

the Eternal, Immutable Reality, in this stanza, we have, in the form of an interrogation, an assertion that those who know this shall have thereafter, no dejection or sorrow in facing life's realities.

Having known the Self to be Indestructible, Eternal, Unborn and Inexhaustible, Krishna asks Arjuna, "How can one arrogate to oneself the stupid idea of agency?" The Lord says that neither can such an individual cause someone to slay nor himself be a slayer. In the context of the given situation, Krishna advises thus. It is interesting to note that He means both Himself and Arjuna by His words. If this knowledge of the Reality has come to the intellectual appreciation and acceptance of Arjuna, he will have no more justification to feel himself to be the killer of the Unborn.

IN WHAT WAY IS THE SELF INDESTRUCTIBLE? HERE, IN THE FOLLOWING, IS AN EXPLANATORY EXAMPLE:

*22. Just as a man casts off his worn out clothes and puts on new ones, so also the embodied-Self casts off its worn out bodies and enters others which are new.*

This is one of the oft-quoted famous stanzas in the Geeta which, by a very striking example, explains to us how the ego-centric entity in an individual readily leaves its associations with one set of equipments, and arrogates to itself another conducive envelopment for living a new set