

STUDIES IN THE GRHYA PRAYOGAS OF THE JAIMINĪYA SĀMAVEDA: 3. PRELIMINARY CHAPTERS OF THE JAIMUNISĀMAPRAYOGA

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In 1983, Asko Parpola gave me the copies of a palm leaf manuscript photographed by him in the village of Tiṭṭakkuṭi (Vasiṣṭhakkuṭi) in the South Arcot district of Tamil Nadu. Of the text contained in it, the Jaimunisāmaprayoga (JSP), I prepared a critical edition and a Finnish translation with commentary, which were presented as an unpublished dissertation (Karttunen 1985). In the winter of 1985 I had also occasion to accompany Professor Parpola to a few existing Jaiminīya villages in Tamil Nadu and Kerala and thus to collect some field notes about the actual rituals. Later I prepared a few parallel texts from manuscripts likewise found and photographed by Professor Parpola, but the work remained unpublished. In two articles (Karttunen 1990 and 2001) I have described all this in more detail and can thus be brief here.

The three chapters of the JSP at present edited consist of the preliminary laukika rites, the Vedic part begins in chapter 4 (Karttunen 2001). The first chapter briefly explains the way of putting on the sacred thread (*yajñopavīta*). The second chapter, Viṣvaksenārādhana, is the preliminary rite to every ritual and shows the author to be a Śrīvaiṣṇava, which is also confirmed in several later passages of the JSP, with phrases such as *sarvebhyaḥ śrīvaiṣṇavebhyo namaḥ*. In a technical text without many chronological clues this at least gives us a terminus post quem, i.e. after Rāmānuja. Instead of Viṣvaksena, the Śrīvaiṣṇava counterpart of Gaṇapati (see Gupta 1976), other Jaiminīyas perform the usual Gaṇapatipūjā.

The three preliminary chapters published here are a speciality of the JSP, without any counterparts in earlier prayoga works of the Jaiminīya school (such as the Anukramaṇikā and the Gṛhyakarmakriyākrama). The location of the text in Tamil Nadu, already indicated by the Śrīvaiṣṇava connection, is confirmed further on in the text: There are many references to Śrīraṅgam, some Tamil glosses and some Tamil influence in orthography. It is my intention to discuss this Tamil influence and the problems met in editing Grantha manuscripts in a future part of these studies.

JAIMUNISĀMAPRAYOGAPUSTAKA¹

Hariḥ om

1. Yajñopavīthāraṇam

ācamya² | śrībhagavadājñākaiṃkaryaṃ śrautas-mārtakriyā-phalanityakarmānu-
ṣṭhāna ācārayogyatāsiddhyarthaṃ yajñopavīthāraṇam kariṣye | yajñopavīta-
mantrasya brahmā ṛṣiḥ anuṣṭup chandaḥ³ paramātmā devatā | śrautas-mārtakriyā-
phalanityakarmānuṣṭhāna ācārayogyatāsiddhyarthe yajñopavīthāraṇe viniyogaḥ |
hariḥ om |

yajñopavītaṃ paramaṃ pavitraṃ
prajāpateḥ yat sahaḥ purastāt |
āyuṣyam agrya<ṃ> pratimuñca⁴ śubhram
yajñopavītaṃ balam astu⁵ tejaḥ ||

om bhūr bhuvahḥ suvahḥ | dvidarbhapavitraḥ |

2. Viṣvaksenārādhanam

om kariṣyamāṇasya karmaṇaḥ avighnena parisamāptyartham ādau viṣvaksenā-
rādhanam kariṣye⁶ |

cāruvaktracaturbāhu<ḥ> śāṅkhacakrasamanvitaḥ |
pītāmbaradhara<ḥ> saumyo vighnaghno 'pi vimatsaraḥ ||⁷
senādhipo gaṇādhyakṣo nityo 'mogha<ḥ> parākramaḥ |
viṣvakseno viṣṇubhāgo viṣṇugotrivibhuḥ prabhuhḥ ||
nāmāni ṣośaśītāni yat paṭhanti dvijātayaḥ |
vidyārambhe vivāhe ca⁸ praveśe nirgame tathā |
saṃgrāme sarvakāryeṣu vighnas teṣāṃ na⁹ jāyate ||

1 GT ungrammatically -prayogaḥ pustakam.

2 GT ācamyā.

3 GT anuṣṭupuśchandaḥ.

4 GT agryapratimaṃcā.

5 GT balaṃ hastu.

6 GT kariṣyo.

7 The first four lines actually form the end of the first chapter in the GT and the title of chapter 2 is given in the margin of the new page starting with our line 5, but the correct division is easy to restore.

