

it is the first and the last, and is without a beginning in the past and without an end in the future. The other kinds of days, of which months and years (those of the fathers, the angels, and Brahman) are composed, refer to beings who stand *under* Purusha in the order of beings, and whose duration is defined by certain limits of time. The *day of Purusha* is simply an abstraction of the Hindu mind to denote that which is above the soul (*âtman*), for they make no distinction between *purusha* and *âtman* except in the order or sequence in which they enumerate them. They speak of Purusha in terms resembling those of the Sâfis, viz. the *he* is not the first, and is not something else. It is quite possible in imagination to extend the idea of duration from the existing present moment towards both sides, *i.e.* towards the past which no longer exists, and towards the future which possibly will exist, and to measure duration; and if some part of it admits of being determined by days, imagination also admits reduplications of it in the guise of months and years. In all this it is the intention of the Hindus that we should refer the years invented by them to certain periods of life, beginning with the coming into existence, and ending with destruction and death. However, God the Creator is sublime beyond either, and also the simple substances (air, fire, earth, water) do not know coming into existence nor destruction (in periodical returns). Therefore we stop with the day of Purusha, and do not think it necessary to use still larger periods of time.

Page 178.

Things which do not rest on intrinsic necessity offer a wide field for difference of opinion and arbitrary systematising, so as easily to become the source of numerous theories. Some of them may be developed according to a certain order and rule, whilst others are devoid of such. In the latter class I reckon the following theory, but unfortunately I have forgotten from what source it has come to me: "33,000 human

A tradition relating to the years of the Great Bear and the pole.