

terms, such as 'atha ca' and 'manyase' means that it is a fact that the soul is unborn (Gītā 2/20), yet if you accept the contrary, you should not grieve, because one who is born is bound to die, and one who dies, is bound to be reborn. None can escape this eternal rule.

A seed sown in the earth, assumes different shapes—sprout, plant, tree and then it dries up and decays. The fact is, that the seed undergoes change, every moment. If this seed had remained the same, even for a moment; how had it passed different stages upto the last one of its drying up, as a tree? It gave up its prior form—it is its death; and it assumes a new shape—it is its birth. Thus it passes, through birth and death, every moment. Similarly, this body also undergoes a change, every moment. Sperm gets mixed with ovum and the mixture, grows into a baby which is born. With its birth, the process of death sets in, which culminates in death. Thus, this body undergoes a continuous change i.e., it is born, it decays and dies.

Therefore Lord Kṛṣṇa says to Arjuna that even if he holds the view that the soul undergoes birth and death like a body, there is still no ground for grieving.



जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca
tasmādaparihārye'rthe na tvaṁ śocitumarhasi

Death is sure of him who is born, and rebirth is assured of him who is dead. You should not, therefore, grieve over the inevitable. 27

Comment:—

'Jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca'—According to the previous verse, if the soul is regarded as constantly taking birth and constantly dying, one should not

grieve, because death is sure of him who is born, and rebirth is assured of him who is dead.

'Tasmādaparihārye'rthe na tvam śocitumarhasi'—This cycle of birth and death has been going on from time immemorial and will continue upto eternity. Therefore, you should not lament over the inevitable. These Dhṛtarāṣṭra's sons and Bhīṣma, Droṇa etc., who are born will surely die, you cannot save them and after death, they will certainly take rebirth, you cannot stop it. So why should you grieve?

As the sun has risen, it will certainly set, and if it is set, it will definitely arise. This is an inevitable fact, which is known to all. Therefore, none grieves over the setting of the sun. It implies that one should not grieve over the death of anybody.

Whatever the Lord has stated in these two verses (26th and 27th) is not God's real theory. By the expression 'Atha ca' the Lord has put forth the argument of the people, who identify, themselves with the body. This is not a correct principle. In no case Arjuna should grieve. To bring home this point to him, Lord Kṛṣṇa has explained from that angle also.

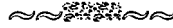
In these two verses, Lord Kṛṣṇa says that all the worldly things, including the bodies, undergo change from one form to another. Abandoning the first form is called death and change to the second form is called birth. One should not grieve over this cycle because it inevitably goes on.

Appendix—A man is grieved if a dear one dies or there is loss of money. Similarly we are grieved when we think about the future—if the wife dies, what will happen? If the son dies, what will happen? etc. We are grieved and worried because we don't attach importance to discrimination. Changes in the world and in circumstances are inevitable. If circumstances don't change, how will the cycle of the world continue? How will a person pass from boyhood to youth? How will a fool become learned? How will a patient become healthy? How will a seed

turn into a tree? Without change the world will become like a static thing. In fact only a mortal dies, an immortal never dies. It is everyone's obvious experience that after death the body remains lying, but the self, the owner of the body transmigrates. If importance is attached to this experience, there can't be any worry or grief. At the death of Bāli, Lord Rāma draws Tārā's attention towards this experience—

*Tārā bikāla dekhi Raghurāyā, dīnha jñāna hari līnhī māyā.
Chitī jala pāvaka gagana samīrā, pañca racita ati adhama śarīrā.
pragaṭa so tanu tava āgeṃ sovā, jīva nitya kehi lagi tumha rovā.
upajā jñāna carana taba lāgī, līnhesi parama bhagati bara māgī.*
(Mānasa, Kiṣkindhā 11/2-3)

We should think over when no body remained in eighty-four lac forms of life, how will this body remain intact? When eighty-four lac bodies didn't remain as 'I' and 'mine', how will this body remain as 'I' and 'mine'? This discrimination is possible only in human body, not in other bodies.



Link:—In the next verse Lord Kṛṣṇa mentions the simple law of nature about birth and death.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

avyaktādīni bhūtāni vyaktamadhyāni bhārata
avyaktanidhanānyeva tatra kā paridevanā

O Bhārata (Arjuna), all beings were imperceptible before they were born and will become so again when they are dead; they are perceptible only in the intermediate stage. Why then the lamentation? 28

Comment:—

'Avyaktādīni bhūtāni'—All the beings seen now, were not perceived before birth.