

अ-वि-अक्त-आदीनि भूतानि वि-अक्त-मध्यानि भारत ।

अ-वि-अक्त-निधनानि एव तत्र का परि-देवता ॥

*avyaktādīni bhūtāni vyakta madhyāni bhārata ।*

*avyaktanidhanāny eva tatra kā paridevanā ॥*

अव्यक्तादीनि *avyaktādīni* unmanifested in the beginning भूतानि *bhūtāni* beings व्यक्तमध्यानि *vyakta madhyāni* manifested in their middle state भारत *bhārata* O Bharata अव्यक्तनिधनानि *avyakta nidhanāni* unmanifested again in the end एव *eva* also तत्र *tatra* there का *kā* what परिदेवता *paridevanā* grief

Beings are all, O Bharata, unmanifested in their origin, manifested in their mid-state and unmanifested again in their end. What is the point then for anguish?

Beings claimed as kith and kin are those that have come into being now. Persons contacted in dream had not been in existence before; they would not be after the dream breaks. Though existing in the mid-state, actually they are not. According to materialism, the so-called relatives have assumed forms in conformity with the law of nature; they will again cease to be; lamenting therefore over the temporarily appearing individuals serves no purpose.

The heterodox points of view are wound up here. The Lord now returns to the orthodox ways of enquiry:—

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आश्चर्यवत्पश्यति कश्चिदेनं आश्चर्यवद्ब्रूयति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९

आश्चर्य-वत् पश्यति कः-चित् एनम् आश्चर्य-वत् ब्रूयति तथा एव च अन्यः ।

आश्चर्य-वत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनम् वेद न च एव कः-चित् ॥