The Hindu -Christian Meeting Point

There are two important spiritual visions that can be brought together easily. They are: the Vedic Vision and the Vision of Christ. If these two visions come together then more than half of the world would be united. What an astonishing thing to work for and to wait for?

I say the Vedic Vision, not Hinduism, because Hinduism is not one religion but a congregation of many religions. They are so many belief systems within Hinduism even though they all call themselves Hindus and they are all based on the interpretations of the Vedas and the Bhagavad Gita. I also say the Vision of Christ, not Christianity, because Christianity is not one religion but a congregation of many religions. There are thousands of Christian denominations, belief systems, within the label of Christianity even though all call themselves Christians and they are all based on the interpretations of the same scriptures.

There are four premises that guide this presentation:

1. Truth is independent of all historical conditions. We do not invent Truth but discover it.

2. Each Spiritual Vision has its base in the fullness of Truth.

3. There is no need to borrow anything from the other spiritual traditions.

4. Encountering other traditions helps to become aware of one's own unknown hidden treasures.

**THE VEDIC VISION:** There are four Vedas. The Upanishads are the culmination of Vedas and are called Vedanta, the end of the Vedas, the end of the search. The Bhagavad Gita belongs to the later period and adds its own contribution to the Vedic Wisdom. The Vedic vision is also called Sanathana dharma, the eternal religion.

**The VISION OF CHRIST:** Jesus Christ called his vision, the Kingdom of God. It is similar to Sanathana dharma. The kingdom of God is the experience of universal presence of God and the realization of oneness of the ground of human consciousness with divine consciousness. It is the transformation of one's life into the life of God and one's actions into actions of God. The New Testament's authors present the vision of Christ according to their own understanding. In the first part I would like to summarize the similarities between these two visions and then in the second part I shall come to the differences.

**PART 1**

**SIMILARITIES BETWEEN THE VEDIC VISION AND THE VISION OF CHRIST**

In my study I found astonishing similarities between the Vedic Vision and the Vision of Christ. We need to be aware that the Upanishads belong 500 B.C which is five hundred years before the birth of Christ.

**1. There is only one God, one absolute or infinite Reality**

The greatest discovery of the Vedic wisdom is that there is only one absolute Reality or infinite Reality or Sat. Rg Veda says: ekam sat viprabhahuthi vadanti, there is only one God, one self-sustaining being but sages call it many names. Ekam eva advitiyam; I am only one, there is no second one. These two statements affirm that there is only one God. It is perfect monotheism. The biblical tradition is based on affirming that there is only one God: I am Yahweh, there is no other God except me.( Isaiah 45.5.) Jesus Christ who comes from the Jewish tradition also affirms this fundamental truth. So these two spiritual visions affirm the existence of only one absolute reality so they are monotheistic visions.

**2. God or Brahman is Non-dual Consciousness**

Aitereya Upanishad says prajnanam brahma. This is one of the *mahavakyas*, great utterances. Brahman is non-dual consciousness. There is nothing outside Brahman. The equivalent expression in the New Testament is: God is Love (1Jn 4.8). Love is non-dual consciousness. It embraces everything and everyone. No one is outside this all-embracing consciousness of love. It is the consciousness of unity. Even though the Upanishads emphasize the impersonal aspect of Brahman, the Bhagavad Gita adds personal element to Brahman, by calling it purushottama, supreme person. Jesus Christ had the experience of a personal God. But God is not an ordinary person but purushottama, supreme person. God is Love. It means God is the supreme person.

**3. God embraces the whole of creation**

The first sentence of the Isa Upanishad declares that the whole of creation is permeated by Isa, the divine intelligence. All beings, either with consciousness or without consciousness, are in the fold of God. It reveals the omnipresence of God. There is nothing outside God and there is no one outside God. Everything and everyone is already in God.

Jesus Christ said that 'the Kingdom of God is at hand'(Mk.1.14-15). This statement also reveals the universal presence of God. It means that God is everywhere and everything and everyone is already in God. This is the good news of Jesus Christ**.**

**4. Creation is the Manifestation of God**

The Vedic wisdom has realized that creation is the manifestation of God. The Vedic tradition does not believe in a creator God. God or Brahman manifest this creation, just like a spider brings forth the web from itself. Hence creation is sacred. It is the manifestation of God. There are two statements that confirm this truth: Sarvam eitad brahma; all this in truth is (the manifestation of) Brahman: sarvam khalvidam brahma, all this truly is (manifestation of) Brahman. The Biblical tradition believes in a creator God. Philosophically it is said that God creates out of nothing, to show the difference between God and creation. But for Jesus Christ God was not a creator but God was his Father. He was not a creature of God but an incarnation of God, a manifestation of God. Hence his experience of God was similar to the experience of the Vedic sages.

