

must be motionless in order to observe movement. No mutation can be recognised without reference to an immutable factor.

As the pure subject, no more are there any limitations in one, such a person is called a ‘seer’. We must note, very carefully, that he is not ‘seeing’ anything. He is a mere ‘seer’. There is nothing for him to see. This state is being described in great detail in the following verses –



अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।  
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ १२५ ॥

*asti kaścitsvayam nityamahampratyayalambanah,  
avasthātrayasākṣī sanpañcakośavilakṣanah. (125)*

125. *Something there is, which is the absolute entity, the eternal substratum for the very awareness of the ego. It is the witness of the three states and it is distinct from all the five sheaths.*

When I say, ‘I am happy’, ‘I am unhappy’, ‘I am joyful’, ‘I am sorrowful’, ‘I am educated’, ‘I am worried’, in these conditions, the external world around me has changed. The conditions of the body, of the mind, of the intellect and of the external world of objects have changed. But all through these changes the subjective sense of ‘I-ness’ has remained changeless. In all conditions good, bad or indifferent, this ‘something’ in our life, within us, has remained unchanged and this is generally indicated by the word ‘I’. The subject ‘I’ remains a changeless entity, common in all changes, experiencing them all. In each one of us it takes up different attitudes, at different places and at different times, such as childhood, youth and old age; waking, dream and deep sleep; happy, unhappy and so on. In all such conditions, behind the very subject ‘I’, there is a common changeless factor, the Consciousness. This factor is by its own nature, formless and changeless depending upon which we have the constant experience of I... I... I... our individuality.