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Two Ritual Topics in the Āhnikā 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 Yājñavalkyasmṛti 1.19 we read as follows:

\[
\text{kaniṣṭhādeśinyānguṣṭhamūlāny agrāṣa co / prajāpatipitrābrahmadevā-
\text{tīrthāny anukramāt //}}
\]

"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 Yājñavalkyasmṛti, Amarakosa 2.7.50cd-51ab, Abhidhānacintāmaṇi 840, Manusmrīti 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 Kātyāyaṇa 4.1.10 [291,16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhGŚ 1.5 [7,4-6], BaudhDhŚ 1.8.15f., BodhGŚŚ 4.7.2, and ĀgnGŚŚ 4.6.1 [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 Yājñavalkyasmṛti and BaudhDhŚ, further Viṣṇusmrī 62.1-4 and VāsDhŚ 3.64-68. We can add here further the following texts: HirGŚŚ 1.1.3 [2,4-5], 1.2.2 [9,6-9] (almost the same with BodhGŚŚ 4.7.2), PārGŚŚŚ Ācamanavidhi [410,6-8], Bṛhdyogiyājñavalkyasmṛti 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 HirGŚS 1.1.3 [2,4-5], Viṣṇusmṛti 62.1-4, MārkaP 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:

*aṅguṣṭhamūlaśya tale brāhmaṇ tīrtham pracakraśate / käyaṃ aṅguśtīmulam ugra
daivaṃ pitram tayor adhah // “They call (the part) at the root of the thumb the tīrtha sacred to Brahmā, 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 *aṅguśtīmulam* by “at the root of the (little) finger” is , as he says in his note thereon, based on commentaries of Kullukabhaṭṭa, Sarvajñanāraṇya, and Rāghavānanda, and other commentators, Medhatithi and Nandanaçarya literally interpret it as ”at the root of the fingers.” The BaudhDhŚ 1.5.8.12-13 gives also a partly unclear description:

*aṅguṣṭhamūlaṃ brāhmaṇ tīrtham /12/ aṅguṣṭhāgrāṃ pitryam aṅguṣyagraṃ
daivaṃ aṅguṣilūlam ārṣam /13/ ”The part (of the hand) at the root of the thumb (is called) the Tīrtha sacred to Brahmā. 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 *aṅguṣilūlam* by ”the part at the root of the fingers.” So the description of the Manusmṛti of *aṅguśtīmulam* can be interpreted in the same way. We will come back to the problem of the interpretation of *aṅguṣilūla* later again. The BaudhDhŚ poses another problem; the position of the tīrtha for the pitṣ on the tip of the thumb is curious. Commentary on this gives the usual position of it on the palm between the thumb and the forefinger on the basis of VāsdhŚ.(3)
The Viṣṇudharmottara Purāṇa teaches four tīrthas in two places (4): the only difference is the tīrtha situated at the root of the little finger, which is here dedicated to the human beings (mānuṣa).

Now we come to the cases of five tīrthas. The Pariśīṭa of the Pāraskara Grhyasūtra(5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyaṃti and the like the Pariśīṭa 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 yogiyājñavalkyaṃti 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 Āgniṃśya Grhyasūtra and the Bodhāyana Grhyāṣṭasūtra 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 pīṭras, and Agni are located as in the Pariśīṭa 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 Hiranyakesī Grhyāṣṭasūtra(9) gives almost the same description of the five tīrthas as the Bodhāyana Grhyāṣṭasūtra, 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,” aṅgulimālā “in the root of the fingers.” I would almost like to correct the reading of aṅgulimālā in the HirGŚS into aṅgulimadhye, but these five parts, namely the tips of the fingers, the root of the fingers, the root of the thumb, the place between the thumb and the forefinger, and the middle part of the palm are given in two places of the Skanda Purāṇa(10). But deities allotted to the tips and to the roots of the fingers are reversed in this Purāṇa: it is the gods who are located at the tips of the fingers and the Rṣis are assigned the roots of the fingers. Furthermore, the place in the middle of the palm is occupied, not by Agni as in other texts, but by Prājapati.

VāśDhŚ 3.26 and 3.64-68 give six tīrthas.(11) According to the interpretation of Bühler of VāśDhŚ 3.65 aṅgulyam ṛṣipām “That sacred to the Rishis in the middle of the fingers,” these six tīrthas are as follows: the brāhma tīrtha at the root of the thumb, the daiva tīrtha at the root of the little finger, the tīrtha for the Rṣis in the middle of the fingers, the tīrtha for the human beings at the tips of the fingers, the āgneya tīrtha in the middle of the palm, and the pītra tīrtha between the thumb and the forefinger. As regards the position
of these tīrthas, the five tīrthas are situated in the same parts of the hand as in the description of the ĀgniGS and BodhGŚS with the addition of the daiva tīrtha at the root of the little finger. Six tīrthas are also mentioned by VaikhGŚS 1.5 [7,4-6] as follows:

*daksinapāner madhyamatalam āgneyam tīrtham kaniṣṭhāṅgulimūlam daivaṃ sarvāṅgulimālagram ārṣaṃ prādeśīṇyaṅguṣṭhayor madhyam pāitṛkam aṅguṣṭhasya mūlam 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 Manusmr̥ti 2.59c *kāyam aṅguṣṭimūle* can be interpreted as ‘the tīrtha for Prājapati at the roots of the fingers,’ as some commentators suggest.

This is the analysis of the various descriptions of the tīrthas on the right hand of the brahmin. This shows a great variety. But there are two tīrthas which appear invariably in the texts dealt above: they are the tīrtha of Brahman at the root of the thumb and the tīrtha of the fathers between the thumb and the forefinger. In most cases the description of the tīrthas is included in the prescription of ācamana or sipping water. And in this context it is very often taught that one should sip out of the tīrtha dedicated to Brahman.(13) GobhGŚS 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:

istarapāṇyaṅguṣṭhāntareṇopavitittvād 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:

\[ tēṣu pīṇḍaṁ niṇḍadhāty anunāmāpahastena \]  “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 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 HirGŚS gives two examples, one in 1.2.2 which corresponds to the tīrthas 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 āhūnika 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 tīrthas. This set of the four tīrthas became so popular that this was accepted by the lexicographers like Amarasiṁha and Hemacandra and has been handed down even to the tradition of the contemporary Maharashtra as the illustration 6 given at the end of Bühnemann’s Pujā shows where the numbers of the tīrthas exactly correspond to the sequence of the description of these four tīrthas in the Yājñavalkyasmṛti.
2. The Prāṇāyāma.

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

\[ \text{gāyatrī śirasā sārdham japed vṛāhṭipūrvaṃ} / \text{pratiprānasamṣṭyuktam trir ayaṃ prānasamśyamanah} // \]

“One should three times mutter the gāyatrī together with the śiras preceded by the vṛāhṭi, each being preceded by the prāṇa. 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:

\[ \text{tāt savitur vārenyāṃ bhūrgo devasya dhīmahi} / \text{dhīyo yō nah pradāyāt} // \]

“We want to put in ourselves the desirable lustre of the god Savitṛ, who would impel our poetical thoughts.”

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

\[ \text{āpo jyōtī ráśo} \ 'mṛtam brahma bhūr bhūvah sūvah “Water, light, essence, immortality, brahma; bhūr bhūvah sūvah.”} \]

The vṛāhṭi is perhaps a mantra consisting of three words bhūr bhūvah sūvah and the prāṇa is the syllable om.

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

\[ \text{bhūr bhūvah svar mahar janas tapaḥ satyaṃ tathaiva ca / pratypoṃkārasamyuktam tattat saviśv vareṇiyāṃ} /4/ \text{om āpo jyōtī ity etac chiraḥ paschāt prayojaḥet} /5/ \]

“bhūr bhūvah svar mahar janas tapaḥ and satyaṃ; each of them is preceded by om; then comes tattat saviśv vareṇiyāṃ; one should afterwards employ the śiras beginning with om āpo jyōtī.”

