

THE FOLLOWING TEN VERSES GIVE THE COMMON-MAN'S VIEW. SHANKARA SAYS, "NEITHER IS IT PROPER TO GRIEVE OVER BEINGS WHICH ARE MERE COMBINATIONS OF (MATERIAL) CAUSES AND EFFECTS; FOR":

*28. Beings unmanifest in the beginning, and unmanifest again in their end seem to be manifest in the middle, O Bharata. What then is there to grieve about?*

From this stanza onwards we have a beautiful presentation of the whole problem of Arjuna from the stand-point of the man-of-the-world. In these ten verses Krishna explains the problem as viewed through the goggles of a common man of the world and valued by his intellectual judgement.

The material world of objects strictly follows the law of causation. The world of "effects" rises from the world of "causes." In a majority of cases, the effects are manifest and the causes are unmanifest. 'To project from the unmanifest to the manifest' is the programme of creation of a thing, strictly following the Law of Causation.

Thus, the manifest-world of today was unmanifest before its creation; and now for the time being, it is available for cognition as fully manifest, only to fade away soon into the unmanifest again. It amounts to saying that the present came from the UNKNOWN and shall return to the UNKNOWN. Even if viewed thus, why should one