

Advaita & Jesus

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Joseph Vettukattil



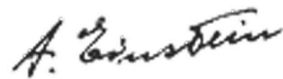
*This book does not claim to redefine Christianity
or Advaita Vedanta.
It seeks to understand enlightenment as a human capacity,
expressed through Jesus and articulated through Advaita
philosophy, using the best tools of modern science
without reducing consciousness to matter.*

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"The most beautiful experience we can have is the mysterious. It is the fundamental emotion that stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed. It was the experience of mystery -- even if mixed with fear -- that engendered religion. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds: it is this knowledge and this emotion that constitute true religiosity. In this sense, and only this sense, I am a deeply religious man... I am satisfied with the mystery of life's eternity and with a knowledge, a sense, of the marvelous structure of existence -- as well as the humble attempt to understand even a tiny portion of the Reason that manifests itself in nature."

A handwritten signature in dark ink, reading "A. Einstein". The script is fluid and cursive, with the first letter 'A' being particularly large and stylized. The signature is written on a plain white background.

(Albert Einstein)

Submission

*She's always been my spiritual, physical and mental companion.
To my Jeany.*

“On that day you will know that I am in my Father and you in me and I in you.”

(John 14:20)

“Because God has given us His Spirit, we know that we live in God and God in us.”

(1 John 4:13)

“Now this secret, which has been hidden from the beginning of ages and generations, has been revealed by Him to His saints. He decided to make clear to the saints how great the glory of this mystery was among the Gentiles. And this mystery is that Christ is in you, the hope of glory”.

(Colossians 1:26-27)

“I pray that they may all be one, Father, that they may be in us as you are in me and I in you, and that the world may know that you have sent me. I have given them the glory that you gave me, so that they may be one, just as we are one. I am in them, and He in me, that they may be completely one. So let the world know that you sent me and loved them as you loved me. Father, before the foundation of the world, you glorified me because of your love for me. I want those whom you have given me to be with me where I am to see it. Righteous Father, though the world does not know you, I know you. And they know that you sent me. I have made known to them your name. I will declare His love toward them, that He may be in them, and I in them.”

(John 17:20–23)

“Remain in me, and I will remain in you. As the branch cannot bear fruit by itself unless it abides in the vine, neither can you, unless you abide in me. I am the vine, and you are the branches. He who abides in Me and I in him, he bears much fruit. And you can't do it without me. He who does not abide in me is cast out like a dead branch and withers away. Such rhizomes are collected and burned in a fire. If you abide in me and my words abide in you, ask whatever you wish, and it will be done for you. For the Father is glorified in you, that you bear much fruit, and so you are my disciples. As the Father has loved me, so have I loved you. Stay in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and

remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. This is my commandment, that you love one another as I have loved you"

(John 15:4–11)

"The immortal "You" is who dwells in the body beyond the bodily systems, but controls and rules it. That "You" is the witness who dwells in you, visualizes without ever seeing, hears without ever listening. There is no other witness but He, who comprehends but is not the thinker, who remains unknown but knows. There is no other listener, there is no other thinker, there is no other knowledge but you are that immortal one who resides in you and rules everything"

(Bruhadaranyaka Upanishad 3:7.23)

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Preface

THE DISSOLUTION OF CERTAINTY AND THE DAWN OF INQUIRY

From childhood I held unquestioningly to the faith imparted by the Catholic Church. I believed sincerely and fervently that Christian salvation was exclusive, that truth resided only within the Church and that those outside it lived in spiritual danger. I prayed earnestly for non-Christian and atheist friends, convinced that their salvation depended on doctrines I had inherited. Even when I encountered the Vedas or later the Qur'an, I read them not only just to understand their wisdom but also to find support for my own spiritual belief. The limitation was not disrespect for other traditions, but the strength of conviction that my own Catholic faith was the sure path to truth.

