Richard: development. They don't have to be contradictory, because occasionally popes also have been canonized, but a person could also be like John of the
impressed that when there are earthquakes somewhere, or floods, churches will often gather funds to help people. Even otherwise, my impression is
Ravi:
religion plays. These two roles often come into conflict.

There seems to be a real tension between these two aspects of religion. One is, shall we say, very individualistic, with a matter of self-inquiry,

I often quote the seventeenth-century Dutch mystic Angelus Silesius: "Christ could be born a thousand times in Galilee—but all in vain until he's born

In the thirteenth chapter of the Bhagavad Gita, Arjuna asks Krishna what true knowledge is. Krishna then, interestingly, describes the characteristics of

On the other hand, the Gnostic gospels very strongly emphasize this; so do all the Christian mystics, Meister Eckhart and John of the Cross among

knowledge, but not a single entry under self-knowledge.

From my understanding of the story in the Garden of Eden, Adam is actually being graduated by God. He's not being punished. Otherwise, what is he

transformation are not two different things.

In yoga and throughout Indian literature, the source of all our difficulties or problems, what stands in the way, is regarded as

follower of mine. There is always the suggestion that spiritual discipline is not, as it were, freedom

thing, where for a while you're immersed in it and then you stand back?

The point is that both of these need to be understood within oneself. All the sages in India have interpreted the Bhagavad Gita as an internal dialogue

whatever your level of spiritual development is, you have to go through a series of stages. The more you continue, the subtler and subtler levels.

I see. Sometimes the term

Can be neglected.

Advaita Vedanta agrees with this point of view, for it regards everything in the manifested universe

where they have invited me to speak. They have given me—I suppose they give it to everybody—a water bottle on which it says OM = mc

is a recommendation that unless my mind can be completely free of its own movements, I cannot actually experience the Oneness.

Discover that that is the very source from which you originate.

much variation, so much possibility for uniqueness. Advaita Vedanta agrees with this point of view, for it regards everything in the manifested universe

otherworldly—as if this world is all

transcendence. But if I'm talking about the Absolute, I'm talking about the ultimate reality. That is, all the other, worldly, material things that we see in our

isle. This is the country of the dead. For a Christian, this is the country of the spirits. For the Telugu-speaking Hindu, this is the country of the spirits.

That's the principle: the Son is the

knower of the field: "I am the knower of the field in all fields. " It is practically a definition of yoga that a wise person at the end of many births

it is a change of structure. This has been difficult for me to convey to people in the academic world.

example, if you are feeling hatred for somebody and then you begin to love them—that kind of transformation.

can assert this kind of equality.

Yes.

or do you have a very specific example of this? If I were to use one, I would say the Gospels of Thomas, the Gospel of Philip, and the Gospel of Mary Magdalene.

very specific example of this. The very last

The Bhagavad Gita says that if there is one person who understands that there is no duality, that the Self is one, that there is the Self in God and that God is the Self,

Is that the principle: the Son is the

The idea that the Son can be understood as the Self of God is, I think, an idea that can be found in the Bible, but it is a very rare idea.

followers.

The Bhagavad Gita says that if there is one person who understands that there is no duality, that the Self is one, that there is the Self in God and that God is the Self,

Is that the principle: the Son is the

more or less, but even in Vedanta, there are several variations on the theme, if you don't mind stepping back a little bit here. Strictly speaking,

Here in the West, we speak of the non-dualism of the Absolute. In the East, we speak of the non-dualism of the Self. The East and the West have nothing

I think that in the modern West, we tend to emphasize the dualistic aspects of God, and the East, we tend to emphasize the non-dualistic aspects of God.

the Western and Eastern experience of God. For example, the Western experience of God is that the God is here, that God performs miracles, and we can

the West?

Ravi: