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

Shingo Einoō

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 Yājñavalkyaśmrī 1.19 we read as follows:

\[\text{kanisthaśeśanyayugtamulany agrany karasya ca / prajapatiπtibrahmadeva-}
\text{tīrthany anukramat //}
\]

"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, Brahmost, 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 Yājñavalkyaśmrī, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇi 840, Manusmiṛti 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 Kātyāyanaśāstra 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 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 Dharmāśāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyaśmrī and BaudhDhS, further Viṣṇusmṛti 62.1-4 and VāsadhŚ 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 Ācīmanavidhi [410,6-8], Bṛhadyogiyājñavalkyaśmrī 7.75-77ab, PadmaP 3.52. 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, VīdhUP 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 Yājñavalkyasūtri with exception of the tīrtha for the gods situated at the tips of the fingers.

Like the Yājñavalkyasūtri HirGŚŚ 1.1.3 [2,4-5], Viṣṇusūtri 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:

\[ \text{āṅgūṣṭhamūlasya tale brāhmaṁ tīrthaṁ pracākṣate} / \text{kāyam} \text{āṅgulimūle 'gre daivam} \text{pitryām} \text{tayer adhaḥ} / ' \text{They call (the part) at the root of the thumb the tīrtha sacred to Brahman, that at the root of the (little) finger (the tīrtha) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tīrtha) sacred to the gods, and that below (between the index and the thumb, the tīrtha) sacred to the manes.” (Bühler) } \]

According to this translation, the Manusmṛti also refers to these four tīrthas. However Bühler’s translation of āṅgulimūle 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 Nandanaśāraya literally interpret it as ”at the root of the fingers.” The BaudhDhŚ 1.5.8.12-13 gives also a partly unclear description:

\[ \text{āṅgūṣṭhamūlaṁ brāhmaṁ tīrtham} /12/ \text{āṅgūṣṭhagram} \text{pitryām} \text{āṅgulimuiṁ} /13/ " \text{The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brahman. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis.” (Bühler) } \]

Here Bühler translates āṅgulimūlam by “the part at the root of the fingers.” So the description of the Manusmṛti of āṅgulimūle can be interpreted in the same way. We will come back to the problem of the interpretation of āṅgulimūla later again. The BaudhDhŚ 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 Pariśīṭa of the Pāraskara Grhyasūtra(5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyasāṃti and the like the Pariśīṭa of the Pāraskara Grhyasūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhad yogiyājñavalkyasāṃti 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 Abhidhānacintāmani 152a names also the tīrtha in the middle of the palm as saumya.(7)

The Āgniśvēya Grhyasūtra and the Bodhāyana Grhyasūrasūtra 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 Pariśīṭa of the Pāraskara Grhyasūtra. 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 Grhyasūrasūtra(9) gives almost the same description of the five tīrthas as the Bodhāyana Grhyasūrasūtra, 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 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.

VāsDhŚ 3.26 and 3.64-68 give six tīrthas.(11) According to the interpretation of Bühler of VāsDhŚ 3.65 aṅgulāṛṃ ṣṛṇāṃ “That sacred to the Rishis in the middle of the fingers,” these six tīrthas are as follows: the brahma 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 pitoṣa tīrtha between the thumb and the forefinger. As regards the position
of these ṭīrthas, the five ṭīrthas are situated in the same parts of the hand as in the description of the ĀgniGS and BodhGŚS with the addition of the daiva ṭīrtha at the root of the little finger. Six ṭīrthas are also mentioned by VaikhGS 1.5 [7,4-6] as follows:

dakṣiṇapāṇier madhyamatālam āgeneyaṁ ṭīrtham kaniṣṭhāṅgulimūlaṁ daivam sarvāṅgulimūlaṁ arṣaṁ prādeśīyāṅguśṭhayor madhyam paitṛkam aṅguśṭhasya mūlaṁ brahmam “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 ṭīrtha at the root of the little finger and a ṭīrtha at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six ṭīrthas, refers to these two ṭīrthas: 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 ṭīrtha at the roots of the fingers beside a ṭīrtha at the root of the little finger we can suppose with some certainty that the description of Manuṁrīti 2.59c kāyaṁ aṅguśṭimūle can be interpreted as ‘the ṭīrtha for Prājapati at the roots of the fingers,’ as some commentators suggest.

