

Jaimini-Kalpa

with *Bhavatrāta-Vṛtti*

4. *Vikṛti-Kalpa*

5. Appendix: Indexes to
Jaiminīya-Ūha-Gāna & Jaiminīya-Ūhya-Gāna

edited by

ASKO PARPOLA

Helsinki 2024

Jaimini-Kalpa 4–5
Jaiminīya-Ārṣeya-Brāhmaṇa

Jaimini-Kalpa

with *Bhavatrāta-Vṛtti*

4. *Vikṛti-Kalpa*

5. Appendix: Indexes to

Jaiminīya-Ūha-Gāna & Jaiminīya-Ūhya-Gāna
and

Jaiminīya-Ārṣeya-Brāhmaṇa (key passages)
with the
Vṛtti of Jayanta

edited by

ASKO PARPOLA

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Preface

This is no. 5 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 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 Vikṛti-Kalpa (JK 4) is the last part of the Jaimini-Kalpa. It defines the Sāmavedic liturgy of the ectype (*vikṛti*) Soma sacrifices, using the abbreviated definitions explained in the Saṃjñā-Kalpa (JK 3).

The author has left a number of rites mentioned in the Stoma-Kalpa undefined in the Vikṛti-Kalpa, and the special sāmans of these rites which are without a *sāma-kalpa* are also missing in the Jaiminīya Uttara-Gāna. For some reason or another, the author did not quite complete what he had planned to do. It appears that the author of the Jaimini-Kalpa was also the author of the Jaiminīya Uttara-Gāna.

There is one clearly later addition in the Jaiminīya Uttara-Gāna. While the *ahīna* rite *mahātrikakubdaśarātra* is included in the Stoma-Kalpa (JK 1,9,11) but left undefined in the Vikṛti-Kalpa, its sāmans do appear at the end of the Jaiminīya Uttara-Gāna (JŪha 4,16,1-18; JŪhya 3,4,13-18), not in their expected place in the *ahīna* section, but after the sāmans of the *sattrā* rite *saṃsadām ayana*, as the last rite before the sāmans of the *prāyaścitta* section (which includes the *saṃsava*, as in do the *prāyaścitta* sections JB 1,342-364 and PB 9,3-10).

Bhavatrāta and Candrasekhara complement the Vikṛti-Kalpa by giving the *kalpa* of many rites not included in JK 4. These rites are noted in their appropriate places amidst the rites the liturgy of which has been defined.

Although this text mostly consists of "dry lists" of sāmans, the names of the rites (including those occurring in the Stoma-Kalpa) offer some other kind of interesting new information, for the names of the rites connected with different kinds of *vrātyas*, JK 1,5,1-10 and JK 4,74-79.

Candrasekhara's Sāma-Prayoga-Vṛtti has as its main aim establishing the unabbreviated *kalpa* of the *vikṛti* rites. His reconstructions are edited in the case of each rite after the

rules of JK 4. I have filled the gaps in Candraśekhara's text with my reconstructions. Besides the *kalpa*, Candraśekhara defines also the *pratihāras* of the *sāmans* sung in the rite, leaving undefined only those *sāmans* the *pratihāra* of which has already been defined in previously handled rites. In all cases, Candraśekhara extensively cites his authorities for his reconstructions, including the Jaimini-Kalpa and the Jaimini-Paryadhyāya and their commentaries by Bhavatrāta or Jayanta. In the absence of other manuscripts of the JK and the JPA than the Tj, these massive quotations have provided a most welcome check on these texts.

In the Prākṛta-Kalpa it was necessary to refer to the Jaiminīya Uttara-Gāna to indicate the ordering of its *sāmans*. Here the Uttara-Gāna references are given in the *prayoga* sections, and the *sūtras* can have references to the Pūrva-Gāna, which alone is supposed to have existed when the Kalpa-Sūtra was composed (cf. Caland, *Der Ārṣeyakalpa des Sāmaveda*, 1908, p. x). This was indeed the case, if the author of the Kalpa was also the author of the Uttara-Gāna, as suggested above.

