

Two Ritual Topics in the Āhnika Section: The Tīrthas in the Hand and the Prāṇāyāma

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1. The Tīrthas in the Hand

The word *tīrtha* means, among others, places or parts in the right hand which have a special relationship with certain supernatural beings such as gods, ancestors and the like. In Yājñavalkyasmṛti 1.19 we read as follows:

*kaṇiṣṭhādeśinyāṅguṣṭhamūlāny agram karasya ca / prajāpatipitr̥brahmadeva-
tīrthāny anukramāt //*

“The roots of the smallest finger, of the index finger and of the thumb and the tip(s) of the fingers) of the hand are *tīrthas* of Prajāpati, fathers, Brahmā, and gods respectively.”

This is not an only occurrence of the interesting statement about the relation between parts in the hand and supernatural beings. O. Böhtlingk’s Sanskrit-Wörterbuch mentions under the headword of *tīrtha*, besides the Yājñavalkyasmṛti, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇi 840, Manusmṛti 2.58, 59, 61, Mbh 13.5058 (13.107.96-97 in the critical edition), MārkaP 34.103ff. (31.107-109 in Nag Publishers’ edition), a commentary on KātyŚS 4.1.10 [291,16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhGS 1.5 [7,4-6], BaudhDhS 1.8.15f., BodhGŚS 4.7.2, and ĀgnGS 2.6.1 [93,5-8]. As G. Bühnemann in her Pūjā on p.104 says P. V. Kane discusses these *tīrthas* in his History of Dharmaśāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyasmṛti and BaudhDhS, further Viṣṇusmṛti 62.1-4 and VāsDhŚ 3.64-68. We can add here further the following texts: HirGŚS 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGŚS 4.7.2), PārGSPŚ Ācamanavidhi [410,6-8], Bṛhadhyogiyājñavalkyasmṛti 7.75-77ab, PadmaP 3.52. 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, VDhUP 2.88.9cd-10ab and 3.233.1. We have thus more than twenty sources of information about the *tīrthas* in the hand. At first sight, however, they show considerable varieties in the positions of deities on the places in the

hand. ‘As everywhere, there are differences here also.’ [Kane 1974: 316] In the following, I attempt at getting more or less clear pictures of these *tīrthas* by analyzing these occurrences.

The analysis will be done according to the number of the *tīrthas*. A passage in the Mahābhārata 13.107.96-97ac mentions three *tīrthas*: a *brāhma tīrtha* at the root of the thumb, a *deva tīrtha* at the base of the little finger, and a *tīrtha* for the fathers between the thumb and the forefinger.(1) These are three *tīrthas* of four given by the Yājñavalkyasmṛti with exception of the *tīrtha* for the gods situated at the tips of the fingers.

Like the Yājñavalkyasmṛti HirGŚS 1.1.3 [2,4-5], Viṣṇusmṛti 62.1-4, MārkaP 31.107-109, Amarakośa 2.7.50cd-51ab, and Abhidhānacintāmaṇi 840 (2) name four *tīrthas*: along with the three *tīrthas* mentioned above, a *daiva tīrtha* situated at the tips of the fingers is added. The Manusmṛti 2.59 reads as follows:

aṅguṣṭhamūlasya tale brāhmaṇ tīrtham pracakṣate / kāyam aṅgulimūle 'gre daivaṇ pitryaṇ tayor adhaḥ // “They call (the part) at the root of the thumb the *tīrtha* sacred to Brahman, that at the root of the (little) finger (the *tīrtha*) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the *tīrtha*) sacred to the gods, and that below (between the index and the thumb, the *tīrtha*) sacred to the manes.” (Bühler)

According to this translation, the Manusmṛti also refers to these four *tīrthas*. However Bühler’s translation of *aṅgulimūle* by “at the root of the (little) finger” is , as he says in his note thereon, based on commentaries of Kullūkabhaṭṭa, Sarvajñanārāyaṇa, and Rāghavānanda, and other commentators, Medhātithi and Nandanācārya literally interpret it as “at the root of the fingers.” The BaudhDhS 1.5.8.12-13 gives also a partly unclear description:

aṅguṣṭhamūlaṇ brāhmaṇ tīrtham /12/ aṅguṣṭhāgraṇ pitryaṇ aṅgulyagraṇ daivaṇ aṅgulimūlaṇ ārṣam /13/ “The part (of the hand) at the root of the thumb (is called) the *Tīrtha* sacred to Brahman. The part above the thumb (is called the *Tīrtha*) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis.” (Bühler)

Here Bühler translates *aṅgulimūlam* by “the part at the root of the fingers.” So the description of the Manusmṛti of *aṅgulimūle* can be interpreted in the same way. We will come back to the problem of the interpretation of *aṅgulimūla* later again. The BaudhDhS poses another problem; the position of the *tīrtha* for the pitṛs on the tip of the thumb is curious. Commentary on this gives the usual position of it on the palm between the thumb and the forefinger on the basis of VāsDhŚ.(3)

The Viṣṇudharmottara Purāṇa teaches four *tīrthas* in two places (4): the only difference is the *tīrtha* situated at the root of the little finger, which is here dedicated to the human beings (*mānuṣa*).

Now we come to the cases of five *tīrthas*. The Pariśiṣṭa of the Pāraskara Gṛhyasūtra(5) mentions five *tīrthas*; in addition to the four *tīrthas* which are known from the description of the Yājñavalkyasmṛti and the like the Pariśiṣṭa of the Pāraskara Gṛhyasūtra puts a *tīrtha* for Agni in the middle of the palm. Almost the same five *tīrthas* are described by the Bṛhadhyogiyājñavalkyasmṛti 7.75-77ab (6); one difference is the name of the *tīrtha* in the middle of the palm which is called here *saumya*. The Śeṣa of the Abhidhānacintāmaṇi 152a names also the *tīrtha* in the middle of the palm as *saumya*.(7)

The Āgniveśya Gṛhyasūtra and the Bodhāyana Gṛhyaśeṣasūtra offer another set of five *tīrthas*.(8) They are as follows: the *tīrtha* of the gods in the middle of the fingers, that of Ṛṣis at the tips of the fingers, other three *tīrthas* of Brahman, the pitṛs, and Agni are located as in the Pariśiṣṭa of the Pāraskara Gṛhyasūtra. Differences are: the tips of the fingers are dedicated to the Ṛṣis and the *tīrtha* of the gods is situated in the middle of the fingers. The Hiranyakeśi Gṛhyaśeṣasūtra(9) gives almost the same description of the five *tīrthas* as the Bodhāyana Gṛhyaśeṣasūtra, but again with a slightly different reading: regarding the position of the *tīrtha* of the gods this text says, instead of “in the middle of the fingers,” *aṅgulimūle* “in the root of the fingers.” I would almost like to correct the reading of *aṅgulimūle* in the HirGŚS into *aṅgulimadhye*, but these five parts, namely the tips of the fingers, the root of the fingers, the root of the thumb, the place between the thumb and the forefinger, and the middle part of the palm are given in two places of the Skanda Purāṇa(10). But deities allotted to the tips and to the roots of the fingers are reversed in this Purāṇa: it is the gods who are located at the tips of the fingers and the Ṛṣis are assigned the roots of the fingers. Furthermore, the place in the middle of the palm is occupied, not by Agni as in other texts, but by Prājapati.

