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:

\[ \text{kanisthādeśinyānguṣṭhamulāny agrāṇ karasya ca / prajāpatisītybrahma-deva-tirthāny anukramaṇā /} \]

"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, Abhidhānacintāmani 840, Manusūtra 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 Kātyāyanaśūtra 4.1.10 [291,16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhGS 1.5 [7,4-6], BaudhDhŚ 1.8.15f., BodhGŚŚ 4.7.2, and ĀgnGS 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 Dharmāśāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyasūtra and BaudhDhŚ, further Viṣṇusūtra 62.1-4 and VāsdhŚ 3.64-68. We can add here further the following texts: HirGŚŚ 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGŚŚ 4.7.2), PārGŚŚ Aćamānāvidhi [410,6-8], Bṛhadyogīyājñavalkyasūtra 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 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 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 Manusmrīti 2.59 reads as follows:

\[ \text{āṅgushṭamūlasya tāle brāhmaṇa tīrthaṃ praṇakṣate / kāyam āṅgulimūle 'gre daivaṃ pitṛyām tayor adhaḥ //} \]

"They call (the part) at the root of the thumb the tīrtha sacred to Brāhman, 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 Manusmrīti 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 Kullukabhaṭṭa, Sarvajñanarāyaṇa, and Rāghavānanda, and other commentators, Medhatithi 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:

\[ \text{āṅgushṭamūlaṃ brāhmaṇaṁ tīrtham /12/ āṅgushṭāgraṇaḥ pitṛyām āṅgulimāgraṇaḥ} \]

\[ \text{daivaṃ āṅgulimālaṃ ārṣam /13/ "The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brāhman. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis." (Bühler)} \]

Here Bühler translates āṅgulimūlā by "the part at the root of the fingers." So the description of the Manusmrīti 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 pitṛṣ 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 Pariśīṭa of the Pāraskara Gṛhyaśūtra(5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyaśmiṇī and the like the Pariśīṭa of the Pāraskara Gṛhyaśūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhadyojīnāvalkyaśmiṇī 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 Abhidhānacintāmaṇī 152a names also the tīrtha in the middle of the palm as saumya.(7)

The Āgniśvāya Gṛhyaśūtra and the Bodhāyana Gṛhyaśeṣasūtra offer another set of five tīrthas. (8) They are as follows: the tīrtha of the gods in the middle of the fingers, that of Rṣis at the tips of the fingers, three tīrthas of Brahman, the pitṛs, and Agni are located as in the Pariśīṭa of the Pāraskara Gṛhyaśūtra. Differences are: the tips of the fingers are dedicated to the Rṣis and the tīrtha of the gods is situated in the middle of the fingers. The Hiranyakesī Gṛhyaśeṣasūtra(9) gives almost the same description of the five tīrthas as the Bodhāyana Gṛhyaśeṣasūtra, but again with a slightly different reading: regarding the position of the tīrtha of the gods this text says, instead of “in the middle of the fingers,” 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 aṅgulym rśīnām “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 āgneya tīrtha in the middle of the palm, and the pitṛya tīrtha between the thumb and the forefinger. As regards the position
of these tīrthas, the five tīrthas are situated in the same parts of the hand as in the description of the ĀgniGS and BodhGŚŚ with the addition of the daiva tīrtha at the root of the little finger. Six tīrthas are also mentioned by VaikhGS 1.5 [7,4-6] as follows:

\[
dakṣiṇapāṇier madhyamatalam āgneyam tīrtham kaniśṭhāṅgulimūlam dāivam sarvāṅgulimāgram ārṣam prādeśinyāṅgūṭhayor madhyam paitrkaṁ aṅguṭhasya mūlam brahnam \]

“Of the right hand, the middle part of the palm is the part sacred to Agni; the root of the little finger is that sacred to the Gods; the roots and (or) the tips of all the fingers are those sacred to the Ṛṣis; the part between the index and thumb is that sacred to the Fathers; the root of the thumb is that sacred to Brahman.” (Caland)

It is here worthy of note that a tīrtha at the root of the little finger and a tīrtha at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six tīrthas, refers to these two tīrthas: one at the root of the little finger and the other at the roots of the fingers.(12)

From this fact that there is a tīrtha at the roots of the fingers beside a tīrtha at the root of the little finger we can suppose with some certainty that the description of Manusmṛti 2.59c kāyam aṅgulimūle can be interpreted as ‘the tīrtha for Prājapati at the roots of the fingers,’ as some commentators suggest.

