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

Shingo Einoo

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 Yājñavalkyasmrī 1.19 we read as follows:

kanisthādēsinyāṅguśṭhamulāṇy agrāṇi karasya ca / prajāpatipitrībrhmadeva-
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 Yājñavalkyasmrī, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇi 840, Manusmrī 2.58, 59, 61, Mbh 13.5058 (13.107.96-97 in the critical edition), MärkP 34.103ff. (31.107-109 in Nag Publishers’ edition), a commentary on Kātyāyana 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., BodhGŚŚ 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 Dharmasastra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyasmrī and BaudhDhS, further Viṣṇusmrī 62.1-4 and VāsDhŚ 3.64-68. We can add here further the following texts: HirGŚŚ 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGŚŚ 4.7.2), PārGSPŚ Ācamaṇavidhi [410,6-8], Bṛhadgīyājñavalkyasmrī 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 brāhmaṇa 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 HirGŚŚ 1.1.3 [2,4-5], Viṣṇusmṛti 62.1-4, MārkP 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:

\[
\text{āṅguṣṭhaṁuṣasya tāle brāhmaṇa tīrthasā pracaṁṣate / kāyam aṅguśimule 'gre daivaṁ pitrayaṁ tayor adhaḥ} / \text{"They call (the part) at the root of the thumb the tīrtha sacred to Brahmān, that at the root of the (little) finger (the tīrtha) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tīrtha) sacred to the gods, and that below (between the index and the thumb, the tīrtha) sacred to the manes." (Bühler)}
\]

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

\[
\text{āṅguṣṭhamuṣya brāhmaṇa tīrtham /12/ aṅguṣṭhāgraṇ pitrayaṁ aṅguṣṭhāgraṇ daivaṁ aṅguṣṭhāmuṣa} / \text{"The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brahmān. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis." (Bühler)}
\]

Here Bühler translates aṅguṣṭhāmuṣa by ”the part at the root of the fingers.” So the description of the Manusmṛti of aṅguṣṭhāmuṣa can be interpreted in the same way. We will come back to the problem of the interpretation of aṅguṣṭhāmuṣa later again. The BaudhDhŚ poses another problem; the position of the tīrtha for the pīṭhas 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)
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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 Gṛhyaśūtra(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 Gṛhyaśūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhad yogiyājñavalkyasmṛti 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 Āgniśeṣa Gṛhyaśūtra 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 Rṣis at the tips of the fingers, other three tīrthas of Brahman, the pitṛs, and Agni are located as in the Pariśiṣṭa of the Pāraskara Gṛhyaśūtra. Differences are: the tips of the fingers are dedicated to the Rṣis and the tīrtha of the gods is situated in the middle of the fingers. The Hiranyakesī 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,” ṛṇgulimulē “in the root of the fingers.” I would almost like to correct the reading of ṛṇgulimulē in the HirGŚS into ṛṇgulimadhye, 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 Rṣis 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.

VāṣDhŚ 3.26 and 3.64-68 give six tīrthas.(11) According to the interpretation of Bühler of VāṣDhŚ 3.65 aṅgulymṛṣīnām “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 Rṣis in the middle of the fingers, the tīrtha for the human beings at the tips of the fingers, the āgniya tīrtha in the middle of the palm, and the pitṛya 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 ĀgniGS 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:

dakṣiṇapāñjer madhyamatalam āgniyaṁ tīrtham kaniśṭhāṅgulimulam daivam
sarvāṅgulimulagram ārṣam prādeśyaṅgūṣṭhayor madhyam paiṅkam āṅgūṣṭhasya
mālam bṛāhmam “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 Rśis; 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 āṅgulimūle 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 interpre-
tation of the tīrtha of Brahman as the tīrtha par excellence. The brahma
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:

istarapāṅyāṅgūṣṭhāntarenopavititvād dakṣinena vā savyopaghṛitenā “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:

\[ \text{tesu pīndān nidadhāty anunāmāpahastena} \]

“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 Gr̄hyasūtra apa-hastena 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 BaudhDhŚS. 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 Maharashatra as the illustration 6 given at the end of Bühnemann’s Pujā 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 Yājñavalkyasūtra 1.23 as follows:

\[ \text{gaẏatṛīṁ śīrasā sārdham japed vyāhṛtipūrvkam / pratipraṇasaṃyuktam trī ayam prāṇasaṃyamaḥ //} \]

“One should three times mutter the gaẏatṛī together with the śīras preceded by the vyāhṛti, each being preceded by the praṇava. That is the restraint of the breath.”

