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The Human Foly in the Upanishads.

By

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A Dissertation

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Chapter I.

Introductory.

List of Sanskrit and Abbreviations

In preparing this treatise the following Upaniṣads have been consulted.

The abbreviations used throughout are also here indicated.

Āyama	Āyama	Āṅḍilī, a	Āṅḍ.
Adhyātmā	Adhyā.	Ārabha	Āra.
Advayatāraka	Advay.	Ārīrika	Ārīr.
Aitareya	Ait.	Ātyāyanīya	Āt.
Akṣmālika	Akṣam.	Āmekā	Āun.
Akṣi	Akṣi	Āgalya	Āg.
Amṛtabindu	Amṛt.	Āndogya	Ān.
Annapūrṇa	Anna.	Āras (AtharvaĀras)	Āras.
Ārṣeya	Ārṣ	Āvasatkalpa	Āiva.
Āruṇeya	Āruṇ	Ārījābālarṇa	Ārīj.
AtharvaĀikhā	Ath.Āikhā	Āūlika	Āūl.
Ātmā	Ātmā	Āvetāsvatara	Āvet.
Ātma (pra) bodha	Ātmab.	Dakṣiṇāmūrti	Dakṣ.
Avadhūta	Avadh.	Dattatroya	Datta.
Avyakta	Avyakta	Dhyānabindu	Dhyāna.
Bahvr̥ca	Bahvr̥ca	Devī	Devī.
Baṣkala	Baṣ.	Ēkāṣara	Ēkāṣ.
Bhasmajābāla	Bhasma.	Gaṇapati	Gaṇa
Bhāvana	Bhāv.	Garbha	G.
Bhikṣu	Bhikṣ.	Garuḍa	Gāruḍa
Brahma	Brahma	Gauḍapāda's Kūrikat	Gauḍ.
Brahmabindu	Brahmat.	Gayatrī	G. B. 1.1. I-38
Brahmavidyā	Brahmav.	Gopālapūrvatāpanīya	Gopālap.
Bṛhadāranyaka	Bṛh.		
Bṛhadjābāla	Bṛh.jāb.	Gopālottaratāpanīya	Gopālot.

Gopīcandana	Gopī	Kālakānlu	Nāla.
Maṅsa	Maṅsa	Nāradaṣarivrāja	Nārad.
Manuśaṅkharāmā	Manu.	Nārāyaṇa	Nārāy.
Mayagrīva	Maya.	Mīlarudra	Mīla.
Iḅā	Iḅā	Mirālemba	Mirā.
Jābāla	Jābāla	Nirvāṇa	Nirv.
Jābāli	Jābāli	Nṛsiṅhapūrvatāpanīya	Nṛsp.
Kaivalya	Kaiv.	Nṛsiṅhottaratāpanīya	Nṛsu.
Kālāgnirudra	Kālāg.	Pāḅupatabrahma	Pāḅu.
Kalisantāriṇa	Kali.	Pāiṅgala	Pāiṅg.
Kaṅṭhaḅṛuti	Kaṅṭhaḅ.	Pañcabrahma Parabrahma	Pañca. Parab.
Kaṅṭha	K.	Paramahaṅsa	Paramah.
Kaṅṭharudra	Kaṅṭhar.	Paramahaṅsaparivrāja	Paramap.
Kauṣṭiki	Kauṣ.	Pinḅa	Pinḅ.
Kena	Kena	Praḅna	Praḅ.
Kṛṣṇa	Kṛṣ.	Praḅṅgnihotra	Praḅṅg.
Kṣurika	Kṣur.	Praḅava	G.P.1.1+15-30.
Kuṅḅika	Kuṅḅ.	Puruṣasūkta	P. S.
Mahā	Mahā	Rahasya (ḅukrarahasya)	Rahas.
Mahānārāyaṇa	Mahān.	Rāmāpūrvatāpanīya	Rāmāp.
Mahāvākya	Mahāv.	Rāmarahasya	Ramarah.
Maitrāyaṇa	Mait.	Rāmāottaratāpanīya	Rāmōt.
Maitreyi	Maitreyi		
Maṅḅalabrāhmaṇa	Maṅḅal.	Rudraḅḅdaya	Rudrah.
Māṅḅūkyā	Māṅḅ.	Rudrāḅḅjābāla	Rudrāḅ.
Mantrika	Mantri.	Sāmyāsa	Sāli.
Mṛtyulāṅgala	Mṛtyū.	Sarasvatirahasya	Saras.
Mudgala	Mudg.	Sarvopaniḅatsāra	Sarv.
Muktika	Mukti.	Saubhāgyalakṣmī	Saubh.
Muṅḅala	Muṅḅ.	Sāvītri	Sāv.

List of Upaniṣads.

Sītā	Sītā	Turīyatītamahūta	Turī.
Skanda	Skanda.	Vajrasūcika	Vajra.
Subāla	Sub.	Varadapūrvatāpanī	Varalap.
Sūrya	Sūrya.	Varadottaratāpanī	Varalot.
Tadeva	Tadv.	Varāha	Varāh.
Taittiriya	Tait.	Vāsudava	Vāsu
Tārasāra	Tāra	Yajñavalkya	Yaj.
Tejobindu	Tejo.	Yogaśikhā	Yo. 3i.
Triṣikhabrahmaṇa -	Triṣ;	Yogacudāmaṇi	Yo. Cu.
Tripādviḥūtimahānārāyaṇa	Trip.H.	Yogakuṇḍalī	Yo. Ku.
Triṣura	Trip.	Yogatattva	Yo. T. Yogab.
Triṣuratāpanīya	Triptāp.		

In selecting these Upaniṣads the guiding principle has been to include all those which appear in standard collections of Upaniṣads. Those named above are included in the following collections. 1. Twentyeight Upaniṣads, published by the Nirṇaya Sagar Press, Bombay. 2. Atharvana Upaniṣads, with the Commentary of Nārāyaṇa, published in the Bibliotheca Indica. 3. Eleven Atharvana Upaniṣads, edited by Col. Jacob. 4. One Hundred and eight Upaniṣads, published at the "Tattvavivecaka Press", Bombay. 5. Deussen's sixty Upaniṣads. No attempt has been made to edit the texts in any way, but where there are divergences in the texts, the one followed by Deussen has been chosen, whenever he has translated the Upaniṣad. The one exception is the Mahānārāyaṇa, which Deussen translated in part only. The text in the Twentyeight Upaniṣads was used in this case. The text of the One Hundred and Eight Upaniṣads was followed only in cases where the Upaniṣad was not included in some other collection. Gauḍapāda's Kārikas were also included. For some of the Upaniṣads in Deussen's Sixty, no Sanskrit original has yet been found, so his translation has been followed. In such cases it has

been necessary to guess at the Sanskrit word employed, but as nothing important hangs on these references, any error along this line will not affect the value of the work. The text of the Pranava Upaniṣad is not included in ~~the~~ any of the collections mentioned above, but is to be found in the Gopatha Brāhmaṇa, as indicated by Bloesch, the Atharva Veda, section 68. The short Gayatrī Upaniṣad, also included in the Gopatha Brāhmaṇa, was examined, and a few references obtained.

The aim has been to include every reference to a part of the body contained in the Upaniṣads. It is possible that in the case of the late and unimportant Upaniṣads, of which no translation exists, some references have been overlooked. In some cases, where a statement in regard to the body or some of its parts, is repeated in the same stanza or in close proximity, especially if the mention be an unimportant one, only one reference is quoted. Some of the wearying and unimportant mentions in the Yoga Upaniṣads are thus slighted. But in the case of ^{references from} the older and more important Upaniṣads, which have been verified by Jacob's Concordance, it is believed that nothing is omitted, excepting a few duplicate mentions in a single verses. In this connection it may be mentioned that occasionally Jacob has overlooked passages.

The primary purpose of this writing is to present a study of the body and its parts as found in the Upaniṣads. This has naturally led into a more or less complete treatment of the physiology of the body as well, and to some discussion of the mental functions, in so far as they are related to the ^{body} ~~subject~~. Only very rarely has matter not found in the Upaniṣads been introduced into this treatise.

References to the body and its parts fall into several classes or types, according to the line of thought of the writer, or the immediate object he has in view. The first type of reference may be described as the scientific, or Quasi-scientific. In this class the writer describes the

Types of References to the Body.

parts referred to as they actually are, or at least as he understands them to be, or makes some plain matter of fact reference to the part. To be sure, many such references do not present the actual facts, but they at least give us the writer's conception of the body.

The second type may be described as Figurative or Fancyful. Here some figurative use is made of the part referred to.

A third type is the Ritualistic or Sacramental type. The body is looked upon as a means of worship, and is used as a means of acquiring merit or release. This is the case when ashes or some other material is applied to the body in certain parts as a religious duty, or when yoga postures and breathings are enjoined.

A fourth type of mention is that when the members of deities and occasionally of animals are referred to.

A fifth type, intermingled with all the above, is found in those instances where the writer, no matter what his point of view may be, takes a pessimistic view of the body.

A sixth type includes cosmical correlations. In this the universe is pictured as a vast man, or as evolved from some such primordial being. Instead of a man, the figure of a bird may be employed, while the Brihad Aranyaka Upaniṣad opens with the cosmical correlations of the avyakṛta.

In all cases of the least importance, these different types of reference will be found separated in the following pages. Similarly, in cases where the circumstances require it, the chronological development of a subject or idea is indicated, by tracing it through the older, middle, and later Upaniṣads.

Necessarily, when the purpose is to include all the mentions found in the Upaniṣads, much has had to be included which is of very minor importance. An effort has been made to keep these passages as much as possible in the background.

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An examination of the list of parts of the body mentioned in the Upaniṣads, enumerated elsewhere in this treatise, improves one with the fact that most of the parts are external. Blood, bone, sinew, and the like are mentioned, it is true, but in a very broad and general way. Specific sinews or tendons are not mentioned by the writers of the Upaniṣads at all, and very few bones. The skull is more mentioned than another osseous part of the body; the back bone is referred to a few times in some of the late Upaniṣads. There is also mention of the ribs. Once the exact number of bones is given as 360, in Garbha. In regard to the other parts of the body, the matter is even more striking, as will be shown later on. References to the externals of the body, on the other hand, are fairly numerous.

The reasons of this are various. With the exception of the late Garbha, which in parts has the appearance of a medical treatise, the Upaniṣads are not much concerned with the body from a purely physical standpoint. Perhaps some sections of the late Yaga Upaniṣads may be considered as purely material. Their writers are not medical men. It is therefore not to be expected that they would at all times be scientifically accurate. They were ordinarily mystics, and men who looked on the body as a thing to be despised, as something utterly worthless in comparison to the soul, with which they chiefly concerned themselves. At the same time, they were not all mystics, and we might expect such writers to voice the general anatomical knowledge of their times. For they must as a class have been the most intelligent men of their times, and even if they were not specially interested in medical knowledge, they should have possessed, or could easily have obtained, what knowledge of the body the best minds of the country boasted. So it would not be far out of the way to say that ^{picture of} the body as presented in the Upaniṣads, while not as true as that which may be found in medical treatises of the same time, yet gives a very fair picture of what the better classes of people believed in regard to it in the times the Upaniṣads were written.

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The fact that they were chiefly interested in the soul and not in the body, though it prevented the writers from going systematically into the description of the body, nevertheless compelled them to write more or less about it. For the soul is intimately connected with the body, bound up in it, and the great problem of life is to obtain perpetual release from what is material. Even in the earliest Upaniṣads, setting forth what may be known as the **jñānamārga**, that is, making knowledge the cause and means of release, --**ya ovaṃ voda**--it is necessary to discuss the body because of its relation to the soul. For the soul is discussed quite fully. Its relation to, and at times its identification with the **prāṇa**, its connection with the senses, and their dependence on the body; these things make necessary a discussion of parts of the body. The body in chants and sacrifices calls for mystical and spiritualizing discussions; the identification of the human soul with the All-Soul, and the pantheistic conception of the universe led to interesting figures and descriptions. In later times, when the **karmanārga** had Upaniṣads devoted to it, we have the numerous Yoga descriptions of the parts of the body which are to be used in Yoga practices in order to obtain release, and the same is true in the **bhakti** Upaniṣads, where the **tilaka**, or the coating of ashes, or the rosary of **rudrākṣa** fruits is worn to propitiate some particular deity. These furnish the chief occasions for the mention of the body and its parts, though in incidental ways, and in comparisons, many parts are mentioned. Hence it will be seen that we ought not to look for any absolutely complete and scientific description of the body and its parts, but only references to its general features and main organs. How well this is carried out the following pages will show.

Some interesting things come out in a study of the body as mentioned in the Upaniṣads. One is that the early Upaniṣads are more correct in their statements than the later ones. Several reasons may be suggested for this, one of which being the use of the sacrifice. The oldest Upaniṣads were written

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with animal sacrifices were still being offered. In. for instance, opens with a parading out of the parts of the **ayurvedha**, likening them to various personal entities. This is one of the most extensive lists of parts of the body to be found any place in the Upanishads. As the book goes on, and the offering of animal sacrifices practically ceases in higher circles--it probably never had put in the lower ones--Upanishad writers possess less and less accurate knowledge of the interior of the body. The early statements of the constitution of the body, while not wholly accurate and quite incomplete, at least do not contain much nonsense. But in later times the artifice is multiplied and turned into air passages pure and simple, and certain organs of the body may really, from the description given of them, be called imaginary. Such are the **tunda**, **kuṇḍalī**, and **kanda**, all of which figure largely in Yoga. The reason of this is to be found in the Yoga manipulations of the body. When merit is to be obtained by sitting in certain postures, or by breathing in a certain fashion the mind of even a Hindu devotee wants to know the wherefore of all this. Hence the labored and lengthy explanation of the system of arteries and breaths, of the means of transmitting this power to all parts of the body, of the system by which this means of grace, the body itself, is controlled.

In all about 120 parts of the body are mentioned in the Upanishads, including general terms, such as blood, bone, sinew, and the like, and also including the imaginary or doubtful parts; not however including the special names for separate veins, and the like. For some of these but a single word is used, as bone, **asthi**, flesh, **maṃsa**, kneed, **jānu**. For others there is a great variety of terms, seven or eight words being used for the body, five for blood, six for the forehead. The space of the heart, or the heart lotus, which the writer considers to be identical, and to have been originally the left ventricle of the heart, has nearly two dozens of different names for it.

The table of the parts mentioned, found in the following pages, is a list of

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that very attention is paid to the exterior parts than to the interior. Everything conspicuous about the body is noted, even to the several fingers, each of which has its own name. But the attention is different with the vital organs. Much space is given to the consideration of the heart, but the lungs, as such, and the liver, are each mentioned but once, and this is in connection with the **aṣvamedha**. This leads the writer to think that the lungs at least, were included with the heart under the term **hr̥d**, **hr̥daya**, and many of the things said about the heart, especially its comparison to a lotus, seem to confirm this view. The stomach, the spleen, the bowels, all receive either very scant mention or none at all. The function of the muscles does not seem to be understood at all, and they are apparently loosely included under the term **man̥sa**. The brain, **man̥tīṣṭha**, is mentioned but a single time, and it is not really clear here that the ^{to} brain is meant. It may however, be referred in other places under the word **majjā**.

Among the matters of interest which may be noted in connection with the treatment of the body, its function as the abode of soul is important. The soul resides in the heart, and in the inner chamber of that organ. This inner chamber, known under many names, as mentioned above, thus becomes the most sacred place in the entire body. This heart space, probably the ventricle, is mentioned throughout the whole range of Upaniṣad literature. While the space was probably made known at first through actual investigation, later writers must have simply copied their ideas from their predecessors, drawing on their imaginations to piece out things to fit in with their own systems. We are several times told that this space, and the **puruṣa** that dwells in it, is the size of one's thumb. While the soul thus occupies the heart during ordinary waking moments, during sleep it wanders throughout the arteries and veins, being in its happiest state when in the finer ones. At times it even leaves the body entirely, its vice versa in these times being the breath, or **prāṇa**. At the time of death, it leaves the body, travelling by way of the

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artery **suṣumnā**. This is the largest and most important artery of the body; the first to be referred to specifically, and the first to receive the special name. Naturally, the lines of the north indicate connection. But a study of the Upaniṣads gives no indication whatever of its referring to that portion of the body at all, but rather leads one to feel that it means the windpipe. While this "artery" is at first traced only as far as the palate, where it is said to divide, its branches going to the eyes, it is later believed to go to the crown of the head, where it connects with the anterior fontanelle. The soul, in departing, splits open the skull at this point. One can admire the theorizing which led to this belief, and the close investigation of the skull, which could note the zigzag lines splitting an apparently single bowl of bone into many parts, and combining present this hypothesis to account for the phenomena. But while the soul could depart by this route, and by so doing obtain immortality, rather release, it could also depart from some other spot, but in such case did not attain to eternal bliss.

Much could be said about the interesting word **prāṇa** and its fellows, additional to what has been said. This has not been done because a full investigation of the word would lead one outside of the Upaniṣads. As far as the five commonly named **prāṇas** are concerned, the evidence of the Upaniṣads is not that the words for them are derived from the corresponding compound verbs, but that the verbs are all denominatives, depending on the nouns.

In regard to the vexed question as to whether **prāṇa** or **apāna** originally meant inbreathing, the writer is of the opinion that the fundamental difference was just what is so clearly brought out again and again in late writings generally; namely, that **prāṇa** always means the breath in the lungs, and **apāna** the air in the bowels or lower part of the body. There is but a single passage in the Upaniṣads which will not bear this interpretation, and this passage is almost certainly corrupt. While a few passages outside the Upaniṣads

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seem to deviate from this meaning, a more careful scrutiny of them would probably clear things up. Certainly to consider **apāna** as from the beginning the wind in the bowels involves less difficulty than to consider it as either in or out breathing. The locations of the number of vital airs are five to ten and even to fourteen in the late Upaniṣads, each with its own special function, is interesting, and throws some light on the subject in general. It would seem that the fundamental conception of **prāṇa**, in later times, at any rate, was that it was a sort of wind or gas, located in some particular part of the body usually, diffused around it in the case of **vyāna** and perhaps some others, and performing some specific function. **Prāṇa** is the breath, as we use that word, and performs both in and out breathing. It is to be noted in this connection, that when a writer of the Upaniṣads wishes to say breathe out or in, or breathe upon, he always uses some compound other than **prāṇīti** or **apānīti**, as **niḥṣvāsati**, **abhiprāṇīti**, and the like. Of all these airs **prāṇa** is chief, and in early times identified with the senses and with the soul. With **prāṇa** considered as an active, vital force within one, and with the senses recognized as the tools of the soul, with which **prāṇa** was also identified, it is easy to see why the senses should be considered **prāṇas**.

In connection with the senses and their organs, the interesting fact may be noted that for four of them ahi nouns are used, which may refer to either the sense or its object. Such words are **cakṣus**, which may mean either sight or the eye, **śrotra**, either the ear or hearing, **tvac**, either touch or the skin, and **ghrāṇa**, either smell or the nose. Alongside of these are the equally familiar words **akṣi**, **karna**, **carman**, and **nāsa** or **nāsika**, which refer exclusively to the organ and not to the sense. As to how the senses perform their functions, not in the strict sense, but that they all depend on intelligence, which is known under different names, and even identified with the deity. The mechanics of their apparatus is entirely unknown. The heart, to be sure, as in other ancient peoples, is connected with thinking.

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ing the whole of the soul, it could hardly be contained in any other way. A development of this idea is to be found in the notion that there are persons, **puruṣas**, in the eyes, Indra or Indra in the one and his wife in the other, and that their place of union is the heart. Here we have the central gathering agent, really belonging in the heart, in fact proceeding to the eyes, and conveying what is obtained thereby to the heart, where it becomes knowledge. It is noted that the conception of these eye people may have been in part caused by the miniature reflection of his self which one beholder may see in another's eyes.

A brief composite picture of the body, taken from the Upaniṣads, would be about as follows. It is a mass of bones, flesh, blood, sinews, marrow, fat, and arteries, bound about with skin, and covered in part with hairs. Its chief function is to serve as an abode for the soul, whence it is sometimes called the **brahmapara**, though this term applies more particularly to the heart. The chief organ of the body is the heart, which probably includes the lungs. In this organ mental functions are carried out. It is the abode not only of **manas**, the mental organ, but also of the soul. The soul remains in the inner chamber of the heart, but wanders through the arteries in deep sleep. These arteries, though at first said to contain blood and various colored fluids, seem to have been air passages even from the beginning, and later this is their all but exclusive function. Denoted by the term arteries, **nāḍī**, are the nerves and tubular organs in general, as well as the blood vessels. Life is maintained by **prāṇa**, the breath which passes in and out through the nostrils or mouth, through **apāna**, which is in the lower part of the body, usually in the bowels, also retained in the body as long as life continues. Associated with these are three to twelve other organs which carry on the vital functions, such as digestion, comprising the different centers, and the like. Excluding mental activities, which at first are carried out by **manas** or **hr̥daya**, or both, and later by **buddhi**, **चित्ता**, **ahaṅkāra** and **manas**, are led o

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is obtained through five senses or powers, each of which, while special, still one of the five elements which go to make up the material universe. The outer part of the body, therefore, is supported by the five external senses of touch, sight, hearing, smell, and taste. The inner part, however, of the body, the mind, holds its parts together. An inner fire is also kindled in the body, supported by the union of the vital airs. This fire, called digestion, is an important force in the body.

As to the use of the body in the Yoga and bhakti sphere, nothing more need be said here. It is sufficient to note that its postures and breathings are means of grace and through them it may serve the soul by obtaining release for it.

General Composition of the Body.

As is to be expected, the body is said to be composed of the elements which constitute the material world of which the physical body is a part. A few illustrations will be presented here, to give a picture of the general idea of the body.

While generally five elements are recognized throughout the domain of Hindu philosophical thought, Ch. 6 speaks of but three; earth, water, and **tejas**, which includes both heat and light. These three elements go to make up the body, each one of them separating into three parts. The separation is a natural one and is analagous to that by which milk when churned is separated into different parts, the butter, which is the lighter and superior part, rising to the top, and the heavier milk settling to the ~~body~~ bottom. Thus a ninefold division of the body arises, as follows. (Ch 6.5)

	Dense	Medium	Light
Earth (solid part of food)	feces	flesh	manas
Water	urine	blood	prāṇa
Tejas	bone	marrow	vāc

This passage not only gives a general view of the composition of the body, as composed of nine parts, but shows how each part is derived.

Another view, apparently equally old, is found in Brh. 4.4.5, where the five elements are included in the components of the body, along with knowledge, **manas**, life, sight, hearing, and certain mental qualities and actions. But this passage does not go into detail. The later Garbha however supplies this lack, and the elements, with the parts derived from them and their functions are represented as follows. *Garbha 1*

Element	Part derived	Function
Earth	Solid	Supporting
Water	Fluid	Preparing food for digestion.
Tejas	Warmth	Giving light.
Air	Moving	Distribution (of food eaten).
Ākāśa	Hollow	Giving space,

The still later Varāha (5.1,2), without mentioning the functions of the elements several parts in the body, in the same way correlated the first four elements with the solid, fluid, brilliant, and moving parts of the body, and ākāṣa with the real or sattva parts.

Another late Upaniṣad, the Gārīrika, follows this system, but goes more into detail. From earth come bone, skin, veins, hair, and flesh; from water, urine, slime, blood, semen, sweat; from fire, hunger, thirst, weariness, folly, copulation--in a general way the appetites; from air, moving, digging, winking, &c.; from ākāṣa, the passions.

In Triṣ. 134-140 there is a different method of correlation. The earth is correlated with that part of the body from the end of the foot to the knee; water, from the knee to the loins; fire, from midbody to loins; air, from navel to the end of the nose; ākāṣa, from the nose to the Brahma opening in the top of the head.

While tejas is considered to be inferior to ākāṣa, (Ch. 7.12.1), nevertheless, in the early Upaniṣads, before the idea of the ātmā had become thoroughly crystalized, tejas played an important part in the mental and metaphysical realms. It proceeds from the ātmā (Ch. 7.26.1) It merges into the Supreme Spirit at death, (Ch. 6.8.6), and until this is done, one recognizes his friends, (Ch. 6.15.1,2). At death it passes from one sense to another in the following order; vāc, calṣu, śrotra, manas, prāṇa. In deep sleep one is overpowered with tejas and does not see dreams; in fact tejas goes to Brahma with its object during deep sleep. (Praj. 4.6,8)

In Ch. 3.12.799, ākāṣa is identified with Brahma in such a way that it seems to present a rival idea to the set vit ānanda idea of the Supreme being which finally prevailed in the Hindu mind. But tho it is superior to tejas, not a great deal of mention is made of its functions in the body. The other elements do not deserve special mention.

General Description of the Body.

One of the earlier Upanishads contained a general description of the body, but such descriptions may be said to begin in the *Uitrayaga*, of the border line between the old and the middle. Here the descriptions are tinged with pessimism. It is said to be worthless, and composed of bones, skin, sinews, marrow, flesh, stool, blood, phlegm, tears, urine, mucus, wind, gall, and slime. It is afflicted by lust, anger, greed, fear, jealousy, separation from the desired, union with the non-desired, hunger, thirst, old age, death, disease, sorrow, etc. (Uit. 1.2) I find a similar description in another and similar description of it. It was produced by copulation, grew in darkness, came out through the urinary portal, is built up with bones, covered with flesh, bound with skin, filled with marrow, urine, gall, phlegm, marrow, fat, etc., and many other impurities, like a *koṣa* or receptacle.

The best general description of the body is to be found in the *Āṅgīrasa Upanishad*; better than that contained in *Ārṇya*, because less appreciated. The description is quite late, but it is clear, and can still trace its lineage to the Vedas. Its teachings root well back.

"Now the body is composed of the earth and the other four elements. Whatever is solid in it, that is earth; whatever fluid, that is water; whatever is hot, that is *tejas*; whatever moves about, that is air; whatever is hollow, that is *ākāṣa*. Starting and so forth are the five knowledge sources. The ear is (functional) in *ākāṣa*, the eye is in air, the tongue in water, nose in the earth. And in this (above) order are the following objects of sense produced in the earth and the other elements: smell, touch, form, taste and smell. The speech organ, the hands, the feet, the ears, and the eyes are called the work senses. From these there are produced the organs of knowledge (jñāna) in the earth and other elements: speech, hearing, touch, smell, and vision, knowledge. Manas, buddhi, *abhiñjāna* and *prajñā* are the fivefold inner organs (*antahkaraṇa*). Of these are produced in water and

General Description of the Body.

In the case of yoga (in its ritual and fire, lowly) with the brahmin, taking the form of a serpent. The fingers about the ears, and as much below the neck, is the habitat of air, but, the heart of padmasala, and of others, the ^{1.} prāṇa of the trunk; it is surrounded by many deities; here the prāṇa and apāṇa are gathered together."

As is to be expected in the scientific philosophy of the Upaniṣads, much stress is laid on the inferiority of the body to the soul, and on its dependence on the spiritual. Sometimes the reference is to the individual soul, which is, however, practically identified with the world soul, sometimes to the ātman in its largest sense, sometimes to the puruṣa, and sometimes to Brahma, Nārāyaṇa, or to the Deity without any clear expression of name. But these are rather a question of the name of the ātman or Deity rather than anything which alters the treatment of the relationship of the body to the body.

List of ~~parts~~.

owing in part to their general lack of anatomical knowledge, but largely to religious prejudices, and in part also to the fact that the Yānigās are not primarily treatises dealing with the body but rather from a religious standpoint, such here is more of the exterior of the body than of the interior. External parts are not only more generally visible, but they may be used in worship, while the inner organs, excepting in yoga, demand very little attention. Hence the external parts of the body are generally mentioned, while the inner organs and parts, with a few exceptions, are hardly spoken of. The imaginary organs of Yoga in part make up this deficiency. Below will be found a list of parts mentioned in the Yānigās. Their treatment follows in order, so it is unnecessary to say anything about the hero.

Part	Sanskrit Word Used.
Body	gaīrma, deha, kāya, tanū, vāyu, kalavara, sandeha, (bāhū ? brahmapura ?)
Half	ardha
Bones	asthi
Flesh	māṁsa
Blood	asri, ṣonita, lohita, raudhī, rāta,
Fat	medas, vasā
Skin	tvac, carman,
Marrow	rajja,
Sinews	asṭū, sūta.
Limbs	aṅga, ātra, garīraṅga.
Joints	parśva, parvā, sandhi, graṭhī.
Envelopes	koṣa
Elements	dhātu
Openings	dvāra, rādhya
Circles	chakra (āksakṣa bhūlāṅga, or bhūlāṅga, svābhūlāṅga, bhūlāṅga)

śāntā, vāgudhā, śāntā-ṅgā

?
?
?

śāntā
śāntā
śāntā

Back pṛṣṭhā,
Backbone pṛṣṭhavañcā
Breast vakṣas, uras, kṛnastīcānā.
Nipple stana, -stanya, jayolhāra

Shoulder above hip anṅā

Seat āsa

Flank pāṅṅva, pāṅṅa

Rib paṅṅu

Abdomen udara, kaulṅgi, jaṭhara, kṛṣṭhā, lukṣi, pājasya, nāḍya.

Navel nāḍhi, jaṭharadvāra, apāna

Stomach puccha

Anus gūḍa, pāṅṅu, jaṭharadvāra, apāna

Head ṣīras, pṛṣṭhā, utarāṅṅi, gurusthānā

Crown of head mūrdhan,

Brain mastiṣka

Forehead, ~~==~~ māstaka, māsta, lalūṭa, alīka, phāla,

Frontal Bone pāṅṅka

Skull kaṇṭhā

Suture sīrā

do. juncture brahmarenikā, brahmabila

Face ānana, mukha, vakra (?), valana,

Brow bhūrū,

Eye-lid puṭa, śiṣṭa, akṣiṭa

Eye-lash vartana

List of parts

Eye	akṣi, akṣu, netra, netra, netra,
Pupil	tāraṅgā, anāṅgā
Ear	śrotra, karna, śravana, śruti,
Nose	nāsa, nāsika, śvasana, śrīrūpa
do, tip of	nāsāru
do, cavity	nāsāpuṭa
Chook	kaṇṭha, kaṇṭha
Lip	oṣṭha,
Jaw	hanu
Teeth	danta, daṇṭa, daṇṭra
Tongue	jivā, rasana,
Cavity of mouth	kaṇṭhakarā, kaṇṭhakanda, kūpa, tāluka
Palate	tālu
Uvula	ghaṇṭika
Palatal arterios (?)	tāluka
Mouth	āsan, āsya, mukha, vakra, vyātan,
Nose	kaṇṭha, grīva, gala, niṣṭhi, rasana
Arm	bāhu, bhujā, bhujadaṇḍa, ṣākhā (?)
Shoulder	aṅga, skanda, kakud, bhūmūla,
Armpit	akṣa.
Elbow,	kūṅṭhā,
Forearm	īna, praṇṅṭha, lo
Upper arm	bāhūdhya
Wrist	karṇīka
Hand	hasta, kara, pāṇi, tūja (?)
do. back of	karapṛṣṭha
do. palm of	karatāla
do. opened together,	niṣṭha

List of parts .

Uterus, female	śāla, bhāṣā, ūtravāra, strīnāśāyāśā,
Vomb	garbha, joni
Testicle,	puṣka
Lung	plava
Liver	yaṣṭ
Bladder	vasti
Heart	hṛī, hṛdaya, brahmapura,
do. Space in	antarhṛdaya ākāṣa, antarākāṣa, hṛdākāṣa, hṛdaya-ākāṣa, hṛdayakerala, kṛṣṇā hṛdīyābhoraṇa, hṛdayapaṅkaja, hṛt- paṅkaja, hṛdayapūṅḍra, hṛdayapūṅḍarīka, hṛt, pūṅḍarīka, hṛtśāra, hṛtṣūkhara, hṛtśorūpa, hṛdayāśāya, pūṅḍarīka, aṣṭalala, dehara, ṣūkhara, suṣi, veṣa, gubā,
Pericary ?	ṛuritat
Placenta,	īraṣu
Amnion,	ulba
Arteries	nāḍī, nāḍīnā, ṣila. ṣira, sira, dhama, hitā, rapī, randa- sa bhava. (In addition several arteries are mentioned by name. These will be treated under the general head of arteries.)
...	veda

The above is a practically complete list of the parts of the body mentioned in the Upaniṣads, omitting variant forms of the same word. A discussion of these parts will now follow.

prāṇa is one of the general terms used for the entire body. It is not the essential part of one, but is an adjunct to or dependent on the ātman or the puruṣa. It is called prāṇa because it lies (prīyate) in the fire,--that is, the knowing, seeing, and digestive fires. (Gauḥya 5).

In addition to what has been said above in regard to the general composition of the body, it may be added that it is composed of the five elements and the five tanmātras, (sound, touch, form, taste, smell). (Mait. 3.2). Later it is figuratively describes as a temple, with one pillar, (the backbone), three posts, (which the commentary says may be taken as the three arteries, idaṅ, piṅgalā, and suṣumnā, or else as the three qualities, sattva, rajas, tamas), nine doors, (the nine openings of the body), and the five deities (the knowledge senses). It has a sun glowing with rays (the thoughts), in the midst of which a flame is burning (intelligence), and the deity within is as large as a tongue of this flame. (Yo. ṣi. 4,5,6)

The latest Upaniṣads repeat these ideas. The body is woven together of the five elements. (Yo. ṣu. 72, ṣār.,) It has the three guṇas. (Yo. ṣu. 72). It has nine openings for excretions. (Ṣāṅḍ. 1.4).

The body has three sexes, to any of which life may be attached. They are, male, female, and neuter. (Ṣvet. 5.10). Many bodies pervade the earth. (Trip. M. 1.3)

The late yoga Upaniṣads fix the height of the body at 96 finger, or about 6 feet. (Ṣrīj. 4.1; Varāṅ. 5.19; Ṣāṅḍ. 1.4). The last also adds that prāṇa extends 12 fingers further beyond the body. It is composed of bones, sinews, etc, and is the home of the annamaya ātman. (Kaṭhar. 4) Air is in it, sometimes said to be moving in it. (Yo. Ku. 1.35, 66; Ṣrīj. 6.44;) It is permeated throughout by vyāna. (Yo. Cu. 24). It casts a shadow. (Varāṅ. 5.41). Its most important organ, that which supports it, is the kuṅḍalī. (Varāṅ. 5.22). It may be made slender--a thing much desired in Yoga--by holding the breath in the great toes. (Ṣāṅḍ. 1.4.45) Diseases enter it. (Ṣāṅḍ. 1.3.12)

The ~~body~~; ~~garīra~~

It is spread through with veins, like a banyan leaf. (Ṣāṅg. 1.4). The ~~body~~ is an important organ. (Id.)

The older Upaniṣads have ~~gone~~ to a little to say in regard to the body and the senses. Ordinarily, of course, the senses are in the body, but they may depart, as in sleep and death. Their departure makes us cry out. (Iṣk. 3.9.4). Their departure also injures the body. (I. A. 6.1.7). The departure of the highest sense gives the greatest injury. (Ch. 5.1.7). When the senses depart, they take the objects of sense with them, which is a corollary of the subjective psychology of their philosophy. (Kauṣ. 2.4). The senses are sent throughout the body in deep sleep. (Bṛh. 2.1.19).

Though it is the abode of the sense in this manner, nevertheless ~~garīra~~ itself is a sort of sense, and has the function of enjoying pleasure and pain, since it is a member of ~~prajñā~~. (Kauṣ. 1.7). *It follows after ~~prajñā~~ (2.1.12)*

Among the late Upaniṣads, Muṅḍ. 4 mentions that the ~~garīra~~ obtains things. It is to be employed as ^{an} instrument in knowing by ascetics. (Nārā. 6)9,10
~~deep~~

During ~~sleep~~ the body enjoys pleasure. (Pṛaṣ. 4.6) It has four states, waking, dreaming, deep sleep, and the fourth, or ~~turiya~~. (Nārā. 5)

~~Intelligence~~. The intelligent self, or ~~prajñātra~~, is in the body like a razor in a case. (Kauṣ. 4.20) ~~Prajñā~~ is the body's means of acquiring intelligence, for without it the body would not recognize pleasure or pain. (Kauṣ. 2,6,7) ~~In~~ fact, the body itself is void of intelligence, like a cart. (Mait. 2.3) So this higher power directs it and makes it sensible. (Mait. 2.4) By intelligence the body is driven around like the wheel of a potter. (Mait. 2.6). ~~Mirā~~ makes ~~caitanya~~ the directing power of the body.

Late connections of ~~garīra~~ with intelligence are not so matter of fact. The body contains a twofold seed (~~bīja~~) one portion of which is breath or pulsation, and the other steady thought. (Anna. 4.40, 42) That of the ascetic or ~~rūni~~ has a light in it, which refers especially to the intelligence connecting him with the deity. (Anna. 4.26; Pāṅ. 23; Kāṭhar. 12). *See ^{next} paragraph also.*



The **Ātman**. The treatment of **jīva** in its relation to the **Ātman** is consistent throughout the entire range of Upaniṣad literature. Early and middle Upaniṣads recognize that the **ātman** or **puruṣa** is, in the strict sense, something apart from or without the body. (Praj. 4.10; Brhad. 7.1; Bṛhad. 7; Sub. 8) But the **ātman** (under different names) dwells in the body. (Brh. 2.5.1; 3.1.10; K. 5.4; Praj. 6.3; Sub. 7,8). Really, the **ātman** wanders in every **jīva**. (Mait. 7.7) The deity supports all bodies. (Īras 4). **Puruṣa** attains the body at birth. (Brh. 4.7.8) The body is the resting place of the immortal **ātman**. (Ch. 8.12.1). Brahma within the body is the breadth of a thumb. (Mait. 6. 38). The **ātman** is the leader of the body. (Muṇḍ. 2.2.7) It is like a light in the body. (Muṇḍ. 3.1.5) The body has a light in it. (Ch. 3.13.7,8). These passages no doubt are the originals of those mentioned in the last paragraph. In one place we are told that **manas** excites the fire in the body. (Mait. 7.11.4). The **ātman** dwells in the body like the waterdrop on a lotus. (Mait. 3.2) It is united to the body like a horse to a car. (Ch. 8.12.3). It is the chariot, of which the **ātman** is the driver. (Kath. 3.3; Mait. 2.6). The deity is in the body in the same way that oil is in sesamum or scent in a flower. (Dhyāna.9) The **puruṣa** in the body is the spirit of Prajāpati. (Kauṣ 4.2,16). The body of the **ātman** itself is **prāṇa**. (Mait. 2.6) It is more subtle than the body. (Brh. 4.7.3). Indra realizes that the **ātman** is more than the body. (Ch. 8.9.1). **Puruṣa** makes the body intelligent. (Mait. 2.5) The changes of the body do not change the soul, which enjoys things the same in a dream as when awake. (Ch. 8. 12.1-4). When the body is destroyed the **ātman** is not hurt. (K. 2.18). When it leaves the body it makes us cry out. (Brh. 3.9.4) It should be drawn steadily from the body, like the pith from a ~~reed~~ ^{reed}. (Kath. 6.17)

So, too, Cūl. 19 informs us that the deity dwells in the body as soul. The **ātman** is within the body. (Adhyā. beginning) In some of the later Upaniṣads we meet the distinction between **jīva** -- life, or the individual soul -- and **īśa** or the higher principle. The body contains two **suṣumṇas**, **jīva** and

Iṣa. (Rūdral.). The same pair are to be found in the body of the **jīvanmukta**. (Anna. 3.32) **Jīva** moves about in the body like a householder. (Nārād. 6. beg) Pride of the body causes the **jīvātman**, hence one should give up this pride, and obtain release. (Nārād. 6 beg.)

Prāṇa. References to the connection between **garīra** and **prāṇa** are to be found chiefly in the earlier Upaniṣads. This is no doubt in part due to the fact that in these times **prāṇa** was either identical with the **ātman** or else very closely related to it. The body is in **prāṇa** and **prāṇa** is in it. (Tait. 3.7.1). **Prāṇa** comes into the body through the works of the mind-- things done in a previous existence. (Praj. 3.1.3) As long as it continues in the body life continues. It takes hold of the body, lifts it up, and vivifies it. **Prāṇa** and intelligence leave the body simultaneously. (Kaus. 3.1-4). Sub. 4. adds that **prāṇa** protects the body.

Death. In regard to death, too, and its connection with **garīra**, the earlier Upaniṣads busied themselves more than the later ones. From **Brh.** we learn that **puruṣa** throws down the body at death, and goes to attain another one. (Brh. 4.4.3; 4.3.42). The body, thus left by **puruṣa**, lies like the slough of a snake on an anthill. (Brh. 4.4.7) It goes to the earth at death, (Brh. 3.2.13). It finally becomes ashes. (Brh. 5.5.1; Iṣa. 17). Ch. pays a little more attention to **śāśhatology**. One abandons the body at death. (Ch. 8.6.4) Quitting it, one attains to the sun. (Ch. 8.6.5) Or he shakes it off and goes to the uncreated worlds of **Brahma**. (Ch. 8.13.1). So, in **Ait.** 2.5, one who possesses the knowledge of certain philosophic truths is at death released from all the differences of the body, in heaven. The **ātman** is drawn from the body at death. (Kaṭha. 6.17). Death occurs when **prāṇa** leaves the body. This is when **prajñā** leave it, for **prāṇa** and **prajñā** leave at the same time. (Kaus. 3.1,4). At death, the self, rising from the body comes forth in his true form, and the body which remains is not intelligent. (Mait. ■ 2.2,6)

The Body--- ३४५

The middle Upaniṣads add that the body at death mingles with the five elements, (Pinḍ. 2, and that it is destroyed. (Mukti. 2.26) It falls in death (Chāṅ.) and one can not go to heaven with it. (Tāṅ.)

Still later, we are told that it goes to destruction, (Yo. Ku. 2.39)

A late eschatological passage tells us that after death, having ascended the several celestial regions, one puts off the mantra-aya body, and puts on a celestial one. (Trip. M. 2.2) A sukṣma śarīra is obtained. (Trip. M. 2.1)

It is in the ethereal region where a śarīra is obtained (Trip. M. 2.1)

Miscellaneous. Other exact references are that the body of the

embryo attains the 8 pṛākṛtis and the six viāras in the eighth month.

(Garbha 3). Its heat is the tōjas of Brahma. (Mait. 6.27) The wind is in

without the body. (Ch. 8.12.2) It is obtained through good and evil works.

(Sarv. 2.15) The penitent has a peaceful one. (Kaiv. 4) It is said to burn,

figuratively. (Vajra.) Kṛṣṇa is the dual cause of it. (Gopālot. beg.)

Figurative uses. It is a chariot (Kaṭha. 3.3; Ch. 8.12.3. Paing., Chāṅ.)

It is a sacrificial altar. (Prānāg. 4) It is the fuel of the sacrifice.

(Mahānā. 64.1) It is the ghī for the internal heat, which is Brahma. (Mait.

6.27) It is a bow, for which manas is the arrow and manas the point. (Mait.

6.24) In order to test their supremacy, the prāṇas leave and reenter it.

(Kauṣ. 3.1) When death sacrificed and the prāṇas left him, his body swelled

up and the mind was in him. (Frl. 1.2.6) The asuras adore the body, anoint

it, and clothe it after death, but they do not know Brahma. (Ch. 8.8.5)

Certain Ṛṣis mistakenly looked on the body as the essential part. (Chāṅ)

The earth is the body of man, because the prāṇas are in the body, and even the same reason, the body of man is the earth. (Ch. 8.12.3, 4)

One should see the universe in his body, (Yo, Ku. 2.49), a passage

which suggests the Gītā. The threefold body is enveloped in om. (Paṭvra)

Body of deities etc. In the description of the ātman, the inner ruler,

the immortal, where he is treated in the pantheistic sense, his body is said

to be earth, water, fire, sky, air, sun, moon, the direction, lightning,

thunder, all the worlds, all knowledge, all sacrifices, all beings, breath,

speech, sight, hearing, the mind, touch, brilliancy, darkness, so on. (Frl.

3,7. 3-23) A much later passage uses much the same language in regard to ātman

The Body---शरीरा.

the body of Nārāyaṇa. which earth, water, brilliancy, air, space, the mind, intelligence, egoism, reflection, the temperament, the imperishable, all beings. (Sub. 7). The deity assumes a body when infatuated by Māyā. (Kaiv. 12) Earth is the body of speech, heaven of mind, and water of breath. (Bṛh. 1.5. 11-13).

With the adoration of the word **om**, its body and that of its several letters may be thought of. The Gārhapatya fire, the earth, and Brahman are each in turn the body of the **a** of **om**. (Prahmav. 2-5). **Om** has three. (Nārād. 9.5)

Later Upaniṣads emphasize the fact that the deity is without body. (Grīj. 4.62; Śāṅḍ. 2; Nārād. 9.14) Yet he is in other bodies. (Grīj. 4.62; Nārād. 9.14). Again, the body of the deity is referred, to, and said to be lotus like. (Trip. M.2.1) The great Māyā of the deity is his sport-body. (Trip. M. 1.4) Sītā, (as prakṛti) has bodily forms. (Sītā). The body of the moon swells. (Paśh.)

Ritualistic uses. As a fundamental proposition, sins are in the body. (Tait. 2.3.1) Hence it has to do with release. (Pṛāṇāg. 1) By having confidence in certain teachings, one rises from this body, attains an excellent body of light, and abides in his own form. (Ch. 8.2.4). One who does not attain wisdom before the destruction of this body has boyhood in the created worlds. (Kaṭh. 6.4). There is a prayer that the body may be peaceful. (Tait. 1.4.1) Also that it may be all-seeing. (Nārād. 4. end). By proper mantras, one in this body may see the gods. (Vṛsp. 5) The ascetic should perceive self from his own body. He is said to ascend into his own body. (Mait. 6.8) (Sañ.) That of the dead is reproduced through the offering of ten pinḍas. (Pinḍa 9)

In the later Upaniṣads the idea grows that the body may be used as a means of acquiring merit. One may make his eating and drinking an offering in his body. (Pṛāṇāg. 2). Ashes should be put on the body. (Bṛhaj. 7.4.1). But is especially in yoga practices that the body must be exercised. The

The body--**aṅgīra**.

body produced by the fire of Yoga--ascetic practices--is not subject to illness, old age, and pain--an idea frequently recurring in the Yoga Upaniṣads. (Yvet. 2.12). In this connection we have an interesting ~~xxxxxxxx~~ definition of the word **tapas**. The consuming of the body by certain practices according to the scriptures is **tapas**. (Gāṇḍ. 1.2). The body is dried up by **tapas**. (Griīj. 2.2) . It should perform penance. (Kunḍ. 11). It is to be kept even or rigid in Yoga. (Yo. Su. 71). One receives life or existence from certain forms of Yoga. (Yo. Su. 56).

Correct breathing has its relation to the body in Yoga. Breath is removed from the body in the **brahavid āsana**. (Triṣ. 54). The body is worn away like a cloud by **sanāna** [Triṣ. 24]. Proper breathing destroys the heat of the body. (Yo. Ku. 1.27). Yoga gives one a slender body--especially the practice of holding the breath in the great toes. (Griīj. 5.10; 10,24; Gāṇḍ. 1.4,45)

The ascetic while in the body should reflect on his identity with Brahma. (Nārad. 8.5) soul does not have body after merit and sin are destroyed. (Griīj. 6.51). This leads into the pessimistic view of the body. One should be as if void of a body. (Varāh. 2.29). The body is not to be esteemed. (Nārad. 8.36). In fact, it is to be abandoned by the ascetic, (Nārad. 3.86) and that of the **turiyatīta** or fifth class of ascetics, is to be considered as dead. (Nārad. 5. beg.). And in general, the ascetic is to look upon his body as a corpse. (Nārad. 7. beg.) ^{Or as if destroyed. Nārad. 4.21} One becomes **aṅgīra** by saying "no, no". (Varāh. 2.68) The ascetic considers knowledge as his body, and abandons all things outside his body. (Nārad. 6 beg.; 9, end). The afflictions of the body are to be endured, calmly, by the ascetic. (Nārad. 3.86) But he is not to afflict his body with too much of either pleasure or pain--they would interfere with his Yoga pursuits. (Yo. Śi.4,5,6; Kaṭhaṣ. 5.4). The body is something **kalpita** or imagined. (Nārad. 10). Going farther back, King Uśal-ratha considered it as something transitory, and (Mait. 1.2) and even Epḥ.4.4.12 says there is no reason why one knowing the ātman should seek a body.

The Body--*ṣarīra*

The body of the *jīvanamukta* is not a form. (Ana. 5.1) However, the body is not real. (Ana. 5.29)

Cosmical Correlations. The stars are the body of *brahmapati*. (B. 2. 25) The body of the residual *bindu* is **sattva**. (Sūta. 2)

doha

The word **doha** is not found in all of the earlier *śrīgītās*, but in the later ones is more frequent in occurrence than **ṣarīra**, though it never wholly supplants the latter. Its use in these *śrīgītās* is very rare, the same as that of **ṣarīra**, though it is a little more popular in religious use.

The description of **doha** takes a pessimistic tone in *sātreya* 2.4, where it is said to be the impurity of the parents. Also in *Māra*. 4. 3, where it is described as composed of flesh, blood, pus, cream, urine, stool, marrow, and bones. There are many bodies in the world. (Tajra.) The body has one form. (Tajra.) It is composed of the five elements, and returns to them at death. (Triṣ. 133; *Harṇā*. 3.1; *Chik*. 3) It possesses an imperceptor. (Sūta. 2.1) The senses belong to it, being called *dehendriya*. (Māra.) It is heated by the fire in the heart. (M. Sū. 11.10) This fire, or *teja*, in the body is often mentioned. (ṣrī. 5.6; Triṣ. 5.5; *Yo. Sū.* 1.4) *Teja* is called the digestive fire. (ṣrī. 1.4). As to its parts, it has 2 *śāras*, 15 *ādhāras*, 3 *lakṣya*, and 5 *vyomans*. (*Yo. Sū.* 2) The *śikhīsthāna* is in the wrist of it. (ṣrī. 4.3; ṣrī. 1.4) The *dehanadhya* is two fingers above the nose and two below the mouth. (ṣrī. 4.2, 3) The *tunda* is also a part of the body. (ṣrī. 1.4) The body contains nine openings. The fire jewel is in it. (S. 15.) The crown of the head is mentioned as part of the body. (ṣrī. 31) The artery *suṣumnā* is in the wrist of the body. (Aṅg. ; Triṣ. 5.)

Airs. The *airā*, *prāṇa*, *apāna*, *saṁāna*, etc., are recognized as being in the body. (Ana. 5.28-33; Triṣ. 11; ṣrī. 1.4; *Yo. Sū.* 1.3); ṣrī. 4.29) The *rajan*

The body--*śarīra*.

Put its *jīva* in alignment on *prāṇa*. (Ṣaṅg. 1.4).

The body is compared to the under of the two firesticks, the world *om* being the upper and revolving one, and knowledge the spark produced by their friction. (Ṣvet. 1.14; Dhyāna. 20).

Religious. In the later Upaniṣads, afflictions and restraints of the body play a most important part, as well as abstraction. The spirit in the body is to be seized by reflection on the mystic *om*. (Ṣvet. 1.13). By pronouncing the nasal *ā* of *om* in a certain method, an invisible body is obtained. (Kaṣa 10.) By reflection on Brahma a third state of universal lordship is attained at the dissolution of the body. (Ṣvet. 1.11). The ascetic should restrain his body. (Triṣ. 28). In a certain *āsana* the measure of the body is marked on the ground. (Triṣ., 54). It should be thin. Triṣ. 100, 110). Yoga is to be performed in it. (Varāh. ~~5.40~~ 5.40). It is a *bandha* or tie, because it binds the soul. (Sarv. 2.1). It is to be abandoned--despised--by the ascetic. (Anna. 5.29). It should lie like a stick of wood. (Amṛta. 4). It is to be the only thing left to the ascetic, (Nārada. 5. beg.; Turī.), and its only protection from cold and wind should be the *kaucīnam*, or cloth (Nārada. 4, end) worn over the *puṇḍra*. One should be as oblivious to pleasure and pain as a body without breath. (Nārada. 3.27). Eventually it should be abandoned in the caves of the mountains. (Nārada. 4. end). Still, one should remember that he has a body (Nārada. 5), and for its preservation say *heg*. (Maitreyi. 2.2) There is a prayer that it may be nourished. (Datta. 2).

Its behests are not to be obeyed. (Adhyā. 3; Akṣi. 42). Its *vāsanās* or imaginations are to be abandoned. (Nārada. 5. beg.) Likewise its enmity, pride, and anger, (Nārada. 3.42; Saubh. ~~xxx~~, Yaj. 19;) ; also its affections. (Nārada. 3.46). The ascetic has a body distinguished by knowledge and *vairāgya*. (Nārada. 5. beg.). A correct understanding of the differences of body is obtained by reflection on Brahma. (Nārada. 9=10). Reflection should take possession of the body. (Adhyā. 9). Knowledge of it is referred to,

The Body--*śarīra. loka*

(Varāh. 3.15). Its opinions are to be drawn from it in Yoga. (Ārj. 7.13). Things within and without ~~are~~ are to be considered the same. (Anna. 1.24) The highest state is to be without the body, (Alhyā. 16) . This is the state of the *jīvanmukta*. (Muktī. 2.33) This release is necessary in order to obtain the highest state, (Aṣṭi. 41), and is obtained by *śūnī*. (Saubh. 3.15). Yet one with or without the body may obtain release. (Anna. 5.16) The space in it is to be mingled with exterior space. (Ārj. 8.1). When pervaded by *bindu*--here a form of Yoga--one has no fear of death. (Yo. Cu. 58). It is to be free from the bonds of time. (YO? Ku. 3.34)

Correct breathing plays its parts in the Yoga Upaniṣads. The body is to be filled and emptied like a jar in these breath exercises. (Triṣ. 17). As long as *prāṇa* remains in the body, *apāna* should be restrained. (Yo. Cu. 100). This breathing destroys the heat in the body. (Yo. Ku. 1.33), and overcomes weariness in it. (Yo. Ku. 1.35).

Various parts of the body are assigned to certain deities. (Triṣ, 1.41) One seeing Śiva is in a fortunate body. (Ārj. 4.57). That of the yogin is brilliant. (ASaubh. 1.5) . Its connections are but illusion. (Kīrva)

(Varāh. 3.18)

Gods, etc. The deity is without body. (Kaiv. 2.2) Rāmā was adorned with the body of Jānkī. (Rāmāp. 32). Sāvitrī and Sāvitrī have bodied form like the sun. (Sāv.). The *Brahmāṇḍa* was produced in the body of Gaṇeṣa. (Varadot. 3). Gaṇapati tell us that Gaṇapati has surpassed the three bodies. At the creation, creatures with large bodies were created to frighten Brahmā on account of his pride. (Varadot. 3)

In addition to the pessimistic matters noted above, under the head of religious references, the body is immeasurably vile, (Muktī. 2.67; Yo. Ku. 1.77; Ārj. 1.20, 21). It is empty. (Phāv).

