

Jaimini-Kalpa

with *Bhavatrāta-Vṛtti*

1. *Stoma-Kalpa*

2. *Prākṛta-Kalpa*

3. *Samjñā-Kalpa*

edited by

ASKO PARPOLA

Helsinki 2024

Jaimini-Kalpa 1–3

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Preface

This is no. 2 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. 331 pp.
6. Appendices to the Jaimini-Kalpa by Asko Parpola:
 - Synopsis of the Jaiminīya-Ūha-Gāna. 88 pp.
 - Jaiminīya-Grāmegeya-Gāna index to the Jaiminīya-Ūha-Gāna. 87 pp.
 - Synopsis of the Jaiminīya-Ūhya-Gāna. 17 pp.
 - Jaiminīya-Āraṇyaka-Gāna index to the Jaiminīya-Ūhya-Gāna. 17 pp.
7. Jaimini-Paryadhyāya (Jaimini-Sūtra-Parīśeṣa) in 86 khaṇḍas (forming 12 adhyāyas).
 - 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.

The previously unpublished Jaimini-Kalpa corresponds to the *Ārṣeya-Kalpa* of the Kauṭhuma school of Sāmaveda, which consists of the Maśaka-Kalpa-Sūtra and the Kṣudra-Sūtra, published in exemplary way by Willem Caland in 1908.¹

The Ārṣeyakalpa and the Jaimini-Kalpa have as their purpose to give the *kalpa* or *klpti*, 'arrangement', of the Sāmavedic liturgy in all Soma sacrifices: which sāmāns are to be sung on which verses and in which order and with what repetition of the stotra verses at the different Soma pressing services of the given rite. As Caland (1908: xxiv) points out, the arrangement is not arbitrary, but bound by most stringent rules.

Thus in the morning service, the sāmāns of the *bahiṣpavamāna* and all the four *ājyas* (1. *hotur ājyam*, 2. *maitrāvaruṇasyājyam*, 3. *brāhmaṇācchamsina ājyam*, 4. *acchāvākasyājyam*) must be based on verses in the *gāyatrī* metre. In the midday service, the sāmāns of the *mādhyandina-pavamāna* are to be based on verses in the *gāyatrī*, *br̥hatī* and *triṣṭubh* metres (in this order), and sāmāns on verses in these three metres follow each other also in the four 'dorsal lauds' (*pr̥ṣṭha-stotra*: 1. *hotuḥ pr̥ṣṭham*, 2. *maitrāvaruṇasya pr̥ṣṭham*, 3. *brahma-sāma*, 4. *acchāvāka-sāma*). In the third service, the *ārbhava-pavamāna* begins with sāmāns on *gāyatrī* verses, followed by two sāmāns on verses in the *kakubh* and *uṣṇih* metres, followed by sāmāns on the *anuṣṭubh* and (finally) *jagatī* verses. The *agniṣṭoma*, the shortest form of Soma sacrifice, ends with the *agniṣṭoma* laud, the 12th laud, which usually consists of the *yajñāyajñīya* sāmān chanted on *br̥hatī* + *satobr̥hatī* converted to *anuṣṭubh* verses. In the *ukhtya* form of Soma sacrifice, three *uktha* lauds follow (1. *maitrāvaruṇasya-uktham*, 2. *brāhmaṇācchamsina uktham*, 3. *acchāvākasya-uktham*), composed on *gāyatrī*, *kakubh* + *satobr̥hatī* and *br̥hatī* + *satobr̥hatī* verses. The *ṣoḍaśin* form of Soma sacrifice

¹ *Der Ārṣeyakalpa des Sāmaveda*, herausgegeben und bearbeitet von W. Caland. (Abhandlungen für die Kunde des Morgenlandes, XII. Band, No. 3.) Leipzig: Deutsche Morgenländische Gesellschaft.

adds to the preceding 15 stotras a 'sixteenth' laud, the *ṣoḍaśin*. In the *atirātra* or 'over-night' form of the Soma sacrifice, there are three *rātri-paryāyas* or 'nocturnal rounds' with four lauds each, followed by the *sandhi-stotra* or 'twilight laud'.

The Jaimini-Kalpa opens with a separate Stoma-Kalpa (not found in the Ārṣeyakalpa, which includes the *stoma* in its basic *sāma-kalpa*). The Stoma-Kalpa defines the *stoma*, i.e. the number of verses that a *stotra* 'laud' should contain — often the three basic verses of a *sāman* have to be repeated many times according to specific rules defined in Jaimini-Paryadhyāya. The *stoma* varies (to mention the usual ones) from 3 to 9, 15, 21, 24, 27, 33, 48. In *trika*, each stotra verse is sung just once; in *trivṛt* 'triple', each stotra verse is sung three times, making altogether nine verses; in *pañcadaśa*, the total is 15 verses, and so on. The *upaśada* provides an example of unusual stomas: 9,10,11,12,13,14,15,16,17,18,20,21.

