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

Shingo EINO

1. The Tīrthas in the Hand

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

\textit{kanisthādesinyānugṣṭhamulāny agrāṃ karasya ca / prajāpatipītybrhmadevavai-
\textit{tirthān anukramāt} //}

"The roots of the smallest finger, of the index finger and of the thumb and the tips 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), MārkP 34.103ff. (31.107-109 in Nag Publishers’ edition), a commentary on Kātyāyinī 4.1.10 [291.16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhGS 1.5 [7.4-6], BaudhDhS 1.8.15f., BodhGŚS 4.7.2, and 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 Dharmaśāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyasmṛti and BaudhDhS, further Viṣṇusmuṭi 62.1-4 and VāsdhŚ 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), PārGŚS Ācamanāvidhi [410.6-8], Brḥadyogiyājñavalkyasmṛti 7.75-77ab, PadmaP 3.52, 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, V DhUP 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 Yājñavalkyasmṛti with exception of the tīrtha for the gods situated at the tips of the fingers.

Like the Yājñavalkyasmṛti HirGŚS 1.1.3 [2,4-5], Viśnuśmrī 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 Manusmrī 2.59 reads as follows:

\[\begin{align*}
&\text{aṅgusṭhamūlaṣya tāle brāhmaṇa tīrtham pracakṣate / kāyaṁ aṅgulimūle }'\text{gre} \\
&\text{daivaṁ pitryaṁ tayor adhaḥ }' / \text{ “They call (the part) at the root of the thumb the tīrtha sacred to Brahmān, that at the root of the (little) finger (the tīrtha) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tīrtha) sacred to the gods, and that below (between the index and the thumb, the tīrtha) sacred to the manes.” (Bühler)}
\end{align*}\]

According to this translation, the Manusmrī 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, Sarvajñanarāyaṇa, and Rāghavānanda, and other commentators, Medhātithi and Nandanācārya literally interpret it as ”at the root of the fingers.” The BaudhDhŚ 1.5.8.12-13 gives also a partly unclear description:

\[\begin{align*}
&\text{aṅgusṭhamūlaṁ brāhmaṇa tīrtham }/12/ \text{ aṅgusṭhagraṇaṁ pitryaṁ aṅgulyagraṇaṁ} \\
&\text{daivaṁ aṅgulimūlaṁ ārṣam }/13/ \text{ ”The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brahmān. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis.” (Bühler)}
\end{align*}\]

Here Bühler translates aṅgulimūla by ”the part at the root of the fingers.” So the description of the Manusmrī 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 Pariśṣṭa of the Pāraskara Gṛhyasūtra(5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yaṁavalkyasmṛti and the like the Pariśṣṭa 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 Āgnaevya 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 Brahman, the pitṛs, and Agni are located as in the Pariśṣṭa of the Pāraskara Gṛhyasūtra. Differences are: the tips of the fingers are dedicated to the Rṣis and the tīrtha of the gods is situated in the middle of the fingers. The Hiranyakesi 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.

VāśDhŚ 3.26 and 3.64-68 give six tīrthas.(11) According to the interpretation of Bühler of VāśDhŚ 3.65 aṅgulam rṣinām “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 pitṛya tīrtha between the thumb and the forefinger. As regards the position
of these śūraḥs, the five śūraḥs are situated in the same parts of the hand as in the description of the ĀgniŚS and BodhŚS with the addition of the daiva śūraḥ at the root of the little finger. Six śūraḥs are also mentioned by VaikhŚS 1.5 [7,4-6] as follows:

dakṣiṇapāṇer madhyamatalam āgneyam śūrah kaniśṭhāṅgulimūlaṁ daivam sarvāṅgulimūlaṁ arṣam prādeśiyaṅgusthaṁyor madhyam paitṛkam aṅgusthaṁya mūlam brāhmaṁ “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 Ṛsis; 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 śūraḥ at the root of the little finger and a śūraḥ at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six śūraḥs, refers to these two śūraḥs: 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 śūraḥ at the roots of the fingers beside a śūraḥ at the root of the little finger we can suppose with some certainty that the description of Manusmṛti 2.59c kāyaṁ aṅgulimūle can be interpreted as ‘the śūraḥ for Prājapati at the roots of the fingers,’ as some commentators suggest.

