

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

**with commentaries of  
Bhavatrāta and Jayanta**

edited by

ASKO PARPOLA

Helsinki 2024

*Jaimini-Paryadhyāya*



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## Preface

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

1. Jaimini-Śrauta-Sūtra in 26 khaṇḍas & Śrauta-kārikā by Bhavatrāta. 187 pp.
2. Jaimini-Kalpa 1. Stoma-Kalpa in 13 khaṇḍas (forming 4 adhyāyas). 124 pp.
3. Jaimini-Kalpa 2. Prākṛta-Kalpa in 33 khaṇḍas. 87 pp.
4. Jaimini-Kalpa 3. Saṃjñā-Kalpa in 6 khaṇḍas. 59 pp.
5. Jaimini-Kalpa 4. Vikṛti-Kalpa in 129 khaṇḍas. 340 pp.
6. Appendices to the Jaimini-Kalpa:
  - Synopsis of the Jaiminīya-Ūha-Gāna. 88 pp.
  - Jaiminīya-Grāmegeya-Gāna index to the Jaiminīya-Ūha-Gāna. 87 pp.
  - Synopsis of the Jaiminīya-Ūhya-Gāna. 17 pp.
  - Jaiminīya-Āraṇyaka-Gāna index to the Jaiminīya-Ūhya-Gāna. 17 pp.
7. Jaimini-Paryadhyāya (Jaimini-Sūtra-Parīśeṣa) in 86 khaṇḍas (forming 12 adhyāyas).
  - Part 1: Khaṇḍas 1-28. 207 pp.
  - Part 2: Khaṇḍas 29-86. 237 pp.
8. Jaiminīya-Ārṣeya-Brāhmaṇa with Jayanta's commentary. 17 pp.
9. Jaimini-Gr̥hya-Sūtra & Gr̥hya-kārikā by Bhavatrāta. 242 pp.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Helsinki, in June 2023

Asko Parpola

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

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## The adhyāyas and the first sūtras of each khaṇḍa/paṭala

### I adhyāyaḥ (?)<sup>2</sup>

1,1. athāta āharjñātrakasyācāryāṇām yathānyāyapratijñām vyākhyāsyāmaḥ

### II adhyāyaḥ (?)

2,1. trayāḥ stotranyāyo bhavaty āvir leśena cchannam iti

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

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

5,1. athāta āgāḥ

### III adhyāyaḥ (?)

6,1. ekākṣaro 'varārdhyaḥ prastāvo bhavati

7,1. athāta ādeḥ

8,1. athāto gīteḥ

9,1. athāta āntassāmikāni nidhanāni

10,1. athāta idāyāḥ

### IV adhyāyaḥ (pratihāraavidhiḥ)

11,1. athātaḥ pratihārāṇām

12,1. athāto dvādaśākṣarapādottamānām

13,1. atha gaṇapratihārāṇi

14,1. athātas traistubhajāgatānām

[15-18: ābhiśrenyapratipāditapratihārapaṭalacatuṣṭayam]

15,1. pragītānām sāmnam pratihārān yathādhītān vyākhyāsyāmaḥ

16,1. atha gāyatrāṇām

17,1. athauṣṇihānām

18,1. atha nānāchandasām

### V adhyāyaḥ

19,1. gāyatrīsāmāny api vibhāgyāni bhavanti

20,1. athāta ūhasya

21,1. tat khalu ka idan dharmo nidhanāni vinipātayatīti

22,1. vyūhaś cābhyāśāś ceti

23,1. abhyastañ cānabhyastañ ceti

### VI adhyāyaḥ (kalpasamayāḥ)

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

25,1. athāś chandaḥ

26,1. athātas sāmāntavādaḥ

27,1. athātas tantravādaḥ

28,1. athāto jāmyajāmītā

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

[Bh 193,1-4]

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

## JPA 1. (pañcatayam aharjñātram)

*JPA 1,1.*

athāta āharjñātrikasya-  
ācāryāṇām yathānyāyapratijñām vyākhyāsyāmaḥ

[Bh 193,5-15] athā===syāmaḥ // atha bhagavān ācāryo jaiminis sūtram kalpaṁ ca praṇīya  
tadarthasandehanirāsāya tadanuktārthavastukṛptaye ca dvādaśādhyāyīm etām vyādhatta  
yaiśa paryadhyāyākhyayā prasiddhim eti / adhyāyaśabdaṁ karmasāadhanam ācāryādhigata-  
kalpasūtravācinam prakalpya parito [']dhyāyaṁ vartata iti vā pariśeṣārtho [']dhyāyagaṇa  
iti vāsyā paryadhyāyatā cintyā / tatrādaḥ kalpasūtrasthasandehapadanirṇayopāyavivaraṇā-  
ya pratijñeyan nyastā /

