A Dissertation

Submitted in conformity with the requirements

Chapter I.

Introductory.

In preparing this treatise the following Upaniṣads have been consulted. The abbreviations used throughout are also here indicated.

Agraha	Agraha	[illegible]	[illegible]
Adhyātmā	Adhyā.	[illegible]	[illegible]
Advayatāraka	Advay.	[illegible]	[illegible]
Aitareya	Ait.	[illegible]	[illegible]
Akṣamālika	Akṣam.	[illegible]	[illegible]
Akṣi	Akṣi	[illegible]	[illegible]
Amṛitabindu	Amṛit.	[illegible]	[illegible]
Annapūrṇa	Anna.	[illegible] (Atharvaśiras)	[illegible]
Arṣeya	Arṣ	[illegible]	[illegible]
Aruṇeya	Aruṇ	[illegible]	[illegible]
Atharvaśikhā	Ath. Śikhā	[illegible]	[illegible]
Ātmā	Ātmā	[illegible]	[illegible]
Ātma(pra)bodha	Ātmab.	[illegible]	[illegible]
Avadhūta	Avadh.	[illegible]	[illegible]
Avyakta	Avyakta	[illegible]	[illegible]
Bahvṛca	Bahvṛca	[illegible]	[illegible]
Bhagala	Bhag.	Ekākṣara	[illegible]
Bhasmajābāla	Bhasma.	[illegible]	[illegible]
Bhāvana	Bhāv.	[illegible]	[illegible]
Bhikṣu	Bhikṣ.	[illegible]	[illegible]
Brahma	Brahma	[illegible]	[illegible]
Brahmabindu	Brahmab.	[illegible]	[illegible]
Brahmavidyā	Brahmav.	[illegible]	[illegible]
Brahmacārya	Bra.	[illegible]	[illegible]
Brahmajābāla	Brahmajā.	[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
Jābāla	Jābāla	[illegible]	[illegible]
Jābāli	Jābāli	Nṛsiṁhottaratāpanīya	Nṛsp.
Kaivalya	Kaiv.	Nṛsiṁhottaratāpanīya	Nṛsu.
Kālāgnirudra	Kālāg.	Pāśupatabrahma	Pāśu.
Kalisantāraṇa	Kali.	Pāiṅgala	Pāiṅ.
Kauṣītaki	Kauṣ.	Pañcabrahma Paramahaṁsa	Pañca. Param.
Kaṭha	Kaṭh.	Paramahaṁsa	Paramah.
Kaṭharudra	Kaṭhar.	Paramahaṁsaparivrājaka	Paramaṁ.
Kauṣītaki	Kauṣ.	Piṇḍa	Piṇḍ.
Kena	Kena	Praśna	Praś.
Kṛṣṇa	Kṛṣ.	Prāṇāgnihotra	Prāṇ.
Kṣurika	Kṣur.	Praṇava	[illegible]
Kuṇḍika	Kuṇḍ.	Pariśeṣāta	[illegible]
Mahā	Mahā	[illegible]	[illegible]
Mahānārāyaṇa	Mahān.	Rāma Tāpanīya	Rāmā.
Mahāvākya	Mahāv.	Pūrvabhāga	[illegible]
Maitrāyaṇī Maitreyī Maṇḍalabrāhmaṇa	Mait. Maitreyī Maṇḍal.	Pūrvottaratāpanīya Rudrahṛdaya	Pūrvat. [illegible]
Mudgala	Mud.	Rudrākṣajābāla	Rudrā.
Muktika	Mukti.	Sāvitrī	[illegible]
Nṛsiṁhottaratāpanīya	Nṛsiṁ.	Sarvopaniṣatsāra	[illegible]
Nīlarudra	Nīla.	Sarvopaniṣatsāra	[illegible]
Nirvāṇa	Nirv.	Sarvopaniṣatsāra	[illegible]
Paiṅgala	Paiṅ.	Sāvitrī	Sāv.

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
Subāla	Sub.	[illegible]	[illegible]
Sūrya	Sūrya.	[illegible]	[illegible]
[illegible]	[illegible]	Varāha	[illegible]
Taittirīya	Tait.	[illegible]	[illegible]
Tārasāra	Tāra	Vajrasūcika	Vajr.
Tejobindu	Tejo.	Yogacūḍā	Yo. Cū.
Triśikhibrāhmaṇa	Triś.	Yogaśikhā	Yo. Śi.
Tripādvibhūtimahānārāyaṇa	Trip. V.	Yogakuṇḍalī	Yo. Ku.
Tripura	Trip.	Yogatattva	Yo. T.
Tripuratāpanīya	Tripurā.		

In selecting these Upaniṣads the guiding principle has been to include all those which appear in standard collections of Upaniṣads. Those noted above are included in the following collections. 1. Twenty-eight Upaniṣads, published by the Nirṇaya Sagar Press, Bombay. 2. Atharvaṇa Upaniṣads, with the commentary of Nārāyaṇa, published in the Bibliotheca Indica. 3. Eleven Atharvaṇa 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 only exception is the Mahānārāyaṇa, which Deussen translated in part only. The text in the Twenty-eight Upaniṣads was used in this case. The text of the five hundred and eight Upaniṣads was followed only in cases where the Upaniṣad was not included in some other collection. Śaṅkarānanda's Nṛiṣiṃha was used throughout. 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 [illegible]

been here [illegible] [illegible], but in nothing [illegible] [illegible] or [illegible] references, any error [illegible] will not affect the value of the work. The text of the Upanisads, [illegible] included in the [illegible] [illegible] mentioned here, [illegible] in the Sapta Prasna, [illegible]. The [illegible], the Aitareya, [illegible] Kausitaki. The short Upanisads, also included [illegible], were examined, and a few references obtained.

The aim has been to include every reference to a part of the body contained in the Upanisads. It is possible that in the case of the late and unimportant Upanisads, of which no translation exists, some references have been overlooked. In some cases, a more or less [illegible] 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, and only one reference is quoted. Some of the worthless and unimportant mentions in the Upanisads are thus slighted. But in the case of the older and more important Upanisads, which have been verified by Jacob's concordance, it is believed that nothing is omitted, excepting a few duplicate mentions in 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 Upanisads. This has naturally led into a more or less complete treatment of the physiology of the body, in general, and to some discussion of the mental functions, in so far as they are related to the [illegible], only very rarely have matters not found in the Upanisads been introduced into this treatise.

References to the body and its parts fall into several classes or types, according to the line of thought or matter, or the object being in view. The first type of reference may be called the pontific, or quasi-scientific. [illegible] to [illegible]

Types of

parts referred to [illegible] to be, or [illegible] plain matter of fact for [illegible]. To be [illegible] or [illegible] presents a [illegible] fact, but [illegible] least give us [illegible] writer's conception of the Holy.

The second [illegible] be labelled as figurative or fanciful, [illegible] rather [illegible] of the part referred to.

A third type is the Pantheistic or Sacramental type. The Holy is looked upon as a [illegible] of worship [illegible] is used as a means of [illegible] merit or release. This is the [illegible] when [illegible] or [illegible] of an [illegible] is applied to the Holy [illegible] religious [illegible], or [illegible] postures and breathings are enjoined.

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

A fifth type, intermingled with all the above, is found in those [illegible] where the writer, no matter what his point of view may be, shows a pessimistic view of the Holy.

A sixth type includes cosmical correlations. In this the universe is pictured as a vast man, or as evolved from some such primeval being. Instead of a man, the figure of a bird may be employed, while the Egyptian Arrangement [illegible] with the cosmical correlations of the [illegible].

In all [illegible] of the least importance, these different types of reference will be found separated in the following pages. Finally, in cases where the circumstances require it, the chronological development of a subject or idea is indicated, by tracing it through the Old Testament, and later Apocrypha.

Necessarily, [illegible] exclude [illegible] found in the Upanishads, but [illegible] part [illegible]. An effort has been made to [illegible] in the background.

Chapter II

Literal Survey

General part .

A [illegible] first [illegible] of the [illegible] external. [illegible] are [illegible], it [illegible] shown [illegible] are [illegible] and very few bones. [illegible] the body; the [illegible] few times in [illegible] given as 3:6, i. Martha. [illegible] the other parts of the body, [illegible] other hand, are fairly numerous.

The reasons of this are various. With the exception of the last [illegible], which in parts has the appearance of a medical treatise, the [illegible] are not much concerned with the body from a purely physical standpoint. [illegible] some sections of the last [illegible] might be considered as purely [illegible]. Their writers are not medical men. It is therefore not to be expected that they would at all times be strictly accurate. They are rather [illegible] mystics, men who looked on the body as a thing to be [illegible] worthless in comparison to the soul, with which [illegible] themselves. At the same time, they were not all mystics, and we might expect such writers to value the moral nature [illegible] times. For they must as a class have [illegible] times, and even if they were not specially interested in medical [illegible], they should have possessed, or could easily have obtained, what [illegible] the body the best minds of the country found [illegible]. So it [illegible] the way to say that [illegible] nature of the body as presented [illegible] as that which may be found in medical treatises [illegible], [illegible] very fair picture of what the best [illegible] it in the times the Gospels were written.

General Survey.

[illegible] fact that they were mostly i[illegible] [illegible] body, though it provoked [illegible] writers fr[illegible] description of the body, [illegible] about it. For the soul is intimately connected with the body, lo[illegible] in it, and the great problem of life is to obtain [illegible] from what is material. Even i[illegible] earliest philosophy, [illegible] the [illegible], that is, making know[illegible] cause and [illegible] of [illegible], [illegible] it is necessary to discuss the body because of its relation to the soul. For the soul is discussed quite fully. Its relations, [illegible] its identification with the [illegible], its [illegible] with [illegible], [illegible] relation to the body; these [illegible] necessary a discussion [illegible] parts of the body. The body in chants and sacrifices calls for mystical [illegible] spiritual living discussions; the identification of the human soul with the All-Soul, and the gradual [illegible] of the universe lead to interesting figures and descriptions. In later times, when the [illegible] philosophy developed, we have the more [illegible] Yoga descriptions of the parts of the body which are to be used in Yoga practices in order to obtain release, [illegible] in the [illegible] Upanishads, where the [illegible] on the sorting of [illegible], or the [illegible] fruits is [illegible] to prep[illegible] particular deity. There [illegible] frequent occasions for the mention of the body and its parts, [illegible] in instructive ways, and in [illegible], many parts are mentioned. [illegible] to see that one ought not to look for any [illegible] description of the body and its parts, but only [illegible] fortuitous [illegible] show.

For [illegible] in the Upanishads. [illegible] stat[illegible] than the [illegible]. [illegible] on [illegible] in [illegible] of the [illegible]

[illegible]

[illegible] o, [illegible]

[illegible]

[illegible] es. [illegible]

body [illegible]. [illegible]

[illegible] animal sacrifices, [illegible]

[illegible] most [illegible]

acquired knowledge of the [illegible] of the body. [illegible] the

construction of the body, [illegible] accurate and [illegible], at

least do not contain [illegible] nonsense. [illegible]

[illegible] and [illegible] shape, [illegible] of [illegible]

of the body may readily, from the descriptions given of them, be [illegible]

[illegible]ary. Such are [illegible] and [illegible] all of which figure [illegible] in

Yoga. The reason of this is to be found in the Yoga [illegible] of the

body. Thus merit is [illegible] by sitting in certain postures, by

breathing in a certain fashion [illegible]

[illegible] of [illegible]s. [illegible]

system [illegible] and [illegible]s, [illegible] in [illegible]

all parts of the body, [illegible], [illegible]

itself, is controlled.

In all [illegible] 13 [illegible]

including [illegible] terms, such as [illegible], bone, [illegible], [illegible]

including [illegible] or [illegible] of [illegible]; [illegible]

[illegible] for [illegible] veins, [illegible]

is used, as bone, [illegible] flesh, [illegible], [illegible].

great variety of [illegible]s, [illegible]

for [illegible], [illegible]. [illegible], [illegible],

[illegible], [illegible]

left ventricle of the heart, [illegible].

[illegible], [illegible], [illegible] xx [illegible], [illegible]

[illegible]

[illegible] This leads the [illegible] at least, [illegible] heart under [illegible] tom [illegible] still [illegible] heart, especially its [illegible] view. [illegible] brain, the bowels, all [illegible] function or [illegible]. The function [illegible] not [illegible] understand at all, [illegible] under the tom. The brain, [illegible] is [illegible] and it is [illegible] that the brain is heart. In any [illegible], [illegible] to refer [illegible] or places under [illegible]

As [illegible] matters of interest [illegible] the trans[illegible] the body, its function as the [illegible] of soul is [illegible]. The soul resides in the heart, and in [illegible] of the organ. This [illegible], most sacred place in the [illegible] body. This heart space, [illegible] cut [illegible] space was [illegible] natural lines [illegible], later writ[illegible] [illegible] from [illegible], [illegible] or imagination [illegible] fit [illegible]. There several times [illegible], [illegible] it, is the size of one's heart. [illegible] ordinary [illegible], but [illegible] [illegible] leave [illegible] or [illegible] At the [illegible]

[illegible]

In connection [illegible]

[illegible]

[illegible] belonging [illegible]

[illegible] what [illegible]

[illegible]. It is not [illegible] that [illegible]

[illegible] by [illegible]

A [illegible] body, [illegible]

[illegible] bones, flesh, blood, [illegible]

[illegible]tories, [illegible]

[illegible] for the soul, [illegible]

[illegible] though the [illegible] requires more [illegible]

[illegible]. The chief organ of the body is the heart, [illegible]

[illegible] organ [illegible] functions [illegible] out. It is the [illegible]

[illegible] organ, but [illegible]

[illegible] heart, but [illegible]

[illegible]

[illegible]

[illegible] their [illegible] exclusive [illegible]

[illegible] and tubular [illegible]

[illegible]

As [illegible]

[illegible]

Chapter III

The Body in General

As [illegible], the body [illegible] of [illegible] into [illegible] world [illegible] body is part. A few illustrations will be [illegible] here, to give [illegible] of the composition of the body.

While generally three elements are recognized throughout the Indian of Hindu philosophical thought, [illegible] of but three; earth, water, and [illegible] which include both heat and light. These three elements [illegible] the human body, each one of the separate [illegible] parts. The separation is a natural one and is analogous 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 [illegible] settling to the ~~body~~ bottom. Thus a threefold division of the body arises, as follows:

	Dense	Light
Earth (solid part of body)	Bone	Flesh
Water	Urine	Blood
	Bone	Marrow

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, as are the equally old, is found in Ch. [illegible], where the five elements are included in the components of the body, along with knowledge, [illegible] life, sight, hearing, and certain mental qualities and actions. But this passage does not go into detail. The later Garbha Upan. supplies this lack, and the elements, with the parts derived from them and their functions are represented as follows.

Element	Part derived	Function
Earth	Solid	Supporting
Water	Fluid	Preparing food for digestion.
	Warm	Being light.
Air	Outgoing	Distribution (of food nutrient).
	Inflow	Giving Spirit,

[illegible] later Vārāha (7.1,2), with [illegible] of the [illegible] a word [illegible] its [illegible] in the body, in the same way correlates the first four elements with the head, face, [illegible], and covering parts of the body, and with the reproductive parts.

Another late Upaniṣad, the Jābālā, follows this system, but goes more into detail. From earth come bone, skin, veins, hair, and flesh; from water, urine, sliva, blood, semen, sweat; from fire, hunger, thirst, weariness, fatigue, copulation in a general way the appetites; from air, moving, lifting, winking, etc.; from [illegible] the passions.

In Triq. 137-140 there is a different [illegible] correlation. The earth is correlated with that part of the body from the end of the feet to the knee; water, from the knee to the loins; fire, from [illegible] to loins; air, from navel to the end of the nose; [illegible] from the nose to the Brahma opening [illegible] the top of the head.

While [illegible] is considered to be inferior to [illegible] (Ch. 7.18.1), nevertheless, in the early Upaniṣads, before the idea of the ātman had become thoroughly crystalized, [illegible] played an important part in the mental and metaphysical realms. It proceeds from the ātman (Ch. 7.26.1) It merges into the Supreme Spirit at death, (Ch. 6.8.6), and until this is done, it recognizes his friends, (Ch. 6.14.1,2). At death it passes from one [illegible] to another in the following order; " [illegible] In deep sleep one is overpowered with [illegible] and does not see dreams; in fact [illegible] goes to Brahma with its object being deep sleep. (Praj. 4.5,)

In Ch. 3.18.7-9, [illegible] is identified with the Brahma in such a way that it seems to represent a rival idea to the [illegible] idea of the Supreme Being which finally prevailed in the Upaniṣads. For the [illegible] is superior to [illegible] not a great deal of mention is made of the functions in the body. The other elements do not deserve special mention.

Blood

Rib

Storm

Arms

Drain

Frontal Tom

Brain

Face

Eyebrow

do,

Davis

[illegible] tāluk

Nesa

do.

[illegible]

[illegible]

[illegible]

[illegible]

Middle do.

Third do. an

[illegible]

[illegible]

[illegible] of do.

[illegible]

Lips

Leg

Thigh

Knee jānu

[illegible]

Ankle gulpha

Foot

Sol of do.

Heel

Great toe

Hair of leg

do. of head

Lock of

Topknot

Beard

Eyebrow

do. [illegible]

[illegible]

Bell

Trouble,

[illegible]

Liver

Pillar

Court

de[illegible]

[illegible]

Pleasure,

[illegible],

Articles

(In addition several articles are [illegible] by name. These will be treated under the general head of articles.)

[illegible] is a practically complete list of the parts of the doll, mentioned in the Tales, with the variations of [illegible] spelling. A classification of the parts will be follow.

[illegible] of the general [illegible] for the entire body. [illegible] an [illegible] essential part of it, [illegible] [illegible] [illegible] or [illegible]. It is called [illegible] because it [illegible] [illegible] fire, that is, the [illegible], [illegible], and [illegible] fire. ([illegible])

In addition to what [illegible] will have [illegible] [illegible] and [illegible] of the body, it may be added that it is composed of the five elements and the five [illegible] (sound, touch, form, taste, smell). ([illegible] 2.2). Later it is figuratively described as a temple, with one pillar, (the backbone), three posts, (which the commentary says are to be taken as the three arteries, [illegible] or else as the three [illegible]), [illegible] nine doors, (the nine openings of the body), and the five deities (the [illegible] to succeed). 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. [illegible]. 4,5,6)

The latest Upanisads repeat these ideas. The body is sewed together of the five elements. (Yo. [illegible]. [illegible], [illegible]r.,) It has the three [illegible] (Yo. [illegible]. 72). It has nine openings for excretions. ([illegible]. 1.[illegible]).

The body has three sexes, to any of which life may be attached. They are, male, female, and neuter. ([illegible]vet. 5.1[illegible]). Many bodies pervade the earth. (Brih. [illegible] 1.2)

The late yoga Upanisads fix the height of the body at [illegible] fingers, or about [illegible] feet. ([illegible]. 4.1; Varah. 5.19; [illegible]. 1.4). The last also adds that [illegible] extends 12 fingers further beyond the body. It is composed of bones, sinews, etc, and is the home of the [illegible] (Maitr. 4) Air is in it, so it is said to be moving in it. (Yo. Up. 1.[illegible], [illegible]; [illegible]. 1.44;) It is permeated throughout by [illegible] (Yo. Up. [illegible]). It [illegible] a [illegible]. (Varah. 5.41). The [illegible] part of it, that which supports it, is the [illegible] (Varah. 5.[illegible]). It may be made [illegible] [illegible] by holding the breath in the [illegible] [illegible]. ([illegible]. 1.4.[illegible]) Disease enters it. ([illegible]. 1.[illegible])

It is [illegible] ba[illegible]. ([illegible]). [illegible]

[illegible] ([illegible]

The older Upanisads [illegible] body and the senses. [illegible], [illegible], the senses [illegible] the body, [illegible] depart, as in sleep and death. Their departure [illegible] cut. (Brh. [illegible]). This departure [illegible] the body. ([illegible]). The departure of the highest [illegible] gives the greatest [illegible]. ([illegible]). [illegible] the senses depart, they take the objects of sense with them, which is a corollary of the subjective psychology of their philosophy. (Kaus. [illegible].4). The senses are sent [illegible] the body in deep sleep. (Pr. [illegible]). Though it is the abode of the senses in this manner, nevertheless itself is a sort of sense, and has the function of enjoying pleasure and pain, since it is [illegible] of (Kaus. 1.7). [illegible]

Among the later Upanisads, Mund. 4 mentions that the [illegible] obtains [illegible]. It is to be employed as instrument in knowing by ascetics. ([illegible]).

During deep sleep the body enjoys pleasure. (Praś. 4.6) It has four states, waking, dreaming, deep sleep, and the fourth, or [illegible] ([illegible]. 5)

[illegible] The intelligent self, or is in the body like a razor in a case. (Kaus 4.20). is the body's means of acquiring intelligence, for without it the body would not recognize pleasure or pain. (Kaus. [illegible],6,7) In fact, the body itself is void of intelligence, like a cart. (Mait. 2.[illegible]) So this higher power directs it and makes it sensible. ([illegible]) By intelligence the body is drivnn around like the wheel of a potter. (Mait. 2.[illegible]). [illegible] the directing power of the body.

