

*19. He who takes the Self to be the slayer and he who thinks He is slain, neither of these knows. He slays not, nor is He slain.*

The Self, being Immutable, It is neither slain nor can It be the slayer. Those who think that they have been slain when the body is slain and those who feel that they are the slayers, both of them know not the Real Nature of the Self and hence they but prattle meaningless assertions. That which is killed is the perishable body and the delusory arrogation, "I am slain" belongs to the ego-centre. The Self is that which is beyond the body and the ego, since the Pure Consciousness is the Illuminator of both, the body and the ego. In short, being Immutable, the Self can neither be the agent nor the object of the action-of-slaying.

HOW IS THE SELF IMMUTABLE? THIS IS ANSWERED IN THE NEXT VERSE.

*20. He is not born, nor does He ever die; after having been, He again ceases not to be; Unborn, Eternal, Changeless and Ancient, He is not killed when the body is killed.*

This stanza labours to deny in the Self all the symptoms of mutability that are recognised and experienced by the body. The body is prone to different changes and these modifications are the sources of all sorrows in every embodiment. These six changes are common to all, and they may be enumerated as: birth, existence, growth, decay, disease and death. These changes are the common