Tanū, tanu.

The use of *tanū* begins fairly early, though not in the chief Upaniṣads. It is most frequently used in some poetical, figurative, or religious

The *tanū* -- *tanu*.

connection. It is, however, defined in Mahān. 72, where it is said to consist of all the perfect limbs. *x When the semen is part 1 in the womb by diverse winds, the body of the embryo is ~~is~~ divided, and twins are born. (Garbha 3). The *tanū* possesses fire and intelligence. (Varāh. 5.47,49) Its intelligence came from Agni. (Mahān 2.2), and he is asked to cheer it.

Religious. Salutation is made to Rudra with the body. (Mahān. 72). He is also asked not to injure it. (Mahān. 52). The word is used in a mantra. (Mahsa 5). Those who know the deity have left the body. (Ṛvet. 5.14) The body is to be burned with the fire of Śiva--asceticism. (Bṛhaj. 1.16). People are called "body-dwellers." (Anna. 2.3). A divine body is obtained by reflection. (Anna. 1.53). He who is free from all ties is free in the body, and through meditation bodies become as non-bodies. (Anna. 4.11,24). The body is to be abandoned in Yoga. (Anna. 5.10). Release from it is hard to obtain. (Varāh. 5.3).

Deities. *Śa*. The gross body of Prajāpati consists of the three worlds. (Mait. 6.6). The sun is his all-supporting body. (Mait. 6.6). Food is the all-supporting body of Viṣṇu. (Mait. 6.13). Agni, Vayu, *Śa*, are the chief *tanūs* of Brahma. (Mait. 4.6). *Om* is his sound endowed body. (Mait. 6.5). Rudra has an auspicious body. (Ṛvet. 3.9, Nīla. 8). That of Agni is brilliant, and Soma's is efficacious. (Bṛhaj. 1.1) Kṛṣṇa has an agreeable *tanū*. (Gopālot. 18)= .

The *tanū* of *prāṇa* is also mentioned, and said to dwell in the senses. (Praj. 2.12).

kāya

The use of *kāya* begins in the middle Upaniṣads, and is chiefly found in religious or metaphysical connections. It possesses a fire, which the mind excites. (Mait. 7.11). That of Draupadi is given as an illustration of beauty. (Yāj. 5). The rishi Vyāsa was born from the body of a fisher-aiden. (Vajra.). Things seen in dreams, while we are in the body, are false.

The Body---Āt̄m̄.

(Cauḍ. 4.33,36). In sleep one has a resplendent body. (Sub. 4.).

By means of the space in it we get a knowledge of space in general. (Ṣāṅḍ. 1.8)

The deity is in the body. (Varāḥ. 5.74). It performs works, (Mahān. Nārād. 1) 66; Ṣāṅḍ. 14). It is one of the instruments by which one performs, theft, benefit, &c., and suffers affliction. (Ṣāṅḍ. 1). It suffers troubles.

(Bṛhara 3). The soul does not have a body. (Iṣa 1.8).

Release from the body is hard to obtain. (Varāḥ. 5.4)= The mere drying up of the body is not ^{the same as} to be near the deity. (Varāḥ. 2.29,40). The muni should not tate with it, (Nārād. 5.31) but should think intently on Brahma with it. (Nārād. 3.60). ~~It~~ should be concentrated ^{Mind} in it ^{in it} in Yoga. (Ṣāṅḍ. 1.8). Through such concentration, the division of the body is understood. (Ṣāṅḍ. 1.8). It should be kept rigid in Yoga and its various āsanās. (Varāḥ. 5.17, 32,37; Triṣ. 50, 91, 145, ; Yo. Cu. 71; Ṣāṅḍ. 1.3)

vapu.

Vapu is used only in the later Upaniṣads, largely in those dealing with Yoga. It is sprung from one's parents, (Adhyā. 6). and composed of filth and flesh. (Adhyā. 6). ~~The~~

The yogin views his vapu as a corpse. (Paramah. 2¹, Turī). Yoga should be practiced with it. (Yo. Cu. 5.87). Trembling of the body indicates a medium degree of Yoga power, erect one a high degree. (Triṣ. 104). A resplendent body is obtained from bindu, a form of yoga. (Yo. Cu. 5.13). A lean one is obtained from lumbhaka. (Ṣāṅḍ. 1.7.14). It goes to rest. (Varāḥ. 2.66). That of man is not released. (Adhyā. 5.9). It should be employed in begging, bathings, &c. (Avadh. 24).

The deity has praṇava as his body. (Haya. 2). That of Hayagrīva is praṇava and ulīthā. (Triṣ. M. 2.3). The sun and moon do not possess a body for the jīvanmukta, (Anna. 4.30), nor do they shine for one who is in the highest state. (Rudrah. 40).

Flesh-----māṁsa.

hair along with the parts of the body to which they are found.

The bones of *śākhā* (bone) carried off by rollers, do not get dry, nor anything else. (Tij. 2.2.10). In the ritual sacrifice, they are ^{the} ~~the~~ *prākṛita* versus. (M. 6.17.1).

There is something not dependent on bones. (śrū.) In a sacrifice they are said to be a *śākhā* or *śākhā*. (Vāc.) Some of the bones are reproduced with the fourth *pinḍa* cut of the ten offerings. (Tij. 2.2.10).

Essentially, the animals are said to be produced from the bones of *Prājāpati*. (SB. 2). Some of the sacrificial bones in the great *agvā-*
śākhā are the constellations. (Tij. 1.1.1.). They form the flesh of the figurative chariot. (Mā.).

Flesh-----māṁsa

Māṁsa, flesh, is frequently mentioned as one of the components of the body. (Tait. 1.7.1; Tait. 1.8; Īśā. 1; Śuk. 3; Mānd. 1.10; 4.20,21; Tij. 3; Aṅg. 1; Mā. 6). It is one of the six envelopes of the body. (Mā. 3; Vāc. 1). The body is covered over with flesh. (Tait. 2.4; Mānd. 2.10). It is composed of the *śākhā* element of the food rendered, corresponding to earth. (M. 6.5.1). *śrū.* although that it is composed of earth. In the flesh, it is said to be developed from blood, and from it fat is developed. (Mā. 2) There is a ball of flesh and blood in the *śākhā*. (SB. 2.10).

The masses of flesh covering the body are like the wool of trees. (Tij. 2.2.10). Flesh is *utīṣa*. (G. 1.1.1).

The custom of stirring the remains of a father or other relative in the sacred fire, with a yaker, that they may be distributed, is referred to as *śākhā* to *śrū* or *śrū*, since the spirit has departed, ^{the flesh} (G. 7.15.2). That of a yaker is to be *śākhā* by the *śākhā* (Mā. 3). *śrū* does not develop in flesh. (śrū.) The flesh of the dead is reproduced by the offering of the second of ten *pinḍa*. (Tij. 2)

Flow- rāshī

One, also, is the flow of blood (Rāshī) or some other substance
concerning the young, and should not be considered a part of the
flow of water, either old or young. (Trik. 1.1.1) This particular matter
should not be taken too far. A later passage tells us that flow is
not to be taken by **Rāshī**, a class of questions. (Māra). Again, the
word is to be regarded as the flow of a man. (Māra. 7. 14.)

The flow of the eye is said to be the blood. (Trik. 1.1.1)

Blood .

rūḍīra

References to the blood are not very numerous in the Trika. However, not less than five different words are used for it. The old word rūḍīra first appears in Trik. 1.1.20, where it is said that blood flows from a man's vein, the eye from him. Māra. 1.7 mentions it as a part of the body, and Māra. 7. 14. tells us that ghī is to be looked on as blood, or essence--that is, it is to be decanted.

lohita

Lohita is a connection of the water part, and equally old in its usage as rūḍīra. It is composed of the red element of the water (Māra. 1.1.2). At least it goes back to the water element in spirit. (Māra. 1.1.2). A ball of blood found in the heart is the headlight and vigor of the man and his wife, the large dwelling in the eye. (Māra. 1.1.2) A ball of blood is a ball of flesh and blood in the heart. (Māra. 1.1.2).

ḥṛīta

ḥṛīta appears first in the early, but not any of the other Trika. It is mentioned as one of the three kinds of the heart. (Māra. 1.1.2). The last is mentioned in the (Māra. 1.1.2). It is the same as the

Vasā

Vasā is mentioned once in connection with the **śrīṅgāra** in **Āṅgīr.** 71. The associated list of 114 items, to prevent loss of fat. (Sūrya, 2).
vasā

Vasā is used but once, in **Mait.** 3.4, where **vasā** is mentioned as one of the impurities of the body. As **rodas** is mentioned in the same list, **vasā** must be something different, but is evidently some oil, or fatty substance.

Marrow

majjā.

Majjā is mentioned from the earliest Upaniṣads on. It is in fact like the pith of a tree. (**Ṛg.** 2.9.28) It is composed of the medium element of **tejas** condensed. (**Ch.** 2.1.7). It is a impurity. (**Mait.** 3.4). It is repeatedly mentioned as one of the parts of the body. (**Mait.** 1.7.1; **Āṅgīr.** 1.2; **Āṅgīr.** 1; **Nārak.** 4.36, 38; 3.48; **Triṣ.** 5) It is one of the **koṣas** of the body. (**Mulg.** 3; **Varāṅ.** 1.16) It surrounds the **kanthā**. (**Varāṅ.** 2.19)

Garbha 2 tells us that it is developed from bone, and that semen is produced from it. In **Garbha** 5 there is a puzzling mention of 900 **majjās** in the body. The scholiast suggests muscles, but this hardly seems likely. If the passage is not corrupt, the writers may refer to sections of marrow in different bones, and perhaps include the apparently separate granules or sections of the brain. Persian **majjāz** means brain, and is etymologically connected, through **Avestan mazga** and ***Pahlavi mazg**, and this may throw some light on the subject.

Marrow is mentioned as food in **Ch.** 2.19.2, where it is the role of one who knows the **Vajñāyuniya Śūtra**, interwoven in the body, not to eat marrow for a year, or not at all. The connection seems to be that he does not have need of this choice morsel, as his knowledge makes him great and strong without it.

Majjā is said to be the **nidhāna** or calenza in the sacrificial chant. (**Ch.** 2.19.1) The marrow of the dead is represented by the **śrīṅgāra** of the **śrīṅgāra** offered. (Pinda 5)

~~Sinhu~~-ma, ~~ma~~, ~~ma~~

Sinhu and ~~ma~~, evidently variants, are the words used for sinhu of tendon. Not much is said about them. From the older Upaniṣads or they are recognized as a component of the body. (Tait. 1.7.1) (Ait. 1.7; Nārada. 3.41; 4.20; Aṅg. 17; Yāj. 5) They form one of the ~~koṣas~~ of the body. (Mudg. 3) They are like the inner bark of a tree. (Bṛh. 3.9.22). They bind the body together. (Nārada. 3.41). There are 900 of them. (Garbha 5) They are developed from fat, and from them comes the bone. (~~Garbha~~ Garbha 2). They are the harness of the figurative chariot to which the body is likened. (Mhāg.).

The Skin

tvac

Tvac is a slightly ambiguous word, as it is used not only for the skin but also for the sense of touch. But its main use is for the skin, and the relations of the two ideas are so close that it is hardly necessary to do more than call attention to the dual meaning of the word.

From the earliest times its function as the organ of touch was recognized. It is the site of all touch. (Bṛh. 2.4.11; 4.5.12). It is one of the fetters of graspers of the body, having touch as its function. (Bṛh. 3.2.9). Later Upaniṣads repeat this fact. (Garbha 1; Nārada. 6.beg.; Triṣ. 1.beg.;) Cāṇḍīyika mentions it as the organ of touch, and adds that its field of activity is the air. It is one of the knowledge senses. (Varāh. 2) It is one of the six envelopes of the body. (Varāh. 10; Mudg. 3). It is one of the forms of prakṛti. (Cār.) It is one of the seven elements of the body, and one of its 10 powers. (Mhāv.). It is one of the parts of the body. (Tait. 1.7.1; ~~Ita~~ Ātmā 1; Nārada. 4.20; Yāj. 5) Blood flows from it like sap from the bark of a tree. (Bṛh. 3.9.22) One cannot take food with it; if this were possible, the mere touching of food would satisfy. (Ait. 2.7).

The late Triṣ. come to it with the element fire, and the ~~koṣa~~

Skin

Maniṣṭha say that it is permeated by the **āp** air. (Ḡrīṭj. 1.30; Taitj. 81; Ḡrīṭj. 1.4) It is also said to cover the **śarīra**. (Ḡrīṭj. 4.4).

Prajāpti thought, "If the skin feels, then who or I". (Ait. 2.11) This makes clear the distinction between the self and the sense. In deep sleep **tvax**, with its object, attains to the deity. (Praj. 4.8,9).

The skin of man is likened to the outer bark of trees. (Eṣh. 2.9.28) It is also identified with the **prastava** hymns in Ch. 2.19.1. It is the body of the **antaryāmin**. (Eṣh. 2.7.11).

One who meditated on the mystic **om** is freed from sin, as a snake sloughs his skin. (Praj. 5.5) The sloughing of the skin by a snake is also mentioned in (Akṣi. 13) The sannyāsin should restrain himself so as not to feel with his skin. (Sañ. 4b. 2) **tvax** corresponds to a certain syllable in a mantra. (Rāmāp. 77) That of the dead is recreated with the second **piṇḍa** of the ten offered. (Piṇḍa 4).

Cosmical Correlations. The skin of the primal man split, and from it came forth the hairs of the body. (Ait. 1.4). Again, the shrubs and trees, becoming hairs, entered the **śarīra**. (Ait. 2.4). The skin is the covering of the chariot in **Chāṅg**.

Carmān,

Carmān is mentioned as one of the parts of the body. (Tait. 1.711; Mait. 1.3; Atmā. 2) The body is covered over with it, (Mait. 2.4) or bound about with it. (Nārād. 4x28). It is developed from earth. (Gār.). The pudenda of a woman is merely a piece of skin split in two. (Nārād. 4.30)

The skin of a woman is likened to a fire in the **Adha** Upāsana sacrifice. (Eṣh. 6.4.3).

Caste is not dependent on skin. (Nirā.) One should sit on the skin of a tiger in worship. (Rāmāp. 2.5).

prāṇa is a word which has a broad use to designate parts of anything apart from its use to indicate a part of the body. Both these uses extend throughout the entire Upaniṣad period.

Early mentions are that *prāṇa* is essential to the life of the limbs, for from whatever member *prāṇa* goes away, that limb withers, (Eṛh. 1.3.19). The limbs are held together by air--strung together as by a thread--and it is a saying that the limbs of a dead person have become unstrung. (Eṛh. 3.7.2), or relaxed. The (subtile) body is released from the limbs. (Eṛh. 4.3.36).

Of the five vital airs, *vyāna* is diffused throughout all the limbs. (Aṛṣṭa. 25). *Samāna* carries the fine element of food to each limb. (Mait. 2.6). A late yoga Upaniṣad tells us that diseases of the limbs may be cured by concentrating the air in the affected members. (Triṣ. 23).

All the uninjured limbs constitute the body. (Mahān. 7~~7~~⁷⁵). The *tojas* or essence of all the limbs constitutes semen. (Ait. 2.2). The son springs from his father's limbs. (Kauṣ. 2.11). When a woman is impregnated, the semen becomes like her own limbs, and so it does not harm her. (Ait. 2.2).

The limbs may possess beauty, (Nārād. 4.77), and soundness, (Anna, 3.15), while weariness is caused by the exercise of them, (Sāv.).

Metaphysical, fanciful, etc. The deity comes in contact with the limbs. (Ḫiras. 4). Breath is the essence of the limbs, hence it is called *aṅgirasa* (from *aṅga + rasa*). (Eṛh. 1.3.8, 19). Similarly the *udgīṭha* is the essence of the limbs and *aṅgirasa*. (Ch. 1.2.1). The *yājaniya* hymn is interwoven with various members of the body--the hair, skin, flesh, bone, and marrow. (Ch. 2.19.1). The ten sense organs are said to be the limbs sprung from intelligence, *prajñā*. (Kauṣ. 2.5). The soul is said to be seven limbed in its waking and dreaming states. (Iṛsp. 4.1). Subtile (*suṣṭhā*) limbs are obtained after death. (Trip. 2. 2.1). Perfect limbs may be obtained through knowledge of certain philosophic truths. (Ch. 2.19.2; 2.20.2).

~~The limbs - अङ्गानि.~~

In one place the word *Atate* is said to have eight limbs, (Nārā. 8.8). The soul is said to have three limbs. (Pānu. 5) *Atate* is said to be in the limbs of one. (Sār. 27). The limbs of the word *Atate* are through the priest identified with the sacrificial vessels. (Kaṇṭha; 1). The limbs of the *kuṅjainī* are once mentioned and said to be five. (Advay.) The deity is said to come in contact with the limbs. (Vīras. 4)

As an illustration, the tortoise is said to gather his limbs together, and one should in the same way draw in his senses. (Āguri. 3; Nārā. 3.74).

The limbs--107

Religious. The limbs are mentioned (here **āṅg aṅgā**) in a charm. They are rubbed in a charm. (Kauṣ. 2.2) during ecstacy. (Prh. 6.4.9). Later Upaniṣads reveal the use of the limbs in religious and ritualistic ways. One line of treatment is presented by the rubbing of ashes or putting the **tripuṇḍra** ~~tripuṇḍra~~ ~~tripuṇḍra~~ on various parts of the body. Ashes are mentioned in Prhāj. 2.32; 4.2; 5.19; Dhasṛa. 2; Dakṣ. 8;). The **tilaka**, generally of **sandalwood** paste, is enjoined in Wāsu., Gopī. 5.2. But in Yoga the limbs become very important. To begin with, one with defective limbs can not become an ascetic. (Māra. Nirv. 3.1) Then come numerous rather indefinite mentions of their employment in Yoga, usually followed by specific commands as to what is to be done with each member concerned. (Saut. beg.; Saras. beg; Dakṣ 15; Dakṣ. 1;) Usually the employment of eight limbs is enjoined, (Triṣ. 33; Rāṭhar. 6;) Crīj. 1.2,4; 5.3; Varadot. 6; Varān. 5.10) which may be made pure by repeating certain mantra. (Haya. 4) Once the employment of six limbs is commanded. And once the restraint of the eight limbs is a **bandha**. (Mārā) (Yo. Ku. 2.36). Their abandonment or overlooking is also a necessary thing. (Mukti. 2.42; Haya. 4;) Sometimes they are to be rubbed in Yoga. (Yo. Cu. 41) They are to be employed in **āsana**s (Triṣ. 34) They should be kept fixed or rigid in Yoga. (Nṛar. 1.1.; 2.4; Maṅgal. 5.1;). Pathing of them may be abandoned by the higher type of ascetic. (Turī). By Yoga practices the limbs may be made pure as far as the results of **karma** are concerned , (Kauṣ. 6). Woman is a trap for the limbs, and binds them. (Yāj. 5,11). They should be used in honoring Rāma. (Rāmāy. 90).

Deities etc. References to the limbs of the deities are late as a rule, though Kena 4.23 tells us that the Vedas are the limbs of Brahma, and Tait. 1.5.1 informs us that the **vyāṅtis** are his members. Gopī. 5 also makes the Vedas the limbs of Brahma. The limbs of Brahmā are red and white. (Dhyāna. 12) The **pitāmahā** himself is an **āṅg** of the Supreme Col. ^{Cu. a.} ~~Var.~~ 1) Indra worships with ^{ab} bowed limbs. (Dhasṛ. 2) Other references ^{ab} to induce men to employ their limbs in worship by showing that the gods had

The ~~Limbs~~ ^{Limbs}.

certain things. Prajāpati vowed to smear his ^{limbs} with ashes. (Tir. 5). Īiva's are smeared with ashes. (Īāṅ. 3; Pāmar. 3.32;) Gaṅgā's are adorned with red. (Gaṅ). Further descriptions of the limbs of the deities are that those of Īiva are noble. (Īāṅ. 3). Sarasvatī has handsome limbs. (Saras. beg.). Tulasī delights in the limbs of Viṣṇu. (Triṣ. M. 2.2). Those of the goddess are resplendent. (Triṣ. M. 3.3). Sītā, Lakṣmī, Hanumān, etc., are called the limbs of Pāpā, and so is the **prajāya**. (Īāmarah. 1.6). The limbs of Rāma were beautiful, (Pāmap. 32) and long. (Rāmap. 52). The limbs of the gods are imaginations. (Pāmap. 8). The touch of the limbs of the deities produces **vajra**. (Mudg. 2). The a of om has red limbs, the u white ones, and the m black ones. (Īāṅ. 1.6). The limbs of the **mantrarājī** are several times referred to. (Nṛṣ. 1.2-5; 2.7)

gātra

^{for the limbs} **gātra** is found only in later Upaniṣads. They are pervaded by the **satvāna** air, (Īāṅ. 1.4; Triṣ. 30), while the air **bhānānjaya** carries away the beauty of a dead limb. (Triṣ. 80). By rubbing them in water, they become firm and slender, a thing to be desired in Yoga. (Īāṅ. 1.7.1). Those of the ascetic should be pure. (Miv.) They are to be ^otionless in Yoga. (Maṅḍal. 3.1). Amṛta 12 gives practically the same content. They are not to tremble as the yogin thinks on the word **om**. (Yog. Īi. 1) They are affected in the first and second methods of sounding the word **om**. (Maṅḍal. 10). Ashes were to be put on the limbs for purification from the air of Prāṇan killing. (Bṛhad. 6.7) .

garīraḷaḷa

garīraḷaḷa hardly means limbs, but rather some part or locality of the body. They are places from which the soul may leave the body at death. The eye and the ear are so specified. (Tṛ. 4.4.2).

Limbs--avayava

Avayava, limb or member, is used a few times in the 1st Upanishads. They belong to the body. (Yāj. 19) That which has limbs is temporary; that which has not is eternal. The deity is without limbs. (Trip. M. 2,3) The same passage tells us that **avidyā** or ignorance, as a general principle has members and that in metaphysics certain things have form, **ākāra**, but not members, **avayava**. Also the highest state of the soul is without parts. In Trip. 120 the word is used in connection with the limbs of the body, where demons occurring in the **avayava** forestall death. In Sītā different **avayava** are due to the manifest power of the deity, and in Nārada. 6 beg. the 23 elements **tattvāni** of the ascetic are his limbs.

Danta--danta

Danta does not appear in the older Upanigads. It seems to refer to vital spots--where one may receive a mortal wound--as well as to nerve articulations. In Garbha 5 there are said to be 107 of them, but we are not told where they are located. A late Yoga Upanigad, however, enumerates 18 **manasthāna**, but in this passage the word hardly means more than a part of the body. The 18 are as follows. 1. Big toes. 2. Anles. 3. Legs. 4. Thighs. 5. Anus. 6. heart. 7. penis. 8. midbody. 9. navel. 10. neck. 11. elbow. 12. palate. 13. nose. 14. eye. 15. midyebrow. 16. forehead. 17. knees. 18. hands. (Triṣ. 120-123). This list is given again in Jāñḍ. 1.9, with two alterations; 8 is the cavity at the back of the mouth, and 11 is the crown of the head. They are to be cut, forgotten, relaxed, in Yoga. (Kṣuri. 12,13,14).

sandhi

Garbha 5 tells us that there are 180, **sandhis** ^{or joints} in the body. Deussen takes this to mean sutures. They are evidently different from the **maras** mentioned above. That of the eyebrows on the forehead is referred to in Jāñḍ. 2 and Rāñḍ. 4. They are mentioned as parts of the body in Yāj. 5. Those of the hands and feet are permeated by **udāna**, (Triṣ. 80); in fact all of them are so permeated. (Jāñḍ. 1.4).

granthi

Granthi is here mentioned as a part of the body in Yāj. 5.

parvani.

The **parvani** ^{or joints} of the horse in the aṅgavasthā are said to be the months and half months. (Eṅ. 1.1.1.) *parvani* is used figuratively in *Harad 1.1*

Envelopes---koṣas.

The recognition of five material **koṣas** or sheaths to the soul is a very common thing. There are ~~six~~^{also} six material sheaths mentioned. They are enumerated as follows in Muṅ. 3, and Varāh. 10. Skin, flesh, blood, bone, sinew, marrow. Maitreyi 3.17 speaks of the soul as being free from the six **koṣas**.

Elements ---dhātus

Seven elements or **dhātus** are mentioned. Bhāv. recognizes seven, but mentions only the skin specifically. They are enumerated as follows in Triṣ. 5. Digestive fluid (**rasa**), blood, flesh, fat, bone, marrow, semen. They increase when **rasa** increases. (Varāh. 5.48).

tattva

Varāh. 1.14 1-4 mentions 24 **tattva** belonging to the body. They are the 1 senses, the 5 **prāṇas**, the five sense objects (sound etc), and the four powers constituting the **antahkaraṇa**--that is, **manas**, **buddhi**, **चित्त**, and **ahaṅkāra**.

Circles---cakras.

The **cakra** or circles of the body play an important part in the late Yoga exercises, though unknown earlier. Ordinarily six of them are recognized, (Varāh. 5.52, and see below). They are twice enumerated and located; in Yo. Su. 2, and Yo. Ku. 3.9-12. They are as follows.

- | | |
|--|--|
| 1. ādhāra (mūlādhāra) = anus | 4. anūhata = heart |
| 2. svāṁhīsthiāna = pudenda
maṇiṣūra | 5. viṣūlha = neck |
| 3. paṇḍurā = navel | 6. ājñācakra = forehead. (mastaka) |

In Pañsa 3, though they are not called **cakra**, they are each mentioned by name, and after the **ādhāra** has been closed, the breath is to be drawn up through the remaining **cakras** in the order of their enumeration.

Circles -- ~~continued~~

Saughl. 2 has a sphere of nine cakras. Nos. 1 to 5 are the same as given above, except that 5 is called *kañṭhacakra*, and 6 corresponds to 6 of the ordinary scheme. But between the *viṣṭhā* and the *ājñā-cakra* two others are inserted, the *tālucakra* and the *bhrūvacakra*, while after the *ājñā-cakra* comes the *ālāpācakra*, ~~evidently referring to the chakra-cakra~~ which seems to be an imaginary spot outside of the body.

This seems to be the most suitable place for the mention of the separate cakras. The *ālācakra* is the first circle. (Yo. Cu. 6) It is in 4 parts. (Yo. Cu. 3) The yoni is between it and the *svāhīstikāra*. (Yo. Cu. 7). The Brahma circle is in it. (Saughl. 3). It is also known as the *mūlācakra*, *mūlastrāna*, and *mūlakanda*, even *mūla*. The artery *saṅgamā* extends from it to the opening at the top of the head. (Maṇḍal. 2; Advay.) In Yo. Cu. 20 it is said that the artery *ṣāṅkī* goes to it. In one place it is described as threecornered, and situated between the anus and the penis. (Varāh. 3.5) The locality of the *kanda* is five fingers from it. (Ṣrīj. 4.2) It contains a *ṣakti* or power like fire. (Saughl. 3). The *luṅḍalinī* sees it. (Yo. Ku. 1.82). *Prāṇa* is said to reach to it, though one would expect ^{apāna} ~~prāṇa~~ here. (Ṣrīj. 4.2 43). Gaṇapati is in it. (Gaṇ). The deity extends from the *mūlācakra* to the crown of the head. (Trip. 1.1) Between these same two points, the *pān* or betel leaf should be waved back and forth in a certain form of worship. (Phāv.). In one of the *āgāras*, the left foot is to be placed below it and the right foot above it. (Yo. Ku. 1.5).

Saughl. 3

Svāhīstikāra is the second circle, and has six parts. (Yo. Cu. 7, 6) ⁷ The yoni is between it and the *ālācakra*. (Yo. Cu. 19). It is the resting place of *prāṇa* and of the *moḍara*. (Yo. Cu. 10, 11), It has the *liṅga*. (Saughl. 3).

The *mañipūracakra* is a cakra in the navel region, (Yo. Cu. 13) though Saughl. 3 calls it the heart cakra. It is eight ~~ix~~ petalled, and has a light in it. ^{viewed as the cardiac region} (Saughl. 3). As the *mañivalbīcakra* it is a cakra in the navel region. (Yo. Cu. 9). As the *nābhīcakra* it has the *luṅḍalinī* in it. (Saughl. 3)

The nāḍīśāstra, referring to the navel region, deals about the same thing. Air is brought into it. (Ṛj. 7.12). By means of veins, the rūpa are concentrated in it, and this cures diseases of the stomach. (Trj, 114, 115).

The echo of the word *na* is heard in the *anāḍī*. (Saut. 5).

The *kaṅṭhāśāstra* is four finger in size, and contains the artery *idā* of the left and *piṅgalā* of the right, while *sugandhā* is between them. (Saut. 3). The spokes of *viṣuddhā* are mentioned, and it is in one place said to be between the eyebrows. (Yo. Cu. 5).

The *bhrūśāstra* is one finger in size, and contains the eye of knowledge, like a glowing tongue of flame. (Saut. 3).

In Saut. 3, the *ājñāśāstra* is said to be the *nirvāṇa śāstra*, the *brahmarandhura*. It is like the point of a needle. (

The same passage tells us that the *ākāṣaśāstra* contains a 16 petal lotus.

Openings.

dvāra.

Even some of the earliest Upaniṣads describe the body as a city with ~~six~~ eleven portals. (Ait. 1.3.12; Katha. 5.1). These eleven portals, or *dvāra*, are defined in the commentary as follows. The ears (2), the eyes, (2), the nose (*2), the mouth, (1), the "two below" (2), the navel (1), and the suture in the skull, the *Brahmarandhura*. (1). As the city is Brahma's, these portals are for communication with the outer world. Several passages mention only nine openings. (Ṛvet. 3:18; Y. gaṣ. 4; Yoga T. 13; Yo. Cu. 107). In the Bhagavadgītā, 5.13, nine openings are mentioned. They are the same as those given above, with the omission of the last two, the navel and the *brahmarandhura*. Nārada. 2.21.22 3.43 mentions only seven, and Anra. 2.7 five, but the last passage refers to the nostrils.

In Ait. 1.3.12, the opening in the skull is that by which the soul

enters the body. Otherwise their functions are lost and only in later Upanishads. One breathes in and out through these nine pores. (Yo. 7. 13). They may be defiled through untruth. (Nārada. 2.43). They are to be closed in Yoga, by ^{means} of ^{the} **bandha**. (Yo. Ku. 107; Nārada. 11).

raśmīra

The **raśmīra** are exactly the same as what is mentioned above. There are nine of them, and through them ordure, urine, &c. are excreted. (Āy. 1.4; Bhāv). The air goes to the upper one in a certain position of the mouth, in an exercise which is facilitated by practice. (Āy. 1.4, &c. 1.7.30) Two of them are in the nose, and the air is to be expelled by them. (Yo. Ku. 1.30). One of them (the **brahmarandhara**) is to bear the **āhara**. (Vāsu). The **suṣūmnā** covers four of these openings before it goes away to the **brahmarandhara**. (Vāsu. 5.30)

halves.

ardhva

The fore half of the horse in the **aṣva** is the rising, and the latter half the setting sun. (Brh. 1.1.1).

Sandoha

Sandoha is a rare word in the Upaniṣads, being used only in Ch. The trunk of the ātman is **Vaiṣvānara**, identified with **ākāśa** and **brah̄ma**. (Ch. 5.15.2; 5.18.3). The trunk of ignorant philosopher is liable to perish. (Ch. 5.15.2).

The Back

Prīṣṭha *Prīṣṭha*

If a man is touched on the back, he knows it through his mind. (Brh. 1.3.3). The divine light shines on the back of all. (Ch. 3.13.7) The back has a bone in it like the staff of a lute--a remarkable sensible comparison from a late Upaniṣad. (ṛīj. 4.10).

Religious. The chief use of the word is in connection with formalistic matters.

It is one of the parts of the body to receive the **tilaka**. (Brhaj. 4.19, 20, 29). This **tilaka** is for Hari. (Brhaj. 4.29). Or, it should be put on with **namas** to **Phīma**. (Brhaj. 4.31). This **tilaka** frees one from sins committed by the anus--whatever they may be. (Brhaj. 4.34). The importance of this rite lies in the fact that all the **tīrthas** or places of pilgrimage lie in the back--that is, the **tilaka** applied to the back makes them propitious. (Brhaj. 4.24). The ascetic should not have a lame back. (Māra. 4. end).

Concentrating the attention on the **prīṣṭhabhāga** gives one knowledge of **Varuṇaloka**. (ṛīj. 1.8) ~~Gautama was born from the back of a hare. (Vajra.) The backs of different sacrificial fires are mentioned. (Mait. 6.33)~~

Cosmically, the back of the **apṣvānā** and that of **ākāśa** are both identified with the **śa**. (Brh. 1.1.1; 1.2.2).

The Backbone.

Prīṣṭha *Prīṣṭha*

The Parahono--Iṣṭhavanāḥ.

The Parahono is mentioned as part of the body. (Ītmā. 1) . That of the entry of devatas in the fifth month. (Cartha 3).

Breast

uras

The breast or chest, **uras** , is said to be moved by the breath, and then sound is uttered. (Mait. 7.11.4).

In Yoga the breast is to be somewhat elevated. (Kṛī. 4). Air is to be drawn into it from the neck, and from the breast to the navel. (Ṣrīj. 7.6).

It is the altar of the Vaiṣṇava self. (Ch. 5.1812) . It is the altar when the body is viewed as a sacrifice. (Mādān. 64.1).

cosmically, the body of the cosmic puruṣa is the earth, (iyam). (Ṣrī. 1.2.3).

vakṣas

Vakṣas is mentioned only in very late Upaniṣads. The tripundra or tilaka is to be put on it. (Mālāg. 1; Jābāli). This tilaka frees one from sins committed by the mind. (Ṣrīj. 4.34). ~~Yāgy~~ Vājñavalkya tells King Janaka to put ashes on his breast. (Ṣrīj. 7.1). In Yoga the breath is to be stopped in the breast. (Yc , Su. 114). The air is said to rise from the breast in yoga breathings. (Yc. Ku. 1.15,16). *The jaw is to rest on it in certain yoga practices - go on to*
Pressing to the breast as a sign of affection is mentioned in Trip. M. 2.3).

kurasthāna

Kurasthāna is used also. The tīrtha of Kurusetra is said to be in it. (Ṣrīj. 4.49)

stana.

Stana or **stana** refers especially to the female breast or nipple, though sometimes used for the male breast, and also for the udder and teats of animals. The uvula is said to hang down like a **stana**, (Tait. 1.1.1; Parab.) The new born child is put to the breast with certain mantras. (Eṛh. 6.4.27). This is symbolical of the fact that the child lives on milk. (Eṛh. 1.1.2). Owing to the fact that one is repeatedly reborn, one drinks in time from many breasts. (Garbha 4). The **stana** is attained by birth. (Yāj . 15).

The **stana** is said to have a **binba** or shadow. (Tripura 11). One hangs on to the **ātman** as if to a breast. (Brahma 1).

Fallen semen is to be put between the breasts or eyebrows with certain mantras. (Eṛh. 6.4.1). The Lāma mantra is to be worn on the breasts; Rāma on the right one, **mahā** on the left, and Rāmāyaṇa between the two. (Rāmāp. 23)

The variant **stanya** is used in Yo. T. 3, where one is said to spring from it, and then to return to it in lust. This is a pessimistic passage, deploring the low nature of man. Another pessimistic passage declares that the beautiful breast of a woman will eventually be eaten by dogs. (Yāj. 8).

payodhara

The one reference noted is the same as the first one given above under **stanya**, namely, that one drinks from the breast, and returns to it in lust. (Yo, T. 3).

Below above Hips

anā

Anā is usually translated lay, though it really means the curve above the hips, where the Indian women carry their children. When a child is born, a man should place it on his **anā**, lighting a fire and uttering

Laj--~~...~~

Mantra for the welfare of the child. (Ṛṣ. 6.4.24). Rāma took Sītā on his **aṅka** after conquering Rāvaṇa. (Rāmāy. 47). Pataro is also borne on his **aṅka**. The moon is called **paṅkā** (having a hare seated on her hip). (Nārada. 9. end).

Flank
Rik.

paṅva

The flank, **paṅva**, is one of the parts of the external body. (Aṅgā.1) It is among the parts of the body to receive the **tilaka**, (Ṛṣaj. 4.14.8), which is to be put on with **masas** to the two **īyas**, or to **ḡiva**. (Ṛṣaj. 4.30,31). The **tilaka** is to be put on the flanks by Brāhmanas and Kṣatriyas, but not by Vaiṣyas. (Ṛṣaj. 5.3). The **tilaka**-and ashes so applied free one from the sin of embracing another's wife. (Ṛṣaj. 4.35). Concentrating the attention in the flanks gives one knowledge of **Nirṛtloka**. (ḡāṇḡ. 1.8).

From the flanks of the Creator came the sun and moon. (Ṛṣaj. 6.12) When the **mahākalra** is drawn the sun and moon are put at its flanks, (Nṛsp. 5.2). The sun is at the right flank of Rudra, and Uma at the left. (Pāraśaḡ. 4,5). The all-supplying cow--**kāmadhenu**--stands at the flank of Varada. (Varadaḡ. 2.2).

ḡḡḡ Cos.ical. The flanks of the sacrificial horse are the directions. (bḡḡ. 1.1.1.) Those of death are the north and south. (Ṛṣ. 1.2.3). Those of the cosmical bird are time and fire. (Mahāsa.6) The sides of Prajāpati are day and night. (P. S. 22)

paṅga

Paṅga is rather a wing, or side in the sense of direction, than a part of the human body. But the **paṅgas** of the various **puruḡas** or **ātmas** which are inside of one another like Chinese boxes are referred to and identified with the breath, the **Velas**, etc, in Tait. 2. Those of the three sacrificial fires are mentioned in Mait. 6.33. The **paṅga** **paṅgaka** of the **avāṅta** are his pleasures. (Avāṅ. 3).

Kṣa

Kṣa is merely included in this list for to make the list of parts complete. It is not in the monkey (one species), like the lotus. (Ch, 1.6.7)

puṣka

Puṣka properly means the tail of an animal, even in Modern Hindi, (**puṣka**, **pūnc**), but is used a few times in other connections. That of the cosmical puruṣa is the west. (Bṛh. 1.2.3) Those of the various **puruṣas** or **ātmanas** of man are identified with various things. (Tait. 2.1.1). Those of the three sacrificial fires are mentioned in Mait. (6.33). That of the **avadhūta** ascetic is Brahma. (Avadh. 4). That of the **kuṇḍalinī** is mentioned in Yo. Ku. 1.83).

Rib

parṣu

Parṣu is used but once. The ribs of the sacrificial horse are the semicardinal points. (Bṛh. 1.1.1).

Abdomen or Belly.

udara

Udara is the common word for belly or stomach. Sometimes it is used with an external signification, and sometimes with an internal one, but they are all grouped together here. The word is not used in the earliest Upaniṣads. The **udara** is one of the parts of the body. (Ātmā 1) Its fire is often mentioned. (Mait. 6.1'; 26; Garbha 5; Aruṇ. 2; ṣrīj. 8.?). The references from Mait. recognize the fact that this heat cooks or digests the food consumed. But in many cases this fire is referred to in a mystical sense. **Apāna** circulates in the **udara**. (Ṣā. 1.4; ṣrīj. 4.37).

Figurative. Digestion is once likened to a sacrifice, when it is said that the fishes caught by the fishermen are offered in the fire of the

The Belly, udara

udara.; the *prāṇas* are offered with *om* in the same way. (Mait. 1.27). The fire of the *udara* is identified with the *Gāṛhapatya* fire. (Garbha 5). In another passage, the *udara* (here apparently the trunk) of Brahma is the Yajur Veda. (Kauṣ. 1.7). Brahma is said to be in the *udara*. (Gauḍ. 3.12)

In yoga the ordinary fires of the body are to be concentrated in the fire of the belly. (Āruṇ. 2). Again, its fire is to be mingled with the outer fire. (Ṣrīj. 8.2) But the most frequent mention of the belly in the later Upaniṣads is the filling of it with air, holding air in it, and breathing the air all out of it. ((Gāṇḍ. 1.4.1; Yo. Ku. 1.36; Ṣrīj. 5.6; 6) (Triṣ. 114) A breath is located behind it and a bend in it. (Yo. Cu. 49) It is to be held rigid in the *pāṇa āsana*. (Yo. Ku. 1.32). A rosary of *rudrāṅgas* is put on it with a proper mantra. (Rudrā. 1.22). The left *tāna* (foot or arm?) is to be put on it in a certain *āsana*. (Yo. Ku. 1.49) It is to be used as a begging vessel by the yogi, the only other one allowed him being the hand--referring to the fact that the higher classes of ascetics must be absolutely without this world's goods. (Āruṇ. 5; Jābāla 6; Yāj. beg.) One may commit sins with the belly (Mahān. 31,32) hence the *Pravrajin* should carefully guard his. (Nārada. 3.13).

The *udara* of the ~~the~~ world germ contains all living things. (Kaṭhar. 16). That of Gaṇapati is long. (Gaṇa).

Cosmical. The belly of the sacrificial horse, as well as that of the cosmical man, *Mṛtyu*, is identified with the atmospheric realm--*antarīkṣa*. (Ṣrī. 1.1.1; 1.2.3). That of the deity is the sea. (Varadot. 4).

jaṭhara

The *jaṭhara* of the foetus develops in the fourth month. (Garbha 3). Its fire is mentioned. (Ṣrīj. 1.7.14; Ṣrīj. 5.10). Otherwise the reference is to that of the deity, which is said to pervade the sky, and to contain, *yajña, janīharvas, sinhas, rakṣasas*, and men. (Varadot, 7, 4).

Belly--~~kukṣi~~

^{kuṣi}
kukṣi, though a very old word, appears only in very late Upaniṣads. It has a fire in it. (Varāh. 5.8). The pair of them (~~kukṣi~~) is to be closed in a form of yoga. (Yo, 37. 66) This dualistic expression recalls. Atharva Veda 2.5.4. Those who fill the belly are Prāṇas in appearance only. (Parab. 10) The concentration of the **prāṇas** in the navel region cures diseases of the belly. (Triṣ. 109). A rosary of **rudrāṅga** fruits is to be worn at its bolt. (Rudrūk) 1.19).

kaukṣi

This variant of the last word appears a single time. A throbbing in the **kaukṣi** foretells death in half a month. (Triṣ. 124).

koṣṭha

Koṣṭha seems to refer to the digestive region of the body in the one place where it appears. The water goes to the **koṣṭha**, and is heated by a slow fire, aiding in digestion. (Cāṇḍ. 1.4)

pājasya

Pājasya is a doubtful word, used in connection with the sacrificial horse, Eṛh. 1.1.1, where it is identified with the earth. The back of the animal is said to correspond to heaven, **udara** to the atmosphere, and the **pājasya** to the earth. This would seem to make **pājasya** refer to the exterior aspect of the belly, while **udara** is the belly inside. The word may possibly mean "stomach".

The Navel

nābhi

References to the navel are rare in the older Upaniṣads, but are increasingly frequent in the later ones. In these, the navel has an exaggerated importance, being considered the central and most important organ of the body.

The first mention of the navel is in the old Aitaraya Upaniṣad, 1.4, where it is connected with *apāna*, which is said to have come forth from the navel of the primal man, while from this in turn came death. In return, death, becoming *apāna*, enters the navel. (Ait. 2.4). Then, with the exception of a few unimportant references in Mahān., the mention of the navel is confined to the late and very late Upaniṣads.

It is below the heart. (Mahān. 11.7). It is a part of the external body = (Ātmā 1). It is in the center of the body, and contains a twelve-spoked wheel. (Jāṇḍ. 1.4; Triṣ. 56, 59). This undoubtedly refers to the appearance of the navel, while the statement as to its location is of course approximately correct. It is one of the 16 vital spots in Yoga. (Triṣ. 130; Jāṇḍ. 1.9). In one passage the *kuṇḍalī* is said to be located two fingers below the navel (Ṣrīj. 4.11) This would seem to be a mistake for the *kuṇḍalī*, as the *kuṇḍalī* is usually located above the navel. ((Jāṇḍ. 1.4; Ṣrīj. 4.11 5; Yo. Gu. 14) The *caura* in this region is the *maṇipūra* (Yo. Gu. 13; Yo. Ku. 3.11), or the *maṇvadhīma*, (Yo. Gu. 8) In its locality is found the food-portion of the body. (Triṣ. 6) This no doubt connects this part of the body with digestion. Its circle is in the midst of a web of arteries. (Varā. 5.29). The digestive fire dwells in the navel. (Prā. 1.2)

Connection with the breath. As seen in the first reference given above (Ait. 1.4), some connection between breath and the navel was conceived from the earliest times. This connection is increasingly emphasized, though the motive is not so much a scientific description of the body, but a manipulation of the breath in Yoga exercises. A breath is located above it. (Yo. Gu. 49) Opinions vary as to just which one of the airs is located in the navel. Triṣ. 130 informs us that from the nose to the navel is an air space in the body. But the same Upaniṣad informs us that *prāṇa* is in the navel, as do others also. (Triṣ. 78; Ṣrīj. 4.20; Jāṇḍ. 1.4) It is also said to contain the *apāna* (Ṣrīj. 4.27), and the navel is ever called *apāna*.

(See below). In this connection compare Ait. 1.4; 3.4 above. su. 21 is said to be in the navel region. (Aṣṭa. 2; Ya. 10. 21)

Religious uses. The connection of the breaths with the navel is of great importance in Yoga, while its importance in the body makes it likewise important to the user of the tilaka. By means of his breath one takes refuge in the navel, which is the abode of vehicle of air. (Kṣuri. 7). Air is to be held in the navel in Yoga, (^{ṛāṇ!} 1.4.42,49; ^{6.22,28} 7rTj. 2-28 ff.;) and ^{ṛāṇ!} ^{6.24,28 ff} from so held conquers diseases. (^{ṛāṇ!} 1.4.41; 7rTj. 6-28 ff.) Air is to be drawn to it from the breast, and thence to the kuṇḍalī. (7rTj. 6.6,7)

In the mayūrāsana the elbows are to be kept beside the navel. (Triṣ. 47,48; 7rTj. 3.10; 7āṇḍ. 3.10)

The navel is one of the parts of the body to receive the tilaka, (Meh. 32, 11, 8, or even when only 3 parts of the body receive it. (Bṛhaj. 4.14,15,21,22,26) The tilaka is put on this part of the body by Brāhmins and Kṣatriyas. (Bṛhaj. 5.3) It is put on for the god Skanda. (Bṛhaj. 4.38) It frees from sins committed by the ṛiṣṇa-pothas there were a good many sins of this class. (Bṛhaj. 4.34). Again, we are told that Prajāpati is in the navel--that is, he is worshipped by means of it. (Bṛhaj. 4.33) This may be connected with the important function of the navel in the embryo, though this is not directly mentioned in the Upaniṣads. The ascetic should enter water up to his navel and repeat certain mantras. (Māra. 4 end) Saṃh. beginning tell us that the 7rī sūktā is to be employed on the navel.

The navel is also connected with mental activities. In the fourfold division of mental functions, citta, or intellects, is said to be located in the navel. The impressions of the heart start from the navel region. (Triṣ. 215) In the navel. (7rTj. 11) is the abode of the soul in the waking state. (Māra. 10g.). It is one of the śodāśa of the deity. (Māra. 10g.). In the view of the above, it is one of the places in which the attention is to be concentrated in Yoga. (Māra. 3.42; 3.11;) This concentration is a knowledge of the abode of the deity, and also of Maṇḍala. (7rTj. 1.)

अः is the nasal vowel of the mouth of the nasal.

(Sansk. 1.2) It is the nasal vowel of the mouth of the nasal of the nasal. (Sansk. 1.2)

Purified. It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2) It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2) It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2)

Deities. It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2) It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2) It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2)

Residual Relations. It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2) It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2) It is the nasal vowel of the mouth of the nasal. (Sansk. 1.2)

apāna

Apāna sometimes appears for the anus, but in the classical Sanskrit it is used for the nasal. The anus is to be folded between the pulvils and a;ṛa. (Sansk. 1.2)

Aras. . pāna

Pāna is another word used throughout the entire range of Sanskrit literature, but with an increasing frequency from the religious period. The special function is expiration, but it is confined to the only use of

anus--*jaṭhāraśāstrā**jaṭhāraśāstrā*

Jaṭhāraśāstrā--the portion of the body, is mentioned but once. It may possibly be the navel, but is more likely the anus. A *śāstrā* is a formula 11, loc. 4 in 10 days. (Tri., 125)

apāna

Apāna is ~~used~~ used for the anus, when the midbody is said to be two fingers above it. (Tri., 11) It covers the body in *śāstrā* (*śāstrā* *śāstrā*) *śāstrā* to be placed in *śāstrā*. (Uttara 135)

Midbody.

doharāḍya

The midbody, *doharāḍya*, assumes importance in the very late Yoga *śāstrā*. It is sometimes difficult to tell whether the word really ~~means~~ is used as a name for a specific part of the body, or merely indicates generally some general spot. But some passages which are clearly used with the force of proper name are as follows. The midbody is a vital spot in Yoga. (Tri., 126) It is two fingers above the anus and two below the penis. (Varāṇ. 1.21) From it to the loins is the first part of the body. (Tri., 127) *śāstrā*. 1.2 would seem to imply that it is the case as the *śikhiṣṭhāna*. (I.v)

Chapter V.

The Head and its Parts

THE HEAD AND ITS PARTS.

The root word for the head is *gīrā*. A general description of the head, though a fanciful one, is given in *Yaj.* 3.2.2, where it is said to resemble an inverted lotus leaf, the right corresponding to that of the same vessel. On the margin of this vessel sit the seven *gāṇā* with *vāc* on the right. This is explained to mean the eight *prāṇas*. The head has four sections or sutures, and 16 tooth cavities. (*Carika* 5) The head of the fetus develops in the second month. (*Carika* 2) It is used in the carrying of burdens, as indicated by the *gīr vāc*, when the student carries fire and his head for his teacher. (*Amṛt.* 3.2.10) It is a part of the holy, *Varā* to *śi*. (*Rāmā* 1) Very late is the statement that it is subject to diseases caused by the passage of air. (*Y. Su.* 117). It is thought by some that the *ātman* resides in the head. (*Maṇḍal.* 7.4) The deity dwells in every head. (*Āvet.* 2.11). It is protected by *prāṇa*, probably referring to the function of breath. (*Āvet.* 3)

Religious. One compares the deity with the head. (*Ātman.* 1.1.1)

Ātura protects one all the way from the region of the head. (*Āiras* 6) In the fourth of several ways of reflecting on the point in the world on the head troubles. (*Mahā* 10) . The peritent *samyāsīn* has an ~~even~~ even or peaceful one. (*Āiv.* 4) It is to be held even or rigid in *Yoga*. (*Āy.* 1.1; *Āy.* 3; 1.6; *Yc. su.* 1.3; *Varāh.* 1.32) This is especially true in the peaceful ~~state~~ posture of the *gōin*. (*Āy.* 3.11; *Tri.* 10). In one place it is to be held twisted in *Yoga*. (*Tri.* 12) It is to be covered in one form of *Yoga*. (*Yc. su.* 2.32) Salutation is made with it. (*Dhama.* 1) It is one of the ten points on which the mind is to be concentrated in *Yoga*. (*Rāmārah.* 2.14). The yogin who gazes 12 fingers above his head, fixedly, becomes immortal. (*Āiv.*) In this spot, 12 fingers above the head, there is a light which goes to immortality. (*Maṇḍal.* 2) . In this connection, it is said that ~~was~~ when one looks fixedly at the sun, a second sun seems to appear in the space in the head. (*Āiv.*) The fact of *Rūmā* is to be on the point of his two-fingers. (*Rāmārah.* 2.33) These words appear to refer to their head

heads with a lock of hair. (Rāmān. 3.14)

Yoga makes much of the deadening of the senses and of breathings. In both of these the head has a part to play. It is to be drawn into the **helf** like the head of a tortoise. (Yo. T. 12) This refers to the non-use of it as an organ of sense. Air goes to the head in Yōga. (Grīj. 6.27) Holding air there cures diseases. (Grīj. 6.31) Its heat is taken away by proper breathing. (Yo. Lu. 1.28)

The **tilaka** or **tripuṇḍra** is to be put on the head,--at least by Brāhmins and Kṣatriyas. (Jābāli; Kālāg. 1; Brhāj. 4.11; ^{u. 18} 5.2;) This **tripuṇḍra** is for the **paranātran** and is put on with **namas** to Nīlakaṇṭha or Śiva. (Brhāj. 4.29,31) Ashes are also put on the head in this way, (Brhāj. 5.7; 7.1) and sometimes ashes are to be **dubbed** from the head to the sole of the foot. (Thasma. 1) Cow dung ashes are employed in some instances. (Brhāj. 2.3; 4.1) A rosary of the fruit of the **rudrākṣa** (Eleocarpus Ganitrus), used instead of beads by Hindu ascetics, is sometimes worn on the head. To wear this is as efficacious as the gift of ten million cows. (Brhāj. 7.8; Rudrāk. 1.end) 30 of these fruits constitute the rosary for the head, which is to be put on with the proper mantra. (Rudrāk. 1.15,21)

In a miscellaneous fashion, the head is mentioned in mantras, and certain **vyāhrtis**,--**hrīṃ**, **klīm**, **svāhā**--are said to it. (Rahas. 1; Datta. 1; Varahap. 2.1)

Fanciful. The several **ātman**s within one are supplied with heads, such as **prāṇa**, the Yajur Veda, faith, affection. (Tait. 2.2-9) When the body is viewed as a sacrifice, the head is the sacrificial cup. (Garbha 5). **Prāṇa**, as **agni**, has a head. (Mait. 6.33) It is said to be Śrīparvata--a place of pilgrimage. (Grīj. 4.48) It is connected with the "**jāta**" of the name **Jātanaka**. (Triṇ. 2.1) That of the **aradhita** ascetic is affection. (Avalh. 3). Water is said to be produced from it. (Yo. Lu. 50) That of the head is reproduced with the fifth **piṇḍa** of the ten offered. (Piṇḍa 6)

Deities 3. Puruṣa has a thousand heads. (P. S. 1; cf. Mahān. 3; 11.1 Bhāṣya 2). Muṅgala, which is a commentary on a part of the Puruṣa sūtra, informs us in 1.1 that the expression "a thousand" is here meant to express the idea of infinity of heads. ~~Saun.~~ Trip. M. 2 also assures us that the deity has infinite heads. Also Varadot. 3, where the infinite heads of the deity are said to pervade the sky. Mahān. 11.2 says that the deity has two heads, while the late Jaiminīya credits ⁴ or with the same number, that is 2 and 3. (Saun. 3). Death is said to have had three heads. (Sub. 1) In another late passage, the deity, though without a head, has heads in all directions. (Bhāṣya 2).

