

# The Word of the Revelation

Svami Sadananda Dasa  
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Translation into English and  
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The word of the Revelation, which a person 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 expression of His svarupa-shakti*. And the printed or written word, which is read, is just as little a key to the knowledge of God than an image made 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 special mercy of God, now revealed to the pious reader. *The* words of the Scripture that we find in the printed or written Shastram-s are completely ordinary words of this world and can not be means to reveal the knowledge of God, unless the reader is imbued with *svarupa-shakti*. This is the reason why the cognizant Indian always has 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 not able to selflessly put aside his own thoughts, 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 reads into the text, and with undivided attention listen to the wording of the often disconcerting 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 try to conceive of them as religious and with dignity. The true *Upanishads*, like God's Word Revelation as a whole, are *eternal living presence*, and as such they can not be written, or printed, or read, or uttered. *They are expressions of svarupa-shakti, of which God, His realm, the idea, the thing, and the real Word consists.* This is why a Name of God, for example, never can be heard, read or expressed in its essence by someone who does not have svarupa-shakti.

It is the svarupa-shakti itself which hears in the atma of the person who listens and sits before the Guru, just as it is the svarupa-shakti which speaks in the Guru's atma. It is true that if someone had been sitting there, by coincidence, he could have heard the words that were emanating from the mouth of the Guru and were perceived by the ear of the disciple, and he could also have noticed how the disciple repeated these words or even wrote them down, but as long as it is not the svarupa-shakti that works in the atma of the listener and he merely writes down the words he hears with his physical ear, these words have nothing whatsoever to do with the Words that are full expression of the svarupa-shakti. In comparison with the Word of the 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 hearty bite into the shadow fruit on the rough wall only hurts the person who wants to taste the fruit, because he bites directly into the rock, the study of the mere shadow of the Word of the svarupa-shakti without a competent teacher only leads astray. The difference between the shadow fruit on the wall and the shadow word of the Scripture that 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, whereas 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 the 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 their import, what is behind the words. Where the 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 Shastram-s then printed, written and spoken? – To a person who does not know the sweet fruit on the tree, a shadow on the slanted, rough wall can incite the search for the real fruit. And to the person who *wants to serve* the real Word, the shadow word can approximately indicate in which direction the true Word is to be searched for, i.e. where the svarupa-shakti speaks through the mouth of a true bhakta. In bhaktiyoga, the sincere *wish to serve* is regarded as the first indication that svarupa-shakti has already touched the disciple's atma.

To the cognizant bhakta, as long as he is not in the state of samadhi, it is the svarupa-shakti – identical with the real Word – which 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 the shadow word, but the real Word.

At this point, the image of the shadow and the fruit is no longer valid, because the cognizant bhakta does not see the shadow at all, he only sees 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 no harm to 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 the svarupa-shakti knows the real Word and the real Revelation and when the ignorant person asks him, he knows immediately where the shadow revelation has been distorted and changed.

Just as Krishna's form, out of compassion, is compared with the figure of man, in order to show what God is *not* (i.e. not formless), the cognizant bhakta helps the person who is still stuck in mere intellectual ways of thinking, through *seemingly* intellectual work to be clear about what is shadow and what is distortion of the shadow in the shadow revelation.

But this is indirect Mercy 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 the svarupa-shakti, in a mysterious way this outline of the shadow can request the aspirant to follow the Guru, the *cognizant* bhakta, and to begin his quest for the Tree, where the living archetype of the shadow fruit eternally and playfully moves in a light breeze in the sunlight, under the guidance of the svarupa-shakti that works in the cognizant bhakta.

As *the Word*, which is one with the thing itself and the idea (as expression of the svarupa-shakti), is *eternally present*, 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 speaks, is identical with the Archetypal Word of the Revelation, and it is not God's special act of mercy that bestows the ability to infallibly solve a certain theological or spiritual problem, from God's point of view, to a chosen, exceptional personality, but where the svarupa-shakti speaks, it is as such infallible and identical with God Himself.

In this sense, the faithful interpretation of the Scripture is independent of the mental or religious structure of man or his time. It depends on the special nature and the specific form of service, which corresponds with the eternal, intrinsic nature of this atma.