). – *ye ca tvātrānu tebhyaś ca* and *svadhā namaḥ* quoted in Bh on JGS 2,6,41. – For the mantras for mothers, see Bh on JGS 2,3,15.

eta===iti //

JGS 2,2,8.

evaṃ pitāmahāya

Note: This sūtra is identical with JGS 2,1,8 and 2,2,4.

evaṃ===hāya //

JGS 2,2,9.

evaṃ prapitāmahāya

Note: This sūtra is identical with JGS 2,1,9 and 2,2,5.

evam===hāya //

JGS 2,2,10.

nāmāny ajānataḥ
pitara etat te
pitāmahaitat te
prapitāmahaitat ta iti

nāmā===iti // nāmādīni pitrādīnām ajānataḥ piṇḍapradānamantrā ete syuḥ / paṭhita-
mātrāṇi mantrāntarāṇy etāni //

JGS 2,2,11.

bandhv ajānata
idaṃ pitṛbhyaḥ pṛthivīśadbhya
idaṃ pitāmahebhya 'ntarikṣasadbhya
idaṃ prapitāmahebhya divīśadbhya iti

bandhva===iti // bandhuśabdaḥ pitṛpitāmahaprapitāmaheṣu prathamam vartate / bān-
dhavaśabdo 'pi tadvaśeṣu / bandhor apatyam bāndhava iti / ya tv anyeṣu jñātiṣu
bandhuśabdo bāndhavaśabdo vā vartate / sā gauṇī vṛttiḥ / yathā devadatte siṃha iti yac
ca prasiddho bandhumān iti śuddhañ janmani puṃsi / tataś cedan nīceyam / pitṛpitāmaha-
prapitāmahavācī bandhuśabda iti / teṣāṃ hi sampadā janmasuddhir bhavati na jñāti-
sampadā /

bandhv ajānataḥ pitaram pitāmahaṃ prapitāmahaṃ vā- ajānata avivekena jāte 'pi piṇḍa-
pradānamantrā ete syuḥ / apacāriṇyāṃ hi mātari pitāmahyāṃ prapitāmahyāṃ vā- etad
api prasaṅgati / karmānuṣṭhānañ ca jātimātro-pajīvināpi śraddadhānena kāryam //

JGS 2,2,12.

atra pitaro mādayadhvam
yathābhāgam āvṛṣāyadhvam ity
udaññ āvṛtya-
ā tamitor āsīta

atra===sīta // idaṃ yajuḥ piṇḍābhimukho japitvā- athodaññ āvṛtyā tamanād āsīta /
tamananimitasyehānyasyābhāvād yathāsīna[s] svayam eva tāmyati tathāsīta / aśvasann
āsīta //

JGS 2,2,13.

amīmadanta pitaro
yathābhāgam āvṛṣāyīṣata- iti
japitvā

pūrvavad ācāmayya
nīvīm visraṃsya
namaskārān kṛtvā yathādaivatam
etad vaḥ pitara (JGS 2,2,14) iti
vastrāṇy ādiśaty ūrṇāstukāṃ daśāṃ vā

Note: Caland's ed. ends with *daśāmbaram vā* without variant readings, but Bhavatrāta's pratīka ends with *śāṃ vā* and T. Rājagopāla Aiyāṅgār reads *daśāṃ vā* in the text.

amī===śāṃvā // iha pitṛśabdas trīn api pitṛādīn upalakṣayati / pratyāvṛtyedaṃ yaḥ
japitvā pūrvavat pitṛn ācāmayya nīvīm vastrabandhanam visraṃsya yathādevatam *pitre
namaḥ pitāmahāya namaḥ prapitāmahāya nama* iti namaskārān kṛtvā ekāṃ vā ūrṇāstukāṃ
ekāṃ vā vāsodaśāṃ vibhajya trīni vastrāṇy ādiśati pitṛbhyo 'nena yajuṣā /
ūrṇāśabdaḥ- aver lomasu vartate / stukā saṃghaḥ / ūrṇānām stukā ūrṇāstukā- aviloma-
vartikety arthaḥ /
vibhāgāvacanād avibhajyaivādeṣṭavyeyaṃ sakṛd evety eke / tathā sati *vastrāṇi*- iti bahu-
vacanan nāvakalpeta / tasmād uktavad eva śreyāḥ /
kim āvartate mantraḥ / kas saṃśayaḥ / yadi mantrasyāvṛttir api tu pitṛśabdenaikasya ca
bahuvacanenābhidhānam aśakyam abhyupagataṃ asmin pakṣe syāt / naitad iha codyam
/ dvayam api- apitari tāvat pitṛśabdaḥ- itarasminn api pakṣe vidyamānatvād adoṣaḥ /
ekasya tu bahuvacanenābhidhānam siddham eva pūjāyām asti ca prayogaḥ / iha bhavad-
bhir āsyatām ājñaiṣā pūjyapādānām iti / atha vā sarvo 'py atra pitṛśabdo bahutvayuktaḥ
pitṛgaṇābhidhāyako vyākhyeyaḥ //

JGS 2,2,14.

*etad vaḥ pitaro vāso
gṛhān naḥ pitaro datta- //*
*ādhatta pitaro garbham kumāram puṣkarasrajam /
yatheha puruṣo 'sad iti*

Note: The pratīka *etad vaḥ pitaraḥ* quoted in JGS 2,2,13, where presentation of clothing to the manes is prescribed. The mantra is paralleled in VS 2,32 (g) *gṛhān naḥ pitaro datta ...* (h) *etad vaḥ pitaro vāso ādhatta*. The following mantra, *ādhatta ... puruṣo 'sad* is taken from VS 2,33 and belongs to the practice discussed in JGS 2,3,18-21*, q.v.

eta===diti //

JGS 2,2,15.

āñjanābhyañjane dadāty
*āñkṣvāsāv ity
abhyañkṣvāsāv iti*

āñja===viti // añjanakalkam abhyañjanañ ca tailam ābhyāṃ yajurbhyān dadāti / *āñkṣ-
vāryaśarman* / *abhyañkṣva brahmadatta-* iti ca / añjanakalkan ṭṛṇakhaṇḍair abhyañjanam
parṇādinā dadyāt //

JGS 2,2,16.

gandhān sumanasaś ca dadyāt

gandhā===dadyāt // mantrāvidhes tūṣṇīm eva //

JGS 2,2,17.

namo vaḥ pitara (JGS 2,2,18) iti
ṣaḍbhir namaskārair upatiṣṭhate

namo===ṣṭhate // iha namaskāraśabdo mantreṣu / namaskaroty ebhir iti / *namo vaḥ
pitara* (JGS 2,2,18) ityādibhiḥ ṣaḍbhir namaskāraiḥ paṭhisyamāṇair mantraiḥ pitrādīn
upatiṣṭhate //

JGS 2,2,18.

namo vaḥ pitaro rasāya
namo vaḥ pitaraś śuṣmāya
namo vaḥ pitaro jīvāya
namo vaḥ pitaro ghorāya
namo vaḥ pitaro balāya
namo vaḥ pitaro manyave

Note: The pratika *namo vaḥ pitaraḥ* quoted in JGS 2,2,17.

namo===nyave // ete³⁹ namaskārāḥ ṣaṭ //

JGS 2,2,19.

svadhāyai ca pitaro namo va iti
paryāyānteṣu

Note: *iti paryāyānteṣu* emended after Bhavatrāta's commentary and pratika : *iti* Caland's ed., with the
recorded variants *iti paryānteṣu* M1 : B and M2 repeat (partly abbreviated, partly corrupt) *svadhāyai ca
pitaro namo vaḥ* after each of the six mantras in JGS 2,2,18.

svadhā===nteṣu // eṣa nigadaḥ ṣaṇṇām api namaskāramantrāṇām paryāyānteṣu vācyah
/ *namo vaḥ pitaro rasāya svadhāyai ca pitaro namo va* ity evaṃ sarvatra //

³⁹ ete T : etena K, A : etenata P, M.

JGS 2,2,20.

*ūrjaṃ vahantīr amṛtaṃ gṛtaṃ payaḥ kīlālaṃ parisrutam
svadhā stha tarpayata me pitṛn ity
apaḥ prasicya
mā me kṣeṣṭa
bahu me pūrtam astu
brahmāṇo me juṣantām annam annam /
sahasradhāram amṛtodakaṃ me
pūrtam astu etat parame vyoman //
devās ca pitaraś caitat pūrtam me atropajīvantām /
akṣīyamāṇam upajīvata-
enan mayā prattam svadhayā madadhvam iti
ye samānās sumanasa iti
pradakṣiṇam kṛtvā
ye samānās sumanaso jīvā jīveṣu māmakāḥ /
teṣāṃ śrīr mayi kalpatām
asmiml loke śataṃ samā ity
amāyāvī piṇḍān prāśnīyād annādyakāmo vā*

ūrja===movā // evaṃrūpaś ced ayam granthaḥ nāsyai kavākyatayāvakaalpate nāpi bhinnā-
vākyatayā / na tv ayam evaṃrūpaḥ / paṭhiṣyan hi mantram ācāryaḥ pṛthag asyādin na
gṛhṇāti / pāṭhadvayasamuccayas tv ayam iti pūrvam apy uktam /
ekaḥ pāṭhaḥ / *ūrjaṃ vahantīr* ity apaḥ prasicya *mā me kṣeṣṭa-* ity anumantrya *ye samānās
sumanasa* iti pradakṣiṇam kṛtvāmāyāvī piṇḍān prāśnīyād annādyakāmo veti / nirdoṣam
ekavākyatvam /

itarasminn api pāṭhe pratīkagrahaṇābhāvāt siddham evaikavākyatvan draṣṭavyam /
ūrjaṃ vahantīr ity apaḥ piṇḍasamīpe prasicya *mā me kṣeṣṭa-* iti piṇḍān anumantrya *ye
samānā* iti piṇḍān pradakṣiṇīkṛtya svayam amāyāvī vānnādyakāmo vā syac cet piṇḍān
etān prāśnīyāt /

yasya dharmārthayānaparipanthī cirāvasthito roga[s] syāt sa amāyāvīti / ke cit tv amāyāvi-
nam āmaśūlinam evecchanti //

JGS 2,2,21.

agnau vā saṃkṣāpayet

Note: *saṃkṣāpayet* with the text ms. M1 and Bhavatrāta's commentary : *saṃkṣepayet* Caland's ed. with
B and M2.

agnau===payet // tasminn evāgnau saṃśoṣayed vā / kṣāyater ūjantasyaitad rūpam //

JGS 2,2,22.

apsu vābhyavahareyuḥ

apsu===reyuḥ // apsu vainān abhyavahareyuḥ prakṣipeyuḥ / bahuvacanayogāt kar-
makarā api //

JGS 2,2,23.

ajam gāṃ brāhmaṇam vā prāśayeyuḥ

aja===yeyuḥ // iha piṇḍān praty ajādayo vidhīyante na piṇḍā ajādīn prati / vidhīyamā-
nasya ca liṅgavacanayor avivakṣām ayuktām āhur vākyārthavidaḥ / tasmān nājādayaḥ
prāśayeyur nājau na gāvau na brāhmaṇīn na brāhmaṇau //

JGS 2,2,24.

śeṣasya prāśnīyāt

śeṣa===śnīyāt // śrāddham praty upasādhitasyānnasya yaś śeṣas tasyaikadeśam svayaṃ
prāśnīyāt / ayam asya nitya eva bhōjane bhōjyāniyamaḥ kṛtaḥ / tataś ca vaiśvadevaśeṣa-
bhōjanam arthān nivṛttam /

aparam matam / śrāddhakarmāṅgabhūtam anyad idam prāśanam / ato na haviśśeṣa-
prāśanavat / na nityaṃ bhōjanam vikaroti / tato mātrayā prāśya yathāpuraṃ bhuñjītetī
/ ayam pakṣo 'smān anuruṇaddhi //

JGS 2,2,25.

na cānatṛptim gacchet

nacā===gacchet // iha tṛptiḥ pūrṇatā / annatṛptim annapūrṇatām śrāddhadivase na
gacchen na prāpnuyāt / sauhityan nācared ity arthaḥ / idam annagrahaṇam uktayoś śeṣa-
bhōjanaprakārayor uttarasmīn eva sārthatarāṃ bhavati /

kāla[ś] śrāddhasya kin nokto dharmasāstreṣu kalpitaḥ /
aucyatopanayādeḥ kiṃ samāvṛttavratādi ca //
atra brūmo vidhānānān dharmasāstreṣu bhūyasām /
abhīṣṭakṣiptaye tat tad aucyateti na duṣyati //
ācāro dharmasāstroktō yas sa nopaiti nāpi naḥ /
tad ahas yat tv ihāmnātaṃ sarvasyāpi pradarśanam //
kṛṣṇapañcadaśī mukhyā tithayaḥ pañcamīmukhāḥ /
asaṃbhave syāc chrāddhasya kālo bhoktrāptir eva vā //
// //

JGS 2,3. (aṣṭakāśrāddham)

JGS 2,3,1.

ūrdhvam āgrahāyaṇyās trayo 'parapakṣās
teṣām ekaikasmīn ekaikāṣṭakā bhavati

ūrdhva===vati // āgrahāyaṇī nāma mārḡaśīrṣī paurṇamāsī / ūrdhvam āgrahāyaṇyāḥ paurṇamāsyā ye trayo 'parapakṣās teṣām ekaikasminn aparapakṣe vakṣyamāṇānām aṣṭakānām ekaikāṣṭakā kāryā bhavati /

ihāṣṭaketi karmaviśeṣasyākhyā / asti ca smṛtipathe- aṣṭakā kartavyā *na tv evānaṣṭaka[s] syād* (BaudhGS 2,11,61 = ĀśvGS 2,4,10) iti / yā tv iyam aparapakṣasyāṣṭamī tithis tām aṣṭakāśabdo 'bhidadhāti / śrūyate hi *sa indra etām aṣṭakām apaśyat tasyām adīkṣata-* (JB 2,372: 320,17) iti ca *dvādaśa paurṇamāsīr dvādaśāṣṭakā dvādaśāmāvāsyā* (JB 3,2: 355,26-27 = 3,5: 357,9) iti ca / tatropapattir anumeyā / aṣṭasamkhyāyogād aṣṭaketi / evaṃ sthite dvayam ihānveṣṭavyam āsīt / asmin karmaṇy aṣṭakāśabdasya pravṛttikāraṇāṅ ca prayoge cāsya divasaviśeṣaḥ / ubhayasmin samudite 'ṣṭakāśabdo vartate / tad ubhayasampattaye 'ṣṭamy eva tithir asya karmaṇaḥ kālo niyamyate / tatra siddham aṣṭakākālatvād aṣṭakākhyatvam asya yathāhaḥkāleṣu stotreṣv ahaśśabdo yathā ca rātrikāleṣu rātriśabdaḥ / *trivṛd ahaḥ pañcadaśī rātrir* (JK 1,7,5d: 133,16) iti tadvat //

Note: I have transferred here the phrase *ubhayasmin samudite 'ṣṭakāśabdo vartate* from the commentary on JGS 2,3,4, where its occurrence does not fit the context.

JGS 2,3,2.

śākāṣṭakā

māmsāṣṭakā-

apūpāṣṭakā- iti

śāka===keti // vakṣyati (JGS 2,3,3) śākādīny aṣṭakāhavīmṣi / saṃśayas tu syāt / catvāri śākādīni havīmṣi samuccīyeraṇ vāṣṭakāsu vyavatiṣṭheraṇ vā kasya vā kim iti / tatra vyavastheyam kriyate / śākahaviṣkā- aṣṭakā śākāṣṭakā / evam itare api māmsāṣṭakāpūpāṣṭaketi / triṣv aparapakṣeṣv ānupūrvyeṇa syuḥ / samuccayārthaḥ prakārārtho vetiśabdaḥ //

JGS 2,3,3.

tatra śākamāmsāpūpāni havīmṣy odanañ ca

tatra===nañca // śākamāmsāpūpodanā ity anuktvā pṛthag odanavacanāt pratyekam odanas samuccīyeta / ekaikā dvihaviṣkā //

JGS 2,3,4.

teṣāṃ haviṣāṃ sthālīpākāvṛtāgnau juhuyād

aṣṭakāyai svāhā /

ekāṣṭakāyai svāhā /

aṣṭakāyai surādhase svāhā /

saṃvatsarāya

parivatsarāya-

idāvatsarāya-

idvatsarāya-

āvatsarāya
kr̥ṇutā namobhiḥ /
tvayā vyaṃ sumatau yajñiyānām
jyog ajitā ahatā[s] syāma svāhā- / iti

Note: Cf. AVŚ 6,55,3 (Kaus. 42,15; 42,17; 68,35; Vait. 8,5) idāvatsarāya parivatsarāya saṃvatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām api bhadre saumanase syāma; AVP 17,21,9 idāvatsarāya parivatsarāya saṃvatsarāya bṛhate viśvarūpāya- amu[...]; 19,9,1 idāvatsarāya parivatsarāya saṃvatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām api bhadre saumanase syāma; 19,51,1 idāvatsarāya parivatsarāya saṃvatsarāya prati vedayāma etat / yad vratesu duritaṃ nijigmima durhārdaṃ tena śamalenājmah; TS 5,7,2,4 iduvatsarāya parivatsarāya saṃvatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām jyog ajitā ahatāḥ syāma; KS 13,15 saṃvatsarāya parivatsarāya- idāvatsarāya- anuvatsarāya- udvatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām jyog ajitā ahatāḥ syāma; MŚS 1,6,4,21 saṃvatsarāya parivatsarāya- idāvatsarāya- anuvatsarāya- udvatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām jyogjīvā ahatāḥ syāma; PGS 3,2,2 saṃvatsarāya parivatsarāya idāvatsarāya- idvatsarāya vatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām jyogjitā ahatāḥ syāma svāhā; SMB 2,1,12 (GGS 3,8,10; KhGS 3,3,7) idvatsarāya parivatsarāya saṃvatsarāya kr̥ṇutā bṛhan namaḥ / teṣāṃ vyaṃ sumatau yajñiyānām jyog ajitā ahatāḥ syāma.

teṣāṃ===heti // sthālīpāka iti caros saṃjñā / sthālyāṃ pacyata iti / teṣāṃ uktānām sthālīpākasyāvṛtā dharmenāhir mantrair agnau juhuyāt / yad uktaṃ sruve sakṛd ājyam upastr̥ṇāti- (JGS 1,3,30) ityādi tathāvadāya juhuyād ity arthaḥ /

pārvaṇaprakṛtitvād evārthasya siddhe[s] *sthālīpākāvṛtā-* ity anarthakam / nānarthakam pārvaṇatantrasyehābhāva iti jñāpanārthatvāt / evam etad adhikam pariḥṛtan nāma *sthālīpākāvṛtā-* iti /

ayuktas tv eṣa pariḥāraḥ / na hi pārvaṇatantrābhāve liṅgaṃ hetur vā- iha dr̥ṣyate / yat tv etat *sthālīpākāvṛtā-* iti tat pārvaṇatantram aprāptam api prāpayituṃ śakyam / katham / prāptan nivartayet / pārvaṇo hi sthālīpāko prasiddhaḥ / tata[s] *sthālīpākāvṛtā-* iti pārvaṇāvṛtety uktaṃ bhavati / ayatnasiddhā tu pārvaṇāvṛd eṣā homāvṛt sarvatra- (JGS 1,3,41) iti / tata[s] *sthālīpākāvṛtā-* iti sarvaṇi havīṃṣi sthālīpākavad evāvadīyerann ity etadartham / māṃsasya hi svadhitināvadānaṃ śraute karmaṇi niyatatvād (cf. ĀpŚS 7,14,10-13) iha prasaktan tad ayaṃ yatno nivartayati / tasmād iha māṃsam apy aṅguṣṭhāṅgulībhīr evāvadeyam / aśakyam iti ced yathā śakyam syāt tathā vikṛtya śrapayitavyam / loke 'pi hīdaṃ vikṛtyaiva śrapyate /

nanu paśāv avadānāny avikṛtyaiva śrapyate / satyam etat / hr̥dayādīnān tu pṛthag avadāna-vidhānāt tatrāpi [vi]kṛtya śrapaṇam / atrānupanyāsaḥ /

havanacodanānām agner ayatnasiddhatvād dhavanasya ca *hutvopatiṣṭheta-* (JGS 2,3,5) ity ata eva siddhatvād *agnau juhuyād* ity anarthakam / nānarthakam agnau havanasya ca nityatvapratipādanārthatvād asmimś ca havane vakṣyamāṇe ca śrāddhakarmaṇi tatra jīvatsu pitṛādiṣu śrāddhābhāve 'py aṣṭakāhavanasyāparilopārthaḥ kṛto 'yaṃ yatnaḥ- *agnau juhuyād* iti /

śākenāhūticatuṣṭayam hutvā punar odanena juhuyāt //

Note: After *nityatvapratipādanārthatvāt* all mss. have the phrase *ubhayasmin samudite 'ṣṭakāśabdo vartate*, which obviously does not belong here, but to the commentary of JGS 2,3,1, where it has accordingly been inserted.

JGS 2,3,5.

hutvopatiṣṭheta-

ehi bhaga-

ehi bhaga-

ehi bhaga- iti triḥ

Note: *hutvopatiṣṭheta* is quoted in Bh on JGS 2,3,4. Caland's ed. reads *upatiṣṭhata* while recording variants. The commentary on JGS 2,3,5 supports both readings. – *triḥ* at the end is found in Bhavatrāta's pratika and in the text ms. M1; Caland's ed. omits it.

hutvo===titriḥ // homānantaram etena yajuṣā trir upatiṣṭheta /

kān devatām / anyasyāvācanād agneś ca sānnidhyād agnim eva / yathāvakīryamāṇahome /

trir upatiṣṭhata iti / upasthānan nāma praṇāmaḥ- bhaktyā manasā pratyarpanan devatādau viṣaye / tad amantraṃ mantravac ca dṛṣṭam / tatra yadi mantrābhyāso nākariṣyata sakṛduktenaiva mantreṇa trir upasthānam akariṣyata yathauduṃbaryāḥ puriṣeṇa paryūhaṇam (cf. JŚS 6,5) / yadi *trir* iti nāvakṣyata trir uktena sakṛd evākariṣyata yathā trīyasavane camasāpyāyanam (cf. JŚS 15,13-14) / ubhayavācanāt tūbhayaṃ siddhaṃ mantrābhyāsaḥ kriyābhyāsaś ca /

aparā vyākhyā / upasthānan nāmedan devatāpraṇāmaḥ / tad yadi mantravat syān mantrok-timātraṃ siddhaṃ bhavati / na kiñ cid anyat kāryam asti / tatra *trir* iti siddhe- abhyāsakaraṇam mantre 'dhyavasānārtham iti / pūrvaiva hi vyākhyā sādhyāsi / upasthāya sviṣṭakṛd āgrayaṇavad dhotavyaḥ (cf. Bh on JGS 1,23,8) //

JGS 2,3,6.

madhyamāyāṃ gāṃ kārayet

madhya===rayet // tisro 'ṣṭakāḥ kālabhedena vihitāḥ / tāsāṃ madhyamāyāṃ māmsam api haviṣṭvena vihitam / tasya kasya cic chiṣṭam bhojyasya māmsasya kṛtvā vā yājñakriyādino-pāyena grahaṇe prasakte viśiṣṭo 'yam abhyupāyo niyamyate / atra hantyarthe karotir vartate / dṛṣyate cānyatrāpi *kartavyā cet kuruteti brūyād* (JGS 1,18,87) ityādau /

nanu tatra saṃskaraṇārthatoktā / naitac codyaṃ hananopakramatvāt saṃskaraṇasya / madhyamāyāṃ gāṃ ghātayet / kin tu //

JGS 2,3,7.

tām aṣṭakāyai prokṣet

tāma===prokṣet // pūrvam eva hananāt tām aṣṭakāyai prokṣet / *aṣṭakāyā* iti yataiva vā sāvitrapūrvam vā- *aṣṭakāyai prokṣāmi-* iti //

JGS 2,3,8.

tasyās trīṇi savyāny upoddharati

pārśvam apaghanīm śronīm iti

Note: *pārśvam apaghanīm śroṇīm iti* quoted in Bh on JGS 2,3,16.

tasyā===miti // tasyā gos trīṇi savyāni vāmbhāgasthāni pārśvam apaghanīm śroṇīm
ity ato nyapoddharaty apacchidya pṛthag uddharati / *pārśvam* iti yad antarā pṛṣṭhodare
tasyākhyā / apaghanī pūrvapādamūlam / śroṇī- aparapādamūlam / teṣān trayāṇāṃ piṇḍa-
pradāne viniyogo vakṣyate / itaraṃ māṃsam aṣṭakāhaviṣṭvena saṃskāryam //

JGS 2,3,9.

