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 Yājñavalkyaśāstra 1.19 we read as follows:

\[
\text{kaniśṭhādesīnyāṅguśthamūlāṇy agrāṇ karasya ca / prajāpatiśturāhmadeva-}
\text{tīrthāṇy anukramāt} //
\]

"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. Böhtlingk’s Sanskrit-Wörterbuch mentions under the headword of tīrtha, besides the Yājñavalkyaśāstra, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇī 840, Manusmṛti 2.58, 59, 61, Mbh 13.5058 (13.107.96-97 in the critical edition), MärkP 34.103ff. (31.107-109 in Nag Publishers’ edition), a commentary on Kātyāyana 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., BodhGŚŚ 4.7.2, and ĀgnGS 2.6.1 [93,5-8]. As G. Bühnemann in her Pūjā on p.104 says P. V. Kane discusses these tīrthas in his History of Dharmāśāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyaśāstra and BaudhDhS, further Viśnusmrī 62.1-4 and VāsDhŚ 3.64-68. We can add here further the following texts: HirGSŚ 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGŚŚ 4.7.2), PārGSPŚ Acamanavidhi [410,6-8], Bṛhadyogiyājñāvalkyaśāstra 7.75-77ab, PadmaP 3.52. 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, VĐhUP 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 tirthas by analyzing these occurrences.

The analysis will be done according to the number of the tirthas. A passage in the Mahābhārata 13.107.96-97ac mentions three tirthas: 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 tirthas of four given by the Yājñavalkyaśruti with exception of the tīrtha for the gods situated at the tips of the fingers.

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

\[
\text{āṅguṣṭhamūlaśya tāle brāhmaṇa tīrtham prācaśate / kāyaṃ āṅguṣṭimule 'gre dāivam pitryaṃ tayer adhaḥ //} \\
\text{“They call (the part) at the root of the thumb the tīrtha sacred to Brahman, that at the root of the (little) finger (the tīrtha) sacred to Ka (Prajāpati), (that) at the tips of the fingers, the tīrtha) sacred to the gods, and that below (between the index and the thumb, the tīrtha) sacred to the manes.” (Bührer)}
\]

According to this translation, the Manusmrṛti also refers to these four tirthas. However Bührer’s translation of āṅguṣṭimule by “at the root of the (little) finger” is , as he says in his note thereon, based on commentaries of Kullukabhaṭṭa, Sarvajñanārāyaṇa, and Rāghavānanda, and other commentators, Medhātithi and Nandanaśāra ṛya literally interpret it as ”at the root of the fingers.” The BaudhDhŚ 1.5.8.12-13 gives also a partly unclear description:

\[
\text{āṅguṣṭhamūlaṃ brāhmaṇa tīrtham /12/ āṅguṣṭhāgraṃ pitryaṃ āṅguṣṭhāgraṃ dāivam āṅguṣṭimulaṃ ārṣam /13/ ”The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brahman. The part above the thumb (is called the Tīrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the Rishis.” (Bührer)}
\]

Here Bührler translates āṅguṣṭimula by “the part at the root of the fingers.” So the description of the Manusmrṛti of āṅguṣṭimule can be interpreted in the same way. We will come back to the problem of the interpretation of āṅguṣṭimula 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 VāśDhŚ.(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 Pārīṣṭa of the Pāraskara Grhyasūtra (5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyasūtri and the like the Pārīṣṭa of the Pāraskara Grhyasūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhad yogiyajñavalkyasūtri 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 Āgniṣeṣyā Grhyasūtra and the Bodhāyana Grhyasēṣesūtra 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 pītṛs, and Agni are located as in the Pārīṣṭa 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 Grhyasēṣasūtra (9) gives almost the same description of the five tīrthas as the Bodhāyana Grhyasēṣasūtra, but again with a slightly different reading: regarding the position of the tīrtha of the gods this text says, instead of “in the middle of the fingers,” aṅgulimūle “in the root of the fingers.” I would almost like to correct the reading of aṅgulimūle in the HirGŚS into aṅgulimadhye, but these five parts, namely the tips of the fingers, the root of the fingers, the root of the thumb, the place between the thumb and the forefinger, and the middle part of the palm are given in two places of the Skanda Purāṇa (10). But deities allotted to the tips and to the roots of the fingers are reversed in this Purāṇa: it is the gods who are located at the tips of the fingers and the Rṣis are assigned the roots of the fingers. Furthermore, the place in the middle of the palm is occupied, not by Agni as in other texts, but by Prājapati.

