



Coalesce Podcast

Episode 39 — God is Love, Lover, and Beloved All at Once

Note, terms, scripture, practice



advaita is loosely translated as “having no duality”

Karma is an absolute law of cause and effect

[Matthew 7:17-18](#)

[Matthew 5:7](#)

[Luke 6:37](#)

[Mark 4:24](#)

maya is often translated as “illusion” — a better translation might be “tricky”

The Vedas are the most ancient Sanskrit writings (as much as three to four thousand years old) containing hymns, philosophy, guidance, and rituals.

The Upanishads—which means “what is learned sitting at the feet of”—are later (800-400 BC), even more mystical texts which elaborate on many of the ancient themes. There are probably 13 major and many minor *Upanishads*.

The Bhagavad Gita emerged in various translations from four centuries before Christ to four centuries afterward. It is an extended dialogue between Prince Arjuna, who is a passenger in a chariot, and Lord Krishna, who is teaching him how to drive the chariot. The 700 classic verses amount to an extended commentary on “action and contemplation.”

[Mark 12:30](#)

[Matthew 22:39](#)

Reflect on these passages from *The Bhagavad Gita* (4:18, 23-24):

The wise see that there is action in the midst of inaction,
and inaction in the midst of action.
Their consciousness is unified,
and every act is done with complete awareness.

When a man has let go of attachments,
when his mind is rooted in wisdom,
everything he does is worship,
and his actions all melt away.

God is the offering. God
is the offered, poured out by God;
God is attained by all those
who see God in every action.

[John 10:30](#)

Parallel Texts

Below are a few astoundingly parallel passages between sacred texts from Hinduism and sacred texts from Christianity. I hope this short introduction will encourage you to seek much further on your own.

“You are the field. I am the Knower of the field in everyone. Knowledge of the field combined with its Knower is true and full knowledge.” —*Bhagavad Gita* 13:1

“When both your spirit and the Holy Spirit bear a united witness, you will know that you are a child of God.” —[Romans 8:16](#)

“Just as a reservoir is of little use when the whole countryside is flooded, Scriptures are of little use to the illumined man or woman, who sees the Lord everywhere.” —*Bhagavad Gita* 2:46

“You yourselves are our letter . . . not written with ink but with the Spirit of the living God written on your hearts. . . . Written letters bring death, but the Spirit brings life.” —[2 Corinthians 3:2, 6](#)

“My true being is unborn and changeless. I am the Lord who dwells in every creature. Through the power of my own appearance, I manifest myself in finite forms.” —*Bhagavad Gita* 4:5-6

“In the beginning was only Being; One without a second. Out of himself he brought forth the cosmos and entered into everything in it. There is nothing that does not come from him. Of everything he is the inmost Self.” —*The Chandogya Upanishad*, Chapter 6, 2:2-3

“In the beginning was the Word, and the Word was with God, and the Word was God. Through him all things came to be, and not one thing had its being but through him. . . . And the Word became flesh and dwells among us.” —[John 1:1, 3, 14](#)

“A person is what his deep desire is. It is our deepest desire in this life that shapes the life to come. So let us direct our deepest desire to realize the Self.” —*The Chandogya Upanishad*, Chapter 3, 14:1

“So this is how you should pray. . . . May we do your will on earth as it is done in heaven.” —[Matthew 6:9-10](#)

“There is nothing that does not come from him. Of everything he is the inmost Self. He is the truth; he is the Self Supreme. And you are that! You are that!” —*The Chandogya Upanishad*, Chapter 6, 2:3

“I give them eternal life, and they will never be lost, and no one can steal them from me. . . . Nor can anyone steal them from the Father. Know that I and the Father are one.” —[John 10:28, 30](#)

“He is with you, he is in you. . . . On that day you will know that I am in the Father, and you are in me, and I am in you.” —[John 14:17, 20](#)

Practice: Darshan and Namaste

In the Hindu tradition, *darshan* (or *darsana*) is to behold the Divine and *to allow yourself to be fully seen*. Many Hindus visit temples not to see God, but to let God gaze upon them—and then to join God’s seeing which is always unconditional acceptance and compassion.

I invite you to spend several minutes with one you love—a human or perhaps a beloved dog—looking into their eyes. Without speaking, simply mirror to each other love and respect through your gaze. During the silence, allow the source of love within you to well up and flow from you. Receive the love flowing from the one gazing at you. It is all one love. Witness the Divine Presence in both self and the other.

Bring your experience of *darshan* to a close by placing your palms together at your chest, bowing, and speaking “*Namaste*.” (*Namaste* is a familiar Indian greeting which means “I bow to you.”) Or you may prefer to say, “The Christ in me sees the Christ in you.”

Bring this loving gaze and an inner stance of humility and recognition to all you encounter today.