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

Shingo Eino

1. The Tīrthas in the Hand

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

\[ \text{kaniṣṭhārdeśinyaṅguṣṭhamulāṇy agram karasya ca / prajāpatipitṛbrahmadeva-} \]
\[ \text{tirthān anukramat //} \]

“The roots of the smallest finger, of the index finger and of the thumb and the tip(s of the fingers) of the hand are *tīrthas* of Prajāpati, fathers, Brahmā, and gods respectively.”

This is not an only occurrence of the interesting statement about the relation between parts in the hand and supernatural beings. O. Böhtlingk’s Sanskrit-Wörterbuch mentions under the headword of *tīrtha*, besides the Yājñavalkyasmṛti, Amarakośa 2.7.50cd-51ab, Abhidhānacintāmaṇi 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 Ṛgveda 4.1.10 [291,16-18]. J. Gonda in his Vedic Ritual on p.70 refers to VaikhGS 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 Pūjā on p.104 says P. V. Kane discusses these *tīrthas* in his History of Dharmāsāstra, Vol. II on p.316 and p.652f. On p.316 Kane gives, along with Yājñavalkyasmṛti and BaudhDhś, further Viṣṇusmṛti 62.1-4 and VāṣṭuśŚ 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), PārGŚŚ Ācāmanavidhi [410,6-8], Bṛḥadyogiyājñavalkyasmṛti 7.75-77ab, PadmaP 3.52. 16cd-19ab, SkandaP 3.2.5.110-111ab, 4.35.178-179ab, VḗdhUP 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
‘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 13.107.96-97 mentions three tirthas: a brahma tirtha at the root of the thumb, a deva tirtha at the base of the little finger, and a tirtha for the fathers between the thumb and the forefinger.(1) These are three tirthas of four given by the Yājñavalkyasūtr with exception of the tirtha for the gods situated at the tips of the fingers.

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

> aṅgusṭhamūlasya tale brāhmaṇa tirtham praçakṣate / kāyam aṅgulimūle 'gre daivaṁ pitryaṁ tayor adhāḥ // “They call (the part) at the root of the thumb the tirtha sacred to Brāhmaṇ, that at the root of the (little) finger (the tirtha) sacred to Ka (Prajāpati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.” (Bühler)

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

> aṅgusṭhamūlam brāhmaṇa tirtham /12/ aṅgusṭhagraṁ pitryaṁ aṅgulyagraṁ daivaṁ aṅgulimūlam ārṣam /13/ ”The part (of the hand) at the root of the thumb (is called) the Tirtha sacred to Brahma. The part above the thumb (is called the Tirtha) 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 aṅgulimūlam by ”the part at the root of the fingers.” So the description of the Manusmṛti of aṅgulimūle can be interpreted in the same way. We will come back to the problem of the interpretation of aṅgulimūla later again. The BaudhDhŚ poses another problem; the position of the tirtha for the pitṛs on the tip of the thumb is curious. Commentary on this gives the usual position of it on the palm between the thumb and the forefinger on the basis of VāsDhŚ. (3)
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The Viṣṇudharmottara Purāṇa teaches four tīrthas in two places (4): the only difference is the tīrtha situated at the root of the little finger, which is here dedicated to the human beings (mānuṣa).

Now we come to the cases of five tīrthas. The Pariṣṭha of the Pāraskara Gṛhyaṣūtra(5) mentions five tīrthas; in addition to the four tīrthas which are known from the description of the Yājñavalkyasmitṛī and the like the Pariṣṭha of the Pāraskara Gṛhyaṣūtra puts a tīrtha for Agni in the middle of the palm. Almost the same five tīrthas are described by the Brhad yogiyājñavalkyasmitṛī 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 Abhidhānacintāmaṇī 152a names also the tīrtha in the middle of the palm as saumya.(7)