Late [illegible] of with intelligence are [illegible] of fact. The body contains a twofold [illegible] ([illegible] portion [illegible] r [illegible], and [illegible]. (Amr. [illegible]). [illegible] and has a light in it, which [illegible] especially [illegible] with the deity. ([illegible]) [illegible]

[illegible] The [illegible] t[illegible] [illegible]

[illegible] consistent throughout the entire [illegible] [illegible] [illegible]

[illegible] body [illegible] [illegible] [illegible], [illegible] [illegible],

[illegible] apart from or without the body. (Praś. [illegible]; [illegible]. [illegible]; [illegible]. [illegible]; [illegible]. 5) [illegible] (under different names) dwells in the body. (Pr. [illegible]; [illegible]; [illegible]; Praś. [illegible]; Sut. [illegible]). Finally, the [illegible] [illegible] [illegible] [illegible] (Mait. [illegible]) The deity supports all bodies. (Praś. [illegible]). Purusa [illegible] the body at birth. (Pr. [illegible]) The body is the resting place of the immortal [illegible] (Ch. [illegible]). Prāṇa within the body is the breadth of a hand. (Mait. [illegible]). The [illegible] is the leader of the body. (Kauś. [illegible]) It is like a light in the body. (Kauś. [illegible]) The body has a light in it. (JB. [illegible]). These passages no doubt are the originals of those mentioned in the last paragraph. In one place we are told that [illegible] exists in fire in the body. (Mait. [illegible]). The [illegible] dwells in the body like the waterdrop on a lotus. (Mait. [illegible]) It is united to the body like a horse to a car. (JB. [illegible]). It is the chariot, of which the [illegible] is the driver. (Kauś. [illegible]; Mait. [illegible]). The deity is in the body in the same way that oil is in sesame or scent in a flower. (Dhyāna.) The [illegible] in the body is the spirit of Prajāpati. (Kauś [illegible]). The body of the [illegible] itself is [illegible] (Mait. [illegible]) It is more subtile than the body. (Pr. [illegible]). Indra realizes that the ātman is [illegible] than the body. (JB. [illegible]). [illegible] makes the body [illegible]. (Mait. [illegible]) The changes of the body [illegible] than the soul, which enjoys things the same in a dream as when awake. (JB. [illegible]). When the body is for royal [illegible] is not hurt. (Ch. [illegible]). When it leaves the body it makes us cry out. (Pr. [illegible]) It should be drawn [illegible] from the body, like the pith from a reed. (Mait. [illegible])

So, too, JUB. 19 informs us that the deity dwells in the body as seen. The [illegible] is within the body. (Dhyānayogi [illegible]) [illegible] of the later [illegible] equals we get the distinction between [illegible] life, or the individual soul, and [illegible] or the higher principle. The body contains two [illegible], [illegible]

(natural). The [illegible] are to be found in the body of the [illegible] (Anna. 2.32) [illegible] moves about in the body like [illegible] (Prat. 6. [illegible]) Pride of the body causes the [illegible] hence one should give up this pride, and obtain release. ([illegible])

References to the connection between [illegible] and [illegible] are to be found chiefly in the earlier Upanisads. This is no doubt in part due to the fact that in these times [illegible] was [illegible] with the [illegible] or else very closely related to it. The lord is in [illegible] and [illegible] is in it. (Tait. 8.2.1). [illegible] 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. [illegible] and intelligence leave the body simultaneously. (Maitr. 3.1-[illegible]). Sub. 4. adds that [illegible] protects the body.

[illegible] In regard to death, too, and its connection with [illegible] the earlier Upanisads busied themselves more than the later ones. From Prn. we learn that [illegible] throws down the body at death, and goes to attain another one. (Prn. 4.4.7; 4.2.42). The body, thus left by [illegible] lies like the slough of a snake on an ant hill. (Prn. 4.4.7) It goes to the earth at death, (Prn. 1.2.12). It finally becomes ashes. (Prn. 1.1.1; Isa. 17). [illegible] pays a little more attention to eschatology. One [illegible] the body at death [illegible] .6.4. Quitting it, one attains to the sun. (Pr. [illegible].6.5 [illegible] he shakes off and goes to the unrestored worlds of Prajapati. (Ch. [illegible].10.1). So, in Mit. [illegible], one who possesses the knowledge of certain philosophic truths is at death released from all the differences of the body, however. The is drawn from the body at death. (Kaus. [illegible].17). [illegible] when leaves the body. This is when [illegible] leave it, for [illegible] leave at the same time. (Maitr. 1.1,[illegible]). As long [illegible], he himself, rises from the [illegible] goes forth in his true form, and the body [illegible] left behind. (Tait. 8.2.[illegible])

The Middle Upanisad [illegible] the body [illegible] elements, (Pra. 3, and that it is [illegible] (Pra. 2.20) [illegible] death (Mā.) [illegible] leaves [illegible].

Still later, [illegible] are told that it [illegible] (Jābā. 2.5) [illegible] that after death, having cast off the several celestial regions, [illegible] the body, and puts on a celestial one. (Tri. [illegible] 2.2) A [illegible] is cited [illegible] (Tri. [illegible] 2.1) [illegible]

Other Smārta references are that the body of the [illegible] and the six [illegible] in the digital earth. (Śarīra 2). Its heat is the [illegible] of Prāṇa. (Maitr. 6.27) The [illegible] without the body. (Tai. [illegible] 10.2) [illegible] (Sāv. 2.1.) The [illegible] peaceful one. (Maitr. 4) It is said to burn, figuratively. (Vajra.) Arṣa is the dual cause of it. (Vajrāṣṭ. [illegible])

[illegible] It is a chariot (Kaṭha. 3.3; Ch. 8.10.1. Bhag., [illegible] It is a sacrificial altar. (Prāṇā. 4) It is the fuel of the sacrifice. (Mahānā. 14.1) It is [illegible] for the internal heat, which is Prāṇa. (Maitr. 6.27) It is a bow, for which [illegible] is the arrow and [illegible] the point. ([illegible] in order to test their supremacy, the [illegible] leave and reenter it. (Aitaṛ. 3.1) [illegible] death sacrificed and the [illegible] left him, his body swelled up and the [illegible] (Tai. 1.3.6) The asuras adorned the body, ate it, and clothed it after death, but they did not know Prāṇa. (Ch. [illegible]) Certain Ṛṣis [illegible] located on the body as the essential part. (Kā.) [illegible] "One should see the universe in the body," (Ma. [illegible]), [illegible] which suggests the Pītā. The threefold body is enveloped in [illegible]

[illegible] In the description of the [illegible] the inner ruler, the immortal, [illegible] treated in a [illegible] manner, [illegible] to Earth, water, fire, sky, air, sun, moon, the directions, lightning, thunder, and the worlds, all knowledge, and sacrifices, and [illegible], breath, speech, sight, hearing, [illegible], touch, [illegible], [illegible], [illegible] (Ch. 3.7. 1-23) And [illegible] in [illegible] [illegible]

[illegible] body of Māṇḍ[illegible] [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], again, reflection, [illegible], [illegible], [illegible], [illegible] (Kaush. [illegible]). The [illegible] infatuated [illegible] (Kaush. [illegible]) [illegible]rt is the body of speech, heaven of mind, and [illegible] of breath. (Bṛh. 1.5. 11-13).

With the [illegible] of the word [illegible], its body and that of its several letters may be thought of. The Gārhapatya fire, the earth, and [illegible]. These each in turn the body of the [illegible] of [illegible] Brahmav. [illegible]). [illegible] has three. ([illegible]

Later Upanishads emphasize the fact that the Deity is without
Varāh. 3
body. (Śvet. 4.[illegible]; [illegible] 2; [illegible] 6.14) Yet he is in other bodies. (Śvet. [illegible]; Nṛsi. [illegible]). Again, the body of the deity is referred to, and said to be lotus like. (Trip. N.2.1) The great Māyā of the deity is his sport-body. (Trip. N. 1.4) Sītā, (as prakṛti) has bodily forms. (Sītā). The body of the moon swells. (Tash.)

B [illegible] As a fundamental proposition, sins are in the body. ([illegible]) Hence it has to do with release. (Prāṇāg. 1) [illegible] having [illegible] eternal teachings, one rises from this body, attains an excellent body of light, and abides in his own form. (Ch. [illegible].4). One who does not attain wisdom before the destruction of this body has bodyhood in the created worlds. (Kaṭh. [illegible].4). There is a prayer that the body may be peaceful. (Tait. 1.[illegible].1) Also that it may be all-seeing. (Nārad. 4. end). By proper mantras, one in this body may see the god. ([illegible]) The ascetic should
(Tait. [illegible])
perceive self from his own body. [illegible] shall ascend into the own body. (Cal.) That of the dead is reproduced through the offering of the piṇḍas. (Piṇḍa [illegible])

In the later Upanishads the idea grows that the body may be used as a means of acquiring merit. [illegible] eating and drinking [illegible] in his body. (Prāṇāg. 2). Ashes should be put on the body. ([illegible]). But is especially in yoga practice that the body must be exercised. The

[illegible] yogā pū-
rṇam. (Śvet. 2.12). In this connection [illegible] interest in [illegible]
definition of the world ta[illegible] The [illegible] of the body by certain practices
according to the scriptures be[illegible] (Śāṇḍ. 1.2). The body is dried up by
[illegible] It should perform [illegible] (Śāṇḍ. 11). It is to be [illegible]
even or right in Yoga. (Ye. [illegible] 71). One receives [illegible] for
certain forms of Yoga. ([illegible]).

Great breathing has its relation [illegible] the body in Yoga. Breath is
removed from the body in the [illegible] (Triṣ. [illegible]). The body is worn
away like a cloud by [illegible] (Triṣ. [illegible]). Preparation [illegible] the [illegible]
of the body. (Ye. [illegible] 1.27). Yoga gives one a clean body--especially by
practice of holding the breath in the great trees. (Śrī. 5.10; 1.,24; [illegible]
1.1,4)

[illegible] while the body should reflect on his lower it, with
Prāṇa. (Śārī. 3.1) Śiva does not leave body after death and sin are left behind.
(Śrī. 6.11). This leads into the pessimistic view of the body. One should
be as if void of a body. (Śarī. 3.29). The body is not to be esteemed.
(Śārad. 5.76). In fact, it is to be abandoned by the ascetic, (Śārad. 3.55)
and that of the [illegible] or fifth class of ascetics, is to be considered
as dead. (Śārad. 5. beg.). And in general, the ascetic is to look upon his
body as a corpse. (Śārad. 7. beg.) One leaves [illegible] by saying "no, no".
(Śarī. [illegible]). The ascetic shrivels and [illegible] his body, and [illegible] all
things out the [illegible] body. (Śārad. [illegible] beg.; 9, end). The afflictions of the body
are to be endured, [illegible] the ascetic. (Śārad. 5.5) But he is not to
afflict his body with too much of pain or pleasure [illegible] would
interfere with his Yoga practices. ([illegible] 5.4). The body is
scorching [illegible] or [illegible]. (Śāṇḍ. [illegible]). Being farther back, [illegible]
ratha considered it as [illegible] nothing transitory, xx (Śāṇḍ. 1.2) [illegible]
Triṣ. 4.4.1f; [illegible] there is no reason [illegible] [illegible] (Śāṇḍ. [illegible] body).

[illegible] asserts that [illegible], [illegible] Ad[illegible] [illegible] in [illegible]

The body [illegible] of the mind [illegible], [illegible] [illegible] [illegible] (Anna. [illegible]).

[illegible] death (Ānā. 2; Tmat. 1; [illegible]) [illegible] Ad[illegible], Ad[illegible] [illegible] the [illegible] body (Sāmā. 2); the self leaves it (Tāṇḍ. 2; [illegible])

[illegible]

[illegible] dwells in it, (Sabas. 2.2) [illegible] will [illegible] dwells within it. (Sabas. 2.1). [illegible] states [illegible] its relation [illegible] various different systems of philosophy. The supreme spirit is superior to it. ([illegible]) The [illegible] is in the body. (Ait. 3.10) [illegible] it [illegible] separate from the body. (Anna. [illegible]) The other [illegible] tells us that the [illegible] is in the body, but is torn away [illegible] from it. (Maitra. 5.4). [illegible] the body of the [illegible] (Kau. [illegible] 2.1). It is [illegible]. (Khanda 10; Trip. [illegible]). It is the [illegible] of the [illegible], in [illegible] of the [illegible] [illegible]. (Jyot. [illegible] 2.1) [illegible] dwells in three places in the body; the eye, the [illegible], and the heart. (Tāṇḍ. 1.2). It spreads from [illegible]. (Vāsu). On the other hand, the body is not connected with the [illegible] (Kauṣ. 1.1) [illegible] or really there is no [illegible] in it. (Ait. 3.1; Anna. 1.11) A reconciling statement is that the body is neither [illegible] nor non-[illegible] of body. ([illegible] 2.1). [illegible] arises from [illegible] that the body is not real. (Ait. Ā. [illegible]). [illegible], one is really [illegible] (Jyot. [illegible]). It is pervaded by [illegible] (Trip. [illegible] 2.1). [illegible] is born in it, (Vo. [illegible] 2.21), [illegible] in it. ([illegible]) [illegible] in it [illegible] power of [illegible] (Trip. [illegible] 2.1). It has organs. (Jyot. [illegible]) [illegible] five [illegible], lust, [illegible] [illegible] The [illegible] is a [illegible]. (Ṭīkā) The [illegible] (Ā[illegible] 2.1) [illegible] Ā[illegible]

[illegible] (Śvet. 1.4.)

[illegible] body [illegible], [illegible] the upper and revolving one, [illegible] (Śvet. 1.14; [illegible]).

[illegible] place [illegible] is [illegible], [illegible] important part, [illegible] destruction. [illegible] the body [illegible] affection [illegible] the [illegible] (Śvet. [illegible]). [illegible] mean of [illegible] in a certain method, [illegible] body is obtained. (Maitri 1. [illegible]) By meditation on Brahman [illegible] state of universal lordship is attained at the dissolution of the body. (Śvet. 1.11). The ascetic should restrain his body. (Triś. 2[illegible]). [illegible] the measure of the body [illegible] ground. (Triś. [illegible]). It should [illegible] Triś. 1[illegible], 1[illegible]0). [illegible] to be performed in it. (Varāh. ~~xxx~~ 5.4[illegible]). It is a ban[illegible], because it binds the soul. (Sarv. 2.1). It is to be [illegible]--despised--by the ascetic. (Ann. 5.[illegible]). It should lie like a stick of wood. (Avgt. [illegible]). [illegible] left to the ascetic, (Turī. [illegible]; Turī.), and [illegible] protection from cold and wind should be the [illegible], or cloth (Nārad. [illegible], end) [illegible] over the [illegible] One should be as oblivious to pleasure and pain as a body [illegible] from [illegible]. (Nārad. 3.87). Eventually it should be [illegible] the caves of the mountains. (Nārad. 4. end). Still, one should [illegible] that [illegible] his body (Turī. [illegible]), and for its preservation [illegible]. (Maitreya. [illegible]) There is a prayer that it may be nourished. (Datta. [illegible]).

It [illegible] (Ātmā. [illegible]; Avgt. [illegible]). [illegible] is to be abandoned. ([illegible] 2.[illegible]; [illegible], ([illegible] 3.4[illegible] ~~xxxx~~ [illegible]); [illegible]

[illegible] ([illegible]). A [illegible] difference of body [illegible] possession of the body. (Ātmā. [illegible]) referred to,

[illegible]. [illegible] from [illegible] (Tri., [illegible]). [illegible] Things will [illegible] [illegible] (Ā[illegible]. [illegible]). [illegible] The higher state [illegible] (AB, [illegible]). [illegible] of the [illegible] (Ānan. [illegible]). [illegible] [illegible] state, (Ānan. 41), and [illegible] (Ānan. [illegible]). [illegible] [illegible] without the body, by a ādān release. (Ānan. [illegible]) The spirit is [illegible] to be [illegible] exterior [illegible] (Pr. [illegible]). [illegible] permeable. [illegible] --here a form of Yoga- one has a form of [illegible]. (Yo. Bh. [illegible]). [illegible] free from the bonds of time. (Yo. Sū. [illegible])

Correct breathing plays a part in the Yoga Upaniṣads. The body is to be filled and emptied like a jar in these breath exercises. ([illegible]). As long as [illegible] remains in the body, [illegible] should be restrained. (Yo. Bh. [illegible]). This breathing destroys the heat in the body. (Yo. Bh. 1.20), and overcomes worries in it. (Yo. Sū. 1.31).

Various parts of the body are assigned to certain deities. (Tri., 1.41). The ceiling gives the fortunate body. (Tri. [illegible]). That of the yogin is brilliant. (ŚSarīr. 1.5). Its connections are not illusion. (Nirvā[illegible]) (Varā. 3.10)

The idiot is without body. (Ānv. [illegible]). Nāmā was endowed with the body of Jānakī. (Rāmāp. 32). Sāvitrī and Sāvitrī were [illegible] like the sun. (Sāv.). The Pr[illegible] was produced in the body of [illegible]. (The [illegible]. 3.) [illegible] surpassed the [illegible] bodies. At the creation, creatures with large bodies were created to fr[illegible] Indra on account of his pride. (Varāh. 3)

In addition to the possible matters noted above, [illegible] of religious reference, the body is [illegible] will, [illegible] (Ātm. [illegible]; Yo. Sū. 1.[illegible]; Tri. 1.[illegible]) [illegible] (Ānv.).

Ta

The Kau[illegible] [illegible] family name, [illegible] the [illegible] lands. It is not frequently used [illegible] (Ānv.), [illegible]

[illegible] Ātmā. 5.4 [illegible]) [illegible] Ātmā. 5.2 [illegible]).

Religious. Salutation [illegible] (Ātmā. [illegible]). [illegible] (Ātmā. 12). The [illegible] (Ātmā.). Those who [illegible] have left [illegible] (Pra. 1.1[illegible]) [illegible] fire of [illegible] (Pra. 1.1[illegible]). People [illegible] "Holy-Knowers." (Anna. 2.1[illegible]). [illegible] (Anna. 2.1[illegible]). [illegible] from all ties is free in the [illegible], and through [illegible] bodies [illegible] as non-bodies. (Anna. 4.1[illegible]). The [illegible] (Anna. 5.101). Release from it is [illegible] (Ātmā. 1.6).

Deiti[illegible] The [illegible] of Prajā[illegible] consists of the [illegible]. (Anna. 4.6). The sun is his [illegible] body. ([illegible]). [illegible] is the [illegible] body of [illegible]. (Mait. 6.12). [illegible], [illegible], are the [illegible] of [illegible]. (Mait. 4.1). [illegible] is his [illegible] body. ([illegible]). [illegible] body. (Vol. 2.1, [illegible]). That of [illegible] is brilliant, and [illegible] is effulgent. (Praj. 1.1) [illegible] (Kauṣ. 1.6)-.

[illegible] of [illegible] is also mentioned, and said to dwell in the [illegible]. (Praj. 2.12).

[illegible] begins in the middle [illegible], and is chiefly found in religious or [illegible] literature. It is [illegible] fire, [illegible] mind excites. ([illegible]). That of Praj[illegible] is [illegible] illustration of [illegible]. (Vāj. 5). The [illegible] Vyāsa was born from [illegible] (Vāj. [illegible]). [illegible] are [illegible].

([illegible]. 4.27,28). [illegible] (Pa[illegible]. 4. [illegible]

[illegible] of the [illegible] but [illegible] got a knowledge of [illegible] [illegible]. ([illegible]. 1. [illegible])

The body is [illegible] the body. ([illegible]. 1.34). It [illegible] [illegible], ([illegible]. Vārā. 1) ; ([illegible]. 11). [illegible] instrumental, [illegible] [illegible] [illegible], benefit, [illegible], and suffers [illegible] [illegible]. ([illegible]. 1). It suffers [illegible] loss. ([illegible] 7). The soul loses [illegible] [illegible]. (Iśa 1.4).

Release from the body is hard to obtain. (Varā. 1.4)= [illegible] up [illegible] the body is not to be near the body. (Varā. 2.76,78). [illegible] should not [illegible] with it, ([illegible]. 1.12) but should think intently on [illegible] with it. ([illegible]. 2.10). [illegible] should [illegible] concentrated in Yoga. ([illegible]. 1.7). Through such concentration, the division of the body is understood. ([illegible]. 1.7). It should be [illegible] in Yoga and its various [illegible] (Varā. 5.17), 5[illegible],6[illegible]; [illegible]. 50, 51, 14[illegible], ; Yo. Su. 71; ([illegible]. 1.3)

[illegible] is used only in the later Upaniṣads, largely in those dealing with Yoga. It is [illegible] from one's parents, (Ad[illegible]. [illegible]). [illegible] of filth [illegible] of [illegible]. (Ad[illegible]. 6). [illegible]

The yogin views his [illegible] as [illegible]. ([illegible]. 8), [illegible]). He should [illegible] particle with it. ([illegible]. 3.[illegible]). Trembling of the body indicates a middle degree of Yoga power, [illegible] one a high degree. (Tri. 1.4). A resplendent body is obtained from [illegible] a form of yoga. ([illegible]. 3.3). A lean one is obtained from [illegible] It goes to rest. (Varā. 2.50). That of [illegible] is not released. (Ad[illegible]. [illegible]). [illegible] [illegible], bathing, [illegible]. (Avadh. 24).

