CHAPTER I

1. "Janami dharmaṁ na ca me pravṛtih, janami adharmaṁ na ca me nivṛtih"


4. *De Natura Deorum*, 2:28

5. *Divinae Institutiones*, 4:28


19. अहार निद्रा भया माईनुम मा सामान्या स्टाइल पासूनी नराणां
धर्मवी सामु अधिकरिते विशेष धर्मनां हिन्दू पासूनी सामान्य.


50. Cfr. Victor White, op.cit., p.76
51. Patterns in Comparative Religion, p.158.
53. Ibid. p.26
61. ERE, ibid. p.198
63. Ibid. p.462.
65. Ibid. p.293.
67. Collected Works of Carl Jung, ibid, p.104
68. Le Point de De art de la Metaphysique, Lecons sur le development historique et theorique du probleme de la connaissance, Paris: Desclée de Brouwer, "Le Thomismo devant la philosophie critique" Cahier V.1949,
69. Quoted by Victor White, op.cit. p.32.

CHAPTER II

1. Patterns of Comparative Religion, op.cit. p.xi.
12. Unum et verum convertuntur
23. Ibid. p.265.
24. Ibid. p.264 (underline ours).
25. Ibid. p.268 (underline ours)

CHAPTER III


5. "Na his sruti satam api sitah acanah aprakasa va iti bruvat pramanam upasiti". GBS (Gitabhasya according to Sankaracharya) śrīmadbhagavatadīkā, Gorakhpur: Gita Press, Sanvad 2028, commentary to 18:66, p.473.


CHAPTER IV


5. (Tr.) B.S.Sikthānkar, Poona, 30; Tilak Brothers, 1971, p.xviii.


10. Asvamedha Parvan, chapters 16 to 51.

11. Udyoga Parvan, chapters 41 to 46.


24. Ibid., p.5.


44. For a brief and systematic study on the date it of the of Puslolkar A.D., Studies in Epics and Puranas of Inta, Bombay Bharatya Vidya Bhavan, 1971.


47. Sukthankar, *The Meaning of the MBh*. ibid. p.10


49. Miscarriage...op.cit. p.132


52. Vyūha (vy + uh, uhati ) = to divide, to place in order ) also means part, manifestation, appearance etc. The quadruple manifestation of Purusottama as Vasudeva, Samkarsana, Pradyumna and Aniruddha is called vyūha.


56. For a detailed study, cfr. apart from Otto's own work, Belvalkar, Miscarriage... op.cit.


62. The Bhagavadgītā, p.130.
66. Ārjuna, p.72.
CHAPTER V


7. Cfr. JBC, vol.2, the introductions to the commentaries to the four Gospels. Patristic testimonies on the NT are given in many of the introductory works on the NT, some of which are included in our bibliography.


12. For instances cfr. MK 8:34-9:1 and parallels in Mt and Lk; MK 11:27-33 and parallels; MK 13:5-8 and parallels.

13. Cfr. MK 2:10 and parallels for the parenthesis "he said to the paralytic.

14. Cfr. MK 1:16 and parallels. The comment: "...for they were fishermen".
15. Combination of the Greek words *syn+opsis* = seeing together.
17. 'Q' stands for the German word 'Quelle' which means source.
34. The Greek word "pragma town (= of facts)" is more factualistic than the term "events".

35. Cfr. 2 Thes 2:15; 1 Cor. 11:2; 15:1-3; 1 Thes. 2:13; 2 Thes 3:6; Rom 6:17; Gal. 1:9 & 12; Phil 4:9; Col 2:6 & 8.

36. The study of the Synoptic Gospels, op. cit. p. 23.

37. The word comes from Greek (apo + stello = to send from) which has a special meaning in the Christian context, namely the sending out officially to preach the Gospel. The term apostles is usually referred to the first twelve disciples of Christ and also to St. Paul. Apostolic College stands for the group of 12 disciples who represent the twelve tribes of Israel.

38. The baptism of Christ as recorded in the NT (Mt. 3:13-17 and parallels) is considered to be the inauguration of Christ's public life as an official emissary from God.

39. For references to the writings of the ancient acaryas of Christianity (Fathers) one could consult various collections. For the Latin Fathers, Patrologia Latina Series. For the Greek Fathers, Patrologia Gr series.