Helsinki, April 2023

Asko Parpola

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[not in JK 4: stomakalpasya caturthe 'dhyāye (JK 1,10-13) pradiṣṭāni dvādaśarātrādīni sahasrasaṃvatsarāntāni sattrāṇi; Bh 189,11-13 p. 314; Ca. p. 338] p. 314

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[Bh 171,1 - 173,7]

yasyārdham keśavallīm vahati śikhirucaṃ vāmam anyāñ jaṭālīn /
dhatte yatkarṇabhāgau maṇiruciramukhau kuṇḍalau raṅgarājau //
hastāgrālakṣyalīlākamalaparaśu tad rudrayoś śāntaraudram /
rūpam pīnonnataikastanam iha bhavataḥ pātu pañcārdhanetram //

om / daśabhir anwayair ṛksāmāni vikṛtiṣu prādur bhavanti navabhir viśiṣṭaviśayais sar-
vasādhāraṇena caikena / ke ta iti ced vadāmaḥ / (1) stomah (2) prṣṭham (3) samsthā (4)
samkhyāna (5) nāma (6) kāmo (7) guṇa (8) ṛṣir (9) devatety ete navānvayā viśiṣṭaviśayāḥ
(10) prakṛtyanvayo daśamas sādharmaḥ / sarveśāñ caisām udāharaṇāni rūpāvdhāraṇār-
tham pradarśyante /¹

(1) stomānvayena sāmāny āgacchanti yathā prtanājiti (JK 4,11) sauparnarohitakulīyājīkā-
bhīkagaunḡavāyāsyasomasāmadaḥṣoṇidhanakārtaveśāni satrājiti (JK 4,12) mahāvratān
maitrāvaruṇam ājyan dohādohīyādīni ca manustomāptoryāmāyor (JK 4,19-20) aṣṭama-
navamāyor aḥnos sāmāni rāśimarāyayoś (JK 4,37-38) ca /²

(2) prṣṭhānvayena yathāśvamedhe (cf. JK 4,95) santanirāyovājīyam iti /³

(3) samsthānvayena yathā catūrātrasya trītiye [']hani (JK 4,99e) nānadam /

anudāharaṇam etat samsthānvayasya prakṛtyanvayād etad āgataṃ jyotiṣtomasya ṣoḍaśi-
sambaddhasya nānadasya vidyamānatvād iti cen nātra nānadam prakṛtyanvayād āgacchati
/ na hi ṣoḍaśisamsthō jyotiṣtomo [']syāhmaḥ prakṛtir yataḥ prakṛtyanvayād idam āgacchet
/ samkhyānena tv asya dāśarātrikaṇ trītiyam ahaḥ prakṛtiḥ / vakṣyati *saptadaśasyāta*
ūrdhvan tantra (JK 4,99a) iti / tataḥ ṣoḍaśisamsthatvād evāsyāhmaḥ ṣoḍaśisambandhasya
nānadasyāgamo na ṣoḍaśisamsthajyotiṣtomavikāratvād yathā catuṣcatvāriṃśastomatvād
rāśer ekāhasya (JK 4,37) catuṣcatvāriṃśastomenāṣṭamenāhnādrṣtasambandhānām sūktā-
nām sāmānā cāsmīn āgamo bhavati nāṣṭamāharvikāratvāt / tadvad atrāpi draṣṭavyam
/ tata udāharaṇam evaitat samsthānvayasya bhavati /⁴

(4) samkhyānānvayena yathā saṃsadām ayanasyāniruktayor aḥnor madhyavartinaṃ ṣaṇ-
nām aḥnām samkhyākrameṇa pratyaham prṣṭhyasāmāni (JK 4,120-129) /

anudāharaṇam etat samkhyānānvayasya / prakṛtyanvayasyaitad udāharaṇam asya ṣaḍ-
ahasya prṣṭhyaprakṛtitvāt / evāñ ced idam aṣṭodāharaṇam / yathā jyotiṣy ekāhe (JK 4,39
and JK 2,9) pajraīlatvāṣṭrīsāmanī gavy (JK 4,39 and JK 2,10; 2,27) ūrdhvelakrauñcasomas-
āmanī āyuṣi (JK 4,39 and JK 2,11; 2,28) gautamapaurumadge ca /

nanu prṣṭhyaprakṛtir abhiplavaḥ / abhiplavotpattīny eva jyotirgavāyūṃṣi / tato 'bhipla-
vāvasthāyām evoktāni sāmāni prakṛtyanvayād eteṣv āgacchanti / atra brūmaḥ / nābhipla-
vaḥ prṣṭhyaprakṛtiḥ / nāpy abhiplavotpattīni jyotirgavāyūṃṣi / ekāhotpattīny eva jyotir-
gavāyūṃṣi jyotiṣtomaprakṛtīni sattram praviśyābhiplavatvam upagacchanti / vakṣyati hi
jyotiṣas tantram gos tantram āyuṣas tantram (JPA 1,5: 197,1-16) iti *ekāhatantra eva no*