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

\[ \text{tāt savitur vāreṇyāṁ bhārgo devāsya dhūmahi / dhūyo yō naḥ pracodāyāt //} \]

“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]:\(15\)

\[ \text{āpo jyotir rāso 'mṛttaṁ brahma bhūr bhuvah śvahā} \]

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

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

\[ \text{bhūr bhuvah svar mahar janas tapah satyaṁ tathaiva ca / pratyoṁkārasamā-} \]
\[ \text{yuktam tat savitur vareṇyam /4/ om āpo jyotir ity etac chirah pasśāt pratyājyet} \]
\[ \text{5/ “bhūr bhuvah svar mahar janas tapah and satyaṁ; each of them is preceded by om; then comes tat savitur vareṇyam; one should afterwards employ the śīras beginning with om āpo jyotir.”} \]

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

\[ \text{om āpo āpo bhuvah om svar om mahar om janas om tapah om satyaṁ // om} \]
\[ \text{tat savitur vareṇyam bhargo devasya dhūmahi / dhūyo yō naḥ pracodayāt // om} \]
\[ \text{āpo jyotir rasa 'mṛttaṁ brahma bhūr bhuvah śvahā om //} \]
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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 Pūja. [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 Karmapradipa 2.1.6-8; VaikhDhŚ 2.10 [128,6-8]; ĀśvGPŚ 1.2 [141,25-26]; VādhSm 129 and Bṛhadyogiyājñāvalkyasmrī 8.8.(18)

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

\[
\text{uktavyāhṛtipūrvikāṃ prativyāhṛti prāṇavena samyuktam om bhūḥ om bhuvah om svar iti} \quad \text{“Preceded by the *vyāhṛtis* which have been explained, each *vyāhṛti* being connected by the syllable *om*, namely thus: om bhūḥ om bhuvah om svaḥ.”}
\]

This example of the *vyāhṛtis* preceded by *om* seems to allow only the use of the three words of *bhūḥ, bhuvah* and *svaḥ*, but in the commentary on Yājñavalkyasmṛti 1.15 Vījñānēśvara comments on the word *mahāvyāhṛtipūrvakām* in the text as follows: *mahāvyāhṛtayaś ca bhūrādisatyāntah sapta / “mahāvyāhṛtis* 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 Vījñānēśvara *vyāhṛti* and *mahāvyāhṛti* 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 svaḥ*. [Krick 1982: 393-396]. The *prāṇāyāma* prescribed in VaikhGS 2.4 [23,13] is accompanied with this *vyāhṛti*:

\[
\text{om bhūr bhuvah suvas tat savitur āpo jyoti rasa iti prāṇāyāmaḥ “His restraining the breath is preceded by “om bhūr bhuvah suvas tat savitur vareṇya”, etc., followed by the mantras: “Water, light, essence, amṛta, brahman, bhūr bhuvah suvar om”.”(Caland)}
\]

Manusmrī 6.70 mentions the *prāṇāyāma* as follows:

\[
\text{prāṇāyāma brāhmaṇasya trayo ’pi vidhivat kṛtāh / vyāhṛtipruṇavavair yuktā vijnēyaṃ paramam tapah // “Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhṛitis and of the syllable Om, one must know to be the highest (form of) austerity for every Brāhmaṇa.” (Bühler)}
\]
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 praṇāpatiḥ / vedatrāyan niraduhad bhūr bhuvah 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 Vyāhṛtis) Bhūḥ, Bhuvaḥ, Svaḥ.” (Bühler)

