

In old age, everyone of us can remember the main incidents of his own childhood and youth. In the progress of growth, childhood dies away and youth appears, and youth dies before old age can assert itself. In the old man, it is self-evident that neither his childhood nor his youth is with him, and yet, he can remember his own early days. Applying the principle of memory, it becomes quite clear then that 'SOMETHING' in us is common in all the different stages of our growth so that the same entity remembers the experiences gained by it in the past through the childish body, and later, through the youthful structure.

Thus, youthfulness may be considered as a birth, when childhood has met with its death. So too, old age is born when youth is dead. And yet, none of us is the least disturbed by these changes; on the other hand, we feel, in fact, happier due to the wealth of experiences we have gained as the status of the body rose from innocent childhood to matured old age.

Using this subjective experience of every one in the world as a standard of comparison, Krishna is trying to bring home to Arjuna that wise men do not worry when they leave one body for the purpose of taking another one.

This stanza is again asserting, in unequivocal terms, the truth behind the Reincarnation Theory. And thus viewed, death can no more be a threat to a wise man. We do not moan at the death of childhood following which alone can