<table>
<thead>
<tr>
<th>Title</th>
<th>Two Ritual Topics in the Āhnika Section: The Tīrthas in the Hand and the Prāṇāyāma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author(s)</td>
<td>EINOO, Shingo</td>
</tr>
<tr>
<td>Citation</td>
<td>ZINBUN (2003), 36(2): 39-59</td>
</tr>
<tr>
<td>Issue Date</td>
<td>2003-03</td>
</tr>
<tr>
<td>URL</td>
<td><a href="https://doi.org/10.14989/48806">https://doi.org/10.14989/48806</a></td>
</tr>
<tr>
<td>Copyright</td>
<td>© Copyright March 2003, Institute for Research in Humanities Kyoto University</td>
</tr>
<tr>
<td>Type</td>
<td>Departmental Bulletin Paper</td>
</tr>
<tr>
<td>Textversion</td>
<td>publisher</td>
</tr>
</tbody>
</table>

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

Shingo Einoo

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:

\[
\text{kaniṣṭhādesīnyāṅguṣṭhamulāṇy agraṁ karasya ca / prajāpatipitrābrahmaeva-}
\text{tīrthāṁ anukramat} //
\]

“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, Abhiddhānacintāmaṇī 840, Manusūtra 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 KātyāyanaS 4.1.10 [291,16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhGS 1.5 [7,4-6], BaudhādhS 1.8.15f., BodhGŚS 4.7.2, and ĀgnaS 2.6.1 [93,5-8]. As G. Bühnemann in her Puja 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 BaudhādhS, further Viṣṇusūtra 62.1-4 and VāḍhŚ 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), PāṛGSPŚ Ācamaṇavidhi [410,6-8], Brhadgoyiṣyājñavalkyasūtra 7.75-77ab, PadmaP 3.52. 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, VēdhUP 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 Yājñavalkyasamrti with exception of the *tīrtha* for the gods situated at the tips of the fingers.

Like the Yājñavalkyasamrti HirGŚS 1.1.3 [2,4-5], Viṣṇusmrṭi 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 Manusmrṭi 2.59 reads as follows:

\[
\text{āṅgūṣṭhamūlaśya tāle brāhmaṇ tīrtham pracaśate / kāyam aṅgulimūle 'gre daivam pītyam tayor adahḥ /} \text{“They call (the part) at the root of the thumb the tīrtha sacred to Brāhma, that at the root of the (little) finger (the tīrtha) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tīrtha) sacred to the gods, and that below (between the index and the thumb, the tīrtha) sacred to the manes.” (Būhler)}
\]

According to this translation, the Manusmrṭi also refers to these four *tīrthas*. However Būhler’s translation of *āṅgulimūle* by “at the root of the (little) finger” is, as he says in his note thereon, based on commentaries of Kullūkabhaṭṭa, Sarvajñānarāyaṇa, and Rāghavānanda, and other commentators, Medhātiṭhi 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:

\[
\text{āṅgūṣṭhamūlaṃ brāhmaṇ tīrtham /12/ āṅgūṣṭhāgraṇaṃ pītyam aṅgulīgraṇaṃ daivam aṅgulimūlam āṛṣam /13/ “The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brāhma. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis.” (Būhler)}
\]

Here Būhler translates *aṅgulimūlam* by “the part at the root of the fingers.” So the description of the Manusmrṭi 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 pīṭṣ on the tip of the thumb is curious. Commentary on this gives the usual position of it on the palm between the thumb and the forefinger on the basis of VāśDhŚ.(3)
Two Ritual Topics in the Āhnika Section

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 Pariṣṣṭa of the Pāraskara Grhyasūtra(5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyasmṛti and the like the Pariṣṣṭa of the Pāraskara Grhyasūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhdyogiyājñavalkyasmṛti 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 Āgniśeva Grhyasūtra and the Bodhāyana Grhyasūgasūtra 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 Pariṣṣṭa of the Pāraskara Grhyasūtra. Differences are: the tips of the fingers are dedicated to the Rṣis and the tīrtha of the gods is situated in the middle of the fingers. The Hiranyakesi Grhyasūgasūtra(9) gives almost the same description of the five tīrthas as the Bodhāyana Grhyasūgasūtra, 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,” aṅgulimule “in the root of the fingers.” I would almost like to correct the reading of aṅgulimule 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 Puraṇa(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 Prajapati.

