

The Basics

(An early letter by Sadananda)

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For all study of the Shastrams you must be absolutely clear about certain *fundamental* facts, in order not to sink into some kind of religious sentimentality or some kind of “mysticism”.

To our thinking, everything has a *certain place*, where it exists, it is defined by *time* (past – present – future) and it has an *inside* and an *outside*.

God, His Kingdom, His co-actors etc. and the “objects” in His kingdom have neither an inside nor an outside, they are *eternally* coexisting and they are not restricted to a certain place, being *omnipresent*.

In our world, two people *cannot* sit on the same chair at the same time, but as the “objects” and the subjects in His kingdom neither have an inside nor an outside, two or more things can be at the same “place”, at the same time. Consequently, God and His kingdom etc. are *everywhere*. It is not so, that His Kingdom has no “place” *where the world is* – it is everywhere. But God’s kingdom is not *experienced* where the *world* as such is experienced, in spite of being fully *present* there. This means that God and the world are both factually present at the same time, but are not experienced *simultaneously*.

When God, His kingdom etc., on certain occasions and in certain places become visible in the world, – in other words, revealing their eternal presence to us, that they already, eternally are present there – we have to keep in mind, that they enter into our world and history (avatara) from the realm of time- and spaceless Reality, without any change whatsoever (in other words: no incarnation).

As we neither can experience space- nor timelessness, God, His kingdom, the avatars etc. appear as *if* they were confined to space and time, without actually being so.

What is *future* to us, is just future to *us*. What has a beginning and an end, only has a beginning and an end to *us*, i.e. in our world, but from God’s point of view there are neither beginning nor end, nor something that lies between a beginning and an end.

The atma in us (as in all living entities) is actually beyond time and space – he just *imagines* himself to be in time and space, as he imagines himself to be Mrs. Smith or Mr. Andersson. But as soon as he realises that he is an atma, he shares the timeless presence of God etc. – and the body and mind etc., which constitute what we experience as Mrs. Smith, Mr. Andersson etc., become *subordinated* to the will of the atma and *harmoniously* ranged under his new conception of the world.

A spacecraft travels at tremendous speed; the atma is infinitely quicker, as time and space don't exist for him.

Always in the One seva,

Sadananda