

Awareness Is the One “Looking”

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Source: <http://www.shiningworld.com/site/satsang/read/1994>

Kermit: Hi, Ted. Thanks for the responses:

Ted (from a previous email): This relative subject, however, is only another of the myriad objects appearing within the scope of your being, the limitless awareness that is your true nature.

The “anything” I mentioned has to do with this. This is the confusion, when I enquire I know there must be something else I’m taking to be subject (though it’s really just more objects). I expect the inquiry ends when the relative sense of self is seen for what it is and I am aware of myself as limitless, non-dual, motionless awareness.

I suppose this just comes from more consistent, deeper looking.

~ Best, Kermit

Ted: Hi, Kermit. As I mentioned, the closest the apparent person (i.e. the discriminative intellect) will come to being aware of itself as limitless, non-dual, motionless awareness is by means of “seeing” its reflection in a *sattvic* mind (i.e. a relatively pure and quiet mind capable of maintaining an introverted focus that allows it to sense the limitless, attribute-less, ever-present, all-pervasive, non-objectifiable substratum that underlies all objective phenomena, both subtle and gross, which is its true nature).

Be clear, however, that this “seeing” is a matter of understanding. The apparent person (i.e. the mind) will never see the self, for the self is pure, non-objectifiable awareness. By analogy, the self (i.e. awareness) is like light or space. Though we can see neither, we know they exist. For by what other means would we see objects and in what other place would they be situated? Similarly, you (i.e. awareness) are the “light” by means of which all objects are known or the “field of being” in which all objects exist.

Though this “seeing” is not a matter of directly perceiving an object, it is nevertheless direct knowledge. In other words, you don’t know of your existence in the way that you know of the history, mathematics, grammar or science. You know you exist because you are. No one has to prove to you that you exist. Your own existence proves that you exist. For this reason, self-realization is not a matter of “deeper looking,” but rather a matter of understanding the true nature of “who” or “what” it is that is “looking.” Kermit is not the one “looking.” You, awareness, is the one “looking” through the vehicle of the mind-body-sense mechanism referred to as Kermit. In this regard, your conclusion is correct that “inquiry ends when the relative sense of self is seen for what it is [i.e. your identification – not association, mind you, but identification – with the apparent individual person referred to as Kermit is realized to be nothing more than an erroneous notion] and I am aware of myself as limitless, non-dual, motionless awareness.”

If by “deeper looking” you meant the logical and discriminative analysis of your own previously unexamined or erroneously interpreted experience that constitutes practice of self-inquiry, then

your conclusion is also correct that the continuous contemplation and applications of the teachings of Vedanta to each and every situation, encounter, interaction and experience of your life will inevitably result in the assimilation of self-knowledge, the end of suffering and “attainment” of *moksa* (i.e. liberation, or ultimate inner freedom).

~ All the best, Ted