Thus, the Manusmṛti considers the *vyāhṛti* as ‘bhūr bhuvah svaḥ’ and the *vyāhṛti* which is to be used in the *prāṇāyāma* is certainly ‘bhūr bhuvah svaḥ’. In this way, the vedic concept of the *vyāhṛti* as consisting of *bhūr bhuvah svaḥ* was still living at the time of the Manusmṛti. But around this time, there is a statement in Karpaprātipa 2.1.6ab and Viṣṇusmṛti 55.15ab that these three words bhūh, bhuvah and svaḥ are called *mahāvyāhṛtis*. [19] The fact that these three words bhūh, bhuvah and svaḥ are called either as *vyāhṛtis* or *mahāvyāhṛtis* can be explained as follows; in earlier vedic ritual traditions the *vyāhṛtis* are only ‘bhūr bhuvah svaḥ’, but when the seven *vyāhṛtis* came to be used at least from the time of TA 10.27 a new word *mahāvyāhṛti* was introduced to distinguish the earlier *vyāhṛtis*, which are now the *mahāvyāhṛtis* 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 *mahāvyāhṛti* could denote one and the same formula of ‘bhūr bhuvah svaḥ’ unless any indicators of the seven *vyāhṛtis* are not given.

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

> savyāhṛtim sopraṇavāṁ gāyatrīṁ śirasā saha / trir paṭheda āyataprāṇaḥ prāṇāyāmaḥ 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 Grhyasūtras 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 trīṇ prāṇāyāmānān dhārayitvā “Standing in the water he holds the three prāṇāyānas 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:

āvṛtta prāṇam āśayaṃ pitṛn dhyāyan yathārthataḥ / japams tenaiva cāvṛtta 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)

apaparyāvṛtta purocchvisād abhiparyavartamāno japed amāmadanta pitaro yathābhāgam āvṛṣāyitaḥ // 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]:

47
āyamya prāṇān saptabhir vyāhṛtibhiḥ sapta padāni prāṇico gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhṛtis (one in each step) while restraining the breath.”

In the yamayajñā which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: ātmya prāṇān saptavyāhṛtibhiḥ sapta padāni prāṇico 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. GautDhŚ 1.49 gives an example:

prāṇāyāmās tryaḥ prādyamāṇaśāmātryāḥ 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:

prākkulān parupasīnah pravitraś caiva pāvitaḥ / prāṇāyāmās trihī pūtās tata oṃkāram arhati // “Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitra (blades of Kuśa grass), and sanctified by three suppressions of the breath (Prāṇāyāma), he is worthy (to pronounce) the syllable Oṃ.” (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 GautDhŚ 1.49 and Manusmṛti 2.57 is to be performed without using any mantras, and, therefore, GautDhŚ 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 VāṣDhŚ 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: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀśvGŚŚ, BaudhDhŚ, VāṣDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śaṅkhasmṛti, Atriśaṁhitā, Laghu-
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atrisaṁhitā, Vṛddhātreyasmrīti, Br̥hadvyājñavalkyasrīti, 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 Grhyasūtras 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 prāṇayāma was performed to the accompaniment of this set of formulas.

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

\[
\text{tapaś ca tejaś ceti jāpītvā prāṇayāmam āyam-yārthamanā vairūpākṣam āra-bhyocchvaret} / / \text{He should murmur (the Prapada formula), ‘Austerities and splendour,’ should perform one suppression of breath, and should, fixing his thoughts on the object (of his wish), emit his breath, when beginning the Virūpākṣa formula.”} \\
\text{(Oldenberg)}
\]

As in his note on this sūtra Oldenberg refers to VāsDhŚ 25.13 just as Bühler does in his note on Manusmrīti 2.75, Oldenberg has thought the prāṇayāma 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:

\[
\text{prapadaṃ jāpītvopātamyā kalyāṇanā dhyāyan vairūpākṣam ārabhyocchvaret} \\
\text{“He should murmur the Prapada formula (MB. II 4,5), hold his breath, fix his thoughts on something good, and should emit his breath when beginning the Virūpāksha formula (MB. II 4,6)."} \text{(Oldenberg)}
\]

Here the word to express restraining of the breath is upā-tam. This verb has no association with the popular method of the prāṇayāma and can be interpreted simply as “to hold the breath”. Thus the prāṇayāma 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 *prānāyāma* found in several Gṛhyaśūtras.(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 *prānāyāma*, even if we cannot find the direct relationship between this action and the later *prānāyāma*. We can perhaps find a remote resonance of this action in ĀpDhŚ 2.5.12.14-15:

svapann abhyudito 'nāśvan vāgyato 'has tiṣṭhet /14/ ā tamitoh prānam āya-
cched 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 *tamitoh*. But this expression became obsolete and in the Gṛhyaśūtras we find such expressions as *prānān āyamya* “having restrained the breaths”, or *prānāyāmān āyamya* “having restrained the restraints of the breath” or *prānāyāmān dhārayitvā* “having held the restraints of the breath”, and the like, but in some cases this *prānāyāma* seems to have been performed without using any mantras, and when any mantras were used, they were for example the *aghamaṛṣaṇa* hymn or the seven *vyāhṛtī* or others. From the time of the supplementary texts to the Gṛhyaśūtras onward the *prānāyāma* 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 *prānāyāma* 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 *vyāhṛtī* and this method of the *prānāyāma* has been handed down till today.