The Stoma-Kalpa (JK 1) starts with the presentation of the 'basic forms' (*prakṛtayaḥ*) of Soma sacrifices (JK 1,1): first the *jyotiṣṭomo* '*gniṣṭomaḥ*', the shortest basic form of one-day rites (JK 1,1,1). Its optional variant with the ritual of piling up the brick-built Fire Altar, *āgnicitiko jyotiṣṭomaḥ*, is presented next (JK 1,1,2), and then the longest basic form of the one-day-rites, the *jyotiratirātra* (JK 1,1,3). Then follows the basic form of the one-year rites, the *gavām ayana* (JK 1,1,4 - 1,1,7). In the Jaiminīya-Brāhmaṇa, too, these 'prototypes' are discussed first, immediately after the *agnihotra* section (JB 1,1-65): the *jyotiṣṭomo* '*gniṣṭomaḥ*' in JB 1,66-364 and the *gavām ayana* in JB 2,1-80 (with addenda in 2,371-442, and the *dvādaśāha* separately in JB 3,1-385).

The *sāma-kalpa* of these 'prototypes' is the topic of the second part of the Jaimini-Kalpa, the Prākṛta-Kalpa (JK 2), where the Sāmavedic liturgy is presented *in extenso*, without any abbreviations. This contrasts with the 'ectypes' (*vikṛtayaḥ*), the forms of Soma sacrifice derived from the prototypes, which are many and partly quite extensive: they are presented in the Jaimini-Kalpa in an abbreviated form in the final section, Vikṛti-Kalpa (JK 4). The short form of presentation is made possible by the use of specific technical terms (*saṃjñā*) and rules of interpretation (*paribhāṣā*) defined in the Saṃjñā-Kalpa (JK 3), which precedes the Vikṛti-Kalpa.

In the Stoma-Kalpa, the *vikṛtayaḥ* (JK 1,2-13) are presented in three sections: the one-day rites, the *ekāhāḥ* (JK 1,2-5), the *ahīnāḥ*, rites lasting two to twelve days (JK 1,6-9), and the 'sacrificial sessions', *sattrāṇi* (JK 1,10-13). The presentation follows closely that of the Jaiminīya-Brāhmaṇa, where the *ekāhāḥ* are discussed in JB 2,81-234, the *ahīnāḥ* in JB 2,235-333, and the *sattrāṇi* in JB 2,235-370. The sattra section closes with the *sattrajyāyastvavidhiḥ*: the rules presented here enable the construction of any form of sattra that has not been explicitly defined (JK 1,13,21-35).

Helsinki, March 2023

Asko Parpola

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JK 1,1 [= *adhyāya* 1]. (prakṛtayaḥ)

[Bh 117,1-11]

gaṃ //

krodhād dedīpyamānan trayam atibaḍavāvahni vā locanānāñ
cakraṃ vātāntam aurvibhujagamukhaśatodvāntam agneś śikhānām /
bāṇo vā tulyavarṇaś śikhihariśaśinān tanmaṇo yasya tisro
bhasmīcakre sametā danutanayapurīs taṃ prapanno [']smi śambhum //

ācāryam āryamahitaṃ khyātāñ jagati jaiminim /
vande yat kṛptakalpārthaprakhyānāyaivam udyataḥ //
padavākyaṛthayor atra suvedaprāyatā yataḥ /
kalpavṛtttau katipayapradeśan nyastatā tataḥ //

asya khalu yajñāśāstrasya trayo [']vayavās sūtraṃ kalpaḥ pariśeṣa iti / tatra gate sūtre
kalpe vāyam pravṛttāḥ / caturvidho [']yaṃ kalpa[s] stomakalpaḥ prakṛtikalpas saṃjñākalpo
vikṛtikalpa iti / stomakalpe tāvat sarvāsām prakṛtivilkṛtīnām stomaḥ saṃsthāhaḥparigaṇa-
nāñ cāharganeṣv ity etad dha prādhānyenocyate / anyad api kiñ cid prasaṅgena / bhūyas-
tvāt tu stomavacanasya stomaśabdenāsyā vyapadeśaḥ / prakṛtikalpe jyotiṣṭoman dvādaśā-
haṃ gavāmayanam iti prakṛtīḥ prakalpayatīti prakṛtikalpaḥ / saṃjñākalpe saṃjñāś ca
paribhāṣāś ca prakṛtivilkṛtyarthāḥ kriyante / arthena tu vyapadiśyate saṃjñeti / vikṛtikalpe
vikṛtibhūtāny ekāhāhinasattrāṇi kalpyante / tatredaṃ stomakalpasyādaḥ jyotiṣṭomasya
stomakalpanaṃ kriyate //

JK 1,1,1. (jyotiṣṭomo 'gniṣṭomaḥ; JB 1,66-178. 233-341; JK 2,1.)

Note: The first surviving leaf 11 of the text ms Tj (= Tanjore Sarasvatī Maḥal Library B 9102) begins with *purojiti* in JK 1,3,19d. Up to that place the text of JK 1 has been reconstructed mainly on the basis of the quotations in Ca., combined with Bhavatrāta's commentary and the corresponding passages of JK 4 and the JB. — JK 1,1,1 and 1,1,2 quoted in Ca. p. 116 fol. 26a: athācāryagranthaḥ / tatra stomagranthaḥ / *trivṛt* ... *vyākhyātās* (JK 1,1,1a-h) *trivṛt* ... *āgnicitika* (1,1,2) iti /

JK 1,1,1a.