¹ Bh 171,7-9 cf. Ca. p. 4-5 fol. 1a lines 28-29: stomaprṣṭhaguṇās samsthās samkhyānāmarśidevatāḥ /
kāma ity anwayais caisais (ms. caisā) sāmāni vikṛtir iyuḥ /

² Bh 171,10-12 cf. Ca. p. 5 fol. 1a line 30: prtanājiti (JK 4,11) sau[parṇa x x x x x x x x /

³ Bh 171,13 cf. Ca. p. 5 fol. 1a line 31: x x x x x x x x x x x x x x /

⁴ Bh 171,14-21 cf. Ca. p. 5 fol. 1b line 33: samsthatvayātricitātūrātre trītiye 'hani (JK 4,99e) nānadam
/

'bhiplava(s) syād na ṣaḍahatantra (JPA 31,9-10: 280,13-14) iti ca / tatas saṃkhyānānvayād evoktānām sāmnam ekāheṣv āgamaḥ / caturthādiṣu cāhassv abhiplave praveśyānām /

nanu prayogapaurvāparyāpekṣam idam saṃkhyānan nāma / tat sāmghātikānām evāhnām asti / idam prathamam idan dvitīyam iti naikāheṣv asya sambhavaḥ / atra brūmaḥ / yeṣv ekāheṣu prayogapaurvāparyam asti na teṣv asambhavo [']sti / yathā rājasūyakratuṣu / kim eteṣv apy asti / asti / uktaṃ hi tat *traikadrukas tryaha* (JK 1,3,19f: 128,25-29 and JK 4,39: 177,9-13) iti / atra sarveṣām eṣām anukrameṇa prayoga iti /⁵

(5) nāmānvayena yathā ṛṣabha ekāha (JK 4,7) ṛṣabhaḥ pāvamāna ṛṣabho vaidanvato valabhidi (JK 4,9) ca valabhid udbhidi (JK 4,10) codbhid gosava (JK 4,21) ṛṣabhaḥ pāvamāno goṣṭhaś ca vighane (JK 4,31) *tā huve yayor idam* ity ājyam (cf. JK 4,9) ṛtapeye (JK 4,35) sarvājyāni tṛtīyaś ca tṛco bahiṣpavamāne [madhyandine] bṛhatītrīṣṭubhāv ārbhave gāyatri uṣṇig ity abhijity (JK 4,47) ājyāni madhyandine ca gāyatrībṛhatyau /⁶

(6) kāmānvayena yathā punassome (JK 4,3) gāraṃ sandamśe (JK 4,41) saptahaṃ vājapeya (JK 4,50) ājyāny amaitrāvaruṇāni /⁷

(7) guṇānvayena yathāgnicity (JK 2,6) apy agner vratam agnicayanasya (cf. JŚS 4,5) tadguṇatvāc citistome (JK 4,36) ca manustomāptoryāmāyor (JK 4,19-20) agnervratāgnerarkau ca / kṣipra (JK 4,23) āśu bhārgavam āśusamāptes tadguṇatvāt / tīvrasome (JK 4,34) brahmaṇa ājyan tatsomānām aśṛtena payasā śṛtena ca dadhnā ca miśritānām tīvratvāt / bṛhaspatisava (JK 4,27) ābhīkam abhiṣekasya tadguṇatvāt / abhiṣecanīye ca nāmadheyagatenābhīśabdamātreṇābhīkam abhiṣekākhyam guṇam anvetun nālam iti cen na *athābhīkam abhiṣiktyai rūpam* (JB 2,194: 243:) iti ca vājapeye śravaṇāt / aśvamedha (JK 4,94) āśvam aśvasya tadguṇatvāt /⁸

(8) ṛṣyanvayena yathā manustome (JK 4,19f.k) mānavadvayasya (JŪha 3,3,16-18.19-21) gautamacatuṣṭome (JK 4,44) gautamabhadraśreyāṃṣy aṅgirodṛṣṭe nākasady (JK 4,59) ārūdhavad āṅgirasam āṅgirasvadyoni maruddṛṣṭe (JK 4,60) śyāvāśvam marutvadyoni marutām arko marutām saṃstobhaś ca /

devatānvayasyaitāny udāharaṇāni devatātvān marutān na ṛṣyanvayasyeti ced ṛṣyanvaya-syaivātraitāny udāharaṇāni marudbhīr asya krator dṛṣṭatvāt / na hy agniṣṭutāgnir iva maruto [']nena stūyante / etac ca mantrāṇām ṛṣilakṣaṇan devatālakṣaṇaṇ ca ya eṣaṇ draṣṭā sa ṛṣir ṛṣibhir ya abhiṣṭūyate sā devateti / ṛṣistomeṣu prathitāny asyānvayasyodāharaṇāni /⁹

