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

Shingo EINO

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 Yājñavalkyaśmṛti 1.19 we read as follows:

\[
\text{kanisṭhādeśinyāṅguṣṭhamulāṇy agraṇ karasya ca / prajāpatipitṛbrahmaśeva- \}
\text{tīrthān anukramat //}
\]

"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 Yājñavalkyaśmṛti, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇi 840, Manusmṛti 2.58, 59, 61, Mbh 13.5058 (13.107.96-97 in the critical edition), MārkP 34.103ff. (31.107-109 in Nag Publishers' edition), a commentary on Kātyāyanaśīla 4.1.10 [291,16-16]. 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 ĀgniGS 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 Yājñavalkyaśmṛti and BaudhDhS, further Viṣṇusmṛti 62.1-4 and Vāṣṭāśīla 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], Bṛhadyogiyājñavalkyaśmṛti 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 Yājñavalkyasūtri with exception of the tīrtha for the gods situated at the tips of the fingers.

Like the Yājñavalkyasūtri HirGŚ 1.1.3 [2,4-5], Viśusmṛti 62.1-4, MārkP 31.107-109, Amarakoṣa 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:

\[
\text{ānguṣṭhamūlaṣya tale brāhmaṇa tīrtham pracāṣate / käyam aṅgulimulē 'gre dāivam pitryaṃ tayor adhaḥ /} \\
\text{"They call (the part) at the root of the thumb the tīrtha sacred to Brahmān, that at the root of the (little) finger (the tīrtha) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tīrtha) sacred to the gods, and that below (between the index and the thumb, the tīrtha) sacred to the manes." (Bühler)}
\]

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

\[
\text{ānguṣṭhamulam brāhmaṇa tīrtham /12/ ānguṣṭhagraṃ pitryaṃ aṅgulyagraṃ dāivam aṅgulimulam ārṣam /13/ } \\
\text{"The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brahman. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis." (Bühler)}
\]

Here Bühler translates aṅgulimulam by ”the part at the root of the fingers.” So the description of the Manusmṛti of aṅgulimulē can be interpreted in the same way. We will come back to the problem of the interpretation of aṅgulimulā later again. The BaudhDhŚ poses another problem; the position of the tīrtha for the pīṭṣ 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 Viṣṇudarmottara 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 Pariśīṣṭa of the Pāraskara Gṛhyasūtra (5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyanāthī and the like the Pariśīṣṭa of the Pāraskara Gṛhyasūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhadg najwyżajñavalkyanāthī 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 Āgniveṣṭa Gṛhyasūtra and the Bodhāyana Gṛhyasūtrasūtra 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 Pariśīṣṭa of the Pāraskara Gṛhyasūtra. 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 Hiranyakesi Gṛhyasūtrasūtra (9) gives almost the same description of the five tīrthas as the Bodhāyana Gṛhyasūtrasūtra, 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 HirGSS 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 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.

Vāṣīṣṭa 3.26 and 3.64-68 give six tīrthas. (11) According to the interpretation of Bühler of Vāṣīṣṭa 3.65 aṅgulyam ṛṣiṇām “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 pītrya 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 BodhGŚŚ with the addition of the daiwa tīrtha at the root of the little finger. Six tīrthas are also mentioned by VaikhGS 1.5 [7,4-6] as follows:

dakṣiṇaṇaṁer mahyamatayaṁ āgneyaṁ tīrthaṁ kanisthaṅgulimālaṁ daiwaṁ sarvāṅgulimālaṁ aṁraṁ prādeśinyāṅguśṭhayor mahyam Paṁtīkam aṁguśṭhasya mālāṁ brahmaṁ “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 Ṛṣis; 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 kāyaṁ aṅguśimūle 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 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:

itaraṁyaṅguśṭhaṁtvaṁpavatītvād dakṣinena va saṁyopahṛitena “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:

\[ \text{teṣu pīṇḍan niḍadhāty anunāmāpahastena} \]

