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<td>EINOO, Shingo</td>
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<tr>
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<td>ZINBUN (2003), 36(2): 39-59</td>
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<td>Issue Date</td>
<td>2003-03</td>
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<td>URL</td>
<td><a href="https://doi.org/10.14989/48806">https://doi.org/10.14989/48806</a></td>
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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 Yājñavalkyasmṛti 1.19 we read as follows:

\[
\text{kaniśṭhadeśinyaṅguṣṭhamulāṇy agrasya ca / prajāpatipitrābhmadeva-}
\text{tirthe anukramat //}
\]

“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 Yājñavalkyasmṛti, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇi 840, Manusmṛti 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’s Vaiśeṣikadīpaṇa on p.70 refers to Vyākhyāsa 1.5 [7,4-6], BaudhāṇakaSūtra 1.8.15f., BodhGāsṇḍa 4.7.2, and ĀgnaSūtra 2.6.1 [93,5-8]. As G. Bühnemann in her Pūja on p.104 says P. V. Kane discusses these tīrthas in his History of Dharmasāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyasmṛti and BaudhāṇakaSūtra, further Viṣṇusmṛti 62.1-4 and Vāśyāṣṭiya Sūtra on p.64-68. We can add here further the following texts: HirGāsṇḍa 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGāsṇḍa 4.7.2), Pārśvanātha Sūtra [410,6-8], Bṛhadādhyāyājñavalkyasmṛti 7.75-77ab, PadmaSūtra 3.52, 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, Vīdhinī 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], Viśūṣmṛti 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:

aṅguṣṭhamulasya tale brāhmaṇ tīrtham praṇaṣate / kāyaṃ aṅgulimule 'gre
daivam pitṛyam tāyor adhaḥ // “They call (the part) at the root of the thumb
the tīrtha sacred to Brahmaṇ, 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 aṅgulimule by “at the root of the
(little) finger” is, as he says in his note thereon, based on commentaries of
Kullukabhata, Sarvajñanāraṇa, and Rāghavānanda, and other commentators,
Medhātīthi and Nandanaṇacārya literally interpret it as ”at the root of the
fingers.” The BaudhDhŚ 1.5.8.12-13 gives also a partly unclear description:

aṅguṣṭhamulam brāhmaṇ tīrtham /12/ aṅguṣṭhagram pṛtyam aṅgulyagram
daivaṃ aṅgulimulam ārṣam /13/ ”The part (of the hand) at the root of the thumb
(is called) the Tīrtha sacred to Brahmaṇ. 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 aṅgulimule can be interpreted
in the same way. We will come back to the problem of the interpretation of
aṅgulimula 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 VāśDhŚ.(3)
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The Viṣṇudharmottara Purāṇa teaches four tīrthas in two places: the only difference is the tīrtha situated at the root of the little finger, which is here dedicated to the human beings (mānuṣa).

Now we come to the cases of five tīrthas. The Pariśiṣṭa of the Pāraskara Gṛhyasūtra (5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yaśānavalkyasmṛti and the like the Pariśiṣṭa of the Pāraskara Gṛhyasūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the 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 Āgni veśya Gṛhyasūtra and the Bodhāyana Gṛhyaśeṣasūtra offer another set of five tīrthas. (8) They are as follows: the tīrtha of the gods in the middle of the fingers, that of Rṣis at the tips of the fingers, other three tīrthas of Brahmā, the pīṭras, and Agni are located as in the Pariśiṣṭa 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 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,” 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 aṅgulyam ṛṣīnāṁ “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 āgneya tīrtha in the middle of the palm, and the pītrya tīrtha between the thumb and the forefinger. As regards the position
of these āṅgusṭhas, the five āṅgusṭhas are situated in the same parts of the hand as in the description of the ĀgniGS and BodhGŚS with the addition of the daiva āṅgusṭha at the root of the little finger. Six āṅgusṭhas are also mentioned by VaīkaṅGS 1.5 [7,4-6] as follows:

\[
\text{dakṣinapāṇer madhyamatalam āgniyaṃ āṅgusṭham kaniśṭhaṅgulimālaṃ daiva m}
\]
\[
sarvāṅgulimālagram āraṃ prādeśīṇaṅgusṭhayor madhyam paitrkan aṅgusṭhasya
\]
\[
mālaṃ brāhmaṃ “Of the right hand, the middle part of the palm is the part sacred to Āgni; 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 Rājis; 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 āṅgusṭha at the root of the little finger and a āṅgusṭha at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six āṅgusṭhas, refers to these two āṅgusṭhas: 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 āṅgusṭha at the roots of the fingers beside a āṅgusṭha at the root of the little finger we can suppose with some certainty that the description of Manusmṛti 2.59c kāyaṃ aṅgulimūle can be interpreted as ‘the āṅgusṭha for Prājapati at the roots of the fingers,’ as some commentators suggest.

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

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

\[
\text{ītarapāṇyaṅgusṭhāntarenopavittvād dakṣinena va savyopagrahitena “With (the part) of the other (i.e. left) hand between the thumb (and the fore-finger), because he wears the sacrificial cord over his left shoulder, or with the right hand which he seizes with the left.” (Oldenberg)}
\]
Oldenberg notes on this 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:

\[ t\text{e}\text{s}\text{u} \ p\text{i}\text{n}\text{d}\text{a}\text{n} \ n\text{i}\text{d}\text{a}\text{d}\text{h}\text{a}\text{t} \ a\text{n}\text{u}\text{n}\text{\'}\text{a}\text{m}\text{a}\text{p}\text{a}\text{h}\text{a}\text{s}\text{t} \ e\text{n}a \] “On these places (where he has poured out the water, for each of the three ancestors a little more to the south) he lays down little balls of boiled rice, ... with that part of the hand which is sacred to the Manes.” (Caland)

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

From this we can conclude rather safely that the two tirthas of Brahman and the fathers which are always mentioned in the descriptions of the tirthas are the starting point of the notion of the tirthas. When other tirthas were allotted to other deities there occurred a number of varieties of cases as shown above in the analysis of various descriptions of the tirthas. But in the course of time the notion of the tirthas was standardized in a sense and the figure of the tirthas 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 tirthas 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 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 tirthas. This set of the four tirthas 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 Puja shows where the numbers of the tirthas exactly correspond to the sequence of the description of these four tirthas in the Yājñavalkyasmṛti.
2. The Prāṇāyāma.

A definition of the prāṇāyāma is given in Yājñavalkya-smṛti 1.23 as follows:

\[ \text{gāyatrīṃ śīrasā sārdhāṃ japed vyaḥṛṭipūrṣukam / pratiprāṇasāmyuktāṃ trī ayaṃ prāṇasaṃyamat // } \]

“One should three times mutter the gāyatrī together with the śīras preceded by the vyaḥṛṭi, 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 sāvitṛī. It reads as follows:

\[ \text{tāt savitūr vāreṇyam bhārgo devasya dhīmahi / dhūyo yó nāḥ pracoḍāyat // } \]

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

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

\[ \text{āpo jyōti rāsō 'ṁṛtāṁ brāhma bhūr bhuvah sāvah “Water, light, essence, immortality, brahma; bhūr bhuvah suvah.” } \]

The vyaḥṛṭi 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 Brhadyogiyājñavlka-smṛti 8.3 and the following two verses seem to illustrate the concrete procedure of restraining of the breath. Brhadyogiyājñavlka-smṛti 8.4-5 read as follows:

\[ \text{bhūr bhuvah svar mahar janas tapah satyaṃ tathaiva ca / pratyṛṃkārasamā-γuktāṃ tat savitūr varṇeṇyam /4/ om āpo jyōtīr ity etac chiraḥ pascāt prayojaṃet /5/ “bhūr bhuvah svar mahar janas tapah and satyaṃ; each of them is preceded by om; then comes tat savitūr varṇeṇyam; one should afterwards employ the śīras beginning with om āpo jyōtīr.” } \]