(9) devatānvayena yathāgniṣṭuti (JK 4,29) prāg agniṣṭomasāmna[s] stotrāṇām ṛca indrastomavaiśvadevayoś (JK 4,30; 4,32) ca taddevatyās tallīngās ca sarvastotreṣu vaiśvadeve (JK 4,32) vaiśvadevam sāma ca /¹⁰

(10) prakṛtyanvayodāharaṇānām pratitānām kim pradarśanena /

⁵ Bh 171,22 - 172,8 cf. Ca. p. 5 fol. 1b line 34: [x x x x x x x] sāmghātikādiṣu saṃkhyayā /

⁶ Bh 172,9-12 cf. Ca. p. 5 fol. 1b line 35: ṛṣabhaḥ pavamāna(s) syād ṛṣabho nāmabaddhataḥ (JK 4,7) /

⁷ Bh 172,13 cf. Ca. p. 5 fol. 1b line 38: kāmēna vājapeyasya (JK 4,50) trīṇy ājyāni syuḥ [x x x] /

⁸ Bh 172,14-18 cf. Ca. p. 5 fol. 1b line 32: āśu bhārgavam āyātam kṣipre (JK 4,23) guṇasamanvayāt /

⁹ Bh 172,19-24 cf. Ca. p. 5 fol. 1b line 36: ṛṣyanvayān manustome (JK 4,19f.k) mānavadvayam āgatam /

¹⁰ Bh 172,25-26 cf. Ca. p. 5 fol. 1b line 37: agniṣṭuty (JK 4,29) agnidaivatyā ṛco deva[tā]yogataḥ /

evam ete daśānvayāḥ / yāni punar ṛksāmāni daśānām eṣām anvayānām anyatamenāgantum aśaktāny āgatāni dṛśyante yathopaśade (JK 4,1) satrāsāhīyam audalañ ca śada (JK 4,2) ṛṣabhaḥ pāvamānaḥ kaulmalabarhiṣaḥ śrudhīyaḥ vānnidhanam iti ca valabhidi (JK 4,9) bahiṣpavamānasya pratipat kṣipre (JK 4,23) brahmasāmna ṛca indrastome (JK 4,30) mādhyandinabr̥hatīti ca teṣāṃ vidhānaṃ kva cid asti / tad anumātavyam /

nāmakāmagaṇanāguṇasaṃsthāstomapr̥ṣṭham ṛsidaivatam / ete [']nvayā nava makhādhvani baddhāḥ / vaikṛte prakṛtināmabhṛd anyāḥ / vacanā jyotiṣtome vacanāc ca tataś ca vit-tadaśarātre / ṛksāmāgamam anyeṣv anvayadaśakād itaś ca vacanāc ca / atyantasaṃvṛtār-tho 'pi vikṛtikalpaḥ tadaṅgabhūtam adhyāyaśatkaṃ vyākhyānasāpekṣā evāvasthitā iti ta eva vyākhyāyante / sarvo [']nyaḥ kalpādhvanādīyate / pradīpo [']pi hi naktam arthavān na divā //¹¹

// iti vikṛtikalpodghātaḥ //

JK 4,1-86. (*ekāhāḥ*); JK 1,2-5; JB 2,81-234

JK 4,1. (*upaśadaḥ*); JK 1,2,1; JB 2,81-82

Note: JK 4,1 quoted (with 4,1d-e broken off from *audalam* to *yathā*) in Ca. p. 14 fol. 3a-b: *upaśadasya ... bṛhatpradhānasya*- iti kalpapāṭhaḥ. - In addition, JK 4,1a-b quoted in Ca. p. 666 fol. 133a: [...]ityādīnām ṛcām kalpanam pratyetyavyam yathā- *upaśadasya satrāsāhīyavān sāmātr̥ca* ity ukte 'gniṣṭomagatānām gāyatrāmahīyavādiviṣayānām *uccā ta* (JS 3,3,1-3) ityādīkānām ṛcām kalpanam bhavati; JK 4,1b-c quoted in Ca. p. 9 fol. 2b: [*satrāsāhīyavān sāmātr̥co janitra*]vanti- iti vacanāt; JK 4,1d and e quoted in Ca. p. 12 fol. 3a: *śyāvāśvāndhīgave ... sāmātr̥ca* iti vacananāt *kl̥ptam ... bṛhatpradhānasya*- iti vacanāc ca; and JK 4,1e quoted in Ca. p. 7 fol. 2a *kl̥ptam itarad* [...] *pradhānamasya* (sic).

