

has changed. You as an individual of 20, 30, 40, 50 and 60 have also changed. Yet you say, 'I know'. Which is the factor in you which as a child experienced your childhood, as a young man experienced your youth and as an old man is now experiencing your old age?

Childhood, youth, middle age and old age are the different vicissitudes of life. What is that great Truth, which, functioning through all these, has the experience of all of them! It is the Self. It is in Its play that we cry out, 'I have experienced all these.'



अहंपदार्थस्त्वहमादिसाक्षी
नित्यं सुषुप्तावपि भावदर्शनात् ।
ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं
तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९४ ॥

*ahampadārthastvahamādisākṣī
nityaṁ suṣuptāvapi bhāvadarsanāt,
brūte hyajo nitya iti śrutiḥ svayaṁ
tatpratyagātmā sadasadvilakṣaṇaḥ. (294)*

294. But the real 'I' witnesses the ego and so on. It is always there, even in deep sleep. 'It is unborn, eternal', says Śruti herself. Different, therefore, from the gross and the subtle is Paramātmā.

The real sense of 'I' (aham-padārtha) – It is the one which is the witness of the ego and the objects and their changes. The subject and the objects, both are recognised by the Consciousness which is one's real nature.

When I say, 'I was unhappy when my wife died', I am conscious of my sorrow now, of the wife's death some time back and also that it was me who was unhappy. I am conscious of the 'I', of its environments, and of its experiences. The subject, the objects and the experiences are all known by Me.