śvo bhūte śrāddham anvaṣṭakyan
tad ahar vā

śvobhū===harvā // aṣṭakāhomasya pāścādbhāvād etac chrāddham anvaṣṭakyan / tad
ahar yasminn aṣṭakāhomas tasmin vāhani śvo bhūte vā śrāddham anvaṣṭakyan nāma
kartavyam / tatra sarva[ś] śrāddhavidhir anuṣṭheyaḥ- viśeṣaś ca vakṣyate /
iha keṣāñ cit pāṭha[ś] *śvo bhūte śrāddham anvaṣṭakyan pitṛbhyo dadyāt tad ahar vā-* iti /
tatra *pitṛbhyo dadyāt* iti siddhasya vidhānaṃ strīnivṛttyartham / piṇḍapradānaṃ hy atra
mātrpitāmahīprapitāmahībhyo 'pi vidhāsyate / tato brāhmaṇabhojanasyāpi tādarthyena
prakalpanam āśaṅkyeta / tannivṛttyartham ucyate *pitṛbhyo dadyāt* iti / pitṛbhyāḥ pitrādi-
bhya eva dadyān na mātrādibhya iti yojyam //

JGS 2,3,10.

brāhmaṇān havirarhān upaveśya
tāṃs tarpayitvā
tasmād agner dakṣiṇataṣ ṣaḍ agnīn praṇīya
tesām ekaikasminn ekaikāṃ karṣūṃ khānayet

Note: *agner dakṣiṇataṣ ṣaḍ agnīn* quoted with variation in Bh on JGS 2,2,1: *dakṣiṇato 'gneṣ ṣaḍ agnīn ity
uttaratra darśanāt*. There is no such variant reading in Caland's ed.

brāhma===khānayet // śrāddhabhujām upaveśanānantaraṃ kaiś cit piṇḍapradānaṃ vihi-
taṃ kaiś cic chrāddhabhojanam / niṣṭhāyām ācāryas tv ayam uttaraṃ pakṣam paryagrḥṇāt
/ ihobhayam idaṃ vikalpayati / vāśabdas tv adhyāhāryaḥ /
haviḥ prasiddham devārtham vā / havir arhanti bhoktum iti havirarhāḥ / yad uktaṃ
brāhmaṇāṃs tryavadātān upaveśya- (JGS 2,1,6) iti tasyāyam anuvādaḥ / havirarhān
brāhmaṇān upaveśya vā tāṃs tarpayitvā vā yasmiñ chrāddhahomas tasmād agner ava-
cchidya ṣaḍ agnīn dakṣiṇataḥ praṇīya teṣām ekaikasminn agnau tasya tasya samīpa ekai-
kāṃ karṣūṃ kartam khānayet /
kasyān diśy agneḥ karṣūḥ kheyāḥ / uttarataḥ kheyāḥ / ulmukasthānīyā hy agnayaḥ / ata
eva caite punaḥ punar ulmukamantreṇaiva (JGS 2,2,1) nidhātavyāḥ / evaṃ vyākhyāyamāne
prāg api homāt piṇḍapradānam / ita[s] smṛtivriddham prāpnoti / *havirarhān* iti cāvācyam
tryavadātācodanayaiva gatavāt / tato 'nyathā vyākhyāyate /
havirarhān iti piṇḍapradānakāla evāyam avadhāryate *havirarhān upaveśya-* iti / adhasta-
naṃ sarvaṃ pariniṣṭhāpya havirbhojanavelāyāṃ prāptāyām apy abhojayitvaiva brāhmaṇān

havirbhojanārḥān sato 'bhyupaveśyaiva āsayitvety arthaḥ / pūrvavad itaran neyam / evam
ihaikoddiṣṭe dvau kālau / para eva tu grāhyatarah /
athāsām karṣūṇām āyānavistāradiksampattigāmbhīryeṣv aniyamaprasaktena niyamaḥ kri-
yate //

JGS 2,3,11.

āyāmena prādeśamātrīm

āyā===mātrīm // āyāmena dīrghatvena prādeśamātrīm ekaikāṃ karṣūṃ kuryāt khāna-
yed ity eva vā //

JGS 2,3,12.

pārthavena tryaṅgulām

Note: For *pārthavena* Caland's ed. reads *pārthivena* without recorded variants.

pārtha===gulām // pārthavena pṛthutvena tryaṅgulām vistāreṇa tryaṅgulām khānayet
/

kān diśam praty āyāmaḥ kāṃ vā prati pārthavam ity ākāṅkṣāyām ucyate pṛthutām iti /
śrāddhavidhāne prāgdakṣiṇāyate caturaśre pradeśe piṇḍanidhānam vihitam (JGS 2,2,1-6)
/ iha caturaśrāsv eva karṣūṣv etāsu vidhāsyati / tatra karṣūṇām api prāgdakṣiṇāyatatvam
idaṃ vidhīyata iti / itthaṃ pṛthutām kuryāt / katham iti ced yathā prāgdakṣiṇāyatā karṣū
syāt tathā dakṣiṇāprārān diśam pratīty arthaḥ //

JGS 2,3,13.

avān vaikāṅgulām

Note: *avān* for *avāg* in Caland's ed. (no variants recorded) in accordance with Bhavatrāta's commentary.

avā===gulām // *avāg* iti vaktavye *avān* iti cchāndasaḥ prayogaḥ / yathā *udānī udvāsya-*
(JGS 1,2,6) iti / *avācīn* diśam praty ekāṅgulām khānayet //

Note: Cases of *-ān* for the adverbially used neuter sg. nom.-akk. *-āk* noted by Oertel on JUB 1,2,4 (JAOS 16: 226); cf. also Renou, *Grammaire sanskrite*, 1961: p.155.

JGS 2,3,14.

iti tāsū piṇḍān nidadhāti

Note: Cf. the first half of JGS 2,2,6, *teṣu piṇḍān nidadhāti*.

iti===dhāti // iti- itthan tāsū karṣūṣu piṇḍān nidadhāti / katham iti ced yathāmutra
caturaśre pratyekāṃ yajuṣollikhitāsū pratyekāsu pratyekāstīrṇadarbhāsv ity arthaḥ /
kathaṃ punas trayāṇām piṇḍānām ṣaṭsu karṣūṣu nidhānam / atra brūmaḥ / ṣaṭ karṣūr
vidhāya *tāsū piṇḍān nidadhāti-* iti codanayaiva ṣaḍ iha piṇḍā labdhāḥ / bhoktāras tu
piṇḍatrayasya nopalabhyante / evaṃ sthite parastāt pradānāntare *strīṇām* (JGS 2,3,17)
iti pitrādīnām yā bhāryās tāsām siddhavad anuvādāt piṇḍatrayam apīdan tābhyo deyam

anumātavyam / tatra yathā sannikarṣam pradānavidhānān mātāpitroś caikāv adhigatatvāt subrahmaṇyāhvānavat (cf. JŚS 7,6) pitranantaram mātra ity ayaṃ kramo nyāyyaḥ / vacanābhāve ca nyāyanugamenaiva pravartitavyam / tata uttarāparasyāṃ karṣvāṃ pitre nidhāya tadanantaram anantarāyām eva māt্রে nidadhyāt //

JGS 2,3,15.

anunāmāpahasteneti

Note: This sūtra is identical with the latter half of JGS 2,2,6, except that *iti* has been added to the end here. This *iti* is omitted in Caland's ed., and is not recorded among the variant readings.

anu===neti // itisabdās tatprabhṛtve 'sty arthañ cedam ucyate / *anunāmāpahastena-* ity etatprabhṛti yat pitrādibhya uktan tan mātṛādiṣv api tulyam ity arthaḥ / ācāmamantrā dvayañ ca piṇḍamantrā ye ca nityā ye ca nāmājñānamittā namaskārās ca sarvam etat strīṣv api prasphuṭam ataḥ pravartate /

ācāma mātās subhadre ye ca tvātrānu te cācāmantv (cf. JGS 2,2,3) *iti ca etat te mātās sukeśi ye ca tvātrānu tebhyaś ca svadhā nama* (cf. JGS 2,2,7) *iti ca*

mātar etat ta (cf. JGS 2,2,10) *iti ca*

māt্রে nama (cf. Bh on JGS 2,2,13) *iti ca*

āñkṣva jayanti- (cf. JGS 2,2,15) *iti [ca-]*

abhyañkṣva śobhane- (cf. JGS 2,2,15) *iti ca /*

evamrūpā[s] strīṣu mantrā bhavēyuh / sarvam anyat siddham /

nanv iha stryanubaddhā eva striyaḥ kalpyāḥ / *yās ca tvātrānu tāś ca-* *iti yās ca tvātrānu tābhyaś ca-* *iti / naitad yuktam / strīpumsānubaddhā eva hy ete pumāmsaḥ / strīpumsānubaddhā eva caitā striyo 'pi strīpumsāñ ca sahavacane puṃvad evābhidhānam bhavati* (cf. Pāṇini 1,2,66-71) / *tasmād uktavad eva sādhu //*

JGS 2,3,16.

majjāḥ pitṛbhya upakarṣati

majjā===ṣati // yad uddhṛtam avadānatrayaṃ *pārsvam apaghanīm śroṇīm iti* (JGS 2,3,8) *madhyamāyām aṣṭakāyān tasyaiṣa viniyogaḥ kriyate / majjeti śarīrābhyantarāvagāḍhasya kasya cid eva snigdhatarasyāvayavaviśeṣasyākhyā / śrūyate ca lomaiva prathamābhyām upasadbhyām* (JB 2,374: 321,20) *ity adhikāre majjānaṃ pañcamābhyām* (JB 2,374: 321,21) *iti / iha tu tasyānuddhṛtasya viniyoktum anupapatter uddhṛtānām eva pārsvāpaghanīśroṇīnām ye 'bhyantarāḥ pradeśā[s] snehavantas tes.u majjāśabdo vartate / yathā prāṇinām avayavaviśeṣavācī vapāśabdās tato 'nyatrāpi vartate / idaṃ kṣetram asya grāmasya vapā / ayaṃ grāmo 'sya rāṣṭrasya vapā-* *iti /*

piṇḍapradānānantaram majjām majjāḥ majjasadrṣāt pārsvādinā rasavato māmsabhāgāt pitṛbhyaḥ pitrādibhyaḥ pitṛpitāmahaprapitāmahebhya upakarṣati- upaharati //

JGS 2,3,17.

pārsvāni strīṇām

Note: *strīṇām* quoted in Bh on JGS 2,3,14.

pārsvā===strīṇām // pārsvāni teṣām evāvadānānām pārsvāni tvaksannikṛṣṭāni māmsāni
strīṇām strībhyaḥ- mātṛe pitāmahyai prapitāmahyai copakarṣati / eṣv api pradāneṣu pra-
dānatvasāmānyād avirodhāc ca mantrāḥ kramāś ca piṇḍavihitāḥ pravarteran //

JGS 2,3,18-21*.

tatrādhvaryavaḥ ke cid adhīyate
madhyamaṃ piṇḍaṃ patnī prāśnīyāt prajākāmasya
tathā śrāddhasya
sthālīpākam vā

tatrā===kamvā // itikaraṇam ante 'dhyāhāryam / ittham adhvaryavaḥ- adhvaryubhāvār-
hā yajurvedādhyāyinaḥ ke cid adhīyate *madhyamapiṇḍam* ityādi *sthālīpākam vā-* ityantam
/ tasyāyam arthaḥ / yady ayaṃ prajākāmāḥ putrakāma[s] syād asya bhāryā madhyama-
piṇḍam vā sthālīpākam odanaṃ vā hutaśeṣam prāśnīyād yathā śrāddhasya ceti /

atra tu dvayoḥ piṇḍayor madhyamatvāviśeṣād dvāv api prāśyāv iti ke cin manyante /
pūrva eva tu dvivacanāprayogād ity apare / uttara eva tu pakṣo 'nayoḥ jyāyān / kuta iti
cen *madhyamapiṇḍam patnīm prāśayet prajākāmām* iti pareṣāṃ vacanānurodhāt / aparā
varṇanā //

Note: The mantra employed in the parallels to Bhavatrāta's quotation has its origin in VS 2,33 *ā dhatta
pitaro garbham kumāraṃ puṣkarasrajaṃ yatheha puruṣo 'sat*, which forms the second of the two mantras
contained in JGS 2,2,14; the first of these two mantras is muttered while clothing is offered to the manes
(JGS 2,2,13) and has been adopted from VS 2,32gh. JGS 2,2,14 now connects the second mantra (VS
2,33) also with JGS 2,2,13, but in the original Jaiminīya-Gṛhya-Mantrapāṭha it was undoubtedly meant
for the ritual of JGS 2,3,18-21*. There is no comment on VS 2,33 in ŚBM 2,4,2 nor in ŚBK 1,3,3, where
a comment is expected to be found, but KŚS 4,1,22 prescribes its use as follows: *ādhatta-* (VS 2,33)
iti madhyamapiṇḍam patnī prāśnāti putrakāmā. Other Yajurvedic parallels are ĀpŚS 1,10,10-11 *apāṃ
tvauśadhīmāṃ rasaṃ prāśayāmi bhūtakṛtaṃ garbham dhatsveti madhyamaṃ piṇḍam patnyai prayacchati* 11
ādhatta ... 'sad (VS 2,33) *iti taṃ patnī prāśnāti pumāṃsaṃ ha jānukā bhavatīti vijñāyate*; HŚS 1,10,8 *patnī
vā madhyamaṃ piṇḍam prāśnāti*, 9 *pumāṃsaṃ ha jānukā bhavatīti vijñāyate*, 10 *ādhatta pitaro garbham
kumāraṃ puṣkarasrajaṃ yatheha pitaro loke dīrgham āyuhḥ prajīvītād iti prāśana āmnāto bhavati*; MŚS
1,1,2,31: *ā dhatta pitaro garbham kumāraṃ puṣkarasrajaṃ yathā pumān bhaved iha tathā kṛṇutoṣṇapāḥ-
iti madhyamaṃ piṇḍam patnī prāśnīyāt*; for BaudhŚS, see on JGS 2,3,21*. – The following Sāmavedic
parallels are found: GGS 4,3,27 *madhyamaṃ piṇḍam patnī putrakāmā prāśnīyād ā dhatta pitaro garbham
(SMB 2,3,16 = VS 2,33 excepting syāt for asat) iti*; KhGS 3,5,30 *madhyamaṃ piṇḍam putrakāmām
prāśayed ādhatteti*. – The Ṛgvedic parallels are ŚŚS 4,5,8 *madhyamapiṇḍam patnī putrakāmā prāśnīyād
ā dhatta ... 'sad* (VS 2,33) *iti*; ĀśvŚS 2,7,12-13 *vīraṃ me datta pitara iti piṇḍānām madhyamaṃ / patnīm
prāśayed ā dhatta ... 'sad* (VS 2,33) *iti*. – An Atharvavedic parallel is Kauś. 89,5 *madhyamapiṇḍam
patnyai putrakāmāyai prayacchaty ā dhatta ... 'sad* (VS 2,33) *... iti*. – There is no exact counterpart to
Bhavatrāta's quotation among these parallels, but *patnīm prāśayet* agrees with BaudhŚS and ĀśvŚS. All
parallels speak of the *patnī* as *putrakāmā*, and though all Bhavatrāta mss. read *prajākāmām*, I suspect
that this reading has corrupted from original *putrakāmām* in this quotation; in quoting the ŚŚS or GGS in
his commentary on JGS 2,3,21*, Bhavatrāta has *putrakāmā*; some of the mss. write *pu* with a long loop,
which, if left open, can be easily read as *pra*, and the *tra* could in such a case be mixed with *ja*, especially
as the word *prajākāmā-* occurs in the text of JGS 2,3,19* – it is glossed by Bhavatrāta with *putrakāmā-*.

JGS 2,3,18*.

tatrādhvaryavaḥ ke cid adhīyate

tatrā===yate // śrāddhabhojanakāle pitṛsaṃbandhānām somasaṃbandhānāñ ca mantra-
brāhmaṇapurāṇetiḥāsānām abhivyāharaṇaṃ bahuṣu śrāddhavidhāneṣu vihitam / ācāryo
'py avadad *āśvaṃ gītvā*- (JGS 2,1,30) tad evedam iha piṇḍapradāne 'pi vikalpena codyate
/ tatra piṇḍapradānakāle 'pi ke cid yajurvedādhyāyina adhyayaṇaṃ prayuñjate //

JGS 2,3,19*.

madhyamaṃ piṇḍaṃ patnī prāśnīyāt prajākāmasya

madhya===masya // vikalpahetvabhāvān nityam evedam api //

JGS 2,3,20*.

tathā śrāddhasya

tathā śrāddhasya // pūrvavidhiṃ śrāddhavidhāv eva kṛtvā vidhir ayaṃ śakyaḥ kartum /
ihāpi tarhi tata evāgacchati / satyam etat / itthaṃ kurvann ācāryo jñāpayati śrāddha-
vihitam yat piṇḍaprasānan tato 'nyatra na gacchatīti /

kim etasya jñāpane prayojanam / āmayāvyanādyakāmājagobrāhmaṇaprasānanām ihai-
koddīṣṭe cābhavaḥ- yadi punar amuṣminn api śrāddhe madhyamaḥ piṇḍaḥ patnyā prāśyaḥ
/

katham āmayāvī / *piṇḍān* iti bahuvacanasyāvakṛptir bhavati / duṣpariharam etac codyaṃ
yadi sarvaṃ sarvadā prajākāmasyānna tu tathā dṛśyate //

JGS 2,3,21*.

sthālīpākam vā

sthālīpākam vā // pakṣāv etau sthaḥ paratantre 'pi ke cid dhutaśeṣaprasānādhikāre paṭhanti
patnīm prāśayet prajāśyaiṣā bhavati- (BaudhŚS 20,21: 48,1) iti- anye *madhyamapiṇḍaṃ*
patnī putrakāmā prāśnīyād (ŚŚS 4,5,8; cf. also GGS 4,3,27) iti //

Note: See above, note on JGS 2,2,1-21*. In the BaudhŚS, the quoted passage is ascribed to a particular
ritual authority: *ity aupamanyavaḥ*.

// //

JGS 2,4. (nāndīmukhaśrāddham)

JGS 2,4,1*-2*.

athāto nāndīmukhebhyaṃ pitṛbhyaḥ pūrvedyur vyākhyāsyāmaḥ

Note: In Caland's ed. this chapter on the *nāndīmukhaśrāddha* is 1,6, i.e., it is placed before the *sīmanton-*
nayana (1,7). Bhavatrāta notes this, and informs us that in another recension this chapter is placed before

that on the *caula* (1,11 in Caland's ed., where there is no note of such an arrangement). From Bhavatrāta's commentary it appears that he is responsible for placing the chapter here, as JGS 2,4.

athā===syāmaḥ // pradhānabhūtaṃ piṭṛkarma dvididham uktaṃ māsaśrāddham (JGS 2,1-2) anvaṣṭakyañ (JGS 2,3) ca / athedānīm aṅgabhūtaṃ karmaṇān nāndīmukhan nāma śrāddham vaktum ārabhyate / ke cit tu sīmantonnyanāt (JGS 1,6) pūrvam eva tat paṭalam paṭhanti kecit pūrvañ caulāt (JGS 1,10) / tato 'sya dviravasthānatvād asmābhir pūrvan na vyākṛtam / yuktaṃ tu sarvapitṛkarmasāhityābhiprāyeṇaitad avasarasthānam asyābhyupagamyātra vyākriyate /

karmaṇām pūrvedyuh kartavyan nāndīmukhebhyo nāma piṭṛbhyaḥ pradeyaṃ śrāddham vyākhyāsyāmaḥ /

kiṃ sarveṣāṃ gr̥hyakarmaṇām etad aṅgam / atra brūmaḥ / *pūrvedyur* ity etāvad uktaṃ / tatra karmādhikārāt karmaṇām pūrvedyur iti śakyaṃ labdhum / na viśeṣa eṣām eveti / evañ ca sati brahmacārisamidādhānādīnām api nāndīmukhapūrvakatvaṃ prāpnoti / tata[ś] śvasthanasamidādhānārthāni pratipradoṣan nāndīmukhāni kriyamāṇāni gr̥hīṇām mahāntam uparodhañ janayeyuh / tadbhayāt sāmānyaprāpter apavādatvena samācāradarśanaṃ grāhyam / na ca sīmantonnyanacaulākaraṇopanayanagodānasnānapāṇigrahe bhyo 'nyeṣu nāndīmukhasamācāraś śiṣṭapakṣe dr̥ṣṭaḥ / atas siddham ṣaṭsv evaiṣu nāndīmukhan nānyeṣv iti /

asti cānyad apy anyeṣv api vidyamāṇeṣu / kim iti cen mahāvyaḥṛtibhiḥ pradhānahavanam kriyate / kr̥teṣv eteṣu karmasv abhūtapūrvā śobhā tadvatām prādur bhavati / tadvan nāndīmukham apy eteṣv eveti śrāddhātavyaṃ vacanañ ca samācārabalād anumeyam //

JGS 2,4,3*.

āpūryamāṇapakṣe puṇye nakṣatre

āpū===kṣatre // āpūryamāṇena candreṇa yukte pakṣe- āpūryamāṇaśabdo lakṣaṇayā vartate / āpūryamāṇapakṣe nakṣatre praśaste nāndīmukham kartavyam / pūrvavihitāyāḥ pūrvedhuḥkālātāyā yady ayaṃ vidhi[ś] śeṣa[s] syād avyavahitasya puṇyanakṣatradvayasya durlabhatvāt sīmantonnyanādīnām kālātīpattīḥ prasajet / kiñ ca sīmantonnyanādīnām pañcānām api niyatapūrvapakṣakālātād *āpūryamāṇapakṣa* itīdan *nāmāvāsyāyām* ity anena tulyārtham syāt / na hi tithyantarasya prasaṅgaḥ / tathā ca sati nāmāvāsyāyām ity evocyate / atha cāsmākaṃ vivāhasya kālavacanan nakṣatraviddhir eva naipuṇyena sphuṭataram upadiṣṭatvāt te cāparapakṣe 'pi vivāham upadiṣanti / tatra pratipanmātra- viṣayatāsmād āpūryamāṇapakṣagrahaṇāt prasajet / evamādibahvasamīcīnabhayāt pūrvapakṣapuṇyanakṣatrakālātām asya pūrvedyuhkālātāyā vikalpata iti vyavasāmo vyaṃ vāśabdādyaabhāve 'py upākaraṇotsargahastavat (cf. Bh on JGS 1,13,2.16-17) /

aparā vyākhyā //

JGS 2,4,2*-3*.

pūrvedyur vyākhyāsyāma

āpūryamāṇapakṣe puṇye nakṣatre

pūrve===kṣatre // *pūrvedyur* ity uktaṃ / keṣām ity ākāṅkṣāyām karmaviśeṣopabodhanaṃ kriyate / āpūryamāṇapakṣe puṇye nakṣatre yāni vihitāni karmāni teṣām pūrvedyuh /

asyāṃ vyākhyāyāṃ vivāhaṃ visṛjya nāmakarmagr̥hasāntī nāndīmukham āskandati / dvā-
daśyān (JGS 1,8,2) nāmakarmaṇi neti cen na- *āpūryamāṇapakṣe puṇye nakṣatra* ity asya
tatkālavihitakarmaviśeṣopalakṣaṇārthatvāt / dvādaśyāṃ api hi kriyamāṇasya nāmakarma-
ṇa āpūryamāṇapuṇyanakṣatravihitatvaṃ vidyata eva / prayogopalakṣaṇārthatve hy āśrite
sarvakarmaṇām api pūrvapakṣapuṇyāhasamavāye prasajyeta /

kim punar anyatra *pūrvapakṣa* (JGS 1,6,3; 1,8,2; 1,9,2; 1,10,3) iti bruvann ihaikatra-
āpūryamāṇapakṣa iti bravītīti / asmād eva śabdavairūpyād idam arthavairūpyaṃ gr̥hītam
/ tatra kālo vidhīyate- atrānūdyate karmopalakṣaṇārtham iti /

ubhayor api vyākhyāyor lokācāravirodho vidyate / pūrvasyāṃ apūrvedyur api nāndī-
mukhasya pravṛtṭeḥ asyāṃ vivāhaṃ praty apravṛtṭeḥ / pūrvasyān tu vayam avasthitāḥ
//

JGS 2,4,4.

