

Those who know that the day of Brahma lasts a thousand Yugas and that his night lasts a thousand Yugas, they are the knowers of day and night. 17

The part that time plays in the lives of beings is a factor worth studying. There are creatures within our ken, that complete their career and fulfil themselves in the course of a few days or weeks. The question of want of time does not arise in their cases.

Brahma, the Creator is also a *Jivatman* having cosmic function to fulfil and wending his way towards *mukti*. That Purusha who attains *Prakriti-laya* or the universal power and efficiency in a previous *kalpa* or cycle, becomes Brahma in a succeeding cycle. Countless eons of ours put together form a day to Brahma and a similar expanse of time, his night. That way Brahma has his day and night, his own months and years and his own full span of life. Our understanding staggers in conceiving his life time. It expands into infinity, so to say. Still Brahma, the Creator also has his wheel of birth and death and emancipation too from that wheel. He gets into *krama mukti* after his span of life, vacating his place for the succeeding Brahma. Those of us who understand this cosmic design, understand what is meant by the wheel of time, the wheel of birth and death and emancipation from this relativity. This intellectual grasp is an aid for our seeking *mukti* from the wheel of birth and death.

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८