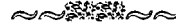


never killed, because the soul, always remains unaffected and unchanged. Only the perishable and changeable, can be slain. How could the imperishable and unchangeable, be slain?

'Ubhau tau na vijānīto nāyaṁ hanti na hanyate'—Both of these, who holds the soul as slayer, and he, who considers it as slain, are ignorant. A question arises, whether he, who holds the soul as slayer, as well as slain, is not ignorant. The answer is, that he is also ignorant, because the soul is neither a destroyer, nor can it be destroyed. It is always the same, without any change. Therefore, one should not grieve.

The soul, has been described, neither as a slayer nor as slain, because it was in the context of war, before Arjuna. But, actually the soul, is free from all actions and modifications.

**Appendix**—This Śarīrī (the possessor of the body) neither slays anyone nor is slain by anyone—it means that it is neither a doer of an action nor is an object of action nor is affected in anyway. Those, who, like the body, hold the Śarīrī as the slayer and as the slain, indeed don't attach importance to the discrimination between the body and the self but attach importance to indiscrimination.



*Link:—In the next verse the Lord explains how this soul is immortal.*

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

na jāyate mriyate vā kadāci-

nnāyaṁ bhūtvā bhavitā vā na bhūyaḥ

ajo nityaḥ śāśvato'yaṁ purāṇo

na hanyate hanyamāne śarīre

**For the soul there is neither birth nor death; nor does it come into existence after having been born. It is unborn, eternal, constant and primeval. It is not killed, even when the body, is slain. 20**

*Comment:—*

[The body constituted of elements, undergoes six kinds of modifications—to be born, to exist, to change, to grow, to decay and to perish. But, the soul remains unaffected by, these changes. The Lord explains this fact, in this verse.]

**'Na jāyate mriyate vā kadācinna'**—The soul, unlike a body is never born, it is eternal. So the Lord in 15/7, has declared, 'This soul in the body, is an eternal portion of Myself.'

The soul never dies. Only that, which is born, dies. The soul remains unaffected by all kinds of changes. Of all these changes, birth and death, are the most important ones. Therefore, the Lord has used 'Na jāyate' and 'Ajaḥ', for the unborn and also 'Na mriyate, and 'Na hanyate hanyamāne śarīre, for the unslain, twice.

**'Ayaṁ bhūtvā bhavitā vā na bhūyaḥ'**—This imperishable element, does not exist, on coming into being, unlike a child, that exists after birth and has a beginning and an end, it is free from different kinds of changes and is without beginning and end.

**'Ajaḥ'**—This soul is never born, so it is called 'Ajaḥ' viz., unborn.

**'Nityaḥ'**—The soul is eternal. It does never decay in the least while the bodies and senses decay and lose their strength.

**'Śāśvataḥ'**—The soul is constant and changeless.

**'Purāṇaḥ'**—It is ancient and primeval. Generally a thing which becomes old does not grow, it rather perishes. But the soul neither grows nor perishes.

**'Na hanyate hanyamāne śarīre'**—The soul is not slain even when the body is slain. Lord Kṛṣṇa means to say that the body

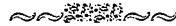
undergoes six modifications because it is perishable while the soul is imperishable.

Here in these verses Lord Kṛṣṇa has made such a distinction between the body and the soul, as is rarely found anywhere else in the Gītā.

Arjuna was grieved after thinking about the death of his kinsmen in the war. So Lord Kṛṣṇa wants to explain to him that the soul is not killed even when the body is slain, so he should not grieve.

**Appendix**—Our (of the self) nature and the nature of the body are quite different. We (the self) are not attached to the body, are not mingled with the body. The body is not attached to us, it is not mixed with us. Therefore at the death of the body we are not affected at all. By now we have passed through innumerable bodies, but what difference did it make in our entity (existence)? What loss did we sustain? We remained the same—‘bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate’ (Gītā 8/19). Similarly at the death of the body we’ll remain the same.

As hands, feet and nose etc., are organs of the body, likewise the body is not an organ of the self. That which flows and varies is not an organ\* (of the imperishable) as phlegm and urine etc., flow and an ulcer (boil) varies, so they are not organs of the body. Similarly the body which flows and varies is not an organ of the self.



*Link:—In the nineteenth verse, Lord Kṛṣṇa told Arjuna that soul neither slays, nor is slain. In the twentieth verse, He explained how it is not slain. Now, in the next verse, He explains how it does not slay.*

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

\*adravaṁ mūrttimat svāṅgaṁ prāṇisthamavikārajam  
atatsthaṁ tatra dr̥ṣṭaṁ ca tena cettattathāyutam