“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:

\[ \text{teṣu pīṇḍan niḍadhāty anunāmāpahastena} \]

“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 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 AgnGS and BodhGŚS and the other in 1.1.3 which is the standardized one. HirGŚS 1.1 is a rather systematical description of the āhnīka 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 BaudhDŚ. 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 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 Yājñavalkyasmṛti 1.23 as follows:

\[ \text{gāyatrī śirasā sārdhaṃ japed vyāhṛtipūrvakam / pratiprāṇasamasyuktāṃ trir ayaṃ prāṇasaṃyamah} // \text{“One should three times mutter the gāyatrī together with the śiras preceded by the vyāhṛti, each being preceded by the praṇava. That is the restraint of the breath.”} \]

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

\[ \text{tāt savitur vāreṇyaṃ bhārgo devāṣya dhīṃahi / dhīyo yō nah pracodāyāt //} \]

“We want to put in ourselves the desirable lustre of the god Savitṛ, who would impel our poetical thoughts.”

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

\[ \text{āpo jyōti rāso 'mṛtaṃ brāhma bhūr bhūvah sūvah} “

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

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

\[ \text{bhūr bhūvah svar mahar janas tapah satyaṃ tathaiva ca / pratyōṁkārasamāyuktaṃ tat savitur vareṇyaṃ /} \]

\[ \text{om āpo jyōtī ity etac chiraḥ pasčāt prayojayet /} \]

“bhūr bhūvah svar mahar janas tapah and satyaṃ; each of them is preceded by om; then comes tat savitur vareṇyaṃ; one should afterwards employ the śiras beginning with om āpo jyōtī.”

By the way, the first seven words: bhūr bhūvah svar mahar janas tapah satyam 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:

\[ \text{om bhūr om bhūvah om svar om mahar om janas om tapah om satyaṃ // om} \]

\[ \text{tāt savitur vareṇyaṃ bhārgo devāṣya dhīṃahi / dhīyo yō nah pracodāyāt // om} \]

\[ \text{āpo jyōtī rāso 'mṛtaṃ brāhma bhūr bhūvah sūvah om //} \]
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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. 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 Karmapradīpa 2.1.6-8; VaikhDhŚ 2.10 [128,6-8]; ĀśvGPŚ 1.2 [141,25-26]; VadhSm 129 and Bṛhadyogiyājñāvalkyāsmṛti 8.8.(18)

The use of the seven vyāhṛtis seems to be admitted also by the commentator of the Yājñavalkyaśmi, Vijñānesvara, in his Mitākṣara. Vijñānesvara comments on the wording vyāhṛtipūrvikām in Yājñavalkyaśmi 1.23 as follows:

uktavyāhṛtipūrvikāṁ prativyāhṛti prāṇavena saṃyuktam 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 svaḥ, but in the commentary on Yājñavalkyaśmi 1.15 Vijñānesvara comments on the word mahāvyāhṛtipūrvakām in the text as follows: mahāvyāhṛtayaś ca bhūrādisatyāntaḥ 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 Vijñānesvara 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 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 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)

Manusmṛti 6.70 mentions the prāṇāyāma as follows:

prāṇāyāma brahmaṇapaśya traya ‘pi vidhitvat kṛtāḥ / vyāhṛtipranaṇaṃ yuktā viññeyam paramām 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:

\[ akāraṃ cāpy ukāraṃ ca makāraṃ ca prajāpatiḥ / vedatrayān nīraduhad bhūr bhuvah svor iti ca \]  
\[ “Prajapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyāhṛtis) Bhūḥ, Bhuvah, Svaḥ.” \]  

(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 Karmapradīpa 2.1.6ab and Viṣṇusmṛti 55.15ab that these three words bhūḥ, bhuvah and svaḥ are called mahāvyāhṛtis.(19)[Gonda 1980: 226] The fact that these three words bhūḥ, 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 Yājñavalkyasmrati 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 Yājñavalkyasmrati, Vijñānesvara, 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 gāyatṛi 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:

\[ savyāhṛtim sapraṇāvāṁ gāyatṛiṁ śirasā saha / trir pāthed āyataprāṇāḥ prāṇāyāmaḥ sa ucyate \]  
\[ “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 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 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:

āvṛtya praṇam āşamyā pitṛn dhyāyan yathārthataḥ japaṁ tenaiva cāvṛtya tataḥ praṇam pramocayet // “Having turned away (from the pinḍas 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 purochvīśād abhiparyāvartamāno japed amīmadanta pitaro yathābhāgam āṃśāyīṣateti 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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āyamya 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 yamayajñā which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: ātmya 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 aghamarsaṇa 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 trayah parcadasamātṛāḥ /49/ "He shall thrice restrain his breath for (the space of) fifteen moments;" (Bühler)

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

prākkulān paruyasimah pavitraś caiva pāvitaḥ / prāṇāyamais tribhiḥ pūtas tata orṣkāram arhata // "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 aghamarsaṇa 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 VāsDh Ś 25.13 and Visṇusmṛti 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, VaikhDhS, Karmapradīpa, HirGŚS, ĀsvGPS, BaudhDhS, VāsDhŚ, Visṇusmṛti, Manusmṛti, Yājñavoṣyaśmṛti, VādhSm, Śāṅkhasmṛti, Atrisaṁhitā, Laghu-
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atrisaṁhitā, Vṛddhātreyasmrī, Bṛhadyogiyājñavalkyasmrī, VĐhUP, 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 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 Grhyasūtras [Eino 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 Grhyasūtras 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 Grhyasūtras. GobhGS 4.5.8 runs as follows:

tapaś ca tejaś ceti japaṭivā prāṇāyāmanam āyamyaṁthamanā vairūpākapāmā ṛaṛbhyaocchvaset // “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 Virūpāksa formula.” (Oldenberg)

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

prapadaṃ japaṭivopātamyā kalyānaṃ dhyāyan vairūpākapāṃ ṛaṛbhyaocchvaset “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 Virūpāksa 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 ĀpDhŚ 2.5.12.14-15:

svapann abhyudito 'nāśvan vāgyato 'hast tiṣṭhet /14/ ā tamitoh prāṇam 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 Gṛhyasūtras we find such expressions as prāṇān āyamya “having restrained the breaths”, or prāṇāyāmān āyamya “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 aghamārasaṇa hymn or the seven vyāhṛtī 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 vyāhṛtīs, 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 vyāhṛtīs were in earlier texts ‘bhūr bhuvah svah’ but later they also express the seven vyāhṛtīs 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 agarma and sargartha and in ViṣṇuP 6.7.40 using the expressions sabīja and abīja. [Kane 1977: 1442 n. 2371](30)
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 Gṛhyasūtras.
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Notes.

