Title

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

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Citation

ZINBUN (2003), 36(2): 39-59

Issue Date

2003-03

URL

https://doi.org/10.14989/48806

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Type

Departmental Bulletin Paper

Textversion

publisher

Kyoto University
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 Yājñavalkyasmrī 1.19 we read as follows:

\[ \text{kaniṣṭhādeśīnyāṅguśthamūlāṇy agraṇa karasya ca / prajāpatīpitṛbrahmadeva-} \]
\[ \text{tīrthāṇy anukramāt} // \]

“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. Bōhlingk’s Sanskrit-Wörterbuch mentions under the headword of tīrtha, besides the Yājñavalkyasmrī, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇī 840, Manusmrī 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 Kātyāyana’s 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., BodhGŚ 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 Yājñavalkyasmrī and BaudhDhS, further Viṣṇusmrī 62.1-4 and VāśDhŚ 3.64-68. We can add here further the following texts: HirGŚ 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGŚ 4.7.2), PārGSPŚ Ācamaṇavidhi [410,6-8], Bṛhadyogiyājñavalkyasmrī 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 Yājñavalkyasmṛti with exception of the *tīrtha* for the gods situated at the tips of the fingers.

Like the Yājñavalkyasmṛti HirGŚŚ 1.1.3 [2,4-5], Viśuṣmṛti 62.1-4, MārkP 31.107-109, Amarakośa 2.7.50cd-51ab, and Abhidhānacintāmaṇi 840 (2) name four *tīrthas*: along with the three *tīrthas* mentioned above, a *daiva tīrtha* situated at the tips of the fingers is added. The Manusmṛti 2.59 reads as follows:

*āṅguṣṭhamūlasya tale brāhmaṇa tīrtham pracākṣate / kāyaṃ aṅguḷimūle 'gre
daivam pitṛyam tayor adhāḥ // “They call (the part) at the root of the thumb
the tīrtha sacred to Brahmān, that at the root of the (little) finger (the tīrtha)
sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tīrtha) sacred
to the gods, and that below (between the index and the thumb, the tīrtha) sacred
to the manes.”* (Bühler)

According to this translation, the Manusmṛti also refers to these four *tīrthas*. However Bühler’s translation of *āṅguḷimūle* by “at the root of the (little) finger” is, as he says in his note thereon, based on commentaries of Kullūkabhaṭṭa, Sarvajñanārāyaṇa, and Rāghavānanda, and other commentators, Medhātithi and Nandanācārya literally interpret it as ”at the root of the fingers.” The BaudhDḥŚ 1.5.8.12-13 gives also a partly unclear description:

*āṅguṣṭharaṃ bṛāhmaṇa tīrtham /12/ āṅguṣṭhāgraṃ pitṛyam aṅgulīgraṃ
daivam aṅguḷimūlam āṣam /13/ “The part (of the hand) at the root of the thumb
(is called) the Tīrtha sacred to Brahman. 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 *aṅguḷimūla* by ”the part at the root of the fingers.” So the description of the Manusmṛti of *aṅguḷimūle* can be interpreted in the same way. We will come back to the problem of the interpretation of *aṅguḷimūla* later again. The BaudhDḥŚ 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 VāsDḥŚ.(3)
The Viśṇudharmottara 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 Pariśiṣṭa 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 Pariśiṣṭa of the Pāraskara Grhyasūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhadyojyājñavalkyasmṛti 7.75-77ab (6); one difference is the name of the tīrtha in the middle of the palm which is called here saumya. The Śeṣa of the Abhidhānacintāmaṇi 152a names also the tīrtha in the middle of the palm as saumya. (7)

The Āgniśeṣa 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 Pariśiṣṭa 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 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,” aṅgulimāl “in the root of the fingers.” I would almost like to correct the reading of aṅgulimāl in the HirGŚS into aṅguliṃadhye, but these five parts, namely the tips of the fingers, the root of the fingers, the root of the thumb, the place between the thumb and the forefinger, and the middle part of the palm are given in two places of the Skanda Purāṇa (10). But deities allotted to the tips and to the roots of the fingers are reversed in this Purāṇa: it is the gods who are located at the tips of the fingers and the Rṣis are assigned the roots of the fingers. Furthermore, the place in the middle of the palm is occupied, not by Agni as in other texts, but by Prājapati.

