TRINITY

“*I am Presence;* not, *I am present* or you are present or *he is present.*

*When one sees the situation as it really is,*

*that no individual is involved,*

*that what is present is Presence as a whole,*

*then the moment this is perceived there is liberation.*

- Nisargadatta Maharaj

Would you say that any feeling or emotion is Consciousness appearing as that feeling (for example anxiety or calmness) or is it simply these feelings appearing in Consciousness? The same question applies to thoughts. As I see it, anger or compassion is in essence no different than the pen I am using... is this true?

In a sense it depends on how fine you want to split the atom, as it were. On the most basic or ‘truest’ level, nothing is. Ramana Maharshi said, “Whatever is not there in deep
sleep, does not exist.” All that is there in deep sleep is that original primal Awareness that is not even aware of its own awareness. What Maharaj refers to as your “natural state.” The Zen koan about “what was your original face before you were born?” points to this. Before the body is born, (and identified consciousness arises) and again after it dies, you are unidentified Consciousness (Awareness, Presence.) Even during the so-called life of the body, you are not other than that, although the identification makes this hard to see. There is nothing other than this Awareness. Thoughts occur in this awareness, automobiles occur in this awareness, nebulae occur, dreams occur, memories occur, accidents occur, emotions occur. When asked if the gods of Hindu mythology were real, Ramana Maharshi said, they are as real as this world. Myth and the physical world are equally ‘real.’ Feelings, thoughts and pens have the same ‘reality’ – the same ‘unreality.’

The physicists tell us that when you look closely enough, physical ‘reality’ is not material at all, but immaterial energy. The concept I sometimes try to express is that the basic ‘building block’ of what we experience around us, including ourselves and the worlds of material things and energies and thoughts, is what is referred to as Ananda in the Hindu expression Sat Chit Ananda. The Sanskrit word Ananda is most usually translated ‘bliss’, so people get a funny idea about it. But there is something much ‘bigger’ happening with this, and sometimes there are attempts to talk about this but it is extremely difficult to have it come out making any sense.

In the concept of Sat Chit Ananda, there is a parallel with the Christian mystical theology of the Trinity. Both agree that first is the origin, the unmoved Source, Being itself,
Consciousness at rest (Awareness; Being; Sat; ‘the Father.’) Then, in some inexpressible way, there is a stirring, a movement, a breath, a turning, a reflecting, something of this sense, within this original unmoved All-That-Is. This is the Logos, Consciousness reflected, which is itself not other than the same Awareness. It is Consciousness now aware of itself, yet not other than or separate from pure Awareness: Chit, ‘the Son.’ It is perhaps the Intelligence, Awakeness, aspect of Awareness. The beginning of John’s Gospel, (“In the beginning was the Word (Logos), and the Word was with God, and the Word was God; It was there in the beginning with God...”) is struggling with this same inexpressible.

So there’s that. But then there’s something else, even more inexpressible. Both Hindu and Christian traditions see that there is somehow something (conceptually) more. In Christianity, this ‘more’ is called ‘the Spirit’ of God, which is sometimes described or defined as ‘the Love between the Father and the Son’. So, not something really separate, but the Love that occurs in this movement, Breath, stirring, of Awareness; a Love so complete that it is itself not other than God.

This is pure Love; neutral, unidentified. The nature of this Love is that it cannot be contained and it pours out of itself in itself. What I call the Outpouring. It spills out, overflows, as it were. This Love is unimaginable and there is hesitation to refer to it even as love. It is fierce, power, intensity, peace, glory, burning Brilliance. Completely and totally overwhelming to the human experience and the human capacity to comprehend. Ananda is as pathetically inadequate a word as ‘love’. And both the Christian and the Hindu traditions are quite clear that this Ananda
or Spirit or Love is not something other than God, Being, Consciousness. God or Brahman is One: Father, Son, Spirit, or Sat, Chit, Ananda are just three concepts being thrown together in an attempt to triangulate on What Is. All of this is conceptual, the mind struggling and stretching to comprehend; there is no absolute 'truth' in these concepts and expressions; they are only, perhaps, useful pointers.

When Maharaj made his cryptic comment about everything being made out of love, the whole manifestation existing and being sustained by and in and as this primal absolute Love, this is what he was saying. This outpouring of Ananda God bliss beauty love gratitude intensity power Spirit Stillness Perfection Brilliance is 'energy:' the only Energy there is. It is All there is. It is the energy the physicists are detecting when they look at the subatomic particles and detect not matter but an energetic explosion. Part of the vision in the jungle was the seeing of this Energy as Outpouring from Source (and even this is concept, a glimpse at the inexpressible) and streaming, showering, as THIS, what is experienced here as this world; thoughts and diesel engines and anxiety and frogs and smoke and daydreams and sidewalks. This is what I'm trying to express here: 'God' or 'Love' or Ananda or 'Spirit' is precisely the 'stuff' that all of this is 'made out of:' which is why 'this' is not other than 'that;' it IS that, it is made of that.

