

reaching Me.

O Arjuna, all the *lokāḥ*, worlds; *ābrahma-bhuvanāt*, together with the world of Brahmā—*bhuvana* is that (place) in which creatures are born, and *brahma-bhuvana* means the world of Brahmā; *punah āvartinah*, are subject to return, are by nature liable to come again; *Tu*, but; *kaunteya*, O son of Kuntī, *na vidyate*, there is no; *punarjanma*, rebirth; *upetya*, after reaching; *mām*, Me alone.

Why are all the worlds together with the realm of Brahmā subject to return? Because they are limited by time. How?

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

17. Those people who are knowers of what day and night are, know the day of Brahmā which ends in a thousand *yugas*, (116) and His night which ends in a thousand *yugas*.

*Viduh*, they know; that *ahah*, day; *brahmanah*, of Brahmā, of Prajāpati, of Virāt; *yat*, which; *sahasra-yuga-paryantam*, ends in a thousand *yugas*; and also the *rātrim*, night; *yuga-sahasra-antām*, which ends in a thousand *yugas*, having the same duration as the day. Who knows (these)? In reply the Bhagavān says: *Te*, they; *janāḥ*, people; *ahorātra-vidah*, who are the knowers of what day and night are, that is the people who know the measurement of time. Since the worlds are thus delimited by time, therefore they are subject to return.

What happens during the day and the night of Prajāpati is being stated:

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

18. With the coming of day all manifested things emerge from the Unmanifest and when night comes they merge in that itself which is called the Unmanifested.