

(Arjuna), though he was determined for war, remains silent as a result of being overpowered by sorrow and delusion. Therefore, all that is being done by the Bhagavān is the removal of the obstruction to his duty. ‘Therefore, join the battle’ is only an approval, not an injunction.

The scripture *Gītā* is intended for eradicating sorrow, delusion, etc. which are the causes of the cycle of births and deaths; it is not intended to enjoin action. As evidences of this idea the Bhagavān cites two Vedic verses: (42)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

19. He who thinks of this One as the killer, and he who thinks of this One as the killed—both of them do not know. This One does not kill, nor is It killed.

But the ideas that you have, ‘Bhishma and others are being killed by me in war; I am surely their killer’—this idea of yours is false. How? *Yah*, he who; *veti*, thinks; of *enam*, this One, the embodied One under consideration; as *hantāram*, the killer, the agent of the act of killing; *ca*, and; *yah*, he who, the other who; *manyate*, thinks; of *enam*, this One; as *hatam*, the killed—(who thinks) ‘When the body is killed, I am myself killed; I become the object of the act of killing’; *ubhau tau*, both of them; owing to non-discrimination, *na*, do not; *vijānītaḥ*, know the Self which is the subject of the consciousness of ‘I’. The meaning is: On the killing of the body, he who thinks of the Self (—the content of the consciousness of ‘I’—) (43) as ‘I am the killer’, and he who thinks, ‘I have been killed’, both of them are ignorant of the nature of the Self. For, *ayam*, this Self; owing to Its changelessness, *na hanti*, does not kill, does not become the agent of the act of killing; *na hanyate*, nor is It killed, that is, It does not become the object (of the act of killing).

The second verse is to show how the Self is changeless:

न जायते म्रियते वा कदाचि-