This is the analysis of the various descriptions of the śūraḥs on the right hand of the brahmin. This shows a great variety. But there are two śūraḥs which appear invariably in the texts dealt above: they are the śūraḥ of Brahman at the root of the thumb and the śūraḥ of the fathers between the thumb and the forefinger. In most cases the description of the śūraḥs 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 śūraḥ dedicated to Brahman.(13)

GobhŚS 1.2.17 says nātṛthena “(One should not sip water) with a part of the hand which is not the śūraḥ”. The word atṛthā seems to permit the interpretation of the śūraḥ of Brahman as the śūraḥ par excellence. The brāhma śūraḥ has been the only śūraḥ and has been used at the time of sipping of water and other śūraḥs which are differently mentioned in different texts are introduced later.

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

istarpāṇyaṅgusthāntārenopavititvād dakṣinenā vā savyopaghrītena “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 pīṇḍaṁ nidāḍhāty anunāmāpaḥasteṇa}\text{ “On these places (where he has poured out the water, for each of the three ancestors a little more to the south) he lays down little balls of boiled rice, ... with that part of the hand which is sacred to the Manes.”} (Caland)

A commentary given on p.63 of the text of the Jaimini Grhyasūtra apa-

\[]\text{hastena pitṛtārthena}\text{ 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 Yājñavalkyasmr̥ti 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 ĀghGS 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 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 Pūjā shows where the numbers of the tīrthas exactly correspond to the sequence of the description of these four tīrthas in the Yājñavalkyasmr̥ti.
2. The Prāṇāyāma.

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

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

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

\[ \text{tāt savitur vāreṇyam bhārgo devāsyā dhīmahi / dhīya yō naḥ pracodāyūt //} \text{“We want to put in ourselves the desirable lustre of the god Savitṛ, who would impel our poetical thoughts.”} \]

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

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

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

\[ \text{bhūr bhūvah svar mahar janas tapah satyaṃ tathaiva ca / pratyomkārasamā-yuktam tat savitur vareṇyam /} \text{om āpo jyōti ity etac ciraḥ pasčāt prayojayet} /5/ \text{“bhūr bhūvah svar mahar janas tapah and satyaṃ; each of them is preceded by om; then comes tat savitur vareṇyam; one should afterwards employ the śiras beginning with om āpo jyōti.”} \]

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

\[ \text{om bhūr om bhūvah om svar om mahar om janas om tapah om satyam // om tat savitur vareṇyam bhārgo devāsyā dhīmahi / dhīya yō naḥ pracodāyūt // om āpo jyōti raso 'mṛtam brahma bhūr bhūvah suvah om //} \]
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 his 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 Karmapradīpa 2.1.6-8; VaikhDhŚ 2.10 [128,6-8]; ĀśvGPŚ 1.2 [141,25-26]; VādhSm 129 and Bṛhad yogi yājnāvalkyāsmṛti 8.8.(18)

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

\[ \text{uktavyāhṛtipūrvikām prativyāhṛti prāṇavena samyuktam om bhūḥ om bhuvah om svar iti} \]

"Preceded by the *vyāhṛti* which have been explained, each *vyāhṛti* being connected by the syllable *om*, namely thus: *om bhūḥ om bhuvah om svaḥ."