8 GT cā.

9 JŚP tasya na.

JAIMINISĀMAPRAYOGA

1. Putting on the sacred thread¹

Sipping water. "I shall perform the service ordered by Śrībhagavat, the putting on of the sacred thread, for the sake of attaining the ritualistic competence in the performance of the occasional and ordinary ceremonies exposed in the Śruti and the Smṛti." The sage of the Mantra of the sacred thread is Brahmā, the metre anuṣṭubh, the deity Paramātmā. (Now) the application of the putting on of the sacred thread, which is performed for the sake of attaining the ritualistic competence in the performance of the occasional and ordinary ceremonies exposed in the Śruti and the Smṛti: "Hari! Om!

The sacred thread (is) the highest purifier
that in the beginning was born with Prajāpati,
the long life, the foremost, put on that shining
sacred thread, let it be power, lustre.

Om! Bhūr, bhuvah, svah!" The purifier (is made of) two darbhas.

2. The Worship of Viṣvaksena²

"Om! For the sake of completing the ritual (which is) to be performed without obstacles I shall in the beginning perform the worship of Viṣvaksena.³

1. He who has lovely face and four arms,
equipped with the coach and the wheel,
dressed in a yellow garment, gentle,
the destroyer of obstacles, (who is) without envy.
2. The commander-in-chief, the head of the gaṇas,
the eternal, the faultless, Parākrama,
Viṣvaksena, a part of Viṣṇu,
the steward of Viṣṇu's family, the lord.
3. When the twice-born recite
the sixteen names (of Him)
at the beginning of teaching and in the wedding,
in arriving and also in departing,
in a battle, in all ceremonies –
no obstacle is occurring for them.⁴

¹ Cf. JPV p. 14–16 (and in a condensed form p. 41); JSSP pp. 26f. (Devanāgarī) and 28f. (Tamil); and JŚP pp. 16f.

² Cf. JPV pp. 28f.

³ The same is also found in the JPV p. 28, where the smārta alternative *vighneśvarapūjāṃ kariṣye* is also given.

⁴ Also in JŚP p. 2.

ramāpatipadāmbhojaparisp<h>uritamānasam |
senāpatim aham vande viṣvaksenam nirantaram ||
śuklāambaradharam viṣṇum śaśivarnam caturbhujam |
prasannavadanam dhyāyet sarvaviḥnopaśāntaye ||
abhiṣṭutārthasiddhyārtham pūjito ya<ḥ> surair api |
sarvaviḥnacchide tasmai senādhipataye namaḥ ||
bhavaśāncitapāpaghnam vidhvaṃsanavicakṣaṇam |
viḥnāntakārabhāsvantaṃ viṣvaksenam aham¹⁰ bhaje ||
yasya dviradavaktrādyāḥ pārīṣadyāḥ paraḥ śataṃ |
viḥnam viḥnanti¹¹ satataṃ viṣvaksenam tam āśraye¹² ||
asmin kūrce sūtravati sahitaṃ viṣvaksenam dhyāyāmi | āvāhayāmi | viṣvaksenasya
idaṃ āśanam viṣvaksenāya namaḥ <|> arghyam samarpayāmi | pādyaṃ samarpa-
yāmi | ācamanīyam samarpayāmi |
āpo hi śtā mayobhavaḥ sthāna ūrje dathātana |
mahe raṇāya cakṣase
yo vaḥ śi<va>tamo rasaḥ | tasya bhājayate ha naḥ
uśatīr iva mātaraḥ |
tasmād aram gamāma vo yasya kṣayāya janmathā |
āpo janayathā ca naḥ ||

10 GT viṣvaksenam maham, but this kind of double nasal is rather common in the GT. A related verse in the Śeṣasaṃhitā confirms the reading (28.14 *sarvābharaṇasamyuktaṃ viṣvaksenam aham bhaje*, quoted by Smith 1969: 219).

