

A Complete Teaching

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Kumar: I had no idea how much the use of correct intellect is required for enlightenment. I have become a Vedanta fan, and only now have begun to realize the great tradition of which both Ramana and Maharaj were a part of. In terms of logic and rigour, there does not seem to be any body of teaching that can come close to Vedanta. Ironically, arguments with Buddhists and Neo-Advaitins have only confirmed my appreciation and understanding of Vedanta even more. A wrong concept or misunderstanding can cost you years of your life.

So lots of gratitude for upholding the integrity of this great tradition and passing it on to us. At last, I think my intellect has caught on to the experience that happened in Vancouver, when the light from you destroyed my I-sense. I can study Vedanta with an open heart and open mind. I will always be a beginner, though because the Self is infinite and the play of *Maya* will invariably find a way to keep Kumar, the *jiva*, on his toes, I am OKAY with that because it's a play after all, no winners and losers.

James: You are most welcome, Kumar. Welcome aboard the Vedanta bus. There is nothing like it anywhere – bits and pieces maybe – but not the whole enchilada. There is no sense arguing with the Buddhists and the Neos. They don't have a clue, God bless them. You are absolutely right. You can waste years on one silly idea. At the very beginning of the *Gita*, Krishna tells Arjuna that there are many (erroneous) views of enlightenment and then begins to unfold the complete teaching. A text is not finished until the *adhikari* goes back and reads the first verse again, symbolizing the idea that the study of Vedanta never ends.