**5. Atman is Brahman**

The most profound insight of Vedic Wisdom is that Atman, the ground of human consciousness is one with Brahman, the ground of the universe. Ayam atma brahma: this Atman is Brahman. Human consciousness is not only a manifestation of God in time and space but ultimately it is one with God. One has to be aware that Atman is not the human soul. Human soul is called jivatman. Atman is identical with God. Jesus Christ also had similar experience when he declared: the Father and I are one. The Father is the ground of the universe (Brahman) and the 'I' of Jesus (not his lower 'I') is the ground of his human consciousness (Atman). They are ultimately one. Since the Jewish tradition believed in a creator God and understood human beings as creatures of God, this statement of Jesus invited strong reactions from the Jewish spiritual leaders. His statements were considered to be blasphemous. Since Jesus Christ refused to go back on his realization, he had to face death by crucifixion. His statements would have been perfectly acceptable in the Vedic Tradition.

**6. Aham Brahma Asmi-- I am the Light of the World**

Aham brahma asmi- I am Brahman and tat vam asi, you are that(Brahman) are the two other mahavakyas or great utterances of the Upanishads. This aham, 'I', that says 'I am Brahman' is not limited or finite human consciousness but it is infinite or eternal 'I'. It is the 'I' of the divine. It is God who says 'I am Brahman or God'. When a human consciousness realizes that God is the ground of its consciousness then it can say 'I am Brahman or God'. Another way of saying it is ' my infinite or eternal or real 'I' is Brahman or God. When a person realizes that his or her real 'I' is Brahman, this person also realizes that the real or eternal 'you' of every other person is also Brahman or God. He or she declares, tat vam asi, you are that (Brahman or God). These two mahavakyas or great utterances complement each other. One without the other can create spiritual apartheid.

Jesus Christ also made two statements similar to these two mahavakyas: I am the light of the world and you are the light of the world. There is only one God or one eternal reality. Hence only God can be the light of the world. The 'I' of Jesus which says 'I am the light of the world', is not the limited human 'I'. It is the 'I' identified with God. Jesus Christ had realized that the ground of his human consciousness was one with God. In this experience he also realized that the ground of everyone's consciousness was God. He invited everyone to realize this truth. So he said, 'you are the light of the world'. The 'you' to which Jesus referred is not the limited or finite human 'you'. It is the divine 'you', the lamp kept hidden under a bushel of ignorance. 'I am Brahman' and 'you are Brahman' constitute the good news of the Vedic vision so also 'I am the light of the world' and 'you are the light of the world 'constitute the good news of Jesus Christ.

**7. Human Consciousness Evolves in Relationship with God or Brahman**

Even though each Upanishad has its own approach and journey to the ultimate reality their conclusions are the same, the identity of Atman and Brahman. The Brihadaranyaka Upanishad and the Mandukya Upanishad describe four levels of consciousness through which human consciousness evolves in its self-understanding until it realizes its oneness with Brahman. These levels are called: waking consciousness, dreaming consciousness, deep sleep consciousness and awakened consciousness. They are symbolic words which reveal inner spiritual growth. We can also call them as Individual consciousness, collective consciousness, universal consciousness and divine consciousness. The fourth level is called Sat (Eternal), Light (jyothi) and Life (a-mrta) and the lower three levels are called a-sat (finite), ignorance (tamas) and death (mrthya). The fourth level is independent and the three levels are dependent on the fourth.

Jesus Christ evolved in his relationship with God. We can see four important moments in his life. Firstly it was his birth as human being from his physical mother Mary. Secondly, it was his entry into the collective consciousness of his Jewish tradition at the moment of his circumcision. Thirdly it was his entry into the universal consciousness at the moment of his baptism experience in the river Jordan. Fourthly it was his realization that the ground of his consciousness was one with God. We can say that he was born as an individual. He entered into the collective consciousness of Judaism. Then he moved into the universal consciousness (the Son of God) and finally he realized his oneness with God.This journey is similar to the four levels of consciousness described in the Upanishads.