11 GT & JATV viḥnanti, JPV nighnanti, JSSP & VSN nikhnanti (in Tamil letters).

12 Thus GT and JPV, in Tamil letters also JSSP and VSN; JATV samāśraye.

4. Him whose mind is trembled
by the lotus feet of Lakṣmī's husband,
Him, the great general, Viṣvaksena,
I am constantly praising.
5. Him who wears the white garment, Viṣṇu,
the moon-coloured one, with four arms,
Him with friendly face one should think,
for the pacification of all obstacles.⁵
6. Him who is worshipped even by the gods
for the sake of attaining the praiseworthy wealth,
to Him, the slayer of all obstacles,
the commander-in-chief, hail to Him.
7. I am resorting to Him who destroys
the all-filling sin, who understands the destruction,
who shines as the maker of the end of obstacles,
to Him, the great Viṣvaksena.
8. Whose elephant-face and other,
more than one hundred (attributes)
always slay the obstacles –
to Him, Viṣvaksena, I am resorting.⁶

Accompanied with this bundle of kuśa grass with a string I am thinking of Viṣvaksena – invoking Him. This seat belongs to Viṣvaksena, hail to Viṣvaksena. I present the arghya water (to Viṣvaksena). I present water for washing the feet. I present water for sipping.

1. Since ye are kindly waters,
do you set us unto refreshment,
unto sight of great joy.
2. What is your most propitious savor,
of that make us share here,
like zealous mothers.
3. We would satisfy you in order to that
to the possession of which ye quicken,
O waters, and generate us.⁷

⁵ JPV pp. 7 & 14, JATV p. 2, JTS p. 1, JŚP p. 2; JSSP p. 18. This is a common mantra of South India Vaiṣṇavas, found in many texts, such as at the beginning of the VSN (Southern recension).

⁶ JPV p. 7 and often, JATV p. 2, JSSP p. 18. This is the second stanza (1.2) of the Southern VSN and found in many other Vaiṣṇava texts.

⁷ The well known hymn AV 1.5.1–3 = RV 10.9.1–3, Whitney's translation quoted. The printed Prayogas have it in connection with the Sandhyāvandana, thus JPV pp. 3f. (and pratīkena p. 29 Viṣvaksenārādhana), JTS p. 2, and JSSP pp. 2 & 14. Usually they give the Ṛgvedic readings, but I have kept the peculiarities of the manuscript in the text, although ignored them in the translation.

snapayāmi | snānāṅgaṃ ācamanīyaṃ samarpayāmi | vastrārtham akṣatān sam-
arpayāmi | upavītārtham akṣatān samarpayāmi | gandhān samarpayāmi | puṣpāni
samarpayāmi | ete gandhākṣatapuṣpadhūpadhīpa upavītottarīyābharaṇālamkā-
rārthe ime akṣatāḥ | om bhūr bhuvah suvah | satyaṃ tva rtena pariśiñcāmi¹³ |
amṛtopastaraṇam¹⁴ asi | prāṇāya svā<hā> apānāya svā<hā> vyānāya svā<hā>
udānāya svā<hā> samānāya svā<hā> | viṣvakṣenāya nmaḥ | guḷopahāraṃ sam-
arpayāmi | kadaḷīphalaṃ samarpayāmi | ācamanīyaṃ samarpayāmi |
pūgīphalasaṃyuktaṃ nāgavallidaḷair¹⁵ yutaṃ |
kalpūrācūrṇasaṃyuktaṃ tāmbūlaṃ pratigrhyatām ||
viṣvakṣenāya nmaḥ | tāmbūlaṃ samarpayāmi | ācamanīyaṃ samarpayāmi |
amṛtāpidhānam asi | svarṇapuṣpaṃ samarpayāmi | mantrapuṣpaṃ samarpa-
yāmi¹⁶ | sarvopacārān samarpayāmi | om bhūḥ |
prāṇāyāmaṃ kṛtvā |

3. Puṇyāhavācanam

svaśeṣabhūtena mayā svayīdharmaparicchadaiḥ |
vidhātum priyam ātmānaṃ deva prakṛṇvate svayaṃ¹⁷ ||
apavitra<ḥ> pavitro vā sarvāvasthāṃ gato 'pi vā |
ya<ḥ> smaret¹⁸ puṇṣarīkākṣaṃ sa bāhyābhyantara<ḥ> śuciḥ ||
śuklāmbaradharaṃ ... ||
yasya dviradavaktrādyā<ḥ> ... ||
śrīgovinda govindā | asyaṃ śubhatithau ... śrībhagavadājñākaiṃkaryaṃ grha-
śuddhyarthaṃ sthalaśuddhyarthaṃ sarvopakaraṇaśuddhyarthaṃ bhavadbhir
anujñātaḥ puṇyāhavācanam kariṣye | iti saṃkalpya |

