The communication between different spiritualities, the generation on this way of some perceptible and mutually intelligible as well as of some conceptual common concepts could constitute, after the Babel scission, a paradox of the Humanity. It is possible that some monogenetic explanations previous to the polygenetic ones – still present – to derive not only from a subconscious longing towards the unity, or from its very intuition but also from the fact that the respective spiritualities, in their self-containment, were originating themselves, at least at the very beginning, as unique and primordial. But this fact may therefore stand for the imperfections of the singularities of the civilizations incapacity to surpass their way towards universality. The isolation does not imply a peculiarity of great spiritualities and there are no isolated entities, lacking corresponding matches that does not necessarily entail imitations or superior assimilations. Among all these spiritualities – the Indian, the Jewish, the Islam and the Christian Occidental ones – the Indian spirituality is probably the most generous, the most comprehensive even if it had been proved that the elements it borrowed from other cultures and civilizations were conventionally or distortedly adopted. It is not about a permanent misinterpretation but about the destiny of a part split up from the whole. Any element of a culture, once assimilated by another one will develop itself – if it will – in accordance with the laws of the evolution that are valid there, will be assimilated by the new organism and of course, this phenomenon takes place in agreement with the nature of the essence in which it will include itself – nature that constitutes not only an ex-primordial giving but also a future form. Therefore there some steps here. At a primitive level the elements assimilations of other cultures can occur easier in one viewpoint but they act mostly as quantitative accumulations. At a medium level when quite a lot of elements have consolidated, able to individualize the form of a culture, gradually the degree of individuality of that very culture increases when confronted with the elements that could come from another culture. Although essentially this personality could remain at a low level and when a culture has reached its maturity the borrowed elements from another culture risk less to get deformed as they are the results of a selection based on affinities and compatibilities between these elements and the essence of the culture that receives them. Within the transfer process they undergo a formal change of identity having the chance to be organically adopted. On the other hand beyond the diversities generated by space, there is an eternal unity, noticeable in its historical evolution in time that generates the very elements that can be put in a common conceptual content. However it can be acknowledged that usually the great spiritualities are in their inner nature solitary and what brings them together is rather a pre-Babel heritage perpetuated and continuously regenerated under different forms till nowadays; the little spiritualities – if we can name them spiritualities – can mostly form
conglomerates where conjectural, useful elements are eclectically grafted on their narrow substance.

The Indian spirituality seems to be closer to the Jewish one than that of the Occident. One particularity of the way in which the integration to the Universe and the relationship with it is thought of consists in conceiving the Nature a spiritualized medium by a Unique Reality. Unlike the occidental conception and nearer to the Jewishness the man is not seen as different from a hostile, unattached nature nevertheless it is stressed his inner kinship with the environment which the man is congruous with. It is also considered here that the nature does not accept artificial orders – those created by man who therefore breaks its laws – that’s why, conceiving nature as a relationship part-whole with the man is strongly reflected in the human activity. Hence it is easier to understand why the Indians’ or the Jews’ route is not a one way direction between goal and man, but an integrant part of it that educated the man preparing him for the final meeting with his aim, with the new identity – something similar might be found at Oedipus who assimilates in his soul every blow but the taking upon himself is not complete as his purpose lies in getting a kind of invulnerability with the same effect of a vaccine. In his relationship with the Universe the man will learn its laws and he will integrate, he will use them in the benefit of both of them, the man’s discovery of the laws, of the whole, of the Universe being a form of manifestation of the harmony between the reason and the reality of the world, a way to understand life, as the man’s thoughts are fulfilled in this Universe and in accordance with it and his deeds should follow the same direction. The Jews consider creation harmoniously too; he who brings about lack of balance is to bear the consequences. Anthropocentrically the Judaism turns the Jew into a being who understands the objective laws of the nature adding them a cultural dimension – he is a man of order in conformity with the moral values and a cultivated spirit unlike the Greeks, namely the Europeans, where the Man is the systematic spirit as all the laws lie within himself. The Western Europeans cultivate the anthropocentrism by the “obedience” of both the matter and nature and furthermore all the laws live inside the man who is the measure of all things, the world understanding starting from the man’s conscious activity upon the nature under the control of the goddess Harmonia. The Jews see the truth as a humanly way of understanding life although we will not find here the triad Good-Truth-Beauty or a bed of Procrustes as the Protagoras. This religion is the path of the evolution – not accidentally it is considered here that he who lives the present does not become, he actually is – not an ideal in the European meaning whose supreme goal is the man, seen as an individual of the community but the moral man; consequently, it is not only a way of moral development but mostly a moral existential one. The religion imposes responsibilities both on the social and human plan almost everywhere, but mostly regarding the Jews and the more rigid Islam, the separation between laic and spiritual – an artificial one, that has at its basis an unilateral conception that afterwards generated “interference” reactions and a much greater segregation – being rather formal and generated by some contextual pretexts. Consequently, the confusion created by the concepts “moral” and “right” that the Semites make can be relevant in their way of understanding the world unlike the Romanians where the community establishes what