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

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

\[
itaṛapāṇyaṅgūṭhāntareṇopavit-vādakṣiṇena vā savyopaghṛitena \]

“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 thereon as follows: "The part of the hand above the thumb is called the ‘Tîrtha belonging to the Manes’.” And we have it in JaimGS 2.2 [27,12-13] and 2.3 [29,8] as follows:

\[ \text{teśu pīṇḍān niḍadhāty avunāmāpaḥastena} \] “On these places (where he has poured out the water, for each of the three ancestors a little more to the south) he lays down little balls of boiled rice, ... with that part of the hand which is sacred to the Manes.” (Caland)

A commentary given on p.63 of the text of the Jaimini Gṛhyasūtra apa-hastena pitrīrthena 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 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 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 Amarasimha and Hemacandra and has been handed down even to the tradition of the contemporary Maharashtra as the illustration 6 given at the end of Bühnemann’s Pujā shows where the numbers of the tīrthas exactly correspond to the sequence of the description of these four tīrthas in the Yājñavalkyasmṛti.
2. The Prāṇāyāma.

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

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

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

\[ \text{tāt savitūr vāreṇyam bhārgo devāsya dhīmahi} / \text{dhīyo gó nah pracoḍāyāt} / \text{“We want to put in ourselves the desirable lustre of the god Savitṛ, who would impel our poetical thoughts.”} \]

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

\[ \text{āpo jyoti ráso ’mṛtaṃ brāhma bhūr bhūvah sūvah} \]

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

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

\[ \text{bhūr bhūvah svar mahar janas tapaḥ satyaṃ tathaiva ca / pratyoṃkārasamā- yuktam tat savitūr vareṇyam /} \text{om āpo jyotir ity etac chiraḥ pasćāt prayojayet /5/ “bhūr bhūvah svar mahar janas tapaḥ and satyaṃ; each of them is preceded by om; then comes tat savitūr vareṇyam; one should afterwards employ the śiras beginning with om āpo jyotir.”} \]

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

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

\[ \text{om tat savitūr vareṇyam bhārgo devasya dhīmahi / dhīyo gó nah pracoḍāyāt // om} \]

\[ \text{āpo jyoti raso ’mṛtaṃ brahma bhūr bhūvah suvah om //} \]
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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. 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 Karmapradipā 2.1.6-8; VaikhDaS 2.10 [128.6-8]; ĀśvGPŚ 1.2 [141.25-26]; VādhSm 129 and Bṛhadyogiyājñāvalkyasmrī 8.8.(18)

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

\[uktavyāhṛtipūrvikām pratyvyāhṛti praṇavēna saṃyuktam om bhūḥ om bhuvah om svar iti \]  

"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 *vyāhṛti* preceded by *om* seems to allow only the use of the three words of *bhūḥ*, *bhuvah* and *svar*, but in the commentary on Yājñavalkyasmṛti 1.15 Vijnānesvara comments on the word *mahāvyāhṛtipūrvakām* in the text as follows: *mahāvyāhṛtayaś ca bhūrādisatyāntaḥ sapta / “mahāvyāhṛtis* are seven in number beginning with *bhūḥ* and ending with *sātya,*” and this is the place to which he refers in commenting *uktavyāhṛti* "the *vyāhṛti* which have been explained"; thus, for Vijnānesvara *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 svar*’. [Krick 1982: 393-396]. The *prāṇāyāma* prescribed in VaikhGS 2.4 [23.13] is accompanied with this *vyāhṛti*:

\[om bhūr bhuvah suvas tat savitur āpo jyoti rasa iti prāṇāyamah \]  