VāsDhŚ 3.26 and 3.64-68 give six tīrthas. (11) According to the interpretation of Bühler of VāsDhŚ 3.65 aṅgulyam 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 āgniya 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 ĀgnīGS and BodhGS 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:

*dakṣiṇapāneraḥ madhyamatālaṃ aṅguyast tīrtham kaniṣṭhaṃ aṅguḷimūlaṃ daivaṃ sarvāṅguḷimūlaṃ arṣam prādeśiṃaṅguṣṭhayaḥ madhyam aṅguṣṭhayaṃ mūlaṃ brāhmaṃ* “Of the right hand, the middle part of the palm is the part sacred to Agni; the root of the little finger is that sacred to the Gods; the roots and (or) the tips of all the fingers are those sacred to the Rṣis; the part between the index and thumb is that sacred to the Fathers; the root of the thumb is that sacred to Brahman.” (Caland)

It is here worthy of note that a 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 aṅguḷimūle 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:

*stārānāṃaṅguṣṭhāntaraṇopavittitvāt daksinena vā savyopagrihitena* “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:

\[ tēṣu pīṇḍan nidadhāty avunāmāpakastena \]

“One of 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 Yājñavalikṣāṃśta came to be the most popular one. The HirGSS gives two examples, one in 1.2.2 which corresponds to the tirthas given by the ĀgnGSS and BoddGSS and the other in 1.1.3 which is the standardized one. HirGSS 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 HirGSS 1.1 are again treated in HirGSS 1.2 where most of the topics have corresponding descriptions in the BoddGSS and BaudhDhS. So the HirGSS 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 HirGSS 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 Amarāsimha 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 tirthas exactly correspond to the sequence of the description of these four tirthas in the Yājñavalikṣāṃśta.
2. The Prāṇāyāma.

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

\[
gāyatrīṃ śirasā sārdham japed vyāhṛtipūrvaṃ \text{ / pratiṃpraviṇasāmyuktāṃ trir ayaṃ prānasāmyamah} \text{ /} \]

“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 sāvitrī. It reads as follows:

\[
tāt savitūr vāreṇyaḥ bhārgo devāsyāḥ dhīmahi \text{ / dhīyo yo naḥ pracoḍāyāt} \text{ /} \]

“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)

\[
āpo jyoti rāśō 'mṛtaṃ brāhma bhūr bhūvah sāvah “Water, light, essence, immortality, brahma; bhūr bhūvah suvah.”
\]

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

We have the same definition of the prāṇāyāma in Brāhadyogiyājñavalkya- 

smṛti 8.3 and the following two verses there seem to illustrate the concrete procedure of restraining of the breath. Brāhadyogiyājñavalkya- 

smṛti 8.4-5 read as follows:

\[
bhūr bhūvah svaḥ mahar janas tapah satyaṃ tathāvata ca \text{ / pratyomkārasyaṃ-} 
\]

yuktaḥ tat savitur vareṇyam /4/ om āpo jyotir ity etac chiraḥ pasćāt prayojayet 

/5/ “bhūr bhūvah svar mahar janas tapah and satyaḥ; each of them is preceded by om; then comes tat savitur vareṇyam; one should afterwards employ the śiras 

beginning with om āpo jyotir.”

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

\[
\text{om bhūr om bhūvah om svar om mahar om janas om tapah om satyam} \text{ / om} \]

\[
tat savitur vareṇyam bhārgo devāsyāḥ dhīmahi \text{ / dhīyo yo naḥ pracoḍayāt} \text{ / om} \]

\[
āpo jyoti raso 'mṛtaṃ brāhma bhūr bhūvah suvah om \text{ /} \]

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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. (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 Karmapradīpa 2.1.6-8; VaikhDhŚ 2.10 [128.6-8]; ĀśvGPŚ 1.2 [141.25-26]; VādhŚm 129 and Bṛhdyogiyājñāvalkyāsmṛti 8.8. (18)