As my scientific understanding matured, - cosmology, evolution, genetics, and especially quantum physics- began to clash with many elements of the theological framework I had learned. Questions arose that traditional doctrines struggled to answer. Could God exist as I had understood Him? If there is a God, must that Reality be confined to one people, one religion, one place in time? Does spiritual realization arise only within a particular community, or is it universal, transcending all human boundaries? What is evil? If God created all things, whence comes evil? Is there a devil? Why do disasters and wars continue despite the coming of the Prince of Peace? Is there a life after life? Is cycle of rebirth possible? Why does suffering exist? I am trying to find answers that can satisfy my own intelligence through these pages. Read this book carefully and get back to me directly if there is a need for further explanations.

My traversals through the silent, megalithic monuments of Karnak and Angkor Wat served as a crucible for this wonder. I encountered civilizations that had once poured their entire collective soul into the worship of deities who now command only historical curiosity. Were these peoples excluded from the Divine plan simply because their rites and nomenclature differed from my own? Or does human religiosity, in all its myriad forms, point toward a deeper, universal substrate of

Reality? These observations catalyzed a search for self-realization that moved beyond the restrictive gates of organized religion. This work is the record of that synthesis—an inquiry rooted in the bedrock of reason yet remaining porous to the possibility of revelation. At its heart lies a question that has haunted my studies for decades: the irreconcilable dissonance between the portrayal of Yahweh in the Hebrew scriptures and the Father revealed by the historical Jesus.

IS YAHWEH, WHOM JESUS CALLS ‘OUR FATHER’?

Close scrutiny of the Old Testament reveals a deity characterized by tribal partiality, prescriptive laws that frequently clash with universal moral intuitions, and the sanctioning of violence, slavery, and gender inequality¹. Why did God choose Israel as “His people,” why did His plan of salvation of His people fail as they rejected and handed over the long awaited Messiah for execution?

The tetragrammaton “YHWH” was treated as too sacred to pronounce by many Jews; they spoke instead of Adonai or HaShem. Why did Jesus not conform to that distant, juridical usage but address God as Abba—a term of intimacy, like “Papa”, used in his anguished prayer “Abba, Father, all things are possible to you” (Mark 14:36)?² This is a radical departure from the remote reverence surrounding YHWH.

Jesus’ Father is immanent, accessible, and loving.

Many Old Testament laws and narratives jarred with this image of a compassionate Father. Mosaic codes contain provisions that treat women as dependent or property (for example, laws concerning virginity and public shame)³ and narratives recounting rape, vengeance, and conquest often marginalize the female perspective (as in Genesis 34).⁴ The Old Testament also regulates slavery—Hebrew slaves could serve a limited term but non-Israelite slaves could be held permanently and even inherited as property—and it contains provisions that could be read as permitting harsh treatment of slaves.⁵ Several narratives record commands of wholesale destruction and the taking of captives (Numbers 31; 1 Samuel 15; Joshua 6),⁶ and divine punishments of great severity recur throughout the Pentateuch and historical books (Flood, the destruction at Sodom and Gomorrah, the plagues of Egypt).⁷

This disconnect becomes even more pronounced when the historical development of Yahweh himself is examined. Critical biblical scholarship increasingly recognizes that Yahweh was not originally conceived

as the sole, universal deity later theology assumes, but emerged within a broader West Semitic religious world in which El was the supreme god and presider over a divine council.⁸ The name Israel itself preserves this older theological memory, meaning “El rules” or “one who struggles with El,” not Yahweh. This is explicitly acknowledged in Exodus 6:2–3, where God declares that the patriarchs knew the divine as El Shaddai, while the name YHWH was revealed only later.

Several early and archaic biblical texts portray Yahweh as a regional or tribal deity, associated with the southern territories of Seir, Edom, and Paran. Judges 5:4–5 and Deuteronomy 33:2 depict Yahweh marching from these regions in storm theophany, accompanied by earthquake, rain, fire, and thunder—imagery characteristic of Near Eastern storm gods.⁹ This portrayal is consistent with Yahweh’s later confrontation with Baal on Mount Carmel (1 Kings 18), which is best understood not as a polemic against an imaginary rival, but as a contest between deities believed to control rain, fertility, and agricultural survival.

