

## The Wholeness of You by Swamini Saralananda

*This is the thirteenth part of the serial article, continuation from May 2022 newsletter.*

### **I Am Absolute Fullness**

If that is what I am, as the teachings reveal, then I will be totally fulfilled knowing Brahman as myself, "I am That I am". Happiness or bliss are defective words for indicating this Fullness since, "I am happy 'because'" is the only kind, a conditioned, limited experience of happiness, I have ever known. The truth is "I am Infinite Full Being, and only as That, do I lack nothing".

### **Looking At A Daily Life Sense Of This**

We can look at all this from another angle. In our daily lives, "I" is the most abused word in all languages. This is because I never pay any attention to just see or be with the "I" all on its own, free from the so many roles and conditions it is associated with. Let's lay it out:

I am mother.

I am teacher.

I am fat.

I am fair.

I am kind.

I am angry.

You get it - I'm sure that this list is endless. What is to see here is that the 'I am, "I am ". is constant and unchanging; all the other conditionings are ever changing. So, we can say that the "I am" is a central being that can be instantly in and out of any roles, moods, conditions. But of itself, it never changes. See how it is the Beingness-Consciousness. Am = the isness, existence and the 'I' = the subject, the witness consciousness, the knowing principle, who notices all the changes that are happening 'in the body-mind complex'.. So "I am", conscious being, that never suffers any of the changes that all the conditionings bring. "I am mother, my kids tire and worry me. "I am teacher, I have never ending deadlines for work". I am 'fat', means society judges me in a mean way.

It is useful to look closely at just this one condition of being fat. When I use the words 'I am fat', I might as well say 'the fat is me' because the sentence 'I am fat' is a sentence of identity. Identity, means it equals 'one-same' and not two. To give this statement any validity we would have to say, "I am someone who indwells this particular body, which at

this particular time happens to be carrying some extra of adipose tissue. “Am I forever doomed to this condition? Is it not at least a sometime changing one? Anyway, you cannot identify yourself with the fat and yet this is exactly what we do, and suffer. “I am angry.” is a mood I can’t always control. These are all changing appearances.

It is pure awareness without which, there would be no perception, no thoughts, no world of forms. Can I think any thought without awareness first? You are, I am, that pure awareness, appearing as a person. That pure awareness is an all-pervasive stillness- that in which all changes appear to take place. It is the unchanging, witnessing consciousness which is the indwelling central being ‘I am’.

### **When To Get A Chance To See Myself Free**

So, when do we ever get a chance to just be present with that true Self free from past regrets and future worries? The problem is that I do not separate the reality of the free ‘central being’ from the ever-changing conditionings. So ‘I am’ seems to suffer. I need to know that in reality it does not.

Your dream self, who got stabbed by the dream thief, does not come back to the waking state, bleeding. You awake and know the situation was not real. But when you were in it, your heart pounded so much that even after waking it still hasn’t calmed down. And this is exactly the same thing we are living in three-dimensional dream world. The only reason we take it as real, is because it was an inborn mistake and everybody else is stuck here in it with me. This is what the teachings, in all profound seriousness reveal. But extremely few of us get into that inquiry, to see, if what the teachings say are true.

“I am” is Brahman, that is constantly real and everything else only appears for some time. Like in dream and like the snake seem to be as though real, until they are exposed as false. I am always absolutely full in my Beingness no matter what is going on in the external soap-opera drama of my life. I might be feeling some happiness or unhappiness in my limited body and mind when relating to the things in the world, but in my essence, which is not trapped in or conditioned by all of it, I am Free, Whole and Full.

### **Sat Chit Ananda?**

For those who may have heard these words, this is the famous: Sat-Chit-Ananda definition of Brahman. Most of the time it is just glibly referred to: “Existence- knowledge-bliss”. These quick definitions do not sincerely reveal anything and can actually mislead.

### **Two Important Verses**

Now that you have at least some idea of the word “Brahman” let us look at two verses;

The first one<sup>1</sup> says:

“Ever I am” (I exist always, not limited by the bounds of time and space), “Ever I shine” (I am a conscious-knowing-being that ‘lights’ up, illumines everything I see and know), and “ Never do I become an object of hatred to myself, (I am the only thing in the creation which I will always love; even when we say we love anyone or anything else, from our children to God, it is that you love them because you feel happy loving them, that happy-you is what you love.