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

\[ \text{om bhūr om bhuvah om svar om mahar om janas om tapah om satyam // om tat savitūr varṇeṇyam bhārgo devasya dhīmahi / dhūyo yō nāḥ pracoḍayat // om āpo jyōtī rasa 'ṁṛtāṁ brāhma bhūr bhuvah suvah om // } \]
The use of the last *om* can be inferred from the definition given in SkandaP 4.35.115 which suggests the use of ten *om* syllables. (17) And this is the practice which is today still performed in Maharashtra as G. Bühnemann informs us in her Pujā. [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 *vyāhriti* together with other formulates 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]; VadhSm 129 and Brhadyogiyājiñāvalkyāsmṛti 8.8.(18)

The use of the seven *vyāhriti* seems to be admitted also by the commentator of the Yājñavalkyaṁśi, Vijñānesvara, in his Mitākṣarā. Vijñānesvara comments on the wording *vyāhritipūrvikām* in Yājñavalkyaṁśi 1.23 as follows:

\[
\text{uktavyāhritipūrvikām prativyāhriti prāṇavena sansyuktam om bhūḥ om bhuvah om svar iti} \quad \text{“Preceded by the *vyāhriti* which have been explained, each *vyāhriti* being connected by the syllable om, namely thus: om bhūḥ om bhuvah om svaḥ.”}
\]

This example of the *vyāhriti* preceded by *om* seems to allow only the use of the three words of *bhūḥ*, *bhuvah* and *svaḥ*, but in the commentary on Yājñavalkyaṁśi 1.15 Vijñānesvara comments on the word *mahāvyāhṛtyipūrvakām* in the text as follows: *mahāvyāhṛtyayaś ca bhūrādityāṁśaḥ sapta / “mahāvyāhṛti are seven in number beginning with *bhūḥ* and ending with *satya,*” and this is the place to which he refers in commenting *uktavyāhṛti* “the *vyāhṛti* 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 svaḥ*.’[Krick 1982: 393-396]. The *prāṇāyāma* prescribed in VaikhGS 2.4 [23,13] is accompanied with this *vyāhṛti*:

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

Manusmṛti 6.70 mentions the *prāṇāyāma* as follows:

\[
\text{prāṇāyāmā brāhmaṇasya traya } ‘\text{’pi vidhivat kṛtāh} / \text{vyāhṛti}prāṇavair yuktā vijñeyamparamām tapah // “Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhriti and of the syllable Om, one must know to be the highest (form of) austerity for every Brāhmaṇa.” (Bühler)}
\]
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:

\[
\text{akāraṁ cāpy ukāraṁ ca maṅkaraṁ ca praṇāpaṭih / vedatrayiṁ niraduhad bhūr bhuvah svor iti ca // "Prajapāti (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyāhṛtis) Bhuḥ, Bhuvaḥ, Svaḥ." (Bühler)}
\]

Thus, the Manusmṛti considers the vyāhṛti as ‘bhūr bhuvah svah’ and the vyāhṛti which is to be used in the prāṇāyāma is certainly ‘bhūr bhuvah svah’. In this way, the vedic concept of the vyāhṛti as consisting of bhūr bhuvah svah was still living at the time of the Manusmṛti. But around this time, there is a statement in Kārmaprādīpa 2.1.6ab and Viṣṇusmṛti 55.15ab that these three words bhūḥ, bhuvah and svah are called mahāvyāhṛtis.(19)[Gonda 1980: 226] The fact that these three words bhūḥ, bhuvah and svah are called either as vyāhṛtis or mahāvyāhṛtis can be explained as follows; in earlier vedic ritual traditions the vyāhṛtis are only ‘bhūr bhuvah svah’, 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 svah’ unless any indicators of the seven vyāhṛtis are not given.