13 GT pariśiñcāmi.

14 GT amṛtopastṛṇam.

15 GT nāgavallidaḷair or nāgavallir daḷair, JPV p. 29 nāgavallidaḷaiyutam.

16 This is missing in the JPV version, but found in the JTS p. 22 (in connection with the Ādikeśavamūrti litany).

17 The verb is curious and one is inclined to make some correction (e.g. prakṛṇute suggested by A. Parpola), but the ms. form was confirmed by two Tamil Jaiminiyas. The last word is corrected from GT hvayaṃ.

18 GT ya<ḥ> smaraiḥ, but all printed versions agree with yaḥ smaret.

I make Him to bathe. That ritual limb of bathing I present for sipping.⁸ For the sake of a garment I present unhusked grains. For the sake of sacred thread I present unhusked grains. I present the perfumes. I present the flowers. For the sake of these perfumes, unhusked grains, flowers, incense, lamp, sacred thread, upper raiment, ornaments, and decoration, these unhusked grains (are presented). Om! Bhūr, bhuvah, svah! The truth I fasten to thee with righteousness.⁹ Thou art the first layer of ambrosia.¹⁰ To Prāṇa svāhā; to Apāna svāhā; to Vyāna svāhā; to Udāna svāhā; to Samāna svāhā! Hail to Viṣvaksena! I present the oblation of molasses. I present the plantain fruit. I present the water for sipping.

The tāmbūla, consisting of areca nut
together with betel leaf
and provided with camphor powder,
is to be accepted.

Hail to Viṣvaksena! I present the tāmbūla. I present water for sipping. Thou art the covering of ambrosia.¹¹ I present a campaka flower. I present a mantra flower. I present all (ritual) implements. Om! Bhūh!” Having done a prāṇāyama.

3. The Announcing of the auspicious day¹²

1. “With me, the residue of himself,
with his own dharma and attributes,
the God himself has started
to make himself delighted.
2. Clean or unclean,
or also gone to all states,
who may remember the lotus-eyed one,
he (shall be) externally and internally clean.¹³
3. Him who wears the white garment ...
4. Whose elephant-face and other ...¹⁴

Śrī Govinda Govinda! In this auspicious tithi (I shall perform) the service ordered by Śrībhagavat, for the sake of the purity of the house, for the sake of the purity of the place, for the sake of the purity of all (ritual) implements, with your approval I shall perform the Announcing of the auspicious day”, having thus declared his intention.

⁸ The water first used for bathing a god is then considered holy water suitable to be used for sipping.

⁹ A common mantra, see Bloomfield’s *Concordance*, also in JPV p. 29.

¹⁰ Another common formula, see again Bloomfield’s *Concordance*, also in JPV p. 29.

¹¹ Another common formula, see again Bloomfield’s *Concordance*.

¹² Cf. JPV pp. 30–32. The ritual in general is discussed by Diehl 1957.

¹³ A common mantra used on many occasions. In Jaiminīya texts see JPV p. 1 and often, JATV p. 2, JŚP p. 2, JSSP pp. 1 & 26, JTS p. 1.

¹⁴ Stanzas 3 and 4, here only given pratīkena, are found in chapter 2 as stanzas 5 and 8.