This is the analysis of the various descriptions of the ṭīrthas on the right hand of the brahmin. This shows a great variety. But there are two ṭīrthas which appear invariably in the texts dealt above: they are the ṭīrtha of Brahman at the root of the thumb and the ṭīrtha of the fathers between the thumb and the forefinger. In most cases the description of the ṭīrthas 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 ṭīrtha dedicated to Brahman.(13) GobhGS 1.2.17 says nāṭirthena “(One should not sip water) with a part of the hand which is not the ṭīrtha”. The word atīrtha seems to permit the interpretation of the ṭīrtha of Brahman as the ṭīrtha par excellence. The brahma ṭīrtha has been the only ṭīrtha and has been used at the time of sipping of water and other ṭīrthas which are differently mentioned in different texts are introduced later.

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

śitarāpāṅgyaṅguśṭhāntaratropavittvād daksinena va savyopaghitena “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 ‘Tirtha belonging to the Manes’.” And we have it in JaimGS 2.2 [27,12-13] and 2.3 [29,8] as follows:

\[tēṣu pīṇḍān nidadēty avunāmāpahastena\] “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 Grhyasūtra 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 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 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 BaudhDhŚ. 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 Amarasiṁha 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 Yājñavalkyasmiti 1.23 as follows:

\[
gāyatrīṃ śirasā sārdhāṃ japed vyāhṛtipūrvakam / pratiprāṇasamasyuṭktaṃ trīr ayaṃ prāṇasamasyamah // “One should three times mutter the gāyatrī together with the śiras preceded by the vyāhṛti, each being preceded by the prāṇava. That is the restraint of the breath.”
\]

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

\[
tāt savitur vāreṇyam bhārgo devasya dhīmaḥ / dhīyo yō naḥ pracodāyāt // “We want to put in ourselves the desirable lustre of the god Savitṛ, who would impel our poetical thoughts.”
\]

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

\[
āpo jyoti rāso 'mr̥taṃ brāhma bhūr bhuvah sāvah “Water, light, essence, immortality, brahma; bhūr bhuvah suvah.”
\]

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

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

\[
bhūr bhuvah svar mahar janas tapah satyaṃ tathaiva ca / pratyonkārasamā-yuktam tat savitur vareṇyam /1/ om āpo jyotir ity etac chirah pascāt prayojayet /5/ “bhūr bhuvah svar mahar janas tapah and satyam; each of them is preceded by om; then comes tat savitur vareṇyam; one should afterwards employ the śiras beginning with om āpo jyotir.”
\]

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

\[
om bhūr om bhuvah om svar om mahar om janas om tapah om satyam // om tat savitur vareṇyam bhārgo devasya dhīmaḥ / dhīyo yō naḥ pracodāyāt // om āpo jyotir raso 'mr̥taṃ brahma bhūr bhuvah suvah om //
\]
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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 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 Karmapradipa 2.1.6-8; VaikhDHŚ 2.10 [128.6-8]; ĀśvGPŚ 1.2 [141.25-26]; VadhśSm 129 and Bṛhadyogiyājñāvalkyāṣṇmṛti 8.8.(18)

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

\[
\text{uktavyāhṛtipūrvikāṃ pratīvāhṛtī praṇaṃvṛtāṃ saṃyuktam om bhūḥ om bhuvah om svar iti “Preceded by the vyāhṛti which have been explained, each vyāhṛti being connected by the syllable om, namely thus: om bhūḥ om bhuvah om svar.”}
\]

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 Yājñavalkṣyāṃrti 1.15 Vījnānēśvara comments on the word *mahāvyāhṛtipūrvavākām* in the text as follows: *mahāvyāhṛtayaś ca bhūrādisatyāntāḥ saṃthaḥ “mahāvyāhṛtis are seven in number beginning with *bhūḥ* and ending with *saṭya, “ and this is the place to which he refers in commenting *uktavyāhṛtī* “the *vyāhṛtis* which have been explained”; thus, for Vījnānēśvara *vyāhṛtī* and *mahāvyāhṛtī* are the same and seven in number, but not three.