The use of the seven vyāhṛtis seems to be admitted also by the commentator of the Yājñavalkyāsmṛti, Viṣṇuśvara, in his Mitakṣara. Viṣṇuśvara comments on the wording vyāhṛtipūrvikām in Yājñavalkyāsmṛti 1.23 as follows:

\[ \text{uktavyāhṛtipūrvikāṃ pratyvyāhṛti praṇavena samyuktam om bhūḥ om bhuvah om svar iti} \]

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

This example of the vyāhṛtis preceded by om seems to allow only the use of the three words of bhūḥ, bhuvah and svaḥ, but in the commentary on Yājñavalkyāsmṛti 1.15 Viṣṇuśvara comments on the word mahāvyāhṛtipūrvvakām in the text as follows: mahāvyāhṛtayasa ca bhūrādisatyāntah 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 Viṣṇuśvara vyāhṛti and mahāvyāhṛti are the same and seven in number, but not three.

However, in the earlier tradition of the vedic rituals, the vyāhṛti has been ‘bhūr bhuvah svaḥ’. [Krick 1982: 393-396]. The prāṇāyāma prescribed in VaikhGS 2.4 [23.13] is accompanied with this vyāhṛti:

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

Manusmṛti 6.70 mentions the prāṇāyāma as follows:

\[ \text{prāṇāyāma brāhmaṇaṣya trayo ‘pi vidhivat kṛtah / vyāhṛtipraṇavavair yuktā viṇēyam paramam tapah //} \]

Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyāhṛtis and of the syllable Om, one must know to be the highest (form of) austerity for every Brāhmaṇa.” (Bühler)
Though this verse is not a definition of the *prāṇāyāma*, but rather a glorification of it as the best religious austerity, we know from it that at least the *vyāhṛti* and the syllable *om* are used. As for the origin of the three *vyāhṛtis*, Manusmruti 2.76 says as follows:

\[
\text{akāraṃ copsy ukāraṃ ca makāraṃ ca prajāpatih / vedatrayāṇ niraduhad bhūr bhuvah svar iti ca} // \text{“Prajāpati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyāhṛtis) Bhūḥ, Bhuvah, Svah.” (Bühler)}
\]

Thus, the Manusmruti 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 Manusmruti. But around this time, there is a statement in Karmapradipā 2.1.6ab and Viṣṇusmruti 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 Yājñavalkyaśmruti 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 Yājñavalkyaśmruti, Viṣṇüneśvara, *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 VāṣDhŚ 25.13 runs as follows:

\[
savyāhṛtīṃ sapraṇavāṃ gāyatrīṃ śirasā saha / trir paśhed ayataprāṇah prāṇā-
yāmaḥ sa ucyate // \text{“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, Baudhāyana 3.9.3 prescribes as follows:

antarjalagato ahamarṣaṇeṇa 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 āyamya pitṛṁ dhyāyan yathārthataḥ / japam tenaiva cāvṛtya tataḥ prāṇam pramocayet // “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 puruṣocchvesād abhiparyavartamāno japed amīmadanta pitar yathābhāgam āvṛṣāyisati i/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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śayamya prāṇān saptaabhīr vyāhṛtibhiḥ sapta padāṇi prāṇīcā 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 prāṇān sapta vyāhṛtibhiḥ sapta padāṇi prāṇīcā 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:

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

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

prākkuṇān paryupasimah pavitraś caiva pāvītaḥ / prāṇāyāmaḥ 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.”

(Bühl)

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, Bühl 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 gāyatrī and its ‘head’ they are as follows: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradipa, HirGŚŚ, ĀśvGPŚ, BaudhDhŚ, VāśDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śāṅkhasmṛti, Atrisainhitā, Laghu-
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atriśaṁhitā, Vṛdhdhātreyaṁṛtī, Bṛhadyogiyājñavalkyaṁṛtī, VDrHP, 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 Vaikhānasī 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:

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

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

prapadaṁ japitvopātamya kalyāṇāṁ dhyāyan vairūpākṣam āra-bhyocchvāset

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

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

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

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

Recapitulating the above discussions I want to say as follows. In the vedic rituals there has been a ritual action that someone, mostly the officiating priest, remains standing or sitting without breathing until he loses his breath. The period of time of not breathing is expressed by ‘ā tamitoh’. But this expression became obsolete and in the Gṛhyasūtras we find such expressions as prāṇan āyamyā “having restrained the breaths”, or prāṇāyāmān āyamyā “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 aghamarśaṇa 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 vyāhṛtīs, the gāyatrī mantra and its ‘head’ and this method of the prāṇāyāma found a very popular definition given for example in VāśDhŚ 25.13. The vyāhṛtīs were in earlier texts ‘bhur bhuvah svah’ but later they also express the seven vyāhṛtī and this method of the prāṇāyāma has been handed down till today.