VāsDhŚ 3.26 and 3.64-68 give six tīrthas.(11) According to the interpretation of Bühler of VāsDhŚ 3.65 aṅgulyam rṣinām “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 ÁgnGS 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:

dakṣiṇapāṇer madhyamatalaṃ āgneyaṃ tīrtham kaniṣṭhāṅgulimūlaṃ daivaṃ sarvāṅgulimūlaṃ ārṣaṃ prādeśinyāṅgusthayor madhyam paitrkaṃ aṅgusthasya mūlaṃ brahmam “Of the right hand, the middle part of the palm is the part sacred to Agni; the root of the little finger is that sacred to the Gods; the roots and (or) the tips of all the fingers are those sacred to the Ṛṣis; the part between the index and thumb is that sacred to the Fathers; the root of the thumb is that sacred to Brahman.” (Caland)

It is here worthy of note that a 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 kāyaṃ 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 ācāmana 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:

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

\[ \text{teṣu pīṇḍāṇ nidadhāty anunāmāpahastena} \] "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 pitṛtirthena and Caland’s note thereon: “The part between thumb and fore-finger.” clearly point to the tirtha for the fathers.

From this we can conclude rather safely that the two tirthas of Brahman and the fathers which are always mentioned in the descriptions of the tirthas are the starting point of the notion of the tirthas. When other tirthas were allotted to other deities there occurred a number of varieties of cases as shown above in the analysis of various descriptions of the tirthas. But in the course of time the notion of the tirthas was standardized in a sense and the figure of the tirthas given e.g. by the Yājñavalkyasmṛti came to be the most popular one. The HirGŚS gives two examples, one in 1.2.2 which corresponds to the tirthas given by the AgnGS and BodhGŚS and the other in 1.1.3 which is the standardized one. HirGŚS 1.1 is a rather systematical description of the āhnīka or the daily duties from the moment of the getting up in the morning to the time of going to bed in the night and many topics dealt with in HirGŚS 1.1 are again treated in HirGŚS 1.2 where most of the topics have corresponding descriptions in the BodhGŚS and BaudhDhŚ. So the HirGŚS 1.1 seems to be a result of the later systematization of diverse materials concerning the daily duties given in various places in the tradition of the Baudhāyana school.(14) Therefore it is natural that the HirGŚS 1.1 teaches the standardized popular version of the tirthas. This set of the four tirthas became so popular that this was accepted by the lexicographers like Amarasimha and Hemacandra and has been handed down even to the tradition of the contemporary Maharashtra as the illustration 6 given at the end of Bühnemann’s Pūjā shows where the numbers of the tirthas exactly correspond to the sequence of the description of these four tirthas in the Yājñavalkyasmṛti.
2. The Prāṇāyāma.

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

\[ \text{gāyatrīśirasā sārdhāṃ japed vyāhṛtipūrvasam / pratipraṇāvasasyaṃuktam trīryaṃ prāṇasaṃyatam} / \]
\[ \text{“One should three times mutter the gāyatrī together with the širas preceded by the vyāhṛti, each being preceded by the praṇava. That is the restraint of the breath.”} \]

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

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

The širas or the head is again a mantra given in TA 10.27 (744,2):(15)
\[ \text{āpo jyōtī rāśo ’ṛṣṭaṃ brāhma bhūr bhuvah sāvah “Water, light, essence, immortality, brahma; bhūr bhuvah suvah.”} \]

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

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

\[ \text{bhūr bhuvah svar mahar janas tapah satyaṃ tathaiva ca / pratyoṃkārasamā-} \]
\[ \text{yuktam tat savitūr vareṇyām /4/ om āpo jyōtī ity etac chirah pasčāt prayojayet /5/ “bhūr bhuvah svar mahar janas tapah and satyaṃ; each of them is preceded by om; then comes tat savitūr vareṇyām; one should afterwards employ the širas beginning with om āpo jyōtī.”} \]