40. The feast 'pentecost' (the word 'Pentecostos' in Greek means the fiftieth) comes fifty days after the Jewish feast 'Passover.' Hence the name. For the Christians, this feast refers to the special enlightenment the first disciples of Christ received on this feast by the coming of the spirit of God in the shapes of tongues of fire as described in Act. 2.

41. The English word 'Gospel' is the corruption of the two terms Good + spell in archaic English to mean 'Good News'. It is the direct translation of the Greek word μανελλιον (eu + aggelion = good news).

42. Cfr. Peter de Rosa, Jesus who Became Christ, New Jersey: Dimension Books, 1974. Though we find it difficult to agree with this author in his views on the factuality of resurrection, we find his descriptions on the traumatic experience of the disciples at the encounter with the risen Christ quite interesting, pp. 30ff.


55. Here what is meant by the Biblical text is obviously the OT, which is sacred both for the Jews and the Christians.


CHAPTER I


2. David Hume.


7. *Logic*.


10. Ibid, p.96.


13. *Ex nihil nihil fit*. This axiom is attributed to ancient Greek Philosophy.


15. "aham adiś ca madhyam ca bhūtānām ahta eva ca".

16. "sarganam adir antasa ca madhyam cai'va ham arjuna".

17. "mattah parataram na 'nyat kimcid asti".


19.


21. Ibid., p. 357.

22. Ibid., p. 359.

23. BG, op. cit., p. 214.


27. "bahir anāta' ca bhūtānaṁ acaram caram eva ca

28. "tad ejati tan najati tad duṛte tad vāt antike
tad antarasya sarvasya tad u sarvasasya bahyataḥ. "(Isp. U: 5).


30. Loc. cit.


32. Summa Theologica, I.Q. 30, a. 4 ob. 2.


34. Ibid., p. 163.

35. Ibid., p. 170.

36. When it is said that the concept 'person' is applied to God and man in Western philosophy we mean primarily the medieval philosophers like Augustine and Aquinas and to come of the contemporary philosophers like Mirtain and Marcel. The treatment of God by most of the modern European philosophers,
belonging especially to the Empiricistic tradition, was very much negatively biased due to their anti-religious background.


40. "Ahimsa paramo dharma" (Adiparvan, 11:13)

41. "tvam avyayah satsvatadhamagopas aatmanast tvam puruso mato me" (11:18)

42. "brahmano hi pratishta 'ham amrtasya avyayasya ca, sasvatasya ca dhamasayah sukhasy aikantikasya ca" (14:27)

43. "yadi hy aham na varteyam jatu karmany atandritah. mama vartma 'nuvartaye manusyah, partha, sarvasah." (3:23)

44. "na vedayajñadhayayanair na danair na ca kriyabhir na tapobhir urgaih evamrupah sakyah aham mrloke drastum tvad-avyena kurupravira" (11:48)

45. "prakrteh kriyamanani guñaih karmani sarvasah: abhāmaka-vimudh 'atma karta 'ham iti manaye.' (3:27)

46. "agnivad aham durashanam yatha agnihitam na apasyati samipam upasarpatah apasyati, tatha aham bhaktam anugrahantah na itaren."

CHAPTER II


2. Ecumenical or Universal Councils are a sort of international conferences in parliamentary style when official representatives of Christianity from all over the world come together, stay together and hold discussions on important doctrinal matters, and then promulgate the decrees passed by voting. These councils are usually held when serious doctrinal problems arise.

4. XLB, p.179.


8. XLB, p.183.


11. DB, p.585.

12. DB, p.585.


15. Ekam sat viprah bahudha vadanti (Rg 1:164:46, Griffith's version).
Ekam santam bahudha kalpayanti (Rg.10:114:5).

16. "Eis o Theos" (Greek original)