The prāṇāyāma has another line of development in the yoga practice. [Kane 1977: 1432-1444] Kane traces the prāṇāyāma without using mantras to the tradition of the Yogasūtra. [Kane 1977: 1442] But we have found this way of prāṇāyāma also in the ritual traditions. These two kinds of the prāṇāyāma are mentioned in KūrmaP 2.11.31 using the expressions agarbha and sagarbha and in ViṣṇuP 6.7.40 using the expressions sabīja and abīja. [Kane 1977: 1442 n. 2371](30)
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The process of the prāṇāyāma is later divided into three stages, namely pūraka, kumbhaka and recaka. As for these three stages of prāṇāyāma we refer to a detailed discussion in Kane 1977: 1438-1442. 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.
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 13.107.96-97a ànguṣṭhasyāntarāle ca brāhmaṁ tīrtham udāhṛtam / kaniṣṭhikāyā paścāt tu devatīrtham ihociyate /96/ ànguṣṭhasya ca yan madhyaṁ pradesinyāś ca bhārata / tena pitṛyāni kurvīta. The position of the brāhma tīrtha as ànguṣṭhasyāntarāle ‘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 prājāpatya tīrtha, a similar expression appears in PadmaP 3.52.17cd kaniṣṭhamulataḥ paścāt prājāpatyam pracaksate ‘they call prājāpatya the place behind the root of the little finger.’ Other texts such as VaikhGS 1.5 [7,4-8] kaniṣṭhāṅgulimulam daivam, PārGSPĀ Ācamanavidhi [410,6-7] kaniṣṭhāṅgulimule prājāpatitīrtham, VāsDhŚ 3.64 aṅgulikaniṣṭhikāmule daivam tīrtham, and Viśnusmrṭi 62.1 kānīnikāmule prājāpatyam nāma tīrtham, while calling this tīrtha daiva or prājāpatya, point to the place at the root of the little finger, using the word mūla for the root. The place behind the little finger may surely be identified with the place at the root of the little finger.

By the way, the word paścāt means also ‘to the west’. If the upper part of the hand can be taken as pointing to the east as in the maṇḍala 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] aṅgusthatale 'tiḥṛtya paścāllekhām tad brahmātīrtham ’at the root of the thumb the place reaching (atiḥṛtya?) to the line running to the west (paścāllekhā?)’ is the brahmātīrtha.’ In my interpretation the line running to the west is the life line which runs almost straight ‘to the west’ near the wrist. In this way the position of the 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] kaniṣṭhāpradesinsyaṅgusthamulāṇi karasyagramaḥ ca kra-māt prajāpatipīṭhbrahmađevatīrthān. This sentence is very similar to that of the Yājñavalkyaṁṛt. Viśnusmrṭi 62.1-4 atha dvijātiṇāṁ kānīnikāmula prājā-
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patyāṃ nāma tirtham /1/ aṅgūṣṭhamāṇe brāhmaṃ /2/ aṅgulīyagre daivam /3/ tarjanīmāṇe pitṛyām /4/ MārKp. 31.107-109 aṅgūṣṭhottarato rekha pāner yā daksīṇasya tu / etad brāhmaṃ itī khyātaṃ tirtham ācamaṇāya vai /7/ tarjanyaṅgūṣṭhayaṁ antah paitram tirtham udāhṛtam / pitṛyāṁ tena toṣādi dadyān nandīmukhādṛte /108/ aṅgulyagre tathā daivam tena divyakriyāvidhiḥ / tirtham kaniṣṭhikāmāṇe kāyam tena prajāpateḥ /109/ Amarakośa 2.7.50cd-51ab aṅgulyagre tirtham daivam svalpāṅgulīyora mule kāyam /50/ madhye 'ṅgūṣṭhaṅgūṣṭhoh pitṛyāṁ mule tu aṅgūṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi 840 mule 'ṅgūṣṭhasya syād brāhmaṃ tirtham kāyam kaniṣṭhayaṁ / pitṛyāṁ tarjanyaṅgūṣṭhantar daivatāṁ tu aṅgulīmukhe //

3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅgūṣṭhayaṁ madhyam pitṛyām / tathā ca vasiṣṭhāḥ pradesīnayaṅgūṣṭhayaṁ antare pitṛyāṁ iti.

