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

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1. The Tīrthas in the Hand

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

kanisthaśeśinyānguṣṭhamulāny agraṃ karasya ca / prajāpatipitṛbrahmadeva-
tīrthāny 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 Yājñavalkyasūtra, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇī 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 Kātyāyanaśāstra 4.1.10 [291,16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhG 1.5 [7,4-6], BaudhDhS 1.8.15f., BodhGŚS 4.7.2, and ĀgnGŚS 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 Yājñavalkyasūtra and BaudhDhS, further Viṣṇusūtra 62.1-4 and VāṣDhŚ 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), PārGŚP Śrīcīmanavidhi [410,6-8], Bṛhadyogiyājñavalkyasūtra 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 HirGŚŚ 1.1.3 [2,4-5], Viṣṇusūtri 62.1-4, MārkP 31.107-109, Amarakośa 2.7.50cd-51ab, and Abhidhānacintāmani 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:

anguṣṭhamūlasya tale brāhmaṇa tīrthas prācaśate / kāyam aṅgulimūle 'gre
daiyam pitrām tayor adhaḥ // “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 aṅgulimūle by “at the root of the (little) finger” is , as he says in his note thereon, based on commentaries of Kullūkabhaṭṭa, Sarvajñanāraṇa, and Rāghavānanda, and other commentators, Medhātithi and Nandanaśārya literally interpret it as ”at the root of the fingers.” The BaudhDhŚ 1.5.8.12-13 gives also a partly unclear description:

anguṣṭhamūlaṃ brāhmaṇa tīrtham /12/ aṅgusthaḥgraṃ pitṛyaṃ aṅgulīgraṃ
daiyam aṅgulimālam ṛṣam /13/ "The part (of the hand) at the root of the thumb
(is called) the Tīrtha sacred to Brahmān. The part above the thumb (is called the
Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the
gods, the part at the root of the fingers that sacred to the Rishis.” (Bühler)

Here Bühler translates aṅgulimāla by “the part at the root of the fingers.” So the description of the Manusmriti of aṅgulimūle can be interpreted in the same way. We will come back to the problem of the interpretation of aṅgulimūla 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)
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The Viṣṇudharmottara Purāṇa teaches four tīrthas in two places (4): the only difference is the tīrtha situated at the root of the little finger, which is here dedicated to the human beings (mānuṣa).

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

The Āgniśeṣa Gṛhyaśūṭra and the Bodhāyana Gṛhyaśeṣaśūṭra 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, three tīrthas of Brahman, the pitṛs, and Agni are located as in the Pariśīṣṭa of the Pāraskara Gṛhyaśūṭra. 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 Gṛhyaśeṣaśūṭra (9) gives almost the same description of the five tīrthas as the Bodhāyana Gṛhyaśeṣaśūṭra, 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 ṛṣīnām “That sacred to the Rishis in the middle of the fingers,” these six tīrthas are as follows: the brāhma tīrtha at the root of the thumb, the daiva tīrtha at the root of the little finger, the tīrtha for the Rṣis in the middle of the fingers, the tīrtha for the human beings at the tips of the fingers, the āgniya tīrtha in the middle of the palm, and the pitṛya tīrtha between the thumb and the forefinger. As regards the position
of these tïrthas, the five tïrthas are situated in the same parts of the hand as in the description of the ÁghGŚ and BodhGŚŚ with the addition of the daïva tïrtha at the root of the little finger. Six tïrthas are also mentioned by VaikhGŚ 1.5 [7,4-6] as follows:

dakṣiṇapāner madhyamatalam āgneyaṃ tïrtham kaniṣṭhāṅgulimālaṃ daivaṃ sarvāṅgulimārap āraṃ prādeśīṅgaṇḍhayor madhyam païrakam aṅgūḍhasya mūlaṃ brāhmaṃ “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 Rṣis; 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 tïrtha at the root of the little finger and a tïrtha at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six tïrthas, refers to these two tïrthas: 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 tïrtha at the roots of the fingers beside a tïrtha 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 tïrtha for Prājapati at the roots of the fingers,’ as some commentators suggest.