Deuteronomy 32:8–9, preserved in its older form in the Dead Sea Scrolls and the Septuagint, offers one of the clearest windows into this earlier theology. There, Elyon (“the Most High,” a title of El) apportioned the nations among the “sons of God,” while Yahweh receives Israel as his allotted inheritance.¹⁰ Yahweh is thus situated within a divine hierarchy rather than above it. Psalm 82:1 makes this structure explicit: Elohim stands in the assembly of El and renders judgment in the midst of the gods. The psalm does not deny the existence of other divine beings; rather, it marks the beginning of their ethical demotion and theological dissolution. One should understand the first commandment “You shall have no other gods before me” (Exod. 20:3) in its original historical context as a demand for exclusive covenantal loyalty rather than as a metaphysical denial of the existence of other gods. The phrase “before me” (*‘al-pānāy*) implies precedence and allegiance within Yahweh’s jurisdiction, not ontological uniqueness. This reflects an early henotheistic stage of Israelite religion, consistent with texts that assume a divine plurality (e.g., Psalm 82; Deut. 32:8–9 in the older textual tradition). Only in later theological reinterpretation was this commandment read as a declaration of absolute monotheism, a shift that parallels the broader consolidation of religious authority addressed in this study.

Archaeological evidence further complicates later monotheistic readings. Inscriptions from Kuntilet ‘Ajrud and Khirbet el-Qom invoke blessings “by Yahweh and his Asherah,” indicating that Yahweh, like

El before him, was worshipped with a consort.¹¹ Asherah, the mother goddess and consort of El in Canaanite religion, appears to have been assimilated into Yahwistic worship before being systematically suppressed by later reform movements.

Seen in this light, the Yahweh of much of the Old Testament represents a **transitional deity**—a national god elevated over time to cosmic supremacy through theological consolidation. The tribal favoritism, juridical severity, and moral tensions associated with Yahweh belong to this historical process rather than to an eternal metaphysical absolute.

Jesus' teaching, by contrast, does not continue this trajectory but decisively reframes it. By addressing God as *Abba* and locating the kingdom within the human heart, Jesus bypasses the entire architecture of divine nationalism and legal covenant, pointing instead to an immediate, universal, and inward realization of the Divine.

These texts sit uneasily beside Jesus' consistent insistence that God "makes His sun rise on the evil and the good" (Matthew 5:45) and that one should love enemies and forgive transgressors.¹² Where YHWH often appears tribal and punitive, Jesus' *Abba* is universal and compassionate: "The kingdom of God is within you" (Luke 17:21); "Be perfect, as your Father in heaven is perfect" (Matthew 5:48); "I and the Father are one" (John 10:30).¹³ Jesus reaches out to the marginal—the Samaritan woman (John 4), the woman caught in adultery (John 8), and others whom social law had excluded—and in word and deed he elevates the dignity of those whom the legal code had devalued.¹⁴

The Church, seeking continuity with Jewish scripture and legitimacy within a Judaic historical narrative, incorporated the Old Testament into Christian canon.¹⁵ That decision had practical and political reasons—antiquity, scriptural authority, and later the need for ecclesial unity in the Roman world—but it also carried hermeneutical costs. By grafting Jesus' transcendent and inward message onto an older, legally structured covenant, the Church helped produce doctrines (original sin, substitutionary atonement, and punitive eschatology) that were not central to Jesus' own teaching and that obscured his radical ethical revolution.¹⁶

Jesus' parables and teachings repeatedly resist the "old wineskin" of inherited law: "New wine cannot be put into old wineskins" (Matthew 9:17).¹⁷ He reframed worship as inward communion—"when you pray, go into your room and shut the door, and pray to your Father who is in secret" (Matthew 6:6)¹⁸—and prioritized mercy over ritual: "I desire mercy, not sacrifice" (Matt. 9:13).¹⁹