And I suppose that the Yājñavalkyasmṛti belonged to this period, the vyāhṛti and the mahāvyāhṛti used in this text being the formula ‘bhūr bhuvah svah’. But later these two words vyāhṛti and mahāvyāhṛti perhaps became to mean even the seven vyāhṛtis, or at least for the commentator of the Yājñavalkyasmṛti, Viśnūnāśvara, 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 VāṣṭūŚ 25.13 runs as follows:

\[
\text{sāvyāhṛtin sapraṇavaṁ gāyatṛin śirasā saha / trir paṭhed āyataprāṇaḥ prāṇā-
\text{yāmaḥ sa ucyate // "Together with the vyāhṛti, the syllable om and ‘head’ one}
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should mutter the gāyatrī three times while restraining the breath; this is called the restraint of the breath.”(20)

On ground of the largest number of the texts teaching these two kinds of definitions the prāṇāyāma performed to the accompaniment of these formulas can be regarded as the most popular one, but it has not been the only method of the prāṇāyāma. In several 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 trīṁ prāṇāyāmāṁ dhārayītvā “Standing in the water he holds the three prāṇāyāmas with the aghamarṣaṇa hymn (= RV 10. 190)”(21)

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

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

āuṣṭya prāṇam āṣama nyahṣa yathāṛthataḥ / japaṁs tenaiva cāuṣṭya 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)

apaparyauṣṭya purochvīṣād abhiparyavartamāno japed amāmadanta pitaro yathāḥbhāgam āuṣṭyaṁ evaṁsāvateti //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 BodhGŚŚ 1.21.15 and HirGŚŚ 1.6.5 [78,19]:

47
äyamya prānān saptabhīṣṭiḥ sapta padāni prāṇicō gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhṛtis (one in each step) while restraining the breath.”

In the yamayajña which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: ätāmya prānān 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 gāyatṛī 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:

prāṇāyāmāṁstrayāḥ pārcadaśāmātṛāḥ / 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:

prākkulāṁ parypasīnyah pavitraiś cāya pāvitaḥ / prāṇāyāmāṁs tribhīḥ pūṭas tata orṣkāram arhati // “Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitraś (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 gāyatṛī 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 VāśDhŚ 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 gāyatṛī and its ‘head’ they are as follows: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀśvGPS, BaudhDhŚ, VāśDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śaṅkhasmṛti, Atrisaṁhitā, Laghu-
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atriśāṁhitā, Vṛddhātreyaṁṛti, Brhaṇyogiyāśāvalkyaṁṛti, V DhUP, 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 Grhyaśūtras 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 Grhyaśūtras [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 Grhyaśūtras 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 Grhyaśūtras. GobhGS 4.5.8 runs as follows:

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

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

prapadaṁ japitvopātamyā kalyāṇaṁ dhyāyan vairūpākṣam ārabhyocchvaset

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

Here the word to express restraining of the breath is upā-tam. This verb has no association with the popular method of the prāṇāyāma and can be interpreted simply as “to hold the breath”. Thus the prāṇāyāma prescribed in GobhGS 4.5.8 is also performed without using any mantras and
the same thing can be said in other cases of the prāṇāyāma found in several Čṛyasūtras.(28)

The verb upā-tam used in KhādGS 1.2.23 and ā-tam used in HirPMS rather remind of the expression á tāmitos tīṣhet “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 ‘has tīṣhet /14/ ā tamitoh prāṇam āya-cched īty ēke /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 Čṛyasūtras 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 vyāhrti or others. From the time of the supplementary texts to the Čṛyasūtras onward the prāṇāyāma has been accompanied by a set of formulas of the syllable om, the vyāhrti, 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 vyāhrti were in earlier texts ‘bhūr bhuvah svah’ but later they also express the seven vyāhrti and this method of the prāṇāyāma has been handed down till today.

The prāṇāyāma has another line of development in the yoga practice. [Kane 1977: 1432-1444] Kane traces the prāṇāyāma without using mantras to the tradition of the Yogasūtra. [Kane 1977: 1442] But we have found this way of prāṇāyāma also in the ritual traditions. These two kinds of the prāṇāyāma are mentioned in KūrmaP 2.11.31 using the expressions agarbha and sagarbha and in ViṣṇuP 6.7.40 using the expressions sabīja and abīja. [Kane 1977: 1442 n. 2371](30)
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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. (31) The *prāṇāyāma* further plays a very important role as a means of *prāyaścitta*. [Kane 1973: 42; Kane 1977: 1436 and 1441] In the later development of the ideas surrounding the practice of the *prāṇāyāma* the method of restraining the breath to the accompaniment of the syllable *om*, the *vyāhṛtis*, the *gāyatrī* and its ‘head’ comes to the fore but in this paper I have attempted to show a development of the practice of the *prāṇāyāma* resulting to this method from the vedic rituals and I have shown that the *prāṇāyāma* as an important constituent of Hindu ritualism was for the first time fully treated in the post-vedic, supplementary texts to the Gṛhyaśūtras.
Notes.

