Men's moral aspirations and experiences seem reasonable and consistent by the conviction that character, moral life and ethical behaviour are the foundations for liberation. Liberation literally means release or freedom. There is a bondage from which release is achieved. The liberated life is the new life. It receives power from the Divine realm. Evil is destroyed. Sin and impurity are got rid of. New men and women are sent out into the world to change the world and fill it with the love, the agape we see in Jesus. Saint Paul, Śaṅkara and Rāmānuja have all advocated this life of concern for others and liberation as the ultimate goal of all our struggles and conflicts in this earthly existence. We hope our ethical values will be conserved in a true and just world beyond.

A morally good life and living communion with God form the basis for liberation and eternity. We must share our resources with the poor and the deprived in programmes which help them to help themselves. We must deepen our
faith in our own religions and traditions and reach out to those whose needs are greater than ours. All we need to do, to achieve these virtues of love and compassion is to primarily love our God, our world, the heavens and earth and live that all may live, as Saint Paul, says, 'It is more blessed to give than to receive'. Concern for fellow beings is a positive outlook which is linked up with God's purposes. Saint Paul, Šankara and Rāmānuja have all brought out these ideas very clearly. This living communion and identification with God's love and purposes and concern for others, seem to be the only secure basis on which to base our momentous faith in an eternal liberation.

Though it is not within the limits of this thesis to prove or disprove a life beyond this earthly existence of ours, the strong moral foundations, the inspiring content of human existence with faith in a loving and just God to conserve ethical values form the climate in which the believers trust in an eternal life and this fleeting world of suffering can come to historical fruition, only
If life is eternal. Human existence gains its purpose and destination from a powerful divine reality which lies beyond it. Evil must be transcended by good and we believe ethical values will be conserved eternally.

It was the German philosopher Kant who pointed out that eternal life is a postulate of 'Practical' and 'Moral Reason'. All beings with reason and will must act under their ideas of freedom. Kant distinguishes between the summum bonum (the highest good, virtue) and bonum consummatum (the complete good, virtue plus happiness) the latter which seems unattainable by conviction, sometime, somewhere. The morally good man does deserves to be happy. Kant says only God can help man to achieve this end. By faith we believe, we live on eternally. The problem of the relationship between ethics and religion or between morals and religion has occupied an important place. The close relationship between the two can never be denied. It may be possible to lay down a system of ethics without any reference to religion or religious belief but the converse would hardly be tenable. A religion
worth the name must incorporate some system of morality for the guidance of its followers. This is an inescapable fact, which has been clearly brought out in this study. 3

H.D. Lewis says, 'Although ethical truths require no direct support from religion except in so far as we have some specifically religious duties like acts of worship in mind, there can be no adequate presentation of religious principles that does not make a very fundamental use of ethical objectivity'. This then appears to be the minimum of common ground among the various sides in this controversy. Thakur adds, 'there may be a morality without religion but there has been no religion without morality'.

CHRISTIANITY WITH SPECIAL REFERENCE TO SAINT PAUL:

Ideas of renunciation, which require a strong moral foundation are very clear in Christianity. Christ says, 'If everyone wishes to come after Me, he must take up his cross and follow Me'. Saint Paul accepts he is not perfect himself but presses on towards that goal unto the prize of the high calling of God in Christ Jesus.
According to Christianity man was made in the image of God. Love and compassion for others has been of no lesser value than renunciation. Saint Paul brings out this clearly when he says, 'rivalry and personal variety should have no place among you. You must look to each other's interest.' A close relation between God and man is very important and clear when Christ says 'Abide in me as I in you', 'I am the vine ye are the branches'.

Christians seek the guidance of the gospel because it is so deep and spiritual and also because it is so largely akin to the soul of India.