The deity has [illegible] as his body. ([illegible]. 2). [illegible] of [illegible] is prāṇava and [illegible] (Tri. M. 2.2). The sun and [illegible] do not possess a body for the [illegible] (A[illegible]. 4.[illegible]), [illegible] the [illegible] who is in the highest state. (Jābāla. 4[illegible]).

th

b

[illegible]

The Lain

is a slightly ambiguous word, so it is [illegible] for [illegible] but also for the sense of touch. In its most usual use it [illegible] the skin, [illegible] relations of the two [illegible] do [illegible] that it is small, [illegible] to [illegible] than half an inch to [illegible] of the head.

The earliest [illegible] of [illegible] organ of touch [illegible] recognised. It is the skin of all touch. ([illegible]. 2.[illegible]; [illegible].18). [illegible] of the features of grasping of the body, hands such as its function. ([illegible]. 2.[illegible]). Later [illegible] repeat this fact. ([illegible] 1; [illegible]; [illegible]; [illegible]) Milindapañha terms it as the organ of touch, and all but its [illegible] of activity is the skin. It is one of the [illegible] senses. ([illegible] 2, It is one of the six envelopes of [illegible]). It is one of the [illegible] ([illegible]) It is one of the [illegible] elements of the body, [illegible] the [illegible]. ([illegible]). [illegible] ([illegible]; [illegible]; [illegible]; [illegible]) [illegible] it [illegible] from [illegible] ([illegible]). [illegible] ([illegible]).

The [illegible],

[illegible]

[illegible]

[illegible]

[illegible] (Trans. [illegible]).

[illegible] is free from sin, [illegible] (Trans. [illegible]). The length of the sin [illegible] is [illegible] (Trans. 18) The many-sin should restrain himself [illegible] to feel with his sin. (Sah. 4%. 2) [illegible] corresponds to a certain [illegible] (Ṛṛ. 77) That of [illegible] is represented with [illegible] of the [illegible] offered. (Pingala 1).

Cosmical [illegible] in sin of the primal man split, and from [illegible] sin [illegible] the hairs of the body. (Ait. 1.4). Again, the shoulder [illegible] trees, [illegible] hairs, entered the ~~body~~ sin. (Ait. [illegible]). The sain is the covering of the [illegible] in [illegible].

[illegible] is [illegible] as one of the parts of the body. ([illegible]; [illegible]; Ait. [illegible]) The body is covered over with it, ([illegible]) [illegible] about with it. (Śatap. 2.4.6 4x22). It is developed from earth. ([illegible]) The pulmonic of a worm is stored in place of sain split in two. ([illegible])

The sain of a worm is likened to a fire [illegible] ([illegible]) [illegible] ([illegible]).

[illegible] is not [illegible] or sain. ([illegible]) [illegible] [illegible] [illegible] ([illegible]).

[illegible]

[illegible] the [illegible], also [illegible].

[illegible] are [illegible] essential [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible], (Pg. 1.[illegible]). The lids are held [illegible] [illegible] together by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Pg. 1.[illegible]), or [illegible]. The [illegible] [illegible] is released from the lids. (Pg. 1.[illegible]).

[illegible] the live vital air, [illegible] throughout all the lids. (Ment. [illegible]). [illegible] carries the fine essence of food to each limb. (Ch. [illegible]). A [illegible] [illegible] also tells us that the [illegible] of the limbs may [illegible] by concentrating the [illegible] in the affected members. (Ch. [illegible]).

All the uninjured limbs constitute the body. ([illegible] 7[illegible]) The essence of all the limbs constitutes semen. (Att. 2.[illegible]). The son springs from his father's limbs. (Kaus. 2.11). When a woman is impregnated, the unborn begins like her own limbs, and so it does to her mother. (Ai. 2.[illegible]).

The limbs may possess beauty, (Ārv. 1.27), and coolness, (Ai. 2.1[illegible]), and [illegible] is caused by the exercise of them, (Śāv. [illegible]).

The deity [illegible] is connected with the limbs. (Kaus. 4[illegible]). Breath is the essence of the limbs, hence it is called fro[illegible] (Pgh. 1.[illegible], [illegible]). Similarly the [illegible] is the essence of the limbs [illegible] Ch. 1.[illegible]). The [illegible] [illegible] interwoven with various members of the body- the hair, skin, flesh, bone, [illegible] etc. (Ai. [illegible]). [illegible] organs are said to the limbs [illegible] fro[illegible] [illegible], [illegible] (Kaus. [illegible]). The soul is [illegible] [illegible] [illegible] its waning and [illegible] [illegible] (Pra. 1.1). (Varuna 1) Subtle [illegible] limbs or [illegible] [illegible] (Pra. [illegible]). [illegible] limbs [illegible] [illegible] [illegible] [illegible] (Ai. 2.[illegible]).

[illegible] ditties. (Ṛg. [illegible]). [illegible] the use of the lights [illegible] the lines of [illegible] the marking of [illegible] ——— or ——— on various parts of the body [illegible] mentioned in [illegible]; Taitt. [illegible]; Kaus. [illegible]). The [illegible], generally of sandalwood paste, [illegible] defective limbs [illegible]. ([illegible]).

[illegible] 1) They are [illegible] rather indefinite mention of their employment in Yoga, usually followed by specific [illegible] what is to be done with [illegible]. (Gobh. [illegible]; Kaus. [illegible]; [illegible] 15; [illegible] 1;) Usually the employment of eight limbs is enjoined, (Trik. [illegible]; [illegible]; [illegible]; Yamala. [illegible]; [illegible]) [illegible] may be [illegible] purely [illegible]ing [illegible] with mantra. ([illegible] 4) Once the employment of six limbs is commanded. And once the restraint of the eight limbs is a [illegible] ([illegible]). Their [illegible] or overcoming is also a necessary thing. ([illegible]; [illegible] 4;) Sometimes they are to be [illegible] in Yoga. ([illegible] 2) They are to be employed [illegible] (Trik. 3?) they should be kept fixed [illegible] right in Yoga. ([illegible]). [illegible] may be [illegible] another type of [illegible]. ([illegible]). [illegible] practices [illegible] limbs [illegible] purpose [illegible] the result of [illegible] are concerned, ([illegible]). [illegible] is [illegible] the [illegible]bs, [illegible]. ([illegible]). The [illegible] in [illegible]. ([illegible]).

[illegible] of the lalitas [illegible] are [illegible], [illegible] informs us that [illegible] the [illegible] of [illegible] are red and white. ([illegible]) [illegible].

[illegible] r. 2) [illegible] to [illegible].

[illegible]. [illegible] (Jābā. [illegible]) [illegible] sts. (Jāb. [illegible]) [illegible] (Jābā. [illegible]) [illegible]. Tulasī [illegible] limbs of Viṣṇu (Trip. [illegible]). [illegible] of the [illegible] (Trip. [illegible]). [illegible], [illegible], [illegible], etc., are called the limbs of [illegible], also in the [illegible]. ([illegible]). The limbs of Ātman are identified, ([illegible]) and [illegible]. ([illegible]). The limbs of the [illegible] functions. ([illegible]). The [illegible] limbs of the deities produced [illegible] ([illegible]). The [illegible] white ones, and the black ones. (Jābā. 1.6). The limbs of the [illegible] and several kinds of [illegible] to. ([illegible] 1.2-; 2.2)

[illegible] are found only in later Upaniṣads. They are [illegible] by the [illegible] air, (Jābā. 1.4; Trip. [illegible]), [illegible] (Trip. [illegible]). [illegible], the [illegible] hard and slender, [illegible] (Jābā. 1.5). [illegible]. They are [illegible] ([illegible] 2.1). [illegible] practically the same [illegible] as the [illegible] first and second [illegible]. [illegible] to be [illegible] the limbs for [illegible] of [illegible]. ([illegible]).

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] . I [illegible] be [illegible] are [illegible] 12 [illegible] are [illegible] . A [illegible] d, [illegible] but in [illegible] . The l[illegible] of [illegible] . 1. [illegible] 2. [illegible] 3. [illegible] 11, elbow. 12, [illegible] 13, [illegible] 14, [illegible] 15, [illegible] 16, [illegible] 17, [illegible] 18, [illegible] (Trig. [illegible]). This list is given a[illegible] in [illegible], with [illegible] alterations; [illegible] in the cavity at the back of the [illegible], and 11 is the crown of the head. They are [illegible] out, for [illegible], [illegible], in [illegible]. ([illegible] 17,18,19).

[illegible] tells us that there are 15[illegible], [illegible] in the body. [illegible] to [illegible]. They are [illegible] different from the [illegible] mentioned above. [illegible] of the [illegible] for [illegible] referred to in [illegible]. The [illegible] (Trig. [illegible]) [illegible] are [illegible].

2 [illegible]

The [illegible] of the [illegible] 12 [illegible] [illegible]

[illegible]

Flo[illegible]

[illegible] , flood, flos., fat, [illegible] ([illegible]).

[illegible] 1-4 [illegible] that is,

and

[illegible]

[illegible] or [illegible] 1 to [illegible] (see below). [illegible]

[illegible] = [illegible]

[illegible] = [illegible]

[illegible] = [illegible]

[illegible]

[illegible]

[illegible] ~~[illegible]~~

[illegible] outside of the body.

[illegible] seems to be [illegible] suitable [illegible] separate [illegible] in the first circle. (Yo. Cu. [illegible]) It [illegible] parts. (Yo. Cu. [illegible]) The [illegible] is between it and the [illegible] Cu. [illegible]. The [illegible] circle [illegible]. (Saubh. [illegible]). It is also [illegible] artery [illegible] from it to [illegible] reaching at the top of the head. (Mandal. [illegible]; Alvar. [illegible]) In [illegible]. Cu. [illegible] it is said that the artery [illegible] goes to it. In one place it is described as three cornered, [illegible] between [illegible] and the [illegible] (SrTj. [illegible]) The locality of [illegible] is five fingers [illegible] it. (SrTj. [illegible]) [illegible] or power than five. (Sa[illegible]. [illegible]) [illegible] (Yo. Ku. 1.[illegible]). [illegible] to it, [illegible] except [illegible] more. (SrTj. 4.R 43). [illegible] it. (Tan[illegible]). The [illegible] extends [illegible] to the crown of the head. (Trip. [illegible].1) Between these [illegible] parts, [illegible] or betel leaf should be [illegible] certain form of worship. (TaNt.). In one of the [illegible] left [illegible] right foot [illegible] it. [illegible] Ku 1.[illegible].

[illegible] is the second circle, [illegible] Th[illegible] The [illegible] it and the [illegible] (Yo. Cu. [illegible]). It [illegible] of [illegible] (Yo. Cu. 1[illegible],11) It has [illegible] (Saubh. [illegible]).

[illegible] is [illegible] in the navel region, [illegible] ~~xx~~ [illegible] which is called [illegible] [illegible] (Saubh. [illegible]). A [illegible] [illegible]. As [illegible] it [illegible]

[illegible]

[illegible] eleven portals. (Mit. 1.5.12; [illegible]). These eleven portals, or [illegible] are listed in the commentary as follows. The [illegible] (2), [illegible], (4), [illegible] (5), the [illegible], (7), the "[illegible] below" (8), [illegible] (9), [illegible], the Tridasa [illegible]. A [illegible] Tri[illegible], [illegible] for [illegible] d. [illegible] [illegible] the [illegible]. (Prot. [illegible]) [illegible]. [illegible] T. [illegible] [illegible] Sdi[illegible] [illegible] Mural. [illegible] [illegible]

[illegible]

[illegible]

[illegible] covers [illegible]

[illegible]

[illegible]

[illegible] the [illegible] setting sun. [illegible]

[illegible]

Pṛṣṭha [illegible]

[illegible], [illegible] (Yājñ. [illegible]). [illegible] of [illegible] ([illegible]) The [illegible] in [illegible] of [illegible] ([illegible]) [illegible] (Yājñ. [illegible]).

[illegible] It [illegible] is for [illegible] (Yājñ. [illegible]). [illegible], it [illegible] to [illegible]. (Yājñ. [illegible]). This [illegible] from [illegible] committed [illegible] whatever they may be. (Yājñ. [illegible]). The importance of [illegible] lies in the fact that all [illegible] or places of [illegible] that is, [illegible] [illegible] propitious. (Yājñ. [illegible]). The [illegible] should not have [illegible]. ([illegible]). [illegible] ~~[illegible]~~.

[illegible] (Yājñ.) [illegible]

[illegible]

[illegible]

[illegible]

[illegible] sound [illegible] (Vāj. [illegible]).

[illegible]

[illegible]

[illegible] (Ch. [illegible]). [illegible]

[illegible] visible [illegible] (Śāṅ. 84.1).

[illegible] the body of the sacrificial [illegible] (Śat. [illegible])

[illegible] 1.2.7).

[illegible] is mentioned only in very late Upaniṣads. [illegible]

is to be put [illegible] (Kaṭh. 1; [illegible]). [illegible] from [illegible]

[illegible] by [illegible] (Ṛg. [illegible]). [illegible]

[illegible] breast. (Ṛg. [illegible]). [illegible] the breast [illegible]

[illegible] breast. [illegible]. The air is [illegible] from

the [illegible] breathing. [illegible] 1.11,1[illegible].

[illegible]

Praising [illegible] breast as [illegible]

[illegible]

[illegible] of [illegible]

[illegible] (Ṛg. [illegible])

[illegible]

[illegible]

[illegible] (Fig. [illegible]). [illegible] (Fig. [illegible]). [illegible] is attached to it, [illegible] (Fig. [illegible]).

The [illegible] is said to have a [illegible] or shadow. (Tripar 11).

[illegible] as if to [illegible]. (Fredana 1).

Fallen seven is [illegible] between [illegible] breasts or eyebrows with certain [illegible]. (Fri. [illegible]). The [illegible] is to be worn on the breasts; [illegible] on the right one, [illegible] on the left, and [illegible] between the two. ([illegible] 20)

The variant [illegible] is used in Yo. [illegible] 3, where on [illegible] from it, [illegible] it [illegible] just. This is a [illegible] passage, [illegible] the low nature of man, [illegible] passage believes that the beautiful breast of a woman [illegible] by [illegible]. ([illegible]. 3).

[illegible] is the same as the first one given here [illegible] namely, that one [illegible] from the [illegible], and [illegible] to it in [illegible]. ([illegible], [illegible] 2).

[illegible] yellow glove [illegible]

[illegible]

is used [illegible] is [illegible] is [illegible], [illegible] [illegible]

[illegible]

[illegible]

The flank, [illegible] is one of the parts of the sacrificial [illegible]. ([illegible]) It is among the parts of the body to receive the [illegible], ([illegible]), [illegible], or to Agni. ([illegible] 4.[illegible],21). [illegible] tila is to be [illegible] the flanks by Brāhmans and Kṣatriyas, but not by Vaiśyas. ([illegible]). [illegible] from the flank of Indra [illegible]. ([illegible] 4.55). Concentration [illegible] attention [illegible] the flanks gives [illegible] ([illegible] 1.5).

From the flank of the creator came the [illegible]. ([illegible]) When the [illegible] is drawn the [illegible] are put at its flanks, ([illegible]). The [illegible] is at the right flank of Indra, [illegible]. ([illegible]). The all-supplying [illegible] stands at the flank of Varuṇa. ([illegible] 2.7).

[illegible] The flanks of the sacrificial horse are the directions. ([illegible] 1.1.1.) Those of earth are the north and south. ([illegible] 1.7.7). Those of the [illegible] bird are the [illegible]. ([illegible]) The sides of Prajāpati are day and night. ([illegible])

[illegible], or side [illegible] of the [illegible], [illegible] part of the [illegible]. [illegible] of the various [illegible] or [illegible] inside of the [illegible] three sacrificial fires [illegible] .77. The [illegible] of [illegible] are [illegible]. ([illegible]).

[illegible]

[illegible]

[illegible]

Rib

is used but once. The ribs of the sacrifice [illegible] semicircular points. (Fig. 1.1.1).

Abdomen or Belly.

In the [illegible] the belly [illegible] is used [illegible] signification, and sometimes the internal [illegible], but the [illegible] other [illegible]. The word is not used in the earliest [illegible]. The [illegible] is one of the parts of the [illegible] often [illegible] (Exit. 7.1; 29; Lev. 1; Ezra. 8; [illegible]). [illegible] from Exit. [illegible] the [illegible] sense. [illegible] (Fig. 1.1; Fig. 4.2).

[illegible] sacrifice, [illegible] the [illegible]

[illegible] fire. [illegible] of [illegible] Pūrṇa Vīra. [illegible]

[illegible] the fire of the belly. (Āruṇ. [illegible]). Again, its [illegible] outer fire. ([illegible]) but [illegible] fire [illegible] of [illegible] the [illegible] right [illegible] breathing, [illegible] air [illegible] of it. ([illegible] 1.[illegible]1; Yo. Ku. 1.3[illegible]; [illegible]. [illegible]; [illegible]) ([illegible].11[illegible]) A [illegible] is located [illegible] in it. (Yo. Ku. [illegible]. It is to be held right in the [illegible] (Yo. Ku. 1.32). A [illegible] is put on it with a proper mantra. (Jābāl. 1.[illegible]). The left [illegible] (foot or arm?) is to be put on it [illegible] portal [illegible] (Yo. Ku. 1.[illegible]) It is to be used as a sitting posture by [illegible] yogin, the only other [illegible] being the lard-position on the fact that the higher classes of ascetics must be absolutely without the world's goods. (Āruṇ. [illegible]; Jābāl. 6; Yāj. bo[illegible].) One may [illegible] the [illegible] belly ([illegible] 31,33) hence [illegible] should carefully guard it. (Dāral. 3.12).

The [illegible] of the world gem contains all living things. ([illegible] 16). That of [illegible] is [illegible]. ([illegible]).

Cosmical [illegible] The body of the sacrificial horse, [illegible] the cosmical [illegible], Aṅga, is identified with the atmosphere [illegible] ([illegible] 1.1.1; [illegible]). That of the [illegible], is the sea. ([illegible] 4).

[illegible] of the fourth [illegible] in the [illegible]. Its [illegible] ([illegible] 1.[illegible]1; [illegible]). [illegible] is to be [illegible] of the [illegible] to [illegible], [illegible], [illegible].

[illegible], though a very [illegible] [illegible] [illegible]. It [illegible] the [illegible] [illegible] [illegible] of [illegible], [illegible] held [illegible] [illegible]. It [illegible] [illegible] [illegible] belly [illegible] Brahman [illegible] only. ([illegible]) [illegible] in the navel [illegible] the belly. (Trip. [illegible]). A [illegible] is to be [illegible] its belt. ([illegible] 1.1.).

[illegible] variant of the [illegible] word appears [illegible] single time. A [illegible] in the [illegible] [illegible] death in half a month. (Trip. 124).

Koṣt

[illegible] seems to refer to the digestive region of the body in the one place where it appears. The water [illegible] the [illegible], and is heated by a slow fire, aiding in digestion. ([illegible] 1.4)

[illegible]

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

The Navel

References to the navel are rare in the older Upanishads, but are increasingly frequent in the later ones. In these, the navel [illegible] an exaggerated importance, being considered the central and most important part of the body.

[illegible]

[illegible]

[illegible] Bolf

[illegible] Air [illegible] of [illegible]

[illegible] disease. [illegible] It [illegible] proper [illegible]

[illegible]

The [illegible] or [illegible] is to be put on the head, [illegible] [illegible]

[illegible] [illegible] is for

[illegible] to [illegible] [illegible]

[illegible] are also put on the head in this way, [illegible] [illegible]

[illegible] are to be burned from the head to the sole of the foot. [illegible]

[illegible] are cycle of in some instances. [illegible] A rosary of

the fruit of the [illegible], usual [illegible] of [illegible]

[illegible], is sometimes worn on the head. To wear this is as efficacious

as the gift of ten million cows. [illegible] [illegible] of these

fruits constitute the rosary for [illegible], this is to be put on with [illegible]

[illegible] or mantra. [illegible]

[illegible] miscellaneous [illegible], the head is [illegible] in [illegible]

[illegible] [illegible] are said to [illegible]

[illegible]

[illegible] the several [illegible] which are [illegible] [illegible]

[illegible], the [illegible], [illegible], [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] Mu[illegible] [illegible] P. 2; [illegible] 3; [illegible] [illegible] 2). [illegible], [illegible] [illegible] [illegible] express[illegible] the [illegible] of [illegible] Trip. M. [illegible] that [illegible] its [illegible]. Also Kauṣ'ot. 2, where [illegible] its [illegible] Mahān. [illegible] [illegible], [illegible] with [illegible], that is [illegible] (Kaun. 2). Death is said to have [illegible] three heads. (P.R. 1) In another [illegible] passage, [illegible], though without a head, has heads in all directions. ([illegible] 2).

