

Witness Consciousness

You are that witness—appearing
as a person

I Am: Witness and Overself

Overself is the inner or true self of man, reflecting the divine being and attributes. The Overself is an emanation from the ultimate reality but is neither a division nor a detached fragment of it. It is a ray shining forth but not the sun itself. 22.3.319

The Overself perceives and knows the individual self, but only as an imperturbable witness--in the same way that the sun witnesses the various objects upon the earth but does not enter into a particular relation with a particular object. So too the Overself is present in each individual self as the witness and as the unchanging consciousness which gives consciousness to the individual. 22.3.[338](#)

From the ordinary human point of view the Overself is the Ever-Still: yet that is our own conceptualization of it, for the fact is that all the universe's tremendous activity is induced by its presence. *22.3.192*

"How quiet it is!" exclaimed Lao Tzu, in describing the Overself. "Yet it can transform all things." *22:3.106*

***A. Witness is the background awareness:
the non-local unchanging observer of the
changing contents of experience.***

How is Witness-I related to I-Am?

To the ordinary “I Am person”?

To Unit of Life, Unit Soul?

To Animate = soul ray + organ-ized body?

“awareness with objects we call witnessing.” I Am That ch. 71

The consciousness possessed by the hidden observer cannot be a fitful one. Being the very principle of awareness, able at any time to shine through its projections, the wakeful or dream selves, it must therefore be an unbroken and unfailing one. *The Wisdom of the Overself*
“Secret of the I” Para 34.

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What is the reality behind all our experiences? Since they are thoughts, and since thoughts are made possible by Consciousness, it must be the Consciousness. This remains true even when the "I" is unaware and unconscious, because limited and little, being only a thought itself, an object known like other objects; the Real is still there but hidden.
21.5.175

That which is aware of the world is not the world.
That which is aware of the ego is not the ego. When this awareness is isolated, the man "experiences" the Overself. 22.5.5

48. Thus we have advanced from the narrow personal 'me' to the wider, more inviting and more inspiring 'I'. The final and most important member of the 'I' family is this unseen and unknown one. It is the subject of which they are the object. It is the silent spectator of a play in which the others are actors. It is the mystical quintessence of the 'I'. The ordinary 'I' is a thought, the ultimate 'I' is pure Thought. --*The Secret of the I*

49. It should now be clear that this consciousness must be identical with the fourth state of consciousness which we earlier found to transcend sleep. It is the fundamental observer who notes the comings and goings of the other three states because it can stand aside from them in unbroken beatitude. It is our truest deepest self because it alone outlives unchanged the surface self of changing personality. --*The Secret of the I*

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 8.1.8

The "I" is not a thought at all. It is the very principle of Consciousness itself, pure Being. It is neither personal mind nor physical body, neither ego nor little self. Without it they could not exist or function. It is their witness. Notebooks 8.1.72

4. You should remember the metaphysical tenet that behind all those thoughts which were changing continuously, the consciousness which observed them remained static throughout, unmoved and unaltered, that through all the flow of experienced events and things there was a steady element of awareness.

5. You should try to identify yourself with this consciousness and to disidentify yourself from the accustomed one.

PB: The Wisdom of the Overself EX 4

The student has to stand aside from the thought-forms, which means that he must stand aside from the person and look at it as something external to himself. If and when he succeeds in getting behind it, he automatically adopts the standpoint of the Overself. He must make the person an object and the Overself its observer. Now this element of pure awareness is something constant and unbroken; hence it is not ordinary consciousness, which is a discontinuous thing made of totalized thoughts, but transcendental consciousness.

23.6.83

One way to get free of attachment is to cultivate the witness consciousness, to become a neutral observer of your own life. The witness place inside you is simple awareness, the part of you that is aware of everything — just noticing, watching, not judging, just being present, being here now.

The witness is your awareness of your own thoughts, feelings, and emotions. Witnessing is like waking up in the morning and then looking in the mirror and noticing yourself — not judging or criticizing, just neutrally observing the quality of being awake. That process of stepping back takes you out of being submerged in your experiences and thoughts and sensory input and into self-awareness... --*Ram Das*

The witness is actually another level of consciousness. The witness coexists alongside your normal consciousness as another layer of awareness, as the part of you that is awakening. Humans have this unique ability to be in two states of consciousness at once. Witnessing yourself is like directing the beam of a flashlight back at itself. In any experience — sensory, emotional, or conceptual — there's the experience, the sensory or emotional or thought data, and there's your awareness of it. That's the witness, the awareness, and you can cultivate that awareness in the garden of your being. --*Ram Das*

***B. Presence of Awareness available for use:
“never an object but immediately usable...”***

... the witnessing self is present in hidden association or mystic immanence in the personal self and reflects into that self the feeling of its own real existence.

... This projected fraction of awareness is what we ordinarily term consciousness,
The Wisdom of the Overself *para 45 "Secret of the I"*

The Overself-consciousness is reflected into the ego, which then imagines that it has its own original, and not derived awareness. 8.1.33

... Everyone knows that they are aware of themselves, others, the world. But that awareness exists also in an unlimited uninterrupted way they do not know. Yet to the extent that they have this limited kind of consciousness they derive from It, share the spirit, are part of it. 21.2.98

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. (21:2.136)

C. Consciousness as Creative and Understanding.

*Witness not only awareness, it is the source of creativity, love, longing, sympathy, power and wisdom. It is the deeper mind which participates in the manifestation of the world-
-and it is what understands the experience.*

The source of wisdom and power, of love and beauty, is within ourselves, but not within our egos. It is within our consciousness... 8.1.2

Let no one imagine that contact with the Overself is a kind of dreamy reverie or pleasant, fanciful state. It is a vital relationship with a current of peace, power, and goodwill flowing endlessly from the invisible centre to the visible self.(P) ([22:3.206](#))

It is not only the hidden and mysterious source of their own little self but also the unrecognized source of the only moments of real happiness that they ever have. 22.3.195

When this exalted feeling is transferred to the intellect and there turned into thought, whether for expression in words for one's own understanding or for communication to others, it is termed a truth. In this form it becomes a source of renewed inspiration, a help in darker times, and a guide to live by in ordinary times.