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

\[ \text{om bhūr om bhūvah om svar om mahar om janas om tapaḥ om satyaṃ // om tattat saviśv vareṇiyāṃ bhārgo devasya dhīmahi / dhīyo yō nah pradāyāt // om āpo jyōtī raso} \ 'mṛtam brahma bhūr bhūvah sūvah om // \]
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 Pujá. [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; VaikhDhS 2.10 [128,6-8]; ĀśvGPŚ 1.2 [141,25-26]; VādhSm 129 and Bṛhadyogiyājñāvalkyāsṁrīti 8.8.(18)

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

*uktavyāhṛtipūrvikām prati vyāhṛti prāṇavam samyuktam oṃ bhūḥ oṃ bhuvah oṃ svar iti* “Preceded by the *vyāhṛtis* which have been explained, each *vyāhṛti* being connected by the syllable *om*, namely thus: oṃ bhūḥ oṃ bhuvah oṃ 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 Yājñavalkyāsṁrīti 1.15 Vījñāneśvara comments on the word *mahāvyāhṛtipūrvakām* in the text as follows: *mahāvyāhṛtayaś ca bhūrādisatyantah 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 Vījñāneśvara *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*:

*om bhūr bhuvah svuhas tat savitur āpo jyoti rasa iti prāṇāyāmah “His restraining the breath is preceded by “oṃ bhūr bhuvah svuhas tat savitur vareṇya”, etc., followed by the mantras: “Water, light, essence, amṛta, brahman, bhūr bhuvah svuvar oṃ”.* (Caland)

Manusmṛti 6.70 mentions the *prāṇāyāma* as follows:

*prāṇāyāmā brahmāṇasaṣṭya trayo ’pi vidhivat kṛtāḥ / vyāhṛtiprāṇavavair yuktā viṇēyaṃ 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:

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

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 Karmarādipī 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, Viṣṇuśeṣvara, vyāhṛti and mahāvyāhṛti were the seven vyāhṛtis.

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

> savyāhṛtins sapraṇāvāṃ gāyatṛiṃ śirasā saha / trir pāṭhed āyataprāṇaḥ prāṇāyāmaḥ sa ucyate // “Together with the vyāhṛti, the syllable om and ‘head’ one
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should mutter the gāyatrī three times while restraining the breath; this is called the restraint of the breath.” (20)

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

\[ \text{antarjalaśatato ahamatsuśena trīṃ prāṇāyāmānān dhārayitvā “Standing in the water he holds the three prāṇāyāmas with the ahamatsuśena hymn (=} RV 10. 190)”} \]

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

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

This verse refers to GobhGS 4.3.12; (24)

\[ \text{apaparyāvṛtya purochvitaśad abhiparyāvartamāno japed amīmadanta pitaro yathābāhāgam āvṛtyaśayateti } / / \text{ “He should turn away, (should hold his breath,) and turning back before he emits his breath, he should murmur, ‘The Fathers have enjoyed themselves; they have shown their manly vigour each for his part.’ (MB. II,3,7)”} \] (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
ayamya prānān saptabhīr vyāhṛtibhiḥ sapta padāni prāṇco gacchanti “They go seven steps in the eastern direction murmuring the seven vyāhṛtis (one in each step) while restraining the breath.”

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

These examples clearly show that the prāṇāyāma has been performed also with other mantras than the gāyatṛī 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 treyah pāncadasamātrāḥ /49/ “He shall thrice restrain his breath for (the space of) fifteen moments;” (Bühler)

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

prākūlān paryupasīnāḥ paviṭraś caiva pāvītaḥ / prāṇāyāmaś tribhīḥ pūtās tata oṣkāram arhati // “Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitraś (blades of Kuśa grass), and sanctified by three suppressions of the breath (Prāṇāyāma), he is worthy (to pronounce) the syllable Om.” (Bühler)

According to Manusmṛti 2.75 a brahmaśaṁś is qualified to pronounce the syllable om only after having three times performed prāṇāyāmas. In this prāṇāyāma, therefore, the brahmaśaṁś never recites the vyāhṛtis or the gāyatṛī 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 VādDhŚ 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 gāyatṛī and its ‘head’ they are as follows: AVPŚ, VaikhGS, VaikhDhŚ, Karmapradīpa, HirGŚŚ, ĀśvGPS, BaudhDhŚ, VāsDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VadhSm, Śaṅkhasmṛti, Atrisaṁhitā, Laghu-
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atriṣaṁhitā, Vṛddhātreyasmṛti, Brḥadyogiyāñavalkyasmṛti, V DhUP, 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 Vaikhānasam 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 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:

\[
\text{tapāś ca tejaś ceti jatipā prāṇāyāmanam āyamyarthamanān vairūpākṣam āra-} \\
\text{bhyyocchvaset} / / \text{He should murmur (the Prapada formula), ‘Austerities and splen-} \\
\text{dour,’ should perform one suppression of breath, and should, fixing his thoughts on} \\
\text{the object (of his wish), emit his breath, when beginning the Virūpākṣa formula.”} \\
\text{(Oldenberg)}
\]