By the way, the first seven words: bhūr bhuvah 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:

\[ \text{om bhūr om bhuvah om svar om mahar om janas om tapah om satyam // om} \]
\[ \text{tat savitūr vareṇyāṃ bhārgo devasya dhīmahi / dhīyo yō nah pracodayāt // om} \]
\[ \text{āpo jyōtī rāsā ’ṛṣṭaṃ brāhma bhūr bhuvah suvah om //} \]
The use of the last *om* can be inferred from the definition given in Skandap 4.35.115 which suggests the use of ten *om* syllables.(17) And this is the practice which is today still performed in Maharashtra as G. Bühnemann informs us in her 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 Karmapradāpa 2.1.6-8; VaikhDhŚ 2.10 [128.6-8]; ĀsvGPŚ 1.2 [141.25-26]; VadhSm 129 and Bṛhadyogiyājñāvalkyāsmṛti 8.8.(18)

The use of the seven *vyāhṛtis* seems to be admitted also by the commentator of the Yājñavalkyaṁ, Vijñāneshvara, in his Mitāksarā. Vijñāneshvara comments on the wording *vyāhṛtipūrvikāṁ* in Yājñavalkyaṁś 1.23 as follows:

\[
\text{uktavyāhṛtipūrvikāṁ pratiyāhṛti praṇavena samyuktam om bhūḥ om bhuvah om svar iti “Preceded by the vyāhṛtis which have been explained, each vyāhṛti being connected by the syllable om, namely thus: om bhūḥ om bhuvah om svah.”}
\]

This example of the *vyāhṛtis* preceded by *om* seems to allow only the use of the three words of *bhūḥ*, *bhuvah* and *svah*, but in the commentary on Yājñavalkyaṁś 1.15 Vijñāneshvara comments on the word *mahāvyāhṛtipūrvakāṁ* in the text as follows: *mahāvyāhṛtayaś ca bhūrādisatyāntāḥ 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 Vijñāneshvara *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*:

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

(Caland)

Manusmṛti 6.70 mentions the *prāṇāyāma* as follows:

\[
\text{prāṇāyāma brahmaṇaṇasya trayo ‘pi vidhivat kṛtāḥ / vyāhṛtipraṇavavair yuktā vijnayam paramaṃ tapah // “Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brāhmaṇa.”} 
\]

(Bühler)

Two Ritual Topics in the Āhnika Section
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 praṇāyāma / vedatrayān niraduhad bhūr bhuvah svav iti ca // "Prajapāti (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyāhṛtis) Bhūḥ, Bhuvah, Svāḥ." (Bühler)

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

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

savyāhṛtin sapraṇāvām gāyatṛin śirasā saha / trir pāṭhed āyataprāṇaḥ prāṇāyāmaḥ sa ucyate // "Together with the vyāhṛti, the syllable om and ‘head’ one
Two Ritual Topics in the Āhnika Section

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

The same prāṇāyāma repeated three times reciting the ahamarṣaṇa hymn appears also on other occasions in some texts of the Taittirīya school.(22) This school further enjoins the prāṇāyāma with the ahamarṣaṇa 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 ahamarṣaṇa hymn is used. Karmapradīpa 2.8.22 reads as follows:

āvṛtya prāṇam āṣamya pitṛn dhyāyan yathārthataḥ / japam teneiva cāvṛtya tataḥ prāṇam pravacayet // “Having turned away (from the pīṇḍas offered to the Manes), having restrained his breath, he meditates upon the Manes properly while murmuring, then he turns back in the same way and after that he should release his breath.”

This verse refers to GobhGS 4.3.12;(24)

apaparyāvṛtya purochvīsaśād abhiparyavartamāno japed amīmadanta pitaro yathābhāgam āvṛṣyāsīsteti //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]:

47
āyamya prāṇāṁ saptabhir vyāhṛtibhiḥ sapta padāṇi prāṇco gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhṛtis (one in each step) while restraining the breath.”