19. R. Butterworth, op.cit. p.34.


25. He ouk oidafce oti to swoma wmen nace tou en ymin agiou pneumatos estin" Greek original of 1 Cor. 6:19
26. Confessions 1:1 (our translation)
28. Summa Theologica, Part 1, Question 25, article 3. (Short form; ST, 1:25:3)
29. "Ego eimi e(he) odos" (Jn 14:6, Greek original)
30. Cfr. the articles under the titles 'holy' and 'glory', in Kittle, XLD and McKenzie, DB.
33. ST, 1:8:1, p.34.
34. "En autow gar zomen kai kinoumetha kai esmen" (Act.17:28). In a foot note to this verse the Jerusalem Bible points out that this verse might have been written under the influence of the Greek Poet Epimenides of caphosos.
36. ND, p.3.
37. Each member of the Trinity is called 'person' in the Christian tradition, as translation of the Greek word ypostasis which literally means subsistent.
38. ND, p.6.
40. Cfr. articles under the title 'Mosses' in Kittel, XLD and McKenzie DB.
41. 'Types' and 'anti-types' are technical concepts in Christian philosophy with special meaning. McKenzie explains: "The type or typological interpretation of the Bible is an exposition which presents the persons, institutions or events of the OT as 'types' of persons, events, and institutions in the NT", p.903.

42. Advocate is the translation of the Greek word 'paraklitos', which means a person called in as a helper, intercessor or mediator.

43. "Abba" is the Hebrew word by which children affectionately addressed their father. 'Daddy' in English could be an approximate equivalent.

44. Apart from the other NT books, in the Pauline writings alone we could point out quite a few direct and indirect trinitarian formulas: 1 Cor 12:4-6; Rom 1:3-7; 5:1-5; 15:16; 30: Phil 2:1; Tit. 3:5.


49. Cfr. for further references, Oscar Cullmann, op.cit, pp.292 ff.


51. The OT hypostatizes the 'Word' of Yahweh and his 'Wisdom', as though foreshadowing the NT revelation of the Trinity. This question will be dealt with later on.

52. For a detailed study of the concept of the Spirit of God, cfr, ERE, vol. 11, "Spirit".


55. C.Jung, ibid, p.113.

56. Ibid. p.114.


60. Swamy Pratyagatmananda, CHI, op.cit. vol.3, "Philosophy of the Tantras".


63. The Fathers of the Church, (Fd) The Catholic University of America, St.Augustine on Trinity, vol.45, Bk.8.


66. Plato. op.cit. no.31.


69. Ibid. p.36.
70. Ibid. p.37.
71. *St. Augustine on Trinity*, op.cit. p.311.
73. Ibid. p.129.
74. Ibid. p.129.
75. ST. 1:3:7: ad 1.
77. ND, pp.88 ff.
79. ST. 1:3:7.
80. ST. loc. cit.
81. For a fairly elaborate and clear discussion cfr. ST 1:28-32, especially question 28.
82. ND. no. 325, p.108.
83. ND. pp.98-103.
84. ST. 1:28:1.
85. ST. 1:27:2.
86. Loc. cit.
87. ST L. 27:1 ad 2.
88. ND. p.90.
89. We leave aside the controversy centred around the question of the procession of the Spirit from the Father and Son (*filioque*) Brief reference, ND. p.96.
90. ND. p.100.
91. *Augustine on Trinity*, op.cit. bk. 8
93. *ST. 1:37:1*.
97. *Augustine on Trinity, BK, 5*, (no.9 or 10?)
104. This is a well known legend in the Christian tradition. Augustine was strolling along the sea-shore absorbed in the thought of the doctrine of Trinity. He could not find any solutions to the various problems that were cropping up in his mind. Then he noticed a young boy trying to fill hole dug in the sand, with water from the sea using a conch shell for the vessel. To Augustine's query as to what was he preoccupied with, the boy said; that he wanted to put the whole of the sea-water into the hole. When Augustine paternally laughed at the folly of the child, the child turning to him said: "To try to solve the problems of the doctrine of Trinity with your puny mind is a greater folly than my effort to empty the whole of the sea-water into this hole." So saying the little boy, believed in Christian tradition to be an angel, disappeared.
CHAPTER III


6. After describing the nature of prakrti the 11th Karika says that the purusa has the opposite characteristics (tadviparitasthathapuman) though some similar characteristics too.

7. Apart from the history of Indian philosophy by standard authors, one could Zaehner, The BG, op.cit. p.138 ff. for a brief description of the Sankhya categories.