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

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

Manusmṛti 6.70 mentions the prāṇāyāma as follows:

\[
\text{prāṇāyāmā brahmanapya trayo ’pi vidhivat kṛtāḥ / vyāhṛtipraṇaṃvair yuktā vijnayeṣa paramaṃ tapah // “Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhṛtis and of the syllable Om, one must know to be the highest (form of) austerity for every Brāhmaṇa.” (Bühler)}
\]
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:

\[
\text{akāraṃ cāpy ukāraṃ ca makāraṃ ca prajāpatiḥ / vedatrayāṃ niradhah bhūr bhuvah svar iti ca} \] \, “Prajāpati (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 Karmapradīpā 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 Yājñavalkyasmrī 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 Yājñavalkyasmrī, Viṣṇūnesvara, 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:

\[
\text{savyāhṛtin sapraṇavān gāyatrīṃ śirasā saha / trir paṭhed āyatapraṇaḥ prāṇā-
yāmaḥ sa ucyate // “Together with the vyāhṛti, the syllable om and ‘head’ one} \]
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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 prañāyāma 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 prañāyāma. In several Grhyasūtras belonging to the Taittirīya school another method of the prañāyāma 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:

antaratṣcayata ahamarṣaṇena trīn prañāyāmān dhārayitvā “Standing in the water he holds the three prañāyāmas with the ahamarṣaṇa hymn (= RV 10. 190).” (21)

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

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

āvṛtya prāṇam āyamya pitṛn dhyāyan yathāarthataḥ / japams tenaiva cāvṛtya tataḥ prāṇam pramocayet // “Having turned away (from the pīṇḍas 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 purocchvisūd abhiparyāvartamāno japed amīnadanta pitaro yathābhāgām āvṛṣāyisateti //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 prānān saptahīr vyāhṛtibhiḥ sapta padāni prāńco 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 prānān saptāvyāhṛtibhiḥ sapta padāni prāńco 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 aghamaraṣaṇa 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 pancadasāṃātrāḥ /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 parypasīnaḥ pavitraś caiva pāvitaḥ / prāṇāyāmais tribhiḥ pūtās tata orṣkāram 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 brahmačārin is qualified to pronounce the syllable om only after having three times performed prāṇāyāmas. In this prāṇāyāma, therefore, the brahmačārin never recites the vyāhṛtis or the gāyatrī or the aghamaraṣaṇa 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: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀśvGPS, BaudhDhŚ, VāsDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyaṃṣṛti, VādhSm, Śāṅkhasmṛti, Atrisaṇhītā, Laghu-
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atrīsainhītā, Vṛddhātreyasmṛti, Brhadāyogiyāñavalkyasmṛti, VDhUP, Skanda-P. 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 [Einoö 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 VaikhŚŚ was composed later than the VaikhGS [Caland 1941: XXII-XXIV], so the prāṇāyāma 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 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 jāpītvā prāṇāyāmam āyanyāthamanā vairūpākṣam āra-bhyocchvāset // “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 jāpita-vātāmya kalyāṇaṁ dhyāyaṁ vairūpākṣam āra-bhhyocchvāset

“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

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the same thing can be said in other cases of the prāṇāyāma 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 tisṭhet “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:

svaporan abhyudito ‘nāśvan vāgyato ‘has 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 refrain 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 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 aghanārāṇya hymn or the seven vyāhṛtī or others. From the time of the supplementary texts to the Gṛhyaśūtras 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 agaṛbha 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 Gṛhyasūtras.
Notes.