The Āgniśeṣa Gṛhyaṣūtra 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 Pariṣṭha of the Pāraskara Gṛhyaṣūtra. 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 Gṛhyaśeṣasūtra(9) gives almost the same description of the five tīrthas as the Bodhāyana Gṛhyaśeṣasūtra, but again with a slightly different reading: regarding the position of the tīrtha of the gods this text says, instead of “in the middle of the fingers,” aṅgulimūle “in the root of the fingers.” I would almost like to correct the reading of aṅgulimūle in the HirGŚS into aṅgulimadhya, 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 rṣīṇām “That sacred to the Rishis in the middle of the fingers,” these six tīrthas are as follows: the brāhma tīrtha at the root of the thumb, the daiva tīrtha at the root of the little finger, the tīrtha for the Rṣis in the middle of the fingers, the tīrtha for the human beings at the tips of the fingers, the āgneya tīrtha in the middle of the palm, and the pitṛya tīrtha between the thumb and the forefinger. As regards the position
of these *tīrthas*, the five *tīrthas* are situated in the same parts of the hand as in the description of the ÁgnGS and BodhGŚŚ with the addition of the *daiva tīrtha* at the root of the little finger. Six *tīrthas* are also mentioned by VaikhGS 1.5 [7,4,6] as follows:

*dakṣiṇapāṇer maḍhyamatalam āgniyaṁ tīrtham kaniśṭhāṅgilimālam daivaṁ sarvāṅgilimālāram ārṣaṁ prādeśīyaṅguṣṭhayor maḍhyam paśtrkam aṅguṣṭhasya mālam brāhmaṁ “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 *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 *kāyaṁ 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) 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. ÁśvGS 4.7.13 reads as follows:

*starpāṇyaṅguṣṭhāntarenopavititvām daksinena va 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)*
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:

\[ \text{teṣu pīṇḍān niḍadhāty anunāmāpahastena} \]

“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 tīrthā 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 Yājñavalkyaśāmṛti 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 ĀṅgGS and BodhGŚŚ and the other in 1.1.3 which is the standardized one. HirGŚŚ 1.1 is a rather systematical description of the āhnīka or the daily duties from the moment of the getting up in the morning to the time of going to bed in the night and many topics dealt with in HirGŚŚ 1.1 are again treated in HirGŚŚ 1.2 where most of the topics have corresponding descriptions in the BodhGŚŚ and BaudhDhŚŚ. 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 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 Pūjā shows where the numbers of the tīrthas exactly correspond to the sequence of the description of these four tīrthas in the Yājñavalkyaśāmṛti.
2. The Prāṇāyāma.

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

\[ \text{gāyatrīṁ śīrasā sārdham japed vyāhṛtipūrvakam / prāṭiparvāvasamśuktam trīryaṁ prāṇasaṃyamaḥ //} \]

“One should three times mutter the gāyatrī together with the śīras preceded by the vyāhṛti, 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 sāvitṛī. It reads as follows:

\[ \text{tāt savitur vàreṇyam bhárgo devásya dhīmahi / dhíyo yo nāh pracodāyāt //} \]

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

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

\[ \text{ápo jyoti ráso 'mṛtaṁ brāhma bhūr bhūvah sūvah} \]

Water, light, essence, immortality, brahma; bhūr bhūvah suvah.”

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

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

\[ \text{bhūr bhūvah svar mahar janas tapah satyaṁ tathaiva ca / pratyōnśkārasamā-} \\
\text{yuktam tat savitur vareṇyam /A/ om ápo jyotir ity etac chirah pasčāt prayoja} \\
\text{yeta} /5/ \text{“bhūr bhūvah svar mahar janas tapah and satyaṁ; each of them is preceded} \\
\text{by om; then comes tat savitur vareṇyam; one should afterwards employ the śīras} \\
\text{beginning with om ápo jyotir.”} \]

By the way, the first seven words: bhūr bhūvah svar mahar janas tapah satyaṁ 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:

\[ \text{om bhūr om bhūvah om svar om mahar om janas om tapah om satyaṁ // om} \\
\text{tat savitur vareṇyam bhargo devasya dhīmahi / dhíyo yo nāh pracodayāt // om} \\
\text{ápo jyotí raso 'mṛtaṁ brahma bhūr bhūvah suvah om //} \]
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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]; VadhSm 129 and Bṛhadyogiyājñāvalkyasmṛti 8.8.(18)