The head of Puruṣa is bhūr. (Eṣh. 5.5.3) His head is also mentioned in Tait. 2.1. The head of Prajāpati is svara. (Mait. 6.6) Prāṇā is the head of the deity. (Mahān. 35) That of Prāṇa is Sāma. (Kauṣ. 1.7) Later Upaniṣads carry on this type of thought. The head of Rudra lies toward the north. (Śiras. 3) That of Atharvan is the divine receptacle or sacrificial vessel. (Śiras 6) The head of the deity, or Hayagrīva, is that of a great horse, (Haya. 2; Trip. M. 2.3) which seems to go back to Eṣh. 2.5.16, where Dakṣya the Atharvan spoke from the head of a horse.

Cosmical. The head of death is the east, while that of the aṅvamedha is the dawn. (Eṣh. 1.2.3; 1.1.1) These two are in accord, but disagree with the mention made of Rudra's head above. The sky is said to have rolled out from the head of Puruṣa. (P. S. 14) Varadot. 3 also speaks of the sky as having been produced from the head of the deity.

Miscellaneous. Adoration is paid to the head in the so-called mantrārāja verse (Kṛṣṇ. 2.2) and the Rāhasya Upaniṣad is said to be the head of all Upaniṣads, as the Upaniṣads are of the Vedas.

ṣiṅṅaka

The variant ṣiṅṅaka found in Eṣhāj. 4.18, 29 indicates a part of the body to receive the tilaka.

Head-utter *Uṅṅā*

Uṅṅā is rarely used for the head. It receives the *tiṅṅā*, (Brh.aj. 4.13) and is bowed to *Īva*. (Thasma. 1)

gurutthāna

The *gurutthāna* is also mentioned as one of the parts to receive the *tiṅṅā*. (Brh.aj. 4.25) This no doubt means the head.

Crown of Head.

mūrdhan

Mūrdhan is sometimes used for the entire head, but properly means the top of the head, and is so used even in modern vernaculars. An interesting anatomical statement in regard to this part of the body, first found in a fairly early Upaniṣad, but assumed or elaborated on in many a later one, is that there is a channel or artery--the *suṣumnā*--running to the crown of the head, and when the soul leaves the body through this artery at death it attains to immortality. (Kaṭh. 6.16). While the late Upaniṣads connect this artery with the *brahmarandhira*--the junction of the sutures of the skull--*Āṅḍ*. 1.4 also speaks of the *suṣumnā* as running from the anus to the *mūrdhan*. The idea of the soul's leaving at death by the crown of the head, though without mention of the artery, is a very old one,

The *sannyāsin* is said to pierce the *mūrdhan* and depart. (Sā. 4,5) being found in Brh. 4.4.2) In such a case one attains to the highest felicity. (cf. *Āṅḍ*. 1.21,22)

In fact, special felicity is attained in life by the dwelling of of the soul in the head, according to those who believe that the soul may

roam about in different parts of the body. In the *mūrdhan* one dwells in

the highest Brahman. (Mait. 6.23) The soul is said to be located here in the fourth state, or *turiya*. (Brahm. 4) This, however, is not in accord

with the idea that the soul is apart from the body in the fourth state.

It is rather a part of the teaching that five states of the soul are experienced, the fourth being the highest state while it is in the body.

Some writers consider the *kāśā* crown of the head to be the especial abode

of the deity or of the mystical om. It is one of the parts of the body where the fourfooted Brahma appears. (Brahma 72) Sūrya Agni dwells in. (Prānūg. 2) Om breaks into it, or goes through its door. (Brahmavi. 12; Atmāb. 26). Its point is in every mūrdhan. (kṛṣṇa)

In the oldest Upaniṣads there are numerous warnings that the head of presumptuous or ignorant priests may burst or fall off. Yājñavalkya threatens Jākalya with this punishment if he fails to answer his questions. ^{4 words left out} (Ṛh. 4.4.2) ^{3.7.26 This punishment} It may be brought on by an incorrect description of Sānan. (Ch. 1.8.4, 8) General warnings along this line, as to the danger of praising the deity without knowledge of him, or of the ignorant use of the ulgītha, ~~pratilāras~~ ac., are to be found in Ch. 1.11.4-9; 1.10.9:11; 5.5.2.

^{3.7.26 This punishment}
 crown of the
 Rudra attends on the head. (Giras C) From the nesi to the crown of the head is Jiva's place. (Varāh. 5.53). It is the part of the body correlated with ākāṣa. (Ṣrīj. 8.5).

Religious. In Yoga the breath is drawn up to the top of the head. (Aṛta. 38). (Ṣrīj. 4.44; 6.35; 7.12). In some Yoga practices even the aṛāna is to be drawn up to it. (Yo. Gu. 107) Meditation is to be carried on in it. (Trij. 19) This concentration in the head gives one knowledge of the ~~Ekāna~~ Brahma and ~~śāna~~ satya worlds. (Cāṇḍ. 1.8) It is made to bear the tilaka. (Ṛhāj. 4.21; Kālāg. 1) It is to be dusted with ashes. (Ṛhāj. 4.1; Bhasma. 1) A rosary of rudrākṣas is to be worn on the mūrdhan. (Ṛhāj. 7.8), consisting of 104 fruits. (Bhasma. 2) At the time of worship ~~śāna~~ flowers are to be put on it. (Varadot. 6) It is one of the 18 vital spots in Yoga. (Cāṇḍā 2k 19) The oldest mention of any such use of the head is when the dying father strokes the head of his son and utters a charm to give him long life. (Kaus. 2.10)

Figurative. The top of the head is the soma vessel in the figurative body sacrifice. (Prānūg. 4; cf. girā. Ṛh. 2.2.3) The spirit of the sun is the head of all beings. (Ṛh. 2.1.2)

Deities etc. In Ch. 1.18.2 we are told that the head of the universal soul is **vaiṣvānāra**, and in 1.18.3 that the head of **vaiṣvānāra** is **diva**. A late Upaniṣad tells us that Prahrā is the head of the deity. (Varadot. 4) Rudra has only one **mūrdhan**. (Īras. 6) Viṣṇu clasps his hands on the top of his head in worshipping. (Dharm. 2) The **mūrdhan** of the father of the Vāsus was begot by Devī. (Devī. 3)

cūlī

The doubtful word **cūlī** is once used, probably meaning the top of the head. It is to be rubbed in a form of Yoga. (Yo. Ku. 2.37)

The Skull--

kapāla, **ṣiṣakapāla**

The primary meaning of **kapāla** seems to be a cup or vessel, especially such a one as was used ^{at} the **purōdaṣa** offering. Its application to the skull is no doubt due to their general correspondence in shape. The word is generally used in the compound **ṣiṣakapāla**. Its first appearance is in Tait. 1.6.1, where the **puruṣa** is said to split open the two halves of the skull and depart. But as this is the only instance where the word is used in the dual, it may be a locative. The exact spot of this splitting is at the part of the hair. A late Upaniṣad, (Sub. 11) also mentions that the intelligent soul (**vaijñāna**) splits open the skull in departing. This happens when the soul departs through the artery **sugunnā**, which evidently extends to the spot of fissure. (Yogaṣ. 7) The skull is said to be in four parts, being the notice of the four upper bones of the skull. (Carbha 5). It is said in Parab. begin. to be eightfold, but this can not be relied on as a scientific enumeration of the bones of the skull. The artery **sasvanā** or **sarasvatī** is said to extend to the skull from the neck, but probably the heart is meant. (Yo. Ku. 1.33).

The Skull--~~skull~~ **Āla**

Religious. It is one of the parts to receive the tilaka. (Nārā. 3.54) It is to be cleansed by proper breathing. (Yo. Su. 1.25; Jāṇḍ. 1.7.14)

Sutura--**sūtra**.

The **āman** spits open the **sūtra**, or suture of the skull and enters the body. This suture is also called **vidṛti**, from **vidṛ**, to split open. This passage, coming from one of the earliest Upaniṣads, suggests that the speculator may have had a skull before him, and sought to account for the suture plainly visible. It is noteworthy, too, that the presence of the fontanelles in the skull of the infant furnishes excellent grounds for the speculation that the soul made an opening here and entered, but a careful investigation of the skull or of the parts of the body is not in harmony with later methods of *Indian philosophy*.

Junction of Sutures.

7 **brahmarandhra**.

Brahmarandhra, **brahmabila**, **brahmadvāra**, are the names given to the junction of the coronal and sagittal sutures, referred to above as the spot through which the soul enters and departs. These names are not found in the early ~~Upaniṣads~~ Upaniṣads. But as the opening or door of Brahma, as the name indicates, it is of much importance, especially in Yoga. The **brahmarandhra** is said to be in the crown of the head, and the artery **suṣumnā** runs to it. (Jāṇḍ. 1.4; Crīj. 4.13; Varā. 5.23,30) The **suṣumnā** connects it with the **mūlādhāra**, or region about the anus. (Maṇḍal. 2; Advay.) Along this channel the deity passes. (Tripura 1.1) In the fifth state (**turīyatīta**) the supreme Brahma is said to be in it. (Trij. 150) The spirit of the supreme deity overshadows it in time of deep sleep. (Here **brahmadvāra**) (Yo. Su. 37,28) At the time of Yoga a great light enters it. (Trij. 63.64) The **suṣumnā** is connected with it. (Yo. Su. 1.23) The soul could leave by it at death, as above. (Trip. 1. 2.1). As the

~~Function of water in the brain.~~

brain-bile, we are told that the ~~vrtis~~ or inclinations extend to it.

(Triṣ. 139) Also that the tongue—perhaps the power of speech—goes to it by the divine path. (Yō. Ku. 2.49)

It is the upper boundary of the ~~ākāṣa~~ part of the body, which extends down as far as the nose. (Triṣ. 14) ~~Brāhminā~~ is here used.

~~Religions.~~ Though most of the references above are in some way or other employed in some religious or ~~metaphysical~~ ~~xxxxxxxxxxxx~~ sense, there are some which are ^{more} distinctly so employed. The ~~brahmarandhra~~ is one of the six chief spots in the Rāmārahasya worship. (Rāmārah. 2.23) It is to be rubbed about in a form of Yoga. (Yō. Ku. 2.36) Air is conveyed to it in Yoga exercises, (Īāṇḍ. 1.4; ĩrīj. 6.35) and the lengthened sound or echo of ~~om~~ is produced here. (Īrīj. 6.35; Varāh. 5.70) One should wear ~~pramāṇa~~ or evidence from here to the navel. (Parab. 12) The ~~pān~~ or betel leaf should be waved from here to the anus and back in certain religious rites. (Bhāv.)

Frontal Bone.

~~ĵaṅkha~~

~~ĵaṅkha~~ is mentioned but once in an unimportant late passage, where the ~~a~~ of ~~om~~ is said to be in the center of the frontal bone of the sun. (Brahmaṇḍ. 8)

Brain.

~~śaṅkha~~ mastiṣka.

~~Mastiṣka~~ appears but once, ĩras 6, where Rudra is said to rule ~~above~~ above it. The word means brain ordinarily, and Deussen so translates it here. But it seems very probable that it is merely a synonym for ~~mastaka~~, forehead. This rendering would certainly be more in harmony with the usual course of the Upaniṣads. The brain is nowhere else referred to in the Upaniṣads, unless it is included with the ~~śarīra~~ in ~~majjā~~. The Upaniṣad writers seem to know nothing of either the ^{functions of the brain.} physiological or psychological

Forehead - mastaka, mastā.

Mastā first appears in the rather old Mahānārīya Upaniṣad, where we are told that the heat from the heart warms the body from the ~~sole~~ sole of the foot to the forehead. (Mahān. 13.2) The use of the word here plainly implies the part of the body most remote from the feet, and so might be the crown of the head rather than the forehead. It would seem to mean the forward part of the crown.

The word, or rather its more usual form **mastaka**, becomes more common in the late Upaniṣads. The **ajñā-cakra** is located in the **mastaka**. (Yo. Ku. 3.11) The great artery **sūṣumnā** goes to it. (Ṛīj. 4.10)

Religious. As a measure of the limit of the body, it is used, as in the first reference given, to note that even to the **mastaka** the body is benefited in Yoga. (Yo. Ku. 56) The Scriptures are to be stored in it, indicating that sometimes at least mental activities were conceived of as being carried on in the head. (Avadh. 25) In one form of Yoga it is to be rubbed. (Yo. Ku. 2.37) The body is to be filled with air from the sole of the feet to the **mastaka**. (Ṛīj. 7:11). The **Ṛī sūkta** is to be employed on this part of the head. (Saubh. beg.) Again, ashes are to be dusted on ~~the~~ the body from the sole of the foot to the **mastaka**. (Bṛhaj. 2.72; 4.1) Ashes were put on the head of the gol pari to purify him. (Bṛhaj. 6.7) It is one of the five parts of the body to receive the **tilaka**, so that in this case the forehead seems to be meant, it being the most conspicuous place to receive the **tilaka**. (Bṛhaj. 4.26) The **mastaka** of the ascetic should not be wounded in any way. (Nārā. 4, end).

lalāṭa

excepting a few cases in the Mahānārīya Upaniṣad.

Lalāṭa is used only in the late and very late Upaniṣads, and its use is nearly always in some ritualistic or religious sense. It is one of the parts of the body born to lie. (Ātmā 1). In one passage it seems to include the spot between the eyebrows and the base of the nose, (Chyān. 33) while another indicates that it is separate from them. (Nārā. 4). The

Forehead-tilāṅga

passage from the Dhyaṇa. tells us that this part of the head is the seat of immortality, and that from Nāda. that **gatyalo** is located there. ~~There~~ The oldest mention of the **tilāṅga** is that perspiration ran from Nārāyaṇa's as he meditated. (Mahān. 3)

The forehead is one of the 15 vital spots in Yoga. (Ṣṛīj. 1.9). It is one of the 10 parts in which the mind is to be concentrated in worship. (Rāmān. 3.43). It is to be kept on the knees in certain āsana. (Trij. 51) The yogin may see a perpetual fire in the region of the forehead. (Advay.). Air is to be breathed into it. (Ṣṛīj. 7.12). It is one of the chief places for wearing the **tilaka**. (Bṛhaj. 4.13, 18, 25, 27; 5.2; Kālāg. 1; Gopī. 5.1; Jātūli) The **gopīcanda tilaka** is to be worn here by brahmacārins, grhasthas and vānaprasthas, as well as by some varieties of sannyāsins, as yatis, and **parashaisas**, but others ^{wear} ~~were~~ this particular sectarian mark over the heart. (Vāsu.) The **tripuṇḍra** of ashes is to be worn here, (Phasma. 1) or simply ashes are to be dusted on it. (Bṛhaj. 7.1) The **tilaka** here is put on in honor of Brahmā, (Bṛhaj. 4.29; 5.11) or for Śiva. (Bṛhaj. 4.29).

The **tilāṅga** is once identified with the celebrated pilgrimage place of ~~Kaxikx~~ Kedarānātha. (Ṣṛīj. 4.48) It is the abode of Śiva, (Dhyāna. 13) or of Nārāyaṇa. (Yogat. 14).

From the forehead of Nārāyaṇa a three eyed **puruṣa** was born. (Mahān. 3) Also the Vedas. (Mahān. 4) Rudra was born from that of Prajāpati, (Sub. 2) while fire was produced from that of Rudra. (Ṣara. 8)

alīka.

Alīka is once used for the forehead as a place to receive the **tilaka**. (Bṛhaj. 4.21)

phala

An impression, **chik**, is used against the forehead or **phala**. (Mahān. 3) does not bear ashes. (Bṛhaj. 5.16) The Yogin may see a perpetual splendor in it. (Advay.)

Śūdra appears once for the forehead. Īva wears a *trīpūṣṭā* on his
(Phasma. 1)

the face.

ānana

The word *ānana* is late in its use, the oldest mention being in Īvat. The artery *alaḥasī* goes to the face. (Yo. Gu. 20) Svet. 3.11 tells us that the deity, Bhagavān, lives in every face. Certain worshippers of the deity have Rudra-like faces. (Phasma. 2) This follows a passage where Īva is said to have a smiling face. (Phasma. 1) The sixfaced deity, (Kārtikeya) reveals knowledge. (Jābāli)

vaḍana

Vaḍana also is used only in the late Upaniṣads. The artery *suṣūmā* runs to it and conveys air to it. (Varāṇ. 5.23; Yo. Ku. 2.66,67). Tuḥli or the function of presentative knowledge, is located in it. (Cārīr.) The *ānana* enters many faces. (Triṣ. 153) .

The *prī sūktā* is employed on the face. (Saubh. beg.) A pleasing face may be obtained by *kumbhaka*--filling the whole body with air like a jar. (Īrṇ. 1.7.14)

Rūpa, as *prāṇti*, has a happy face. (Rūpa. 26) His face is as pleasing as honey. (Trip. M. 2.3). That of Varada also is pleasant. (Varada. 2.2) That of Nṛsiṅha is terrible. (Trip. M. 2.3)

vaḍtra

Vaḍtra properly means *mouth*, but is twice mentioned as one of the places to receive the *tilaka*. (Triṣ. 4.17; Phasma. 1). Other references to the word will be found under "mouth".

vaḍha

Vaḍha is another word of ambiguous meaning. It is to receive the *tilaka*, and must mean *mouth* here. (Cārī. 5.9) For other passages see under "mouth".

The eyebrows--bhru

Bhru, brow, is another word which is scarcely mentioned in the older Upanigads, but which becomes of great importance in the later ones. Practically all references to **bhru** are of a religious or metaphysical cast.

The oldest mention of the word is in Brh. 6.1.5, where fallen semen is to be picked up carefully and placed between the eyebrows, accompanied by mantras, to avoid harm. No other old Upanisad has the word. The brow is one of the parts of the body known to be. (**Ātmā** 1)

But the spot which interests the writers of the Upanigads is not so much the brow itself, as the center between the two, and nearly all passages dealing with the brow refer to this spot. Sometimes the soul departs from this spot at death. (**Bhṛgusa.** 23,23;) The soul splits open this spot and goes to the moon. (**Yo. Āt.** 1.69) A light is located in this spot, and as long as it remains life continues. (**Yo. Āt.** 91) &

The importance of this spot to the yogin can hardly be overestimated. It is one of the 18 vital spots in Uṅga. (**Tri.** 121) It is one of the ten spots of which the mind is to be concentrated. (**Rāmān.** 3.43) This spot has two **dahas** or sections, and is a locality of **viṣuddha**, that is, the **viṣuddha cakra**, though this is generally located in the moon. (**Y. Gu.** 5) But taking the literal meaning of the word as purity or something of that sort, it is easy to see that the yogin could consider this spot as the location of such a quality. **Krak** **Prana** is located between the eyebrows. (**Tri.** 121. 3) It is the locality of **nirāṅga**, that is, void of passion or emotion--the true yoga state. The collection is, that concentration of the self in this spot makes one free from passion. (**Tri.** 14) It is one of the six chief spots in the worship of **śrī Kāma**. (**Rāmān.** 3.2) Concentrating the attention here gives the knowledge of **tapaloka**. (**Tri.** 1.2) It is the locality of **evāntā**, through which one obtains release. (**Tri.** 3; **Rāmān.** 4) This last passage seems to connect this spot with **Prana**, and to make it the place of origin of **prāṇa** (prāṇa), which will give the highest knowledge--the soul.

Āśānā-tilakā

the spot, as follows, in the forehead, this spot is known as **śāśā**, or **śāśā**. It is also known as **śāśā**.
The spot, known as **śāśā** to this spot. (Y. N. 2.7). In this
reflecting the **śāśā** ka. It is also known as **śāśā**.
(Āśā.) It is the opening for the **śāśā** **śāśā**. (Āśā.)
This **śāśā** is used for the opening.

The **śāśā** of the spot are to be turned between the eyebrows in
Ye. N. 2.16; Ye. N. 2.17; Ye. N. 2.18
The **śāśā** of the spot are to be turned between the eyebrows in
(Āśā. 2.4) **śāśā** āśānā is to be turned between the eyebrows in
The **śāśā** of the spot are to be turned between the eyebrows in
a **śāśā**. (Āśā. 2; Āśā.)

It is to be well covered, elevated in **śāśā**. (Āśā. 2.7.17) It is to
be turned in the form of **śāśā**. (Ye. N. 2.20) The **śāśā** is to be turned
between the eyebrows. (Āśā. 2; Vāsu.) The **śāśā** of the **śāśā** are to be turned
śāśā. (Āśā. 2.1) . Of course all the **śāśā** are to be turned into this spot in **śāśā**.
(Āśā. 2.1; 7.12) **śāśā** is a part of the body related naturally to the
element air. (Āśā. 2.4).

Govindal. In the forehead, between the eyebrows of the forehead, there
is the location of **śāśāloka**. (Āśā. 2)

Eyelids
puṭa, akṣiputa

The eyelids, **puṭa**, are to be closed in a form of Yoga. (Āśā. 2.18)
The **puṭa** are to be closed in a form of Yoga. (Āśā. 2.18)
The **puṭa** are to be closed in a form of Yoga. (Āśā. 2.18)

Eyelash
varṭani

Varṭani appears in but a single passage. By the lower eyelid **varṭani**
the **varṭani** of the eye, and by the upper eye the **varṭani**. (Āśā. 2.2.1)
The **varṭani** is a form of **varṭani** referring to the **varṭani** of the
organs of the head.

The Eye

cakṣu

Cakṣu is a word used in Upaniṣads of every age, from the earliest to the latest. It is somewhat ambiguous, sometimes referring to the organ of vision and sometimes to the sense. A few cases, where the sense of sight is very clearly referred to, are treated under the senses; the others are treated here.

It is recognized as part of the self or **ātman**. (Tait. 1.7.1) Upaniṣads of all ages recognize it as one of the senses or organs of sense. It is a latter--here meaning sense. (Eṛh. 3.2.5) . Generally it is called an **indriya** or a **prāṇa**, (Mukti. 2.22; Sub. 5,9; Anna. 3.7,9; Gṛīj. 1.9), or a **sugī**. (Ch. 3.12.7) In a like manner it is always recognized as the organ by which we see. (Ch. 5.1.8,10,11; Eṛh. 6.1.8-12; Ait. 1.3.11; Sub. 6; Coyī. 5.2; Gā. Ir.; Yo. Ju. 130). Its especial function is to make one cognizant of **rūpa** or forms. This is emphasized more in the earlier than in the later Upaniṣads, but is taught in all ages. (Eṛh. 3.9.20; 3.2.5; Kauṣ. 1.7; 3.4,5; Gāthā 1; Triṣ. beg.; Mārād. 6. beg.; Pāṇu. 9). Hence it is said to be the abode of all forms. (Eṛh. 2.4.11; 4.5.12) This is in accord with the commonly accepted subjective idea of cognition, in further accord with which, all forms are said to spring from the eye, to be common to it, and to be supported by it. (Eṛh. 1.6.2). It is the essence of all that has form, that is mortal, finite, and existing. (Eṛh. 3.2.4). In another place it is said to be located in forms, referring, no doubt, to its sphere of activity. (Eṛh. 3.9.20)

The philosophy or "how" of the act of seeing also presented more attractions to the early speculators than it did to the later Yogins and alvaitas, though not entirely neglected by them. We do not see forms with the **cakṣu** or eye alone; the **prāṇa** see with it. (Kauṣ. 2.2) More correctly the deity, the **ātman**, Brahma, sees with it, (Eṛh. 1.4.7; Ch. 8.12.3; Prsūt. 3) For Brahma is the **cakṣu** of **cakṣu**. (Aṅgā 1.2) Seeing with - the eye is a function of Puruṣa. (Tait. 1.6.2) Its dependence on **prajñā** or intelligence

is also emphasized. It is a link of **prajñā**. (Kauṣ. 2.5) without **prajñā** one can not see forms, and by it one ascends to **prajñā**. (Kauṣ. 3.6,7). In this connection, one should remember the identification of intellect with the Supreme Spirit, set forth most clearly in one of the four great sentences, **prajñānaḥ Brahma**.

Further teaching, mainly from the older Upaniṣads, in regard to its relation to the exterior world, is that the eye is the **pratiṣṭhā** or supporter of things. (Ch. 5.1.3; Prk. 6.1.3) This is connected with the idea that all forms exist in it. It is the true, or **satya**. (Brh. 5.14.4; Mait. 6.6) A late Upaniṣad makes **manas**, the thinking organ, subordinate to the eye, and ^us that they are united in Yoga. (Advay.)

The eye is not essential to life, as was demonstrated in the quarrel of the senses. (Ch. 5.1.9,13; Kauṣ. 2.11) One may live without it, but would be blind. (Kauṣ. 3.7) It does not support the body. (Praṇ. 2.2k) One can not take food with it. (Ait. 1.3.5)

The old Upaniṣads make much of the relation of the eye to the **prāṇas**. In the quarrel of the senses, referred to above, the eye had to acknowledge its inferiority to **prāṇa**. (Ch. xix 5.1.9,13; Kauṣ. 2.14) It stands because **prāṇa** does. (Brh. 6.1.14) It is satisfied when **prāṇa** is. (Ch. 5.19.2). It is composed of **tejas** and **prāṇa**, which go to the ear and to **prāṇa** at the death of the eye. (Kauṣ. 2.13). The body of **prāṇa** dwells in the eye. (Praṇ. 2.12). It is dependent on and accompanies **prāṇa**, for when **prāṇa** leaves the body, so does the eye and the other senses. (Praṇ. 2.4) The sun helps the eye in **prāṇa**. (Praṇ. 3.2) Of the vital airs of the body, **prāṇa** itself is in the eye. (Praṇ. 3.5) In deep sleep the eye takes all its forms and retires to **prāṇa**. (Kauṣ. 3.3; 4.20) Or, it attains the Supreme Spirit in deep sleep. (Praṇ. 4.9,9) An early passage tells us that the eye is drawn in during sleep. (Prk. 2.1.17)

The soul may depart from the eye at death. (Prk. 4.1.2). Very closely connected with this is the fact that the artery goes from the heart and

divides in two for the eyes, for the early thought was that the **prāṇa** 7.11.9 and the soul revolved about in the arteries. (Mait. 8.8.8) Later, when a fanciful system of air carrying arteries or channels had been highly developed, a separate artery was imagined for each eye, one named **gāṇḍīrī** to the left eye, and **haastijihvā** to the right. (No. Gu. 1.) See also under **akṣi**. The divided artery of Mait. served as the channel by which Indra and his wife, who are in the right and left eyes respectively, may proceed to the heart where their union takes place, and where their nourishment is to be found. (Mait. 7.11.8.1-3) The idea of a person being in each eye comes from Brh. 4.8.2,3, where they are said to be Indra (not Indra) and his wife. A related idea, of the Puruṣa being in the eye, is also honored by Mait. from another early Upaniṣad. (C. 8.13.4; Mait. 7.11.7) The mention of these persons in the eye leads to the conjecture whether the idea may not have arisen from the tiny reflection of one's self which may be seen by looking closely into another's eye.

One can not see the deity with the eye, (Kaṭha. 6.9; Iṣa 1.3.6; Muṇḍ. 3.1.9; Śvet. 4.20; Māhān. 1.11) But the deity can see it. (Iṣa 1.6) **Willing** is mentioned as a function of the eye in a late Upaniṣad. (Ruirā. 1.2). It is said to be one of the forms of **prākṛti** (Gārīr.) and one of the 16 **śaktis** or powers, when these conceptions had developed themselves. (Iṣā.) In addition to its being in part composed of **tejas** (Aauṣ. 2.17) late Upaniṣads connect it with the element fire, (Tria, bog.) and make that element its field of activity. (Gārīr.) Closely connected with this is the next idea, that of the relation of the eye and the sun.

The eye and the sun. A very interesting class of passages connect the eye with the sun. The connection is earlier than the Upaniṣads, and is elaborated mainly in the older Upaniṣads. **Aditya** is the word most commonly used for the sun in such passages. The latter is perhaps best summed up, and may have originated from, the poetical conception that the sun is the eye of the universe. (Kaṭha 1.11.) This was developed in many ways.

One of them is the central passage that the sun is the eye of the **Ātmān**. (C. 3.17.2; 5.19.1) or of **Īśān**. (Ait. 6.10) The eye is said to be the fourth foot of Brahmā, and to shine with the sun, **Āditya**, as its light. (C. 3.15.3) The eye is the **Āditya**; of the sun spirit. (Tṛh. 3.9.12) The eye is the sun, (Tṛh. 3.1.4), or the sun the eye. (Māhār. 14) Again, **Āditya** is said to have sprung from the ^{eye} eye. The identity carried over the primal eye beyond death, and it leaves the sun. (Tṛh. 1.3.14) The sun came from the eye. (Ait. 1.2.4) And a late Upaniṣad informs us that the sun was born from the eye of the left. (Kāṇḍ. 3) The sun left is eye, and possesses eye. (Bṛh. 4) The sun possesses eye. (Aṣi) Going back to the old Upaniṣad, the sun is the eye of the **āyānā**. (Tṛh. 1.1.1) The sun and moon are the eyes of Brahmā. (Ait. 2.1.4). The sun and moon depend on the eye. (C. 3.19.2) The sun is in the eye of man, (Tṛh. 3.19.20) it is the spirit in the eye, (Tṛh. 3.5.5.) and helps the eye in **prāṇa**, (Frag. 2.9) At least, the eye goes to **Āditya**. (Tṛh. 3.3.6; 4.4.1) The relation of the sun to sight, in that it supplies the light necessary for that function, is a very sufficient reason for the connection here established, and it is surprising that it has not been ^{more} marked in Indo-European investigation. There seems to be ^{at least} some primitive connection between moon and sun. See also *muṣi*.

This seems to be a proper place for mentioning the verse so often repeated in the Upaniṣad. A.V. 1.22.20; A.S. 1.22.7)--

tas viṣṭobḥ parvāṇāṁ pānā , sūdyā paryanti sūriyāḥ
divīva bhāsur ātataḥ.

"The Sūris ever behold the highest station of Vignā,
gazed out like an eye in the sky."

And the verse originally referred to the zenith position of the sun, the late Upaniṣad, which quote this passage, make it refer to the summit of Vignā as the chief god. (Āraṇya 5; Upan. 5.10; Śaṅkrap. 1; Yāgy. 1.2; Śaṅkrap. 10; Ait. 1. 2.7; Tṛh. 3. 1. 1; Āditya 10; Śaṅkrap. 1)

The Eye - akṣi

The materialistic term, **akṣi**, **akṣan**, is used throughout the Vāedāgāda interchangeably with **caṁṣus**, and references to it are practically the same, with this difference, however, that **akṣi** always refers to the eye itself, and never to the sense of sight. It is thus at times carefully distinguished from **caṁṣus** when the latter refers to the sense of sight. For instance, we read that **akṣi** was split in the beginning, and **caṁṣus** came out; also that Aditya, becoming **caṁṣus**, entered the **akṣi**. (Ait. 1.4; 2.4) **Caṁṣus** is in the **akṣi**. (Mahān. 72). The sight of the eye, the power of seeing with it, is due to the goodness of Viṣṇu. (Ṛṣi. 1.1; 2.4; Ṛṣu. 1)

As to its appearance, we find in it red lines, water, black and white. (Fṛh. 2.2.2) It contains white light, and beyond the blue, black. (Ch. 1.7.4) In addition to these things, easily noticed--the red lines no doubt referring to the tiny blood vessels of the eye--early observers also noticed different colors of the eye, and must have attributed some special virtue to each color, though that is not mentioned. In Fṛh. 6.4.16, if one desires a son with red eyes, he and his wife should eat boiled rice, with water and butter. So, in Mahān. 65, one prays for different colored eyes, green, yellow, and red. The splendor of the eye is in its pupil. (Mait. 6.7)

Later Upaniṣads, besides adding that it is one of the parts of the body born to die, (Ātmā 1) and that the eye of the foetus develops in the sixth month, (Garbha 3) add little to the real scientific statements about the eye. The imaginary systems of the yogins, and the forced conformation of all things to their breaths and breathings predominate in their ideas. The air **vyāna** circulates in the eyes. (Ṣāṅḍ. 1.4; Ṣrīj. 4.28) The air **kūṭṭā kūṭṭā** performs the winking of the eye. (Triṣ. 65) The artery **gāḍḍīrī** rises to the left eye, and **hastijihvā** to the right. (Triṣ. 71) In one place the artery **pūṣā** is said to go to the left eye. (Ṣrīj. 4.21). Its diseases are caused by the (improper) passage of air. (So. Su= 117) Its diseases may be prevented by reciting mantras to the sun. (Akṣi) 10.) The eye is not
 3
 ātmā. (Adh. 1)

The puruṣa in the eye is often mentioned in the earlier Upaniṣads, as in the case with *caṅga* above, and as already suggested, is perhaps originally due to the reflection of the sun in another eye. Different theories are advanced as to what this puruṣa is. In Ep. 3.7.5 it is said to be the essence of what is inertial, immaterial, fluid, and indefinite, in contrast to the material parts of the body. In the above passage, and in general, it is the puruṣa of the right eye which is generally mentioned, and which is especially important. He is called *Indra*, originally, but later becoming confused with ~~xxx~~ *Indra*. (Ep. 4.4.3; Mait. 7.11) His wife is in the left eye. (Ep. 4.3.3; Mait. 7.11) Ep. 5.5.2 establishes a close connection between the puruṣa in the right eye and the one in the sun, both of them being the road, and the one in the sun resting with his rays on the one in the eyes, while the one in the eyes rests with his senses on the one in the sun. When the puruṣa of the eye is about to depart in death, he sees the sun as white only, and its rays do not return to him. This, and the *āṅgīya* passages noted under *caṅga* mark strongly the importance of the sun in the earlier speculation, brought out also in other ways in the Ep. and M., and also mark the earlier philosophy as more materialistic than the later *śaivite* speculation. Another idea is that the puruṣa who has his place in the eye roams everywhere. (Mait. 6.6). This not only suggests the range of sight, but also in connection with the other passages cited above, is a suggestive identification of the eye puruṣa with the soul itself, or at least with the intellectual self. A somewhat similar doctrine is that that the puruṣa in the right eye is the spirit of sense, fire, and light, while that in the left eye is the spirit of truth, lightning, and brilliancy. (Mait. 1.3, 17, 18) So also Ep. 1. 3. ³ The connection of ² the puruṣa in ~~xxxx~~ the right eye with the eye in the sun by means of the *vyākṛtis*, *śūnī*, *śūnī*, and *śūnī*, respectively (the sun, water and feet of eye), and the great names of the puruṣa in the sun as *śūnī*, *śūnī*, and that of the eye in the eye as *śūnī*, etc.

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Śruti

śrotre

The Sanskrit words, *śro* and *karṇa* are used for the ear, the former having several other uses, as *śar* and *śarīra* derived from the same root. *śro* is not used for the ear in any of the Upaniṣads. The chief difference between the two terms, like that between *śakṣis* and *akṣi*, is that *śrotre* is somewhat ambiguous, sometimes referring to the sense of hearing, while *karṇa* is always the organ for this faculty.

śrotre is said to be *śrotre* as a sense. It is one of the *prāṇā* (the senses). (Cā. 5.1.15) It is a factor, and *śro* is a sense. (Tṛṇ. 2.2.1) It is the sense of all senses. (Tṛṇ. 2.4.11; 4.1.10). Through it one attains or grasps all sounds. (Kāṇḍ. 2.4) He hears by it, but it is not indispensible to one's existence, for one can live without it, (Tṛṇ. 6.1.2-13) but he would be deaf. (Kāṇḍ. 2.3) Its function is limited to hearing, for one can not take food with it. (Ait. 2.9.5) It is also said to be the announcer for self. (Kāṇḍ. 2.11)

In Ait. 2.4 and 2.9 *śrotre* is clearly a sense, for it is said to have come from the ear (*karṇa*) of the primal *puruṣa* and then to have returned to it. It is said to be located in *karṇa*. (Māhāt. 72). It is the southern one of the *śukṣis* or openings of the heart, which seems a figurative way of saying it for a sense. (Mā. 3.13.2)

Later Upaniṣads do not deviate from these teachings. *śrotre* is a sense. (Cā. 5.9) It is one of the knowledge senses. (Sūfir.; Varā. 1.3) It serves the body in perceiving sound. (Śākh. 1; Śākh. 6.10. Śfir.;). It hears all things. (Śfir.; 6) It is a door for obtaining knowledge. (Tṛṇ. 10.1) Its field of operation is *ākāṣa*. (Śfir.)

There comes the ability of the ear to grasp sounds. It is the *śrotre* willing to hear. (Cā. 5.1.15) Kāṇḍ. 2.11.11. It is connected with *prajñā* or intelligence. It is that member of *prajñā* whose faculty of activity is sound. (Kāṇḍ. 2.1) Without *prajñā* it can not cognize sound. (Cā. 5.1.15, or later passages) It is that member of *prajñā*. (Kāṇḍ. 2.1,1). These references

clearly establish the substantial position of the ear, and its dependence on the intellect. Another Śāṅkhya passage (S. 1.1.11) says that the *śrotra* (hearing) is situated in the ear. (Prag. 3.8)

Similarly, in some of the early Śāṅkhya, the connection of the ear with the *prāṇas* is stated. In these Śāṅkhya the meaning of *prāṇa* is broader than in the later ones, including the senses, and having many metaphysical applications. The *prāṇas* hear with the ear. (Aṅg. 3.8) It always retreats into *prāṇa* when its work is finished. (Prk. 3.1.7; M. 4.3.3; Aṅg. 3.3; 4.11) It returns because *prāṇa* leads. (Prk. 3.2.14) It accompanies and depends on *prāṇa*, and the body of *prāṇa* dwells in it. (Prag. 3.4, 12).

Among the five vital airs, both early and late Śāṅkhya tell us that *vyāna* is in the ear. (M. 3.13.2; 3.20.2; Triṣ. 51; Śūdr. 1.4; Śrīj. 4.30) One passage tells us that *prāṇa* itself dwells in the ear. (Prag. 3.5).

Among the other more or less metaphysical statements, we are told that Brahma is the ear of ears; the ear does not hear him, but he hears it. (Aṅg. 1.7, 7) At death it dissolves into its elements, its *tejas* going to *manas*, and its *prāṇa* to *prāṇa*. (Aṅg. 3.13) These are the two elements of which it is composed. This passage implies that in the dissolution of the body, the ear loses its power earlier than the mind does, but later than the ear. This is certainly true in many cases. Apparently for the same reason, the ear stands first behind the eye and before *manas* in *prāṇa*, in Aṅg. 3.8, again putting the ear intermediate between the eye and the mind. Further, see the connection of the ear with the deity, below.

Later Śāṅkhya add only minor matters. The *ātmā* sometimes connects with the ear. (Prat. 3) It is in one place connected with the element fire, which is rather general. (Triṣ. 103.) *Śrotra* is one of the forms of *prāṇti*. (Śūdr.) It is one of the 16 powers of the body. (Triṣ.) The sound in it was created by Brahma from the 9 of ear. (S. 2. 1.1.7) It is placed before by Prakṛti, who gave it the power of hearing. (Prk. 11)

The Ear - śrotrā

The ear is one of the 15 parts of the **ātman**, here meaning body, mentioned in Itit. 1.7.1. It is the one of the parts of the body here to die. (Ātm. 1) The ear of the fetus develops in the sixth month. (Śaṅk. 2)

Religious. The earliest mentions of the ear along this line are the single worship of it with **svādā** for wealth or treasure, with which it was in some way connected—see below. (Tṛi. 5.2.2; Lauṅ. 2.2) It was also thus worshipped & became dear to any one. (Lauṅ. 2.4) By ~~śrotrā~~ a plan the dying father transforms his **śrotrā** to his son. (Lauṅ. 2.15)

In the realm of Yoga more attention is paid to the ear. In reflection it is to be fixed or closed, so as not to admit distracting sounds and ideas. (Saf. 4b.2) It is to be stopped with the thumbs. (Yrīj. 6.34). It becomes indefinitely an instrument in Yoga restraints. (Saf. 4.2) The attention is to be concentrated in it to give knowledge of **yama loka**. (Gād. 1.8). Again, the sight is to fastened on it, no doubt meaning the same thing. (Lauṅ. 19) Diseases in it are cured by proper Yoga breathing. (Yrīj. 6.31) It is also mentioned in a mantra in Datta. 1) The tilaka of ashes is to be worn in it. (Phasma. 1) 12 **rudrākṣas** are worn on each ear. (Phasma. 3) The wearing of these on the ears is highly beneficial. (Yrīj. 7.8)

Faniful. In those passages where the ~~śrotrā~~ body is compared to a sacrifice, the ear is said to be the sparks of the sacrificial fire. (Yrīj. 6.2.12). In another passage it is the **āghāra** or clarified butter of the sacrifice. (Prānā. 4) Again, it is the **agnīth**, or priest who kindled the fire. (Mān. 4.1)

The ear is said to be **śrotrā**, wealth, attainment. (Yrīj. 1.1.4). A somewhat similar passage in Yrīj. 1.1.17 limits this to living wealth, and explains this by saying that through the ear one hears living wealth, in contrast to earthly wealth, which is seen by the eye.

Along with the other senses, **śrotrā** quarrelled with **prāṇa** for supremacy, but had to acknowledge its inferiority. (Yrīj. 1.1.10,11; Yrīj. 6.1.1)

The Ear--;retā

Ait. 3.4, Muṅḍ. 1.14; Prh. 2.3) It ~~was~~ the ~~uṣ~~ ~~īthā~~ for the deities in their conflict with the ~~asuras~~, but the latter rose and pierced it with evil. (Prh. 1.3.5). Or, according to Prh. 1.3.5, the ~~uṣ~~ ~~īthā~~ ~~was~~ ~~not~~ ~~total~~ on the ~~uṣ~~ ~~īthā~~ as ~~clear~~, but the ~~asuras~~ pierced it with evil. Created by Prajāpati, it became weary when death seized it. (Prh. 1.3.31) The deity carried it beyond death. (Prh. 1.3.15) Compared to the Vedas, the ear is ~~rk~~ and the mind ~~sān~~; the ear is ~~sa~~ and the mind ~~ān~~, (Ch. 1.7.3) so that it is a necessary supporter to ~~manas~~, while the latter, the depending on it, is yet superior. It is also said to be the ~~pratihāra~~ syllable in the chants. (Prh. 3.7.1; 3.11.1)

Deities, etc. In regard to the deity, we find the usual contradictory statements, according to the standpoint of the writer, as to whether the deity possesses or does not possess an ear. In Prh. 3.8.8 and Muṅḍ. 1.1.6, as well as in later Upaniṣads, (Tait. 2; Śāṅḍ 2; Pāṇu. 29) he is without ear. The ~~ātman~~ as Brahma, has ear. (Prh. 4.4.5; cf. Muṅḍ. 2.1.4) The ~~ātman~~, when receiving an ear in the beginning, thought, "if the ear hears, then who am I?" (Ait. 3.11) The deity, when hearing, is ear by name. (Prh. 1.4.7) The ear is Brahma. (Prh. 4.1.5) It comes from and returns to Brahma. (Tait. 3.1) It is the body of the inward restrainer. (Prh. 3.7.19) Brahma is the ear of ears. (Prh. 4.4.18) It is one of the quarters of Brahma. (Ch. 3.12.2, 6 4.3.3) Puruṣa becomes lord of the ear. (Tait. 1.6.2) A little later, the ~~ātman~~ is said to be the ear. (Tait. 6.31) In one passage ~~ālitya~~ is said to be the ear. (Mahān. 14) But as this is a pantheistic passage where all things are sured up in ~~ālitya~~, it does not conflict with the general identification of the eye with the sun. A late Upaniṣad tells us that from the ear of Prajāpati ~~vāyu~~ and the ~~prāṇas~~ were born. (Sib. 1). Indra is not an object of the ear. (Rudrah. 26) The sun is the ornament of Devī's left ear. (Devī. 15)

The ear--grotra

Ākāṣa. Just as the eye is related to the sun, so the ear is related to the **diśas**, or directions. The ears of Indra, for instance, are the **diśas**. (Muṇḍ. 2.1.4) Or simply the **diśas**, here practically the same as **ākāṣa**, are the ears. (Tṛi. 4.1.1) Again, the **diśas** spring from the primitive **grotra**, (Ait. 1.4; 2.1) the ear goes to the **diśas** at death. (Tṛi. 2.2.13) If **ākā** is satisfied the **diśas** are also. (Th. 5.20.2) Late Upaniṣads are familiar with the idea, and inform us that the **diśas** spring from the ears of Puruṣa, or the deity, (Varadot. 3), following Pt. S. 14) A collation of these and other passages make it clear that the ear is the organ which gives to us a knowledge of space or direction (**ākāṣa**, or **diśa**). This, of course, is natural. The eye, while giving us a knowledge of exterior things, is limited in its scope to the spot or direction upon which it may be focused, but the ear hears sounds from all directions. Moreover, we are enabled to judge by it the approximate direction from which a sound comes. The keen analysis of the early philosophers detected this, but sought to account for it in a way which may be considered as fanciful, or as a natural result of their pantheistic cogitations.

grotra

The variant **grotra** occurs in Tṛi. 2.5.6. Brahma is identified with the **grotra** in the ear, which is honey. The word is also used in Tṛi. 3.9.13 but rather in sense of hearer.

grotra

grotra is another variant from the **gro** root. It is first used in Muṇḍ. 6.22, where one is to stop his ears with his fingers, to listen to the internal sounds, produced in the heart by the **ātman**. For this sound, see also **grotra**. The ears are to be restrained in Yoga. (Muṇḍ. 19; Sau'1.4) The deity has infinite ears. (Tṛi. M.) The ears of the deity are the **diśas**. (Varadot. 4)

The Ear—gr̥iti

gr̥iti is another variant for gr̥iti, found in Triṣ. 77, where the arteries pūṣā and yaṣasvinī are said to go to the ears. In Saubh. legin. the gr̥ī sūkta is employed on the ear.

Karma

Karma is a distinct word. As already stated, it always refers to the ear, and never to the sense of hearing. When the dig̥s become hearing, they enter the ears. (Ait. 2.4) The ears of the primal man split and hearing came from them. (Ait. 1.4) We hear with karma, and gr̥otna is located in it. (Mahān. 9,72).

Late Yoga Upaniṣads consider themselves with the arteries going to the ears, but get sally mixed over it. Payasvinī goes to the right, and gaṁlinī to the left. (Gr̥ij. 4.20,22) Pūṣā goes to the right, and yaṣasvinī to the left. (Yo. Gu. 19,20). It is to be understood that these so-called arteries are air channels. The (improper) passing of air in the ears causes diseases in them. (Yo. Gu. 117) One is said to instruct the ear. (Kudg. 3)

The naive philosophers of early times considered the roaring of the ears which may be heard when they are stopped with the fingers as a proof of the existence of the soul, which produced these noises in the cavity of the heart. This sound is called the vaiṣvānara fire. (Eṣh. 5.9.1; Mait. 3.6) In Ch. 2.13.8 this sound is compared to that of a flaring fire, or of a rolling ear, or of a bellowing ox. A late Yoga Upaniṣad tells its votaries to stop the ear with the middle fingers, to hear the phūṣ sound within. (Maṅgal. 2) Yo Gu. 114 commands the stopping of the ears, but says nothing of the sound.

Religious. Mantras are frequently whispered into the right ear. In the case of a new born child one should put his mouth to the child's right ear and three times utter the word "speech", so that the child may be endowed with that faculty. (Tri. 6.4.25) Compare the Gṛhyasūtras. Again

The Ear—Karna

the father recites a mantra in the right ear of his son to give him long life. (Kaus. 2.11) Late Upaniṣads adhere to the same practice. The Rāma mantra is to be spoken into the right ear of a dying man. (Mūl. 4) The salvation of Rāma is to be indicated through the right ear. (Mukti. 1.21) There is no mention of the left ear being so employed. A petition to hear well with the ears is found in Tait. 1.8.1. Petitions to hear well with the ears are common at the beginning of most of the Upaniṣads, though in many cases they are not to be considered part of the original. See Īṣṭ. 1.1; 2.4; Kṛṣut. 1, 13.

The ears are among the ten parts on which the mind is to be concentrated in worship. (Rāmaraḥ. 2.43) Concentrating the attention on the left ear furnishes one knowledge of **vāyu loka**. (Āṅḍ. 1.8) In some Yoga practices the face is to be stroked from the spot between the eyebrows to the orifice of the ear. (Yo, Ku. 2.33) The ear is one of the important parts of the body in the application of the **trijunḍra** or **tilaka**. (Bṛhaj. 4.12, 18, 25) The **tilaka** put on the ear frees them from diseases, and pardons the ~~sins~~ sins committed by the ears. (Bṛhaj. 4.33) The **rudrākṣa** is to be worn here (here **karnikā**) (Rudrāk. 1.18) Wearing the rosary here is equivalent to giving 11,000 cows. (Rudrāk. end, Bṛhaj. 7.8) It gives immense fruit. (Rudrāk. end). They are to be held by the hands in Yōga. (Ārj. 6.33)

Deities &c. Puruṣa hears without having ears. (Cvet. 3.19; Nārad. 9.14) He has no ears. (Aṣṭ. 21) Still, his ears are everywhere. (Phasā. 2) There is, on the other hand, a prayer to be heard by the ears of the deity. (Nārad. 4. end.) The ears of Gaṇapati are long, like winnowing fans. (Gaṇa) Śiva has glittering ears. (Varaha. 1.5)

nāsikā

In the older Upaniṣads, **nāsikā** is the most common word for the nose, though we should naturally expect the simpler **nāsa**. Its use as one of the organs of sense is early recognized, and we are told that the nose is the vehicle of all smells. (Prī. 2.4.1; 4.5.12). The late Carvika also tells us that it serves the body in smell. (Carvika 1) It is connected with the nose of the primal man split in the beginning and **prāṇa** came forth. breath was also emphasized from early times. The air, becoming breath, entered the nose. (Ait. 1.4) This of course refers to the breathing of air through the nose. **Prāṇa** itself dwells in the nose. (Prajña 3.5) The late Yoga Upaniṣads also make the nose one of the "abodes of **prāṇa**. (Trig. 7; Śrīj. 3.26; Jāṇḍ. 1.4) Another late Upaniṣad tells us that the **nāsikā** of the fetus develops in the 6th month. (Carvika 3).

The nose is said to be the locality of **arṣta**. (Dhyāna. 22) In Prāṇīg. 4, where the body is compared to ~~xxxxxxx~~, the nose is the northern altar. (The smell in the nose was created by Prajña from the second sound of **om**. (C.E.1.1.18).

Religious. As breathing is so important in Yoga, the correct manipulation of the nose is an important matter. One must breathe through it with a gentle breath in order to obtain **Prāṇa**. (Yvet. 2.9) One cavity is to be closed by the finger, and the other cavity breathed through. (Arṣta. 19) This same thing is enjoined in connection with the manipulation of the arteries. See **iqā** and **piṅgalā**. The **nāsikā** is to be restrained in Yoga. (San. 4b.2; Jāṇḍ. 19) It is to be stopped by the index fingers in one form of **Yōga**. (Yo. Ku. 1.26) Another practice is to stop the nostrils with a thread wet with milk. (Yo. Ku. 2.45) These restraints seem to refer not only to the exclusion of smells, which would interfere with the deliberations of the yogin, but also to the breath restraint. The body sound (or) is to be made through the nose. (Arṣta. 24).

The nose of Varaha is long. (Varahīg. 2.2)

Nāṣī (नासी) is first used in *Mahān.* 12, where *prāṇa* is said to be in the *nāsā* (dual) It is also used in the dual in *Kūri.* 5, where the breath is said to come through them. It is recognized as an organ of sense in *Su.* 1. A *Yoga Upaniṣad* tells us that from the navel to the nose is the air place in the body. (*Triṣ.* 120) The artery *kulū*, evidently in error for *piṅgālū*, is said to go to the right *nāṣī*, and *iṣā* to the left. (*Grīj.* 4.18,19) From these dual references it is clear that the word means not simply the nose as a whole, but specifically it often refers to the nostrils, or openings of the nose.

The u of *on* is said to be the nose. (*Brāh* *Brahava.* 1)

Religious. Many of the Yoga breathings not only have a sacrificial or ritualistic purpose, but are often connected with some healing or hygienic idea as well. Hence, when the air is drawn noisily to the heart and back by the nose, and again exhaled by it, it is to cure sleep and certain other things of which the yogin desires to be free, (*Qāṇḍ.* 1.7.14) In a more general way, the air is to be drawn in by the nose, or held in it in certain Yoga practices. (*Grīj.* ~~xxix~~ 6.22,23,30; 7,10; *Qāṇḍ.* 1.7.43) It is to be restrained in Yoga. (*Saubh.* 4) It is one of the 18 vital spots in Yoga. (*Qāṇḍ.* 1.9) The sight is to be turned towards the tip of the nose in the lotus posture in Yoga. ^{Yoga, 2} (*Yo. Su.* 71,106; *Maṇḍal.* 2) It is one of the 32 parts of the body to receive the *tripuṇḍra*, (*Trīhaj.* 4.13)

śvasana

śvasana is once used for the nose, in enumerating the parts to receive the *tripuṇḍra*. (*Trīhaj.* 4.21)

ghrāṇa

Ghrāṇa is an ambiguous word, corresponding to *snāṇa* and *grāṇa*, and *tvac* in its function, since it may mean either the sense of smell or the organ of smell. Its use for the sense is the more conspicuous, but some-

times it means merely the nose, especially in the latter period. Practically all of the earlier references use the word to mean the nose. Aug. 1.7 tells us that by the *śrīṅgā* one grasps smells, and this may be construed as referring to the nose specifically.