Another way to think of the Sat Chit Ananda Trinity is to realize that all there is, is Consciousness, Chit. Consciousness at rest, in stillness, is Sat. Consciousness in motion, in activity, outpouring, is Ananda. It's all the same, it's all one.

So this is your 'essence' or 'All that is.' It can only be All
That Is if it is all there is: if all there is, is it. So anything which looks like something else, isn’t; it’s it. So there’s Tony Parsons, for example, pointing to a cushion thrown on the floor and saying ‘this is it.’ That’s the whole message.

The Buddhist concept of ‘all sentient beings’ is meant to be inclusive; honoring all sentient beings, working for the deliverance of all sentient beings... But in fact it is incomplete and exclusive. It’s anthropocentric: we honor sentient beings because we recognize that in their sentience they are like ‘us.’ What of trees, blades of grass, specks of dust, molecules of water, this bit of mud, dirt, stone, steel, petroleum, plastic? “It has already long been everything and always is everything.”

When there’s talking about samsara or illusion, it’s not that there’s nothing there. There’s all-there-is, there! The illusion is in perceiving it as separate material stuff, which it isn’t. It’s God. Love. Ananda. It just looks like stuff, anger pen cat prayer solstice hummingbird death scrambled eggs, to identified consciousness (the body/ mind organisms) who think they are somebody living a life in a world.

This is what’s going on in the Christian mystical tradition when there’s all the talk about the love of God being this fierce ‘refiner’s fire’ that burns everything away. This is misunderstood as some vengeful-God thing, but those who originally saw it saw this: when the Outpouring is apperceived, in-seen, ‘Understood,’ nothing of this human experience can stand it: everything is burned up, gone. None of this is: only that Love which is All-that-is Outpouring Presence, is. It looks like slush spraying off the wheels of a car in the city in January; it looks like a husband being sent to serve in Afghanistan; it looks like a friend’s
cancer or failing heart, or a mother hugging her child or my old sneakers or your ballpoint, but here it obviously isn't. Nobody sees it, but it's obviously perfect Brilliant Stillness, Outpouring.

Finally, interestingly enough, both the Christian and Hindu traditions recognize that neither Sat Chit Ananda nor Father, Son and Spirit are the Absolute. Both are only as far as the human mind can stretch, as close as it can come to comprehending what cannot be comprehended. Sat Chit Ananda is an attempt to describe Brahman, which itself arises from Parabrahman, that which is beyond Brahman. Father, Son and Spirit describe the Triune God which arises from 'the Godhead' beyond God. All in all it's a remarkable parallel, an element of the 'perennial wisdom' at work in two very different traditions.

Okay, so there's that. But so what? You can't talk about what cannot be comprehended, you can't teach burned up. As long as it has not been apperceived, it makes no sense, or at best it's only concepts, more ideas. When it is apperceived, there is no need. So there's a valid argument (and there are teachers saying) that there's no point in splitting the atom so fine. So: all there is, is God. But how does that help the average person, or the average seeker? It doesn't seem to; they're frustrated. So there is often the developing of a teaching to help them live this dream better.

Osho, Da Free John, Ramesh, Robert Adams come to mind as only a few of the well-meaning teachers who start out with a radical message but over time dilute it into 'principles' and 'stages' and 'practices' and in some cases even insipid little inspirational 'daily reminders' when people don't understand or respond to the pure simple teaching.
And of course the Buddhist tradition as a whole, beautiful as it is, is infamous for institutionalizing this kind of thing. Ken Wilber has even given a theoretical basis for this, saying that those in whom there is clear seeing and knowing of What Is actually have an obligation to come up with a less radical version that the typical seeker can comprehend.

Here, it's different. There are (are now, always have been, always will be) plenty of versions and variations, readily available, of methods for living, for how to improve your 'self,' how to raise the level of functioning of the separate self, how to feel better in daily life. There are millions of teachers able and willing to teach these methods.

On the other hand, there are apparently few who see What Is. There is arguably some benefit in having the few who do see, say what only they can say. How can there be concern about how many can understand this or even comprehend or appreciate it? That is not the point, not the purpose. Help in daily living is available in many flavors and varieties. That is not the functioning here. Does the expression of this understanding help individuals or confuse them? There is no knowing, and there is little energy spent agonizing over the question. That is being taken care of, in ways we cannot know. That, like everything else in the dream, is not 'my' problem. There is no 'intention' here. All that can be done here is to say what is known.

Things are not as they seem. None of this matters. There is no 'you,' no 'me.' There are no individuals as separate entities; there is no 'one' home. Always everywhere perfect Brilliant Stillness, and no-thing, which has no name (love and compassion and bliss are inadequate shadow-words) Outpouring constantly. Clear, perfect Love. Infinite
Perfect Brilliant Stillness

Presence. And seen here now always: not seen as from this mind/body thing, but as from that same Stillness, that Presence which is All that is, perhaps ‘through’ or ‘as’ this mind/body instrument. For this Stillness, this Presence, is what ‘I’ is.

Amen. Svaha!