CHAPTER V
CONCLUSIONS, SUGGESTIONS AND RECOMMENDATIONS

5.0 Conclusions

It is always difficult to draw conclusion from the comparative study. Since there are several things that are similar as well as different, the task of making final conclusions becomes much more harder. Of course any conclusion in the reaserch like this should not be bias or critical to any one religion.

It was stated in the introduction part that any socitey today is a pluralistic society. We see diversity in unity of any culture or society, even a religion. Because of this it becomes difficult to profess which religion or culture is superior to others. Since many cultures are religions are mixing up with each other, there is no such purely one culture or one religion society. This has added pressure on each society and religion to adopt and cope up with other cultures and religions. This has also added extra work for the anthropologers to identity the elements of similarities and differences among the cultures and religions. Even the philosophers of religions are constantly struggling to find out the similar beliefs among different religions.

This research is based on the enquiry of comparative study on the doctrine of divinity found in the Holy Bhagavad-Gītā and the Holy Bible. Here in this research the basic comparision is done between the philosophical ideas in the Holy Bhagavad-Gītā and the Holy Bible.
The main concern of this research was to provide a common ground the Hindus and Christians, upon which they could come together with better understanding of each other for a dialogue. This is only possible if they try to understand each other positively. It is very obvious that if they approach each other with negative attitudes, they would never be able to understand each other and would never be able to live peaceful life with each other.

This research was done with a purpose of contributions towards efforts of contextualization. In fact the positive approach towards this research would certainly be a great benefit towards contextualization. Now, by knowing the teachings of both the Holy Scriptures about the doctrine of divinity presented in both of them, it helps in the times of interreligious dialogue. This is what the modern religious philosophers and theologians and looking forward to achieve.

In conclusion some of the observations can be derived from this comparative study on the doctrine of divinity in the Holy Bhagavad-Gītā and the Holy Bible, in the following:

1) The ultimate goal of the Holy Bhagavad-Gītā is the salvation of the soul. Similarly, the ultimate goal of the teachings of the Holy Bible is the salvation of individuals, who accept Lord Jesus Christ as their personal Lord and Saviour. This salvation is available for all. It is not deserved for one particular clan or race. It is open for all.
2) In both the Holy Scriptures Lord Krishna (Bhagavad-Gītā) and Lord Jesus Christ (Bible), have authority over the teachings presented in them. Though the Holy Bhagavad-Gītā is a song of Lord Krishna, it does not provide a vast body of religious literature and teachings on several different doctrines. It mainly contains the sayings of Lord Krishna. On the other hand, the Holy Bible is a piece of literature, which contains several different types of literary texts. It has history, poetry, teachings, preaching, narratives and sayings of Lord Jesus Christ. It is not written by one author but by several authors, who all presented Lord Jesus Christ as the only Saviour of the world.

3) Both the Holy Bhagavad-Gītā and the Holy Bible talk about the Ultimate Reality. The Holy Bhagavad-Gītā presents Lord Krishna as the Ultimate Reality, whereas the Holy Bible presents Lord Jesus Christ as one of the Ultimate Reality. It presents a picture of God as Trinity (God the Father, God the Son, and God the Holy Spirit). But Ultimately Lord Jesus Christ is presented as the way to reach the Ultimate Reality. Even He Himself is portrayed as the Ultimate Reality.

4) The Holy Bhagavad-Gītā talks about the low and the high nature of God. Whereas the Holy Bible talks about the only one nature of the God namely love.

5) The Holy Bhagavad-Gītā states that Lord Krishna is the Supreme avatara of Ultimate Reality. The Holy Bible teaches that
Lord Jesus is the incarnate God. God took the human form and came to us in order to save us from the evil. The teaching on the *avatara* incarnation in the Holy Bible is more reliable than the teaching in the Holy Bhagavad-Gītā. Because it contains many contradictions and also presents some other *avatāras* of the Ultimate Reality. The main purpose of Lord Krishna's *avatāra* was destroying wicked and evil. But the purpose of Lord Jesus incarnation was to save the world, the sinners, wicked from their sins.

6) It is very interesting to observe that the Holy Bhagavad-Gītā and Holy Bible talks about the transfigurations of Lord Krishna and Lord Jesus Christ respectively. The divine form of Lord Krishna is very different than that of Lord Jesus Christ. In His divine form Lord Krishna appears having hundreds of forms of various colors and shades. This shows that He is everything. In Him all colors and shades contain. On the other hand the Holy Bible presents the divine form of Lord Jesus Christ in whom, the glory of God was revealed. He does not appear having many forms or colors and shades.