In the yamayajñā which is prescribed in HirPMS 6 [52,14-15] we find the following prescription: ātmya prāṇāṁ saptavyāhṛtibhiḥ sapta padāṇi 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 trayaḥ parcadasaśāmāttrāḥ /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:

prākkulān paryupasīnāḥ pavitraś caiva pāvitaḥ / prāṇāyāmais tribhiḥ pūtaṁ
tata orṣkāraṁ arhati // “Seated on (blades of Kuṣa grass) with their points to the east, purified by Pavitras (blades of Kuṣa 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 brahmaśārin is qualified to pronounce the syllable om only after having three times performed prāṇāyāmas. In this prāṇāyāma, therefore, the brahmaśārin 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 Manusmṛti 2.57 is to be performed without using any mantras, and, therefore, GautDhS 1.49 specifies only how many times and how long the breath should be restrained. From this we can safely say that the restraining of the breath can also be done without using any mantras. In his note on Manusmṛti 2.75, Bühler refers to VāsDhŚ 25.13 and Viṣṇusmṛti 55.9 as for the method of the prāṇāyāma, but this reference might have been caused by the great popularity of the way of prāṇāyāma prescribed by these two texts as discussed above together with note 18.

When we once again list the texts which prescribe the prāṇāyāma to be performed to the accompaniment of the syllable om, the vyāhṛtis, the gāyatrī and its ‘head’ they are as follows: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀśvGPŚ, BaudhDhŚ, VāsDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śaṅkhasmṛti, Atrisainhītā, Laghu-
Two Ritual Topics in the Āhnika Section

atrisāṁhitā, Vṛddhātreysmṛti, Brhadyogiyājñavalkyasmṛti, 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 Grhyasūtras and the Smṛti texts both of which belong to the post-vedic period in which various elements which constitute Hindu ritualism were for the first time documented.(26) We can, therefore, say that it is only from the post-vedic period onward that the prāṇāyāma was performed to the accompaniment of this set of formulas.

In the Vaikhānasa tradition this method of prāṇāyāma is prescribed in VaikhGS 2.4 [23,13] in the description of the upanayana. There are further several mentions of the prāṇāyāma in the VaikhGS;(27) as the VaikhGS belongs to the level of the supplementary texts to the Grhyasūtras [Eino 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:

\[\text{tapaś ca tejaś ceti jāpitaś prāṇāyāmam āyamārthamanā vairūpaśkam āra-}\
\text{bhyaocchvāset} /\ "He should murmur (the Prapada formula), ‘Austerities and splen-}\
dour,’ should perform one suppression of breath, and should, fixing his thoughts on the object (of his wish), emit his breath, when beginning the Virūpākṣa formula." (Oldenberg)

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

\[\text{prapadaṁ japitvopātamyā kalyānaṁ ṛhāyaṁ vairūpaśkam āraṁbhyaocchvāset}\
\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 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 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 Gṛhyaśūtras we find such expressions as prānān 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 Gṛhyaśūtras onward the prāṇāyāma has been accompanied by a set of formulas of the syllable om, the vyāhṛtis, the gāyatri 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 svāh’ but later they also express the seven vyāhṛtis and this method of the prāṇāyāma has been handed down till today.

The prāṇāyāma has another line of development in the yoga practice. [Kane 1977: 1432-1444] Kane traces the prāṇāyāma without using mantras to the tradition of the Yogasūtra. [Kane 1977: 1442] But we have found this way of prāṇāyāma also in the ritual traditions. These two kinds of the prāṇāyāma are mentioned in KūrmaP 2.11.31 using the expressions agarbha and sagarbha and in ViṣṇuP 6.7.40 using the expressions sābīja and abīja. [Kane 1977: 1442 n. 2371](30)
Two Ritual Topics in the Āhnika Section

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 vyāhrtis, 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.