VāsDhŚ 3.26 and 3.64-68 give six tīrthas. (11) According to the interpretation of Bühler of VāsDhŚ 3.65 aṅgulam 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 āgni yā tīrtha in the middle of the palm, and the pīṭrya tīrtha between the thumb and the forefinger. As regards the position
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of these tirthas, the five tirthas are situated in the same parts of the hand as in the description of the ÁgniGS and BodhGŚŚ with the addition of the daiva tirtha at the root of the little finger. Six tirthas are also mentioned by VaikhGS 1.5 [7,4-6] as follows:

dakṣinapāñjer madhyamataram āgneyam tirtham kanisthāṅgulimulam daivam sarvāṅgulimulāram ārṣam prādeśīṇyaṅgūṣṭhayor madhyam paitrkam aṅgūṣṭhasya mūlam 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 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 tirtha at the root of the little finger and a tirtha at the roots of all the fingers are mentioned at the same time. PadmaP 3.52.16cd-19ab, which teaches also the six tirthas, refers to these two tirthas: 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 tirtha at the roots of the fingers beside a tirtha at the root of the little finger we can suppose with some certainty that the description of Manusmṛti 2.59c kāyam aṅgulimūle can be interpreted as ‘the tirtha for Prājapati at the roots of the fingers,’ as some commentators suggest.

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

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

istarapānyāṅgūṣṭhāntarenopavitittvād dakṣinena vā savyopagrhitena “With (the part) of the other (i.e. left) hand between the thumb (and the fore-finger), because he wears the sacrificial cord over his left shoulder, or with the right hand which he seizes with the left.” (Oldenberg)
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Oldenberg notes thereon as follows: “The part of the hand above the thumb is called the ‘Tīrtha belonging to the Manes’. And we have it in JaimGS 2.2 [27,12-13] and 2.3 [29,8] as follows:

\[ \text{teṣu pindān nidādhyāt anunāmāpahastena} \]

“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 Grīhyasūtra apa-hastena pitṛtīrthena and Caland’s note thereon: “The part between thumb and fore-finger.” clearly point to the tīrtha for the fathers.

From this we can conclude rather safely that the two tīrthas of Brahman and the fathers which are always mentioned in the descriptions of the tīrthas are the starting point of the notion of the tīrthas. When other tīrthas were allotted to other deities there occurred a number of varieties of cases as shown above in the analysis of various descriptions of the tīrthas. But in the course of time the notion of the tīrthas was standardized in a sense and the figure of the tīrthas given e.g. by the Yājñavalkyasmṛti came to be the most popular one. The HirGŚŚ gives two examples, one in 1.2.2 which corresponds to the tīrthas given by the AgnGS and BodhGŚŚ and the other in 1.1.3 which is the standardized one. HirGŚŚ 1.1 is a rather systematical description of the āhnikā 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 Amarasiṃha and Hemacandra and has been handed down even to the tradition of the contemporary Maharashtra as the illustration 6 given at the end of Bühnemann’s Pujā shows where the numbers of the tīrthas exactly correspond to the sequence of the description of these four tīrthas in the Yājñavalkyasmṛti.
2. The Prāṇāyāma.

A definition of the prāṇāyāma is given in Yājñavalkya-smṛti 1.23 as follows:

\[ \text{gāyatrī śirasā sārdhaṃ japed vyāḥṛtipūrvakam} / \text{pratiprānasamyuktam trir ayaṃ prānasamyamah} / \text{“One should three times mutter the gāyatrī together with the śiras preceded by the vyāḥṛti, each being preceded by the prāṇava. That is the restraint of the breath.”} \]

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

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

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

\[ \text{ápō jyōti ráśō ‘mṛtāṁ brāhma bühr bhuvāḥ sūvāḥ} \]

The vyāḥṛti is perhaps a mantra consisting of three words bühr bhuvah sūvah and the prāṇava is the syllable om.