VāsDhŚ 3.26 and 3.64-68 give six *tīrthas*.(11) According to the interpretation of Bühler of VāsDhŚ 3.65 *aṅgulyam ṛṣīṇām* “That sacred to the Rishis in the middle of the fingers,” these six *tīrthas* are as follows: the *brāhma tīrtha* at the root of the thumb, the *daiva tīrtha* at the root of the little finger, the *tīrtha* for the Ṛṣis in the middle of the fingers, the *tīrtha* for the human beings at the tips of the fingers, the *āgneya tīrtha* in the middle of the palm, and the *pitrya tīrtha* between the thumb and the forefinger. As regards the position

of these *tīrthas*, the five *tīrthas* are situated in the same parts of the hand as in the description of the ĀgnGS and BodhGŚS with the addition of the *daiva tīrtha* at the root of the little finger. Six *tīrthas* are also mentioned by VaikhGS 1.5 [7,4-6] as follows:

dakṣiṇapāṇer madhyamatalam āgneyaṃ tīrthaṃ kaniṣṭhāṅgulimūlaṃ daivaṃ sarvāṅgulimūlāgram ārṣaṃ prādeśīnyaṅguṣṭhayaḥ madhyaṃ paitṛkam aṅguṣṭhasya mūlaṃ brāhmanam “Of the right hand, the middle part of the palm is the part sacred to Agni; the root of the little finger is that sacred to the Gods; the roots and (or) the tips of all the fingers are those sacred to the Ṛsis; the part between the index and thumb is that sacred to the Fathers; the root of the thumb is that sacred to Brahman.” (Caland)

It is here worthy of note that a *tīrtha* at the root of the little finger and a *tīrtha* at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six *tīrthas*, refers to these two *tīrthas*: one at the root of the little finger and the other at the roots of the fingers.(12)

From this fact that there is a *tīrtha* at the roots of the fingers beside a *tīrtha* at the root of the little finger we can suppose with some certainty that the description of Manusmṛti 2.59c *kāyam aṅgulimūle* can be interpreted as ‘the *tīrtha* for Prājapati at the roots of the fingers,’ as some commentators suggest.

This is the analysis of the various descriptions of the *tīrthas* on the right hand of the brahmin. This shows a great variety. But there are two *tīrthas* which appear invariably in the texts dealt above: they are the *tīrtha* of Brahman at the root of the thumb and the *tīrtha* of the fathers between the thumb and the forefinger. In most cases the description of the *tīrthas* is included in the prescription of *ācamana* or sipping water. And in this context it is very often taught that one should sip out of the *tīrtha* dedicated to Brahman.(13) GobhGS 1.2.17 says *nātīrthena* “(One should not sip water) with a part of the hand which is not the *tīrtha*”. The word *atīrtha* seems to permit the interpretation of the *tīrtha* of Brahman as the *tīrtha* par excellence. The *brāhma tīrtha* has been the only *tīrtha* and has been used at the time of sipping of water and other *tīrthas* which are differently mentioned in different texts are introduced later.

As for the *tīrtha* for the fathers there are two places which suggest the use of it. ĀśvGS 4.7.13 reads as follows:

itarapāṇyaṅguṣṭhāntareṇopavītivād dakṣiṇena vā savyopagṛhītena “With (the part) of the other (i.e. left) hand between the thumb (and the fore-finger), because he wears the sacrificial cord over his left shoulder, or with the right hand which he seizes with the left.” (Oldenberg)

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Oldenberg notes thereon as follows: “The part of the hand above the thumb is called the ‘Tīrtha belonging to the Manes.’” And we have it in JaimGS 2.2 [27,12-13] and 2.3 [29,8] as follows:

teṣu piṇḍān nidadhāty anunāmāpahastena “On these places (where he has poured out the water, for each of the three ancestors a little more to the south) he lays down little balls of boiled rice, ... with that part of the hand which is sacred to the Manes.” (Caland)

A commentary given on p.63 of the text of the Jaimini Gṛhyasūtra *apahastena pitṛtīrthena* and Caland’s note thereon: “The part between thumb and fore-finger.” clearly point to the *tīrtha* for the fathers.

From this we can conclude rather safely that the two *tīrthas* of Brahman and the fathers which are always mentioned in the descriptions of the *tīrthas* are the starting point of the notion of the *tīrthas*. When other *tīrthas* were allotted to other deities there occurred a number of varieties of cases as shown above in the analysis of various descriptions of the *tīrthas*. But in the course of time the notion of the *tīrthas* was standardized in a sense and the figure of the *tīrthas* given e.g. by the Yājñavalkyasmṛti came to be the most popular one. The HirGŚS gives two examples, one in 1.2.2 which corresponds to the *tīrthas* given by the ĀgnGS and BodhGŚS and the other in 1.1.3 which is the standardized one. HirGŚS 1.1 is a rather systematical description of the *āhnika* or the daily duties from the moment of the getting up in the morning to the time of going to bed in the night and many topics dealt with in HirGŚS 1.1 are again treated in HirGŚS 1.2 where most of the topics have corresponding descriptions in the BodhGŚS and BaudhDhS. So the HirGŚS 1.1 seems to be a result of the later systematization of diverse materials concerning the daily duties given in various places in the tradition of the Baudhāyana school.(14) Therefore it is natural that the HirGŚS 1.1 teaches the standardized popular version of the *tīrthas*. This set of the four *tīrthas* became so popular that this was accepted by the lexicographers like Amarasimha and Hemacandra and has been handed down even to the tradition of the contemporary Maharashtra as the illustration 6 given at the end of Bühnemann’s Pūjā shows where the numbers of the *tīrthas* exactly correspond to the sequence of the description of these four *tīrthas* in the Yājñavalkyasmṛti.

2. The Prāṇāyāma.

A definition of the *prāṇāyāma* is given in Yājñavalkyasmṛti 1.23 as follows:

*gāyatrīṃ śīrasā sārḍhaṃ japed vyāhṛtipūrvikam / pratipraṇavasamyuktaṃ trir
ayaṃ prāṇasaṃyamah //* “One should three times mutter the *gāyatrī* together with
the *śīras* preceded by the *vyāhṛti*, each being preceded by the *praṇava*. That is
the restraint of the breath.”