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1. Mbh 13.107.96-97ac aṅguṣṭhasyāntarāle ca brāhmaṁ tīrtham udāḥtam / kaniṣṭhikāyā paścāt tu devatīrtham ihocaye /96/ aṅguṣṭhasya ca yan madhyaṁ pradeśīnyāś ca bhārata / tena pītryāṇī kurvīta. The position of the brāhmaṁ 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 brāhmaṁ tīrtha and the tīrtha for the fathers. The position of the devatīrtha is expressed by kaniṣṭhikāyā paścāt ‘behind the little finger.’ Regarding the prājāpatyaṁ tīrtha, a similar expression appears in PadmaP 3.52.17cd kaniṣṭhamulataḥ paścāt prājāpatyaṁ pracaksate ‘they call prājāpatyaṁ the place behind the root of the little finger.’ Other texts such as VaikhGS 1.5 [7,4-8] kaniṣṭhāṅgulimulaṁ daivam, PārGSPŚ Ācamanavidhi [410,6-7] kaniṣṭhāṅgulimule prājāpatitīrtham, VāśDhŚ 3.64 aṅgulikaniṣṭhikāmule daivam tīrtham, and Viṣṇusmrṭi 62.1 kaniṅikāmule prājāpatyaṁ 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 brāhmaṁ tīrtha by BodhGŚS and HirGŚS the word paścāt occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] aṅguṣṭhatale ‘tiḥṛtya paścāllekhāṁ tad brahmatīrtham ‘at the root of the thumb the place reaching (atiḥṛtya?) 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] kaniṣṭhāpradesīnaṅguṣṭhamulāṇī karasyāgraṁ ca kramaṁ prājāpatipitrāṃ brahmaṇedevatīrthāni. This sentence is very similar to that of the Yājñavalkyaṁṛti. Viṣṇusmrṭi 62.1-4 atha dvijātināṇi kaniṅikāmule prājā-
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1. Āṅgulaṃ nāma tīrthaṃ /1/ āṅgulaṃ saṅgamaṃ brāhmaṃ /2/ āṅgulaṃ daivaṃ /3/ tārjamānimaṃ pītṛyām /4/ MārkP 31.107-109 āṅgulaṃḥottarato rekha pāñer yā daksinasya tu / etad brāhmaṃ iti khyātaṃ tīrthaṃ ācamaṇaya vai /7/ tārjanyaṅgulamānāṃ antaḥ paitram tīrthaṃ udāḥṛtam / pītṛyāṃ tena toṣādi dadyaṃ nandimukhādṛte /108/ āṅgulaṃ gatē tathā daivaṃ tena divyakriyāvidhiḥ / tīrthaṃ kaniṣṭhikāmule kāyaṃ tena praśāpayet /109/ Amarakośa 2.7.50cd-51ab āṅgulaṃ gatē tīrthaṃ daivaṃ svalpāṅgulopye mule kāyaṃ /50/ madhye 'ṅgulāṅgulaṃ pītṛyāṃ mule tv āṅgulaṃśasya brāhmaṃ / Ābhidhānacintāmaṇi 840 mule 'ṅgulaṃśasya syād brāhmaṃ tīrthaṃ kāyaṃ kaniṣṭhayoḥ / pītṛyāṃ tārjanyaṅgulastantara daivaṃ tu aṅgulimukhe //

3. Vivaraṇa on BaudhDhs 1.5.8.13 [34,22-23] āṅgulaṃāṅgulaṃḥayor madhyāṃ pītṛyam / tathā ca vaisāṣṭhā pradesinyaṅgulaṃḥayor antarē pītṛyam iti.

4. VDhUP 2.88.9cd-10ab āṅgulaṃ gatē bhaved daivaṃ brāhmaṃ aṅgulimūlakē /9/ paitṛyāṃ tārjanāmule syāt kaniṣṭhayās ca māṇuṣam. VDhUP 3.233.1 āṅgulaṃ gatē svṛtāṃ daivaṃ pītṛyāṃ tārjanāmulegam / aṅgulaṃḥule brāhmaṃ tu kaniṣṭhayās ca māṇuṣam // The position of the brāhma tīrthaḥ is according 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 aṅgulimule for the brāhma tīrthaḥ. Therefore, I suspect the possibility that this aṅgulimule can be corrected to aṅgulaṃḥule as in VDhUP 3.233.1c.

5. PārGSP Ācamaṇavidhi [410,6-8] brāhmaṇasya daksinahaste paṇcatīrthaḥi bhavanti aṅgulaṃḥule brāhmaṃ kaniṣṭhikāṅgulaṃḥule praṣāpatīrthaḥi tārjanyaṅgulaṃḥadhyamule pītītīrthaḥ aṅgulaṃ gatē devatīrthaḥ madhye 'ṅgitīrthaḥ ity etāni tīrthāni bhavanti.