śvaḥ kariṣyāmīti śvo bhūte vā-
annaṃ saṃskṛtya

śucīn śrotriyān brāhmaṇān āmantrayate śuciḥ

Note: *śucīn śrotriyān brāhmaṇān āmantrayate* quoted in Bh on JGS 1,4,8; *brāhmaṇān āmantrayate* quoted
in Bh on JGS 1,4,8; *śuciḥ* quoted in Bh on JGS 2,4,6. – Instead of Bhavatrāta's *āmantrayate* (cf. also
āmantraṇakālo in his commentary), Caland's ed. has *anumantrayate* without variant readings.

śvaḥka===śuciḥ // śvo nāndīmukhaṃ kariṣyāmīti nāndīmukhāt pūrvadivase vā śvo bhūte
nāndīmukhadivase vāannaṃ saṃskṛtya sādhyatvā śucīn aprāyaścittārthān chrotriyān adhīta-
vedān brāhmaṇān śucir ucchiṣṭādidoṣarahito bhūtvāmantrayate⁴⁰ /

katīti ced *yugmān* (KauṣGS 3,14,19) iti parair uktatvāc caturaṣ ṣaḍ aṣṭāv iti /

annaṃ saṃskṛtya- iti śvobhūtapakṣa eva- itarasmīn paryuṣītadoṣaprasaṅgāt / atha vā-
annaṃ saṃskṛtya- iti tṛtīya āmantraṇakālo mantavyaḥ //

JGS 2,4,5.

śuklam anārdraṃ vasanam ācchādya

yajñopavīty apa ācamya

catuś śuklān balīn harati

dadhi taṇḍulās surabhi śuklās sumanasa ity

agnyāyatane prāgagrān darbhān saṃstīrya

śukla===stīrya // śuklaṃ vāso 'nārdraṃ paridhāya yajñopavīty eva bhūtvāpa ācamya
śuklān balīn vakṣyamānābhyo 'ṣṭābhyo devatābhyo 'gnīyāyatane yasmin deśe 'gniḥ praṇe-
ṣyate tasmin prāgagrān darbhān saṃstīrya teṣu caturbhir etair dravyaiś catur harati /

apa ācamya- iti kimartham / atra brūmaḥ / sarvācamaneṣu *prānimukha udānimukho vā-*
(BaudhDhS 1,8,11; GautDhS 1,35; cf. Manu 2,61; Yājñ. 1,18; Vasiṣṭha 3,26) iti smṛtipathe
siddham / kva cit tu pitṛkarmārthasyācamanasya dakṣiṇāmukhānuṣṭheyatā śrutā (cf.

⁴⁰ *bhūtvāmantrayate* K : *bhūtvābhīmantrayate* other mss.

ŚŚS 1,1,13-14) / tatas sarvatrāpi pitṛkarmārtheṣv ācamaneṣu dakṣiṇāmukhatā vikalpena prāptā / tannivṛttyartham iha- *apa ācamya-* iti /

kutaḥ punar itaranivṛttyarthan na bhavati / idam ucyate / *yajñopavīti-* ity anena deva-karmānupayogiprācīnāvītanivartanārthena saha śrutatvād idam api devakarmānupayogino dakṣiṇāmukhācamanasyaiva nivartanārthaṃ bhavitum arhati netarasya /

atha vā- *ācamya-* ity ācamayyety asyārthe / yathā *ṣaḍbhir halaiḥ kṛṣyati-* iti brāhmaṇān ācamayyety arthaḥ /

dadhi taṇḍulāḥ prakṛtīśuklāḥ / surabhino 'pi śauklyam baliśuklatokter eva siddham / evaṃ sumanasām api siddhe śuklatve *śuklā* ity anarthakam / nānarthakam prāśastyaparavāt / yathā *triśuklo hotā-* (cf. TB 2,7,1,1-2 ... *hotā .. triśukrah;* BaudhŚS 18,1: 343,6 *atha haiṣa triśukro yas trivedaḥ*) iti / prāśastyāñ ca sumanasām saugandhyam / tasmād unmattapuṣpādayo heyāḥ //

JGS 2,4,6.

agnaye

somāya

prajāpataye

viśvebhyo devebhya

ṛṣibhyo

bhūtebhyaḥ

pitṛbhyas

sarvābhyo devatābhyo nama iti

agna===iti // homeṣu svāhākāro baliharaṇeṣu namaskāraś ca loke prasiddhaḥ pravartate /

sucir (JGS 2,4,4) ity asya pūrvavākyāntarbhāvanam śucikartṛtvasya devapitṛkarmasu smṛtī-siddhatvāt tata eva pārvañādiṣv avacanāt brāhmaṇāmantraṇasya tv arthaprāptasya kevalata evānāmanārthasya karmāṅgabhūtetaradravyaparigrahasadharmaṇaḥ kartur aśuddher api prasaṅgāt //

JGS 2,4,7.

haviṣyam annam brāhmaṇebhyaḥ pradāya dadhnā

havi===*dadhnā* // *haviṣyam havirarham kṣāralavaṇāsamsrṣṭam annam brāhmaṇebhyaḥ pṛthak pṛthak pātranikṣepam pradāya tad dadhnā bhojayet //*

JGS 2,4,8.

māṣamatsyamāmsabhakṣyāśanair ity aparam

māṣa===*param* // *āsyata* ity aśanaśabdo 'nne vṛttaḥ / sa pratyekam māṣādibhis sam-badhyate / māṣamiśram aśanam māṣāśanam / evaṃ sarvatra / māṣāśanena matsyāśanena māṣāśanena bhakṣāśanena ca tāṃs tarpayed ity aparam matam /

kutas tarpayed iti / tṛtīyāśravaṇāt /

aparā vyākhyā / aśanaśabdo 'tra- upadaṃśe vartate / tena hy upadaśyāśnanti / māṣā upadaṃśatvena yojitā māṣāśanam / evam itarāṇy api / uktavidham evānnaṃ māṣamatsya-māṃsabhakṣopadaṃśair bhojayed ity aparaṃ matam //

JGS 2,4,9.

atha catuṣṭayam ādāya
vrīhiyavapuṣpasarṣapāṇīti
sahaitair evodakumbham ādāya
manas samādhīyatām
prasīdantu bhavanta ity uktvā sapraṇavan
nāndīmukhāḥ pitarāḥ prīyantām ity evam

Note: *sahaitair* after Bhavatrāta's commentary : *saha tair* Caland's ed. without variant readings.

atha===ityevam // *etair* iti prakṛtānāṃ brāhmaṇānāṃ anvādeśaḥ / atha bhojanānantaraṃ vrīhiyavapuṣpasarṣapāṇīti ity etac catuṣṭayaṃ brāhmaṇais sahaivādāya svayam udakumbham apy ādāya sapraṇavaṃ praṇavapūrvakaṃ *manas samādhīyatām* iti ca *prasīdantu bhavanta* iti coktvā *nāndīmukhāḥ pitarāḥ prīyantām* iti caivam bravīti sapraṇavam evety arthaḥ / *catuṣṭayam* iti miśritagrahaṇārtham //

JGS 2,4,10.

yathārtham itare pratibrūyuh

yathā===brūyuh // itaraśabdāḥ sannidhānād brāhmaṇeṣu / brāhmaṇā apy eṣu vākyeṣu yathārtham pratibrūyuh /

ayathārtham prativaktum aprasaṅgād *yathārtham* ity anarthakam / nānarthakam yathārtham vidhāya pratibrūyur ity etadarthatvāt / tataḥ prayatnenāpi manas samādhāya prasādyā cāsmin nāndīmukhapitṛpriyaṃ ca manasā śaṃsamānāḥ pratibrūyuh / kīdrśam prativacanam iti ced yathā prasiddhiś śiṣṭā dhvaniḥ //

JGS 2,5-6. (āhitāgnisaṃskāraḥ)

JGS 2,5. (aurdhvadehikam)

JGS 2,5,1.

āhitāgneś śarīranāśe
trīni ṣaṣṭīśatāni palāśatsarūṇām āhr̥tya
taiḥ pratikṛtiṃ kuryāt kṛṣṇājine

Note: According to ŚBM 10,5,4,12 (agnicayana) and 12,3,2,3-4 (the bones and the marrow parts of the body are equated with the 360 nights and the 360 days of the year), the number of bones in the human body is 360; see Macdonell and Keith 1912: II, 360-362. "Garbha[-Upaniṣad] 5, in its exact enumeration,

says that there are 360 bones in the body, as compared with the 200 usually given by anatomies, not including the teeth” (G. W. Brown, *The human body in the Upanishads*, Jubbulpore 1921, p. 32).

āhi===jine // mṛtasyāhitāgneś śarīradahanakramo brāhmaṇa evāgnihotraprāyaścittānu-
vākebhyaḥ (JB 1,51-65) prāktanābhyām anuvākābhyām (JB 1,46-50) pratipāditaḥ / tasya
śeṣaṃ śrutāv anuktam api smṛtipathenānekabhedam adhāvantaṃ aikarūpyeṇa vyavasthā-
payitum ayam upakramaḥ /

tatra dahanasya śarīrasaṃskārasvarūpasya śarīranāśe lopaprasaṅga idam ucyate / śarīrā-
ṇān nāśāś śarīranāśaḥ / uttaratra hi- *etāvanti ha puruṣasya śarīrāṇi-* (JGS 2,5,12) iti
bahuvacanenopasaṃharati /

nanv ekasyaikam eva śarīram / satyam etat / avayaver tv iyam avayaviśabdasya pravṛtṭiḥ
/ yathā- *aṃśun duhanto adhyāsate gavi-* (ṚV 10,94,9b) iti go’vayave carmaṇi gośabdas
(cf. Yāska 2,5) tadvac charīrāvayaveṣv asthiṣu śarīraśabdasyābhyupagantavyā pravṛtṭiḥ
/ asti cāsmacchrutāv apy asthiparāś śarīraśabdaḥ / *śarīrāṇi ca na gṛhān prāpsyanti-* (JB
2,77: 190,20) iti *śarīrāṇy apajahrur* (JB 2,77: 190,21) iti ca / tataś śarīranāśo ’sthināśaḥ
/

ṣaṣṭiś ca śatāni ca ṣaṣṭiśatāni / śatānān tv iyattā nāvagatā / atas teṣāṃ eva viśeṣaṇas *trīṇi-*
iti / asthnān nāśe trīṇi śatāni ṣaṣṭiś ca palāśatsarūṇāṃ palāśavr̥kṣasya pattranālānām
āhr̥tya tair āhitāgneḥ pratikṛtim ākṛtim yathā śakyate tathā kuryāt kṛṣṇājine / arthasid-
dhan darbhādibhir bandhanam ākuñcanādi caiśāṃ / anāśe tv asthnān tair eva kuryād
ity arthalabhyam bhavati / yathā kuśālābhe śūkādivarjam (JGS 1,1,20) ity evaṃvidhau
kuśālābhe kuśagrahaṇan tadvat //

JGS 2,5,2.

aśītyardham śirasi dadhyāt

aśī===dadhyāt // palāśatsarūṇāṃ catvāriṃśatā śiraḥ kuryād ity arthaḥ //

JGS 2,5,3.

grīvāyān tu daśaiva tu

grīvā===vatu //

JGS 2,5,4.

bāhvoś caiva śatan dadhyāt

bahvoś caiva śatan dadhyāt // hastayor ity arthaḥ //

JGS 2,5,5.

aṅgulīṣu punar daśa

aṅgu===daśa // punaśśabdaḥ pādapūraṇārtham / yathā *na punar bhīmasenena gadāyāṃ
vidyate sama* (source?) iti //

Note: The quotation, if it is one, could not be traced in the Mahābhārata, Rāmāyaṇa, Harivaṃśa nor a
number of Purāṇas.

JGS 2,5,6.

urasi triṃśatan dadhyāt

ura===dadhyāt //

JGS 2,5,7.

jaṭhare viṃśatin tathā

jaṭha===tathā // tathāśabda iha samuccaye / jaṭhare cety arthaḥ //

JGS 2,5,8.

ūrvoś caiva śatan dadhyāt

ūrvo===dadhyāt //

JGS 2,5,9.

medhre cāpi daśaiva tu

medhre===vatu // pṛthag avacanāt saha vṛṣaṇābhyām //

JGS 2,5,10.

jānujaṅghayos triṃśatam

Note: Caland's ed. has *dadhyāt* at the end of this sūtra (no variant readings), but Bh omits the word in his pratīka.

jānu===śatam // jānuś ca jaṅghā ca jānujaṅgham / te dve dakṣiṇāṅ ca jānujaṅgham
savyaṅ ca / tayor ayam ekaśeṣaḥ kṛtaḥ //

JGS 2,5,11.

daśa pādāṅgulīṣv apīti

daśa===pīti // itīttham yojayed ity arthaḥ //

JGS 2,5,12.

etāvanti ha puruṣasya śarīrāṇi bhavanti-
iti vijñāyate

Note: The quotation could not be traced to any known *śruti* text, but see the note on JGS 2,5,1. – *etāvanti ha puruṣasya śarīrāṇi* quoted in Bh on JGS 2,5,1.

etā===yate // haśabdo gūḍhaprakāśane / etāvanti etatsamkhyāni ṣaṣtyuttaraśatatraya-
samkhyāni śarīrāṇy asthīṇity evaṃ vijñāyate śrūtāv astīty arthaḥ //

JGS 2,5,13.

madhye śarīram

madhye śarīram // etāvattvam avadhāritam puruṣasyāsthānām evan tu vijñātavyam / madhye śarīram etāvantīti / samvṛtāny asthīny etāvantīty arthaḥ / dantanakhānām avadhāritebhyo 'dhikatvam etad avagamitam /

asyāṃ pratikṛtau śarīravat pravṛtīḥ / tatra kūpakhananādi prāg āhuter arthalopād utsīdati / asminn avasare śrutisiddham ity ācāryeṇānādr̥tam dahanavidhānavivaraṇam vayam apekṣitāptaśrutigurūpadeśān prati niṣphalam api mandabuddhyapekṣayā kariṣyāmaḥ / tatra-
anavajito hāsya punarmṛtyur bhavati- (JB 1,46: 20,16) ity ato vijñānaviṣaya eva / nātra kaś cit prayogaḥ /

**JB 1,46: 20,16-17. sa ya evaṃvit syāt
sa yadopatāpī syād iti**

Note: *iti* is not found in the mss. of the JB; it probably comes from JGS 2,5,17, where the sūtrakāra quotes this passage.

saya===diti // iha saśabdo 'py ayan tatrārthe 'bhyupagantavyaḥ / yatha *sa yathā kraye paryavete kṣetrīṇam eva kṣetrāṇy api yanti-* iti / ya evaṃvid vedavid bhavet / sa yasmin kāle- upatāpī mahārogābhibhūta syāt //

**JB 1,46: 20,17-18. yatrāsya samam subhūmispāṣṭam syāt tad brūyād
iha me 'gnīn manthata- iti**

Note: Bhavatrāta's pratīka is missing in the mss.

((yatrā===teti)) // yatra yasmin pradeśe- asyātmanas samam animnonnatam subhūmispāṣṭam vidyeta tad brūyāt tatroddīśya brūyād *iha me 'gnīn manthata-* iti / imān agnīn samāropya hṛtvāsmīn deśe mathitvā viharatety arthaḥ /

subhūmispāṣṭam iti kim uktam / spāṣṭam acchannam prakāśabhūtam / bhūme[s] spāṣṭam pūjitaṃ bhūmispāṣṭam / subhūmispāṣṭam akutsito bhūmyavakāśa ity uktaṃ bhavati / idam āhitāgnes sannikṣṭamarāṇasya sato jīvata eva sahāgnibhir dahanadeśapraveśanaṃ vihitam //

**JB 1,46: 20,18. īśvaro hāgado bhavitoḥ-
yady u tan na
yad asmāl lokāt preyād
athainam ādadīran**

īśva===dīran // agado virogaḥ / yadi tv ayam upatāpī sann apy agado bhavitum īśvaro matvā tat pūrvoktan dahanadeśapraveśanan na kuryāt / yadāsmāl lokāt amuṃ lokam preyān mriyeta- athānantaram enan dahanadeśān netum ādadīran /

ittham adhunāvasthitaniścitasannikṣṭamarāṇāṃ jīvantam eva sahāgnibhir dahanabhūmin nayeyuḥ /

mṛtam evetaram iti / yathā tu sarvo 'pi mṛta eva nīyeta tathācārya[s] śrutya bhiprāyaṃ vivakṣyati (JGS 2,5,17) / tat tatraiva vakṣyāmaḥ //

JB 1,46: 20,19-20. nānāsthālyor agnī opya hareyuḥ

nānā===reyuḥ // pṛthag eva sthālyor gārhapatyāhavanīyāv opya hareyuḥ //

JB 1,46: 20,20. anvāhāryapacanād unmukam

anvā===nmukam // unmukamātram asmād dhareyuḥ / agniśeṣas tatraiva san nirvāyād ity abhyupagatam āsīt //

**JB 1,46: 20,20-21. ādadīran yajñapātrāṇi
sarpir apo dārūṇy anustaraṇīm kṣuran nakhanikṛntanam**

āda===ntanam // iha yajñapātraśabdā sarvayajñāyudheṣu vṛttaḥ / śamyādīni hy apātrāṇy api viniyogavidhiṣūpādāsyante / tataś cāraṇikūrcayoktradrṣadupalakapālamekṣaṇāmś ca paśūn apy ādadīran //

JB 1,46: 20,21. te yanti yatrāsya samam subhūmispaṣṭam bhavati

teya===vati // te sarve tan deśam yanti yatrāsya pūrvoktam subhūmaspaṣṭam bhavati //

JB 1,46: 20,21-22. tad asyāgnīn viharanti

tada===ranti // tatrāsyaṅnīn viharanti yathāgnyagāre //

**JB 1,47: 20,26. athāsyaṅnī diśi kūpaṃ khātvā
vapanti keśāśmaśrūṇi**

athā===śrūṇi // kūpo 'yaṃ purīṣanikṣepārthaḥ / tataḥ- *asyān diśi*- iti nairṛtya abhipretā / nairṛtā hi rakṣogaṇās tadyoginaḥ / tair idam aśubhaṃ saṃyujyatām iti / nairṛtyān diśi kūpaṃ khātvā tatraivainam hṛtvā keśāśmaśrūṇi svayam eva hārakā vapanti nāpitasyānuktas saṃsparśadoṣac ca / itareṣāṃ lomnām avidhānād ihāvapanam / kecit tu keśāśmaśru-grahaṇam sarvalomopalakṣaṇārthaṃ vadanti //

JB 1,47: 20,26-27. uptvā keśāśmaśrūṇi nakhān nikṛntanti

uptvā===ntanti // siddhānuvādo 'tra śrutitvād aparihāryaḥ //

JB 1,47: 20,27. nakhān nikṛtya nirāntram kurvanti

nakhā===rvanti // nirgātāntram enam kurvanti //

JB 1,47: 20,27. nirāntram kṛtvā niṣpurīṣam kurvanti

nirā===rvanti //

**JB 1,47: 20,27-28. niṣpurīṣam kṛtvā
pāṃsubhiḥ kūpe purīṣam abhisamvapanti**

niṣpu===panti // kūpe niṣiptaṃ purīṣaṃ pāṃsubhir abhisamṣvapanti pracchādayanti //

JB 1,47: 20,28. pāpmānam evāsyā tat pracchādayanti

pāpmā===yanti // ayaṃ pūrvasya vidhe[s] stutyartha 'rthavādaḥ //

JB 1,47: 20,29. prakṣālyāntrāṇi pratyavadhāyainam āharanti

prakṣā===ranti // athainam āntrāṇi ca prakṣālyādbhir nirṇijya svasthāna evāntrāṇi pratyavadhāya vihāraṃ praty āharanti /

nirāntrakaraṇan niṣpurīṣakaraṇaṅ ca dvayam idānīm utsannaprayogam āsīt //

JB 1,47: 20,29-32. tam antareṇāgnīn nidhāya gārhapatya ājyaṃ vilāpyotpūya caturgrhītaṃ grhītvā matvāhavanīye samidvaty anvārabdhe juhōti

ayaṃ vai tvad asmād asi tvam / etad ayan te yonir asya yonis tvam //

pitā putrāya lokakṛj jātavedo nayā hy enam sukṛtāṃ yatra lokaḥ //

asmād vai tvam ajāyathā eṣa tvaj jāyatāṃ svāhā- // iti

tama===heti // tam agnīn antareṇa madhye 'gnīnām anvāhāryapacanād āhavanīyasannikarṣe nidhāya gārhapatya ājyaṃ vilāpya saṃskṛtya caturgrhītaṃ grhītvā srucci sruveṇa catur unnīya prāg gatvāhavanīye samidvati samidham ekām ādhāya prete 'nvārabdhe 'nena yajuṣā juhōti //

Note: Bhavatrāta omits the *arthavāda* passage that follows in JB 1,47: 20,32-34.

JB 1,48: 21,1. athaitāñ citāñ cinvanti

athai===nvanti // āhutyantantaran dārubhiś citām etāñ cinvanti / *etām* iti sannidhānāvagamād deśāntarasyāvacanād antar vihāraṃ eva cinvanti //

JB 1,48: 21,1. tasyām enam ādadhati

tasyā===dhati //

JB 1,48: 21,1. tasya nāsikayo[s] sruvau nidadhyāt

tasya===dadhyāt // keṣāñ cid agnihotrakaraṇe *vaikaṅkataṃ sruksruvaṃ pratitapyā-* (KSS 4,14,7 *vaikaṅkataṃ sruksruvaṃ pratitapyā*) iti darśaṇād dvau sruvau siddhau /

parasmin vākyapañcake (JB 1,48: 21,2-3) na vācyam asti //

JB 1,48: 21,2. dakṣiṇahaste juhūm

JB 1,48: 21,2. savya upabhr̥tam

JB 1,48: 21,2. urasi dhruvām

JB 1,48: 21,2. mukha agnihotrahavaṇīm

JB 1,48: 21,2-3. śīrṣataś camasam ilopahavanam

JB 1,48: 21,3. karṇayoḥ prāśitraharaṇe

karṇa===raṇe // prāśitraharaṇasyaikyād dvivacanasyāsmin prayujyamānasyaikārthavācī-
tvam abhyupagantavyam /

nanv ekasya dvayoḥ karṇayor nidhānam aśakyam / satyam etat / yathā tu śakyam bhavet
tathā vyākhyeyam / karṇayor anyatarasminn ity evaṃ prāpte saty ācāryeṇa prāśitrahara-
ṇādīnān dvedhākaraṇeṇa śrutim anuvartitum yuktam iti dr̥ṣṭvā tatpratipādanārtham vāk-
yanyāsan *tasya nāsikayo[s] sruvau nidadhyād ity etenānuvākena-* (JGS 2,5,16) iti / tatraiva
tad vivariṣyāmaḥ //

JB 1,48: 21,3. udare pātrīm samavattadhānīm

Note: *udare pātrīm samavattadhānīm* as in KŚS 25,7,30. The JB ed. reads *saṃvartadhānīm* with some
mss., but records the reading *saṃvattadhānīm* of three mss. (Ra, La, Śa). In Malayalam mss. *ma* is used
both for *ma* and for *m/ṃ*. *samavatta-* here is the past participle of *sam-ava-dā-*.

uda===dhānīm // samavattadhānī nāma- ekādaśinyādiṣu paśugaṇeṣu⁴¹ sviṣṭakṛdīdāvadānā-
nān dhāraṇam prati juhūpabhr̥dīdāpātreṣv aparyāpnuvatsu yad eṣām adhastād dhāryam
arthāgatam pātram //

Note: *ekādaśinī* is the animal sacrifice with eleven victims, cf. ŚB 3,9,1.