Ghrīṅga is the door for odors. (Triṅ. beg.) Its function is to grasp odors. (Nār. 6 beg.) Its function is smell, and its field of operation is earth, according to the usual teaching of Indian philosophy which makes odor a quality of earth. (Ārīr.) But in one place it is connected with the element fire. (Triṅ. beg) Again, from the nose to the anterior fontanelle is the part of the body pertaining to *ākāśa*, but this is a rather fanciful passage, and has nothing to do with the relation of smell to the elements. (Triṅ. 140) The air *vyāna* circulates in it. (Āṅḍ. 1.4)

In a fanciful way, the spot at the base of the nose, where it meets the ends of the eyebrows, is said to be Venares *tīrthā*--that is, a very holy spot in the body. (Ārī. 4.48) It is said to be one of the forms of ~~XXXXXXXXXX~~ *prakṛti* (Ārīr.), one of the 16 powers of the body. (Māv.) In the same spirit of exaltation, the spirit of intelligence is said to start from it. (Pāṅu)

Religions. It is one of the 16 vital spots in *Yōga*. (Triṅ. 121). The spot where it joins the eyebrows in *avinuṣṭa*--see *dhṛū*. (Jābūla 3; Rāmot. 4) The breath is to be slowly expelled from its openings in *Yōga*. (Yo. su. 1.30,32) The opening in it is connected with the nasal scum of *om*, and is to be stopped in certain *Yōga* exercises. (Yo. su. 3.8) The *prīṭhā* is to be employed on it. (Sauh. beg.)

Ḍakra is said to be the nose of the deity. (Varahot. 4)

Tip of Nose.

nāsāgra

The tip of the nose, *nāsāgra*, becomes of great importance in later *Yōga* practices. Its importance is manifested in three classes of injunctions

Tip of nose - *nāsikā*

of a single type, all involving concentration. First there is the direct concentration of the mind or attention on the tip of the nose. (Anā. 5.12) which cures one of fevers, (Yāñđ. 1.7.91) and gives knowledge of Indraloka. (Yāñđ. 1.9) Secondly, the sight is to be turned to the nose, and one is to gaze fixedly at it. (Yāñđ. 1.3.6; 1.5; 1.6; 1.7.16; Trij. 91, 146; Bhāṣā. 2.7; Yājñ. 5.7; Varā. 5.32) Of course, this, as well as the next sort of concentration, necessitates the turning of the mind to the nose, and Trij. recognizes the agency of the mind in the ~~third~~ third form of concentration, that is the concentration of the breath or air in the tip of the nose. (Trij. 108; Yāñđ. 1.7.43) This concentration of the breath overcomes various obstacles, (Yāñđ. 1.7.45) and gives one long life. (Trij. 110) An interesting thing is that the air is pure at a distance of 12 fingers from the tip of the nose. (Yāñđ. 1.7.32) This and other passages lead to the idea that the air without a man, to the extent of 12 fingers, is in a sense a part of him.

nāsikāgra

The natural variant, *nāsikāgra*, appears once for the tip of the nose. At the distance of 4, 6, 8, and 10 fingers from it, one may see respectively blue, blackish, red, and yellow light. (Adway). Though a Yoga practice this idea no doubt originated from, and is partially substantiated by, the blurred images which one may see in different shades after straining of the eyes.

Nostrils

nāsaputa - *nāsikaputa*

Nāsaputa and *nāsikaputa* are used for the openings in the nose, which are mentioned a few times in connection with Yoga restraints. The artery *ijā* rises to the left one, and *piñđalā* to the right one. (Trij. 68, 69) These of course furnish the channels for the passage of air into the body. (An

Nayirika-nāṣaṅga

restriking and said to contain *prāṇa*. (Triṣ. 21) They are to be grasped by the right hand in Yoga, (Triṣ. 24) or stopped by the fingers. (Yo. Su. 114) Ṣ-Īj. 6.24) Their use in Yōga restraints is mentioned in a more indefinite way in Sa'ī. 3.

Cheeks.

ajala

The cheeks play an inconspicuous part in Upaniṣad literature. *ajala* is used in the enumeration of the parts of the body born to lie. (Ātmā 1) The *tilaka* of ashes is to be put on them with a certain mantra. (Dhas. 1)

Ganṣa

Ganṣa, another word for the cheek, appears once. That of the deity is the world gem--the *brahmanḍa*. (Ved.let. 4)

Lips.

oṣṭha

Oṣṭha, the lips, are of very minor importance. With the body viewed as a sacrifice, the teeth and lips together are the recitation of the hymns. (Prāṇūg. 4) They are to be used in making the sacred sound in Yoga. (Amṛta. 2) Jacobs finds it also in Garbha 5 in connection with the tooth cavities, but it is not in any text or in Deussen's.

The lips of Sarasvatī are well colored. (Saras. 2) Those of Varah are long. (Varahap. 2.2) Those of the deity constitute fault and merit. (Varah. 4) The *nakulī* or female mongoose, is spoken of as having the lips closed. (Maga. 1.2)

The Jaws

hanu.

The upper jaw, *hanu*, is the first syllable of the word *śuklitī* in the Symbala of Itt. 1.2.4, the lower jaw the third syllable, and *vī* is the middle one. The jaws of Prajāpati are the Apyrs. (M. S. 22)

THE MOUTH.

MUKHA

Mukha, as has already been noted, is an ambiguous word, sometimes meaning face and sometimes mouth. A few instances have already been noted where the word means face. In the same sense it is said to shine when one knows Brahma--recalling the statement in regard to Moses after he had been in the desert, as recorded in Exodus. (Ch. 4.14.2; cf. Exodus 34:35) Ordinarily the word means the mouth, or is indefinite in its application.

The functions of the mouth are eating, speaking and breathing. One eats food with the mouth. (Pr. 1.5.3) Speech proceeds from the mouth of the primal man, ^{produced fire,} and again reenters it. (Ait. 1.4; 2.4) Of the five vital airs, prāṇa itself dwells in the mouth. (Traj. 2.5) When Jñāypriti presented a wife to Hailva, the latter opened her mouth to inspect her, and being pleased instructed her in philosophy. It seems that he wanted to tell her age, as if she were a horse. (Ch. 4.7.5)

Later, one learns from the mouth of his teacher. (Pr. ^{Paramap.} 1.5) In breathing, air is admitted by the mouth. (Tāij. 1.4) Vāyha, or phlegm, comes in the mouth. (Yo. Su. 1.20) The mukha of the fetus develops in the sixth month. (Sūbha 3). That of the dead is reproduced in the fifth pinḍa of the ten spheres. (Pinḍa. 6) There are many kinds of mouths or faces. (Pulitā. 1.1)

Different mukhas are due to the manifest power of the deity. (S'vā) Whatever is placed within it goes to space. (Lākā. 1.23) In a somewhat figurative sense, we are told that in waking akha and dreaming the ātman has 19 mouths, (the organs of knowledge, thought, and action), but in deep sleep only one, rotas. (Pr. 4.1b) Varadot. 1 has the same, except that in the first he states the number of mouths is 21. So also, Māna. 3.6. Still further from the mouth of man are mouths of the rasātīṣa (Pulitā. 2.1ff), and that of the brōhmanera and the suppāṇā. (Trij. 13, 14; 14.1.1.62)

Every fire has the mouth. A connection between the mouth and

fire has been ruled abroad. (Att. 1.1: 2.4) The *śrī* is a special designation with
 the *śrī* fire in the east. The fire in the south is the *śrī* fire.
 (Śrī 5) The *śrī*, that is, the *śrī* fire holds in the south.
 Prāñj. 2) The oldest statement is that the north is the *śrī* fire.
 (Mādh. 64.1) Other references as to fire being from the mouth of the
 deity are noted below.

Religious. Here, of course, we look to the late Upanishads. The *śrī*
 is rigid or restrained in Yoga. (Agri. 4; Ya. M. 1.20, 22; Śaṅk. 4;)
 That of the yogi is to be turned to the east or north. (Yāj. 1.5). It ~~is~~
 should be like the religious law or *viśhi*. (Varāh. 1.27) It should be
 ritel with water, this being one of the purificatory rites. (Prāñj. 3)
 It is to be clean with it, though this probably refers to words and thoughts.
 (Mādh. 1.20.) It is used in covering the door by which the soul has to
 leave in Yoga. (Yāj. 1.7.27) *śrī* is said to it. (Mādh. 1.20.; Varāh
 5). It is to be rubbed with cow dung ashes, with different mantras. (Tij. 3.
 3.21; 4.1, 2) Again, it is said that with the exception of the mouth, the
 whole body is to be covered with ashes at dawn, twilight, night, and before
 the two meals which the ~~xxx~~ Hindu eat. (Tij. 1.5) It is one of the
 spots upon which the Brahman puts the tripuṣṭa. (Tij. 4.11) The *śrī*
 is the mouth of the ascetic. (Mādh. 5. end). A peculiar statement ~~is~~,
 from an old Upanishad, that if one knows Indra and is about to commit a
 sin, the *śrī* will not let him leave his face. (Mādh. 2.1) This would seem to
 have the reference to the flashing of the face under the look of presence.

Deities. The *śrī* is without mouth (Tij. 3.30). Again, in
 Upanishads and late Upanishads, he is *śrī*, having his face to all
 directions. (Yaj. 3.7, 10; Yāj. 3; Agri. 4.2); Tij. 4. 3.2) or *śrī*
 (Mādh. 10; Śrī. M. 2.2) The mantras of the *śrī* are
 in the *śrī*. (Yāj. 2.1) *śrī* is the *śrī* (Mādh. 2. 5). The
 deity is to be covered with ashes at dawn, twilight, night, and before

Trisū, like **śūtra**, is identified with the **Śūtra**, a fire. (It. 5.1.2; Mait. 6.26)

Later Upaniṣads add that it is one of the localities of **prāṇa**. (Triṣ. 78; Īrīj. 4.20; Īrīj. 1.4) It is to be kept close to the mouth. (Varān. 5.5) The deities are said to have theirs turned toward the right or south. (Dūṣ. 1)

āsan

Āsan is a rare word in the Upaniṣads. One way ^{of} worshipping the Brahma light is by food and drink thrown into the mouth, considered as the **Āśvanīya** fire. (Mait. 6.20) A mantra notes its connection with voice. (Mahān. 72)

vaatra

Vastra is another ambiguous word, meaning either mouth or face. With a single exception, it is not found in the early Upaniṣads. The exception is It. 6, where Brahma is said to have three **vastras**, the Vedas. Naturally its chief use is in the religious realm, though **Anṛta**. 12 speaks of it as drawing in water.

Breath is to be inhaled by the **vaatra** in Yoga. (It. 5. 114; Saṁh. 3; Īrīj. 1.7.14) In the last case, it is to be accompanied by the sound "sit", and this will remove hunger, thirst, and the like. It is one of the parts of the body to receive the tilaka. (Bṛhaj. 4.13; Bhāṣa. 1) In this reference the word would seem to mean the face or some part of it rather than the mouth itself.

Brahma is said to have four mouths, (Dhyāna. 12) and the "four-mouthed" one is mentioned in Rudrān. 2.4. The **vaatra** of Gaṇeṣa is like an elephant's, (Varahot. 4) while Devī also has one. (Devī. 13) A severe one is mentioned, (**ugra**) in Nārān. 1.4. These of the **rudrāṅga** are referred to in Rudrān. 1.11ff; 2.1ff.

The only occurrence of *vāta* is in the *āyurveda* passage of the opening paragraph of *Īg.*, where that of the sacrificial horse is said to be the *vaiṣvānara* fire, and one other passage from the same Upaniṣad, where that of man is the sacrificial fuel, when his body is taken as a sacrifice. (*Īg.* 1.6.12). It will be seen that the word is used only in figurative passages. It seems to refer to the *operculum*.

The word vādadati - open the mouth, as used of a dying man.

The teeth.

danta.

The teeth do not enter very largely into Upaniṣad literature., and most of the references are from the later Upaniṣads. There are 16 cavities for the teeth on each side of the mouth. (*Garbha*) The two upper front teeth are the *rājadanta*, and a *kuṅṭalī* or circle is said to be over them in the higher state of Yoga. (*Yo. lu.* 2.49) The uvula is said to be like one of these *rājadanta*. (*Saubh.* 3)

The teeth are to be ground into sujection against each other, (*Multi.* 2.42), or closed together, (*Triṣ.* 11,145) They enclose speech in the shut mouth. (*Māyā.* 4) The air is to be drawn from the roots of the teeth in Yoga. (*Ṛīj.* 7.6)

Caṅgati is called the single-toothed. (*Caṅg.*) All animals with two rows of teeth are said to have been born from the Puruṣa sacrifice. (*P. S.* 10)

The teeth and the lips together constitute the *hṛm* recitation in the figurative sacrifice. (*Prāṇāg.* 4)

dakṣiṇa

Dakṣiṇa first appears in *Ṣ.* 4.27, where the teeth of life, or *Prājāpati* are said to be golden. Later those of *Yajñiṇa* are said to be terrible and sharp. (*Triṣ.* 1. 2.2) Certain apparitions enveloping the sky with their teeth try to frighten *Prāṇā*. (*Varāha.* 3)

Ṭippanī and *Ṭippanī* are used for the teeth. The *Ṭippanī* are to be used for speaking and the tongue is *Yasā*. (Skt. 4.11) The *Ṭippanī* and *Yasā* are the teeth of the *Ṭippanī*. (Skt. 4.11)

The Tongue.

jihvā

The tongue enjoys the distinction of being both a *jñānendriya* and a *karmendriya*, that is, both a knowledge and an action sense—rather the organ for these two senses, for by means of it we both taste and speak. But it is the function of taste which is usually emphasized in connection with the tongue, and this is correct, for while the tongue is the main organ in tasting, the rest of the mouth contributing much less to our knowledge in that direction than the tongue, it is only one out of many organs engaged in the production of speech. So while the tongue is connected with speech, it is not considered the organ of speech.

Old and late Upanishads alike refer to the tongue as the organ of taste. It is a fetter manifesting taste. (Tṛ. 3.2.1) It is the means or site of all tastes. (Tṛ. 3.4.11; 4.5.12) It is one who grasps the taste of food. (Kaus. 1.7) It is a member or instrument of intelligence, and its root is taste of food. (Intelligence is essential for the exercise of this function, for without it one can not recognize tastes. (Kaus. 2.1, 1, 7) More generally, it is one of the organs by which one may perform works. (Iśā. 10)

Among the late Upanishads, *Ṭippanī* is to be used for the tongue and the *Ṭippanī* is taste. Similarly, *Ṭippanī* is to be used for the tongue by *Ṭippanī*. (Tṛ. 3.4.11; 4.5.12) The *Ṭippanī* root connects it with taste, as its field of operation, rightly linking taste and water. In one rather fanciful passage it is connected with the element fire. (Tṛ. 3.4.11)

Another point of information is that it is a sort of instrument within the two jaws. (Skt. 1.2, 4) It is to be used for *Ṭippanī*, or *Ṭippanī*. (Skt. 4.11) The *Ṭippanī* is the tip of the *Ṭippanī* root is three days. (Tṛ. 3.4.11)

Neck--~~...~~

... (No. 11. 27) ... of the parts of ...
 ... the four ... (Treatise) ... of ...
 ... (No. 11. 24)

Religions.--The usual sacramental use is ... of the ...
 air, is to be carried to it in Yoga. (Aṅgī. 11; Ī. 7. 7. 10) Air is drawn to
 it from the throat, and goes to the breast in a certain kind of Yoga.
 (Ī. 7. 6) The body is to be filled with air to six neck in some forms of
 Yoga. (Ī. 7. 14) Its air may be driven out by proper breathing. (Yoga. Sū. 1. 31)
 Connected with the breathing is contraction of the neck, which is
 often enjoined. See, in addition to the references above, No. 11. 57 No. 11.
 1. 51, 52; Ī. 7. 42) . Concentration of attention in it gives ...
 of some leka and jana leka. (Ī. 7. 1. 1) Its cavity is to be rubbed in cer-
 tain forms of Yoga. (No. 11. 2. 25, 26) It is one of the 13 vital systems
 Yoga. (Ī. 7. 1. 9) The yogin obtains release by getting the kuṃḍalinī
 to stand above it. (Ī. 7. 7. 27) It is to be used in ... the ...
 sound in Yoga. (Aṅgī. 24) That of the head is reproduced with the sixth
 ... of the ten ... (Ī. 7. 1) the ...
 ... to the neck, (Yoga. 5. 2) and the ... employed ...
 The ... is to be worn on the neck, and this frees one from sin.
 (Ī. 7. 4. 10, 11; ...) Ashes are put on the neck and its sides to the
 accompaniment of a certain ... (Dhāraṇā 1) A rosary of ... is to
 be worn on the neck, (Mūlā. 1. 10, 11; ...) to contain 33 ...
 (Dhāraṇā. 2)

Religions 23. The neck of ... is blue--it is known by the well known
 appellation Nīlakaṣṭha, (Aṅgī. 7) ... wear the ... about his
 neck. (Aṅgī.) ... wear ... on their throats. (Sāraṅgī;
 ... 14). That of ... is said to be ... of qualities. (Yoga. Sū. 27)
 The neck of ... is ... (Yoga. Sū. 2. 2) ...
 ... the ... by the ... (Ī. 7. 7. 10)

Neck--gala

Gala is another word for the neck, occurring in the late Upaniṣads. It is mentioned by **vyāna**. (Triṣ. 31; Ṣāṅg. 1.4; Ṣrīj. 4.2) **Manas** is once said to be seated at the end of it. (Ṣrīr.) Its phlegm may be removed by proper breathing. (Yo. Su. 1.22)

Religious. It is one of the 16 vital spots in Yoga. (Triṣ. 113) The left **tāṇa** probably the hand or arm, is put on it in a form of Yoga. (Yo. Su. 1.4) A variety of 50 **rudrakṣas**, with a certain pattern, is worn on it. (Rudrā. 1.1, 2) It is one of the parts of the body to receive the **tilaka**. (Śikṣaj. 4.17) This **tilaka** is for Viṣṇu. (Śikṣaj. 4.20) The neck of Fuir is as a blue garland. (Śīla. 3.2)

niṣṭi.

Niṣṭi seems to mean the neck. The word **Walis** is a spot below it. (Mahān. 13.2)

bandhara.

This once used word also seems to refer to the neck. It is to be grasped by the forearms in a certain Yoga posture. (Triṣ. 42)

The Chin

cubuka, cibuka

This part of the head is referred to only in Yoga Upaniṣads. The **cubuka** or chin is to be held fixed in Yoga. (Yo. Su. 40) It is to be dropped to the breast, over the heart, in certain forms of Yoga. (Ṣāṅg. 1.7.43) It is to be rubbed in other Yoga Practices. (Yo. Su. 2.24)

The Hair.

Keṣa is the hair of the head, and is used in this sense even in the older Upaniṣads though not so common there as **bāla**. Perhaps its most common use in the Upaniṣads is in comparisons. But instead of saying "as fine as hair", the comparison usually is, "as fine as the touch of a hair." (as we read repeatedly, especially in the older Upaniṣads, that the finer **nāḍīs**, arteries or capillaries, were as minute as a hair divided a thousand times. (Tri. 1.2.3, 2; Kauṣ. 4.2; Dṛ. 4)) A simile is that as hairs spring forth in sun, so all things spring forth from the indestructible, the **īśity**. (Muṅj. 1.6.7). Where the ends of the hairs turn

Hair--keṣa

keśa is the spot where the soul splits the skull in departing. The form of the statement would fit the skull of hair at the back of the head, but the spot regularly given as the site of the soul is the ānāhāra forehead or the junction of the coronal and sagittal sutures. (Tait. 1.1.1)

Keśa Upaniṣad, all little to the above. The ṣikḥā or keśikā is made from the hair. (Parab. beg.) The hair of a woman is said to be Upaniṣad a statement nearly universally true in India. (Yāj. 3) But the hair bleeds when water fails in the bath. (Vārā. 3.4) A yoga practice of filling the head with breath to the hairs will cure disease. (Īāṇḍ. 1.7.14)

When the body is viewed as a sacrifice, the hair of the head is the sacred darbha grass, (Prāṇāg. 4; Garbha 5)

Religious. The wearing of the ṣikḥā has already been referred to above. The twin-born, for the perfecting of his works, leaves seven or eight hairs for this ṣikḥā and shaves off the rest, together with his beard and nails. (Nāra. 4 end.) The wise man wears his hair as a ṣikḥā. (Māra. 3.77) However the mere wearing of the loca is nothing, for those who have not knowledge as their ṣikḥā have merely hair--keśa. (Brahma 3) *ṣikḥā and all are sometimes cut off (Kauṭhag 2)* Cutting the hair in the spring is part of the sannyāsin's aṅgīṣṭra sacrifice. (Maṅṭhaḥ. 4) Shaving it off propitiates Śiva. (Phasa. 2) In a certain form of Yoga the body is to be rubbed to the end of the hairs. (Yo. 1. u. 2.31)

The hair of the golden male in the sun is golden. (Ch. 1.6.6)

Especially, the hair of the head is connected with the trees, to which it goes at death. (Brh. 3.3.13)

keśara

keśara seems to be a variant of the above word. It appears in Nāra. 6, beg., where it is stated that when jīva-mentality--is in the hairs, one thinks of self.

Hair-vāṭa

Vāṭa, once **vāṭa**, is occasionally used for the hair, always in comparisons. **Vāṭa** is smaller than the 10,000th part of a hair. (Ṛv. 1.10) The deity in the heart is the size of the tip of a hair. (Ṛv. 5) The absolute is finer than the 100,000th part of the tip of a hair. (Bṛ. 1.1)

Topknot.

Ḡikhā

The **ḡikhā**, or topknot, is one of the signs of orthodox Hinduism. It consists of a small lock of hair left on the top of the head, while all the rest is cut or even shaved off. The great mass of Hindus wear it, shaving it off only in times of mourning. It is first mentioned in Mahān., and becomes of increasing importance as time goes on.

It is a gathering of hair, (Parab. beg.) to be left when the hair is cut. (Bṛ. 3) It is to be worn in certain stages of asceticism--these Upaniṣads do not concern themselves much with the religion of the ordinary worshipper, (Nār. 3.77) such as the Kaṭigakas, Bahudakas, and Valakhilyas, (Nār. 5, beg; Āraṇ. 3,4; Bhikṣu), but not by the Hāṅsas or Paramahāṅsas, the Turīyatītas, and the Avadhūtas, (Nār. 5. beg.; Āraṇ. 4) nor by the Bhikṣabhuk or higher class of yogins. (Nār. 3.17; Aruṇ. 1; Kaṭhaḡ. 2,3,4; Parar. 1,2; Nār. 4.er1). In general, it may be said to be condemned in the higher stages of asceticism as something too worldly; hence the statement that knowledge is the true **ḡikhā**. (Parab. 7, 10; Ṛv. 10,17) Or that being lost in meditation is the **ḡikhā** of the ascetic. (Pur. ap.) It is to be borne in knowledge. (Tri. 23) Hence also the command to shave or cut it off, (Parab. beg. Vā. beg) or to loosen it under certain circumstances. (Var. 1.17) When it is removed on one's entering into the highest stages of asceticism, it is to be thrown into the water with one's vessels, clothing, &c, with the words, "Hū, sū". (Jā. 6) It is to be buried either in earth or water. (Aruṇ. 2) Since knowledge is the **ḡikhā** of the yogin, the knot of hair is of no use to him. (Bṛ. 3; Kaṭhaḡ. 2) The

ḡikhā is the ḡikhā of the ascetic. (Vārāh. 3)

Again, when worn, the topknot of the ascetic is likened to fire. (Nārāh. 2.22, ff; Rāmāh. 5.7) With this is connected the saying that the saints, in Paradise, have flaming ḡikhās. (Triṣ. M. 2.1) It is also identified with the haṅsa or soul. (Parāh. beg.) Again, the soul is said to have three ḡikhās, (Pūṣu. 5), while inner and outer ḡikhās are recognized. (Parāh. beg.) It is in the nature of ḡiva--that is, essentially ascetic. (Pirvūṣa) The worshipper is to place Rūma in it. Rāmāh. 2.23) Rudrākṣas, 1 to 3, are worn in it of for it. (Thasma 2; Rudrāk. end) The mahāḡikā is to be bound to it. (Kṛsp. 5.2) The mystic syllable vaḡaṭ is said to it in adoration of Brahma (Rahas. 1; Varadap. 2.1) Other syllables are also used, as ḡhī, klūn, alīm, klūn, unmatleṅānda. (Datta. 1)

In the symbolic body sacrifice, the ḡikhā is the Veda. (Mahān. 64.1)

Rudra is the ḡikhā of the deity. (Mahān. 35) Naḡas is said to the ḡikhā of the mantrarājā. (Kṛsp. 2.2 ḡ)

ḡikhāṅḡa

five

ḡikhāṅḡa, meaning the same as ḡikhā, is found ~~four~~ five times in Mīlar. as part of the epithet of Rudra, who is called Blue-topknot--Mīlaḡikhāṅḡa. (11,22,23,24,25)

Lock of Hair.

jaṭā

Jaṭā, the common word in the later language for a lock of hair, describes the appendage of certain classes of ascetics--the Pālakilyas, and the Maṅgas (Āyraṅa 3) Nārāh. 5 end) Such a lock is to adorn the head of the Rūma worshipper. (Rāmāh. 2.11) Pīma himself wears one, as prakṛti. (Rāmāh. 2) ḡva also wears one--(ḡaṅḡ. 3), or born with one on his head. (Avyay. 6)

jaṭī.

The variant jaṭī appears, and it is said that the lock of the ascetic should be shaved. (Vārāh. 2.11)

Lock of hair--jūṭa

Jūṭa is another variant describing a lock of hair. Jiva wears one.

(Jūṭa. 3)

alaka

Alaka, lock or curl, is once used, in ~~Vij~~ Vajra., where a thing is said to be as plain as a lock of hair on the palm of the hand would be.

Beard.

ṣaṣṭru

ṣaṣṭru, the beard, has but little mention in the Upaniṣads. Hindus of the present day do not wear a beard, that being a distinguishing mark of Mohammedians, but ordinarily wear a mustache, of which there is no special mention in the Upaniṣads. No doubt this custom is a very old one. The only case of really wearing a beard is in one of the oldest Upaniṣads, where the golden male in the sun is said to have a golden beard, perhaps alluding to the rays of the sun. (Ch, 1.6.6) Later, the beard of the ascetic, who it is true, may wear a beard under certain circumstances, seems to be viewed in the light of an offering to the gods, as it is to be cut off in the spring along with the hair and nails, forming part of the ascetic's ~~agniṣṭoma~~ offering. (Kaṭhaṣ. 4) In Nārada. 4, and, it is commanded that the beard of the twice born be shaved off.

Hairs of Body

loma, roma

The Indian languages to this day consistently use a different word for the small hairs of the body from the word used for the hairs of the head. Two words, loma and roma, manifestly but variants of the same origin, are used, loma predominating in the Upaniṣads.

The intelligent soul, or ~~prajñān~~, extends to these hairs. (Laug. 4.25) These hairs are a part of the external body, (Ārā 1) and there are

Origin of Body--rins, loam.

four and a half crores (45,00,000) of them. (Garbha 5) It would be interesting to know how this number was arrived at, but no clue is given. The hairs are said to be composed of the element earth. (ĠārĠr.)

Figurative, etc. An old mention of the hairs is that when the body is viewed as a sacrifice, they are the **barhis** or sacrificial grass. (Ch. 5.16.7; Mahān. 64.1) This is also said of the hairs of a woman at the time of sexual intercourse, which is looked on as a worship of Prajāpati. (Ġk.Brh. 6.4.3) They are also called the smoke of the sacrificial fire. (Tṛk. 6.2.17) And are compared to the leaves of the forest. (Brh. 3.9.28) In Ch. 2.15.1 they are said to be the **hiṅkāra** of the Sāma chants. It will be noticed that all these citations are from the old Upaniṣads.

In the old Upaniṣads hairs are frequently mentioned in figures and comparisons. Obeying the instructions of Prajāpati, Indra and Virocana see themselves to the hairs, that is to the smallest detail, in a pail of water. (Ch. 6.8.1) As hairs spring forth from man, so all things spring forth from the Indestructible. (Muṅḍ. 1.1.17) **Pratiloma**--against the hairs-- "against the grain", or unnatural, is an expression which has come down from a very early time. It is against the hairs for a Kṣatriya to teach a Brahman. (Brh. 2.1.15) This no doubt owes its origin to the idea, oft repeated in Sanskrit literature, that the hairs rise with pleasurable sensations.

The hairs of a horse are once mentioned. The spirit, in going from the body to Brahma, shakes off its evils as a horse shakes off the dust from its hairs. (Ch. 8.13.1) Indra's hairs are also mentioned. Not one of them was injured in all his heroic acts. (Rauḡ.3.1)

Religious. The hair of the ascetic is to be cut off from the armpits and private parts. (San. 3; Kanṭhaḡ. 5; Muṅḡ. 10) They are to be cut off by a sharp instrument. (Ye. Yu. 2.29,30) They should be cut in the spring, and are part of the ascetic's **śrādhya** offering. (Kanṭhaḡ. 4) This seems to imply that this offering was cut in the spring. Here, of course, late Upaniṣads furnish the material.

Topic 1. A connection between the hairs and the grass, in the sacrificial idea, has already been noted above. This is further elaborated in the ceremonial correlations. Hairs were produced from the skin of the animal man, and from them in turn grew plants and trees. (Ait. 1.4) They returned in inverse order. (Ait. 2.1) So, when one dies, and the body dissolves, the hairs return to vegetation. (Epl. 3.2.13) The hairs of the sacrificial horse are plants and trees. (Epl. 1.1.1) A late Upaniṣad voices this same thought by saying that herbs and plants were produced from the hairs of Prajāpati. (Suṭ. 2)

Hair Follicles.

Roṃakūpa

The "hair-pits", *roṃakūpa*, are occasionally mentioned. In each one of Brahma's hair follicles, innumerable *brahmāṇḍas*, or world germs are produced. (Trip. M. 1.1; 2.1) One who uses ashes on his body--in worship--will have as many *liṅgas* as he has hairpits. (Eṣṭaj. 7.4)

Shoulder

uśa

The shoulder comes into the *Upaniṣads* in the religious sense. The first mention of the *uśa* is in *Āṅg.* 2.15, where the son, after receiving his father's faculties as a sort of bequest, walks away from ^{his} *uśa* looking back a glance over the left shoulder. This should seem to be done because the father, if he survives, will henceforth be inferior to the son. The other references to the shoulder are all late. The sacred cord is to be worn from the left shoulder to the right hip. (*Parā. beg.*; 11) It is one of the parts of the body to receive the *tilaka*, both that of sandalwood and that of ashes. (*Ṭīkaj.* 4.13,18,25; *Phasra.* 1)

The shoulder of the deity is likened to the *kula* or *gṛha*--that is, the family. (*Varahot.* 4)

śāndha

Śāndha is used in much the same way as the last word. It is permeated by *vyāna*. (*Triṣ.* 81) In Yoga, the air moving about the sides of the shoulder is stopped. (*Āṅg.* 1.4) The *tripuṇḍra* or *tilaka* is to be worn on it. (*Āṅg.* 1; *Jāṅg.*) Or, it is to be smeared with cowdung ashes. (*Āṅg.* 7.1) 50 *ruḍrākṣa* are to be worn on it. (*Rudrā.* 1.10).

kakud

Kakud is a word of somewhat doubtful meaning, but there is hardly any doubt but that the references to it in the *Upaniṣads* apply to the shoulder, especially as it is once used in the *Āṅg.* (4.30), where the shoulders are thus said to be permeated by *vyāna*. It is to receive the *tripuṇḍra*, which is for the god *Śaṅkhu*. (*Āṅg.* 4.21)

The amṛit, ~~kaṅga~~, is mentioned a few times, in a ritualistic sense. The hair is to be shaved from it by the samyāsīn, a custom regularly observed in India today. ((San. 3; Muṅṭhaḥ. 5; Muṅḍ. 10)

Arm

bāhu

Bāhu is an old word, often applying to the forearm merely, but in the Upaniṣads generally referring to the entire limb. In what may be called the scientific use of the word, the oldest mention is that one may live with his arms cut off, hence they do not constitute the essential part of the body. (Kauṣ. 3.3) The next reference is that they are the especial locality where strength is found. (Mahān. 72) Still later, they enumerated among the parts of the body born to die. (Ītūā. 1) Another late passage tells us that the haṅsa or supreme spirit (paramātmān) travels between the left arm and the right hip, which marks the part of the body touched by the sacred cord. (Pāṇḍ. beg.)

It is said to be the arm of the Veda knower. (IKā. 10)

Religious. The present custom of holding up the arm by ascetics may be traced far back in the Upaniṣads in some form or other. The first mention is the holding up of the ^{right} ^{to goma} arm in a chara. (Kauṣ. 2.8) Then King Bṛihadhratha stands with his arm upraised for a thousand years in order to obtain merit. (Mait. 1.2) Later Upaniṣads enjoin the holding up the arm by the ascetic. (San. 3; Brhāj. 4, end; Muṅṭhaḥ. 5; Purāṇaḥ.) In another system of worship, the arm receives the tripuṅḍra. (Brhāj. 4.21,26; Bhāṣā.) This frees one from sins committed by the arms. (Brhāj. 4.34) The rosary of rudrāṅga is also worn on the arm. (Brhāj. 7.2; Pulīra. end; 1.16; Bhāṣā. 2). The last mentioned reference stipulates 16 to be worn on each arm. The left arm is to be grasped by the right hand in certain Yoga practices. (Tripura 3) The mahāṅga is to be bound on the arm. (Vṛṣ. 5.2) The grī sūtra is to be employed oft. (Sambh. beg.)

Arm--bāhu

Deity. Bhuvah is the arm of Puruṣa. (Ṛk. 5.5.3) The one god, in creating, has his arms everywhere. He casts out heaven and earth with his arms and wings. (Ṛvet. 3.3) The deity has arms. (Māhāt. 14) Kṛṣṇa has a hundred arms. (Māhāt. 9) Indra is vairabāhu. (Māhāt. 10)

Later Upaniṣads also speak of the arms of different gods. The deity (jīva) is said to have four arms. (Ṛāṇḍ. 3.1) The deity has arms on all sides. (Dharm. 2) The first puruṣa had 1000 arms. (Sū. 1) In this connection it may be remarked that the fantastic habit of ascribing many arms to deities and heroes in later Sanskrit mythology was simply to indicate the great power of these beings. Rudra's arms are honored. (Māhāt. 4.1) Jīva has golden arms. (Dharm. 1) Kṛṣṇa wears an ornament on his arm. (Saxatāx Goṣālot. 17) Hanumān is called mahābāhu--the great armed. (Manu. 1) He who knows the Eṣhājābāla Upaniṣad takes the delivorer from death by the arm. (Eṣhaj. 4.12)

Cosmical. The arms of Puruṣa produced the warrior class. (Ṛ. 5. 11, 12) Varālot. 3) The same thing is said in sub. 1, only Prajāpati is the name used. In Talevaṣ the arms of the deity are said to be the heavenly regions. Rudra and Rudrānī are the feet and arms of the cosmical bird. (Mansa. 6)

bāhuja

Bhuja refers to the arm as the bending member. The references are not specially interesting. It is one of the parts of the body to receive the tripuṇḍra. (Eṣhaj. 3.2) In Dharm. 1, the base and the middle of the left arm are to receive the ash tilaka, with proper mantras.

Deities. The arms of different deities are mentioned. Pāṇi, as prākṛti, has two. (Rāmāṇ. 23, 48; Rāmārah. 2.100) Viṣṇu has four arms. (Dhāra. 11) The sun-god has four. (Rāmārah. 107, 106) So has Nityagrīva, (Māyā.) Lakṣmī, (Saubh. bog.) and Kṛṣṇa. (Goṣālot. 17) In one place Kṛṣṇa is said to have ~~four~~ two. (Goṣālot. 1a)

Cosmical. The arms of the deity are the rivers. (Varālot. 4)

An -- bhujajūṭi

Bhujajūṭi, comparing the neck to a staff, is once used, when it said that by it a ball is thrown. (Yo. Su. 27)

Upper Arms.

bāhuvāṅga

Bāhuvāṅga refers either to the shoulder or to the arms just below the shoulder. The **trijunḍra** is to be placed there. (Bṛhaj. 4.20) The **gopīcanana tilaka** is worn there by Brahmacāris, vāṅmāsthas, and ṛṣasthas. (Vāsu.)

bāhumadhya

Bāhumadhya is another word, used once, to describe a part of the arm to receive the **trijunḍra**. (Bṛhaj. 4.2.)

mādhya

Mādhya is hardly a separate word from the last. It refers to the upper arm, and is to receive a **tilaka** for the wind-god, **Prabhañjana**, dwelling in it. (Bṛhaj. 4.21)

Forearm.

īrma

Irma means either an or forearm. The word appears but once, when it is said that the **īrma** **īrmau** of the celestial puruṣa are the northeast and southwest quarters. (Bṛh. 1.2.3)

doṣ

Doṣ, which means the forearm, is used a few times. They are to be applied to the neck and the thighs in some of the Yoga postures. (Triṣ. 12,30) The forearms of **Varaha** are compared to clubs. (Varahap. 3.2)

prakoṣṭha

Prakoṣṭha, the forearm, is to receive the **tilaka** with **naṣas** to **svastika**. (Bṛhaj. 4.21)

Elbow

kūrṅga

kūrṅga, means knee as well as elbow, but in the Upaniṣads seems to mean only elbow. It is used only in the later Upaniṣads. A throbbing in the elbow foretells death in three months. (Triṣ; 122) As a sign of folly, licking the elbow instead of eating is mentioned. (Ṣrīj. 4.58)

The elbow is one of the 18 vital spots in Yoga. (Triṣ; 130) The elbows are to be kept at the sides of the navel in the peaceful posture of the yogin. (Triṣ; 47,48; Ṣrīj. 2.10; Ṣāṅg. 2.10) It receives the tilaka. (Bṛhaj. 4.14,18) The tilaka below the elbow is for the manes and the one above for the deities. (Bṛhaj. 4.20)

Wrist.

maṅibanḥa

The wrist is the place for the binding on of amulets, hence it is the maṅibanḥa. A throbbing in the wrist foretells death in six months. (Triṣ; 122) The other mentions of this part of the body enjoin the wearing upon it of the tilaka, either of sandalwood paste or of ashes, for the Vasus, (Bṛhaj. 4.14,18,29) or the rosary, which is to consist of 12 rudrāṣas for each wrist. (Bṛhaj. 7.8; Dharm. 1; Rudrāk. 1.16)

Hand.

hasta

Several words are used for the hand in the Upaniṣads to designate the hands, of which hasta is perhaps the most general in its application. Beginning with the older Upaniṣads, we find that the hand is one of the senses or fetters, (Bṛh. 3.2.9) its function being to perform works. (Bṛh. 3.2.8; Kauṣ. 1.7; 3.5). It is the only vehicle of all works. (Bṛh. 3.4.11; 4.5.12) It operates through intelligence, without which no work can be recognized. (Kauṣ. 3,5,7,7) Food becomes works in the hands. (Tait 3.10.1) With its object it attains to the deity in deep sleep. (Prajñ. 4.3,9)

Hand-~~...~~

Taking by the hand is mentioned in the familiar case of teacher and pupil, (Epl. 3.2.13) and also in the case of a prisoner. (M. 6.16.2). A simile is used in which a warrior is represented as taking a tenth-dealer's weapon in each hand. (Epl. 3.1.2)

The treatment of the later Upaniṣads is, as was to be expected, more barren. The hand is one of the working senses, (Sub. 5,9) It is used to take food in. (ṛīj. 4.56) **Samāna** is in it, (ṛāṇḍ. 1.4) and **udāna** in its joints. (Triṣ. 30; ṛīj. 4.20)

Faniful. The right and left hands are the **gruva** and the **Tājyaśthāli** respectively, that is, the ladle and the butter receptacle, when the body is viewed as a sacrifice. (Prā. 4)

Religious. Beginning with Mahān. the later Upaniṣads deal with the hands in a religious sense. The first reference is, that as the hands are action organs they commit sins, (Mahā. 21,32) The ascetic must overcome hand by hand. (Mukti. 2.43) He carries his waterflask in his hand, (Āyana 4) He eats what he obtains by them--begging. (Nārada. 5.37) Wise men are spoken of as giving into the hand. (Goṣ. 4) The hands of the dead are restored with the fifth **pinḍ** of the ten offered, (Piṇḍa. x 6)

Then come the rather numerous uses or non-uses of the hands in Yoga. The ascetic should not even try to cross the rivers with his hands. (Nārada. 7. beg.) The ascetic folds his hands across the body below the navel. (Yogā. 2) There are numerous uses of them in **āsana**s, or Yoga postures, (Triṣ. 93) (ṛāṇḍ. 1.3; ṛīj. 3). Among others the following may be mentioned. The nose cavity is to be held by the right hand in Yoga. (Triṣ. 94) They are to be used in holding **idā** firm,--that is, in stopping the left nose-cavity. (Yo. ku, 12) They are to hold the ear and other organs in Yoga. (ṛīj. 6.22) They are to be spread on the ground in some forms of Yoga. (Varā. 1.62) The right foot is to be grasped in one form of Yoga, (Yo. ku. 20) and the **Prāṇāyāma** postures both feet are to be grasped. (Triṣ. 45) In the peaceful posture

and elbows are placed beside the head, the hands joined, and the fingers and palms spread out, imitating the tale of a peacock. (Triṣ. 47, 48) In the lion-like posture the hands are spread out on the knees. (Triṣ. 41) In the head-lion posture, the hands grasp the opposite thighs. (Triṣ. 42) In the worship of Rāma, one sits with his right hand on his left thigh. (Rāmān. 2.4) The left hand is to be purified with ashes. (Ehasan. 1) the ^{gati} ~~hand~~ is to receive the ~~gati~~ ^{gati} in his hand. (Sop. 4)

Duties. The first mention of the hands of the deity is that he produced fire from his hands and his mouth. (Pṛh. 1.4.6) Later on, the deity has hands on all sides--alluding to his omnipresent activity. (Mānū. 14) The deity has seven hands, probably including eyes, ears, mouth and nose, for the cognition of the external world. (Mahān. 10.3) A late Upaniṣad tells us that the cosmic deity--virāt--has hands everywhere.

The hands of individual gods are said to vary in number--according to their weapons or things they use--being two, four, six, eight, ten, twelve, eighteen, a thousand. (Rāmān. 9,9) Indra has his bow and arrows in his hands--the lightening. (Ṣvet. 6.3; Nīlar. 5.13) Indra is the highly handied one. (Varadaṣ. 1.4) Gaṇpati has four hands. Gaṇax and gives gifts with them. (Caṇ). Devī also has gifts in her hands, (Devī. 1), while the sun deity has beneficent hands. (Sūrya). Rūm and Lakṣmī are said to bear a lotus in their hands. (Rāmān. 2.24; Saubh. 10) The ~~u~~ of ~~ca~~ has a staff in his hands, while the ~~u~~ bears the cakras or discs. (Ṣaṇḍ. 1.6) A peculiar passage in Kauṣ. 1.4 tells us that when one reaches heaven, he is met by a troop of 500 ~~apostles~~, 1 of whom bear garlands in their hands, 100 have cintorites in theirs, 100 have aromatic powders, and the other 100 have garments, and 100 have grain or fruit in their hands.

Pāṇi is almost as common for hand as **hasta**. It is used in largely the same senses, though there is a tendency to use **pāṇi** more for religious and formalistic matters, while **hasta** prevails in the secular sense. This is especially true in the modern vernacular, Hindi, where **hath**, (from **hasta**) is the word used in the ordinary matters of life, while **pāṇi** is used in connection with such sacred or quasi sacred formulas as **pāṇigrahaṇ**, for marriage.

The old Upaniṣads tell us that **pāṇi** can not be recognized in the dark. (Erl. 4.7.8) It is used in making a negative sign, (Erl. 5.13.1) and in placing things. (Mahān. 12.3)

Late Upaniṣads include it among the work senses, and define its function as that of taking. (Ārīr.; Varā. 3; Kārad. 6. beg.) In one place it is said to be permeated by touch. (Triṣ. beg.) The hand is one of the 16 powers of the body. (Thāv.) It is connected with the element earth. (Triṣ. beg.)

Religious. The taking of the pupil's hand by the teacher, and the bringing of fuel in the hand of the pupil, two symbolic acts, are mentioned in both early and late Upaniṣads. (Erl. 2.5.1; Ch. 8.7.2; Muṇḍ. 1.2.12; Kauṣ. 4.12; Dakṣ. 16. P. 1.1.32) The hands are to be washed after a sacrifice. (Erl. 6.3.6; 6.4.19) They are to be used in striking a woman as a sort of love charm if she will not consent to him. (Erl. 6.4.7) The son lays his hand on the shoulder of his dying father to receive his father's dying benediction. (Kauṣ. 2.15)

A late Upaniṣad, in treating of the worship of **prāṇa** through drink, enjoins taking water in the left hand and applying it to the heart. (Prāṇ. 13) See some other ascetic and Yoga ideas. The ascetic is to go about **pāṇipātr** which may mean either with a begging vessel in his hand, or with his hand as begging vessel; the latter is more likely what is meant in the Yoga Upaniṣads. (Kaṇṭha. 1; Kruṣṇa 5; Kārad. 7.9) They are to be drawn in a

Kāra-171

a turtle arms in his hands, (Mā. 18) to be a children from the native world. (Sūkt. 18) They are not wanted in the case of the ascetic. (Yāj. 26)

In the Yoga posture, the hands are to be folded between the navel and the pudenda. (Sān. 48.2; Muṇḍ. 18) In one posture they are to be kept on the ground. (Ṣrīj. 3.11) They are to be placed on the pudenda in another posture. (Triṣ. 49,50) In a third posture, they are to be held on the knees, with the left hand closed over the thumb. (Triṣ. 48,49) In one Yoga practice, the big toes are to be held by them, (Triṣ. 42) and they are to be rubbed against the hair in another. (Triṣura 3)

Deities. Reference to the hands of the deity are in the middle and late Upaniṣads. The hands of Puruṣa are everywhere (Ṣvet. 3.16; Ekasra.2) Yet he is without hands. (Ṣvet. 3.19; Muṇḍ. 1.1.6; Khiv. 21; Pāṇu. 29; Nīrad. 9.14; Śāṅḍ. 2; Ekasra. 2; Rudrah. 31) In another passage the deity is said to have infinite hands. (Triṣ. M. 2) Puruṣa was born from Nārāyaṇa with a **ṣula**, the emblem of Śiva, in his hand. (Mahān. 2) Varuṇa has hands. (Mahān. 12.3) Viṣṇu carries a discus and a mace in his hands. (Vāsu.) Rāma carries a bow (Rāmaraḥ. 3.18) and the vajra (id. 3.72) in his hands. Devī also carries the **vajra**. (Devī. 9) Kṛiṣṇa carries the world germ in his hand in sport. (Kṛiṣṇa) **Ca** has seven--the seven tones. (Ṣaun. 3) ~~and carries lightning in his hand, into which Medhatithi falls (Bask.)~~

Kāra

Kāra is a late word for the hand appearing first in the Mait. Jewels are worn on the hands (Ṣrīj. 4.50) while metaphysically they are **śrīti** or forms, (Triṣ.M. 3.4) and one of the forms of **prāṇti**. (Ṣrīr.)

Religious. The word is generally used in a religious connection. The ascetic is to be **karapātra**, equivalent to **pāṇipātra** above. (Nīrad. 3.86; 5.88g.; Nīrad. 7. beg.; Paruṣa.; Yāj. beg.) Those of the pravrajin are to be well guarded--kept out of works. (Nīrad. 3.13) The **kaṇsa**, or bread, may be drawn into the hand by proper mantras. (Kaṇsa 5) The offering is to be presented with the right hand. (Varṇat. 7) they are to be cleaned in

worship. (Varadot. 7) There is also frequent mention of them in Yoga practices. They are to be used in a more or less indefinite way in Yoga. (Sambh. 3 Yo. Au. 2.36) in which they are one of the 18 vital parts of the body. (Triṣ, 132) They are to be clasped firmly in Yoga. (Yo, Su. 43) The fingers of both hands are to be used in Yoga. (Maṅgal. 2.2) In one form of Yoga they are to stop the ears. (Triṣ, 115) In the sock- posture the hands are between the knees and the thighs. (Triṣ, 40) In another form they are to grasp the right foot, (Ṣāṅḍ. 1.7.43) or to be used in fixing the feet. (Yo. Au. 1.48) The *ruirāṅga* rosary is to be put on them, with its proper mantra, (Ruirāk. 1.22) the touching of which is equal to the giving of 2000 cows. (Eṛṅaj. 7.8; Ruirāk. 1.21) Finally, the hands are mentioned in mantras, (Dakṣ. 8.11) and their purity referred to. (Triṣura 2.1)

Deities etc. There are not many references of this type. The oldest, and the earliest use of the word, is in Mait. 6.33, where the hands of the three sacrificial fires bear one respectively to *Ṛ* Vāyu, Indra, and Brahmā. By the contact of Viṣṇu's hands, celestial knowledge is obtained. (Triṣ. 11, 2.4) *Ṛṣṇa* has a bow in his hands. (Śaṅḍ. 2.1) Infinite hands of the deity are said to pervade the *diṣas* or directions. (Varadot. 3,4)

tāṇu

The doubtful word *tāṇa* is also included ~~xxxx~~ here. In certain Yoga restraints it is to be placed on the belly, heart, neck, and midbody. (Yo. Au. 1.49, 52)

ṣṛṅṣ

ṣṛṅṣ, used once, seems to mean the hand. The left arm is to be placed in the right *ṣṛṅṣ* in certain Yoga practices. (Triṣura 3)

The Foot

ṣṛṅṣi

ṣṛṅṣi is an old but rare word in the Brāhṁṣi. It means the closed foot. The first use of the word is in M. 7.2.1, and it is said that in the

Pāda-~~...~~

the fists hold the ~~...~~ (diamond) or other fruits, so the hand holds
 speech and intellect. It is the result of the union of the sacrificial
 word which the śanyāsi is to direct or be rendered sacrifices. (Amṛtas.
 4). Ashes are to be taken by the fist for anointing the body. (Triṣṭ. 1.1

Opened Palm
 añjali

añjali means the hollowed palm, or more properly, palms, of the two
 hands placed together as a receptacle for water, flowers, and the like.
 The joining of the hands thus before a person, deity, or image, is a act
 of homage. The word is found only in late Upaniṣads. The Devarṣis are said
 to have approached Brahmā with **kṛtāñjali**, or hands united as stated above.
 (Jūrārāhas. 1.1) Flowers should be taken in the hollowed hands in worship.
 Triṣ. M. 2
 (Taraṇet. 7). Along with this, one should utter mantras. (Rūdras. 4.9)
 Śāntā falls his hands thus in worship. (Bhasa. 1) And the general follow-
 ing of the custom in worship is also referred to. (Bhasa. 2)

Palms

karatāla

Tala may mean either the palm of the hand or the sole of the foot,
 hence it is usual to use the form **kāratāla** when the palms are meant. The
 word appears only in the late Upaniṣads, and not very often at that.
 The syllable **paṭa** is said to the palms of the hands in the salutation
 of Brahmā, Viśṇu, Śaṅkara, Brahṃyama, Anuraddha, and the deities
 of the five elements. (Indras. 1, 6) They are to be fixed in Yoga, (Triṣ.,
 137). In the palm of Viṣṇu's hand there are infinite millions of world
 systems. (Triṣ. M. 3.2) In the palm of the hand of Agni there are to be
 found. (Sūvīri). In another instance, the ~~...~~ a hypothetical
 loss of hair on the palm of the hand is mentioned as an illustration of
 open manifestness. (Ajāśai)

Lower limbs.

2. 111.

kaṭi

In tying up the lower limbs, it is well to begin with kaṭi, which is lifted and fixed to its application, referring usually to the loins, or waist, but also sometimes referring to the ~~middle~~ hip. The word is not used in the early Upaniṣads. Kaṭi sometimes is part of the yajñakāyaśloka. (R̥g. 1.1) That of the entire is levelled by the 10' length. (Śukla 3) It is usually said to be penetrated by vyāna, (Triṣ. 11; Śū. 1.4) or apāna. (Śū. 1.1; 3.13. 2.37)

Prāṇa, the breath or spirit, moves between the left and right sides, the line of the sacred thread. (P̥ṇ. 1.) From the knees to the waist is the part of the body devoted to water, and from there to the middle of the part devoted to fire. (Triṣ. 12, 127)

Religious. Many one besides an ascetic, the thread worn round the waist is to be abandoned. (Nār. 2.26, 4. end; P̥ṇ. 1.; Turīya.) The last reference says that it should be thrown in the water. This thread extends to the kaṭi from the left shoulder. (Nār. 10.1, 11) The kaṭi is ~~also~~ also to be once identified with this thread. (Nār. 1. end)

In ṛ̥ga, the loins are to be held erect. (Aṣṭ. 1) Concentrating attention here gives the knowledge of talātala lokā. (Śū. 1.8) Air is drawn to it from the region of the anus, and thence to the thigh. (3.13. 7.8)

The kaṭi of Varaha is said to be raised up. (Var. 1. 2.2)

The kaṭi of the left is said to be the earth. (Nār. 1. 1)

hi, but also

spina, ṣṭhi.

Śū. 1.1, or 2.11, the exact form cannot be determined, is used for the hips or buttocks. Vyāna circulated here. (Śū. 1.4) Occasionally, the tilaka is applied here. (3.13. 1.14)

शुभ

प्रश्नोत्तर

Prāṇ (५) is an old word, meaning the leg, which seems to have dropped out of the use of the philosophers. Piles of air (supernatural) are said to be eight. (Dh. 1.1.1) **Svar** constitutes the legs of the two parts of purāṇa in the left eye, half of the part in the right eye. (Dh. 5.5.2,4)

शुभ

शुभ

Ūru is especially the "lira", the thigh, but sometimes may refer to the hips. Interest in the thigh is chiefly from the religious standpoint. Still, we are told that one may live with a broken thigh. (Aṅg. 2.7)

One's strength is in his thigh. (Mahān. 70) Later Upaniṣads tell us that **apāna** circulates in the thigh, (Ṣāṅg. 1.4; Ṣrīj. 4.27), or **vyāna**. (Trij. 31) They are enumerated among the parts of the perishable body. (Ātmā. 1)

Religious. The earliest mention of the thigh is the showing apart of them in the **adhya upāsana**. (Dh. 6.4.21) They become of great importance in the Yoga Upaniṣads. The thigh is one of the 18 vital spots in Yoga. (Trij. 13; Ṣāṅg. 1) It is one of the six, or ten chief parts of the body in yoga. (Rāmān. 2.20,40) One sits on them in Yoga. (Aṅg. 14) Thought is to be concentrated on them in meditation. (Rāmān. 2.11) Such concentration furnishes one with knowledge of **rasātala loka**. (Ṣāṅg. 1.4) There is much mention of the thigh in Yoga postures. They are used in many **āsana**s. (Ṣāṅg. 1.3; Ṣrīj. 3; Varān. 5.27) The right foot is sometimes put on the left thigh. (Ṣāṅg. 1.7.40) Or, the feet are to be put on opposite thighs in the lotus posture. (Yoga. 1.5) Especially the soles of the feet. (Trij. 39) Feet are to be put on opposite thighs also in the hork and fishback postures. (Trij. 37,40) In the scorpion posture, the hands are to be placed between the knees and the thighs. (Trij. 40.) In the meditative way of Rāma, one should sit with his left hand on his left thigh. (Rāmān. 2.4)

Even in breathing, the thigh plays a part. - Air breath is to be drawn up through the thighs in Yoga, (Sarg. 7) Air goes from there to the *akṣi*, thence to the knee. (Ṛij. 7.8.) They are smeared with cow dung, (śod) to the accompaniment of a certain mantra. (Eṣaj. 2.31; 4.1) They are among the parts of the body to receive the *tilaka*. (Eṣaj. 4.14; 4.21) The *ṛī sūta* is employed on them. (Sault. beg.)