JK 4,1a.

upaśadasya

[Bh 173,9] upa===dasya // kl̥ptiḥ kariṣyata iti śeṣaḥ //

JK 4,1b.

satrāsāhīyavān sāmātr̥caḥ (JK 3,5,5)

[Bh 173,9-10] satrā===tr̥caḥ // ayam ihānuktasthāno [']pi sāmātr̥co (JK 3,5,5) [']mutra kṛtayā paribhāṣayā (JK 3,5,7) madhyandine gāyatrīyām bhavati //

JK 4,1c.

janitravanti (JK 3,5,8-9)

[Bh 173,10] jani===vanti // etāni (JK 3,5,8-9) br̥hatyām (JK 3,5,19) //

¹¹ Bh 172,26 - 173,6 cf. Ca. p. 5 fol. 1b line 39: iti sāmṇām vikāreṣu proktā vṛttau navānvayāḥ /

JK 4,1d.

śyāvāśva- (JGG 6,8,5) āndhīgave (JGG 6,8,6) antareṇa janitram (JGG 3,1,30) yadvāhiṣṭhīyam (JGG 1,9,8) audalam (JGG 2,5,18) iti sāmā-
trcaḥ

[Bh 173,10-13] śyāvā===trcaḥ // śyāvāśvāndhīgavayor madhyato [']yam bhavati tayoś ca
siddham uttaravākyān niyatāyāḥ prakṛter āgamanam /

yady evaṃ śyāvāśvād uttara iti vaktavyam / naivam iṣṭam sidhyati / āndhīgavasya sthāne
vihito [']yam evaṃsambhavas tadapavādaḥ prasajet / tasmād uktavad eva sādhu //

JK 4,1e.

klptam itarad yathā br̥hatpradhānasya (JK 2,4)

[Bh 173,13-23] klpta===nasya // itarad iha vihitād anyad yathā br̥hatpradhānasya jyoti-
ṣṭomasya tathā klptam bhavet /

kim ekāhavidhākhyātajyotiṣṭomabhedānān caturthasyāyan nirdeśaḥ / naivam / yadi hy
ayam ekāhavidhānirdeśa(s) syāt sarva ime nirdeśā rathantarasāmna itarad (JK 4,5 etc.)
br̥hatsāmna itarad (JK 4,3 etc.) ityādayo 'py ekāhavidhānirdeśa(s) syuḥ / tathā ca satī
punassoma ūrdhvelavanti- (JK 4,3) iti punarvidhiḥ kṛta(s) syāt svarāji (JK 4,6) ca / tathā
caturthe nākasadi samantavanti- (JK 4,59) iti / tathā gāyatre śyaitavanti- (JK 4,43) iti /
tato 'yam ekāhavidhābhyo 'nyeṣān jyotiṣṭomaviśeṣānān nirdeśa ity avadhāryam /

nanu teṣāṃ klptiḥ kṛtā na dr̥śyate / satyam etat / kāryā klptiḥ kṛtavad eṣān nirdiśyate
/ evaṃ yojanā / yathā br̥hatpradhānasya jyotiṣṭomasya sāmabhiḥ kalpyan tathā klptam
bhaved iti /

bahiṣpavamānasya tāvad prathamasya tadvidhāv eva prakṛtāv api gamanan trivṛdgrahaṇa-
sāmarthyād pratipāditam /

tata eva vyatiṣaktāny ājyāni siddhāni /

pr̥sthānām ācāryavacanāt siddhiḥ bārhatāni pr̥sthāni br̥hatpradhānasya- (JK 3,4,23: 158,22)
iti /

antyasāmnor gāyatrasmhitayos sabhapauṣkalayor agniṣṭomasāmnaś ca brāhmaṇāmnāyā-
bhyām eva sarvasmin prakṛtivartmany etadrūpyeṇaivāvasthāpanam kṛtam /

tat sarvam anapavādam / tadvad atra kalpyam / evam uttare [']pi kalpā gamayitavyāḥ //

(upaśadasya prayogaḥ)