Seen through this perspective, Jesus' teaching resonates with the non-dual insight of the Upanishads. Advaita Vedanta distinguishes the unchanging, attribute-less reality—*nirguṇa* Brahman—from conditioned, personal expressions (*saḡuṇa*) by which seekers relate to the Absolute. Jesus can be read as a *jīvanmukta*, a realized being whose words are simultaneously personal (accessible to ordinary listeners) and pointing to an impersonal, universal Ground. His repeated stress on inward realization—"The kingdom of God is within you"—echoes the Upanishadic Mahāvākya *Tat Tvam Asi* ("Thou art That"), and his claim "Before Abraham was, I Am" (John 8:58) evokes the Vedantic assertion of the identity of Self and the Eternal.²⁰

The early Church lacked the philosophical idiom of non-duality; in the absence of such a framework, Jesus' inward teaching was read and institutionalized through juridical and sacrificial categories inherited from Yahwistic religion and later Hellenistic reinterpretations. As a result, the revolutionary, ethical and metaphysical thrust of Jesus' message was refracted into creeds and ecclesial structures that served historical and political ends as much as spiritual ones.²¹

This book argues that reclaiming Jesus through the lens of Advaita Vedanta—not to erase Christian distinctiveness but to recover its deepest spiritual meaning—allows Christianity to evolve into a universal, inclusive path of Self-realization rather than remain a tradition burdened by exclusivist dogmas. In Vedanta, the Absolute is neither a jealous tribal deity nor a historical moralist; but *sat-chit-ānanda*—being, consciousness, bliss. The Īśa Upaniṣad reminds us: "*Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*" "That which is whole, remains whole, even after giving of itself."²²

If Jesus is to be seen as a *saḡuṇa* expression (a personal form approachable by devotion) of the same timeless Truth he also taught as *nirguṇa* Reality, then the ethical discontinuities between the Hebrew scriptures and the Gospel message must be reexamined. When rightly understood, Jesus' call to inner transformation, universal love, and non-attachment aligns closely with Vedantic insight—and with a vision of God that is open, immanent, and available to all.

— FOOTNOTES & REFERENCES —

1. Examples of Old Testament passages describing violence, slavery, and patriarchal norms: Deuteronomy 22:20–21 (stoning for non-virgin brides); Leviticus 12:1–5 (post-partum impurity distinctions); Genesis 34 (Dinah);

- Exodus 21:2–6 (Hebrew slave regulations); Leviticus 25:44–46 (inheritance of foreign slaves); Exodus 21:20–21 (master striking slave); Deuteronomy 20:14 (spoils of war); Numbers 31:7–18 (Midianite campaign). See also 1 Samuel 15:3; Joshua 6:21 for commands of destruction.
2. Mark 14:36 (Jesus' prayer: "Abba, Father..."). See also Luke 11:2 (model prayer: "Our Father..."), John 4:24 ("God is spirit"). On the tetragrammaton and Jewish avoidance of pronouncing YHWH: see ancient Jewish practice of substituting Adonai or HaShem.
3. Deuteronomy 22:13–21 (virginity laws); Exodus 20:17 (listing wife among possessions).
4. Genesis 34 (Dinah narrative).
5. Exodus 21:2–6; Exodus 21:20–21; Leviticus 25:44–46.
6. Numbers 31:7–18; 1 Samuel 15:3; Joshua 6:21.
7. Genesis 6–9 (Flood); Genesis 19 (Sodom and Gomorrah); Exodus 7–12 (Plagues of Egypt); 2 Samuel 6:6–7 (Uzzah); Numbers 16 (Korah).
8. Mark S. Smith, *The Early History of God; The Origins of Biblical Monotheism*.
9. Judges 5:4–5; Deuteronomy 33:2; Habakkuk 3:3–7.
10. Deuteronomy 32:8–9 (DSS, LXX reading: "sons of God" rather than "sons of Israel").
11. Kuntillet 'Ajrud and Khirbet el-Qom inscriptions (8th century BCE).
12. Matthew 5:45; Luke 6:27–36; Matthew 5:44 (love your enemies).
13. Luke 17:21; Matthew 5:48; John 10:30.
14. John 4 (Samaritan woman); John 8 (woman caught in adultery); Mary Magdalene as first witness to the resurrection (e.g., John 20).
15. Historical integration of Hebrew scriptures into early Christian canon: role of evangelists and Pauline interpretation (see Matthew's use of fulfillment citations and Romans 10:4).
16. Doctrines resulting from interpretive fusion: development of original sin, substitutionary atonement, and punitive eschatology in patristic and medieval theology.
17. Matthew 9:17 (new wine/old wineskins).
18. Matthew 6:6 (instruction on secret prayer).
19. Matthew 9:13 (mercy desired over sacrifice).
20. Chandogya Upanishad 6.8.7 (Tat Tvam Asi); Brihadaranyaka Upanishad 1.4.10 (Aham Brahmasmi); John 8:58 ("Before Abraham was, I am"). See also Bhagavad Gītā 15.15 ("I am seated in the hearts of all").
21. Historical and political reasons for canon formation and theological consolidation: Paul's theology (Romans), the Councils, and Constantine's influence in the 4th century.
22. Isha (Īśa) Upanishad: "Pūrṇasya pūrṇam ādāya..." (commonly cited translation). See also Shvetashvatara Upanishad 6.6 on the timelessness of the Divine.