Deities. The *Vaigya* born from the thighs of *Puruṣa*. (P. S. 11,12) with change of name for the deity, this is repeated in *Varaḥot*. 3 and *Sub*. 1. The thigh of *Varada* is said to be heavy. (*Varaḥot*. 3)

Æ **cosmical.** The thigh of the deity is said to be *Parvateṣa* or *Parvateṣā*. the exact word cannot be determined. (*Varaḥot*. 4)

sakthi

Sakthi is used for the thigh in a single passage, where it is affirmed that the things of the cosmical man, or *Mṛtyu*, are the northwest and southwest quarters. (Eṣ. 1.2.3)

Knees.

jānu

The knee is scarcely mentioned until the time of the *Yoga Upaniṣads*, there being a single mention in *kaṇṣ* alone of the old *Upaniṣads*. The word used for the knee is *jānu*. *Apāna* is the breath which circulates in the knee. (Triṣ. 74; Ṣāṇḍ. 1.4; Ṛij. 4.27) From the knee to the foot is the part of the body correlated to the earth, and from the knee to the thigh, the part correlated to water. (Triṣ. 134,135)

Religious. The first use of the word is in *kaṇṣ*. 2.2, where the right knee is bent in the worship to obtain the highest treasure. Their most common use is in connection with various *Yoga* postures. (Triṣ. 2; Ṛij. 3; Ṣāṇḍ. 1.3) In one posture the head is kept on the thighs. (Triṣ. 51) The hands are kept on them in various postures. (Triṣ. 42; 44; 45;) They are bent in the lotus posture. (Triṣ. 2) The joint under the knee is

Knee-joints

to be present in Yoga. (ṛīj. 5.22)

Religious. The knee is one of the 13 vital spots in Yoga. (Triṣ. 139; ṛīj. 5.22) It is one of the 17 points where the mind is to be concentrated in worship. (Rūmarah. 2.43) Good concentration gives one knowledge of Brahmaloka. (Ṣāṇḍ. 1.8) In breathings, air enters the knee from the high, and goes thence to the lower leg. (ṛīj. 7.8) The breath is thus drawn up through them in Yoga. (Aṣuri. 7) The knee sometimes receives the tilaka. (Iṣṭaj. 4.14,22) The ṛī sūkta is employed on them. (Sauti. beg.)

Deities. Rūma has his hands on his knees—hence this is the correct attitude for worshippers. (Rūmarah. 2.22) The knee of Varada is concealed. (Varadap. 2.2)

Cosmical. The knee of the deity is Dasra. (Varadot. 4) Bhūrloka is on the knees of the celestial giri. (Nāla. 3)

Lower Leg

jaṅgha

Religious. Jaṅgha, though an old word, is not found in the early Upaniṣads. It seems to mean properly the lower leg, below the knee, but at times slides off towards the part of the leg above the knee. Aṛāna circulates in it. ((Ṣāṇḍ. 1.4; ṛīj. 4.27) With the joints, the legs are called Indravajra. (Aṣuri. 13)

Religious. The middle of the jaṅgha is one of the 13 vital spots in Yoga. (Triṣ. 139; ṛīj. 1.4) Concentrating the attention in it gives one knowledge of brahmaloka. (Ṣāṇḍ. 1.8) Of course the leg figures in breathings. Breath is drawn up from the feet through them. (Aṣuri. 6) In the Pratyakṣāra air passes through them from the knee to the toes. (ṛīj. 7.8) Occasionally they receive the tilaka. (Iṣṭaj. 4.14) The ṛī sūkta is employed on them. (Sauti. beg.)

Deities. The legs of Varada are muscular. (Varada. 2.2)

Cosmical. The legs of the deity are Pūrṣa. (Varadot. 4)

Ankle

Gulpha

Gulpha, the ankle, does not appear in the early Upaniṣads, and its use is consequently in the main connected with Yoga practices. It is one of the parts of the body born to die. (Ātmā 1) The ankle of the fetus develops in the fourth month. (Garbha 3) It is penetrated by **vyāna**. (Triṣ. 81; Īśā. 1.4; Īrīj. 4.28) A throbbing ~~xxxx~~ in the ankle foretells death in six months. (Triṣ. 81)

Religious. The ankle is one of the vital spots in Yoga. (Triṣ. 129; Īśā. 1.9) The breath is drawn up through the ankle in Yoga. (Āsuri. 6) It is used in many Yoga postures. (Īśā. 3; Īrīj. 3; Varāh. 5.17) Especially the ankles are to be so placed as to come in contact with or to press on the private parts. (Īrīj. 6.28; Triṣ. 44) In one instance the **hand** is to be pressed by the ankles. (Yo. Śū. 1.49) In another, the ankle is used to close the anus. (Triṣ. 28) They are to be crossed, back to side. (Triṣ. 36)

Deity. The ankle of Varaha is said to be concealed. (Varadap. 2.2)

Foot

Pād, pāda, pāda

The number of references to the foot is considerable, beginning with the ancient Upaniṣads. The most common word is **pād**, with its variants, **pāda** and **pāda**. No attempt is made to separate them here. The earliest references to the foot connect it with the function of motion. It is the only vehicle of all motion. (Brh. 2.4.11; 4.5.12) Kauṣ. 1.7 also describes it as one of the senses, whose function is motion. It is dependent on food for its functions, as food becomes motion in it. (Tait. 2.10.2) It is a member of the intelligence, through which it performs its functions, and without which it can do nothing. (Kauṣ. 2.5, 7) With its motions it attains to the deity in deep sleep. (Prājñā 4.9, 9)

Other references to the foot in this scientific sphere, but much along the same line. The foot is a sense, with the property of motion.

Foot-~~171~~

(Sub. 5; 9); Gārīr.; Māra. 6. beg.) In one passage ~~and~~ is asserted to be in the feet, (ṛā. 1.4) though perhaps more correctly, ~~uī~~ is said to be in the feet and its joints. (ṛī. 4.39; Triṣ. 56) The foot is one of the forms of ~~prāṇi~~, (Gārīr.) or one of the 16 powers of the body. (Māv.) The feet are connected with the element earth, (Triṣ. 1.beg.) especially the part from the knee to the foot. (Triṣ. 124) They are said to support the quality of form. (Triṣ. 1.beg.) The soul, like the deity, is said to have four feet, that is, the four states of the body, waking, dreaming, sound sleep, and the "fourth". (Māra. 9.7 ff) The feet of the embryo are developed in the third month. (Garbha 3) *Those of the instructor are touched in honor (they)*
Figurative. The feet are the chariot in the body sacrifice. (Trā. 4)
Religious. As a rule, passages in which the feet have a religious connection are late. The earlier ones state that sins ~~may~~ be committed by the feet. (Mahān. 31,32) Mention is also made of one's setting his feet forward in the future world, when he mounts to the couch of Brahmā. (Iaṅ. 1.5) The deity is said to be lord of two footed and fourfooted creatures. (ṛvet. 4.13) *Tabeva 3,*

In Yoga there is much mention and much use of the feet. They are to be drawn in as a turtle draws in his members. (Yogat. 12) They should be doubled up. (Yogaṣ. 2) They are used in various ~~āsana~~s. (Ṣā. 1.2) Sometimes the injunction is simply to extend them or keep them on the ground. (Varā. 5.61; Triṣ. 50) They are sometimes to be fixed or held firm by the hands. (Yo. mā. 140; Triṣ. 45; Yo. Śa. 66) While the right foot is so held, the left is pressed against the ~~yonī~~, which would seem to mean the lower part of the abdomen about the genital organs. (ṛā. 1.7.42) The last verse specifies that the heel of the left foot is to be so employed. The feet are to be held out stiff in the ~~parśva~~-ka peafowl posture. (Triṣ. 46) Once, air is breathed into the feet. (ṛī. 7.11) Thought or attention is to be concentrated in the feet in ~~versly~~, they being among the chief parts of the body. (Māra. 9.11, 22, 23) Concentrating attention to the soles of



the foot gives one knowledge of *śānta* *loka*, in the foot proper of *vairāgya* *loka*, and in the joints of *nitya* *loka*. (Tā. 1. 1. 3)

The feet receive the *tripuṅṅra*, (Tā. 4. 11, 22) and also the coating of cowdung ashes, accompanied by a certain mantrā. (Tā. 4. 1) Ashes should be used from the feet to the head. (Dharmā. 1) The cows are in one's feet, that is the *tikṣā* applied to the feet makes the cows propitious. (Tā. 4. 24)

One can not be an ascetic whose feet are wounded. (Nārā. 4. 1) The feet of the Vairāgya are not warty. (Vā. 16) The feet are mentioned in mantras. (Dakṣ. 7, 7)

Paṭivā, 13. The word foot is applied to the deity, usually in a more or less figurative sense, especially in the old Tantrās. Such a use is found in Ch. 3. 15, where the four feet of the deity are said to be speech, breath, sight and hearing, when he is considered from the intellectual standpoint, and fire, wind, sun, and quarters, when viewed from a physical standpoint. Ch. 4. 5-8 also discusses this subject. In an imperfect definition of the deity, he is said to stand on a single foot. (Exp. 4. 1) Again, the earth is the foot of the universal soul. (Ch. 5. 17. 2; 5. 18. 2) The feet of *para* are all things. (Ch. 3. 17. 6)

Then come the passages, beginning with P. 3, where *para* is said to have a thousand feet. (P. 3. 1; 3. 11; 3. 1; 3. 1). One of these feet constitutes all beings, the other three are in the sky, eternal. (P. 3. 1) Here four feet are assigned to him.

3, 1) In the commentary on this passage, the "three feet" is said to mean the triad of the constructed one, in the highest say, (Sā. 1. 4; 2) while the fourth foot is the birth place of all beings, of *prāṇi* and *paṇḍu*. (Sā. 1. 5) Another late Tantrā speaks of the thousand feet of the deity residing in a *para*. (Vā. 1. 3) This had been already taught in the *vajrasūtra* passages, quoted above. The four feet are referred to again in Tā. 4. 1, where they are said to be the four states of *śānta* *loka*.

... (faint header text)

... (faint main text paragraph)

The first ... āśuka ... (faint text)

The ... (faint text)

Great Tree
pālāṅguṣṭha

There is no mention of the Great tree, ... (faint text)

Religious. All the ... (faint text)

Sūtra of Yoga

General Terms

Upastha

Upastha is a general term for the genital organs of either sex or woman, but in general literature, used to mean, perhaps for those of woman. But in the Upanishads, where woman is but little discussed, there are but few passages where the word is used in reference to her. Its meaning is either general, or else it refers to the male.

Beginning with those references where the word may be understood to have a general meaning, the first thing to impress one is the connection of the organ with **ānanda** or pleasure. This is especially, especially in view of the importance attached to the preservation of skill and the pains taken and the means employed in order to obtain them. The general failure to treat the organ, in the scheme of Vedānta, as an organ of procreation, is very marked; it is both early and late considered the organ of pleasure par excellence. It is the only site or vehicle of all pleasure. (Tait. 2.1.11, 4.1.12) For it dwells in the upastha as procreation, immortality, and pleasure. (Tait. 2.2.7) So also Kauṣ. 3.5 unites the two functions of pleasure and procreation into the one, considering it as an instrument of intelligence. By it pleasure and sport **ānanda** and **rati**—are known. (Māṇḍ. 1.7) In fact, it is always to be treated with its pleasures. (Pragya 1.6, 7)

The function of pleasure is quite so strongly emphasized by the late Upanishads. It carries the name of pleasure. (Bṛh. 1) It is considered as one of the activities of the senses, whose function is pleasure. (Ś. 7.1; Śākh. 1.10; Śū. 2.1)

The function of an organ of procreation ~~is~~ has almost been forgotten. (Tait. 2.2.7; Māṇḍ. 3.5)

Of the five vital airs, **apāna** dwells in it, and it dwells in an organ of procreation in the lower part of the body. (Pragya 2.1) It is considered an instrument of the intelligence itself, by which it is developed, and its development is considered according to its dwelling. (Māṇḍ. 2.5, 7, 7)

It is one of the (parts of the body), (Sph. 1.1.1), one of the (parts) (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1)

The word is considered as the (part of the body) (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1)

Poligicus. Not much mention is made of the upastha in the religious sphere, same other word being preferred, though the organ itself is not quite as prominent there as one might have expected. That of the Purāṇas is (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1)

Testicles-Private parts.

muṣka

Muṣka, a very old word, is used but once, where those of Prajāpati are said to be the soma vessel in the sacrifice. (Sph. 6.4.3)

guhya

Guhya is the equivalent to the English "private". The word is used a few times in the later Śrautas. The guhya is to be (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1)

Amstram virile

ṣiṅga

ṣiṅga, for the (part of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1) It is one of the (parts of the body), (Sph. 1.1.1)

Yakṣma, viṣṭāṅga; ṣiṅga

It is an organ of ejection, located in the middle foot. (Alt. 2.1,21) It is a part of the body, and from its issued semen, and from this do women get water. Conversely, water bearing semen, entered into ṣiṅga. (Alt. 1.6; 8.4)

Religious. Sins may be purified by the ṣiṅga, (Sāh. 21,21) and may be purged by putting a tilaka on the navel. (Trīj. 1.34) This organ forms a subject of reflection in Yoga. (Aṣṭā. 7)

prāṇa

Prāṇa, the forward member, is used once, apparently, as a sort of euphemism, in the exceedingly vulgar Trī. 1.4.8, where it is said of Prajāpati, sa etas prāṇas grāvāṇa ānana eva sarulaṅkāmayat, tonaināṅ (striya) abhyasṛjat.

artha

Artha is the common word for thing or matter, and is used in the same euphemistic manner as the last, and in the same section. A man is told, vasyāṅ (striyāṅ) artha niṣṭhāya, and to utter certain mantras, varying according to his desires in regard to the woman and his connection with her. (Trī. 1.4.9,10,11,21)

vṛṣaṅga

From its derivation, vṛṣaṅga would mean the male organ. The word does not appear in the old Upanisads, and its use is exclusively in religious matters. Śāṅ. 1.8.4 does indeed tell us that aṅgā circulates in it, but these breath passages in the Yoga Upanisads are all for a religious purpose. The hands of the samyāsīn are to be folded between this spot and the navel, the aṅgā. (Sāh. 4b.1; Sā. 1. 1) The ankles are to be folded in the bhāṅga posture. (Trīj. 45; Śāṅ. 1.2.8; Trīj. 2.7)

mohana

mohana

Mohana is the most common word in the late Upaniṣads for the anal organ. Its main use is in Yoga, and many of the passages in connection with it relate to its position in the body with reference to other organs. This knowledge is a help to the correct practice of Yoga. It is mentioned as a part of the external body. (Varā. 1) The artery, **kūhū** (Ṣū. 1.4) or **ṣūhū** (Triṣ. 12) runs to it. **ṣāṇā** circulates in it. (Ṣāṇ. 1.4; Triṣ. 7.) It is located in the region of the body known as **svādhigṭhāna**. (Yo. Gu. 11) The **kanda** is two fingers above it, (Yo. Gu. 11) and the midbody--once called the **ṣikhisthāna**, two fingers below it. (Ṣāṇ. 4; Brīj. 4.2; Varā. 5.22) The **rūādīāra**, which is practically the same, is between it and the anus. (Varā. 5.22)

It is one of the 16 vital spots in Yoga. (Ṣū. 1.9) It is to be restrained in various Yoga postures, chiefly by putting the foot or ankle over it. (Yo. Gu. 11; Ṣāṇ. 3.7; Brīj. 3.9) In one posture the hand is kept over it. (Triṣ. 49) In Yoga, a great light is said to extend two fingers below, that is, to the midbody. (Triṣ. 69; Yo. Gu. 10)

mohana

Mohana is a derivative from the same root as the last, and is practically a variant of it. It is one of the 16 vital spots in Yoga. (Triṣ. 120) A throbbing in it foretells death in a half month. (Triṣ. 121)

sīvinī

Sīvinī properly means the tip or end of the penis. It is mentioned only in some late Yoga Upaniṣads, where it is to be squeezed by the ankles in various postures, such as the **bhūra**, **śūta**, **śūjarūṣa**, (Ṣū. 2.4, 8; Brīj. 3.7, 8; Triṣ. 44-45; Brīj. 6.20, 41;)

liṅga

liṅga

Liṅga has as its primary meaning sign or mark, and is not used at all in the early Upaniṣads in the sense of the male organ. But it is in common use in this sense in the vernaculars of today, and especially for the phallic emblem of **Maṅgalya**, the ordinary name for **Ṛiva**. It would seem that the use of the word in this **ritik** religious sense has caused its spread in the secular. The **svāliṅgīṅga** cakra is in the region of the **liṅga**. (Yo. Ku. 3.10) The artery **kūḥ** goes to the region of the **liṅga**. (Yo. Su. 20)

Air is to be drawn from its tube--probably the artery **kūḥ**--in a form of Yoga. (Ṛij. 6.41) The wise ascetic wanders as if not having any **liṅga**. And the state of being without one pleases the gods. (Māra'. 4.21, 27) As bodily defects prevent one from becoming an ascetic, it is evident that the meaning is not mutilation, but rather to be void of passions in regard to the use of the organ. One may obtain numerous **liṅgas** by putting cow-dung ashes on the body, that is, by worshipping **Ṛiva**. (Prāj. 4.11)

A great **liṅga**, (**mahāliṅga**) is said to be in the midst of the yoni, facing back. (Yo. Su. 7)

Deities. The **liṅga** of **Ṛiva** is considered pantheistically in **Plasma. 2**. That of the deity is said to be **sr̥ṣṭi** or creation, in **Varaḥ. 1**.

Padendua muliebrua

adhas

Adhas is the earliest distinctive word appearing in the Upaniṣads for the female organ. It is said to be **Ṛi**. After its creation by **Prājāpati**, he worshipped it, hence the worship of the organ, or **adha upāsana**, was carried on in the days of **Ṛk. 6.4.2**.

bhaga

Bhaga also appears in but a single passage. It is said that one seeks again in pleasure (**bhaga**) the **bhaga** from which he was born. (Vedat. 3)

Ura vāra is used in a jescinistic passage in *Mait.* 3.4, where the body is said to have emerged from this disgusting place, the urinary portal.

avāyatiṣṭā

The *strīnām avāyatiṣṭā*, the unmentionable place of women, is referred to once in a jescinistic passage in *Nārāḍ.* 4.29,30, where it is said to be like the wound of an injured artery, a piece of skin split in ^{two}, scented with *agāra* and secretion. *Naras* is sarcastically said to those who take pleasure in it.

Womb--Lower Abdominal Region.

yoni

Yoni has a very general and varied meaning. At times it refers to the womb; at times to the vulva or female organs generally; in many cases it is used in the sense of source or origin, without any reference to the body at all. In the late Yoga Upaniṣads it is used in a still different sense here, referring evidently to the lower abdominal region of the man. The passages where the word refers to a part of the body are included here, as well as a few of the figurative passages.

Yoni, as the birth place or source of origin is best described in *Garbha* 4. The fetus is reborn in many *yonis*. When released from this life it goes to *Śiva*, *Nārāyaṇa*, or *Brahmā*, or learns *Sāṅkhya* or *Yoga*. When it attains the door of the *yoni* it experiences great pain, which causes it to forget all previous births. From *Mait.* 3.3 we learn that there are 84 *lōkas*, 8,400,000 *yonis* or forms which the soul may be born in. The *yoni* is said to be in the *kundā*. (*Yo. Gu.* 14) Its function in procreation is referred to in a mantra. (*Ṛh.* 6.2.21)

Figurative. The *yoni* is said to be the flame of the sacrificial fire. (*Ṛh.* 6.2.13; *Ch.* 5.8.1)

It is also said that the *yoni* may be enjoyed in a spiritual state without thinking of the body. (*Ch.* 6.12.2) The *śakti*, here *Brahmā*, enters the *yoni* in a bodily form. (*Āṅg.* 5.7) If reality, one is born from the

Yoni--yoni

yoni of space. (Rām. 1.6) The deity rules over yoni, that is, vast class of existent beings--all that has dependence on the yoni. (Yvet. 4.11; 5.6, 8)

Figurative. A few more figurative uses may be pointed out. The yoni is the flame of the sacrificial fire. (Tṛi. 6.2.13) Cf. 5.8.1) The Brahman is the yoni of the Kṛatriya, hence one who injures a Brahman injures his own yoni. (Tṛi. 1.4.1) This seems merely to emphasize the assumed superiority of the other castes on the Brahman.

In the late Upaniṣads we read that prakṛti is the yoni of the universe. (Rām. 76) The ātman is the yoni of all. (Tṛi. 4.1; Sub. 5) The earth is the yoni of the deity. (Mān. 35) Again, Brahma is the yoni of living creatures and of the universe. (Nār. 9.1,4)

Religious. There are a few passages where the word is used in connection with rebirth, and where the application is more or less spiritual. Old is the idea that the good will obtain good yonis. (C. 5.10.7) Then comes the statement that the coarse nature attains, or is reborn in, good and evil yonis. (Mait. 3.3) Sinners are born in wicked or inferior yonis. (Nār. 3.29) The knowers of the ^{Atharvāṅgika} ~~Six~~ Upaniṣad will be freed from further fallings in the yoni.

In the late Yoga Upaniṣads, as already stated, the word refers to the lower abdominal region of the male. It is said to be between the āhārā and the svāhīṣṭhāra, i. the anal region. It is called kāmarūpa, and in it is the great liṅga, facing backwards. (Yo. Cū. 6.7) In one posture, it is to be supported by the left hand, (Tṛi. 49) but usually by the left foot, or heel. (Yo. Cū. 40, 61; Yāj. 1.2.6; 1.7.43) It is coupled with the anus in Yoga practices. (Varā. 5.22)

Deities. The father of the Vasis was begot from Devī's, which is called kāma. (Devī 3,9) That of Durga is well known. (Tṛi. 6,10)

Yosical. The yoni of the sacrificial horse is the equ. (Tṛi. 1.2.1)

Womb

Womb seems to have more properly fetus or embryo, and frequently has this meaning. But it is sometimes put for the world, and sometimes for rebirth. A metaphor from P. N. 4.27.1 in Alt. 4.1, here attributed to Vāśiṣṭha, mentions the self as lying in the womb and considering all the operations of the world. The Upaniṣad takes the meaning of this figurative word literally, and this furnishes us with an instance of the belief so often expressed in the Mahābhārata and elsewhere, that in some cases at least, knowledge, especially in religious matters, might be possessed before birth. A little later than the above, it is said that Prajāpati, as *prāṇa*, moves about in the womb. (Prajña 2.7) Brahma is in the womb. (Ṣvet. 2.15) The *ātman* is as if concealed in the womb. (Kaṭha. 4,6) Prajāpati dwelt in the primal womb. (Mahān. 1.12)

In the pessimistic thoughts of the philosophers, dwelling in the womb, which is connected with rebirth, is something greatly to be dreaded and to be avoided if possible. This is discussed some in the late Upaniṣads. The *sannyāsīn* fears dwelling in the womb. (San. 3.8; Advay.) But the *brahman* become free from future dwellings therein. (Ṣiras. 2) The deity saves from fear of the womb. (Ṣiras. 4) So does the world etc. (Rām. 2) Salvation from it may be obtained; (Datta. 1) especially by knowledge of the *ṣarabha* Upaniṣad. (Ṣira. 20) In this connection may be mentioned the doubtful passage in M. 3.14.1, where there is a prayer that one may not attain to the toothless, white, slippery thing, generally understood to refer to the womb.

The womb of one is mentioned in Iṅgā. 3.

Prajāpati is said to work in the womb. (P. 7. 15; Taitir. 4)

The ~~greatest~~ ~~criticism~~ about the ~~external~~ ~~organs~~ certainly ~~was~~ ~~is~~ that ~~is~~ is problematical, imaginative, and uncertain, than do the passages which treat of the external parts of the body. To begin with, in Upanishad times, even in medical circles there was not much knowledge of the interior of the body. Theories largely took the place of knowledge and of facts. Naturally the ignorance was greater in philosophical circles, and this ignorance deepened as time passed on. One acquainted with Indian art and life and the Indian mind can not but feel that there was little connection between the anatomist and the philosopher. The well-known story of the expulsion of the Ayvins from the sacrifice of the gods, because they were physicians dealing with all classes of men, typifies the feeling in regard to medical men, even at an early time. With the passing of time and the rise of Jainism and Buddhism, the horror of taking life, handling the dead, and mutilating the body grew, so that the opportunities for real knowledge of the structure of the body constantly diminished, and especially in religious circles, where this feeling would be strongest.

In early times, the use of animals in the sacrifice would help to convey such knowledge of the structure of the body. The *ayvarekha* passages in the oldest writings may be especially noted in this connection. But the writers of the Upanishads had very little hand in animal sacrifices. There is a single *ayvarekha* passage in the opening section of one of the oldest Upanishads; later sacrifices are of the *ghī* type, or some form is substituted for the actual sacrifice. The general tendency of the Upanishad writers is to spiritualize the sacrifice, or to substitute something else for it. This might be knowledge, or contemplation. In the late Upanishads, Yoga practices, and the use of the *mantra*, of sacred verses of burnt *gavaya*, and the *tilaka*, were employed, as they are today, in the place of offerings. And of course, some of the very late Upanishads are very recent indeed. With these practices, more attention would be paid to the exterior of the

Internal Organs

body that to the interior. There is some of the ~~Upanishads~~ Upanishads or final lists containing as many as 32 parts (some of them in pairs, however) of the body to which the ~~tilaka~~ ~~tilaka~~ should be applied, ~~which~~ ~~is~~ ~~the~~ ~~most~~ ~~early~~ ~~Upanishads~~, s.c. as Ep. 1.1.1. The number of parts is much fewer. On the other hand, these early Upanishads manifest a more accurate knowledge of the interior of the body, though they are far from free from error.

This more accurate early knowledge of the body may have been due to dissections; it was more ~~likely~~ likely in the main due to the animal sacrifices referred to. Ep. 1.1.1 mentions some parts--of the sacrificial ^{ic} horse it is true, which are not mentioned elsewhere. Later writers seem to have fallen back on what earlier writers had said, adding not facts, but speculations to make out what they must have felt was scant information. The one ~~Upanishad~~ Upanishad which is most accurate in its general treatment of the body is the late Garbha, which in parts has the appearance of a medical treatise.

The Heart

hr̥d̥, hr̥daya

hr̥d̥ and hr̥daya are the ordinary words for heart, the one being merely an extension ^{of} ~~of~~ the other. They are both used in the same way, and will be treated here as one word. Etymologically the word is not identical with the ordinary Indo-European word for heart, which seems to be present in the first element of ~~graddha~~ ~~graddha~~, faith, cf. Latin ~~cor~~ ~~cor~~, yet it seems to be connected, and has the same treatment as if it were a byform of the original word. This is noted here to emphasize the fact that the original tongue seemed to name the heart from its supposed function as a mental organ, and to indicate that this idea is a very common one in the Upanishads. The Indian idea of its derivation ~~is~~ ~~rather~~ ~~that~~ ~~of~~ ~~the~~ ~~longer~~ ~~form~~, is found in Ch. 8.7.3, where the organ is said to be called ^{hr̥daya} ~~hr̥daya~~ instead of hr̥d̥ ~~apam~~, that is, he who is in the heart. This is about on a par with the usual theologizing etymology. It is repeated in a late Upanishad, R̥g̥. 26.

~~heart-041~~

According to Ep. 1.2, ~~hr̥dyas~~ is compounded of the three syllables hr̥, dyā, and yas; that is, to bring, to give, and to go, the context ~~not~~ showing that yā, to go, is meant by the third syllable, the ~~n~~ being simply the case termination of the completed noun.

Just what physical organ is meant by hr̥d? A reader of the Upaniṣads is impressed quite as much by the parts of the body not mentioned as he is by those which are mentioned. For instance, in all the Upaniṣad literature the lungs and liver of man are not mentioned at all. The only mention of them is contained in the list of parts of the sacrificial horse in Ep. 1.1.1. This gives rise to the opinion that the word was used as a general term for the vital organs--those of the thorax--whose real nature and functions were not known to the writers of the Upaniṣads. Careful study of the uses of the word strengthens this opinion. It would seem that while hr̥d was sometimes used for the heart alone, at others ^{times} it was used for the heart and lungs taken together, as might well be done from ~~their~~ ^{their} being so closely connected. ^{in other places} Again, its scope seems to have been still more general.

As far as the early Upaniṣads are concerned, it is best to take them up chronologically to get their teaching in regard to the heart. This brings out its dual function, physical and non-physical. In Ep. 4.1.7 the heart is identified with Prāṇa, on the ground that a person without a heart is of no use--there can be no such thing as a person without a heart. It is the body and resting place of all things--all things rest in it. While the main thought here is no doubt psychic phenomena, which are supposed to ^{occur} be in the heart, there is probably some reference to physical life also. From the purely physical side, the heart is the place of origin of the arteries. The elastic use of the term artery, nāḍī will be discussed later. In G. 8.4.1,5 we are told that 101 arteries originate from the heart, and this is repeated in Muṇḍa and later Upaniṣads. According to Ep. 2.1.19, 72,000 arteries proceed from the heart and spread throughout the entire body. The important

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thing here is not that the different systems give different numbers of arteries, but that in both systems they proceed from the heart. Kauṣ. 4.19 also testifies that the arteries spring from the heart. Both in these and other passages the heart is considered the abode of the soul, and the arteries its mean of communication with the external world, or the place where it retires. The heart is also supposed to be the abiding place of the semen, hence a son who greatly resembles his father is said to seem as if he had slipped from his father's heart. (Eph. 3.9.22) There is no reason for supposing that this passage is not to be understood literally. The expression of a son's being born from a parent's heart is also used in Eph. 6.4.9 and Kauṣ. 3.10,11.

In the next cycle of Upaniṣads--Kāṭhaka, Īṣa, Śvetāsvatara, Muṣṣaka, and Mahānārāyaṇa, we find a more detailed description of the heart. It is as follows:

"And the heart also is like an inverted lotus bud. It remains at the distance of a span below the neck, above the navel. Loaded with a rosary of arteries, it shines as the great abode of the universe. It hangs like a bud, stretched about with arteries. In its extremity is a minute empty space, (suṣira) in which all things have their stand. In the midst of it is a great fire, shining in all directions, facing in all directions. It is the first eater, it continues as the divider of food, not becoming old, wise. Its rays are spread in all directions, horizontally, upwards, and downwards. It warms the body from the sole of the foot to the top of the head. In the midst of it an atomlike point of flame separates upwards. It gleams forth as a line of lightning from the center of a blue cloud. gentler as the rice bear, yellow, it shines, like an atom. In the midst of this point the Supreme spirit is located. It is Brahmā, Īva, Hari, Indra. It is imperishable, supreme, self luminous. (Mah.Ān. 13.2)

This description is in verse, and the question at once arises as to

Heart-Lungs

How much is to be taken literally and how much figuratively. It is assumed that the passage is in the main literal. Again just what is meant by *padma-koṣa*? It is translated above as lotus bud. *koṣa* used in this connection, may mean the bud, the calyx, or the seed receptacle of the flower. This last can hardly be meant here, so the question resolves itself into determining how far opened is the lotus bud to which the heart is compared. Is it closed up tightly, or more or less opened? For it is reasonable to suppose that the comparison of the heart of a lotus was originally based on observation. The writer may be referring to the heart alone, which does indeed somewhat resemble a tightly closed lotus bud. But if the lungs and heart be taken together, and the comparison made to a lotus ^{or} partly expanded, the resemblance is much more striking. The lobes of the lungs are very suggestive of the perianth of a lotus in this case, but if the heart only be considered as referred to by *hr̥daya*, it is to be noted that the auricular appendages only very slightly suggest the perianth. In this connection one may note the later *Dhyān.* 14, where the heart is compared to a banana blossom, not unlike an inverted lotus in general shape, and quite suggestive of the lungs.

The above passage indicates the position of the heart, above the navel and a span below the neck, with quite sufficient accuracy, in view of the poetic character of the passage. The rosary of flame, is, of course, wholly imaginary from a physical standpoint, though not inappropriate when one considers the relation supposed to have existed between light, *tejas*, thought, and heat, all of which were believed to have more or less connection with the heart. The arteries are merely mentioned here, and the adjective used in regard to them, *santata*, is not very explicit in expressing their relation to the heart. The arteries here mentioned may perhaps be those of the heart itself--the coronal arteries and their branches, and even the bronchial tubes, for the word *nāḍī* would include any tubular organ. But they may just as well be taken to mean the whole arterial system, with which the

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writer was no doubt but poorly acquainted. The minute empty space may refer to one of the ventricles of the heart. Though, here knowledge was imperfect, the writers of the early Upanigads must have known something of the structure of the heart, verily likely by report, tradition, or the testimony of old works, and the frequent reference to the space within the heart can not be wholly a matter of the imagination. It would be very easy for them to be only partially informed in regard to the exact number and size of the cavities in the heart, the more so as all of them except the left ventricle collapse rather readily.

The dual service of the flame will be noted. Being the chief organ of the body, the heart contains the chief fire. It is natural for it to be the first or chief devourer of food, which it sends in all directions to the several parts of the body. It need not be supposed that this infringes on the duty of the stomach, for the function of this organ is the cooking, *paṅkti*, of the food. The radiation of the heart rays in all directions warms the entire body. As the word here translated rays, *raṅmyas*, is sometimes applied to the arteries also, its use here may be a trifle ambiguous, and the word may perhaps refer to the arteries which center in the heart. The point of flame which is in the midst of the heart, and is the abode of the Supreme spirit, is of course wholly imaginary, and is brought in to agree with the writer's theory of the nature and location of the soul.

The next group of Upanigads, *add* *Pragna*, *Maitrayaṅī*, and *Māṅḍūkyā*, add little to this description. There is a further development of the treatment of the arteries, but the chief addition is found in *Mait.* 7, where the heart has a means of communication with the two eyes, and the *puruṣas* which dwell in them have their union in the heart, where there is a ball of blood which nourishes them. This would seem to refer to the clot of blood so often found in the heart after death, which the writers of the Upanigads might know by report, though they might not see it, even in sacrifice.

~~Heart~~

The more general description of the heart follows, drawn from the Upaniṣad, (Sph. 1) While identical in large part with earlier descriptions, these have been elaborated and added to in a way that makes this Upaniṣad unique, for its ^{peculiar} ideas are not strictly identical. "In the midst of the heart is a mass of flesh and blood, and in it the cavity, the lotus, like the *kuṇḍa*, opened manifold. There are ten clefts in the heart, in which the *prāṇas* dwell. When it (the *ātman*) is united with *prāṇa* it sees rivers, states, and many diverse things. When united with *vyāna* it sees gods and *ṛṣis*. When united with *ajāna* it sees Yakṣas, Nāgāsas, and Gandharvas. When united with *ulāna* it sees Devaloka, Devas, Śakṛāna, and Jayanta. When united with *suāna* it sees Ivalokas and wealth. When united with *vairābha* it sees visible, cooked, enjoyed, unenjoyed, true, untrue things, everything. Now each of these ten (clefts) becomes ten arteries, and of each of these there are ~~xxx~~ 72,000 branch arteries, in which the soul sleeps and makes sounds. When it sleeps in the second *saṅkoṣa* (state, i.e. dream sleep) it sees this world and the other world, and understands all sounds. It is called *Sarprasāda* (the serene soul). The *prāṇas* protects the holy *manu*. The arteries are of green, blue, yellow, red, and white, and are filled with blood. Now in this lotus cavity, like a *kuṇḍa* manifold divided, just as a nail. The manifold divided, are the arteries called *hitā*. In the heart space, the supreme envelope, the resplendent soul sleeps. When it sleeps it has no desire and knows no *īpra*, there are present no gods or goddesses or sacrifices or father or mother, or relations, or relatives or kindred or Brahmin-layer. It is a brilliant lotus, *salila* itself. This *salila* is a *śarva*. Again, by the same route he runs to the waking state." Much of this is of course borrowed from Sph. and other sources, but the picture as the whole is different. The illus. section of the *śarva* Upaniṣad will still refer to the description of the heart.

Dr. Uppin's report could not be taken into account, as it does not contain a detailed description of the references to the heart, in its relation to our **prāṇas**, as will be clear from the just cited section in **hṛdaya**.

Dr. S.13.1 informs us that there are five kinds of activities of breathing, ^{in the heart} **donācuṣā**, corresponding to the five breaths and used by them. The word **prāṇa** clearly means breathing, and not vessel, as those five kinds of activities are correlated respectively to the organs and to material objects. It would seem that **prāṇa** refers to the breaths and not the vessels in the preceding section also, Dr. S.13.4, where the **prāṇas** are said to rest in the heart and not to go beyond. A few quotations from late Uppin's report that **prāṇa** dwells in the heart, (**Anṭa**. 34; **Brahma** 2), and **Mukti**. 3.51 inform us that at the rising of the heart **prāṇa** passes into **apāna**. The rising of the heart here would seem to apply to the heaving pulsations of the large rather than to the beating of the heart. The frequent connection of **prāṇa** with **hṛdaya** would imply that the latter is the organ of breathing, as well as the organ of mental activity. A similar passage is found in **Uppin**. 1.11. It is said that by proper mantras the **haṇsa** may be drawn to the heart. In this medical **haṇsa** not only means the spirit, but it is also identified with the incoming and outgoing breath, which its two syllables represent, as that one's breathing should not stop. The **haṇsa** **haṇ-sa** is, therefore, a type of breathing a minute. Moreover the **haṇsa** and **apāna** are at least as conspicuous as the **prāṇa** and the **śūbha**. The Uppin's have not other words for **haṇsa**, hence it is extremely probable that they are included in **hṛī** & **hṛīya**.

As to the part of the heart, called by **hṛī** & **hṛīya**, according to the report in regard to of **hṛīya** **hṛīya** **hṛīya**, it is known by various names, a full description of which will not be given here. It is mentioned that the heart is not only the seat of the **prāṇa** and **apāna** but also the seat of the **śūbha** and **śūbha**, which is in general understood. The connection of **hṛīya** is given from **hṛīya** + **hṛī**, which is in **hṛīya**.

Heart--hr̥d

branches, and in each of these 72,000 tributaries. Mait. rather adheres to Ch. though with corruptions, for it says that 101 arteries rise up from the heart, and numerous others go downward. One of the arteries springing from the heart--the chief one--goes as far as to the eyes. (Mait. 7.11) Ch.

8.6.2 has already mentioned more loosely that the arteries proceed from the heart, while Kauṣ. 4.19 informs us that one sleeps in these heart arteries. A late Upaniṣad, corrupting Prajña, says that ten arteries proceed from each of the ten sides of the heart; from each of these spring 72 branches, each of which is subdivided 100 times. (Sub. 4) Still another late Upaniṣad says that the artery Sarasvatī extends to the heart from the neck. (Yo. Ku. 126)

The heart is the seat of the mind. (Brh. 3.9.25, Math) **Manas** came from and again returned to the heart of the first man. (Ait. 1.4, 2.4) The heart is of course the abode of all intelligence. By it one cognizes the deity. (Kāṭha. 6.9; Ṛvet. 3.13; 4.17,20; Mahān. 11) One knows with the heart. (Mahān. 3.18) The **puruṣas** is identified with knowledge and dwells in the heart. (Brh. 4.3.7) It is the site of all knowledge. (Brh. 2.4.11; 4.5.12) The heart is the support (**pratiṣṭhā**) and vehicle, (**āyatana**) of all things, for all things rest in it. (Brh. 4.1.7 Mahān. 13.2; cf. Brahma 4) Ch. 7.2.1 and 7.7.1 look upon the heart as the scene of mental activities. The mind must be restrained in the heart until it comes to an end, that is to knowledge or liberty. (Mait. 6.34.9) Naturally, the senses dwell in the heart along with **manas**, and they all must be restrained in order to obtain Brahma. (Ṛvet. 2.8) **Rūpas**--the term may be technically considered equivalent to colored extension, are located in the heart, and the heart recognizes them. (Brh. 3.9.20) Faith, truth, and speech are located in the heart. (Brh. 2.3.9.21-24; Mahān. 25) This refers to the fact that nature is viewed subjectively, and heart is here equivalent to our world mind. **Manas**, commonly translated mind, has with the philosophers a more limited function, namely, the

production of thought. All things, **lokas**, are located in the heart. (Tri. 3.2.11, 14, 17, 17)

The heart is the seat of all desires. (Tri. 4.1.7; An. 6.14) It is the site of all griefs. (Tri. 4.2.27; cf. Tadava 6; An. 1.1.3 1.6) It has **granthis**, or knots, which entangle it with the things of this life. (An. 2.2; cf. An. 2.1.10; 2.2.8; 2.2.9; Gh. 7.26.2)

The testimony of the later Upanishads is similar, though some respects not so full. The heart is compared to a vase in which all knowledge and life like dwell. (Tri. 1.1) It is the seat of the mind. (Auri. 3; Brahmav. 4,5; Tripura 5.4,5) It has **gocaras** or percepts in wakefulness. (Tri. 140) It is identified with **caitanya**. (Brahma 2). Thought is produced in an empty heart. (An. 4.5) Concentration is to be carried on in it. (Varū. 5.22) A witness of all things is present in it. (Pañcat. 36) As for its griefs, the sorrows of the heart may be removed by proper religious practices. (Sar. 2.9; An. 2.12) Its **vasanas** or imaginations fluctuate. (An. 2.1) It is controllable. (Tri. 111.) There are **padas** or degrees in it. (Pāṣu) It contains desires. (Tri. 25; cf. An. 3.21) Love enters it. (Varāhet. 8) **Ahaṅkāra** or egoism is located in it. (Tri. 111.) **Samādhi**, the supreme contemplative form of worship, is carried on in it. (Sar. 2.2, 24) Its **granthis** are broken down, loosed or removed, or in the case of the **jīvanmukta**. (Sar. 2.2; An. 4.21) Love may enter it. (Tri. 2.9) Its **granthis**, and **kāmas** desires, are also mentioned in Tri. M. 2.1. These **granthis** are strong, and proceed from ignorance. (An. 4.24; Adit. 17) The heart has a knowledge-space, **vijnānākāṣa**, and what it grasps is given up in release. (An. 2.2, 10) It is the seat of the wise inquiry, (Tri. 1.1) and reflection, and **tapas** are carried on in it. (An. 2.2, 6; An. 2.21) **Virāt** is conceived by the heart. (Tri. 2. 3.1)

At the time of sleep the griefs of the heart are quieted--referring to the mental inactivity of the mind and the. (Tri. 4.1.8) Just before death the soul takes the senses, **prāṇas**, and retires to the tip of the heart, which then becomes illuminated. (Tri. 4.1.1, 2) This gathering in of

the senses naturally results from the idea that they are entities with a separate existence, but the illumination of the heart is more speculative.

A variation from the ordinary teaching in regard to the time of sleep is found in Brahma 3, Br̥haj. 5.beg., where the soul is said to retire to the heart in the time of **suṣṭi**. The older Upaniṣads send it to the arteries then. Parab. tells us that the heart is the abode of the soul in **svapna**-dream sleep.

The heart is the especial abiding place of the **ātman**. (Ch. 3.4x 14.3, 4 8.3.3; Br̥h. 4.2.7; Praṇa 2.6; Muṇḍ. 2.2.7; Mait. 2.6, 6.30, 7,7) The heart is Brahma, the site of all beings. (Br̥h. 4.1.7) It is the **ātman**. (Ait. 2.3) It is the vehicle--**āyatna**, of the **ātman**. (Br̥h. 4.1.7) It is the highest Brahma, and the heart does not desert one who worships Brahma with the true knowledge. (Br̥h. 4.1x.7) The heart is the abiding place of Brahma. (Mait. 6.17) The gold colored bird, the **haṃsa**, that it, the **ātman**, dwells in the heart. (Mait. 6.34) The **puruṣa** or **antarātman** always dwells in the heart of creatures. (Kaṭha. 6.17; Ṣvet. 3.13, 4.17; Br̥h. 4.2.7; 5.6.1) In the last passage this **puruṣa** is identified with the mind, and is said to be the size of a grain of rice or barley. In a later Upaniṣad the deity in the heart is said to be the size of a hair. (Ṣiras. 6) **Om** abides in the heart. (Mait. 7.11) ^{Saṃh. 1.1-8} The spirit in the heart is said to be honey. (Br̥h. 2.5.10)

Middle and late Upaniṣads express the same things, with their usual variations. The heart is the abiding place of Brahma. (Dh̥yān. 12) Nārāyaṇ dwells in the heart. (Paiñ .) The deity is the light in the heart. (Ārṣṇ) Light and all the deities are in the heart. (Bṛanar 2) The deities are always in the heart. (Triṣura 4; Cār̥īrz; Jara. 19; Akṣa; Ṣāṇḍ. 3) Under the name of Tripura. (Triṣura. 1.3)

A few anatomical references from the later, chiefly Yōga Upaniṣads may be mentioned here. The heart is in the midst of the **annamaya piṇḍa** or food portion of the body, with its arteries, like a lotus flower. (Tr̥. 7) Its **cakra** is the **maṇipūraka cakra**. (Saubh. 3) The **anahata cakra** is in it.

Heart--hṛd

(Yo. Ku. 3.11) Prāṇa is in the heart, or it is the locality of prāṇa.

(Yo. Cu. 23; Ārīj. 3.2; Triṣ. 79) Even in quadrupeds, the prāṇas gather together in the heart. (Triṣ. 65) The heart is correlated with fire in the relation of the body to the elements. (Ārīj. 8.4) In the heart of animals there is a flame of fire. (Āṇḍ.1.1)

The fire in the human heart makes a sound. (Mait. 7.11.5) The body fire, which carries on digestion, is half moonshaped in the heart, and likened to the dakṣiṇa fire. (Mahān. 13.2) This fire is also referred to in Prāṇāg. 2). *voice is in the heart (mait 7.27)*

figurative. As a sacrifice, the heart is connected with the Gārhapatya fire. (Ch. 5.19.2) Later, it is said to have the dakṣiṇa agni in it. (Mghāṅḡ ^{Garbha 5} ~~xxx~~) It is the sacrificial post in the sacrifice. (Mahān. 64.1) The wise look upon it as the divine chariot. (Paiṅg.) The u of om is to be considered as Viṣṇu in the heart. (Nṛsut. 3) The sacred om enters the door of the heart. (Amṛta. 26) *The m of om is predominant in (Yo. Cu. 14)* The anusvāra of om is in the heart. (Prajāvali) It is one of the parts of the body where the fourfooted Brahma appears. Rudra attends on it and Prajāpti is in it. (Īras 6; ~~Rxx~~ Kauṣ. 2.10) The gods inquire from the doity about the heart. (Tripura 4)

Religious. Here, as usual, the chief mentions of the heart in the religious or ritualistic sphere are from the later Upaniṣads, but as it is an inner organ, in spite of its great importance, it is not more prominent religiously than some of the other parts of the body. "Thou art born from the heart" is a mantra, or part of a mantra, to be used at the time of coition. (Brh. 6.4.9; Kauṣ. 2.11) At this time the heart--evidently the body outside the heart--is to be rubbed, and Prajāyati, who dwells in the heart, is worshipped that the child to be born may outlive the mother. In another charm the heart is said to dwell in the moon. (Kauṣ. 2.6)

heart--hr̥d

Yoga ideas begin in ṣvet. The yogin must turn his mind towards his heart. (ṣvet. 2.8) He reflects on the **haṅsa** in the eight parted heart. **aṣṭadala**. (Haṅsa 6) The heart must be held rigid. (Kṣuri. 4) The sannyāsin enters into his heart, where there is no sorrow, he fixes his heart in **tapas**. (San. 2.9; 4b. 4) **Manas** is to be stopped in the heart in yoga, until it becomes naught. (Kṣuri 3; Brahnav. 4,5) It must be kept clean, so that one may say "I am that". (Paing.) The sannyāsin should offer praise in his own heart. (Maitroyi 2.76) The heart is to fastened on the highest God in Yoga, the doity is to be fashioned in the heart. (Yogaḥ. 3)

So with the later, more fantastic Upaniṣads. One should think on Hari in the heart. (Vāsu.) He should fill his heart with only one thing. (Bṛhaj. 4. end.) Asceticism is produced in the heart. (Ṣrīj. 6.40) In worship concentration is to be carried on in the heart. (Varāh. 5.10; Rāmaraḥ. Yo. Ku. 97 2.11; 2.43; Advay.) This concentration gives one knowledge of **svarloka**, (Ṣāṇḍ. 1.8) while concentration in the upper part gives one knowledge of **maharloka**, (Ṣāṇḍ. 1.8) The heart should be concentrated on a single spot of the say. (Ṣāṇḍ. 1.7.35) Offering is to be made with the heart. (Varadot. 6) That of the Yogin is to be empty--that is, of earthly matters. (Saubh. 2.6) The heart is to be fixed in Yoga. (Maṅgal. 2) One should remain steady in it. (Anna. 4.91) He should not rejoice or sorrow in it. (Anna. 5.7) It is one of the six chief parts of the body in worship. (Rāmaraḥ. 2.11) It is one of the 16 vital spots in Yoga. (Triḥ. 130; Ṣāṇḍ. 1.9) The **hr̥dayāṅjali** should be made in the heart-place, preparatory to Yoga. (Triḥ. 144) That is, the hands should be folded over the heart. The echo of the **raṅgava** should be in it. (Parab. beg.) It contains a light in Yoga. (Trip. 1.1)

As to breathings, air is caused to enter the heart. (Yo, Ku. 1.6; Ṣrīj. 6.40; Ṣāṇḍ. 1.7.14;) The breath is to be stopped in it. (Yo. Ku. 2.15) In one posture, the left **tāṅga** is to be put over the heart. (Yo. Ku. 1.4) In another posture, the chin is placed over it. (Ṣāṇḍ. 1.7.43) The heart mantra is mentioned. (Rāmaraḥ. 3. beg.) Rāmaraḥ. 60) Various mystic syllables

Heart--hr̥d

are addressed to the heart in worship. **Manas** (Rahas. 1; Varahap. 2.1) **draua**, **om**, **dattatreya**. (Datta. 1) The **ṛisūkta** is employed on it. (Saubh. beg.) Mantras are spoken of as in the heart. (Rāmārah. 2.63,68, 105) Rāma is lord of the heart; his foot is on the heart of his worshiper. (Rāmārah. 2.54,83) The **cidambara** pilgrimage place is said to be in the heart. (Ṣrīj. 4.49x) The heart exercise, or **hr̥dayanyāsa**, consists in the uttering of certain mantras. (Rahas. 2) The heart of the dead man is reproduced with the sixth **piṇḍa** of the ten offered. (Piṇḍa 6)

The **tilaka** or **tripuṇḍra** is also connected with the heart. That is the **tilaka** is to be placed over the heart. This is enjoined in Br̥haj. 4.14,18, 25-27) this is said to be for **agni**. (Br̥haj. 4.25) It is put here by Brahmans and Kṣatriyas. (Br̥haj. 5.2) The **gopicanda tilaka** is worn over the heart by Brahmācāris, Gr̥hasthas, Yatis, and Brahmas. (Vāsu.) Ashes are also sprinkled over the heart to the accompaniment of mantras. (Br̥haj. 4.3) Bhasma. 1) In one place, in the worship of water, water is applied to the heart with the left hand. (Prānāg. 2)

Deities &c. The heart of Brahma is the universe. (Muṇḍ. 2.1.4) Viṣṇu is said to be the heart of the deity. (Mahān. 35) This would seem to arise from a combined pantheistic and polytheistic conception--that all things go to make up the great deity, but that Viṣṇu is the chief of all the gods and of the universe. Later Upaniṣads mention the hearts of individual gods. Prajāpati, (Mait. 2.6) Hari, (Br̥haj. 6.7) and Rudra, in whose heart are all the deities, **prāṇa**, and thou., **tvam**. (Ṣiras. 3) In Sub. 13 **hr̥daya** is used to express the ~~xxxx~~ ^{element} with which a sense is supposed to be connected, as the heart of all smells is earth, &c. The deities perceive and praise in the heart (Varahap. 4) while Kṛṣṇa wears a jewel over his heart. (Goṣālot. 16)

Cosmical. The heart of the primal man split, **manas** came forth from it, and from **manas** the moon. They afterwards returned in inverse order. (Ait. 1.4; 2.4) The heart of the cosmical bird is **janaloka**. (Māla. 4) The universe, **sarvam idam**, was born from the heart of Prajāpati. (Sub. 1) ^{-the heart of the deity is}

hṛdaya
Heart Space--hṛdaya ākāṣa

The empty space in the heart, doubtless the left ventricular chamber, has already been mentioned above, under the discussion of the word **ākāṣa**. It is the sacred and essential part of the heart, therefore of man himself, and in it the deity dwells and the mental actions predicated of the heart occur. There are several words used to define this space, in each of which the word **ākāṣa** enters as an element. These words, which will all be grouped here, are **antarākāṣa**, **antarhṛdayākāṣa**, **hṛdākāṣa**, **hṛdayākāṣa**, **antarhṛdaya ākāṣa**. References to this heart space are, with few exceptions, confined to the older Upaniṣads. The concept remained, perhaps in altered form, in later times, but the word used a different one, as **guhā** or **dahara**, or else the heart lotus has absorbed the functions of the heart space.