The use of the seven vyāhṛtis seems to be admitted also by the commentator of the Yājñavalkyaṃśṛti, Viśyāṣvara, in his Mitakṣarā. Viśyāṣvara comments on the wording vyāhṛtipūrvikāṁ in Yājñavalkyaṃśṛti 1.23 as follows:

uktavyāhṛtipūrvikāṁ prativyāhṛti praṇaṃ vṝtta samyuktam om bhūḥ om bhuvah om svar iti “Preceded by the vyāhṛtis which have been explained, each vyāhṛti being connected by the syllable om, namely thus: om bhūḥ om bhuvah om svah.”

This example of the vyāhṛtis preceded by om seems to allow only the use of the three words of bhūḥ, bhuvah and svah, but in the commentary on Yājñavalkyaṃśṛti 1.15 Viśyāṣvara comments on the word mahāvyāhṛtipūrvakāṁ in the text as follows: mahāvyāhṛtayaś 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 Viśyāṣvara 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 bhūṛ bhuvah suvas tat savitur āpo jyotī rasa iti prāṇāyāmaḥ “His restraining the breath is preceded by “om bhūṛ bhuvah suvas tat savitur vareṇya”, etc., followed by the mantras: “Water, light, essence, amṛta, brahman, bhūṛ bhuvah suvar om”.(Caland)

Manusmṛti 6.70 mentions the prāṇāyāma as follows:

prāṇāyāma brāhmaṇaḥ sa vyāhṛtipraṇāyāmasya traya āpi vidyhitat kṛtāḥ / vyāhṛtipraṇāyavair yuktā viṇēyam paraṇam 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:

\[
\text{akāraṃ cāpy ukāraṃ ca makāraṃ ca prajāpatih / vedatrayān niraduhad bhūr bhuvāḥ svār iti ca} // \text{“Prajāpāti (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyāhṛtis) Bhūḥ, Bhuvāḥ, Svaḥ.”} \quad (\text{Bühler})
\]

Thus, the Manusmṛti considers the vyāhṛti as ‘bhūr bhuvāḥ svāḥ’ and the vyāhṛti which is to be used in the prāṇāyāma is certainly ‘bhūr bhuvāḥ svāḥ’. In this way, the vedic concept of the vyāhṛti as consisting of bhūr bhuvāḥ svāḥ was still living at the time of the Manusmṛti. But around this time, there is a statement in Karpaprādīpa 2.1.6ab and Viṣṇusmṛti 55.15ab that these three words bhūḥ, bhuvāḥ and svāḥ are called mahāvyāhṛtis. The fact that these three words bhūḥ, bhuvāḥ and svāḥ are called either as vyāhṛtis or mahāvyāhṛtis can be explained as follows; in earlier vedic ritual traditions the vyāhṛtis are only ‘bhūr bhuvāḥ svāḥ’, 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 bhuvāḥ svāḥ’ 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 bhuvāḥ svāḥ’. 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, Viṣṇuśevara, 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:

\[
savyāhṛtim sapraṇavāṁ gāyatrīṁ śirasā saha / tīrṇaḥ āyatapraṇāḥ prāṇāyāmāḥ 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 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:

antarjalagato aghamarṣṇena trīn prāṇāyāmān dhārayitvā “Standing in the water he holds the three prāṇāyāmas with the aghamarṣṇa hymn (= RV 10.190)” (21)

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

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

This verse refers to GobhGS 4.3.12: (24)

apaparyāvṛtya purochchvisād abhiparyāvantamāno japed amīmadanta pitaro yathāhāgām āvṛṣāyisetai //12/ “He should turn away, (should hold his breath,) and turning back before he emits his breath, he should murmur, ‘The Fathers have enjoyed themselves; they have shown their manly vigour each for his part’ (MB. II,3.7)” (Oldenberg)

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

There seems to be another case in which the breath is restrained while the seven vyāhṛtis are murmured. In the yamayajña there is a prescription in BodhGŚS 1.21.15 and HirGŚS 1.6.5 [78,19]:

47
āyamya prāṇān sapatabhīr vyāhrtibhiḥ sapta padāni prāṇco 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: ātmya prāṇān saptavyāhrtibhiḥ sapta padāni prāṇco gacchatī. 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 ahamarṣaṇa hymn. Then there arises a question whether the restraining of the breath was performed without using any mantras when there were no indications of any mantras in the prescription of the prāṇāyāma. GautDhS 1.49 gives an example:

prāṇāyāmās tvayah pancadasāmātrāḥ/49/ “He shall thrice restrain his breath for (the space of) fifteen moments;” (Bühler)

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

prākklān paryupaśīnah pavitraś caiva pāvītah / prāṇāyāmās tribhīḥ pūtās tata oṃkāram arhati // “Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitra (blades of Kuśa grass), and sanctified by three suppressions of the breath (Prāṇāyāma), he is worthy (to pronounce) the syllable Oṃ.” (Bühler)

According to Manusmṛti 2.75 a brahmaçarin is qualified to pronounce the syllable om only after having three times performed prāṇāyāmas. In this prāṇāyāma, therefore, the brahmaçarin never recites the vyāhrtis or the gāyatrī or the ahamarṣaṇa 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 VāṣDhŚ 25.13 and Viṣṇusmṛti 55.9 as for the method of the prāṇāyāma, but this reference might have been caused by the great populariry 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, VaikhDhS, Karmapradīpa, HirGŚS, ĀśvGPS, BaudhDhS, VāṣDhŚ, Viṣṇusmṛti, Manusmṛti, Yājñavalkyasmṛti, VādhSm, Śaṅkhasmṛti, Atrisaṁhitā, Laghu-
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Atisaṁhitā, Vṛddhātreyaśmṛti, Brhadāyogiyaññavalkyaśmṛti, 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 Śmṛti 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 Vaiṣhānava 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 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:

\[tapāś ca tējaś ceti jāpitvā prāṇāyāmam āyamārthamānā vairūpākṣam āra-
\[bhyyocchvāset// “He should murmur (the Prapada formula), ‘Austerities and splen-
dour,’ should perform one suppression of breath, and should, fixing his thoughts on the
object (of his wish), emit his breath, when beginning the Virūpākṣa formula.”

(Oldenberg)

As in his note on this sūtra Oldenberg refers to 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 gāyatrīī and others, but I think his reference is anachronistic. To GobhGS 4.5.8 corresponds KhādGS 1.2.23:

\[prapadaṃ jāpitvopātamyā kalyāṇaṃ dhyāyan 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 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 ĀpDīŚ 2.5.12.14-15:

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

Recapitulating the above discussions I want to say as follows. In the vedic rituals there has been a ritual action that someone, mostly the officiating priest, remains standing or sitting without breathing until he loses his breath. The period of time of not breathing is expressed by ‘ā tamitoh’. But this expression became obsolete and in the Gṛhyaśūtras we find such expressions as 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 aghamāraṇa hymn or the seven vyāhrti 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 vyāhrtis, the gāyatrī mantra and its ‘head’ and this method of the prāṇāyāma found a very popular definition given for example in VāsDīŚ 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 vyāhrtis, the gāyatrī and its ‘head’ comes to the fore but in this paper I have attempted to show a development of the practice of the prāṇāyāma resulting to this method from the vedic rituals and I have shown that the prāṇāyāma as an important constituent of Hindu ritualism was for the first time fully treated in the post-vedic, supplementary texts to the Gṛhyasūtras.
Notes.