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

1. *Mbh* 13.107.96-97ac *āṅguṣṭhasyāntarāle ca brahmāṃ tīrtham udāḥṛtam / kaniṣṭhikāyā paścāt tu devatīrtham ihocyaṭe /96/ *āṅguṣṭhasya ca yan madhyāṃ pradeśīnyāś ca bhārata / tena pitṛyāṇi kurvīta*. The position of the *brahma tīrtha* as *āṅguṣṭhasyāntarāle* ‘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 *brahma tīrtha* and the *tīrtha* for the fathers. The position of the *devatīrtha* is expressed by *kaniṣṭhikāyā paścāt* ‘behind the little finger.’ Regarding the *prājāpatya tīrtha*, a similar expression appears in *PadmaP* 3.52.17cd *kaniṣṭhamūlataḥ paścāt prājāpatyaṃ pracaksate* ‘they call *prājāpatya* the place behind the root of the little finger.’ Other texts such as *VaikhGS* 1.5 [7,4-8] *kaniṣṭhāṅgulimulāṃ daivam*, *PārGSPŚ* Ācamanavidhi [410,6-7] *kaniṣṭhāṅgulimule prājapatiḥtīrtham*, *VāṣDhŚ* 3.64 *āṅgulikaniṣṭhikāmule daivam tīrtham*, and *Viṣṇusmṛti* 62.1 *kaniṇikāmule prājāpatyaṃ nāma tīrtham*, while calling this *tīrtha* *daiva* or *prājāpatya*, point to the place at the root of the little finger, using the word *mūla* for the root. The place behind the little finger may surely be identified with the place at the root of the little finger.