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

aikāhikāny āhnikāni sāttrikāni ca savanatrāyātmakāny ahāni / ahāni jñāyanta aneneti  
kalpo [']yam aharjñātraḥ / tasya vyākhyānam *bahvaco* [']ntodāttātthañ (Pāṇini 4,3,67) iti  
ṭhañvidher āharjñātrikam / āharjñātrikasya yathānyāyapratijñān nyāyānugatām pratijñām  
ācāryāṇām vyākhyāsyāmaḥ / kalpavyākhyānam prati sarvācāryābhyupagato nyāyānugatas  
samayo vakṣyata ity arthaḥ /

aparo mārgaḥ / yāny ahaṇām stomaprṣṭhasaṁsthāsaṁkhyānanāmāni teṣām aharjñātratvaṁ  
vakṣyati *pañcatayam aharjñātram* (JPA 1,22: 199,2-7) iti / tāni vyākhyāyante kalpena /  
tato [']yam āharjñātrikaḥ kalpaḥ / pūrvavad itarad yojyam //

*JPA 1,2.*

pañcabhir dharmaiḥ kalpam apekṣeta-  
āmnāyena  
brāhmaṇena  
sahakāripratyayena  
saṁsthāvaśena  
nyāyēneti

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

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

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

[Bh 193,19 - 194,6] (1. āmnāyam)

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

[Bh 194,7-14] (2. brāhmaṇam)

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

[Bh 194,15-26] (3. sahakāripratyayaḥ)

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

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

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

saṃsthāśabdena so [']troktas tadvaśenāpi saṃśaye /  
 viśiṣṭārthopakṛti[s] syān nāsattre mārjanam yathā //  
 śāriṅgasomavratānāṃ ca prathamāniyamo yathā /  
 yathaikāhavidhātāntran dvitiye [']hani saṃsadām (JK 4,122) //  
 yad dvirātratrirātरेṣu śrutisiddho [']pi kathyate /  
 yaṣṭaika[s] svargakāmādis tatroktaṃ ca nidarśanam //  
 jyotiragniṣṭutor yac ca stoma tadviniveśayoḥ /  
 abhede bhinnāśabdokter uktan tad api lakṣyatām //  
 atha vā saṃśaye tantram mā saṃsthāyā apekṣya yat /  
 uktan niścīyate dharmas saṃsthāvaśam uśanti tam //  
 yathaikāhavidhāpekṣā prasaktopaśadādiṣi /  
*br̥hatpradhānasya-* (JK 4,1 etc.) ityādāv atideśe [']tra kalpataḥ //  
*ūrdhvelavanti-* iti vidhim punassome (JK 4,3) svarāji (JK 4,6) iti ca /  
 virāṣṭavarāji (JK 4,13) br̥hatīm gāyatrānuṣṭubhan tathā //  
 anyac cedṛśam anvīkṣya katham siddham vaded ayam /  
 ācārya iti manvānais tyajyate muktasaṃśayam //  
 tathā vivadhagāyatravasvādityamakhādīṣu (JK 4,22.43.56.58) /  
 br̥hatyādividhā gurvī laghu kin noktavān iti //  
 atha vedam idaṃ veti saṃśaye durviniścaye /  
 prayogalāghavavaśān niścayo [']yam pracodyate //  
 tathādhāne dvitīyasyāsthā nokter arthakalpanā /  
 sthito stotram iti tyaktān tattadantikasaṃsthitih //  
 vyāmuhyati na hetuś cet sarvas sandehavartmasu /  
 prayogalāghavan no ced yatnaḥ puṇye [']pi durlabhaḥ //  
 atha vā vihitadravyāvitteḥ karmaṇi sīdati /  
 yataḥ pratinidhis so [']yan dharmas saṃsthāvaśoditaḥ //  
 sāmyād etac ca vihitan tato vidyād guṇād api /  
 śabdasya vṛttir astīti nohaḥ pratinidhāvataḥ //  
*madhu āharanti-* (JŚS 2,7) iti *śamīm ārabheta-* iti cāgatau /  
 ghṛtadhātryādiviṣayām kalpayet kāraṇād ataḥ //  
 āpannāni gatim gaṇīm matvā madhu śamīti vā /  
 padāni yājuṣāṇiha sārthakāny eva manvate //  
 taittirīyānukalpe tu dharmasyāśya nidarśanam /  
 uktam pratinidher eva grahaṇan nāparam bahu //