Here the *gāyatrī* is a famous mantra of RV 3.62.10, known also as *sāvitrī*.
It reads as follows:

tāt savitūr vareṇyaṃ bhārgo devāsya dhīmahi / dhīyo yó naḥ pracodáyāt //
“We want to put in ourselves the desirable lustre of the god Savitṛ, who would
impel our poetical thoughts.”

The *śīras* or the head is again a mantra given in TA 10.27 [744,2]:(15)

āpo jyōtī rāso 'mṛtaṃ brāhma bhūr bhuvah sūvah “Water, light, essence, im-
mortality, brahman; *bhūr bhuvah sūvah*.”

The *vyāhṛti* is perhaps a mantra consisting of three words *bhūr bhuvah
sūvah* and the *praṇava* is the syllable *om*.

We have the same definition of the *prāṇāyāma* in Bṛhadhyogiyājñavalkya-
smṛti 8.3 and the following two verses there seem to illustrate the concrete
procedure of restraining of the breath. Bṛhadhyogiyājñavalkyasmṛti 8.4-5 read
as follows:

*bhūr bhuvah svar mahar janas tapaḥ satyaṃ tathaiva ca / pratyomkārasamā-
yuktaṃ tat savitur vareṇiyam /4/ om āpo jyotir ity etac chiraḥ pascāt prayojayet
/5/* “*bhūr bhuvah svar mahar janas tapaḥ* and *satyaṃ*; each of them is preceded
by *om*; then comes *tat savitur vareṇiyam*; one should afterwards employ the *śīras*
beginning with *om āpo jyotir*.”

By the way, the first seven words: *bhūr bhuvah svar mahar janas tapaḥ
satyaṃ* are called seven *vyāhṛtis*. [Weber 1865: 108](16) This illustration of
the use of mantras in the *prāṇāyāma* shows the following concrete sequence
of the words:

*om bhūr om bhuvah om svar om mahar om janas om tapaḥ om satyaṃ // om
tat savitur vareṇyaṃ bhārgo devāsya dhīmahi / dhīyo yo naḥ pracodayāt // om
āpo jyotī raso 'mṛtaṃ brahma bhūr bhuvah sūvah om //*

The use of the last *om* can be inferred from the definition given in SkandaP 4.35.115 which suggests the use of ten *om* syllables.(17) And this is the practice which is today still performed in Maharashtra as G. Bühnemann informs us in her Pūjā. [Bühnemann 1988: 109] Thus according to this practice the *prāṇāyāma* is performed by repeating this set of mantras three times internally. This method of *prāṇāyāma* using the seven *vyāhṛtis* together with other formulas is further prescribed by several texts such as Karmapradīpa 2.1.6-8; VaikhDhS 2.10 [128,6-8]; ĀśvGPS 1.2 [141,25-26]; VādhSm 129 and Bṛhadhyogiyājñavalkyasmṛti 8.8.(18)

The use of the seven *vyāhṛtis* seems to be admitted also by the commentator of the Yājñavalkyasmṛti, Vijñāneśvara, in his Mitākṣarā. Vijñāneśvara comments on the wording *vyāhṛtipūrvikām* in Yājñavalkyasmṛti 1.23 as follows:

uktavyāhṛtipūrvikām prativyāhṛti praṇavena samyuktam om bhūḥ om bhuvah om svar iti “Preceded by the *vyāhṛtis* which have been explained, each *vyāhṛti* being connected by the syllable *om*, namely thus: *om bhūḥ om bhuvah om svah.*”

This example of the *vyāhṛtis* preceded by *om* seems to allow only the use of the three words of *bhūḥ*, *bhuvah* and *svah*, but in the commentary on Yājñavalkyasmṛti 1.15 Vijñāneśvara comments on the word *mahāvvyāhṛtipūrvakām* in the text as follows: *mahāvvyāhṛtayaś ca bhūrādisatyāntaḥ sapta* / “*mahāvvyāhṛtis* are seven in number beginning with *bhūḥ* and ending with *satya*,” and this is the place to which he refers in commenting *uktavyāhṛti* “the *vyāhṛtis* which have been explained”; thus, for Vijñāneśvara *vyāhṛti* and *mahāvvyāhṛti* are the same and seven in number, but not three.

However, in the earlier tradition of the vedic rituals, the *vyāhṛti* has been ‘*bhūr bhuvah svah*’.[Krick 1982: 393-396]. The *prāṇāyāma* prescribed in VaikhGS 2.4 [23,13] is accompanied with this *vyāhṛti*:

om bhūr bhuvah suvas tat savitur āpo jyotī rasa iti prāṇāyāmaḥ “His restraining the breath is preceded by “*om bhūr bhuvah suvas tat savitur vareṇya*”, etc., followed by the mantras: “Water, light, essence, amṛta, brahman, bhūr bhuvah suvar om”.”(Caland)

Manusmṛti 6.70 mentions the *prāṇāyāma* as follows:

prāṇāyāmā brāhmaṇasya trayo 'pi vidhivat kṛtāḥ / vyāhṛtipraṇavair yuktā vijñeyam paramam tapaḥ // “Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) *Vyāhṛtis* and of the syllable *Om*, one must know to be the highest (form of) austerity for every Brāhmaṇa.” (Bühler)

Though this verse is not a definition of the *prāṇāyāma*, but rather a glorification of it as the best religious austerity, we know from it that at least the *vyāhṛti* and the syllable *om* are used. As for the origin of the three *vyāhṛtis*, Manusmṛti 2.76 says as follows:

*akāraṃ cāpy ukāraṃ ca makāraṃ ca prajāpatiḥ / vedatrayān niraduhad bhūr
bhūvaḥ svar iti ca //* “Prajapāti (the lord of creatures) milked out (as it were)
from the three Vedas the sounds A, U, and M, and (the Vyāhritis) Bhūḥ, Bhūvaḥ,
Svaḥ.” (Bühler)

Thus, the Manusmṛti considers the *vyāhṛti* as ‘*bhūr bhūvaḥ svaḥ*’ and the *vyāhṛti* which is to be used in the *prāṇāyāma* is certainly ‘*bhūr bhūvaḥ svaḥ*’. In this way, the vedic concept of the *vyāhṛti* as consisting of *bhūr bhūvaḥ svaḥ* was still living at the time of the Manusmṛti. But around this time, there is a statement in Karmapradīpa 2.1.6ab and Viṣṇusmṛti 55.15ab that these three words *bhūḥ*, *bhūvaḥ* and *svaḥ* are called *mahāvvyāhṛtis*.(19)[Gonda 1980: 226] The fact that these three words *bhūḥ*, *bhūvaḥ* and *svaḥ* are called either as *vyāhṛtis* or *mahāvvyāhṛtis* can be explained as follows; in earlier vedic ritual traditions the *vyāhṛtis* are only ‘*bhūr bhūvaḥ svaḥ*’, but when the seven *vyāhṛtis* came to be used at least from the time of TA 10.27 a new word *mahāvvyāhṛti* was introduced to distinguish the earlier *vyāhṛtis*, which are now the *mahāvvyāhṛtis* or ‘the great *vyāhṛtis*’ from the new seven *vyāhṛtis*. In this stage of the period, however, the use of the seven *vyāhṛtis* was indicated by pointing out the number seven or in any way as known from the passages cited in note 18; in this stage the words *vyāhṛti* and *mahāvvyāhṛti* could denote one and the same formula of ‘*bhūr bhūvaḥ svaḥ*’ unless any indicators of the seven *vyāhṛtis* are not given.