The moral law demands the throttling of selfish sentiments, for the sake of something which is still obscure to those who do not have faith but which is even more powerful than self preservation and that is human dignity. To be unspotted from the world means upholding all ethical principles especially love and compassion. Permanent ethical values can be built up when we undergo a spiritual transformation leading to liberation.
Saint Paul observed the universal factor. All men are sinners; all men died. He saw also a common source in Adam. As in Adam all men die. While the rest of mankind died through the trespass of one', 'By one man sin entered the world and death by sin. Christ redeems man and liberates him. He is no longer a sinner once Christ redeems him.

Regarding the moral nature of man this study stresses, in particular, the primary of love or charity. Love or charity is the foundation of all ethical conduct. The highest type of love is agape (love or charity). It is psychological love, exergate and beneficial good which will seeking the welfare of the beloved object. Saint Paul says agape is the constructive principle in society. In his famous chapter on I Corinthians it has already been pointed out in one of the previous chapters that Saint Paul describes agape in terms of psychological attitudes, considerateness, courtesy, modesty, unselfishness, and the like. Again he says it is the principle which brings people together, 'love builds up'. This type
of love is higher than any other virtue to which man can aspire. It is that total attitude which is brought about by exposure to the love of God as it is expressed in Christ's self-sacrifice. God made His love known to us through Christ. 

God's agape diffused in our hearts. He loved us first and we are able to love others.

The religious and the ethical aspects in Christianity are certainly very close. C.H. Dodd agrees with us. The theme of both is agape, love (charity) constitutes the word of love. This then is my thesis that love is the highest among all moral virtues, and is the foundation for a liberated life.

Saint Paul says man belongs to God and yet not wholly. By his flesh or body, the physical organisation, he is still attached to the things that are seen and temporal. He is waiting even for that fullness of adoption, for he is waiting for the redemption of the body, the body which is to be redeemed. This is not the fleshly. It stands for the frame or form which gives recognisable individuality. For Saint Paul who rejected all suggestions of a man becoming a disembodied
spirit it was essential for the completion of the personality that it should have a frame a redeemed, liberated or spiritual body. He says, the body of earth is a body of corruption or decay while the resurrected body is an immortal body. It is sown in humiliation as a mind body and raised as a spiritual body. According to Saint Paul the first man was made of the dust of the earth, the second man is from heaven. Saint Paul's concept of the earthly body can therefore be compared to the gross body (Sthūla śarīra) of Hindu thought. A liberated eternal life for Saint Paul connoted both ethical achievement and religious experience. The expected consummation included both of these. Saint Paul thus conceived of the liberated destiny of the individual in terms of the perfect consummation of character, the part of the moral nature of man. Saint Paul clearly brings out in his writings, the importance of a moral foundation as a pre-requisite for liberation.
HINDUISM WITH SPECIAL REFERENCE TO ŚAṆKARA AND RĀMĀNUJA:

According to Hinduism, till liberation, man is in a state of 'Fall' in his empirical existence. Hinduism holds that man is a complex entity consisting of the self and matter. Using the imagery of the 'Sheath', the Upaniṣad says the self of man is covered by fire sheaths (Pañcakosā). They are the sheath of food (annamayakosā), the sheath of vitality (prāpamayakosā), the sheath of mind (manomayakosā), the sheath of intellect (vijñanamayakosā), and, the sheath of bliss (anandamayakosā). According to this account, the self of man consists of three bodies (śarīratraya) the gross body (sthūlaśarīra), the subtle body (sūkṣma śarīra or linga śarīra) and the causal body (kāraṇa śarīra). The transmigrating body is the subtle body. In western terms, the subtle body must, accordingly, be described as a mental rather than as a physical entity, and indeed one Hindu

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expositor speaks of it as the psychical part of the psycho-physical organism. Though a detailed analysis of the psycho-physical complex of man is not within the limits
of this thesis, it has to be pointed out that the **linga sarīra** is the seat of the various emotional, spiritual, moral, aesthetic and intellectual modifications which are happening to us all the time in the course of our earthly existence. According to Vedāntic thought where Saṅkara and Rāmānuja belong, transmigratory existence symbolises the fall of man, but man has the freedom to arise above this bondage and get liberated. There is a certain amount of determination but not to the exclusion of freedom. Man is endowed with freedom, and morality implies conscious responsibility on the part of the agent for his actions. According to Hinduism when the fall of man took place cannot be answered but the present life of man can be traced to his previous birth and so on ad infinitum. So a chapter on the Law of Karma emphasizing the moral element has been included in this study.