trivṛd bahiṣpavamānam

[Bh 117,12-13] *trivṛt*===mānam // bahiṣpavamānākhyam stotran *trivṛt*stomakam / evam
uttaratrāpi yoḥyam / bahiṣpavamānaśabdo [']smacchrutau napuṃsakaliṅgo dṛśyate [']nya-
tra pulliṅgo [']pi / tatrārdharcādiṣu draṣṭavyaḥ (cf. Pāṇini 2,4,31) //

JK 1,1,1b.

pañcadaśāny ājyāni

JK 1,1,1c.

pañcadaśo madhyandinaḥ

[Bh 117,13-14] madhyandina iti madhyandinapavamānasya saṃjñā *marutvan madhyandinād*
(JB 1,310: 129,34) ityādidarśanād vijñeyā //

JK 1,1,1d.

saptadaśāni prṣṭhāni

JK 1,1,1e.

saptadaśa ārbhavaḥ

JK 1,1,1f.

ekaviṃśam agniṣṭomasāma

[Bh 117,14-15] yat sāmāgniṣṭomasamsthāyā ante vartate tad agniṣṭomasāma //

JK 1,1,1g.

iti jyotiṣṭomo rathantaraprṣṭhaḥ

[Bh 117,15-16] iti==prṣṭhaḥ // yo [']yañ jyotiṣṭomo rathantaraprṣṭha[ś] śrutivihitas sa itīttam bhavati stomataḥ //

JK 1,1,1h.

etenaiva br̥hatprṣṭhaś cobhayasāmānau ca samyakprṣṭhaś ca vyākhyātāḥ

Note: Cf. JK 2,2-5.

[Bh 117,16 - 118,4] ete==khyātāḥ // etenaiva rathantaraprṣṭhena jyotiṣṭomena br̥hatprṣṭhaś ca dvau cobhayasāmānau samyakprṣṭhaś ca catvāro [']pi jyotiṣṭomā vyākhyātā vijñeyāḥ //

nanu pañcaviṃsatīḥ prakṛtibhedāḥ / teṣāṃ r̥ksāmakṣipti[ś] śrutisiddheti nācāryeṇa kriyate / stomo [']pi hi śrutisiddha evaiśam / sa kimartham ucyate / atra brūmaḥ / naiśam amiśam prakṛtibhedānām pañcaviṃsate[s] stomakṣiptiḥ kriyate / kin tarhi / ye tebhya [']nye pañca prakṛtibhedā evaikāhavidhā iti prakṛtikalpāḍau (JK 2,1-5) kalpiṣyante teṣāṃ eṣā stomakṣiptiḥ kriyate //²

nanv iyaṃ eṣāṃ evaṇrūpā stomakṣiptiḥ prakṛtito [']pi prāpnoti / naiśam prakṛtiḥ prāpnoti / vyāmoha evāyaṃ bhavato yad eṣāṃ prakṛtir astīti gr̥hyate / itthan tvadvyāmoho [']pagamyatām / prakṛter evame prakārā ye [']smābhir (Bh 80,17 - 81,20) prakṛtiprayogavidhyante (JŚS 22,19) kṣiptāḥ pañcaviṃsatir ye ceme pañca (JK 2,1-5) vakṣyamāṇaś cāgnicitiko nāmaika (JK 2,6) iti / sarveṣāñ caiśam prakṛtitvāviśeṣān nānyonyasmād upādeyam asti //

nanu sarveṣāṃ eṣāṃ ekam āgnicitikam (JK 1,1,2) uktvā śrauta eva stomavidhir gr̥hyate / yathā pañcaviṃsatyān tathaiṣu pañcasv api sidhyati / tata eṣāṃ iha stomavidhir anarthakaḥ / nānarthakas sāmavikārasyaṣu brāhmaṇāvihitasya darśanāt stomavikārasyāpy āśaṅkya-mānasya nivartanārthatvāt /

² Bh 135,12-13 paraphrased in Ca. p. 710 fol. 140b: ekāhavidhānām pañcaviṃsatiprakṛtibhedebhyo 'nyāḥ pañca prakṛtaya ekāhāprakārā ācāryair āḍau (JK 2,1-5) kṣiptāḥ //

atha vā svabhāvo [']yam kalpānām yad asiddhakṛtau cikṛṣitāyām siddhasyāpi kasya cid anukramaṇam anādr̥tya granthādhikyam ukṭiprakāratulyatāyām abhipravṛttiś ca /³ tatrāgnicitikaprabhṛtīnām sarveṣām api kṛptastomānām eva tadanukramaṇāt sāmakaḥkalpānāyām kriyamāṇatvāt tair eṣām pañcānām eva kṛptir atulyā mā bhūd iti ekāhavidhānām siddho [']pi stomavidhir anukrāntaḥ / prāyeṇa stomavidhim etam āvartīny eva prayojayanti / pavamāneṣu hi sa ṛksāmakṛpter eva sidhyati //⁴

JK 1,1,2. (āgnicitiko jyotiṣṭomaḥ; JŚS 4; JK 2,6)

JK 1,1,2.

trivṛd bahiṣpavamānam
pañcadaśāny ājyāni
saptadaśo madhyandinaḥ
pañcadaśam hotuḥ pṛṣṭhaṁ
saptadaśānītarāṇi
saptadaśa ārbhava
ekaviṁśam agniṣṭomasāma-
ity āgnicitikaḥ