And I suppose that the Yājñavalkyasmṛti belonged to this period, the *vyāhṛti* and the *mahāvvyāhṛti* used in this text being the formula ‘*bhūr bhūvaḥ svaḥ*’. But later these two words *vyāhṛti* and *mahāvvyāhṛti* perhaps became to mean even the seven *vyāhṛtis*, or at least for the commentator of the Yājñavalkyasmṛti, Vijnāneśvara, *vyāhṛti* and *mahāvvyāhṛti* were the seven *vyāhṛtis*.

Whatever the word *vyāhṛti* might have meant, the *prāṇāyāma* using this set of mantras, namely the syllable *om*, the *vyāhṛtis*, the *gāyatrī* and its ‘head’, is defined in another way by a number of texts which themselves are very similar to one another. The definition in VāsDhŚ 25.13 runs as follows:

*savyāhṛtiṃ sapraṇavāṃ gāyatrīṃ śirasā saha / trir paṭhed āyataprāṇaḥ prāṇā-
yāmaḥ sa ucyate //* “Together with the *vyāhṛti*, the syllable *om* and ‘head’ one

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should mutter the *gāyatrī* three times while restraining the breath; this is called the restraint of the breath.”(20)

On ground of the largest number of the texts teaching these two kinds of definitions the *prāṇāyāma* performed to the accompaniment of these formulas can be regarded as the most popular one, but it has not been the only method of the *prāṇāyāma*. In several Gṛhyasūtras belonging to the Taittirīya school another method of the *prāṇāyāma* is prescribed at the time of *utsarga* or ending the term of the annual study of the vedas; for example, BaudhGS 3.9.3 prescribes as follows:

antarjalagato aghamarṣaṇena trīn prāṇāyāmān dhārayitvā “Standing in the water he holds the three *prāṇāyāmas* with the *aghamarṣaṇa* hymn (= RV 10. 190).”(21)

The same *prāṇāyāma* repeated three times reciting the *aghamarṣaṇa* hymn appears also on other occasions in some texts of the Taittirīya school.(22) This school further enjoins the *prāṇāyāma* with the *aghamarṣaṇa* hymn which is repeated 16 times.(23)

In the Karmapradīpa there is a verse which seems to describe a kind of *prāṇāyāma* in which neither the *gāyatrī* mantra nor the *aghamarṣaṇa* hymn is used. Karmapradīpa 2.8.22 reads as follows:

āvṛtya prāṇam āyamyā pitṛn dhyāyan yathārthataḥ / japaṃ tenaiva cāvṛtya tataḥ prāṇam pramocayet // “Having turned away (from the *piṇḍas* offered to the Manes), having restrained his breath, he meditates upon the Manes properly while murmuring, then he turns back in the same way and after that he should release his breath.”

This verse refers to GobhGS 4.3.12:(24)

apaparyāvṛtya purocchvāsād abhiparyāvartamāno japed amīmadanta pitaro yathābhāgam āvṛṣāyīṣateti //12/ “He should turn away, (should hold his breath,) and turning back before he emits his breath, he should murmur, ‘The Fathers have enjoyed themselves; they have shown their manly vigour each for his part’(MB. II,3,7).” (Oldenberg)

From GobhGS 4.3.12 the mantra which is to be murmured in the prescription in Karmapradīpa 2.8.22 is Mantrabrāhmaṇa 2.3.7 and this very mantra is murmured while restraining the breath.

There seems to be another case in which the breath is restrained while the seven *vyāhṛtis* are murmured. In the *yamayajña* there is a prescription in BodhGŚS 1.21.15 and HirGŚS 1.6.5 [78,19]:

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āyamyā prāṇān saptabhir vyāhṛtibhiḥ sapta padāni prāṇco gacchanti “They go seven steps in the eastern direction murmuring the seven *vyāhṛtis* (one in each step) while restraining the breath.”

In the *yamayajña* which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: *ātamyā prāṇān saptavyāhṛtibhiḥ sapta padāni prāṇco gacchati*. Here the verb to denote the action of restraining is *ā-tam*.

These examples clearly show that the *prāṇāyāma* has been performed also with other mantras than the *gāyatrī* or the *aghamarṣaṇa* hymn. Then there arises a question whether the restraining of the breath was performed without using any mantras when there were no indications of any mantras in the prescription of the *prāṇāyāma*. GautDhS 1.49 gives an example:

prāṇāyāmās trayāḥ pañcadaśamātrāḥ /49/ “He shall thrice restrain his breath for (the space of) fifteen moments;” (Bühler)

In his note hereon Bühler gives a definition of the *mātrā* according to Haradatta(25) and refers to Manusmṛti 2.75:

prākkūlān paryupasīnaḥ pavitraś caiva pāvitaḥ / prāṇāyāmais tribhiḥ pūtas tata omkāram arhati // “Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitras (blades of Kuśa grass), and sanctified by three suppressions of the breath (Prāṇāyāma), he is worthy (to pronounce) the syllable Om.” (Bühler)

According to Manusmṛti 2.75 a *brahmacārin* is qualified to pronounce the syllable *om* only after having three times performed *prāṇāyāmas*. In this *prāṇāyāma*, therefore, the *brahmacārin* never recites the *vyāhṛtis* or the *gāyatrī* or the *aghamarṣaṇa* hymn each of which is to be preceded by the very syllable *om*. For this reason the *prāṇāyāma* prescribed in GautDhS 1.49 and Manusmṛti 2.57 is to be performed without using any mantras, and, therefore, GautDhS 1.49 specifies only how many times and how long the breath should be restrained. From this we can safely say that the restraining of the breath can also be done without using any mantras. In his note on Manusmṛti 2.75, Bühler refers to VāsDhŚ 25.13 and Viṣṇusmṛti 55.9 as for the method of the *prāṇāyāma*, but this reference might have been caused by the great popularity of the way of *prāṇāyāma* prescribed by these two texts as discussed above together with note 18.