The head of Puruṣa is [illegible] (Trh. 5.[illegible].3) His head is also mentioned in Tait. 2.1. The head of Prajāpati is [illegible] (Tait. [illegible]) Brahmā is the head of the deity. (Mahān. [illegible]) That of [illegible] is [illegible] (Kaus. 1.[illegible]) [illegible] god carrying [illegible] 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, ([illegible] 2; Trip. [illegible] 2.2) which seems to go back to Bṛh. 2.[illegible].16, where [illegible] the Atharvan spoke from the head of a horse.

The head of death is the [illegible]st, while that of [illegible] a is the dawn. (Bṛh. 1.[illegible].[illegible]; 1.1.1) These two are in accord, [illegible] [illegible] mention made of Rudra's head above. The sky is said to have [illegible] out from the head of Puruṣa. (P. [illegible]. 1[illegible]) Kaus. 3 also speaks of the sky as [illegible] produced from the head of the deity.

Adoration is paid to [illegible] in the so-called verse (Trip. [illegible]) and the Mahānārāyaṇa Upaniṣad is said to be the head of all Upaniṣads, [illegible] of the Vedas.

The variants [illegible] [illegible] help [illegible] resolve the

[illegible]

(Fig. [illegible]) [illegible] to give. (Fig. [illegible])

The [illegible] is [illegible] mentioned [illegible] of [illegible] [illegible] ordive t[illegible] cl[illegible] (Fig. 4.[illegible]) [illegible] to [illegible].

The [illegible] of [illegible].

[illegible] used for the [illegible], but properly means the top of the head, and is so used even in modern vernaculars. An interesting anatomical setting is required in this part of the body, first found in a fairly early Upanisad, but assumed or elaborated in many a later one, is that there is a channel or artery the [illegible] running to the crown of the head, and when the soul leaves the body through this artery at death it attains to immortality. (Fig. 6.16). While the Lib[illegible] is connected this artery with the [illegible] the junction of the [illegible] of the small-[illegible] (Fig. 1.[illegible]) also [illegible] of the [illegible] as running from the [illegible] to the [illegible]. The idea of the soul's leaving [illegible] through the crown of the head, stated without mention of the artery, is a very old one, [illegible] The sunnyasin is said to pierce the [illegible] and [illegible] brain, [illegible] (Fig. 4.4.2), [illegible] such a hard and [illegible] of the [illegible] most difficult. [illegible] (cf. [illegible] 1.21,22) [illegible] attained in life by the dwelling of [illegible] soul [illegible] the soul, according to those who believe that the [illegible] may reside in different parts of the body. In the [illegible] one [illegible] the [illegible] Brahman. [illegible] (Fig. 6.[illegible]) the soul is [illegible] the fourth state of [illegible] (Fig. [illegible]) This, however, is not [illegible] with the life of the soul [illegible] from the body. It is rather a part of [illegible] five [illegible] of [illegible] experiences, the fourth being [illegible] state [illegible] in the body. [illegible]

Crown of

[illegible]

[illegible] (Tri [illegible]) [illegible]

(Tri. [illegible] 2) [illegible], [illegible] (Tri [illegible] viii. 10;

[illegible]. [illegible]). It [illegible] (Aśvalā.)

[illegible] the older [illegible] there [illegible] crown [illegible]

of [illegible] thee or [illegible] (cf. [illegible]) and [illegible]

[illegible] (Tri. 4.4.3) [illegible] brought on [illegible] an incorrect [illegible] (Ch. [illegible]) General [illegible] this life, [illegible] of [illegible] without knowledge of [illegible], or of the ignorant use of the [illegible], are to be found in Ch. 1.[illegible]; 1.1[illegible]11; [illegible]

crown of the

[illegible] attends [illegible] [illegible] crown of the [illegible] is given [illegible] (Tri. [illegible]). It is the part of the body [illegible] (Tri. [illegible]).

In Yoga the breath is drawn up to the top of the head. (Aśvalā. [illegible]. 4.44; [illegible]; 7.12). In some Yoga practice [illegible] is to be drawn up to it. (Yo. [illegible] 1[illegible]) Meditation is to be [illegible] on it. (Trij. [illegible]) This concentration [illegible] gives the knowledge of the [illegible] Indra and [illegible] worlds. ([illegible]. 1.[illegible]) It is [illegible] to [illegible] (Trij. [illegible]) It is to be dusted [illegible] ashes. (Tri [illegible]. 4.1; [illegible]. 1) A rosary [illegible] is to be [illegible] ([illegible]. [illegible].3), consisting of 1[illegible] fruit[illegible]. ([illegible]. 2) At the [illegible] flowers are to be [illegible] it. ([illegible]. [illegible]) [illegible] in Yoga. ([illegible]) [illegible] is [illegible] to give the long life. ([illegible].)

[illegible] top of the head is the [illegible] figurative body sacrifice. (Tri [illegible] cf. [illegible]) [illegible]

[illegible] (Tri [illegible])

[illegible]

SKULL

[illegible]

The Skull

[illegible] to be a cup or vessel, [illegible] was used at the [illegible] offering. Its application [illegible] their general correspondence in shape. The word [illegible] is generally used in the compound [illegible] Its first appearance [illegible] Lift, [illegible] is said to be split open to the [illegible] of a small [illegible] heart. But as this is the only instance [illegible] vessel [illegible], it may be a location. The exact spot of this splitting [illegible] the place of [illegible]. A. L. Wright, (Gen. 11) has contended that the [illegible] small [illegible] split open [illegible] skull in Judges. This happens [illegible] spot of Mizpah. (Judg. 7) The skull is said to be [illegible] the [illegible] of the four upper horns of the altar. [illegible] in [illegible], but [illegible] is [illegible] The [illegible] heart is [illegible]. (Ex. [illegible])

Th

It [illegible]

[illegible]

Sutures

[illegible], or sutures of the skull are [illegible]. This [illegible] also called [illegible], from [illegible], to split open. This passage, [illegible] from one of the earliest anigsis, [illegible] that the [illegible] may have had a skull before birth, and could be accounted for by sutures plainly visible. It is noteworthy, too, that the presence of the fontanelles in the skull of the infant furnishes an [illegible] grounds for the speculation that the soul enters or [illegible] here and out [illegible], but a careful investigation of the skull or of the parts of the body is not in harmony with later methods. [illegible]

Junction of Sutures.

[illegible] 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 [illegible] Upanisads. But as the [illegible], or door of Brahman, is [illegible] as, it is of much importance, especially in Yoga. The brah[illegible] is said to be in the crown of the head, and the [illegible] [illegible] numbers it. ([illegible] 1.4; [illegible] 4.13; [illegible] 1.20,21) The [illegible] [illegible] or region [illegible] the anus. ([illegible]); Avayu. According [illegible] the left, passes [illegible] 1.1 [illegible] the fifth stage [illegible] the supreme [illegible] the left. ([illegible] 15 The [illegible] of the supreme [illegible] [illegible] [illegible] (Ko. [illegible]) [illegible] enter it. ([illegible]) [illegible] is connected with it. ([illegible] 3) The [illegible] leaves, that [illegible], [illegible] ([illegible] 2.1). As [illegible]

[illegible], [illegible] [illegible] in [illegible] our [illegible]. [illegible], [illegible] [illegible], [illegible].

[illegible] part of the [illegible], [illegible] forms the [illegible]. ([illegible]. [illegible]) [illegible].

[illegible] of [illegible] ~~xxxxxxxxxx~~ seen, [illegible] [illegible], [illegible] is [illegible]. [illegible] [illegible] ([illegible]. [illegible]) [illegible] Air is conveyed to it [illegible] exercises, ([illegible]. [illegible]) [illegible] longitudinal sound or echo of [illegible] is [illegible] ([illegible]. [illegible]) [illegible] or evidence from [illegible]. ([illegible]. 12) The [illegible] leaf [illegible] from [illegible] to the [illegible] in [illegible] ([illegible].)

Tr[illegible]t [illegible]

[illegible] subject [illegible], [illegible] of [illegible] is said [illegible] in the [illegible] of the [illegible] of [illegible]. ([illegible]. 5)

Brain.

[illegible] substance, [illegible], [illegible] ~~xxxx~~ above [illegible] brain [illegible], [illegible] here, but [illegible], [illegible]. This [illegible] would certainly [illegible] [illegible] of [illegible]. [illegible] the [illegible] of the brain. [illegible]

[illegible]

[illegible] **xxxi** [illegible]

[illegible] form [illegible].

The word, or rather its [illegible] form [illegible] occurs in [illegible]. The [illegible] is located in the [illegible]. ([illegible] 2.11) [illegible] goes to it. ([illegible] 4.10)

[illegible] of the [illegible] of the body, it is used, as in the first reference given, to mean that even to the [illegible] the body is benefited in Yoga. ([illegible]) 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. ([illegible]) In one form of Yoga it is to be rubbed. ([illegible] 2.37) The body is to be filled with air from the soles of the feet to the [illegible] ([illegible]). The [illegible] is to be employed on this part of the head. ([illegible]) Again, ashes are to be [illegible] the body from the soles of the feet to the [illegible] ([illegible] 2.10; 4.2) Ashes are put on the head of the [illegible] to purify [illegible]. ([illegible]) [illegible] the part of the body to receive the [illegible] so that in this case the forehead seems to be meant, it being the most conspicuous place to receive the [illegible] ([illegible]) The [illegible] of the [illegible] [illegible] ([illegible] 4, [illegible]).

[illegible] is used only in the late and very late Upanishads, and its [illegible]. It [illegible] the parts of the body [illegible]

[illegible]

[illegible] [illegible] region of the forehead. [illegible]

[illegible] but others ~~[illegible]~~ which [illegible] particular [illegible] heart. [illegible] here [illegible]

[illegible] is also identified with [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] faces. [illegible] follow [illegible]

VA

[illegible]

[illegible] faces. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (Brh. [illegible]) [illegible]

[illegible] explanation, [illegible]

[illegible] spirit, [illegible] four great [illegible]

[illegible],

Further [illegible] in relation to [illegible] subject [illegible]

[illegible]

[illegible] eye, [illegible]

[illegible]

These [illegible] to life, [illegible]

[illegible] support [illegible] ([illegible] 3.7K) [illegible] not [illegible] feel with it. (Ait. [illegible])

[illegible] relation of the [illegible]

In the quarrel of the senses, [illegible]

its [illegible] (Brh. [illegible]) [illegible]

[illegible] is. (Ch. [illegible])

It [illegible] of [illegible]

[illegible] (Brh. 2.1?). [illegible]

[illegible] for [illegible]

[illegible] other senses. [illegible]

[illegible] itself is [illegible]

[illegible]

an

[illegible]

[illegible] The [illegible] of the eye, the power of seeing with it, is [illegible] of light. [illegible]

As to its appearance, [illegible] water, [illegible] [illegible] 2.2.2) It [illegible] light, [illegible] blue, [illegible] 2.7.4. In addition to [illegible] the word referring to the tiny blood vessels of the eye-pearl, observers also noticed different colors of the eye, and must have attributed some material virtue to each color, though this is not mentioned. In Tr. 1.4.1, if one looks as [illegible] eyes, [illegible] wife's [illegible] [illegible] Tr. 3B, [illegible] different colors [illegible] eyes, green, yellow, and red. The [illegible] of the eye is in the [illegible]

Later Uyarigala, besides [illegible] one of the parts of [illegible] [illegible] (Tr. 1) [illegible] (Tr. 2) [illegible] the eye. [illegible] breathe and breathing [illegible] [illegible] the eyes. (Tr. 1.4; Tr. 1. [illegible] [illegible] (Tr. 3) [illegible] (Tr. 2) [illegible] (Tr. 1.2.1) [illegible] (Tr. 1.2.2), [illegible]

ta

15

es

he

ha

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Mund. [illegible]), [illegible] [illegible] [illegible] [illegible] If [illegible] satisfied [illegible] (Mund. [illegible]) [illegible] familiar [illegible] the [illegible] [illegible] of [illegible], [illegible] the [illegible], (Mundak. [illegible]), [illegible] A [illegible] these and other passages [illegible] show that [illegible] gives [illegible] us knowledge of [illegible] or direction ([illegible] or [illegible]), of course, [illegible] turn. The eye, while giving us knowledge of exterior things is limited in its range to the spot or direction upon which it may be focused, but the ear hears sounds from all directions. Moreover, the ear enables [illegible] to judge [illegible] the approximate direction from which a sound comes. The ancient analysis of the early philosophers noticed 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.

The variant [illegible] occurs in [illegible] which is identified [illegible] [illegible], which is [illegible]. [illegible] is also used in [illegible] but not in the sense of [illegible].

[illegible] is another variant from the same root. [illegible] first [illegible] (Mund. [illegible]), [illegible] one [illegible] to stop his ears with his fingers, [illegible] [illegible], produced [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] ears are to be restrained [illegible] [illegible] The deity has [illegible] it [illegible]. (Mund. [illegible]) [illegible] (Mundak. [illegible])

In [illegible] [illegible] for [illegible] [illegible] [illegible], [illegible], [illegible] arteries [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible].

As [illegible] has already stated, it [illegible] [illegible] the ear, whichever [illegible] the sense of hearing. [illegible] [illegible], they [illegible] the ears. (Ait. [illegible]) The ears of the [illegible] split and [illegible] from [illegible]. (Ait. [illegible]) [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible]).

[illegible] [illegible] [illegible] ~~consider~~ themselves with the arteries going to the ears, but get badly mixed over it. [illegible] goes to the right, and [illegible] to the left. (Garbh. 4.[illegible],[illegible]) [illegible] goes to the right, [illegible] to the left. (Yo. Ba. 1[illegible],[illegible]). It is to be understood that these so-called arteries are air channels. The (improper) passing of air in the ears causes [illegible] [illegible] [illegible]. (Yo. Ba. 117) [illegible] [illegible] [illegible] obstruct the ear. ([illegible])

The native philosophers of early times considered the roaring of the ears which is to be heard when they are stopped with the fingers as a proof of the existence of the soul, which produces these noises in the cavity of the heart. This sound is called the vai;van[illegible] fire. (Tai. [illegible]; Ait. [illegible]) In Ch. [illegible] this sound is compared to that of a flaming fire, or of a rolling car, or of a bellowing ox. According to Yoga [illegible] [illegible] [illegible] votaries [illegible] stop the [illegible] with the little fingers, to hear the [illegible] sound within. ([illegible]) [illegible] 114 [illegible] [illegible] the stopping of the ears, [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] are [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] little [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible].

[illegible]

[illegible] (Pañcam. 5.10) [illegible] (Pañcam. 5.10) [illegible] (Pañcam. 1.21) [illegible] (Pañcam. 1.1; 2.1; [illegible] 1, [illegible].

[illegible] (Pañcam. 5.10) [illegible] (Pañcam. 1.1) [illegible] (Pañcam. 1.16,18,5.) [illegible] (Pañcam. 4.12) [illegible] (Pañcam. 1.10) [illegible] (Pañcam. 7.1) [illegible] (Pañcam. 1.22) [illegible] (Pañcam. 1.1) [illegible] (Pañcam. 4.14) [illegible] (Pañcam. 1.1).

[illegible]

[illegible]

[illegible] it often [illegible], or [illegible].

[illegible]

[illegible] desires to [illegible]

[illegible] practices. [illegible]

It is to be practised [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the organ of smell. [illegible]

Примечание

6

[illegible]

[illegible] (Fig. [illegible]; Ibid. 1.7.[illegible]) [illegible] (Ibid. 1.7.8) and [illegible] (Fig. [illegible]) [illegible] of 12 fingers from the tip of [illegible] (Ibid. 1.7.[illegible]) [illegible] of 12 fingers, is [illegible].

The natural [illegible], [illegible] at distances of 4, 8, [illegible] and 10 fingers from it, [illegible] blue, bluish, red, and yellow light. (Ibid.). [illegible] seen in different [illegible] form.

[illegible]

b

d

d

[illegible]

[illegible]

[illegible] to refer [illegible]. It is to [illegible] the f[illegible] [illegible] (Fig. [illegible])

The [illegible]

[illegible] to only [illegible]. It is to be [illegible] [illegible] of [illegible] (Fig. [illegible]) [illegible] other [illegible] (Fig. [illegible])

The [illegible]

[illegible] is [illegible] is, "[illegible]" [illegible] into [illegible] (Fig. [illegible])

[illegible]

[illegible]

[illegible] , [illegible] , [illegible] in [illegible] of [illegible] [illegible] as the [illegible]

It is [illegible] (Pl. [illegible]) to [illegible] (Table 3) it [illegible] of [illegible]

[illegible] 4th [illegible]

[illegible] stages of [illegible]

It is to be [illegible]

[illegible]

[illegible]

[illegible]

... three ... [illegible]

[illegible] is to be found [illegible]

[illegible] (Ditch. [illegible]

[illegible] is [illegible]

[illegible] of the [illegible]

[illegible] meaning [illegible] found [illegible] who is called [illegible]

(11, [illegible]

[illegible]

[illegible] the later [illegible]

(Kyrmat 3) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

lock or curl, [illegible], [illegible], [illegible] still to [illegible] [illegible] of the [illegible] would be.

[illegible]

The beard, [illegible] [illegible] in the [illegible] signs. [illegible] of the present day, [illegible] beard, that being distinguishing [illegible] of [illegible], [illegible] ordinarily [illegible], of [illegible] specific mention in the [illegible] signs. [illegible] this [illegible] is very old [illegible]. The [illegible] itself really [illegible] beard in one of the oldest [illegible] signs, [illegible] the golden [illegible] in the sun is still [illegible] golden beard, [illegible] [illegible] to the rays of the sun. (Ex. 1.1.f) Later, the beard of the [illegible], [illegible] [illegible] [illegible] from [illegible], [illegible] to be viewed in the light of [illegible] offering to the gods, so it is to be [illegible] off in the spring [illegible] with the [illegible] [illegible], for in [illegible] [illegible] [illegible] offering. (Ex. [illegible], 4) [illegible], it is [illegible] that the beard of [illegible] [illegible] be shaved off.

Hairs of Body

The Hebrew language [illegible] consistently use a different word for the small hairs of the body from the [illegible] [illegible] [illegible] word, [illegible] [illegible] [illegible], [illegible], [illegible] [illegible].

The [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] (2) [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

of

Arm[illegible]

[illegible], [illegible], [illegible], [illegible].

[illegible], [illegible]

[illegible]. [illegible]; [illegible], [illegible]

[illegible] is m[illegible], [illegible] the foremost [illegible], [illegible] the [illegible]. [illegible], the [illegible] mention [illegible] h essential part of [illegible] (Rg. [illegible] 7.3) The next reference is that they are the special [illegible] (.. 72) still later, [illegible] ..[illegible]. 1) Another [illegible] tells us that the [illegible] or supreme spirit ([illegible] travels between the left arm and the right arm, [illegible] the part of the body [illegible] by the same [illegible]. (Pūju. [illegible].)

[illegible] is said to be the arm of the [illegible]. ([illegible].)

[illegible]. The present custom of holding up the arm [illegible] [illegible] in one form or other. The first mention is [illegible] the uraḍān right to go[illegible] [illegible]. ([illegible]) [illegible] "Cylindrical [illegible]" with his arm upraised for a thousand years in order to obtain merit. (Ait. 1.2) Later [illegible] enjoin the holding up [illegible]. ([illegible]; [illegible]. 4, [illegible]; [illegible]. 5; Paraś.) [illegible], [illegible] the [illegible] ([illegible]. 1.21, [illegible].) This frees one from sins committed by the arms. ([illegible]) [illegible] of [illegible] is also [illegible]. [illegible] 1.[illegible] [illegible].

[illegible]. [illegible] [illegible] [illegible].

[illegible].

[illegible] is [illegible].

is [illegible].

A

[illegible]

b

[illegible]

b

b

q

[illegible]

[illegible] (Rgv. [illegible]) [illegible]

[illegible] for the [illegible]

[illegible]

[illegible] A trembling [illegible] (e.g. 1.7) [illegible] of [illegible] of the body [illegible] in the [illegible] of the [illegible] either of [illegible] of [illegible] for [illegible] (Rgv. [illegible]) or the [illegible] of 12 [illegible] (Rgv. [illegible]; [illegible] Rudra. [illegible])

[illegible]

Several [illegible] in the [illegible]

le,

[illegible] , [illegible] , [illegible] [illegible] [illegible] , [illegible] , [illegible] [illegible] for [illegible] , [illegible] marriage.