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1. Mbh 13.107.96-97ac anugṛthasānyantarāle ca brāhmaṁ tīrtham udāhṛtam / kaniṣṭhikāyā paścāt tu devatīrtham ihocaye /96/ anugṛthasya ca yan madhyayan pradesīnyāś ca bhārata / tena pitṛyāṇi kurvīta. The position of the brāhma tīrtha as anugṛthasānyantarāle ‘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 kaniṣṭhamūlataḥ paścāt prājāpatyaṁ 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, PārGSPŚ Ācamanavidhi [410,6-7] kaniṣṭhāṅgulimule prājāpatitīrtham, VāsDhŚ 3.64 anugulikaniṣṭhikāmule daivum tīrtham, and Viṣṇusṛti 62.1 kanīṅkāmule prājāpatyaṁ 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] anugṛthatale 'tīrtya paścāllekham tad brahmatīrtham ‘at the root of the thumb the place reaching (atīrtya?) to the line running to the west (paścāllekham?) is the brahmatīrtha.’ In my interpretation the line running to the west is the life line which runs almost straight ‘to the west’ near the wrist. In this way the position of the 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] kaniṣṭhāpradesīnyānugṛthamūlāṇi karasyāgraṁ ca kramāt prajāpatipitrībrahmadeva tīrthāni. This sentence is very similar to that of the Yājñavalkyaṁṛti. Viṣṇusṛti 62.1-4 atha dvijātināṁ kanīṅkāmule prājā-
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patyāṃ nāma tirtham /1/ aṅguṣṭhamālule brāhmaṃ /2/ aṅgulyagre dāvam /3/ tarjanimūle pītryāṃ /4/ MārkP 31.107-109 aṅguṣṭhottarato rekha pāner yā daksinasya tu / etad brāhmaṃ iti khyātaṃ tirtham ācamanāya vai /7/ tarjanyaṅguṣṭhayar antaḥ paītram tirtham udāḥṛtam / pītryāṃ tena toṣādi dadyān nandīmukhāḍṛṭe /108/ aṅgulyagre tathā dāvam tena divyakriyāvīdhīḥ / tirtham kaniṭhikāmūle kāyaṃ tena praṇāpateḥ /109/ Amarakośa 2.7.50cd-51ab aṅgulyagre tirtham dāvam svalpāṅgulyor mūle kāyaṃ /50/ madhye 'ṅguṣṭhaṅgulyor pītryāṃ mūle tv aṅguṣṭhasya brāhmaṃ / Abhidhānacintāmaṇi 840 mūle 'ṅguṣṭhasya syād brāhmaṃ tirtham kāyaṃ kaniṭhayaḥ / pītryāṃ tarjanyaṅguṣṭhantar dāvataṃ tv aṅgulimukhe //

3. Vivaraṇa on BaudhDhS 1.5.8.13 [34,22-23] aṅgulyaṅguṣṭhayor madhyāṃ pītryāṃ / tathā ca vasiṣṭhāḥ pradesinayaṅguṣṭhayor antare pītryāṃ iti.
4. VDhUP 2.88.9cd-10ab aṅgulyagre bhaved dāvam brāhmaṃ aṅgulimūlaka /9/ pātryāṃ tarjanimūle syāt kaniṭhāyāś ca mānasam. VDhUP 3.233.1 aṅgulyagre smṛtaṃ dāvam pītryāṃ tarjanimūlagam / aṅguṣṭhamāle brāhmaṃ tu kaniṭhāyāś ca mānasam // The position of the brāhma tīrtha is according 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 aṅgulimūle for the brāhma tīrtha. Therefore, I suspect the possibility that this aṅgulimūle can be corrected to aṅguṣṭhamālule as in VDhUP 3.233.1c.