This example of the *vyāhṛti* preceded by *om* seems to allow only the use of the three words of *bhūḥ*, *bhuvah* and *svah*, but in the commentary on Yājñavalkyāsmiti 1.15 Vījñānēśvara comments on the word *mahāvyāhṛtīpūrvakām* in the text as follows: *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 *vyāhṛti* 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 ‘*bhūr bhuvah svah*’. [Krick 1982: 393-396] The *prāṇāyāma* prescribed in VaikhGS 2.4 [23,13] is accompanied with this *vyāhṛti*:

\[ \text{om bhūr bhuvah suvas tat savitur āpo jyoti rasa iti prāṇāyāmā} \]

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

Manusmṛti 6.70 mentions the *prāṇāyāma* as follows:

\[ \text{prāṇāyāmā brāhmaṇāsya trayo ’pi vidhivat kṛtāḥ / vyāhṛtipraṇauvair yuktā viṇēyamā paramam tapah //} \]

“Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhṛitis and of the syllable Om, one must know to be the highest (form of) austerity for every Brāhmaṇa.” (Bühler)
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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 cópy ukāraṃ ca makāraṃ ca praṇāpatiḥ / vedatrayān nirdudhah bhūr bhuvāh svar iti ca // “Prajapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vāyūhrītis) Bhūḥ, Bhuvah, Svah.” (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 Karmapraḍīpa 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 Yajñavalkyasmṛti 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 Yajñavalkyasmṛti, Vijnānesvara, *vyāhṛti* and *mahāvyāhṛti* were the seven *vyāhṛtis*.

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

$savvyāhṛtim sapraṇavāṁ gāyatrīṁ śirasā saha / trir paṭhed āyatapraṇaḥ prāṇāyāmaḥ sa ucyate // “Together with the *vyāhṛti*, the syllable *om* and ‘head’ one
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should mutter the gāyatrī three times while restraining the breath; this is called the restraint of the breath.”(20)

On ground of the largest number of the texts teaching these two kinds of definitions the prāṇāyāma performed to the accompaniment of these formulas can be regarded as the most popular one, but it has not been the only method of the prāṇāyāma. In several 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:

antarjalaṅgato aghamasāṇena trīṇ prāṇāyāmān dhārayitvā “Standing in the water he holds the three prāṇāyānas with the aghamasāṇa hymn (= RV 10. 190”).(21)

The same prāṇāyāma repeated three times reciting the aghamasāṇa hymn appears also on other occasions in some texts of the Taittirīya school.(22) This school further enjoins the prāṇāyāma with the aghamasāṇa 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 gāyatṛi mantra nor the aghamasāṇa hymn is used. Karmapradīpa 2.8.22 reads as follows:

āūṛtya prāṇam āṣaṁya pitṛn dhyāyaṁ yathāṛthataḥ / japaṁs tenaiva cāvṛtya tataḥ prāṇam pramocayet // “Having turned away (from the pindas 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)

apaparyāūṛtya purochvisād abhiparyāvartamāno japed amīmadanta pitaro yathāḥbāgam āūṛṣāyisaretī //12/ “He should turn away, (should hold his breath,) and turning back before he emits his breath, he should murmur, ‘The Fathers have enjoyed themselves; they have shown their manly vigour each for his part’ (MB. II,3,7).” (Oldenberg)

From GobhGS 4.3.12 the mantra which is to be murmured in the prescription in Karmapradīpa 2.8.22 is Mantrabrāhmaṇa 2.3.7 and this very mantra is murmured while restraining the breath.

There seems to be another case in which the breath is restrained while the seven vyāhṛtis are murmured. In the yamayajña there is a prescription in BodhGŚS 1.21.15 and HirGŚS 1,6.5 [78,19]:

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āyamya prānān saptabhir vyāhṛtibhiḥ sapta padāni prāṇco gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhṛtis (one in each step) while restraining the breath.”