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1. Mbh 13.107.96-97ac аngineгhasyantarαle ca бrahma tirtham udартam / kαnισθhiκαп paсcαt tu devaтirثhαm ihoсyyate /96/ аngineгhasya ca yan mαdha­yaп presdeгιnйαп ca бhαrαta / tena pιtпйαпι kurвιтα. The position of the бrahма tirθhα as аngineгhasyantarαle ‘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 бrahма tirθhα and the tirθhα for the fathers. The position of the деваtirθhα is expressed by kαnισθhiκαп paссαt ‘behind the little finger.’ Regarding the прαjαпatпа tίrθhα, a similar expression appears in PadmaP 3.52.17cd kαnισθhαmулαtαп paссαt прαjαпatпαм prαcαkσate ‘they call прαjαпatпа the place behind the root of the little finger.’ Other texts such as VaιkhGS 1.5 [7,4-8] kαnισθhαпгилιμιлαм daιvαm, PαгGСPЅ Ācαmanаvιdιhi [410,6-7] kαnισθhιkαпгилιmιлαм prαjαпαtпιtίrθhαm, VαsDhŚ 3.64 αιgυliκαп­ι­hιkαпmιлαм daιvαm тίrθhαm, and Viснusмrтι 62.1 kαнιnιkιmιлαм прαjαпatпαм нαmα tίrθhαm, while calling this tίrθhα daιvα or prαjαпatпα, point to the place at the root of the little finger, using the word мιlа 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 paссαт means also ‘to the west’. If the upper part of the hand can be taken as pointing to the east as in the мαнδαla 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 бrahма tirθhα by BodhGŚS and HirGŚS the word paссαт occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] αiγυlιtαtαle ‘tιпгтα paссeлκιхαп тαd бrahmαtίrθhαm ‘at the root of the thumb the place reaching (αtiпгтα?) to the line running to the west (paссeлκιхαп?) is the бrahmаtίrθhα.’ 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 tίrθhα in several texts using the word paссαт can be put in the same position as the position given in many other texts without using the word paссαт.

2. HirGŚS 1.1.3 [2,4-5] kαnισθhiпprαdesегιnйαпαиγυlιtαпmιlαnι karαsαуαграm сα kra­mαт prαjαпatiпιtιпбrahмαdevаtирθhαпι. This sentence is very similar to that of the Yаjнaвлαkγυmртι. Viснusмrтι 62.1-4 аthа dυιjαtιnιп kαнιnιkιmιлαм prαjα­
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patyam nāma tīrtham /1/ aṅgūṣṭhamūle brāhmaṃ /2/ aṅgulyagre daivam /3/ tarjanimūle pitṛyan /4/ MārkP 31.107-109 aṅgūṣṭhottarato rekha pāner yā daksīṇasya tu / etad brāhmaṃ iti khyātam tīrtham ācamaṇāya vai /7/ tarjanyaṅgūṣṭhayor antaḥ paitram tīrtham udāhṛtam / pitṛyan tena toṣādi dadyān nandimukhādṛte /108/ aṅgulyagre tathā daivam tena divyakriyāvidhīḥ / tīrtham kaniṣṭhikāmūle kāyaṃ tena prajāpatēḥ /109/ Amarakośa 2.7.50cd-51ab aṅgulyagre tīrtham daivam svalpāṅgulyor mule kāyaṃ /50/ madhye 'ṅigūṣṭhaṅgulyoh pitṛyan mule tv aṅgūṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi 840 mule 'ṅigūṣṭhasya syād brāhmaṃ tīrtham kāyaṃ kaniṣṭhayoh / pitṛyan tarjanyaṅgūṣṭhantar daivatam tv aṅgulimukhe //

3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅgulyaṅgūṣṭhayor madhyamā pitṛyan / tathā ca vasiṣṭhah pradesiṅgaṅgūṣṭhayor antare pitṛyan iti.