22.2.4

D. Dynamic distilled energy and essence.

Meanwhile it may be said that the Overself projects itself into a series of separate beings but instead of holding its light they hold its shadow. Although the Overself is but a segment of the one World-Mind its expressions during cosmic manifestation, that is personalities will each possess traits of their own which differentiate one from the other...

The memory of the essential characteristics of all former related incarnations is registered and preserved within the Overself,

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TWOTO *“The Immortal Overself” para 13 or so*

The ideas in a man's mind are hidden and secret until he expresses them through actions, or as speech, or as the visible creations and productions of his hands, or in behaviour generally. ...

Just as a wax copy may be burnt but the music will still live on in the master disc, so the cosmos may be annihilated or disintegrate completely but the creative idea of it will still live on in the World-Mind. More, in the same way a man's body may die and disintegrate, but the creative idea of him will still remain in the World-Mind as his Soul. It will not die. It's his real Self, his perfect Self. It is the true Idea of him which is forever calling to be realized. It is the unmanifest image of God in which man is made and which he has yet to bring into manifestation in his everyday consciousness. 26.4.63

YOU BECOME WISDOM: Eight themes on Soul's evolutionary journey

AUDIO EXCERPT FROM ANTHONY DAMIANI COMMENTS click

AD: Knowledge and Plotinus 1983 0617

ANTHONY ON 360 and I thought audio/text 2 minutes

HHDL SIXTH CONSCIOUSNESS 1min

Anthony: being that awareness 1 40 shorter

Although the aspirant has now awakened to his witness-self, found his "soul," and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. **He has yet to realize that the witness-self is only a *part* of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it.** He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. 23.6.88

Thus the ultramystic exercises are graded into two stages, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly gained consciousness reveals the All-inclusive universal self. The second feat is the harder. 23.6.88

Although awareness is the first way in which we can regard the soul or Overself, the latter is also that which makes awareness possible and hence a sub- or super-conscious thing. This explains why it is that we do not know our souls, but only our thoughts, our feelings, and our bodies. It is because we *are* the soul and hence we *are* the knower as well as the act of knowing. The eyes see everything outside yet do not see themselves. 22.3.196

The position of the impersonal observer is only a tentative one, assumed because it is a practical help perhaps midway toward the goal. For when it is well-established in understanding, outlook, and practice, something happens by itself: the observer and the observed ego with its body and world become swallowed up in the undivided Mind.

23.6.84

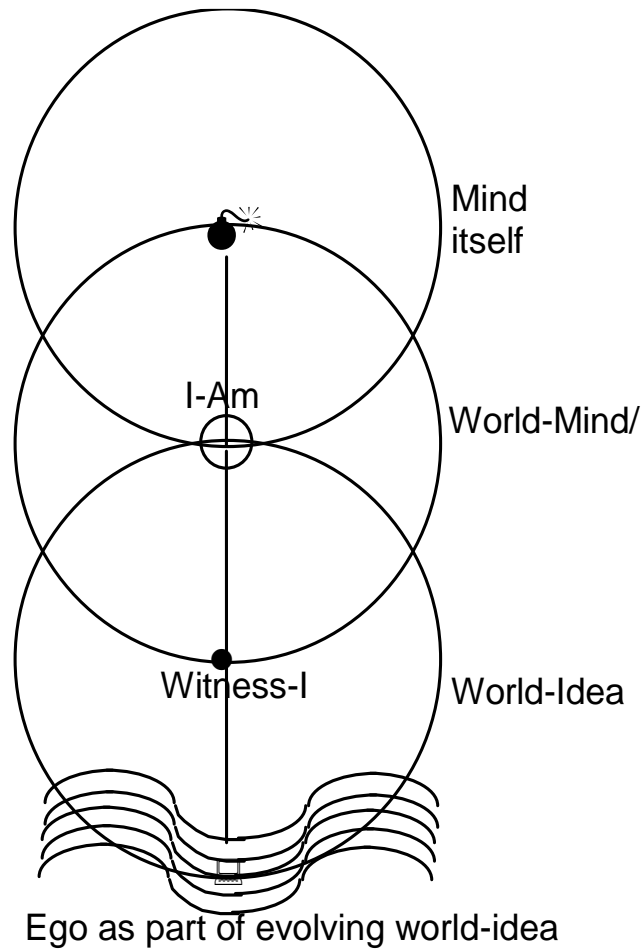
To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience.

25.2. 100

Notice : you cannot go by past meanings of words. Here it is “consciousness” that is ultimate, not “awareness.” But the context makes it clear. And when PB uses consciousness in this way, he is emphasizing the continuity of our everyday experience and ultimate experience.

Witness is what it says: it is the functionality of the Overself, of Awareness, as revealing and manifesting the contents of experience. It is the ray of consciousness appearing in and through the burning center of experience, the psyche, or “organized body.”

A THREE RING PICTURE



Now see the “witness definitions” file

On web at:

Witness Definitions

p,. 4-8 for Nisargadatta, PB, and pictures
on levels.

And interaction (use AD).