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

\[ \text{bühr bhuvāḥ svar mahar janas tapah satyaṁ tathaiva ca} / \text{pratyōṃkārasamā-} \\
\text{yuktam tat savitur vareṇyam /4/ om āpo jyōtī ity etac chiraḥ pasćāt prayojayet} \\
\text{5/ “bühr bhuvāḥ svar mahar janas tapah and satyam; each of them is preceded by om; then comes tat savitur vareṇyam; one should afterwards employ the śiras beginning with om āpo jyōtī.”} \]

By the way, the first seven words: bühr bhuvah svar mahar janas tapah satyam are called seven vyāḥṛtis.[Weber 1865: 108] This illustration of the use of mantras in the prāṇāyāma shows the following concrete sequence of the words:

\[ \text{om bühr om bhuvah om svar om mahar om janas om tapah om satyam} // \text{om} \\
\text{om tat savitur vareṇyam bhārgo devāsyā dhīmaḥi / dhīyo yō nah pracodāyūt} // \text{om} \\
\text{āpo jyōtī rasō ‘mṛtāṁ brahma bühr bhuvah sūvah om} // \text{om} \]
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 Karmapradīpa 2.1.6-8; VaikhDhŚ 2.10 [128,6-8]; ĀśvGPŚ 1.2 [141,25-26]; VadhsSm 129 and Brhadyogiyaṁjñavalkyasāṁśtri 8.8.(18)

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

> uktavyāhṛtipūrvikāṁ prativyāhṛti prāṇavena saṃyuktam 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 Yājñavalkyasāṁśtri 1.15 Vijnānesvara comments on the word *mahāvyāhṛtipūrvakāṁ* in the text as follows: *mahāvyāhṛtayaś ca bhūrdisatyāntah sapaṭa / “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 Vijnānesvara *vyāhṛti* and *mahāvyāhṛti* are the same and seven in number, but not three.

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

> om bhūr bhuvah suvas tat savitur āpo jyoti rasa iti 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)

Manusmrśtri 6.70 mentions the *prāṇāyāma* as follows:

> prāṇāyāma brahmamanasa traya ‘pi vidhitav kṛtā / vyāhṛtiprāṇavavair yuktā vinśeyam 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, Manusmṛti 2.76 says as follows:

\[-\text{akāraṃ cāpy ukāraṃ ca makāraṃ ca praṇāpatih / vedatrayān niraduhad bhūr bhuvah svor iti ca} \] // “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, Svaḥ.” (Bühler)

Thus, the Manusmṛti considers the vyāhṛti as ‘bhūr bhuvah svah’ and the vyāhṛti which is to be used in the prāṇāyāma is certainly ‘bhūr bhuvah svah’. In this way, the vedic concept of the vyāhṛti as consisting of bhūr bhuvah svah was still living at the time of the Manusmṛti. But around this time, there is a statement in Karmapradīpa 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 Yājñavalkyasmṛti 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 Yājñavalkyasmṛti, 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:

\[-\text{savyāhṛṭim sapraṇavāṃ gāyatṛīṃ śirasā saha / trir pāṭhed āyataprāṇāḥ prāṇā-} yāmaḥ sa ucyate // “Together with the vyāhṛti, the syllable om and ‘head’ one} \]
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should mutter the gāyatrī three times while restraining the breath; this is called the restraint of the breath.”(20)

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

antarjalagato aghamaraṣaṇena trīṇ prāṇāyāmān dharayitvā “Standing in the water he holds the three prāṇāyāmas with the aghamaraṣaṇa hymn (= RV 10. 190)” (21)

The same prāṇāyāma repeated three times reciting the aghamaraṣaṇa hymn appears also on other occasions in some texts of the Taittirīya school. (22) This school further enjoins the prāṇāyāma with the aghamaraṣaṇa hymn which is repeated 16 times. (23)