4. VDhUP 2.88.9cd-10ab aṅgulyagre bhaved daivam brāhmaṃ aṅgulimulake /9/ pitṛyan tarjanimūle syād kaniṣṭhayās ca mānuṣam. VDhUP 3.233.1 aṅgulyagre smṛtam daivam pitṛyan tarjanimūlagam / aṅgūṣṭhamuḥ brāhmaṃ tu kaniṣṭhayās ca mānuṣam // The position of the brāhma tīrtha is accroding 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 tīrtha. Therefore, I suspect the possibility that this aṅgulimule can be corrected to aṅgūṣṭhamuḥ as in VDhUP 3.233.1c.

5. PārGSP Ācamaṇavidhi [410,6-8] brāhmaṇasya daksinahaste paṅcatīrthāni bhavanti aṅgūṣṭhamuḥ kaniṣṭhikāṅgūṣṭhamuḥ prajā-patiṭīrthām tarjanyaṅgūṣṭhamadhyamule pitṛtīrtham aṅgulyagre devatīrtham madhye 'gnitīrtham ity etāni tīrthāni bhavanti.

6. Bhādvyogīyajñāvalkavāṃsrti 7.75-77ab paṇca tīrthāni vipraṣya kare tiṣṭhan-ti daksīṇe / brāhmaṃ daivam tathā paitram prajāpatiya tu saumikam /75/ aṅgūṣṭhamuḥ brāhmaṃ tu daivam hy aṅgulimūrdhanī / prajāpatiya tu mule syā t madhye saumyam pratiṣṭhitam /76/ aṅgūṣṭhasya pradesiṅyā madhye pitṛyan prakīrtitam /