**8. OM and the Cross**

The word OM is the symbol of Hinduism and it represents the essence of Vedic wisdom. Its meaning is described in the Mandukya Upanishad. Om is identical with Atman and Brahman. OM is the combination of three letters A,U,M. A represents waking consciousness; U represents dreaming consciousness and M represents deep sleep consciousness. OM in its fullness represents Ataman and Brahman. The Sanskrit letter Om has four semi circles and a dot. Semi circles represent the finite and the dot represents the infinite. The three semi circles together represent three levels of consciousness. The lower semi-circle represents waking consciousness; the upper semi- circle represents deep sleep consciousness; the semi -circle between these two represents dreaming consciousness. The lower semi -circle opens the circle and the upper semi -circle closes it. It is the beginning and the end of time. The dot is the symbol of Atman or Brahman. The semi -circle below the dot is the symbol of finite which has become a vehicle of Atman or Brahman. The dot is like the Sun and the semi-circle is like the Moon. The Moon receives the light from the Sun and gives it to others. The finite consciousness that is purified becomes a vehicle of the Divine. Hence the word OM is the essence of Vedic Wisdom.

The Cross(not crucifixion) is the symbol of Christianity. The Cross represents the fullness of truth. It is the symbol of one hundred percent love of God and one hundred percent love of neighbor. The vertical line represents the love of God and the horizontal line represents the love of neighbor. There are four levels of love of God and love of neighbor: Individual love of God and individual love of neighbor; collective love of God and collective love of neighbor; universal love of God and universal love of neighbor; finally non-dualistic love of God and love of neighbor in which there is oneness of human consciousness with divine consciousness and with the whole of humanity and of creation. The first three levels belong to the finite and the fourth one belongs to the eternal. Jesus Christ experienced non-dualistic love of God and love of neighbor. In him the love of God was one hundred percent and the love of neighbor was one hundred percent. His human consciousness became a pure mirror in and through which God did his works. His human consciousness was like the Moon and God was like the Sun. Ultimately he was both the Sun and the Moon, divine and human, infinite and finite.

**9. Renunciation or Repentance is the Way to Realize this Truth**

The Isa Upanishad proposes 'renunciation' as the way to discover the universal presence of God and the oneness of human consciousness with divine consciousness. It says 'renounce and enjoy'. Even though God is everywhere and we are all in God yet we are not aware of this truth due to ignorance. By renouncing our ignorance we may discover this truth and then our life in this world will be a life of joy. Jesus Christ also said, 'the kingdom of God is at hand, repent'. God is everywhere and everyone is in God but we are not aware of this truth. Repentance is the way Jesus proposed to realize this truth. Repentance is to renounce our ignorance and realize the universal presence of God and ultimately our oneness with God. Then our life in this world will be a life of God and life of joy. Renunciation or repentance means to be free oneself from ignorance and realize we are already in God. As we have seen above there are three levels of consciousness that belongs to the finite. We need to renounce the three finite identifications and come to the infinite self. Jesus Christ said, 'the kingdom of God is like a mustard seed. It is the smallest of all seeds but when it grows it becomes so big that the birds of the air will come and make their nests in it'. Repentance is not a single act. It is a continuous growth from the individual consciousness to the divine consciousness which embraces all levels of consciousness.

**10. Prayer: Lead Me from the Unreal to the Real**

The ardent desire of the Vedic sages is expressed in the famous prayer: asatoma satgamaya, tamasoma jyothirgamaya, mrtyorma amrtangamaya; lead us from the finite to the infinite, from ignorance to wisdom, from death (life and death-samara) to deathlessness (mukti or liberation). The finite, the ignorance and the death embraces the three finite levels of consciousness. The Infinite, Wisdom and Life belong to the fourth level of consciousness. We need to move from the finite to the Infinite, from ignorance to wisdom and from death to deathlessness. The first part of the prayer (Our Father) that Jesus taught to his disciples reflects the prayer of the Vedic sages:

'Father, Holy be your name,

your kingdom come,

your will be done on earth as it is in heaven.

It is a prayer asking God to lead us from our life to God's life, from our rule to God's rule, from our will to God's will. Our life, our rule and our will embrace the three finite levels of consciousness( individual, collective and universal). Only In the fourth level of consciousness God's life, God's rule and God's will manifest fully.