JB 1,48: 21,3. āṇḍayor dr̥ḍadupale

āṇḍa===pale // dakṣiṇe dr̥ḍadam /
na vākyadvaye parasmin vācyam //

JB 1,48: 21,3-4. śīśne śamyām

JB 1,48: 21,4. upasthe kṛṣṇājīnam

JB 1,48: 21,4. anupṛṣṭham sphyam

anu===sphyam // *anupṛṣṭham* iti yathā sphyam pṛṣṭhayor āyāmasaṃgati[s] syāt tathā
//

JB 1,48: 21,4. pārśvayor musale ca śūrpe ca

pārśva===rpeca // dakṣiṇe musalanidhānam savye śūrpanidhānam / evan tu vyākhyāya-
māne ekasmimś ca śūrpe dvivacanan duṣpariharam syāt / prāśitraharaṇavad (cf. JB
1,48: 21,3) eva hi dvedhākaraṇād eva dvivacanam anayor api parihriyeta / yadi coktavād
enayor nidhānam syād vyartham syād dvedhākaraṇam / tataḥ pārśvayor musalakhaṇḍau
pārśvayoś śūrpakhaṇḍāv iti siddham //

JB 1,48: 21,4. patta ulūkhalam

⁴¹ *paśugaṇeṣu* emended : *paśuguṇeṣu* mss.

patta===khalam // pādayor ity arthaḥ //

JB 1,48: 21,5. pariśiṣṭāni yajñapātrāṇy upanidadhati

pari===dhati // citāyām eva pretasamīpe nidadhati- araṇīkūrcaṇyoktramekṣaṇadārupātrās
ca pārśvato vāsyā⁴² vidheḥ prayojakāḥ / praṇītāpātram api camasaś cet //

JB 1,48: 21,5. apo mṛṇmayāny abhyavaharanti

apo===ranti // abhyavaharanty apsu prakṣipantīty arthaḥ /
kapālājyasthālyau vidhim etam eva prayojayanti / piṣṭodvapanīmadantyanvāhāryapātrañ
cāpy alohamayāni cet //

JB 1,48: 21,5-6. dadaty evāyasmayāni

dada===yāni // ayasmayāni lohamayāni brāhmaṇebhyo dadati //

Note: *dadati* emended : *dadāti* mss.

JB 1,48: 21,6. athainaṃ sarpiṣābhyutpūrayanti

athai===yanti // udare siñcantaḥ pūrayanti / pūrvam eva hi puriṣāntroddharaṇārtham
udaran dāritam / yadi tu na dāritam āsyataḥ pūrayanti //

JB 1,48: 21,6. yajñapātreṣu sarpir āsiñcanti

yajña===ñcanti // nidhānakāla eva caitāny etadartham uttānāny eva nidadhati //

JB 1,49: 21,9. athaitām anustaraṇīm ānayanti

athai===yanti // goghātasyādhunātanaśiṣṭair anabhyupagatasya prayogāsambhavād
anustaraṇīvākyaṇām (JB 1,49: 21,9-12) vyākhyānarthiketi na kriyate //

ajā hanyatām iti cen na- avacanāt / kathañ ca vacanavihitām gohiṃsām anabhyupa-
gacchantaś siṣṭā vacanavirahitām ajāhiṃsām abhyupagaccheyuḥ /

evañ ced agnyādheyayajñapucchayor apy ajālabho mā bhūd vaktavyo vā viśeṣaḥ / atra
brūmaḥ / nāgnyādheye yajñapucche ca goḥ pratinidhitvenājā labhyate / kin tarhi / va-
canād agnyādheye 'jo meṣo vā labhyate / vacanād evājo yajñapucche / tato dvitayam iha
dṛṣṭānta ity upagatānustaraṇī⁴³ //

Note: Starting with KS 8,12: 95,16-18, Yajurvedic texts in connection with the establishment of the sacred fires speak only of a spotted (*kalmāṣa*) goat (*aja*) as a sacrificial victim, which however early on became optional or condemned (ŚB 2,1,4,3; BaudhŚS 2,15: 58,9; BhārŚS 5,4,1; ĀpŚS 5,7,17; KŚS 4,8,1-2). No animal offering is mentioned in the agnyādheya chapters of the ŚŚS (2,1-3) or the ĀśvŚS (2,1,9-36), nor is there any such mention in the LŚS-DŚS or JŚS, so Bhavatrāta's source for the ram (*meṣa*) remains unclear. At the conclusion of the soma sacrifice (*yajñapuccha*), a goat is offered to Agni and Indra (cf. Caland and Henry 1907 II p. 383 no 246, and Schwab 1886 no. 108 p. 157).

⁴² *pārśvato vāsyā* emended : *pārśvata vāsyā* A : *pārśvaṃ vāsyā* T : *parśavo sya* M : *paśavo sya* K, P.

⁴³ *upagatā-* A, T, K : *apagatā-* P, M.

JB 1,49: 21,13. samstīryopādīpayanti

samstīryopādīpayanti // kāṣṭhair upary abhitaś ca samstīryāgnīn yathāvasthitān eva samīpam
āhṛtya- upanikṣipyādīpayanti //

JB 1,49: 21,13. sa tathaiva cikīrṣed yathainam āhavanīyaḥ prathamo gacchet

sataś ca gacchet // saṃskartā tathaiveha kartum icched yathā pretam āhavanīyaḥ prathamo
gacched āhavanīyārciṣaḥ prathamam saṃsprṣeyuḥ //

JB 1,49: 21,13-14. tad enan devalokaḥ pratyāgacchati

tad enan devalokaḥ pratyāgacchati // evam sampādite devalokāptir asya bhaved ity arthaḥ //

JB 1,49: 21,14. atha yathānvāhāryapacanas tad enam pitṛlokaḥ pratyāgacchati

atha yathānvāhāryapacanas tad enam pitṛlokaḥ pratyāgacchati // yathā- itīha yadyarthe / atha yady anvāhāryapacana eva prathamo
gacchet tato 'yam pitṛlokaḥ āpnuyān na devalokaḥ ity arthaḥ / tata idam parihartavyam
ity abhiprāyaḥ //

JB 1,49: 21,15. atha yathā gārhapatyas tathāsmīn loke prajāyā ca paśubhiś ca pratīṣṭhati

atha yathā gārhapatyas tathāsmīn loke prajāyā ca paśubhiś ca pratīṣṭhati // evam bhāve manuṣyaloka evāyam punar janitvā prajāpaśusamṛddhaḥ
pratīṣṭhati / sukhaduḥkhasāgarāvagāhanān noparame ity uktam āsīt /

kim punar ete phalavidhaya āho svid arthavādāḥ / kim anayā mīmāṃsayā / sarvathāpi
hy āhavanīyārcibhir eva prathamasaṃnipāto 'sya śreyaskara ity ebhiḥ pratīṣṭhitam / tato
'tra sādhiyaḥ prayateta /

uttaro 'nuvāka[ś] (JB 1,49-50: 21,16-22,8) śeṣaḥ pūrvānuvākasya (JB 1,45-46: 20,2-16) ca-
anapajito hāsya punarmṛtyur bhavati- (JB 1,46: 20,16) ityānto vijñānaviṣaya eva / yas tu
madhye prayogaviṣayo granthas (JB 1,46-49: 20,16-21,15) tasyāsmābhir artho vivṛtaḥ /
śrutisiddhyapekṣayaiva cāsyānukramaṇam kṛtvācāryaś śeṣam asya kalpayati //

JGS 2,5,14.

satīśārīram uptakeśan nikṛttanakhaṃ prakṣālitañ citām āropayati

Note: Caland's ed. has *āropayanti* without variant readings, but Bhavatrāta clearly reads *āropayati*.

satīśārīram uptakeśan nikṛttanakhaṃ prakṣālitañ citām āropayati // satī sādhvī patnī pativratā / asyāś śārīram uptakeśan nikṛttanakhaṃ
prakṣālitañ ca sat citām āropayati citāyāṃ patnīn dadhātīty arthaḥ / nirāntrakaraṇa-
niṣpurīṣakaraṇāhutamāntrābhāvārtham ayam ārambhaḥ kṛtaḥ / yuktam eva cedan nirāntra-
karaṇasya niṣpurīṣakaraṇasya ca striyā guhyam anabhimṛśadbhir anavalokayadbhiś cāśak-
yatvād āhutiyaḥ juṣaś ca pullīngatvāt //

JGS 2,5,15.

atra pātrāṇy apacinoti

Note: Caland's ed. reads *api cinoti*, but records *apacinoti* as the reading of B. – *pātrāṇy apacinoti* quoted in Bh on JGS 2,5,16.

atra===noti // atra yajñapātrāṇy apacinoti sañcinoti / yathā caitāni pātrāṇy agnihotrādyarthāni santi tatsaṃbandhād apagamayyātra prakṣipyate / tadapekṣo 'paśabdaḥ /

atragrahaṇam amutra pātrāṇām apacayanābhāvārtham / kvāmutreti cet *tān nirmathyena dahet sāntapanena vā-* (JGS 2,6,1) ity atra /

yady evaṃ pṛthagvidhānād evāhitāgniaprāpiṇām viśeṣāṇām amutrābhāvas sidhyati / evāñ ced atrāmutra ca pātrāṇān tulyāvasthatvapratipādanārtham idam atragrahaṇam / atrāpacinoti nāmutra / etāvān bheda ity arthaḥ / tulyāvasthatvañ ca yathaiṣām atrāpacitānām punaḥ karmasaṃbandhābhāvas tathāmutrānapacitānām api ity agnihotrādipratiseḍha evārthataḥ kṛto veditavyaḥ / tasmān nirmathya sāntapanadāhyāyām api mṛtāyām patnyān dvayor anyatareṇa dagdhvā nirasyaivāgnitrayam uparamya karmabhyaḥ punar agnyādheyam kṛtvārabheta / evaṃ tyaktāyām api /

nanu patnīyajamānau karmasu tulyau / kas saṃśayaḥ / yady evaṃ ayatnasiddhaḥ karmoparamo mṛtāyām patnyān tyaktāyām api / na hy ayam akṛtadāraḥ karmasv adhikriyate na ca pūrvair agnihihī pareṣān dārāṇām saṃbandha ity arthalabhyaṃ siddham agnyādheyam / satyam evaṃ evābhaviṣyad yady ekasyaikaiva patny abhaviṣyat / santi tu dvipatnīkā api puruṣā bahupatnīkā api / teṣān teṣv evāgniṣu tair eva pātrair yathāpuram anapavāde karmānuṣṭhāne prasakte tannivṛttir ato na grahaṇād arthataḥ kṛto bhavati //

JGS 2,5,16.

tasyām enam ādadhati

tasya nāsikayo[s] sruvau nidadhyād (JB 1,48: 21,1) ity

etenānuvākena (JB 1,48: 21,1-6)

tasyā===kena // *pātrāṇy apacinoti-* (JGS 2,5,15) ity anuvartyam / etenānuvākenānuvacanenānukramapravṛttena vacanena pātrāṇy apacinoti / sruvapṛāśitraharaṇamusalaśūrpāṇān dvedhākaraṇārtho 'yam āraṃbhaḥ / etāni hy ekatvayuktāni santi dvivacanenopādīyante / tatra dvaṃyigati[s] sruvādyekatvavaśena vā *sruvāv* ityādīdvivacanam ekatvavāci kalpyan dvivacanaśena vā sruvādīnān dvedhābhedanam kāryam ity asmin sandehe 'bhīṣṭasaṃpratipādanārtham idaṃ vākyan nyastam / tasyāyam arthaḥ / etadanuvacanaśenaiva pātrāṇy apacinoti bhittvā sruvādīni /

nanu sruvādyekatvavaśena etad anuvacanan dṛṣṭam / sruvādīṣu dvivacanam ekārthavāci kalpyam iti //

JGS 2,5,17.

sa ya evaṃvit syāt

sa yadopatāpī syād (JB 1,46: 20,16-17) iti

pūrvam eva

Note: For this JB passage see also Bh on JGS 2,5,13.

saya===meva // yac chrutau dr̥ṣṭāñ jīvañ eva sāgnir dahanadeśaṃ pravīśed iti tasyāyan niṣedhaḥ kriyate / pūrvam purātanam purā kalpa evāyañ cintyo nādhunātanañḥ prayoktavya ity arthaḥ //

JGS 2,5,18.

caturgr̥hītaṃ gr̥hītvā-
anyam yathāsambhavam

catu===bhavam // āhitāgnyadhikārād anyam ity āhitāgner anyam anāhitāgnim / yathāsambhavam yad yat sambhavati tat tat kurvan / srugviyuktasya tv asya caturgr̥hītam asaṃbhavad ivāśaṅkya mānam api vidhānasāmarthyāj janitāyāṃ sruci gr̥hītvai va dahet / *yathāsambhavam* ity asyārtham vivariṣyāmaḥ / nānāgnyabhāvād ekāgner evonmukam avacchidya śeṣam sthālyām āvapet / atha vedam unmukaharaṇam anvāhāryapacana haraṇam eva / nānyasthalaṃ iti tadabhāvād ihotsīdati / sruvājyasthālīpraṇītāpātracarusthālīr ādadīran / antareṇāgnīn ity asaṃbhavāt paścād agner nidhānam / agnyantarāsambhavād ekasminn evājyasya saṃskāro havanañ ca ukte / srucam utpādyā caturgrahaṇam / sruvam bhittvā svasthāne nidadyāt / ājyasthālīcarusthālyau apo 'bhyavahareyuḥ / praṇītāpātram ivopanidadyād brāhmaṇāya vā dadyāt / yathāśruti sarvam itarad / āhitāgnivad akṛtadārasya pātrābhāvaḥ / āhutyarthan tu sruksruvam utpādyam /

anyam iti liṅgavivakṣānupapatte[s] striyam api yathā- ūnadvivaraṣam pretam (cf. Vasiṣṭha-DhS 4,34) iti / āhuti[s] sruvād⁴⁴ evotsīdati //

JGS 2,5,19.

āsye hiraṇyaśakalam ādhāya-
agnīn upohya
sāmabhir upatiṣṭhate

āsye===ṣṭhate // ayam sarvasādhāraṇa[s] śrautaśeṣaḥ kathyate / āsye hiraṇyaśakalam arthatas saṃskaraṇāt pūrvam evādhāya saṃskaraṇānantaram agnīn uktavad upanikṣipyānantaram sāmabhir etair upatiṣṭhate 'gnīn //

JGS 2,5,20.

nāke suparṇam (JS 1,33,8) iti

nāke===miti // etena prathamam upatiṣṭhate / dve tu sāmanī sto 'syām ṛci grāme geyam araṇye geyaṅ ca- iti / anyatarad avadhāryate //

JGS 2,5,21.

grāmyam geyam

Note: This sāman is JGG 4,1,16 yāmam on JS 1,33,8. The other sāman composed on this verse is JĀrG 21,3 (N23,3) yāmam.

⁴⁴ *āhuti[s] sruvād* emended : *āhuti sruvad* T : *āhu sruvad* A : *āhuti sūktavad* K : *āhuti saktavad* P, M.

grāyaṃ geyam // yad anayor grāmam arhati tad iha geyam //

JGS 2,5,22.

udite dhūme

tveṣas te dhūma ṛṇvati- (JS 1,9,3) iti

Note: The sāman composed on this verse is JGG 1,9,4 kaunmudam. JŚS 23,4 prescribes this sāman to be sung at the agnyādheya while smoke arises: *tveṣas te dhūma ṛṇvati-* iti dhūma udyati kaulmudam.

udi===tīti //

JGS 2,5,23.

agnau samārūḍhe-

agne mṛla maham̐ asi- (JS 1,3,3) ity

etayor anyatareṇa

Note: Two sāmans, both called yāmam, are composed on JS 1,3,3: JGG 1,3,7 and JGG 1,3,8.

agnau===reṇa // agnau pretaṃ samārūḍhe samyag ārūḍhe saty etayor anyatareṇopati-
ṣṭhate //

JGS 2,5,24.

parāḅ parāḅ vā asau loka

iti brāhmaṇam

Note: The quotation could not be traced, but cf. PB 21,8,2 parākena vai devāḅ svargaṃ lokam āyan / svargakāmo yajeta / parāṅ evaitene svargaṃ lokam ākramate; and ŚB 4,2,4,7 ... devāṅ vā etāni stotrāṅy abhyupāvṛttāni yat pavamānāḅ / parāṅco hy etair devāḅ svargaṃ lokam samāśnuvata / tasmāt parāḅ eva stotram upākaroti parāṅ ca stuvate.

parā===hmaṇam // itīdam vākyaṃ brāhmaṇāntare śrutam / tasyāyam arthaḅ / parāḅ etais sāmabhir upatiṣṭhate / anabhyāsam ity arthaḅ / parāḅ vaiva parāḅ eva hīto 'sau lokaḅ / imaṃ lokan nāvekṣyata ity arthaḅ / yato 'mutra vāsīd devagaṇo 'nenāḅacchan dṛṣyate tadapekṣam amuṣya parāktvam // // //

JGS 2,6. (śmaśānam, udakadānam, asthisañcayah)

JGS 2,6,1.

āhitāgneś cet pūrvañ jāyā mriyeta

tān nirmathyena dahet sātapanena vā

Note: *tān nirmathyena dahet sātapanena vā* quoted in Bh on JGS 2,5,15. The whole sūtra is quoted in Sāyaṇa's commentary on BaudhŚS 1,10 dealing with the darśapūrṇamāsa (ed. Roop Narain Pandey

1982, p. 200): talavakāra kalpe jaiminīś cāha āhitāgneś cet pūrvam jāyā mriyeta tāṃ nirmanthyena dahet santapanena vā- iti. Cf. Caland 1905:99.

āhi===navā // yadi jāyāhitāgnir bhavanti pūrvam ātmano mriyeta tān nirmathyenāraṇinir-
mathyenotpannenāgninā kapālasāntapanaprabhavena vā dahet /
agnitraye sakrumukāni kapālāny adhiśritya santapet / tupto 'gnir⁴⁵ ekikartavyaḥ / sa
sāntapanaḥ / tulyo 'syā dahanakalpo 'nyas tribhiḥ /
evaṃ sarvasyāpy āhitāgne[s] striyā dahanaprāptau *satīśarīram* (JGS 2,5,14) iti purastād
apavādas satyāṃ kṛtaḥ / anyasyās tv evaṃ dahanam /
siddho 'gnipātrāṇām utsargaḥ //

JGS 2,6,2.

śmaśānakṛtam

śmasā===kṛtam // śmaśānam iti pretadahanadeśasyākhyā / kṛtaśabdaś ceha kāraṇaparyā-
yaḥ / dr̥śyate hi *tvatkṛte jīvāmi / matkṛte mā śuca-* iti / śmaśānasya kṛtam śmaśānakṛtam
śmaśānakāraṇam yena kāraṇena yukto bhūbhāga[ś] śmaśānārthe parigr̥hyate / tad iha
śmaśānakṛtam ity ucyate / tat //

JGS 2,6,3.

svakṛtam

Note: This sūtra is quoted in Bh on JGS 2,6,4.

svakṛtam // svayam eva kṛtam ayatnasiddham svabhāvasiddham eva tasya bhūbhāgasya
syāt //

JGS 2,6,4.

aniriṇam apasalavakrodakam

ani===dakam // iriṇam uṣaram / ato 'nyad aniriṇam / apasalam apasavyam / vakram
anṛju- āvṛttam / apasalavakram udakam asminn ity apasalavakrodakam / yat samkrāmy
udakam apasalam āvartate tadvidham ity arthaḥ /

aparaḥ pāṭhaḥ- *apasalam agrodakam* iti / tathā saty *apasalam* ity etāvataivāpasavyāvṛtto-
dakatā siddhā / na hy anyathā bhūmer apasalatvaṃ bhavati / tataḥ- *agrodakam* iti / agram
udakam asyety agrodakam / purastādudakam ity arthaḥ /

asyāniriṇatvāde[s] svayaṃsiddhatā *svakṛtam* (JGS 2,6,3) iti pratipāditā / tadalābhe kiṃ
pratipattavyam ity apekṣita ucyate //

JGS 2,6,5.

kṛtvā

Note: This sūtra is quoted in Bh on JGS 2,6,6.

kṛtvā // uktalakṣaṇayuktaṃ prayatnataḥ kṛtvāpi parigr̥hṇīyāt / na tu svakṛtalakṣaṇāl
lakṣaṇahīnam //

⁴⁵ *tupto 'gnir* emended : *tajjognir* K : *tajjaugnir* A, T, P : *tajñaugnir* M.

JGS 2,6,6.

yatra vaṣadhayo jāyante tatra

yatra===tatra // atha vā yatraṣadhaya[s] svabhāvata udbhavanti tatra dahet / ayam pakṣaḥ *kr̥tvā*- (JGS 2,6,5) ity anena vikalpate nādivikalpena //

JGS 2,6,7.

śarīran dagdhvā-
udakakaraṇāya yānty anavekṣantaḥ

śarī===kṣantaḥ // dagdhvā śarīram aśeṣan dahanabhuvamḥ praty anavekṣamāṇā udaka-
kriyārthaṃ yānti //

JGS 2,6,8.

na vāhiniṣu kurvanti

navā===rvanti // vāhiniṣu sravantīṣu na kurvanti udakam / vāpyān taṭāke devakhāteṣu
vā jalāśayeṣu kuryuḥ //

JGS 2,6,9.

teṣāṃ yo yaḥ paścājjātaḥ sa so 'gram kuryāt

teṣāṃ===kuryāt // teṣān tatra sannihitānām udakadāyinām yo yaḥ paścājjāto yavīyān
so 'gram ādir bhūtvā kuryāt / atha vā- *agram* iti prathamam ity arthaḥ //

JGS 2,6,10.

upakūlam

upakūlam // *upakūlam* ity udakaviśeṣaṇam / vāpyādīnām kūlasannikṣṭam udakam udaka-
kriyārthaṃ kuryāt /

apara āha / udakānudakayos sandhiḥ kūlam / tatsannikarṣa udakañ siñced iti //

JGS 2,6,11.

akūle kūpaṃ khātvā
savyahastasyānāmikayā sakṛd udakaṃ prohati

Note: *kūpaṃ khātvā* quoted in Bh on JGS 2,6,13.

akū===prohati // vāpyādīnām ātidūryād āhṛtasañcitenavodakena yatra sarvo 'py udakār-
thas tadartham idam ucyate / akūle vāpyādīkūlāsambhave kiñ cit kūpaṃ avaṭam khātvā
tasmin ghaṭādīstham udakaṃ savyahastasyānāmikayā- upakaniṣṭhikayā yathāsyāṃ patitvā
kūpe nipatet tathā sakṛd eva prohati- āvarjayati svayam eva saṃskartā / atha vāsyopa-
kūlam udakaṃ kuryāt //

JGS 2,6,12.

pretasya nāmakaraṇena

preta===ṇena // adhikārād udakaṃ kuryād iti sambandhaḥ / pretasya nāmakaraṇena
nāmavacanena- udakaṃ kuryāt / *etat ta udakam* ity ākṣiptam uktvā nāma nirdiśed *agna
indra bhavagupta śivadatta gr̥tsaśarman baṭukaśarmann* iti //

Note: *gr̥tsa-* emended : *rut̥sa* mss. Supposing that one of the two syllables in the ms. reading is correct, an alternative emendation is *rudra-*; *gr̥tsa-* in both Sanskrit and Malayalam means 'skilfull, intelligent, crafty; god Kāma', but the question is, does this word figure in the Brahmanical proper names of Kerala?

JGS 2,6,13.

vāhinīṣu ced udgrathya keśān

vāhi===keśān // sravantīṣu ced udakaṃ kuryāt svān keśān udgrathya- unnāmya grathitvā
kuryuḥ /

nanu vāhinīṣūdakakriyā pūrvam vipraṭiṣiddhā (JGS 2,6,8) / satyam etat / praṭiṣiddhāyā
api tu taṭākādyabhāve prāptir astīty ato vidher avagantavyam /

nanu taṭākādyabhāve *kūpaṃ khātvā-* (JGS 2,6,11) ity anyo vidhir vihitāḥ / na ca tasyāsaṃ-
bhavo yato vāhinīṣu prāpnuyāt sravantīṣu ced udakaṃ kuryāt / evaṅ ced evaṃ gr̥hṇīyāmaḥ
/ taṭākādyabhāve vāhinīṣu tadabhāve kūpakhananavidhir iti //

JGS 2,6,14.

nimajya-

ekāñjalin dattvā-

upasaṃgrhya keśān

unmukasyāgnim ārabheta-

agne śūkāhe pāpaṃ me 'pahata- iti

nima===teti // pretasya nāmagrahaṇena- udakadānaṃ vihitam punaś ca viśeṣais saṃyujyate
/ apsu nimajyaikodakāñjalin dattvā keśān upasaṃgrhya pāṇinā pīḍayitvā- unmukastham
agnim anena yajuṣā saṃspr̥śati //

JGS 2,6,15.

śamīm ārabheta

śamy asi śamaya me pāpaṃ iti

śamī===miti // śamīvr̥kṣam anena yajuṣā saṃspr̥śet / aśamīke deśe tatpattrādy apy
āhṛtya nihitam saṃspr̥śet //

JGS 2,6,16.

aśmānam ārabheta-

aśmāsi sthiro 'sy

ahaṃ sthīro bhūyāsam iti

Note: *ārabheta* quoted in Bh on JGS 2,6,17.