6. Bhadvyājñāvalkyāmsīrti 7.75-77ab paṇca tīrthāni viprasya kare tiṣṭhānti daksine / brāhmaṃ daivaṃ tathā paitṛm prājāpatyaṃ tu sauminam /75/ aṅgulaṃḥule brāhmaṃ tu daivaṃ hy aṅgulimūrdhānai / prājāpatyaṃ tu mule syāt madhye saumye pratiṣṭhitam /76/ aṅgulaṃḥasya pradesinyaḥ madhye pītṛyam prakīrtitam /

7. Ābhidhānacintāmaṇiśa śesā 152a karamadhye saumye tīrthāṃ. 8. ĀgnGS 2.6.1 [93,5-8] brāhmaṇasya daksine haste paṇca tīrthāni paṇca daivaṃ bhavanti / aṅgulimadhye daivaṃ tīrthām aṅgulaṃghara ārṣaṃ tīrthām aṅgulaṃḥatarjanyor madhye paitṛkam tīrthām aṅgulaṃḥulasyottarato rekhaṣu brāhmaṃ tīrthāṃ madhye 'ṅgitīrthāṃ / BodhGSS 4.7.2 brāhmaṇasya daksine haste paṇca tīrthāni bhavanti / aṅgulimadhye devatīrthām aṅgulaṃghara ārṣaṃ tīrthāṃ madhye 'ṅgitīrthāṃ aṅgulaṃḥatarjanyor madhye paitṛkatīrthāṃ aṅgulaṃghatale 'tīrthāya paścāllekhāni tad brāhmaḥtīrthāṃ /
9. HirGŚŚ 1.2.2 [9.6-9] brāhmaṇāsya daksinē haste pañca tīrthāni bhavanti / angulimulē devatīrtham angulyagra arṣam tīrtham madhye 'guṇitīrtham anguṣṭhatarjanyor madhye paitraṅkārtham anuṣṭhatale 'tīrṇya paścālekhāni tad brahmaṅtīrtham /
10. SkandaP 3.2.5.110-111ab anguṣṭhamāreṇa vai daivaṃ arṣam angulimulagam / brāhmaṃ anuṣṭhamāle tu pāṇimadhya prajaṅpateḥ /110/ madhye 'nīṣṭhāpradesīnyoh pītṛyaṃ tīrtham pracaksate / SkandaP 4.35.178-179ab anguṣṭhagre bhaved daivaṃ arṣam angulimulagam / brāhmaṃ anuṣṭhamāle tu pāṇimadhya prajaṅpateḥ /78/ madhye 'nīṣṭhāpradesīnyoh pītṛyaṃ tīrtham pracaksate /
11. VāsDhŚ 3.26, 64-68 – anuṣṭhamulēsvarakēhā brāhmaṃ tīrtham – /26/ ... angulikanisthikāmule daivaṃ tīrtham /64/ angulym raśīnām /65/ anguṣṭhagreṇa mānuṣam /66/ pāṇimadhya āgneyam /67/ pradesīnyaṅuṣṭhaṅ- 
yor antaraḥ pītṛy /68/
12. PadmaP 3.52.16cd-19ab anuṣṭhamulēantarato brāhmaṃ ucyate /16/ an-
tarāṅuṣṭhadesīnyah pītṛnām tīrtham ucyate / kaniṃthāmulātaḥ pāscāt prajā-
patyaṃ pracaksate /17/ anuṣṭhagramāṃ smṛtāṃ daivaṃ tad evārṣam prakṛt-
tam / mūlena daivaṃ arṣam syād āgneyam madhyataḥ smṛtāṃ /18/ tad eva saumikāṃ tīrtham etaj jñātvā na muhyati /
BaudhDhŚ 1.5.8.11 brahmaṅaṃ tīrthenaçāmēt. Visvamrjiti 62.6-7 brahmaṅaṃ 
tīrthena trir ācāmet /6/ dvīḥ pramṛżyat /7/ VāsDhŚ 3.26 .. brahmaṅaṃ tīrthāni 
ena trir ācāmed aśadavaḥ. Manusmrjiti 2.58ab brahmaṅaṃ vipras tīrthena 
nityakālam upasṛṣṭet. Yājñavalkyasṛṣṭi 1.18cd:... brahmaṅaṃ tīrthena dvījo 