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 अंगुश्थास्यान्तराले ca ब्राह्मा tिर्थम ubāhṛtām / कनिष्ठिकाया paścāt tu devatīrtham ihocyate /96/ अंगुश्थास्य ca यन madhya- yāṃ pradeśīnayaś ca bhārata / tena pitryāṇī kurvīta. The position of the ब्राह्मा tिर्थa as अंगुश्थास्यान्तराले '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 ब्राह्मा tिर्थa and the tिर्थa for the fathers. The position of the devatīrtha is expressed by कनिष्ठिकाया paścāt 'behind the little finger.' Regarding the prajāpatya tिर्थa, a similar expression appears in PadmaP 3.52.17cd कनिष्ठमुलाताह paścāt prajāpatyaṃ pracaksate 'they call prajāpatya the place behind the root of the little finger.' Other texts such as VaikhGS 1.5 [7,4-8] कनिष्ठांगुलिमुलाम даिवम, PārGPŚ Ācamanavidhi [410,6-7] कनिष्ठांगुलिमुले prajāpatitīrtham, VāsDhŚ 3.64 अंगुलकनिष्ठिकामुले daivaṃ tिर्थam, and Visṇusmṛti 62.1 कनिनिकामुले prajāpatyaṃ nāma tिर्थam, while calling this tिर्थa 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 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 ब्राह्मा tिर्थa by BodhGŚŚ and HirGŚŚ the word paścāt occurs as follows: BodhGŚŚ 4.7.2 = HirGŚŚ 1.2.2 [9,6-9] अंगुश्थातात् 'तिर्थ्या paścāllekhāṃ tad brahmātīrtham 'at the root of the thumb the place reaching (atihṛtya?) to the line running to the west (paścāllekhā?) is the brahmātīrthā.' 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 tिर्थa in several texts using the word paścāt can be put in the same position as the position given in many other texts without using the word paścāt.

2. HirGŚŚ 1.1.3 [2,4-5] कनिष्ठाप्रदेशिनयांगुश्थामुलाणि karasyāgraṃ ca krama- māt prajāpatipitṛbrahmadeva devatīrthāni. This sentence is very similar to that of the Yājnāvalkyamṛti. Visṇusmṛti 62.1-4 aha dvijātināṇi kanīnīkāmule prajā-
Two Ritual Topics in the Āhnika Section