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

āvṛtya prāṇam āgyaṁ pīṭhīn dhīyaṁ yathārthataḥ / japaṁs tenaiva cāvṛtya tataḥ prāṇam pramocayet // “Having turned away (from the pīṭhas 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 purochvīśād abhiparyāvantamāno japed amāmadanta pitaro yathābhāgaṁ āvṛṣṭyaiṣateti //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 Karmacaridipa 2.8.22 is Mantrabrāhmana 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 BodhŚŚ 1.21.15 and HirŚŚ 1.6.5 [78,19]:

47
äyamya prānān saptabhir vyāhrtibhiḥ sapta padāni prāṇicō gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhrtis (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: ätamya prānān saptavyāhrtibhiḥ sapta padāni prāṇico gacchati. Here the verb to denote the action of restraining is ā-tam.

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

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

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

prākṣulāṁ parupasīnaḥ pavitraiś caiva pāvitaḥ / prāṇāyāmais tribhiḥ pūtas tata orṣkāraṁ 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 Manusmrīti 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 vyāhrtis 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 Manusmrīti 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 Manusmrīti 2.75, Bühler refers to VāśDhŚ 25.13 and Viṣṇusmrīti 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 vyāhrtis, the gāyatrī and its ‘head’ they are as follows: AVPS, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀśvGPS, BaudhDhŚ, VāśDhŚ, Viṣṇusmrīti, Manusmrīti, Yājñavalkyaśmrīti, VādhSm, Śāṅkhasmrīti, Atrisainhitā, Laghu-
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atrisaṁhitā, Vṛddhātreyasmrī, Bṛhadāyājñavalkyasmrī, 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 [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 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 āmyārthamanā 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 VāsDhŚ 25.13 just as Bühler does in his note on Manusmrī 2.75, Oldenberg has thought the prāṇāyāma is to be performed to the accompaniment of the gāyahritī and others, but I think his reference is anachronistic. To GobhGS 4.5.8 corresponds KhādGS 1.2.23:

prapadaṁ japitvopātamyā kalyānam āhyāṇa vairūpākṣam ārabhyocchvāset
“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 Grhyasūtras.(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 'nāsvan 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 Grhyasūtras we find such expressions as prāṇān āyāmya “having restrained the breaths”, or prāṇāyāmān āyāmya “having restrained the restraints of the breath” or prāṇāyāmān dhārayitvā “having held the restraints of the breath”, and the like, but in some cases this prāṇāyāma seems to have been performed without using any mantras, and when any mantras were used, they were for example the aghamarsaṇa hymn or the seven vyāhrti or others. From the time of the supplementary texts to the Grhyasūtras onward the prāṇāyāma has been accompanied by a set of formulas of the syllable om, the vyāhrtis, the gāyatṛi mantra and its ‘head’ and this method of the prāṇāyāma found a very popular definition given for example in VāṣDhS 25.13. The vyāhrtis were in earlier texts ‘bhūr bhuvah svah’ but later they also express the seven vyāhrtis 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. (31) The prāṇāyāma further plays a very important role as a means of prāyaścitta. [Kane 1973: 42; Kane 1977: 1436 and 1441] In the later development of the ideas surrounding the practice of the prāṇāyāma the method of restraining the breath to the accompaniment of the syllable om, the vyāhṛtis, the gāyatrī and its ‘head’ comes to the fore but in this paper I have attempted to show a development of the practice of the prāṇāyāma resulting to this method from the vedic rituals and I have shown that the prāṇāyāma as an important constituent of Hindu ritualism was for the first time fully treated in the post-vedic, supplementary texts to the Gṛhyasūtras.
Notes.