**11. Purified Human Consciousness Manifests Eternity**

In the first two levels of consciousness, which are waking and dreaming, there is a movement of continuity from the past using the present in order to go to the future. In the first level it is individual continuity and in the second level it is collective continuity. It is the continuity of ideals or belief systems from the past. In this movement the past uses the present in order to go to the future. The present is not free. It is not original and creative. It is either conditioned by the past or conditioned by the future. It is the movement of time and becoming. This is the movement of samaras. Karma and reincarnation belong to these two levels of consciousness. In the third level of consciousness, the time comes to an end. Past and future come to an end. The present becomes like a pure mirror reflecting eternity. It is fullness there and fullness here (purnamadah purnamidam). Eternity manifests in time. It is God acting in the human soul. It is free from samaras, karma and reincarnation. Isa Upanishad says that 'actions done in God bind not the soul of a human being'. It is the experience of freedom, mukthi, liberation. In the fourth level the human consciousness realizes being one with the divine consciousness, Atman is Brahman.

The kingdom of God is an experience in which the time comes to an end. In the gospel of Mark, Jesus begins his ministry with the words, 'the time is fulfilled'. It means the time has come to an end. Past and future have come to an end. The present manifests eternity. The kingdom of God is right here. Our life becomes God's life and our actions become God's actions. Jesus said, 'the works which I do are not my own but the Father who dwells in me does his works'. We are free from karma and its consequences. This is the arrival of the kingdom of God. This is living in the third level of consciousness. Finally Jesus said, the Father and I are one'.

**12. Birth of Universal Consciousness**

One of the insights of Isa Upanishad is the universal consciousness. It says that a sage is one whose consciousness has become one with all. A sage does not hurt himself by hurting others. It means whatever a sage does to others he or she does to himself or herself because he or she is one with all. The Bhagavad Gita says that a sage is one who lives for the welfare of the whole world. Jesus Christ is called the Son of Man and the Son of God. These words represent universal consciousness. The Son of Man is one who stands before God representing the whole of humanity and the whole of creation. The Son of God is one who speaks to the whole of humanity and the whole of creation in the name of God. He or she is the mediator between God and creation. He or she is like a trunk of a tree, which links the leaves and the branches with the roots. Jesus Christ was united with the whole of humanity and of creation. He lived in the universal consciousness. He lived for the welfare of all. He said, 'Whatever you do to the least of my brothers and sisters that you do unto me'. He was one with God, one with humanity and one with the whole of creation.

**13. Truth and Sathyam**

The Chandogya Upanishad gives a beautiful description of sathyam, Truth. The word sathyam is the combination of three words. Sat-ti-yam. Sat means eternal, infinite, self-subsisting reality. Ti means finite, temporal, dependent reality; yam means union. Sathyam or Truth is the union of the infinite and the finite, the eternal and the temporal, the independent and the dependent, the real and the unreal, God and creation. Jesus Christ said 'I am the way, the truth and the life'. This 'way' is the union of the finite and the infinite. This 'truth' is the union of the finite and the infinite. This 'life' is the union of the finite and the infinite. Jesus Christ is called ‘fully divine and fully human’. In him the Infinite and the finite, eternal and temporal, God and creation are united. He is the sangmam, the meeting point between these two. He is the Truth, sathyam.

**14. Love is Wisdom Manifesting in Action**

Early Upanishads focused very much on the path of wisdom, realizing the identity of Atman with Brahman. Later, the Svetasvathara Upanishad speaks of personal aspect of God, devotion to God and the grace of God. Isa Upanishad speaks of the necessity of bringing together wisdom and action. The Bhagavad Gita takes up these three paths of jnana (wisdom), bhakti (devotion) and karma (action) and elaborates them. While the Upanishads mainly present God as impersonal, the Bhagavad Gita presents God as a supreme person, purushottama, who takes initiative and enters into the world for the establishment of righteousness and for the salvation of people. God enters into a personal relationship with people. In whatever way people worship God in that way God accepts them. It is a marvelous vision. This opens the door to the inclusive vision of all spiritual paths. The Bhagavad Gita presents Love as the highest ideal. Love is wisdom manifesting in action. This ideal reflects in the relationship between Krishna and Arjuna. Krishna represents wisdom. Krishna does not act, does not fight. Arjuna represents action. He has to fight. But Arjuna's actions come from wisdom, from Krishna. Krishna (wisdom) tells Arjuna (actor) what to do. Krishna loves Arjuna and Arjuna loves Krishna. They are in the same chariot. They are inseparable. We can say that love is the synthesis and the culmination of Vedic wisdom.

