

Part D: Awareness and the Witness p. 31

These readings direct us to the unchanging awareness, witness of experience. At the end, a deeper meaning of ego's place within the World-Idea.

Blue = from notebooks

Green = from PB books

Purple = AD comments mostly SIW

Maroon = other comments NM, ET, R, TT

D: HIDDEN OBSERVER—Awareness and Witness Now we deepen our awareness of the I-Am-- Now we return to part 2 of "The Secret of the I"

14. He who witnesses the events of a dream, he who participates in them, and he who creates them are one and the same entity [14]

28. Thus an understanding of the simple experience denoted by the words, "I dreamt," raises us to the level of a witness and clear above that of the personality

If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber--otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25.

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

42. In The Hidden Teaching Beyond Yoga a tentative definition of the term 'mind' as being "that which makes us think of anything and which makes us aware of anything," was offered. To this definition we may now add: "and which reveals its existence in every thought but is unknown to us apart from such manifestation."

Shift Identity: I Am

34. 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 ego self is the creature born out of man's own doing and thinking, slowly changing and growing. The Overself is the image of God, perfect, finished, and changeless. What he has to do, if he is to fulfill himself, is to let the one shine through the other. Notebooks 8.1.7

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The Overself-consciousness is reflected into the ego, which then imagines that it has its own original, and not derived awareness. 1.32

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What is the ego but the Overself surrounded with barriers, conditioned by its instruments--the body, the feelings, and the intellect--and forgetful of its own nature? 8.1.6

Because this emanated consciousness of the Overself ties itself so completely and so continuously to the thought-series, which after all are its own creations, it identifies itself with the illusory ego produced by their activity and forgets its own larger, less limited origin. 8.2.47

45. 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.

45. It is this projected fraction of awareness which is what we ordinarily term consciousness,

50. The person is only a projection from the Overself as a dream-figure is a projection from the mind of a dreamer. It is only a dependent creature which has forgotten its origin and now imagines itself to be the real I.

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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. .

World-Mind Is Ultimate Observer

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

49. Human experience is the final residue of a process of inter-action, a fabric conjointly woven with a common mind in which all human beings dwell and think and which dwells and thinks in them. The world itself is the outcome of a combined cosmic and individual imagination.

53. We have to think the world independently of whether we want to or not for the plain reason that this greater mind is thinking it into our own mind, is projecting and knowing the external world through the individual mind. Every object in the universe is held in the larger infinite consciousness, whether it is thought of or observed by the finite consciousness of any human being or not.

55. Thus mentalism breaks through these egoistic and nihilistic circles with its tenet of a mind which is cosmic in its operational field.

57. It comes to this, that there is ultimately only a single observer, the World-Mind, and only a single great world image and we as persons are contained within the great one.

Being the Witness paras from The Notebooks

The practice of the impersonal point of view under the guidance of mentalism leads in time to the discovery that the ego is an image formed in the mind, mind-made, an image with which we have got inextricably intertwined. But this practice begins to untie us and set us free. 8.2.34

It is hard to look upon the reality of one's own personality as a myth. Few are likely even to make the attempt, so undesirable does it seem. And there would be small chance of success if there were not a concurrent attempt at discovering the reality of the Overself, which is to displace the myth. 8.1.22

To play the role of an observer of life, his own life, is to assist the process of inwardly detaching himself from it. And the field of observation must include the mental events, the thought-happenings, also. For mentalism shows that they are really one world. In the end everything belonging to experience belongs to mental experience. 23.6.82

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

The way out is constantly to remember to think and to affirm that the world and all one sees and experiences in it has no other substance than Mind and gets its brief appearance of reality from Mind. When this is thoroughly understood and applied, its truth will one day stay permanently with him. (21:5.18)

What is the practical use of enquiring, "To whom is this experience happening? To whom this pain, this joy, this distress, or this good fortune?" First, it makes him remember the quest upon which he is embarked by reminding him that it is the ego which is feeling these changes and that he is not to identify himself with it and thus limit his possibilities if he really seeks the higher

self behind it. Second, it suggests that he look for the root of his ego and with it his hidden "I" instead of merely being swept away by what is happening within the ego itself. 23.6.108

If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly, it will be easier to find and retain your inner calm. If you can look upon the present era with the detachment with which you look upon the Napoleonic era, the trick will be done; but of course, humanly speaking, it is impossible to do this except by minute-to-minute effort and day-to-day practice carried out over a period of years to discriminate what is real and what is merely an idea. It is this long-continued striving which really constitutes gnana yoga, and it eventually brings success in the form of a settled and unshakeable understanding of the truth behind life. 188

One special exercise of the Short Path is easily done by some persons and gives them excellent results, although it is hard to do by others. It consists in refusing to let remain any particular mental registration of the surrounding place or people, or of any physical experience being undergone. Instead the mental image is to be firmly dismissed with the thought, "This too is like a dream," and then immediately forgotten. The exercise may be kept up for fifteen to twenty minutes at a time. The practical benefit it yields is to give improved self-control; the metaphysical benefit is to weaken the sway of illusion; the mystical benefit is to enable him to take the stand of the Witness-attitude more easily; and the personal benefit is to make him a freer and happier man. 23.6.95

"A Meditation on the Timeless Self" **from The Wisdom of the Overself**

Imagine yourself immortal

To imagine is to create. That which a person thinks, he becomes. Rightly thinking yourself immortal, you consequently attain immortality. ["Immortal Overself" para 7]

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." (p. 290) 21.5.95

A part of the practical technique for attaining the inner awareness of this timeless reality is the practice of the AS IF exercise. With some variations it has already been published in The Wisdom of the Overself, and an unpublished variant has been included in descriptions of the Short Path as "identification with the Overself." The practitioner regards himself no longer from the standpoint of the quester, but from that of the Realized Human. He assumes, in thought and action, that he has nothing to attain because he bases herself on the Vedantic truth that

Reality, of which he is a part, is here and now - is not reached in Time, being timeless - and that therefore he is as divine as he ever will be. He rejects the appearance of things, which identifies him only with his ego, and insists on the higher identification with the Overself also
23.6.115