5. PārGSP Ācamanavidhi [410,6-8] brāhmaṇasya daksinahaste pāncatīrthaḥ bhavantī aṅguṣṭhamāle kaniṭhikāṅgulimūlé praṇāpātītīrthaḥ tarjanyaṅguṣṭhāmadyāṃ mūle pītītīrthaḥ aṅgulyagre devatītīrthaḥ madhye 'gnitītīrthaḥ ity etāni tīrthāni bhavantī.
6. Bhadvyogiyājñavalkyasmṛti 7.75-77ab paṇcā tīrthāni viprasya karma tiṣṭhan- ti daksine / brāhmaṃ dāvam tathā paitramā prājāpataṃ tu saumikam /75/ aṅguṣṭhamāle brāhmaṃ tu dāvamā hy aṅgulimūrdhāni / prājāpataṃ tu mūle syāt madhye saumyāṃ pratiṣṭhitam /76/ aṅguṣṭhasya pradesinā madhye pītryāṃ prakārtitam /
7. Abhidhānacintāmaṇi’s Śeṣa 152a karamadhye saumyāṃ tīrthāṃ.
8. ĀgnGS 2.6.1 [93,5-8] brāhmaṇasya daksine haste paṇcā tīrthāni paṇcā dāvavāni bhavantī / aṅguḷimadhye dāvam tīrtham aṅguṣṭhāraḥ baṣāḥ tīrtham aṅguṣṭhātārjaṇyor madhye pātṛkaṃ tīrtham aṅguṣṭhambālasastra tarato rekhaśau brāhmaṃ tīrtham madhye 'gnitītīrtham / BodhGSS 4.7.2 brāhmaṇasya daksine haste paṇcā tīrthāni bhavantī / aṅguḷimadhye devatītīrtham aṅguṣṭhāraḥ baṣāḥ tīrtham madhye 'gnitītīraṃ aṅguṣṭhātārjaṇyor madhye pātṛkatītīrtham aṅguṣṭhātale 'tīrtya paścāllekhāṃ tad brāhmatīrtham /

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9. HirGŚS 1.2.2 [9.6-9] brāhmaṇasya daksine haste pañca tirthāṇi bhavanti / aṅgulimule devatātirtham aṅgulyagra ārṣam tirthathad madhye ’guṇitātirtham aṅgusthatarjanyor madhye paitrkātirtham aṅgusthatale ’tīrṭyā paścālēkhaṇi tad brahmatīrtham /

10. SkandaP 3.2.5.110-111ab aṅgulyagreṇa vai daivaṃ ārṣam aṅgulimulagam / brahmam aṅgusthamale tu pāṇimadhya prajāpateḥ /110/ madhye ’aṅgusthapradesinyoḥ pitryaṃ tirthaṃ pracaksate / SkandaP 4.35.178-179ab aṅgulyagre bhaved daivaṃ ārṣam aṅgulimulagam / brahman aṅgusthamale tu pāṇimadhya prajāpateḥ /78/ madhye ’aṅgusthapradesinyoḥ pitryaṃ tirthaṃ pracaksate /


12. PadmaP 3.52.16cd-19ab aṅgusthamulāntarato brahmaṃ ucye /16/ an-tarāṅgusthadesinyoḥ pitṛṇām tirtham ucye / kaniṣṭhāmulaṭaḥ paścāt prajāpataṃ pracaksate /17/ aṅgulyagram śrītamaṃ daivaṃ tad evārṣam prakīrtitaṃ / mūlāna daivaṃ ārṣam syād āgneyaṃ madhyataḥ śrītamaṃ /18/ tad eva saumikaṃ tirtham etaj jñātvā na muhyati /


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

15. See Śaṇa’s commentary thereon: āpo jyotir ītyādiko gāyatryāḥ śiroman-trah [744,10]. See also Karmapradīpa 2.1.7ab āpo jyotī raso ’mytamaṃ brahma bhūṛ bhuvah svar iti śiraḥ /

16. See TA 10.27 [743, 25-26] om bhūḥ / om bhuvah / om svah / om mahaḥ / om janaḥ / om tapah / om satyam / According to the commentary of Śaṇa thereon these seven vṛhṛtis are used just for the purpose of the prāṇāyāma: gāyatṛyā āvāhanaṁ ārdhvam prāṇāyāmārthaṁ mantram āha “After the invitation of (goddess) gāyatṛi, the text tells the mantra for the prāṇāyāma.”