7. Abhidhānacintāmaṇi’s Śeṣa 152a karamadhye suvamyam tīrtham.

8. ĀgnGS 2.6.1 [93,5-8] brāhmaṇasya daksīṇe haste paṇca tīrthāni paṇca dāvatāni bhavanti / aṅgulimadhye daivam tīrtham aṅgulyagre ārṣam tīrtham aṅgūṣṭhatarjanyor madhye paitṛkaṃ tīrtham aṅgūṣṭhamulasyottarato rekhasu brāhmaṃ tīrtham madhye 'gnitīrtham / BodhGSS 4.7.2 brāhmaṇasya daksīṇe haste paṇca tīrthāni bhavanti / aṅgulimadhye devatīrtham aṅgulyagra ārṣam tīrtham madhye 'gnitīrtham aṅgūṣṭhatarjanyor madhye paitṛkatīrtham aṅgūṣṭhatale 'tīrtya paścāllekhāṃ tad brāhmatīrtham /
9. HirGŚS 1.2.2 [9,6-9] brāhmaṇaṇasya daksīne haste pañca tīrthāṇi bhavanti / aṅgulimūle devatīrtham aṅgulyagra ārṣam tīrthāṃ madhye 'gnitīrtham aṅguṣṭhatarjanyor madhye paitrkatīrtham aṅguṣṭhatale 'tīhrtya paścāllekhāṃ tad brahmaṭīrtham /
10. SkandaP 3.2.5.110-111ab aṅgulyagreṇa vai daivam ārṣam aṅgulimūlagam / brahmam aṅguṣṭhamūle tu pāṇimadhye prajāpateḥ /110/ madhye 'aṅguṣṭhapradesīnyoḥ pitṛyaṃ tīrtham pracaksate / SkandaP 4.35.178-179ab aṅgulyagre bhaved daivam ārṣam aṅgulimūlagam / brahmam aṅguṣṭhamūle tu pāṇimadhye prajāpateḥ /78/ madhye 'aṅguṣṭhapradesīnyoḥ pitṛyaṃ tīrtham pracaksate /
12. PadmaP 3.52.16cd-19ab aṅguṣṭhamūlāntarato brahmam ucayate /16/ an- tarāṅguṣṭhadesīnaiḥ pitṛnām tīrtham ucayate / kaniṣṭhāṃlaṇaḥ paścāt prajā- patyaṃ pracaksate /17/ aṅgulyagraṃ smṛtam daivam tad evārṣaṃ prakārti- tam / mūlena daivam ārṣaṃ syād āgneyaṁ madhyataḥ smṛtam /18/ tad eva saumikāṃ tīrtham etaj jñātvā na muhyati /
14. As for the table of contents of the Hiraṇyakeshī Gṛhyaśeṣasūtra with the mention of corresponding descriptions in other texts, especially belonging to the Baudhāyana tradition, see Einoo 1996: 263-268.
15. See Sāyana’s commentary thereon:āpo jyotir ०tādikā gāyatraḥ śiromantraḥ [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso 'ṃṛtam brahma bhūr bhuvah svar iti śiromaḥ /
16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvah / ommahā / om janaḥ / om tapah / om satyam / According to the commentary of Sāyana thereon these seven vyāhṛtis are used just for the purpose of the prāṇāyāma: gāyatrī āvāhanād ārdhvaṃ prāṇāyāmarthaṃ mantram āha “After the invitation of (goddess) gāyatrī, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.115 gāyatriṃ śirasā sārdhaṇ āṃ saptasyāḥṛtpūrvvakām / trir
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japet sadaṃkāraḥ pranāyāmo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyaś tisra evaśita mahāvyāḥṛtayo 'vyayāḥ / mahar janas tapah satyaṃ gāyatri ca śiras tathā /6/ āpo jyoti raso 'mṛtaṃ brahma bhūr bhuvah svar iti śiraḥ / pratipraṭiḥ pranavam uccarayed ante ca śirasah /7/ etā etāṃ sahāneṇa tathābhīr daśabhīḥ saha / trir joped āyataprāṇaḥ pranāyāmaḥ sa ucyate /8/. Vaikhdhī 12.10 [128,6-8] udakasāyagnī vāmapārśve prāṇān āyamya pratyekam oṁkāradisaptavyāḥṛtipūrvam gāyatrīm ante saśiraṃkārin trir japet sa pranāyāmas trīṃ ekaṃ vā pranāyāmaṃ kṛtvā pūtaḥ. ĀsvGS 1.2 [141,25-26] āyataprāṇaḥ saprāṇavāṃ saptavyāḥṛtikāṃ sāvitrīṃ saśiraṃkārin trir āvartayet ity esa samantraḥ pranāyāmaḥ. Bhṛḥadyogīyāyāvalkyasmiṃ 8.8 oṁkāramaḥ vyāḥṛtīḥ sapta gāyatri saśiras tathā / pranāyāmo 'yam manunā vedeṣu kathaṭ purā // Cf. VādhSm 129 prāṇavena tu samyuktate vyāḥṛtīḥ sapta nityaśāḥ / sāvitrīṃ śirasā sārdham manasā triḥ pāthed dujah // Here is no mention of the pranāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viṣṇusmiṃ 55.15ab oṁkārapuruṣ-vikās tisro mahāvyāḥṛtayo 'vyayāḥ "The three imperishable ‘great words,’ preceded by the syllable Oṁ,” suggests that the mahāvyāḥṛtis are three in number. KāṭyaŚ 2.1.6 mahāvyāḥṛtibhir vā prāksaṃsthān /6/ "(He may put the fire-sticks) by uttering the (three) Mahāvyāḥṛtis (great formulas: oṁ bhūr, bhuvah and svaḥ) losing the procedure in the east." (Ranade) The commentary hereon says that the mahāvyāḥṛtis are bhūr bhuvah svaḥ: bhūr bhuvah svar ity etāṃṃ mahāvyāḥṛtayā iti samjña.