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

These examples clearly show that the prāṇāyāma has been performed also with other mantras than the gāyatṛi or the aghamaraṣaṇa hymn. Then there arises a question whether the restraining of the breath was performed without using any mantras when there were no indications of any mantras in the prescription of the prāṇāyāma. GautDhŚ 1.49 gives an example:

prāṇāyāmas trayaḥ parcadasaśāmatṛāḥ /49/ “He shall thrice restrain his breath for (the space of) fifteen moments;” (Bühler)

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

prākśūlaṁ paryupasīmaḥ pavitraś caiva pāvītaḥ / prāṇāyāmais tribhīḥ pūtas tata orṣkāram arhati // “Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitras (blades of Kuśa grass), and sanctified by three suppressions of the breath (Prāṇāyāma), he is worthy (to pronounce) the syllable Om.” (Bühler)

According to Manusmṛti 2.75 a 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 gāyatṛi or the aghamaraṣaṇa hymn each of which is to be preceded by the very syllable om. For this reason the prāṇāyāma prescribed in GautDhŚ 1.49 and Manusmṛti 2.57 is to be performed without using any mantras, and, therefore, GautDhŚ 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 gāyatṛi and its ‘head’ they are as follows: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚ, ĀśvGPS, BaudhDhŚ, VāśDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śāṅkhasmṛti, Atrisainḥītā, Laghu-
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atriśāṁhitā, Viṛdhātreyaṁrīti, Brḥadyogiyājjñavalkyāṁrīti, Vīḍhup, 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 Grhyāsūtras and the Smṛtī 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 Grhyāsūtras [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 VaikhŚS was composed later than the VaikhGS [Caland 1941: XXII-XXIV], so the prāṇāyāma mentioned e.g. in VaikhŚS 1.4 [5,8] and 2.4 [25,4-5] was possibly performed in the same way. But the practice of the prāṇāyāma in other Grhyāsūtras 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 Grhyāsūtras. GobhGS 4.5.8 runs as follows:

\[\text{tapas ca tejaḥ ceti japitvā prāṇāyāmam āyamārythamanāṃ vairūpākṣam āra-bhyaocchvase} / / \]
\[\text{“He should murmur (the Prapada formula), ‘Austerities and splendour,’ should perform one suppression of breath, and should, fixing his thoughts on the object (of his wish), emit his breath, when beginning the Virūpākṣa formula.” (Oldenberg)}\]

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

\[\text{prapadaṁ japitvopātamyā kalyānaṁ dhyāyān vairūpākṣam ārabhyaocchvase} \]
\[\text{“He should murmur the Prapada formula (MB. II.4,5), hold his breath, fix his thoughts on something good, and should emit his breath when beginning the Virūpākṣa formula (MB. II.4,6).” (Oldenberg)}\]

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 á-tam used in HirPMS rather remind of the expression á 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 tamitoḥ 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 tamitoḥ’. But this expression became obsolete and in the Gṛhyasūtras we find such expressions as prāṇān āyamya “having restrained the breaths”, or prāṇāyāmān āyamya “having restrained the restraints of the breath” or prāṇāyāmān dhārayitvā “having held the restraints of the breath”, and the like, but in some cases this prāṇāyāma seems to have been performed without using any mantras, and when any mantras were used, they were for example the aghamarṣaṇa hymn or the seven vyāhṛtī or others. From the time of the supplementary texts to the Gṛhyasūtras onward the prāṇāyāma has been accompanied by a set of formulas of the syllable om, the 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 VisṇuP 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.
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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 anuṣṭhasyaṃtarāle ca brahmaṃ tirtham udāḥtam / kaniṣṭhikaya paścāt tu devatīrthaṃ ihocyaṭe /96/ anuṣṭhasya ca yan madhyayaṃ pradeśinyāś ca bhārata / tena pitṛyāṃ kurvīta. The position of the brahma tirtha as anuṣṭhasyaṃtarāle ‘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 tirtha and the tirtha for the fathers. The position of the devatīrtha is expressed by kaniṣṭhikaya paścāt ‘behind the little finger.’ Regarding the prājāpatya tirtha, a similar expression appears in PadmaP 3.52.17cd kaniṣṭhahūladā 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] kaniṣṭhaṅgulimulāṃ daivam, PārGSPŚ Ācamanavidhi [410,6-7] kaniṣṭhaṅgulimule prājāpatitārtham, VāsDhŚ 3.64 anuṣṭhikāṅkāmule daivam tirtham, and Viṣṇusmṛti 62.1 kanīnikāmule prājāpatyaṃ nāma tirtham, while calling this tirtha 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 manḍala 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 tirtha by BodhGŚS and HirGŚS the word paścāt occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] anuṣṭhatalae ’tiḥṛtya paścāllekham tad brahmatīrtham ‘at the root of the thumb the place reaching (atiḥṛtya?) to the line running to the west (paścāllekhā?) is the brahmatīrtha.’ In my interpretation the line running to the west is the life line which runs almost straight ‘to the west’ near the wrist. In this way the position of the tirtha 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] kaniṣṭhāpradesīnyānauṣṭhamulāni karasyāgraṃ ca kraṃt praśjāpatipitāḥbrahma devatīrthāni. This sentence is very similar to that of the Yājñavalkyamṛti. Viṣṇusmṛti 62.1-4 atha dvijātiṇāṃ kanīnikāmule prājā-
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3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅgulyaṅguṣṭhayor madhyaṁ pitryam / tathā ca vasiṣṭhas pradesīṇyaṅguṣṭhayor antare pitryam iti.

