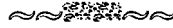


turn into a tree? Without change the world will become like a static thing. In fact only a mortal dies, an immortal never dies. It is everyone's obvious experience that after death the body remains lying, but the self, the owner of the body transmigrates. If importance is attached to this experience, 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 racīta 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.

'Avyaktanidhanānyeva'—These beings will also not be perceived after death.

'Vyaktamadhyāni'—All these beings are manifest in the interim (after birth and before death). Their bodies were non-existent before birth and will remain non-existent after death, just like in a dream. During life they seem to exist but actually they are going into non-existence every moment.

'Tatra kā paridevanā'—It is the principle that the thing which does not exist either before or after has no real existence in its midstate also. Therefore, these bodies which were unmanifest in their origin and will be unmanifest in their end, are unmanifest even now, though they seem visible. But the soul existed in the past, exists now and will also exist in future. So there is no point in lamenting for both these situation.

**Appendix**—A thing, which does not exist at the beginning and at the end, has never any existence, while a thing, which exists at the beginning and at the end, ever exists.\* That which never exists, is 'asat'—unreal (body) and the entity which ever exists, is 'sat'—the reality. We have our eternal disunion with the unreal while with the real we have our eternal union.



\* (1) 'yastu yasyādirantaśca sa vai madhyaṁ ca tasya san'

(Śrīmadbhā. 11/24/17)

'The thing which exists at the beginning and at the end, also exists in the midstate and that is true.'

(2) 'ādyantayorasya yadeva kevalaṁ kālaśca hetuśca tadeva madhye'

(Śrīmadbhā. 11/28/18)

'The entity which existed at the beginning of this world and which will remain in the end and which is the root cause and illuminator of this world, the same Super Soul (God) also exists in the midstate.'

(3) 'na yat purastāduta yanna paścānmadhye ca tanna vyapadeśamātram'

(Śrīmadbhā. 11/28/21)

'The thing which didn't exist before origin and will not remain after annihilation (end), doesn't exist in the middle also, it is merely an imagination, merely a name.'