In Ch. 8.1.1 this space is in the lotus chamber of the body, and contains what one should seek after and know. Further, the space within the heart is the same as the space without, the heart, and (in a sense) equal to it, for within it dwell heaven and earth, fire, and wind, sun and moon, lightning and stars, what one possesses below and what he does not possess below. (Ch. 8.1.3) This space is identified with Brahma, (Ch. 3.12.8,9) 2.5.10 and as it is in Brh. 4.2.3. In Brh. 4.4.22 it is said that the **vijñānamaya puruṣa**, the intellectual self, dwells in the heart space. In deep sleep, this intelligent person seized the senses and carries them to the heart space, where they dwell. (Brh. 2.1.17) It is the place where Indra and Virūṣ meet, the two persons who dwell in the eyes. (Brh. 4.2.3) Another old Upaniṣad connects it with intelligence, by saying that the **manomaya puruṣa** dwells in it. (Tai. 1.6.1)

The treatment of this heart chamber in Mait. tends to go off into the fanciful or poetic style, though it begins in a more materialistic way. A sound is produced in this heart space which one may hear by stopping his ears with his thumbs. This sound may be compared to seven noises. (1) Rivers (2) a bell, (3) a brazen vessel, (4) the wheels of a chariot, (5) the croak-

Heart Space--hṛdaya ākāṣa

ing of frogs, (6) rain, (7) a man speaking in a cavern. (Mait. 6.22) This space is the seat of the body's heat and light, which come from Brahma. (6.27) By means of om as a boat, the yogin passes to the other side of the space in the heart, and attains to Brahma. (6.38) The supreme light is in this space. (7.11)

Going on later, the intellect, intelligent as the sun, dwells and always shines in the heart. (Mait. 6.14) The ātman sleeps in the heart space. (Sub. 4) He who knows Indra in this space becomes Indra. (Bṛh.) Prajñā or intelligence, dwells in the space in the heart. (Gauḍ. 1.2) The thoughts are in this space. (Anna. 4. 59) A great light trembles in it in the time of Yoga, (Triṣ. 63) and this flame has the form of knowledge. (Ṣāṇḍ. 1.4)

guhā

Guhā is used for the space in the heart as far back as the Tait. Up. It is true that the guhā is not specifically described thus, but its use is identical with that of the heart space, and there is no doubt but that it is the same thing. Much is suggested by the meaning of the word--the secret place. Its chief use is that it is the abode of Brahma, or of the intellect. Brahma dwells in the guhā. (Tait. 2.1.1; Muṇḍ. 3.1.7) The deity dwells in the guhā of all creatures. (Kaṭha. 2.20; Ṣvet. 3.11) Puruṣa is placed in the guhā of the being, jantu. (Muṇḍ. 2.1,8,10; Ṣvet. 3.20) In this reference from Muṇḍ. the senses are said to reside in the guhā. The great principle, mahat, moves in it. (Muṇḍ. 2.2.1) The ātman enters into it. (Mait. 26) Two beings, shade and light, dwell in the guhā. (Kaṭha. 3.1) The first born of Brahma and Ālitya, enter and abide there. (Kaṭha. 4.6)

The middle and late Upaniṣads report that the deity is in the guhā (Mahān. 11,1,3; Prāṇāg. 1; Kaiv. 23; Devī 9; Tripura 8; Nārā. 9.18; Ṣara.18) Nārāyaṇa dwells in the guhā. (Sub. 7,8) The penitent enters what shines in the guhā. (Kaiv. 3) That is, the deity. The ātman is in it. (Adhyā. 108.)

Heart Space: --guhā

Some think that the soul resides in it (buddhiguhā). (Maṇḍal. 1.4) The
 of unfold udgītha is in it. (Mait. 6.4) The ascetic wishes to retire to his
 guhā. (San. 2.9) He has only one thought in his guhā. (Nirvāna) The guhā has
 a light in it. (Adkay.; Śāṭ. 21)

suṣi.

Suṣi is a peculiar word, meaning primarily the hollow of a reed, which
 is found in some of the older Upaniṣads. In Ch. 3.13.1-5 five suṣis or cav-
 ities are recognized in the heart, corresponding to the five vital airs and
 five directions. The anterior or eastern one belongs to prāṇa, sight, and
 soma; the right hand or southern one pertains to vyāna, hearing, and the moon.
 The back or western one is that of apāna, speech, and fire. The left hand or
 northern one belongs to samāna, manas, and parjanya. The upper one is that of
 udāna, air and space. They are the five men of Brahma, and the doorkeepers
 of heaven. Max Mueller translates the word here by "gates" and Deussen by
 "openings", the latter identifying them with the devayānas, or paths to the
 gods, which seems doubtful. As this is a passage from one of the earliest
 Upaniṣads, when there was relatively a good knowledge of the interior of the
 body, it is not improbable that these fancies are based on a real knowledge
 of the heart chambers, though an extra one has been added to accommodate the
 fifth air and the fifth sense. In Mait. 7.11.2 a single suṣi is recognized,
 in which the union of the eye persons, Indra and Virāṭ takes place, thus
 identifying it with the ordinarily recognized heart space. The word does
 not appear later.

दह
 dahara

Dahara is a vague and indefinite term, which seems to mean primarily
 minute or fine. It occurs once in Ch. and several times in later Upaniṣads.
 It is mentioned in connection with the heart lotus in Ch. 8.1.1 and Kṣuri.
 10. It is also mentioned in Sub. 4,11. The ātman is in it. (XXXXXX)
 It is ākāṣa. (Pañcab. 35) It is the Brahmapura, and is to be entered by the

Heart Space—dahara

yogin. (Pañcat. 24) The outside space is to be fixed in the ~~xxx~~ dahara space in Yoga. (Gānd. 1.10) It is seen by the eye and mind combined. (Aṅg.)

veṅman

Veṅman is once identified with the dahara, the lotus. (T. C.1.1)

Heart Lotus

Reference has already been made to the frequent comparison of the heart to a lotus, probably arising from the general resemblance of the heart and lungs to a half-opened lotus. This comparison, as has been noted, is an early one. The idea took strong hold of the later Upaniṣad writers, and the lotus becomes a permanent and important fixture in the heart. Functionally, its use is not different from that of the heart or the heart space, with which it seems to be confused in later times, supplanting the idea of a vacant space in the heart. Thus, in the heart lotus all things are established. (Atiābodha) The ātman is free from heart knots or entanglements when it returns to the lotus. (Maitreyi. 2.26) The ascetic reflects on the heart lotus. (Kaiv. 5) Mahān. 13.3 likens ~~the heart~~ the heart to an inverted lotus. So Brahma 4 compares it to a hollow, inverted lotus. sub. 11 has something along the same line. We shall now take up some of the word for this lotus, which contains 12 spokes. (Yo. Cu. 5)

hṛtpuṇḍarīka , hṛdayapuṇḍarīka

hṛtpuṇḍarīka, the heart lotus, in Mait.1.4.8, may mean either the heart or the space within the heart, as it is said that Parameśvara dwells in it. In Vāsu. this word applies to the heart itself, as the tilaka is to be worn over it. In kaiv. 5 the meaning is vague. Reflection on the heart lotus, here enjoined, might mean reflecting on Brahma, who is in the the heart, but more probably, the meaning is identical with the commands already mentioned, to reflect on the heart or its space. Devī is in this heart lotus, (Yadī Devī 15), as is caitanya, or intellect. (Triṣ. 195) The Para-ātman appears in its loka.

Heart Lotus--puṇḍarīka

Puṇḍarīka is used for this lotus, which is said to be in the brahmapura, another name for the heart. (Śaṅkha. 25) Again, the puṇḍarīka is the higher state. (Śānti. 1).

hṛtpadma.

hṛtpadma is used a few times for the heart lotus. Aṅgīrasa (Aṅgīrasa-śikṣā) is said to be by intelligence, i.e. prajñā. (Aṅgīrasa. 1). This may refer either to the heart or its cavity. It has eight petals. (Śānti. 11) It is to be drawn to it in Yoga, (Yc. Au. 1.23) and the universe was produced from that of aṅgīrasa. (Śānti. 10.)

hṛdayapañkaja, hṛdayapuṇḍra, hṛtṭuṇḍra,

These three words appear in Vāsu., which enjoins the wearing of the tilaka over this place. One should see the deity in the hṛdayapañkaja. (Triṣ. 158)

hṛtṭuṣkara

Hṛtṭuṣkara is found only in Mat. 6.1. It is identified with space, that is, the deity. The golden puruṣa of the sun enters it. In the heart lotus he eats food, is called time, and devours all beings as his food. The eight leaves of the heart lotus are the eight directions.

puṣkara

Puṣkara appears once for the heart lotus. The heart remains in it. (Iraṅgā. 5)

hṛdayakarala.

Hṛdayakarala is one of the parts over which the tilaka is to be worn. (Vāsu.) The image of Bhagavat is to be formed in it. (Tan. 2.4) One should reflect on Pralaya in it at the time of death. (Triṣ. 11. 2.1) Tripura, or Durga, is in its lobe. (Tripura 1.3)

hṛdayāmbhoja

The japaṅgī śaṅkhaṅgī (jap) is the hṛdayāmbhoja. (Śānti. 6)

Heart Lotus--*hṛdayāmbhoruḥa*

The *hṛdayāmbhoruḥa* is to be contrasted in Yoga. (Triṣ. 99) One should reflect on the soul dwelling in it. (Triṣ. 112)

hṛtsaroruḥa

Prayāga tīrtha, Allahabad, is in the heart lotus--*hṛtsaroruḥa*. (Crīj. 4.49)

aṣṭadala

The likeness of the heart to a lotus is carried out to extravagant detail in the *Haṅsa*. The eight leaves of the lotus--*aṣṭadala*-- are each utilized to explain how different feelings exist in the heart at different times. One might try to compare the eight parts assumed to the different lobes and sections of the lungs and heart. But the truth probably is that the writer has never seen ^a heart of either man or animal, and having become acquainted with the heart lotus in some way, undertook to find a use for each of its several parts. When the *haṅsa* or soul is in the eastern leaf of the lotus, the thoughts of the heart are on odd works; when ~~in the~~ ^{it is} S. E. one is overcome by sleep; in the E. he has harsh thoughts; in the S. W. he has evil thoughts; in the West he wants to play; in the N. W. he desires to move around; in the north he desires to sport with women; in the N. E. one thinks on the taking of property. When the soul is in the midst of the heart lotus, he is in the state of *vairagya* or asceticism, when it is in the filaments of the lotus, or *keṅgara*, one is wakeful, when in the pericarp, he dreams, and when in the seed capsule, he is in deep sleep. These directions are no doubt to be understood as the east *prāñca*, meaning anterior, south meaning right and so on. It is probably useless to try to find out whether these several parts mean anything. The impression is left on one that the writer pictured the heart as just like a lotus flower.

Heart--brahmapura

The word **brahmapura** appears a few times as a name for the heart.

Its use is rather poetic, and the word is sometimes translated 'body, heart', however seems to be the best general rendering for it. It is found chiefly in the older Upaniṣads. Brahma lives in it. (Ch. 8.1.1) It contains a **daḥra**. (Ch. 8.11.2) Everything is contained in it, and the deity is the true brahmapura. (Ch. 8.1.4,5) These passages contain simply just what is said elsewhere about the heart, so there can be little doubt as to what is meant here.

A very late Upaniṣad repeats the statement that it contains the **daḥara**, that one into enter it. (Pañcab. 34) Another old Upaniṣad tells us that the **ātman** is in the **brahmapura**. (Muṇḍ. 2.2.7) This is repeated by two later ones. (Brahma 1; Ātmasodha 1)

karṇikā

The exact meaning of **karṇikā** is not clear. When **jīva**, the individual soul is in it, it is in asceticism. (Nārada. 6. beg.) From the context, it would seem to be the pericarp of the heart lotus, as this is a passage similar to the **aṣṭadala** passage in Hansa. Etymologically the word might be taken to mean the ~~lakṣa~~ auricles of the heart.

The Arteries

nāḍī

Next to the heart the arteries are the most important of the inner organs, in the Upaniṣads. The word most commonly used is **nāḍī**, which is connected with **nada** a reed. It seems well to note this here, ~~axa~~ as **nāḍī** scarcely anywhere means artery as we understand the term. It is very general in its scope, and may be applied, and is applied, to any tubular organ of the body. It seems to include not only the arteries and veins, but also the nerves, and undoubtedly the windpipe and bronchial tubes. It is possible that sometimes even the sinews may be included in its scope. Most of the above meanings are recognized by Indian lexicographers, and the word **nāḍī** or **nāḍī** of today means either artery, vein, or nerve.

Artery--nāḍī

Their place of origin is the heart, as has already been pointed out in connection with that organ. They are said to meet like the spokes of a wheel in a hub, and here the ātman moves around and becomes manifold. (Muṇḍ. 2.2.6) There are two ancient systems of enumerating them; later a third combines the two. In the very late Upaniṣads the importance of the nāḍīs increases enormously, and a number of them have specific names; in these Upaniṣads while the number of chief arteries varies, the total numbers go back to one of the old systems. The first system of enumeration, calls for 101 arteries, one of which, the (suṣumnā) goes to the crown of the head. He whose soul departs at death through this artery secures immortality. (Ch. 8. 6. 6.) This passage is practically repeated in Kaṭha. 6.16. Mait. 6.30 also recognizes 101 rays or arteries--racmyas is the word used here--leading upwards to Brahma and the abode of the other gods, while the manifest rays of dark color lead downward, and by them man travels on and on helplessly to enjoy the fruits of his actions here. This passage, then, refers to the use of the arteries as the channels by which the soul travels, especially at the time of leaving the body. This earliest function of the arteries, namely, furnishing a channel for the movements of the soul, is recognized throughout all Upaniṣad literature, though other functions are mentioned also.

The second system of counting the nāḍīs says there are 72,000 of them. This first occurs in Brh. 2.1.19. They are said to proceed from the heart and to spread through the body, though they are confusedly said in another passage in the same Upaniṣad to be within the heart. (Brh. 4.3.2) They are called **brhitā** (beneficial ?) in the first of these passages, and this name is several times repeated. The soul rests in them. There is no clue as to how these numbers were obtained.

Some of the middle Upaniṣads try to combine these two systems. In Praṇa 3.6 we are told that there are 101 arteries which spring from the heart, each of these is divided into 100 parts, and each of these into 72,000 branches or

Arteries--nāḍī

pratiḥākhā nāḍī, making a total of 77,710,701. But 1 ter Upaniṣads, apparently quoting this very passage, have but one **qutam**, so that it is probably that the ~~pratiḥākhā~~ text here is corrupt, and that the real number should be 101 times 73,000. Kṛi. 15-17 thus mentions the arteries, there being 101 chief ones each with 73,000 branches, or **pratināḍī**, while sub. 4 has 100 chief ones, each with its 73,000 subdivisions. The 100 instead of the 101 is easily accounted for, for in this case the **suḥumṇā** is omitted; it is of such importance as to be a class by itself. Praṇa tells us that in some of these arteries **vyāna** moves, and in others **samāna**. Here, then, is another function of the arteries, the transportation of the vital airs. Later this becomes their chief duty.

In the 72,000 scheme these arteries, as already mentioned, receive the special name of **hitā**. (Brh. 2.1.19; 4.2.3; 4.3.20; Kauṣ. 4.19) No special reason is given for this name, unless it is that when the soul is in them it is in a happy state. At such a time it is at the pinnacle of joy. Its state is like that of a young man or a great king, or a great Brahman, who has reached the summit of happiness and is resting. Late Upaniṣads recognize the 72,000 scheme, but do not make much of it. (Bṛhad. 12; Ya. Cu. 14) These **hitā** arteries or capillaries are very minute. They are as fine as the thousandth part of a hair. (Brh. 4.3.20; 4.2.3; Kauṣ. 4.19; Sub. 4) As it was manifestly impossible for the philosophers to see anything as small as this, much less measure it, it is evident that this size is merely a matter of speculation. No doubt the veins and arteries were traced as far as the eye would permit, and then an estimate made of their further subdivision. It is further worthy of note that this information is practically confined to the early Upaniṣads; in fact, it would not seem to be going too far to say that this statement is due to the Brh., whose writer or writers, being most familiar with the sacrifice, would have the best chance for knowledge along this line.

Another very important statement, which is found in both our prime

Arteries--nāḍī

sources, is that these arteries contain liquids. The *hita* arteries are said to be filled with white blue yellow green and red. (Brh. 4.3.20; Kauṣ.4.19, cf. Ch. 8.6.1) kṣuri. 8, no doubt quoting, gives the colors as fine red, yellow, black, coppery, purplish. Commentators have explained that the color of the fluid filling the *nāḍīs* varies according to ~~the~~ which of the three *doṣas*, that is, *vāta*, *pitta*, and *kapha*, predominate. But as these *doṣas* are not recognized at all in the early Upaniṣads, this is hardly the explanation of the colors. This is the opinion of the age of the commentator. In fact, Ch. 8. 6 . 1 does suggest a reason, and a very different one, for the different colors found in the *nāḍīs*. It is that the sun has these different colors, and that the rays of the sun, starting from the ~~external~~ sun, enter the arteries, and conversely, go from the arteries to the sun, like roads between two towns. ~~hence~~ Hence, the different colors are due to different colored rays. It is to be noted that Ch. gives great prominence to the worship and importance of the sun, and the connection is natural, as the arteries are the paths by which the soul communicates with the sun, which is the highest heaven.

But neither of these explanations answers the question, What did these people actually see which they described as different colored substances? It is probable that they really saw these different colors, or at least most of them. White would be the color of the nerves, and there is no reason for supposing that the nerves were not included in the *nāḍīs*; there is every reason to think they were so included. Exudation of pus, or perhaps of sweat, would corroborate the idea of white fluids in the veins. Blue is the color of the veins when filled, and red that of the arteries, and arterial capillaries, and this can be seen in any thin skinned person. *Piṅgala*, which may mean any color from brown to yellow, suggests lymph, while *harit*, which may be anything from green to yellow, suggests bile. It must also be born in mind that these colors, seen under the skin of a native of India, have a darker

Arteries--nāḍī

tinge than they do under the of a European. These passages are referred to in Sub. 4 where it is told that the arteries are filled with blood, the various colors also being mentioned.

As the circulation of the blood, together with its functions, was not understood by the writers of the Upaniṣads, the arteries, containing blood and other liquids, assume a metaphysical rather than a physical importance in their writings. It has been noted above that they are the place where the **ātman** moves about. (Brh. 2.1.19 &c). It is especially in deep or dreamless sleep that this is true, and the soul then likes best the fine arteries or **nāḍīs**. (Kauṣ. 4.19; Ch. 8.6.3) In Sub. 4 the **ātman** sleeps in the arteries, and in Brahma 1 all the arteries know **prāṇa** as doity in deep sleep.

Before leaving the relatively saner Upaniṣads, and taking up the later ones, it is well to note one more matter in connection with the arteries, namely the origin of the notion of the famous artery **suṣumnā**. Going back to Ch. 8.6.6, we are told that there 101 arteries, one of which penetrates to the crown of the head; the man who moves upward by this (at least) secures immortality. But by the other arteries he departs in all directions. This verse is repeated in Kaṭha, 6,16, and with some variations, in Mait. 6.30. Brh. 4.2.3 speaks of an artery rising from the heart, which is the route for the persons living in the eyes. Praṇa 3.6 refers to this artery as one of the 101, but implies that the soul always departs by this route, saying that the **udāna** through it leads up to the good world by good works, and to the bad world by bad works, and to the world of men by both kinds. The name **suṣumnā** is not used until Mait. 6.21. The artery goes upward, serving as a passage for **prāṇa**, and is divided at the palate. This last statement, unless dealing with something imaginary, can hardly refer to anything else than the trachea, for the description fits it exactly, and the loose meaning of the word **nāḍī** is quite favorable to the acceptance of this meaning. Again, in Mait. 7.11 occurs a passage, going back to Brh. 4.2.3

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^{which} strengthens his identification. Indra and his wife are again described as being in the eyes, and we are told that "There is a channel, going from the heart so far, and fixed in the eye; it is the artery for both of them, being one divided in two." Now if we trace the windpipe up from the lungs, it divides at the palate for the two nasal air passages, in the skeleton these are connected with the eyesockets, and the connection is thus easily assumed. In view of these passages, it seems probable that even in early times the trachea was counted as the chief **nāḍī** of the body, and some, less accurate than Hait., must have supposed that it lead into the skull, penetrating to the anterior fontanelle. This later becomes the most generally accepted idea in regard to the **suṣumnā**. Its treatment in the later Upaniṣads will be discussed below.

The late and very late Upaniṣads may be roughly divided into two classes as far as their treatment of the **nāḍīs** is concerned. One class, the Yoga Upaniṣads, develops highly fantastic systems of **nāḍīs**, which are in the main considered as air passages, and their proper manipulation assumed of great importance in Yoga practices. It is evident that the writers of these Upaniṣads have no real knowledge whatever of the interior of the body. The other class, in which perhaps a few of the early Yoga Upaniṣads may be included as well as the non-Yoga ones, tend more to follow the earlier writers. But there is much interlapping.

In Cartha 3 a **nāḍī** connects the mother and the embryo, and by means of it the mother's eating and drinking nourishes the embryo. **Nāḍīsūtra** is the word used here, and no doubt it refers to the umbilical cord. An injured artery is compared to the **strīnām avācyadeṣa**, perhaps because of its bleeding. (Nārā. 4.29)

In the late Yoga Upaniṣads the arteries are considered to form a more or less indefinite mass, (*ṛīj.* 4.26) or **kanda**, (Varā. 5.21) which is two fingers above the **moḍhra**, and forms a circle like a twelve-spoked wheel.

Artery--nāḍī

(Varāh. 5.22) The Yogins know this circle--that is, the knowledge of this is a help in their practices. (Yo. Su. 18) They are arranged in order. (Yo. Su. 20) and constitute a network which is closed in Yoga, (Yo. Su. 85) They are supported by nourishment. (Varāh. 5. 3) They are composed of earth, from among the five elements. (Īrīr.) They are woven together like a many colored cloth, in the center of which is the navel circle. (Varāh. 5. 26)

In these Upaniṣads the characteristic function of the arteries is to serve as air channels for the body; in fact, in most of them, the arteries are air passages pure and simple. See Varāh. 5.51,53; Cāṇḍ. 1.4; 1.7.1,4,41; 4.4; Yo. Su. 14; Triṣ. bog. 98, 126; Īrīj. 5.1; and numerous other passages in connection with Yoga breathings. In Cāṇḍ. 1.4, they are used by *samāna* to carry nourishment to all the body. They may have obstructions. (Varāh. 5.42,44) They may be affected by dropsy. (Yo. ku. 1.29) They are subject to impurities which are the cause of disease, and proper breathing and Yoga practices restore one's health. (Cāṇḍ. 1.7.14; Yo. Su. 94; Īrīj. 5.1; Yo. Su. 98,99; Cāṇḍ. 3.12;) Living beings are said to roam in the arteries, that is their vital functions operate in them, (Yo. Su. 26) and in a dream the intellect moves in the fine arteries. (Varāh. 3.7) Concentration may be carried on in them, (Cāṇḍ. 1.8) It pervades ^{them in} *suṣupti*. (Parab.) *The arteries are identified with nāḍīna. (Sub. 6) and named like a eagle asleep in the sky (Parab.)*

The arterial system of the late Yoga Upaniṣads contains reminiscences of the early system of 72,000, but is in the main a new development, an enlargement on the old *suṣumnā* idea already described. This seems to begin with the *idā* and *piṅgalā* idea, found in ~~ṣaṣṭi~~ *ṣaṣṭi* Kṣuri, two arteries which guard *suṣumnā* on the left and right respectively. This notion may in turn have arisen from the dividing of the great artery *suṣumnā*, already referred to. There is one Upaniṣad which has an arterial system in which these arteries do not appear, and both the numbers and functions are different from the ordinary schemes. This is Sub. 11. "In the heart there is a lump of flesh and blood, in which there is the diversely expanded lotus-like cavity. In this there is the sea, and in this an envelope, in which there are four

Arterios--nāḥī
kaxk

veins, **rāma**, **arāma**, **icchā**, and ~~xpaxk~~ **apunarbhava**. When intelligence (**viñāna**) goes by **rāma** by means of good works, it attains the merit world, (**puṇyaloka**) when it goes by **arāma** through sin, it attains to sin; when it goes by **icchā** one attains what he thinks about; when it goes by **apunarbhava** it splits the envelope, the skull, the five elements, &c, &c, and attains to **nirvāna**."

The common systems recognise 10 chief veins, (Yo. Su. 15,16; Triṣ. Lag.) or 12, (Triṣ. beg.) or 14. (ṣrīj. 4; Varūh. 5.23-27; Gāṇḍ. 1.4; Dhāv.) ~~kaxk~~ In addition to these there are 72,000 branch or fine arteries. (Yo. Su. 14; ṣrīj. 4; ṣāṇḍ. 1.4) By the union of these many veins with the 14 chief ones, the body ^{is} veined like a banyan leaf--an idea worthy of one of the older Upaniṣads. (ṣāṇḍ. 1.4) The 14 chief ones arise in the **kuṇḍalini**, (see below) (ṣāṇḍ. 1.4) while the 72,000 are in one place said to arise from the navel region, the chief of them being those which carry **prāṇa**. (Yo. Su. 14) The **kandasambhavas** are small arteries reaching to the toes. (Triṣ. 74)

As a typical description of the arterial system in the later Upaniṣads the following may be given. "In the midst of the **kanda** is the most famous artery **suṣumnā**, turning upward erect like the stalk of a lotus flower. As the flash of lightning is to the cavern of Brahma, so is the living Brahma artery the path to obtaining **nirvāna**. **Idā** and **piṅgalā** are on its left and right; **idā** rises up from the **kanda** to the end of the left nose cavity, and **piṅgalā** rises from the same place to the right nose cavity. **Gāndhārī** and **hastijihvā** are two other arteries, rising in front and behind it ^(i. e. **suṣumnā**) to the left and right eyes. **Pūṣā** and **yaṣṣvinī** rise from it to the left and right ears. To the base of the anus **ālabhusā** goes. The artery **ṣubhā** descends to the end of the penis. Proceeding to the ends of the great toes there are **adhoyātā** and **kauṣṭhikī**; becoming tenfold they are called **kandasambhavas**. At the root there are many arteries, and coarse and fine small arteries. The roots of the coarse in each sort can not be counted; they are like the spread out root masses of the banyan tree. ~~xpaxk~~ The ten **prāṇas** and other airs move about in the ten chief arteries." (Triṣ. 66-77)

Arteries. --nāḍī-

Similar descriptions are also to be found in Qāṇḍī. 1.4; Yō. Śū. 12-21, and more briefly, in many passages in the late Yoga Upaniṣads.

A list of the 14 chief arteries, as they are enumerated in various Upaniṣads, is given below.

Varāṇ. 5.23-27	Yō. Śū. 15,16	Triṣ. 66-73 65-73	Qāṇḍī. 1.4 (Phāṇ . is the same, with slight exceptions)
suṣumnā	suṣumnā	suṣumnā	suṣumnā
idā	idā	idā	idā
piṅgalā	piṅgalā	piṅgalā	piṅgalā
gāndhārī	gāndhārī	gāndhārī	gāndhārī
hastijihvā	hastijihvā	hastijihvā	hastijihvā
pūṣā	pūṣā	pūṣā	pūṣā
yaṣasvinī	yaṣvinī	yaṣvinī	yaṣasvinī
alambusā	alambuśā	alambusā	alambusā
kuḥū	kuḥū		kuḥū
ṣaṅkhanī	ṣaṅkhanī		ṣaṅkhanī
vāruṇā			vāruṇī
payasvinī			payasvinī
sarasvatī		XXXXXXXXXX	sarasvatī
viṣvedarī			viṣvedarī
		ṣubhā	
		adhoyātā	
		kaṣṭhikī	

The separate localities served by these arteries will be discussed below. Their main function, as far as the yogin is concerned, is that of manipulation, in breathing, so that the body may be made pure, and in this merit is acquired. Their circle of cakr, is made impure by uncleanness, but is cleansed by Yoga. (Y. Śū. 24)

Religious. further, in the religious line, before discussing the individual arteries, it may be said that they are centered localities in nature,

Arteries--nāḍī

(R̥. 1. 2. 1) and the work is essential to their purification, which is acquired by certain sources in breathing. (Yājñ. 1. 4, 5) Their use consists in restraining the breath in them, or in regular in and out breathing, filling and emptying them with air. (Varh. 3. 18; Yo. Su. 1. 26; Triṣ. 9.) The brahmvīd̥ posture also purifies them. (Triṣ. 13) In this connection the form nāḍikā, perhaps meaning small veins, is used in Triṣ. a few times, where they are said to be filled with air. (Triṣ. 74, 117; 138)

suṣumnā

The origin of the notion of the idea of the famous suṣumnā has already been discussed above, and its history traced as far as Mait. It seems to have been the wind pipe, and some thought that it went to the eyes, though ordinarily it was the passage leading to the crown of the head, reserved for the passage of the soul when on its way to release. In general this is still maintained. Yoga; 7 assures that it goes to the crown of the head, adding as it is the pure door, that by it one attains to the highest. Mait. 6. 21, already referred to, enjoins the ascetic to ascend by this artery, accompanied by manas and prāṇa., turning the tip of his tongue back to his palate at the same time, and refraining from the use of his sense organs. Kṣuri. 8 ff. is very confused in regard to the suṣumnā, placing it between the umbilical region and the heart, and calling it very minute. It advances on to the neck, however, is like Brahma, is guarded on the left by idā and on the right by piṅgalā, and is in the midst of 72,000 small veins. By it the soul ascends, and becomes free from future births. By it breath may be drawn up from the feet. The yogin "cuts the other 109 arteries and their branches, but does not cut suṣumnā. Brahmavidya 11, 12 speaks of it, however, as being broken through by oḥ, along with the 72,000 other arteries.

Taking up the very late Yoga Upaniṣads, we find that suṣumnā is one of the chief arteries. (Yo. Su. 16, ff; Br̥h̥v.; Yājñ. 1. 4;) For the reason

given above, it is the **Brahmanūḍī**, or **Brahmacūtra**. (Alvay.; Dhāv.; Ṣūḍī. 4.9)

1.7.12) From **kguri** on it is supported on the left and right by two other arteries, **iqā** and **piṅgalā** respectively. (Yo. Cu. 16-18; Ṣūḍī. 4.13;)

A general description of this artery is contained in Alvay. The **sugūnā** is the Prāṇa vein, in the midst of the body. It has the form of the sun, and shines like the moon. It passes from the region of the anus to the forehead. In the midst of it--i.e., half way along its course--is the **kuṇḍalinī**, having members like lotus fibers, like a crore of lightning flashes. By seeing it with the mind one becomes free from sin. Its course from the anus to the top of the head is also mentioned in Ṣāṇḍ. 1.4 and Maṅḍal. 2) It is connected with the **kanda**, (Yo. Cu. 12; Ṣūḍī. 4.4;) or with the **kuṇḍalinī**, (Yo. Ku. 1.13,14; Ṣūḍī. 6.42;) It is white colored. (Saubh. 3) But this last statement means nothing. It goes to the head, along with the backbone. (Ṣūḍī. 4.10) It has 72,000 branch arteries. (Ṣūḍī. 4.6) The other chief arteries are clustered around it. (Ṣāṇḍ. 1.4)

Sugūnā has a tendency to assume mental and metaphysical functions. It is not only the chief artery and the way to release, but it is also the primary form, subtle, and the power of Viṣṇu. (Ṣāṇḍ. 1.4) The same passage makes it the enjoyer of time. It is pure. (Saubh. 14. 4) **Vitta** is absorbed by it. (Yo. Cu. 1.62) **Om** is the supporter in it. (Ekāḅ. 1) Its deity is **Ṣiva**. (Ṣūḍī. 4.38) It is likened to a bond between the sun and moon. (Yo. Ku. 2.7) It is to be used in obtaining release, (Ṣāṇḍ. 1.7.37) and the soul rises upwards by it. (Yo. Cu. 39)

Physically, its sole function connects it with the breath. It is in the **prāṇa** path. (Yo. Cu. 21) **Prāṇa** moves in and is held in it. (Yo. Ku. 1.14, 47) It carries the breath to the face. (Yo. Ku. 1.14, 47) By splitting it the air enters easily. (Ṣāṇḍ. 1.7.9) Its properties are dried up by proper breathing. (Ṣāṇḍ. 1.7)

Less is said about restraining it and manipulating in a mechanical way than is said about some of the other arteries, though it is the most important

Chief Artery--*suṣumnā*

of them all. Though looked upon as an air passage in these late Upaniṣads, its chief function still continues to be to furnish the road by which the soul may depart from the body, and when it does enter in the calculations of the manipulator, it is treated on an equality with the other arteries.

Brahmanāḍī

It has already been noted that *suṣumnā* is called the *brahmanāḍī*.

In addition to the reference already given, note (Ṣaṅḍ. 1.7.12; Ṣrīj. 4.9.10) The latter of these passages tells us that it goes to the ~~head~~ head, and the former ^{that} air is brought into it by contraction of the neck and manipulation of the body. One most sensible statement, viewing it as the windpipe, is that it is the passage by which phlegm and the like are brought to the mouth. (Yo. Ku. 1.38) Air moves in it. (Yo. Ku. 1.40, 52)

idā

Idā is usually next mentioned after *suṣumnā* in the list of arteries.

While it may be connected in thought with the sacrificial *idā*, there is nothing in the Upaniṣads to that effect. When it first appears, *idā* is simply the supporter of *suṣumnā* on the left. (Kṛmī. 10) This idea may perhaps result from that contained in the ancient Upaniṣads in regard to the dividing of the artery leading from the heart, the *suṣumnā*, which has already been described above. In the latest Upaniṣads *idā* is undoubtedly the air passage leading from the left nostril, supposed to continue on to some indefinite place in the body, to the central spot where the arteries meet, and to serve as a means of inhaling and exhaling air. It is to the left of ~~the~~ *suṣumnā* and rises to the left nose cavity. (Ṣaṅḍ. 1.4; Ṣrīj. 4) It is on the left side of ~~the~~ the neck. (Saubh. 3) It is one of the chief arteries. (Yo. Ku. 1.10) H.ā. Its length is 12 fingers and its circumference 4. (Yo. Ku. 1.11) This is of course imaginary. It is to the left of *suṣumnā* and contains *prāṇa*. (Yo. Cu. 16-21) Breath is drawn in by it, (Trij. 25) and exhaled by it. (Yo. Ku. 1.24-27; Ṣaṅḍ. 1.14) Especially is the practice

Passage to Left Nostril--iqā

commanded of drawing in the breath by this nostril and expelling it by the other. Sometimes this practice is to be ~~not~~ performed for a certain number of times, as 12, when the operation is reversed, and the air is drawn in by piṅgalā, and expelled by iqā. This is sometimes explained by the act of the yogin's stopping first one nostril and then the other while in meditation. (Yo. Cu. 98; Grīj. 5.6; Jāṇḍ. 1.5,6) This serves to clear the nāḍīs, and frees them from disease and impurity, especially such as are produced by the air. (Jāṇḍ. 1.7; 1.7.14; Grīj. 5.6)

The air breathed by this vein reaches the kuṇḍalinī; it unites with that of piṅgalā and they give rise to motions, and support the body. (Grīj. 4.41-46) In some cases it is to be held by the hands. (Yo. Ku. 1.15) A fire is said to burn between it and piṅgalā. (Jāṇḍ. 1.7.41) It holds the ātman between the eyebrows in some Yoga practices. (Jāṇḍ. 1.7.48) The breath is specially moved in it in the lotus posture. (Yo. Ku. 1.10) It is not to be used in obtaining release--that is the function of suṣumnā. (Jāṇḍ. 1.7.37) Its deity is Hari. (Grīj. 4.35) Grīj. 4.19 and Jāṇḍ. 1.4 both say that the moon moon moves in it, and in one passage it is called the moon-artery--candranāḍī. (Saubh. 3)

Right ~~side~~ air passage

piṅgalā.

Piṅgalā is the correlative of iqā, and what is said about the one is ~~said~~ said about the other, except that this is the right hand passage instead of the left. With this statement it does not seem necessary to note more than the following passages, which show characteristic differences. Piṅgalā is the right hand artery, or dakṣiṇā nāḍī. (Yo. Ku. 1.24) It is the sūrya-nāḍī, and breath is drawn into it to cure weariness. (Yo. Ku. 1.15; Saubh. 3) The sun moves in it. (Jāṇḍ. 1.4; Grīj. 4.40). Its air enters the kuṇḍalinī and causes eclipses of the sun. (Grīj. 4.47) Its deity is Virūḍhā. (Grīj. 4.36) The other references are practically the same as those for iqā.

Special Arteries--gāndhārī

The remaining arteries are not specially interesting, yet must be included for completeness. **Gāndhārī** is one of the chief arteries, and goes to the left eye. In the scheme of arteries, it is behind **iqā**, which goes to the nose. (Yo. Gu. 16,17; Śāṅḍ. 1.4; Ārīj. 4; Bhāv.) Its deity is the moon. (Ārīj. 4.38)

hastijihvā

Hastijihvā corresponds to **gāndhārī**, but goes to the right eye. (Yo. Gu. 17,19; Bhāv.) Another authority has it going to the ~~the~~ left great toe. (Ārīj. 4; Its deity is Varuṇa. (Ārīj. 4.36)

pūṣā

Pūṣā goes to the right ear. (Yo. Gu. 17,19; Triṣ. 71; Śāṅḍ. 1.4) Ārīj. 4 sends it to the left eye, but this is perhaps a corruption. Its deity is Dhī. (Ārīj. 4.36)

yaṣasvinī

Yaṣasvinī, **yaṣvinī**, or **yaṣasvat**, goes to one of the ears, some say the left and some the right. (Bhāv.; Yo. Gu. 17,20; Triṣ. 71; Śāṅḍ. 1.4) It is behind **piṅgalā**, between **pūṣā** and **sarasvatī**. Its deity is Bhaskara. (Ārīj. 4.14,37)

gāṅkhinī

Much confusion is found in the location of some of these imaginary arteries. **gāṅkhinī**, one of the 14 chief arteries, is usually said to go to the left ear. (Bhāv.; Śāṅḍ. 1.4; Ārīj. 4) Once it is said to go to the **mūlasthāna**, that is, to the anus. (Yo. Gu. 17,20) It is between **gāndhārī** and **sarasvatī**, and its deity is Candramā. (Ārīj. 4.38)

alambusā

Alambusā starts from the midst of the **kanda**, as one of the 14 chief arteries, and goes to the anus. (Bhāv.; Śāṅḍ. 1.4; Triṣ. 72; Ārīj. 4) Once it is sent to the face. (Yo. Gu. 17,20) Its deity is Varuṇa. (Ārīj. 4.37)

kuhū

Special Arteries--kuhū

kuhū is one of the 14 chief arteries, once said to be back of and beside **suṣumnā**, and goes to the penis. (Bhāv. Īāṇḍ. 1.4; Yo. Bu. 17,20) Ārīj. 4, which has so many differences, has it going to the right nostril. Its deity is Kṣudh. (Ārīj. 4.38)

vāruṇā

Vāruṇā, **vāruṇī**, is another of the chief veins, between **yaṣasvinī** and **kuhū**, and goes to all the body, through the **kuṇḍalī** region. (Īāṇḍ. 1.4; Ārīj. 4; Bhāv.) Its deity is Vāyū. (Ārīj. 4.36)

payasvinī

Payasvinī is also undecided, being between **pūṣā** and **sarasvatī**, and seemingly going to the great toe, (Bhāv. Īāṇḍ. 1.4) or to the right ear. (Ārīj. 4.20) Its deity is Prajāpati. (Ārīj. 4.38)

sarasvatī

sarasvatī is one of the 14 chief arteries, behind and to the side of **suṣumnā** and goes, as one would expect, to the tongue. (Bhāv. Ārīj. 4; Īāṇḍ. 1.4) Under the name of **sasvana** it extends from the neck to the heart, or to the skull--this last seeming to be a mistake. (Yo. Ku. 1.18 27,32) This Upaniṣad makes much use of it in Yoga. The air moving in it rises from the chest, it is emptied by **sūryā** (**piṅgalā**) its place is the origin of sound or speech. (Yo. Ku. 1.15-23) Its deity is Virāṭ. (Ārīj. 4.38)

viṣvodarī

Viṣvodarī is between **kuhū** and **hastijihvā**, in the midst of the **kanda**. (Ārīj. 4) It is one of the 14 chief veins. (Bhāv.) Pāvaka is its deity. (Ārīj. 4.39)

saumyā

Saumyā is a chief artery, going to the right great toe. (Īāṇḍ. 1.4)

There is nothing special to note concerning the other arteries.

Ḡubhā, **adhoyātā**, and **kaṇḍikhī** go respectively to the penis and the great toes. (Triṣ. 72,73)

word is used but once, and then in connection with the primordial egg from which the universe was sprung. From the general context of the passage, and the use of **jarayu** and **ulba**, it would seem that the writer has transferred his conception to that of the embryo in the womb, and that he felt the primordial egg was supplied like the embryo with tubular vessels. These became the rivers of the earth. (Ch. 3.19.2)

Lung

kloman

Kloman is ~~used~~ used but a single time in the Upaniṣads, and then in connection with the **aṣvamedha**, whose **kloman** is said to be the mountains of the earth. (Brh. 1.1.1) The word means lung, but this passage furnishes no clue to its meaning. **Prāṇasthāna** is once used indefinitely, being said to contain **vyāna**, but does not specifically mean lung. (Ṛj. 4.28) The lung is probably included in **hr̥d**.

Liver

yakṛt

Yakṛt is once used, along with **kloman**, in connection with the **aṣvamedha**. Both of them are the mountains of the earth. (Brh. 1.1.1) It is strange that there is no further mention of the liver, which **yakṛt** means.

Bladder

vasti

Like the parts just mentioned, the bladder also is mentioned in but a single Upaniṣad, unless some of the doubtful parts mentioned in the later Upaniṣads--as **kanda**--may at times refer to it. Water is said to be the bladder of the Vaiṣvānara self. **Vasti** is also said to be the wealth of this self. In consequence of worshipping water as the Vaiṣvānara self, there is danger that the bladder may burst. (Ch. 5.16.2: 5.18.2)

Intestines--guda

There is some doubt as to whether the intestines are really referred to in the Upaniṣads. One passage alone seems certain, and that passage refers to the *acvanodha*, whose *guda* become the rivers of the earth. (Eṛh. 1.1.1) *Guda* can hardly mean anything else than intestines here. Most of the references to this word have been already treated. Such statements as that the *apāna* is in the *guda*, (Aṛṣa. 34); it is to be closed when one draws his breath to his head in Yoga, (Kaṇṣa 3) the breath is drawn up through it, (Kṣṛi.7), and that sins may be committed by it, (Pṛhāj. 4.34) may mean either the intestines or the anus--more probably the latter. *Guda* would be made by *gud* + *ta* = *gudata*.
purītat.

Purītat is a doubtful word, defined as the periphery or some intestine near the heart. The Indian lexicographers make it mean entrails. The *kita* arteries are said to spread through the **purītat**, and thus in profound sleep the soul rests in it. (Eṛh. 2.1.19; Kauṣ. 4.19)

Uncertain parts.

kuṇḍalī, kuṇḍalinī

We have yet a few parts to consider which might almost be called imaginary parts. The descriptions given fit no part of the body, and the description of the same part in different Upaniṣads varies so much that one must feel that these organs are largely, if not solely, imagined in order to fit in with theories of the body. Their different descriptions is accounted for by the fact that they are only mentioned in the late Yoga Upaniṣads, and the restraining and more exact statements of the early Upaniṣads is not to hand to check extravagant theories.

The **kuṇḍalī** seems to have borrowed some of its qualities from the heart. It is situated above the *kanda*, and is eightfold. (Yc. Su. 36, 44;) It is obliquely above the navel, is eightfold and circular. (Jāñ d. 1.1) Compare what has been said about the **aṣṭādala**, in connection with the heart.

Uncertain Parts--kuṇḍalī

If the **kuṇḍalinī** is really an organ, this could seem to point rather to the heart and lungs than to anything else, and other matters have somewhat the same leaning. Still, the **kuṇḍalī** is once placed in the navel region. (Sambh. 3) Still another Upaniṣad places the organ two fingers below the navel. (Ṣrīj. 4.11) This last also places it about the sides of the **kanda**,. This simply emphasizes the unreliability and uncertainty of the descriptions to be found in the late writings. It should be added that a still different writer puts the **kuṇḍalī** above the front teeth. (Yo. Ku. 2.49) It is a very important organ as it supports the body. (Varāh. 5.32) As to its functions, the 14 chief veins originate in it. (Ṣāṇḍ. 1.4) It is employed by **suṣumnā**. (Varāh. 5.30) It is said to be in the midst of the **suṣumnā** and has minut root like fibers. It is resplendent like a crore of lightning flashes, on seeing which the mind attains **mokṣa**. (Alvay.) ^{This again suggests the heart} The substance of this is repeated in Kuṇḍal. 2. It connects with **suṣumnā**. (Yo. Ku. 1.14) The vein **vāruṇī** is above and below the **kuṇḍalī**. (Ṣāṇḍ. 1.4) The air of **idā** enters the **kuṇḍalī** causing an eclipse of the moon, while that of **piṅgalā**, causes an eclipse of the sun. (Ṣrīj. 4.47, 47) The breath also circulates in the **kuṇḍalī**. (Ṣrīj. 7.7; Yo. Ku. 1.14; Ṣāṇḍ. 1.4;) **Prāṇa** and **apāna** uniting and becoming heated go to it normally. (Yo. Ku. 1.65) Heat is said to move it. (Ṣrīj. 6.42) It is a **śakti**, (Yo. Ku. 1.82;) or **śakti** is in it, or travels in it. (Varāh. 1.91; Yo. Ku. 1.7) It is one of the eight forms of **prakṛti**, or at least connected with them. (Ṣrīj. 4.11; Yo. Ku. 1.74) It is said to be the abode of knowledge. (Phāv.) It flows **punya**. (Yo. Ku. 1.39) It sleeps. (Yo. Ku. 1.5) It is said to be the form of **amṛta**. (Triपुरā 2.1) All these seem to be matters connecting it with the heart, and so dividing the functions of the latter.

There is a very figurative passage, which says that it sees the **mūlakanda** as a snake a lotus root, and has its tail in its mouth, being possessed of the **brahmarandhara**. This seems to be a figurative way of saying that it connects the anus with the anterior fontanelle. (Yo. Ku. 1.57)

Uncertain parts--kuṇḍalī

One breaks the door of release in it as one opens a house with a key, which implies that it is the abode of the soul, and is opened by Yoga practices. (Yo. Su. 39)

An erect kuṇḍalī is said to come from practicing restraint of breath. (Yo. Ku. 1.8) A full knowledge of it comes through *umbhaka* breathing. (Ṣāṇḍ. 1.7.14) To be contracted in obtaining release so that it is crooked. (Ṣāṇḍ. 1.7.37) When it sleeps in the upper part of the throat, the yogin attains release. (Ṣāṇḍ. 1.7.37)

kanda

The *kanda* is another indefinite part. From its location and general description it would seem to be the bladder, or perhaps the stomach, but sometimes it assumes some of the functions of the *kuṇḍalī*. It is said to be between the anus and the penis, and to contain the *yoni*. (Yo. Su. 14) XXXX it is four fingers long and four fingers wide, egg shaped, and surrounded by fat, marrow, bone, and blood. (Varāh. 5.21) The same general description, adding that it is nine fingers from the anus is found in Ṣrīj. 4.34. It is enclosed by the *kuṇḍalī* region. (Triṣ. 61) In another place it is said to be below the *kuṇḍalī*, which is the more common location of it. (Yo. Su. 36,44) The artery *alambusū*, which goes to the anus, passes through the *kanda*. (Ṣrīj. 4.17; Ṣāṇḍ. 1.4) *Suṣumnā* also goes through it, (Triṣ. 60; Ṣrīj. 4.5) and fastens it as a jewel is woven by a thread. (Yo. Su. 13) 72,000 arteries are said to spring from it. (Yo. Su. 15) It is to be pressed in Yoga. (Yo. Ku. 1.49) A *kanda* of arteries, two fingers above the *meḍhra*, is once mentioned, but this is a little doubtful. It may mean the *kanda* as a separate organ, and it may refer to the gathering of arteries as a *kanda*. (Varāh. 5.21)

Uncertain parts, --tunda

Tunda is a part which may at some times be almost certainly identified with the belly or the stomach, but at others is more indefinite. The navel is said to be in the midst of it. (Triṣ. 58) With the aid of **prāṇa** and **apāna** the process of digestion is carried on in it. (Ṣāṇḍ. 1.4) **Prāṇa** separates food and water and juices in it. (Triṣ. 82) While these passages would apply well to the stomach, the fact that the yogins had no real knowledge of the structure of the body leads to the belief that this is simply a hypothetical organ, devised to account for certain vital functions. It contains air, and this seems to be an important function. (Ṣāṇḍ. 1.4.49,50; Yo. Ku. 1.15,50) The last passage tells us that its union with air removes its faults or **doṣas**. Its diseases seem to be dropsy and enlarged spleen--both rather common in India. (Yo, Ku. 1.18)

In the midst of the **tunda** in living creatures other than man and quadrupeds, the **prāṇas** are gathered together. (Triṣ. 66) In that of birds there is a flame of fire. (Ṣāṇḍ. 1.4)

ṣikhiṣṭhāna

The **ṣikhiṣṭhāna** is a sort of fireplace, doubtless conceived of to account for the heat of the body. It is in the midst of the body, three-cornered in man and like glowing gold. In quadrupeds it is quadrangular, in birds, round. In its midst is a glowing tongue of fire. It is in the midbody, between the anus and penis. It is ⁱⁿ the heart center of animals, and the **tunda** center of birds. (Ṣāṇḍ. 4; Ṣrīj. 4; see also. Triṣ.)

agnyaḡāra

Agnyaḡāra is perhaps the same as the above. It is in the interior of the body, and **apāna** is in it. (Ṣāṇḍ. 1.4)

Chapter X

Products of the Tolly

Products.

The various secretions of the body, real and imaginary, may conveniently be called products. Following is the list, which is not a very exhaustive one.

Impurity	mala
Excretion	visarjana
Sweat	sveda
Moisture	kleda
Tears	agru
Urine	mūtra
Ordure	purīṣa, viṣ, ṣodhana
Semen	retas, ṣukra (ṣukla) vīrya, bīja
Ejection	udgāra
Pus	pūya
Windy humor	vāta
Bile	pitta
Phlegm	kapha, śleṣma

Products and Secretions.

Some little mention is made of the products and secretions of the body, but not a great deal. Usually, especially in the later Upaniṣads, these are looked on as impurities of some kind.

Impurities

mala

Mala, impurity, first appears in Mait. 2.4. In the pessimistic way of looking at the body, it is said to be composed of crure, urine, bile, phlegm, marrow, fat, oil, and many other impurities, like a treasury full of treasures. It will be noted from the above that marrow and fat are considered as secretions or excretions, in much the same light as urine &c. Very late Upaniṣads also mention **mala**. The body is composed of it. (Adhyā. 6) The universe is to be considered as a mass of it. (Adhyā. 8) **Mala** may be dry. (Yo, Ku. 1.63) Though considered defiling to the one touching them, not much is made of this in the Upaniṣads.

Excretions.

visarjana

Visarjana is a general term for excretions. The word appears only in the late Upaniṣads. They include dung, urine, and so forth, and are prepared by **apāna**. (Triṣṭra 83; Crīj. 4.31; Āṅḍ. 1.4) The last passage tells us that they are ejected through the nine openings of the body.

Sweat.

sveda

Sveda is mentioned a few times, beginning with Th. 6.2.3, where it is said to be produced by fire or heat, whenever one gets hot. It ran from the forehead of Nārāyaṇa when he was sunk in meditation. (Ikhān. 3) Late Upaniṣads tell us it is composed of water, (Ārīr) is separated by **prāṇa**, (Āṅḍ. 1.4) and should be in the least of the four breathings: mention^{ed} in Āṅḍ. 1.7.3. It was, even in early times, looked on as one of the three sources from

Sweat--sveda

which living beings could be generated, hence one class of life is known as **svedaja**, or sweatborn. (Ait. 5.3; Gauḥ. 4.63,65)

Moisture

kloda

kloda comes in a late Upaniṣad, when the body is said to be covered with it. It means moisture. (Sub. 8)

Tears

aṣru

Aṣru, tears, come into mention rarely. They are included among the components of the body (Mait. 1.3) and are not to be shed by the saṁnyāsin, since one who sheds them loses his knowledge. (Kaṇṭhaḥ. 3)

Urine

mūtra

Mūtra, or urine, is first mentioned in Ch. 6.5.2, where it is said to be produced from the coarse element of the water one drinks. A late Upaniṣad also testifies that it is produced from water. (Ṣārīr.) From Mait. on it is looked on as one of the impurities, or mentioned as one of the components of the body. (MAit. 1.3; 2.4; Nārad. 4.27,28; 3.36,46); Ṣāṇḍ. 1.4) The last tells us that it comes through one of the nine openings of the body. The amount of it in the body is indeterminate, being dependent on the amount one eats and drinks. (Carbha 5) It is the work of **apāna**. (Ṣārīr. 4.21; Ṣāṇḍ. 1.4) A line in the latter section, however, tells us that it is separated by **prāṇa**, when it is obstructed disease arises. (Yo. Cu. 1.96) It does not affect the fire in the belly, (VarM. 5.9) and is not to be ejected in the dust. (Iṣaṁva. 2)

One of the first effects of Yoga is that only a small amount of **mūtra** is produced in the body. (Ṣvet. 2.13; Muṇḍal. 3.1; Triṣ. 100;) This lessening of **mūtra** and **arbhra** makes an old person young--so it will seem that the yogins were not wholly free from worldly thoughts. (Yo. Cu. 4)

Urino--mūtra

Touching it defiles one, and it requires a mantra to make him clean again.

(Maitreyi. 2.8) One to be bleb who defiled with it by an ignorant person.

(Mārad. 5.28) There are some ascetics who move around only for the calls of nature, in this respect, and they are called **paṅgu**. (Mārad. 7.65).

The pleasure of friction should be referred as **mūtra** by the ascetic.

(Mārad. 7.66.)

The urino of the cow is to be partaken of by certain ascetics. (

(Mārad.)

Orlure

purīṣa

Purīṣa, orlure, appears as early in the Upaniṣads as Cl. 6.5.1, where it is said to be composed of the coarse part of the food eaten. The next scientific reference to it tells us that the amount in the body is indeterminate, depending on the quantity of food eaten. (Garbha 5). Along with urine it is one of the impurities filling the body. (Mārad. 3.46)

Religiously, it begins to be considered in Svet. 2.13, where it is said that one of the first effects of Yoga is the lessening of the amount of **purīṣa**. This is mentioned later, and it causes an old person to be young. (Mand. 5.1) It is separated by **prāṇa**. (Ānd. 1.4) the obstruction of it produces disease. (Yo. Ku. 1.56) It is not to be performed in the temple of the house--something which seemed to trouble the writer of Phasma 2. This same writer has his ire so far roused against certain persons that he calls them **purīṣakārins**.

viṣ

Viṣ (nom. **viṣ**) also means lung, but is not used in the early Upaniṣads.

