

Preliminary Dialogues (VCs), as Introduction to the Panel Discussion at the Parliament of the World's Religions (PWRs), in Nov 2018, in Toronto, Canada:

The Questions of:

Sri Lakshmi Kumarji (LK),
Sri. Sambasiva Ramananandaji (SR),
Dr. Prema Shanker (PS),
Sri Devikaji (DD) and
Sri. Kannanji (KS),

posed to Dr. Sankara Bhagavadpada, for the PWR VCs on July 14th, 2018:

Click on the Links to watch the 23 VCs (Video Clips), July 2018, Chennai.

Q1(LK) [VC1, 3:42Mts]: 'How do the goals of the PWR connect with *self*-Knowing?'

<https://www.dropbox.com/s/cke87ersisnek9w/Vc%201.mpg?dl=0>

Q2(PS) [VC2, 3:27Mts]: 'So, is this *self*-Knowing, basically the Master Jiddu Krishnamurti's teachings given to the world and is this basically the theme of your Panel Discussion?'

<https://www.dropbox.com/s/yf96dufou4jnj83/Vc%202.mpg?dl=0>

Q3(DD) [VC3, 4:49Mts]: 'When you say *self*, the moment you say *self* and self-centeredness, how different are these two? And when you speak about the *self*, then the moment you speak about the *self*, divisiveness comes in- 'me and you' and I think, this may be the root cause of the calamities we see in the world between groups everywhere. On a larger scale, it is between 'my religion and your religion', so how pertinent is *self*-Knowing in all this?'

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Q4(LK) [VC4, 4:51Mts]: [Taking a cue from Sankara's A3]: 'How that we know that the overarching umbrella is the PWR, and we know that different religious groups are coming together, do we have this truth of *self*-Knowing in the religions, or have we lost it? How do we help people to find that lost truth, in case we have lost it?'

<https://www.dropbox.com/s/76sy5485iajft8f/Vc%204.mpg?dl=0>

Q5(SR) [VC5, 4:12Mts]: 'Can *self*-Knowing by itself be a religion (like being a way of life), or can it be absorbed into some other religion?'

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Q6(SR) [VC6, 4:58Mts]: ‘What is supposed to be the fundamental job of religions?’

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Q7(SR) [VC7, 5Mts]: ‘Most of the religions are Divine-centric. What is the role of the Divine in *self*-Knowing?’

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Q8(DD) [VC8, 5:23Mts]: ‘Does *self*-Knowing have a place in Hinduism? What is its place, if it does have a place?’

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Q9(PS) [VC9, 6:25Mts]: [Taking the cue from Sankara’s A8]: ‘This would mean that this *paradigm shift* of *self*-Knowing would take a very long time, because people would have to understand themselves, only then, they can understand their neighbours and therefore one country understanding another country. To see the effects of this paradigm shift is going to take a long time, it may not happen in our life time, we can only set the ball rolling. I would think, this *paradigm shift* would have to start ‘here’ in our hearts, then it can have an effect all around us and the circle can get bigger and bigger, though it will take a long time and people have to do a lot of introspection and homework.’

<https://www.dropbox.com/s/g7o4vrtsauairn1/Vc%209.mpg?dl=0>

Q10(DD) [VC10, 8:32Mts]: ‘The greatest problem humanity is facing today is conflict between the *self* and the *other*, whether it is in the family, or conflict between two religions or two countries. The *self* is seeking power for domination, this being the cause, how can *self*-Knowing help remove these conflicts?’

<https://www.dropbox.com/s/e2gn726bt9xseht/Vc%2010.mpg?dl=0>

Q11(DD) [VC11, 6Mts]: ‘Are you actually suggesting or implying that for our modern age that religion is incomplete without *self*-Knowing?’

<https://www.dropbox.com/s/ucla5tfnj4b5qio/Vc%2011.mpg?dl=0>

Q12(DD) [VC12, 2:35Mts]: ‘Is *self* - Knowing also intended for an atheist?’