yasya dviradavaktrādyāḥ ... ||
asmāt kūrāt viṣvaksenam yathāsthānam pratiṣṭhāpayāmi | śobhanārthe kṣemāya
*punarāgamanāya ca*¹⁹ |
ohāyī sakhā ya ā niṣīdātā punānauhoyi punānauhoye yā prā yā prā
gāyitauhoyi gāyitauhoye |
śāyīśūṃ śāyīśūṃ nā yajñau hoyi nā yajñau hoye pārī pārā avuhovā e
bhūṣata śriye ||²⁰
*iti akṣatān gr<hī>tvā | kumbhaṃ sthaṇḍile nisthāpya*²¹ | *gandhapuṣpākṣatair alaṃ-*
kṛtya | cūtapatram nāḷikeram kūrcaṃ sthāpya |
somaṃ rājānaṃ varuṇā<ṃ> anvārabhāmahe hovā hāyī |
ādityaṃ viṣṇuṃ sūryaṃ hovā hāyī brahmāṇāṃ yīncā
hovā hāyī brhā uvā spātiṃ ||²²
asmin kumbhe varuṇaṃ dhyāyāmi | āvāhayāmi | varuṇasya idam āsanaṃ |
varuṇāya nmaḥ <|> arghyaṃ ... pādyaṃ ... ācamaṇīyaṃ ... āpo hi ṣṭā ... snapa-
yāmi | snānāṅgaṃ ācamaṇīyaṃ ... vastrārthaṃ ... upavītārthaṃ ... gandhān ...
puṣpāni ... ete gandhākṣata ... ime akṣatāḥ | om bhūr bhuvaḥ suvaḥ | satyaṃ tva
*rtena pariṣiñcāmi*²³ | *amṛtopastaraṇam*²⁴ *asi | om prāṇāya svā<hā> ... guḷopa-*
hāraṃ ... tāmbūlaṃ ... kadaḷīphalaṃ samarpayāmi | amṛtāpidhānam asi | svarṇa-
puṣpaṃ ... mantrapuṣpaṃ ... sarvopacārān ... kūrcaṅgre ... vṛkṣarāja ... nāḷikera |
sa hi ratnāni | varuṇāya nmaḥ sarvopacārān samarpayāmi | asmin nu puṇyāha-
vācanakarmaṇi prāci<ṃ> ... dakṣiṇā<ṃ> ... praṭicim ... udicim ... sarvasyaṃ diśi
*japakarma<ka>rtāraṃ*²⁵ *tvāṃ vṛṇe | om bhavadbhir anujñātaḥ puṇyāhaṃ vāca-*
*yiṣye | om na<ḥ>*²⁶ *samādhīyatāṃ | samāhitamanasa<ḥ> smaḥ <|> puṇyāha<ṃ>*
bhavanto bruvantu om puṇyāha<ṃ> | amukakarmaṇe svasti bhavanto bruvantu
amukakarmaṇe svasti | kāyā naś cā ityādi japitvā | somaṃ rājānaṃ varuṇa
yathāsthānaṃ | puṇyāhajalena dampatyo prokṣya |-----||

19 GT cā.

20 The Gāṇa is here given exactly as in GT, without noting the deviations from the JG.

21 GT sthaṇḍulena sthāpya.

22 See note to the preceding Gāṇa.

23 GT pariṣiñcāmi as in the corresponding passage in chapter 2.

24 GT amṛtopastṛṇam as in the corresponding passage in chapter 2.

25 JPV p. 189 japakartāraṃ.

26 na<ḥ> is corrupt and hardly legible, but is found correctly in chapter 6 (Nāndī).

“Whose elephant-face and other ...

From this bundle of kuśa grass I put Viṣvaksena firmly on his rightful place. For the sake of lustre, for peace and coming back.

“Ohāyi ... śriye”¹⁵

(With this song) having taken unhusked grains.¹⁶ Having put the jar on the ritual place. Having decorated (it) with perfumes, flowers and unhusked grains. Having put down mango leaf, coconut, and a bundle of kuśa grass. (Singing:)

“Somaṃ ... hāyī”¹⁷

In this jar I am thinking of Varuṇa¹⁸ – invoking Him. This seat belongs to Varuṇa, hail to Varuṇa! (I present) the arghya water – water for washing the feet – water for sipping – Since ye are kindly waters ... I make Him to bathe. That ritual limb of bathing I present for sipping. For the sake of a garment – for the sake of sacred thread – perfumes – flowers – for the sake of these perfumes, unhusked grains ... these unhusked grains (are presented). Om! Bhūr, bhuvah, svaḥ! The truth I fasten to thee with righteousness. Thou art the first layer of ambrosia. To Prāṇa svāhā ... – I present the oblation of molasses – tāmbūla¹⁹ – plantain fruit. Thou art the covering of ambrosia. I present the campaka flower – the mantra flower – all (ritual) implements – on the tip of the kuśa bundle – you king of trees – the coconut palm. He indeed treasures ...²⁰ Hail to Varuṇa! I present all (ritual) implements.²¹ Now in this ritual of Announcing the auspicious day I select you to perform the japa rite in the east – south – west – north – in every direction. Om! With your acceptance I intend to announce the day auspicious. Om! Let us be united! We are united with our minds! Let the masters say: ‘Auspicious day!’ – ‘Om! Auspicious day!’ Let the masters say: ‘Svasti to so and so ceremony!’ – ‘Svasti to so and so ceremony!’ With which us...”,²² having mumbled thus. “The King Soma, Varuṇa...”, (having thus returned Varuṇa) to his own place. Having sprinkled the married couple with the water of the auspicious day.