[illegible] (Fig. [illegible]) [illegible] used [illegible] , (Fig. [illegible]) [illegible]

[illegible] work [illegible] , [illegible] (Fig. [illegible]) [illegible] (Fig. [illegible]) [illegible] with the [illegible] earth. (Fig. [illegible])

[illegible] of the [illegible] by the teacher, [illegible] of the pupil, [illegible] (Fig. [illegible]) [illegible]

[illegible] , [illegible]

[illegible]

en

an

m

th

um

ea

y

[illegible] , [illegible] of the body [illegible] [illegible] earth [illegible] A [illegible] in the female [illegible]

The [illegible] is one of the [illegible] Yoga. [illegible] It is used in many Yoga postures. [illegible] especially [illegible] parts. [illegible] is to be [illegible] [illegible] is used to close the [illegible] be blessed, [illegible]

The [illegible] of [illegible] is said to be concealed. [illegible]

Feet

The [illegible] is considered, [illegible] The most common [illegible] its [illegible], and [illegible] the feet [illegible] function of [illegible]. It is the only [illegible] motion. [illegible] for its [illegible]

[illegible] feet [illegible] , but much longer [illegible].

[illegible]

s,

ei

b

t

is n

gr

wl

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] many [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

pec

an

ng

co

[illegible]

[illegible] of a small [illegible] (Fig. [illegible]) [illegible] Fig. [illegible] and Mag. [illegible].

[illegible]

"And [illegible] like [illegible]

[illegible]

[illegible] a line of light [illegible] the bottom of a [illegible] board, [illegible] like [illegible] Sapphire [illegible] Fig. [illegible] [illegible] Mag. [illegible].

[illegible]

[illegible]

[illegible] wy

[illegible]

[illegible] together, and the comparison [illegible] fully explained, the [illegible]

[illegible]

[illegible] only very slight, [illegible] the [illegible] the [illegible] lesson, [illegible]

[illegible]

The slow [illegible] of the heart, slow [illegible] low of the [illegible]

[illegible]

[illegible]

[illegible]

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branches, and in each of these, by trifurcation. [illegible] Ch. though with corruption, 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 101st one--goes as far as the eyes. (Chan. 7.11) Ch. 5.6.1 does not explicitly mention the arteries proceeding from the heart, while Kauş. 4.19 informs us that one sleeps in these heart arteries. A late Upaniṣad, Garbha, says that ten arteries proceed from each of the ten clefts of the heart; from each of these spring 72 branches, each of which is subdivided 1[illegible] times. (Sub. 4) Still another late Upaniṣad says that the artery Sarasvatī extends to the heart from the nose. (Ko. Up. 2.3)

The heart is the seat of the mind. (Bṛh. 3.9.21, Maitr.) [illegible] 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. (Kaṭha. 1.9; Śvet. 3.13; 4.17,20; Muṇḍ. 11) One knows with the heart. (Muṇḍ. 1.18) The [illegible] is identified with knowledge and dwells in the heart. (Bṛh. 4.1.7) It is the site of all knowledge. (Bṛh. 2.4.11; 4.1.12) The heart is the support [illegible] and vehicle, [illegible] of all things, for all things rest in it. (Bṛh. 4.1.7; Muṇḍ. 1.2; cf. [illegible]) 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. (Maitr. 6.34.5) Naturally, the senses dwell in the heart along with man and they all must be restrained in order to obtain Brahman. (Śvet. 2.8) [illegible] the term may be technically considered equivalent to sacred extension, are located in the heart, and [illegible] (Bṛh. 1.5.20) Pain, [illegible], and speech are located in the heart. (Bṛh. 3.9.21-[illegible]; Muṇḍ. 2.2) This refers [illegible] viewed collectively, and heart is here equivalent to our mind. [illegible] translated mind, [illegible] functions, namely, the

the senses naturally re[illegible] fro[illegible] the idea that they are not tied to a separate ex[illegible]stence, but the illumination of the heart is more speculative.

A variation from the ordinary teaching in regard to the time of deep sleep is found in Brahma 3, [illegible]hāj. 5.beg., where the soul is said to retire to the heart in the time of [illegible] The older Upaniṣads send it to the arteries then. Parab. tells us that the heart is the abode of the soul in [illegible] dream sleep.

The heart is the especial abiding place of the [illegible] (Ch. 3.[illegible] 14.[illegible],4 [illegible]; Iṣṭ. 4. [illegible]; Pra[illegible]na [illegible]; [illegible]ṇḍ. 3.[illegible].7; Mait. 2.6, 6.30, 7,7) The heart is Brahma, the site of all beings. (Bṛh. 4.1.7; 5.3.1) It is the [illegible] (Ait. 3.3) It is the vehicle [illegible] of the [illegible] (Bṛh. 4.1.7) It is the [illegible] Most Brahma, and the heart does not desert one who worships Brahma with the true knowledge. (Bṛh. 4.1[illegible].7) The heart is the abiding place of [illegible]. (Mait. [illegible].17) The [illegible] colored bird, the [illegible] that it, the [illegible] dwells in the heart. (Mait. 6.34) The [illegible] or [illegible] always dwells in the heart of creatures. (Kaṭha. 6.17; Śvet. [illegible].13, [illegible].17; Bṛh. 4.[illegible].7; 5.6.1) In the last passage this [illegible] 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. (Śiras. 6[illegible]) abides in the heart. (Mait. 7.1[illegible]) The spirit in the heart is said to be honey. (Bṛ[illegible]. 2.[illegible])

Middle and late Upaniṣads express the same things, with [illegible] usual variations. The heart is the abiding place of Brahma. (Dhyān. 18) Nārāyaṇa dwells in the heart. (Nain[illegible].) The deity is the light in the heart. (Kṛṣṇ.) Light and all the deities are in the heart. (Brahma[illegible] 2) The [illegible] are always in the heart. (Tripura 4; Śāṇḍ[illegible], Śara. 19; Ānaṣ.; Jābāl. 2) Under the name of Tripura. (Tripura. 1.2)

A few anatomical references from the later, chiefly Yoga Upaniṣads may be mentioned here. The heart is in the midst of the [illegible] or fleshy portion of the body, with its arteries, like a lotus flower. (Tej[illegible]) Its [illegible] is the ma[illegible] cakra. (Sandh. 3) The [illegible] is in it.

Yo. Ku. 3.11) [illegible] is in the heart, or it is the locality of [illegible] (Yo. Ku. 23; Śrīj. 3.2[illegible]; Trij. 7[illegible]) Even in quadrupeds, the [illegible] gather together in the heart. (Trij. [illegible]b) The heart is correlated with fire in the relation of the body to the elements. (Śrīj. 2.4) In the heart of animals there is a flame of fire. (Śāṇḍ. 1.1)

The fire in the human heart makes a sound. (Mait. [illegible]) The body fire, which carries on digestion, is half [illegible] in the heart, and likened to the [illegible] fire. (Mahān. 13.2) This fire is also referred to in Prāṇāg. 2[illegible]. [illegible]

[illegible] As a sacrifice, the heart is connected with the [illegible] (Ch. 5.18.2) Later, it is said to have the [illegible] in it. (Garbha 5 ~~Mahān. 64.1~~) It is the sacrificial post in the sacrifice. (Mahān. 64.1) The wise look upon it as the divine chariot. (Paiṅg.) The [illegible] of [illegible] is to be considered as Viṣṇu in the heart. (Nṛsut. 3) The sacred [illegible] enters the door of the heart. (Amṛta. 26) The [illegible] of [illegible] is in the heart. (Praṇava 1) It is one of the parts of the body where the fourfooted Brahma appears. Rudra attends on it and Prajāpati is in it. (Śiras 6; ~~Kauṣ.~~ Kauṣ. 3.10) The gods inquire from the deity about the heart. (Tripura 4)

R[illegible] 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. (Bṛh. 6.4.9; Kauṣ. 2.11) At this time the heart--evidently the body outside the heart--is to be rubbed, and Prajāpati, 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. 3.[illegible])

Yoga ideas begin in Śvet. The [illegible] turn [illegible] heart. (Śvet. [illegible]) He reflects on the [illegible] in the eight parts [illegible] part. [illegible] (Kausī. 3) The [illegible] (Kṣuri. 4) The [illegible] sin enters into his heart, where there is no sorrow, he fixes his heart in [illegible] (San. 2.9; 4b. 4) [illegible] is to be stopped in the heart in yoga, until it becomes naught. (Kṣuri 3; Prakṣav. 4,5) It must be kept clean, so that one may say "I am that". (Maitr.) The sannyāsin should offer praise in his own heart. (Maitrāyi 2.[illegible]6) The heart is to be stoned on the highest [illegible] in Yoga, the deity is to be fashioned in the heart. (Yogaj. [illegible])

So with the later, more fantastic Upaniṣads. One should think on Hari in the heart. (Vāsu. [illegible]) He should fill his heart with only one thing. (Pṛṇaj. 4. end.) Asceticism is produced in the heart. (Śrīj. 6.4 [illegible]) In worship concentration is to be carried on in the heart. (Varāh. 5. [illegible]; Rāmarah. 2.11; 2.4[illegible]; Yo. Tu. 9[illegible] Alvay.) This concentration gives one knowledge of (Jāṇḍ. 1.5) while concentration in the upper part gives one knowledge of (Jāṇḍ. 1.8) The heart should be concentrated on a single spot of the sky. (Jāṇḍ. 1.7.1[illegible]) Offering is to be made with the [illegible] heart. (Varāhot. 6) That of the Yogin is to be empty--that is, of earthly [illegible]. (San[illegible]. 2.6) The heart is to be fixed in Yoga. (Maṇḍal. 2) One should remain steady in it. (Anna. 4.51) He should not rejoice or sorrow in it. (Anna. 5.7) It is one of the six chief parts of the body in worship. (Rāmar. 2.11 It is one of the 1[illegible] vital spots in Yoga. (Triś. 136; Jāṇḍ. 1.9) The [illegible] should be made in the heart-place, preparatory to Yoga. (Triś. 1[illegible]) That is, the hands should be folded over the heart. The sole of the [illegible] should be in it. (Pārāt. beg.) It contains a light in Yoga. (Triś. 1.1[illegible])

As to breathing, air is caused to enter the heart. (Yo. Tu. 1. [illegible]; Śrīj. 6.4; Jāṇḍ. 1.7.1[illegible]; [illegible]) The breath is to be stopped in it. (Yo. Tu. [illegible]) In one posture, the left [illegible] is to be put over the heart. (Yo. Tu. 1. [illegible]) In another posture, the shin is placed over it. (Jāṇḍ. 1.[illegible]) The heart mantra is mentioned. (Rāmar. 3. beg.; Rāmap. [illegible]) Hari is [illegible] in syllables

are addressed to the heart in worship. (Rahas. 1; Varāha. 4.1)

(Datta. 1) The is employed in it. (Saub. Upa. Mantras are spoken of as in the heart. (Hārīta. 2.71,72, 1.16) Hāma is lord of the heart; the feet is in the heart of his worshipper. (Hārīta. 1.64,65) The pilgrimage place is said to be in the heart. (Śrīj. 1.98x) The heart exists, or consists in the uttering of certain mantras. (Rahas. 2) The heart of the dead man is reproduced with the sixty of the ten offered. (Piṇḍa 6)

The or is also connected with the heart. That is the is to be placed over the heart. This is enjoined in Bṛhaj. 4.14,16, 21-27) This is said to be for (Bṛhaj. 4.21) It is put on by Brahmans and Kṣatriyas. (Bṛhaj. 5.2) The is worn over the heart by Brahmacāris, Gṛhasthas, Yatis, and Brahmans. (Vāsu.) Ashes are also sprinkled over the heart to the accompaniment of mantras. (Bṛhaj. 4.31, Bhasma. 1) In one place, in the worship of water, water is applied to the heart with the left hand. (Prāṇāg. 2)

The heart of Brahma is the universe. (Muṇḍ. 2.1.4) Viṣṇu is said to be the heart of the deity. (Mahān. 31) 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, (Bṛhaj. 6.7) and Rudra, in whose heart are all the deities, and thou , (Śiras. 3) In Sub. 1 is used to express the 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 (Varāhot. 4) while Viṣṇu wears a jewel over his heart. (Śrīlot. 1)

Cosmical The heart of the primal man split, came forth from it, and from the moon. They afterwards returned in inverse order. (Ait. 1.4; 2.4) The heart of the cosmical bird is (Mīm. 4) The universe, was born from the heart of Prajāpati. (Sub. 1)

The empty space in the heart, doubtless the soft vermilion member, has already been mentioned above, under the discussion of the word It is the sacred and essential part of the heart, therefore of man's self, and in it the deity dwells and the mental activities predicated of the heart occur. There are several words used to define this space, in each of which the word enters as an element. These words, which will all be grouped here, are

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 or 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) as it is in Bṛh. 2.5.18 and 4.2.3. In Bṛh. 4.4.22 it is said that the the intellectual self, dwells in the heart space. In deep sleep, this intelligent person seizes the senses and carries them to the heart space, where they dwell. (Bṛh. 2.1.17) It is the place where Indra and Virāṭ meet, the two persons who dwell in the eyes. (Bṛh. 4.2.3) Another old Upaniṣad connects it with intelligence, by saying that the p dwells i it. (Tait. 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) fire, (2) a bell, (3) a brazen vessel, (4) the wheels of a chariot, (5) the croak-

ing of frogs, ([illegible] rahm, [illegible]) [illegible] spoken in [illegible] may rn. ([illegible] .3.) [illegible] space in the seat of the body's heat and light, [illegible] from [illegible] rahma. (6.27) By [illegible] an a boat, the yogin passes [illegible] the other side of the space in the heart, and attains to Brahma. (6.28) The supreme light is in this space. (7.11)

Being or [illegible]tor, the intelligent, intelligent as the sun, dwells [illegible] always shines in the heart. (Maitrāyī 2.14) The [illegible] sleeps in the heart space. (Sub. [illegible]) He who knows Indra in this space becomes Indra. (Jābāl [illegible])

or intelligence, dwells in the space in the heart. (Cand. 1.2) The thoughts [illegible] are in this space. (Amṛta. 4. 59) A great light trembles in it in the time of Yoga, (Triś. 65) and this flame has the form of knowledge. (Jñāna. 1.4)

is used for the space in the heart as far back as the Tait. [illegible]. It is true that the [illegible] 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 is the abode of Brahma, or of the intellect. Brahma dwells in the [illegible] (Tait. 2.1.1; Muṇḍ. 3.1.7) The deity dwells in the [illegible] of all creatures. (Kaṭha. 2.20; Śvet. 3.11) Puruṣa is placed in the [illegible] of the beings, [illegible] (Muṇḍ. 2.1,8,10; Śvet. [illegible]) In this reference from Muṇḍ. the senses and are said to reside in the [illegible]. The great principle, [illegible] moves in it. (Muṇḍ. 2.2.[illegible]) The [illegible] enters into it. ([illegible]) Two beings, shade and light, dwell in the [illegible] (Kaṭha. 3.1) The first born of Brahma and Aditya, enter and abide there. (Kaṭha. 4.[illegible])

The middle and late Upaniṣads repeat that the deity is in the [illegible] (Mahān. 11,1,3; Prāṇāg. 1; [illegible]. 2[illegible]; Dev[illegible] 9; Tri[illegible]; Kā[illegible] 9.1; Jābāl. 1[illegible]) Nārāyaṇa dwells in the [illegible] (Sub. 7,6) The penitent [illegible] what shines in the [illegible] (Amṛt. 3) That is, the deity. The [illegible] is in it. (Ahbyāl. 1[illegible].)

Some thing that the soul rides in it (The
fourfold is in it. (It. 1.4) The ascetic wishes to return to its
(Pan. 2.9) He has only one thought in his (Nirvāṇa) The has
a light in it. (Aitay.; Ait. 2.1)

is a peculiar word, meaning primarily the color of a reed, which is found in some of the older Upaniṣads. In Ch. 8.13.1-5 five or cavities are recognized in the heart, corresponding to the five vital airs and five directions. The anterior or eastern one belongs to sight, and sound; the right hand or southern one pertains to hearing, and the mean. The back or western one is that of speech, and fire. The left hand or northern one belongs to and The upper one is that of , air and space. They are the five son of Brahma, and the doorkeeper of heaven. Max Mueller translates the word here by "gates" and Deussen by "openings", the latter identifying them with the 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 those fancies are based on a real knowledge of the heart chambers, though an extra one has to be added to account for the fifth air and the fifth sense. In Kait. 7.11.2 a single is recognized, in which the union of the eye persons, Indra and Virāṭ takes place, identifying it with the ordinarily recognized heart space. The word does not appear later.

a

is a vague and indefinite term, and so it is sometimes rendered: minute or fine. It occurs only in Ch. and several [illegible] It is mentioned in connection with the heart lotus. Ch. [illegible] Ch. 8.1.1 [illegible] Ch. 8.1.1 10. It is also mentioned in Śvet. 4,11. The is in it. (xxxxxx) It is (Taitt. 2.1) It is the Brahmapura, and is to be entered by the

yogin. (Dhāṇ. [illegible]) The [illegible] space in [illegible]. (Jñāṇ. 1.1[illegible]) [illegible] by the [illegible]

[illegible]

[illegible] the [illegible]

[illegible] of Lotus

Reference has [illegible] 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 [illegible] of all of the later Tantrical writers, and the lotus becomes a prominent and important fixture in the heart. Fourthly, it was in no 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. (Atharvaśira) The [illegible] is free from heart knots or entanglements when he returns to the lotus. (Maitrāyaṇī. 6.28) The ascetic reflects on the heart lotus. (Kaiv. 1) Dhāṇ. 12.3 likens the heart to an inverted lotus. So Jrā. 4 compares it to a hollow, inverted lotus. Sub. 11 has something along the same line. We shall look up some of the word for this lotus, which contains 12 spokes. (No. [illegible] 5)

[illegible] the heart lotus, in Mait. 1.[illegible].2, may mean either the heart or the space within the heart, as it is said that Jarāyavāra dwells in it. In Vāsu. this word applies to the heart itself, as the [illegible] is [illegible] over it. In Kaiv. 1 the meaning is vague. Reflection on the heart lotus, here enjoined, might mean reflecting on Īśvara, [illegible] the [illegible], but more probably, the meaning is identical with the [illegible] reflect on the heart or its space. Navī [illegible] the heart lotus, (Xxxī [illegible]) as is [illegible] or intellect. (Trip. 1.5). [illegible] appears in its [illegible] (Trip. [illegible])

[illegible]

[illegible]

[illegible]

[illegible]

The [illegible] is to be contrasted in Yoga. (Tri, [illegible] reflect on the soul itself in it. (Tri, [illegible]

Although, is in the heart lotus (Tri, 4.40)

The likeness of the heart to a lotus is carried out to extravagant detail in the Laksa. The eight lobes of the lotus-- [illegible] utilized to explain our different feelings exist in the heart at different times. One might try to 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 heartlotus in some way, undertook to find a use for each of its several parts. When the [illegible] or soul is in the eastern leaf of the lotus, the thoughts of the heart are on odd works; when it is in the S.E. one is overcome by sleep; in the S. 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 [illegible] or asceticism, when it is in the filaments of the lotus, or [illegible] one is wakeful, when in the pericarp, he sleeps, and when in the seed capsule, he [illegible] is in deep sleep. These directions are no doubt to be understood as the east meaning exterior, 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.

The word brahmapura appears [illegible] in the [illegible] Upaniṣads. It also is used [illegible], the word [illegible], however seems to be [illegible] for it. It [illegible] only in the older Upaniṣads. For [illegible] (Ch. [illegible]) [illegible] (Ch. 8.11.2) everything is contained in it, and the body is the brahmapura. (Ch. 8.1. [illegible]) These passages contain [illegible] just what is [illegible] also [illegible] about the heart, so there can be little doubt as to what is meant here. A very late Upaniṣad makes the statement that it contains the [illegible] that one into enter it. (Paiṅgal. 34) Another old Upaniṣad tells us that the [illegible] is [illegible] the [illegible] (Maitr. 6.2.7) which is repeated by the later ones. (Brahm. 1; Atmabodha 1)

The exact meaning of [illegible] is not clear. When [illegible] the individual soul is in it, it is in asmaloism. (Nārad. 6. beg.) From the context, it would seem to be the pericarp of the heart lotus, as this is a place similar to the [illegible] passage in Hansa. Etymologically the word might be taken to mean the ~~[illegible]~~ auricles of the heart.

The Arteries

Next to the heart the arteries are the most important of the [illegible] organs, in the Upaniṣads. The word most frequently used is [illegible], [illegible] connotes [illegible] a reed. It seems well to [illegible] here, as we [illegible] scarcely anything [illegible] understand [illegible] its scope, [illegible] applied, and is applied, to any the [illegible] organs of the body. It seems to include not only the arteries and veins, but also the nerves, [illegible] totally [illegible] with [illegible] from [illegible]. It is possible that several [illegible] shows [illegible] in the [illegible]. [illegible] meanings are [illegible] generally [illegible] the [illegible] of today meant either artery, vein, or nerve.