Note: JK 1,1,2 quoted and commented upon in Ca. p. 116 fol. 26a: athācāryagranthaḥ / tatra stomagranthaḥ / *trivṛt* ... *vyākhyātās* (JK 1,1,1) *trivṛt* ... *āgnicitika* (JK 1,1,2) iti / agnicayanena sarva ity āgnicitikaḥ / *pañcadaśāny ājyāni*- ity atra- *ekādaśa prayājān yajati*- (ĀpŚS 7,14,6) itivād ājyānām sāhityasamkhyayor ubhayor avivakṣāyām vākyabhedād uddeśyatvena sāhityavivakṣāyā abhāvāt pratyekam eva samkhyāṅgaṁ bhavati / pratyayastotriyāsamkhyāviśayo na stotrasamkhyāviśaya iti //

[Bh 118,7-22] iti==tikah // itthamstomo [']yam āgnicitiko jyotiṣṭomaḥ / agniciti-sambandhād āgnicitikaḥ / prakṛtibheda evāyam ekas saḥāgnicayanena vartate / atirātre ced agnir nānadam madhuścunnidhanaṁ śyāvāśvam iti sāmātr̥ca[s] syāt //

iha ke cit pralapanti / asti paratantre vihitāḥ pṛṣṭhaśamanīyo nāmāgniṣṭomas sattrāṅga-
bhūto yena sattribhir utthitais sattrāt pṛthak pṛthag yaṣṭavyam (cf. GB 1,5,8) / so [']yam
iti / na tv etad yuktam / atra hy etāvad upalabhyate / jyotiṣṭomādhikārāj jyotiṣṭomo
[']yam āgnicitika iti / samākhyānāc cāgnir asmin nitya iti / na tv asya pṛṣṭhaśamanīyatve
kāraṇam ihānyatra vāsmākam asti / yeṣāñ ca vihitāḥ pṛṣṭhaśamanīyas so [']gnicayanena
vinā vihitāḥ / ayan tu samākhyānān nāgnicayanam ukṭvā vartate / tato [']pi teṣām pralāpo
nādartavyaḥ / kaḥ punar asmākam pṛṣṭhaśamanīya[s] syāt / yaḥ kaś cit prakṛtibhedeṣu
yo vā paratantre vihitāḥ //

ekatviṁśatprakāraṁ yaḥ prakṛteḥ kalpanāvidhim /
vedāsu⁵ vedam vedemaṁ sa sāmagamukhāgataḥ //⁶

³ Bh 118,3-4 *svabhāvo* ... *ukṭiprakāratulyatāyām* quoted in Ca. p. 120 fol. 27a without any reference.

⁴ Bh 117,16 - 118,22 and 141,5-15 paraphrased in Ca. p. 107-110 fol. 24a - 25a, see on Bh 141,5-15.

⁵ *vedāsu* all mss. and Ca.

⁶ Bh 118,15-16 quoted in Ca. p. 108 fol. 24b with variant readings *kalpanāvidham* and *sāmamukhyāśayavit* (the latter reading might well be the original one.)

trayaḥ kratūnām bhedāḥ prakṛtir prakṛtivilkṛtir vilkṛtir iti / prakṛtir nāma sa yo [']nyasmai dharmān dadāti na svayaṃ kutaś cid ādatte yathāyam ekatṛiṃśadvidho jyotiṣṭomaḥ /⁷ prakṛtivilkṛtis tu sa yo dadāty anyasmai dharmān anyata[s] svayaṃ ādatte yathā dvādaśāho dvirātrādibhyo dadāty ādatte jyotiṣṭomād yathā ca gavāmayanan tapaścītāmāyānādibhyo dadāti dvādaśāhād ādatte / atha vilkṛtir nāma sa ya ādatte na dadāti yathopaśadādayo jyotiṣṭomād ādadate na kasmai cid dadati / tatra prakṛtir anukrāntā / anantaram prakṛtivilkṛtir gavāmayanam ārabhyate / dvādaśāhas tu tatrāntarbhūtatvāt tata eva sidhyatīti na prthag ucyate //⁸

JK 1,1,3. (jyotiratirātraḥ; JB 1,179-232; JK 2,7)

Note: JK 1,1,3 quoted in Ca. p. 609 fol. 120b: pradarśitasyaiva dvādaśāhasya stomāḥ kalpās cācāryagranthair eva pradarśyante / atha stomagranthaḥ *trivṛd ... jyotir atirātra* (JK 1,1,3a-f) iti prāyaṇīyabhūtasatirātrasya stomagranthaḥ /

JK 1,1,3a.

trivṛd bahiṣpavamānam
pañcadaśāny ājyāni
pañcadaśo madhyandinas
saptadaśāni prṣṭhāni
saptadaśa ārbhavaḥ

JK 1,1,3b.