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1. Mbh 13.107.96-97ac aṅguṣṭhasyāntarāle ca brāhmaṁ tīrtham udāhṛtam / kaniṣṭhikāyā paścāt tu devatīrtham ihocyatē /96/ aṅguṣṭhasya ca yan madhyayā pradeśinyāś ca bharata / tena pitṛyāni kurvīta. The position of the brāhma tīrthā as aṅguṣṭhasyāntarālē ‘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 devatīrthā is expressed by kaniṣṭhikāyā paścāt ‘behind the little finger.’ Regarding the prājāpatyā tīrthā, a similar expression appears in PadmaP 3.52.17cd kaniṣṭhamūlataḥ paścāt prājāpatyāṃ pracakṣate ‘they call prājāpatyā the place behind the root of the little finger.’ Other texts such as VaikhGS 1.5 [7,4-8] kaniṣṭhāṅgulimūlaṁ daivam, PāṛGSPŚ Ācamanavidhi [410,6-7] kaniṣṭhāṅgulimūle prājāpatitīrtham, VāsDhŚ 3.64 aṅgulikaniṣṭhikāmūle daivam tīrtham, and Viṣṇusmrī 62.1 kanīnīkāmūle prājāpatyāṃ nāma tīrtham, while calling this tīrthā daiva or prājāpatyā, 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 tīrthā by BodhGŚS and HirGŚS the word paścāt occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] aṅguṣṭhatale ‘tiḥṛtya paścāllekhāṁ tad brahmātīrtham ‘at the root of the thumb the place reaching (atiḥṛtya?) 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 tīrthā 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] kaniṣṭhāpradesśinayaṅguṣṭhamūlāṁi karasyāgraṁ ca kramāt prajāpatipitrabrahmadeva devatīrthā. This sentence is very similar to that of the Yājñavalkyaṃṛti. Viṣṇusmrī 62.1-4 aha dvijātināṁ kanīnīkāmūle prajā-
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patyāṃ nāma tīrtham /1/ aṅguṣṭhamāṇe brāhmaṃ /2/ aṅguṣṭhyaṃ daivam /3/ tarjanimaṃ pitṛyaṃ /4/ MārkP 31.107-109 aṅguṣṭhamāṇe taṃ khaṃ pānē yā daksīṇasya tu / etad brāhmaṃ iti khyātaṃ tīrtham ācamaṇāya vai /7/ tarjanyāṅguṣṭhaṃ ṛya antaḥ paitram tīrtham udāhṛtaṃ / pitṛyaṃ tena toṣādī dadyan nandimukhādṛte /108/ aṅguṣṭhyaṃ tatha daivam tena divyakriyāvidhiḥ / tīrtham kaniṣṭhikāmāṇe kāyaṃ tena prajāpateḥ /109/ Amarakośa 2.7.50cd-51ab aṅguṣṭhyaṃ tīrtham daivam svalpāṅgulyor mule kāyaṃ /50/ madhye 'ṅguṣṭhaṅgulyoḥ pitṛyaṃ mule tu aṅguṣṭhaṃ brāhmaṃ / Abhidhānacintāmaṇi 840 mule 'ṅguṣṭhasya syād brāhmaṃ tīrtham kāyaṃ kaniṣṭhaṃ / pitṛyaṃ tarjanyaṅguṣṭhantara daivatmaṃ tu aṅgulimukhe //

3. Vivarāna on Baudhādhis 1.5.8.13 [34,22-23] aṅguṣṭhaṅguṣṭhaṃ madhyāṃ pitṛyaṃ / tathā ca vasiṣṭhaḥ pradesiṃaṅguṣṭhayaṃ antara pitṛyaṃ iti.

4. VādhaUP 2.88.9cd-10ab aṅguṣṭhyaṃ bhāved daivam brāhmaṃ aṅgulimulake /9/ paṭrityaṃ tarjanimaṃ syāt kaniṣṭhāyāṣa ca māṇuṣam. VādhaUP 3.233.1 aṅguṣṭhyaṃ smṛtaṃ daivam pitṛyaṃ tarjanimaṃlaṃ / aṅguṣṭhamāṇe brāhmaṃ tu kaniṣṭhāyāṣa ca māṇuṣam // The position of the brāhma tīrtha is according VādhaUP 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 aṅguṣṭhālaṃ for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅguṣṭhālaṃ can be corrected to aṅguṣṭhamāṇe as in VādhaUP 3.233.1c.