nityam upasṛṣṭet.
14. As for the table of contents of the Hiraṇyakesī Ḡṛhyaśeṣasūtra with the 
mention of corresponding descriptions in other texts, especially belonging to 
the Baudhāyana tradition, see Einoo 1996: 263–268.
15. See Sāyāna’s commentary thereon: āpo jyotīr ityādiko gāyatryah śiroma-
trah [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso 'mṛtāṃ brahma 
bhūr bhuvah svar iti śirah /
om janaḥ / om tapah / om satyam / According to the commentary of Sāyāna 
thereon these seven vṝkṣis are used just for the purpose of the prāṇāyāma: 
gāyatryā āvāhanād ārdhvam prāṇāyāmārthāṃ mantram āha “After the inivi-
tation of (goddess) gāyatṛī, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.115 gāyatṛīm śirasā sārdham saśaṇyāhṛtipūrvakām / trir
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Japet sadaṣaṇṭkāraḥ prāṇāyāmo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyas tisra evaitā mahāvāyāḥtayo 'vyayāḥ / mahar janas tāpaḥ satyaṃ gāyatrī ca śiras tathā /6/ āpo jyoti raso 'mṛtaṃ brahma bhūr bhuvah svar iti śiraḥ / pratiratikam prāṇavam uccārayed ante ca śirasāḥ /7/ ētā etāṃ sahānena tathaḥbhir daśabhīs saha / trir joped āyataprāṇañāḥ prāṇāyāmah sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāṅger vāmapārśve prāṇān āyamya pratyekam omkārādiṣaptavyāḥṛtipūrvāḥ gāyatrīm ante saśīraskām trir japet sa prāṇāyāmas trīḥ ekaṃ vā prāṇāyāmāṃ kṛtvā pūtah. ĀśvGPŚ 1.2 [141,25-26] āyataprāṇañāḥ sapraṇavāṃ saptavyāḥṛtikām sāvitrīṃ saśīraskāṃ trir āvartayed ity eṣa samānraḥ prāṇāyāmah. Brhadyogiyājñāvalkyaṃśrī 8.8 omkāram vṛāhṭiḥ sapta gāyatrī saśīrās tathā / prāṇāyāmo 'yam manunā veđeṣu kathitāḥ purā //. Cf. VādhSm 129 prāṇavena tu saṃyuktā vṛāhṭiḥ sapta nītyāsāḥ / sāvitrīṃ śīraśā sārdhāṃ manasā trīḥ paṭhed dviḥaḥ //. Here is no mention of the prāṇāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viṣṇusmrī 55.15ab omkārapār-vikās tisra mahāvāyāḥtayo 'vyayāḥ “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvāyāḥṛtis are three in number. KātyŚŚ 2.1.6 mahāvāyāḥṛtibhir vā prākṣaṇaṃstham /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvāyāḥṛtis (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east.” (Ranade) The commentary here says that the mahāvāyāḥṛtis are bhūr bhuvah svaḥ: bhūr bhuvah svar ity etāṃṃ mahāvāyāḥṛtaya iti samijña.

