

त्रायं भूत्वाऽभविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥२०॥

20. Never is this One born, and never does It die; nor is it that having come to exist, It will again cease to be. This One is birthless, eternal, undecaying, ancient; It is not killed when the body is killed.

*Na kadācit*, never; is *ayam*, this One; *jāyate*, born that is, the Self has no change in the form of being born—to which matter is subject —; *vā*, and (—*vā* is used in the sense of *and*); *na mriyate*, It never dies. By this is denied the final change in the form of destruction. The word (*na*) *kadācit*, never, is connected with the denial of all kinds of changes thus—never is It born, never does It die, etc. Since *ayam*, this Self; *bhūtvā*, having come to exist, having experienced the process of origination; *na*, will not; *bhūyah*, again; *abhavitā*, cease to be thereafter, therefore It does not die. For, in common parlance, that which ceases to exist after coming into being is said to die. From the use of the words *vā*, nor, and *na* not, it is understood that, unlike the body, this Self does not again come into existence after having been non-existent. Therefore It is not born. For, the words, ‘It is born’, are used with regard to something which comes into existence after having been non-existent. The Self is not like this. Therefore It is not born.

Since this is so, therefore It is *ajah*, birthless; and since It does not die, therefore It is *nityah*, eternal. Although all changes become negated by the denial of the first and the last kinds of changes, still changes occurring in the middle (44) should be denied with their own respective terms by which they are implied. Therefore the text says *śāśvatah*, undecaying, so that all the changes, viz. youth etc., which have not been mentioned may become negated. The change in the form of decay is denied by the word *śāśvata*, that which lasts for ever. In Its own nature It does not decay because It is free from parts. And again, since it is without qualities, there is no degeneration owing to the decay of any quality. Change in the form