When we once again list the texts which prescribe the *prāṇāyāma* to be performed to the accompaniment of the syllable *om*, the *vyāhṛtis*, the *gāyatrī* and its ‘head’ they are as follows: AVPS, VaikhGS, VaikhDhS, Karmapradīpa, HirGŚS, ĀśvGPS, BaudhDhS, VāsDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śaṅkhasmṛti, Atrisamhitā, Laghu-

atrisaṁhitā, Vṛddhātreyasmṛti, Bṛhadhyogiyājñavalkyasmṛti, VdhUP, SkandaP. Even if this list is not exhaustive, we can read from here that they are either ritual texts which belong to the group of supplementary texts to the Gṛhyasūtras and the Smṛti texts both of which belong to the post-vedic period in which various elements which constitute Hindu ritualism were for the first time documented.(26) We can, therefore, say that it is only from the post-vedic period onward that the *prāṇāyāma* was performed to the accompaniment of this set of formulas.

In the Vaikhānasa tradition this method of *prāṇāyāma* is prescribed in VaikhGS 2.4 [23,13] in the description of the *upanayana*. There are further several mentions of the *prāṇāyāma* in the VaikhGS;(27) as the VaikhGS belongs to the level of the supplementary texts to the Gṛhyasūtras [Einoo 1992: 62-63] we can perhaps suppose that in these places the *prāṇāyāma* was accompanied by this set of mantras. And as Caland has shown that the VaikhŚS was composed later than the VaikhGS [Caland 1941: XXII-XXIV], so the *prāṇāyāma* mentioned e.g. in VaikhŚS 1.4 [5,8] and 2.4 [25,4-5] was possibly performed in the same way. But the practice of the *prāṇāyāma* in other Gṛhyasūtras must be examined differently, because they belong to the period in which the most popular way of the *prāṇāyāma* was presumably not yet practiced. There are several mentions of the *prāṇāyāma* in the Gṛhyasūtras. GobhGS 4.5.8 runs as follows:

tapaś ca tejaś ceti japitvā prāṇāyāmam āyamyārthamanā vairūpākṣam ārabhyocchvaset // “He should murmur (the Prapada formula), ‘Austerities and splendour,’ should perform one suppression of breath, and should, fixing his thoughts on the object (of his wish), emit his breath, when beginning the Virūpākṣa formula.” (Oldenberg)

As in his note on this *sūtra* Oldenberg refers to VāsDhŚ 25.13 just as Bühler does in his note on Manusmṛti 2.75, Oldenberg has thought the *prāṇāyāma* is to be performed to the accompaniment of the *gāyatrī* and others, but I think his reference is anachronistic. To GobhGS 4.5.8 corresponds KhādGS 1.2.23:

prapadaṁ japitvopātamyā kalyāṇaṁ dhyāyan vairūpākṣam ārabhyocchvaset “He should murmur the Prapada formula (MB. II,4,5), hold his breath, fix his thoughts on something good, and should emit his breath when beginning the Virūpākṣa formula (MB. II,4,6).” (Oldenberg)

Here the word to express restraining of the breath is *upā-tam*. This verb has no association with the popular method of the *prāṇāyāma* and can be interpreted simply as “to hold the breath”. Thus the *prāṇāyāma* prescribed in GobhGS 4.5.8 is also performed without using any mantras and

the same thing can be said in other cases of the *prāṇāyāma* found in several Gṛhyasūtras.(28)

The verb *upā-tam* used in KhādGS 1.2.23 and *ā-tam* used in HirPMS rather remind of the expression *ā tāmitos tiṣṭhet* “he should remain standing till he loses his breath” in TS 6.4.5.6. According to Vedic Word Concordance we find similar expressions in several vedic texts.(29) And this action that one remains standing or sitting without breathing till he loses his breath can be taken as a prototype of the *prāṇāyāma*, even if we can not find the direct relationship between this action and the later *prāṇāyāma*. We can perhaps find a remote resonance of this action in ĀpDhS 2.5.12.14-15:

svapann abhyudito 'nāśvan vāgyato 'has tiṣṭhet /14/ ā tamitoḥ prāṇam āyached ity eke /15/ “14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent. 15. Some declare that he shall restrain his breath until he is tired.”(Bühler)

Recapitulating the above discussions I want to say as follows. In the vedic rituals there has been a ritual action that someone, mostly the officiating priest, remains standing or sitting without breathing until he loses his breath. The period of time of not breathing is expressed by ‘*ā tamitoḥ*’. But this expression became obsolete and in the Gṛhyasūtras we find such expressions as *prāṇān āyamyā* “having restrained the breaths”, or *prāṇāyāmān āyamyā* “having restrained the restraints of the breath” or *prāṇāyāmān dhārayitvā* “having held the restraints of the breath”, and the like, but in some cases this *prāṇāyāma* seems to have been performed without using any mantras, and when any mantras were used, they were for example the *aghamarṣaṇa* hymn or the seven *vyāhṛti* or others. From the time of the supplementary texts to the Gṛhyasūtras onward the *prāṇāyāma* has been accompanied by a set of formulas of the syllable *om*, the *vyāhṛtis*, the *gāyatrī* mantra and its ‘head’ and this method of the *prāṇāyāma* found a very popular definition given for example in VāsDhŚ 25.13. The *vyāhṛtis* were in earlier texts ‘*bhūr bhuvah svah*’ but later they also express the seven *vyāhṛtis* and this method of the *prāṇāyāma* has been handed down till today.

The *prāṇāyāma* has another line of development in the yoga practice. [Kane 1977: 1432-1444] Kane traces the *prāṇāyāma* without using mantras to the tradition of the Yogasūtra. [Kane 1977: 1442] But we have found this way of *prāṇāyāma* also in the ritual traditions. These two kinds of the *prāṇāyāma* are mentioned in KūrmaP 2.11.31 using the expressions *agarbha* and *sagarbha* and in ViṣṇuP 6.7.40 using the expressions *sabīja* and *abīja*. [Kane 1977: 1442 n. 2371](30)

Two Ritual Topics in the Āhnikā Section

The process of the *prāṇāyāma* is later divided into three stages, namely *pūraka*, *kumbhaka* and *recaka*. As for these three stages of *prāṇāyāma* we refer to a detailed discussion in Kane 1977: 1438-1442.(31) The *prāṇāyāma* further plays a very important role as a means of *prāyaścitta*. [Kane 1973: 42; Kane 1977: 1436 and 1441] In the later development of the ideas surrounding the practice of the *prāṇāyāma* the method of restraining the breath to the accompaniment of the syllable *om*, the *vyāhṛtis*, the *gāyatrī* and its 'head' comes to the fore but in this paper I have attempted to show a development of the practice of the *prāṇāyāma* resulting to this method from the vedic rituals and I have shown that the *prāṇāyāma* as an important constituent of Hindu ritualism was for the first time fully treated in the post-vedic, supplementary texts to the Gṛhyasūtras.

Notes.

0. This article was first published in *JIASAS* 14, 2002. I would like to appreciate kind permission of the editors of *JIASAS* for allowing me to reprint it here with slight modifications.