4. V DhUP 2.88.9cd-10ab aṅgulyagre bhaved daivam brāhmaṃ aṅgūlīmāla /9/ pitṛyāṁ tarjanīmāṇe syāt kaniṣṭhāyās ca mānasam. V DhUP 3.233.1 aṅgulyagre śṛṃtam daivam pitṛyāṁ tarjanīmālāgam / aṅgūṣṭhamāṇe brāhmaṃ tu kaniṣṭhaṁ ca mānasam // The position of the brāhma tirtha is accroding 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 aṅgūṃāle for the brāhma tirtha. Therefore, I suspect the possibility that this aṅgūṃāle can be corrected to aṅgūṣṭhamāṇe as in V DhUP 3.233.1c.

5. PārGSP Ś Ācamaṇāvīdiḥ [410,6-8] brāhaṃsaṁyā daksīṇahaste pāṇicatirthāni bhavanti aṅgūṣṭhamāṇe brāhmaṁ tirtham kaniṣṭhikāṅgūṃāle prajāpatitirtham tarjanyāṅgūṣṭhamadhyāmāle pitṛtirtham aṅguliyaṃ devatāṃ madhye 'gnitṛtham ity etāni tirthāṁi bhavanti.

6. Bhṛadvigyaṅjāvalavakyāṃṣtri 7.75-77ab pāṇica tirthāṁi viprasya kare tiṣṭhan-ti daksīṇe / brāhmaṃ daivam tathā paitram prajāpatyaṁ tu saumīkam /75/ aṅgūṃāle bṛāhmaṃ tu daival hā aṅgūlīmūrdhanā / prajāpatyaṁ tu mule syāt madhye saumyaṁ pratiṣṭhitam /76/ aṅgūṣṭhasya pradesīnāya madhye pitṛyāṁ prakīrtitam /

7. Abhidhānacintāmaṇe’s Śeṣa 152a karamadhye saumyaṁ tirtham.

8. ÁgniGS 2.6.1 [93,5-8] brāhaṃsaṁyā daksīṇe haste pāṇica tirthāṁi pāṇica dāvatāṁi bhavanti / aṅgulimadhye daivam tirtham aṅgūṣṭhāraśrāṁ tirtham aṅgūṣṭhārjanyor madhye paitṛkaṁ tirtham aṅgūṣṭhamāṇe aṅgūṃāle sottattarato rekhasu brāhmaṁ tirtham madhye 'gnitṛtham / BodhGSS 4.7.2 brāhaṃsaṁyā daksīṇe haste pāṇica tirthāṁi bhavanti / aṅgulimadhye devatāṁ tirtham aṅgūṣṭhāraśrāṁ tirtham madhye 'gnitṛtham aṅgūṣṭhārjanyor madhye paitṛkatāṁ tirtham aṅgūṣṭhātale 'tiḥṛtya pāscalékhāṁ tad bṛahmatāṁ /
9. HirGŚS 1.2.2 [9.6-9] brāhmaṇasya daksīne haste pañca tīrthāni bhavanti / aṅgulimūle devatīrtham aṅgulyagra arṣam tīrtham madhye 'gūtīrtham aṅgusthatarjanyor madhye paṭṛkatīrtham aṅgūṣṭhatala 'tihṛtya paścālēkhāṇi tād brahmatīrtham /