Introduction

THE CLINICAL CRUCIBLE AND THE VEDANTIC DAWN

I was born into a deeply religious orthodox Catholic family, where faith was not only inherited but lived with reverence and devotion. In the sanctum of my childhood, I found myself drawn to the silent resonance of the altar long before the first light of dawn, often sitting in a stillness that transcended my years. I became actively involved in parish life—Thirubala Sakhyam (a catholic group for toddlers and young children), Sodality (group for pre-teens), Mission League (Group of young adults)—eventually taking many leadership roles and even teaching Sunday school for many years. My early years formed a spiritual foundation rooted in love for Jesus, the beauty of liturgy, and the certainty that God was real and present.

Yet, as my life unfolded through science, medicine, and clinical practice, the questions that surfaced in childhood did not fade—they intensified. The human body, the mystery of life, the suffering I witnessed in my patients and their families along with the precision of biological laws deepened my longing for a truth that could reconcile faith with reason. Neither a blind, unreflective belief nor a reductionist, mechanical science could satisfy the depth of my inquiry. I sensed a deeper unity—a singular substrate beneath the apparent contradictions of existence.

This book arises from a lifelong enquiry into the nature of consciousness, shaped by my experiences as a clinician, my early childhood encounters with faith, and my later immersion in Vedantic philosophy. My personal journey- from growing up in severe poverty, to becoming a physician and innovator, to exploring the deepest questions of mind and reality - has continually reinforced a single truth that human knowledge achieves its zenith only when science, philosophy, and spiritual insight converge. While modern cosmology describes a universe that is vast and mathematically elegant, the Vedantic seers pointed to an even more fundamental reality: that the essence of the universe is consciousness itself, and that this consciousness is accessible within one's own being. The scientific mind often regards such

claims as metaphorical, yet the ancient texts, from the Upanishads to the Bhagavad Gītā, insist that this is a direct and verifiable truth, one that can be experienced through disciplined enquiry, meditation, and self-realization.¹

This book articulates this insight without the weight of dogma or the haze of vague mysticism. It examines phenomena described in yogic traditions - such as *siddhis*, deep *samadhi*, and the transcendence of space-time - not as supernatural violations of physical law but as states of brain and consciousness that may reveal undiscovered principles of nature. Even when monks or sages describe abilities that appear impossible from the standpoint of conventional neuroscience, their testimonies cannot be dismissed outright; rather, they must be examined rigorously, within the framework of both subjective experience and emerging scientific models of the mind.² If a person in deep *samadhi* reports transcending time and space, yet an external observer perceives them as physically stationary, this asymmetry demands explanation. From the Vedantic perspective, space and time are constructs of the mind (*manomaya*), not absolutes; thus, while the observer remains bound to spacetime, the contemplative mind may temporarily operate from a dimension where these constructs fall away.³ As quantum physics increasingly acknowledges the role of observation and information in shaping physical reality, these ancient insights may carry greater scientific significance than previously assumed.