20. The same definition is given also in Viṣṇusmrī 55.9; Śāṅkhasmṛty 7.14 [Kane 1974: 317]; Brhadyogiyājñāvalkyaṃśrī 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisāṃhitā [37,22-23] savyāḥṛtīṃ ... ; BaudhDhŚ 4.1.28 savyāḥṛtikāṃ ... ; Laghu-Atrisāṃhitā [2.8-9] savyāḥṛtikāṃ ... / ... āyataḥ prāṇañāḥ ... ; Vṛddhāteryasmrī 1 [48,13-14] savyāḥṛtisapraṇavāṃ ... / ... āyataḥ prāṇañāḥ ... ; Visṇudharmottara P 1.165.24cd-25ab savyāḥṛtikapraṇavāṃ ... . HirGŚŚ 1.1.10 [4,27-28] savyāḥṛtīṃ sapraṇavāṃ gāyatrīṃ śīraśā saha / trir joped āyataprāṇañāḥ prāṇāyāmah sa ucyate // See also AVPS 42.1.9 prāṇavādyā vṛāhṭiḥ tu gāyatrīṃ ca siyoyutāṃ / paṭhet trir annaṃhām hi prāṇāyāmah sa ucyate //

22. At the time of the snāna: ĀgnGS 2.6.2 [95,15]; HirGŚS 1.2.7 [11,29-30]; BaudhDhŚ 2.5.8.12; in the dhūrt tabali: BodhGŚŚ 4.2.3.
23. BaudhGS 3.3.5 antarjalagato aghamarṣeṇa sodoṣa prāṇāyāmăn dhārayītvā (in the section on the saṃmitavṛata); HirGŚŚ 1.8.7 [122,27-28] = BaudhDhŚ 2.10.17.33 (in the saṃnyāsavidhi); 3.4.7 (in the aghamarṣaṇakalpa).
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 mātṛa, see Kane 1977: 1438 n. 2361 where he gives the definitions of mātṛa 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 laghvakṣaro mātṛa prāṇavādi carec chanaṇih and Śabdakalpadruma, s.v. mātṛa.
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. KauśŚ 55.19 prachādyā trīṃ prāṇāyāman kṛtvā “After having covered he performs three prāṇāyāma”; SāṅkhGS 4.7.52 etesāṁ yadi kincid akāmotpato bhavet prāṇān āyamyādityam ikṣitvādhīyita “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] udīteṣu nakṣatraśeṣu trīṃ prāṇāyāman dhārayītvā sāvitrīṃ sahasraκṛtvā āvartayec chakṛtvov ā daśāvaram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savītṛ a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṃ prāṇāyāman āyamyā; BaudhGS 2.9.4 jaghanena gārhapatyaṃ upaviṣyaupañāsya vā adhiṣṭhā bho iti gārhapatyaṃ ukītvā prāṇāyāmaṃ sahusraκṛtvā avartayač chakṛtvov pa parimukṛtvov 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] á tāmitos tiṣṭhet. MS 1.10.19 [159,4]; KS 36.13 [80,3] á tāmitos tiṣṭhanti. As for several passages dealing with the Cāturmiśya in the Śrautasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapŚ 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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ásita “He should remain sitting until he loses his breath.” JB 3.79 [388,4] á tamitor nidhanam upayāti “He should keep on chanting the nidhana until he loses his breath.” PB 5.4.9; 12.11.17 á tamitor nidhanam upayāti.

30. See also AgniP 161.21 prāṇāyāmas tu dvividhiḥ sagarbhā eva ca / japādyānayuto garbho viparītas tv agarbhaṁ // We find also a similar verse in SauraP 12.21 agarbhaṁ ca sagarbhā ca tayor ādyo 'jayaḥ smṛtah / dvitīyāḥ sajayāḥ prakto dhruvam vyāhṛtimātṛbhiḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātṛ mean the gāyatri? As for goddess gāyatriḥ as chandasāṁ mātra see an inviting mantra of goddess gāyatriḥ: ayaṭu varadā devy aksaraṁ brahmaṁ samhitam / gāyatrī chandasāṁ mātadaṁ brahma jūṣasva nāh // in AgnGS 2.6.8 [105,5-6]; cf. BodhGŚ 3.6.1 [303,5-6]; HirGŚ 1.6.12 [82,15-16]. See also NāradaP 1.27.43cd-44ab. AVPŚ 30.3.1cd gāyatrī chandasāṁ mātā brahmayonih prakīrtitā. See also Vedic Concardance s.v. gāyatrī 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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