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

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

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

49
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 ĀpDhŚ 2.5.12.14-15:

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

Recapitulating the above discussions I want to say as follows. In the vedic rituals there has been a ritual action that someone, mostly the officiating priest, remains standing or sitting without breathing until he loses his breath. The period of time of not breathing is expressed by ‘*ā tamitoh*’. But this expression became obsolete and in the Gṛhyaśūtras we find such expressions as *prāṇān 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 *aghamārṣaṇa* hymn or the seven *vyāhṛti* or others. From the time of the supplementary texts to the Gṛhyaśūtras onward the *prāṇāyāma* has been accompanied by a set of formulas of the syllable *om*, the *vyāhṛtis*, the gāyatrī mantra and its ‘head’ and this method of the *prāṇāyāma* found a very popular definition given for example in VāsDhŚ 25.13. The *vyāhṛtis* were in earlier texts ‘bhūr bhuvah svah’ but later they also express the seven *vyāhṛtis* and this method of the *prāṇāyāma* has been handed down till today.

The *prāṇāyāma* has another line of development in the yoga practice.

[Kane 1977: 1432-1444] Kane traces the *prāṇāyāma* without using mantras to the tradition of the Yogasūtra. [Kane 1977: 1442] But we have found this way of *prāṇāyāma* also in the ritual traditions. These two kinds of the *prāṇāyāma* are mentioned in KūrmaP 2.11.31 using the expressions *agARBHA* and *sAGARBAHA* and in ViṣṇuP 6.7.40 using the expressions *sAbIJA* and *aBIJA*. [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 अंगुष्ठस्यांतराले ca ब्राह्मम tिर्थम udāhṛtam / कानिष्ठिकाय द पासूत तु devatिर्थम ihoc yate / अंगुष्ठहस्य ca यान madhya यान pradesिनयः ca भारता / tena pitryāni kurnīta. The position of the ब्राह्मम tिर्थa as अंगुष्ठहस्यांतराले '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 ब्राह्मम tिर्थa and the tिर्थa for the fathers. The position of the devatिर्थa is expressed by कानिष्ठिकाय द पासूत 'behind the little finger.' Regarding the प्रजापतिय a tिर्थa, a similar expression appears in PadmaP 3.52.17cd कानिष्ठिमुलाताह पासूत प्रजापतिय a mūcakṣate 'they call प्रजापतिय a the place behind the root of the little finger.' Other texts such as VaikhGS 1.5 [7,4-8] कानिष्ठांगुलिमुलम daivam, PārGSPŚ Ācamanavidhi [410.6-7] कानिष्ठांगुलिमुल mूलां गृहपातितिर्थम, VāsDhŚ 3.64 अंगुलिकानिष्ठिकामुल daivam tिर्थa, and Viśnusmrī 62.1 कानिष्ठिमुलम प्रजापतिय nāma tिर्थa, while calling this tिर्थa daiva or प्रजापतिय a, point to the place at the root of the little finger, using the word मूलa 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 पासूत 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 ब्राह्मम tिर्थa by BodhGŚS and HirGŚS the word पासूत occurs as follows: BodhGŚS 4.7.2 = HirGŚS 1.2.2 [9,6-9] अंगुष्ठाताले 'तिर्थ्य a पासूतलेख्कां मूल ब्राह्मतिर्थम ‘at the root of the thumb the place reaching (तिर्थ्यa?) to the line running to the west (पासूतलेख्का?) is the brahmatिर्थa.’ 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 पासूत can be put in the same position as the position given in many other texts without using the word पासूत.