In this work, I explore the teachings of Jesus not as a separate theological island, but as a parallel expression of this perennial wisdom. Certain sayings, such as “If thine eye be single, thy whole body shall be full of light,” reveal a metaphysics remarkably consistent with the Upanishadic notion of the inner light of consciousness.⁴ Early Christian texts, including the Gospel of Thomas, emphasize inner seeking, awakening, and self-knowledge in ways that resonate deeply with non-dual thought. These resonances are not presented as theological claims but as philosophical bridges that demonstrate the universality of the spiritual quest. My intention is not to reinterpret Christianity through Vedanta or vice versa, but to show that the deepest insights of both point to the same human possibility: liberation through direct realization of the Self.

In the chapters that follow, I integrate the scientific, philosophical, and experiential dimensions of consciousness. They reflect the conviction that the physical body, particularly the brain—serves as an instru-

ment for realizing this deeper reality. Practices such as meditation, breath modulation, and focused attention are described not merely as spiritual disciplines but as neurometabolic regulators that optimize brain function and open pathways to heightened states of awareness.⁵ My own clinical background has influenced this approach, emphasizing physiological clarity and scientific plausibility without reducing consciousness to brain chemistry alone. This approach emphasizes physiological clarity without reducing the vastness of consciousness to mere brain chemistry.

This book is not an argument for any religion, nor is it an attempt to claim special authority for ancient texts. It is a call for intellectual humility: the willingness to accept that reality may be broader than our current frameworks allow. The Upanishads repeatedly remind us that truth cannot be confined within the boundaries of thought, and that the one who believes he knows Brahman knows it least.⁶ This is not a rejection of knowledge but an invitation to approach knowledge with openness, curiosity, and reverence.

Ultimately, the purpose of this work is simple: to explore how human beings can awaken to the deepest truth of their own nature, and how the insights of ancient wisdom traditions—when interpreted carefully and in dialogue with science—can illuminate this path. If this book helps even one reader see the unity behind the apparent multiplicity of life, the effort will have been worthwhile.

This book is an account of that lifelong search and self-study (*swadhyaya*) culminating in how the teachings of Jesus, the insights of Advaita Vedanta, the discoveries of modern science, and my own personal experiences converged into a single, luminous understanding of reality. It is not a rejection of Christianity but a return to its spiritual essence. It is not an escape into philosophy but a recognition that the Upanishadic vision of non-duality is the very truth Jesus lived and taught.

My intention is not to convert, provoke, or dismantle institutions, but to share a journey that has brought profound clarity and peace. I offer these reflections not as doctrine but as insight—born from devotion, shaped by science, refined by contemplation, and anchored in the conviction that Truth is one, though spoken in many voices.

If this book is written to question and reinforce my understanding, if it inspires even one reader to rediscover Jesus through the light of non-duality, or to understand Advaita through the compassion of Christ, then my lifelong search would have found its purpose.

The modern world stands divided between two seemingly incompatible worldviews: the world of religion, built on belief and tradition, and the world of science, built on observation and rationality. Much of our philosophical tension arises from assuming one must reject the other or one belief system is the only truth and there is no other way to a fictitious afterlife. Yet the deepest insights of Jesus and the highest teachings of Advaita Vedanta point to a truth that transcends this divide—one that is experiential, not dogmatic; universal, not sectarian; rational in structure yet mystical in realization.

This book approaches Jesus not through the lens of ecclesiastical doctrine or historical reconstruction but through the clarity of non-dual philosophy. Jesus' insistence that the Kingdom of God is within, his emphasis on the "single eye," his call to seek, knock, and discover the Self—these teachings resonate with the Mahāvākyas of the Upanishads declaring the unity of Atman and Brahman. The Gospel of Thomas, long overlooked, preserves a version of Jesus' teaching that aligns strikingly with the experiential path of Advaita.

At the same time, my background as a clinician and researcher compels me to examine consciousness through neuroscience, physics, and biology. Science does not refute spirituality; it reveals the subtle mechanisms through which spiritual experience manifests. The nervous system, the perceptual field, the quantum nature of matter, the structure of memory and identity—all converge on a picture of reality that is profoundly compatible with non-duality.