<https://www.dropbox.com/s/yls327j1fz5wuch/Vc%2012.mpg?dl=0>

Q13(LK) [VC13, 6:23Mts]: ‘Now that we have spoken about *self*-Knowing, I would like to trace back and ask some basic Qs. For example, the Abrahamic or Semitic religions, they do not have the concept of the *self* and the *Atma*. Or, if they do, they are mentioned in other terms. Many misunderstandings have happened. How will you convey *self*-Knowing, with the underlying concepts of *self* and *Atma* to such alien peoples?’

<https://www.dropbox.com/s/uyz9m38b8ib1qoo/Vc%2013.mpg?dl=0>

Q14(LK) [VC14, 5:25Mts]: ‘My Q still remains, I would like a basic definition of *self* and *Atma*’

<https://www.dropbox.com/s/mb4fmqol3ubfekm/Vc%2014.mpg?dl=0>

Q15(LK) [VC15, 7:19Mts]: ‘Many people follow a religion, and they may be bound to their own religion, some may be born into their own religion, or they may have been helped greatly by that religion, so they may serve their religion and come to identify with their religion. Such people may not know how to relate to people of other religion. How can we convey *self*-Knowing to such people?’

<https://www.dropbox.com/s/doc1v3gwviu1938/Vc%2015.mpg?dl=0>

Q16(LK) [VC16, 9:16Mts]: ‘Do you think, the change that you speak of, is also a result of progressive development in our human society? If you talk about Inclusion-how the indigenous people were treated in Canada, or what was done to African-American people; or even the suppression of the people with homosexual inclinations-religion has had a hand in all this inhuman treatment. However, in the last 15-20 years we have been seeing much of Inclusion, a more compassionate approach to various minorities, so is this due to the paradigm shift in the religions, or is it due to the new beginnings seeded by Swami Vivekananda’s momentous talk at the first PWR in 1893?’

<https://www.dropbox.com/s/u6vveuhkhy8wwa0/Vc%2016.mpg?dl=0>

Q17(PS) [VC17, 3:19Mts]: ‘If you have people who are soaked in their belief and their religious tradition, how will you bring *self*-Knowing into their life?’

<https://www.dropbox.com/s/3lej1x7hnh61sjo/Vc%2017.mpg?dl=0>

Q18(LK) [VC18, 6:24Mts]: ‘So, does religion itself, does not have finality? Do the religions have to evolve with time, or do we have to throw away the old way of thinking?’

<https://www.dropbox.com/s/4z5uevxyq7wn8u2/Vc%2018.mpg?dl=0>

Q19(KS) [VC19, 6:50Mts]: ‘Human beings have got hundreds of problems on a daily basis, is the PWR, going to address this, through the various religions? In the West, there are thousands of books on positive thinking, and yet suffering has not gone away. In the East and in India, we are talking about suffering and here too, suffering has not gone away. So how do you think, the PWR is going to deal with the problem of human suffering?’

<https://www.dropbox.com/s/eayf93glqg7q6rb/Vc%2019.mpg?dl=0>

Q20(KS) [VC20, 5:37Mts]: ‘If the PWR addresses the whole question of suffering, then *self*-Knowing can be more easily accepted, isn’t it?’

<https://www.dropbox.com/s/a5m40wecwnzaek4/Vc%2020.mpg?dl=0>

Q21(SR) [VC21, 5:35Mts]: ‘*self*-Knowing and modern psychology, can they be synergize each other, or can they be compared?’

<https://www.dropbox.com/s/8zjsf75ee3n4w6w/Vc%2021.mpg?dl=0>

Q22(SR) [VC22, 5:29Mts]: ‘Is *self* - Knowing also suitable for people who do not think so much, or is it intended only for more intellectual people?’

<https://www.dropbox.com/s/040wu0djusvrybf/Vc%2022.mpg?dl=0>

Q23(LK) [VC23, 9:52Mts]: ‘Being a Canadian, I happen to know this. Canada is indeed inclusive, it welcomes people of all religions, all colours, all nationalities. At the same time, I also know there is a conflict between different groups. Do you think, because of this, the inclusion is somewhat superficial?’

<https://www.dropbox.com/s/f2s2iflkj5by1ol/Vc%2023.mpg?dl=0>