(Ca. p. 7-13 fol. 2a-3a: JK 4,1e; 1,2,1a; 3,4,1-4; 3,1,9; – 1,2,1b; 3,4,16-17; 3,3,11-12; 3,2,10-11; – 4,1b-c;
3,5,5; 3,5,7-9; 3,5,19; 3,6,16; – 3,4,25; 3,3,13-15; 3,2,12; – 1,2,1d; 4,1d-e; 3,6,31; – 1,2,1d)

1-3 pavasva vāco agriya (JS 3,13,1-3)

4-6 upāsmāi gāyatā nara (JS 3,1,3-5) iti dvau tr̥cau

7-9 pavamānasya te kava (JS 3,1,9-11) iti paryāsa (JK 3,1,9)

iti trivṛd bahiṣpavamānam

1-10 agniḥ dūtām vṛṇīmaha (JS 3,14,1-3)

1-11 ā no mītrāvaruṇā- (JS 3,2,4-6)

1-12 indram id gāthino br̥had (JS 3,14,7-9)

1-13 indrāgnī āgataṃ sutam (JS 3,2,10-12)

[ity ājyāni tā]ni sadaśam ekādaśam dvādaśam trayodaśam ca bhavanti

uccā te- ((jātam andhasā-)) (JS 3,3,1-3) iti

1 gāyatram (*JŪhya 1,1,4*) ekasyām

2 āmahīyavam (*JŪha 1,1,2*) ekasyām

3 satrāsāhiyam (**JŪha 3,1,3**) ekasyām¹²

punānas soma- ((dhārayā-)) (JS 3,3,4-5) iti

4 rauravam ekasyām (*JŪha 1,1,4*)

punānas soma- (JS 3,3,4-5) ity eva

5-7 tṛce rathantaram (*JŪhya 1,1,14-16*)

punāna (JK 3,3,4-5) ity eva

8 dairghaśravasam (*JŪha 2,1,10*) ekasyām

punāna (JK 3,3,4-5) ity eva

9 yathāmnāyam¹³ [pūrvam janitra]m (**JŪha 3,1,4**) ekasyām

10 samantam (*JŪha 2,1,17*) ekasyām

11 yaudhājayam (*JŪha 1,1,9*) ekasyāñ ca-

ity evam ekarcatṛcarūpais sāmabhir ekādaśa stomā bhavanti¹⁴

12-14 prākṛtād bṛhatpradhānād (JK 2,4c) āgatam auśanam (*JŪha 1,1,10-12*) antyam

evam ekottaryaviṣayād eva stomavidheś (JK 1,2,1b) caturdaśastomako 'yam pavamāno bhavati

tvām id dhi havāmahe (JS 3,15,7-8)

kayā naś citra ā bhuvad (JS 3,4,3-5)

abhi pra vas surādhasan (JS 3,15,9-10)

tarobhir vo vidadvasum (JS 3,4,8-9) iti

1-15 bṛhac (*JŪhya 1,1,8-10*) ca

1-16 vāmadevyam (*JŪha 1,1,13-15*) ca

1-17 śyaitam (*JŪha 1,4,16-18*) ca

1-18 kāleyam (*JŪha 1,1,19-21*) ca-

iti bārhatāni catvāraḥ pṛsthāni

pañcadaśam ṣoḍaśam saptadaśam aṣṭadaśam ca bhavanti

svādiṣṭhayā- (JS 3,5,1-3) iti

1-3 gāyatram (*JŪhya 1,1,4*)

4-6 samhite (*JŪha 1,1,22-24*) tṛcayor

ayā pavasva devayuh (JS 3,5,4)

pavate haryato harir (JS 3,5,5) iti

7 sabha- (*JŪha 1,1,25*)

8 pauṣkale (*JŪha 1,1,26*) ekarcayoh

purojiti vo andhasa (JS 3,5,6-8) iti

9-11 śyāvāśvam (*JŪha 1,1,27-29*) tisṛṣu

purojiti- (JS 3,5,6-8) ity eva

12 yathāmnāyam uttarām janitram (**JŪha 3,1,5**)

13 ((yathāmnāyam eva)) yadvāhiṣṭhiyam (**JŪha 3,1,7**)

¹² See Ca. quoted at the end of the next footnote.