[Bh 196,1-22] (5. *nyāyaha*)

eṣāṃ aviṣayo ya[s] syād dharmāṇām iha saṃśayaḥ /  
mīmāṃsaya sa sarvo [']pi nirasyo na svamedhayā //  
ete [']pi tu na sāmāthyam mīmāṃsānugater vinā /  
labhyante cakṣurādīni manaso [']nugater iva //  
viṣṭutyaudumbaratvasya matvānnādyāvarodhanam /  
phalan na tad atatkāmaḥ kuryād vā saṃśayīta vā //  
mitām adhvaryuṇā dhiṣṇyanyuptāv<sup>3</sup> audumbarīm punaḥ /  
upteṣu dhiṣṇyeṣūdgātā mātum icched yathoditam //  
mādhyandine tu savane vedyākrāntyādi karma yat /  
pavamānasya tat paścād āśaṅkyetātideśataḥ //  
vacanaṃ viśvarūpāṇaṃ gānānaṅgam iti smaran /  
ihāpi savane kaś cid prājñam manyāḥ prakalpayet //  
prakṛter bahavo bheda br̥hatpr̥sthādayas tathā /  
nāsmābhir avagamyeraṇ nyāyadīpo na ced bhavet //  
a:svatirātrādīnāṇ ca na rksāmaparikalpanam /  
budhyemahi yad ācāryas sukalpam iti nakarot //  
iti doṣāḥ prasaṅgyeraṇ bahavo [']pi pade pade /  
bhaved atimahān granthas sarveṣān tu pradarśane //  
mīmāṃsāpekṣayā tv atra sarvam iṣṭam prasidhyati /  
tadgato [']syām alas tarkaḥ sotkaro nāny atarkayet //  
grahaṇāvanayopāyās tattvasandehayor ime /  
apramādena tais tattvam anveṣṭavyaṃ sumedhasā //

*JPA 1,3.*

navāhīnatāntrāṇi

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

*JPA 1,4.*

trīṇy aikāhikāni

[Bh 196,25 - 197,1] trīṇyai===kāni // ekāhānām imānīty aikāhikāni tāntrāṇi / atrāpy  
ekatrimśatprakārajyotiṣṭomam upaśada- (JK 4,1) ādīṃś ca kratuviśeṣān abhidadhāno [']py  
ayam ekāhaśabdas trikadrukaviṣaya evottaravākyaśāmarthyād avagantavyaḥ //

*JPA 1,5.*

jyotiṣas tantram

gos tantram

āyusas tantram

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<sup>3</sup> dhiṣ.yānannyupy N, T, dhiṣṇyān nanyū A.

## ity aikāhikāni

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

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

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

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

*JPA 1,6.*

athāhīnikāni

trivṛtaḥ

pañcadaśasya

saptadaśasya-

ekaviṃśasya

triṇavasya

trayastrīṃśasya

catustrīṃśasya

catuścatvāriṃśasya-

aṣṭācatvāriṃśasya-

iti

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

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

*JPA 1,7.*

atha khalu dvayor evāhobhir yajñas tāyata  
aikāhikais caiva-  
āhīnikais ca

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

*JPA 1,8.*

tad yāny āhīnikāni  
dāśarātrikāni tāni

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

*JPA 1,9.*

atha yāny aikāhikāny  
ābhiplāvīkāni tāni

[Bh 197,24 - 198,5] atha===tāni // idam api jyotiṣṭomavikāropaśadādisampratyaḥ ābhā-  
vāya / atha yāny aikāhikāny uktāni tāny ābhiplāvīkāni pratyetyāni / jyotiṣṭom-  
ekāhātrayavikārabhūtāni hi /

nanu pūrvasminn eva vākya *ābhiplāvīkaiś ca dāśarātrīkaiś ca-* iti vaktavyam / satyam /  
itthaṃ khalu bhavati / na tv idam sūtran tato vyākhyāgamyārthaviśeṣaṃ laghu granthaṃ  
syāt / ayaṃ hi paryadhyāyo nāma bahvābhiprāyasya bahupariṣkārasya bahusamśayasyā-  
nukrāntasya yajñāśāstrasya sākalyasampratipādanāya sandṛbho vyākhyānasarūpo gran-  
thaḥ / tatra samasya vyasya ca sāmānyato viśeṣanataś cārthānām upavarṇanam guṇā-  
yaiva bhavati / yataś caitair ahobhis samghātā eva tā eva tāyante / tato [']tra yajñāśabdo  
[']harganaḥ evārthavān bhavati /