"His restraining the breath is preceded by "om bhūr bhuvah suvas tat savitur vareṇya", etc., followed by the mantras: "Water, light, essence, amṛta, brahman, bhūr bhuvah suvar om"." (Caland)

Manusmrīti 6.70 mentions the *prāṇāyāma* as follows:

\[prāṇāyāmā brahmaṇaṇasya trayo 'pi vidhīvat krtaḥ / vyāhṛtiprāṇavānair yuktā viṇyeṣyaṃ paramaṃ tapah // “Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhṛitis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmaṇa.” (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:

\[ \text{akārāṃ cāpy ukārāṃ ca makārāṃ ca prajāpatih / vedatrāyān niraduhad bhūr bhuvah svar iti ca // “Prajāpati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the *Vyāhṛtis*) Bhuḥ, Bhuvaḥ, Svaḥ.” (Bühler) } \]

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 Karmapradipā 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 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 Yājñavalkyaśmṛti 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 Yājñavalkyaśmṛti, Viṣṇuśesvara, *vyāhṛti* and *mahāvyāhṛti* were the seven *vyāhṛtis*.

Whatever the word *vyāhṛti* might have meant, the *prāṇāyāma* using this set of mantras, namely the syllable *om*, the *vyāhṛtis*, the *gāyatṛi* and its ‘head’, is defined in another way by a number of texts which themselves are very similar to one another. The definition in VāsDhŚ 25.13 runs as follows:

\[ \text{sasyāhṛtirṃ sapraṣṭyāṃ gāyatṛirṃ śirasā saha / trir paṭheda āyataprāṇaḥ prāṇā- yāmaḥ sa ucyate // “Together with the *vyāhṛti*, the syllable *om* and ‘head’ one} \]

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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:

\[
antarjalagato aghamarṣana trīṇ prāṇāyāmān dhārayītara “Standing in the water he holds the three prāṇāyāmanas with the aghamarṣaṇa hymn (= RV 10.190)”.(21)
\]

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

\[
āvṛtya prāṇam āyamya pitṝn dhyāyan yathārthataḥ / japams tenaiva cāvṛtya tataḥ prāṇam pranomacayet // “Having turned away (from the piṇḍas offered to the Manes), having restrained his breath, he meditates upon the Manes properly while murmuring, then he turns back in the same way and after that he should release his breath.”
\]

This verse refers to GobhGS 4.3.12:(24)

\[
apaparyāvṛtya puroccvisād abhiparyavartamāno japed amīmadanta pitāro yathābhāgām āvṛṣāyīsateti //12/ “He should turn away, (should hold his breath,) and turning back before he emits his breath, he should murmur, ‘The Fathers have enjoyed themselves; they have shown their manly vigour each for his part’(MB. II,3.7).” (Oldenberg)
\]

From GobhGS 4.3.12 the mantra which is to be murmured in the prescription in Karmapradipā 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 prāṇāṃ saptabhir vyāhrtibhiḥ sapta padāni prāṇco gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhrtis (one in each step) while restraining the breath.”

In the yamayājñā which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: ātmya prāṇāṃ saptavyāhrtibhiḥ sapta padāni prāṇco gacchati. Here the verb to denote the action of restraining is ā-tam.