10. SkandaP 3.2.5.110-111ab aṅgulyagraṇa vai daivaṁ ārṣam aṅgulimūlagam / brāhmanaṁ aṅgūṣṭhamulē tu pānīmadhye praṭjāpateḥ /110/ madhye 'aṅgūṣṭha-pradesīnyoḥ pitṛyāṃ tīrtham pracaksate / SkandaP 4.35.178-179ab aṅgulyagra bhaved daivam ārṣam aṅgulimūlagam / brāhmanaṁ aṅgūṣṭhamulē tu pānīmadhye praṭjāpateḥ /78/ madhye 'aṅgūṣṭha-pradesīnyoḥ pitṛyāṃ tīrtham pracaksate /


12. PadmaP 3.52.16cd-19ab aṅgūṣṭhamulēantarato brāhmaṁ ucyaṭe /16/ antārāṅgūṣṭha-desīnyaiḥ pitṛnām tīrtham ucyaṭe / kaniśṭhāmulaṭaḥ paścāt praṭjā- paṭyāṃ pracaksate /17/ aṅgūlyagraṃ smṛtam daivaṁ tad evārṣaṁ prakīrti- tam / mūlēna daivam ārṣaṁ syād āgneyaṁ mahyataḥ smṛtam /18/ tad eva saumikaṁ tīrtham etaj jñātvā na muhyati /


14. As for the table of contents of the Hiraṇyakesi Gṛhyaśeṣasūtra 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: aḍo jyotir ityādīkō gāyatṛyāḥ śiromantiḥ [744,10]. See also Karmapradīpa 2.1.7ab aḍo jyotīraso ‘mṛtam brahma bhūr bhuvah svar iti śiraḥ /

16. See TA 10.27 [743, 25-26] oṁ bhūḥ / oṁ bhuvah / oṁ svaḥ / oṁ mahāḥ / oṁ jayaḥ / oṁ tapah / oṁ satyam / According to the commentary of Sāyaṇa thereon these seven vṛyāḥṛtis are used just for the purpose of the prāṇāyāma: gāyatṛyā āvāhanād ārdhvaṁ prāṇāyāmāṛthaṁ mantram āha “After the invitation of (goddess) gāyatṛ, the text tells the mantra for the prāṇāyāma.”

17. SkandaP 4.35.115 gāyatṛim śirasā sārdhaṁ saptavyāhṛtipūrvakām / trir
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japet sadaśōṇkārah 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 mahāvyāhṛtayo 'vyayāh / mahar janas tapha satyaṃ gāyatri ca śiras tathā /6/ āpo jyoti raso 'mṛtaṇ brahma bhūr bhuvah svar iti śrāvah / pratipratikāṃ prāṇam avacaraṅg ante ca śirasah /7/ etā etāṃ sahāṇena tathaḥbhīr daśabhīs saha / trir joped āyataprānāh prāṇāyāmaḥ sa ucyate //. VaikhDhS 2.10 [128,6-8] udakasyaṅgern vāmāvārṣe prāṇān āyamya pratyekam omkārādīsaptavāhṛtīpūrvam gāyatrīm ante saśīraskām trir japet sa prāṇāyāmas trīn ekaṃ vā prāṇāyāmaṃ kṛtvā pūtah. ĀśvGPŚ 1.2 [141,25-26] āyataprānāḥ saṃprāṇavāṃ saptavāhṛtikāṃ sāvitrīṃ saśīraskāṃ trir āvartayed ity eṣa samantraḥ prāṇāyāmaḥ. Brhadyogiyājñavalkyasmrī 8.8 omkārāṃ vāhṛtīḥ satpa gāyatī saśīrās tathā / prāṇāyāmaḥ 'yam manunā vedeṣu kathitah purā //. Cf. VādhSm 129 prāṇavena tu saṃyuktā vāhṛtīḥ satpa nityasāḥ / sāvitrīṃ śirasā sārdham manasā trīḥ pāthed dvijah //. Here is no mention of the prāṇāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 10. Viṣṇusmrī 55.15ab omkārapūr-vikās tisro mahāvyāhṛtayo 'vyayāh “The three imperishable 'great words,' preceded by the syllable Om,” suggests that the mahāvyāhṛtis are three in number. KātyŚS 2.1.6 mahāvyāhṛhhitrīhir vā prākṣamstham /6/ "(He may put the fire-sticks) by uttering the (three) Mahāvyāhṛtīs (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east." (Ranade) The commentary hereon says that the mahāvyāhṛtis are bhūr bhuvah svaḥ bhūr bhuvah svar ity etāsāṃ mahāvyāhṛtaya iti sansā." 

