

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।
अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतरः ॥ २१६ ॥

*asau svasaṅkṣiko bhāvo yataḥ svenānubhūyate,
ataḥ param svayam sākṣātpratyagātmā na cetarah.* (216)

216. *This Ātman is a witness of Itself, for It is realised only by Itself. Hence the Ātman Itself is the supreme Brahman and nothing else.*

The Consciousness, the Ātman, can only be said to be a Self witness (*sva-sākṣī*). We cannot say that It is a witness, save with reference to the parade of experiences within and without.

As long as there is the world then someone can say that the sun is the illuminator of the world. But if the world itself is wiped out by some cosmic convulsion or collision, the sun can no longer be said to be the illuminator of the world, the world itself being not there to be illumined by the sun.

Similarly, the Consciousness is a witness of all that happens at the body, mind and intellect levels. When the body, mind and intellect as equipments, are no more functioning, there can be neither inner nor outer experiences. Then the Self cannot be the *sākṣī*, what can It witness? All that can be said, is that It realises Itself (*sva-sākṣī*)

This Ātman Itself is the supreme Self. This Life in each one of us is the same Life everywhere in the whole universe.

The realisation that ‘the Self in me is the Self everywhere’, is not a different process of Realisation. After experiencing the Self in me, I need not take up another *sādhanā* to realise the Self everywhere. When I move towards the Self, the pluralistic phenomenal world of perceptions suddenly ends and where it ends, there is the experience of Consciousness alone, which is the witness of Itself. It is a peculiar experience unlike all other experiences. It can be had now – here, in this very body.