5. PārGSP Śācanaṇāvidhi [410,6-8] brāhmaṇaṃ syād bhāvanti aṅguṣṭhamāṇe daṃṣṭhaṃ hānte paṅca tīrthāḥ prajāpatir tīrthāṃ kaniṣṭhikāṅguṣṭhālaṃ prajāpatir tīrthāṃ tarjanyaṅguṣṭhāmadhyāṃ pitṛtīrthāṃ aṅguṣṭhyaṃ devatāṃ madhye 'ṅitir tīrthāṃ iti etāi tīrthāṃ bhavanti.

6. Bhṛdhyogiyājñāvalkyasāṃtri 7.75-77ab paṅca tīrthāṃ viprasya kare tiṣṭhan ti dakteṇe / brāhmaṃ daivam tathā paṭrtaṃ prajāpatyaṃ tu saṃkām /75/ aṅguṣṭhamāṇe brāhmaṃ tu daivam hy aṅguṣṭhālaṃ / prajāpatyaṃ tu mule syāt madhye saṃvyāṃ pratiṣṭhatam /76/ aṅguṣṭhasya pradesiṃa madhye pitṛyaṃ prakṛtītām /

7. Abhidhānacintāmaṇi’s Śeṣa 152a karamadhye saṃvyāṃ tīrthāṃ.

8. ĀgniS 2.6.1 [93,5-8] brāhmaṇaṃSyād dakteṇe haste paṅca tīrthāṃ paṅca daitataṃ bhavanti / aṅguṣṭhādhye daivam tīrthāṃ aṅguṣṭhyaṃ arṣaṃ tīrthāṃ aṅguṣṭhātaraṃ daivam prajāpatyaṃ madhye paitṛkāṃ tīrthāṃ aṅguṣṭhamāṇehaṃ aṅguṣṭhamāṇe yādhye paitṛkāṃ tīrthāṃ. BodhaGS 4.7.2 brāhmaṇaṃSyād dakteṇe haste paṅca tīrthāṃ bhavanti / aṅguṣṭhādhye devatāṃ tīrthāṃ aṅguṣṭhyaṃ arṣaṃ tīrthāṃ madhye 'ṅitir tīrthāṃ aṅguṣṭhātaraṃ daivam prajāpatir tīrthāṃ aṅguṣṭhātalā tīrṭhyo paścālakṣhāṃ tad brāhmaṇaṃ /
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9. HirGŚS 1.2.2 [9,6-9] brāhmaṇasya daksinē haste pañcā tīrthāni bhavanti / aṅgulimūle devatīrtham aṅgulyagra ārṣam tīrtham madhye 'gniitīrtham aṅgus- 

10. SkandaP 3.2.5.110-111ab aṅgulyagreṇa vai daivam ārṣam aṅgulimulagam / brāhmaṃ aṅgusṭhamule tu pāṇimadhye prajāpateḥ /110/ madhye 'aṅgusṭhapradesinyoh pitryaṃ tīrtham pracakṣate / SkandaP 4.35.178-179ab aṅgulyagre bhavev daivam ārṣam aṅgulimulagam / brāhmaṃ aṅgusṭhamule tu pāṇimadhye prajāpateḥ /78/ madhye 'aṅgusṭhapradesinyoh pitryaṃ tīrtham pracakṣate /

11. VāsDhŚ 3.26, 64-68 – aṅgusṭhamulasyottararekhā brāhmaṇ tīrtham – /26/ ... aṅgulikaniśthikāmule daivam tīrtham /64/ aṅgulyam rśinām /65/ aṅgulyaṃgreṇa mānuṣam /66/ pāṇimadhyā āgneyaṃ /67/ pradesinyaṅgusṭha- 

12. PadmaP 3.52.16cd-19ab aṅgusṭhamulāntarato brāhmaṃ ucyate /16/ an- 

tarāṅgusṭhadesinyaiḥ pitṛnāṃ tīrtham ucyate / kanisthāmulātaḥ paścāt prajā- 


14. As for the table of contents of the Hiraṇyakesī Gṛhyaśeṣasūtra with the mention of corresponding descriptions in other texts, especially belonging to the Baudhāyana tradition, see Eino 1996: 263-268.

