

## अव्यक्तनिधनान्येव तत्र का परिदेवना॥२८॥

28. O descendant of Bharata, all beings remain unmanifest in the beginning; they become manifest in the middle. After death they certainly become unmanifest. What lamentation can there be with regard to them?

It is not reasonable to grieve even for beings which are constituted by bodies and organs, since 'all beings remain unmanifest' etc. (*Bhārata*, O descendant of Bharata;) *bhūtāni*, all beings, *avyaktādīni*, remain unmanifest in the beginning. Those beings, namely sons, friends, and others, constituted by bodies and organs, (59) who before their origination have unmanifestedness (*avyakta*), invisibility, non-perception, as their beginning (*ādī*) are *avyakta-ādīni*. *Ca*, and; after origination, before death, they become *vyakta-madhyāni*, manifest in the middle. Again, they *eva*, certainly; become *avyakta-nidhanāni*, unmanifest after death. Those which have unmanifestness (*avyakta*), invisibility, as their death (*nidhana*) are *avyakta-nidhanāni*. The idea is that even after death they verily attain unmanifestedness. Accordingly has it been said: 'They emerged from invisibility, and have gone back to invisibility. They are not yours, nor are you theirs. What is this fruitless lamentation!' (Mbh. St. 2.13). *Kā*, what; *paridevanā*, lamentation, or what prattle, can there be; *tatra*, with regard to them, that is, with regard to beings which are objects of delusion, which are invisible, (become) visible, (and then) get destroyed!

आश्चर्यवत्पश्यति कश्चिदेन-  
माश्चर्यवद्ब्रूयति तथैव चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित्॥२९॥

29. Someone visualizes It as a wonder; and similarly indeed, someone else talks of It as a wonder; and someone else hears of It as a wonder. And someone else, indeed, does not realize It even after hearing about It.