The subtle bodies are the **linga sarīra** or the sukṣma-śarīrās constituting of seventeen factors. These factors are the five organs of knowledge, buddhi, manas, the five vital airs. Buddhi is that mode of internal organ which
stands for certitude; *mānas* is that mode of the internal organ which stands for desire and doubt. The *buddhi* along with organs of knowing constitutes the sheath of intellect (*vijnanamayakosa*). The organs of action constitute the sheath of vitality (*prapamayakosa*). Thus the above three *kosa*-s constitute the subtle body.

The gross elements are those that are quintuplicated. 'Quintuplication' means dividing each of the first five of the ten halves. They are to be subdivided into four equal parts, and, one each of the fourth part is to be combined with the remaining halved excepting the second half of the same kind. Thus to illustrate, the gross element - earth, consists of earth, water, fire, air and other. Exactly similar consideration applies to the other elements. From quintuplicated elements, the gross body which is the seat of experiencing pleasure and pains comes into being. It is *annamayakosa*, and *avidya* is the causal body, for it is the source of the internal organ etc. It is described as *anandamayakosa*. The above three namely the causal body,
the subtle body and the gross body which could be divided into the five sheaths constitutes the limiting adjuncts of the soul (jīva). Although Brahman comes to be associated with the causal body, the subtle body and the gross body, yet the manifestation is clear and distinct only in the mind which is the most important factor of his subtle body. Thus what constitutes jīvahood to Brahman is its reflection in the mind. This Śrī Śaṅkara explains on the analogy of reflection of an object in clear media like mirror and water. Brahman reflected in mind attains to the status of jīva. It comes to acquire the characteristics of being and agent, an enjoyer and a knower (Kartṛtvā-bokṛtvā-pramāṇṛtvā). These three characteristics constitute what is known as transmigratory existence (Samsāra). This is the moral counterpart of the law of Karma which has been brought out clearly in the chapter relating to the moral aspects of the law of Karma. These characteristics of being and agent, enjoyer and knower are the attributes of the mind and do not belong to Brahman. Because of the false identification of Brahman with the mind these qualities are wrongly ascribed to Brahman which
thus viewed is jīva. Śrī Sāṅkara illustrates this on the basis of the moon analogy. The single moon is reflected in water. When the water moves on account of ripples and waves, the reflection also moves. Those who mistake the reflection for the moon wrongly believe that the moon itself moves.

According to Viśiṣṭādvaita, the soul is infinite in its intelligence, blissful in nature and is self luminous. Yet owing to avidyā - past merits and demerits it comes to be associated with the psycho-physical organism, identifies itself with it and undergoes transmigration. Its dharmaṁbhūtajñāna is contracted during phenomenal existence.

Liberation consists in the soul reaching the world of Lord Nārāyana through the path of light (arcirād marga) wherein its dharmaṁbhūtajñāna, expands to the maximum. It becomes free from all its past merits and so it manifests its innate nature of infinite intelligence and bliss. The Chandogya text, 'Having reached God, the soul becomes
manifest in it true form emphasizes this view. This text is discussed in the Śrī Bhāṣya on the Brahmaśūtra. The soul becomes God like and this however does not extend to cosmic activity such as the creation of the world etc.

The point to be noted here is that liberation according to Visiṣṭādvaīta only in a hereafter and not now as in Advaīta. Śrī Rāmānuja cites the following texts in favour of his view.