āsmā===miti // anena yajuṣā kañ cid āsmānaṃ saṃspr̥śet //

JGS 2,6,17.

tūṣṇīm gomayam

tūṣṇīm gomayam // *ārabheta*- (JGS 2,6,16) ity anuvartyam //

JGS 2,6,18.

kṛtodakan dakṣiṇāmukham āsīnan tam anu gantāra upaviśanti

kṛto===śanti // *tam* iti saṃskartuḥ putrāder grahaṇam / tam kṛtodakan dakṣiṇāmukham āsīnam anu tasminn āsīne paścād upaviśanti gantāraḥ / *gantāra* iti gamanasambandhād dhartāra upalakṣyante pretasya //

JGS 2,6,19.

tān itaraḥ kalyāṇībhir vāgbhiḥ pratyāha

tāni===tyāha // tān upaviṣṭān saṃskartāraṃ harttṛmś cānyaḥ kaś cid brāhmaṇaḥ kalyāṇībhir hitaramaṇīyābhir vāgbhiḥ pratyāha pratimukham īkṣamāṇo bravīti / *śatāyūṣo bhūyāsta* / *satputrā bhavata* / *mā vo matir aśubhe vartiṣṭa* / *śivam eva śṛṇuta* / *samṛddhyā mā viyuṅkṣata* / *yajadhvaṃ kratubhiḥ* / *kīrtim āvarjayata* / *sat tatra vittam* iti //

JGS 2,6,20.

upāstamanavelāyāṃ grāmaṃ pravīśanti

upā===śanti // astamanam astam ayaṣ sūryasya / tatsamīpam upāstamanam / velāśabdaś ceha kālāvadhau vartate / astamanavelāyāṃ astamayasaṅnikṛṣṭe kāle grāmaṃ gr̥ham pravīśanti //

JGS 2,6,21.

tām rātrim ekamāṣeṇa vasanti

tāmṛā===vasanti // māṣasaman dhāraṇam suvarṇamāṣaḥ / ekena māṣeṇa kṛitam ((ekamāṣam)) / ekamāṣeṇa bhojanīyena vasanti tat bhuñjānā vasantīty arthaḥ / yathā *phalamūlair vasanti*- iti tadvat /

śvo bhūta (JGS 2,6,23) iti vakṣyamāṇatvād evānyāsu rātriṣv aprasaṅgāt *tām rātrim* ity anarthakam / nānarthakam yasyāṃ rātrau śmaśānād grāmaṃ pravīseyus tām rātrim ity etadarthatvāt / tasmād dvitīyatṛtīyayor api rātryor akamāṣam eva bhuñjīran //

JGS 2,6,22.

śāntyā vā

śāntya vā // śāntiś śamanam / bhojanam praty avyāpārah / āsanaśāntya vā tāṃ rātriṃ
vasanti nāśnīran vety arthaḥ / etad api tryaham eva / asya vākyadvayasyoktam artham
āśaṅkyam api śāstrāntarastho vidhis *tryaham anaśnanta āsīran kṛitotpānnena vā var-*
terann (VasiṣṭhaDhS 4,14-15) iti ayam anāśaṅkyam saṃpādayati //

JGS 2,6,23.

śvo bhūte kṣīrodake saṃsṛjya
śarīrāṇy avasiñcaty
ajaśṛṅgeṇa gośṛṅgeṇa mṛṇmayena kośena vā

śvobhū===navā // śvo bhūte kṣīrañ codakañ ca saṃsṛjya saṃyojyājaśṛṅgeṇa vā gośṛṅgeṇa
vā mṛṇmayena pātreṇa vā- asthīny avasiñcati śmaśānam gatvā hartāras saṃskartā ca /
tato grāmaṃ praviśya yathoktam vasanti //

JGS 2,6,24.

ṛṭṭīyāyān gandhausadhībhis saṃsṛjya
śamīśākhayā palāśāsākhayā vā

ṛṭṭī===yāvā // ṛṭṭīyāyām api śmaśānam gatvā gandhausadhībhir udakaṃ saṃsṛjya tena
śamīśākhayā palāśāsākhayā vāsthīny avasiñcati //

JGS 2,6,25.

asaṃhrādayan kuṃbhyām avadadhyāt

asa===dadhyāt // athaitāny asthīny upādāyāsaṃhrādayan arāvayan kuṃbhyām avadadhyāt
/ etāḥ kuṃbhyāḥ *kuṃbhīr yathāraṇyān* (source?) iti //

JGS 2,6,26.

strī ced ghaṭa eva dadhyāt

strīced===dadhyāt // strī ced evam eva dadhyāt tasyā asthīni //

JGS 2,6,27.

catuṣpatham atītya
mahāvṛkṣan nadīm vā
tīrtheṣu nikhanet

catu===khanet // athaitair asthibhis saha prasthāya kañ cic catuṣpatham kañ cin mahān-
tam vṛkṣam kāñ cin nadīm vābhyatītya nadītaṭākadevakhātānān tīrtheṣu kasmimś cin
nikhanet /

tataḥ pratyetyodakaṃ kuryuḥ pañcame vāhni navame ca / uktaṃ gautamena *prathama-*
ṛṭṭīyapañcama[saptama]navameśūdakakriyā- (GautDhS 14,40) iti /

nanu sarvadviseṣūdakapradānam asti / smṛtyantare 'sti cet siddho 'nayoṛ vikalpaḥ /
dvayor api tu pakṣayos sāyaṃ prātar udakan dadyuḥ / samācārāt balipradānam api //

Note: Some GautDhS mss. omit *-pañcama-*, which is found in all Bh mss., while these all omit *-saptama-*.

JGS 2,6,28.

pretasya ṭṛtīyāyām snāpayanty apāmārgena mṛdā gomayena ca

preta===naca // pretasya ṭṛtīyāyām rātrau yasminn ahani pretas tatas ṭṛtīye 'hani-
apāmārgaikalena⁴⁶ mṛdā gomayena ca chādayanta etan anyā[s] snāpayanti / prāg api
dahanatṛtīyāyā rātreḥ pratatṛtīyā kadā cit syād iti kṛtvoktaṃ *pretasya-* iti //

JGS 2,6,29.

vāsāṃsi prakṣālyā
daśarātram āsate

vāsā===sate // atha vāsāṃsi śavakarmasaṃbandhatryahaparihitāni parihitavastrāntarās
santaḥ- rajakair vā svayam eva vā prakṣālyā daśarātrasyāvaśeṣam āsate /
āśaucadivaseṣv agnihotrādīnām *pratyūhen nāgniṣu kriyāḥ-* (Manu 5,84b) iti smṛtivacanād
alopa,h / sarve dānahomajapān kriyeran //

JGS 2,6,30.

caturthyām bhikṣām āvartayeran

catu===yeran // bhikṣām bhikṣālabdham bhuñjīrann ity arthaḥ / tasmin na svayam
aśnīyur ante saṃskartā hartāraś ca //

JGS 2,6,31.

tasyā siddham agnaukaraṇam

Note: *tasyā* Bhavatrāta and Caland's ms M : *tasya* Caland's ed.

tasyā===raṇam // pūrvavākyavihitāyāś copalabdhabhōjanastutiparam idaṃ vākyam /
agnaukaraṇam iti bhōjanādhikārād aśanahomasya grahaṇam⁴⁷ / tasyā bhikṣāyā bhu-
jyamāṇasyā agnaukaraṇam⁴⁸ idānīm ebhir aśucibhir akriyamāṇam prasiddham bhavati
/ ye 'syā bhikṣāyāḥ pradātāras tair aśanahomasya kṛtatvāt taccheṣo⁴⁹ bhukto bhavatīty
arthaḥ / ata idaṃ vijñātavyam / ye hutaśeṣabhōjinas ta evātra yācitavyā iti //

JGS 2,6,32.

kālañ ca yāvad ākāṅkṣeyuḥ

kāla===kṣeyuḥ // bhōjanakālaś caiṣām yad ākāṅkṣeyur bhōjanaṃ sa eva syāt / *sāyañ ca*
prātaś ca bhuñjīta- (source? cf. Gautama 9,59 sāyam prātas ... bhuñjīta; Vasiṣṭha 10,24
bhuñjīta sāyam prātar; Bh on JGS 1,22,6) ity ayam api niyama eṣān nāstīty arthaḥ //

⁴⁶ *apāmārgaikalena* emended : *apāmārggaikaletana* A, P, M : *apāmārggekaletana* K, T.

⁴⁷ *grahaṇam* emended : *grahahomān* K, P, M : *grahomān* A, T.

⁴⁸ *bhikṣāyā bhujyamāṇasyā agnau-* emended : *bhikṣayā bhujyamāṇam vāgnau-* mss.

⁴⁹ *taccheṣo* emended : *taccheṣam* K, P, M : *taccheṣam* A, T.

JGS 2,6,33.

bhikṣayānusantanuyuḥ

bhikṣa===nuyuḥ // bhikṣayaiva daśarātraśeṣam anusantanuyuḥ prāpayeyuḥ //

JGS 2,6,34.

ūrdhvan daśarātrāc chrāddhan dadyuḥ

ūrdhva===dadyuḥ // kim ekādaśyām eva / nāyam ekantaḥ- *nakṣatreṣu niyama* (JGS 2,6,37) iti vakṣyamāṇavaiyarthya-prasaṅgāt //

JGS 2,6,35.

na dadyur ā śrāddhasya pradānāt

nada===dānāt // atikrānte tu daśarātre ā pradānāc chrāddhasya na kañ cid ete kasmimś ca dadyuḥ //

JGS 2,6,36.

paśuś ced ekavan mantraḥ

Note: This sūtra is omitted in Caland's ed. Caland notes: "Before *nakṣatreṣu* M1 has the following, to me unintelligible words: *paśuchedekapamyatro*".

paśu===mantraḥ // paśuśrāddham pratyupādīyeta ced ekavan mantra ekārhamantra[s] syāt / yady amuṣmiñ chrāddhavidhāne pitṛpitāmahaprapitāmahayogibhir mantrair ālabdhavyaḥ paśur vihita[s] syāt tata etad vākyaṃ arthavat syān nānyathā / tato 'numeyam asti / śrāddhavidhau paśusaṃbandho 'pi grantha[s] svādhyāyakair ālasyāt pramādād vot-sādita iti / tata[ś] śravaṇe cāsya vākyaśyārtho durvistarāḥ //

JGS 2,6,37.

nakṣatreṣu niyamaḥ

Note: This sūtra is quoted in Bh on JGS 2,6,34.

nakṣa===yamaḥ // śrāddham prati nakṣatreṣu niyamaḥ kriyate //

JGS 2,6,38.

maghāsv ekatāreṣu bharaṇīṣu ca pūrvasamayeṣu vā

Note: Caland's ed. omits *vā*, but notes that it is found in M1.

maghā===ṣuvā // yasya nakṣatrasyaikā tārā tad ekatāram / ekatāreṣv ādrā citrā svātīty arthas sannihitah / *citrā svātī raudrā nakṣatrāṇy ekatārāṇi*- (source?) iti / pūrvāśabdena samayaprasiddhir yeṣān nakṣatrāṇān tāni pūrvasamayāni pūrvaphalgunyau pūrvāṣāḍhāḥ pūrve ca proṣṭhapaḍāḥ / eteṣān nakṣatrāṇām anyatamasmiñ chrāddhan dadyuḥ //

Note: *ārdra* emended : *pūrvā* mss. The commentators of the ŚB 13,8,1,3 (where the ekanakṣatras are connected with the deceased) and KŚS 21,3,3 mention puṣya as an ekanakṣatra (thus Nakṣatralpa 2, but according to most later sources including Varāhamihira puṣya has three stars). However, *raudrā* in Bhavatrāta's quotation denotes the *ārdra* as the one-star asterism presided by Rudra.

JGS 2,6,39.

na rohiṇyām uttareṣu dhruveṣu

naro===veṣu // rohiṇyān triṣu cottareṣu phalgunyāṣādhaproṣṭhapadeṣu dhruveṣv eṣu nakṣatreṣu na dadyuḥ / dhruvaṃ hy eṣān nakṣatrāṇāṃ pratijānanti *saṃvatsaraḥ dhruvam uttararohiṇya* iti / *dhruveṣv* iti cānurūpeṇoktan dhruvatvād etāni ṣidhyanta iti / kiṃ labdhaṃ bhavati / prayojanam / dhruveṣu rāṣiṣv api śrāddhasya pradānam / tataś ca ravyā miśreṣv eva dadyuḥ / pratiṣiddhebhyo 'nyāni nakṣatrāṇi gr̥hyāni / evañ cen maghādīnam vidhir (JGS 2,6,38) anarthakaḥ / nānarthakas teṣāṃ abhimatataratvapratipādanārthatvāt / aparaṃ matam / prathamam ekoddiṣṭaṃ pratiṣiddhebhyo 'nyeṣu sarveṣv api kāryam / itarāṇi trīni maghādiṣv eveti //

JGS 2,6,40.

brāhmaṇān havirarhān upaveśya

tāṃs tarpayitvā-
ekavat piṇḍan dadyāt

brāhma===dadyāt // pūrvabhāgo vākyasyānvaṣṭakye gataḥ / ekavad ekagrahaṃ⁵⁰ /yathaiṣa piṇḍaḥ pretam ekam eva tarpayet tathābhisandhāya dadyāt / ata eva jñāyate / yatraikaḥ piṇḍaḥ bahūṃs tarpayatīyatāmutra piṇḍān pitrādibhyo dadyāt / anubandhān pitre tān abhisandhāya dadyāt //

JGS 2,6,41.

na ca- *anv* iti brūyāt

naca===brūyāt // atrānuśabda[s] svārthasamudāyinaḥ padasamudāyasyopalakṣakaḥ / *anv* iti ca na brūyāt / *ye ca tvātrānu tebhyaś ca-* (JGS 2,1,7; 2,2,7) iti na brūyād ity arthaḥ / āsanācamanamantrayor api yad uktaṃ syād vācanam⁵¹ / tasmād atra te⁵² mantrāḥ / *etat te pitar āsanān devadatta-* (cf. JGS 2,1,7) *ācāma pitar devadatta-* (cf. JGS 2,2,3) iti / *svadhā nama* (JGS 2,2,7) iti ca na⁵³ pitrādibhyo mātṛādibhyaś cānyatra saṃbandhapadānābhidhānāt //

JGS 2,6,42.

sarvaiḥ kāmāis tarpayet

⁵⁰ *ekagraham* emended : *ekāgraham* mss.

⁵¹ *yad uktaṃ syād vācanam* emended : *ya ukta(h) asyā vācamaṇam* mss.

⁵² *te* emended : *ye* mss.

⁵³ *iti ca na* K, P : *canaṃ* A : *cau* M : *vacanaṃ* T.

sarvaiḥ===payet // sarvaiḥ kāmair upabhogair vastraśayanapānacchatracāmarādibhi[ś]
śrāddhabhujas tarpayet / bhuktācāntān āsayitvā piṇḍan dattvaitais tarpaṇam //

JGS 2,6,43.

anugamanam kṛtvā śeṣam

[anu===śeṣam] // anugamanasyāpakṣād vijñeyam //

JGS 2,6,44.

anujñāpya

pratyetya

śeṣan na prāśnīyāt

anu===śnīyāt // śrāddhaśeṣaprāśanasyāmṛtasya- āgatasyaṣyaṃ pratiśedhaḥ //

JGS 2,6,45.

brāhmaṇān svasti vācyā prāśnīyāt

brāhma===śnīyāt // brāhmaṇān svasti vācyā prāśnīyād iti yathāpuraṃ bhuñjīty arthaḥ
// // //

JGS 2,7. (gr̥havidhiḥ)

Note: Caland (1905:12; 1922:xi) has pointed out that this chapter agrees almost totally with chapter 1,16 in the Baudhāyana-Gṛhya-Pariśiṣṭa. This is chapter 1,18 of the Baudhāyana-Gṛhya-Śeṣa-Sūtra edited by R. Shama Sastri in *The Baudhāyana-Gṛhya-Sūtra*, 2nd ed., (Bibliotheca Sanskrita 32/55), Mysore 1920, p. 220-221.

JGS 2,7,1.

athāto gr̥hakarmanah

athā===rmanah // iha gr̥haśabdo gr̥hayoginy āśrame dvitīye vartate / nas tadāśrama-
vihitam⁵⁴ śrautam smārtañ ca yat karma tad gr̥hyakarma / tasya gr̥hakarmanah /

vakṣyate iti / vikalpo na kāryaḥ / kim ivāsyā vakṣyate / yad asya vartavyam / yad asya
sādhanam / kim asya sādhanam / dravyam anupaghnataś⁵⁵ ca svāmicetasah / tadubha-
yasiddher ayam abhyupāyāḥ //

JGS 2,7,2.

gr̥havṛddhim icchan

⁵⁴ tadāśramavihitam emended : tata āśramam vihitam mss.

⁵⁵ anupaghnataś emended : anupaghātaś mss.

māsi māsy ṛtāv ṛtau saṃvatsare saṃvatsare vā
pūrvapakṣe puṇye nakṣatre
gr̥haśāntim ārabheta

Note: *gr̥havṛddhim icchan* and *ārabheta* quoted in Bh on JGS 2,7,10.

gr̥ha===bheta // gr̥hasthasya dhanadhānyavṛddhitām gr̥havṛddhim icchan māse māse
vā- ṛtāv ṛtau vā saṃvatsare saṃvatsare vā pūrvasmin pakṣe śubhe nakṣatre gr̥haśāntisamā-
khyam idaṃ karmārabheta niṣpādayet kurvītety arthaḥ / gr̥hānuṣaṅginām aśubhānān
dhanahīnatvataskarādīnām upāsamakarativād idaṃ karma gr̥haśāntir ity ucyate //

JGS 2,7,3.

apāmārgapalāśāsīrīṣārkaudum̐barasadābhadrāmṛtatṛṇam
indravallībhir badhvā
gr̥hān parimārjya
parisamūhya-
apo 'bhyukṣya

apā===bhyukṣya // *amṛtatṛṇam* ityantas samāsa eva / mārjataḥ prathamam eva gr̥hasam-
ūhān parisamūhya sarvataś śobhayitvādbhir abhyukṣya tadanantaram apāmārgaṅ ca palā-
śam̐ śīrīṣam arkam udum̐baram̐ sadābhadrām amṛtatṛṇam⁵⁶ eteṣām avayavān upādāya-
indravallībhis tān badhvā tair etān parimārṣṭi / apāmārgādayaḥ prasiddhatamāḥ / sadā-
bhadrā śrīpūlā / amṛtatṛṇan dūrvā //

Note: *sadābhadrā-* is the tree known as coomb teak, *Gmelina arborea*, in Sanskrit also known (since KS) as *kārṣmarya-* and (lexically) as *kumudā-*, at least the latter a loanword from Dravidian (DEDR 1742 Tamil *kumil*, *kūmpal*, etc.). Its gloss *śrīpūlā-* is not known to Sanskrit and Malayālam dictionaries nor to works like P. K. Warrier et al. (eds.), *Indian medicinal plants* I-V, Kottakkal 1993-6, or G. J. Meulenbeld's *A history of Indian medicinal literature* I-III, Groningen 1999-2002.

JGS 2,7,4.

pañcagavyair darbhamuṣṭinā saṃprokṣya
siddhārthakān saṃprakīrya
vāstubaliṃ kṛtvā
vāstor madhye vāstoṣpatim hutvā
sāvitrīyā (RV 3,62,10) sahasrañ juhuyāt

pañca===huyāt // atha pañcabhir gavyaiḥ payodadhigṛtamūtraśakṛdbhir darbhamuṣṭi-
nā samyak prokṣya gr̥hāṃs tata eṣu siddhārthakān gaurasarṣapān saṃprakīrya vāstubaliṃ
kṛtvā vāstor madhye brahmāyatane vāstoṣpatim hutvā *vāstoṣpataye svāhā-* ity āhutiṃ
hutvā sāvitrīyā sahasram āhutiṃ juhuyād ājyena / balir iti yad dravyam anagnau devatāyai
pradeyan tad asyākhyā / iha ca baliṃ kṛtvety etāvad ucyate / na devatā na mantras

⁵⁶ *sadābhadrām amṛtatṛṇam* emended : *sadābhadrāmṛtatṛṇam* mss.

tathā balim kartum asaṃbhavāt / vāstubalim vāstuśobhātmikā puṣpākṣatasikatādibhiś
śobhākāraiḥ kṛtveti kalpyam / evaṃ sa kṛtvā prastarādānādi paryukṣaṇāntaṃ kuryāt //

JGS 2,7,5.

tato dakṣiṇapurastāt

tato===rastāt // tadanantaran dakṣiṇapūrvasmin vāstubhāge- evam eva juhuyād yathā
vāstumadhye //

JGS 2,7,6.

tato dakṣiṇapaścāt

tato===paścāt //

JGS 2,7,7.

tata uttarapaścāt

Note: *uttarapurastāt* Caland's ed. without variant readings.

JGS 2,7,8.

tata uttarapurastāt

Note: *uttarapaścāt* Caland's ed. without variant readings.

tata===purastāt // evam iyaṃ pañcadhā gr̥haśāntir vihitā //

JGS 2,7,9.

madhye vā

madhye vā // iyam ekapadā vidhīyate / madhya eva juhuyān nāvāntaradikṣu / vāstu-
madhye vihitam eva homaṃ kṛtvoparamed ity arthaḥ //

JGS 2,7,10.

gaur vāso hiraṇyan dakṣiṇāḥ

gaurvā===kṣiṇāḥ // yathāśraddhadakṣiṇāprasaṅga (cf. JGS 1,4,23) ucyate gauś ca vāśāś
ca hiraṇyañ ca dakṣiṇā dātavyāḥ /

kutaḥ punar ihaivāvikalpena gr̥hyate / vikalpayogino vāśabdasyābhāvāt /

evañ cet samuccayo 'pi na gr̥hyatān tadyogināś caśabdasyābhāvāt / atra brūmaḥ / yac
chrtan tasya bahuno 'py anugraha eva yuktavat / śrutam hi nāma sarvam ayatnāt
pravarteta yatnān nivarteta / ataś caśabdābhāve 'pi samuccaya evaiṣaṃ yukto na vikalpaḥ
/ yathā gharmasyatanūgharmavratayoś ca (Bh on JŚS 24,8) /

aparaṃ matam / dakṣiṇāśabdān anuyujya vākyatrayam etat kariṣyāmīti / asmin pakṣe
pratyekan dakṣiṇānuyogāt siddha eṣaṃ vikalpaḥ /

aparaṃ matam / vikalpam icchann ācāryas caśabdan na nyastavān samuccayam icchan
vāśabdam ity asmin pakṣe daridrasya vikalpaḥ / samuccayo 'parasya /

kiṃ punar iyan dakṣiṇāsya karmaṇaḥ kartre deyā dakṣiṇā / naivam / anyasya kartur
abhāvād gṛhapatir evāsya kartā / *gṛhavṛddhim icchann ... ārabheta-* (JGS 2,7,2) iti yoge
kartraikatvāvagamāt / *prayuñjāna* (JGS 2,7,12) iti ca vakṣyati na *prayojayamāna* iti /
kasmai punar deyety ucyate //

JGS 2,7,11.

brāhmaṇān annena pariviṣya
puṇyāhaṃ svasty ṛddhim iti vācayitvā

brāhma===yitvā // atha tebhyo deyā ity adhyāhṛtya vākyam pravartayitavyam / homān-
te brāhmaṇān annenārcayitvā puṇyāhañ ca svastiñ ca- ṛddhiñ ca tān vācayitvātha tebhyaḥ
//

JGS 2,7,12.

evam prayuñjāno
'nantam mahāntam poṣam puṣyati

Note: *prayuñjānaḥ* quoted in Bh on JGS 2,7,10.

evam===ṣyati // evam uktavad idaṃ karma prayuñjānaḥ kurvāṇaḥ- anantañ cirāvasthāyi-
naṃ mahāntan dhanadhānyapoṣaṇaṃ labhate //

JGS 2,7,13.

bahavaḥ putrā bhavanti

baha===vanti // ṣaṣṭhyarthe caturthī / bahavo 'sya putrā bhavanti / kiñ ca //

Note: The sūtra (no variants in Caland's ed.) does not contain a word in the dative case (*caturthī*).

