

Jaimini-Gṛhya-Sūtra

with Bhavatrāta's *Vṛtti*
and *Gṛhya-kārikā*

edited by

ASKO PARPOLA

Helsinki 2024

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Preliminary edition, reprinted from
Electronic Journal of Vedic Studies, vol. 27 (2023), issue 10

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Publisher: BoD · Books on Demand GmbH, Helsinki, Finland

Producer: Libri Plureos GmbH, Hamburg, Germany

ISBN: 978-952-80-8555-3

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-Brahmaṇa (key passages) with the Vṛtti of Jayanta. 22 pp.
9. Jaimini-Gr̥hya-Sūtra with Bhavatrāta's Vṛtti and Gr̥hya-kārikā. 250 pp.

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

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

Raṅgācārya, Kāstūri, 1898. *Jaiminigr̥hyasūtram, śrīnivāsāddhvarikṛta-subodhinyākhyavyākhyāśahitam*, ubhayavedāntapravartaka-paṇḍitaratnabirudāṃkitaiḥ śrī. kāstūri raṅgācāryaiḥ pariśkṛtam. 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*. (Verhandelungen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeeling 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 *danḍa* above the line (and not always following Śrīnivāsa's divisions).

Another point concerning the division of the text is that the *nāṇḍīmukhaśrāddha* 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) *grhavidhi* 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 koḷḷuvān 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 = Mūttiriññōṭu Mana, Maññēṅgōḍi, 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-aṣṭakāpārvaṇaṇṇāḥ* and *nārāyaṇabali*. (fol. 129-135, numbered 1-7). On a "fly-leaf" in the beginning, *mūttiraññōṭṭe 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 śrīnūlakaṇṭhaguruve śaraṇaṃ / rī /*.

A = Adyar Library and Research Centre, Chennai, Tamil Nadu. Ms. nos. 75584 and 75585 (34 D 10 and 34 D 11). Jaiminīya-Gṛhya-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 a 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-Gṛhya-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-Caṭaṇṇū. A manual in Malayalam for conducting grhya rituals of the Jaiminīya 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 Malayālam manual of the Sāmaveda Nampūtiri Brahmins of Kerala, the *Sāma-Smārta-Caṭaṇṇi*. 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
vārāham bāṇasatroḥ kṣitivalayavatamsaikadamṣṭraṁ 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 pinākam
yasyopayāti sakṛd arcayitāpi nākam /
vyekānananam vyadhitayat puratāpinā kam
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.)

praṇipatyā pramathapatim anantam akhilajagadekapatim /
gr̥hyasya vṛttir eṣā kariṣyate jaimines tam api namasitvā //

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

JGS 1,1,1.

athāto 'gnim̐ praṇayiṣyan
prāgudakpravaṇam abhyukṣya sthaṇḍilam
lakṣaṇam kuryān madhye

Note: *agnim̐ praṇayiṣyan* quoted in Bh on JGS 1,1,5. – Cf. GGS 1,1,9 anuguptā apa āhṛtya prāgudakpravaṇam deṣam samam vā parisamuhyopalipyā madhyataḥ ...

athā===nmadhye // dvidividhāni karmāṇi gr̥hye kathyante / sāgnikāni kāni cit pārvaṇapum-
savanavaiśvadevādīni kāni cid anagnikāni sandhyopāsanādīni / asti sāgnikānām api dvai-
vidhyam / pārvaṇādīṣu nāgnipraṇayanaṁ caulākaraṇādīṣu tad astīti / tatredam̐ praṇīya-
mānasyāgner deśasaṁskāravividhānam 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 saṁskṛtānān dvijātīnān tejo vardhatetarām
asaṁskṛtānān dvijātir evotsīdaty ato gr̥hyakarmāṇi vakṣyanta ity arthaḥ /

agnim prañayisyān prañeṣyān prāgudakpravaṇam sthaṇḍilam kṛtvābhyukṣya tasya madhye vakṣyamāṇam lakṣaṇam aṅkaṁ kuryāt / sthaṇḍilasya sikatābhiḥ kriyā śiṣṭācāratasiddhopādīyate kriyamāṇena cānenākāraparimāṇaviśeṣāv ākāṅkṣyete / tatra caturaśrākāratvam aratnīparimāṇatvaṁ cāhavanīyasya homasaṁbandhor āyatane drṣṭe ity upādīyeyātām / jyāyān hi niyamo 'niyamāt //