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

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

śitaṣṭiṣṭhāṅgaṇḍhena pavatitvād dakṣiṇena vā savyopagrititena “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:

\[ \text{teṣu pindān niṣadhāty avunāmāpahastena} \] “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 Ġṛhyasūtra 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 HirGŚŚ gives two examples, one in 1.2.2 which corresponds to the tīrthas given by the AgnGS and BodhGŚŚ and the other in 1.1.3 which is the standardized one. HirGŚŚ 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 HirGŚŚ 1.1 are again treated in HirGŚŚ 1.2 where most of the topics have corresponding descriptions in the BodhGŚŚ and BaudhDhŚ. So the HirGŚŚ 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 HirGŚŚ 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 Amarasisṃha and Hemacandra and has been handed down even to the tradition of the contemporary Maharashtra as the illustration 6 given at the end of Bühnemann’s Pūjā shows where the numbers of the tīrthas exactly correspond to the sequence of the description of these four tīrthas in the Yājñavalkyasmṛti.
2. **The Prāṇāyāma.**

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

\[ \text{gāyatrīṃ śīrasā sārdhaṃ japed vyāhṛtipūrvam / pratiprasānasamyuktam trīraḥ prāṇasamyuham} \] // “One should three times mutter the gāyatrī together with the śīras preceded by the vyāhṛti, each being preceded by the praṇava. That is the restraint of the breath.”

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

\[ \text{tāt savitūr vāreṇyam bhārgo devāṣya dhīmahi / dhīyo yo naḥ pracodāyāt //} \]

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

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

\[ \text{āpo jyoti ráso 'mrtam brāhma bhūr bhūvah sāvah} \] “Water, light, essence, immortality, brahma; bhūr bhūvah suvah.”

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 Bṛhad yogiyājñavalkyasmṛti 8.3 and the following two verses there seem to illustrate the concrete procedure of restraining of the breath. Bṛhad yogiyājñavalkyasmṛti 8.4-5 read as follows:

\[ \text{bhūr bhūvah svar mahar janas tapah satyam tathaiva ca / pratyoṣkārasamā-yuktam tat savitur vareṇyam /4/ om āpo jyotīr ity etat chīraḥ pascaḥ prayojayet /5/ “bhūr bhūvah svar mahar janas tapah and satyam; each of them is preceded by om; then comes tat savitur vareṇyam; one should afterwards employ the śīras beginning with om āpo jyotī.”} \]

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:

\[ \text{om bhūr om bhūvah om svar om mahar om janas om tapah om satyam // om tat savitur vareṇyam bhārgo devāṣya dhīmahi / dhīyo yo naḥ pracodāyāt // om āpo jyoti raso 'mrtam brāhma bhūr bhūvah suvah om //} \]
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 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]; VadhSm 129 and Bṛhadyogiyājñāvalkyaṃṣṭṛī 8.8.(18)

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

> uktav'yāhṛtipūrṇvikām pratīv'yāhṛtī praṇavena samyuktam om bhūḥ om bhuvah om svār 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 *svāḥ*, but in the commentary on Yājñavalkyaṃṣṭṛī 1.15 Vījñānēśvara comments on the word mahāvyāhṛtipūrṇvakām in the text as follows: *mahāvyāhṛtayaś ca bhūrađīsatyāntah sapta / “mahāvyāhṛtis are seven in number beginning with *bhūḥ* and ending with *satya,*” and this is the place to which he refers in commenting uktavyāhṛti “the *vyāhṛtis* which have been explained”; thus, for Vījñānēśvara *vyāhṛti* and *mahāvyāhṛti* are the same and seven in number, but not three.

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

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

Manusmṛtī 6.70 mentions the prāṇāyāma as follows:

> prāṇāyāmā brāhmaṇāpya trayo ‘pi vidhivat kṛtāḥ / vyāhṛtipraṇavavair yuktā viṇēyanām paramām 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:

akāraṃ cāpy ukāraṃ ca makāraṃ ca prajāpatiḥ / vedatrayān niradhah bhūr bhūvaḥ svār 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, Bhūvaḥ, Svāḥ.” (Bühler)

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

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

savyāhṛtīṃ sapraṇavaṃ gāyatṛīṃ śirasā saha / trir pāthād āyataprāṇaḥ prāṇā-

yāmaḥ sa ucyate // “Together with the vyāhṛti, the syllable om and ‘head’ one
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should mutter the gāyatrī three times while restraining the breath; this is called the restraint of the breath.”(20)