JGS 2,7,14.

na ca bālāḥ pramīyante

na cāsmiṃ gṛhe bālāḥ pramīyante / kiñ ca //

JGS 2,7,15.

nāgnir dahati

nāgni===hati // na cāgnir dahati //

JGS 2,7,16.

na daṃṣṭriṇaḥ khādayeyuḥ

nada===yeyuḥ // nāsmiṇ gr̥he prapadya mṛgā daṃṣṭrinaḥ- vṛkaśārdūlaprabhṛtayaḥ khādi-
tuṃ śaknuyuḥ / kiñ ca //

JGS 2,7,17.

na taskarās sapatnā rakṣāṃsi piśācā api bādhan̄te

nata===dhante // na taskarās śatravaḥ- rākṣasās ca piśācās ca bādhan̄te /

evam imāṃ śāntiṃ kurvāṇo gr̥hāśramī saptasomasamsthāsamanvitānityanaimittikakāmya-
bahukarmasādhanasamartham abhyudayan āpnoti anapatyādi jātañ ca kriyāpathe 'sya
pravartamānasya manassamādhānaparipanthinān duḥkhan tyajati / tato 'smin na ca satām
vihāya pratipattavyam //

JGS 2,7,18.

yadi gāvāḥ pratapyeran

gavām madhya āhutisahasrañ juhuyāt

yadi===huyāt // yady asya gāvāḥ pratapyeran bādhyeran pāpinā rogeṇa gavām madhye
'gnim upasamādhāya nirdiṣṭam āhutinām sahasrañ juhuyāt /

nanu sahasram ekādhikam āhutin nirdiṣṭam / tatra kiṃ prathamā pratiṣidhyate- āho svid
uttamā pṛthāñ nirdiṣṭatvāt / prathamaiva / aparā ca yuktir avāpnoti /

vāstoṣpatyā kim iti / tāsām ity anuktvā gavām iti vacanam / sarujo 'rujaś ca sarvā gās
samavasthāpya madhye havanārtham /

kaṃ punar avasthāpya hotavyam / yatra naktam etās śayīran tasyāyatanasya madhye
hotavyam / pareṇāvasthāpya sarvañ ca gr̥hoktam atra kāryam //

JGS 2,7,19.

etenaiva kalpenāsvoṣṭrakharājāvīkamahiṣahastikulam

ete===kulam // etenaiva gavām uktena karmayogavidhināśvādīnām eṣām kulam rogavad
bhiṣajitavyam iti /

kuto gavām / pūrvasmin vākye 'sya homasya gavām bheṣajatvena vihitatvāt /

atha kim atra jātibhedo homam āvartayati kiṃ vā sakṛd eva sarvārtham hotavyam iti
saṃśaye tannivṛttyartham ucyate //

JGS 2,7,20.

anyatarat

anyatarat // aśvakulājakulayos sarogārtayos tato 'nyatarat pūrvam anenāhutisahasreṇa
bhiṣajitavyan na saḥobhayam //

JGS 2,7,21.

dvipadāñ catuṣpadāñ ca vyākhyātam

dvipa===khyātam // dvipadāṃ manuṣyāṇām ity arthaḥ / catuṣpadāṃ paśūnām iti /
evam idaṃ manuṣyānān tadupayogyānān ca paśūnāṃ śāntikarma vyākhyātam // // //

JGS 2,8. (anaśnatsaṃhitākālpaḥ)

Note: Caland (1905:12; 1922:xi) has pointed out that this chapter "has its counterpart and perhaps its origin in Baudhāyana-Dharmasūtra III,9." See Patrick Olivelle, *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha*, Delhi: Motilal Banarsidass, 2000, pp. 320-223.

JGS 2,8,1.

athāto 'naśnatsaṃhitāyāḥ kalpaṃ vyākhyāsyāmaḥ

athā===syāmaḥ // ayaṃ saṃhitāśabda ūhād anyasmin samāmnāye vartate / anaśnantas
saṃhitā- anaśnatsaṃhitā / anaśnatsaṃhitādhyayanaṃ ca yasyāṃ ahaṇi niṣṭhitāsyān nāśi-
tavyam / tato 'naśnatsaṃhiteyam ity avagantavyam / tato 'naśnatsaṃhitāyāḥ kṛptim
vyākhyāsyāmaḥ //

JGS 2,8,2.

śucivāsā[s] syāt

śuci===sāsyāt // śuci vāso 'syeti śucivāsāḥ / anaśnatsaṃhitām adhyāyānāś śucivāsā[s]
syāt /

yady evam aśucivāso dharmakarmasu bravīti / evaṃ kṛtanāpitakarmaṇo snātasyaivāpra-
saṅgād ayaṃ vidhir anarthakaḥ / nānarthako dhavaḷavāsastvapratipādanārthatvāt / dr̥śya-
te hi śucidantaś śucinakha iti //

Note: *śucidant-* in RV 5,7,7; 7,4,2, but *śucidanta-* and *śucinakha-* apparently have not been recorded in dictionaries.

JGS 2,8,3.

cīravāsā vā

cīra===sāvā // cīravāsātrācchādanam⁵⁷ / na hy atra brahmacāriṇo gr̥hasthasya cīravāsas-
tvaṃ śāstravirodhād ayuktam iti / vānaprasthaviṣayo 'yaṃ vidhir gr̥hyaḥ / tasyāpi hi
tapaścāriṇas tapa[s]sv antarbhāvād anaśnatsaṃhitādhyayanam apy asti /

nanu pūrvayor apy āśramino[s] svaśāstravirodhe 'pi cīravāsastvam anaśnatsaṃhitādhyaya-
nanimittam / itaravastrāpavādapātaṃ gr̥hyamāṇan na doṣaṃ bhavati / vānaprasthasya
viśeṣayatāpy asya vidheḥ kṛtārthatve pūrvavihitaṃ ca śucivāsastvam svaśāstraviruddhasya
cīrasya tābhyām anapekṣitatvāt sādḥuktaṃ cīravidhir vānaprasthasyeti //

⁵⁷ *cīravāsātrācchādanam* emended : *cīrāvāsācchādanam* K107, with *tra* sec. m. under *s* : *cīravāstrā-*
P, M : *cīravastrā-* K : *civāsā-* A.

JGS 2,8,4.

haviṣyam annam aśanam icched apaḥ phalāni vā

havi===nivā // yajjātīyaṃ yajñe haviṣ tajjātīyaṃ annaṃ haviṣyam / haviṣyaṃ vānnaṃ
apo phalāni vānnaṃ icched ayam aśnīyād ity arthaḥ /

kiṃ punar aśanam icched iti gurūktam / nāśnīyād ity ayācitasyāpi parigrahārtham / etad
eva trayam annam icched icchāpūrvam aśnīyād iti / saty ato 'nyad api anicchāpūrvam
aśanam abhyupagataṃ bhavati / tatas trayāṇām eṣām anyatamaṃ vā- ayācitaṃ vāśnīyāt
/

nanu saṃhitāyām ani[ṣ]ṣṭhitāyān nāśitavyam / kim ataḥ / anaśanavidher vānarthakyaṃ
aśanaṃ vādhyayane prasaktam / atra brūmaḥ / yāvatas saṃhitādhyayanam adhyetum
prasaktās tāsām antarāleṣu yathāpuram aśanaprasaṅge tannivṛttyartham aśananiyamo
'yaṃ kriyate / madhye 'śanaṃ vidhīyate / evam aśanavidhiś cānarthako bhavati na cāśa-
naṃ madhye prasajati //

Note: Mütti. has *sya* after *yajñe* : in Muṭṭa. 107 and Perum. *sya* is added sec. m. beneath the line.

JGS 2,8,5.

brāhmaṇatas tv eva pratyāharet

Note: *brāhmaṇatas* emended on the basis of Bhavatrāta : *brāhmaṇas* Caland's ed. with all mss. (B, M1, M2 recorded in note 11).

brāhma===haret // tuśabdaḥ prasaṅganivṛtttau / yady aśanam asyānnasya sarvād āneyaṃ
syād brāhmaṇatas tv eva pratyāharet pratigṛhṇīyān nānyataḥ- ayācitapṛkṣe 'pi prasajati
/ idṛṣīṣu codanāsu liṅgaṃ vivakṣitun na śakyam / tato brāhmaṇy[oktam a]pi⁵⁸ //

JGS 2,8,6.

prān vodaṅ vā grāmān niṣkramya

śucau deśa udānte vā

gomayena gocarmamātraṃ sthaṅḍilam upalipyā

prokṣya

lakṣaṇam ullikhya-

adbhir abhyukṣya-

agnim upasamādhāya-

āghārāv ājyabhāgau hutvā

prāge⁵⁹===hutvā // prānīmukho vā- udānīmukho vā grāmān niṣkramya dūrodake viśeṣataś
śucau vā deśe- udakānte vā nadyāṃ vā samīpe vā gocarmapramāṇaṃ sthaṅḍilaṃ paritaḥ-
kṛtasīman niṣpādyā sarvaṃ gomayenopalipyādbhiḥ prokṣya /

tatra prasiddho na syāt /

sthaṅḍile lakṣaṇam ullikhya yathā⁶⁰ vihitan (JGS 1,1,1-3) tad adbhir abhyukṣyāgnim ukta-

⁵⁸ *brāhmaṇy[oktam a]pi* uncertain restoration based on the sign remains of K107, which is broken here
: all the other mss. have an empty space here.

⁵⁹ *prāge* all mss., suggesting *prāg evodaṅ vā* : *prānī vodaṅ vā* Caland's ed. without variant readings.

⁶⁰ *yathā* emended : *tayā* mss.

vat pratiṣṭhāpitam (JGS 1,1,4) upasamādhāya- (JGS 1,1,32) ucitenendhanena jvalayitvā-abhyādhātān (JGS 1,3,14) idhmasyāntam āghārau cājyabhāgau juhōti (JGS 1,3,15-20) / iha kiṃ lakṣaṇollekhanāder ājyabhāgāntasya saṃkīrtanam ato 'nyasya prakṛtasya nivartakam gr̥hyate / śakyatvād itthaṃ hi grahaṇe sati pratiṣṭhāpitajvalanamātreṇāgnāv idhma-vidhigrahaṇaprāduṣkarmasaṃskṛtenājyena vācamaṇāghārājyabhāgamātraprakṛtapari-graham idam ājyanivṛttyāvasānam abhyupagantavyaṃ bhavati vacanam pareṣām / apāhata-ya-jñāsandarbheṣu kva cid api- īdr̥śo homo dr̥śyate / āsrutaṃ hy adhikavacanabalāt pari-kalpyam iti na kva cid adṛṣṭarūpan nyāyayaṃ parikalpayitum / ato śakyam itthaṃ gr̥hītum / kiṃ ca bhavaduktavad api gr̥hyaṃ prakṛtiṃ lakṣaṇāvṛtam / tatas sā pūrve 'pi saty asmin home siddheti tadvidhir anarthakeva / tasmād iha lakṣaṇollekhanāder ājyabhāgāntasya vacanan tadāvṛttyartham /

kimarthaṃ puṃsavanādiṣu (JGS 1,5,4) / atra brūmaḥ / antar hi sarvasyāpi pārvaṇa-tantrasya homacodanayaiva samarthāpi tasya pradarśanārthan tadekadeśo 'yam anūdyate /

kim ihaivedaṃ pradarśyate na puṃsavanādiṣu / atra brūmaḥ / paribhāṣāsiddhasyāpi kva cit pradarśane pratipattilāghavaṃ bhavatīti kṛtvāsmiṃ pradarśyate / atha vā *lakṣaṇāvṛd eṣā sarvatra-* (JGS 1,1,5) *eṣā homāvṛt sarvatra-* (JGS 1,3,41) iti dvayor api pakṣayor udāharaṇabhūtam etadarthaikadeśasaṃkīrtanam kṛtam ity ayaṃ grantho neyaḥ /

nanv evaṃ parisamkhyārtham etat kṛtvāsmābhir adṛṣṭaśrutaparikalpanayā pārvaṇatantra-hānir ebhir anveṣaṇīyā / tato vyāhṛtyantam api kṛtam eva kṛtvājyāhutīr etā hotavyāḥ / nanu havir anādiṣṭam ājyam iti pūrvam eva jñāpakād upalabdham (Bh on JGS 1,3,1) / satyam etat / lakṣaṇollekhanādi vā bhavet / evan tu siddhapradarśanārtham evājyagraha-ṇam api //

JGS 2,8,7.

ājyāhutīr juhōty

- (1) agnaye
- (2) somāya
- (3) rudrāya-
- (4) indrāya
- (5) brahmaṇe
- (6) prajāpataye
- (7) bṛhaspataye
- (8) viśvebhyo devebhya
- (9) ṛṣibhya
- (10) ṛgbhyo
- (11) yajurbhyas
- (12) sāmabhya[ś]
- (13) śraddhāyai
- (14) prajñāyai

- (15) medhāyai
 (16) sāvitryai
 (17) sadasapataye-
 (18) anumataye ca

ājyā===yeca //

JGS 2,8,8.

hutvā

darbheṣv āsīnaḥ prāktūleṣūdaktūleṣu vā
 dakṣiṇena pāṇinā darbhān dhārayann
 oṃpūrvā vyāhṛtayas sāvitriṅ ca catur anudrutya manasā
 sāmāsāvitriṅ (JĀrG 25,19 on JS 4,3,8) ca
 somaṃ rājānaṃ (JGG 1,10,1 on JS 1,10,1)
 brahmajajñāniye cobhe (JGG 4,1,17-18 on JS 1,33,9)
 vedādim ārabheta santatām

Note: *vyāhṛtayas* emended after Bhavatrāta's commentary : *vyāhṛtīh* Caland's ed. without variants. Similarly *prācyah* for *prācīh* in JGS 1,1,3. – The pratīka lacks the end, but Bh's commentary shows where he ended the sūtra; see also JGS 2,8,9.

hutvā===((tatām)) // uktā aṣṭādaśa pradhānāhutīr (JGS 2,8,7) hutvā tadanantaram
 prāgagreṣu vodagagreṣu vā darbheṣv āsīno darbhamuṣṭiparimāṇan darbhaprastaran dhāra-
 yan tisro vyāhṛtīs sāvitriṅ ca praṇavapūrvān pūrvocāritapraṇavāñ catur anudrutya praṇa-
 vavyāhṛtīs sāvitriṅ ca krameṇa catur uktās sāmāsāvitriṅ sāmabhūtām sāvitriṅ gāyatrañ
 ca somaṃ rājānaṃ ity etat sāma- ubhe ca brahmajajñāniye manasānudrutya vedasyādim
 ārabheta / tat santatām saṃhitāṅkena santatām anudrutasya mānasasyāntenāmṛtanidha-
 nasya nidhanāntaram kiñ cid asya kṛtvārabheta /

iha ke cit sāvitriṅ yathopanayane tathā *paccho 'rdharcaśas sarvām* (JGS 1,11,67) iti trir
 uktvā yathā sandhyopāsane (JGS 1,12,3-6) tatha caturtham vadanti / na tu tathātve
 kāraṇam ihānyatra vā dr̥śyate /

vyāhṛtīr iti bhavitavye *vyāhṛtaya* iti cchāndasaḥ prayogaḥ /⁶¹

iha vācaīṣāṃ sāmnam vacanayātayāmatvam / adhyayanam eṣāṃ mā bhūd iti /

vedādim iti kim iyam ṛcaś codanā- uta sāmna uta- eva dvayoś codanā / ṛkpātho hy
 asmākaṃ sāmāni sugrahāṇi kurvann arthavān bhavati nānyathā / na hy ṛca[s] stotreṣv
 agnyādheye pravargyadīkṣaṇīyādiṣv agnicaya iti kasyāñ cid api viniyogaḥ /

evañ ced upanayane viniyogavitto 'pi⁶² vedāraṃbhe bhavatu vaktavyo vā viśeṣaḥ / ayam
 atra viśeṣaḥ / anadhītapūrvasya sāmna ācāryamukhāc chikṣaṇam upanayane prārabhyate
 / iha svādhīnāyās saṃhitāyā dharmāya prayogam / śiṣyamāṇasya sāmno 'dr̥ṣṭārtha evānyaḥ

⁶¹ A. A. Macdonell, *Vedic grammar*, 1910: 286 records the use as acc. pl. for *citrōtayas* in RV 10,140,3 and for *śūcayas* in AVŚ 5,1,3; cf. also Whitney, *Sanskrit grammar*, §340 l.

⁶² -vitto [']pi emended : *vittapi* K, A, T : *pittabhi* P, M : K107 has a lacuna here.

/ ṛkpūrvatā bhavatīti / tatra rco vaktavyā hi / tathātvābhāvād *vedādim* ity aparā kalpanā
vā / vedādim sāmavedasyādim mūlaṃ pradhānakṛtam ity arthaḥ / tataś ca sāmāpradhāna-
tvād asya vedasya sāmnaivārabdhavyam iti prasaktir ṛcā nivartitā bhavati / tac cātraiva
mantavyam / tyaktam ṛco 'tyantam iti pratyakṣam / anabhidhīyamāṇā api hy etās sāmāsv
evāntarbhūtatvāt pariḡrhitā bhavanti / yadi hy upanayanavad ṛkpūrvatehāpy aiṣiṣyata
tadvad *vedam* (JGS 1,11,68) ity avakṣyata na *vedādim* iti /

ṛkpūrvikāyām saṃhitāyām ṛcān trivargasya sahasrakṛtva uktiḥ kāryā / kārādyasya paraś
ca pakṣo 'pi samāsako 'stu vāsamāsako vā //

Note: Part of this commentary has been quoted with variant readings by Candrasekhara Bhaṭṭārya in his
Sāmāprayogavṛtti, the most valuable aid to the understanding of the Jaimini-Kalpa, preserved in the unique
manuscript Burnell 9117 of the Tanjore Maharaja Serfoji's Sarasvatī Maḥal Library. On p. 36 fol. 7b Can-
draśekhara states: *ṛkpāṭhaviṣaye [']pi vṛttikārair evedam uktam / iha ṛkpāṭho [']py asmākam sāmāni sug-
rahāṇi kurvann arthavān bhavati nānyathā / na hy ṛcastotreṣv agnyādheyapravargyadīkṣaṇīyāgnicayaneṣv
api kasya[..]d api viniyogaḥ / upanayane śiṣyamānasya sāmno dṛṣṭa evārtha ṛkpūrvatāyām bhavatīti / tatra
rco vaktavyā iti. Also p. 749 fol. 146a: ayam api viśeṣo vṛttikārair evoktaḥ / sāmāni sugrahāṇi kurvann
ṛkpāṭha[s] sārthako bhavatīti / asyā hy prāyaścittair eva vṛtāsya vedasya sāmavedatvena sāmāpradhānatvāt
saṃhitādhyayanādāv ṛkpūrvatā na kāryeti / ata eva hi stotrādiṣv api sāmāny evopādīyata iti.*

JGS 2,8,9.

adhīyīta tānena

Note: The sūtra is reconstructed on the basis of the pratīka and the commentary. Instead, Caland's ed. has
adhīyīta maunī without variants, and Śrīnivāsa, taking *santatam* to start this sūtra, comments: *santatam
avicchinmadhāraṃ yathā bhavati tathā maunī vyavahārāntararahitaḥ*. Bhavatrāta evidently did not know
the reading *maunī*.

adhī===nena // tāna it madhyamāyā[s] svarapravṛttes saṃjñā / tānena madhyamena
svareṇādhīyīta /

iha ke cit *santatam adhīyīta-* iti vākyayogaṃ kurvanti / tat santatam anavacchedam
adhīyīteti / asya tv arthasya na cāntarā vyāharet- (JGS 2,8,10) na cāntarā viramed
(JGS 2,8,11) iti kariṣyamāṇenaiva yatnena siddhasyāpi vidheyatvān mohamūla evāyaṃ
vākyacchedo mantavyaḥ //

JGS 2,8,10.

na cāntarā vyāharet

Note: This sūtra is quoted in Bh on JGS 2,8,9. Caland's ed. omits this sūtra, but records it from the ms.
M1, which has *vyāharet* instead of *viramet* in the following sūtra, which thus is missing in M1.

nacā===haret // caśabdo 'vadhāraṇāyām / nādhyayanasyāntarā viramen madhye naiva
vyāharet / vaidikaṃ vā laukikaṃ vā śabdan na vadet /

uttarasyāpi vidher (JGS 2,8,11) avītam⁶³ adhīyānasyānyaśabdoccāraṇāprasaṅgād ayaṃ
vidhir anarthakaḥ / nānarthakas sandhyopāsanāgnihoṭrahavanādinityakarmakriyārtham

⁶³ *avītam* emended : *api tam* mss.

adhyayanam antarā viratenādhyayanena mantrebhyo 'nye śabdāḥ ke cid api mā vadiṣa-
tety⁶⁴ etadarthatvāt /

śrautatvād agnihotrahavanād etadartham adhyayanaviratir bhavatu / smṛtyā[s] śrutim
apyeti sandhyopāsanāsāyamprātarhomāde[s] smārtatvāt / tadartham asmād adhyayanād
ayuktaṃ smārtasyāpi tasyātipattau mahat prāyaścittam asti viramaṇapraṭiṣedhaś ca pra-
mādād vā tasyānupakārakārasyāśaktiviṣayā sahasrasaktaviramaṇaviśeṣāt śrautas-
mārtasya vā niyatāsyānupakāratvād nivartayann arthavattvaṃ pramaṇo na niyamaḥ kriyārthāt
viramaṇan nivartayituṃ śaknoti / tatasiddham api tat sandhyopāsanāder naityakasyeti
//

JGS 2,8,11.

na cāntarā viramet

Note: This sūtra is quoted in Bh on JGS 2,8,9. – For Caland's ed. see the note on JGS 2,8,10.

nacā===ramet // naiva viramed adhyayanasya madhye / asya vākyasya prapañco 'dhas-
tane vākye gataḥ //

JGS 2,8,12.

athāntarā vyāhared

athāntarā viramet

trīn prāṇāyāmān ātamyā

vṛttāntād evārabheta

Note: *athāntarā vyāhared athāntarā viramed* Caland's ed. with M2 : B omits *antarā* before *viramet* and
M1 omits *athāntarā vyāhared*. – *prāṇāyāmān ātamyā* emended after Bhavatrāta's commentary : *prāṇān
āyamyātamyācamyā* Caland's ed., noting: " *ātamyā* only in B, instead of it M2: *ācamyā*; M1 om."

athā===bheta // *atha-* iti yadyarthe / yady antarā vyāhared yadi cāntarā viramet trīn
prāṇāyāmān ātamyātamanam kṛtvāvṛttasyāntād eva prapattasyādhyāyavyāhṛtād evāra-
bheta / yasmin⁶⁵ pradeśe vyāhṛtaṃ virataṃ⁶⁶ vāsīt tataḥ param evārabheta /

nanu vṛttāntād evāraṃbhaṇam ayatnenāpi sidhyati / sāmamadhya tu vyāhṛtya viramyā vā
prāṇāyāmatrayaṃ kṛtvā punar āraṃbhamāṇaḥ kaś cid⁶⁷ vyāharaṇaviramaṇe prāṇāyāma-
trayavyāmiśritāntarālayas tv ādāv⁶⁸ asya sāmno vṛttāntād āraṃbha[s] syād iti pratītam
eva / sāmna ārabhetāpīti tanniṣedhārtham uktam *vṛttāntād evārabheta-* iti / prastāvamā-
trasyāpi gatasya punar āvṛttād iti vidhir adoṣa[s] syāt //

JGS 2,8,13.

apratibhāyām yāvatā kālena vedam adhīyāta

⁶⁴ *vadiṣatety e-* emended : *vidiṣatetatyā* mss.

⁶⁵ *yasmin* emended : *kasmin* mss.

⁶⁶ *virataṃ* emended : *pyattham* M : *vyartham* T, P : *pyatām* A.

⁶⁷ *kaś cid vyā-* K107 pr. m. : *kasya vyā-* K107 sec. m. : *kasya viścidyā-* A : *kasya yiśvidhya(a)-* P,
M : *kasya viśridhyava-* T.