2. HirGŚS 1.1.3 [2,4-5] कानिष्ठाप्रजापतियां अंगुष्ठहस्यांमुल a कारसयाग्रम ca क्रमत प्रजापतितिर्भ्रामवे devatिर्थानी. This sentence is very similar to that of the Yājñavalkyamṛī. Viśnusmrī 62.1-4 अथ a dvिजातिना कानिष्ठिमुलम प्रजा-
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patyaṃ nāma tirtham /1/ aṅguṣṭhamāule brāhmaṃ /2/ aṅguulyagre daivam
/3/ tarjanīmūle pitṛyām /4/ MārkP 31.107-109 aṅguṣṭhottatarate rekha pāner
yā daksinasya tu / etad brāhmaṃ iti khyātaṃ tirtham acamanāya vai /7/
tarjanyāṅguṣṭhayor antaḥ paitram tirtham udāhṛtam / pitṛṇaṃ tena tayādi
dadyān nandīmukhādṛte /108/ aṅguulyagre tathā daivaṃ tena divyakriyāvidhiḥ
/ tirtham kaniśṭhikāmule kāyaṃ tena praṇāpateḥ /109/ Amarakośa 2.7.50cd51ab
aṅguulyagre tirtham daivaṃ svalpāṅgułyor mūle kāyaṃ /50/ madhye
āṅguṣṭhāṅgułyoh pītryaṃ mūle tv aṅguṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi
840 mūle āṅguṣṭhasya syād brāhmaṃ tirtham kāyaṃ kaniśṭhayoh / pitṛyaṃ
tarjanyāṅguṣṭhantar daivatāṃ tv aṅguulimukhe //
3. Vivaraṇa on BaudhDhs 1.5.8.13 [34,22-23] āṅgułyaṅguṣṭhayor madhyaṃ
pitṛyam / tathā ca vasīṣṭhaḥ pradeśīnāṅguṣṭhayor antare pitṛyam iti.
4. VDhUP 2.88.9cd-10ab aṅguulyagre bhaved daivaṃ brāhmaṃ aṅguulimulake
/9/ paitṛyaṃ tarjanīmūle syāt kaniśṭhayāś ca mānasum. VDhUP 3.233.1
aṅgułyagre smṛtaṃ daivaṃ pītyaṃ tarjanīmulagam / aṅguṣṭhamāle brāhmaṃ
tu kaniśṭhayāś ca mānasam // The position of the brāhma tīrtha is
accreding 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 aṅguulimule
for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅguulimule
can be corrected to aṅguṣṭhamāule as in VDhUP 3.233.1c.
5. PārGSPŚ Acamanāvidhi [410,6-8] brāhmaṇasya daksināhaste paṇicatīrtha-
ni bhavanti aṅguṣṭhamāle kaniśṭhikāṅguũle prajā-
pititīrthaṃ tarjanyāṅguṣṭhamadhyamūle pītītīrthaṃ aṅguulyagre devatīrthaṃ
madhye ‘gnitīrtham ity etāni tīrthaṃ bhavanti.
6. Brhadyogiyājñavalkyāṃatri 7.75-77ab paṇica tīrthāni viprasya kare tiśṭhan-
ti daksine / brāhmaṃ daivaṃ tathā paithraṃ prajāpatyaṃ tu saumikam /75/
aṅguṣṭhamāle brāhmaṃ tu daivaṃ hy aṅguulimūrthani / prajāpatyaṃ tu mūle
syāt madhye saumyaṃ pratiṣṭhitam /76/ aṅguṣṭhasya pradeśīnyā madhye
pitryaṃ prakṛtitam /
7. Abhidhānacintāmaṇi’s Śeṣa 152a karamadye saumyaṃ tīrtham.
8. ĀgnGS 2.6.1 [93,5-8] brāhmaṇasya daksine haste paṇica tīrthāni paṇica daiv-
vatāti bhavanti / aṅguulimadye daivaṃ tīrtham aṅguulyagre ārṣaṃ tīrtham
aṅguṣṭhatarjanyor madhye paitṛkaṃ tīrtham aṅguṣṭhamulasyottātarato rekhaṃ
brāhmaṃ tīrtham madhye ‘gnitīrtham / BodhGSS 4.7.2 brāhmaṇasya daksine
haste paṇica tīrthāni bhavanti / aṅguulimadye devatīrtham aṅguulyagre ārṣaṃ
tīrtham madhye ‘gnitīrtham aṅguṣṭhatarjanyor madhye paitṛkatīrtham aṅguṣ-
thatali ‘tīrtya paścāllekhāṃ tad brahmatīrtham /
9. HirGS 1.2.2 [9,6-9] brāhmaṇasasya daksīne haste pañca tīrthāni bhavanti / aṅgulimūle devatīrtham aṅgulagṛ̥ṇa arṣam tīrthān madhye 'gnitīrtham aṅgūṣṭhatarjanyor madhye paitṛkatīrtham aṅgūṣṭhatale 'tīrṛṭya paścālekhandi tad brāhmaṇīrtham /