These examples clearly show that the prāṇāyāma has been performed also with other mantras than the gāyatrī or the 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:

prāṇāyāmās tryaḥ pascadasamātṛāḥ /49/ “He shall thrice restrain his breath for (the space of) fifteen moments;” (Bühler)

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

prākkulān puryapāsīnāh pavitriś caiva pāvitaḥ / prāṇāyāmāis tribhīḥ pūtas tata oṃkāram 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 Oṃ.” (Bühler)

According to Manusmṛti 2.75 a brahmaśārī is qualified to pronounce the syllable oṃ only after having three times performed prāṇāyāmas. In this prāṇāyāma, therefore, the brahmaśārī never recites the vyāhrtis or the gāyatrī or the aghamarṣaṇa hymn each of which is to be preceded by the very syllable oṃ. 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 oṃ, the vyāhrtis, the gāyatrī and its ‘head’ they are as follows: AVPS, ViakhGS, ViakhDhŚ, Karmapradīpā, HirGŚŚ, ĀśvGPŚ, BaudhDhŚ, VāsDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyaṃśrī, VādhSm, Śākhasmṛti, Atrisaiṅhitā, Laghu-
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atrisaṁhitā, Vṛddhātreyaśāṁṛti, Br̥hadṛṣṭyājñavalkyaśāṁṛti, VDhUP, SkandaP. Even if this list is not exhaustive, we can read from here that they are either ritual texts which belong to the group of supplementary texts to the Gr̥hyasūtras and the Śṛṅti 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 Vaikānasanā tradition this method of prāṇāyāma is prescribed in VaikhGS 2.4 [23,13] in the description of the upanāyana. 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 Gr̥hyasūtras [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 Gr̥hyasūtras 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 Gr̥hyasūtras. GobhGS 4.5.8 runs as follows:

\[ \text{tapas ca tejas ceti japitvā prāṇāyāmam āyamārthamān vairūpāśi am āra-} \]
\[ \text{bhyocchvaset} / / \text{He should murmur (the Prapada formula), 'Austerities and splen-} \]
\[ \text{dour,' should perform one suppression of breath, and should, fixing his thoughts on the} \]
\[ \text{object (of his wish), emit his breath, when beginning the Virūpākṣa formula.'} \]
\[ \text{(Oldenberg)} \]

As in his note on this sūtra Oldenberg refers to VāśDhŚ 25.13 just as Bühler does in his note on Manusmr̥ti 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:

\[ \text{prapadaṁ jāpivopātamiya kalyānam dhyāyan vairūpāśi am ārabhyocchvaset} \]
\[ \text{He should murmur the Prapada formula (MB. II.4,5), hold his breath, fix his} \]
\[ \text{thoughts on something good, and should emit his breath when beginning the} \]
\[ \text{Virūpākṣa formula (MB. II.4,6).' (Oldenberg)} \]

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 Gṛhyaśūtras.(28)

The verb upā-tam used in KhādGS 1.2.23 and ā-tam used in HirPMS rather remind of the expression ā tāmitos tiṣṭhet “he should remain standing till he loses his breath” in TS 6.4.5.6. According to Vedic Word Concordance we find similar expressions in several vedic texts.(29) And this action that one remains standing or sitting without breathing till he loses his breath can be taken as a prototype of the 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 ĀpDhS 2.5.12.14-15:

svapann abhyudito ‘nāśvan vāgyato ‘has tiṣṭhet /14/ ā tamitoh prāṇam āyā-
cched ity eke /15/ “14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent. 15. Some declare that he shall restrain his breath until he is tired.” (Bühler)

Recapitulating the above discussions I want to say as follows. In the vedic rituals there has been a ritual action that someone, mostly the officiating priest, remains standing or sitting without breathing until he loses his breath. The period of time of not breathing is expressed by ‘ā tamitoh’. But this expression became obsolete and in the Gṛhyaśūtras we find such expressions as prāṇān āyāmya “having restrained the breaths”, or prāṇāyāmān āyāmya “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 aghanarṣaṇa hymn or the seven vyāhṛtis 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 KurmaP 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 Gṛhyasūtras.
Notes.