JGS 1,1,2.

prācīm lekhām ullikhya-
udīcīṁ 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 udīcīṁ ca lekhām ullikhet / prācī lekhā sthaṇḍilamadyād ārabdhavyā / udīcyās ca madhyam anayā sandhīyeta / evam eva hi kṛte lekhātrayenoparitanena saṁyuktaṁ sthaṇḍilamadye lakṣaṇam idaṁ kṛtaṁ syāt / samāyāmā hi sarvā lekhā viśeṣavacanābhāvāt / ā sthaṇḍilāntāya tā vā / tatra inayor madhyāraṁbhamadhyasandhānābhāve lakṣaṇam idaṁ ekaṁ bhāgam avalaṁbya prakāśeta / tatas sādhy etad uktaṁ 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 tadvigūṇāyatatvam arthād eva //

JGS 1,1,3.

tisro madhye prācyah

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

tisraḥ===prācyah // tisraḥ prācyo lekhā madhya ullikhet /

kasya madhye / udīcyā lekhāyā iti sannidher gṛhṇīmaḥ /

nanu lekhāyā aṇutvāt tanmadhya āsām lekhanan na saṁbhavati / satyam etat / yathā tu saṁbhavati tathā vyākhyeyam / kathaṁ vyākhyāyeta / madhye samāpyerann iti / evam idaṁ pañcalekhātmakaṁ lakṣaṇam sthaṇḍilamadye niṣpādyate //

JGS 1,1,4.

abhyukṣya-
agnim pratiṣṭhāpayed
bhūr bhuva svar iti

abhyu===riti // kṛtalakṣaṇam sthaṇḍilam adbhir abhyukṣya tasminn agnim pratiṣṭhāpayed etābhir vyāhṛtibhiḥ //

JGS 1,1,5.

lakṣaṇāvr̥ḍ eṣā sarvatra

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

lakṣa===rvatra // āvr̥ḍ kramo mār̥gaḥ / eṣā lakṣaṇasyāvr̥ḍ sarvatra syāt /

lakṣaṇam ity evāstu / kim āvr̥ḍgrahaṇena prayojanam / abhyukṣaṇāgnipratisthāpanapari-grahaṇam /

kim punas *sarvatra*- ity anagnipraṇayane 'pi karmaṇy ayaṃ vidhiḥ pravartate / naivam / evaṃ hi saty *agnim praṇayīṣyann* (JGS 1,1,1) ity anarthakaṃ syāt / atha yatrāgnipraṇayanān tatra sarvatreti gr̥hyate / na caivam / evaṃ saty *agnim praṇayīṣyann* (JGS 1,1,1) vacanād evārthasiddher ayaṃ vidhir anarthaka syāt / katham punar bhavanto manyante / ime brūmahe / *agnim praṇayīṣyann* (JGS 1,1,1) ity adhikṛtya vihitatvād iyaṃ lakṣaṇāvr̥ḍ yeṣāṃ karmanām agnipraṇayanam aṅgan teṣu āvaj jātakarma caulakaraṇādiṣu sidhyati / yat tv agnaḥ karmādāv anyad eva saukāryādyarthaprayuktan deśāntaranayanān tatrāpy asyā lakṣaṇāvr̥ḍtaḥ 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 / *praṇayīṣyann* (JGS 1,1,1) iti vacanād evobhayatrāpi sidhyati / naivam sidhyati / agnipraṇayanam hi nāma yad agner ekadeśaḥ karmārtham avacchidyānyasmin deśe praṇīyate / yathāhavanīyāikadeśa uttaravedau / yat tu kṛtsnasyaivāgneḥ kena cin nimittena deśāntaraprāpaṇan tasminn agnipraṇayanasaḥ yady api syād gaṇa eva mantavyaḥ / yathāgnitrayasya yajñāśālāṃ prati haraṇam / na ca sakṛtprayuktaś śabdo gaṇo mukhyaś ca bhavitum arhati / tatra- *agnim praṇayīṣyann* (JGS 1,1,1) iti mukhyam agnipraṇayanam abhipretam / iyan tu paribhāṣā gaṇe 'pi prāpaṇārthā / yady api kathaṃ cit praṇayanādhikārād evobhayatrāpi prāpnuyāt punar eva pākayajñādhikārānantaryāt tadaṅgabhūte mukhya eva praṇayane lakṣaṇāvr̥ḍtaḥ praṅghyeta / tasmād iyaṃ paribhāṣā kartavyaiva //