The *prānāyāma* has another line of development in the yoga practice. [Kane 1977: 1432-1444] Kane traces the *prānāyāma* without using mantras to the tradition of the Yogasūtra. [Kane 1977: 1442] But we have found this way of *prānāyāma* also in the ritual traditions. These two kinds of the *prānāyāma* 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)
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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. 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 Gṛhyaśūtras.
Notes.

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1. *Mbh* 13.107.96-97ac aṅgusṭhasyāantarāle ca brāhmaṁ tīrtham udāḥrtaṁ / kaniṣṭhikāyā paścāt tu devaṁtīrtham ihocya-te / 96/ aṅgusṭhasya ca yan madhyaya pradeśinyāś ca bhārata / tena pitṛyāṁi kuruva. The position of the brāhma tīrtha as aṅgusṭhasyāantarāle ‘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 devaṁtīrtha is expressed by kaniṣṭhikāyā paścāt ‘behind the little finger.’ Regarding the prājāpātya tīrtha, a similar appearance appears in *PadmaP* 3.52.17cd kaniṣṭhāmūlatāḥ paścāt prājāpātyaṁ pracaṅkṣate ‘they call prājāpātya the place behind the root of the little finger.’ Other texts such as *VaikhGS* 1.5 [7.4-8] kaniṣṭhāṅgulimūlama daivam, PārGSPŚ Ācamaṇavidhi [410,6-7] kaniṣṭhāṅgulimūla prājāpatitīrtham, VāśDhŚ 3.64 aṅgulikaniṣṭhiṅgulimūla daivam tīrtham, and Viṣṇusmṛti 62.1 kanīṅkāmūla prājāpātyaṁ nāma tīrtham, while calling this tīrthā daiva or prājāpātya, 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 manḍala 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 BodhGŚŚ and HirGŚŚ the word paścāt occurs as follows: BodhGŚŚ 4.7.2 = HirGŚŚ 1.2.2 [9,6-9] aṅgusṭhatale ‘tiḥṛtya paścāllekhāṁ tad brahmatīrtham ‘at the root of the thumb the place reaching (atiḥṛtya?)’ to the line running to the west (paścāllekhā?)’ is the brahmatīrthā.’ 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 tīrthā 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. HirGŚŚ 1.1.3 [2,4-5] kaniṣṭhāpradesīṇyaṅgusṭhamūlamīni karasyāgraṁ ca kraṁat prajāpatipitṛbrahmadevaṁtīrthāṇi. This sentence is very similar to that of the Yājñavalkyaṁṛti. Viṣṇusmṛti 62.1-4 atha dvijātiṁ ni kanīṅkāmūla prajā-
