

leads to gradual Liberation (*krama-mukti*).—Tr.

[116] The four *yugas* (in the human worlds), namely Satya, Tretā, Dwāpara, and Kali are made up of 4,320,000 years. This period multiplied by a thousand constitutes one day of Brahmā. His night also extends over an equal period. See M.S. and V.S.A.

[117] The following verse says that the very same multitude of beings continues in the different cycles of creation, and therefore these two defects do not arise.

[118] For the earlier reason the scriptures do not lose their validity.

[119] The five evils are: ignorance, egoism, attachment, aversion and clinging to life. (See P. Y. Sū. 2.3)

[120] For they are impelled by their own defects.

[121] Aṣṭ. adds, '*anyah vilaksanah bhāvah ityabhiprāyah*: The meaning is that the Reality is different and distinct (from that Unmanifested).—Tr.

[122] This is Aṣṭ.'s reading.—Tr.

[123] If the first two (fire and light) are taken as Vedic deities, then the remaining three are the only deities of time. Still, the latter being numerically greater, all the five deities are referred to as deities of time. The deities of both the Paths—of gods and manes, or of the Northern and the Southern Paths as they are called—who are gods of time, are referred to here as 'time' by such words as day, fortnight, six months, etc.

[124] The Northern Path (the path of the gods), and the Southern Path (the Path of the Manes) respectively.

[125] One steadfast in meditation.

[126] Sitting facing eastward after having washed one's hands, face, etc.

[127] With concentrated mind, intellect, etc.