

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:—*

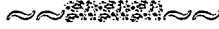
'Avyaktādvvyaktayaḥ sarvāḥ prabhavantyaharāgame rātryāgame praliyante tatraivāvyaktasañjñake'—The bodies of beings, here have been called 'manifest', and, in the fourth verse of the fourteenth chapter, they have been called 'forms'. As an embodied one, has his self-made creation of 'I' and 'mine', when 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

return. Why are they subject to return? The Lord answers the question in the seventeenth and eighteenth verses that the highest plane of existence, the abode of Brahmā, is within the limits of time. Describing that period the Lord mentions that however long that period may look but that is within the limits of time. But God is beyond the limits of time.

As when we are asleep at night, we forget the world and when we awake in the morning, the world is again thought of, similarly the entire creation merges when Brahmājī retires to sleep and in Brahmā's day the creation is manifest again. This is the last limit of night and day.

Brahmā's day and night are not determined by the sun but they are determined by Prakṛti.



**भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।**

**रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥**

**bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate  
rātryāgame'vaśaḥ pārtha prabhavatyaharāgame**

This multitude of beings, born again and again, under compulsion from prakṛti, merges at the commencement of Brahmā's night and rises again at the start of his day. 19

*Comment:—*

'Bhūtagrāmaḥ sa evāyaṁ'—This multitude of beings, which is subject to birth and death, from time immemorial, being a fraction of the Lord, is eternal and imperishable. It remains the same, at the time of creation and dissolution, as also on new creation and final dissolution. But by an error, beings assume their affinity with nature and its evolutes—body and worldly objects etc., which are kaleidoscopic and perishable. They do not want to leave, the bodies but these get discarded. Thus man (soul) has to be born and then, decay again and again. The wheel of birth