17. SkandaP 4.35.115 gāyatṛiṃ śirasā sārdhaṃ saptavṛhṛtipūrvakām / trir
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18. Karmapradīpa 2.1.6-8 bhūrādgyas tīsra evaitā mahāvyāḥrtayo ’vyayāḥ / mahar janas tapaḥ satyaṃ gāyatri ca śiras tathā /6/ āpo jyoti raso ’mṛtaṃ brahma bhūr bhuvah svar iti śīraḥ / pratipratikām prāṇavam uccārayed ante ca śīrasaḥ /7/ etā etāṃ sahātēna tathaḥhir daśabhīs saha / trīr joped āyatapraṇāḥ prāṇayāmāḥ sa ucyate /8/. VaikhDhŚ 2.10 [128,6-8] udakasyāγer vāma-pārśve prāṇāṃ āyamya prateyam omkārādisaptavāḥtīpūrvāṃ gāyatraṃ ante saśīraskāṃ trīr joped sa prāṇāyaṃs trīr ekāṃ va prāṇāyaṃs kṛtvā pūṭāḥ. ĀśvGPS 1.2 [141,25-26] āyatapraṇāḥ saprānavaṃ sapta śīryāḥ krtisēkām saśīrskāṃ trīr āvartayed ity eṣa samantraḥ prāṇāyaṃ. Bhṛḥadyogīyāṅvālakṣyāṃrti 8.8 onkārāṃ śīryāḥ sapta gāyatri saśīras tathā / prāṇāyaṃ ’yam manunā vedeṣu kathītaḥ purā //. Cf. VādhSm 129 prānavaṇa tu saṃyuktā śīryāḥ sapta nityaśāḥ / śīvitrīṁ śīrasā śārdaḥ mānasaḥ trīr paṭhed duvīḥ //. Here is no mention of the prāṇāyaṁa; this is a definition of the japa.

19. As for Karmapradīpa 2.1.6ab, see note 18. Viṣṇuṃrti 55.15ab onkārapūryavikās tīsro mahāvyāḥṛtayo ’vyayāḥ “The three imperishable ‘great words,’ preceded by the syllable Om,” suggests that the mahāvyāḥṛtis are three in number. KātyŚŚ 2.1.6 mahāvyāḥṛtibhir vā prākṣoṣṭham /6/ “(He may put the fire-sticks) by uttering the (three) Mahāvyāḥṛtis (great formulas: om bhūr, bhuvah and svaḥ) losing the procedure in the east.” (Ranade) The commentary hereon says that the mahāvyāḥṛtis are bhūr bhuvah svaḥ: bhūr bhuvah svaḥ ity etāśāṃ mahāvyāḥṛtayo iti saṃjña.

20. The same definition is given also in Viṣṇuṃrti 55.9; Śāṅkhasmṛti 7.14 [Kane 1974: 317]; Bhṛḥadyogīyāṅvālakṣyāṃrti 8.2. Other definitions are very similar, so that only the differences are noticed: Atrisamhīta [37,22-23] savyāḥṛtīṁ ... ; BaudhDhŚ 4.1.28 savyāḥṛtīkāṁ ... ; Laghu-Atrisamhīta [2,8-9] savyāḥṛtīkāṁ ... / ... āyataḥ prāṇaḥ ... ; Vṛddhätreyasrmi 1 [48,13-14] savyāḥṛtīsapraṇavaṃ ... / ... āyataḥ prāṇaḥ ... ; ViṣṇudharmottaraP 1.165.24cd-25ab savyāḥṛtīkapraṇavaṃ ... . HirGŚS 1.1.10 [4,27-28] savyāḥṛtīṁ sapraṇavaṃ gāyatriṃ śīrasā saha / trīr joped āyatapraṇāḥ prāṇayāmāḥ sa ucyate // See also AVPS 42.1.9 pranavadyā vyāhṛtis tu gāyatriṃ ca śirovutām / paṭhet trīr anavānaḥ hi prāṇayāmāḥ sa ucyate ///