This book is structured as a progressive unveiling: beginning with Advaita, moving through Jesus' teachings, examining doctrinal developments, entering the domains of science and metaphysics, and culminating in a unified vision of Self-realization. It is a journey that begins with faith, matures through reason, and resolves in direct insight.

The conclusion is simple yet transformative: Jesus and Advaita are not opposites but two expressions of the same timeless truth. To understand this truth is to understand oneself; to understand oneself is to see the divine everywhere.

This book traces a comprehensive arc—from childhood faith to mature realization—integrating the teachings of Jesus, the insights of Advaita Vedanta, and the findings of modern science into a unified philosophy of existence. It begins by laying the foundation in understanding Advaita, introducing the reader to non-duality, the Mahāvākyas, and the distinction between the empirical and absolute levels of reality. The next chapters, including *You Are Gods: Jesus and Tat Tvam Asi*,

show how Jesus' teachings mirror the Upanishadic revelation of inner divinity. It explores the historical gap between Jesus' mystical message and the doctrinal constructs of the early Church in the absence of vedantic culture and how it was built in the Greek background.

The heart of the book examines Jesus as a non-dual teacher: Two Levels of Jesus' Teachings, The Role of the Guru, Jesus, and Gospel of Thomas chapters uncover how Jesus transmitted inner knowledge to seekers much like a Vedantic guru. It then addresses larger theological issues—Reincarnation, Original Sin, Evil, Divine Justice, and Christian Mysticism—reinterpreting them through Advaita's lens of ignorance, *vāsanā*, and Self-realization rather than guilt or supernatural dualism.

The scientific chapters, about the scientific Basis of Advaita, quantum and classical states, neuroscience and consciousness, the Quantum Foundations of *māyā*, and Metaphysics of Time and Karma, bridge ancient insight with cutting-edge inquiry. It examines how quantum physics, neuroscience, perception, and cognitive science corroborate the Advaitic view that reality arises within consciousness and that the continuity of the ego is an illusion sustained by memory and conditioning.

The book then turns to understand the perceptible world as seen by Upanishads, understanding *Nishkāma Karma* in a competitive reward satisfying, material wealth driven society. The chapters on Path to Nirvana, and Beyond Avatar, show how selfless action, discrimination, devotion, and inner silence lead to the recognition that the divine presence embodied in figures like Jesus and Krishna ultimately points back to the divinity within.

The journey concludes with The Final Word, returning to the ultimate and lifelong quest—from childhood devotion to scientific inquiry to non-dual realization—and affirming that the message of Jesus and the vision of Advaita are one. The Kingdom of God that Jesus proclaimed is the same truth revealed in the Upanishads: the Self alone is real, and realizing this is the purpose of human life.

— FOOTNOTES —

1. Chāndogya Upaniṣad 6.8.7 ("tat tvam asi"); Muṇḍaka Upaniṣad 2.2.11; Bhagavad Gītā 15.16–18.
2. Dīgha Nikāya, Kevatta Sutta; Patañjali, Yoga Sūtra III.16–52.
3. Bṛhadāraṇyaka Upaniṣad 3.5.1; Yoga Sūtra I.3; Māṇḍūkya Kārikā III.31–32.

4. Matthew 6:22; Ekaśloki of Śaṅkara (commentarial tradition).
5. Patañjali, Yoga Sūtra II.49–53 (prāṇāyāma); Katha Upaniṣad 2.3.10–12.
6. Kena Upaniṣad 2.3: “He who thinks he knows, knows not; he who knows he knows not, knows.”

Upanishads and Advaita

THE TRIADIC ARCHITECTURE OF BEING

This chapter seeks to establish the ontological foundation necessary to bridge the mystical insights of Jesus with the metaphysical rigor of the East. To understand the Christ-consciousness, one must first navigate the Advaitic classification of the relationship between the indwelling spiritual reality (*ātman/puruṣa*), the physical universe (*prakṛti/shakthi*), and the ultimate Divine (*Brahman* or God). Within Indian thought, this relationship is examined through three primary philosophical lenses, each representing a distinct stage of inner evolution.

