



55. The Perceived 'I' Factor – False (293-297)

सर्वात्मना दृश्यमिदं मृषैव
नैवाहमर्थः क्षणिकत्वदर्शनात्।
जानाम्यहं सर्वमिति प्रतीतिः
कुतोऽहमादेः क्षणिकस्य सिध्येत्॥ २९३॥

*sarvātmanā drśyamidaṁ mṛṣaiva
naivāhamarthaḥ kṣaṇikatvadarśanāt,
jānāmyaham sarvamiti pratītiḥ
kuto'hamādeḥ kṣaṇikasya sidhyet.* (293)

293. *The objective world is quite unreal. Neither is the ego real, for it is seen to be fleeting. How then can the apparent 'I know all' be true of the ego and so on, which are momentary?*

From the standpoint of the Absolute, all that we see and experience – the entire OET – is false. From the standpoint of the waker, all that he saw in the dream is false. Not only is the world unreal, but even the ego, the 'I', is unreal. They are unreal because they are momentary. The concept of 'I' changes every moment – in childhood, youth, middle age and old age; in the dreamer, waker and deep sleeper – every moment there is a different concept of 'I'. The objective and subjective worlds too are constantly changing, yet we say. 'I know', 'I have the experience', and so on. This can only be a false delusory notion with respect to the ego and so on.

If there be a set of continuous experiences, then there must be a changeless factor in you which knows all changes. The world of the '20s, the '30s, the '40s, the '50s and the '60s