Love is the supreme ideal of Jesus Christ. St. John says that God is love. The kingdom of God is spiritual ideal of Jesus Christ. It is one hundred percent love of God and one hundred percent love of neighbor. Love of God is wisdom and love of neighbor is action. The kingdom of God is the love of God manifesting in action. Here wisdom is the experience of oneness with God: 'the Father and I are one'. This is the one hundred percent love of God. Action is love of God manifested in the love of neighbor. Jesus said, 'Whatever you do to the least of my brothers and sisters that you do unto me'. This is one hundred percent love of neighbor. Our spiritual evolution does not end with the experience of oneness with God but it has to manifest in action in the love of neighbor, in human relationships.

**15. Niskama Karma- the Kingdom of God**

One of the profound insights of the Bhagavad Gita is Niskama karma. Karma simply means action. Kama means desire. Niskama means without desire. Niskama karma means action done without desire, without expecting any results from it. Actions done with any motivation or expectation, bind the person to that motivation. It is an impure action because the past is using the present in order to get something in the future. In Niskama karma the present is free from the past and the future. The present is for the sake of the present. Niskama karma resembles the actions of God. Krishna tells to Arjuna ‘in all the worlds I have nothing to achieve Arjuna but yet I act ceaselessly’. He asks Arjuna to follow his example. God's actions are niskama karma. God acts from the fullness of its being. The actions that come from fullness radiate life, unfold life, like the Sun. There is no movement of becoming or achieving. God's actions are eternal actions manifested in time. Acting itself is its fulfillment. They are not conditioned by past or by future. They are free. Only actions that come from emptiness seek fulfillment in present or future. They are actions that come from ignorance, from desire, from ego, from fragmented consciousness. They use the present for the sake of the past or for the sake of future. The 'present' is burdened by past or by future. In niskama karma one is free from the burdens of past or future, free from desire for reward, free from fear of punishment because they are actions of God. Isa Upanishad says, 'actions done in God bind not the soul of a human being'.

Jesus Christ speaks of the kingdom of God. He invited everyone to search for the kingdom of God and its righteousness. The life in the kingdom of God is that in which one's life becomes the life of God and one's actions become the actions of God and one's children become the children of God. One is free from past and from future. It is freedom from psychological time and becoming. It is the life of unfolding. It is niskama karma. Jesus Christ said, 'the works which I do are not my own but the Father who dwells in me does his works'. This is the kingdom of God, the niskama karma. In Christianity there is a concept of virgin birth. Mary is called the virgin mother of God. Her child is the child of God. Spiritually a virgin is one who is free from past and future and gives birth to eternity. A spiritual virgin says: ‘my life is not my life but God's life; my actions are not my actions but God's actions and my children are not my children but God's children’. A virgin lives the life of niskama karma. We can say that Jesus Christ was a spiritual virgin. He lived the life of niskama karma. He did the will of God.

**16. Self-Realization**

The Upanishads propose the path of self-realization. It is not the path of moral perfection. It is not the path of becoming morally perfect. The ground of human consciousness, Atman, is one with the ground of the universe, Brahman. We need to discover it. Jesus Christ also describes the kingdom of God as a discovery. He says, 'the kingdom of God is like a man who found a treasure in the field, he went home, sold everything and bought that field'. 'The kingdom of God is like a merchant in search of pearls. When he found a pearl of great value, he went home sold everything and bought that pearl'. The kingdom of God is already within us but we are not aware of it. We live from our false self or unreal identity. When we discover our true self or true identity then we renounce our false identity joyfully and without any choice. It is discovering the fullness that is ready within us.

**17. Thy Will be Done**

The Upanishads were very much focused on self- realization. The Bhagavad Gita adds a new insight where human consciousness not only realizes oneness with God but also becomes an instrument or a vehicle of the divine consciousness. At the end Arjuna tells Krishna 'they will be done'.

Jesus Christ also realized his oneness with God. He said' the Father and I are one'. But he did not remain in that unity and forget the world. He returned to his human consciousness and his human consciousness became the vehicle of his divine nature. He said, 'I have not come to do my own will but the will of him who sent me'. He constantly tried to do the will of his Father. 'Thy will be done' was his constant refrain. He was both Krishna and Arjuna at the same time. His divine nature was Krishna and his human nature was Arjuna.

