

# Thing, Word and Idea are Identical in the Realm of True Existence [sat]

(from *Answers to Questions, Sadānanda Dāsa 1955*)

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R̥ṣi-s are the seers of the mantra; because of His śakti, which operates within them, they experience that word, idea and form are identical.

The word rūpa [form] is derived from rūp, rūpyate, „it is seen“, and what is seen is rūpa.

We, however, read and hear a mantra whose letters in the best case convey a vague idea, which in the best case condenses into a form. Things that we see, we give names, or use names that are already known. But we do not get in touch with things that consist of pure Knowledge or Cit. The most subtle things [that we are able to experience] are those that consist of manas or mind.

I picture a train in which there is a man reading his newspaper, a manomāya-train etc. I describe it to somebody who subsequently, just like myself, sees it in his mind. This train has no dimensions, or it wouldn't fit into my head or into the room where I sit. But it is in no way everywhere and always present – it is present only in my head, as long as I think of it.

That which consists entirely of Cit, of pure Knowledge, doesn't even fit into my head: it is beyond space and time, for it belongs to the category of vaikunṭha.

Where is it?

Where time and space are not, where mahāmāyā has no access. And where is this realm beyond time and space? It is everywhere and always present. Thus, there is no space and no time left next to or outside it where the world of space and time could be squeezed in.

To linguistically give a slight insight into this secret, it is said that Kṛṣṇa enters the heart and body through the ear. A sixteen-year-old boy? Or a mere word consisting of letters?

No, His Own śakti causes Him, Who already *is* everywhere and always *present*, to become abhivyakta, or so to say break through into that which can be experienced. His form is mantramāyā, i.e. consists of idea that at the same time is word and form.

This does not in any way imply, as is the case in Christian thought, that the laws of nature given by God are broken through – because from God's, from Vaikuṅṭha's point of view, the world does not exist at all; He and His realm are already there and have always been. The world of time and space is only a shadow that veils our sight so that we do not experience the already present world of Vaikuṅṭha.

And just like our world is a world of shadow, our words are words of shadow. Just like it is no use striving to obtain the apple in the tree of shadow, it is no use reading, studying etc. the Śāstram-s or the Vedas and their words [without śraddhā, His śakti]. One person sits in the tree and tastes the apple and talks about it. I sit in the shadow and talk about the apple of shadow the way I experience it,

as shadow. The Vedas express the apple, whereas we read the letters, the shadow of the apple.

That is why it is said with regard to *every* Śāstram: only he who has śraddhā should, and is able to, read, hear etc. the Śāstram. It is śraddhā, His śakti, that gives the first idea as to what the real apple is, even though the words seem identical.

Just like Vaikuṅṭha is without time and space, it is also free from the separation or division of the thing or vastu into idea, name and form. To clarify this:

When Kuntī called for Kṛṣṇa, He was immediately there. Does that mean that in one second, He travelled those hundreds of miles from Dwārakā in a jet plane? No, He is already there, just becomes abhivyakta [makes a visible appearance]. He and His Name are identical.

((Nothing could be further from the truth than believing that the Śāstram-s want to tell us stories. They contain stories to somehow convey some idea of the realm beyond time and space and to give some indication towards the secret.))

Another illustration can be found in the Jagāi-Mādhāi-story. When those two behaved like louts, “Caitanyadeva remembered the sudarśana-cakra, and there it was in His Hand and stroke Jagāi and Mādhāi with terror“ (Caitanya Bhāgavatam). This is no fairy tale for an age without scientific education, but serves to illustrate that 1) *in* Caitanya, Kṛṣṇa is present and in Kṛṣṇa, Nārāyaṇa-Viṣṇu – who carries the cakra – is present, and that 2) in His realm, idea and thing are identical.

Just like a religion of the mind or the soul can never lead to God – only His Own Nirguṇa-śakti can – , the mere pronunciation of or meditation upon the worldly letters that make up the name Kṛṣṇa cannot lead to an experience of Kṛṣṇa or of the fact that He is fully identical with His Own Name.

To the degree that His śakti, i.e. bhakti, pronounces the Name, the Name, i.e. Kṛṣṇa Himself, is experienced.

God does not get names; He *has* Names that are only revealed (e.g. through Garga in Bha. X), and these Names are identical with Him. According to the līlā that makes the Names abhivyakta [makes them appear], the Names are thus an expression of His Own *personality*.

God does not “play” a līlā, He *is* līlā; just like it is the nature of the sun to be light, it is His nature to be and to experience and express Himself, and that is līlā.

Words cannot convey this secret and therefore it is said: He plays this or that līlā – and then again, to avoid any misunderstanding – He is līlāmaya, i.e. He consists of līlā.

Please reflect upon this thoroughly!!  
Please – dry, yet so important!!

Sadānanda.