15. See Sāvyāna’s commentary thereon:āpo jyotir ityādiko gāyatryaḥ śiroman- 

16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvah / om mahaḥ / om janaḥ / om tapaḥ / om satyam / According to the commentary of Sāyana thereon these seven vyāhṛtis are used just for the purpose of the prāṇāyāma: gāyatrya āvahanaḥ ārdhvaṃ prāṇāyāmārthaṃ mantrāṃ aha “After the invitation of (goddess) gāyatṛī, the text tells the mantra for the prāṇāyāma.”

17. SkandaP 4.35.115 gāyatṛīm śirasā sārdhaṃ saptavyāhṛtipūrvakām / trir
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japet sadaśoṇkāraḥ prāṇāyāmaḥ 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādygaṃ tisra evaitā mahāvyāhṛtayo 'vyayāḥ / mahar janas tapah satyaṃ gāyatī ca śiras tathā /6/ āpo jyoti raso 'mṛtaṃ brahma bhūr bhuvah svar iti śiraḥ / pratipratikāṃ prāṇaṃ uccarayet ante ca śirasāḥ /7/ etā etāṃ sahātena tathaḥbhir daśabhīs sahaḥ / trir joped āyataprāṇaḥ prāṇāyāmāḥ sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāgyer vāmapārśve prāṇaṃ āyamya pratyekam omkārādīśaṃvyāhṛtipūrvaḥ gāyatīm ante saśraskāṃ trir japet sa prāṇāyāmās trin ekaṃ vā prāṇāyāmāṃ kṛtvā pūtaḥ. ĀsvGPS 1.2 [141,25-26] āyataprāṇaḥ saṃprāṇavāṃ saṃtvāhṛtikāṃ sāvitrīṃ saśraskāṃ trir āvartayed ity eṣa samantraḥ prāṇāyāmāḥ. Brhadyogiyājñāvalkyaṃśaṃti 8.8 omkāraṃ vyāhṛtiḥ sapta gāyātri saśrāras tathā / prāṇāyāmaḥ 'yam manunā vedeṣu kathitaḥ purā // Cf. VādhSm 129 prāṇaṃ eva saṃvyaktā vyāhṛtiḥ sapta nityāsāḥ / sāvitrīṃ śirasā sārdham manasaḥ trīḥ pāthad dujāḥ // Here is no mention of the prāṇāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Vīṣṇumṛti 55.15ab omkārapūr-vikās tisro mahāvyāhṛtayo 'vyayāḥ “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvyāhṛtis are three in number. KātyāŚŚ 2.1.6 mahāvyāhṛtibhir vā prākṣoṇsthām /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvyāhṛtis (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east.” (Ranade) The commentary hereon says that the mahāvyāhṛtis are bhūr bhuvah svah: bhūr bhuvah svar ity etāṃ āyamyaḥvyāḥṛtayaḥ iti saṃjña.

20. The same definition is given also in Vīṣṇumṛti 55.9; Śaṅkhasmṛti 7.14 [Kane 1974: 317]; Brhadyogiyājñāvalkyaṃśaṃti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhitā [37,22-23] savyāhṛtiṃ ... ; BaudhDhŚ 4.1.28 savyāhṛtiṃ ... ; Laghu-Atrisamhitā [2,8-9] savyāhṛtiṃ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhāreyasmṛti 1 [48,13-14] savyāhṛtisapraṇavāṃ ... / ... āyataḥ prāṇaḥ ... ; VīṣṇudharmottaraP 1.165.24cd-25ab savyāhṛtikapraṇavāṃ ... . HirGŚŚ 1.1.10 [4,27-28] savyāhṛtiṃ sapraṇavāṃ gāyatīm śirasā sahaḥ / trir joped āyataprāṇaḥ prāṇāyāmāḥ sa ucyate // See also AVPS 42.1.9 prāṇavādyā vyāhṛtiḥ tu gāyatīṃ ca śirovyutāṃ / pāṭhet trir anavānaḥ hi prāṇāyāmāḥ sa ucyate //