7) In both the Holy Bhagavad-Gītā and the Holy Bible, *bhakti* or worship of Lord Krishna and Lord Jesus Christ is expected from the followers. The Holy Bhagavad-Gītā does teach about worship of many gods and goddesses. All this worship, is believed to reach ultimately to Lord Krishna. But the Holy Bible very emphatically teach about worship of only one God. It prohibits worship of idols and other gods and goddesses. The idols are believed to be mere objects
which can not present true God. But the worship of the God with truth and in spirit is emphasized in the Holy Bible.

8) The Holy Bhagavad-Gītā talks about Lord Krishna as the Creator of the universe. It is revealed that the universe has evolved from Him. The Holy Bible teaches that God created the universe, including human beings. It is not the work of one person but the work of all the three persons of Godhead (Trinity).

9) Regarding the concept of salvation/moksha, the Holy Bhagavad-Gītā teaches about mainly three ways to achieve moksha, namely Bhakti-mārga, Karma-mārga and Jñāna-mārga. The person is to work for his own salvation. After achieving moksha, he/she can liberate from wheel of rebirth. But the Holy Bible teaches about Lord Jesus Christ as the only way for salvation. Man does not have to go on pilgrimages or work for his salvation. He simply needs to believe in Lord Jesus Christ obey His teachings.

10) The Holy Bhagavad-Gītā presents Lord Krishna as the Saviour of the world. But the Holy Bible teaches that Lord Jesus Christ is the Saviour of the world. There is a vast difference between the ways and means which both have done their efforts to save the universe and mankind. The Holy Bhagavad-Gītā talks about Lord Krishna destroying the evil in order to save the saints. But the Holy Bible teaches that Lord Jesus Christ died on the Cross for the sake of the sinners and has provided salvation free for all. The only condition is that the person needs to believe in Him and accept Him as his
personal Saviour. So it is a two way process in salvation presented in the Holy Bible.

To conclude this research, I would leave an open challenge for one to examine the similarities and differences of teaching on the doctrine of divinity in the Holy Bhagavad-Gītā and the Holy Bible. Here we cannot prove Lord Krishna superior to Lord Jesus Christ and vice versa. For the Hindus, it is always possible to consider Lord Krishna superior to Lord Jesus Christ. It is same with the Christian to consider Lord Jesus Christ as superior to Lord Krishna. But my basic intention is not to prove this. I have presented the doctrine of divinity in order to provide common ground for the readers and followers of both religions, which would promote inter-religion dialogue. This would also serve as a guideline for the modern scholars and theologians to develop strategies and means to make the inter-religio dialogue more meaningful. This is certainly going to be beneficial to find unity in diversity, especially in the pluralistic society.

In summary, this comparative study of both the Great Religious Books does not intend to prove one is greater or superior to other, nor claims Lord Jesus Christ is higher than Lord Krishna. But it intends to establish a harmonious mutual understanding between the Two, to create a common ground and promote brotherhood among all religions may it be Hinduism, Christianity, Islam, Buddhism or any religious sects of the world. This study may help others to go ahead in the same way to find and establish unity among all religions to avoid minor differences create by fanatics. The better world of peace and prosperity could only be possible when all the religions of the
world come closer to each other by studying each other's religion comparatively. This, I believe very strongly, this will provide cultural-bridging up.

5.1 Suggestions and Recommendations

Having completed the research work on the comparative studies of the Holy Bhagavad-Gītā and the Holy Bible; I feel, I know very little about these Great Scriptures of the East. Both of these classic literatures are beyond human comprehension. No one could claim to obtain the total understanding. My knowledge of these two Great Writings is so meagre, that I feel not even a drop in the ocean. The Holy Bhagavad-Gītā and the Holy Bible contain the absolute truth of the entire world's knowledge. Without any hesitation, I can say, they hold marvellous and most valuable knowledge of all the religious books.

Although, I did understand to some extent the message provided in these Scriptures, they have left everlasting impact on my mind and life. Divine wisdom is always incomplete to human mind. The total knowledge of Divine order is only possible when one seeks it with complete devotion coupled with God's grace. I wish one day I will be fortunate enough to avail this position.

The Bliss and Blessing of studying these Scriptures are actually for self contention and admonition; it is very hard to sermonize to others. At least common, sinner as I am cannot do so, only possible may be with a saint.
It can be suggested a few ways to go about studying these two Great Inspiring Books. Firstly, one should have no preconceived idea or prejudice. To understand the valued teachings one must have open mind to accept it. Take it for granted the Scriptures have profound knowledge to receive for one's betterment. Many a times due to stubbornness one is deprived of valuable knowledge. Before pondering upon the verses take into personal experience. Have a very clear vision of things.

