

Krishna thus advises Arjuna to end his grief. He who understands the Eternal nature of the Self can have neither the occasion to perceive himself as the slayer nor recognise others as the slain.

GRANTING THAT THE SELF IS NOT EVER-LASTING,
THE LORD PROCEEDS TO GIVE THE MATERIALISTS'
POINT-OF-VIEW:

26. But even if you think of Him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.

This and the following stanzas are arguments in which the materialists' point-of-view has been, for the purpose of argument, presented here by Krishna. According to them, direct perception alone is an authority for belief. With this standard for their knowledge, when they try to measure life, they have to accept it as a constant flux of infinite-births and infinite-deaths. Things are born; and they die away. This whirl-of-birth-and-death is constant. And "this constant change" is life to them. Krishna argues that, if life is but a constant repetition of births and deaths, then also, the hero (*Mahabahu*) that you are, you do not deserve to grieve on this occasion.

ACCORDINGLY:

27. Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.