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1. This thinksheet is not a study of this interface, but only an invitation to one's own such study. The old "comparative-religion" method of parallel columning quotations, while it did evidence at least some gross likenesses and unlikenesses, was superficial and--because it paid too much attention to surface manifestations (words, images, ideas)--misleading, encouraging radical relativism ("Religions are myths, and it's impossible to reconcile them") and radical identification ("We're all going to the mountain top, just on different paths").

2. ACCELERATOR/BRAKE READING. The carburetor mixes fuel and air: the text is the fuel and in reading you mix with it your "spirit" (ruach, pneuma, breath, wind, air). In rapid reading for content rather than intent (the interweave of the author's and yours) you accelerate, press forward beyond your "normal," i.e. usual, reading rate. Read through the Gospel of John this way at one sitting before going any farther in this thinksheet. (Use Today's English Version (TEV), Jerusalem Bible (JB), New English Bible (NEB), New American Bible (NAB), or Revised Standard Version (RSV): earlier versions mislead and, if you had early exposure, confirm your prejudices.) Using pressure to speed up will remind you of that speed-reading course you had....Now read through John again, favoring this time the brake rather than the accelerator. Stop dead every time something especially catches your attention, and idle your engine: maximum air, minimum fuel. You haven't had a course in slow reading--before: this is it. Reflect on a battery of questions that establish a dialog between you and the author, this life and that life, your spirit and God: evolve your own list, and don't leave out this one: What's not here that I think would be pertinent, and why isn't it here? If you marked during the first reading, use another color for this reading, and evolve your own way of indicating relative importance and strength of agreement/disagreement and obscurity.Now fast-read the Gita (easily available in many translations, as it is part of the basic "Bible" of Hinduism, and is the Bible of Krishna Consciousness, the most colorful Hindu sect now active in America; I usually use the Penguin ed., trd. and intro. by Juan Mascaró)....Now slow-read the Gita, using the marking system you evolved in your two readings of John.

3. RESONANCE READING. Now slow-read John with this question dominant in your mind: Am I hearing a solo or a duet? Does what I am reading--this phrase, image, idea--remind me of something in the Gita? Another musical metaphor: Am I hearing a sympathetic vibration, a resonance, from the Gita? If so, pick up your Gita and sweat it out: it may be hard, long work, but the payoff is high. When you find something, list in John/Gita parallel columns your finding, and so throughout your reading of John. Then reverse: Read the Gita, and listen for soundings (a third audio-figure) from John; put these references in Gita/John columns, not the John/Gita columns. Now you have rich data, objective and subjective, for further study-meditation-prayer. Use your imagination on how to go from here. I'll make only the suggestion that you color-code the main themes and underline or circle references each in its proper color; and that thus you evolve an Index Significationis (an alphabetic listing of personal meanings, words and phrases signaling self-, world-, and God-disclosures).

4. JUST FOR A START, a few comments: (1) Light, Love, Life are the three central themes of both (Penguin, 28). Jesus' "I am" formula in John: Gita 10.19-42--in both, the God's lofty self-assertion does not separate the divine from the human but draws the human into passionate embrace with the divine: thus the epiphanic theme (Krishna and Jesus "manifest" themselves to their devotees). Thus the gnostic feel and gnomic (sententious) style of both. And thus both emphasize direct divine experience above dependence on tradition and its sacred texts. Gita mysticism is of course monistic (the One is All), John's dualistic (Creator/creation--but once the Gita: 13.15).