⁶⁸ *-ālayas tv ādāv* emended : *-ālayatvādo* mss.

tāvatkālam adhīyīta yaj jānīyād ṛkto yajuṣṭaḥ

apra===juṣṭaḥ // atha madhye saṃhitāyām alpasya bahuno vādhyayanasyāpratibhāyām
satyām yāvata kālenedam adhyayanam adhīyīta- adhyetum śaknuyād anumānataś cintayet
tāvatkālan tāvantam kālam adhīyīta /

kim adhīyīta / yaj jānīyād ṛgbhyo yajurbhyo vā kiñ cid uddhṛtam pūrvādhītam / vāśabdo
vikalpārthaḥ / anyad api pakṣadvayam vakṣyate (JGS 2,8,15-16) / iyam apratibhā sāma-
jātasya pratinidhitvena vedāntaragatasyātraiva vā santatam anuvṛttam parimāṇasyārca-
kasya vā yajuṣasya vādhyayanakhaṇḍasyābhivyāharaṇam hitam /

nanu sāmna sāmaiva pratinidheyā na rgyajuṣī / satyam etat / yadi tu sāma pra-
tinidhīyeta- ihoktayā yātayāmodoṣam prasajet / ūhāmnāyaḥ pratinidhātavyo yātayāma-
doṣasya tirobhāvātmasyeti / ko 'rtha iti cet nohāmnāyo stotrebyo 'nyatra viniyogam
arhati / tasmād rgyajuṣī pratinidhitvena vihite na sāma //

JGS 2,8,14.

sāmatas tad avāpnuyāt

sāma===pnuyāt // sāma- ata- iti padacchedaḥ / yady evam sāмата iti bhavitavyam /
satyam etat / *pararūpam* (Pāṇini 6,1,94) iti kva cid *apadāntād* (Pāṇini 6,1,96) iti pāṇinīyā
abhyupagacchantī / dr̥ṣyate ca *dhanarcir dhanundhātvarṇasa* (source? not Mahābhārata
nor Rāmāyaṇa) iti / tasmād adoṣa[s] syāt / āsīd apratibhātas sāma- atas tasmād uk-
tavidhānād ārcikād vā yajuṣād vādhyayanād avāpnuyād ayam āptum śaknoti tad evādhī-
tam bhaved ity arthaḥ /

pūrvasmād eva vidheḥ prayoganivṛttes tadavāptivacanam anarthakam / nānarthakam
evam kṛte yadi tasyāpratibhā syāt tad avāpya tenaivāptam iti tan nādrīyetety etadārtha-
tvāt / na cedam ayuktaṃ mantavyam / labhyaṃ hi nīvārair iṣṭam vālabdhvāpi punar
yajante vṛhīn (cf. PMS 6,3 with commentaries) //

JGS 2,8,15.

tadbrāhmaṇan

tacchāndasan

taddaivatam

tadbrā===vatam // idaṃ yātayāmodoṣam anādr̥tya sāmāpratinidhipakṣāntaram ucyate
/

tasya rūpaṃ brāhmaṇan tadbrāhmaṇam / brāhmaṇam samadhyeti tadbrāhmaṇam /

yasya yā devatā daivataiva tad daivatam asyeti taddaivatam /

tasya chandasi bhavan tacchāndasam / uttarapadavṛddher lakṣaṇam anumeyam //

Note: The commentary on JGS 2,8,15 ends in an unmarked lacuna, after which the mss. continue with
the commentaries on JGS 2,8,35.37-39.41-42. Then the mss. mark a lacuna with empty lines, whereafter
follow commentaries on JGS 2,8,23-24?.27-33.

JGS 2,8,16.

sāma vā *akrān* (JGG 6,6,26 āśvam on JS 1,54,5) ity
etad eva vābhyasyet

Śrīnivāsa (Caland 1905: 83): *akrān* ity ṛci yat sāma tad ekam eva vā asphuritavedāṃśādhyayanatulyakālam
āvartya asphuritavedāṃśādhyayanaphalam āpnuyāt /

JGS 2,8,17.

tiṣṭhann āsīnaś śayānaś caṅkramyamāṇo vā
saṃhitāṃ prayuñjyāt

JGS 2,8,18.

samidddhir evāsyā bhavati

Śrīnivāsa (Caland 1905: 83): asya saṃhitāṃ prayuñjānasya sarvābhīṣṭasamṛddhir bhavaty eva /

JGS 2,8,19.

ādyan trivargaṃ vā sahasrakṛtva
iti jaiminiḥ

Note: This sūtra is quoted in Bh on JPA 32,14: 281,23 as follows: *ādyaś trivargas sahasrakṛtva iti jaiminir
iti*. According to Śrīnivāsa's commentary, the three first sāmans of the JGG composed on JS 1,1,1 are
meant with the 'initial aggregate of three'.

Śrīnivāsa (Caland 1905: 83-84): ādyaṃ trivargaṃ *agna āyāhi-* (JS 1,1,1) ity ṛci yat sāmātrayaṃ (JGG 1,1-
3) tad eva vā sahasrakṛtva āvartya saṃhitāprayogaphalaṃ labheteti jaiminer matam iti / ācāryagrahaṇaṃ
pūjārtham //

JGS 2,8,20.

ca vāryam (JS 1,6,7) -antaṃ vā

Note: *cavāryamantaṃ* Caland's emendation : *cāvāryantaṃ* B : *cavāpyantaṃ* M1. Note that the br̥hatī
section ends with JS 1,6,8.

Śrīnivāsa (Caland 1905: 84): *yakṣi yāsi ca vāryam* (JS 1,6,7) ityantam yāni sāmāni tāni mātram adhītya
vā saṃhitādhyayanaphalam āpnuyāt //

JGS 2,8,21.

yathākāmī vā

Śrīnivāsa (Caland 1905: 84): svekṣayā yatra kva cit yāni kāni ca sāmāni yathāśakti vādītya saṃhitādhyaya-
yanaphalam āsnuyād ity arthaḥ //

JGS 2,8,22.

dvādaśa saṃhitā adhītya

yad anenānadyāyeṣv adhītaṃ
yad guravaḥ kopitā
yāny akāryāni kṛtāni
tābhiḥ pavate

Śrīnivāsa (Caland 1905: 84): anaśnatsaṃhitā dvādaśadhāvartya yad anenādhyetrā⁶⁹ anadhyāyeṣv aṣṭa-
myādiṣv adhītaṃ guravo vā aśuśrūṣayā kopitā veti yat yāni vā akāryāni vihitabhikṣāśānādi vratānuṣṭhānaprati-
śiddhaparyuṣitabhojanādīni kṛtāni tābhir duścaryābhiḥ pavate apavitratāṃ na prāpnoti //

JGS 2,8,23.

śuddham asya pūtaṃ brahma bhavati

Śrīnivāsa (Caland 1905: 84): asya brahma adhīto vedaś ca śuddhas tejasvī bhavati //

[...] badhnāti tat- śravaṇadivaso vāsyā evaibhir manas samādhībhūtam avāpya //

Note: This commentary follows after the long gap indicated in the mss. after the commentary on JGS 2,8,42 (cf. note on JGS 2,8,15). The passage has been placed under this sūtra on the basis of what follows.
– *avāpya* : *avāpyaiṣā* in the mss. has been cut assigning *eṣā* to the commentary of the next sūtra; this is uncertain as the pratīka is missing.

JGS 2,8,24.

athāparā

eṣā vāparā vidhāsyamānā vā- adhīyīta tāni⁷⁰ / *atha-* ity evamartham idam //

Note: See the note on the foregoing sūtra.

JGS 2,8,25.

dvādaśa saṃhitā adhītya
tābhiḥ prajāpater lokam avāpnoti

JGS 2,8,26.

athāparā

JGS 2,8,27.

dvādaśa saṃhitā adhītya
tābhir uśanaso lokam avāpnoti

⁶⁹ -*adhyetrā* Caland's emendation : -*adhayitrā* ms.

⁷⁰ *tāni* emended : *nāny* mss.

dvāda===pnoti // uktaś śuddhakarīs samādhilābhakarīs ca caturviṃśeti saṃhitā adhīta-
vān / etad etatprabhṛtiṣu vidhāneṣv iṣṭam iṣṭam anūttiṣṭhet / yatrośanā dṛśyate sa
uśanaso [lokaḥ ...]⁷¹ uśanā vā avāpatad auśanabrāhmaṇe draṣṭavyam / uśanaso loka
eva eṣa⁷² nānyasya //.

JGS 2,8,28.

anaśnatsaṃhitāśahasram adhītya
brahmabhūto virajo bhavati

ana===vati // anaśnatsaṃhitānām sahasram adhītya pūto yad yad brahma virajas tad
bhavati / muktiṃ labhata ity arthaḥ //

JGS 2,8,29.

kāmacārī sarvān kāmān avāpnoti

kāma===pnoti // yas tu kāmacārī kāmacāraśīlo bhogaṭṛṣṭito divi ceha vā mahato bhogaṇ
abhilaṣati so 'py anaśnatsaṃhitānām sahasram adhītya sarvān kāmān avāpnoti //

JGS 2,8,30.

saṃvatsaram bhaikṣabhakṣaḥ prayuñjānaś cakṣur labhate

saṃva===labhate // bhaikṣam eva bhakṣayatīti bhaikṣabhakṣaḥ / atyantasaṃyogalakṣa-
ṇā dvitīyā / ahar ahar ekaṃ saṃvatsaram bhakṣāhāras sann anaśnatsaṃhitādhyayanam
prayuñjānaś cakṣur labhate / yāvān śuddhiś cakṣur iva dadāni[.....] niveditavyā
nivedita[.....]gatāni prākṛtānūsaraprajñāpramādīty arthaḥ / jñānāny amṛtaṃ śuddhanti
paśyanti ceha cakṣur ity ucyate / cakṣurindriye hi svayaṃ bhāvini vidhir ayaṃ vyartha[s]
syāt / yac cedṛśī buddhir asyaiva daivī medhety uktā saiva divyañ cakṣur iti / tadyogād
dvaipāyanādayas sarvaṃ vedyaṃ avindan / ya[t] *prayuñjāna* iti na *prayujya-* iti tato pari-
samāpta eva prayogaḥ / phalam upanayanam iti /

athāsyaiva vidher āhāryavasthaya kālavikalpaṃ kariṣyate //

JGS 2,8,31.

ṣaṇ māsān yāvakabhakṣaḥ

ṣaṇmā===bhakṣaḥ // yāvakaṃ yavānam / vāśabdo 'ntava[.....]tānuṣajyate / yāvad
abhaikṣaṣ ṣaṇ māsān prayuñjīty arthaḥ //

JGS 2,8,32.

caturō māsān udakasaktubhakṣaḥ

caturō===bhakṣaḥ // udakena miśritās saktavaḥ //

⁷¹ The mss. leave here a gap of 9-16 akṣaras.

⁷² *eṣa* emended : *eto* A : *etā* other mss.

JGS 2,8,33.

dvau māsau phalabhakṣaḥ

dvau===bhakṣaḥ //

Note: The most extensive mss. of Bhavatrāta's JGS commentary end with the commentary on JGS 2,8,33 (rest of the page empty). See introduction on the contents of the subsequent leaves.

JGS 2,8,34.

māsam abbhakṣaḥ

JGS 2,8,35.

dvādaśarātram vānaśnan
kṣipram antardhīyate

yadāyam antardhātum icchet kṣipran tatkṣaṇam evāntardhātum //

Note: This commentary lacks the beginning including the pratika. In the mss. it follows after the unmarked lacuna into which the commentary on JGS 2,8,15 ends.

JGS 2,8,36.

jñātīn punāti

Śrīnivāsa (Caland 1905: 84): bandhūn niṣpāpān karoti //

JGS 2,8,37.

saptātītān saptānāgatān ātmānañ ca pañcadaśan tārāyate

saptā===yate // jātīnām yān muktaye tv eṣām ātmavaṃśyāsaneyaṃ viśeṣato 'py anugrha-
nāti / saptātītān pitṛpitāmahādīn iti saptānāgatān putrapautrādīn iti madhyastham eṣām
pañcadaśam ātmānañ ca saṃsāraduḥkhād ayan tārāyate //

JGS 2,8,38.

tām etān devanīśreṇīty ācakṣate

tāme===kṣate // tām etām uktavad iṣṭakāmalabhām a[naśnat]saṃhitān devanīśrayaṇīty
ācakṣate / ācāryavato 'pi etāvad eva nirgatyā martyalokām yāti / tata idan devanīśrayaṇī
/ atha vāsyāś śṛṇuta gauṭhuvam //

JGS 2,8,39.

etayā vai devā devatvam agacchan

eta===devā // etayaivāgnyādayo devā devatātvam agacchan /

kim agnyādayo devā pūrvasminn eva japajape kiñ cit kālāvayavam iva paribhrāmya paścād bahir anaśnatsaṃhitāṃ vidhivad abhyasya devatvam avāpan⁷³ / devadevānisargata evāgnyā-
dīnān devatvaṃ siddhaṃ saṃhitādhyayanena /

kas tarhi vākyārthaḥ / ayaṃ pratipādyate / dvididham agnyādīnān devatvam / yad ete mantraisadayayeta tad eṣān devatvam / yaś caite pramīyate tad dvitīyam / dvidhā vyasya saṃhitayaiva siddhir bhavati / tayaiva hi stūyate / tayaiva hi vibhajyate / anvaham⁷⁴ agnyādīnāṃ havir bhavati / tata evaṃ yojyam / etayā devadevā devatvaṃ stutibhaktā / tatra- idam uktavat //

JGS 2,8,40.

ṛṣaya ṛṣitvam

JGS 2,8,41.

tasya ha vā etasya brahmasattrasya trividha evāraṃbho bhavati
prātassavane mādhyandine savane brāhme vāpararātre

tasya===rātre // brahmaśabdo vede vartate / sattram iva sattraṃ yaś ca puroḍāśājyapaśu-
payassomair bahubhiś ca vikriyāviśeṣais saṃyuktam anekapuruṣasya rddhyāmiśram⁷⁵ sar-
vam ekāhāhīnasattrātmakam yajñavitānam / idan tu kevalaṃ mantroccāraṇātmakam /
phalatas tu yajñānām upari vartatas sattrād anūnaṃ bhavati / tata idaṃ brahmasat-
tram ity ucyate / tat tasya nihitasya brahmasattrasya prātassavane madhyandine sa-
vane brāhme vā muhūrte 'pararātre vā deśatas trividha evāsmīn kāle- āraṃbho bhavati /
idaṃ yajñāvayavakālasyopalakṣaṇaṃ kriyate / tatra yo havirbhāgas trayāṇāṃ savanānām
pravṛttiḥ kāryā / prasiddhāntais savanaśabdais tadyogān nidṛśyate yathā triṣavanam /
udakam upasprśed iti / tataḥ pūrvo 'hnas tribhāgaḥ prātassavanan dvitīyo mādhyandina-
kaḥ punar apararātrasya brāhme muhūrte yad uśasaḥ pūrvan nāḍīdvayaṃ brāhmo mu-
hūrtaḥ / etad uktaṃ bhavati / ahar uktam atra tribhāgāni / brāhmo muhūrtas sandhyā
gatośaseva muhūrtenātrāsya prāraṃbhakālaḥ //

JGS 2,8,42.

tasya ha vā etasya dvāv evānadhyāyau
yad ātmāśucir yad deśaḥ

((tasya===deśaḥ)) // itarasya kālasyeṣṭyā akārya⁷⁶ iti syād atideśaḥ / ātmā svayam
adhīyāno yadāśucir bhavati paścād⁷⁷ adhyayanadeśo 'śucir bhavati //

Note: The pratika is missing. – After this commentary the mss. have a long empty space.

⁷³ avāpan emended : avāpanai mss.

⁷⁴ anvaham emended : naham mss.

⁷⁵ -puruṣasya rddhyāmiśram emended : -puruṣasyāddhyamiran mss.

⁷⁶ kālasyeṣṭyā akārya emended : kālasyeṣṭyā kārya mss.

⁷⁷ pa;cād emended : paśyad mss.

JGS 2,8,43.

tad vā etat prajāpatis saptarṣibhyaḥ provāca
saptarṣayo mahājahnave
mahājahnur brāhmaṇebhyo brāhmaṇebhyaḥ // 8 //

Śrīnivāsa (Caland 1905: 85): etad anaśnatsaḥitādhyayanavidhānaṃ / *brāhmaṇebhya* iti dvirāvṛttili praśna-
samāptidyotakā / ity anaśnatsaṃhitāpaṭalaḥ //

(gr̥hyakārikā)

hariḥ / śrīgaṇapataye namaḥ / avighnam astu

(pārvaṇam)

suvyaktaṃ saṃpravakṣyāmi gr̥hyakarmakriyākramam / 1
bālānām alpamedhānām apy anugrahakāraṇāt / 2
gomayenopaliptān tu bhūmim abhyukṣya saikatam / 3
sthaṇḍilam lekhitam prokṣya vyāhṛtyāgnin nidhāpayet / 4
aupāsane cen naitat syāt pūrvam eva kṛtam hi tat / 5
pūrṇapātrasruvājyasthālyājyedhmābarhiṣāñ caroḥ / 6
gandhapuṣpapraṇītānām pārvaṇor upakalpanam / 7
ācamya vidhivat paścād upaviśya havirbhujah / 8
prokṣya sarvam *idaṃ bhūmer imaṃ stomam* paristaram / 9
chitvā pavitre unmārṣṭi ghṛtāsekam adhiśrayet / 10
avadyotyā tṛṇe kṣiptvā paryagny udvāsya pāvakāt / 11
pratyūhyotpavanam proktaṃ praṇītā prastarasthitiḥ / 12
virūpākṣam apa[s]sparśaḥ praṇītāsu nayet sruvam / 13
niṣṭapya darbhais saṃmṛjya tān agnau prokṣya nikṣipet / 14
dakṣiṇāñ jānum anvācyā ghṛtaśuddhyavalokanam / 15
paridhīm agnyalamkāraḥ pariṣekas samidgrahaḥ / 16
āghārāv ājyabhāgau ca vyāhṛtīr āhutidvayam / 17
sviṣṭakṛt pānyapa[s]sparśaḥ prastarādānam añjanam / 18
tṛṇan nirasya tan dagdhvā tato nv apa upsṛśet / 19
samidddhyai bhūpraṇāsparsaḥ prāyaścittam paristaram / 20
sad asy utsecanan dikṣu *samudraṃ vo yad apsu te* / 21
tṛṇāni paridhīm śāntiṃ sahaḥpariṣecanam / 22
yad uktaṃ pārvaṇan tantraṃ vinā mukhyāhutidvayam / 23
tat sarvaṃ sarvahomānām apramādena kalpayet / 24 // //

(puṃsavanam)

caturthe sāvane māse tv ādyagarbhe prakīrtitaḥ / 25
dvitīyādiṣu sarveṣu tṛtīye māsi puṃsavaḥ / 26
dadhimāsayavasūtraśuṅgājyacarukalpanam / 27
sūktahomam dadhi praśya śuṅgam sviṣṭakṛtam paṭaḥ / 28

(nāndīmukhaśrāddhaḥ)

ṣaṣṭsu nāndīmukham karma kāryam sīmantakarmani / 29
cauḷopanayagodānasnānapānigraheṣu ca / 30
viśvedevārtham ekaṃ vā dvau vā pūrvam prakalpayet / 31
pitṛbhyaś caturo [']vaśyam śūcīn yugmān dvijottamān / 32
tebhyo gandhañ ca puṣpañ ca dattvānujñāpya tān atha / 33
darbhān āstīrya teṣv aṣṭau catuśśuklān balīn haret / 34
haviṣyam bhojayed dadhnā kuṃbham saha catuṣṭayam / 35

udyamya vācayed enān yathoktan nandivācanam / 36
vācayanti karasthānāt ke cid bhuktavato vayam / 37 // //

(sīmantam)

tilamudgacarur vastram erakā śalalī srajaḥ / 38
sahiraṇyāmbu kaṃsañ ca sīmanta upakalpayet / 39
caror āhutayaḥ pañcāthairakā śalalī srajaḥ / 40
kaṃsaṃ vīkṣya pratibrūyāt sviṣṭakṛd dakṣiṇāvidhiḥ / 41 // //

(jātakarma)

jāte vrīhiyavau prāśayed *arṅgād ahne ko 'si sam* / 42
nakṣatranāma nirdīśya mūrdhny upāghrāya sarṣapaiḥ / 43
daśarātran tu hotavyaṃ sāyaṃ prātas sakuttasaiḥ / 44
tasminn āpūrvikan tantraṃ kartavyaṃ na tu pārvaṇam / 45
vidhināgniṃ pratiṣṭhāpya kuryāt parisamūhanam / 46
paryukṣaṇapariṣekāv ayam āpūrviko vidhiḥ / 47 // //

(sūtikāhomah)

dīkṣāsūtyagnināśe tvaritam avahatety adbhīḥ / 48
abhyukṣya dhūtvā sprṣṭvoṣṇaṃ bhasma kuryād ayam iti / 49
samidāropaṇaṃ sthānavarjaṃ samśodhyāgnājūr ājyam / 50
nihitasamidayā pañca hotā daśātmām indāntyā syāt / 51
manasvaty api tad anu mahāvyaḥṛtīr vyāḥṛtīś ca / 52 //

(nāmakaraṇam)

aṅkavāsasthaśīśave nāma kuryāt pitārthavat / 53
nakṣatradāivatatithīr hutvā cāṣṭau ca devatāḥ / 54
anādiṣṭahaviṣkeṣu homesv ājyaṃ havir bhavet / 55
asmai māghāya śarmāya svastī svasti vācayet / 56
janmanakṣatrahomābhyām enam atra viśeṣayet / 57
puṇyāhaṃ vācayet paścāc caturthī nāmakarmanoh / 58
ādāv eva tu vaktavyam anyeṣāṃ bhūtikarmanām / 59

(annaprāśanam)

svasti vācyātha taccheṣ.am sarpiṣā prāśayec chiśum / 60
āsane prāñcam āśinan dviś catur vā sakṛt tv ṛcā / 61 // //

(caulam)

catvāri pūrṇapātrāṇi kṣuram uṣṇodakaṃ śakṛt / 62
ādarśan darbhapiñjūli kalpayec caulakarmanī / 63
ācamya pūrvatantrānte tv anvārabdhe 'tha bālake / 64
pañca mukhyāhutīr hutvā kṣuram uṣṇam athodakam / 65
piñjūlinān nidhānāñ ca dhāraṇan darpaṇarṇaṇam / 66

chinatti gomaye nyasyāt paścād uttaratas tathā / 67
nāpitāya kṣuran dadyād āplute prastaragrahaḥ / 68
kṣuragrahādi mūrdhāntaṃ kuryāt strīṇāṃ amantrakam / 69
samantrakaraṇe pūrvatantraṃ kṛtvā kṣuragrahaḥ / 70
vyāhṛtīś ca virūpākṣaṃ snāte hutvottarañ caret / 71
prāyaścittāvasāne tu mūrdhāraṃbho 'tha gān nayet / 72 // //

(upanayanam)

vastrayañjñopavitāśmasamittvagdaṇḍamekhalāḥ / 73
bhaikṣasampātayoḥ pātre kalpyāny upanaye tadā / 74
purastātantranīṣṭhāyāṃ vastrācamanayoḥ kriyā / 75
yajñopavitā athācāmed aśmādhiṣṭhāpanaṃ kramāt / 76
guror vastrāśmamantruktis tau paścād upasīdatām / 77
anvārabdhe tu hotavyaṃ pradhānāhutisaptakam / 78
tāsāṃ sampātāṃ āsye tu guruḥ pratyañmukha[s] sthitaḥ / 79
juhuyāt tat sruveṇaiva nigirec ca hutāṃ hutāṃ / 80
ācamyāgniṃ pariṇayet *karomyantaṃ* vaded vaṭuḥ / 81
tato '*dhigantar* ityādi gurur aṣṭākṣaraṃ vadet / 82
śiṣyaḥ *pradātar* ityādi *vedam* ityantam īrayet / 83
saṃbuddhyā ca caturthyā ca vaded gurvātmanāmanī / 84
śiṣyas tu prāñmukhaḥ paścāt tiṣṭhet pratyañmukho guruḥ / 85
ūrdhvācāryāñjalīsthādbhiś śiṣyasyāñjalīpūraṇam / 86
nisrāvya brahmacārī tu *brahmacaryam* itīrayet / 87
ko nāmāsi guror vāñi *śivo nāmāsmi* śiṣyavāk / 88
hum bhūr iti guruḥ prāha tathaiva sthānam ā samit / 89
hastam ārabhya nābhīñ cāpy anv aṃsaṃ hrdayaṃ spr̥set / 90
paridadyād athādheyāt samidho vaṭunaiva ṣaṭ / 91
śiṣyavāñ mekhalāmantraś carmadaṇḍaś ca vā guroḥ / 92
mātaraṃ suhr̥daś caiva bhikṣitvopahared guroḥ / 93
pāne śiṣyasya mantroktis sāvitrīṃ vācayed vaṭum / 94
paccho 'thardharcaśas sarvām iti vedādīm ārabhet / 95
vratādeśanamantrāṃs tu caturo vaṭur ānamet / 96
brahmacārī saṃśāsti guruḥ prastaram āharet / 97
caturthe 'hni ghṛtāktasya mūle paṇasya hūyate / 98
caruṇā vyāhṛtibhis tu kareṇānyan na vidyate / 99
yajñopavitān daṇḍāñ ca nirasyaty anyad āharet / 100
idānīm eva moktavyaṃ gr̥haṃ gatvopa gān nayet / 101 // //

(sandhyāvandanam)

śuddho bhūtvā śucau deśa ācamya prokṣya vāgyataḥ / 102
ubhe sandhye upāsīta kramāt sthitvopaviśya ca / 103 // //