ekaviṃśāny ukthāny
ṛteṣoḍaśikāni vā saṣoḍaśikāni vā

[Bh 118,22 - 119,9] eka===nivā // ukthaśabdo yajñāyajñīyād uttarasmin stotratraye var-tate / yajñāyajñīyan tv anukramasiddham ukthyādisamsthāntargatam ukthaśāhacaryād ukthaśabdenāpi kva cit kva cid ucyate *triṇavatrayastrīṃśāny ukthāni*- (JK 1,2,19) iti *trīṇy ekaviṃśāny ukthāni ṣoḍaśam acchāvākasya*- (JK 1,5,8 m) iti cokthaśabdenocyamānatvāt / uktham evedam bhavatu nānuktham iti cen nokthānān tritvasya śrutau darśanāt *trīṇy ukthāni*- (JB 1,206: 85,11; 2,50: 176,21) iti ca- *atha yās tisraḥ pariśiṣṭā āsus tāni haivothāni*

⁷ Bh 118,8 quoted in Ca. p. 108 fol. 24b: atra vṛttikārair uktam *ekatṛiṃśadvidho jyotiṣṭomas* (Bh 118,18) sa ca sarvayajñaprakṛtibhūta iti (cf. Bh 149,12-13: *prakṛtis sarvayajñānām jyotiṣṭomaḥ prakṛtitaḥ / dvādaśāhas tu ahīnānām satrāṇām ayanam gavām //*), yathā *ekatṛiṃśatprakāram ... sāmamukhyāśayavit //* (Bh 118,15-16).

⁸ Bh 118,17-20 cf. Ca. p. 3-4 fol. 1a lines 11-18:
prakṛtir vilkṛtiś ceti dve agnyā cobhayātmikāḥ 11
[kṛtāḥ kratūnām bhe]dā hi taiḥ prakṛtyāditattvavat / 12
dharman dadāti yo 'nyasmai [nāda]tte svayaṃ anyataḥ / 13
prakṛtis sā bhaved yajña ekatṛiṃśadvidho yathā / 14
dadāti dharmān anyasmai kutaś cit svaya[m ādatte 15
x x x] cobhayātmāsau dvādaśāho yathaiṣa naḥ / 16
yo ya[jña ādatte na dadāty a]nyas[mai kiñ cid api 17
vilkṛtir nāma sa yajño] bhaved upaśado yathā / 18

cakratur (JB 2,84: 193,32-33) iti ca / tato [']nuktham evedam ukthasāhacaryād ukthasābdenāpi vyapadiśyate yathā *cchatrīṇo gacchanti-* iti //

ṛte ṣoḍaśinā vartanta ity ṛteṣoḍaśikāni / saha ṣoḍaśinā vartanta iti sahaṣoḍaśikāni / gāvāmayanike [']tirātre ṣoḍaśi pratiṣiddhaḥ (cf. JB 2,50 and JPA 30-31)⁹ / pratiṣedhābhāvād anyatrāsti / tad ayaṃ vyavasthito vikalpa ṛteṣoḍaśikāni vā saṣoḍaśikāni vokthāny ekaviṃśāni syuḥ /

evaṃ vyakhyāyamāne ṣoḍaśino vaikalpikatvasyokthānām ekaviṃśatāyāś cārthadvayasya vidhānād vākyabhedo doṣaḥ prasajati / na prasajati prakṛtikalpe vidhānāt siddham ṣoḍaśino vaikalpikatvam (cf. JK 2,7) anūdyate / ukthānān tv ekaviṃśatā vidhiyate / evaṃ yojyam / yāny ṛteṣoḍaśikāni vā saṣoḍaśikāni vokthāni tāny ekaviṃśāni syur iti /

yady evaṃ ṣoḍaśina[s] stomavidhānadoṣaḥ prasajati / na prasajati / saṣoḍaśikāni- iti hi samāsasyāyaṃ lakṣaṇavidhis *tena saheti tulyayoga* (Pāṇini 2,2,28) iti / ataḥ ṣoḍaśino [']py ekaviṃśastomas sidhyati / na sidhyati / evaṃ hi bhavān āha saṣoḍaśikānīty anūdyata iti / tatra yathā *yas saputro brāhmaṇas tasya śatan deyam* ity ukte na putrebhyo dīyate tadvad ihāpi saṣoḍaśikāni yāni tāny ekaviṃśānīti gr̥hyamāṇe ṣoḍaśino naikaviṃśatā vihitā syāt / viśama upanyāsaḥ / tatra hi saputragrahaṇam aputranivartanāt sārthakam bhavati / atra tu saṣoḍaśikānīti vacanaṃ ṣoḍaśina ekaviṃśatāyām asatyām anarthakam bhavet / aṣoḍaśikanivartanārthatve hy asya gr̥hyamāṇa ṛteṣoḍaśikānīti vacanasyānarthakyam āpata- ti / tasmād uktavad eva ṣoḍaśina ekaviṃśatā sidhyati //

JK 1,1,3c.

pañcadaśī rātrih

[Bh 119,9-13] pañca===rātrih // yāni dvādaśa stotrāṇi rātrau gīyante tāni rātrisābdenoc- yante / śrūyate hi *tad āhur udgātar ahan rātrim agāsūr* (JB 1,340) ityādi / pañcadaśī pañcadaśavatī pañcadaśastomā rātri[s] syāt /

nanu pañcadaśinīti bhavitavyam / satyam etat / ācāryaprāmāṇyāt tu nīpy api ṭilopaḥ kutra cid asti / itilakṣaṇam mṛgyam //

JK 1,1,3d.

trivṛt sandhiḥ

[Bh 119,14] trivṛt sandhiḥ // antyam atirātrasya stotraṃ sandhir nāma //

JK 1,1,3e.