It can be pointed out to the believers of the both religion-groups to study both these Great Books without prejudice, this will surely avoid misunderstanding and confusions if they are framed earlier because of some other reasons. Accept the truth that source of true knowledge flows from the same source viz; Divine. Man should not pollute it by his own interpretation. The Holy Bible as well as the Holy Bhagavad-Gītā, has tremendous spiritual precepts for humankind. These suggestions may sound very common, but when common methods are applied into action, a great result is achieved.

Ever since I arrived in this great religious land, I fell in love with the people and the prime religion of India. I felt I must know more in detail about it. I hail from Korea, and belong to a devout Christian family. While occupied in the study of the Holy Bhagavad-Gītā, I was so much impressed to note that the message of the Scripture is so common that of the Holy Bible. I concluded to accept that there is a common Divine Giver or Providence. No man should condemn such message because preconceived idea, nor criticise or attack each other, but should take full advantage to learn from each other.
Teachings of any religion release mutual misunderstanding if studied with openness of mind; and help establish peace and good will on earth. Therefore, if, this nominal attempt of mine pave a way to communal harmony, I will be indebted to the community.

Hence, attention should be paid equal respect and importance to these Great Classic Religious Literature, because in them are found the rich treasures for profound and perfect way of living, a total and complete philosophy of life. This literature leads to moksha or salvation according to one's faith, and similarly Scriptures provide humankind to liberate from the miseries of this sinful world and finally help to inherit the City of God, the eternal home of the righteous.

The message of the Holy Bible and the Holy Bhagavad-Gītā is the same viz; to achieve the final goal, to be eternally righteous, this is also what God intends for His created beings, to be perfect and righteous as He is. Therefore, It is needful that every lover of the Scriptures should have friendly attitude to each others Holy Books religious studies must gap the breaches for better and meaningful human relations. In other words it can be said that nothing can achieve this goal efficiently and perfectly than mutual religious behaviour.

I entreat the lovers and the scholars of the Great Scriptures to overlook my ignorance of the philosophy of the Scriptures, if I have failed to throw adequate light, as my understanding about the Scriptures is still immature, rather rudimentary in the vast field of such philosophic studies. I count my knowledge just a drop in the ocean.
I do hope, by the grace of the Almighty, one day I may receive better light and understanding, till then I must keep on searching the Scriptures. I do wish the same for every lover of the Scriptures.

Religious mutual understanding is the prerequisite for better socio-religion ties than any other means and method. Multi-religious country like India where various religions flourish under one umbrella, mutual religious harmony can establish solidarity and unity in pluralistic society.
The Spirit of This Thesis, can be expressed by referring to verses from the Rgveda 10,191.

सं गच्छद्वं सं वदद्वं सं वो मनासि जानलाम्।
देवा भागं यथा पूर्वं संजानाना उपासते॥ २ ११५

समानो मन्त्रः समीति: समानी सममां मनः सूह चित्तमेषाम्।
समानं मन्त्रमृत्वि मन्त्रये व: समानेन वो हृविषा जुहोमि।॥ ३ ११५

समानी व: आकृतिः समाना हर्दयानि व:।
समानमेन्द्रु वो मनो यथा व: सुसहासिति।॥४ ११५

1 Assemble, speak together: let your minds be all one accord, As ancient Gods unanimous sit down to their appointed share. (Griffith's Translation)

2 The place is common, common the assembly, common the mind, so be their thought united. A common purpose do I lay before you, and worship with your general oblation. (Griffith's Translation)

3 One and the same by your resolve, and be your minds of one accord. United be the thoughts of all that all may happily agree. (Griffith's Translation)
These similar verses can also be expressed from the Holy Bible, Isaiah 1:18-20.

परेशो ब्रूत व्यायात मिशो स्माभिं विचार्यतां।
सिन्दुर वर्णतुल्यानि यानि पापानि सान्ति वः॥
तान्यापि शुकलवर्णानि भविष्यति तुपारबत्॥
शोणा लाक्षेव ये दोषास्ते भविष्यति लोमचत्॥१८॥४ः

यौयं चेदत्र संतुष्टा भवतादेशापलिनः।
द्रव्येदेशोभ्येवस्तः परमेऽपरि परित प्रययः ॥१९॥१॥

यदि यौयन्त्व सन्तुष्टा भवष्य प्रतिरोधिनः:
निशिचतं सकलास्तःखड़गभुक्का भविष्यः।
यतं परमेश्वर साम्याद् वाक्यमेलिङ्गिन्तं ॥२०॥५॥

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⁴Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (King James Version)

⁵If ye be willing and obedient, ye shall eat the good of the land: (King James Version)

⁶But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. (King James Version)