1. Mbh 13.107.96-97ac *aṅguṣṭhasyāntarāle ca brāhmaṇaṃ tīrtham udāhṛtam / kaniṣṭhikāyā paścāt tu devatīrtham ihocyate /96/ aṅguṣṭhasya ca yan madhyaṃ pradeśinyāś ca bhārata / tena pītryāṇi kurvīta*. The position of the *brāhma tīrtha* as *aṅguṣṭhasyāntarāle* ‘in the intermediate space of the thumb’ is not clear by itself. I suppose the position between the thumb and the forefinger on the basis of all other texts which are unanimous as to the positions of the *brāhma tīrtha* and the *tīrtha* for the fathers. The position of the *devatīrtha* is expressed by *kaniṣṭhikāyā paścāt* ‘behind the little finger.’ Regarding the *prājāpatya tīrtha*, a similar expression appears in PadmaP 3.52.17cd *kaniṣṭhamūlataḥ paścāt prājāpatyaṃ pracakṣate* ‘they call *prājāpatya* the place behind the root of the little finger.’ Other texts such as VaikhGS 1.5 [7,4-8] *kaniṣṭhāṅgulimūlaṃ daivam*, PārGSPŚ Ācamanavidhi [410,6-7] *kaniṣṭhikāṅgulimūle prājāpatitīrtham*, VāsDhŚ 3.64 *āṅgulikaniṣṭhikāmūle daivam tīrtham*, and Viṣṇusmṛti 62.1 *kanīnikāmūle prājāpatyaṃ nāma tīrtham*, while calling this *tīrtha daiva* or *prājāpatya*, point to the place at the root of the little finger, using the word *mūla* for the root. The place behind the little finger may surely be identified with the place at the root of the little finger.

By the way, the word *paścāt* means also ‘to the west’. If the upper part of the hand can be taken as pointing to the east as in the *maṇḍala* pictures of Buddhist Tantrism, the place behind or ‘to the west’ of the little finger is the same as the root of the little finger. In the definition of the position of the *brāhma tīrtha* by BodhGŚS and HirGŚS the word *paścāt* occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] *aṅguṣṭhatale ’tīhṛtya paścāllekhāṃ tad brahmatīrtham* ‘at the root of the thumb the place reaching (*atīhṛtya?*) to the line running to the west (*paścāllekhā?*) is the *brahmatīrtha*.’ In my interpretation the line running to the west is the life line which runs almost straight ‘to the west’ near the wrist. In this way the position of the *tīrtha* in several texts using the word *paścāt* can be put in the same position as the position given in many other texts without using the word *paścāt*.

2. HirGŚS 1.1.3 [2,4-5] *kaniṣṭhāpradeśinyāṅguṣṭhamūlāni karasyāgraṃ ca kramāt prajāpatipitṛbrahmadevatīrthāni*. This sentence is very similar to that of the Yājñavalkyaṃṛti. Viṣṇusmṛti 62.1-4 *atha dvijātīnāṃ kanīnikāmūle prājā-*

patyaṃ nāma tīrtham /1/ aṅguṣṭhamūle brāhmanam /2/ aṅgulyagre daivam /3/ tarjanīmūle pitryam /4/ MārKP 31.107-109 aṅguṣṭhottarato rekhā pāṇer yā dakṣiṇasya tu / etad brāhmanam iti khyātaṃ tīrtham ācamanāya vai /7/ tarjanyaṅguṣṭhayor antaḥ paitram tīrtham udāhṛtam / pitṛnām tena toyādi dadyān nandīmukhādṛte /108/ aṅgulyagre tathā daivaṃ tena divyakriyāvidhiḥ / tīrtham kaniṣṭhikāmūle kāyaṃ tena prajāpateḥ /109/ Amarakośa 2.7.50cd-51ab aṅgulyagre tīrtham daivaṃ svalpāṅgulyor mūle kāyam /50/ madhye 'ṅguṣṭhaṅgulyoḥ pitryam mūle tv aṅguṣṭhasya brāhmanam / Abhidhānacintāmaṇi 840 mūle 'ṅguṣṭhasya syād brāhmanam tīrtham kāyaṃ kaniṣṭhayoḥ / pitryam tarjanyaṅguṣṭhantar daivatam tv aṅgulimukhe //

3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] *aṅgulyaṅguṣṭhayor madhyaṃ pitryam / tathā ca vasiṣṭhaḥ pradeśīnyaṅguṣṭhayor antare pitryam iti.*

4. VDhUP 2.88.9cd-10ab *aṅgulyagre bhaved daivaṃ brāhmanam aṅgulimūlake /9/ paitryam tarjanīmūle syāt kaniṣṭhāyās ca mānuṣam. VDhUP 3.233.1 aṅgulyagre smṛtam daivaṃ pitryam tarjanīmūlagam / aṅguṣṭhamūle brāhmanam tu kaniṣṭhāyās ca mānuṣam //* The position of the *brāhma tīrtha* is according to VDhUP 2.88.9d at the root of the fingers. Among the texts which have been collected, this is the only text which gives this reading of *aṅgulimūle* for the *brāhma tīrtha*. Therefore, I suspect the possibility that this *aṅgulimūle* can be corrected to *aṅguṣṭhamūle* as in VDhUP 3.233.1c.

5. PārGSPŚ Ācamanavidhi [410,6-8] *brāhmaṇasya dakṣiṇahaste pañcatīrthāni bhavanti aṅguṣṭhamūle brahmatīrtham kaniṣṭhikāṅgulimūle prajāpatitīrtham tarjanyaṅguṣṭhamadhyamūle pitṛtīrtham aṅgulyagre devatīrtham madhye 'gnitīrtham ity etāni tīrthāni bhavanti.*

6. Bṛhadhyogiyājñavalkyasmṛti 7.75-77ab *pañca tīrthāni viprasya kare tiṣṭhanti dakṣiṇe / brāhmanam daivaṃ tathā paitram prajāpatyaṃ tu saumikam /75/ aṅguṣṭhamūle brāhmanam tu daivaṃ hy aṅgulimūrdhani / prajāpatyaṃ tu mūle syāt madhye saumyaṃ pratiṣṭhitam /76/ aṅguṣṭhasya pradeśīnyā madhye pitryam prakīrtitam /*

7. Abhidhānacintāmaṇi's Śeṣa 152a *karamadhye saumyaṃ tīrtham.*

8. ĀgnGS 2.6.1 [93,5-8] *brāhmaṇasya dakṣiṇe haste pañca tīrthāni pañca daivatāni bhavanti / aṅgulimadhye daivaṃ tīrtham aṅgulyagra āṛṣam tīrtham aṅguṣṭhatarjanyaṃ madhye paitṛkam tīrtham aṅguṣṭhamūlasyottarato rekhāsu brāhmanam tīrtham madhye 'gnitīrtham / BodhGŚS 4.7.2 brāhmaṇasya dakṣiṇe haste pañca tīrthāni bhavanti / aṅgulimadhye devatīrtham aṅgulyagra āṛṣam tīrtham madhye 'gnitīrtham aṅguṣṭhatarjanyaṃ madhye paitṛkatīrtham aṅguṣṭhatale 'tīrṭya paścallekhām tad brahmatīrtham /*