JGS 1,1,6.

athātaḥ pākayajñān vyākhyāsyāmaḥ

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

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

ke punas te pākayajñā nāma / idam atraivocyate //

JGS 1,1,7.

huto 'hutaḥ prahutaḥ prāśita 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 prahutam eva ca /*

brāhmyaṃ hutaṃ prāśitaṃ ca pañca yajñā pracakṣate //

huta===iti // hutaḥ ahutaḥ prahutaḥ prāśita iti caturvidhāḥ pākayajñā atra vyākhyāsyante /

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 taddvayāṅgam itarat yatra ca homo
 'nyasyāṅgaṃ bhavati sa prahutaḥ / yathā puṃsavanam anaśnatsaṃhitā ca /
 atha yatra pitṛn uddiśya prāśyate tat prāśitam / yathā śrāddhakarma /
 etasminn eva catuṣṭaye sarveṣāṃ evāntarbhāvo ye 'smin gr̥hye śrūyante / katham iti cen
 naktandinamukhāsakte homakarmaṇi pārvaṇe /
 gr̥hasāntivratādeśakumāreṣṭinaveṣṭiṣu /
 hutākhyā samidādhāne prāptihome gr̥hasya ca /
 yāge gārbho 'hutaḥ sāndhyaṃ karma prāśanakarma ca /
 śrāddhe nandimukhārcāyāṃ prāśitākhyāvagamyatām /
 śeṣaḥ prahutabhāvena kriyābhedo 'vatiṣṭhate /
 nanv evaṃ śāsti bhagavān ahutaprahutau manuḥ /
 prahutaṃ hi baliṃ bhautam āhāsāv ahutaṃ japam /
 (cf. Manu 3,74 *japo 'huto huto homaḥ prahuto bhautiko baliḥ*)
 atra brūmo hutādīnāṃ lakṣaṇaṃ na japo 'huta /
 ity ucyate hutāditvan no japādaḥ niyamyate /
 abali pañca kartavyān ahutādīn vidhāsyati /
 viśeṣaṇārtham eteṣāṃ japo 'huta itīritam /
 vyākhyayāpy anayāsmākyā japaś ca balikarma ca /
 ahutaprahutau tasmād anuvartāmahe vayam //

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 aiśiṣyata- *agnāv* ity evāvakṣyata / tatrāgnimātra-
 sya homaṃ prati prasiddhasyāvidheyatvād āhavanīyādīnān tu śrautakarmopaniḥbaddhā-
 nāṃ smārteṣu nyāyato prāptānāṃ prāptyartham *agnāv* iti vacanaṃ syāt / vikalpaś caiśāṃ
 ekakāryavihitānāṃ bhaved eva / evam agnigrahaṇād apy āhavanīyādiṣv anyatamapratyaye
 sidhyati kṛtam idam ekagrahaṇaṃ tannivṛttaye bhavitum arhati / tasmāt sādṛhuktaṃ
 asahāyavacano 'traikaśabdaḥ iti / tataḥ pākayaajñārtham eko 'gnir ārjanīyaḥ / sa khalv
 ayam agnir aupāsanaḥ ity smaryate / evam api karmaṇi karmaṇy agnirūpā dīyeta / naikasya
 nityadhāryatā sidhyati / etad eva hi phalam asya vidher yad ayam agnir dhāryeta /
 nanv āhavanīyādīnīvṛttiḥ / naivam / vidhivaśād dhi te karmasu pravartamānā na pākādiṣu
 pārvaṇādiṣu vā prasajanti / teṣāṃ aprasaṅge laukiko 'gnir arthaprapṛtāt vād avidheyāḥ / na
 ca dvāv agnī bahavo vaikasmin pākayaajñe prasajati / yataḥ tannivṛttyartho vidhi[s] syāt /
 pārīṣeṣyād *ekāgnāv* iti vidher eka evāgnis sarvakarmārtha[s] syāt / na navo navaḥ pratikar-
 mopādīyety evam artho bhavati / yatra tu nava evesyate tatraiva tadartho yatiṣyate /
 evam idam avasthitam / catuṣpaṭalyās tv ante (Bh on JGS 1,4,24) siddhānto vakṣyate /
 sa punar aupāsanaṅgīḥ katham upādātavyaḥ / parastād idam vakṣyāmaḥ //