Their place of origin is the heart, [illegible] been pointed out in connection with the tongue. They are said to [illegible] the system of which is called, and here [illegible] here around and here is [illegible]. (Chap. 2.2.) There are two ancient systems of enumerating them; later a third combines the two. In the very late Upanisads the number of the [illegible] increases enormously, and a number of them have specific names; in these Upanisads while the number of the arteries varies, the total numbers go back to one of the old systems. The first system of enumeration, which is for 101 arteries, one of which, the( ) goes to the crown of the head. He who's soul departs at death through this artery secures immortality. (Ch. 8. 6. 6.) This passage is practically repeated in Katha. 6.16. Mait. 6.30 also recognizes 101 rays or arteries- 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 Upanisad literature, though other functions are mentioned also.

The second system of counting the says there are 72,0 of them. This first occurs in Ch. 2.1.19. They are said to proceed from the heart and to spread through the body, though they are unknown, said in another passage in the same Upanisad to be within the heart. (Ch. 4.2.3) They are called (beneficial ?) in the first of these passages, and this is [illegible] several times repeated. The soul rests in them. There is no clue as to how these numbers were obtained.

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

[illegible], making [illegible] [illegible] [illegible] this passage [illegible] so that it is probable, that the ~~passage~~ [illegible] is corrupt, and [illegible] [illegible] 17 [illegible] mentions [illegible] [illegible] VS, [illegible] or [illegible] [illegible] VS, [illegible] divisions. The [illegible] is easily accounted for, for in this case the [illegible] is omitted; [illegible] of such importance as to be a class by itself. Prasna tells us that in some of these arteries [illegible] move, and in others [illegible] more, then, is another function of the arteries, the transportation of the vital airs. Later this became their chief duty.

In the VS, [illegible] these arteries, as already mentioned, receive the special name of [illegible] (Bṛ. 2.1.19; & 4.[illegible]; [illegible]; Kaus. 4.1[illegible]) 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 Upanishads ~~[illegible]~~ [illegible] Cu. 14) These arteries or capillaries are very minute. They are as fine as [illegible] part of a hair. (Bṛ. 4.[illegible]; 4.2.3; Kaus. 4.1[illegible]; Sub. 4) As it is manifestly impossible for the philosophers to see anything as small as this, much less measure it, it is evident that this size is merely [illegible] of imagination. No doubt the veins and arteries were traced [illegible] and [illegible] most [illegible] of these [illegible]. It is [illegible] worthy of note that [illegible] practically [illegible]; in fact, it would not seem to be going too far to say that [illegible] due to the Bṛ. , [illegible] the commentators, [illegible] same [illegible].

Another very important statement, [illegible]

colors, [illegible] art [illegible]. [illegible] to fi[illegible] new [illegible] cf. [illegible], [illegible] purple. [illegible] fill in the [illegible] veins [illegible] subordinate. [illegible] enough, [illegible] fully [illegible] of [illegible] age of the commentator. In fact, [illegible] very different one, for the different colors found in the [illegible]. It is that the sun has three different colors, and that the rays of the sun, starting from the [illegible] sun, enter the arteries, and conversely, [illegible] from the arteries [illegible] the sun, [illegible] the [illegible]. [illegible], the different colors are due to different colored rays. It is to be [illegible] that Sh. gives great prominence to the [illegible] sun, and the connection is natural, [illegible] communicates with the sun, which [illegible] heaven.

But neither of these explanations answers the question, [illegible] people actually saw which they described as different colored [illegible] It [illegible] probable that they really saw [illegible] different colors, [illegible] of them. That [illegible] the color of the nerves, [illegible] for supposing that the nerves were not [illegible] the [illegible] reason to [illegible] [illegible] fi[illegible] [illegible] vol[illegible] fi[illegible], [illegible] a[illegible] could be [illegible] any [illegible] from [illegible], [illegible] anything from [illegible], [illegible] that these colors, seen under [illegible]

time than they [illegible] [illegible] [illegible]. The [illegible] are referred to in Suh, where it [illegible] [illegible] the arteries [illegible] [illegible], [illegible] various colors are [illegible] mentioned.

As the circulation of the blood, [illegible] [illegible], was not understood by the writers of the Upanisads, the arteries, [illegible] and other liquids, assume a mostly [illegible] rather than a physical importance in their writings. [illegible] above that they are the place where the [illegible] moves about. (Br. 2.1.19 [illegible]). It is especially in deep or dreamless sleep that this is true, and the soul then lies in the fine arteries or [illegible] (Kaus. 4.19; Ch. 8.6.3) In Suh. [illegible] the [illegible] sleeps in the arteries, and in Praśna 1 all the arteries know [illegible] as deity in deep sleep.

Before leaving the relatively saner Upanisads, 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 [illegible]. Going back to Ch. 8.6.6, we are told that there are 101 arteries, one of which penetrates to the crown of the head; the man who moves upward by this (at death) secures immortality. But by the other arteries he departs in all directions. This verse is repeated in Kath. 6.16, and with some variations, in Mait. 6.30. [illegible] 4.2.3 speaks of an artery rising from the heart, which is the road for the persons living in the eyes. Praśna 3.6 refers to this artery as one of the 101, but implies that the soul always departs by this route, saying that the [illegible] 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 [illegible] is not used until Mait. 6.21. The artery goes upward, serving as a passage for [illegible], and is divided at the palate. The [illegible] statement, [illegible] [illegible] refer to anything [illegible] than the trachea, for the [illegible] [illegible], and the loose meaning of the word [illegible] is quite favorable [illegible] this meaning. Again, in Mait. 7.11 [illegible] [illegible] [illegible] . . .

[illegible] in the [illegible], [illegible] of the "T[illegible], [illegible] the heart so far, and [illegible] it is the [illegible], [illegible], being one divided in two." Now if [illegible] the [illegible] from [illegible], [illegible] divided [illegible] two [illegible] passages, [illegible] are connected with the [illegible], and the connection [illegible]. In view of these passages, it seems probable that among the early [illegible] the trachea was regarded as the chief [illegible] of the body, and [illegible], [illegible] must have [illegible] it led into the skull, penetrating the anterior fontanelle. This later becomes the most general [illegible] idea in regard to the [illegible] 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 the treatment of the [illegible] is concerned. One class, the Yoga Upaniṣads, develops highly fantastic systems of n[illegible], which are in the main considered as air passages, and their proper manipulation is 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, including perhaps a few of the early Yoga Upaniṣads as well as the non-[illegible] ones, [illegible] to follow the earlier writers but there is much overlapping.

In early [illegible] connects the [illegible], and by means of it [illegible] and [illegible] nourishes [illegible]. [illegible] is [illegible] used here, [illegible] it [illegible] to the [illegible]. An injured artery is compared to the [illegible] bleeding. [illegible]

In the late [illegible] Upaniṣads the arteries are [illegible] more or less [illegible], [illegible] or [illegible] two [illegible] they [illegible] and form a circle [illegible].

(Varāh. [illegible] the [illegible] within circle [illegible] that is, [illegible] of is [illegible] in the practices. (Yo. Su. [illegible]) [illegible] (Yo. Su. [illegible]) and [illegible] between [illegible] in [illegible], ([illegible], Ma. 5) They are supported by [illegible] nt. (Varāh. 5. [illegible]) They are composed of earth, from among the five elements. (Śrīj.) They are [illegible] other like a many colored cloth, in the center of which is the navel circle. (Varāh. 5. [illegible])

In those 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,[illegible]3; Maṇḍ. 1.4; 1.7.1, [illegible],11; 4 [illegible]; Yo. Su. 14; Triṣ. Bog. 98, 130; Śrīj. [illegible].1; and numerous other passages in connection with Yoga breathings. In Maṇḍ. 1.4, they are used by [illegible] to carry nourishment to all the body. They may have obstructions. (Varāh. 1.42,44) They may be affected by dropsy. (Yo. Su. 1.29) They are subject to impurities which are the cause of disease, and proper breathing and Yoga practices restore one's health. (Maṇḍ. 1.7.1; Yo. Su. 94; Śrīj. 5.1; Yo. Su. 98,99; Maṇḍ. 7.1 ;) Living beings are said to roam in the arteries, that is their vital functions operate in them, (Yo. Su. 36) and [illegible] lead to intellect have in the arteries. (Varāh. 5. 1 [illegible] demonstration may be marked in the [illegible] Maṇḍ. 1.[illegible] It prevalence [illegible] (Paral.) [illegible]

The arterial system of the late Yoga Upaniṣads contains [illegible] instances of the early system of 72, [illegible], but is in the main a new development, an enlargement on the old [illegible] idea already described. This seems to begin with the [illegible] idea, found in [illegible] Kṣuri, two arteries [illegible] on the left and right respectively. This notion may in [illegible] arise from the dividing of the great artery [illegible] already referred to. There is one Upaniṣad which has an arterial system in which these arteries do not appear, and but [illegible] functions are different from the ordinary schemes. This is Sūl. 11. "In the heart there is a lump of flesh and blood, in which there is the inversely [illegible] intellect. In this there is the sun, and in this an embryo, in which there are four

veins, [illegible] and [illegible] and to digest [illegible]
goes by [illegible] by means of good works, [illegible] the world,
[illegible] it goes by [illegible] sin, it attains to [illegible] it goes by [illegible]
one attains what is thinner about; then it goes by [illegible] it splits
the envelope, the skull, the five elements, [illegible], and attains to
[illegible] the [illegible] recognized [illegible] main veins, (Yo. [illegible], 10,11; Triṣ. [illegible].)
or 12, (Triṣ. [illegible].) or 14. (Triṣ. 4; Varāh. 5.23-27; Dhāṇḍ. 1.4; Dhāv.) xxxx
In addition to these there are 72,000 branch or fine arteries. (Yo. Cu. 14;
Triṣ. 4; Dhāṇḍ. 1.) By the union of these many veins with the 14 chief ones,
the body becomes like a banyan leaf--an idea worthy of one of the older
Upaniṣads. (Dhāṇḍ. 1.4) The 14 chief ones arise in the [illegible], (see below)
(Dhāṇḍ. 1.[illegible]) while the 72,000 are in one place said to arise from the navel
region, the chief of these being those which carry [illegible] (Yo. Cu. 14) The
[illegible] 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 [illegible] is the most fine
artery [illegible], turning upward great like the stalk of a lotus flower. As
the flash of lightning is to the cavern of Indra, so is the living Brahman
artery the path to obtaining [illegible] and [illegible] are on its left and
right; [illegible] rises up from the [illegible] to the end of the left nose cavity, and
p[illegible] rises from the same place to the right nose cavity. G[illegible] and
[illegible] are the other arteries, rising in front and behind (i.e. [illegible]) the
left and right eyes. [illegible] and [illegible] rise from it to the left and right
ears. To the [illegible] of the [illegible] [illegible]. The artery [illegible] [illegible] the
end of the [illegible]. Proceeding to the [illegible] of the [illegible] there are
[illegible] and [illegible] according to [illegible] they are [illegible]
At the root there are [illegible] arteries, and [illegible] [illegible] [illegible].
The roots of the [illegible] [illegible] [illegible]
spread out root-masses of the banyan tree. &xxx The tem[illegible] and [illegible]
airs move about in the tem[illegible] chief arteries." (Triṣ. [illegible] 77)

St. [illegible] [illegible] [illegible] found in Śāṇḍ. 1.4; Yo. Cu. [illegible], and more briefly, in many passages in the later Yoga Upaniṣads.

A list of the 14 chief arteries, as they [illegible] [illegible] various Upaniṣads, is given below.

Varāh. 5.[illegible]	Yo. Cu. 15,17	Triś. 68-73	Śāṇḍ. 1.4 ([illegible] is the same, with slight exceptions)

The separate [illegible] served by these arteries [illegible] be discussed below. [illegible] function, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]ed. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], but is [illegible] [illegible] (Śā. [illegible])

[illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] individual arteries, it [illegible] be said [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

[illegible] frontier, [illegible] Their use [illegible] [illegible], [illegible] [illegible], [illegible] 1. ; [illegible]; [illegible] [illegible] [illegible] in [illegible]; [illegible] [illegible] [illegible] 74, [illegible] 10[illegible])

The origin of the notion of the idea of the focus [illegible] has already been discussed above, and its history traced as far as Mait. It [illegible] 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 [illegible] on its way to release. In [illegible] this is still maintained. Yogaj. 7 assumes that it goes to the crown of the head, adding that by it one [illegible] to the highest. as it is the pure door. Mait. f.21, already referred to, enjoins the aspirant to assail by this artery, accompanied by [illegible] and turning the tip of his tongue back to his palate at the same time, and refrain from the use of the sense organs. Kauri. 8 ff. is very confused in regard to the [illegible] placing it between the umbilical region and the heart, and giving it very minute. It [illegible] on to the neck, however, in like Prasna, [illegible] works on the left by [illegible] and the right by [illegible] and is in the midst of 72,[illegible] small veins. [illegible] It [illegible] [illegible], the heroine free from future births. By it [illegible] [illegible] up [illegible] feet. The yogin "Sutra [illegible] 10 arteries and their [illegible], but [illegible] out [illegible] Prasnavidya 1[illegible],12 [illegible] of it, however, [illegible] [illegible] also with the 72, [illegible] arteries.

Taking up the very late Yoga Upanisads, we find the [illegible] is one of the chief arteries. (Yo. Tu. 10,ff; [illegible] 1.4[illegible]) for the reason

given above, it is t[illegible], or [illegible] (A.vag.; [illegible]; [illegible]. [illegible]; [illegible]. 1.[illegible]) Pro[illegible] is supported on the left [illegible] other [illegible] family. [illegible] art[illegible], [illegible] and [illegible] respectively. (Ko. [illegible]; [illegible]. [illegible]; [illegible]) A general [illegible] of [illegible] is [illegible]. The [illegible] in the Trans[illegible], in [illegible] of the body. It [illegible], and [illegible] like the rectum. It passes from the region of the anus to [illegible] formal foot middle. In the middle of it, i.e., half way along [illegible] - is the [illegible]

having [illegible] like lotus filters, like a [illegible] of lightning flashes. [illegible] seeing it [illegible] the mind gone because free from sin. It [illegible] from the anus to the top of the head is also mentioned in ([illegible]. 1.[illegible] and [illegible]. 2) It is [illegible] with the [illegible] (Ko. Su. 12; [illegible]. [illegible];) [illegible] with the [illegible] (Ko. Ku. 1.13,14; [illegible]. [illegible];) It is white coloured. ([illegible]) But this last state [illegible] means nothing. It goes to the head, along with the [illegible]. ([illegible]. 4.10) It has 72,000 branch arteries. ([illegible]) The other [illegible] arteries are clustered round it. ([illegible]. 1.4)

[illegible] has a tendency to assume mental and bodily vital functions. It is not only the chief artery and the way to release, but it is also the primary [illegible], subtile, and the power of [illegible]. ([illegible]. 1.4) The [illegible] name it the enjoyer of time. It is pure. ([illegible]. 4) [illegible] is absorbed by it. (Ko. [illegible]. 1.62) [illegible] is the supports in it. ([illegible]. 1) Its [illegible] is [illegible]. ([illegible]) It is likened to a bond between [illegible]. (Ko. [illegible]. [illegible]) It is to be used in order for release, ([illegible]. 1.[illegible]) and it [illegible] rises upward by it. (Ko. [illegible]. 39)

Physically, its sole function [illegible] is [illegible] the [illegible]. (Ko. Su. 21) [illegible] is [illegible]. 1.1), [illegible]) It [illegible] breath to the [illegible], [illegible] the air into [illegible]. ([illegible]. 1.7.8) Its [illegible] breath in. ([illegible]. 1.[illegible])

Lo[illegible] is sai[illegible] the [illegible] stretch[illegible] [illegible] than is sai[illegible] about some of the other [illegible], [illegible]

[illegible]

It [illegible] is [illegible] In addition to [illegible] references [illegible] the latter of [illegible] passages [illegible] for prāṇa is drawn into it [illegible] of the [illegible] of the body [illegible] most [illegible] heart, viewing it as [illegible] like [illegible] mouth. ([illegible] 1.2[illegible]) [illegible] in it. ([illegible] 1.[illegible])

[illegible] is usually next mentioned [illegible] in [illegible] list [illegible] effect. [illegible] first [illegible] of the left. [illegible] result from [illegible] contained in the [illegible] of [illegible] left [illegible] central spot [illegible] Balin[illegible] left [illegible] side of [illegible] its [illegible] and [illegible] and exhaled by it. ([illegible] 1.24-27; [illegible] 1. [illegible])

composed of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] other. Sometimes [illegible] [illegible] to be ~~xex~~ purified [illegible] [illegible] [illegible] number of times, as 12, [illegible] [illegible] operation [illegible] [illegible] [illegible] [illegible] expelled by [illegible]d. This is sometimes [illegible] [illegible] of the pupil's stopping [illegible] nostril [illegible] the [illegible] [illegible] [illegible]. (Yo. Ku. [illegible]; Trīj. [illegible]; Yṇj. [illegible]) This serves [illegible] [illegible] [illegible] from disease and impurity, especially such as are produced by the air. (Yāṇḍ. 1.7; 1.7.14; Trīj. [illegible])

The air breathed by this vein reaches the ; it unites with that of and they give rise to actions, and support the body. (Trīj. 4.41-46) In some cases it is to be held by the hands. (Yo. Ku. 1.[illegible]) A fire is said to burn between it and (Yāṇḍ. 1.7.41) It holds the between the eyebrows in some Yoga practices. (Yāṇḍ. 1.7.48) The breath is specially moved in it in the lotus posture. (Yo. Ku. 1.~~xx~~10) It is not to be used in obtaining release--that is the function of (Yāṇḍ. 1.7.37) Its deity is Hari. (Trīj. 4.[illegible]) Trīj. 4.[illegible] and Yāṇḍ. 1.[illegible] both say that the moon moves in it, and in one passage it is called the moon-artery (Śāṇḍ. [illegible])

Right ~~back~~ air passage

is the correlative of and what is said about the one is 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 [illegible] more than the following passages, which show characteristic differences. [illegible] is the right hand artery, or (Yo. Ku. 1.[illegible]) [illegible]

[illegible] and breath [illegible] [illegible] into it to cure weariness. ([illegible]; Śā[illegible]) The sun moves in it. (Yāṇḍ. 1.4; Trīj. [illegible]) [illegible] causes eclipses of the sun. (Trīj. [illegible]) Its deity is [illegible]. ([illegible]) The other references are practically the same as for [illegible]

Special

The remaining arteries are not specially interesting, yet must be included for completeness. [illegible] is one of the chief arteries, and goes to the left eye. In the enumeration of arteries, it is behind [illegible] which goes to the nose. (Yo. Tu. 16,17; Śāṇḍ. 1.4; Śrīj. 4; Bhāv.) Its deity is the moon. (Śrīj. 4.38)

[illegible] corresponds to [illegible] but goes to the right eye. (Yo. Tu. 17,19; Bhāv.) Another authority has it going to the ~~ear~~ left great toe. (Śrīj. 4; Its deity is Varuṇa. (Śrīj. 4.36)

[illegible] goes to the right ear. (Yo. Tu. 17,19; Triś. 71; Śāṇḍ. 1.4) Śrīj. 4 sends it to the left eye, but this is perhaps a corruption. Its deity is Dhī. (Śrīj. 4.36)

[illegible] or [illegible] goes to one of the ears, some say the left and some the right. (Bhāv.; Yo. Tu. 17,20; Triś. 71; Śāṇḍ. 1.4. It is being [illegible] between [illegible] and sarasvatī. Its deity is Bhaskara. (Śrīj. 4.14,37)

Much confusion is found in the location of some of those imaginary arteries. [illegible] one of the 14 chief arteries, is usually said to go to the left ear. (Bhāv.; Śāṇḍ. 1.4; Śrīj. 4) Once it is said to go to the [illegible] that is, to the anus. (Yo. Tu. 17,20) It is between [illegible] and [illegible] and its deity is [illegible]. (Śrīj. 4.[illegible])

[illegible] starts from the [illegible] of the [illegible] is one of the 14 chief arteries, and goes to the anus. (Bhāv.; Śāṇḍ. 1.4; Triś. [illegible]; Śrīj. 4) Once it is sent to the face. (Yo. Tu. 17,20) Its deity is Varuṇa. (Śrīj. 4.[illegible])

is one of the 14 [illegible] of arteries, [illegible] [illegible] of the basil [illegible] and goes to [illegible] [illegible]. (Thāv. Śāṇḍ. 1.4; Ko. Ku. 17,2[illegible]; Śrīj. 4, which has some [illegible] differences, has it [illegible] to the right nostril. Its deity is Agnīdh. (Śrīj. 4.36)

is another of the chief veins, between [illegible] and [illegible] and goes to all the body, through the [illegible] region. (Śāṇḍ. 1.4; Śrīj. 4; Thāv.) Its deity is Vāyū. (Śrīj. 4.36)

is also mentioned, being between [illegible] and [illegible] and seemingly going to the great toe, (Thāv. Śāṇḍ. 1.4) or to the right ear. (Śrīj. 4.[illegible]) Its deity is Prajāpati. (Śrīj. 4.38)

is one of the 14 chief arteries, behind and to the side of [illegible] and goes, as one would expect, to the tongue. (Thāv. Śrīj. 4; Śāṇḍ. 1.4) Under the name of [illegible] it extends from the neck to the heart, or to the saliva, this last seeming to be a mistake. (Ko. Ku. 1.[illegible] 27,28) This Upaniṣad makes much use of it in Yoga. The air moving in it rises from the chest, it is captied by [illegible] its place is the origin of sound or speech. (Ko. Ku. 1.18-22) Its deity is Virāṭ. (Śrīj. 4.[illegible])

is between [illegible] and [illegible] in the middle of the [illegible]. (Śrīj. 4) It is one of the 14 chief veins. (Thāv.) Pāvaka is its deity. (Śrīj. 4.39