iti jyotiratirātraḥ

[Bh 119,14-32] iti===rātraḥ // itthamstomo jyotiratirātro nāma yena gavāmayanam prārabhyate / trivṛtpañcadaśasaptadaśaikaviṃśeṣu jyotiśśabdas triṣv api vedeṣv artha- vādaiḥ pratipāditāḥ / te yasya stomās sa jyotiṣtomaḥ / jyotir iti cāsau kva cid abhidhiyate yathā *vasante vasante jyotiṣā yajeta-* (cf. ĀpŚS 10,2,5 *vasante vasante jyotiṣtomena yajeta* / *tasya tisro dakṣiṇā iti chandogabrāhmaṇam bhavati*) iti / yaś cātirātras sattrādyantarvartī

⁹ Ca. p. 613 fol. 121b: atra vṛttikārair uktaṃ prakṛtibhūtasya dvādaśāhasya ṣoḍaśy atirātre nāsti /

so [']pi jyotiṣṭomaśabdenābhidhīyate jyotiśśabdenāpi / śrūyate hi *jyotiṣṭomo* [']*tirātro virājaṃ sampadyata* (JB 3,9: 358,32-33) iti / tathā *gāyatrī vā eṣā jyotiṣpakṣā ya dvādaśāhaḥ* / *pakṣāv atirātrāv* (JB 3,9: 358,27) iti / ayam eva cātirātro vaiśvānaraśabdenāpy ucyate / śrūyate hi *prāṇaḥ pūrvo vaiśvānaro* [']*pāna uttara* (JB 3,9: 358,26) iti / *athaiṣa vaiśvānaraḥ prāyaṇīyo* [']*tirātra* (JB 2,432: 347,28) ityādi //

ṣoḍaśī yadi gīyeta dvādaśāhātirātrayoḥ /
ekaikasminn atiyāt tu virājaṃ stotriyātrayam¹⁰ //
tatra dve stotriye pūrvasyāhna ity anṛtaṃ bhavet //¹¹
dvādaśāhe [']py ahīne syād atirātrasya ṣoḍaśī //
itthamgrahe yāny anyāni sattrānīty asya bādhanam /
syād ity ahīnapakṣasthaṃ kalpyan dve stotriye iti //
sattrādhikārāt tat tv asyāḥ kalpanāyāḥ kṣayo bhavet /
śrutyācāryagiror evaṃ parasparaviruddhatā //
tatra śrutyānurodhāya yāny anyānīti gīr asau /
dvādaśāhān apekṣaiva grhyatām eṣa niścayaḥ //
dvādaśāhe hy ahīne [']pi sati nāsty eva ṣoḍaśī /
syād eva tadvikāreṣu yathādityāyanādiṣu //¹²

JK 1,1,4-17. (gavām ayanam; JB 2,1-80.371-442; JK 2,8-33)

JK 1,1,4. (āraṃbhanīyam ahaḥ; JK 2,8)

Note: JK 1,1,4 quoted in Ca. p. 705 fol. 139b: atha gavāmāyanasyāraṃbhanīyam ahaḥ pradarśyate / atra stomāḥ *trīṇi ... ahar* (JK 1,1,4a-b) iti /

JK 1,1,4a.

trīṇi caturviṃśāni

[Bh 120,1] trīṇi===śāni // trīṇi stotrāṇi caturviṃśāni syuḥ //

JK 1,1,4b.

trīṇi ṣaṭtriṃśāni

dve caturviṃśe

trīṇi ṣaṭtriṃśāni

caturviṃśam agniṣṭomasāma-

ity āraṃbhanīyam ahaḥ

¹⁰ -*trayī* Ca.

¹¹ Bh 119,21-23 quoted in Ca. p. 610 fol. 120b-121a: atra hetur apy uktaṃ *ṣoḍaśī yadi ... bhaved* iti /

¹² Bh 119,31-32 quoted in Ca. p. 609-610 fol. 120b: atredaṃ vṛttikāravacanāṃ *dvādaśāhe hy ahīne 'pi saṃtatināsty* (sic) *eva yathādityāyanādiṣu* iti / Cf. Ca. p. 613 fol. 121b: vikārabhūteṣv ahīneṣu dvādaśarātrādiṣu sa[t]treṣu ca satsv atirātreṣu ṣoḍaśy asty eva / yathāśabdān ayanāṃgabhūte 'tirātre ṣoḍaśyabhāvaḥ gavāmāyanavikārabhūteṣv ādityānāmāyanādiṣu bhavaty eva ṣoḍaśīti pūrvam eva stomakalpavṛtttau bhaṇitam iti boddhavyaṃ /

JK 1,1,5. (abhiplavaṣ ṣaḍahaḥ; JK 1,1,11; 2,9-14)

Note: JK 1,1,5 quoted in Ca. p. 683-684 fol. 136a: athābhiplavaḥ / ... / ata[s] stomāḥ *jyotiṣṭomenaiva* ... *uktavidha* (JK 1,1,5) iti. JK 1,1,5 a-c quoted in Ca. p. 278-9 fol. 56b-57a and (dittography) p. 321 fol. 64b (on JK 4,39 trikadrūkāḥ): gavāmayanagatasyābhiplavaṣaḍahasyāyaṃ pūrvyas tryaho jyotir gaur āyur iti / tasya stomā vihita *jyotiṣṭomenaiva* ... *āyur ukthya* (JK 1,1,5 a-c) iti kalpās ca darśitāḥ.