By the way, the word *paścāt* means also ‘to the west’. If the upper part of the hand can be taken as pointing to the east as in the *mandala* 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 *brahma tīrtha* by BodhGŚŚ and HirGŚŚ the word *paścāt* occurs as follows: *BodhGŚŚ* 4.7.2 = *HirGŚŚ* 1.2.2 [9,6-9] *āṅguṣṭhatale ‘tiḥṛtya paścāllekhāṃ tad brahmaṭtīrtham* ‘at the root of the thumb the place reaching (atiḥṛtya?) to the line running to the west (paścāllekhā?)’ is the *brahmaṭtīrtha*. 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. *HirGŚŚ* 1.1.3 [2,4-5] *kaniṣṭhāpradesīnyaāṅguṣṭhamūleṃi karasyāgraṃ ca kramāt prajāpatipitrābrahmadevatīrthāni*. This sentence is very similar to that of the Yājñavelikṣāmbī. *Viṣṇusmṛti* 62.1-4 *atha dvijātināṃ kaniṇikāmule prājā-
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patyam nāma tīrtham /1/ aṅguṣṭhamuṇe brāhmaṇa /2/ aṅguḷyagre daivam /3/ tarjānīmukāde pīrtyam /4/ MarākP 31.107-109 aṅguṣṭhottarato rekha pāner yā daksīnasya tu / etad brāhmaṇa iti khyātaṁ tīrtham ācamaṇāyā vai /7/ tarjanyāṅguṣṭhayaṁ antaṁ païtram tīrtham udāhṛtam / pīrtyaṁ tenā toyādi dadyān nandīmukhādhī /108/ aṅguḷyagre tathā daivam tenā divyākriyāvidhiḥ / tīrtham kaniṣṭhikāmūle kāyaṁ tena prajāpati /109/ Amarakśa 2.7.50cd-51ab aṅguḷyagre tīrtham daivam svalpāṅguṣṭyam mule kāyaṁ /50/ madhye 'ṅguṣṭhaṅguṣṭyam pīrtyaṁ mule tu aṅguṣṭhasya brāhmaṁ / Abhidhānacintāmaṇi 840 mule 'ṅguṣṭhasya syād brāhmaṁ tīrtham kāyaṁ kaniṣṭhayaḥ / pīrtyaṁ tarjanyāṅguṣṭhantaṁ daivatāṁ tu aṅguḷimukhe //
3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅguḷyagreṇaṅguṣṭhayaṁ madhyamā pīrtyam / tathā ca vaśīthaḥ pradesiṇyaṅguṣṭhayaṁ antare pīrtyam iti.
4. VDhUP 2.88.9cd-10ab aṅguḷyagre bhaved daivaṁ brāhmaṁ aṅguḷimulake /9/ pīrtyaṁ tarjānīmukāde syāt kaniṣṭhāyāś ca mānasam. VDhUP 3.233.1 aṅguḷyagre svaṭṭamaṁ daivam pīrtyaṁ tarjānīmukāde / aṅguḷimulake brāhmaṁ tu kaniṣṭhāyāś ca mānasam // The position of the brāhma tīrtha 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 aṅguḷimukāde for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅguḷimukāde can be corrected to aṅguṣṭhamuṇe as in VDhUP 3.233.1c.
5. PārGSP Ācamaṇavidhi [410,6-8] brāhmaṇasaṁyaka daksīnāhaste paṁcatīrthāni bhavanti aṅguṣṭhamuṇe kaniṣṭhikāṅguḷimulake prajāpatītīrthāṁ tarjanyāṅguṣṭhamadhyamāle pīrītīrthāṁ aṅguḷyagre devatīrthāṁ madhye 'gnitīrtham ity etāni tīrthāni bhavanti.
6. Bhṛdayogīyājñāvalakṣaṁsṛti 7.75-77ab paṁca tīrthāṁ viprasya kare tiṣṭhantti daksīne / brāhmaṁ daivam tathā païtram prajāpatyaṁ tu saumikaṁ /75/ aṅguṣṭhamuṇe brāhmaṁ tu daivaṁ hy aṅguḷimūrdhaṁ / prajāpatyaṁ tu mule syāt madhye saumyaṁ pratiṣṭhitam /76/ aṅguṣṭhasya pradesiṇyā madhye pīrtyaṁ prakīrtitam /
7. Abhidhānacintāmaṇi's Śeṣa 152a karamadhye saumyaṁ tīrtham.
8. ÁgnGS 2.6.1 [93,5-8] brāhmaṇasaṁyaka daksīne haste paṁca tīrthāṁ paṁca daivatāṁ bhavanti / aṅguḷimadhye daivam tīrtham aṅguḷyagṛ aṛṣaṁ tīrtham aṅguṣṭhatarjanyor madhye païrkaṁ tīrtham aṅguṣṭhamuṇeṣyottarato rekhaṁ brāhmaṁ tīrtham madhye 'gnitīrtham / BodhGSS 4.7.2 brāhmaṇasaṁyaka daksīne haste paṁca tīrthāṁ bhavanti / aṅguḷimadhye devatīrtham aṅguḷyagṛ aṛṣaṁ tīrtham madhye 'gnitīrtham aṅguṣṭhatarjanyor madhye païrkaṁtīrtham aṅguṣṭhatale 'tīrtya paścālekhaṁ tad brahma tīrtham /
9. HirGŚS 1.2.2 [9.6-9] brāhmaṇasya daksīne haste pañca tīrthāni bhavanti/ aṅgulimūle devatīrtham aṅgulyagra arṣam tīrthaṁ madhye 'gniitīrtham aṅgus- thatarjanyor madhye paitṛktiṁrtham aṅgusṭhatale 'tirṛtya paścāllekhāṁ tad brahmātīrtham /