patyaṃ nāma tīrtham /1/ aṅguṣṭhamāle brāhmaṃ /2/ aṅgulyaṃgre daivaṃ /3/ tarjaniṃmile pitṛyaṃ /4/ MārkP 31.107-109 aṅguṣṭhottarato rekha pāner yā daksinasya tu / etad brāhmaṃ iti khyātāṃ tīrtham acamanāya vai /7/ tarjanyāṅguṣṭhayor antaḥ paitram tīrtham udāḥrtam / pitṛyaṃ tena toyādi davidān nandimukhādṛte /108/ aṅgulyaṃgre tathā daivaṃ tena divyakriyāvidhitih / tīrtham kaniṃśhikāmule kāyaṃ tena prajāpateḥ /109/ Amarakośa 2.7.50cd-51ab aṅgulyaṃgre tīrtham daivaṃ svalpāṅgulyor mule kāyaṃ /50/ madhye 'ṅguṣṭhaṅgulyor pitṛyaṃ mule tu aṅguṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi 840 mule 'ṅguṣṭhasya syād brāhmaṃ tīrtham kāyaṃ kaniṃśhayor / pitṛyaṃ tarjanyāṅguṣṭhantar daivataṃ tu aṅgulimukhe //
3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅgulyaṅguṣṭhayor madhyamā pitṛyaṃ / tathā ca vasiṣṭhāḥ pradeśinagṛṣṭhayor antare pitṛyaṃ iti.
4. VDhUP 2.88.9cd-10ab aṅgulyaṃgre bhaved daivaṃ brāhmaṃ aṅgulimulake /9/ paṭityaṃ tarjaniṃmile syāt kaniṃśhāyas ca māṇuṣam. VDhUP 3.233.1 aṅgulyaṃgre smṛtam daivaṃ pitṛyaṃ tarjaniṃmulagam / aṅgulimulame brāhmaṃ tu kaniṃśhāyas ca māṇuṣam // The position of the brāhma tīrtha is accruing VDhUP 2.88.9d at the root of the fingers. Among the texts which have been collected, this is the only text which gives this reading of aṅgulimule for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅgulimule can be corrected to aṅguṣṭhamāle as in VDhUP 3.233.1c.
5. PārGSP Ācamaṇavidhi [410,6-8] brāhmaṃsya daksinahaste paṅcatirthāni bhavanti aṅguṣṭhamāle daksinabhīrtham kaniṃśhikāṅgulimule prajāpatitirtham tarjanyāṅguṣṭhamadhyaṃule pitiḥtirtham aṅgulyaṃgre devatāṅtāṃ madhye 'gnitīrtham ity etāni tīrthānī bhavanti.
6. Brhadvyājñāvalkyaṃsṛti 7.75-77ab paṇca tīrthānī viprasya kare tiṣṭhan-ti daksine / brāhmaṃ daivaṃ tathā paitram prajāpatyaṃ tu saumikam /75/ aṅguṣṭhamulame brāhmaṃ tu daivaṃ hy aṅgulimūrdhanī / prajāpatyaṃ tu mule syāt madhye saumyam pratiṣṭhitam /76/ aṅguṣṭhasya pradeśinyā madhye pitṛyaṃ prakīrtitam /
7. Abhidhānacintāmaṇi’s Śeṣa 152a karamadhye saumyam tīrtham.
8. ĀguGS 2.6.1 [93,5-8] brāhmaṃsya daksine haste paṇca tīrthānī paṇca dava-tāni bhavanti / aṅgulimadhye daivaṃ tīrtham aṅgulyagra ārṣaṃ tīrtham aṅguṣṭhatarjanyor madhye paṅktiṃ tīrtham aṅguṣṭhamulasyottarato rekhaṣu brāhmaṃ tīrtham madhye 'gnitḥtīrtham / BodhGSS 4.7.2 brāhmaṃsya daksine haste paṇca tīrthānī bhavanti / aṅgulimadhye devatāṅtāṃ aṅgulyagra ārṣaṃ tīrtham madhye 'gnitṛtīrtham aṅguṣṭhatarjanyor madhye paṅktiṭāṅtāṃ aṅguṣṭhatale 'tihṛtya paścālakhaṇi tad brahmaṭīrtham /
9. HirGŚS 1.2.2 [9.6-9] brāhmaṇasya daksīne haste pañca tīrthāṇi bhavanti / 
angulimūle devatīrtham angulyagra arṣam tīrtham madhye 'gnitīrtham arig-
thatarjanyor madhye paitṛkatīrtham arigasthatala 'tīrtya paścālekhāṇi tad 
brahmatīrtham /
10. SkandaP 3.2.5.110-111ab angulyagreṇa vai daivam arṣam angulimūlagam / 
brāhmaṃ arigasthamāle tu pāṇimadhya prajāpateḥ /110/ madhye 'rigusthpradesīṇyoh pitryaṃ tīrtham pracaksate / SkandaP 4.35.178-179ab 
angulyagre bhaved daivam arṣam angulimūlagam / brāhmaṃ arigasthamāle tu 
pāṇimadhya prajāpateḥ /78/ madhye 'rigusthpradesīṇyoh pitryaṃ tīrtham 
pracaksate /
11. VāsDhŚ 3.26, 64-68 – arigusthamūlasyottararekhā brāhmaṃ tīrtham – 
/26/ ... angulikanīṣṭhikāmule daivaṃ tīrtham /64/ angulyam ṛśiṇām /65/ 
angulyagreṣu mānuṣaṃ /66/ pāṇimadhya āgneyam /67/ pradesīṇyaarigustha-
yor antaraṇ pitryaṃ /68/
12. PadmaP 3.52.16cd-19ab arigusthamūlāntarato brāhmaṃ ucyate /16/ an-
tarāṅgusthuḍadesīṇyaiḥ pitṛnāṃ tīrtham ucyate / kaniṣṭhamūlataḥ paścāt prajā-
patyaṃ pracaksate /17/ angulyagreṃ smṛtam daivaṃ tad evārṣaṃ prakṛti-
tam / mūlena daivam arṣaṃ syād āgneyaṃ madhyataḥ smṛtam /18/ tad eva 
saunikam tīrtham etaj jñātvā na muhyati /
BaudhDhŚ 1.5.8.11 brāhmaṇa tīrthenācāmēt. Visuṣumṛti 62.6-7 brāhmaṇa 
tīrthena trir ācāmēt /6/ dviḥ pramṛjyāt /7/ VāsDhŚ 3.26 .. brāhmaṃ tīrtham 
tenā trir ācāmed asābdava. Manusmṛti 2.58ab brāhmaṇa vipras tīrthena 
nityakālam upasprṣet. Yājñavalkyamṛṣti 1.18cd... brāhmaṇa tīrthena dvijo 
nityam upasprṣet.
14. As for the table of contents of the Hiraṇyakesi Grhaśeṣasūtra with 
the mention of corresponding descriptions in other texts, especially belonging to 
the Baudhāyana tradition, see Einoo 1996: 263-268.
15. See Sāyaṇa’s commentary thereon:āpo jyotir ṛtyādikō gāyatryāḥ śirom-
traḥ [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso 'mṛtam brahma 
ḥūr ṛhuvāḥ svār iti śīrḥ / 
om janaḥ / om tapah / om satyam / According to the commentary of Sāyaṇa 
thereon these seven vyāhrtis are used just for the purpose of the prānāyāma: 
gāyatryā āvāhanād ārdhvaṃ prānāyāmārthām mantram āha “After the invi-
tation of (goddess) gāyatī, the text tells the mantra for the prānāyāma.”
17. SkandaP 4.35.115 gāyatṛin śirasā sārdhaṃ saptavyāhṛtipūrvvakām / trir
Two Ritual Topics in the Āhnikā Section