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patyam nāma tirtham /1/ aṅgūṣṭhamule brāhmaṃ /2/ aṅgulyagre dāvam /3/ tarjanimule pitryam /4/ MārkP 31.107-109 aṅgūṣṭhottarato rekha pānēr yā daksinasya tu / etad brāhmaṃ iti khyātaṃ tirtham ācāmanāya vai /7/ tarjanyāṅgūṣṭhayor antaḥ paitram tirtham udāhṛtam / pitṛṇaṃ tena toṣādi dadyān nandimukhādṛte /108/ aṅgulyagre tatha dāvam tena divyakriyāvidhīḥ / tirtham kaniṣṭhikāmule kāyaṃ tena prajāpatēḥ /109/ Amarakośa 2.7.50cd-51ab aṅgulyagre tirtham dāvam svalpāṅgūlyor mule kāyaṃ /50/ madhye 'ṅgūṣṭhaṅgūlyoḥ pitryaṃ mule tu aṅgūṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi 840 mule 'ṅgūṣṭhasya syād brāhmaṃ tirthaṃ kāyaṃ kaniṣṭhayoḥ / pitṛyaṃ tarjanyāṅgūṣṭhantar dāvataṃ tu aṅgūlīmukoḥ //
3. Vivaraṇa on BaudhDḥs 1.5.8.13 [34,22-23] aṅgulyaṅgūṣṭhayor madhyāṃ pitryam / tathaḥ ca vaiśṭhāḥ pradeśiṅgaṅgūṣṭhayor antare pitryam iti.
4. VṛDHUP 2.88.9cd-10ab aṅgulyagre bhaved dāvam brāhmaṃ aṅgūlmulake /9/ paṭiryam tarjaninīmule syāt kaniṣṭhayāś ca māṇuṣam. VṛDHUP 3.233.1 aṅgūlyagre smṛtaṃ dāvam pitryam tarjaninīmagam / aṅgūṣṭhamulē brāhmaṃ tu kaniṣṭhayāś ca māṇuṣam // The position of the brāhma tīrtha is accroding VṛDHUP 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 aṅgūlmule for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅgūlmule can be corrected to aṅgūṣṭhamule as in VṛDHUP 3.233.1c.
5. PārGSPŚ Ācāmanāvidhi [410,6-8] brāhmaṇasya daksinahaste paṇcataḥtīrthaṃ bhavanti aṅgūṣṭhamule kaniṣṭhikāṅgūlmule prajāpatītīrthaṃ tarjanyāṅgūṣṭhamadhyanīmule pīṭtīrthaṃ aṅgūlyagre devatīrthaṃ madhye 'gnitīrthaṃ iti etāni tīrthaṃ bhavanti.
6. Brhadyogiyājñāvalakṣyamsrī 7.75-77ab paṇcika tīrthāni viprasya kare tiṣṭhan-ti daksine / bṛhāmaṃ dāvam tathā paitraṃ prājāpatyam tu saumikam /75/ aṅgūṣṭhamule brāhmaṃ tu dāvam ṣya aṅgūlimūrdhanī / prājāpatyam tu mule syāt madhye saumyaṃ pratiṣṭhitam /76/ aṅgūṣṭhasya pradeśīya madhye pitryam prakīrtitam /
7. Abhidhānacintāmaṇi's Śeṣa 152a karamadhye saumyaṃ tīrtham.
8. ĀgnaGS 2.6.1 [93,5-8] brāhmaṇasya daksine haste paṇcika tīrthāni paṇca dāvatāni bhavanti / aṅguliṃadhye dāvam tīrtham aṅgūlyagre āṛṣaṃ tīrtham aṅgūṣṭhatarjanīyor madhye pātṛkaṃ tīrtham aṅgūṣṭhamulasyottarato rekhaṃ brāhmaṃ tīrtham madhye 'gnitīrtham / BodhGSS 4.7.2 brāhmaṇasya daksine haste paṇcika tīrthāni bhavanti / aṅguliṃadhye devatīrtham aṅgūlyagre āṛṣaṃ tīrtham madhye 'gnitīrtham aṅgūṣṭhatarjanīyor madhye pātṛkatīrtham aṅgūṣṭhatalo 'tīrtya paścāllekhāṃ tad brāhmaṛtīrtham /
9. HirGŚŚ 1.2.2 [9,6-9] brāhmaṇasya daksīne haste pañcā tīrthāṇi bhavanti / āṅgulimāle devatīrtham āṅgulagra ārṣam tīrthām madhye 'gūtītīrtham āṅgusthatarjanyor madhye paitṛkatīrtham āṅgusthatale 'tīrṭtya paścāllekhāṇī tād brahmātīrtham /