9. HirGŚS 1.2.2 [9,6-9] *brāhmaṇasya dakṣiṇe haste pañca tīrthāni bhavanti / aṅgulimūle devatīrtham aṅgulyagra ārṣam tīrtham madhye 'gnitīrtham aṅguṣṭhatarjanyor madhye paitrkatīrtham aṅguṣṭhatale 'tīrṭya paścallekhām tad brahmatīrtham /*
10. SkandaP 3.2.5.110-111ab *aṅgulyagreṇa vai daivam ārṣam aṅgulimūlagam / brāhmam aṅguṣṭhamūle tu pāṇimadhye prajāpateḥ /110/ madhye 'ṅguṣṭhapradeśinyoḥ pitryam tīrtham pracakṣate / SkandaP 4.35.178-179ab aṅgulyagre bhaved daivam ārṣam aṅgulimūlagam / brāhmam aṅguṣṭhamūle tu pāṇimadhye prajāpateḥ /78/ madhye 'ṅguṣṭhapradeśinyoḥ pitryam tīrtham pracakṣate /*
11. VāsDhŚ 3.26, 64-68 – *aṅguṣṭhamūlasyottararekhā brāhmaṇ tīrtham – /26/ ... aṅgulikanīṣṭhikāmūle daivam tīrtham /64/ aṅgulyam rṣiṇām /65/ aṅgulyagreṣu mānuṣam /66/ pāṇimadhyā āgneyam /67/ pradeśinyāṅguṣṭhāyor antarā pitryam /68/*
12. PadmaP 3.52.16cd-19ab *aṅguṣṭhamūlāntarato brāhmam ucyate /16/ antarāṅguṣṭhadeśinyaiḥ pitrṇām tīrtham ucyate / kaniṣṭhāmūlataḥ paścāt prajāpatyam pracakṣate /17/ aṅgulyagram smṛtam daivam tad evārṣam prakīrtitam / mūlena daivam ārṣam syād āgneyam madhyataḥ smṛtam /18/ tad eva saumikam tīrtham etaj jñātvā na muhyati /*
13. PārGSPŚ, Ācamanavidhi [410,5] *brahmatīrthena triḥ pibet dviḥ parimṛjet. BaudhDhS 1.5.8.11 brāhmeṇa tīrthenācāmet. Viṣṇusmṛti 62.6-7 brāhmeṇa tīrthena trir ācāmet /6/ dviḥ pramṛjyāt /7/ VāsDhŚ 3.26 .. brāhmaṇ tīrtham tena trir ācāmet aśabdavat. Manusmṛti 2.58ab brāhmeṇa vipras tīrthena nityakālam upaspr̥ṣet. Yājñavalkyasmṛti 1.18cd:... brāhmeṇa tīrthena dvijo nityam upaspr̥ṣet.*
14. As for the table of contents of the Hiranyakeśi Gṛhyaśeṣasūtra with the mention of corresponding descriptions in other texts, especially belonging to the Baudhāyana tradition, see Einoo 1996: 263-268.
15. See Sāyaṇa's commentary thereon: *āpo jyotir ityādiko gāyatryaḥ śiromantraḥ* [744,10]. See also Karmapradīpa 2.1.7ab *āpo jyotiḥ raso 'mṛtam brahma bhūr bhuvah svar iti śiraḥ /*
16. See TA 10.27 [743, 25-26] *om bhūḥ / om bhuvah / om suvah / om mahah / om janah / om tapah / om satyam /* According to the commentary of Sāyaṇa thereon these seven *vyāhṛtis* are used just for the purpose of the *prāṇāyāma*: *gāyatryā avāhanād ūrdhvaṃ prāṇāyāmārtham mantram āha* “After the invitation of (goddess) *gāyatrī*, the text tells the mantra for the *prāṇāyāma*.”
17. SkandaP 4.35.115 *gāyatrīm śirasā sārđham saptavyāhṛtipūrvakām / trir*

japet sadaśomkāraḥ prāṇāyāmo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 *bhūrādyaś tīśra evaitā mahāvvyāhṛtayo 'vyayāḥ / mahar janas tapaḥ satyaṃ gāyatrī ca śīrasa tathā /6/ āpo jyotī raso 'mṛtaṃ brahma bhūr bhuvāḥ svar itī śīraḥ / pratipratīkaṃ praṇavam uccārayed ante ca śīrasaḥ /7/ etā etāṃ saḥānena tathāibhīr daśabhis saha / trīr japed āyataprāṇaḥ prāṇāyāmaḥ sa ucyate /8/*. VaikhDhS 2.10 [128,6-8] *udakasyāgner vāmapārśve prāṇān āyamyā pratyekam omkāradisaptavyāhṛtipūrvāṃ gāyatrīm ante saśīraskāṃ trīr japet sa prāṇāyāmas trīn ekam vā prāṇāyāmaṃ kṛtvā pūtaḥ*. ĀśvGPS 1.2 [141,25-26] *āyataprāṇaḥ sapraṇavāṃ saptavyāhṛtikāṃ sāvitṛīm saśīraskāṃ trīr āvartayed ity eṣa samantṛāḥ prāṇāyāmaḥ*. Bṛhadhyogiyājñavalkyaśmṛti 8.8 *omkāraṃ vyāhṛtīḥ sapta gāyatrī saśīrasa tathā / prāṇāyāmo 'yaṃ manunā vedeṣu kathitaḥ purā //*. Cf. VādhSm 129 *praṇavena tu saṃyuktā vyāhṛtīḥ sapta nityaśaḥ / sāvitṛīm śīrasā sardhaṃ manasā trīḥ pathed dvījah //*. Here is no mention of the *prāṇāyāma*; this is a definition of the *japa*.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viṣṇuśmṛti 55.15ab *omkārapūrvikāś tīśro mahāvvyāhṛtayo 'vyayāḥ* “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the *mahāvvyāhṛtis* are three in number. KātyŚS 2.1.6 *mahāvvyāhṛtibhīr vā prakṣaṃstham /6/* “(He may put the fire-sticks) by uttering the (three) Mahāvvyāhṛtis (great formulas: om bhūr, bhuvāḥ and svaḥ) losing the procedure in the east.” (Ranade) The commentary hereon says that the *mahāvvyāhṛtis* are *bhūr bhuvāḥ svaḥ*: *bhūr bhuvāḥ svar ity etāsāṃ mahāvvyāhṛtaya itī saṃjñā*.