8. Bhumir apo 'nalo vayuh kham mano budhir eva ca ahankara iti 'yam me bhinna prakrtir astadha.

9. Mahabutani ahankaro budhir avyaktam eva ca indriyani ēs'aihām ca pance c'endriya-gocarah.


14. Indriyani mano budhih satvam tejo balam ēhrtȋh vasudevatsaksanyahu ksetram ksetrajna eva ca (no.16)


16. Karma brahm 'odbhavam vidhi, brahm 'aksara samudbhayam
17. adhibutam ksaro bhavay, purusas c'adhidaivatam
19. adhas c'ordhavam prasrtas tasya sakha...(15:2).
20. '....karm' anubandhini mansyoa-loke.
22. sa vrksa-kalarktibhih pare'nyo yasmat prapancah parivartate'jam.
24. Sankarbasya, (SBC) op.cit. p.366 Commentary to 15:1
25. SBG. op.cit. p.365 passim.
27. op.cit. p.185, fn.
29. The BG. p.326.
30. SBG, op.cit. p.368
31. tvameva mata pita tvameva tvameva bandhu sakha tvameva.
32. BG, op.cit. p.261.
34. BG. op.cit. p.505
35. Summa Theologica, Ia. Q.4, art.2.
36. BG, op.cit. p.495
37. Ia Q.xiii, art. 4, ad 3.
38. BG (non-critical edition) op.cit. p.lix ff.
39. evam uktva tato: rajan, maha-yog'esvaro harih darsayan asa Parthaya paramam rupam aisvaram(11:9)
40. n'antam na madhyam na punas tavadim...(11:16)
anadi-madhy'antam...(11:19).
41. tejobhir apurya jagat samagram bhasa tav'orgamh pratapanti, visno(11:30 b)

42. ananta, dev'esas, jagan-nivasa, tvam aksam sad asat tat-param yat (11:37 b)


44. Ibid. p.294.


47. BG, op.cit. p.40.

48. Ibid. p.41.


50. mayam tu prakrtim vidhi, mayinam tu mahesvaram (4:10 a)


53. n'aham prakasah sarvasya yoca-maya-samavrtah...(7:25b)

54. isvarah sarva-bhutanam hrd-dese 'rjuna, tisthati bhramayan sava-bhutani yantr'arudhani mayaya.


CHAPTER IV


4. "...he endsewes imatiown kosmos" (1 Pet 3:3).
5. Ibid. p. 883.
12. DB, p.942.
15. DB, art. cit. p.943.
22. XLD, art. cit., p.255.
CHAPTER V

1. atmanan rathinām vidhi, sarīram ratham eva tu 
budhiṁ tu saradhim vidhi, manah pragraham eva ca.

2. prakṛthi kriyānāmi guṇāh kārmāni sarvasāh, 
āshānta-vimūḍhātma kartaḥ ham iti manyate.

3. sarīram yad avapnoti yac ca'py utkramati 'svarah 
gṛhitvāī 'taṇi samyāti vāyur gandhān ivā'śayat.


7. Summa Theologica, I.Q.76, art.1.

8. For a brief survey of the Western concept of man, Cf. SM, V.1.4. 
Joseph Moller, art cit. 409-411.

argues that what is referred to as "anandamaya" is Brahman.

10. udhared ātmanātmanāh na'tmanam avasadayet 
ātmaī'va hy ātmano bandhur ātmaś'va ripur ātmanah(BG.6:5)

11. bandhūratma'tmanas tasya yena'tma'vātmana jītah 
anātmanas tu satrutva vareśa'tma'vā satruvat (BG.6:6)

12. dhyānena 'tmani pasāyanti kecid ātmanam ātmana 
anye saṁkhyena yogena karmayogena cā'pare (13:24). N.B. the 
different numbering in chap.13.


15. The BG, op. cit, p.139.

16. na kartṛtvam na karmāṇi lokasya sṛjati prabhuḥ (5:14a)

17. yogayukto visuḍhātma vijitātma jītendriyān 
sarvabhūtātmatvābhuṭātma kurvann api na lipyate.