10. SkandaP 3.2.5.110-111ab āṅgulagreṇa vai daivam ārṣam āṅgulimulagam / brahmām āṅgusthamāle tu pāṇimadhye prajāpateḥ /110/ madhye 'ṅugṣṭhapatrādesīnyoḥ pitṛyaṃ tīrthāṃ pracākṣate / SkandaP 4.35.178-179ab āṅgulagre bhaved daivam ārṣam āṅgulimulagam / brahmām āṅgusthamāle tu pāṇimadhye prajāpateḥ /78/ madhye 'ṅugṣṭhapatrādesīnyoḥ pitṛyaṃ tīrthāṃ pracākṣate /
12. PadmaP 3.52.16cd-19ab āṅgusthamālāantarato brahmam ucyate /16/ an-tarāṅgusthadesīnyiyāḥ pitṛnāṃ tīrtham ucyate / kaniśthāmālātaḥ paścāt prajā-patyaṃ pracākṣate /17/ āṅgulagromaṃ smṛtam daivam tad evārṣaṃ prakṛti- tam / mūlāṇa daivam ārṣaṃ syād aṅgunyam mādhyataḥ smṛtam /18/ tad eva saumikāṃ tīrtham etaj jñātvā na muhyati /
14. As for the table of contents of the Hiraṇyakeśi Grhyaśeṣasūtra with the mention of corresponding descriptions in other texts, especially belonging to the Baudhāyana tradition, see Einoo 1996: 263-268.
15. See Śaivā’s commentary thereon:āpo jyotir ityādikō gāyatryāḥ śiromantraḥ [744,10]. See also Karṇapradīpa 2.1.7ab āpo jyoti raso ‘mr̥tām brahma bhūr bhuvah svar iti śirāḥ /
16. See TA 10.27 [743, 25-26] oṃ bhūḥ / oṃ bhuvah / oṃ suvah / oṃ mahah / oṃ janaḥ / oṃ tapah / oṃ satyam / According to the commentary of Śaivā thereon these seven vyāhṛtis are used just for the purpose of the prāṇāyāma: gāyatryā śvāhanāḥ vṛdhvām prāṇāyāmārthāṃ mantram āha “After the invitation of (goddess) gāyatṛi, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.115 gāyatṛiṃ śirasā sārdhaṃ saptavyāhṛtipūrvakām / trir
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japet sadaṣoṇkāraḥ prāṇāyāmo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyas tisra eavaitā mahāvyāhṛtayo 'vyayāḥ / mahar janas tapāḥ satya maṇi gāyatri ca śiras tathā /6/ āpo jyoti raso 'mṛtam brahma bhūr bhuvah svar iti śīrāḥ / pratipratikāṃ prāṇam eva ca śirasāḥ /7/ etā etāṃ sahānena tathaḥbhir daśabhis saha / trir jayed āyatapraṇāh prāṇāyāmah sa ucyate /8/. VaikhdHs 2.10 [128,6-8] udakasāyagnāṃ vāma-pārśve prāṇān āyamya pratyekam omkārādisaptavāhṛtiprāṇaṃ gāyatrīṃ ante saśīrakāṃ trir japet sa prāṇāyāmaṃ trīṃ ekaṃ vā prāṇāyaṃakaṃ kṛtvā pūtaḥ. ĀsvGPŚ 1.2 [141,25-26] āyatapraṇāh saprāṇavāṃ saptavāhṛtiṃ kām savītrīṃ saśīrakāṃ trir āvartayed ity eṣa samantraḥ prāṇāyāmah. Bṛhadyogīyāna-valkaṃśaṃṛti 8.8 oṁkāraṃ vyāhṛtiḥ sapta gāyatri saśīrās tathā / prāṇāyāmo 'yam manunā vedevu kathitaḥ purā // Cf. VādhSm 129 prāṇavena tu saṁyuktā vyāhṛtiḥ sapta niṭyaśaḥ / savītrīṃ śirasā sārdhaṃ maṇaṣa triḥ paṭhed duvāḥ // Here is no mention of the prāṇāyāma; this is a definition of the japā.