JGS 1,1,9.

nitye yajñopavītodakācamane

Note: This sūtra is quoted in Bh on JGS 1,1,31. - Cf. Bh on JŚS 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 prasphuṭam 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 tayoṛ ākhyā dārśapūrṇamāsāv iti / dārśapūrṇamāsatantram eṣān tantram iti dārśapūrṇamāsatantrāḥ / ete pākayaññā dārśapūrṇamāsatantrā vijñātavyāḥ / yad eṣāṃ vidhāsyate tantram tad dārśapūrṇamāsata 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 cāpām pūrṇam* (JGS 1,1,12) iti sāmānyacodanāyām *idrśam sruvam* ity anuktatvāt tatra vātapālāsakhādiraudumbarasauvarṇādāyo vikalpena prāpnuvanti / atas tu yatnāt khādira evopādēyaḥ (cf. TS 3,5,7,1; ĀpŚS 1,15,10; Śābara on PMS 3,6,1) / tathedhmasyaikaviṃśatidārōr evopakalpanam (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 evaṇ 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 bhavaduktārthaṃ syāt puroḍāsaḥ pārvane pravarteta /

kiṃ punar idānīm sāmānyacodanāyā viśeṣā vikalpenaiva / kas saṃśayo niyamakāraṇābhāve / yaś caivam eveti śiṣṭai[s] smaryate tasya tathātvam eva syān nāniyamaḥ / yathā parisamūhane prādakṣiṇyam sruvasya parṇatvakhādiratve idhmasya pañcadaśadārōr abhyādhānaṃ samidhām uparitanīnān tritvam iti ca / yathā sruvedhmacodanāyām kīdrśa[s] sruvaḥ kīdrśa idhma ity ākāṅkṣā bhavati tadvad dravyānām upakalpane haviravadāne ca kasmin kāle kasmāt pradeśād iti cākāṅkṣā bhavati / yato viśeṣaniyame na kāraṇan drīṣyate '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 tantram tad eṣān nisargata eva syān na kutaś cid upādīyata ity arthaḥ /

idam api jñānārtham evāśya cobhayasya vidher mitho viruddhasya tathyatānupapatteḥ pūrvapakṣasiddhāntatayā vyākhyāyate / tatra *darśapūrṇamāśatantrā* (JGS 1,1,10) iti pūrvapakṣaḥ / *svatantrā* iti siddhāntaḥ / pūrvapakṣe pākaya-jñānām ṛtvikkartṛtvaṃ pārvāṇasya dvihaviṣṭvaṃ upakāraṇasya navahaviṣṭvaṃ prakṛtidravasya ca haviṣāṇ caturmuṣṭi-parimāṇatvaṃ ity evamādi śiṣṭair asmaryamāṇam api prāpnoti na tu siddhānte / tritayam eva tatrāṅgikartavyaṃ yac ca vidhīyate yac cārthāt sidhyati yac ca śiṣṭā smaranti / yathā dravyāṇaṃ prokṣaṇaṃ sviṣṭakṛtas sakṛdavadānam abhyādhātavyasyedhmasya pañcadaśadārutvaṃ ityādi /