10. SkandaP 3.2.5.110-111a aṅgulayagreṇa vai daivam arṣam aṅgulimūlagam / brāhmaṇam aṅgūṣṭhamūle tu pāṇimadhye prajāpateḥ /110/ madhye 'aṅgūṣṭhapradesīnyoḥ pītryaṃ tīrtham pracakṣate / SkandaP 4.35.178-179a aṅgulayagre bhaved daivam arṣam aṅgulimūlagam / brāhmaṇam aṅgūṣṭhamūle tu pāṇimadhye prajāpateḥ /78/ madhye 'aṅgūṣṭhapradesīnyoḥ pītryaṃ tīrtham pracakṣate /


12. PadmaP 3.52.16cd-19a aṅgūṣṭhamūlaṁantarato brāhmaṇa ucyate /16/ aṁtarāṅgūṣṭhadesīnayaḥ pītryaṃ tīrtham ucyate / kaniṣṭhamūlataḥ paścāti prajā- patayaṃ pracakṣate /17/ aṅgulayagreṇa smṛtaṃ daivam tad evārṣaṃ prakṛti- tam / mūlāna daivam arṣam syād agneyaṃ madhyataḥ smṛtaṃ /18/ tad eva saumikaṃ tīrtham etaj jñātvā na muhyati /


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

15. See Śāyana’s commentary thereon: āpo jyotir ityādiko gāyatrī sa śiroman- trah [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso ‘mṛtam brahma bhūr bhuvah svar iti śīrāḥ /

16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om suvaḥ / om mahaḥ / om janaḥ / om tapah / om satyam / According to the commentary of Śāyana thereon these seven vyāhṛtis are used just for the purpose of the prāṇāyāma: gāyatrī śvāhanād ārdhvam prāṇyāmārthaṃ mantram āha “After the invitation of (goddess) gāyatrī, the text tells the mantra for the prāṇāyāma.”

17. SkandaP 4.35.115 gāyatrīṁ śirasā sārdaṇaṁ saptavyāhṛtipūrvvakāṁ / trir
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japet sadaśoṃkāraḥ prāṇāyāmo 'yam ucyate // See also Karmapradīpa 2.1.7d and 8b in the following note 18.

18. Karmapradīpa 2.1.6-8 bhūrādyas tisra evaitā mahāvyāhṛtayo 'vyayāḥ / mahar janas tapaḥ satyaṃ gāyatrim ca śiras tathā /6/ āpo jyoti raso 'mṛtām brahma bhūr bhuvah svār iti śīrāḥ / pratipratikām prāṇavām uccārayed ante ca śirasah /7/ etā etāṃ sahānena tathaḥhibh daśabhis saha / trir joped āyataprāṇaḥ prāṇāyāmah sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāgner vāmapārśve prāṇān ēyāmya pratyekam omkārabījātavāhṛtipūrvāṃ gāyatrim ante saśīraskāṃ trir japet sa prāṇāyāmas trīn ekaṃ vā prāṇāyāmaṃ kṛtvā pūtaḥ. ĀśvGPS 1.2 [141,25-26] āyataprāṇaḥ saprāṇavāṃ saptavāhṛtikāṃ sāvitrīṃ saśīraskāṃ trir āvartayed ity eṣa samantraḥ prāṇāyāmah. Bhṛhadyogiyājñavalkyāsṛmṛti 8.8 omkāraya vyāhṛtiḥ sapta gāyatrim saśīrās tathā / prāṇāyāmo 'yam manunā vedēsu kathītaḥ purā //. Cf. VādhSm 129 prāṇavena tu sanvukta vyāhṛtiḥ sapta nityāsāḥ / sāvitrīṃ śīrasā sārdham manasā trīḥ paṭhed duvāḥ //. Here is no mention of the prāṇāyāma; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18.Visṇusmrṭi 55.15ab omkārapuṛvikās tisra mahāvyāhṛtayo 'vyayāḥ ‘The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvyāhṛtis are three in number. KātyŚS 2.1.6 mahāvyāhṛtibhir vā prākṣoṣṭham /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvyāhṛtis (great formulas: om bhūr, bhuvah and svāḥ) losing the procedure in the east.”(Ranade) The commentary hereon says that the mahāvyāhṛtis are bhūr bhuvah svāḥ: bhūr bhuvah svār ity etāṃ mahāvyāhṛtaya iti samjñā.