Advaita Vedānta, as systematized by Śrī Adi Śaṅkara, proclaims a singular, substantive reality: Brahman. This Absolute is distinct from *brahmā* (the creative aspect of the Hindu trinity) in that it is *nirguṇa*—infinite, non-dual, and devoid of empirical attributes. In this paradigm, the apparent multiplicity of the phenomenal world is not a fundamental reality but *māyā*, a cosmic illusion. The individual soul (*jīvātman*) is fundamentally identical to Brahman, a truth encapsulated in the Upaniṣadic Mahāvākya '*tat tvam asi*' ("Thou art That"). Liberation (*mokṣa*) is thus a cognitive shift—the systematic removal of primordial ignorance (*avidyā*) to reveal the identity that was never actually lost. *Prakṛti* itself is seen as an appearance within Brahman; the Self (*puruṣa*) is the pervasive witness, present in every atom of existence. Humanity (*manuṣya*) possesses the unique neurobiological and spiritual capacity to contemplate and realize this indwelling divinity.

Contrasting this is Dvaita Vedānta, founded by Madhvācārya, which asserts a real and eternal distinction between God (Viṣṇu), individual souls (*jīvas*), and matter. Here, God is personal, and liberation is envisioned as a state of devotional union rather than ontological identity. *Puruṣa* is identified as Lord Viṣṇu—supreme, independent, and separate from the dependent world of matter.

Bridging these two is Viśiṣṭādvaita, developed by Rāmānuja. He describes Brahman as a unified whole yet qualified by attributes; souls and matter are real, but they function as the body of the Divine.

puruṣa is *nārāyaṇa*, endowed with infinite auspicious qualities, inseparable from the soul as the self is to the physical body.

In Dvaita, *prakṛti* is distinct from both God and the soul. In Viśiṣṭādvaita, *prakṛti* is a dependent reality that exists in and through Brahman. The Śvetāśvatara Upaniṣad elegantly captures the tension between these perspectives through the metaphor of the two birds: inseparable companions perched on the same tree. One eats the fruit (the active, experiencing soul), while the other watches in silence (the witnessing Self).¹ This text clarifies that while ignorance (*ajñāna*) leads to the bondage of the material world, it is knowledge (*jñāna*) that leads to immortality.² It describes *prakṛti* as the “unborn” source of the manifested world, characterized by the interplay of the three *guṇas*—*sattva* (clarity/white), *rajas* (activity/red), and *tamas* (inertia/black).³ My understanding of the teachings of Jesus resides closest to the Advaitic non-dualism. In the framework of Sāṅkhya and Yoga philosophy, *puruṣa* is the eternal, unchanging witness—the true Self—while *prakṛti* is the primal matter that generates the mind, intellect, and ego. The *guṇas* are inherent properties of matter; their restless interplay creates the drama of creation. Crucially, the Absolute is the witness, not the controller, of *prakṛti*. The Bhagavad Gītā and the Upaniṣads articulate this with radical clarity: “The Self does not create agency, actions, or the linkage between action and result; nature proceeds by its own tendencies”.⁴ The universe is not governed by intermittent divine intervention, but by the intrinsic laws of *prakṛti*.

This classical Advaitic interpretation avoids the theological contradictions regarding divine goodness and natural suffering. If the Absolute is a pure, non-acting witness (*draṣṭā*), then suffering cannot be attributed to a divine whim. Fire warms and burns; tectonic plates create both fertile soil and earthquakes; evolution yields both intelligence and aggression. These are not punishments, but the mathematical outcomes of a lawful universe. Thus, the classic problem of evil dissolves: Brahman neither “allows” nor “prevents,” but simply witnesses the unfolding of the cosmic wheel.⁵

This ontology radically transforms the meaning of prayer. In a system devoid of a transactional deity, prayer is not a petition for external change, but a movement of inner realignment. It serves to calm the *guṇas*, dissolve the egoic resistance, and bring the seeker into resonance with the Divine center. Jesus’s solitary prayers are archetypal of this. They were movements inward toward the Source, not negotia-