ye tu ke cid iha pārvāṇadvayam api darśapūrṇamāśākhyāṃ manyamānā vyācakṣate puṃsavanādiṣu sarvapākaya-jñeṣu pārvāṇoktasya tantrasyopādānārthan *darśapūrṇamāśatantrā* (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 pārvāṇahome pravṛttyadarśanād ekasya ca śabdasyāsmābhir anekārthatvākālpanasyānyāyāt / atha vā pārvāṇasthālīpāka ity ādau dṛṣṭatvāl laghutvāc ca pārvāṇaśabdasya *pārvāṇatantrā* ity anukteḥ kalpyakāraṇatvād darśapūrṇamāśatantrāḥ puṃsavanādayo jātakarmādaya svatantrā ity avaśyavaktavyatvaprasaṅgād yathāśrutakālpanāyāñ ca darśapūrṇamāśatantratāyā[h] svatantratāyāś cobhayatrāpy animayaprāptes sandhyopāśanādīnām api pārvāṇatantrasya pakṣeṇa prasaṅgād bahubhyaś cānye bhyo 'pi hetubhyaḥ prasphuṭadoṣam etad iti nādartavyam /

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

athaitān pākaya-jñān ekaikaśo vivakṣamāṇaḥ pārvāṇam 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 adbhīś ca pūrṇam sruvam upanidadhāti / vakṣyati dakṣiṇātvena pratipattim pūrṇapātrasya (JGS 1,4,22) / tasmān maṇisuvārṇādīnām vṛhiyavādīnām vā pūrṇapātram atropādeyam / tad eva hi dakṣiṇārham / anarthakasyāpi somacamasāder dakṣiṇātvena śravaṇān (cf. JB 2,159: 228,30-31) niyamakāraṇādṛṣṭeś ca yena kena cid udakādīnāpi pūrṇam syād iti cet tad ayuktam / na hi loke vede vā *dadyād* iti sāmānyacodanāyām api bhasmatuṣapāmsūpalodakādi deyatayā pradīyate / somacamasādi tu pratyakṣavihitatvān na dṛṣṭāntaḥ / tasmād uktavidham eva

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

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

JGS 1,1,13.

uttarato 'gner idhmābarhiḥ

uttara===barhiḥ // idhmāś ca barhiś cedhmābarhiḥ / *anyeṣām api dr̥śyata* (Pāṇini
6,3,137) iti dīrghalakṣaṇam / idhmā iti dārubbhārasyākhyam / dvividhaś ca dārubbhāraḥ
karmasu prayujyate vacanād anyo 'rthād anyah / tayor yo vacanād viniyujyate 'vayavaśaḥ
/ *paridhīm 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 samvartate / barhiś ca paristaraṇāditvena
viniyokṣyamāṇam (JGS 1,1,35ff.) samastam atropādīyeta //

JGS 1,1,14.

devasya tvā savituh prasave

'śvinor bāhubhyām

pūṣṇo hastābhyām

prokṣāmi-

iti prokṣitam upakḷptam bhavati

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

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 nivṛttiyarthatvāt / ekavāyatāyām api na doṣaḥ /
devasya tvā- iti sāvitreṇa yajuṣā sarvan dravyajātam sakṛd eva prokṣitam bhavatīti /
prokṣed ity adhyāhāryam //

JGS 1,1,16.

dvis tūṣṇīm

This book publishes primary sources on ancient South Asia.

The *Jaimini-Gr̥hya-Sūtra* (JGS) is a Sanskrit text dating from about 400 BCE. It gives the rules for the domestic rites of passage for the Sāmavedic Brahmins of the *Jaiminīya* school, while its *Kauthuma* school counterpart is the *Gobhila-Gr̥hya-Sūtra*. The JGS has been edited (with extracts from Śrīnivāsa's commentary) and translated into English by Willem Caland in 1922. Here the text is explained by Bhavatrāta, a Keralan Brahmin who lived about 700 CE. Bhavatrāta's excellent commentary is published here for the first time, based on manuscripts from Kerala.

ISBN 978-952-808-555-3

