

*janma* birth मृतस्य *mrtasya* of the dead च *ca* and तस्मात् *tasmāt* therefore अपरिहार्ये *aparihārye* inevitable अर्थे *arthe* in matter न *na* not त्वम् *tvam* thou ओचितुम् *ocitum* to grieve अर्हसि *arhasi* (thou) oughtest

Death is certain of that which is born; birth is certain of that which is dead. You should not therefore lament over the inevitable. 27

When a body fails to function properly it disintegrates and undergoes the modification called death. But other bodies crop up from the same modified matter. They contain inherent propelling force called desire, which drives them on to activities of life. Birth and death are thus a matter of course.

A school of nihilism believes in an individual retaining his individuality as long as the motive power of karma lasts. His individuality continues through births and deaths. The exhausting of his karma is like the end of oil in a burning lamp. The flame then becomes extinct. Even so a man ceases to be when his karma comes to an end.

Another school of atheism holds on to the view that a man's assuming a body and then annihilating it is a matter of course in nature, even as a lump of clay in a river continues to change its form and shape. Changes of form are called births and deaths. Mourning over this modification is meaningless, according to this school of thought.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८