

उच्यते is said तस्मात् therefore एवं thus एनं this विदित्वा knowing अनुशोचितुं to mourn न अर्हसि oughtest not.

This (Self) is said to be unmanifested, un-thinkable, and unchangeable. Therefore, knowing This to be such, thou oughtest not to mourn.

[The Self is infinite and partless, so can be neither subject nor object of any action.]

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

II. 26.

अथ च But if एनं this (Self) नित्यजातं constantly born नित्यं constantly वा or मृतं dead मन्यसे thinkest नयापि even then महाबाहो Mighty-armed, त्वं thou एनं this शोचितुं to mourn न अर्हसि oughtest not.

But if thou shouldst take This to have constant birth and death, even in that case, O mighty-armed, thou oughtest not to mourn for This.

[Krishna here, for the sake of argument, takes up the materialistic supposition, and shows, that even if the Self were impermanent, sorrow ought to be destroyed, since in that case there would be no hereafter, no sin, and no hell.]

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

II. 27.

हि For जातस्य of that which is born मृत्युः death ध्रुवः certain मृतस्य च and of that which is dead जन्म birth ध्रुवं certain तस्मात् therefore अपरिहार्ये अर्थे in