At this point a doubt probably rises: What about people who commit suicide? Or those in mental hospitals who do self-mutilation. The teaching does not address itself to these exceptional aberrant cases. The teaching can only speak to people of sound mind. Still mental cases such as these also can be analyzed this way.....because they are emotionally distanced from the self that they want to be and can love, because of a brokenness in their mind, they are cut off from their happy self...This is the only reason or otherwise defective brain chemistry, they cannot experience the love of the self.

### How Am I Brahman

This first of the two verses is to logically establish that the ‘I am -me is Brahman’. Ever I am, Ever I shine, Never I become an object of hatred to myself. And therefore: the Is-ness, Consciousness and Fullness that is Brahman is one and the same in explaining these revealing statements about the ‘I’.

The second verse<sup>2</sup> applies the same logic as to how the world is Brahman and therefore ‘I’ and the world cannot be separate.

### How Is The World Brahman?

“Every object in the creation has five facets: The first three: Isness, it exists, second: it shines” (which means it is knowable, because it shines in the light of consciousness), “Third: it is dear. “[ this last expression is a tricky one to understand] (there is something we can call the ‘dear-ness factor’; it means that any object in the universe has the capacity to affect my happiness one way or another. Some things are very dear to me, I am

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<sup>1</sup> अहमस्मि सदा भास्मि कदाचिन्नाहमप्रिः ब्रह्मैवाहमतः सिद्धं सच्चिदानन्दलक्षणम् ॥

*ahamasmi sadā bhāsmi kadācinnāhamapriḥ brahmaivāhamataḥ siddham saccidānandalakṣaṇam ॥*

I exist ever and always I shine; never do I dislike myself. Therefore, it is established that I am brahman, of the nature of existence-consciousness-fullness alone. (Advaita Makranda – 2)

<sup>2</sup> अस्ति भाति प्रियं रूपं नाम चेत्यमृशपञ्चकम् । आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

*asti bhāti priyam rūpaṁ nāma cetyamśapañcakam | ādyatrayaṁ brahmarūpaṁ jagadrūpaṁ tato dvayam ॥*

Every object has five aspects, namely it exists, it shines, it is pleasing, and it has a form and a name. The first three are of the nature of brahman, and the last two are of the nature of the world. [Drk- Drśya Vivekah, 20]

indifferent to an endless number of things and some others affect my happiness in a negative way so that I want them away from me. For simplicity sake, look at it this way; the whole universe of things holds the potential for making me happy on a scale of 1-10 but also negative 1-10.... a very good movie is a plus 8 and a really sickening movie is a minus 8. This is a 'dearness factor potential' that figures into everything I can possibly relate to and know in my life. A negative 8 means it will give me happiness the farther away I get from it. The countless number of unknown things will be at 0.)

Then "the fourth facet: a name (anything I talk about or think about has some kind of a word, a label, attached to it.) and fifth: a form (all things have some kind of form, tangible like a stone or intangible like compassion, which is an ideation). But all names and forms have no substantial reality independent of Brahman, the consciousness that you are.

Here is an example; for a gold chain, we mistakenly refer to the substance 'gold' as though it is an attribute of the chain. In the example, gold is solidly real and can be in any number of forms – a ring, a necklace, buttons etc. etc. So, gold lends itself to take on any conditioning form. In the sentence 'golden chain' noun and adjective have been wrongly switched. We need to convey that in truth, it is chainy gold, ringy gold.

When we grasp this, we can see there is only one gold, yet it lends itself to appear in endless myriad of forms. The substance is one reality. The forms are endless, ever changing appearances. Therefore, of these five facets, the first three belong to Brahman and the other two refer to the world.

### **Absolute And Relative Reality**

What this verse intends to reveal is that absolutely everything can be seen, and understood, from two standpoints -the absolute and the relative. 'Is-Known- Dearness', facets are absolute and constant, in and through every object in the universe. Whereas the facets of 'names and form', are ever changing, they only appear to be as though real for some time. So, we can say that they have a relative reality – which means they only seem to be real, while they last.

The dream experience is a perfect example for this relative reality. When we wake up from a dream, we clearly see that the names and forms that appeared, were only figment -of-imagination appearances. This understanding of a relative reality gives us a profound hint that waking up to a better reality is possible.

*To be continued...*