19. As for Karmapradīpa 2.1.6ab, see note 18.Visṇusmrīti 55.15ab oṁkārapūr-vikās tisro mahāvyāhṛtayo 'vyayāḥ "The three imperishable 'great words,' preceded by the syllable Oṁ," suggests that the mahāvyāhṛtis are three in number. KāṭyāŚ 2.1.6 mahāvyāhṛtiḥbhir vā prākṣaṇstham /6/ "(He may put the fire-sticks) by uttering the (three) Mahāvyāhṛtis (great formulas: oṁ bhūr, bhuvah and svah) losing the procedure in the east." (Ranade) The commentary here says that the mahāvyāhṛtis are bhūr bhuvah svah: bhūr bhuvah svar ity eṣāṃ mahāvyāhṛtyāya iti saṃjñā.

20. The same definition is given also in Visṇusmrīti 55.9; Śaṅkhasmrīti 7.14 [Kane 1974: 317]; Bṛhadyogīyāna-valkaṃśaṃṛti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisaṃhitā [37,22-23] savyaḥṛtiṃ ... ; BaudhDhŚ 4.1.28 savyaḥṛtiṃ ... ; Laghu-Atrisaṃhitā [2.8-9] savyaḥṛtiṃ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhātreyaṃśaṃṛti 1 [48,13-14] savyaḥṛtiṃ sapraṇavāṃ ... / ... āyataḥ prāṇaḥ ... ; VisṇudharmottaraP 1.165.24cd-25ab savyaḥṛtiṃ sapraṇavāṃ ... . HirGŚ 1.1.10 [4.27-28] savyaḥṛtiṃ sapraṇavāṃ gāyatrim śīrasā saha / trir jayed āyatapraṇāh prāṇāyāmah sa ucyate // See also AVPŚ 42.1.9 pranavadyā vyāhṛtiṣ tu gāyatriṃ ca śirovaśām / paṭhet trīṃ anavānām hi prāṇāyāmah sa ucyate //

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 antarjalaṅgato aghamārṣeṇa sōdaśa prāṇāyāmānān dhārayitvā (in the section on the saṃmitavrata); HirGŚS 1.8.7 [122,27-28] = BaudhDhS 2.10.17.33 (in the samnyāsavidhi); 3.4.7 (in the aghamārṣeṇakalpa).
24. See note on Karmacraidīpa 2.8.21 by the editor and translator of Der Karmacraidīpa. 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; MārkP 36.13; ViṣṇudharmottaraP 1.73 and Vācaspati on Yogasūtra 2.50. See also AgniP 161.24ab talo laghvāṣaro mātrā prāṇavādi carec chanaiḥ and Śabdakalpadruma, s.v. mātrā.
26. As for the group of the supplementary texts to the Grhyasūtras, 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. KauSŚ 55.19 prachādyā trīṇ prāṇāyāmān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkGS 4.7.52 eteśāṁ yadi kincid akāmotpāto bhavet prāṇān āyamyādityam ikṣitvādhiyīta “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] utdeṣu nakṣatresu trīṇ prāṇāyāmānān dhārayitvā sāvitr̥n̥ sahasrakṛtvā āvartayec chakat̥rtvā vā daśāvaram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitr̥ a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṇ prāṇāyāmānān āyamyā; BaudhGS 2.9.4 jagahhana gārhapatyam upaviśyaupānasya vā adhish bho iti gārhapatyam uktvā prāṇāyāmais trīṇ āyamya sāvitr̥n̥ sahasrakṛtvā āvartayec chakat̥rtvā ’parimitakṛtvā vā daśāvaram “Sitting behind the gārhapatyā 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 sāvitr̥ formula a thousand times or a hundred times or a number of times, at least ten times”.
29. MS 4.5.5 [71,6] á tāmitos tiṣṭhet. MS 1.10.19 [159,4]; KS 36.13 [80,3] á tāmitos tiṣṭhanti. As for several passages dealing with the Cāturmuṣya in the Śrautasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapS 42.1 [289,1] á tamitos tiṣṭhati. ŚB 2.4.2.21; ŚBK 1.3.3.18; TB 1.4.4.2; 5; 2.1.9.3 á tāmitor
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ásīta “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 / japādyānayuto garbho viparītas tv agarbhaṁ // We find also a similar verse in SauraP 12.21 agarbhaś ca sagarbhaś ca tayor ādyo 'jayah smṛtah / dvitiyāḥ sajayāḥ prakto dhṛuvaṁ vyāhṛtimātrbhiḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātr mean the gāyatri? As for goddess gāyatri ā chandasāṃ mātr see an inviting mantra of goddess gāyatri: āgati varadā devy akṣaraṁ brahmaṁ saṁhitam / gāyatri chandasāṃ mātedām brahma juṣasva naḥ // in AgnGS 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. AVPS 30.3.1cd gāyatri chandasāṁ mātā brahmaṁ prakīrtitā. See also Vedic Concaordance s.v. gāyatri chandasāṁ 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, śūnyaka, pūraka and kumbhaka are mentioned.

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