1. The Bhagavadgītā "Depending upon meditation (upon my true nature), those who attain the sameness of nature with myself are not both at the time of creation and are not destroyed at the time of dissolution" states that the released soul attains the sameness of nature with God.

2. The text of the Vīṣṇupurāṇa "The Lord, by its power makes the worshipper attain His nature in the same way in which a magnet makes the metal acquire its own magnetic character affirms that the soul becomes God like and it does not become one with the reality as the Advaītin thinks.

3. The Brahmaśūtra states that Lord Nārāyaṇa is taught to be that which is to be that which is to be attained by
the released souls. The soul does not become one with the God or reality but it becomes God like.

4) The released soul becomes capable of enjoying all desirable objects like the Lord Himself on account of its close association with the latter.

5. The Taittiriya text adds the released soul having reached the Lord moves about in all the three worlds, enjoys whatever things it likes, assumes whatever form it desires and gives expression of God implies that the released soul does not become one with the reality as the Advaitin holds. Reality according to Ramanuja is therefore not attributeless but is endowed with all auspicious attributes. The soul is different from it, and becomes similar to it by meditation.

In Hinduism, transmigration from one birth to another and the law of Karma play an important role. The seeds of the idea of the law of Karma are found in the concept of yta enlarged upon in the Rgveda. It is the inexorable law of nature. It is also the law which man has to obey in his moral life. Ideas of moral requital are also found
In Christian thought and in this chapter mention has been made of the Catholic views of purgatory and was compared to the Hindu views of reincarnation or rebirth which is a corollary of the law of Karma. In both cases, man is given a chance to reform himself morally before ultimate liberation.

The Hindu ethics lays emphasis on the system of duties rather than on the rights of man. The reason for this is that ethics is ultimately conceived with social harmony. Certain types of conduct which contribute to the harmony and solidarity of society have to be enforced. Duties must be carried out with moral earnestness. Duty is that which, when properly discharged, upholds society, sustains 'it' and nourishes it. That is why it is called dharma in Hinduism. Ancient thinkers laid down four factors to govern a moral life. These are known as puruṣārtha-s or human values. They are dharma (righteousness) artha (wealth or economic welfare), kama (desire) and mokṣa (freedom, liberation).
Ideas of renunciation which are present in Christianity are present in Hinduism also. Christ has said one must leave sisters, father, mother, children, land and houses in His name to be liberated and gain eternal life. These ideas are brought out in the stages of life advocated by Hinduism. The stages of life are brahmacharya the life of celibacy, gṛhastha, the stage of a house-holder, vānaprastha, the life of a hermit and sannyāsa, the life of a mendicant.

Desire is the root of all evil. The Upaniṣad says one must give up three desires namely, the desire for sons (putraśaya), the desire for wealth (vittaśaya) and the desire for worlds (lokaśaya) for the sake of attaining the highest ideal (nirvāreyasa). To Śrī Śaṅkara and Rāmānuja as for Christ the end is an eternal liberation. Śrī Śaṅkara belongs to the Advaita (non-dualism) school of Vedānta and Rāmānuja to the Viśiṣṭa-advaita (qualified non-dualism) school of the Vedānta. According to Śrī Śaṅkara the greatest good of man lies in the
realisation of Brahman in man. The liberated and is a final merging in Brahman. 'The souls are said to be as sparks from the fire, only they return to Brahman, while the sparks do not get back to the fire'. Śrī Śankara following the tradition of the Upaniṣad-s speaks of the realisation of Brahman, in and through the realisation of one's own self; 'tat tvam asī', That Thou Art, meaning that the Ātman is Brahman.

According to Rāmānuja the liberated soul attains the nature of God but is not identical with Him. It is a part of God. The sacred texts declare the self to be eternal. The individual soul, being a part of Brahman, stands to it in the Bhedābheda relation in so far as it is a part of Brahman.

Śrī Śankara admits two kinds of liberation.