kim punar etair eva dvayair ahobhir dvirātrādayas tāyante / naivam / abhijidādibhir  
api tāyante katipayais ca tatra tatropādyaṃ naiti / yathā dvirātrāṇām pūrvam ahar  
ābhiplāvīkam uttaran tatraiva kalpyate / trirātrāṇām rksāmasamavāyānurodhena kalp-  
yatvān naitāni dvayāny āśrīyante / catūrātrādayas tu prāyeṇaitair eva tāyante / uktā  
ca prāyikatvam asya copavarṇanasya prayojanam asmattantre sputam anirdiṣṭānām etair  
eva dvayaiḥ parikalpanan nirdiṣṭānāṃ ca prakṛīkaraṇam //

*JPA 1,10.*

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

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

*JPA 1,11.*

tan nu haika āhur  
dāśarātrikāny evaitāny ahāni pratyetyāni syur iti

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

*JPA 1,12.*

kasya hetor iti

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

*JPA 1,13.*

daśarātro hy evāhargaṇānām prakṛtiḥ

[Bh 198,9-15] daśa===kṛtiḥ // nirdhāraṇe ṣaṣṭhī / dvirātrādīnām sahasrasamvatsarāntā-  
nām ahargaṇānām madhye daśarātra eva hi prakṛtiḥ / prakriyante pradarśyante vivriyante  
[']sminn aṅgānīti hi prakṛtiḥ / sarvañ ca sattrāhīnabhedam vayam apekṣamāṇā dvādaśā-  
hasyaiva svarūpavidhisākalyam anvṛcam anūham anubrāhmaṇaṇ ca paśyāmaḥ / tato [']sya  
prakṛtitvam / ataḥ pūrve pare ca tadvikṛtibhūtāḥ / evam api dvirātrādīnām dvādaśāha-  
prakṛtitvan nopapadyate [']lpatvāt / trayodaśarātrādīnām tūpapadyata eva hi / yad eva  
hi tato [']dhikan tad evaiṣāṃ kalpyam / tac ca pratipāditam *ekāhena cej jyāyas sattrañ  
cikṛṣed* (JK 1,13,21) ity adhikāre / na tu ye pūrvan tadartham kiñ cid apy ekāhena cet  
kaniya ityādi bhāṣitam iti codyam āśaṅkya tat parihārann āha //

*JPA 1,14.*

daśarātrāvacchedenāhīnāḥ kalpyanta iti

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

*JPA 1,15.*

atha haika āhur  
ābhiplavikāny evaitāny ahāni pratyetyāni syur iti

This book publishes primary sources on ancient South Asia.

The *Jaimini-Paryadhyāya* (JPA) alias *Jaimini-Sūtra-Pariśeṣa* is a Sāmavedic text composed in Sanskrit around the sixth century BCE. It was known to have once existed from a few quotations from it in commentarial literature. It was discovered by Asko Parpola in 1966 in a unique miscatalogued manuscript in the Tanjore Maharaja Serfoji's Sarasvati Mahal Library in Thanjavur, Tamil Nadu, South India. A rather exhaustive decades-long hunt for manuscripts of Jaiminīya texts in South India and elsewhere did not produce any further manuscripts of this text; but another unique manuscript from the Thanjavur library, Candraśekhara's *Prayoga-Vṛtti*, a Medieval work, contains many quotations from it. *Jaimini-Paryadhyāya* is a previously unknown Vedic text. It complements the *Jaimini-Śrauta-Sūtra* of the Jaiminīya school of *Sāmaveda*, which is much shorter than the parallel texts of the *Kaushuma* and *Rāṇāyanīya* schools, the *Lāṭyāyana-Śrauta-Sūtra* and the *Drāhyāyana-Śrauta-Sūtra*.

The JPA has been commented in Sanskrit by Bhavatrāta and his student and son-in-law Jayanta, who lived in the South Indian state of Kerala around 700 CE. Their commentary, which cites the commented passages of the JPA only by their first two and last two syllables, was first published, with many errors, in 1966 by Premnidhi Sastri on the basis of a single faulty manuscript. The present edition is based on the best existing manuscripts, all from Kerala.