¹³ Ca. p. 16-17 fol. 3b-4a: nanv atra *yathāmnāyam* iti vādo na janitrādisāmaviśeṣagocarō bhavitum arhati sarvasāmasādhāra[ṇatv]ād yathāmnāyagānasya / satyam āmnātam sāmāsarvam āmnāyātikramenaiva geyam ity utsargaḥ / udgīthopadravayoh samprayogaveḷāyām *kṣipram gāye*[d (JB 1,330: 137,32) iti] *kṣipradīrghayoh kṣipram eva-* (JPA 8,8) iti śrutismṛtyor anusāreṇa mātrāṇām āmnātānām nyūnabhāva udgīthasya prastāvāntasamdhānaviśaya (JPA 4,21) āmnāyātikramas ca siddhaḥ / sa cottaratra vistareṇa pradārśa[yiśya]te / asyām tu prayogavṛttau *yathāmnāyam* iti vādaḥ sarvatrai-kāhādipāṭheṣu s((am))āmnāyakramasūcanārtha iti boddhavyam / evam vakṣyamāṇam viniyoge 'py anusamdhātavyam / kva cit satrāsāhiyādiṣv [āmnāta]tṛce [dvayo(s)] stotriyayor uttaratra viniyokṣyamāṇayor apy (ms. epy) ekasyā(s) stotriyāyās tāvad aikāntika āmnāyakramānusārī viniyogaḥ /

¹⁴ Ca. p. 658 fol. 130a on JK 3,6,16: upāśade *punānas soma-* iti tṛce dairghaśravasam pūrvam janitram samantam yaudhājayam iti caturṣv ekarceṣu klpteṣu prathamāyām ṛci dairghaśravasam yathāpāṭhakramam pūrvam janitram iti dvāv ekarcāu gāyet samantam yaudhājayam iti dvāv ekarcāv uttarayor ṛcayor yathākramam gāyet /

14 audalam (JŪha 2,1,2) iti sāmātṛcaḥ
purojiti- (JS 3,5,6-8) ity eva-
 15-17 āndhīgavan (JŪha 1,1,30-32) tiṣṣv
abhi priyāṇi- ((*pavata*)) (JS 3,5,9-11) iti
 18-20 kāvam (JŪha 1,1,33-35) antyam
 iti savimśa ārbhavaḥ

yajñā yajñā vo agnaya (JS 3,5,12-13) iti
 1-21 yajñāyajñīyam (JŪha 1,1,36-38) agniṣṭomasāma
 stomata ekavimśam bhavati //

atra- upaśadaviṣayāṇām sāmnam pratihārāḥ pradarśyante

(Ca. p. 48-59 fol. 10b-13a: Bh 145,28-146,3; JSS 11,11-12; Bh 297,26; 42,11; JPA 11,2-5; 11,42-46; 11,2-3; 16,1; 16,6; 15,9; 11,56-57; 11,2; 11,6-9; 17,47; 15,9; 11,6; 11,47-50; 17,46; 15,9; Bh 246,14; JB 1,133; JPA 13,14; 15,4; 15,2; 17,32; 17,35-37; 15,7; 15,9; 17,32-33; 14,2; 14,5; 11,6-9; 11,42-43; 15,2; 16,6; 17,47-48; 15,7; 11,18-21; 17,18-21; 17,13-14; 17,1-2; 17,19-22; 17,47; 11,43-45; 17,20; 14,5; 11,2; 11,6; 12,25; 17,34; 17,19-21)

tatra sarvatra bahiṣpavamānānām [m ā]jyānām ca gāyatrāsāmatvaṃ / stotragatānām gāyatrāṇām āmnāyā-
 bhāvād aupaniṣadasyā[śa]rīrasya (JĀrG 25,19) grāhyatvaṃ ca / vṛttikārair (Bh 145,28-29) *gāyatrenaiva*
 ((*prātassavanam*)) *prāyacchad* (JB 1,321: 134,24) ityādibhir brāhmaṇavākyaair *ahimṣkṛtā retasyā-* (JSS
 11,11) ityādikāt sūtrakāravacanāc ca tāvaj¹⁵ jñātam ity uktam / tatra gāyatrasya pratihāro vṛttikārair
 darśitaḥ *prastūyamāne gāyatre manasā himṣkṛtyāpānya vāg iti brūyāt* (cf. JB 1,115: 49,28-29)¹⁶ / *eṣa*
gāyatrasya pratihāra(ś) śrutivihita (Bh 42,11 on JSS 11,12) iti //