1) Jīvanmukti where the liberated self lives in the world but is not of it. 2) Videhamukti, liberation after this earthly existence is over. Rāmānuja admits only Videhamukti. According to Śrī Śankara
the goal of man is rise from duality to non-duality
and above that is liberation. From the standpoint of
Advaita Vedānta two statements sum up the Upanisadic
revelation. Going from death to death, the one sees
in this universe plurality as it were and 'He who
knows that Supreme Brahman is Brahman'. After the
world whose fruit has not yet been destroyed by know-
ledge, and after those the fruit of which is the present
existence, have by completion of this present life come
to an end, with the moment of death, full and eternal
liberation comes to him who possesses knowledge. Brahman
is he and with Brahman he is resolved.

"As rivers run and in the Sea
lose name and form and disappear,
So goes from name and form released
The wise man to the Deity".

It is pointed out by Rāmānuja and in a more elaborate
way by Vedānta Desika that jñāna or knowledge should be
developed into the form of bhakti and this alone can
constitute the direct means to liberation or mokṣa.
This has been brought out clearly in the Chapter on Liberation. The individual souls, Rāmānuja maintains, are eternal and immutable. They are modes of the Brahman. To him Upanisadic assertions are means of similarity between the nature of Brahman and jīva and not identity. The soul or jīva is neither pure identity nor pure difference. It is identity of the qualified.

Both Śrī Śaṅkara and Rāmānuja emphasize the importance of a good moral life. Man has a destiny to achieve and a purpose to accomplish. The finite individuals have their source and sustenance in Brahman, but they forget their divinity and move around the cycle of birth and death under the great spell of ignorance. Rāmānuja differs from Śrī Śaṅkara on ethical and religious points. For him mokṣa is not only a negative removal of false knowledge, rather it is a positive attainment. Rāmānuja presents a dynamic concept of reality which retains difference which is not detrimental to his integrity.
The individuality is not fused in Brahma in the state of mukti, it is retained there to enjoy that living communion with God. According to Advaita, kartri'tva (agency) and bhoktri'tva (power of enjoyment) do not belong to the real nature of self. They are fictitiously superimposed on soul due to avidya, hence knowledge and action are opposed to each other. But mokṣa, according to Ramanuja, is the experience of Brahma which involves the appropriation and aesthetic enjoyment of His ravishing beauty embodied in His attributes. In mokṣa what is lost is not individuality but equity. For Ramanuja as for Saint Paul service to God as well as to the world is the most important feature of man's life.

REFLECTIONS AND COMMENTS:

The nature of man and his liberation has puzzled philosophers and religious thinkers alike. It is our destiny that for everything in the world there has to be an end. Before this end we hope to be liberated and live on. However as Lindsay James adds '...though I
fret and worry till I am weary, when, how and where remains a fatal query'. It is not within the limit of this thesis to delve into what happens after this earthly experience of ours. What man is like and his composition, is can be studied by biology, psychology, sociology, anthropology etc. This again has been clearly referred to earlier. However, we have already stated that Aristotle comes nearer to current trends of thinking than Plato. Much of the confusions relating to the terms which make up the composition of man(soul, mind, self, spirit, psyche) are one of terminology. The concept of the body as the physical part is reasonably clear, for the body can be seen and felt, weighed and measured. It is the language of the unphysical which uses a bewildering variety of terms such as those mentioned above. Eastern thought adds many more, the two most important being jīva (or jīvātma) and atman.

Science is now coming closer to Aristotle to whom the soul is the form of the body. The clear cut dualism
of the physical and the non-physical is outdated. Present day science seems to be admitting an eternal destiny. Dr J.B. Rhine says, 'Psychic functions are independent of space, time and mass. Einstein refutes the two substance theory of matter and energy. It has been mentioned right from the beginning that Plato's dualism of matter and spirit is outdated and Aristotle comes near current trends of thinking.