4. V DhUP 2.88.9cd-10ab aṅgulyagre bhaved daivam brāhham aṅgulimulake /9/ paitryaṁ tarjanimūle syāt kaniṣṭhayāś ca mānuṣam. V DhUP 3.233.1 aṅgulyagre smṛtaṁ daivam pitryaṁ tarjanimūlagam / aṅguṣṭhamāule brāhman tu kaniṣṭhayāś ca mānuṣam // The position of the brāhma tīrtha is according V DhUP 2.88.9d at the root of the fingers. Among the texts which have been collected, this is the only text which gives this reading of aṅgulimule for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅgulimule can be corrected to aṅguṣṭhamāule as in V DhUP 3.233.1c.

5. PārGSP śAcamanavidhi [410,6-8] brāhmaṁsyā daksinahaste pānicatīrthāni bhavanti aṅguṣṭhamāule brahmātīrtham kaniṣṭhikāṅgulimule prajāpātīrtham tarjanyaṅguṣṭhamadhyamāule pitṛīrthham aṅgulyagre devatīrtham madhye 'gnitīrtham ity caṁi tīrthāni bhavanti.

6. Brhadvyogijānąval̤kyasṛti 7.75-77ab pānica tīrthāni viprasya kare tiṣṭhan-til ākṣaṇe / brāhmaṁ daivam tathā paitraṁ prājāpatyaṁ tu saumikam /75/ aṅguṣṭhamāule brāhmaṁ tu daivam hy aṅgulimūrdhanā / prājāpatyaṁ tu mule syāt madhye saumyaṁ pratiṣṭhitam /76/ aṅguṣṭhasya pradesīṇyā madhye pitryam prakīrtitam /