(upākarma)

upākarmaṇi kalpyāni dhānās ca munayo dadhi / 104
kūrcasaṃgrahaṇād ūrdhvam ācamya vidhivat tataḥ / 105

prāṇāyāmatrayaṃ kṛtvā kūrcavyatyāsam ācaret / 106
 prokṣaṇānantaraṃ brūyus sarve ca *saha no 'stv* iti / 107
 dhānotpavanamantran tu *devo va* iti kalpayet / 108
 pradhānakalpe samprāpte sāvitṛiṃ vācayed vaṭūn / 109
 yathopanayane tadvat gāyatram atha tad gatam / 110
somaṃ rājānam ity etām ṛcaṃ sāma ca vācayet / 111
ṛcaṃ sāma yathāśraddhan dadhi dhānān navāhutīḥ / 112
 atha sviṣṭakṛtaṃ hutvā tān adbhis tarpayed ṛṣiṃ / 113
 dhānābhiś ca caturthyantair namaskāraiś ca pūjayet / 114
 tān evādbhir dvitīyāntais *tarpayāmīti* tarpayet / 115
 ke cit talavakārādīn ṛṣivat *tarpayantv* iti / 116
 asmiṃ guros tu pitṛvan mṛtatvād yuktaṃ eva tat / 117
 nirmūlam api kurvanti ke cid vaṃśasthapūraṇam / 118
 pāraṃparyānavachedāt kurvann api na duṣyati / 119
 śiṣyāś ca tarpayanty adbhis tantraśeṣaṃ samāpayet / 120
 abhimantrya haviśśeṣaṃ prāśnīyus sarva eva tu / 121
 prakṛṣṭe 'dhyayanāraṃbhas trirātrāt parato 'hani / 122
 bhojayeyur guruṃ śiṣyās sārđhaṃ sabrahmacāriṇaḥ / 123
 ajan tu gurave dadyād āgneye paṭhite vaṭuḥ / 124
 aindre tu paṭhite meṣaṃ pāvamāne ca gān nayet / 125 // //

(utsargaḥ)

taiṣiṃ utsargakāla[s] syād dhasto vā pūrvaparva vā / 126
 kalpayed itarat sarvam upākaraṇamantravat / 127 // //

(vratāni)

chando 'dhīte yadā tasmin kāle gaudānikavratam / 128
 vidhāya pūrvakan tantram *agne vratapate vratam* / 129
 ityādyais samidham mantrair vratādeśanam āhutī / 130
 ke cit tu pārvaṇatantraṃ vratādeśe 'pi kurvate / 131
 brahmacārī sadā dadhyāt sāyaṃ samidha eva ṣaṭ / 132
 snātvā hutvāśanam sāyaṃ prāta[s] snātvāśanam vrajet / 133
 ayañ chandāmsy adhīyānaś caret gaudānikavratam / 134
 itareṣu samāptau tu śrutvādhīte vratādiṣu / 135 // //
 vratānte vanam ety enam upadiṣṭan nimīlitam / 136
 saśaivalajalaṃ kaṃsaṃ bibhrānaṃ śrāvayet simāḥ / 137
 vāsasā veṣṭitamukho vāgyataḥ prayato bhuvī / 138
 gṛham etya divā tiṣṭhed abhuktopaviśen niśī / 139
 samantraṃ prātar ikṣeta jalasūryāgnivatsakān / 140
 apaḥ prasicya gurave vatsaṃ kaṃsaṃ paṭārpaṇam / 141
 dve pradhānāhutī hutvā vratāntasamidāhutīḥ / 142
 sviṣṭakṛt prastarādānaṃ gān nayed gurudakṣiṇām / 143
 snānagandhasragādarśaṃ cauḷasarvārthakalpanaṃ / 144
 vyāhṛtis savirūpākṣaṃ hutvāntasamidāhutīḥ / 145
 kṣurādānādi vāpāntam atha kurvīta cauḷavat / 146
 snānagandhasragādarśam upayogyās samantraṃ / 147

srajan nirasya gr̥hṇīyād vratam prastaram āharet / 148
prāyaścittāvasāne tu mūrdhārambho 'tha gān nayet / 149 // //

(**samāvartanam**)

cauḷapārvaṇasambhārān vāsaḥprabhṛtayaś ca ye / 150
samāvartasamārambhe tān sārvaṇ upakalpayet / 151
vratāntasamidādhānaṃ kuryād agnimukhe kṛte / 152
adhyaṣte prāṇmukhaḥ paścād erakāṃ ahatottaraḥ / 153
daṇḍam apsu kṣīped apsu kṣīped visrasya mekhalām / 154
savyāhṛtivirūpākṣaṃ hutvā kṣauran tu cauḷavat / 155
śiraḥprabhṛti pādāntam aśikhaṃ sanakhaṃ vapet / 156
keśān udambarasyātha mūle tu nikhanet svayam / 157
unmr̥tīyā tvacaṃ snāyād dhemaśītoṣṇavāribhiḥ / 158
snānagandhasrajo vastram añjanādarśam aṃbaram / 159
trivṛṇmaṇiṃ veṇudaṇḍam upānaḍgrāhamocanam / 160
vratoktiḥ prastarādānaṃ prāyaścittam śira[s] spr̥śet / 161
ihatyānān tu mantrāṇaṃ vācakaś śiṣya eva tu / 162
śivādiviṣodunājātaparimoktir guror iti / 163
madhuparkam mayīty uktvā madhuparkaṃ prayojayet / 164
viṣtaraṃ pādyam arghyaṃ cācamanārthaṃ jalaṃ madhu / 165
nāmāny uktvā pradeyāni gr̥hṇīyāc ca krameṇa tu / 166
aṅguṣṭhopakaniṣṭhābhyāṃ triḥ prāsyottarato nayet / 167
gām utsr̥jya ca mantreṇa pradeyā gurave ca gauḥ / 168 // //

(**vivāhaḥ**)

vivāhe kalpayel lājān udakumbhairakāśmanaḥ / 169
śamīparṇāṃ ca śūrpaṇ ca sampātaṇ ca tu vāsasī / 170
dūtānumantraṇaṃ kṛtvā vivāhāgnyanumantraṇam / 171
upasthāyātha sambhārān prokṣya dadyāc ca vāsasī / 172
vāsasā veṣṭitatanuṃ vāhya tām maṅgalānvitām / 173
pitrodakena dattān tām agner uttarata[s] sthitām / 174
saha dharmādir ity etat tasyā hastena bandhunā / 175
agnikartuś ca madhye tu dakṣiṇān dīśam āvrajet / 176
kanyāpradānaṃ vidhivat kuryāt prājño niyojayet / 177
dattāyāṃ pārśvasannāyāṃ vadhvām anvārabheta tām / 178
devo va iti vaktavyaṃ lājotpavanakarmaṇi / 179
purastantrasamāptau tu vadhūṃ brūyād *imām* iti / 180
erakārohaṇaṃ mantraṃ *prāsyā* iti vaded varaḥ / 181
anvārabdhopaviṣṭāyāṃ juhoty ekādaśāhutiḥ / 182
ekādaśānāṃ sampātaṃ mūrdhni tasyāḥ pura[s] sthitaḥ / 183
yā tiraścīty ṛcā siṅced *rādhayāmasy* udarkayā / 184
pāṇim ārabhya cāsmānaṃ *sthirety* uktvādhitiṣṭhati / 185
dīśi sthito 'gner īśānyāṃ vikṣyamāṇa[s] striyā japet / 186
mantrasyāntapade vadhvā(s) saṃbudhyā nāma nirdīset / 187
punar nāma tathaivoktvā parikrāmed athānalam / 188
bhrātānyo vāhṛtāl lājān upastīryābhighāritān / 189

prānmukhāvasthitaḥ paścād agnāv añjalīnāvapet / 190
 tris tathaiiva parākrāmet trir lājān āvapet tadā / 191
 lājaśeṣaṅ ca śūrpeṇa dhārikāgnāv athāvapet / 192
 homānteṣu catur brūyād varo *viśvā uteti* tu / 193
 atha saptapadaṃ sāntiṃ prekṣakā prastaragrahaḥ / 194
 dhruvekṣāryasya datteti dattenāryety arundhatīm / 195
 prasthānamantraḥ *pūṣetī*heti pratyavaropāṇam / 196
 tvacy ubhāv upaviśyāsyā nyasyed anke kumārakam / 197
 śakaloṭān phalāny asmai dattvotthāpya gr̥he yajet / 198
 aṣṭāv āhutayas tatra trirātraṃ vratam ācāret / 199
 caturthyān niśi hūyeta pradhānāhutipañcakam / 200
 pradhānakāle tv ājyena haviṣāgniṃ prajāpatim / 201
 tāsāṃ sampātāṃ uddhṛtya *srotāṃsy anīkṣveti* dīyatām / 202
 yathārthaṃ sā ca kurvīta sviṣṭakṛt prastaragrahaḥ / 203
āvābhyān dāmpatibhyāñ ca svastīti svasti vācayet / 204
 trihomāṅgam ihaikā gaur ācāryāya pradīyatām / 205 // //

(sāyaṃprātarhomo vaiśvadevaś ca)

aupāsanasya cāraṃbho vaiśvadevasya cādhunā / 206
 agniṃ prajāvatim sāyaṃ prātas sūryaṃ prajāpatim / 207
 vaiśvadeve yathā pūrvam agnyādyās sapta devatāḥ / 208
 hared uttarato 'gnes tu balim *ye harṣaṇā* iti / 209
mṛtvor iti hared ā *ye gr̥hyābhya* iti saptasu / 210
dhanvantaraya ity āhuś śeṣaṇ *nama* iti kva cit / 211
 ardharātre vyatīteṣu kuryāt saṃveśanakriyām / 212

(navayāgaḥ)

navayāge purāṇasya havir ekan tridaivatam / 213
 navena yakṣyamāṇas tu purāṇenāhutitrayam / 214
 pūrvam iṣṭvā navenātha juhuyād āhutitrayam / 215
 haviṣor avadāyātha sviṣṭakṛd dhūyate samyak / 216
 navāc caror avadyād dvir upastīrṇābhighāritān / 217
bhadrañ na iti mantreṇa prāśya prastaram āharet / 218 // //

Note: This anonymous *gr̥hyakārikā* is edited here, because it is likely that Bhavatrāta attached such a *kārikā* to his JGS commentary in parallel to the *śrautakārikā* that follows his JŚS commentary. This ascription is supported by the initial verse 1-2 *svyaktam saṃpravakṣyāmi gr̥hyakarmakriyākramam / bālānām alpamedhānām apy anugrahakāraṇāt*, which resembles Bhavatrāta's introduction to his Prākṛtakalpa commentary (p. 141,10): ... *kṛtikramam alpamedhasām anugrahārtham upadekṣyāmaḥ* (*alpamedhasām* is more correct, and might have been the original reading instead of *alpamedhānām* of P, T, JSP). The occasions when the *nāndīmukhaśrāddha* is to be included in the ritual are enumerated in lines 29-30, as they are in Bhavatrāta's commentary on JGS 2,4,1*-2*. Similarly, lines 25-26 discuss the time of the *pūṃsavana*, which Bhavatrāta details in his commentary on JGS 1,5,2-3; lines 25-26 are missing in P and have been supplied from T, where they occur immediately after the *pārvaṇatantra* of lines 1-24 adopted into this otherwise quite different text; the lines 25-26 introduce the *pūṃsavana*, which would otherwise not be mentioned in the text. Note that lines 29-30 have no counterpart in T.

The present edition is based on the following sources:

P = fol. 35a-42b of a unique palmleaf manuscript in the Malayalam script belonging to the Perumaññāṭu Mana of the Pānjāl village in Tṛṣṣūr district of Kerala, photographed by Asko Parpola in 1985 (negatives 1985: 240,10-37 and 241,2-10). P contains the entire text excepting lines 25-26 which have been added from T.

JSP = Jaimunisāmāprayoga contained in a unique palmleaf manuscript in the grantha script, photographed by Asko Parpola in May 1971 (negatives 1971: 11 and 39), belonging to the Jaiminīya Sāmavedins of the Tiṭṭakuṭi village in South Arcot district of Tamilnadu. Tiṭṭakuṭi is the village of Vasiṣṭhakuṭi in the Coḷa country which Bhavatrāta in the introduction to his JSS commentary mentions as the birthplace of his paternal grandfather Hastiśarman, who migrated to Kerala. Large parts of this *gr̥hyakārikā* are preserved in this *gr̥hyaprayoga*, intermixed with longish prose passages: lines 1-24, 27-28, 29-37, 38-41, 42-47, 53-59, 60, 62-72, 73-97, 128-143, 144-163, 169-199. The variant readings speak for a longer separation from the Keralan tradition, while the presence of this text in the manual used specifically in Bhavatrāta's ancestral village supports its ascription to Bhavatrāta.

K = Klaus Karttunen. Karttunen presented a provisional edition, translation and study of the JSP in his unpublished licentiate thesis of the University of Helsinki in 1985, and has since then published some parts of it in separate articles; relevant here are Karttunen 2001 (containing an edition of lines 1-24 on page 332) and Karttunen 2005 (lines 29-37 on page 308).

Karttunen, Klaus, 2001. Studies in the Gṛhya prayogas of the Jaiminīya Sāmaveda: 2. Sthālīpāka. Pp. 317-341 in: Klaus Karttunen & Petteri Koskikallio (eds.), *Vidyārṇavavandanam: Essays in honour of Asko Parpola*. (Studia Orientalia 94.) Helsinki: The Finnish Oriental Society.

Karttunen, Klaus, 2005. Studies in the Gṛhya prayogas of the Jaiminīya Sāmaveda: 4. Nāndīmukhābhyudayaśrāddha. Pp. 305-311 in: Lars Göhler (ed.), *Indische Kultur im Kontext: Rituale, Texte und Ideen aus Indien und der Welt. Festschrift für Klaus Mylius*. (Beiträge zur Indologie 40.) Wiesbaden: Harrassowitz Verlag.

T = A *gr̥hyakārikā* preserved in a unique palmleaf manuscript in the Malayalam script belonging to the Tōṭṭam Mana of the Pānjāl village with fol. 1a-28b, photographed by Asko Parpola on 24 Feb 1990 (negatives 1990: 12,G2-6 and 4,1-18). Contains lines 1-26 of the text published here as the beginning, but the rest of the text is entirely different. While the *gr̥hyakārikā* of P is pithy and aims at creating memorial verses that summarize the main points of the ritual, that of T is much more prolix and describes the rites at length with stereotype phrases. The much higher quality of the P *kārikā* supports its ascription to Bhavatrāta. The *gr̥hyakārikā* T clearly also belongs to the Nampūtiri Jaiminīyas of Kerala. It was probably composed relatively recently by the "Kutirakkuruśī [village] Sāmavedin", whom Ērkkara Rāman Nampūtiri (in the Malayāḷam language journal *Anādi*, 9 (6), 1983) mentions as the author of "Sāmakriyākramam".

SSC = Sāma-smārtta-ṣaṭaṇṇū, the anonymous Malayalam language manual of the gṛhya rites for the Nampūtiri Jaiminīya Sāmavedins of Kerala, the first four chapters of which were edited and translated with an introduction and a step by step comparison with JGS 1,1-4 by Asko Parpola in an article of 2011 (see introduction). The palmleaf manuscript of this text belonging to the Muṭṭattukkāṭṭu Māmaṇṇu Mana of the Pānjāl village is interspersed with quotations of the following lines of the here edited text: 6-7, 27-28, 38-41, 42-43, 54, 61, 62-69, 71, 104-107, 123-125, 126-127, 142-143, 147-148, 159-161, 162-163, 169-170.

Critical notes follow.

7: *-puṣpa-* P, T, SSC : *-puṣpai(h)* JSP.

8: *havirbhujah* P, T (instead of K *hi virbhujah*).

8-9: Instead of 8-9, JSP has *ācāmya prokṣyadam bhūmir imaṃga stomah paristaram*.

10: *unmārṣṭi* P, T : *unmārṣṭim* JSP, K.

11: *pāvakāt* P, T : *pāvakān* JSP, K.

12: Thus P, T (not as in K) : *pratyuhyotp(u)n(i)yāt uktāt praṇṭāprastarasthite* JSP and (with *proktā* for *uktāt*) K.

13: *apasparśah* P, T : *apaḥsparśah* K : *apa sprśya* JSP.

14: *niṣṭāpya* P, JSP : *niṣṭābhya* T.

16: *pariṣekas samitgrahaḥ* P, T : *pariṣekāhūtis samit* JSP.

19: *tr̥ṇan nirasya tan dagdhvā tato apa upaspr̥set* JSP (and K with the orthography *tr̥ṇam* and *taṃ*) : *tr̥ṇan nirasya tan dagdhvā dagdhvā tr̥ṇam apa spr̥set* P, T.

20: *samidhyai* P, T (and SSC, see Parpola 2011: 326) : *samṛddhyai* JSP, K (with Caland's ed. of JGS 1,4,8 without variants).

- 22: *sāntiṃ sahaviḥ* JSP, K : *sānti sahaviḥ-* P, T.
 25-26: found in T only, see the beginning of this note.
 27: *dadhimāsayavais sūtraśumkhājyacarukalpanam* P, SSC : *dadhimāṣau eva sūtram śumgādyacarukalpanam* JSP.
 28: *śumgaṃ sviṣṭakṛtaṃ* JSP : *śumkhasviṣṭakṛtaḥ* P, SSC.
 32: *vaśyaṃ* P : *vaśyān* JSP, K.
 35: *bhojayed dadhnā* P : *bhojayed viprān* JSP; *sahacatuṣṭayam* P : *saha catuṣṭayaiḥ* JSP.
 36: *nandivācanam* emended : *nandi vācayet* P : *nāndī vācayet* JSP.
 37: *karasthānāt* P : *karasthānān* JSP; *vayaṃ* P : *ayaṃ* JSP.
 39: *sahiraṇyāmbu* P, SSC : *sahiraṇyam ambu* JSP; JSP omits *ca*; *sīmanta upa-* P, SSC : *sīmantam upa-* JSP.
 41: *vikṣya* P, SSC : *vikṣet* JSP.
 42: *prāśayed aṅgād ahne* emended : *prāśyād aṅgād ahne tha* P, SSC : *prāśyed aṅgād ahne tho* JSP.
 43: *nirdīśya* JSP : *nirdeśya* P, SSC; *sarṣapaiḥ* P, SSC : *sarṣapān* JSP.
 44: *prātas sakuttasaiḥ* P : *prātaś ca kutkusaiḥ* JSP.
 45: *tasminn* P : *asminn* JSP; *āpūrvikam* P : *āpūrvakam* JSP.
 47: *-pariṣekāv ayam āpūrviko* P : *-pariṣekau syātām āpūrvako* JSP.
 50: one syllable too many.
 51: two syllables too many.
 54: *nakṣatradaivatatithīr hutvā* P, SSC : *nakṣatraṃ daivataṃ hutvā tithiṃ* JSP.
 59: *bhūtikarmaṇām* P : *bhūtikāraṇam* JSP.
 60: Before line 60, JSP has the following (one syllable missing), which may have belonged to the original *kārikā*: *athānnaprāśanam tac ca ṣaṣthe māsi kartavyam*.
 64: *ācamya pūrvatantrānte tv anvārabdhe tha bālake* P : *purastantrānta ācānte nvārabdhe bālake sati* JSP.
 65: *hutvā* P : *iṣtvā* JSP.
 66: *nidhanañ ca dhāraṇan* JSP : *nidhanan avadhāraṇan* P, SSC.
 67: *nyasyāt* P : *nyasya* JSP.
 68: *āplute* JSP, SSC : *ārpute* P.
 69: *kṣuragrahādi* P : *kṣurādānādi* JSP.
 71: *vyāhṛtīś ca virūpākṣaṃ* JSP : *vyāhṛtīr avirūpākṣaṃ* P, SSC; *snāte* JSP : *snāne* P, SSC.
 73: Before 73, JSP inserts the following: *samidhāśakam anyāni trīṇi pātrāṇi cāharet*. Note that *samidh* is mentioned in 73, and *pātras* in 74.
 74: *tadā* P : *tathā* JSP.
 76: *kramāt* P : *kuryāt* JSP.
 77: *upasīdatām* JSP : *upasīdataḥ* P.
 81: *vaded* P : *vadan* JSP.
 88: *śivo* P : *kṛṣṇo* JSP. This variation between the Smārta Brahmins of Kerala and the Śrīvaiṣṇavas of Tamilnadu is understandable.
 89: *huṃ* P : *hiṃ* JSP.
 91: *paridadyād athādheyāt* P : *paridadyāc ca saṃśāsti* JSP.
 92: *-mantraś carma daṇḍaś ca vā(g) guroḥ* P : *-mantra guror vāk carmadaṇḍayoḥ* JSP.
 93: *bhikṣatvopahared* P : *bhikṣitvāpahared* JSP.
 96: *ānamet* P : *āmanet* JSP.
 104: Before this, SSC has the following: *śrāvāṇe ca nabhasye ca parvaṇor hastayor dvayoḥ syād upākarmaṇaḥ kālaḥ parvarkṣā saṃbhava sati*.
 117: one syllable missing.
 128: Before this, JSP has the following lines on the *avakīrṇavrata*, a topic not discussed in the JGS:
*akṛtvā bhaiṣacaraṇam asamidhya ca pāvakam
 anāturaṣ saptarātram avakīrṇavratāñ caret
 praṇīya vidhivat vahnīm kuryād āpūrvikan tataḥ
 samidhaṃ pariṣekānte tūṣṇīm ādāya saṃstutam
 ājyaṃ kāmeti mantrābhyaṃ hutvā saṃ meti mantrataḥ
 upasthāyopaviśyātha pariṣecanam ācaret*.
 130: *samidham* P : *samidhān* JSP; *āhutī* P : *āhutiḥ* JSP.
 131: Hereafter JSP inserts: *āthānacodanāneti homāvṛtāhano guruḥ*.
 134: *ayañ* P : *atha* JSP.
 135: *samāptau tu* P : *samāpteṣu* JSP; *śrutvādhīte* P : *śrutvādīnam* JSP.
 143: *gān nayet gurudakṣiṇām* P : *gavannai(r) gurutarpaṇam* JSP.

- 146: *vāpāntam* P : *dānāntam* JSP.
147: two syllables missing.
148: *vratam* P : *ṛtam* JSP.
149: in JSP only.
150: *samāvartanāraṃbhe* emended : *samāvarttasamāraṃbhe* P, JSP.
153: *ahatottaraḥ* JSP : *ahatottarāḥ* P.
154: *visrasya* P : *visrjya* JSP.
158: *unmṛttiyā tvacaṃ syāyād dhema-* P : *ācāryaḥ snāpayed enaṃ hema-* JSP.
160: *upānadgrāhamocanaṃ* P, SSC : *upāna(d)bhyāṃ ca mocanaṃ* JSP.
163: JSP omits this line. For *śivā* see JGS 1,18,12; *dviṣa-* JGS 1,18,3; *-ud u-* JGS 1,18,4; *nājāta-* JGS 1,18,39; *parīma-* JGS 1,18,25.
166: *tu* P : *saḥ* JSP.
168: *ca mantreṇa* P : *tu mantreṇa* JSP.
169: *-śmanaḥ* JSP : *-śmanī* P, SSC.
170: *saṃpātāñ ca tu vāsasī* JSP : *saṃpātasya ca vāsasī* P, SSC.
176: *agnikartrās ca madhye tu dakṣiṇān diśam āvrajet* P : *agnikartuś ca madhye tu dakṣiṇon diśi mā nayet* JSP.
177: *niyojayet* P : *varāya tu* JSP.
180: *-samāptau* P : *-samāpte* JSP.
181: *-rohaṇaṃ* P : *-rohaṇe* JSP.
184: *ṛcā siñced* P : *udāsiñced* JSP; *udarkayā* P : *udakayā* JSP.
185: *uktvādhitīṣṭhati* P : *uktvopatiṣṭhati* JSP.
187: *mantrasyāntapade* JSP : *mantrasyānte vaded* P.
189: *bhrātānyo vāhṛtāl* P : *bhrātrā dvir bhajitān* JSP.
191: *tathaiiva parākrāmet trīl lājān āvapet tadā* P : *tv atīva parikrāmet trir lājān āvapet tathā* JSP.
192: *athāvapet* P : *adhikṣipet* JSP.
195: *dhruvekṣāryasya datteti dattenāryety arundhatīm* P : *yadā dhruvādy ādrśyante prekṣākālas tadanataḥ / dhruvekṣā yasya dhatteti dhatte nārīty arundhatī* JSP. Cf. Bh on JGS 1,20,31 and 34.
197: *upaviśyāsya* P : *upaviṣṭau tu* JSP.
198: *śakaloṭān* JSP : *śakalodān* P; *grhe* P : *grhī* JSP.