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1. *Mahabharata* 13.107.96-97ac aṅguṣṭhasyaṅtārālē ca brāhmaṁ tīrtham udāḥtam / kaniṣṭhikāyā paścāt tu devatīrtham ihoc-move /96/ aṅguṣṭhasya ca yan madhyoṣa pradeśaṁsa ca bhārata / tena pitṛaṁi kurvitā. The position of the brāhma tīrtha as aṅguṣṭhasyaṅtārālē ‘in the intermediate space of the thumb’ is not clear by itself. I suppose the position between the thumb and the forefinger on the basis of all other texts which are unanimous as to the positions of the brāhma tīrtha and the tīrtha for the fathers. The position of the devatīrtha is expressed by kaniṣṭhikāyā paścāt ‘behind the little finger.’ Regarding the prajāpatya tīrtha, a similar appearance appears in *Padmapurāṇa* 3.52.17cd kaniṣṭhamūlataḥ paścāt prajāpatyaṁ pracaksate ‘they call prajāpatya the place behind the root of the little finger.’ Other texts such as *Vaikhāna* GS 1.5 [7,4-8] kaniṣṭhāṅgulimulaṁ daivaṁ, *Pārkhav Pūrṇa* Ácamaṇavidhi [410,6-7] kaniṣṭhāṅgulimule prajāpatitīrtham, *VāsDhŚ* 3.64 aṅgukaniṣṭhikāmule daivaṁ tīrtham, and *Viṣṇuśmṛti* 62.1 kaniṇikāmule prajāpatyaṁ nāma tīrtham, while calling this tīrtha daiva or prajāpatya, 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 brāhma tīrtha by BodhGŚS and *HirGŚS* the word paścāt occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] aṅguṣṭhatale "tiḥṛtya paścāllekhāṁ tad brahma tīrtham ‘at the root of the thumb the place reaching (atiḥṛtya?) to the line running to the west (paścāllekhā?) is the brahma tīrtha.’ In my interpretation the line running to the west is the life line which runs almost straight ‘to the west’ near the wrist. In this way the position of the tīrtha in several texts using the word paścāt can be put in the same position as the position given in many other texts without using the word paścāt.

2. *HirGŚS* 1.1.3 [2,4-5] kaniṣṭhāpaṛdeśaṁ aṅguṣṭhamulāṁ karaśyagraṁ ca kramaṁ prajāpatitiḥbrahma-devatīrthāṁ. This sentence is very similar to that of the Yājñavalkyaṁṛti. *Viṣṇuśmṛti* 62.1-4 atha dvējāṁiṣa kaniṇikāmule prajā-
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patyaṃ nāma tirtham /1/ āṅguśṭhamāyle brāhmaṃ /2/ āṅguṇyagre davam /3/ tarjānimule pitryaṃ /4/ MārkP 31.107-109 āṅguṣṭhottarato rekha pāner yā daksināsyam tu / etad brāhmaṃ iti khyātaṃ tirtham ācamaṇāya vai /7/ tarjanyaṅguṇyathayor antāḥ paitram tirtham udāhṛtam / pitryāṃ tena toṣādyi dadayān nandimukhahārte /108/ āṅguṇyagre tathā davam tena divyakriyāvidhiḥ / tirtham kaniṣṭhikāmule kāyaṃ tena prajāpatet /109/ Amarakoṣa 2.7.50cd-51ab āṅguṇyagre tirtham daivaṃ svalpāṅguṇyor mule kāyaṃ /50/ madhye 'ṅiguṣṭhaṅguṇyoḥ pitryaṃ mule tv āṅguṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi 840 mule 'ṅiguṣṭhasya syād brāhmaṃ tirtham kāyaṃ kaniṣṭhayoḥ / pitryaṃ taryāṅguṇuṣṭhantar daivatam tv āṅguṇukhe //

3. Vivaraṇa on BaudhDhs 1.5.8.13 [34,22-23] āṅguṇyangaṇṭhayor madhyāṃ pitryam / tathā ca vasiṣṭhah pradeśinyaṅguṇṭhayor antare pitryam iti.