āmahīyavasya (JGG 6,1,13; JŪha 1,1,1-3) gāyatrīcchandasaḥ¹⁷ traipadasyottame pade pratihārāḥ siddhaḥ
 (JPA 11,2-5) / *athāto bahirnidhanānām api caturakṣaraiḥ pratiharati ... yathāmahīyavasya-* (JPA 11,42-46)
 iti viśeṣavacanād *ugram śarma-* (JS 3,3,1) iti catvāry akṣarāṇi pratihārāḥ //

satrāsāhīyasya- (JGG 2,6,18; JŪha 3,1,1-3) api gāyatrīcchandaskatvāt traipadatvāc ca- *uttamaṃ padam*
pratihāra āsevate / teṣāṃ yāni traipadāni- (JPA 11,2-3) ityādibhir vacanair uttame pade pratihāras siddhaḥ
 / *atha gāyatrāṇām* (JPA 16,1) ity adhikṛtya- *auśanasākamaśvanidhanakāmānā. vāmadevyaśatrāsāhīyayor*
 ... *iti pañcamaṣaṣṭhe* (JPA 16,6) iti viśeṣavacanāt *stobham uttaram pratihartaiḥ cchannād* (JPA 15,9)
 iti vacanāc ca *vanā-* (JS 3,3,3) iti dve akṣare sastobhe pratihārāḥ / ((*pūrvair eva*)) *caturbhir akṣarair*
dhānamjayyaḥ pratihārayāṃ cakāra / pañcamaṣaṣṭhābhyāṃ sastobhābhyāṃ ksairakalamḥbhir (JPA 11,56-57)
 ity atrāpy anayoḥ pakṣayor abhiśreṇyenāpy uktatvād uttarasya pakṣasya (JPA 17,22) heyaḥ pūrvapakṣa
 iti vṛttikārair apy uktam (Bh 232,8-9) //

rauravasya (JGG 6,5,14; JŪha 1,1,4-6) bārhatasya cātuṣpadasya *ṣaṇṇām chandasām uttamaṃ padam*
pratihāra āsevata (JPA 11,2) iti vacanād *atha yāni cātuṣpadāni padena prastauti dvābhyāṃ padābhyāṃ*
udgāyaty aha tamanavelāyāṃ tānta udgātari pratihārasya kālā (JPA 11,6-9) iti vacanāc ca caturthe pade
 pratihāras siddhaḥ / *uttaram janitra. vairyasvaraurave ... iti teṣāṃ ṣaḍ* (JPA 17,47) iti vacanād *ut so devo*
hira- (JS 3,3,4) iti ṣaḍ akṣarāṇi sastobhāni pratihārāḥ / *stobham uttaram* (JPA 15,9) ityādy evamādu
 sarvatra draṣṭavyam //

rathantarasya (JĀrG 16,9; JŪha 1,1,14-16) tu bārhatasya cātuṣpadasya- *uttamaṃ padam pratihāra āsevate*
 (JPA 11,2) *atha yāni cātuṣpadāni-* (JPA 11,6) ityādinā caturthe pade pratihāras siddhaḥ / *athāpi pañcabhir*
akṣaraiḥ pratiharati tribhir upadravati bahirnidhanam yathā rathantarasya- (JPA 11,47-50) iti viśeṣavacanāt
pañca rathantarasya- (JPA 17,46) ity abhiśreṇyavacanāc ca- *ut so devo hi-* (JS 3,3,4) iti pañcākṣarāṇi
 pratihārāḥ / *ilāsabdas tu pratihartuḥ stobham uttaram pratihartā-* (JPA 15,9) iti nyāyāt prāptaḥ / *tathāpi*
yatropadravādau channam dṛśyate tatraivottaram stobham pratihartā brūyān nānyatra- (Bh 246,14) iti
 vṛttikāravacanād udgātur eva bhavati / brāhmaṇam ca paṭhanti *udgātā- ilā- iti brūyād* (JB 1,133: 56,31)
 iti //

dairghaśravasasya- (JGG 1,4,21; JŪha 2,1,10-12) *atha yatra dadṛṣe gīte bhavatas sadṛṣau pratihārau tāni*
dvipratihārāni bhavanti yathā ... dairghaśravasam ... (JPA 13,14) iti dvipratihāratvavacanād *dvipratihārā-*
ṇām uttamayoḥ padayor (JPA 15,4) ity uktam / padadvayoḥ pratihārasyāpavādavacanāt *pratihārasthānam*

¹⁵ *cātava* ms.

¹⁶ JB 1,115: 49,28-29 *prastūyamānam manasā pratihimṣkuryāt / apānya vāg iti brūyāt* / An exact quotation of this JB passage in Bh 297,26 on JPA 44,17.

¹⁷ *-cchandasya* ms.

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.

