

Awareness Is Not Life, but the Enlivening Factor

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Adam: As always, I really appreciate the time you take to guide my thinking!

I wrote down these thoughts this morning. Will you correct any off-course thinking?

Consciousness is in everything. It is recognizable by a human mind that has certain qualities of discrimination. By way of comparison... it is the electricity that enables a toaster to cook bread and yet it can't be seen or its location determined. No location means it is everywhere at once, so it can't be pinpointed to exist only in this particular spot. A toaster without electricity is just a few pieces of metal. Yet with electricity it comes alive and performs its function. So it is with our human body-mind... without consciousness it is just a potential biological vehicle. Yet with consciousness it comes alive and performs its function. The difference between a toaster and a human is that a (rare) human has the ability to recognize the source of its aliveness. A dog is also enlivened by consciousness, yet as far as we know it does not have the discriminating capabilities to know its true nature.

Thank you.

~ Adam

Ted: Hi, Adam.

Your thinking is right on course.

The only thing I would add – and this is not actually part of the thought line you are presenting, but which is nevertheless a noteworthy aspect – is that given the non-locality/all-pervasiveness of limitless conscious existence, limitless conscious existence is not only the enlivening factor but also the material aspect of the entity it enlivens.

Through the “grossification” process of manifestation, out of the *gunas* the *sukshma bhutas* (subtle elements) are formed, and out of the *sukshma bhutas* the *sthula bhutas* (gross elements) are formed. The subtle elements give are the ingredients out of which the subtle body – which consists of the *pranas*, perceptive organs, active organs, mind, intellect, ego and memory – and its subtle experiences are formed. The gross elements are the ingredients out of which the *vyavaharika satya* (empirical or transactional reality) is formed. Thus everything is essentially nothing other than consciousness.

One final point – which you already seem to understand, but is worth clarifying for the home audience, so to speak – is that though we refer to consciousness as the enlivening factor and figuratively represent it as electricity within the context of the toaster-electricity analogy, pure consciousness itself is entirely inactive. In other words, pure consciousness should not be confused with *prana*. *Prana* is a modification superimposed upon awareness due to the mystifying power of *maya*. Thus even life itself does not equate with limitless conscious existence.

Awareness is not life, but the enlivening factor.

Weird, huh?

~ *Namaste*, Ted