20. The same definition is given also in Viṣṇusmrī 55.9; Śāṅkhasmrī 7.14 [Kane 1974: 317]; Brhadyogiyājñavalkyasmrī 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] savāyāhṛtinīṣ / ... ; BaudhDhŚ 4.1.28 savāyāhṛtikāṃ / ... / ... āyataḥ prāṇaḥ / ... ; Vṛddhātreyasmrī 1 [48,13-14] savāyāhṛtisapāṇasvāṃ / ... / ... āyataḥ prāṇaḥ / ... ; VisṇudharmottāraP 1.165.24cd-25ab savāyāhṛtikaprāṇavāṃ / ... . HirGŚ 1.1.10 [4,27-28] savāyāhṛtinī sapāṇavāṃ gāyatīṃ śirasā saha / trir joped āyataprānāḥ prāṇāyāmaḥ sa ucyate // See also AVPS 42.1.9 prāṇavādyā vyāhṛtis tu gāyatrīṃ ca śirovyutāṃ / pāṭhet trir anavānāṃ hi prāṇāyāmaḥ sa ucyate //

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

23. BaudhGS 3.3.5 antarjalaṅgato aghamarṣeṇa sodoṣā prāṇāyāmānā dhārayitvā (in the section on the saṃmitavṛata); HirGŚŚ 1.8.7 [122,27-28] = BaudhDhŚ 2.10.17.33 (in the samnyāsavīdhi); 3.4.7 (in the aghamarṣaṇakalpa).


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 Vācaspāti on Yogasūtra 2.50. See also AgniP 161.24ab talo lagihaṅsaro mātrā prāṇavādi 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. KauśS 55.19 prachādyā trīn prāṇāyāmānā kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhGS 4.7.52 eteśaṁ yadi kincid akāṁotpāto bhavet prāṇan āyamāyādityam 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] utdeśu nakṣatreṣu trīn prāṇāyāmānā dhārayitvā sāvitrīṃ sahasrakṛtvā āvartayec chakṛkṛtvā 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] trīn prāṇāyāmānā āyamā; BaudhGS 2.9.4 jagāhanena gārhapatyam upaviśyaupāsānasya vā adhisī bho iti gārhapatyam ukṭvā prāṇāyāmāsī trīr āyamā sāvitrīṃ sahasrakṛtvā āvartayec chakṛkṛtvā ‘parimuktrātva va 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] ā tāmitos tiṣṭhet. MS 1.10.19 [159,4]; KS 36.13 [80,3] ā tāmitos tiṣṭhanti. As for several passages dealing with the Cāturmāṣya in the Śrāutasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapŚŚ 42.1 [289,1] ā tamitos tiṣṭhati. ŚB 2.4.2.21; ŚBK 1.3.3.18; TB 1.4.4.2; 5; 2.1.9.3 ā 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 prāṇāyāmās tu dvividhiḥ sagarbho 'garbha eva ca / japaḥhyānayuto garbho viparītas tv agarbhakāḥ // We find also a similar verse in SauraP 12.21 agarbhaḥ ca sagarbhaḥ ca tayor ādyo 'jayāḥ smṛtah / dvitiyaḥ sajayāḥ prokto dhruvam vyāhṛtimāṭṛbhiḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātṛ mean the gāyatri? As for goddess gāyatriḥ as chandasāṃ mātr see an inviting mantra of goddess gāyatriḥ: āyatu varadā devy aksaṇaṁ brahmaṣaṁmitam / gāyatriḥ chandasāṁ mātedaṁ brahma juṣasva naḥ // in ĀgniS 2.6.8 [105,5-6]; cf. BodhGŚS 3.6.1 [303,5-6]; HirGŚŚ 1.6.12 [82,15-16]. See also NāradaP 1.27.43cd-44ab. AVPŚ 30.3.1cd gāyatriḥ chandasāṁ mātā brahmayonih prakīrtitā. See also Vedic Concordance s.v. gāyatriḥ 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, śūnyaka, pūraka and kumbhaka are mentioned.

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