Saurya

is a chief artery, going to the [illegible] great toe. (Śāṇḍ. 1.4 There is nothing [illegible] to [illegible] concerning the other arteries.

and [illegible] go respectively to the penis and the great toes. (Triṣ. 72,73)

is th[illegible] for [illegible] body, but a few other words are used occasionally. [illegible] strong tendons is

Tho[illegible] are stretched about the heart. ([illegible]. 15.2) In earlier [illegible] there are said to be 700 of them in the body, which is a very different number from any other estimate of the arteries. [illegible] on [illegible] a different word from [illegible] they. They are generally [illegible] (Chāṇḍ. 3.7 in LCS Upaniṣads - not in [illegible] other editions.) They are extremely fine and [illegible] throughout the body. ([illegible]. 3.1) [illegible] is [illegible]. (Ce. Up. 2.1)

[illegible] though closely connected with [illegible], is used but twice, in later Upaniṣads. The soul departs from the [illegible] route, ~~[illegible]~~ using the half of [illegible] as a rope. (Dhyāna. 22) This undoubtedly refers to [illegible] Again, it is simply mentioned as pertaining to the heart. (Triṣ. 7)

[illegible], primarily meaning ray, is used in [illegible]. 6.30, where there are 101 of them going upwards. This of course means the arteries. This apparently comes from [illegible]. 3.1.5, where the arteries and the sun's rays are mentioned, and a connection between them affirmed; it is alleged that the sun goes upward by those rays, which might include both the rays of the sun and the arteries. In [illegible]. rays surround the heart, going from the sole of the foot to the head. ([illegible]. 15.2

[illegible] are the subdivisions of the arteries [illegible] into [illegible] toes. (Triṣ. 7)

[illegible] which [illegible] probably seem to mean air passages, as sorties used for arteries, and [illegible] for any tubular passages of the body, especially for such as carry [illegible] to the different parts. [illegible]

word is used but once, and [illegible] connection with the principle [illegible] from which the universe was sprung. From the general context of the passage, and the use of [illegible] it would seem that [illegible] transforming this conception to [illegible] of the embryo in the mother, and to the fact that the principle was supposed like the embryo with tubular vessels. These became the rivers of the earth. (Ch. 3.19.2)

Lung

[illegible] is used but a single time in the Upaniṣads, and then in connection with the [illegible] whose [illegible] is said to be [illegible] air of the earth. (Bṛh. 1.1.1) The word means lung, but this passage furnishes no clue to its meaning. [illegible] is once used indefinitely, being said to contain [illegible] but does not specifically mean lung. (Śrīj. 4.28) The lung is probably included in [illegible]

Liver

Yakṛ is also used, along with [illegible] in connection with the [illegible] Both of them are the mountains of the earth. (Bṛh. 1.[illegible].1)

It is strange that there is no further mention of the liver, which means.

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 [illegible] may at times refer to it. Water is said to be the bladder of the Vaiśvānara self. [illegible] is also said to be [illegible] of this self. In consequence of worshipping water as the Vaiśvānara self, there is danger that the bladder may burst. (Ch. 5.16.2; 5.18.7)

[illegible]

[illegible] is in the [illegible], (Agvt. [illegible]); it [illegible] to [illegible] was [illegible] it, ([illegible] ref.7), and that she may be [illegible] by it, (Cf. [illegible]) either the intestines or the anus, more probably [illegible].

[illegible] is a [illegible] word, [illegible] as the primary organ [illegible] the heart. The Indian lexicographers [illegible]. The arteries are said to spread through the [illegible] and thus [illegible] sleep [illegible]. (Cf. 3.1.15; [illegible] 4.1.)

Uncertain parts.

We have yet a few parts to consider [illegible] that must be classed in [illegible] ... The description given of the [illegible] of the body, and the description of the same part in different Upanisads varies so [illegible] that one must feel that these organs are largely, if not solely, [illegible] in order to fit in [illegible] of the body. [illegible] fact that they are only [illegible] [illegible], [illegible] or [illegible] existed [illegible] original [illegible] other [illegible].

The [illegible] heart. It [illegible] [illegible] [illegible] Compare [illegible] [illegible].

If the [illegible] is [illegible], [illegible] to [illegible] or [illegible] heart and lungs [illegible] to [illegible], [illegible] have [illegible] to the same meaning. Still, th[illegible] is [illegible] still another Upaniṣad places the organ two fingers [illegible] the navel. (Śrīj. 4.11) [illegible] places it about the [illegible] of the [illegible]. This simply emphasizes the [illegible] and uncertainty of the [illegible] to be found [illegible] writings. It [illegible] still [illegible] its the [illegible] above the front teeth. (Yo. Ku. 2.[illegible]) It [illegible] very important organ as it supports the body. (Varā. 5.22) It is said to form of itself, which [illegible] the lung. (Yo. Ku. 1.1[illegible]) As to its functions, the [illegible] chief veins originate in it. (Śāṇḍ. 1.4) It is employed by [illegible] (Varā. 5.3[illegible]) It is said to be [illegible] the midst of the [illegible] and has minute root like fibers. It is resplendent like a group of lightning flashes, [illegible] the mind attains [illegible] (Alvar.) The substance of this is repeated in [illegible] 2. It connects with [illegible] (Yo. Ku. 1.14) The vein [illegible] is above and below the [illegible] (Śāṇḍ. 1.[illegible]) The air of [illegible] enters the [illegible] causing an eclipse of the moon, while that of [illegible] causes an eclipse of the sun. (Śrīj. 4.[illegible],47) The breath also circulates in the [illegible] (Śrīj. 7.7; Yo. Ku. 1.14; Śāṇḍ. 1.4;) [illegible] and [illegible] uniting and becoming heated go to it normally. (Yo. Ku. 1.65) [illegible] it. (Śrīj. [illegible]) It is [illegible] (Yo. Ku. 1.8[illegible];) or [illegible] in it, or travels in it. (Varā. [illegible]; Yo. Ku. 1.7) It is one of the eight forms of [illegible], or at least connected with them. (Śrīj. 4.11; Yo. Ku. 1.74) It is said to be the abode of knowledge. (Thāv.) [illegible] (Yo. Ku. 1.[illegible]) It sleeps. (Yo. Ku. 1.[illegible]) It is said to [illegible] the [illegible] of [illegible] (Tripura 2.1) All these seem to be [illegible] matters connecting it with the heart, and so [illegible] the functions of the latter.

There is a very figurative passage, which says that it [illegible] as a [illegible] lotus root, [illegible], being possessed of the [illegible]. This seems to be a figurative way of saying that it connects [illegible] with [illegible] (Yo. Ku. 1.[illegible])

[illegible] implies that it is the whole of the [illegible], [illegible] [illegible]. (Yo. Ku. [illegible])

A [illegible] is said to come from [illegible] restraining of breath. (Yo. Ku. 1.8) A full [illegible] breathing. (Śāṅg. 1.7.11) To [illegible] is said that [illegible] is [illegible]. (Śāṅg. 1.7.[illegible]) When it sleeps in the upper part of the throat, [illegible] attains release. (Śāṅg. 1.7.27)

The [illegible] is another indefinite part. From its [illegible] and general description it would seem to be the bladder, or perhaps the stomach, but sometimes it assumes some of the functions of the [illegible]. It is said to be between the anus and the penis, and to contain the [illegible] (Yo. Su. 14) It is four fingers long and four fingers wide, egg shaped, and surrounded by fat, marrow, bone, and blood. [illegible] (Vyās. 5.21) The same general description, calling that it is nine fingers from the anus is found in Śrīj. 4. 4. It is enclosed by the [illegible] region. (Triṣ. [illegible]) In another place it is said to be below the [illegible] which is the more common location of it. (Yo. Su. [illegible]) The [illegible] story [illegible], which goes to the anus, passes through the [illegible] (Śrīj. 4.17; Śāṅg. 1.4) S[illegible] also goes through it. (Triṣ. [illegible]; Śrīj. 4.5) and fastens it as a jewel is covered by a thread. (Yo. Su. 13) 72, [illegible] arteries said to spring from it. (Yo. Su. 15) It is [illegible] pressed in Yoga. (Yo. Su. 1.41) A [illegible] of arteries, two fingers [illegible], is once mentioned, but this is a little doubtful. It [illegible] as a separate organ, [illegible] to the [illegible] arteries as a [illegible] (Śāṅg. [illegible])

is a part which [illegible] partial identified with the [illegible] or the stomach, but at others [illegible] of the. The [illegible] is said [illegible] in the [illegible] fit. (Triṇ. 5[illegible]) [illegible] of [illegible] the process of digestion is [illegible] in it. (Triṇ. [illegible]) [illegible] separate food and water and [illegible] in it. (Triṇ. 6[illegible]) While [illegible] would apply well to the stomach, the fact that the regular [illegible] of the structure of the body leads to the belief that this is simply a digestional organ, hardly to account for certain vital functions. It contains air, and [illegible] seems to be an important function. (Jāṇ. 1.[illegible]; Vo. Ku. 1.1[illegible]) The last passage tells us that its union with air [illegible] its faults or [illegible] Its diseases seem to be dropsy and enlarged spleen - both rather common in India. (Vo, Ku. 1.16)

In the midst of the [illegible] in living creatures other than men and quadrupeds, the [illegible] are gathered together. (Triṇ. 66) In that of birds there is a blaze of fire. (Jāṇ. 1.4)

The [illegible] is a sort of fire place, low down, [illegible] to account for the heat of the body. It is in the middle of the body, three-cornered [illegible] and like glowing gold. In quadrupeds it is pale yellow, in birds, red. In its midst is a flaming tongue of fire. It is in the middle, between the anus and penis. It is the abode of [illegible], in the [illegible] of birds. (Jāṇ. 4; Triṇ. 4; [illegible] Triṇ. [illegible])

[illegible] is [illegible] the same as the [illegible]. It is in the interior of the body, and [illegible] in it. (Jāṇ. 1.[illegible])

Chapter X

The Unity of the Body

The various [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] animal products. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Product and Secretions.

[illegible] is made of the product [illegible] of the body, but [illegible] local. Usually, [illegible] are [illegible] are [illegible].

Impurities.

Impurity, first [illegible] in Mait. [illegible] According to the body, it [illegible] be [illegible], 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 [illegible] the same light as urine and [illegible] into [illegible] also mentioned. The body is composed of it. (Adhyā. [illegible]) The universe is to be considered as a mass of it. (Adhyā. [illegible]) [illegible] may be dry. (Ve, Ku. 1.43) Though considered belling to the one touching them, not much is made of this in the Upanisads.

Excretions.

[illegible] is a generalization for excretions. The words [illegible] are only in the [illegible] Upanisads. They include [illegible], urine, and so forth, which are [illegible] (Triyara [illegible]; Śrīj. [illegible]; [illegible] 1.4) The last passage tells us [illegible] the [illegible] of the body.

Sweat.

[illegible] conditional [illegible], [illegible] it is [illegible], where [illegible] from [illegible] of Śrīj. [illegible] [illegible] 1.4) [illegible] in the [illegible] of the [illegible] [illegible] It was, [illegible], [illegible]

Swe[illegible]

whi[illegible] livi[illegible] [illegible] [illegible]oul[illegible] [illegible] [illegible] [illegible] [illegible] f[illegible] lif[illegible] is [illegible]
or s[illegible]th[illegible]rm. (Ait. [illegible]; [illegible] [illegible]

[illegible]isture

[illegible]c[illegible]es [illegible] [illegible]at[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]over[illegible] [illegible] it. [illegible] an[illegible] [illegible] [illegible] . (S[illegible]. [illegible]

T[illegible]s

tears, [illegible] [illegible] [illegible] rarely. [illegible]ey [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]) and [illegible] not to [illegible] [illegible] [illegible], [illegible] [illegible] sho[illegible]ld [illegible] [illegible] his [illegible] [illegible]. ([illegible]; [illegible]

Uri[illegible]

[illegible] or urine, is first mentioned in [illegible] [illegible], [illegible] it [illegible] [illegible] to be produced f[illegible] th[illegible] [illegible] [illegible]ent of the [illegible] [illegible] [illegible]rinks. A l[illegible] [illegible] [illegible]x also [illegible] [illegible] [illegible] it [illegible] produced from water. ([illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the impurities, [illegible] mentioned as [illegible] of [illegible] c[illegible] [illegible] [illegible] the body. (Ait. [illegible]; [illegible]; [illegible] [illegible] [illegible]); [illegible] [illegible] [illegible] [illegible] [illegible] us that it [illegible] [illegible] through one of the nine openings of the body. The [illegible] of it in [illegible] body [illegible] [illegible] [illegible], being dependent on [illegible] [illegible] [illegible] [illegible] and [illegible]. ([illegible]) [illegible] is the [illegible] of [illegible] ([illegible] [illegible]; [illegible] [illegible] [illegible] Tri[illegible]. [illegible] [illegible] the lat[illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] when it is [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] b[illegible] [illegible] [illegible]. ([illegible] [illegible],

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. ([illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that [illegible] [illegible] [illegible] was [illegible] wholly [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] boiling [illegible], [illegible] it requires [illegible] [illegible] (Mitrap. [illegible]) [illegible] (Tand. [illegible]) [illegible] of [illegible] [illegible] (Tand. [illegible])

[illegible] urine [illegible] [illegible] by certain [illegible]. ([illegible])

[illegible] urine

[illegible] urine, [illegible] [illegible] (Yogaśāstra [illegible]), [illegible] [illegible] to be composed of the coarse part of the food eaten. The [illegible] [illegible] reference to it tells us that the amount in the body is [illegible] [illegible], [illegible] [illegible] quantity of food eaten. ([illegible]). Also [illegible] urine is one of the impurities filling the body. ([illegible])

[illegible]sly, it begins to be considered in [illegible], where it is said that one of the first effects of Yoga is the lessening of the amount of [illegible]. This is mentioned later, and it causes an old person to be young. (Mand. [illegible]) It is separated by [illegible] ([illegible]) [illegible] distortion [illegible] in pro-[illegible] disease. ([illegible]) It is not to be performed in the [illegible] [illegible] cause-setting which should be [illegible] [illegible] of [illegible]. This [illegible] writer has his ire so far roused [illegible] certain person [illegible] [illegible] calls [illegible]

[illegible]

[illegible] also means [illegible], but is [illegible] [illegible] [illegible] body. ([illegible]) [illegible] of the [illegible] [illegible] ([illegible]). [illegible] not affect the [illegible] body. ([illegible])

[illegible], [illegible] earth [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]

[illegible] is [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] perfum[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] use.

[illegible]on

Semen play[illegible] [illegible] [illegible] part in [illegible] speculations, especially [illegible]ly ones, of the Indians. [illegible] is the word usually found, and generally refers to the male, but sometimes to the female also. In Brh. 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 [illegible] essence of water, flowers the essence of plants, fruits the essence of flowers, man the essence of fruits, and [illegible] the essence of man. Woman was [illegible] as a [illegible] place for it. (Brh. [illegible]) [illegible] brilliancy, collected from all [illegible] of [illegible]. (Ait. [illegible]) This recalls [illegible] of Dar[illegible], [illegible] like this, [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] all the [illegible], [illegible] [illegible], [illegible] [illegible]. It [illegible], [illegible] [illegible] [illegible] [illegible] of [illegible], [illegible] for [illegible], [illegible] it [illegible], [illegible] [illegible] [illegible] (Brh. [illegible].1-12; cf. [illegible]; [illegible] 1.[illegible]), [illegible] [illegible]n, [illegible]; [illegible] [illegible] [illegible] [illegible] it. ([illegible]), [illegible].

[illegible]

[illegible] and, [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] ruler, [illegible] of the [illegible] of the absolute. (Tr. [illegible]) [illegible] (Tr. [illegible]), the year, (Tr. 1.[illegible]) [illegible] son. (Tr. 1.[illegible])

[illegible] lead is [illegible] [illegible] [illegible] musical, [illegible] supreme [illegible] [illegible] in view of the [illegible] between the [illegible] It [illegible] the first [illegible] (Tr. 1.; Tr. 1.[illegible]) [illegible] the first [illegible] of the a[illegible] (Tr. 1.1) [illegible] [illegible] golden [illegible] (Chān. 2) The [illegible] to [illegible] (Tr. [illegible])

[illegible] is used [illegible] for [illegible], [illegible] never in the oldest [illegible] gods. There is a prayer in Chān. [illegible] (Jacob) that it may be pure, and [illegible] 1.[illegible] mentions it as part of the body. [illegible] several [illegible] [illegible] It is developed from the [illegible]. By its [illegible] with blood the [illegible] is developed. At the [illegible] wind [illegible] [illegible] or [illegible] [illegible]

[illegible]

[illegible]

[illegible] is cit[illegible] [illegible] [illegible]

[illegible] it [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible]jection.

[illegible]ejection, [illegible] [illegible] found in the [illegible] [illegible]. [illegible]

[illegible]us

[illegible]us, is [illegible] of the things of which the [illegible] [illegible] is [illegible]. ([illegible]) [illegible] without [illegible] [illegible] [illegible]

([illegible])

[illegible]umors.

[illegible] is said in regard to the [illegible] [illegible] [illegible], which are so important in the later [illegible] system of [illegible].

[illegible] humor

The w[illegible] humor, is mentioned as one of the parts of the [illegible]. ([illegible] 1.7) It [illegible] in the arteries. ([illegible] 1.7.16; [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible]ile

[illegible], is mentioned a little [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] of the [illegible], ([illegible] 1.1) [illegible] [illegible] [illegible],

[illegible] [illegible] [illegible] [illegible] of the [illegible] and its location, [illegible] [illegible] considered part of the [illegible], [illegible] [illegible] [illegible].

It [illegible] [illegible] from the [illegible] [illegible] full from [illegible] [illegible] [illegible]

[illegible]

is the third of the [illegible] of the body, [illegible] (Taitt. 1.?; [illegible]) It is found in the [illegible] and the mouth. (Ve. ku. 1.?)

is another word used for phlegm. It is considered distinct from though nothing is said to indicate the difference between them. (Khit. 1.?) It is the form of the air known as [illegible] (Jñ. 1.?) and is composed of water. (Ṭīrīr.) By proper treatment, it is removed by the internal fire. (Jñ. 1. .1; Ve. ku. 1.2?) It is said to dry up. ([illegible] . 1.71)

Chapter XI

Embryology

[illegible]

[illegible] from [illegible] produce [illegible] potentially [illegible] ever, [illegible] t [illegible] embryo [illegible] daily [illegible]. This [illegible] lower caste than [illegible] well [illegible] matters [illegible] not [illegible] detail [illegible] Upanisads, [illegible] [illegible] generally [illegible] as.

[illegible] this section no attempt is made to quote every passage in the [illegible] in reference to, [illegible] only [illegible] approximately complete, but not absolutely so.

[illegible] of the oldest Upanisads, Ait. 2.1 [illegible], we find [illegible] or individual existed first as a germ or seed. This seed is the essence gathered from [illegible] limbs [illegible] body, and is carried in the body of [illegible] commits [illegible] to the woman, and this is the first birth of the individual. It now becomes assimilated to her, becoming as if one of her own limbs, [illegible] injured by it. She nourishes [illegible] the [illegible] birth, [illegible] is [illegible] the second birth of the individual. From Ait. 1.[illegible].12, [illegible] anterior fontanel, [illegible]

[illegible]

Embryology

[illegible] "[illegible]" [illegible] glory," [illegible] glory," [illegible] here is to that [illegible] woman [illegible] right to [illegible] past. [illegible] pitiful, a shiftless [illegible] or lory. During [illegible] the [illegible] will [illegible] the [illegible] love [illegible], which will [illegible] or pregnant, or [illegible] pregnancy.

When the woman is [illegible] with or entirely [illegible], she should not drink from [illegible] vessel for three days, nor wear a clean dress. At [illegible] end of that time she bathes, and [illegible]. If [illegible] different methods of preparing the rice are enjoined, to produce sons of different qualities. After the [illegible] will be born certain mantras and the [illegible] are served to give the child special [illegible] benefits. But a discussion of the [illegible] is rather foreign to the present work.