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

antarjalagato aghamarṣaṇena trīṇ prāṇāyāmān dhārṇayitvā “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:

āvṛttya prāṇam āṣamya pitṛn dhyāyan yathārthataḥ / japams tenaiva cāvṛttya tataḥ prāṇam pramocayet // “Having turned away (from the pitṛs 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)
apaparyāvṛttya purochchvisād abhiparyāvartamāno japed amīmadanta pitaro yathābhāgam āvṛṣṭiṣyateti //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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In the *yamayajña* which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: \( \text{ätamya prānān saptavyāhṛtibhiḥ sapta padāni prāṇico gacchati} \). 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 *gāyatrī* or the *aghamarṣaṇa* hymn. Then there arises a question whether the restraining of the breath was performed without using any mantras when there were no indications of any mantras in the prescription of the *prāṇāyāma*. GautDhS 1.49 gives an example:

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\text{prāṇāyāmās tryaḥ pankaḍaśaṃmātṛāḥ} /49/ \quad \text{"He shall thrice restrain his breath for (the space of) fifteen moments;" (Bührler)}
\]

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

\[
\text{prākkuḷän paryupāsinah pavitraś caiva pāvitah / prāṇāyāmaś triḥthiḥ pūtah tata oṃkāram arhati} // \quad \text{"Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitraś (blades of Kuśa grass), and sanctified by three suppressions of the breath (Prāṇāyāma), he is worthy (to pronounce) the syllable Oṃ." (Bührler)}
\]

According to Manusmrti 2.75 a *brahmacārin* is qualified to pronounce the syllable *om* only after having three times performed *prāṇāyāmas*. In this *prāṇāyāma*, therefore, the *brahmacārin* never recites the *vyāhṛtis* or the *gāyatrī* or the *aghamarṣaṇa* hymn each of which is to be preceded by the very syllable *om*. For this reason the *prāṇāyāma* prescribed in GautDhS 1.49 and Manusmrti 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 Manusmrti 2.75, Bührler refers to VāsDhŚ 25.13 and Viṣṇusmṛti 55.9 as for the method of the *prāṇāyāma*, but this reference might have been caused by the great popularity of the way of *prāṇāyāma* prescribed by these two texts as discussed above together with note 18.

When we once again list the texts which prescribe the *prāṇāyāma* to be performed to the accompaniment of the syllable *om*, the *vyāhṛtis*, the *gāyatrī* and its ‘head’ they are as follows: AVPS, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀsvGPŚ, BaudhDhŚ, VāsDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmrī, VādhSm, Śaṅkhasmrī, Atrisaṁhitā, Laghu-
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atrīsaṁhitā, Vṛddhātreyaśmṛti, Brhatyogiyājñavalkyasmṛti, V DhUP, 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 Vaikhānasā 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 [Einoo 1992: 62-63] we can perhaps suppose that in these places the prāṇāyāma was accompanied by this set of mantras. And as Caland has shown that the 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 japiṭvā prāṇāyāmam ātmyārtham an vairūpākṣam āra-bhyocchvaset // “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 Manusmrīti 2.75, Oldenberg has thought the prāṇāyāma is to be performed to the accompaniment of the gāyaṭrī and others, but I think his reference is anachronistic. To GobhGS 4.5.8 corresponds KhādGS 1.2.23:

prapadaṁ japiṭvopātamyā kalyāṇam dhyāyan vairūpākṣam ārabhyocchvaset

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

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

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

svapann 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 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 ayamya “having restrained the breaths”, or prāṇāyamān āyamya “having restrained the restraints of the breath” or prāṇāyamān 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 aghanarṣaṇa hymn or the seven vyāhṛtis or others. From the time of the supplementary texts to the Gṛhyasūtras onward the prāṇāyāma has been accompanied by a set of formulas of the syllable om, the vyāhṛtis, the gāyatrī mantra and its ‘head’ and this method of the prāṇāyāma found a very popular definition given for example in VāsDḥŚ 25.13. The vyāhṛtis were in earlier texts ‘bhrīr 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 KūrnaP 2.11.31 using the expressions agarbha and sagaraḥ 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 *reca*ka. As for these three stages of *prāṇāyāma* we refer to a detailed discussion in Kane 1977: 1438-1442. (31) The *prāṇāyāma* further plays a very important role as a means of *prāyaścitta*. [Kane 1973: 42; Kane 1977: 1436 and 1441] In the later development of the ideas surrounding the practice of the *prāṇāyāma* the method of restraining the breath to the accompaniment of the syllable *om*, the *vyāhṛtis*, the *gāyatrī* and its ‘head’ comes to the fore but in this paper I have attempted to show a development of the practice of the *prāṇāyāma* resulting to this method from the vedic rituals and I have shown that the *prāṇāyāma* as an important constituent of Hindu ritualism was for the first time fully treated in the post-vedic, supplementary texts to the Gṛhyasūtras.
SHINGOE EINOO

Notes.

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1. Mbh 13.107.96-97ac \( \text{aṅgusṭhasyāntarāle ca brāhmaḥ tīrtham udāṛtam / kaniṣṭhikāyā paścāt tu devatīrtham ihocye /} \) \( \text{96/ aṅgusṭhasya ca yan madhy-aṁ pradeśinyāś ca bhārata / tena pitṛyāṁ kurvīta.} \) The position of the \( \text{brāhma tīrtha as aṅgusṭhasyāntarāle} \) ‘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 \( \text{brāhma tīrtha} \) and the \( \text{tīrtha} \) for the fathers. The position of the \( \text{devatīrtha} \) is expressed by \( \text{kaniṣṭhikāyā paścāt} \ ‘behind the little finger.’ Regarding the \( \text{prājāpataya tīrtha} \), a similar appearance occurs in PadmaP 3.52.17cd \( \text{kaniṣṭhamulataḥ paścāt prājāpatayaṁ pracaksate} \ ‘they call prājāpataya the place behind the root of the little finger.’ Other texts such as VaikhGS 1.5 [7,4-8] \( \text{kaniṣṭhaṅgulimulaṁ daivaṁ} \), PārGSPŚ Ācamanavidhi [410,6-7] \( \text{kaniṣṭhakāṅgulimule prājāpatitīrtham} \), VāsDhŚ 3.64 \( \text{aṅgulikaniṣṭhikāmule daivaṁ tīrtham} \), and Viṣṇusmṛti 62.1 \( \text{kāṇikāmule prājāpatayaṁ nāma tīrtham} \), while calling this \( \text{tīrtha daiva} \) or \( \text{prājāpataya} \), point to the place at the root of the little finger, using the word \( \text{mūla} \) 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 \( \text{paścāt} \) means also ‘to the west’. If the upper part of the hand can be taken as pointing to the east as in the \text{māṇḍala} 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 \( \text{brāhma tīrtha} \) by BodhGŚS and HirGŚS the word \( \text{paścāt} \) occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] \( \text{aṅgusṭhatalaṁ tiḥṛtya paścāllekhāṁ tad brahmātīrtham} \ ‘at the root of the thumb the place reaching (atiḥṛtya?)’ to the line running to the west (\text{paścāllekhā?}) is the brahmātīrtha.’ 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 \( \text{tīrtha} \) in several texts using the word \( \text{paścāt} \) can be put in the same position as the position given in many other texts without using the word \( \text{paścāt} \).

2. HirGŚS 1.1.3 [2,4-5] \( \text{kaniṣṭhāpradesīnyāṅgusṭhamulāṁ karasyāgrāṁ ca kra-} \) \( \text{mat prājāpatipitṛbrahma-devatīrthānī} \). This sentence is very similar to that of the Yājñavalkyaṁṛti. Viṣṇusmṛti 62.1-4 \( \text{atha dvijātināṁ} \ kāṇiṇikāmule prājā-
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patyaṃ nāma tirtham /1/ aṅgūṣṭhamālē brāhmaṃ /2/ aṅgulyagre daivaṃ /3/ tarjanimūlē pitṛyāṃ /4/ MārkP 31.107-109 aṅgūṣṭhotarato rekha pānēr yā daksināṣya tu / etad brāhmaṃ iti khyātaṃ tirtham ācamanāya vai /7/ tarjanyaṅgūṣṭhayor antaḥ paitrāṃ tirtham udāhṛtam / pitṛyāṃ tena tośādi dadyān nandrīmukhādṛte /108/ aṅgulyagre tathā daivaṃ tena divyakriyāvidhiḥ / tirtham kaniṣṭhikāmūle kāyaṃ tena prajāpateḥ /109/ Āmarakoṣa 2.7.50cd-51ab aṅgulyagre tirtham daivaṃ svalpāṅguṇyor mule kāyaṃ /50/ madhye 'ṅiguṣṭhaṅguṇyoh pitṛyāṃ mule tv aṅguṣṭhasya brāhmaṃ / Abhidhānacintāmaṇī 840 mule 'ṅiguṣṭhasya syād brāhmaṃ tirtham kāyaṃ kaniṣṭhayaḥ / pitṛyāṃ tarjanyaṅgūṣṭhantar daivatāṃ tv aṅgulimukhe //

3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅgūlyaṅgūṣṭhayor madhyamā pitṛyam / tathā ca vaiśīṣṭhā pradesīnāyāṅgūṣṭhayor antare pitṛyam iti.

4. VDHUP 2.88.9cd-10ab aṅgulyagre bhaved daivaṃ brāhmaṃ aṅgulimūlē /9/ paitrāṃ tarjanimūle syāt kaniṣṭhāyās ca mānasam. VDHUP 3.233.1 aṅgulyagre smṛtaṃ daivaṃ pitṛyam tarjanimūlaṃ / aṅgūṣṭhamāle brāhmaṃ tu kaniṣṭhāyās ca mānasam // The position of the brāhma tirtha 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 aṅgulimūle for the brāhma tirtha. Therefore, I suspect the possibility that this aṅgulimūle can be corrected to aṅgūṣṭhamālē as in VDHUP 3.233.1.

5. PārGSP Ācamanāvidhi [410,6-8] brāhmaṇasya daksinaḥ-haste paṅcatirthaṃ bhavanti aṅgūṣṭhamāle kaniṣṭhakāṅgulimūle prajāpatitirtham ārjanyaṅgūṣṭhamadhyamūle pitrītirtham aṅgulyagre devatāṅgūṣṭhā madhye 'gnitīrtham ity etāni tirthāni bhavanti.

6. Brhad yogiyajñāvalyakṣāṃṛti 7.75-77ab paṅca tirthāni viprasya kare tiṣṭhan-ti daksine / brāhmaṃ daivaṃ tathā paitrāṃ prajāpatyaṃ tu saumikāṃ /75/ aṅgūṣṭhamāle brāhmaṃ tu daivaṃ hy aṅgulimūrdhāni / prajāpatyaṃ tu mule syāt madhye saumyaṃ pratiṣṭhitam /76/ aṅgūṣṭhasya pradesīṇyā madhye pitṛyaṃ prakīrtītam /

7. Abhidhānacintāmaṇī's Śeṣa 152a karamadhye saumyaṃ tirtham.

8. ĀgnGS 2.6.1 [93,5-8] brāhmaṇaṇasa daksine haste paṅca tirthāṇi paṅca dāvatāni bhavanti / aṅgulimadhye daivaṃ tirtham aṅgulyagre ārṣaṃ tirtham aṅgūṣṭhatarjanyor madhye paitṛkaṃ tirtham aṅgūṣṭhamūlaṣyottarato rekhaṃ brāhmaṃ tirtham madhye 'gnitīrtham / BodhGSS 4.7.2 brāhmaṇaṇasa daksine haste paṅca tirthāṇi bhavanti / aṅgulimadhye devatāṅgūṣṭhā madhye aṅgūṣṭhatarjanyor madhye paitṛkatāṅgūṣṭhā tirthaṃ 'tīṛtya paścāblekhaṃ tad brāhmaṇaṃ /
9. HirGŚS 1.2.2 [9.6-9] brāhmaṇaṣasya daksinē haste paṅca tīrthāni bhavanti / aṅgulimūle devatīrtham aṅgulyagra aṁśaṁ tīrthaṁ madhye 'guṇitīrtham aṅgusthatarjanyor madhye paitṛkatīrtham aṅguṣṭhatale 'tīṛtya paścāllekhāṁ tad brahmatīrtham /
10. SkandaP 3.2.5.110-111ab aṅgulyagreṇa vai daivam aṁśaṁ aṅgulimūlaṁ / brāhmaṁ aṅguṣṭhamūle tu pāṇimaghye prajāpateḥ /110/ madhye 'aṅguṣṭhapaḍeṣiniyoḥ pītryaṁ tīrtham prakāṣate / SkandaP 4.35.178-179ab aṅguliyagre bhaved daivam aṁśaṁ aṅgulimūlaṁ / brāhmaṁ aṅguṣṭhamūle tu pāṇimaghye prajāpateḥ /78/ madhye 'aṅguṣṭhapaḍeṣiniyoḥ pītryaṁ tīrtham prakāṣate /
12. PadmaP 3.52.16cd-19ab aṅguṣṭhamūlaṁantarato brāhmaṁ ucyate /16/ antarāṅguṣṭhadesīniyoḥ pītrnāṁ tīrtham ucyate / kaniṣṭhāmuḷataḥ paścāt prajā-patyaṁ prakāṣate /17/ aṅguliyagram smṛtam daivam tad evāṁśaṁ prakṛti-tam / mūlena daivam aṁśaṁ syād aṅgeyam maṭhyataṁ smṛtam /18/ tad eva saumikaṁ tīrtham etaj jñātvā na muhyaṁ /
14. As for the table of contents of the Hiranyakesī 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 ītyādiko gāyatryaḥ śiromantraḥ [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso ‘mṛtam brahma bhūr bhuvah svar iti śiraḥ /
16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvaḥ / om mahaḥ / om janaḥ / om tapah / om satyam / According to the commentary of Sāyana thereon these seven vyāhrtis are used just for the purpose of the prāṇāyāma: gāyatryā avāhanād ārdhvaṁ prāṇāyāmarthāṁ mantram āha “After the invitation of (goddess) gāyatṛī, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.113 gāyatṛīṁ śirasā sārdhaṁ saptavāhṛtipūrvvakām / trir
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japet sadaśoṇḍikārah prāṇāyāmo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyaśa tisra evātā mahāvyāhṛtayo 'vyāyāḥ / mahar janas tataḥ satyaṁ gāyatri ca śiras tathā /6/ āpo jyoti raso mṛtaṁ brahma bhūr bhuvah svar itī śirāḥ / pratipratikām prāṇavam uccārayed ante ca śirasah /7/ etā etāṁ sahaṇena tathaḥhir dasābhīs saha / trir joped āyataprāṇaḥ prāṇāyāmah sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāyner vāmapārśve prāṇān āyamya pratīyekam omkārādisaptavyāhṛtipūrvaṁ gāyatriṁ ante saśīraskāṁ trir japet sa prāṇāyāmas trīṁ ekaṁ vā prāṇāyāmam kṛtvā pūtaḥ. ĀsvGPŚ 1.2 [141,25-26] āyatapraṇaḥ saprāṇavāṁ saptavyāhṛtikāṁ sāvitraṁ saśīrakāṁ trir āvartayed ity eṣa samantraḥ prāṇāyāmah. Brhadyogiyājñavalkyasmiṁ 8.8 omkāraṁ vyāhṛtiḥ sapta gāyatri saśīras tathā / prāṇāyāmo 'yam manunā vedeuḥ kathitaḥ purā //. Cf. VādhSm 129 prāṇavena tu saṃyuktā vyāhṛtiḥ sapta nityaśaḥ / sāvitraṁ śīrasā sārdhaṁ manasā trīṁ pathed duvāḥ //. Here is no mention of the prāṇāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viṣṇusmiṁ 55.15ab onkāraparyvikās tisro mahāvyāhṛtayo 'vyāyāḥ “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvyāhṛtis are three in number. KātyŚŚ 2.1.6 mahāvyāhṛtibhir vā prākṣoṇuṁtham /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvyāhṛtis (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east.” (Ranade) The commentary hereon says that the mahāvyāhṛtis are bhūr bhuvah svaḥ: bhūr bhuvah svar ity etāṁ mahāvyāhṛtaya iti samjña.