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

8. ĀgnGS 2.6.1 [93,5-8] brāhmaṁsyā daksinē haste pānica tīrthāni pānica dai- vatāni bhavanti / aṅgulimadhye daivam tīrtham aṅgulyagre ārsam tīrtham aṅguṣṭhatarjanyor madhye paitṛkaṁ tīrtham aṅguṣṭhamūlasyaottarato rekhasu brāhmaṁ tīrtham madhye 'gnitīrtham / BodhGSS 4.7.2 brāhmaṁsyā daksinē haste pānica tīrthāni bhavanti / aṅgulimadhye devatīrtham aṅgulyagre ārsam tīrtham madhye 'gnitīrtham aṅguṣṭhatarjanyor madhye paitṛkatīrtham aṅguṣṭ- thatele 'tīrtya paścāllekhāṁ tad brahmātīrtham /
9. HirGŚS 1.2.2 [9.6-9] brāhmaṇasya daksīne haste pañca tirthāṇi bhavanti / aṅgulimūle devatātirtham aṅgulyagra ārsam tirtham madhye 'gniḥtirtham aṅguṣṭhatarjanyor madhye paitṛkatātirtham aṅguṣṭhatale 'tihṛtya paścālekhāṃ tad brahmatīrtham /
10. SkandaP 3.2.5.110-111ab aṅgulyagreṇā vai daivam ārsam aṅgulimulagam / brāhmaṃ aṅguṣṭhamūlē tu pāṇimadhya prajāpateḥ /110/ madhye 'aṅguṣṭhapradesīnyoh pītryāṃ tīrthāṃ pracaṅkṣate / SkandaP 4.35.178-179ab aṅgulyagre bhaved daivam ārsam aṅgulimulagam / brāhmaṃ aṅguṣṭhamūle tu pāṇimadhye prajāpateḥ /78/ madhye 'aṅguṣṭhapradesīnyoh pītryāṃ tīrthāṃ pracaṅkṣate /
12. PadmaP 3.52.16cd-19ab aṅguṣṭhamulāntarata brāhmaṃ ucyate /16/ antarāṅguṣṭhadesīnyah pītryāṃ tīrtham ucyate / kaniṣṭhāmulaṭah paścāt prajā- patyāṃ pracaṅkṣate /17/ aṅgulyagraṃ smṛtam daivam tad evārsam prakṛti- tam / mālēna daivam ārsam syād āgneyāṃ madhyaṭah smṛtam /18/ tad eva saumikaṃ tīrtham etaj jñātva na muhyati /
14. As for the table of contents of the Hiraṇyakesī Grhyaśeṣasūtra with the mention of corresponding descriptions in other texts, especially belonging to the Baudhāyana tradition, see Einoo 1996: 263-268.
15. See Śāyana’s commentary thereon:āpo jyotir ityādiko gāyatryah śiromantraḥ [744,10]. See also Karmapradīpa 2.1.7ab āpo jyoti raso ’mṛtam brahma bhūr bhuvah svār iti śirah /
16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvah / om mahaḥ / om janaḥ / om tattah / om satyam / According to the commentary of Śāyana thereon these seven vṛāhṛtis are used just for the purpose of the prāṇāyāma: gāyatryā avāhanād ārdhvaṃ prāṇāyāmārthaṃ mantram aha “After the invitation of (goddess) gāyatṛī, the text tells the mantra for the prāṇāyāma.”
17. SkandaP 4.35.115 gāyatṛīṃ śirasā sārdhaṃ saptavyāhṛtipūrvakām / trir

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japet sadaśoṃkāraḥ 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 mahāvyāhṛtaya 'vyayāḥ / mahar janas tapah satyaṃ gāyatric ca śiras tathā /6/ apo jyoti raso 'mṛtam brahma bhūr bhuvah svar iti śīraḥ / pratipratikaṃ prāṇavam uccārayed ante ca śirasah /7/ etā etāṃ sahānena tathābhīr daśabhīs saha / trir japed āyataprayānaḥ prāṇāyāmaḥ sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāgyen vāmapārśve prāṇān āyamya pratyekam omkārāṇisaptavāhṛtipūrvāṃ gāyatrim ante saśiraskāṃ trir japet sa prāṇāyāmas trīn ekaṃ vā prāṇāyāmaṃ kṛtvā pūtaḥ. ĀsvGPŚ 1.2 [141,25-26] āyataprayānaḥ saprānavāṃ saptavāhṛtickāṃ sāvitṛin saśiraskāṃ trir āvartayed ity esa sāmantrāḥ prāṇāyāmaḥ. Bṛhadyogiyājñavalkyasmṛti 8.8 omkāro mṛṇah āhṛtiḥ sapta gāyatric saśiras tathā / prāṇāyāmaḥ 'yam manumā vedeso kathitāḥ purā //. Cf. VādhSm 129 prāṇavena tu saṃyuktā vyāhṛtiḥ sapta nityāsāḥ / sāvitṛin śirasā sārdham manasā trīḥ paṭhed 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.Viṣṇusmṛti 55.15ab oṃkārapūrṇ-vikās tisro mahāvyāhṛtaya 'vyayāḥ “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvyāhṛtis are three in number. KātyŚŚ 2.1.6 mahāvyāhṛtibhir vā prākṣoṣtham /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvyāhṛtis (great formulas: oṃ 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 etāṃ mahāvyāhṛtaya iti samijnā.