jiṣṭa sadaśoṇḍhērā āhāryāma 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyas tisra evaitā mahāvāyāḥtrayo 'vīyāḥ / mahaṁ janas tapāḥ satyaṁ gāyatrī ca śiras tathā /6/ āpo jyoti raso 'mṛtaṁ brahma bhūr bhuvah svar iti śirāḥ / pratīprakām prāṇavam uccaśrayed ante ca śirasāḥ /7/ etā etāṁ sahānena tathā bhīr daśabhīs saha / trīr joped āyatapraṇāh prāṇāyāmāḥ sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāgner vāmā pārśve prāṇān āyamya pratekam omkārādiṣaptavāyāḥtrīpyūrnām gāyatrīm ante saśīraskāṁ trīr jiṣṭe sa prāṇāyāmāṁ trīn ekaṁ vā prāṇāyāmaṁ kṛtvā pūtāḥ. ĀśvGPŚ 1.2 [141,25-26] āyatapraṇāḥ saprāṇavaṁ saptavāyāḥtrīkāṁ sāvitrīṁ saśīraskāṁ trīr āvartayed ity eṣa samantraḥ prāṇāyāmāḥ. Bṛhadyogijāyānvalkysārūtī 8.8 onīkāraṁ vāyāḥtrīśaṁ gāyatrī saśīras tathā / prāṇāyāmo 'yam manunā veدعاء kathitāḥ purā // Cf. VādhSm 129 prāṇavaṇena tu sanyuktā vāyāḥtrīśaṁ saṁta nityāsāḥ / sāvitrīṁ śīrasā śārdhām manasaṁ trī thermo pāthed 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. Viṣṇumṛti 55.15ab omkārāpyār-vikās tisro mahāvāyāḥtrayo 'vīyāḥ "The three imperishable 'great words,' preceded by the syllable Om," suggests that the mahāvāyāḥtrīs are three in number. KātyāŚS 2.1.6 mahāvāyāḥtrībhīr vā prākṣaṁstham /6/ "(He may put the fire-sticks) by uttering the (three) Mahāvāyāḥtrīs (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east." (Ranade) The commentary here says that the mahāvāyāḥtrīs are bhūr bhuvah svaḥ: bhūr bhuvah svar ity eṣāṁ mahāvāyāḥtraya iti saṁjña.