22. At the time of the snāṇa: ĀgnGS 2.6.2 [95,15]; HirGŚ 1.2.7 [11,29-30]; BaudhDḥs 2.5.8.12; in the dhūrtabali: BodhGŚS 4.2.3.
23. BaudhGS 3.3.5 antarjalagato aghamārṣeṇa ṣoḍaṣa praṇāyāmānā dhārayātva (in the section on the sammitavrata); HirGŚS 1.8.7 [122,27-28] = BaudhDḥs 2.10.17.33 (in the samnyāsavidhi); 3.4.7 (in the aghamāraṇaṇakalpa).
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; MārķP 36.13; ViṣṇudharmottaraP 1.73 and Vācaspati on Yogasūtra 2.50. See also AgniP 161.24ab talo laṅgvakṣaro mātrā praṇavādi carec čhannīḥ 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. VaiḵhGS 4.1 [54,1-2]; [54,11]; [55,1-2]; 5.5 [77,17].
28. See further e.g. KauṣS 55.19 prachādyā trīṇ prāṇāyāmānān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhGS 4.7.52 eteṣāṁ yadi kincid akāṃotpāto bhavat prāṇān āyamyaḍītyam ikṣitvādhīyita “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] uditeṇu nakṣatresu trīṇ prāṇāyāmānān dhārayātva sāvitrīṇ sahasrakṛtva āvarayec chakrātṛtvā vā daśāvarām “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitr ā thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṇ prāṇāyāmānān āyamya; BaudhGS 2.9.4 jagahanaṃ gārhapatyaṃ upaviṣyauptaṇasya vā adhishi bho iti gārhapatyaṃ uktaḥ prāṇāyāmānais trīṛ āyamya sāvitṛṇ sahasrakṛtva āvarayec chakrātṛtvā ’parimitakṛtva vā daśāvarām “Sit­ting behind the gārhapatya or the aupāsana fire, having said to the gārhapatya ‘O you, learn it’ and having held the breath according to the way of prāṇā­yāma, he should repeat the sāvitrī formula a thousand times or a hundred times or a number of times, at least ten times”.
29. MS 4.5.5 [71,6] á tāmitos tiṣṭhet. MS 1.10.19 [159,4]; KS 36.13 [80,3] á tāmitos tiṣṭhanti. As for several passages dealing with the Cāturmaṣya 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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ásīta “He should remain sitting until he loses his breath.” JB 3.79[388,4] ā
tamítor nidhanam upeyāt “He should keep on chanting the nidhana until he
loses his breath.” PB 5.4.9; 12.11.17 ā tamítor nidhanam upayanti.
30. See also AgniP 161.21 prānāyāmas tu dvividhiḥ sagarbha āgarbhā eva ca
/ japaḥyāṇayuṇo garbha viparītās tv agarbhakāḥ // We find also a similar
verse in SauraP 12.21 agarbhaś ca sagarbhaś ca tayor ādyo 'jayah smṛtaḥ
/ dvitiyāḥ sajayāḥ prakto dhruvaṁ vyāhṛtimātrbhiḥ // Here the words ajaya
and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātr
mean the gāyatri? As for goddess gāyatri as chandasāṁ mātr see an inviting
mantra of goddess gāyatri: āyatu varadā devy aksaraṁ brahmaśaṁmitam /
gāyatri chandasāṁ mātēdaṁ brahma juśasva naṁ // in ĀgniS 2.6.8 [105,5-
6]; cf. BodhGŚŚ 3.6.1 [303,5-6]; HirGŚŚ 1.6.12 [82,15-16]. See also NāradaP
1.27.43cd-44ab. AVPŚ 30.3.1cd gāyatri chandasāṁ mātā brahmayonih prakīr-
titā. See also Vedic Concaordance s.v. gāyatri chandasāṁ mātā.
31. In addition to many passages referring to these three divisions of the
prānāyāma mentioned by Kane we refer further to AgniP 161.22-23a, Skan-
daP 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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