

Their saying that the wind does not rest, simply means that the moving power works perpetually, and does not imply rest and motion such as are proper to bodies. Further, their saying that it does *not slacken* means that it is free from all kinds of accidents; for *slackening* and *weakening* only occur in such bodies or beings which are composed of elements of conflicting qualities. Page 141.

The expression that the two poles *keep* the sphere of the fixed stars (p. 278) means that they keep or preserve it in its normal state of motion, not that they keep or preserve it from falling down. There is a story of an ancient Greek who thought that once upon a time the Milky Way had been a road of the sun, and that afterwards he had left it. Such a thing would mean that the motions ceased to be normal, and to something like this the expression of *the poles keeping the sphere of the fixed stars* may be referred. On the two poles keeping the sphere.

The phrase of Balabhadra about *the ending of the motion* (that it ends with a *kalpa*, &c., p. 279) means that everything which exists and may be determined arithmetically has no doubt an end, for two reasons: *first*, because it has a beginning, for every number consists of *one* and its reduplications, whilst the *one* itself exists before all of them; and, *secondly*, because part of it exists in the present moment of time, for if days and nights increase in number through the continuation of existence, they must necessarily have a beginning whence they started. If a man maintains that *time* does not exist in the sphere (as one of its immanent qualities), and thinks that day and night have only a *relative* existence, exist only *in relation* to the earth and its inhabitants, that if, *e.g.*, the earth were taken away out of the midst of the world, also night and day would cease to exist as well as the possibility of measuring elements composed of days, he would thereby impose upon Balabhadra the necessity of a On the relative nature time.