

Link:—Persons even reaching abode of Brahmā return back—in the next verse, Lord Kṛṣṇa tells the reason for it.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

sahasrayugaparyantamaharyadbrahmaṇo viduḥ
rātriṁ yugasahasrāntāṁ te'horātravido janāḥ

Those who know, that a day of Brahmā lasts a thousand fourfold Yugas (Ages) and that his night, lasts a thousand fourfold Yugas, they know the reality, about Brahmā's day and night. 17

Comment:—

'Sahasrayugaparyantamaharyadbrahmaṇo viduḥ rātriṁ yugasahasrāntāṁ te'horātravido janāḥ'—In this mortal world, the combination of the four ages—satya, tretā, dvāpara and kali is called, a fourfold age. A day of Brahmā, lasts such a thousand fourfold age and so does his night.* With this standard of time, Brahmā's age is of a hundred years. Then Brahmā, after his span of time, merges into God, his world merges into nature and nature merges, into God. All those, who are born, are subject to death. The greatest pleasures, which are born of sense-contacts, are verily sources of pain (Gītā 5/22), and have a beginning and an end, while only God is beyond time. Thus, knowing this fact, the great souls do not attach the least importance to the heavenly

* A day of the gods lasts men's six months and so does a night. Thus a year of the gods lasts three hundred and sixty years of men. Similarly the duration of the four ages—Satya, Tretā, Dvāpara and Kali is equal to a divine age of the gods. It means that a divine age of the gods is equal to—Satya age of seventeen lac and twenty-eight thousand years, Tretā age of twelve lac and ninety-six thousand years, Dvāpara age of eight lac and sixty-four thousand years and Kali age of four lac and thirty-two thousand years—total forty-three lac and twenty thousand years. It is also called 'Mahāyuga' or 'Caturyugī'. Brahmā's one day lasts a thousand divine ages of the gods (men's four thousand, three hundred and twenty million years) and so does his night. This day of Brahmā is called 'Kalpa' or 'Sarga' (Creation) and the night is called 'Pralaya' (Dissolution).

pleasures, of even the world of Brahmā.



Link:—In the next verse, there is description of creation and dissolution, of the universe as per the day and night of Brahmā.

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ १८ ॥

avyaktādvvyaktayaḥ sarvāḥ prabhavantyaharāgame
rātryāgame praliyante tatraivāvyaktasañjñake

All manifest beings emanate, from the Unmanifest (Brahmā's subtle body) at the commencement of Brahmā's day; and at the beginning of his night, they merge in the unmanifested form. 18

Comment:—

'Avyaktādvvyaktayaḥ sarvāḥ prabhavantyaharāgame rātryāgame praliyante tatraivāvyaktasañjñake'—The bodies of beings, here have been called 'manifest', and, in the fourth verse of the fourteenth chapter, they have been called 'forms'. As an embodied one, has his self-made creation of 'I' and 'mine', when he wakes up from sleep and that creation merges in him, when he is asleep. Similarly, a multitude of beings, is dragged into the manifest state, from Brahmā's subtle body viz., prakṛti, when Brahmā wakes up and they merge in his subtle body then he retires to sleep. It means, that when Brahmā wakes up, there is creation and when he retires to sleep, there is dissolution. But, when his life-span of a hundred years is over, there is final annihilation, in which Brahmā merges into the Lord. The span of final annihilation, is equal to the age of Brahmā. At the end of the span of final annihilation, Brahmā emanates from the Lord and then there is a new creation of the universe (Gītā 9/7-8).

Appendix—In the sixteenth verse the Lord declared that all worlds, from the abode of Brahmā downwards, are subject to