JK 1,1,5a.

jyotiṣṭomenaiva jyotir uktavidhaḥ

Note: JK 1,1,5a quoted Ca. p. 390 fol. 78a: *jyotiṣṭomenaiva jyotir uktavidha* ity abhiplavaṣaḍahe prathamam aha[s] stomavacanāt /

[Bh 120,1-7] jyoti===vidhaḥ // uktā vidhā prakāro [']syety uktavidhaḥ / jyotir iti napuṃsakatvād uktavidham iti bhavitavyam / tejo [']bhidhāyino [']sya napuṃsakaliṅga-
tvam / iha tu pulliṅgataivāsyābhiṣṭeti cen na *tad idam enayof purastāj jyotir* (JB 2,166: 231,33) iti ca- *antam abhi jyotir vyudauhatām* (JB 2,166: 231,34) iti ca *jyotiṣṭ agniṣṭomāu*
(JB 2,296: 287,10.15.18.24) iti ca śrutāv asya napuṃsakaliṅgasyaiva darśanāt / satyam
/ uktavidha iti tu pulliṅgopādānam agniṣṭoma ity adhyāharaṇārthaṃ kṛtam / evaṃ kṛte
jyotir agniṣṭomo jyotiragniṣṭomenaivoktavidha ity upapannam / kiṃ punar agniṣṭoma
ity adhyāharaṇāt sidhyati / asyāhno nityam agniṣṭomatvaṃ sidhyati / itarathā hi sarvā
jyotiṣṭomasamsthās tadatidiṣṭasya jyotiṣo vikalpyeran //

JK 1,1,5b.

pañcadaśam bahiṣpavamānan

trivṛnty ājyāni

sarvaṃ saptadaśam mādhyandināṃ savanaṃ

sarvaṃ ekaviṃśan tr̥tīyasavanaṃ

sa gaur ukthyaḥ

[Bh 120,7-8] *sa eṣa ukthyo yajña* (JB 2,84: 193,34) iti ca- *aṣṭāv ahāni madhya ukthyāni*-
(JB 3,9: 358,30) iti ca śravaṇād ukthyaśabdasyābhidheyalingatvaṃ siddham //

JK 1,1,5c.

trivṛd bahiṣpavanānam

pañcadaśāny ājyāni

sarvaṃ saptadaśam mādhyandināṃ savanaṃ

sarvaṃ ekaviṃśan tr̥tīyasavanaṃ

sa āyur ukthyaḥ

[Bh 120, 8-12] āyur iti ca napuṃsakaliṅgatvāt tad āyur ukthyam iti bhavitavyam / atraikaḥ
parihāraḥ / ācāryaprāmāṇyenaiva yajñavacanasyāyusśabdasyārdharcādiṣu pāṭho draṣṭavya
iti / aparaḥ parihāraḥ / āyurukthyo jyotirukthya iti samāsāv etau liṅgāntaragrāhiṇau

yathā rathasābdaḥ pulliṅgaḥ pañcarathīti samāsa[s] strīliṅgaś tadvad āyurukthya iti /
evaṅ ca sati jyotirukthyaḥ pūrvam ahar ity etac ca parihṛtaḥ bhavati //

JK 1,1,5d.

etenaivottaras tryaha uktavidhaḥ

[Bh 120,12-14] ete===vidhaḥ // abhiplavasyāyam ahaṇāḥ kramo jyotir gaur āyur gaur
āyur jyotir iti / tat parastād (Bh 147,21-25 on JK 2,9) vivariṣyate /¹³ etenaiva jyotir
gaur āyur iti tryaheṇottaro gaur āyur jyotir iti tryaha uktavidho bhavati / nāmato [']tra
stomavidhir vyavatiṣṭhate na kramataḥ //

JK 1,1,6. (pr̥ṣṭhyaś ṣaḍaḥaḥ; JB 2,1-4; JK 2,15-20)

Note: JK 1,1,6 quoted in Ca. p. 610 fol. 121a: atha pr̥ṣṭh((y))ādiviṣayā[s] stomagranthās *trivṛd* ...
pr̥ṣṭhyastomāḥ (JK 1,1,6a-d)

JK 1,1,6a.

trivṛd agniṣṭomaḥ
pañcadaśa ukthyaś
saptadaśa ukthyaḥ

JK 1,1,6b.

ekaviṃśaś ṣoḍaśimān

[Bh 120,14-15] eka===śimān // ṣoḍaśyantaḥ kratuṣ ṣoḍaśimān ity ucyate / atha vokthya
ity anuvartya ṣoḍaśimān ukthya iti varṇyam //

JK 1,1,6c.

triṇava ukthyaḥ

JK 1,1,6d.

trayastrimśa ukthyaḥ

JK 1,1,6e.

iti pr̥ṣṭhyastomāḥ

[Bh 120,15-17] iti===stomāḥ // stomaśabdo yajñanāmasu paṭhito dṛśyate / dṛśyate ca-
indrastomaś (JB 2,139.147) *citistoma* (JB 2,162) iti *stomam eva tadrūpeṇa samṛddhayanti*-
(JB 2,85: 194,18) iti ca / yajñe ca sutyāhaḥ pradhānam itarat tadaṅge / tataḥ pr̥ṣṭhya-
stomāḥ pr̥ṣṭhyāhānīty arthaḥ //

¹³ Cf. Ca. p. 683 fol. 136a: athābhiplavaḥ / sa ca jyotir gaur āyur gaur āyur jyotir iti ṣaḍaḥaḥ
/ *ubhayato jyotiḥ paryāvahati*- iti śruter eṣa krama uktaḥ (cf. JB 2,442: 351,15-16 *tā etenaiva*
jyotiṣobhayataḥ paryauhan / Cf. also Bh 147,21-25 on JK 2,5.