**18. Sanathana Dharma- the Kingdom of God**

Hinduism is described as Sanathana dharma, eternal religion. It is called Sanathana dharma because it is the source of all dharmas (belief systems), embraces all dharmas and the goal of all dharmas. Originally the word dharma comes from the root dhr, which means to uphold, to sustain. It is identical with God because God is the one who upholds and sustains the creation. Later the word dharma is understood as a belief system or religion or duty. Regarding dharma as a duty there are different types of dharmas: svadharma, individual dharma, sampradaya dharma, the dharma that comes from the tradition, varna ashram dharma, the duty of a particular caste and the duty of one's state of life, yuga dharma, the duty for a particular yuga or time and Sanathana dharma, eternal duty. Hinduism divides life into four stages or ashrams: brahmacharya- the life of student; grhasta- the life of house holder; vanaprasta-the life of hermit and sannyasa- the life of a renunciate. The brahmachari and grhasta follow sampradaya dharma, the path of tradition and give continuity to it. The hermit initiates the path of discontinuity and opens the door to the path of eternity, the Sanathana dharma. A sannyasi lives according to Sanathana dharma. He has to be always on the move. He is not allowed to settle down. He manifests eternity in the present. He cannot take food from one village to the next village. It will be provided there. He has to depend always on the providence of God. His path is a path of continuous death. He knows the art of dying to the past so he knows the art of living in the present. He manifests eternity in time.

There are many examples, in the biblical tradition, who lived this life of Sanathana dharma, the life of eternity. The patriarch Abraham was one of the great examples of living the path of eternity. God asked him to leave everything and go to the place which God would show him. He trusted in God and left everything and made his journey without knowing where to go. He lived in tents, a temporary shelter. He was ready to sacrifice his son Isaac, which was to sacrifice his hope, his future, and his continuity and to live the life of eternity. The priest Melchizedek was another example who lived the life of eternity. He had not past and no future. When God led Jewish people from Egypt to the Promised Land, at one point he led them through the desert. In the desert he provided them with the manna on daily basis. People were allowed to collect manna sufficient only for the day. They were not allowed to collect more than necessary for the day. If they did it would get spoiled. They were completely dependent on the providence of God. This is the life of Sanathana dharma. Jesus said, ' the birds have their nests, the foxes have their holes but the son of man has no-where to lay down and rest'. He was living the life of the kingdom of God, according to the Sanathana dharma. He also told his disciples not to carry anything with them and depend completely on God. God would provide their needs.

Jesus Christ lived the life of the kingdom of God. The life of the kingdom of God is not a religion or a belief system. It is a way of life. It is freedom from all belief systems. It is manifesting eternity in the present moment. It is the life of originality and creativity. It is living like birds that make their way in the sky and like fish that make their way in waters. They do not enter the traces left by others and they do not leave traces for others to follow. It is like someone who walks on water. When someone walks on water that person does not enter the traces left by others and does not leave traces for the others to follow. Not to enter the traces left by others is greatness and not leave traces for the others is humility. It is living one's own uniqueness and respecting the uniqueness of every other person. Each one lives an original and creative life. Jesus walked on water and invited everyone to do the same. Peter had the courage to respond to the call of his master. Hence the life according to Sanathana dharma and the life according to kingdom of God are similar.

**Summary:**

We can summarize these two spiritual visions.

**The Vedic Vision:**

1. There is only one God, one infinite Reality;

2. Creation is the manifestation of God;

3. The ground of human consciousness is one with the divine consciousness (Atman is Brahman);

4. The purpose of our human existence is to realize oneness with God.

5. Love is wisdom manifesting in action.

**Christ's Vision:**

1. There is only one God, one infinite reality;

2. Creation is the manifestation of God (Jesus Christ is the incarnation of God)

3. The ground of human consciousness is one with the divine consciousness ( I and the Father are one).

4. The purpose of human existence is to find the kingdom of God, our oneness with God, and live according to its dharma.

5. Love is wisdom manifesting in action (Love of God manifesting in the love of neighbor).

It is very fascinating to see these powerful similarities. This list may not exhaust and we may find also some others as well. But there are also some important differences which I would like to explore in the next article.

Br. John Martin Sahajananda

Saccidananda Ashram,

Shantivanam,

Thannirapalli.