20. The same definition is given also in Viṣṇusmṛti 55.9; Śaṅkhasmṛti 7.14 [Kane 1974: 317]; Bṛhadyogiyājñavalkyasmṛti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] saavyāhṛtīṃ ... ; BaudhDhŚ 4.1.28 saavyāhṛtikāṃ ... ; Laghu-Atrisamhitā [2.8-9] saavyāhṛtikāṃ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhātreyasmṛti 1 [48,13-14] saavyāhṛtisaprānavāṃ ... / ... āyataḥ prāṇaḥ ... ; ViśuddharmottaraP 1.165.24cd-25ab saavyāhṛtikapraṇavāṃ ... . HirGŚŚ 1.1.10 [4,27-28] saavyāhṛtiṃ saprānavāṃ gāyatrim śīrasā saha / trir japed āyataprayānaḥ prāṇāyāmaḥ sa ucyate // See also AVPŚ 42.1.9 prāṇavādyā vyāhṛtis tu gāyatrim ca śīroyutām / paṭhet trir anuvanām hi prāṇāyāmaḥ sa ucyate //

22. At the time of the snāna: 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 sodaśa prāṇayāmānān dhārayitvā (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 aghamarṣañakalpa).

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; MārkaP 36.13; ViṣṇudharmottaraP 1.73 and Vācaspati on Yogasūtra 2.50. See also AgniP 161.24ab talo laṅvakṣaro mātrā praṇavādī carec chanaīh and Śabdakalpadruma, s.v. mātrā.

26. As for the group of the supplementary texts to the Gṛhyasūtras, 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 prāṇayāmānān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhGS 4.7.52 eteṣāṁ yadi kincid akāmotpāto bhavet prāṇān āyamyādityam ikṣitvādhiyita “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 prāṇayāmānān dhārayitvā saṃvitṛṇāh sahasrakṛtvā āvartaye chatakṛtvāvā daśāvaram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitrā thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṇ prāṇāyāmānān āyamyā; BaudhGS 2.9.4 jagahena gārhapatyam upaviṣyaupānasya vā adhisīh bho iti gārhapatyam uktvā prāṇāyāmānais trīṛ āyamyā saṃvitṛṇāh sahasrakṛtvā āvartaye chatakṛtvā parimitakṛtvāva daśāvaram “Sitting behind the gārhapatyā or the aupāsana fire, having said to the gārhapatyā ‘O you, learn it’ and having held the breath according to the way of prāṇāyāma, he should repeat the saṃvitṛ 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 Śrautasūtras 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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āsīta “He should remain sitting until he loses his breath.” JB 3.79 [388,4] ā tamit or 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 garbhaḥ eva ca / japaḥyaṇayuto garbho viparītas tv agarbhakaḥ // We find also a similar verse in SauraP 12.21 agarbhāś ca sagarbhāś ca tayor ādyo 'jayaḥ smṛtaḥ / dvitiyāḥ sajayaḥ proktō dhruvaṁ vyāhṛtimātrībhīḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātṛ in vyāhṛtimātrī mean the gāyatri? As for goddess gāyatri ās chandasāṁ mātṛ see an inviting mantra of goddess gāyatri: āyatu varadā deyy akṣaraṁ brahmaṁ samitam / gāyatri chandasāṁ mātāṁ brahma jyuṣasva 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 chandasāṁ mātā brahmaṁ yoṁi prakīr- titā. See also Vedic Concoardance s.v. gāyatri 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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