Beginning with Mait. it is mentioned as one of the parts or impurities of the body. (Mait. 1.3; 1.4; Mārad. 2.48; 4.26, 28;) It is an excretion through one of the nine openings, produced by **apāna**. (Ānd. 1.4; Prī. 4.21). It does not affect the fire in the belly. (Varā. 5.9) By yoga practice it becomes

Ordure--viṣ

thick, like a mother's first milk. (Ṣāṅgī. 1.7.2) The touch of it defiles, and a mantra is necessary to purify one's self again. (Māitryī. 2.8) One troubles when defiled with it by an ignorant person. (Nārad. 5.28) Some ascetics who were only for the purpose of evaluation are called **paṅgura**. (Nārad. 7.65)

ṣodhana

Ṣodhana is once used for culture, when it is said that it must be performed before taking posture in Yoga. (Triṣ. 9?) Of course the general meaning of the word lends itself to this use.

Sezen**retas**

Sezen plays no small part in the speculations, especially the early ones, of the Indian. **Retas** is the word usually found, and generally refers to the male, but sometimes to the female also. In Pṛh. 6.4.1, it is the quint-essence of all things. For the earth is the essence of things in general, water is the essence of the earth, plants the essence of water, flowers the essence of plants, fruits the essence of flowers, man the essence of fruits, and **retas** the essence of man. Woman was created as a dwelling place for it. (Pṛh. 7.4.?) It is the **tojās** or brilliancy, collected from all the members of the male. (Ait. 4.1) This recalls the "**gemmule theory**" of Darwin, and like that, was, no doubt, an attempt to explain the principle of heredity--how the child could resemble the father, and indeed, how the ovum could develop into a perfect being. It is Prajūṣṭi, or procreative force. (Pṛh. 5.1.?) Its function is the begetting of offspring, but it is not necessary for the life of one, nor is it the chief sense, though procreation is one of the senses. (Pṛh. 6.8.1-12; cf. Pra; mā 1.14) It is produced by a living man; a dead man cannot be reproduced by it! (Pṛh. 5.1.24, 25.)

Semen--retas

As to its production and connection, it has already been noted that it is the essence of all the members. (Ait. 4.1) According to an theory, it is produced from the food one eats. (Praj. 1.14; cf. Tph. 6.2.12) But it is rather to be connected with water. It sprang from the **ḡiḡna** of the primal man and from it came water; they returned in inverse order. (Ait. 1.4; 2.4) Tph. 3.9.22 also connects it with water, which is said to abide in it. When the body returns to the elements, **retas** becomes water. (Tph. 3.2.13) Prajāpati created all exist things from it. (Tph. 1.4.6)

As far as its locality in the body is concerned, it remains in the heart, and is ejected through the **ḡiḡna**. (Tph. 3.9.22; Ait. 1.4) The male releases it in the female, and many offspring are born. (Muṇḍ. 2.1.5) The gods brought it from the moon, and put it in man as the creator, who ejects it into the mother. (Kauṣ. 1.2) Man was born from the womb of space, as **retas** for woman. A later Upaniṣad advances the theory that in the womb the **retas** of the father mingles with that of the mother. When that of the father is in excess a male child is born; if the mother's is in excess, a female; when the seed (**bīja**) of both is equal, a neuter is produced. (Carbha3) This is a very keen, though to be sure, a roneous, theory to account for the sex of offspring.

Retas is connected with the gods and with worship. The gods offer food on man as an altar, and from this **retas** is produced. (Tph. 6.2.12; Ch. 5.7.2) This **retas** is in turn offered on woman as an altar, and man is produced. (Tph. 6.2.13; Ch. 6.8.2) Coition is viewed as religious act, and charms and prayers are uttered in connection with **retas**. (Tph. 6.4) It is so valuable that should any fall to the ground, it should be picked up and put on the breast ~~and~~ ^{and} eyebrow with appropriate mantras. (Tph. 6.4.1,2) He who ejects it becomes **tal**. (Ch. 5.1.5) It is worshipped by one who is sacrificing for greatness. (Tph. 6.3.2)

Semen--retas

Like the semen, **retas** left the body in the parcel for a purpose, but was obliged to return and acknowledge its inferiority to **prāṇa**. (Irl. 6.1.12) The spirit abiding in it is honey. (Irl. 3.4.2) It is the body of the inward ruler, **antaryāmin**, (Irl. 3.7.23) the abiding place of the **īruṣa**, the absolute. (Irl. 3.9.27) It is identified with Prajāpati, (Irl. 6.1.6) the year, (Irl. 1.3.4) and with soma. (Irl. 1.4.6)

Not a great deal is said about **retas** in the later Upaniṣads. Having been brought from the moon, as already mentioned, (Kauṣ. 1.2) it is not surprising that it should also be connected with the mind in the later Upaniṣads, in view of the connection between the moon and **manas**. It was the first thing produced from **manas**. (Kṛṣṇ. 1.1; Irlaj. 1.2) Doṣiro is said to be the first **retas** of the **ātman**. (Kṛṣṇ. 1.1) One who eats without praising **īva** becomes an eater or **retas**. **Retas** is not to be ejected in the house. (Ehasia. 2) **Om** is the golden **retas**. (Lhāk. 2) The deity is superior to **retas**. (Ṛīj. 9.2)

gukra

Gukra is used a few times for semen, but never in the oldest Upaniṣads. There is a prayer in Mahān. 20.25 (Jacob) that it may be pure, and Mait. 1.3 mentions it as part of the body. There were several references to it in Carṭha. It is developed from the marrow. By its union with blood the fetus is developed. At times the wind in the womb divides it into two parts and then twins are born. The amount of it in the body is a **kuḍava**, or 162 grams. (Carṭha 2-5) It is composed of water among the five elements (Ṛīrīr.)

vīrya

Vīrya is twice used with the same significance. It is separated by **prāṇa**, (Ṛīj. 1.4) and that of the deity or later Prajāpati. (Ayaṅg.)

Handwritten note: Carṭha appears to be a reference to the body in Carṭha.

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Somon--bīja

Bīja is often used in the general sense of essence or crystal. In *Āit.* 6.13 it is used in the sense of somon. All *ānā* is supposed to spring from it, hence it is something to be enjoyed. Its sweetness is not to be tasted.

Ejection.

udgāra.

Udgāra, ejection, is mentioned in a pessimistic passage where it is said to be found in the pudendum mulierum. (*Māra*. 4.30)

Pus

pūya

Pūya, or pus, is one of the things of which the vile body is composed. (*Māra*. 3.48) One who drinks without praising *ġiva* becomes a drinker of pus- (*Phasma*. 2)

Humors.

doᡣa

Not much is said in regard to the three **doᡣas** or humors, which are so important in the later *liṇiu* system of medicine.

Windy Humor

vāta

Vāta, the ^windy humor, is mentioned as one of the parts of the body. (*Āit.* 1.3) It causes diseases in the arteries. (*ġāṇṇ*. 1.7.14; *ġrīj*. 6.30) But in the last passages the word may simply mean wind.

Bile

pitta

Pitta, or bile, is mentioned a little more than **vāta**. It is one of the impurities of the body, (*Āit.* 1.3; 2.4) being located in the fire-place, ^{of the heart} **agnisthāna**. (*Carbha* 2) If we can place any reliance on the writer's knowledge of the gall bladder and its location, it would indicate that the liver was considered part of the heart, and the seat of heat. But this is doubtful.

Pilo--pitta

It weighs a **prastha**, or 720 grams. (Garbha 5) The later Mega Whanigada have fantastic notions. **Pitta** causes diseases. (Ārj. 6.50) These are cured by drawing in air by the tongue and exhaling it by the nose, (Ārj. 1.7.14) or by the full breathing known as **kumbhaka**. (Yo. ku. 1.30) It is dried up by rapid motion after death. (Yo. ku. 1.70)

Pilegim

kapha

Kapha is the third of the humors of the body, being one of its impurities, (Mait. 1.3; 3.4) and weighing an **aṅgha**, 2912 grams. (Garbha 5) It is found in the Prāṇa a tory, (**suṣumnā**) and the mouth. (Yo. ku. 1.38)

Ṣleṣma

Ṣleṣma is another word used for pilegim. It is not distinguished from **kapha**, though nothing is said to indicate the difference between them. (Mait. 1.3) It is the work of the air known as **dhanañjaya**, (Ārj. 1.4) and is composed of water. (Ārj.) By proper breathing, it is removed by the internal fire. (Ārj. 1.7.14; Yo. ku. 1.28) It is said to dry up. (Yo. ku. 1.71)

Embryology

Procreation has always been a mysterious and interesting subject to Indian speculators. That a child should be developed and born, resembling its parents, was to them the greatest of all **māyā**. Of course it was recognized that sexual connection was necessary to reproduction, and in a general way the child is more especially the offspring of the father. He produces the seed, while woman furnishes the field in which it is sown; the child so produced essentially pertains to the father, as the carrying out of the analogy necessarily teaches. This explains why a man may marry a woman of lower caste than himself, and yet have his children received into caste. While these matters are not dealt with in detail in the Upaniṣads, the treatment of procreation is in accord with the general ideas of the Hindus.

In this section no attempt is made to quote every passage in which procreation is referred to, but only those which are the chief ones. The picture will be approximately complete, but not absolutely so.

In one of the oldest Upaniṣads, Ait. 2.1 f., we find that the self or individual existed first as a germ or seed. This seed is the essence gathered from all the limbs of the body, and is carried in the body of the man. He commits this to the woman, and this is the first birth of the individual. It now becomes assimilated to her, bedewing as if one of her own limbs, hence she is not injured by it. She nourishes the child within her, and in due time brings it to birth, this being the second birth of the individual. From Ait. 1.3.12, it is to be assumed that in normal cases the soul enters the body through the anterior fontanelle, later well known as the **brahma-randhira**.

In Bṛh. 6.4 the art of coition is looked on as a sacrifice, and traced back to Prajāpati. The various organs and parts of the body concerned in coition are linked to various things used in the sacrifice. The best sort of woman is one recently bathed, and such a one the man is to approach. If she should be unwilling to consent to him, he is to bribe her with presents,

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and if she remains unwilling, to slay and beat her with his hands. If she persists in refusing him, a charm is uttered, "With manly strength and glory I take away thy glory," and she becomes unglorious. Nothing is said here as to whether the woman should be one to whom he has a legal or moral right to make such a request. If the woman yields, a similar mantra gives her glory. During coition the man may utter charms which will make the woman love him, which will make her pregnant, or withhold pregnancy.

When the woman is seized with her monthly illness, she should not drink from a metal vessel for three days, nor wear a clean dress. At the end of that time she bathes, and prepares rice. If they desire a son, different methods of preparing this rice are enjoined, to produce sons of different qualities. After the child is born certain mantras and the like are observed to give the child speech and other benefits. But a discussion of these things is rather foreign to the present work.

The most complete and scientific statement in regard to embryology is to be found in Cartha 3,4. One night after coition, a little lump is formed (in the womb). In seven nights, a bubble, in half a month a ball. In a month it becomes solid. In two months it attains a head. In three months it attains feet; in the fourth month, ankles, stomach, and hips; in the fifth month, the back bone; in the sixth month, nose eyes and ears. In the seventh month it becomes endowed with life. In the eighth month it becomes endowed with all the characteristics of a living person. If the seed of the father be in excess, a male child will be born; if the mother's be in excess, a female; if both are equal, the child will be a neuter. From a disturbed mind, blind, lame, lunatics, and dwarfs are born. If the seed be divided by the mutual voicing of the winds, twins are born.

Then follows a passage which would seem to have been inserted into the so far simple and sensible, if not strictly accurate discussion. The embryo composed of the five elements is called powerful, and by knowledge

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his fivefold perceptive faculty understands smell, taste, etc. Letter by letter he thinks on the word **om**; when he understands this one syllable, the 8 **prakṛtis** and the 16 **vikāras** come into the body of the living one.

By the mother's eating and drinking, and the connection of the artery ^{foetus} cord, **prāṇa** increases. In the ninth month the ~~akṛiti~~ is filled with all the characteristics and all the instruments of knowledge; he remembers his former births, and attains good and evil works. In this month the child is seized with great pain at the door of the womb, and is born at this time, being caused by this pain to forget all its previous births.

Garbha 2 also tells us that the embryo is formed by a union of semen and blood.

Embryo

garbha

Garbha is the word generally used for the foetus. It lies in the womb nine or ten months. (Th. 5.9.1) It is produced by the doities offering semen with woman as the altar. (Th. 5.8.2) In a mystical passage, the **garbha** is said to be dependent on the sun when he is between midday and the afternoon. (Th. 2.9.6) The charms in connection with the embryo in Ppl. 6.4 have already been mentioned. The embryo sometimes desires to kill the mother. (G. 1. 1.1.22) Birth is alluded to as the falling of the embryo. (Yāj. 15)

Clorion

jarāyu

Jarāyu is applied to the slough of a serpent as well as to the outer membrane enveloping the embryo. It is once mentioned in a charm. (Ppl. 6.4.23) That of **hiranyagarbha** because the mountains of the world. (Th. 2.19.2) The muni should not be angry with anything that is born from the **jarāyu**. (Māra. 5.31)

ulva

Ulva, or ulba, is used for the inner membrane of the embryo. That of
Hiranyagarbha became blood and pist. (Ch. 3.19.2) The fetus lies in it for
nine or ten months. (7 . 5.9.1)

Digestion.

Digestion is known by the same word as cooking - **pac**. Hence there is a constant connection between digestion and heat, as will be noted below. Some of the passages in regard to food should be first considered.

Anna is the most common word for food. One of the earliest passages tells us that when eaten, food reaches threefold - ~~the~~ ^{mind, flesh, and} **manas**, according to the relative coarseness of the food. The partaking of food is necessary, in order that one may have use of his mental and vital functions. (Ch. 7.1.1,2; Tait. 2.1.1) In regard to the connection of eating with the mind, it is demonstrated that after prolonged fasting one's mental faculties are impaired, but that after eating they are again restored (Ch. 6.7) The senses and the **prāṇas** also need food, for if one does not eat they will not operate; they will operate if one eats. (Mait. 6.7; Ch. 7.9.1; Tait. 2.2). In a way, **prāṇa** is very early identified with food. (Tait. 3.7) That it becomes works in the hands, motion in the feet, evacuation in the anus and so on, again testifies to the dependence of the action senses on food. (Tait. 3.10.1-3) Food comes from Earth, and creatures not only subsist by it; they are born from it as well. (Tait. 3.1,2) This idea is further carried out in a somewhat later Upaniṣad, where we are told that food is Prajāpati, for from it all the **prajā's** are produced, through **rotas**. **Vīrya**, vigour, came forth from food. (Prajna 1.14; 6.4)

Food thus eaten is, according to a very old theory, cooked, or digested, by the Vaiṣṇvānara fire within one. (Brh. 5.9) This is enlarged on by Mait., which has considerable to say on the subject of food. Along with its digestion by the inward heat, the coarser part of its essence is conveyed by **samāna** into **apāna**, and its finer parts to the several members of the body.

This becomes the general accepted theory of the nourishment of the body. (Mait. 2.6) **Muhūn**. 12.2 agrees that food is digested by the ^(**ahāra**) fire in the heart.

Mait. 6.34 says that this digestive fire, **ajīrṇi**, is produced by the combination of the three essential ^{elements}.

Digestion

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 Chant. 6.1.25, traces out a long and passionate treatise on a mystical and spiritualizing way. Without going too much into detail, it may be said that the eating of food is here viewed as a form of worship. It is a sacrifice, and food is offered upon the altar of the person. The connection hinges on the necessity of partaking of food in order to sustain life and the operations of the mental powers. All creatures run about day and night in order to seek food. The sun himself takes food with his rays, and shines by means of food. The **prāṇa's** digest when sprinkled with food; fire flares up when it is furnished with food; the universe was made by Brahmā- desirous of food. Food is furthermore identified with the body of the all-supporting Viṣṇu, and its essence is **prāṇa**. It is the cause of all things. It is composed of the three qualities- **guṇa's**--and season, nature, and the world are all food. In a more figurative sense, all the objective world becomes food for the senses. And as all things are born from food, they all return to it when they die. When viewed in this mystical light, in which eating has become a sacrifice, partaking of food must be according to a ritual. The mouth must be cleansed with water before eating, the **prāṇa's** must be adored, the food partaken of in silence, and the mouth again ~~cleanly~~ rinsed, after which the worshiper meditates in silence, identifying food with the Vaiṣvānara self. Some of these ideas appear in the older Upaniṣads, but are not treated as fully as here. The same Upaniṣad, a little farther on, (6.30) identifies food with one of the manifestations of Brahma, adding that worship is carried on by ~~the~~ sipping food and drink into the mouth, which is the **āhavanīya** fire.

In Chant. 8.1. the dying father transfers, by a mantra, food, or his power over food, to his son. The desire for food and drink, according to the explanation of Ch. 8.6.3, is caused by the robbing of the elements in the body; water takes away food, and water is taken away by heat; hence the appetites.

Later Upaniṣads are in substantial agreement with the older ones in

Digestion

this matter. Food is produced from and supported by the earth. It produces and supports **prāṇa**. (A. B. T. 1.1.77, 78) Eating and drinking are low pursuits among the inferiorities of the body, (Yuj. 3) Hence the diet of a devotee should be regulated, and one should not eat too much. (Aṅg. 27; Mārad. 6; Triṣ. 83; Īrj. 1.6; Varāh. 5.13; Coṭī. 5.7, 8) In most of these passages **mitāhāra** is the term used to describe the ascetic's food. The morning and evening meals of the holy man are the morning and evening sacrifices; the meals taken at the time of the change of moon are the lunar sacrifices. (Kāṇṭhaṣ. 4) The food of a sannyāsin should be water and air, and just enough fruit. The use of a sieve is enjoined before partaking of food and drink, so that no animals may inadvertently be taken into the mouth.

However he should give up sour, salty, and bitter things, (Sav. 2.4; 3) and subsist on milk. Only a small quantity of sweet and slippery things is allowed. (Yo. Cu. 42, 43)

As in Dh. 5.9, Āit. 2.6.13, digestion is carried on by the internal fire, called in Garbha 5 the belly fire, or **koṣṭhāgni**, which digests all that is eaten, drunk, or sucked. Varāh. 5.48 tells us that this internal fire produces juice, or **rasa** from the food. Īrj. 1.4 goes more into detail in regard to digestion. Food and drink are first conveyed into the **tunda**, where they are separated by **prāṇa**, that they may be converted into **rasa**. The water is placed over the internal fire, and the food over the water. **Prāṇa** then unites with **apāna**, and taking air along with them, they go to the flame of fire in the midst of the body. The fire, thus nourished, heats the water very hot, and in this way the food, mixed with spices and placed over the water, is cooked or digested. In this way **prāṇa** separates the sweat, urine, water, blood, juice, excrement, &c. With the aid of **samāna** the now prepared juices are carried to all parts of the body. Garbha 1 also mentions water as being an aid in digestion. Triṣ. 84 also testifies to the part played by **samāna** in carrying the **rasa** to the various parts of the body.

Heart of Joly

Most closely related to the function of digestion is the belly heat, as has already been shown. A little more may be added to the subject of heat. It is usually treated in a mystical way, and very frequently connected with one or more of the external sacrificial fires, so that its discussion from a physiological standpoint does not yield much. The belly heat is produced between **prāṇa** and **apāna**, figured as soma vessels, **upaṇṣu** and **antaryāma**. It is called **Vaiṣvānara**, and is the lowest **puruṣa**. It digests food, and makes a noise which one may hear by stopping his ear with his finger. A person lying does not hear this noise. (Frh. 5.9; M. 6.12.8; Mait. 7.6) In this connection one should remember that sound is ^a characteristic of fire, and that it continually repeats, "**bhugu, bhugu**".

It is hardly necessary to refer to one's being born from and returning to **agni** after death. (Ch. 5.2.2) But we may note the different fires which are in the body. According to Garbha 4 there are three fires which lie, **priyantā**, in the body, hence it is called **garīra**. These three fires are the **jñānāgni**, or knowledge fire, the **darṣanāgni**, or seeing fire, and the **koṣṭhāgni** or visceral fire. These three fires respectively give knowledge of good and evil world, see forms, and digest food. They are located in three places; in the mouth as the **āhavanīya**, in the belly as the **gārhapatya**, and in the heart as the **dakṣiṇa** fires. Prāṇāg. 2 varies this a little. The **sūrya** fire, that is to say, lies in the mouth, the **darṣana** fire, as the **āhavanīya**, in the mouth, the half-moon shaped **garīra** fire, as the **dakṣiṇa** in the heart, and the **koṣṭha** fire, the **gārhapatya**, in the navel, and digests what is eaten and drunk. This fire in the belly is not affected by exertion and urine--it burns on burning. (Varāh. 5.8,9) If **garā**, the heat of the body is produced by the fire in the heart, which is a certain physiological and mystical idea. (Mā. 1.10)

The rather puzzling **Vaiṣvānara** fire is mentioned in the **Upaniṣad**, but not much light is thrown on it. The chief passages are Frh. 5.9; M.

Heat of Body

1.15.3; 2.12; Āit. 5.7. When the physical is lifted out, what remains gives the impression that the Vaiśvānara is simply the natural heat of the body, conceived of as a fire burning within, and, performing various functions, but especially that of digestion, which is mentioned the most clearly in this connection. Whether the presence of heat in the body of over, *an--viśva nara--* led to the idea of the Vaiśvānara fire, and then to ^a its subsequent identification with external forces, the Supreme Spirit, and the like, or whether the already existent concept of a Vaiśvānara fire was identified with the heat of the body, the Upaniṣads do not reveal.

The fire in the body is said to be excited by the mind, and in turn it excites the breath and so on. (Āit. 7.11.4). Yoga Upaniṣads generally treat it as dependent on breathing, proper practice of which regulates the fire, so that it digests its food and performs its functions better. (Yārṇ. 5.87; Śāṅk. 1.7.14; Śrīj. 5.10) The latter passages credit this fire with removing the slime from the body.

Chapter XIII

The Senses

Senses.

It is hardly necessary to enter into a full discussion of the senses here, as they are as yet related to the psychological as to the physical man. Still it seems that something should be said about them.

The senses are called by different names—**devatā, prāṇa, graha, indriya, jñānāni**, and the like. *Indriya*, though not used in the very earliest Upaniṣads, soon comes to be the word by which they are generally known. The first point to be considered is the number and names of the several senses. While it may be true, as Dousar suggests, that the seven so-called openings of the head furnished the starting point for the original enumeration of the organs of sense, thus accounting for apparently irregular schemes of the senses when only four or five senses, including the mind, are included, it should also be noted that these early passages do not in general undertake a full enumeration of the senses in the Indian meaning of that word, but bring them in more or less incidentally in connection with some other topic under discussion. This is not true in every case; still these passages do not pretend to a full enumeration of the senses. Ch. is rather consistent in its mention of five of what we may call senses, **prāṇas**. They are, speech, sight, hearing, smell, and mind. (I.2.2-6; 2.7.1,2; 2.11.1,2; 2.12.1,4; 2.12.5) In book 3 **manas** is made the superior of the others, which serve it. But in general **manas** is coordinate with the others. It will be noted that even at this early stage both the knowledge senses and the action senses, to use terms from later philosophy, are recognized as senses. Fr. also has some passages in this vein, yet he presents the first formal enumeration of the senses, under a specific name, **graha**, or seizer. The other lists, it is evident, are more or less shaped to suit the list of five **prāṇas**, recognized even in early times.

Following is this list of senses and their functions, as given in Fr. 1.2. The word for the function, **atigraha**, is peculiar, and reveals their mastery over the sense.

graha	atigraha
prāṇa	apāna
speech	naṁo
tongue	taste
eye	form
ear	sound
mind	percepts
arms	work
skin	touch

Apāna evidently means smell here, though one must admit that the use of the word is peculiar. Prāṇa as the organ of smell also seems a little strange, but is a more natural use of one of the breaths. It will be noted that taste, work, and touch have been added to the lists in Th. *Prāṇa* might perhaps compare also Cirus 2. and Misp. 4.4

Another, though an informal, list found in this same Upaniṣad is 5.12¹

more complete. (Frh. 2.1.11; repeated 4.22.)

Organ of	Sense	Object
skin		touch
tongue		taste
nose		smell
eye		form
ear		sound
mind		percepts
heart		knowledge
xxx hands		works
feet		movement
speech		Verbs (and objects)
upastha		pleasure
anus		(variation)

In this early passage all ten of the senses, as ordinarily believed,

are recognized, just as they are later on, with the addition of **manas** and **hr̥daya**, whose functions seem to be respectively thinking and the retaining of knowledge. A somewhat similar infernal list of the senses is contained in Kauṣ. 1.7. Here the nose, skin, and heart are omitted, while the body, recognizing pleasure and pain, and **ākā** **prajñā**, with its objective knowledge are substituted. This list is repeated several times in Kauṣ., carrying it off as somewhat independent. (2.17; 3.9) In this Upaniṣad, the senses are dependent on **prajñā**, as they can do nothing unless coupled with it. Prajñā 4.3 recognizes the three functions of the senses, and notes that they are not operative during sleep, nor is the mind. From Mait. 2.6 on the ten action and ten knowledge senses are formally recognized and distinguished.

Considerable ingenuity is expended in some of the later Upaniṣads in schemes of the senses and their correlations. A most interesting one is found in Triṣ. 1. Here the ten senses are separated into the two groups of knowledge and action senses, and paired off; their realms of activity is correlated; and each pair is united with a mental faculty, a vital air, and an element. Following is the scheme.

Mental Faculty	Vital Air	Door (Organ)	Quality (Object)	Correlative (adhiṣṭhita)	Element
jñātṛtva	śarāṇa	ear	sound	speech	ākāṣa
manas	vyāna	skin	touch	hand	air
buddhi	udāna	eye	form	feet	fire
citta	apāna	tongue	rasa	genitals	water
ahaṅkāra	prāṇa	nose	smell	anus	earth.

The correlation for the action activities—speech, etc., with the knowledge objects, **ākāṣa**, air, etc., is the regular being; the pairing off of the mental faculties is in some cases very good indeed. The relation of the mental and vital faculties does not seem to be convincing.

A similar and more elaborate table may be formed from Mait. 5, which

Senses

seems to recognize 11 senses, as it will say in view of its more or less original nature in several lines. In preparing this section, one set of correlations, rather too vague to help us much, has not been included.

Sense	Object	Element	Vital Air
eye	sight	Āditya	prāṇa
ear	hearing	diṣa	apāna
nose	smell	earth	vyāna
tongue	taste	Varuṇa(water)	udāna
skin	touch	air	sarīrāna
speech	speaking	fire(Agni)	vairambha
hand	taking	Indra	rukhya
foot	going	Viṣṇu	antaryāma
anus	Evacuation	Mṛtyu	prabhāñjana
penis	pleasure	Prajāpati	kumāra
manas	"rinding" (mantavya)	Chandra	gyena
buddhi	bodhitavya	Brahma	kriṣṇa
ahañkāra	egoism	Rudra	ṣveta
citta	śetavya	Kṣotrajña	nāga

It will be noticed that the above list contains the five knowledge faculties, followed by the five action senses and the four qualities which combine to make up what we know as mind. The functions are the ones generally recognized as pertaining to the senses. Āditya, diṣa, and Varuṇa are substituted for their practical synonyms, fire, space, and water, in the table of elements. In order to complete this table, certain qualities are called in. Some of their correlations are obscure, even from early times, especially that of manas and the moon. Spirit and fire, knowledge and heat, Prajāpati and Varuṇa, are probably well connected. The correlations of the vital airs are not fully explained, but present some direct mystical correspondences, making a total list of 16 of them. This list is found in Śū. 3.116.

Senses

Differences are found in these correlations, even in the case specified. Thus, in addition to the correlations given above, Trip. 1 correlates the five knowledge senses collectively with fire, the five action senses (the *āyatanas*, earth, the four mental functions with ether), the *prāṇas* with air, and the objects of sense—sound, touch, form, taste, smell, —with water. Other references in regard to the classification of the two senses and their correlations are to be found in *Āt̥hā. 1*; *Yo. Śū. 72*; *Īśr̥.;* *Varāṇ. 1.2,3*; *Varāṇet. 4*; *Sūrya*; *Mūra'. 5. beg.*;

Everywhere it is emphasized that the senses are dependent. Quite old is the thought that they are dependent on *prāṇa* in its broader sense of soul or self, to whom they bring offerings, and into which they eventually enter. (*Rauṣ. 2.1,2,12*) Especially do they go to *prāṇa* in deep sleep, and come forth at waking as sparks from a fire. (*Rauṣ. 4.19*) More common is the idea of their connection with *manas*, and in subjection to it. When not controlled by the mind, they are like uncontrolled horses. (*Āt̥hā. 3.5,7*) One attains the body when he is united with the senses in *manas*. (*Prā;ra 3.9*) They are gathered in *manas*, the highest faculty, in deep sleep. (*Prā;ra 4.2*) *Manas* is higher than the senses. (*Āt̥hā. 1.7*) In another passage, the ten senses are said to make up the *ātman*. (*Mait. 6.7*) Again, the *ātman* is said to be possessed of senses, (Sub. 1) or to have created them. (*Ar̥su. 2*) *Puruṣa* is said to cause the qualities of the senses, and yet to be without them. (*Āyot. 2.17*) *Mund. 2.1.2* also testifies that they are born from *Puruṣa*. (Of course, they are said to have been created by the deity. (*Mahān. 1. Āiv. 15*; *Mund. 2.2.1*) Intelligence, or *viññā* *prajñā* is necessary for their activity, (*Rauṣ. 2.8*; *Mait. 6.1*) and are said to eat objects; that is, for the *ātman*, when they observe the external world. (*Mait. 6.10*) Their activity is also dependent on the eating of food. (*Mait. 6.10*; *B. 7.0.1*; *Mait. 7.2*) The senses and their objects or functions are mutually dependent, so that one cannot exist without the other. (*Rauṣ. 2.1*)

The quarrel about the senses as a whole was not very important, and

Senses

their acknowledgment of **prāṇa** as the chief, is in cl. and several times repeated fable. (Prk. 6.1; N. 5.1; Kauṣ. 2.1; Praṇa 2.) As to their being employed by the devities in their conflicts with the asuras, and being pierced with evil, which also lead to the acknowledgment of the supremacy of **prāṇa**, see the references to the different parts of the body which are organs of sense.

Their subordination to the **ātman** is emphasized by another expression, when they are said to be the horses for it. (Aṣṭha. 2.) Itit. 2.1 divides the functions of the senses, making the five action senses the horses, while the five knowledge senses are the lines. Shāg. and Pañg. also make the senses the horse in the figurative chariot. Again, the knowledge senses are the sacrificial vessels at the figurative holy sacrifice, and the action senses the **havis**. (Carbha 5; Prāṇāg. 4) Their subjection to spiritual forces is emphasized in another way than the dying father, by means of mantras, transfers his powers of sense to his son. (Kauṣ. 2.15)

While the senses are mentioned many times in addition to the references quoted, only little of importance is to be noted. The chief thing remaining is the subjection of the senses to the contemplative faculty, which is urged numerous times. Aṣṭha. 6.10 teaches that when the five senses, along with **manas** remain fixed or steadfast, this is the highest state of man. So also Itit. 6.24. And in a general way, we may quote among other passages in regard to the necessity of conquering or controlling the senses, Itit. 6.12-21; Kauṣ. throughout; Śū. 1.3; Triṣ. 20, 26; Śrīj. 6.22 23; Ahna. 3; Prāṇāg. 2.21.

A single other point is that both classes of senses go to make up the **liṅga qarīra**. (Śārīr.)



Senses

Some few remarks may be made about the individual senses. For instance, a pleasant odor is one of the first products of Yama. (Yvat. 2.1.) Carina 3 seems to mean that the 6 months old embryo is endowed with the power of smell, but as the text seems to be somewhat mixed we can not be sure. Tinning, which may be mentioned here as a help, as connected with the eye, the not in its capacity as a sense organ, is produced, according to 2.1.1 to 2.1.2 Upaniṣad, by the air **kūrma**. (Tri. 81, 35; Vo. Ju. 20) Taste is considered to be the sense giving knowledge of heat. (Ch. 2.13.9)

vāc

Speech, **vāc** is the sense least mentioned apart from the others. This is due to a variety of reasons--its importance in conveying ideas and its use in words being the chief ones. The philosophy of audible sound or voice is explained in one of the middle Upaniṣads. It is brought forth by the touch of the inward fire in the breast, as by a burning stick. It is a kind in the heart, becomes audible in the throat, and throbbeth on the tip of the tongue. It is called the alphabet when uttered. (Ait. 7.1.15) Going back to the oldest Upaniṣads, we find that it is subordinated to **manas**. (Igh. 3.1.2) This is repeated often. (Kaṭha. 2.12; Īṣṣ. 1.1; G. E. 1.1.27, 28) During sleep, especially deep sleep, it merges into **prāṇa**. (Ch. 4.2.2; Kauṣ. 3.3; 4.19; Prap. 4.8, 9) It is the union of the upper and lower jaws. (Sait. 1.2.4) It is **vyāna**, or the interval between inspiration and expiration. (Ch. 1.3.3) The interrelation between **prāṇa** and **vāc** is set forth under the figure of a sacrifice. When one speaks he can not breathe, (**na prāṇitum śaknoti**) and when he breathes he can not speak. They thus serve mutually as sacrifices to each other, and one or the other of these two sacrifices is always being carried on. In the beginning of the world, the **vāc**, split open by the **ātman**, and again returned to it. (Ait. 1.4; 2.6) It is one of the **suṣū**'s or cavities of the heart. (Ch. 2.17.3 **vāc** is connected with 11.1.1. It is the fine part of the **tojās** contained; it is essentially **tojās**. (Ch. 6.2.3, 4; 6.4.5; 6.1.6) A figurative connection of the same type occurs in the

Sonsos--vāc

fuel

śira is the body sacrifice. (L. 5.7.1) At least its **tojās** goes to the fire, and its **prāṇa** to **prāṇa**. This is in [∞] **prāṇa** giving the order in which the **śira** will be sacrificed. (Laug. 7.12)

Laug. has several more pages or paragraphs on the voice. One may live without it, but is dumb; it is not essential to life, though useful. Its expressed function is the uttering, or grasping of notes, and is often set with. It is an instrument of intelligence or **prajñā**, by whose will it performs these functions, and without which it cannot grasp notes. (Laug. 5.67)

In addition to its being the fuel for the figurative sacrifice, as noted in Sh., 5.7.1, it is also identified with the **lotar**. (Mahār. 61.1) Or, when the body is considered as a chariot, **vāc** is the rattle of the vehicle--not a bad comparison. (Mahār.).

Naturally the chief references in the later Upaniṣads refer to the restraining of the voice. This begins in Kāṭ. 6.20, and is often repeated. (Kaṭ. 6.4; Māra. 5.) This is because it is one of the instruments by which all evil, benefit, theft, etc. are performed. (Ṣā. 1.1) If used by the ascetics, it shall be pure; a false one violates the seven looms. (Māra. 5.20, 21) Perfection of the voice is attained by repeating certain mantras, as **Dovī**, **govī**. (Dovī; Laug.) Some objects can not be attained by the voice. (Aṅg. 1.20) It can be perfect through Yoga practices. (Tā. 1.1) Also of part. (Ṣā. 1.7.1) It is located in the region of the **kapāla** or skull. (Sāh. 61.) It is connected with the element earth. (Tā. 1.2) That of the dead is reproached as being at **pinḍa** of the body offered. (Vā. 1.2)

Maithuna, copulation, is of course viewed as a matter of sense, as already mentioned. This gives **śira** to the body. (Sāh. 61) **Pati** should be performed during the night; performed ⁱⁿ it is by wasting the blood. (Sāh. 1.1) The cause of **maithuna** produces disease. (Sāh. 1.1) It arises from the element fire. (Sāh.)

Manas and the Body.

A general concept of **manas** would be that of **manas** as a faculty of the body. It is somewhat difficult to discuss these passages where **manas** is related to the body. The passage in the **Upanishads** of **manas** itself, is not sufficient to give us a clear idea of its nature and position in the body. It is only in the later Upanishads, and in the **Yogasūtra**, that we find a more definite and systematic treatment of the subject. In the **Upanishads**, it is often used in a very general sense, and is not clearly distinguished from the other faculties of the mind. Later it is ^{one} of four parts which go to make up the **pañcānāṁ** (the five), **manas, buddhi, citta,** and **ahaṅkāra**, collectively known as the **antaḥ-karaṇa**, or inner organ. As to the functions of these several parts, which are sometimes grouped with the senses or **karaṇa's**, bringing the number up to 14 (see Senses), that of **ahaṅkāra** and that of ~~citta~~ **buddhi** are comparatively easy to determine; they are respectively the faculties of self-consciousness and of perception, especially sense-perception. The remaining functions of the mind seem to be divided between **manas** and **citta**. **Manas** is the higher faculty, and while it seems little by little to have been robbed of its powers by the encroachment of the other three, it still maintains to the last the function of willing and choosing, and often of reasoning and such powers. **Citta** seems to be rather the reflective power than anything else, yet fluctuates between **buddhi** and **manas**. Memory would seem to be always included in **citta**.

Manas from the earliest times on has its seat in the heart. (Ep. 3.1.23; Br. 3.12.4; Mān. 24; Yogasū. 2; Tripiṭ. 9.1) this is also expressed in the legendary passage in Ait. 1.4; 2.4, where **manas** is said to have come originally from the heart, and then to have found its seat in the ^l **imā** (the heart), yet. 2.4, where it is said to have come from the heart. According to Br. 3.1.2 ff., it is the seat of the subtle elements of the food which it comes from food (mind) ^l **imā**, and can not leave food which is (Br. 1.3.8) food are divided into **śukra** (semen), **prāṇa** (vital air), **āp** (water), and **agni** (fire); 17, it is also responsible for the life of the body, (Ep. 3.1.2-13; This is also illustrated in the passage of the **Upanishads**, in which **manas** was the first. It is also said to be the seat of the senses, and

a sacrifice, it is twice mentioned as the offering, of a chief priest. (Mh.Śh. 6.1; 6.13.4)

During sleep the mind is "drawn in" - that is, beyond the pericardium. (Iy. 2.7.17) The sense withdraws into it. (Iṅgā 4.2) Finally, its object, it goes to the deity in deep sleep. (Iṅgā 4.8,9) In kaṁṣ, where the **prāṇas** are everything, it takes all its thoughts and withdraws into **prāṇa** in deep sleep. (kaṁṣ. 3.3; 4.19)

Beginning with **ahīn.**, **manas** is looked on as something which performs works, even evil works. (Mh.Śh. 12) It performs affliction, benefit, theft, and the like. (Ṣāṇḍ. 1.1) It is an instrument of action. (Ṣrīj. 1.7-16) It performs works. (Anna. 2.6) It is one of the 16 powers of the body. (Bhāv.)

It is implied in Iṅg. 6.2.2 that **manas** is the source of procreation. Later it is affirmed that **retas** was produced from **manas**. (Bṛer. 1.1; Iṅgā. 1.3) In Yoga of course the restraint and direction of **manas** is frequently referred to. Especially it overcomes the body and directs the breaths. (Sūti. 2.42; Ṣāṇḍ. 1.7.27 ff.) A peculiar idea is that **manas** is to be directed to the end of the nose to cure fever. (Ṣāṇḍ. 1.7.51)

A few other passages connecting **manas** with the moon may be mentioned as a matter of interest, though not strictly pertaining to the body. It is very similar to the contemplation of the eye with the sun. **Manas** is identified with the moon. (Iṅg. 2.1.5) It goes to the moon at death. (Iṅg. 2.7.13) It is the light of the moon. (Iṅg. 2.9.14) The moon sprang from the mind of Puruṣa. (P. 7. 13). The moon came from and returned to the **manas** of the primal man. (Ait. 1.3; 3.4) The going of the departed soul to the moon, and the conversation which it carries on there tends in the same direction. (kaṁṣ. 1.3) A late Upaniṣad also tells us that the moon was born from the **manas** of Irājāpati. (Sū. 1) This same Upaniṣad correlates the mind with the moon, as has been noted in the titles of the chapters. The close similarity of words for the mind and the moon and earth in Greek, Latin, and Sanskrit, as well as the words

Manas and the Body.

for identity of name I would like to refer to the Greek words, *σελήνη*, *σεληνιαῖοι*;

Suggest that this connection was existent even in primitive Indo-European
times.

In regard to other things connected with the mind, as they relate to the
body, such for instance as *prajñā*, which rules the various organs of sense,
ought to have been said in the discussion of the physical senses and parts of the
body for the purpose of this treatise.

Chapter XIV

The Treatise

The consideration of the **prāṇas** in Sanskrit is a complicated matter, owing in part to the fact the **prāṇa** has various meanings, even, at times, in a single Upaniṣad, and also to the fact that there are some unsettled matters in regard to just what the various members of the **prāṇa** series are. If this last point were the sole one to be decided here, perhaps the best way of discussing the question would be to begin with the modern usage of the various **prāṇa** words, and trace the language to their first use in the literature of Sanskrit writers. But on the whole it will probably suit our purpose better to treat the subject chronologically, as other matters have been treated.

The primary meaning of **prāṇa**, from the root *prā* 'to breathe', seems to mean simply breath. A noun **āna** is also found in the Upaniṣads, but in each case there is something which makes it doubtful whether it is a real word in actual use. *āna* is found once, B.V. 1.52.15, and seems ^{equally} likely to be the base of the **prāṇa** system. ^{These two words are equally doubtful.} But as the present treatise is confined to the Upaniṣads, it is hardly worthwhile to enter into a discussion of outside passages. The correlation and identification of breath with life is most natural and has been done in many nations; hence it is just what we would expect when we find **prāṇa** in many cases meaning life, or the life principle. This thought necessitates the identification of **prāṇa** with the soul in many schools of thought, and ^{or} again with the deity. Finally, **prāṇa** is used to refer to the senses, at a time when there was no special word to indicate them. This was no doubt due to the importance of the senses to the life and mind, and may have been influenced by another early word for the sense — **deva**, or **devatā**. **Prāṇa** as a sense need not be discussed here, as the senses are treated elsewhere, while the metaphysical connections are not within our scope. The remaining subject is the breath-**prāṇa**.

Starting with the single **prāṇa** in the R. V. we find a list of five specific breaths mentioned in the later Saṁhitās and their adjuncts. Some of these breaths are not often mentioned in this early literature, but

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the compound **prāṇāpānu**, as the vital breath in general is fairly common. Its precise classification or description of the various functions is to be had until we reach the Upaniṣads.

Before proceeding to a discussion of the series, certain aspects of the **prāṇa** question may be mentioned. There has been a great deal of argument over the question whether **prāṇa** or **apāna** originally meant in or out breathing. Each opinion has been firmly held and strenuously maintained by its advocates. The verbs relating to these various forms have been called into the argument, and philological definitions urged. Whatever may be said about verbal forms outside of the Upaniṣads, nothing can be really proved by them in the Upaniṣads. A matter which is generally overlooked in the discussion of these verbal forms is that they are as a matter of fact all used in a denominative sense in the Upaniṣads. While it is possible to give a more general interpretation to some of the passages where **apāniti** occurs, careful examination leads to the belief that the word is in all cases used with denominative force. In the interpretation of verb forms, one important matter has been overlooked. In the older literature when we have a compound verb which can be distinguished, we have **udanati**, **vyanāti**, and once **śamāna** (perfect), all from a \sqrt{an} . But in the Upaniṣads we have always forms with long ā, **udāniti**, **vyāniti**. While the earlier forms seem to have the directional or solidified meanings common to verbs compounded with these verbal prefixes, the later ones seem to be used as if they were denominatives coming directly from the noun forms. The late use of the verb **apāniti** seems to be the same, and not to be a compound of $\sqrt{an} + aṇa$. Consequently the writer believes that from the beginning the meaning of **prāṇa** and **apāna** was not inbreathing and outbreathing respectively, or vice versa, but breath to the ^{upper} part or lower part of the body, while the verbs compounded with them are to be considered in the denominative sense, so that **prāṇiti** may mean either in or out breathing, but is applied to the

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breath in the upper part of the body. Apāniti, in the Upaniṣads, on the other hand, seems to mean to manipulate apāna, and this may be done by either in- or outbreathing, *the same the same or otherwise.*

The development of a series of breaths out of the original prāṇa while in part prior to the Upaniṣads, may perhaps be understood from them. After the original prāṇa, apāna seems to have been the next member added. This may be inferred from the fact that these two are the breaths most mentioned, and therefore considered the most important. We find for instance that they are essential to life, in a passage where no other breath is mentioned. (Erl. 6.4.13) This passage is one where ~~is~~ a charm is used to take away a man's prāṇa and apāna, and he departs from this world. In the opinion of the writer, this refers to the breath in the upper and lower parts of the body, as conceived by the Hindu. Reasons for this opinion will be given later. Another and later passage reads, "He leads up the (unmayati) prāṇa, he throws ~~xxxx~~ (asyati) the apāna in the opposite direction (pratyañc) All the Devas worship the dwarf seated in the midst." (Paṭha, 5.3) The reference seems to be to the life principle or deity, which seated in the heart, operates the prāṇa above him and the apāna below him.

The third to be added would logically seem to be vyāna, as explained in Ch. 1.2.2. To Anglicize the verbs prāṇitā and apāniti, which seem to be simply loc. inative, the passage would be translated, "That which pranas (prāṇiti) is prāṇa, that which apānas, (apāniti) is apāna; the union (sandhi) of the two, prāṇa and apāna, is vyāna." Vyāna is further identified with speech, and we are told that when we speak or sing we do not exercise either of these two breaths. Too much stress should not be placed on the identification of vyāna with speech, though the fact that the air which operates the vocal cords comes neither from the head nor the bowels, but from a point between the nose and the navel, the localities of prāṇa and apāna, would be sufficient grounds for the writer's identifying vyāna with speech, and would be the most

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sensible of all the many correlations and etymologies in this section. The one thing for our purpose is that **vyāna** is a union or bond between **prāṇa** and **apāna**, and would seem to have its headquarters in the center of the body. In its very character of being a uniter of the two it is also a separator, which would justify the use of the word in the etymological sense as a third air, or breath.

The need of two more breaths to round out the number to agree with the senses-- five work and five action senses--would supply sufficient grounds for the addition of the other two. It will be well now to have a look at the complete systems of breaths as found in the earlier Upaniṣads.

As the first list of the breaths to be quoted adds **ana** to the five **prāṇas**, it may be well to stop first on the word **ana**. B. & R. do not quote this word outside the Upaniṣads. It is found in Ch. 5.2.1, Brh. 1.12 17,18; 6.1.14; in each of these cases there is some play on the word **anna**, food, and there is no real guarantee that **ana** is a real word and means breath. It is well known how little dependence can be placed on these etymologies and puns. The only other instance of the use of **ana** is Brh. 1.3.3. The passage is as follows. "Prāṇo 'pāno vyāna udānaḥ samāno 'na ityētat sarvaṃ **prāṇa(s)**." That is the five ordinarily recognized breaths, plus **ana**, are all said to be **prāṇa**;

Deussen translates

"Aushauch,---Allhauch; alles dieses ist hauch (**ana**), nämlich: **Prāṇa**,"

This is the only instance where **ana** appears in this way in the Upaniṣads, and, so far as I am aware, any place in Sanskrit. There may be a corruption of the text here, for we would hardly expect common things to be defined in a term all but unused, but if there is it is older than the separation of the *Ānva* and *Madhyandina* texts. **Ana**, however, does not seem capable of throwing any light on the subject of the breaths. The other five are all simply enumerated as composing **prāṇa**, thereby distinguishing between **prāṇa** as the forward breath, and **prāṇa** as a general term for all the breaths.

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The five breaths are also recognized in Ep̄h. 3.1.26. The ātman is said to abide in prāṇa, prāṇa in apāna, apāna in vyāna, vyāna in udāna, and udāna in samāna. There is nothing to be gained here in regard to the breaths or their functions; the main thing to be noticed is that they are enumerated in their usual order. In Ep̄h. 4.2.4 five prāṇas are mentioned which go to the east, south, west, north, and downward. The passage is an obscure one, and relates to the ātman.

In Ch. 3.15.1-5 five prāṇas are correlated to five cavities or suṣis in the heart. The list is as follows.

Suṣi	Air	Sense	Element
Frontal (prān)	prāṇa	eye	sun(āditya)
Right (dakṣiṇa)	Vyāna	ear	moon (candrama)
Back (pratyāñ)	apāna	speech	fire (agni)
Left (udān)	samāna	manas	Rain, (parjanya)
upper (urihva)	udāna	wind (touch)	ākāṣa

About all that can be gained from this table of fanciful correlations is that Ch. recognizes the five breaths as well as Ep̄h. , and that the breaths are enumerated in a different order from what they are in Ep̄h. This same order is followed in Ch. 5.19.23, where a very similar table of correlations is given

Prāṇa	eye, sun, heaven
vyāna	ear, moon, directions, (diṣas)
apāna	tongue, fire, earth.
samāna	manas, parjanya, lightning.
udāna	wind, space (ākāṣa), all under them.

While some interesting things may be deduced from these tables, nothing important can be derived.

Tit. 1.7.2 names the five breaths in their usual order, but does not define their functions. Their localities are clearly set forth for the first

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time in Prajñā. Praj. 2.3 recognizes **prāṇa** as fivefold, and later assigns the chief **prāṇa** assigning the breaths to various parts of the body. **Prāṇa** gives commands to the other **prāṇas** as a king to his officers. At his orders, **apāna** operates in the anus and genital regions, **prāṇa** itself in the eye, ear, mouth, and nose; **samāna** in the middle; **vyāna** in the veins and arteries. From one of these **udāna** rises, leading upward to the world of merit through good works. The first four of these represent the regular conception of the philosopher in regard to the breaths, and are never seriously deviated from in general, though they may be in detail. **Udāna** is entirely out of harmony with the rest of Upaniṣad teaching. As will be noted in the section on the arteries, what rises upward to the **puṇyaloka** through the arteries is not a special breath, but the soul itself. The text must be corrupt here.

The next systematic description is in Mait. 2.6. Prajāpati created objects but they were lifeless. Becoming air he tried to enter them, but could not do so. So he became the five **prāṇas**.

Prāṇa goes upward. (**Ūrdhvaḥ utkrāmati**)

Apāna goes downward, (**Avāṅ sankrāmati**)

Samāna places the coarsest element of food in **apāna** and carries the finest part to the different limbs.

Udāna swallows or vomits what is eaten or drunk.

Vyāna is spread out, **anuvyāpta** through all the arteries.

This table is in substantial accord with that of Prajñā, and defines the localities and functions of the breaths as follows. **Prāṇa** is in the upper part of the body, and is the breath **par excellence**, **Apāna** is in the lower part of the body and is the cause of excretion. **Samāna** in the center is the cause of digestion. **Udāna**, (in the throat) swallows and vomits. **Vyāna** permeates the entire body through the arteries.

In manus ne recognized in Mahān. 25, or 70

Before taking up the separate breaths a few more passages may be mentioned where partial lists of the **prāṇas** are considered. Four of the breaths—

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saṁāna is the one omitted--make up the āt. an. part of these is appropriated by its verb, used with denominative force. Nothing special is to be gained from this passage. In Tait. 1.8.3 prāṇa, apāna and vyāna are identified respectively with bhū-, bhuvā, and svāra. The same three breaths are said to make up an inner man, whose shape is that of the outer man. Prāṇa is the head, vyāna the right side, and apāna the left. (Tait. 2.2.1) Again in Mait. 6.5 these same three are said to make up the breath-body. (prāṇavat). From this it may be noted that even when the five breaths are all recognized, and their functions set forth, these three are the breaths preeminently.

In Prajña 4.3 the following correlations are found. Apāna = Gārhapatya fire. Vyāna = Anvā-hāryapaçana fire. Prāṇa = āhavanīya fire. Samāna regulates the other breaths. Udāna is the reward of the sacrifice. In Mait. 6.33 prāṇa, vyāna, apāna, samāna and udāna are bricks in the (Dakṣiṇa) fire altar, whence it has head, sides, center, and tail.

In taking up the separate breaths, prāṇa, the chief one, will be reserved till the last, and apāna will be first considered. It has already been stated that in the early Upaniṣads prāṇa is the breath in the upper part of the body--the fore-breath--, and apāna the breath in the lower part of the body--the off-breath. There is but one passage in the Upaniṣads which will not bear this meaning, and it will be discussed below. The passage in Kath. 5.2 has already been quoted, where the deity or ātman is represented as sitting in the center, (of the body) sending prāṇa up and apāna down. This same section tells us that one neither lives or dies through these breaths, but by something else in which they repose--evidently to contradict the common materialistic belief of prāṇa and apāna being the basis of life. This view of apāna is quite easy to understand. In normal breathing the muscles of the chest are those which are chiefly affected. This then is the locality of the ordinary breath or prāṇa. But if one contracts forcibly his abdominal parts after the ordinary breath has been forced out, a little more breath may be

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drive off. This may be considered as breath in the lower part of the body. But this does not exhaust the subject. There is air in the intestines, as evidenced by passing flatus, and by flatulency. This is quite distinct from the air of the lungs, and has to be passed through the anus. In later times it is a belief that this has to be passed at death; probably the same was believed in early times. Here then is a division between **prāṇa** and **apāna**. While the latter is not always specialized in the bowels, it is at least always located in the lower part of the body, and its functions are pretty distinct. No other meaning of the word **apāna** suits all its occurrences; this one does. This is the meaning in later times unquestionably. The chief reason for not accepting it as the regular meaning of the word is a desire to etymologize on **an + apa**.

The earliest indication of the location of **apāna** to be found in the Upaniṣads is to be found in Ait. 1.4; 2.4. There we are told in regard to the primal cosmic man, "The navel burst forth; from the navel proceeded **apāna**, and from **apāna** death." Again, "Death, becoming **apāna**, entered the navel." *cf. also P.S. 14*
Now as **prāṇa** came from the nostril and gave birth to scent, in the same verse, **apāna** must be something very different from the breathing which takes place through the nostrils, and by which we obtain scent. It resides in the abdominal region, and enters and departs through the navel. No other meaning can be attached to the passage, In further support of this, Ait. 3.10 may be cited. **Prāṇa** and all the senses had tried to grasp food, but had failed to do so. But **apāna** succeeded in so doing. That is, in the view of the author of Ait., we know only these two breaths, **apāna** is the breath which presides over the digestive faculty. True, when there are five breaths, digestion is usually given to **samāna**, but this represents a *newer* scheme.