4. VDHUP 2.8.9cd-10ab āṅguṇyagre bhaved daivaṃ brāhmaṃ āṅguḷimulake /9/ pitryaṃ tarjānimule syāt kaniṣṭhayāś ca mānusam. VDHUP 3.233.1 āṅguṇyagre śṛṅtaṃ daivaṃ pitryaṃ tarjānimulagam / āṅguṇthamule brāhmaṃ tu kaniṣṭhayāś ca mānusam // The position of the brāhma tirtha is according VDHUP 2.8.9d at the root of the fingers. Among the texts which have been collected, this is the only text which gives this reading of āṅguḷimule for the brāhma tirtha. Therefore, I suspect the possibility that this āṅguḷimule can be corrected to āṅguṣṭhamule as in VDHUP 3.233.1c.

5. PārGSP Ācamaṇāvidhi [410,6-8] brāhmaṇasya daksināhaste paṇicatirthāṇi bhavanti āṅguṣṭhamāyle kaniṣṭhakāṅguṇilule prajāpatitirthaṃ tarjanyaṅguṣṭhamadhyaṃule pitṛtirthaṃ āṅguṇyagre devatāṃ brāhmaṃ mađhye 'gniṛtirtham ity etāni tirthāṇi bhavanti.

6. Bhadasyajñānavalkyaṃstṛti 7.75-77ab paṇicā tirthāṇi viprasya kare tiṣṭhantti daksinē / brāhmaṃ daivaṃ tathā paitraṃ prājāpatyaṃ tu saumikam /75/ āṅguṣṭhamule brāhmaṃ tu daivaṃ hy āṅguḷimůrdhani / prājāpatyaṃ tu mule syāt maḍhye saumyaṃ pratiṣṭhitam /76/ āṅguṣṭhasya pradeśīyā maḍhye pitryaṃ prakṛtitam /

