

womb of all pains in a mortal's life. All these are denied in the Self, in this stanza, to prove the immutability of the Self.

Unlike the physical body, the Self is not born, It being the Eternal Factor that exists at all times. Waves are born and they die away but the ocean is not born with the waves; nor does it die away when the waves disappear. Since there is no birth, there is no death; things that have a beginning alone can end; the rising waves alone can moan their dying conditions. Again, it is explained that like the birth of a child, who was not existing before and who has come to exist after the birth, the *Atman* is not something that has come to be born due to or because of the body. Thus, the Self is unborn and eternal --- birthless and deathless (*Ajah, Nityah*).

HAVING THUS STATED THE PROPOSITION THAT THE SELF IS NEITHER AN AGENT NOR AN OBJECT OF THE ACTION OF SLAYING, AND HAVING ESTABLISHED, BY ARGUMENTS, THE IMMUTABILITY OF THE SELF, LORD KRISHNA HERE CONCLUDES THE PROPOSITION AS FOLLOWS:

*21. Whosoever knows Him to be Indestructible, Eternal, Unborn, and Inexhaustible, how can that man slay, O Partha, or cause others to be slain?*

Summarising what is said so far, as the Law of Being (*Dharma*) of the Self, which indicated rather than defined