To Saint Paul what lives on is a spiritual body. To Śrī Śaṅkara the essence of the highest self is bliss. 'He who understands bliss is Brahman'. According to Ramanuja the form of the soul or self is that which is different from the body, senses, mind and vital airs. The soul is blessed in itself... the essence of the soul consists of knowledge and beatitude.

It is said that when Śrī Śaṅkara made preparations to reach his heavenly abode on the appointed day, the ācārya went to the appointed place, where he was to discard his body and sat there in the samādhi pose.
Then he reduced the gross body to its very subtle form.

He assumed the form of pure existence by merging the gross elemental body in the ultimate reality. He then became pure energy and merged it in the universal pure energy. In the final form he is still there, and it is said he attained Brahmanhood in Kāṭi. Advaita maintains that reality is one. The scriptural background is provided by the Chandogya Upanishad. Uddālaka begins his illustration with a promise, statement which is followed by suitable illustrations and then he formulates his thesis that reality is 'one only without a second'. He says 'in the beginning, my dear this was being alone, one only without a second'.

Radhakrishnan says the ultimate reality is characterized by consciousness and bliss. The freed soul assumes the form of the true self and Audulomi holds the view that it possesses the positive quality of spiritual energy, and the negative one of freedom from sin. The liberated self ultimately becomes Brahman whose form can be described as sat, cit, ānanda (reality, conscious-
ness and bliss). Rāmacṛmaṇa argues that these qualities of sat, cit and ānanda do not form an absolute unity, but one of inherence in their relationship to Brahman. God is the underlying substratum in which these infinite attributes inhere. Man is considered: 1) as an attribute of God, 2) as the body of God, and 3) as a spiritual being in his own right controlling the body. Man derives his substantiality from God. The Viśisṭādvaita system applies the soul-body relationship to God and man. Rāmacṛmaṇa defines body (sarīra) as that 1) which is supported by the soul 2) which is controlled by the soul, and 3) which subserves the purpose of the soul. The liberated soul attains the nature of God though not identical with him. It becomes omniscient and is ever having an intuition of God. The state of release means the nature qualities of intelligence and bliss. The release soul is not subject to the law of Karma.

Words like consciousness, bliss and intelligence are being used to describe the surviving self. Dictionary meanings of these words clearly shows that there is no cle
cut dualism between the material and the mental or spiritual. This supports one of our fundamental premises that Aristotle's views come nearer intellectual acceptability than Plato's clear cut dualism between matter and spirit, the redemption of the body and the whole created order as well. 'I confirm' says William James:73
'I have sometimes been tempted to believe that the creator has eternally intended this department of nature to remain baffling'. Jesus Christ, Śrī Śaṅkara and Rāmānuja having realized a perfect relationship with the community around and a divine relationship to the higher ultimate reality, have set an example for the lesser spirits who lack the perfect balance and wholeness of these supreme leaders of humanity.

Love and compassion are the most important moral virtues. 'If we love one another, God abides in us'.74

Herbert Haring emphasized this in Hindu thought. He says the three paths leading to self realization, Īśānamārga, bhaktimarga and karmamarga indicate different aspects as
well of one and the same way to liberation. He says Zaehner confirms this opinion when he declares,

"One reading and re-reading the Gītā.... it seems each time more clear to me that although a distinction is made between the contemplative life and the active life, there is no hard and fast line that divides them from the life of love and devotion to God. It is love on the contrary that brings them to fruition".

An intermediate stage of purification as already mentioned seems possible before final eternity. The concepts of love and compassion link up closely with that of forgiveness; and so there is no question of everlasting punishment. In this life man's highest happiness lies in the worthy unimpeded exercise of his intellectual and artistic and above all moral and spiritual energies. And surely his life of the future
will not be a mere contrast to the best life on earth. It should be a transfiguring of the life before eternity. The intermediate stage of purgatory seems most apt.

Purgatory implies a place of purging and cleansing before reaching Heaven. There is something in common with this view and that of the Hindu theory of reincarnation. The upholders of these views agree concerning the basic principle of continued responsible life in which the individual may still learn and grow by interacting with other human beings in a common environment or environments.

