

sustains what its fancies dictate, and without any regret scraps the whole lot, only to create afresh. This constant function does take place in each individual only during the day time, as representing the waking state. In the same fashion the Total Mind --- the Cosmic Creator --- also is conceived as creating the gross world of dense objects and intelligent beings only during His waking hours.

*18. From the unmanifested all the manifested proceed at the coming of the "day" ; at the coming of "night" they dissolve verily in that alone which is called the unmanifest.*

*19. This same multiple of beings are being born again and again, and are dissolved (into the unmanifest) ; helplessly, O Partha, at the coming of "night, " and they come forth again at the coming of "day. "*

In these two stanzas an explanation is given on how the Creator employs Himself, during his day, which is a thousand aeons long, and during his night, which also is an equally long interval. It is also added here, that the Creator creates during the day, and the entire created world, at the approach of His night, merges into 'the unmanifest' (*Avyakta*).

In the worldly sense of the term, 'creation' is generally understood as the production of something new. Philosophically viewed, 'creation' has a subtler significance and a more intimate meaning. A pot-maker can 'create'