20. The same definition is given also in Viṣṇuśmṛti 55.9; Śāṅkhaśmṛti 7.14 [Kane 1974: 317]; Bṛhadhyogiyājñavalkyaśmṛti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] *savyāhṛtīm ...* ; BaudhDhS 4.1.28 *savyāhṛtikāṃ ...* ; Laghu-Atrisamhitā [2,8-9] *savyāhṛtikāṃ ... / ... āyataḥ prāṇaḥ ...* ; Vṛddhātreyasśmṛti 1 [48,13-14] *savyāhṛtisapraṇavāṃ ... / ... āyataḥ prāṇaḥ ...* ; ViṣṇudharmottaraP 1.165.24cd-25ab *savyāhṛtikapraṇavāṃ ...* . HirGŚS 1.1.10 [4,27-28] *savyāhṛtīm sapraṇavāṃ gāyatrīm śīrasā saha / trīr japed āyataprāṇaḥ prāṇāyāmaḥ sa ucyate //* See also AVPS 42.1.9 *praṇavādya vyāhṛtis tu gāyatrīm ca śīroyutām / pathet trīr anavānaṃ hi prāṇāyāmaḥ sa ucyate //*

21. ĀgnGS 1.2.2 [14,11-12] prescribes it exactly in the same way. BhārGS 3.9 [76,1] *aghamaśaṇena trīn prāṇāyāmān dhārayanti*. HirGS 2.8.6 [651,2-3] *aghamaśaṇena trīn prāṇāyāmān kṛtvā*.

22. At the time of the *snāna*: ĀgnGS 2.6.2 [95,15]; HirGŚS 1.2.7 [11,29-30]; BaudhDhS 2.5.8.12; in the *dhūrtabali*: BodhGŚS 4.2.3.
23. BaudhGS 3.3.5 *antarjalagato aghamarsēṇa ṣodaśa prāṇāyāmān dhārayitvā* (in the section on the *saṃmitavrata*); HirGŚS 1.8.7 [122,27-28] = BaudhDhS 2.10.17.33 (in the *saṃnyāsavidhi*); 3.4.7 (in the *aghamaṣṇakalpa*).
24. See note on Karmapradīpa 2.8.21 by the editor and translator of Der Karmapradīpa. II. Prapāṭhaka, Alexander Freiherr von Stael-Holstein on p.57: “Dieser Vers bezieht sich ebenso wie der folgende auf die Gobh. 4,3,12 vorgeschriebene Wendung.”
25. As for the definition of the duration of time of *mātrā*, see Kane 1977: 1438 n. 2361 where he gives the definitions of *mātrā* according to VāyuP 57.6; BrahmaP 231.6; MārK 36.13; ViṣṇudharmottaraP 1.73 and Vācaspati on Yogasūtra 2.50. See also AgniP 161.24ab *talo laghvakṣaro mātrā praṇavādi carec chanaiḥ* and Śabdakalpadruma, *s.v. mātrā*.
26. As for the group of the supplementary texts to the Gṛhyasūtras, see Einoo 1993: 229-231, 235-236.
27. E.g. VaikhGS 4.1 [54,1-2]; [54,11]; [55,1-2]; 5.5 [77,17].
28. See further e.g. Kauś 55.19 *prachādya trīṇ prāṇāyāmān kṛtvā* “After having covered he performs three *prāṇāyāma*”; ŚāṅkhGS 4.7.52 *eteṣāṃ yadi kiṃcid akāmotpāto bhavet prāṇān āyamyādityam iḥṣitvādhiyīta* “Should any of these cases arise against his will, let him (continue to) recite after having held his breath and looked at the sun” (Oldenberg); JaimGS 1.13 [13,18] *uditeṣu nakṣatreṣu trīṇ prāṇāyāmān dhārayitvā sāvitrīṃ sahasrakṛtvā āvartayec chatakṛtvo vā daśāvaram* “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitṛ a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] *trīṇ prāṇāyāmān āyamyā*; BaudhGS 2.9.4 *jaghanena gārhapatyam upaviśyaupāsanaṣya vā adhīhi bho iti gārhapatyam uktvā prāṇāyāmais trīṇ āyamyā sāvitrīṃ sahasrakṛtvā āvartayec chatakṛtvo 'parimitakṛtvo vā daśāvaram* “Sitting behind the *gārhapatya* or the *aupāsana* fire, having said to the *gārhapatya* ‘O you, learn it’ and having held the breath according to the way of *prāṇāyāma*, he should repeat the *sāvitrī* formula a thousand times or a hundred times or a number of times, at least ten times”.
29. MS 4.5.5 [71,6] *ā tāmitos tiṣṭhet*. MS 1.10.19 [159,4]; KS 36.13 [80,3] *ā tāmitos tiṣṭhanti*. As for several passages dealing with the Cāturmāsya in the Śrautasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapS 42.1 [289,1] *ā tamitos tiṣṭhati*. ŚB 2.4.2.21; ŚBK 1.3.3.18; TB 1.4.4.2; 5; 2.1.9.3 *ā tāmitor*

āsīta “He should remain sitting until he loses his breath.” JB 3.79 [388,4] *ā tamitor nidhanam upeyāt* “He should keep on chanting the *nidhana* until he loses his breath.” PB 5.4.9; 12.11.17 *ā tamitor nidhanam upayanti*.

30. See also AgniP 161.21 *prāṇāyāmas tu dvividhiḥ sagarbho 'garbha eva ca / japādhyānayuto garbho viparītas tv agarbhakah //* We find also a similar verse in SauraP 12.21 *agarbhaś ca sagarbhaś ca tayor ādyo 'jayaḥ smṛtaḥ / dvitīyaḥ sajayaḥ prokto dhruvaṃ vyāhṛtimātr̥bhiḥ //* Here the words *ajaya* and *sajaya* can be corrected to *ajapa* and *sajapa*. Does *mātr̥* in *vyāhṛtimātr̥* mean the *gāyatrī*? As for goddess *gāyatrī* as *chandasām mātr̥* see an inviting mantra of goddess *gāyatrī*: *āyātu varadā devy akṣaraṃ brahmasaṃmitam / gāyatrī chandasām mātedaṃ brahma juṣasva naḥ //* in ĀgnGS 2.6.8 [105,5-6]; cf. BodhGŚS 3.6.1 [303,5-6]; HirGŚS 1.6.12 [82,15-16]. See also NāradaP 1.27.43cd-44ab. AVPS̄ 30.3.1cd *gāyatrī chandasām mātā brahmayoniḥ prakīrtitā*. See also *Vedic Concaordance s.v. gāyatrī chandasām mātā*.

31. In addition to many passages referring to these three divisions of the *prāṇāyāma* mentioned by Kane we refer further to AgniP 161.22-23a, SkandaP 7.2.18.9-10 and SauraP 12.22-24. In SkandaP four elements of *recaka*, *sūnyaka*, *pūraka* and *kumbhaka* are mentioned.

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