

The Word of the Revelation

Sadananda to Vamandas in 1950,
the first Mayapur notebook, page 99

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The word of the Revelation, which man reads in the Shruti, is just as little a word in which the word, the thing, the idea and God are one, as the stone of the image of God (vigraha) is God, and consequently the bhakta does not consider this stone to be God or the word he reads to be Revelation; but God, form, thing, idea and word are identical as expressions of His svarupa-shakti [God's Own power to serve, to know and to love]. And the printed or written word, which is read, is no more a key to the knowledge of God than an image of stone, wood or metal is a means to imagine God's Own form. Neither is the essential meaning, which the words of the Scripture aim at, by the special grace of God now revealed to the pious reader. The words of the Scripture that we find in the printed or written Shastrams are completely ordinary and mundane words and can in no way be means to reveal the knowledge of God unless the reader is saturated with svarupa-shakti. That is why the knowing Indian has always smiled when a European has learnt Sanskrit and tried to translate the Upanishads with absolute sincerity, dedication and scientific faithfulness.

Devoid of svarupa-shakti, the reader or translator is in no way able to selflessly abandon his own ways of thinking (his conceptions, his prejudices, his inborn likes and dislikes, the coloured glasses, so to say, through which he reads and the colour of which he unconsciously transfers to the text) and with undivided attention listen to the wording of the often astounding text.

The Upanishads, which the Europeans read and translated, have very little in common with the true Upanishads, they are nothing but literature, no matter how much the translator may have tried to regard them in a religious worthy manner. The true Upanishads, like God's Word Revelation as a whole, are *eternal living presence* and can as such neither be written, nor printed, nor read, nor pronounced. *They are expressions of svarupa-shakti, which constitutes God, His*

realm, the idea, the thing and the real Word. That is why a Name of God, for example, never can be heard, read or pronounced by someone who does not possess svarupa-shakti. It is the svarupa-shakti itself who listens in the atma of the person who is ready to listen, sitting in front of the guru, just as it is the svarupa-shakti that speaks in the guru's atma. It is true that if anyone accidentally witnessed this conversation, he could hear the words coming from the mouth of the guru and being perceived by the ear of the disciple, and he could also notice how the disciple repeats or even writes down these words. But as long as the svarupa-shakti does not work in the atma of the listener and he merely writes down the words he hears with his physical ear, these words will have nothing to do with the Words that are full expressions of svarupa-shakti. In relation to the Word of svarupa-shakti, which is identical with the thing itself, it is like the shadow of a sweet fruit on the living, thriving tree, a shadow, which furthermore is distorted, as it falls on a slanting, uneven wall.

Just as a substantial bite into the shadow fruit on the rough wall causes the person who wants to taste the fruit nothing but trouble, as he bites directly into the stone, occupation with the mere shadow of svarupa-shakti's Word without an empowered teacher only leads astray. The difference between the shadow fruit on the wall and the shadow word one reads or hears is that the shadow fruit, for instance the shadow of an apple, does not warn when one wants to have a bite, while the shadow word of the Shruti still contains some of svarupa-shakti's compassion and over and over again gives a warning, not to erroneously consider it to be svarupa-shakti's own Word.

Another misconception is that a person who is filled with God's presence, so to say, could see through the written words, could see the import, what is behind the words. Where svarupa-shakti is and works, it becomes perfectly clear to the reader or listener that the *real Word* is absolutely distinct from the grammatically, acoustically and optically expressible word, something like wine being distinct from the blood of Christ. Unlike the Catholic belief, that wine can be transformed into the blood of Christ, the grammatical word can never be transformed into the real Word. The real Word is always *this* Word and the svarupa-shakti reveals it as identical with itself.

The great question: Why are Shastrams then printed, written and expressed? – To a person who does not know the sweet fruit on the tree, a shadow on the slanted, rough wall can become a hint to search after the real fruit. And to the person who *wants to serve* the real Word, the shadow word can approximately point to where the true Word is to be looked for, namely where svarupa-shakti speaks through the mouth of a true bhakta, a true servant of God. In bhaktiyoga, the sincere *wish to serve* is regarded as the first indication that svarupa-shakti has already touched the atma of the disciple.

To the knowing bhakta, as long as he is not in the state of samadhi, it is the svarupa-shakti – identical with the real Word – that reveals the true Word in its identity with the thing itself. And the svarupa-shakti, which reads and speaks in him, does not read and speak out the shadow word, but the real Word.

At this point, the image of the shadow and the fruit does not fit any more, because the knowing bhakta does not see the shadow at all, he does not see anything but the fruit. And he does not read the shadow word, he reads the true Word. When the shadow word of the Upanishads etc. is maltreated by distorting translations and purports, when the shadow of the Revelation, which the book contains, is distorted and changed, it does not harm the real Word, just as little as a crack in the wall, where the shadow lies, does any harm to the fruit on the tree.

Who knows svarupa-shakti knows the real Word and the real Revelation and he immediately recognizes when the non-knowing person asks him where the shadow revelation has been distorted and changed.

Just as Krishna's form (consisting of cit), out of compassion, is described by analogy with the figure of man, in order to show what God is *not* (namely: not formless), the knowing bhakta helps the person who is still stuck in the mere intellectual ways of thinking, by *seemingly* intellectual work [by transmitting samvit-shakti] to be clear about what is shadow and what is distortion of the shadow in the shadow revelation.

But this is indirect Grace for the ignorant. It is like helping someone who cannot see the tree itself by drawing the shadow of the tree, distorted by cracks on the slanted uneven wall, in order to convey the idea of what the undistorted shadow looks like. And if the disciple receives the Grace of svarupa-shakti, in a mysterious way, this outline of the shadow can request the aspirant to follow the guru, the *knowing* bhakta, and to begin his search for the Tree, where the living archetype of the shadow fruit eternally and playfully moves in a light breeze in the light of the sun, under the guidance of the svarupa-shakti, which works in the knowing bhakta.

The Word, which is one with the thing itself and the idea (as expression of the svarupa-shakti), is *eternally present*, and consequently the historical situation (time, space) is of no importance at all. It is, so to say, merely the wall onto which the shadow falls. The Word of the svarupa-shakti, which the guru expresses, is identical with the Archetypal Word of the Revelation and it is not God's special act of Grace that grants a chosen exceptional personality the power to infallibly solve a certain theological or spiritual problem from God's point of view, but where the svarupa-shakti speaks, it is just as such infallible and identical with God Himself.

In this sense, the faithful interpretation of the Scripture is not dependent on the mental or religious structure of man or his time, it depends on the special nature of the *atma*, whom the svarupa-shakti connects to exactly that particular aspect of God and His realm and that particular form of service that this *atma* in essentiality eternally belongs to.