10. SkandaP 3.2.5.110-111ab aṅgulyagreṇa vai daivam arṣam aṅgulimūlagam / brāhman aṅgusṭhamaule tu paṁimadhye prajāpateḥ /110/ madhye 'ṅgusṭhapradesīnyōḥ pītryaṁ tīrthāṁ pracakṣate / SkandaP 4.35.178-179ab aṅgulyagre bhaved daivam arṣam aṅgulimūlagam / brāhman aṅgusṭhamale tu paṁimadhye prajāpateḥ /78/ madhye 'ṅgusṭhapradesīnyōḥ pītryaṁ tīrthāṁ pracakṣate /
12. PadmaP 3.52.16cd-19ab aṅgusṭhamulāntarato brāhman ucyate /16/ an- tarāṅgusṭhadesīnyāḥ pītryāṁ tīrtham ucyate / kaniṣṭhāmulaṭaḥ pāscāt praja- patyaṁ pracakṣate /17/ aṅgulyagrame śrmaṁ daivam tad evārṣaṁ prakāri- tam / mūleṇa daivam arṣaṁ syād āgneyaṁ madhyateḥ śrmaṁ /18/ tad eva saumikaṁ tīrtham etaj jñātvā na muhyati /
14. As for the table of contents of the Hiraṇyakeshi Grhyaśeṣasūtra 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 jyotiṁ ityādikō gāyatryāḥ śiroman- trāḥ [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso 'ṁṛtam brahma bhūr bhuvah svar iti śiraḥ /
16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvah / om mahah / 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: gāyatryā avāhanād ārdhvaṁ prāṇāyāmārthaṁ mantram āha “After the invi- tation of (goddess) gāyatṛī, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.115 gāyatṛīṁ śirasā sārdhaṁ saptavyāhṛtipūrvakām / trir
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japet sadaśonkārah 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 mahāvāhyārtayō 'vyayāh / mahar janas tapaḥ satyaṁ gāyatī ca śiras tathā /6/ āpo jyoti rasō 'mṛtaṁ brahma bhūr bhuvah svar iti śīraḥ / pratipratikaṁ praṇamavm uccārayed ante ca śirasāḥ /7/ etā etāṁ sahanena tathaḥhir daśabhī saha // trir jāped āyataprāṇaḥ prāṇāyāmāḥ sa ucyate /8/. VaikhDhŚ 2.10 [128.6-8] udakasyāgyer vāmapārśve prāṇāṇ āyamya pratyekm omkārādisaptavāhyārtipūrvam gāyatrim ante saśīraskāṁ trir japet sa prāṇāyāmām trīṃ ēkaṃ vā prāṇāyāmāṃ kṛtvā pūtaḥ. ĀsvGPŚ 1.2 [141,25-26] āyataprāṇaḥ saprānavāṃ saptavāhyārtikāṇāṃ sāvitrīṁ saśīraskāṁ trir āvartayed ity esa samantrāḥ prāṇāyāmāḥ. Bṛhadyogiyājñāvalkyāsminṛti 8.8 onkāram vāhyātiḥ sapta gāyatī saśīrās tathā / prāṇāyāmo 'yam manunā vedeva khathāḥ purā //. Cf. VādhSm 129 praṇavena tu sanvuktā vāhyātiḥ sapta nityāsāḥ / sāvitrīṁ śīrāsā sārhdham manasā triḥ pāthey deviḥ //. Here is no mention of the prāṇāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viśnusmṛti 55.15ab onkārapūr-vikās tisro mahāvāhyārtayō 'vyayāh “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvāhyārtis are three in number. KātyāŚŚ 2.1.6 mahāvāhyārtibhir vā prākṣaṁstham /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvāhyārtis (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east.” (Ranade) The commentary hereon says that the mahāvāhyārtis are bhūr bhuvah svaḥ: bhūr bhuvah svar ity etāsāṁ mahāvāhyārtaya iti samjñā. 20. The same definition is given also in Viṣṇusmṛti 55.9; Śāṅkhasmṛti 7.14 [Kane 1974: 317]; Bṛhadyogiyājñāvalkyāsminṛti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] savyāhṛtiṁ ... ; BaudhDhŚ 4.1.28 savyāhṛtiṁ ... ; Laghu-Atrisamhitā [2.8-9] savyāhṛtiṁ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhātreyasmṛti 1 [48,13-14] savyāhṛtisapraṇavāṁ ... / ... āyataḥ prāṇaḥ ... ; VisṇudharmottaraP 1.165.24cd-25ab savyāhṛtikapraṇavāṁ ... . HirGŚŚ 1.1.10 [4,27-28] savyāhṛtiṁ sapraṇavāṁ gāyatriṁ śīrāsā saha // trir jāped āyataprāṇaḥ prāṇāyāmāḥ sa ucyate // See also AVPS 42.1.9 praṇavādyā vyāhṛtiṣ tu gāyatriṁ ca śiyoyutām / pāthey trir anāvānaḥ hi prāṇāyāmāḥ sa ucyate // 21. ĀgnGS 1.2.2 [4,11-12] prescribes it exactly in the same way. BhāṛGS 3.9 [76.1] aghanarṣaṇena trīn prāṇāyāmān dhārayanti. HirGS 2.8.6 [651,2-3] aghanaraṣaṇena trīn prāṇāyāmān kṛtvā.
22. At the time of the *snāna*: ĀgnGS 2.6.2 [95,15]; HirGŚS 1.2.7 [11,29-30]; Baudh DhS 2.5.8.12; in the *dhūrtabali*: BodhGŚS 4.2.3.