7. Abhidhānacintāmaṇi’s Śeṣa 152a karamađhye saumyaṃ tirtham.

8. ĀgniGS 2.6.1 [93,5-8] brāhmaṇasya daksinē haste paṇica tirthāṇi paṇica dāvatāṇi bhavanti / āṅguḷimadhye daivaṃ tirtham āṅguṇyagra arṣaṃ tirtham āṅguṣṭhatarjanyor maḍhye paitrkaṃ tirtham āṅguṣṭhamūlaśyottarato rekhaśu brāhmaṃ tirthaṃ maḍhye 'gniṛtirtham / BodhGSS 4.7.2 brāhmaṇasya daksinē haste paṇica tirthāṇi bhavanti / āṅguḷimadhye devatāṃ tirtham āṅguṇyagra arṣaṃ tirthaṃ maḍhye 'gniṛtirtham āṅguṣṭhatarjanyor maḍhye paitrkatāṃ brāhmaṃ āṅguṣṭhatale 'tiṛtya paścāllekhāṇi tad brahma tirthaṃ /
9. HirGŚS 1.2.2 [9.6-9] brāhmaṇasya daksīṇe haste pañca tīrthāni bhavanti / aṅgulimālē devatīrtham aṅgulyagra ārṣam tīrtham madhye 'gniśīrtham aṅguṣṭhatarjanyor madhye pariśekhāṇi tad brahmatīrtham /
10. SkandaP 3.2.5.110-111ab aṅgulya greṇa vai daivam ārṣam aṅgulimulagam / brāhman aṅguṣṭhadāmāle tu pāṇimadhya prajāpateḥ /110/ madhye rīgaṇūṭhapesīṇyoḥ pitryaṁ tīrtham pracakṣate / SkandaP 4.35.178-179ab aṅgulyagre bhaved daivam ārṣam aṅgulimulagam / brahman aṅguṣṭhadāmāle tu pāṇimadhya prajāpateḥ /78/ madhye rīgaṇūṭhapesīṇyoḥ pitryaṁ tīrtham pracakṣate /
12. PadmaP 3.52.16cd-19ab aṅguṣṭhadāmālāntarato brāhman ucyate /16/ an- tarāṅguṣṭhadėśīṇyaṁ pitṛnāṁ tīrtham ucyate / kaniśṭhāmulaṭaḥ paścāt prajā- patyaṁ pracakṣate /17/ aṅgulyagron smṛtam daivam tad evārṣam prakṛti- tam / mūlāṇa daivam ārṣam syād āgneyāṁ madhyataḥ smṛtam /18/ tad eva saumikam tīrtham etaj jñātvā na muhyati /
14. As for the table of contents of the Hiranyaṅkesi Gṛhyaśeṣaśūtra 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 ityādikā gāyatryaḥ śiroman-trah [744,10]. See also Karmaṇpadīpa 2.1.7ab āpo jyotī raso mṛtāṁ brahma bhūr bhuvah svār iti śīrāḥ /
16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvah / om māhah / om janāḥ / 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 prāṇāyāmārṭham mantrāṁ āha “After the invocation of (goddess) gāyatṛī, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.115 gāyatṛīṁ śirasā sārdhaṁ saptavyāhṛtipūrvakāṁ / trir
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japet sadaṇṇakāraḥ prāṇāyaṁo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyas tisra evaitā mahāvyāḥṛtaya 'vyayāḥ / mahā janas tapāḥ sațyam gāyatṛi ca śiras tathā /6/ āpo jyoti raso 'mṛtam brahma bhūr bhuvaḥ svar iti śiraḥ / pratipratikāṃ prāṇavam uccarayed ante ca śirasāḥ /7/ etā etāṃ sahaṇena tathāhir daśabhis saha / trir joped ayaṭaprāṇaḥ prāṇāyaṁah sa ucyate //8/. VaikhDhS 2.10 [128.6-8] udakasyāgner vāmapārśve prāṇan āyamya pratyekam omkārādisaptavyāḥṛtipūrvam gāyatṛim ante sāśraskāṃ trir japet sa prāṇāyaṁas trīn ekaṃ vā prāṇāyaṁah kṛtvā pūtah. ĀsvGPS 1.2 [141,25-26] ayaṭaprāṇaḥ saṭrapavāṃ saptavyāḥṛtikāṁ sāvitrīṃ sāśraskāṃ trir āvartayed ity esa samantraḥ prāṇāyaṁah. Brhadyogiyājñavalkyaṃsṛti 8.8 omkārāṃ vyāḥṛtih sapta gāyatṛi saśiras tathā / prāṇāyaṁo 'yam manunā vedesu kathitaḥ purā // . Cf. VādhSm 129 prāṇavena tu saṁyuktā vyāḥṛthi sapta nityaśāḥ / sāvitrīṃ śirasā sārdham manasaḥ trīḥ pathed dvijā // . Here is no mention of the prāṇāyaṁ: this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viśṇusmrṭi 55.15ab omkārāpurv-vikās tisro mahāvyāḥṛtaya 'vyayāḥ “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvyāḥṛtis are three in number. KatyāSS 2.1.6 mahāvyāḥṛtibhir vā prākṣoṣthiṃ /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvyāḥṛtis (great formulas: om bhūr, bhuvaḥ and svaḥ) losing the procedure in the east.” (Ranade) The commentary hereon says that the mahāvyāḥṛtis are bhūr bhuvaḥ svaḥ: bhūr bhuvaḥ svar ity etāśām mahāvyāḥṛtaya iti samjñā.

20. The same definition is given also in Viṣṇusmrṭi 55.9; Śāṅkhasmṛṭi 7.14 [Kane 1974: 317]; Brhadyogiyājñavalkyaṃsṛti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] savyāḥṛtīṃ ... ; BaudhDhs 4.1.28 savyāḥṛtikāṃ ... ; Laghu-Atrisamhitā [2,8-9] savyāḥṛtikāṃ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhāreyaṃsṛti 1 [48,13-14] savyāḥṛtisapraṇavāṃ ... / ... āyataḥ prāṇaḥ ... ; ViṣṇudharmottaraP 1.165.24cd-25ab savyāḥṛtikapraṇavāṃ ... . HīrGŚS 1.1.10 [4,27-28] savyāḥṛtīṃ sapraṇavāṃ gāyatṛim śirasā saha / trir joped ayaṭaprāṇaḥ prāṇāyaṁah sa ucyate // See also AVPS 42.1.9 prāṇavādyā vyāḥṛtis tu gāyatṛim ca śiroṣutām / paṭhet trir anavānaḥ hi prāṇāyaṁah sa ucyate //