20. The same definition is given also in Viṣṇusmiṁ 55.9; Śaṅkhasmiṁ 7.14 [Kane 1974: 317]; Brhadyogiyājñavalkyasmiṁ 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhīta [37,22-23] savyāhṛtiṁ ... ; BaudhDhŚ 4.1.28 savyāhṛtikāṁ ... ; Laghu-Atrisamhīta [2,8-9] savyāhṛtikāṁ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhātreyaśmiṁ 1 [48,13-14] savyāhṛtisapraṇavāṁ ... / ... āyataḥ prāṇaḥ ... ; ViṣṇudharmottaraP 1.165.24cd-25ab savyāhṛtikapraṇavāṁ ... . HirGŚŚ 1.1.10 [4,27-28] savyāhṛtiṁ sapraṇavāṁ gāyatriṁ śīrasā saha / trir joped āyatapraṇaḥ prāṇāyāmah sa ucyate // See also AVPS 42.1.9 prāṇavādyā vyāhṛtis tu gāyatriṁ ca śīruvatām / pathet trir anuvānām hi prāṇāyāmāṁ sa ucyate //


55.
22. At the time of the snāṇa: ĀgnGS 2.6.2 [95,15]; HirGŚS 1.2.7 [11,29-30]; BaudhDhS 2.5.8.12; in the dhūrtabali: BodhGŚS 4.2.3.

23. BaudhGS 3.3.5 antarjalagato aghamarṣena ṣodasa prāṇāyāmān dhārayītvā (in the section on the sammitavrata); HirGŚS 1.8.7 [122,27-28] = BaudhDhS 2.10.17.33 (in the samnyāsavidhi); 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 mātrā, see Kane 1977: 1438 n. 2361 where he gives the definitions of mātrā according to VāyuP 57.6; BrahmaP 231.6; MārkP 36.13; ViṣṇudharmottaraP 1.73 and Vācaspati on Yogasūtra 2.50. See also AgniP 161.24ab talo laṅhvakṣaro mātrā prāṇavādi carec chanaih and Śabdakalpadruma, s.v. mātrā.

26. As for the group of the supplementary texts to the Grhyasūtras, see Einoo 1993: 229-231, 235-236.

27. E.g. VaikhGS 4.1 [54,1-2]; [54,11]; [55,1-2]; 5.5 [77,17].

28. See further e.g. KauŚS 55.19 prachādyā trīṇ prāṇāyāmānān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhGS 4.7.52 eteśāṃ yadi kincid akāmotpato bhavet prāṇān āyamāṇyādiyam īkṣitvādhiyīta “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] udītesu nakṣatresu trīṇ prāṇāyāmāṁ dhārayītvā sāvitrīṁ sahasrakṛtva āvartayeīc chātakṛtva vā daśāvaram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitṛ a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṇ prāṇāyāmāṁ āyamāṁ; BaudhGS 2.9.4 jaghaṇena gārhapatyam upaviṣyaupāpanaṁ vā adhiṣṭhī bho iti gārhapatyam uktvā prāṇāyāmāṁ trīṇ āyamāṁ sāvitrīṁ sahasrakṛtva āvartayeīc chātakṛtva ‘parimitakṛtva vā daśāvaram “Sitting behind the gārhapatya or the auptāṇa 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 Cāturmasīya 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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ásita "He should remain sitting until he loses his breath." JB 3.79 [388,4] ā tamitor nidhanam upeya"t "He should keep on chanting the nidhana until he loses his breath." PB 5.4.9; 12.11.17 ā tamitor nidhanam upayanti.

30. See also AgniP 161.21 prāṇāyāmas tu dvividhiḥ sagarbho 'garbha eva ca / japaḥyānayuto garbho viparītas tv agarbhakaḥ // We find also a similar verse in SauraP 12.21 agarbhaś ca sagarbhaś ca tavor ādyo 'jayah smṛtah / dvitiyāḥ sajayaḥ prkoṭo dhruvaṁ vyāhṛtimātrbhiḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātri mean the gāyatri? As for goddess gāyatri as chandasāṃ mātr see an inviting mantra of goddess gāyatri: āyatu varadā devy aksaraṁ brahmaṇasamanmitam / gāyatrī chandasāṃ mātēdaṁ brahma juṣaṣva naḥ // in ĀgniS 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 chandasāṃ mātā brahmaṇayoniḥ prakīrtitā. See also Vedic Concordance 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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