20. The same definition is given also in Viṣṇumṛti 55.9; Śaṅkhasmṛti 7.14 [Kane 1974: 317]; Bṛhadyogijāyānvalkysārūtī 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] savyāḥtrīṁ ... ; BaudhDhŚ 4.1.28 savyāḥtrīkāṁ ... ; Laghu-Atrisamhitā [2,8-9] savyāḥtrīkāṁ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhātreyasmṛti 1 [48,13-14] savyāḥtrīsaprāṇaṁ ... / ... āyataḥ prāṇaḥ ... ; ViṣṇudharmottaraP 1.165.24cd-25ab savyāḥtrīkaprāṇaṁ ... . HirGŚS 1.1.10 [4,27-28] savyāḥtrīṁ saprāṇaṁ gāyatrīṁ śīrasā saha / trīr joped āyatapraṇāḥ prāṇāyāmāḥ sa ucyate // See also AVPŚ 42.1.9 prāṇavadya vyāhrtis tu gāyatrīṁ ca sīryutām / pāṭhet trīr anavānaṁ hi prāṇāyāmāḥ sa ucyate //

22. At the time of the snāna: ĀgnGS 2.6.2 [95,15]; HirGŚŚ 1.2.7 [11,29-30]; BaudhDhs 2.5.8.12; in the dhūrtabali: BodhGŚŚ 4.2.3.

23. BaudhGS 3.3.5 antarjalagato aghamarśena sodaśa prāṇayāmān dhārayitvā (in the section on the sammitavrata); HirGŚŚ 1.8.7 [122,27-28] = BaudhDhs 2.10.17.33 (in the samnyāsavidhi); 3.4.7 (in the aghamarśanakalpa).


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 laghvakṣaro mātrā prāṇavādi carec chanaiḥ 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. VaiṅGS 4.1 [54,1-2]; [54,11]; [55,1-2]; 5.5 [77,17].

28. See further e.g. KauśŚŚ 55.19 prachādyā trīṇ prāṇayāmān kṛtvā “After having covered he performs three prāṇayāma”; ŚāṅkŚŚ 4.7.52 eteṣāṃ yadi kincid akāmotpāto bhavet prāṇān āyamyādityaṃ 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] uditeṣu nakṣatresu trīṇ prāṇayāmānāh dhārayitvā saṃvitṛṇ sahasraśrātvā āvartayec chatakṛtvā va 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 prāṇayāmān āyamya; BaudhGS 2.9.4 jaghaṇena gārhapatyam upaviśyaupānasya va adhīhi bho iti gārhapatyam uktaḥ prāṇayāvairais trīṇ āyamya saṃvitṛṇ sahasraśraśrātvā āvartayec chatakṛtvā ‘parimitakṛtvā va daśāvaram “Sitting behind the gārhapatya or the aubāsana fire, having said to the gārhapatya ‘O you, learn it’ and having held the breath according to the way of prāṇayāma, he should repeat the saṃvitrī 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 Cāturmāśa in the Śrāutasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapŚŚ 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
Two Ritual Topics in the Āhnika Section

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 sagarbhā eva ca / Japadhyanayuto garbho viparītas tv agarbhakāḥ // We find also a similar verse in SauraP 12.21 agarbhaś ca sagarbhāś ca tayor ādyo 'jayaḥ smṛtaḥ / ṅdvīṭīyaḥ sajayaḥ proktō dhrvanām vyāhṛtimātrā śṛbhiḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātr mean the gāyatri? As for goddess gāyatri: chandasōm mātṛ see an inviting mantra of goddess gāyatri: āyatu varadā devy aksaraṁ brahmaśaṁmitam / gāyatri chandasōṁ mātēdaṁ brahma juśasva naḥ // in ĀgniGS 2.6.8 [105,5-6]; cf. BodhGŚS 3.6.1 [303,5-6]; HirGŚS 1.6.12 [82,15-16]. See also NāradaP 1.27.43cd-44ab. AVPŚ 30.3.1cd gāyatri chandasōṁ mātā brahma mayonīḥ prakīrtitā. See also Vedic Concoardance s.v. gāyatri chandasōṁ 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.

References.


Caland, W. 1941 Vaikhānasaya-Srautasūtram. The Description of Vedic Rites according to the Vaikhāna School belonging to the Black Yajurveda, for the first Time critically edited. Bibliotheca Indica No.265. Calcutta: Royal Asiatic Society of Bengal.


1993 "Changes in Hindu Ritual: With a Focus on the Morning Service,”
SHINGO EINOO


Gonda, Jan


Kane, Pandurang Vaman


Krick, Hertha


Weber, Albrecht


A Selected List of Sanskrit Texts.


Two Ritual Topics in the Ahnika Section


