

as nine,<sup>17</sup> or as seven in the head and two below.<sup>18</sup> Ten are counted in the Śatapatha Brāhmaṇa<sup>19</sup> and the Jaiminiya Brāhmaṇa,<sup>20</sup> while even eleven are mentioned in the Kāthaka Upaniṣad,<sup>21</sup> and twelve in the Kāthaka Saṃhitā,<sup>22</sup> where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain.<sup>23</sup> The tenth is the navel (*nābhi*) in the Maitrāyaṇī Saṃhitā,<sup>24</sup> when eleven are named the Brahma-randhra<sup>25</sup> (suture in the crown) may be included; in the Atharvaveda,<sup>26</sup> as interpreted by the Bṛhad-āraṇyaka Upaniṣad,<sup>27</sup> the seventh and eighth are the organs of taste and speech respectively. But usually these make one only, and the eighth and ninth are either in the breast<sup>28</sup> or below (the organs of evacuation).<sup>29</sup>

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāna.<sup>30</sup> But its proper sense is beyond question 'breathing forth,' 'expiration,' and not as the St. Petersburg Dictionary explains it, 'the breath inspired,' a version due to the desire to interpret Apāna as 'expiration,' a meaning suggested by the preposition *apa*, 'away.' This being clearly shown both by the native scholiasts<sup>31</sup> and by other evidence,<sup>32</sup> Böhtlingk<sup>33</sup> later accepted the new view.

<sup>17</sup> Taittiriya Saṃhitā, iii. 5, 10, 2; Taittiriya Brāhmaṇa, iii. 1, 7, 4; Śatapatha Brāhmaṇa, i. 5, 2, 5; Pañcaviṃśa Brāhmaṇa, xxii. 12, 5; Aitareya Āraṇyaka, i. 4, 1; Śāṅkhāyana Āraṇyaka, ii. 2; Av. v. 28, 1; x. 8, 43 (*navadvāram*), etc.

<sup>18</sup> Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8.

<sup>19</sup> xi. 6, 3, 17, where the eleventh is given as the Ātman.

<sup>20</sup> ii. 77 (*Journal of the American Oriental Society*, 15, 240).

<sup>21</sup> v. 1.

<sup>22</sup> xxxiii. 3.

<sup>23</sup> Cf. Deussen, *op. cit.*, 269; Keith, *Aitareya Āraṇyaka*, 185, 187.

<sup>24</sup> iv. 6, 1; Kāthaka Saṃhitā, ix. 16.

<sup>25</sup> Aitareya Upaniṣad, i. 3.

<sup>26</sup> x. 8, 9.

<sup>27</sup> ii. 2, 3, 4.

<sup>28</sup> Kāthaka Saṃhitā, xxxiii. 3.

<sup>29</sup> Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8.

<sup>30</sup> Av. v. 4, 7 (Paippalāda). See Bloomfield, *Hymns of the Atharvaveda*, 552.

<sup>31</sup> Rudradatta on Āpastamba Śrauta Sūtra, xii. 8, 8; xiv. 11, 1; Sāyaṇa on Śatapatha Brāhmaṇa, i. 1, 3, 2; Taittiriya Brāhmaṇa, ii. 5, 6, 4; Śāṅkara on Chāndogya Upaniṣad, i. 3, 2; Anartya on Śāṅkhāyana Śrauta Sūtra, vi. 8, 1, 2, etc.

<sup>32</sup> Śatapatha Brāhmaṇa, ii. 2, 2, 15, as compared with Kātyāyana Śrauta Sūtra, iv. 8, 29; Bṛhadāraṇyaka Upaniṣad, iii. 2, 2; Jaiminiya Upaniṣad Brāhmaṇa, i. 60, 5; ii. 1, 16, 19; Aitareya Āraṇyaka, v. 1, 4. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 261-265; 55, 556-558; and Apāna.

<sup>33</sup> *Zeitschrift*, 55, 518.