

The Absolutely Revolutionary Metaphysics

Sadananda to Vamandas, commentary

Caitanya Bhagavatam M.10.33

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The incredible thought that no one in want of His potency of Knowledge (bhakti) does not even dare to think is that each and every one, all of His forms are always present everywhere but are invisible as long as we are ignorant and devoid of prema-bhakti. The Antaryami [the inner Guide], the different Vishnus, the different realms of Vaikuntha: Ayodhya, Goloka etc., everything is always present everywhere at the same time, and nothing but Him; each form, each respective “realm” fills everything without gaps in time and space.

The mundane law that only makes it possible for *one* thing to be present at a certain place at a certain time does not exist in the realm of Truth and Reality, where an infinite number of different cit-forms and cit-realms are present everywhere at the same time. – This is acintya¹. And in accordance with his individual nature, the atma experiences – through bhakti – *that* very Divine realm as perpetually filling everything, to which he belongs according to his inner nature; and in this realm, where he is at home, he does not experience any other realm and any other form of the Absolute.

Our mundane concepts of time and space only govern the realm where bhakti, Knowledge, does not prevail, as in the case of the physical laws of gravity and penetration, etc.; when one object, at a certain time, is at a certain place in space, another object cannot be there at the same time: I have to push away a book in order to put another one in its place, etc. And when the Shastras speak

¹ Acintya = “Only possible to grasp through the realisation of the necessary truth of the statements (of the Shastras).” (Shridhara Svami in Vishnu-Purana-tika I,3,2)

about above and below, one realm above the other, etc., it is only to indicate the different degrees of intensity in the different realms of the lila.

What Mahaprabhu says here (Madhya-lila 10.130) is not mysticism or “Indian thinking”. It does not arise from any human brain, Indian or other; it is not possible to grasp for any brain, anywhere on this earth. It is about God’s Own metaphysics, which He Himself gives, from His point of view, and no one likes this, neither here nor in the West.

Mysticism appears when man approaches the Absolute from his viewpoint; this can still be understood in some way, still be sensed intuitively. Shastra means that which governs us, restrains, corrects, chastises us. It is not the way *you* think, says the Shastra. What you yourself like, feel, love and think: the Absolute etc. must be like this or that; let go of it, altogether. Listen to what I, the Shastra, says, and you must accept it – if you have shraddha at all – and hear it over and over again, however unpleasant, uncomfortable and totally contrary to your expectation it may be. And when you receive bhakti, which is nirguna-shakti (free from Maya’s gunas), in order to understand the Absolute and God’s realm which are beyond the gunas, then you will understand that what now seems impossible and abstruse is true.

Please, always remember and don’t be afraid of hammering into the West this absolutely revolutionary metaphysics, seen from the viewpoint of God. Without a powerful shock which knocks us off our feet and removes the whole metaphysical foundation we believe in, there is no hope whatsoever of getting even the faintest idea of what God, what Krishna, what Caitanya is.

We don’t do anyone a favour by trying to facilitate “the transition” for him. There is no transition! It doesn’t matter if people ridicule, deride your book, and consider you and me mad. If only one single person gets a powerful shock – like I got – then all the efforts, all the strain of your work have reached Krishna. You must write for God, not for the people.