

## THESE ARE IN > *ego booklet unpacking 2024 0507*

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. Its presence in each one of us thus explains why it is that we have the sense of personal identity at all. But this does not warrant the materialistic illusion which substitutes the personality for what underlies and supports it. *The Wisdom of the Overself... Secret of the I ... Para 45*

### NISARGADATTA MAHARAJ *I Am That on Witness*

Q: We were told that of all forms of spiritual practices the practice of the attitude of a mere witness is the most efficacious. How does it compare with faith?

M: The witness attitude is also faith; it is faith in oneself. You believe that you are not what you experience and you look at everything as from a distance. There is no effort in witnessing. You understand that you are the witness only and the understanding acts. You need nothing more, just remember that you are the witness only. If in the state of witnessing you ask yourself: 'Who am I?', the answer comes at once, though it is wordless and silent. Cease to be the object and become the subject of all that happens; once having turned within, you will find yourself beyond the subject. When you have found yourself, you will find that you are also beyond the object, that both the subject and the object exist in you, but you are neither. Ch. 64

Q: What is the purpose in reminding oneself all the time that one is the watcher?

M: The mind must learn that beyond the moving mind there is the background of awareness, which does not change. The mind must come to know the true self and respect it and cease covering it up, like the moon which obscures the sun during solar eclipse. Just realise that nothing observable, or experienceable is you, or binds you. Take no notice of what is not yourself. Ch 48

Being the source of both, the self is beyond both knowledge and power. The nature of the self is pure awareness, pure witnessing, unaffected by the presence or absence of knowledge or liking. Undeceive yourself and be free. You are not a person. 141

The body appears in your mind, your mind is the content of your consciousness; you are the motionless witness of the river of consciousness which changes eternally without changing you in any way. Your own changelessness is so obvious that you do not notice it. Have a good look at yourself and all these misconceptions will dissolve. Ch 44

Q: What is the relation between awareness and consciousness?

M: Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. ... Awareness is absolute, consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeful, awareness is total, changeless, calm and silent. And it is the common matrix of every experience.

Q: how does one go beyond consciousness into awareness?

M: since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. Therefore, the very consciousness of being conscious is already a movement in awareness. Interest in your stream of consciousness takes you to awareness. It is not a new state. It is at once recognized as the original, basic existence, which is life itself and also love and joy. Ch 11

Q: Can there be awareness without an object of awareness?

M: Awareness with an object we call witnessing. When there is also self-identification with the object, caused by desire or fear, such a state is called a person. In reality there is only one state; when distorted by self-identification it is called a person, when colored with the sense of being it is the witness; when colorless and limitless, it is called the Supreme. Ch 71

Q: Can the witness be without the things to witness?

M: There is always something to witness. If not a thing, then its absence. Witnessing is natural and no problem. The problem is excessive interest, leading to self-identification. Whatever you are engrossed in you take to be real.

M: The witness that is enmeshed in what it perceives is the person; the witness who stands aloof, unmoved and untouched, is the watch-tower of the real, the point at which awareness, inherent in the unmanifested, contacts the manifested. There can be no universe without the witness, there can be no witness without the universe. Ch 79