

'I am ruined', laments the man who suddenly loses his very much loved fortune. Though he is different from his wealth, identification with it drives him on to this deluded position. Attachment to the body makes one feel that physical death is death to the Atman. But the immortal Self remains unaffected by all bodily changes. As the sky is ever itself in the midst of clouds coming and going, the Atman is changeless while the bodies change.

न जायते म्रियते वा कदाचित्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २०

न जायते म्रियते वा कदाचित् न अयम् भूत्वा भविता वा न भूय ।

अ-ज, नित्य, शाश्वत अयम् पुराण न हन्यते हन्यमाने शरीरे ॥

*na jāyate mriyate vā kadācit*

*nā 'yam bhūtā bhavitā vā na bhuyah ।*

*ajo nityah śāśvato 'yam purāṇo*

*na hanyate hanyamāne śarīre ॥*

न *na* not जायते *jāyate* is born म्रियते *mriyate* dies वा *vā* or कदाचित् *kadācit* at any time न *na* not अयम् *ayam* this (self) भूत्वा *bhūtā* having been भविता *bhavitā* will be वा *vā* or न *na* not भूय *bhūyah* (any) more अज *ajaḥ* unborn नित्य *nityah* eternal शाश्वत *śāśvataḥ* changeless अयम् *ayam* this पुराण *purāṇaḥ* ancient न *na* not हन्यते *hanyate* is killed हन्यमाने *hanyamāne* being killed शरीरे *śarīre* in body

The Atman is neither born nor does It die. Coming into being and ceasing to be do not take place in It. Unborn, eternal, constant and ancient, It is not killed when the body is slain. 20