Hick agrees that they differ only as to where the continued life takes place. Iransan (Catholic) tradition has been that it takes place in other worlds beyond this one. The Indian belief has been that it takes place by means of repeated returns to this world.

In the parables of the Talents, Jesus sets forth this truth. All faculties worthily employed here will receive additional and fuller scope in the life hereafter. Advocates of the theory of universal restoration or salvation in Christianity find their chief support in the writings of
Saint Paul. He says, 'as in Adam all man die, so also in Christ shall all be made alive...'

It was Paul's familiarity with the theology of glory and his experience of meeting Jesus in his glorified state, that led Paul to his theology of glorified bodies in the each glorified resurrection. Atleast Philippians suggests this type of salvation. He will transfigure the body belonging to our humble state and give it a form like that of His own resplendent body.

To Śrī Śaṅkara and Rāmanuja also life is a sacred calling. To Śrī Śaṅkara, the freed soul attains the form of his true self. Rāmanuja states that the jīva is to be accepted as an integral part of Brahman in order to account for its non-difference as well as difference from Brahman. Jīva in its released state of liberation becomes omniscient and is capable of comprehending Brahman in all its splendour. It enjoys supreme equality with Brahman.

According to Christianity man was made in the image of God. In Hinduism the self is unborn, eternal
and everlasting. In both cases, the self is ultimately liberated and eternal. The goal of renunciation is also given importance in both Christianity and Hinduism. Jesus said, 'If anyone wishes to be a follower of mine he must leave self behind, day after day he must take up his cross and come with me. In the Vedantic thought the idea of renunciation is clearly brought out in the famous dialogue between Yajñavalkya and his wife Maitreyī. Having decided to renounce the house-holder's life, sage Yajñavalkya intends to obtain the consent of his wife Maitreyī and announces to her that he would divide his property between her and his co-wife Kātyāyanī. Maitreyī refused to accept the property but wanted to know the teaching relating to immortality. Yajñavalkya explains to her the meaning of eternal life. Liberation, he says, is effected through the path of śravāṇa, manana and nididhyāsana. Śrī Śankara advocates the path of the yoga to attain liberation.

Suresvarā, disciple of Śrī Śankara, states that renunciation is an essential step to liberation.
As already mentioned, religion is closely related to morality. If the universe is the work of a benevolent creator, and has a harmonious purpose with man's ideals of morality, the absence of an eternal, liberated destiny is contradictory with the benevolence of such a creator or with a moral purpose. The universe is distinctly not friendly if it has achieved with such pain, the moral life of man, just to topple it over like a house of cards. Metaggart and Emerson agree with these views.

Saint Paul, Śrī Śankara and Rāmānuja agree with our fundamental thesis that if the moral foundations are strongly laid, man gets liberated. We need peace within ourselves. Peace is not the absence of war or nuclear non-proliferation, it requires mutual confidence which frequently sanctions a covenant or treaty among good neighbours. It is found in a life of fraternity built on truth, freedom, justice and love. It means working towards the well-being and daily existence for every human being, a wholeness and integrity that spells harmony
with ourselves, with others with nature and with God. Peace is the imperative that includes all our strings for brotherhood and community at all levels. The need today for a spiritual thrust is greater than ever. To meet this need, morality and religion rank higher than science.

Saint Paul's goal of ‘Enchristo (in Christ), Śrī Sāṅkara's 'tat tvam asi’ (That Thou Art) and Rāmānuja's bhakti and prapatti (love and surrender to God) certainly point out that these goals of man emphasising the basic moral values and prayerful union with God are very important for an ultimately liberated moral destiny.