22. At the time of the snāṇa: ĀgnGS 2.6.2 [95,15]; HirGŚS 1.2.7 [11,29-30]; BaudhDhŚS 2.5.8.12; in the dhūrtabalī: BodhGŚŚ 4.2.3.
23. BaudhGS 3.3.5 antarjalaṅgato aghamarṣena ṣodasa prāṇayāmān dhārayitvā (in the section on the saṃmitavrata); HirGŚŚ 1.8.7 [122,27-28] = BaudhDhŚS 2.10.17.33 (in the samnyāsavidihi); 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 161.24 ab talo laṅvakṣaro mātrā prāṇavādī carec chānaiḥ 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. KauŚŚ 55.19 prachādyā trin prāṇāyāmān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhŚŚ 4.7.52 eteśāṁ yadi kimcid akāmopṛtato bhavet prāṇān āyamānyādītyam ikṣitvādhiyīta “Should any of these cases arise against his will, let him (continue to) recite after having held his breath and looked at the sun” (Oldenberg); JaimGS 1.13 [13,18] udātesu nakṣatresu trin prāṇāyāmanān dhārayitvā sāvitrīṇ sahasrakṛtvā āvartaye cchakārktvo 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] trin prāṇāyāmān āyamāya; BaudhGS 2.9.4 jagahanaṁ gārhapatyam upavīṣyaupānasya vā adhishi bho iti gārhapatyam uktvā prāṇāyāmāis trir āyamāya sāvitrīṇ sahasrakṛtvā āvartaye cchakārktvo ‘parimitakṛtvā vā daśāvaram “Sitting behind the gārhapatya or the aupāsana fire, having said to the gārhapatya ‘O you, learn it’ and having held the breath according to the way of prāṇāyāma, he should repeat the sāvitrī formula a thousand times or a hundred times or a number of times, at least ten times”.
29. MS 4.5.5 [71,6] á tāmitos tiṣṭhet. MS 1.10.19 [159,4]; KS 36.13 [80,3] á tāmitos tiṣṭhati. As for several passages dealing with the Cāturmāśya in the Śrautasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapS 42.1 [289,1] á tamitos tiṣṭhati. ŠB 2.4.2.21; ŠBK 1.3.3.18; TB 1.4.4.2; 5; 2.1.9.3 á tāmitor
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ásīta “He should remain sitting until he loses his breath.” JB 3.79 [388,4] ā tamitor nidhanam upeyāt “He should keep on chanting the nidhana until he loses his breath.” PB 5.4.9; 12.11.17 ā tamitor nidhanam upayanti.

30. See also AgniP 161.21 prāṇāyāmas tu dvividhiḥ sāgarbha eva ca / jāpādyānaṇayuṣto garbhō viparītas tv agraṃhakah // We find also a similar verse in SauraP 12.21 agraṃhα ca sāgarbhaś ca tayor ādyo 'jāyaḥ smṛtah / dvitiyaḥ sajayaḥ prokto dhrvaṃ vyāhṛtimāṭṛbhīḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimāṭṛ mean the gāyatri? As for goddess gāyatri as chandasāṃ mātr see an inviting mantra of goddess gāyatri: āyatu varadā devya ākṣaraṁ brahma saṃmitam / gāyatri chandasāṃ mātedaṁ brahma juṣasva 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. AVPS 30.3.1cd gāyatri chandasāṃ mātā brahmaṃyoniḥ prakīrtitā. See also Vedic Concordance s.v. gāyatri 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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