

sun over the earth, in order to distinguish them from the *dense bodies* which derive their existence from the common five elements. The soul, in consequence of this union with the media, uses them as its vehicles. Thus the image of the sun, though he is only *one*, is represented in many mirrors which are placed opposite to him, as also in the water of vessels placed opposite. The sun is seen alike in each mirror and each vessel, and in each of them his warming and light-giving effect is perceived.

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Five winds regulating the functions of the body.

The difference of the souls depending upon the difference of the bodies and their interaction.

When, now, the various bodies, being from their nature compounds of different things, come into existence, being composed of *male* elements, viz. bones, veins, and sperma, and of *female* elements, viz. flesh, blood, and hair, and being thus fully prepared to receive life, then those spirits unite themselves with them, and the bodies are to the spirits what castles or fortresses are to the various affairs of princes. In a farther stage of development five winds enter the bodies. By the first and second of them the inhaling and exhaling are effected, by the third the mixture of the victuals in the stomach, by the fourth the locomotion of the body from one place to the other, by the fifth the transferring of the apperception of the senses from one side of the body to the other.

The spirits here mentioned do not, according to the notions of the Hindus, differ from each other in substance, but have a precisely identical nature. However, their individual characters and manners differ in the same measure as the bodies with which they are united differ, on account of the three forces which are in them striving with each other for supremacy, and on account of their harmony being disturbed by the passions of envy and wrath.

Such, then, is the supreme highest cause of the soul's starting off into action.

On the other hand, the *lowest* cause, as proceeding