20. The same definition is given also in Visṇusmrṭi 55.9; Śāṅkhasmrṭi 7.14 [Kane 1974: 317]; Bhṛhadyogiyājñavalkyāsṛmṛti 8.2: Other definitions are very similar, so that only the differences are noticed. Atrisāṁhitā [37,22-23] savyāhṛtiṃ ... ; Bhṛhadyogiyājñavalkyāsṛmṛti 4.1.28 savyāhṛtiṃ ... ; Laghu-Atrisāṁhitā [2,8-9] savyāhṛtiṃ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhātreṣṭāāsṛmṛti 1 [48,13-14] savyāhṛtiṃ saprāṇavāṃ ... / ... āyataḥ prāṇaḥ ... ; VisṇudharmottaraP 1.165.24cd-25ab savyāhṛtiṃ saprāṇavāṃ gāyatrim śīrasā saha / trir joped āyataprāṇaḥ prāṇāyāmah sa ucyate // See also AVPS 42.1.9 prāṇavādyā vyāhṛtis tu gāyatrem ca śīrotyām / paṭhet trir anavānam hi prāṇāyāmah sa ucyate //

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

23. BaudhGS 3.3.5 antarjalagato aghamarṣeṇa sodāṣa prāṇāyāmānā dhārayivtva (in the section on the saṃmitavrata); HirGŚS 1.8.7 [122,27-28] = BaudhDhS 2.10.17.33 (in the saṃnyāsavidhi); 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; MārkP 36.13; ViṣṇudharmanyottaraP 1.73 and Vācaspāti on Yogasūtra 2.50. See also AgniP 161.24ab talo laṅvaskāro 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. VaikhGS 4.1 [54,1-2]; [54,11]; [55,1-2]; 5.5 [77,17].

28. See further e.g. KausŚŚ 55.19 prachādya trīṃ prāṇāyāmān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkŚŚ 4.7.52 eteṣāṁ yadi kincid akāmotpāto bhavet prāṇān āyamyādyam iṅkṣitvādhiyita “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); JaimŚŚ 1.13 [13,18] uditeṣu nakṣatresu trīṃ prāṇāyāmanān dhārayityvaśāvitrīṃ sahasrakṛtvā āvartaye cchatakṛtvā vā daśāvaram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitr a thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṃ prāṇāyāmānān āyamyāḥ; BaudhGS 2.9.4 jaghanena gārhapatyaṁ upaviṣyaupānasya vā adhihi bho iti gārhapatyaṁ uktaḥ prāṇāyāmaṁ trīḥ āyamyaśāvitrīṃ sahasrakṛtvā āvartayec chatakṛtvā ‘parimitakṛtvā vā daśāvarāṁ “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 śāvitrī 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 tiṣṭhit. MS 1.10.19 [159,4]; KS 36.13 [80,3] ā tāmitos tiṣṭhanti. As for several passages dealing with the Čaturmāya in the Śrautasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapŚŚ 42.1 [289,1] ā tamitos tiṣṭhiti. 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 upeyaít “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 dvividhīḥ garbhaḥ eva ca / japaḥyānayutāv garbhāḥ viparītas tv agarbhakah / / We find also a similar verse in SauraP 12.21 agarbhaś ca sagarbhaś ca tayor ādyo 'jayaḥ smṛtaḥ / dvitiyāḥ sajayaḥ prakto dhruvam vyāhṛtimātrabhīḥ / / Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātr in vyāhṛtimātr mean the gāyatri? As for goddess gāyatriḥ chandasāṁ mātṛ see an inviting mantra of goddess gāyatri: āyatu varadā devy aksaram brahmaṣaṁmitam / gāyatriḥ chandasāṁ mātṛyā deva brahma jyotisva naḥ / / in AgnGS 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 gāyatriḥ chandasāṁ mātā brahmaṣaṁtiḥ prakṛtītā. 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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