15 JG 6.10.14 to JS 1.58.3 = 3.40.2 (= RV 9.104.2): *śákhāya á ní śīdata punānāya prágāyata | śísuṃ ná yajñath pári bhūṣata śriyé* || “Ye comrades, sit down here, for cleaning, sing as a child with sacrifice ornate to glory.”

16 akṣata – unhusked grains or parched grains?

17 JG 1.10.1 to JS 1.10.1 (close to RV 10.141.3): *somaṃ rājānaṃ varuṇaṃ agniṃ anvārabhāmahe | ādityaṃ viṣṇuṃ sūryaṃ brahmānaṃ ca bṛhaspatiṃ* || “We touch behind Soma, the king Varuṇa, Agni, Āditya, Viṣṇu, Sūrya, Brahma (?), and Bṛhaspati.” Cf. RV 10.141.3 *sómaṃ rājānaṃ ávase ’gníṃ gīrbhír havāmahe | ādityán víṣṇuṃ sūryaṃ brahmānaṃ ca bṛhaspátim* ||.

18 The last chapter – āṛadhana – follows in most details the Viṣvaksenāṛadhana in chapter 2. I have copied the GK’s way of indicating omissions by horizontal lines.

19 Tāmbūla is omitted in chapter 2.

20 RV 5.82.3, many times in the JPV.

21 Here ends the āṛadhana corresponding to chapter 2 and now the actual declaration of the auspicious day is made.

22 The first words of the Vāmadeva Sāman, JG 2.6.16 to JS 1.18.5.

ABBREVIATIONS AND REFERENCES

Manuscripts

GT = Grantha palm-leaf manuscript of Tiṭṭakkuṭi (Vasiṣṭhakuṭi) Village, Tamilnāḍu, photographed by Asko Parpola in 1971. Its 103 leaves contain the Gṛhyakarmakriyākrama (not included in the part presently edited) and Jaimunisāmaprayoga interspersed, with a few leaves missing at the end.

Texts

AV = Atharvavedasaṃhitā – R. Roth & W. D. Whitney (eds.), *Atharva-veda Sanhita*. Revised and edited by Max Lindenau. Berlin 1924.

W. D. Whitney (tr.), *Atharva-veda-sanhita*, I–II. Revised and ed. by Charles Rockwell Lanman. (Harvard Oriental Series, 7-8.) Cambridge, Mass. 1905 (2nd Indian reprint, Delhi 1971).

JATV = *Jaimini sāmaveda-amāvāsyaḍitatarpaṇavidhi*. Mantramāṇi R. Narasimhan pravṛṇa. Śrīraṅgam 1970.

JG = Jaiminīyagāna, i.e. Jaiminīyagrāmegeyagāna – Vibhūtibhūṣana Bhaṭṭācārya (ed.), *Jaiminīyaṃ Sāmaganam*. (Sarasvatī-Bhavana-Granthamālā, 109.) Vārāṇasī 1976.

JPV = Jaiminīyaprayogavivaraṇa – U. A. Raṅgasvāmi Ayyaṅgār (ed.), *Jaiminīyaprayogavivaraṇaṃ*, I–VIII. Kumpakōṇam 1923. (in Tamil and Sanskrit.)

JS = Jaiminīyasamhitā – Raghu Vira (ed.), *Sāmaveda of the Jaiminīyas*. (Sarasvatī Vihara Series, 3.) Lahore 1938.

JSP = Jaimunisāmaprayoga, see Manuscripts.

JSSP = Jaiminisāmasandhyāvandanaprayoga – T. Rājagopāla Ayyaṅgār, *Jaiminisāma (talavakāraśākhinaṃ) sandhyāvandanaprayogaḥ / Jaiminisāma (talavakāracākaḷiṇ) santyāvantaṅṅaprayokam (nākariyilum tamīḷim)*. Śrīraṅgam 1970.

JŚP = *Jaiminīyaśrāddhaprayogaḥ*. S. Śrīnivāsa Ayyar. Palghat n.d.

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