23. BaudhGS 3.3.5 *antarjala-gato aghamāraśena sōdaśa prāṇāyāmān dhārayitvā* (in the section on the *sammitavrata*); HirGŚS 1.8.7 [122,27-28] = BaudhDhS 2.10.17.33 (in the *samnyāsavādhi*); 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 *māṭrā*, see Kane 1977: 1438 n. 2361 where he gives the definitions of *māṭrā* according to VāyuP 57.6; BrahmaP 231.6; MārkaP 36.13; ViṣṇudharmottaraP 1.73 and Vācaspati on Yogasūtra 2.50. See also AgniP 161.24ab *talo laṅhvakṣaro māṭrā praṇāvādi carec chanaiḥ* and Śabdakalpadruma, *s.v.* māṭrā.

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. KauśS 55.19 *prachādyā trīṇ prāṇāyāmān kṛtvā* “After having covered he performs three *prāṇāyāma*”; ŚāṅkhGS 4.7.52 *etesaṃ yadi kimcid akāmātpatō bhavet prāṇān āyamyādityam ikṣītvādhiyīta* “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] *udītēṣu nakṣatresu trīṇ prāṇāyāmān dhārayitvā sāvitrēḥ sahasrakṛtvā āvartaye cchatakrtya va daśāvaram* “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitrī a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] *trīṇ prāṇāyāmān āyamyā; BaudhGS 2.9.4 jāgahanaṇa gārhapatyaṁ upavīṣṭaupāsanaṇya va adhīṣi bhō iti gārhapatyaṁ ukṛtvā prāṇāyāmaṁ trīr āyamyā sāvitrēḥ sahasrakṛtvā āvartaye cchatakrtya ‘parimitakṛtvō va daśāvaram* “Sitting behind the gārhapatya or the aupsana 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 Cāturmāsya in the Śrāutasūtras 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 dvividhīḥ sa ṣarbhā eva ca / japaḥṣyaṇayuto garbhā viparītas tv agarbhaḥāḥ // We find also a similar verse in SauraP 12.21 agarbhaḥ ca sa ṣarbhāḥ ca tayar ādyo 'jayāḥ smṛtaḥ / dvitiyaḥ sajayaḥ proktō dhruvam vyahṛtimātrabhīḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyahṛtimātr mean the gāyatri? As for goddess gāyatri as chandasāṁ mātr see an inviting mantra of goddess gāyatri: āyatu varadā devy akṣaraṁ brahmaṃsaṃmitam / gāyatī chandasāṁ mātedaṁ brahma jusasva naḥ // in ĀgniGS 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. AVPŚ 30.3.1cd gāyatī chandasāṁ mātā brahmaṃyoniḥ prakīrtitā. See also Vedic Concordance s.v. gāyatī 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, śūnya, pūraka and kumbhaka are mentioned.

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