

1. **The Bhagavadgita** Chapter 2, verses 21-34

Arjuna, how will the man who knows this soul to be imperishable, eternal and free from birth and decay, cause anyone to be killed, or kill anyone? (21)

As a man discarding worn-out clothes takes other new ones, likewise the embodied soul, casting off worn-out bodies, enters into others which are new. (22)

Weapons cannot cut it nor can fire burn it; water cannot drench it nor can wind make it dry. (23)

For this soul is incapable of being cut; it is proof against fire, impervious to water and undrivable as well. This soul is eternal, omnipresent, immovable, constant and everlasting. (24)

This soul is unmanifest; it is unthinkable; and it is spoken of as immutable. Therefore, knowing this as such, you should not grieve. (25)

And, Arjuna, even if you regard this soul as constantly taking birth, and constantly dying, you should not grieve like this. (26)

For in that case the death of him who is born is certain; and the rebirth of him who is dead is inevitable. It does not, therefore, behove you to grieve over an inevitable event. (27)

Arjuna, all beings were unmanifest before they were born, and will become unmanifest again when they are dead; they are manifest only in the intermediate stage. What occasion then for lamentation? (28)

Hardly anyone perceives this soul as marvellous, scarce another likewise speaks thereof as marvellous; while there are some who know it not even on hearing of it. (29)

Arjuna, this soul residing in the bodies of all can never be slain; therefore it does not behove you to grieve for any being. (30)

Besides, considering your own duty you should not waver; for there is nothing more welcome for a man of the warrior class than a righteous war. (31)

Arjuna, it is only the lucky among the Ksatriyas who get such an unsolicited opportunity for war, which is an open door to heaven. (32)

Now, if you will not wage such a righteous war, then, abandoning your duty and losing your reputation, you will incur sin. (33)

Nay, people will pour undying infamy on you, and infamy brought on a man enjoying popular esteem is worse than death. (34)

2. **The Katha Upanishad**