22. At the time of the *snāna*: ĀgnGS 2.6.2 [95,15]; HirGŚS 1.2.7 [11,29-30];
BaudhDhS 2.5.8.12; in the *dhūrtabali*: BodhGŚS 4.2.3.
23. BaudhGS 3.3.5 antarjalagato aghamārṣena  środaśa prāṇāyāmān dhārayitvā (in the section on the *sammitavṛata*);
HirGŚS 1.8.7 [122,27-28] = BaudhDhS 2.10.17.33 (in the *samnyāsavidhi*); 3.4.7 (in the aghamārṣaṇakalpa).
24. See note on Karmapradīpa 2.8.21 by the editor and translator of Der Karmapradīpa. II. Prapāṭhaka, Alexander Freiherr von Stael-Holstein on p.57: “Dieser Vers bezieht sich ebenso wie der folgende auf die Gobh. 4.3,12 vorgeschriebene Wendung.”
25. As for the definition of the duration of time of *mātrā*, see Kane 1977: 1438 n. 2361 where he gives the definitions of *mātrā* according to VāyuP 57.6; BrahmaP 231.6; MārkP 36.13; ViṣṇudharmottaraP 1.73 and Vācaspāti on Yogasūtra 2.50. See also AgniP 161.24ab talo lañhvaksaro mātrā praṇavaḍāi 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. KauŚS 55.19 prachādyta trīṇ prāṇāyāmān kṛtvā “After having covered he performs three prāṇāyāma”; ŚāṅkhGS 4.7.52 eteṣam yadi kimcid akāmottatō bhavet prāṇān āyamyādītum īkṣitvādhiyīta “Should any of these cases arise against his will, let him (continue to) recite after having held his breath and looked at the sun” (Oldenberg); JaimGS 1.13 [13,18] uditeṣu nakṣatresu trīṇ prāṇāyāmān dhārayitvā sāvirīṃ sahasrakṛtvā āavartaye c chatakṛtvā vā daśāvaram “When the stars have appeared, he should, after having thrice restrained his breath, repeat the verse addressed to Savitrā thousand times or a hundred times, (but) at least ten times.”; 14 [14,4] trīṇ prāṇāyāmān āyamya; BaudhGS 2.9.4 jagahanaṃ gārhapatyam uapaviṣyauṣānasya vā adhīhi bho iti gārhapatyam ukṛtvā prāṇāyāmāyais trīṇ āyamya sāvirīṃ sahasrakṛtvā āavartaye c chatakṛtvā ’parimitakṛtvā vā daśāvaram “Sitting behind the gārhapatyay or the aupāsana fire, having said to the gārhapatyay ‘O you, learn it’ and having held the breath according to the way of prāṇāyāma, he should repeat the sāvirīformula 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 tisthet. MS 1.10.19 [159,4]; KS 36.13 [80,3] á tāmitos tisthati. As for several passages dealing with the Cāturmāsya in the Śrautasūtras see Einoo 1988: 256 n. 1361. KS 27.1 [139,9]; KapS 42.1 [289,1] á tamitos tisthati. ĢB 2.4.2.21; ĢBK 1.3.3.18; TB 1.4.4.2; 5; 2.1.9.3 á tāmitor
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āsīta “He should remain sitting until he loses his breath.” JB 3.79 [388,4] ā tamitor nidhanam upayāt “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 praṇāyāmas tu dvividhiḥ sagarbha ʻgarbha eva ca / japādhyānayuto garbha viparītas tv agarbhakaḥ // We find also a similar verse in SauraP 12.21 agarbhaś ca sagarbhaś ca tayor ādyo 'jayaḥ smṛtaḥ / dvitiyāḥ sajayaḥ prokto dhrvam vyāhṛtīmātṛṇīḥ // Here the words ajaya and sajaya can be corrected to ajapa and sajapa. Does mātṛ in vyāhṛtimātṛ mean the gāyatri? As for goddess gāyatri as chandasāṁ mātṛ see an inviting mantra of goddess gāyatri: ʻgātu varadā devy aksaraṁ brahmaśaṁmitam / gāyatri chandasāṁ mātedaṁ brahma juṣasva naṁ // in ĀgniS 2.6.8 [105,5-6]; cf. BodhGŚS 3.6.1 [303,5-6]; HīraGŚS 1.6.12 [82,15-16]. See also NāradaP 1.27.43cd-44ab. AVPŚ 30.3.1cd gāyatri chandasāṁ mātā brahmaṇaṁ prakīrtītā. See also Vedic Concordance s.v. gāyatri chandasāṁ mātā.

31. In addition to many passages referring to these three divisions of the praṇāyāma 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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