

Atman does not undergo any change whatsoever, It being eternal. All the water in a pond evaporates and disappears. Even so, the body of an individual disintegrates and disappears. But Atman is not exposed to this kind of destruction; it is therefore indestructible. Body can be cognized and described; but Atman is beyond the domain of the mind and speech; so it is immeasurable.

Because of delusion over earthly relationship and over things earthly, Arjuna chooses to recoil from the righteous war. It ill-behoves him to abandon his duty. So the Lord exhorts him, 'Fight therefore, O Bharata.' This exhortation can be found again and again, as the burden of the Gita.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९

यः एनम् वेत्ति हन्तारम् यः च एनम् मन्यते हतम् ।

उभौ तौ न वि-जानीतः न अयम् हन्ति न हन्यते ॥

*ya enam veti hantāram yaś cai 'naṁ manyate hatam ।  
ubhau tau na vijānīto nā 'yaṁ hanti na hanyate ॥*

यः *yaḥ* he who एनम् *enam* this (self) वेत्ति *veti* knows हन्तारम् *hantāram* slayer यः *yaḥ* he who च *ca* and एनम् *enam* this मन्यते *manyate* thinks हतम् *hatam* slain उभौ *ubhau* both तौ *tau* those न *na* not विजानीतः *vijānītaḥ* know न *na* not अयम् *ayaṁ* this हन्ति *hanti* slays न *na* not हन्यते *hanyate* is slain

He who holds Atman as slayer and he who considers It as the slain, both of them are ignorant. It slays not, nor is It slain.