

न जायते नो म्रियते न वर्धते न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुम्भिन् न लीयते कुम्भ इवाम्बरं स्वयम् ॥ १३४ ॥

*na jāyate no mriyate na vārdhate na kṣīyate no vikaroti nityaḥ,
vīlīyamāne'pi vapusyamuśmin na līyate kumbha ivāmbaraiḥ svayam.* (134)

134. *Neither is It born nor does It die; neither does It grow nor does It decay; being eternal, It does not undergo any change. Even when this body is destroyed, It does not cease to exist. It is like the space in the jar that is broken – it is independent of the jar.*

This great Ātman is neither born nor does It die. The bubble is born and the bubble dies but the air in the bubble is neither born nor does it die when the bubble bursts. Similarly, the PFT is born, not the Reality, the Self.

It is meaningless to complain that my Consciousness was dull yesterday and that today it is bright, for Consciousness never increases nor decreases. It is only the rise and the fall of ignorance that causes an apparent veiling of Consciousness and a sudden blaze of Its effulgence. When the mind is full of attachment, hate, anger, greed and delusion, the awareness becomes dull. When these weaknesses are less, more light of Consciousness is manifested in the bosom. Consciousness is the one Reality at all times. When the thickness of vāsanās is increased, Its splendour in us seems to be dimmed.

The Ātman, the Self, never gets modified. The feeling of 'I' in childhood, youth and old age remains the same. The body, the mind and the intellect are modified from time to time but not the Ātman which quietly illuminates all the changes in all the equipments.

The first two lines of this verse contain the definition of the term 'eternal' (nitya). That which is never born nor dies, nor grows nor reduces, nor ever is modified is infinite, eternal (nitya). Conversely, that which is finite and ephemeral (anitya) is that which is born, that which grows, decays, and undergoes different modifications.