We have drawn attention previously to the three traditional marga’s of Hinduism - bhakti, jñāna and karma leading to liberation. In the Indian Church, today these three marga’s with a strong influence of the West have all found representation. Robin Boyd, agrees when he says the bhakti-
marga is seen at its strongest in Evangelical Christianity, or in surrender in personal relationship with the incarnate
son of God, the jñanamarga in Roman Catholic tradition represented by writers like Abhishikananda and Panikkar, and in Western influenced protestant thinkers who have absorbed the teaching of men like Tillich. Karmamarga is seen advocated in the service-oriented men like H.M. Thomas. Freedom, liberation, mokṣa is the goal of Hinduism. This goal traditionally has meant liberation from the wheel of karma and samsāra. Śrī Śaṅkara and Rāmānuja are in agreement with this goal of Hinduism- In Christianity, it is Christ who makes us free. Saint Paul speaks of the liberty and splendour of the children of God. The moral goal is an identification with Christ. The union is a faith union. This union is strong that it cannot be severed.

Dhanjibai Fakirbai, spoke of the Christian life as khristādvaita. This faith union does not imply an ontological union as in the Monism of Śrī Śaṅkara. The term is more akin to the Visiṣṭādvaita of Rāmānuja. He treats it under six different aspects. R.M.S. Boyd adds, the spiritual life, then, is for Dhanjibai, something much more than a mere
narrow piety, it is something which demands a relation of unity and love with all creation, with our fellowmen and with God. Union with Christ means a life governed by the single word love (which is the highest of all moral virtues), in a premayoga which includes and yet transcends each of the three great marga-s of Hinduism—bhakti, jñana and karma. Our redemption and liberation is through love, the greatest of all moral virtues and this is our main thesis. Life can be best described by the single word love. Hick says that what the Christians call the mystical body of Christ and Hindus call the Universal Ātman, consist of the wholeness of ultimately perfected humanity beyond the existence of individual egos. For attaining this goal of liberation, love and compassion form the main foundation.

Swami Prabhavananda, a Hindu Swami, a follower of the Vedānta and the gospel of Śrī Ramakrishna, in his book 'The Sermon on the Mount' according to Vedānta, brings out clearly the similarities in the teachings of Christ and the Vedāntic school of thought. Every day in
This then is my thesis - there is a close relationship between Christianity and Hinduism where the moral nature of man is concerned, and a virtuous life forms the foundation for liberation. Love and compassion are the highest of virtues and morality is an indispensable part of religion.

To be unspotted form the world means upholding all other eternal principles we have already discussed. Permanent ethical values can be built only when we undergo a spiritual transformation. This must be the goal of all man's efforts.

Whether our ultimate, eternal goal be Heaven or mokṣa, regarding the life beyond, what is the nature of the surviving entity? No proof can be offered and it is not within the limits of this thesis to tread on such obscure ground, for writers are of the opinion that '...the rest from man or angel, the great architect, did wisely to conceal'.

'I confirm' adds William James.
'I have sometimes been tempted to believe that the creator has eternally intended this department of nature to remain baffling'.

These issues go beyond all logical attempts to specify the conditions of assertibility of any 'Universe of Discourse'. The issue seems far out of reach of the modern experimenter who with his yard-stick, and of the sophist who thinks that if he thinks long enough, he will discover the truth not about the reality but about the language in which he does his thinking.

These uncertainties leave the door open to those who from reasons of faith believe in Heaven or Moksa basing their faith on strong moral foundations.

Regarding moral evil Hick recommends the concept of purgatory which like reincarnation signifies real suffering which is not everlasting. All men have to be ultimately saved. The divine presence in the life of Christ does not preclude our equally valid awareness of God in other religions. However, Hindu feel the inequalities of life in this present birth are explained clearly by the Hindu concept of reincarnation. A global theology Hick
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says would be compatible with the continued existence of a plurality of religions as concrete forms of religions to be released out of suffering. Whilst a single world religion may well be impossible, nevertheless, there may be in our communicationally unified world, an increasing interpenetration of religious traditions and a growing of them closer together. This is therefore true of Christianity and Hinduism which have much in common especially in the field of ethics and morality which form the foundation for liberation.

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