

अ-वि-भक्तात् वि-भक्तयः सर्वाः प्र-भवन्ति अहः-आ-गमे ।  
रात्रि-आ-गमे प्र-ली-यन्ते तत्र एव अ-वि-भक्त-संज्ञके ॥

*avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame ।  
rātri āgame praliyante tatrai 'nā 'vyaktasamjñake ॥*

अव्यक्तात् *avyaktāt* from the unmanifested व्यक्तयः *vyaktayaḥ* the manifested सर्वाः *sarvāḥ* all प्रभवन्ति *prabhavanti* proceed अहरागमे *aharāgame* at the coming of day रात्रि आगमे *rātri āgame* at the coming of night प्रलीयन्ते *praliyante* dissolve तत्र *tatra* there एव *eva* verily अव्यक्तसंज्ञके *avyakta samjñake* in that which is called the unmanifested

At the coming of day all manifest beings proceed from the unmanifested, and at the coming of night they merge again in the same which is called the unmanifested. 18

The plan of Nature is the same both in the macrocosm and the microcosm. In accordance with it, when a *Jivatman* goes to sleep the world projected from his mind gets withdrawn into it. The manifest and the unmanifest states of his world are all related to the wakefulness or otherwise of his mind. Similarly the macrocosmos comes into being when Brahma wakes up and it helplessly vanishes into the unmanifested state when he goes to sleep. His day and night function on a universal basis. Creation, preservation and destruction of the universe are all contained in the states of the mind of Brahma. And this is an eternal cosmic play.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९