JK 1,1,7. (abhijit; JB 2,7-8; JK 2,21)

Note: JK 1,1,7 quoted in Ca. p. 688-689 fol. 137a: athābhijidviśvajitor apy ekāhāhīnasa[t]trārtham jñātavyayo[s] svarūpapradarśanam kriyate / atha stomāḥ *trivṛt* ... *stomā* (JK 1,1,7a-b) iti / (follows JK 1,1,12.)

JK 1,1,7a.

trivṛt pañcadaśam saptadaśam
pañcadaśam saptadaśam ekaviṁśam
saptadaśam ekaviṁśan triṇavam
ekaviṁśan triṇavan trayastrimśam iti

[Bh 120,17-19] trivṛt===miti // itthamstomāni dvādaśa stotrāṇi syuḥ / kuta[s] stotrāṇīti / napuṁsakaliṅgopādānād adhyāhāryam etat / stomaparatve hi pañcadaśas saptadaśa ity abhaviṣyat / kasyāyaṁ stomavidhir apekṣitaḥ / āha //

JK 1,1,7b.

tryudayās caturāvṛto [']bhijita[s] stomāḥ

[Bh 120,19-22] tryuda===stomāḥ // ity ete [']bhijita[s] stomāḥ / tryudayās caturāvṛta ity śrutyarthasya kasya cid vivaraṇārtham / asti śrutau *tasya tryuttariṇa[s] stomā bhavanti-* (JB 2,178: 236,34-35) iti *caturāvṛto bhavanti-* (JB 2,178: 236,35-36) iti ca / trayas traya udyanty ūrdhvaṁ gacchantīti tryudayāḥ / ayam evārthas tryuttariṇa ity uktaḥ / trivṛt pañcadaśam saptadaśam ity ekāvṛt / evaṁ catasra āvṛta eṣām iti caturāvṛtaḥ //¹⁴

JK 1,1,8. (svarasāmānaḥ; JB 2,6-7.35; JK 1,1,10; 2,22-24)

JK 1,1,8.

saptadaśa ukthyā svarasāmānaḥ

Note: JK 1,1,8 quoted in Ca. p. 692 fol. 137b: evaṁ svarasāmnām svarūpam api darśayitavyam / te ca trayāḥ / teṣāṁ stomās *saptadaśa ukthyā svarasāmna* iti /

JK 1,1,9. (viṣuvān; JB 2,5.35-36; JK 2,25)

JK 1,1,9.

ekaviṁśo [']gniṣṭomo viṣuvān

Note: JK 1,1,9 quoted in Ca. p. 700 fol. 139a: atha viṣuvatsvarūpam pradarśyate / atra stomāḥ *ekaviṁśo 'gniṣṭomo viṣuvān* iti /

¹⁴ Bh 120,21-22 quoted in Ca. p. 689 fol. 137a: atra vṛttigranthaḥ *trayas traya ... caturāvṛta* iti /

This book publishes primary sources on ancient South Asia.

The *Jaimini-Kalpa* (JK) is a previously unpublished Sāma-Vedic text composed in Sanskrit around the sixth century BCE. It was discovered by Asko Parpola in 1966 in 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, but another unique manuscript from the Thanjavur library, Candraśekhara's *Prayoga-Vṛtti*, a Medieval work, contains many quotations from it.

The *Jaimini-Kalpa* is the Jaiminīya counterpart of the *Ārṣeya-Kalpa* (consisting of the *Maśaka-Kalpa-Sūtra* and the *Kṣudra-Sūtra*) of the Kauthuma school. These texts have as their purpose to give the *kalpa* or *klṣṭi*, 'arrangement' of the Sāmavedic liturgy in all Soma sacrifices: which *sāmans* ('songs') are to be sung on which text verses and in which order and with what repetition of the *stotra* verses at the different services of pressing the Soma juice in a given rite.

The JK 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 JK 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.

With the commentaries and Candraśekhara's applications (*prayoga*), the JK is so voluminous that it has to be published in two volumes. The latter volume has an appendix, AP's index to the *Jaiminīya-Ūha-Gāna* and *Jaiminīya-Ūhya-Gāna*, the two song book of the *Jaiminīya Saṃhitā* giving the *sāmans* in their modified form and in their ritual order, that is, the order of the Soma sacrifices in which they are sung.

Also published in the latter volume is Jayanta's commentary on selected passages of the *Jaiminīya-Ārṣeya-Brāhmaṇa*, with a critical apparatus giving all the *variae lectiones* of all available mss.