20. The same definition is given also in Viṣṇusmiṃ 55.9; Śāṅkhasmṛti 7.14 [Kane 1974: 317]; Bhṛḥadyogīyāyāvalkyasmiṃ 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisaṃhitā [37,22-23] savyāḥṛtīṃ ... ; Baudhiḥśī 4.1.28 savyāḥṛtikāṃ ... ; Laghu-Atrisaṃhitā [2,8-9] savyāḥṛtikāṃ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhāreyasmṛti 1 [48,13-14] savyāḥṛtisapraṇavāṃ ... / ... āyataḥ prāṇaḥ ... ; VisphudharmottaraP 1.165.24cd-25ab savyāḥṛtikapaṇavāṃ ... . HirGŚ 1.1.10 [4,27-28] savyāḥṛtīṃ sapraṇavāṃ gāyatriṃ śirasā saha / trir joped āyataprāṇaḥ prāṇayāmaḥ sa ucyate // See also AVPS 42.1.9 praṇavādyā vyāḥṛtis tu gāyatrīṃ ca śirgutām / paṭhet triḥ anavāmaḥ hi prāṇayāmaḥ 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 dhūrtabali: BodhGŚS 4.2.3.

23. BaudhGS 3.3.5 antarjala gato aghamārṣena sodoṣa prāṇāyāmān dhārayitvā (in the section on the saṁmitavṛata); HirGŚŚ 1.8.7 [122,27-28] = BaudhDhŚ 2.10.17.33 (in the samnyāsavidhi); 3.4.7 (in the aghamārṣaṇakalpa).

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 mātrak, see Kane 1977: 1438 n. 2361 where he gives the definitions of mātrak 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 laṅhvaksarı mātrak praṇavādī carec chanaį and Śabdakalpadruma, s.v. mātrak.

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 prachādya trīṇ prāṇāyāmān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhGS 4.7.52 eteṣām yadi kincid akāmātāto bhavet prāṇān āyamādyānaṃ ikṣitvādhiṣṭita “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 nakṣatrēṣu trīṇ prāṇāyāmānām dhārayitvā sāvitrēḥ sahasrākṛtvā āvartayec chatakṛtvā vā daśāvāram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitr a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṇ prāṇāyāmān āyamā; BaudhGS 2.9.4 jaghanena gārhapatyam upaviśyapūpasāya vā adhī hi bho iti gārhapatyam uktvā prāṇāyāmāis trīṇ āyamā sāvitrēḥ sahasrākṛtvā āvartayec chatakṛtvā parimitakṛtvā vā daśāvāram “Sitting behind the gārhapatyam or the aupāsana fire, having said to the gārhapatyam ‘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 tiśhet. MS 1.10.19 [159,4]; KS 36.13 [80,3] ā tāmitos tiśhanti. As for several passages dealing with the Cāturmaṣyā in the Śrāutasūtras see Einoo 1988: 255 n. 1361. KS 27.1 [139,9]; KapS 42.1 [289,1] ā tamitos tišhati. ŚB 2.4.2.21; ŚBK 1.3.3.18; TB 1.4.4.2; 5; 2.1.9.3 ā tāmitor
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ásīta “He should remain sitting until he loses his breath.” JB 3.79 [388,4] ā tamitor nidhanam upeyaṭ "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 sagarbha eva ca / japādyānyayuto garbha viparītas tv agarbhakāḥ // We find also a similar verse in SauraP 12.21 agarbhas ca sagarbhas ca tayor adyo 'jayaḥ smṛtaḥ / dvitiyaḥ sajayaḥ prakto dhrvarṇaṃ vyāḥṛtimātrbhiḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāḥṛtimātr mean the gāyatri? As for goddess gāyatri as chandasāṃ mātr see an inviting mantra of goddess gāyatri: āyatu varudā devy aksaraṃ bhramasaṃmitam / gāyatrī chandasāṃ mātadām brahma juṣasva naḥ // in ĀgniS 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 gāyatrī chandasāṃ mātā brahmaṇayoniḥ prakīrtitā. See also Vedic Concardance s.v. gāyatrī chandasāṃ 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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