

*anuśocitum*, to grieve, thinking, 'I am the slayer of these; these are killed by me.'

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

26. On the other hand, if you think this One is born continually or dies constantly, even then, O mighty-armed one, you ought not to grieve thus.

This (verse), 'On the other hand,' etc., is uttered assuming that the Self is transient. *Atha ca*, on the other hand, if (—conveys the sense of assumption—); following ordinary experience, *manyase*, you think; *enam*, this One, the Self under discussion; is *nityajātam*, born continually, becomes born with the birth of each of the numerous bodies; *vā*, or; *nityam*, constantly; *mrtam*, dies, along with the death of each of these (bodies); *tathā api*, even then, even if the Self be of that nature; *tvam*, you; *mahā-bāho*, O mighty-armed one; *na arhasi*, ought not; *śocitum*, to grieve; *evam*, thus, since that which is subject to birth will die, and that which is subject to death will be born; these two are inevitable.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

27. For death of anyone born is certain, and of the dead (re-) birth is a certainty. Therefore you ought not to grieve over an inevitable fact.

This being so, 'death of anyone born', etc. *Hi*, for; *mrtyuh*, death; *jātasya*, of anyone born; *dhruvah*, is certain; is without exception; *ca*, and *mrtasya*, of the dead; *janmah*, (re-) birth; is *dhruvam*, a certainty. *Tasmāt*, therefore, this fact, namely birth and death, is inevitable. With regard to that (fact), *aparihārye*, over an inevitable; *arthe*, fact; *tvam*, you; *na arhasi*, ought not; *śocitum*, to grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।