Further we are told that **apāna** is not used in speaking or singing, (Ch. 1.3.2,4) and the verb **abhyapāniti** is used with denominative force in Ait. 3.11 and Ch. 1.3.3.

The Prāṇas, -- Apāna.

At least there have been two or three, as the *apāna* has a yet more peculiar
 in its character and position. This is by 2. 1. 1, and is followed by another
 which is also a formula, and the *apāna* means breathing. The passage is
 as follows: Prāṇo vai grahaḥ, sa 'pānenātigrāheṇa grhīto 'pānena hi gandhar,
 jighrati. This is the first of eight formulas in which the organs of sense
 or sense faculties are compared with their objects, or objects, that is
 prāṇa, vāc, jihvā, cakṣus, śrotra, manas, hastau, and tvac, and each
 compared with gandha, nāmāni, rasa, rūpa, śabda, kāma, karma, and sparśa.
 The second of these formulas, which is, utātāḥ mutandis, is followed by all
 the subsequent ones as follows. Vāg vai grahaḥ, sa nāmātigrāheṇa grhīto,
 vāca hi nāmāny abhivadati. Following each of the first of the formulas,
 there is always to conform with the following seven, reading as follows. Prāṇo
 vai grahaḥ; sa gandhenā 'tigrāheṇa grhītaḥ, prāṇena hi gandhāni jighrati.
 It is difficult to see how any can avoid following that line. The grounds
 for the identification are entirely apart from the meaning of *apāna*. It is im-
 peratively demanded by the logic of the formulas, for it is scarcely con-
 ceivable that in any case some word could be so related to the object of
 a single formula. Moreover, as the passage stands, the formula under *apāna*
 means both power of smell and odor, which is not only nonsense, but is
 again out of harmony with the formula; it is to be left, like the *graha* and
atigrāha. Doubtless (Pāṇi. of Sūtri. Eng. edition p. 212) quoted that it is
 a mistake, but that as it is very old, and the text is the original matter.
 So much so it could not have remained all these years without *apāna* really
 meant breathing. But Pāṇini's commentary explains the meaning of the word
 kind in regard to the questions that more clearly than any system of gram-
 maring and Sūtra. Ver. 7. ch. 1. 1. 1. Pāṇini: one who to him is an important
 text which is one of several, and which he can explain. The text is by a
 of the text. *Apāna*, as it is always connected with the other; it carries
 along with it, and may be called *apāna*. Now, by an implied

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intention, and that of the word is prominent for its own sake. The
Sushruta cannot read the passage as the interpretation of apāna did not
mean intravital, jānaka says, for he expressly states that pṛāṇa is
the power of will; pṛāṇa, iti ghrāṇam ucyate. This view of frontal pṛāṇas
is quite familiar to Hindu logicians. In the Upanishad, pṛāṇa is recognized
as the willing power, or force. It seems that the Upanishad, the
passage in the Upanishad is a willing it; but even if we do not
we may safely follow jānaka in interpreting it, without accepting Sushruta's
interpretation of apāna as intravital.

A few specific passages from older writers have been quoted to show
that apāna originally meant intravital. But on careful examination, prac-
tically all of these passages assert with the idea that apāna meant from the
beginning air in the bowels, or that emitted from the anus. Aside from the
passages in the Yoga books, due to the fact that though the arteries con-
vey of the air might be conveyed at different parts of the body,
there have been a few instances cited from later writers to prove that
apāna meant intravital. But on careful examination of all that we have from
these writers, it is clear that they meant of such a thing.

Vyāna.

As already stated, vyāna is first clearly described in Trahaṇa 2.2, where it
is the air circulating in the veins. The writer does not feel that it
should ever be the pṛāṇas--or for that matter, elements--to them to mean
power in the living of the heart. Rather it seems to mean the "living
heart", as pṛāṇa means the "forward" or upper breast, while apāna means the
"back" or lower breast. Trahaṇa 2.2 also speaks of vyāna as moving in the
veins, therefore reaching through the entire body. Ep. 2.1.1 repeats the
will it; for example, the verb, vyāniti, and a slightly different form is
given to the verb as already explained, in Ep. 1.2.1, 4, 5, or--it is the veins
between pṛāṇa and apāna. The word is also used in Trahaṇa 2.2 and Andh. 1.2,
but these passages are retained. For further instances, see the 3 pṛāṇas, above.

The Prāṇas--Savāna.

Little is to be learned from the earlier Upanishads regarding **savāna** in addition to what has already been said, the chief thing being that **savāna** is in the hands of the deity and carries up the offerings to the gods--distributes it. (Prajna 3.5) Again it is said to lead equally the offerings of in and out breathing and hence is called **savāna**. (*yadurachhvāsanihṛyāvāśv ānutī savānaḥ nayatīti sa savānaḥ*) It should be noted that in this passage **prāṇa** and **apāna** are not used for the in and out breaths, but **uschwāsa** and **nihṛyāsa**. (Prajna 4.4)

Udāna

Nothing else is to be said in regard to **udāna** as described in the older Upanishads.

Prāṇa

As already stated, **prāṇa** is the chief and most important of the breaths. The word is not only used in the narrow sense of air in a special part of the body, but includes all the breaths at times. In fact it may be this at any moment and in the wide of any sort of discussion. It may be the life principle or the soul. So it is frequently identified with the deity, in a manner which seems to make **prāṇa** include breath, spirit, and mind. (Tgh. 3.5.4; 3.5.6; 4.1.3; 4.1.7; Tait. 1.2.1 ff.; Kauṣ. 2.1.2; Isav. 1.2) It is said to be the life. (Kauṣ. 2.2) It is Vāṣṇu. (Tait. 3.10) It and food together attain to the highest. (Tgh. 1.15.1)

A distinction is sometimes made, and frequently implied, between **prāṇa** and the **prāṇas**, between the chief and the subordinate breaths. In this manner the **madhya** or central **prāṇa** is spoken of. Death, in the form of heatiness, seized all the outer senses or **prāṇas**, but did not seize the central one (Tgh. 1.5.21,22) The meaning is that though the senses may be gone to rest, the breath keeps on going. In 1.2.7 it is called the **āsanya prāṇa** and overcomes the agoras when the others fail. In Ch. it is called **madhya prāṇa**, is distinct from the breath in the nose, and overcomes the

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prāṇas. (Ch. 1.2.87; 1.2.88) It is said to support the ^{mouth} and to depart at death. (Ch. 1.2.89) In part this tallies with the early idea of **vyāna**.

In its relation to the senses, **prāṇa** is superior to them. This is illustrated by the oft-told fable of the parrot of the parrots. Without **prāṇa** the body lies ~~useless~~ ^{will} like a log of wood, though all the other senses may be present. But with **prāṇa** the body becomes normal. (Sya. 1.1.7-14; Ch. 5.1.1-15; Kauṣ. 3.14; Prajñā 3.3,4) **Prāṇa** operates in all the senses, (Kauṣ. 3.2) and as has been said, is frequently identified with **śakti**. (cf. Ch. 2.7.1,2) See also Br. 1.2.3; Kauṣ. 3.3; Ch. 4.2.5; In Ch. 4.84.3; 3.16.24, **prāṇa** is correlated with speech, eye and ear, making the four quarters of Prakṣa. It is the oldest and best of the senses. (Ch. 5.1.1)

As against the doubtful passage in Brh. 3.2.2 where **apāna** is used as the sense of smell, Kauṣ. 3.6,7 explicitly state that odors are attained by means of ~~the senses~~ ^{prāṇa}. (**prāṇena sarvān gandhān āpnoti**). Ch. 1.2.3 tells us that the nasal **prāṇa** smells both good and bad odors.

Prāṇa and speech are related, though sometimes it is stated that **prāṇa** is not exercised during speech. (Ch. 1.1.5; 1.1.7,4; Brh. 1.2.37,27) The cessation of breathing while one is speaking is looked on as a sacrifice; one is then offering his **prāṇa** to **vāc**. (Kauṣ. 3.1) On the other hand, **prāṇa** is the origin of sound. (Ch. 1.5.4; 1.11.3) When speech is viewed as a row, **prāṇa** is the bull for the sake, and **manas** is the calf. (Brh. 5.8.1)

The intimate connection of **prāṇa** with life and death is well explained. Let a man keep on exercising the breath in both the upper and the lower part of his body, (**prāṇyāt & apānāt**) and he will not die. (Br. 1.5.2) All beings enter into or come out from **prāṇa**. (Ch. 1.11.5) From **prāṇa** beings are born, they live by it, and die on it to vegetables. (Tait. 3.2.1) One stands by **prāṇa**. (Ch. 1.1.6) In a rather interesting passage in Br. 4.4 the ~~sap~~ **prāṇas** all gather around the self and depart with it at death. A similar passage in

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Prāṇa is affected by the sun in regard to the effect of **prāṇa** and its coloration. At least the Prāṇa comes by the sun, (Kauṣ. 1.2) or by the sun. (Ṛg. 1.1.13) Prāṇa is said to be the **prāṇa** contained in speech, and, was absorbed in the earlier in various faculties for food and all unite in the control of their breath, apparently equivalent to the deity. (Kauṣ. 1.15; 3.3) The periodical passage of air through the nostrils at least the breaths do not leave, but swell up the body. (Ṛg. 3.1.11) In a general way, **prāṇa** is attached to the body like a horse to a cart. (M. 8.12.2) It is the sap of the limbs, for when it goes away from a limb, the limb withers. (Ṛg. 1.13.11) All the body except **prāṇa** and **ākāṣa** is material. (Ṛg. 2.2.1,5)

During sleep, the senses retire into **prāṇa**. (M. 4.1.8; Kauṣ. 3.3) A pretty figure tells us that during sleep, while the soul is off wandering in other spheres, the **prāṇa** remains behind, guarding the worthless rest. The function of breathing and the maintenance of life are kept, though the soul person is not there. (Ṛg. 4.1.12) It is under the control of intelligence. (Kauṣ. 3.2-5)

Prāṇa is dependent on food (**anna**) hence it is called **ana**. (M. 1.1.4) It also Mait. 6.11. It dries up without food. (Ṛg. 8.12.1) All the **prāṇas** are increased by food, and they are even identified with it. (Mait. 1.2.2; 3.7.1; Mait. 6.13) *They are produced by food, & produce strength (Mait. 6.3.16)* Another passage states that in the beginning the original god is man tried to take possession of food through **prāṇa**, but was unable to do so; had been able to do so, simply breathing on food (**abhiprāṇya**) would have been sufficient to sustain life. (Ait. 2.1) This spiritual food the **prāṇas** digest. (Mait. 1.12)

The localities of **prāṇa** have already been somewhat discussed under the five breaths. It came from the nostrils of the mortal man, and from the same wind, while they returned in the reverse order. (Ait: 1.4; 2.1) M. 8.12.13. It is in the eye and in the ear. (Ṛg. 1.1.13) M. 2.1.1. It is in the nostrils. (Mait. 1.12) **Prāṇa**, according to M., is the vital force, the energy, being

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... from the fine part ... (S. 1.1.1; 1.1.2; 1.1.3; 1.1.4)

... **prāṇa** is the ... with the **āhavanīya** fire and ... (S. 1.1.1; 1.1.13) It ... (S. 1.1.13) ... (S. 1.1.13)

... **prāṇa** is to be ... in Yoga. (Mait. 6.21) At this time **prāṇa** is to be ... in the ... **sūṣumnā**. (Mait. 6.21) The ... are to be ... and exercised through the ... (Svet. 2.9; Mait. 6.11, 20)

... in a class the ... of ... by ... in ... to ... a second list, which ... some important matters to the ... or perhaps ... than what has already been said. In ... 22 ff. we have a list of the five ... breaths, and the number of respirations in a day. Their colors are also given. They are as follows.

Breath	Locality	Color
Prāṇa	Heart (Lung)	Red
Apāna	Womb (Lower Ventricle)	Black
Samāna	Navel	Yellow
Udāna	Head (throat)	White
Vyāna	Diffused through body	Blue

The number of respirations in 24 hours is said to be 110,000. This is ... referred to be the total for all five breaths, and if they each breathe the same number of times, the result will be 22,000 for each breath. As ... points out in his commentary, ... gives 21,000. These figures are 11.0 and 11.0 ... respectively ... It is quite likely that some one actually counted the respirations for the ... of at least a part of the ... of these results.

Sarva ... *fourteen* ... of these ...

The Prāṇas

In Pātāṅg. 1.29 (five Prāṇas are mentioned) the Prāṇas are listed as follows: "prāṇa, apāna, udāna, samāna, and vāta". In Kṣari, 5,9, the Prāṇas are listed as follows: "prāṇa, apāna, udāna, samāna, and vāta". The Prāṇas are listed as follows: "prāṇa, apāna, udāna, samāna, and vāta".

In A. S. 1.1.33-34 it is said that **prāṇa** is supported by feet, and in turn produces and supports **śānas**. In Kṣari, 5,9, **prāṇa** is drawn in through the nose, and travels in the arteries. This is viewed as part of yoga practice. In Pātāṅg. 2 offerings are made to the five **prāṇas** individually, to keep them in **śāntān**. The palpitation of the breathing body—**prāṇaspaṇḍa**—is referred to several times with religious significance in Muṅtī. In 3.11, 11. Treatise itself is considered to worsen in Kāśa 1, as the in and out breathing are supposed to utter continually the mantra "**haṃ-sa, haṃ-sa**". Kṣari 14 wants the breath restrained in Yoga—**ar** idea which becomes very familiar.

As for the other breaths that **prāṇa**, not much is said in addition to what has been given, though **apāna** is mentioned a few times. They are to be restrained together (i. e. **prāṇa** and **apāna**) in Yoga. (Sān. 4) A rather difficult passage in Muṅtī says that when **apāna** has settled down and **prāṇa** has not arisen in the heart (**abhyudita**) then the **kumbhaka** state, when the body is filled with air, is experienced by the Yogi. That is, when **apāna** has settled down into the lower part of the body and the **prāṇa** has not been expelled from the lungs. In other words **prāṇa** has settled and **apāna** has not, and when **apāna** has not yet departed, (**udgata**) then begins the state **kumbhaka**. (Muṅtī. 3.11, 3) The passage may be differently interpreted, but it is meant to be the meaning, though it may refer to the foodstuffs in the upper and lower in the lower part of the body—**ar** perhaps is known.

The Prāṇas

The word *prāṇa* in the oldest Vedic literature, especially in those of the Yoga class, now designates in the broad sense the air which regularly increased to man. Indeed, *prāṇa* was employed as a name by Śākh. 1, 2, 3, but this distinction was dropped from the Upanishads to the middle of the present. These three ^{prāṇa} *prāṇas* circulate in the arteries, but only the vital *prāṇa* is, with air, drawn up during sleep, and ~~prāṇa~~ are restricted and exercised in special manner in Yoga. Of these ten *prāṇas* the original five are the chief ones. (Grīj. 1.25; No. Cu. 24) The word *prāṇa* itself is the leader. (Grīj. 1.25, 2; Śākh.)

The names of the ten winds are as follows. *Prāṇa*, *apāna*, *udāna*, *samāna*, *vyāna*, *nāga*, *kūrma*, *kṛkṛa*, *davadatta*, *dhananjaya*. (Grīj. 1.23, 24; Śākh.; Jūj. 1.4; No. Cu. 22&, 23; Varā. 1.21.) A general description of these winds is taken from Jūj. 1.4. "These ten winds circulate in all the arteries. *Prāṇa* circulates in the mouth, nose, neck, navel, two great toes, and in the parts above and below the *kuṇḍalī*. *Vyāna* circulates in the regions of the ear, the eye, the ankle, the joints, the buttocks, of standing, and of the throat. *Apāna* circulates in the anus, genital regions, thighs, knees, belly, privates, loins, legs, navel, ^{lower intestine} ~~and~~ *agnyāgāra*. *Udāna* is in all the joints. *Samāna* permeates the hands and feet and all the limbs, bearing the substance of the food eaten, and so forth, along with the *prāṇa*, to permeate the limbs, moving in the 72,000 artery paths. It permeates the limbs and subtiles. *Nāga* and the other four winds have the skin, bones, etc., as their origin (locaṅgī). " *Prāṇa*, *apāna*, and *samāna* carry on digestion. *Kṛkṛa* and the distribution of the substance of food as already explained in the section on *locaṅgī*. "The names of the wind and sphere-origins are also of the body, and are in origin and their exertions. In an exhalation and ⁱⁿ ~~in~~ *prāṇa* are called the works of *prāṇa*. Urine, excrement, and other excretions are the works of *apāna* air. ~~Exhalation~~, ^{Aspiration} ~~and~~, effort, etc., are the works of *vyāna*. The raising up of the body and the limbs are the works of *udāna*. The nourishing

The Prāṇas

of the body and the like is the work of **samāna**. **Varāṇa** is the work of **nāga** the work of **ākāśa**. **Ākāśa** and **varāṇa** are the work of **kūrma**. **Varāṇa** is the work of **kṛkara**. **Varāṇa** is the work of **devadatta**. **Varāṇa** and the like are the work of **dhananjaya**. Thus knowing distinctly the places of the air and the work of the air and their work, let one perform the blowing of the air.

Seeing that it is said to see what the air is, let one perform the blowing of the air or otherwise in regard to these five air before proceeding to a discussion of **prāṇa** in general. **Ṛj.** 4.30 agrees that **nāga** and its four companions are in the same, bones, and the like. **Varāṇa** is regularly given as the function of **nāga**. (No. Du. 2; **Ṛj.** 4.30) In the last passage **vyāna** is written, but evidently **nāga** is what is meant. **kūrma** winds. (No. Du. 2; **Ṛj.** 4.34) Concentration of this air in its vein gives the steadiness which a yogin desires. (**Ṛj.** 1.8) The function of **kṛkara** is always the production of hunger, though some corruption exists in **Ṛj.** 4.30. (No. Du. 2; **Ṛj.** 4.30) The last two airs are somewhat mixed up. The normal function of **devadatta** is the causing of sleep and fatigue, as already given. (**Ṛj.** 4.30; **Ṛj.** 4.34) It is easy, as **datta**, said to be a vital air which wastes away the body. (No. Du. 2) Ordinarily, **dhananjaya** is connected with the working of the body, but coupled sometimes with beauty, which it carries away. (**Ṛj.** 4.30; **Ṛj.** 4.33) Indeed it is said never to be seen with the body. (No. Du. 2) Quite a number of passages begin with **Ṛj.** 4.30.

As to the other airs, **samāna** circulates in all the veins, as is to be seen above. (**Ṛj.** 1.8) It is there stated to be the air which nourishes the body. In **Varāṇa** 1.30 it is also the air which is the cause of--(ignores--). (No. Du. 2) It is said to be specialized to the level of the air. Again it is said to permeate the body. (**Ṛj.** 4.30) The air which is the cause of it is **vāyu**. It is the air which is the cause of it. (**Ṛj.** 4.30) **Udāna** is located in the middle of the chest. (No. Du. 2) It is the

The Prāṇas

It is said to be in the throat and heart, (Triṣ. 1.17) It is connected with

vāyu, and is correlated with **buddhi**. (Triṣ. 1.17)

It is in the head, (Triṣ. 1.17) It is connected with **vyāna**.
 It is in the head, (Triṣ. 1.17) It is connected with **vyāna**.
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Apāna has been said about 10. It is located in the anus, (Triṣ. 1.17)
 anus, belly, loins, navel, and legs. (Triṣ. 4.20-21) It is in the region of
 the anus. (Ic. Su. 23) The same thing is implied in the use of the word for
 Also in Triṣ. 1.14, where it is drawn up into the upper part of the belly.
mūlādhāra. (Triṣ. 1.14) It is in the genital parts of a woman. (Triṣ. 1.14)
 It secretes lung and urine. (Triṣ. 4.21) It is correlated with **vāyu**, **citta**,
 and taste. (Triṣ. 1.17) Its power over life is very important: It and **prāṇa**
 together have control of **jīva**. When it releases **jīva**, **jīva** does not tarry.
 It goes like a bull led away by the arm.
 (Ic. Su. 27, 28) It is connected with the earth. (Triṣ. 1.17) It is connected
prāṇa falling, and **vice versa**, but this is not so in the highest state of the
 jīva. (Anu. 5.20-21)

It is connected with **prāṇa**, **apāna** figured very prominently in the Yoga. They
 can only be considered as two separate forces in the upper and lower parts of
 the body, respectively. The main point **apāna** is to be drawn up and mixed with
prāṇa, both being in the body at the same time. (Yarū. 1.31-32; Sūtr. 1.3;
 Ic. Su. 1.22-23; Triṣ. 6.21; Anu. 1.22; Ic. Su. 1.22-23; Ic. Su. 1.22;
 1.6; 1.7.13) It is drawn up to the top of the head. (Ic. Su. 1.22) These
 respirations should be practiced as long as **prāṇa** is in the body. (Ic. Su.
 1.22)

The relations of **prāṇa** and **apāna** in breathing has already been mentioned
 one rising when the other falls. This is due to the fact that in breathing
 the thoracic cavity is enlarged at the expense of the abdominal, and vice
 versa. (Anu. 1.22, 21) These pulsations are also referred to as a function

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of **prāṇa** in Anna. 2.12, 2, 16, 17. They are said to come into existence by
 during thought. Hence the restriction of breath, in a way that thought may be
 held in check. The way of doing this is to put the feet together, against the
 uvula and press. There are also other ways. It may be brought about by
śuṣupti, which would here seem to be some sort of trance or hypnotic state.
 (Yājñ. 1.7.28-30) Nārada. 2, 26, 27 also makes ideas subject to the pulsation
 of breath, and breath in turn to be subject to them. Yājñ. 4.20 makes the
 work of **prāṇa** in and out breathing.

Prāṇa circulates in the mouth, nose, navel, and heart. (Yājñ. 4.25, 10)
 It reaches the anus, the top of the head, and the **kuṇḍalī**. (Yājñ. 4.32-47)
 It is in the cavity of the ear. (Sub. 4)
 It goes to the end of the palate. (Yājñ. 1.7.31) It is in the cavity of
 the nose, and in the arteries. (Triṣ. 116, 138) being supported by the latter
 (Varāh. 5.54) Some of these fanciful things may be accounted for by the
 system of veins which the yogis imagine to penetrate his body, and by means
 of which he thought he could convey these breaths to any place he desired.

In its pulsations, **prāṇa** goes out with the syllable **ham** and comes in
 with **sa**, so **jīva** continually repeats the mantra **hamṣa**, 21, 000 times in 24
 hours. This is undoubtedly pulled from Hansa.

Prāṇa is said to extend out 12 fingers. (Anna. 5.22; Yājñ. 1.1) This may
 refer to the distance to which a normal breath may be felt. Or it may
 mean that one is surrounded by an invisible envelope of **prāṇa** pertaining to
 him, which envelopes at just this distance from the body. *again - aṅga is
 said to be breathed out 26 fingers (Sū. Cu. 73)*

The five **prāṇas** are considered apart from the tanu. (Varāh. 1.7. In **Rijī**
 Triṣ. 109. the five are each associated with some mortal faculty). The **prāṇa**
 itself, is said to **śaṅka**, **ahaṅkāra** is **mita**; its quality is small, slow, con-
 at a **śaṅka** is **śaṅka**, ^{śaṅka} well in the earth and the earth. These last
 are stereotyped appropriations. As **prāṇa** became weaker, mortal powers waned.
 This may be noted in **Varāh**. (Sambh. Sūtras. 1.15) The five **prāṇas** are associated
 with the sun's ability, (Sūrya 4) and **prāṇa** itself with **vāyu**. (Triṣ. 109.)
 and with **agni**. (Pravasi. 1.177 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000)

The Prāṇas

The five are said to compose collectively the **liṅga śarīra**, which is not the usual definition of that entity. (Yājñ. 1.17)

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The filling of the body with air, like a jar, is called **Varṇā**. (Yājñ. 1.17-18, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

kumbhaka. (Yo. Bu. 1.12) In the Yogasūtra, the breath should be expelled in single mūtras of 12, and the lungs kept empty for 12 mūtras. In another, filling the lungs occupies 12 mūtras, holding the breath 16, and emptying 16. (Yo. Bu. 1.11, 108) Breath is concentrated in the **suṣumnā**.

This is done by bending forward quickly so as to contract the neck, and then stretching backward. (Yājñ. 1.7.12; Yo. Bu. 1.14; 47) Knowledge about the **prāṇas** is the great knowledge in Yoga; which explains why so much attention is paid to the subject. (Yo. Bu. 2.7) The Yogi was not altogether spiritually minded. He can be considered to say about the physical benefits to be derived from Yoga breathings. The **kuṇḍalinī** is made pure by these breathings. (Yo. Bu. 1.8) Drawing **prāṇa** down from the neck, or drawing up **apāna** will restore youth. (Yājñ. 1.7.13) Union of these two breaths, through the lessening the amount of the excretions has the same result. (Yo. Bu. 47) The arteries are ~~made~~ made pure by breath manipulation. (Yājñ. 1.9) Its proper use cures spleen, consumption, bile, fever, thirst, poison. (Yo. Bu. 1.31) cures diseases. (Yājñ. 1.7.14) On the other hand, improper breathings will cause disease. (Yo. Bu. 1.13) See also Yo. Bu. 117; Yājñ. 6.

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Drawing **prāṇa** down from the neck, or drawing up **apāna** will restore youth. (Yājñ. 1.7.13) Union of these two breaths, through the lessening the amount of the excretions has the same result. (Yo. Bu. 47) The arteries are ~~made~~ made pure by breath manipulation. (Yājñ. 1.9) Its proper use cures spleen, consumption, bile, fever, thirst, poison. (Yo. Bu. 1.31) cures diseases. (Yājñ. 1.7.14) On the other hand, improper breathings will cause disease. (Yo. Bu. 1.13) See also Yo. Bu. 117; Yājñ. 6.

On the other hand, improper breathings will cause disease. (Yo. Bu. 1.13) See also Yo. Bu. 117; Yājñ. 6.

While you here read these lines might be written about the breaths, these statements cover practically all the ground. The following additional references are given to those who desire to go further into the subject. Muṣ. 1.3.1, 2, 3; 2.3.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; 4.3.1. Same 1.3; 2.3.1. 1.3.1; 1.7.1.1; 2.11.1; 2.13.1, 2; 2.16.1-6; 4.3.1; 4.10.1; 5.1.1; 5.14.1; 5.15.1; 5.16.1, 2; 6.11.1, 2; 7.1.2; 7.10.1; 7.11.1, 2; 7.12.1; Yājñ. 1.1.1; 1.1.3, 6; 1.1.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 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 1043,1094; 1044,1095; 1045,1096; 1046,1097; 1047,1098; 1048,1099; 1049,1100; 1050,1101;
 1051,1102; 1052,1103; 1053,1104; 1054,1105; 1055,1106; 1056,1107; 1057,1108; 1058,1109;
 1059,1110; 1060,1111; 1061,1112; 1062,1113; 1063,1114; 1064,1115; 1065,1116; 1066,1117;
 1067,1118; 1068,1119; 1069,1120; 1070,1121; 1071,1122; 1072,1123; 1073,1124; 1074,1125;
 1075,1126; 1076,1127; 1077,1128; 1078,1129; 1079,1130; 1080,1131; 1081,1132; 1082,1133;
 1083,1134; 1084,1135; 1085,1136; 1086,1137; 1087,1138; 1088,1139; 1089,1140; 1090,1141;
 1091,1142; 1092,1143; 1093,1144; 1094,1145; 1095,1146; 1096,1147; 1097,1148; 1098,1149;
 1099,1150; 1100,1151; 1101,1152; 1102,1153; 1103,1154; 1104,1155; 1105,1156; 1106,1157;
 1107,1158; 1108,1159; 1109,1160; 1110,1161; 1111,1162; 1112,1163; 1113,1164; 1114,1165;
 1115,1166; 1116,1167; 1117,1168; 1118,1169; 1119,1170; 1120,1171; 1121,1172; 1122,1173;
 1123,1174; 1124,1175; 1125,1176; 1126,1177; 1127,1178; 1128,1179; 1129,1180; 1130,1181;
 1131,1182; 1132,1183; 1133,1184; 1134,1185; 1135,1186; 1136,1187; 1137,1188; 1138,1189;
 1139,1190; 1140,1191; 1141,1192; 1142,1193; 1143,1194; 1144,1195; 1145,1196; 1146,1197;
 1147,1198; 1148,1199; 1149,1200; 1150,1201; 1151,1202; 1152,1203; 1153,1204; 1154,1205;
 1155,1206; 1156,1207; 1157,1208; 1158,1209; 1159,1210; 1160,1211; 1161,1212; 1162,1213;
 1163,1214; 1164,1215; 1165,1216; 1166,1217; 1167,1218; 1168,1219; 1169,1220; 1170,1221;
 1171,1222; 1172,1223; 1173,1224; 1174,1225; 1175,1226; 1176,1227; 1177,1228; 1178,1229;
 1179,1230; 1180,1231; 1181,1232; 1182,1233; 1183,1234; 1184,1235; 1185,1236; 1186,1237;
 1187,1238; 1188,1239; 1189,1240; 1190,1241; 1191,1242; 1192,1243; 1193,1244; 1194,1245;
 1195,1246; 1196,1247; 1197,1248; 1198,1249; 1199,1250; 1200,1251; 1201,1252; 1202,1253;
 1203,1254; 1204,1255; 1205,1256; 1206,1257; 1207,1258; 1208,1259; 1209,1260; 1210,1261;
 1211,1262; 1212,1263; 1213,1264; 1214,1265; 1215,1266; 1216,1267; 1

Chapter XV

Pathology and Death

From the metaphysical side there is much said about life in, death of, the Ignigade, but not a great deal from the physical standpoint. A discussion of the nature of **jīva**, or indivisible life, will be one of these here. However it may be mentioned that life migrates in a soul attached to a body through good and evil works. (Sarv. 2.13) Life is like the ether which is enclosed in jar; it is not broken when the jar is broken, just as space is not broken when the jar is broken. (Triṣ. 1.13) It wanders in the vessel of the navel, and is bound by merit and sin. (Āy. 1.4) It is bound by the senses and the feeling of self. (Yo. Su. 24) It remains in the body as long as air does. (Yo. Su. 25) See also Yo. Su. 27) The same Ignigade speaks of it as wandering in the heart. (14) Pārāś. 6. says that through pride of its house, the body, it wanders through the body as a householder through his house, and in different parts of the body experiences different mental states. Because of being dependent on body, there are many **jīvas**. (Nirā.)

According to Ch. 6. 13, hunger is caused by water, which carries away the food in the body. Water is in turn carried away by the heat of the body, thus producing thirst. According to Sait. 3.8, hunger is caused by the quality of **tanus**, as is thirst also. Hunger is caused by the vital air **kṛkara**. (Yo. Su. 25) It is connected with the element fire. (Cārīr.) to feel thirst. Thirst, **trṣṇā**, may be cured by Yoga breathings, especially by the **kumbhaka**. (Āy. 1.4) It is caused by reflection (Sarv. ind) hunger is caused by the absence of **tātes** (Sarv. ind) Diseases, **roga**, are not mentioned in the early Ignigade. But they do appear in the late Yoga discussions. Many diseases are caused by improper breathings, and proper manipulation of the breath, according to Yoga rules, will cure them. (Yo. Su. 117, ff.; Yo. Su. 52; Āy. 2.22, 196. Su. 1.17) Concentrating the breath in the affected member is beneficial. (Triṣ. 1.13) They may also be cured by postures, **āsanas**. (Āy. 2.12) They are caused by sleep in the day time, too late sexual intercourse, obstruction of the bowels, and urethra, labored breathing, never sitting and the like. (Yo. Su. 1.16, 17)

As to specific diseases, not many are mentioned. Perhaps the first

Diseases.

disease to be cured. The condition is **pūman**, 1177, which is cured by the possession of **śānta**. (Yo. Ku. 1.15) Other diseases mentioned are **ḥatā**, cold, cured by **kumbhaka**. (Yo. Ku. 1.11) **likhā**, leprosy, is caused by the passing of **śānta**. (Yo. Ku. 117) **Jvara**, fever, may also be cured by **kumbhaka**, which is a practice that one may have with him at any time. (Yo. Ku. 1.11) Another doctor prescribes drawing in the air by the tongue and exhaling it by the nose. In another place he advises gazing at the end of the nose. (Ḥṛī. 1.4.7; 1.7.31) ~~XXXXXXXXXXXXXXXXXXXX~~ **Plīha**, spleen, is cured in the same manner. It is a disease of the **tunda**. (Yo. Ku. 1.16,21; Ḥṛī. 1.7.11) If the Yoga writers gave evidence of any real knowledge of the body, this might help to identify the **tunda**, but it cannot be depended on. **Jalodara**, dropsy, is also in a section of the **tunda**, and may affect the arteries. (Yo. Ku. 1.17,29) **Gudavarita**, or obstruction of the bowels, is also cured by Yoga. (Ḥṛī. 1.7.43) **Kāsa**, cough, is caused by the passing of air. (Yo. Ku. 117) **Kṣaya**, or consumption, is cured by ~~XXXXXXXXXX~~ **kumbhaka** and Yoga practices. (Yo. Ku. 1.31; Ḥṛī. 1.7.48) **Gulma**, enlarged abdomen, is also a disease of the **tunda**, cured by Yoga practices, such as **kumbhaka**, and drawing in air by the tongue to be ~~XXXXXX~~ expelled by the nose. **Viṣa**, poison, may also be cured by **kumbhaka**. (Yo. Ku. 1.31) **Vraṇa** or wound is mentioned once, when the female genital organ is compared to a wounded artery. (Sūtra. 4.29) **Ḡiriviṣṭa**, bald-headed or leprous, is also once mentioned, when it is said that such a person does not become a hermit. (Sūtra. 1) **Alasya**, is a **tamas** quality, arising when **jīva** is in the southern section of the body, is connected with the element fire, and prevented by breathing in at the mouth and out at the nose. (Sūtra. Sūtra. 1.10; Ḥṛī. 1.7.14)

Certain physical defects are also mentioned, usually to say that not all people can get to be sannyāsins, or that such should be the life of the hermit. Such are **badhira**, deaf, (Sūtra. 1.17,27; 4.21) **mūka**, dumb, (Sūtra. 1.17 4.24,25; 4.23) **ajihvax**, tongueless, (Sūtra. 1.17,27)

Defects

andha, blind, (Vārad. 3.2; 3.22,25) umatta, (Vārad. 3.27, 3.28,31) and
 jaḍa, foolish, (Vārad. 3.27,31) mugha, fool, (Vārad. 3.27) kutja,
 unpleased, (Vārad. 3.27) kāka, 130, (Vārad. 3.27) jaṅgu, 130, (Vārad.
 3.2) ṣaṇḍa and paṇḍaka, eunuch, (Vārad. 3.1,11). A foetus in the womb or
 a child as given. The paṇḍaka, for eunuchs, 130, is called a 170. called
 as a new born child. (Vārad. 3.27) The word is used in answer to
 the calls of nature is called paṅgu. (Vārad. 3.25) Andha is one who
 does not go far. (Vārad. 3.27) In D. S. 1 it is said that the water in the
 water, the reflection, is blind if the body is. Six ūrmis, or infirmities of
 the body are mentioned in Muḡ. 6 and Varā. 9; hunger, thirst, sorrow,
 infatuation, old age, death. In connection with the ascetic, it may be added
 that he is to view his body as a corpse, kunapa, or ḡava. (Vārad. 5.20;
 7.20.)

Death.

Mṛtyu, or death, is something whose approach is said to be hard to
 stop. (Mait.4.3) It is thus like the tide of the sea. There is the picture
 of friends standing around the bed of a lying man, near three millenniums
 ago, as they do today, and anxious for the last words and the last signs of
 conscious intelligence on the part of the one about to die, as indeed even
 us such a one is asked today, "Do you know me; do you know me?" "Jānāsi mām,
 jānāsi mām?" (Ch. 8.4.4; 6.15.1) The latter passage informs us that at the
 time of death, speech merges into mind, mind into breath, and breath into
 heat, while heat merges into the higher being. This would seem to refer to
 the order in which the senses and functions of the body leave in death, as
 well as to their ultimate absorption into the Supreme being. (Muḡ. 3.17)
 It seems to be implied that the order in which the senses fall is, speech,
 sight, hearing, thought, breath. These faculties, when united, are
 called the order given, or finally called the vital prāṇa which
 then leaves the body. This is also taught in Muḡ. 3.2. 3.11,2

Death

deals with this subject. Near the end of **īrāṇ**, **prāṇas** the senses are moved and given to the heart. The **eye-person** turns away, and the **īrāṇ** person turns and no more forms. Similarly he loses the powers of smell, touch, hearing, thinking, and, breathing. The pulse of the heart becomes lifted up, and the soul departs, either through the eye, the snail, or some other part of the body. Along with it, it takes all the **śarṇas**. The closing part of **Īrā. 4.7** describes this departure as being like the arrival of some king or mighty one. Police men, magistrates, persons, and officials stand around waiting for him, and when he is drawing near shout out "The Iranian comes, the Iranian approaches." So the senses, the organs of the body, etc. stand around waiting for the return of the soul to the deity; whence it came. (very late **īrāṇ** also tells us that death does not take place until **śarṇas** and **śarṇas** have left the body. (**Īrā. 4.7, 11**))

Īrāṇ. 2.11 gives the ritual for the passing over to a son of the father's powers. **Īrā. 1.1.2** also deals with this matter, but in a more general way. The father strews his house with fresh grass, puts on white garments, and after other preliminaries, places himself on his son so that their various organs are pressed over one another. Then the father says, "Let me place my speech in thee," to which the son replies, "I take thy speech to me". In the same way the sound, sight, hearing, taste, actions, pleasure, etc. (**śarṇas**, **śarṇas**, joy and bliss, etc.), and knowledge are transferred to the son. But if the father is too ill for such a long ceremony, he **īrāṇ** says, "Let me place my **prāṇas** in thee", which the son accepts. If the father should happen to recover after this, he is to be under the authority of the son, or else withdraws around as an ascetic.

The departure of the **ātman** and the senses make **īrāṇ** (Īrā. 4. 14) **śarṇas** **īrāṇ** is feared, but the **ātman** comes as from this fear. (**īrāṇ** 4) **Īrāṇ**) There is also a prayer for the **īrāṇ**. (**īrāṇ** 11) **īrāṇ**, **īrāṇ** **īrāṇ** **īrāṇ** **īrāṇ** remembering the **īrāṇ** of the body is worship. (**īrāṇ** 1.11)

Death

In the later Upanishads, death is described as of two kinds (śūnyatā, artha, bhavaśūnyatā), certain forms of death (śūnyatā); for the sake of the desire for liberation, certain practices, and exercises should be undertaken, that through which, persons (Śrīp. 4. 2. 1) souls of higher classes, approaching death in this plane can reach antahill, or brahman, or some such place. (Yāj. Brh.; Śārad. 4. 1. 1) आखिख्खिख्खिख्खिख्खि

In Śrīp. 120 ff. an interesting list of omens of approaching death is given. If one has throbbing or palpitation in his thumbs or great toes, he will live one year. If in his wrists or ankles, in six months. In his elbows, three months. If the throbbing is in his belly, genitals, or shins, he will live a month. If it is in the **jaṭhara dvāra**, which may mean either the anus or the navel, death will take place in ten days. A flickering light, like a firefly, foretells death in five days. When one cannot behold the tip of the tongue, life will continue three days. The sight of flame indicates death in ten days. Another interesting matter is the belief, current to this day, that one's thoughts at the time of death determine his future. In Māṇ. a list of twelve stations, ranging from the supreme rule in India to abodes with the deities in various **lokas**, is recorded as the fruits of thinking of **om** in certain ways at the time of dissolution.

Cosmical Correlations.

As a sort of appendix it may be well to include here a list of the principal and figurative correlations of the body which are to be found in the *Upaniṣads*. These have already been noted in the *Upaniṣads* with the different parts of the body, but a brief general survey will be given here. For every figurative statement will be included here, as well as the name of the author, wherever important. However, all the chief passages will be given. These correlations fall into several groups; the cosmical man, the cosmical bird, a passage on the *aṅvamedha*, the sacrifice, and the sacrifice.

The idea of the cosmical man, or *puruṣa* is the first and most conspicuous of these. In some of these passages the universe is conceived of as one man, to whose members the prominent parts of the universe correspond. In other passages these members serve as the place of origin for various elements of the visible world. To this latter class belong the *śūdras* and *brāhmins*. Many of these correlations are casual ones, and often forgotten. The list is as follows. From his hand came the moon, from his eyes the sun, from his ears, Indra and Agni, from his breath, Vāyu or wind; from his navel midair; from his head, the sky; from his feet, the earth; from all over his *lokas*. In P. 22, from his sides come the night, from his body the stars, and from his jaws the *Aryans*. This same *Upaniṣad* also speaks of the four castes, *Brāhmin*, *Kṣatriya*, *Vaiśya* and *Śūdra*, from the head, arms, legs, and feet, respectively, of the cosmical man. Others are of a different nature, when one part of the body is compared with another. For instance, the connection of eye and sun, of wind and breath. Others have a general relation, as the sky and the head, though it is not clear that, in the general sense of the word, they come in naturally.

The *aṅvamedha* passage will be found in It is a passage in with many other correlations, but After the *loka* itself has three parts, (1) (2) (3)

Iconical Correlations.

Several pictures (sketches) of the quarters, beginning with the East, is reproduced among the contents of the book of *Āgama*, illustrating the quarter of the rising sun. His head is the East, his arms, legs, etc., extend from it, his feet, that is, north-west and south-west, being on the other side of the East. His navel part or tail (*śrī puṣha*) is the West, which is the *Āgama* and the cardinal points on either side. His two sides are the *Āgama* and South. His back forms the sky, his breast (*uras*, here likely the entire ventral surface of the body) the earth, and his belly (*udara*) the atmospheric realm. The figure is that of a great Man sprawled on his back with his head toward the rising sun and his feet turned downward. The figure is ordinarily recognized by the Hindus, with the atmosphere in the center, the body as laterally from the parts of the body as the cardinal points are derived in the familiar picture in our own geographies, where the body stands facing the North with his arms extended to the East and the West.

In view of the many correspondences between *Āgama* and *Āgama*, it seems strange that *Āgama* does not give us a picture of the *Āgama* man. It presents itself, however, with a *Āgama* figure. *Āgama* 1.4 gives us an *Āgama* figure, which is repeated in reverse order, in *Āgama*. Here the *Āgama* principle is *Āgama* or *puruṣa* from the water. When he has been brooded over for some time, with an *Āgama* spring forth, and from then various elements manifest. The order is as follows.

Academy, speech, fire (*Āgama*)

Academy, spirit (or breath, *prāṇa*), air (*Āgama*)

Eyes, sight, sun (*Āgama*)

East, West, directions (*diṣas*)

Earth, hills, trees and birds.

Water, *apāna*, breath.

Vegetables, animals, etc.

In *Āgama*, the *Āgama* is said to be the *Āgama* of *Āgama*.

The root of the *Āgama* is *Āgama* (*Āgama*), which is the *Āgama*.

Comical Correlations.

... **irūṇa**, ...
 ... of **apāna**, ...
 ... **tojas**, ...

The comicalness of the **aṣṭamedha** are as follows. His nose is the sky, his eyes the sun, his breath the stars, his speech from the east, **ānā** the fire, his **ātman** the ether, his hand the sea, his belly (**pāṇasya**) the earth, his legs the mountains, his ribs the bones, his feet the continents, his lungs the clouds, his head the constellations, his flank the planets, his belly the forest, his liver and lungs the mountains, his hair the plants and trees, his forehead half the rising sun and his latter half the setting sun. When he shakes himself, he lightnings, when he sneezes, it thunders, when he urinates, it rains. Voice is the voice of the spiritual world. The passage implies one as vitalistic, the connections more or less forced and mechanical, and not as interesting as some others.

My comical bird is a fanciful creature. **Haṅsa** is most probably the **sāras** of today, a migratory bird with the habits of flight and calling which belong to the wild goose, with the long legs and body of a crane or heron. Its annual pilgrimages from the inhabited land of India to the far north, perhaps constant here, the Himalayas, afforded a beautiful opportunity for comparison to the wanderings of the soul in the world. It was supposed to contain the soul itself, and also to be a knowledge of the soul in the body. Hence, after a long stay in the body it departed for the **brahman**, only to return again to the body. **Haṅsa**, then, became a name for the soul, even as **puruṣa** was used in the same sense. The bird is usually represented with one deltoid, and we find at the same time fanciful variations. But the users of this type of correlation are devoid of **om**, and have fanciful **xxxxx** descriptions of **lokas**. Some also are applied to the **brahman**, a term which is not used in the daily language, and the occasional figures.

Cosmical Bird

There are two passages about this cosmical bird in the Upanishads. The first is in the *Īśa Upanishad*, where the bird is described as having four feet, two wings, and a tail. The head is **omkāra**, the eye is the **bindu**, or nasal sound; the feet are **dra** and **hūrūti**, the arms are **śūla** (**kūla**) and **śūla**. It will be noted that the bird is a quaternary, having two wings and arms. The latter one, **śūla**, is in some ways more fantastic. The right and left wing are the **a** & **u** respectively, of the word **om**, the tail is the **m**, the half **śūla** additional of **om** is the **mastaka** or top of the head; the feet are the **guṇas** or qualities; the body is **sattvam**, the right and left eyes are **dharma** and **adharma**, on its feet it supports **bhūrloka**, on its head **bhuvanloka**, in the region of the thighs **svarloka**, in the navel region, **māharloka**, in the heart **janaloka**, in the neck **tapoloka**, on the forehead at the junction of the eyebrows, **satyaloka**.

Cosmical Chariot.

The idea of the cosmical chariot goes back to *Āy. 2.2.1, 11*. The self or soul is the passenger who rides with in the chariot, or body; the mind **Ṣaṣṭ**, **buddhi**, is the charioteer for him; the **indriya**, **manas**, is the reins. The senses are the horses, and the objects of sense the roads. Man can go without understanding, so that his mind, the reins, is not firmly held, his senses are unmanageable, like the vicious horses of a charioteer. He is unable to reach the desired end of his journey, but merely circles like the round of birth's. He who has understanding and holds the reins firm, his mind always under control, like the good horses of a charioteer, he reaches the end of his journey, the highest state of **Viṣṇu**, and is not subject to the round of birth's.

This passage is found in *Āy. 2.2.1, 11* is repeated, with some variation. The cosmical chariot is also mentioned in *Āy. 2.2.1, 12*, where the reins are the senses, the body is the chariot, and the passenger, and the reins are the senses. Driven by the reins, the body goes to the

Figurative Sacrifice.

In Garbha 3 the sacrificial idea is even more obvious. Three fires are in the body; the knowledge fire, the desire fire, and the digestive fire. (Jñānāgni, darśanāgni, koṣṭhāgni). The digestive (the doors of digestion are over the water drunk, lifted, or taken). The knowledge fire obtains good and evil results. The desire fire observes forms. They are the deities of the āhavanīya, in the body as the gārihapatya, and in the world as the dakṣiṇa fires. The ātman is the sacrificer, the mind an officiating Brahman priest, consciousness and the like are the animals offered, resolution and satisfaction (dhṛiti, santoṣa) the dīkṣā, the knowledge senses the sacrificial vessels, the action senses the haviṣas, the head the sacrificial cup, (kapāla) the hair of the head the darbha grass, and the mouth the antarvedī, or space within the sacrificial area. All these ideas are connected with the figure so often presented, which indeed seems at times to have been looked on as much more than a mere figure of speech, that eating and drinking, the functions of the body, constitute a form of worship.

Prānūg. 4 has a much more elaborate sacrifice in mind. Here the ātman is the sacrificer, and intelligence his wife. The Veias are the chief priests, prāṇa the brāhmaṇācōḥāṅsi, apāna, is the pratiprasthāta, vyāna the prastota, samāna is Maitrāvaruṇa, udāna the udgātar, self-consciousness is the adhvaryu, citta the hotar, the body the altar, the nose the northern altar, the top of the head the soma vessels, the right hand the sruva spoon, the left hand the glāṇa platter, the ears the sprinkler, the eyes ājyabhāgau, the nose the dhūrāpotar, the tanmātras are the sadasyas, the mahābhūtis are the prayājas, the bhūtas are the anuyājas, the tongue is iḍā, the teeth and lips are the ~~suktavāca~~ sūktavāca, the palate is sanyorvacas, memory, nobility, fortitude, and hardiness are the patnīśaryājas, omkāra is the sacrificial stone, nose the rita, manas is the śukṛit, desires are the bhṛgū, the head is sacrificial grass, the ~~adhvāryu~~ senses are the sacrificial vessels, the ~~veias~~ senses are the offerings, alīṅga is the iḡi, and tyāga the dakṣiṇa. Most of which seem to play a part. ~~Conceal~~, but ~~con-~~

Figurative Sacrifice

cluding part of this comparison is presumably borrowed from one of the earlier figures, already easily picked up. 17197, the sacrifice, and this comparison to it may have been very real to the composer of the liturgical, and this section may have been intended to be read aloud to him. Surely it is a sacrifice such in equity.

Āsanas.

The list of **āsanās** or postures given by the *Triṅg. Sūtras*, and given by the *Yoga Sūtra*. It would seem that of these, as in the *Triṅg. Sūtras*, would be in place in a yoga system. While this list is not given as *āsana* all the time about **āsanās**, it is practically complete, as far as the *Triṅg. Sūtras* are concerned. It is, however, to be noted that in some cases, different authorities define the same **āsana**. All these differences have not been noted.

The most extensive list of **āsanās** is to be found in *Triṅg. Sūtras*. It includes the following.

1. **Svastika**. Also called *ṣṭāṅg. 3.7; 3.8,9; Varāṇ. 3.15*. When a description of the above postures, it seems that the soles of the feet should be put between the knees and the tips of the opposite legs, that is, just over the knees, with rigid neck, head, and body.

2. **Gomukha**. Also *ṣṭāṅg. 3.11; 3.12; Varāṇ. 3.17*. Crossing hands.

3. **Vīra**. Putting one foot on the other thigh and keeping vertical. Also. *ṣṭāṅg. 3.6; Varāṇ. 3.16. ṣṭāṅg. 3.4*.

4. **Yoga**. Stopping in reverse. *Varāṇ. 3.18*, i. e., turned back from the feet.

5. **Padma**. Also. *ṣṭāṅg. 3.13; 3.14; Varāṇ. 3.18* and *Varāṇ. 3.19*. This is the most frequent, mentioned. It is performed by grasping the trunk in the opposite hands, while sitting, with the feet on the opposite thighs. *Triṅg. Sūtras* does not list the posture in this but in the following,

6. **Badhpadma**. This, in *Triṅg. Sūtras* is just like the **padma** in the other books.

7. **Kukkuṭa**. *Varāṇ. 3.20*. This is like **padma**, but the hands are between the knees and the thighs.

8. **Uttāna kūrma**. It is like **Uttāna**, but the forearms press the back, and the legs stretch out like a tortoise. *Kūrma, Varāṇ. 3.15*

9. **Dhanuṣ**. Grasping the great toes of the feet, and stretching them to the knees.

The Āsanas.

10. **Siṅgharūpaka.** Also. *Varā.* 1.17; *Yājñ.* 3.10. Spreading the arms and legs in the shape of a lion's paws, with the **uihra.** *Yājñ.* 3.10. Spreading the arms and legs in the shape of a lion's paws, with the hands on the knees. *Yājñ.* 3.10. Spreading the arms and legs, to spread out the fingers and look toward the tip of the nose.

11. **Ehadra.** Also. *Yājñ.* 3.1; *Varā.* 1.17; *Yājñ.* 3.10. Spreading the arms and legs, with the feet on the heels.

12. **Mukta.** Also. *Yājñ.* 3.1; *Varā.* 1.17; *Yājñ.* 3.10, 11. Slight variations are found in *Varā.*, giving the forms of 12. Spreading the arms and legs, with the feet on the heels, or with the hands on the knees, or with the feet on the heels and the hands on the knees.

13. **Mayūra.** Also. *Yājñ.* 3.10; *Yājñ.* 3.10, 11; *Varā.* 1.17. Slight variations are to be found in *Varā.*, but in general it is sitting on the ground with erect and rigid body and neck, with the elbows at each side of the navel, forearms extended, or hands spread out like the tail of a peacock. Sometimes the feet are raised like a stick.

14. **Matsyapīṭha.** Sitting with right foot on base of left thigh, hands on knees, grasping the left thumb in the left hand.

15. **Siddha.** Also. *Yājñ.* 3.1. Spreading the yoni, spreading the extended arms over part of the abdomen, with the left foot, and the right arm over the penis.

16. **Paṅcimāntāna.** Spreading the (soles of) feet on the ground, with the arms (or legs) spread out, to the right, and the fingers on the knees.

17. **Sukha.** This posture is mentioned in *Varā.* 1.17. It is mentioned in *Yājñ.* 3.10. It is mentioned in *Yājñ.* 3.10.

A few other **āsanas** are mentioned in other places. They are:

18. **cakra.** *Varā.* 1.17. This is sitting on the heels, with the right leg, and restrained from lying.

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18. **Mūlabandha.** Squize the yoni with the left, and close the right eye.
Yog. 1a.
19. **Sambadha.** Press the tip of the yoni, with the thumb, and the middle finger, breadth of the thumb, towards the middle of the forehead with
right **apāna**, and then placed in the top of the head.
20. **Vajra.** Left foot held over **mūlakanda**, the right above, the right
neck, head, and body.

These are the chief postures mentioned in the Ānānas. Their benefits need not be mentioned here except to say that in the opinion of the Yogin every sort of mental, spiritual, and physical advantage may be derived from them.

Vita.

George William French was born near Fairbury, Mo., Oct. 21, 1870, and received his elementary and part of his secondary education in the common schools of the state. After completing his secondary work in Fairbury, Mo., he also finished the collegiate course there, receiving the degree of Bachelor of Arts in 1897. In the following year he was granted the degree of Master of Arts for advanced work, chiefly in Hebrew and Semitics. Upon leaving school, he first taught in Central Christian College, Allany, Mo., and then served as Superintendent of Public Schools, Princeton, Mo. In 1898 he went to India as a missionary under the auspices of the Foreign Christian Missionary Society, of Cincinnati, Ohio, and remained in India seven and a half years. This time was equally divided between Jaipur and Jubbulpore, Central Provinces, and was devoted to general educational work, and the institution and management of Christian Bible College, Jubbulpore, India, the theological institution of the Christian Mission in India. He returned to America in 1906, and entered Johns Hopkins University in October of that year, his studies being Sanskrit, Hebrew, and Arabic.







