

You Will Be Led

Ram (James Swartz)

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Seeker: James, I know I cannot teach pure Vedanta in Christian language. I know it is important to keep the teaching pure. The early Church Fathers were mystics and non-dual, especially the Eastern Church Fathers who are the greatest contributors of the Orthodox Church. They believe in the doctrine of theosis. This is simply to say God became man (referring to Jesus) so that man might become God. Jesus, being God in the flesh, came to point us to our divinity and to teach us how to live in, by and through our divinity. We are all one with God, but because of sin (ignorance) we do not have that knowledge. So Jesus came to reveal that knowledge. We are all God in the flesh.

That is the Christian brand I believe in, but I even have to teach that subtly because I belong to such a conservative, Americanized church, which would consider that teaching heresy even though it is correctly Christian. Richard Rohr, a Franciscan priest, teaches this non-dual teaching. Everything belongs, and we are not really, truly separate from God, ourselves or all of creation. As Colossians 3:11 teaches, "Christ is all things and in all people."

Anyway, having gained knowledge through Vedanta, I am playing a role by teaching this, but that role or teaching is not me. I am awareness. I trust that as I continue living the knowledge of Vedanta – though I am certainly traversing two worlds due to the current role presented to me – I (*jiva*) will be guided in exactly how and to where I need to be. Vedanta has given me a tremendous amount of freedom. I am just watching life unfold as it is presented to me. I know I was brought to Vedanta and you, just as I have to all else that has been presented to me.

James: I often use Christian quotes to point out the fact that basically all mystics, prophets and *avatars* understand non-duality. The quote from Colossians bolsters my arsenal. Thanks. However, it is not enough to say that Christ came here to teach – if the point of teaching is liberation, i.e. non-duality – unless the teaching is a means that delivers direct knowledge, not only indirect knowledge. Indirect knowledge is "God exists, it is everything, including you." Direct knowledge is "God is non-separate from me, limitless awareness (spirit)." And, for direct knowledge to work, a comprehensive and complete means of knowledge is necessary because ignorance is hardwired. It is not boastful to say that Vedanta is the only such means of knowledge. If you have been led to Vedanta by God, then you WILL "be guided in exactly how and to where you need to be." *Ishvara* is merciful indeed.

~ Love, James