The most complete and scientific statement in regard to embryology is to be found in Gerthard, 4. On the night after conception, a little lump is formed (in the body). In one [illegible], a bubble, in [illegible] a ball. In a month it becomes solid. In two months it attains a foot. In three months it attains feet; in the fourth month, [illegible], stomach, and hips; in the fifth month, the [illegible] bone; in the sixth month, nose, eyes and ears. In the seventh [illegible] 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 seed be in excess, a female; if both are equal, the child will be a neuter. From a disturbed [illegible], blind, lame, dumb, [illegible] are born. If the seed be [illegible] of the wind, twins are born.

[illegible] so far simple and [illegible], if not strictly accurate [illegible]. The embryo is composed of the five elements [illegible], and by [illegible]

Embryo

[illegible] perfectly [illegible] understood [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] understood [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] into the body of [illegible] living [illegible].

[illegible] the [illegible], [illegible] [illegible] [illegible] [illegible] of the artery [illegible], increases. [illegible] [illegible] the [illegible] is [illegible] [illegible] all the characteristics [illegible] the instruments of [illegible] [illegible] [illegible] is former birth, and attains [illegible] evil works. [illegible] [illegible] [illegible] is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], and is [illegible] [illegible], being caused by this pain to forget all its previous births.

[illegible] also [illegible] us that the embryo is formed by a union of [illegible] and blood.

Embryo

is the word generally used for the foetus. It [illegible] [illegible] nine or [illegible] months. ([illegible] .1) It is pr[illegible] by the deities of [illegible] [illegible] with women as the altar. ([illegible] 5.1.2) In a mystical passage, the [illegible] is said to be [illegible] sun which is both [illegible] and the [illegible] moon. ([illegible]) The characteristics [illegible] the embryo are [illegible] already been [illegible]. The embryo sometimes desires to kill the other. ([illegible] 1.1.[illegible]) Birth is always [illegible] the falling of the embryo. ([illegible] 1[illegible]

Chorion

Jara is applied to the slough of a serpent, the world [illegible] [illegible] [illegible] envelope the embryo. It is [illegible] [illegible] ([illegible] 1.1.[illegible]) Time of [illegible] begins the countdown of the world. ([illegible] 1.1.[illegible]) The [illegible] [illegible] [illegible] that is born from the [illegible] ([illegible] 5.31

or [illegible] used for [illegible] [illegible]

[illegible] or [illegible]

Chapter XII

Illustrative Processes

[illegible]

[illegible] is [illegible] for food. [illegible] (Ch. 6.1.1; 6.6.2,1)

according to [illegible] relative coarseness of the food. The preparation of [illegible] is necessary, in order that one may have use of his mental and vital functions. (Ch. 7. .1,2; Tait. 2.1.1) In regard to the connection of [illegible] 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 [illegible] also need food, for if one does not eat they will not operate; they will operate if one eats. (Kaut. [illegible]; Ch. 7.1.1; Tait. 2.2). In a way, [illegible] is very early identified with food. (Tait. 2.7) That it becomes worms in the hands, rotting in the feet, evaporation in the anus and so on, again testifies to the dependence of the action spoken of on food. (Tait. 3.10.1-3) Food comes from Prāṇa, and creatures not only subsist by it; they are born from it as well. (Tait. 2.1,2) This idea is further carried out in a somewhat later Upaniṣad, where we are told that food is Prajāpati, for from it all the [illegible] are produced, through [illegible] v[illegible]rx, and first from food. (Praśna 1.14; 6.4)

Food thus eaten is, according to a very old theory, cooked, or digested, by the Vaiśvānara fire within one. (Ch. 5..) This is enlarged on by Kait., which has considerable to say on the subject of food. After it is digested by the inward heat, the coarser part of its essence is conveyed by [illegible] into [illegible] and its finer parts to the [illegible] of the body. This leads to the central accepted theory of [illegible] of the body. (Kait. 2.6) [illegible] 11.2 [illegible] that food [illegible] by the fire in the heart.

Mut [illegible]

[illegible] sacrifice, [illegible] the [illegible] of food [illegible] the operations of the [illegible] powers. All [illegible] by [illegible] food. The sun [illegible] food, the moon, [illegible] by [illegible] food. The [illegible] digest when sprinkled with food; fire flares up [illegible] it is furnished with food; the universe [illegible] by [illegible] of food. [illegible] is further identified with the body of the all supporting Vishnu, and its essence is [illegible] It is the cause of all things. [illegible] posed of the three qualities-- [illegible] and sattva, nature, [illegible] are all [illegible]. In a more figurative sense, all the objective worlds belong [illegible] for the sense. As [illegible] all [illegible] born from food, they all return to it when they die. When viewed in a cosmical light, in which eating [illegible] a sacrifice, partaking of food must be assimilated to a ritual. The mouth must be cleansed with water before eating, the [illegible] must be alone, [illegible] of silence, and the mouth again rinsed, after which the worshiper [illegible] in silence, identifying [illegible] Vaisvanara [illegible] form of three [illegible] in [illegible] other [illegible], [illegible] full [illegible]. The [illegible] food with [illegible] of fruit, all in that [illegible] and the [illegible] drink [illegible] the [illegible], which is [illegible] fire.

[illegible] the [illegible] father [illegible], [illegible] over [illegible] [illegible]. The [illegible] explanation of [illegible], [illegible] body water [illegible] food, [illegible] water [illegible] appetite.

[illegible]

[illegible]estion

[illegible] has [illegible]. [illegible] pr[illegible] [illegible] and supported by [illegible]. It [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Maitr. [illegible]); Mund. [illegible]; Pr[illegible]. 1.[illegible]; [illegible]. 5.1[illegible]; [illegible] [illegible] [illegible] is [illegible] and [illegible] [illegible] [illegible] [illegible] only than are the [illegible] [illegible] fire; [illegible] of the [illegible] of [illegible] sacrifices. (Maitr. [illegible]). [illegible] [illegible] water and air, [illegible] just [illegible] fruit. [illegible] above is enjoined before [illegible] and drink, so that no animal may inadvertently be taken into the mouth. [illegible] sour, salty, and bitter things, (Sam. [illegible]; [illegible]) and subsist on milk, [illegible] a small quantity of sweet and slippery things is allowed. (Ac. Su. [illegible])

As in Bri. [illegible], [illegible], digestion is carried on by the internal fire, called in the [illegible] the holy fire, or [illegible] which digests all that is eaten, drunk, licked, or sucked. Var. Th. 5.48 tells us that this internal fire [illegible] juice, or [illegible] from the food. [illegible] 1.[illegible] [illegible] detail in regard to digestion. [illegible] are first conveyed into [illegible] where they are [illegible] that they may be converted into [illegible] The water is placed over the internal fire, and the food over the water. [illegible] then mixes with [illegible], and taking air along with them, [illegible] to the flame of fire in the midst of the body. The fire, thus receiving [illegible] water very hot, and in this way the food, [illegible] placed over the water, is properly digested. [illegible] separated [illegible], urine, water, blood, juice, marrow, [illegible]. [illegible] new prepared juices are carried to all parts of the body. [illegible] also mentions water as [illegible] digestion. [illegible] part played by [illegible] in carrying the [illegible] to the [illegible].

[illegible]

[illegible] usually [illegible] forms [illegible] fires, [illegible] -ological [illegible] it [illegible] and a [illegible] figured [illegible] vessels, [illegible] It digests food, [illegible] does not [illegible] this noise. [illegible] In this connection one should [illegible] characteristic of fire, [illegible]

It is [illegible] necessary to [illegible] after death. [illegible] different fires [illegible] body. According to [illegible] there are three fires which [illegible], in the body, hence it is called [illegible] These three fires are [illegible] or [illegible] fire, the [illegible] or seeing fire, and the [illegible] or [illegible] fire. These three fires [illegible] give [illegible], the feet, and [illegible] are located in [illegible] places; [illegible] fires. [illegible] fire, [illegible] fire, [illegible] fire, as [illegible] in the navel, [illegible] digests [illegible] This fire [illegible] body [illegible]

[illegible] but not [illegible]

its

Chapter XIII

The Poisons

SENSES.

[illegible] ere, they are [illegible]

[illegible]

T[illegible]

[illegible] logists, [illegible] point to [illegible] rather [illegible] seven senses. While it [illegible] true, [illegible] the [illegible] of the [illegible] furnished the starting point for [illegible] original enumeration of the organs of sense, [illegible] for apparently irregular schemes of the senses [illegible] only four or five [illegible], [illegible] do not [illegible] full enumeration of the senses in the [illegible] but bring [illegible] more or less incidentally in connection with [illegible] other to be under discussion. This is not true in every case; still there [illegible] do not give a full enumeration [illegible]. This is [illegible] mention of five of [illegible]. They are speech, sight, touch, smell, and [illegible]. [illegible] In [illegible] is made the superior of the others, [illegible] it. [illegible] general [illegible] in [illegible], to [illegible] thereby, [illegible]

[illegible]

[illegible] for [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] hard [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] it [illegible], [illegible] [illegible] [illegible] [illegible] in, [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]. ([illegible]) In [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] it. [illegible] [illegible] [illegible] function of the [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sleep, nor is [illegible] [illegible]. [illegible] [illegible] on the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Considerable ingenuity is [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] in [illegible] [illegible] of the senses and their correlations. A most interesting [illegible] is found in Fig. 1. Here the [illegible] [illegible] [illegible] are separated into [illegible] [illegible] of [illegible] [illegible] [illegible] action senses, [illegible] [illegible] [illegible] off; [illegible] [illegible] [illegible] of activity [illegible] correlated; and each [illegible] is united [illegible] [illegible] [illegible] faculty, [illegible] vital air, and an element. Following is the scheme.

Mental faculty	Vital air	Door (organ)	Quality (object)	[illegible] [illegible]	Element
[illegible]	[illegible]	ear	[illegible]	[illegible]	a
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Some fo[illegible] what like [illegible] (Fig. [illegible]

[illegible] its [illegible] of an [illegible] sound or voice is [illegible] one of the [illegible] principle. It is brought forth by the [illegible] of the inward fire in [illegible] heart, hence [illegible] It is called [illegible] is repeated often. [illegible] It is the union [illegible] of [illegible]

and when [illegible] and again returned [illegible] sug[illegible]

one

that of

an

[illegible]

[illegible] is the source of [illegible] was produced from [illegible] manas is [illegible]

[illegible]

[illegible] t [illegible]

[illegible] σλνιδέωνα[illegible]

[illegible]

[illegible] th [illegible]

Chapter XIV

The Treaties

[illegible]

The primary morals of [illegible] from [illegible] to [illegible] simply from [illegible]. A [illegible] is also found [illegible] pagodas, [illegible] is [illegible] in some [illegible] is found also, [illegible] equally [illegible] another [illegible] identification of [illegible] may [illegible] life, [illegible] principle. [illegible] identification [illegible] us [illegible]

[illegible]

[illegible]

[illegible] the question [illegible] There [illegible] however [illegible] originally [illegible] out breaks [illegible] finally [illegible] consciously maintained by [illegible]. The words relating to these various forms show [illegible] that [illegible] and [illegible] definitions urged. [illegible] be said about verbal forms [illegible] of the Upanishads, nothing can be really proved by [illegible] in the Upanishads. A [illegible] generally overlooked in the discussion of these verbal forms is that they are [illegible] a fact and [illegible] a denominative sense in the Upanishads. Thus it is possible to give xxx a [illegible] moral interpretation to some of the passages where 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 Upanishads there are two [illegible] verb which can be distinguished, we have [illegible] i and once [illegible] (perfect), all from a [illegible] but in the Upanishads we have always [illegible] with long ī, [illegible] While the earlier forms seem to have [illegible] conditional [illegible] seems to be very [illegible] the verbal [illegible], the later ones seem to be used as [illegible] were denominatives [illegible] from the noun forms. The [illegible] of the verb [illegible] seems to be the same, and not [illegible] of [illegible] Generally the [illegible] have [illegible] from [illegible] [illegible] indicate [illegible] [illegible] kxxxx [illegible] the verb [illegible] are [illegible] [illegible] so that [illegible]

[illegible]

[illegible] in [illegible]

while [illegible] . After [illegible] next [illegible] . [illegible] from the [illegible] [illegible] [illegible] accentuated, and [illegible] . [illegible] for instance [illegible] they are essential to life, in a passage [illegible] no other breath is mentioned. [illegible] passage is one [illegible] used to [illegible] and [illegible] from [illegible] . In the opinion of the writer, this refers to the breath in the upper and lower parts of the body, as conceived by the Hebrew. Reasons for this opinion will be given later. Another and later passage reads, "[illegible] leads up to [illegible] he throws the [illegible] the [illegible] in the opposite direction. All the devas worship [illegible] dwelling seated in [illegible] mind." (Op. cit., 5.[illegible]) The reference seems to be to the life principle or deity, which seated in the heart, operates the [illegible] above him and the [illegible] below him.

The thing to be alleviated logically [illegible] to [illegible] , [illegible] in the [illegible]. To [illegible] the verbs [illegible] which seem [illegible] [illegible] , the passage would be translated, "That which [illegible] is [illegible] the union [illegible] two, [illegible] , is [illegible] is further [illegible] and we are all [illegible] we speak [illegible] we do not [illegible] of these two [illegible] . To [illegible] [illegible] of [illegible] , [illegible] the fact that [illegible] operates [illegible] vocal cords comes neither from the nose nor the [illegible] , but from [illegible] the nose and the navel, the localities of [illegible] and [illegible] , would be sufficient grounds for the writer's identifying [illegible] with [illegible] , [illegible]

sensibl[illegible] [illegible] [illegible] the word, for the purpose of [illegible] is [illegible] which between [illegible] [illegible] of the [illegible]. In [illegible] very [illegible] [illegible] separate, which would justify the use of the word in the [illegible] 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 Upanisads.

As the first list of the breaths to be quoted adds [illegible] to the five [illegible], it may be well to stop first on the word [illegible] D. [illegible] does not quote this word outside the Upanisads. It is found in Ch. [illegible], Pr. 1.&8 17,1[illegible]; [illegible].1.14; in each of these cases [illegible] is [illegible] word [illegible] food, and there is no real ground [illegible] is a real word and means breath. It is [illegible] how little dependence can be placed [illegible] puns. The only other instances of the use of [illegible] is Pra[illegible] [illegible] which is as follows."

" That is the five [illegible] breaths, [illegible] are [illegible]

Deussen translates

[illegible] -All[illegible]; [illegible]

This is the only instance where [illegible] appears in [illegible] the Upanisads, so far as I am aware, [illegible]. [illegible] be a corruption [illegible], [illegible] must be [illegible] [illegible], and if [illegible] separate [illegible]. However, [illegible] some [illegible] the subject of breaths. The [illegible] are all simply [illegible] as the forward breath, and [illegible] for all the breaths.

The five breaths [illegible] Rig. [illegible] I [illegible] to [illegible] in [illegible] in [illegible] in. There is [illegible] of their functions; [illegible] their usual order. In Rig. [illegible] five [illegible] east, south, west, north, [illegible] and [illegible] relates to [illegible]

In M. 3.11.1-4 five [illegible] are correlated to five [illegible] in the heart. The list is as follows.

Forward	eye	sun
Right	ear	moon
Back	speech	fire
Left		Rain,
upper	mind (thought)	

About all that can be gained from this table of fanciful correlations is that Dhrosnizes the five breaths as well as Rig. [illegible] and [illegible] are [illegible] in a different order from what they are in Rig. This same order is followed in M. 5.19.22, where a very similar table of correlations is given

Prā	eye, sun, heaven
	ear, moon, [illegible] directions,
	tongue, fire, earth.
	[illegible]
	mind, space [illegible], all [illegible].

[illegible] so that reading [illegible] may be followed from [illegible] [illegible] - port [illegible] [illegible] worlds.

Tait. 1.7.1 makes five breaths [illegible] [illegible] functions. The localities are [illegible] for the first

[illegible] Frag. 2. [illegible] the
belief [illegible] the [illegible] of [illegible]
[illegible] [illegible] [illegible] [illegible]. As is [illegible] gre, [illegible]
of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]; [illegible] in the [illegible]; [illegible] in the veins [illegible] [illegible] [illegible] on
of these [illegible] [illegible], [illegible] up [illegible] to the [illegible] of merit [illegible] [illegible]
works. The first [illegible] of these represent the regular [illegible] of the
philosophy in regard [illegible] breaths, and are never seriously [illegible]
from [illegible] hand, though they may be in detail. [illegible] is entirely out [illegible]
[illegible] the [illegible] rest of Empedocles teaching. As will be noted in the section
on the arteries, what rises upward in the puny [illegible] through the arteries is
not a spiritual breath, but the soul itself. The text must be corrupt [illegible] so.

The next system [illegible] description is in [illegible] alt. [illegible] Frag. [illegible] breaths [illegible] [illegible]
but they are [illegible] lifeless. [illegible] [illegible] trial [illegible] [illegible], but could not
do so. [illegible] the five [illegible]

goes upward. [illegible]

goes downward,

places [illegible] coarsest element of food in [illegible] and [illegible] [illegible]
part to the different limbs.

swallows or vomits what is outside or within.

[illegible] is spread [illegible], through all the arteries.

This table is substantial [illegible] that of Frag. [illegible] [illegible]
localization and functions of the breaths are [illegible]. [illegible] [illegible] [illegible]
part of the body, and [illegible] breath [illegible]. [illegible] lower
part of the body and [illegible] cause of excretion. [illegible] [illegible]
cause of digestion. [illegible] (i.e. [illegible]) vomits. [illegible] for [illegible]
[illegible] [illegible] [illegible].

[illegible] to [illegible] up [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
where partial lists of the [illegible] are [illegible] [illegible] [illegible] [illegible] [illegible]

The same three [illegible]

[illegible] five breath [illegible]

[illegible] correlations are found.

[illegible] are bricks in [illegible] clear,

[illegible] wood, silos, [illegible], and nail.

[illegible] the chief one, [illegible]

reserve, [illegible] last, [illegible] will be first considered. It has already been stated [illegible] early [illegible] [illegible] breath [illegible] out holy- the fire-breathe--, and a [illegible] breath in the lower part of the body, the [illegible]-breath. There is but one [illegible] in the [illegible] which will not bear [illegible], and it will be discussed later. [illegible] been proved, [illegible] it [illegible] lives [illegible], but [illegible]

[illegible]

[illegible] is [illegible]

believe [illegible]

while the [illegible] is not always localized in the body, it must always be located in [illegible] part of the body, and its function [illegible] distinct. [illegible] meaning of the word [illegible] suits all its occurrences [illegible] the Brs. 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 [illegible]

The earliest indication of the location of [illegible] 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 man, "The navel burst forth; from the navel proceeded [illegible] and from [illegible] death." Again, "Death, becoming [illegible] entered the navel."
cf. [illegible] Pd. 14
[illegible] from the nostril and gave birth to [illegible], [illegible] verse, [illegible] must be something [illegible] different from the [illegible] passes through the nostrils, and by which [illegible] obtain scent. It [illegible] in the [illegible] region, and enters [illegible]. No other meaning can be attached to the passage. In further support of [illegible], Ait. [illegible] may be cited. [illegible] and all the [illegible] tried to [illegible], but [illegible] failed [illegible] so. But [illegible] succeeded in [illegible]. [illegible] the author of Ait., [illegible] only these two [illegible] in the great [illegible] formula. [illegible] is [illegible] giving to [illegible] never [illegible].

[illegible] Ch. 1.?.?,4, [illegible] done [illegible] Ait. 3.11 and Ch. 1.?.?.

or

izing

have already

mo

When it release

to

Intelligent Youth

as in Mrs. also.

[illegible]

[illegible] spleen, is cured by the [illegible]. It is [illegible] of the [illegible] 1.1[illegible],[illegible] [illegible] [illegible] cannot be [illegible]n. [illegible] may affect the [illegible]. [illegible]

[illegible] is caused by [illegible]. [illegible] 117[illegible] [illegible] 1.51; [illegible] [illegible] to be xxxxx [illegible] [illegible] mn [illegible]

[illegible]

[illegible]

[illegible] tha [illegible]

[illegible]

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Chapter VI

Vocabulary Correlations

it

and

the former

There are many [illegible]

In earli[illegible]

[illegible]

[illegible]. Th[illegible] i[illegible] [illegible] pl[illegible], [illegible] (d[illegible] [illegible], [illegible] sense [illegible] the [illegible], the hair of the head, the [illegible] grass, [illegible] or spot within the sacrificial area. All these ideas are [illegible] are so often presented, [illegible] it seems at times to have [illegible] more than [illegible] of speech, the eating [illegible], the functions of the body, constitute a form of worship.

[illegible] sacrifice [illegible]. Here [illegible] is the sacrificer, the intelligent [illegible]. The [illegible], [illegible] in the [illegible]

Is [illegible] ud [illegible] the [illegible] self-[illegible] is [illegible] the [illegible] the holy fire altar, the [illegible] altar, the [illegible] the [illegible] vessels, [illegible], [illegible] plate[illegible], the [illegible], [illegible] are the [illegible] the bhūt [illegible] the tongue [illegible]

[illegible], [illegible] sacrificial [illegible], [illegible], [illegible]

[illegible]

Chapter XVII

The Yoga Aphorisms