18. yaj jnatva na punar moham evam yasyasi pandava 
yma bhutany asesena draksasya atmany atho mayi
20. Loc.cit.
21. na tu eva'ham jatu na'sam na tvam ne'me janadhipah
   na ca'iva na bhavisyamah sarve vayam atah param.
   Ramanuja on the Bhagavadgita,
23. "dehabhedanvrttya bahuvacanam, aatrabhedabhuprayen.
   "Gis, op.cit. p.33.
25. idam jñānam upāsritya mama sadharmyam āgataḥ
   sarge'pi n'opajāyante pralaye na vyathanti ca.(14:2)
   Radhakrishnan's commentary is quite enlightening: "The
   saved soul grows into the likeness of the Divine and assumes
   an unchangeable being eternally conscious of the Supreme Lord
   who assumes varied cosmic forms. It is not svarupata or
   identity but only samanadharnata or similarity of cuality.
   He becomes one in nature with what he seeks, attain saṃsāramukti."
26. Since the main Sanskrits words are given in the text, we shall
   not give all the four verses in Sanskrit here.
27. sa visvā-krd visvā-vid atma-yonir jñāh kāla-śaro guṇa
   sarvavidyaḥ pradhāna-kṣetrajña-patih guneṣah samsāra-viṣa-
   sthitibendra-hē tuh.(16)
28. dhyayato visayan pumṣah saṃcāt tesu'pajāyate,
   saṃcāt samjñāyate kāmaḥ, kāmaḥ krodha'bhiṣajyate.
   krodhaḥ bhavati samohah, samohah smṛti-vibhranah,
   smṛti-bhramaaaa buddhi-nāsaḥ pranasyati(2:62-63)
29. BG, op.cit, p.317
30. BG, op.cit. p.46.
31. vimśyaitad asesena yath'ecchasi tatha kuru(18:63 b)
32. Cfr, commentary to karika no.23, in Sankhyakarika, op.cit.p.99

35. Adhisthanam tatha karta karanam ca prthag-vidham vividhas ca prthak-cesta daivam c'aivatra pancamam (18:14)


37. BG, op.cit. p.48-49.


39. yad ahamkaram asritya na yotsya iti manyase, mith'aisa vyavasayas te, prakrtis tvam niyoksyati. svabhavajena, Kaunteya, nibaddhah svena karana kartum n'ecchasi yan mohat, karisyasy avaso'pi tat.

40. BG (non-critical) edit.) op.cit. p.xxiii

CHAPTER VI


2. JBC, op.cit. vol.2, p.766.


4. DB, p.837

5. op.cit. p.56.

6. DB, p.837.

7. Kai sou autes ten psychen dieleusetai rompaia (Lk 2:35).

8. McKenzie, DB, 100.


10. XLD, p.41.


12. XLD, p.201.

13. XLD, p.289.
14. It is disputed among the scholars whether this text implies final victory to man or only the struggle between the serpent's offspring and man's. (Cfr. JBC, vol.1, p.13).


17. 'Satan' is a Hebrew word translated into Greek as diabolos and into English as 'devil', demon etc. Etymologically the word means the slanderer, the accuser, etc. Satan stands as evil personified, opposed to man and God, though under God's dominion. The Biblical belief in the devil has much in common with that of the Mesopotamian cultures.


25. XLD, p.273.

CHAPTER VII

1. The Concept of Liberation in Indian Philosophy, Burhanpur: Girisharl Keshavadas, 1967, "Preface".

2. Yoga Philosophy in Relation to other Systems of Indian Thought, p.316.
3. "kena yajamāno 'mṛtyor āptim atimucyata iti...sa muktiḥ satikuktiḥ".
4. BG, op. cit., p.111.
8. VCI, op. cit. p.166.
12. "...brahma-samastho'mrtatvam eti" (Chand. Up. 2:23:1)
13. "...jīvāt brahmācīva na parah".
18. Vedāntaśīpa, Introduction
Quoted by A. K. Lad, op. cit. p.134.
20. "idam jñānām upasritya mama sādhārayam āgatah sārge'pi'no'pajāyante pralaye na vyathanti ca." (BG.14:2).
21. "matsvarya-patam āgatah prāpta ityartho na tu samandharmatam"
23. "yo mama pasyati sarvatra sarvam ca mayi pasyati
tasya'ham na pranasyaṃ sa ca ne ma pranasyati" (BG. 6:30).
24. "Verily, the incarnate self (sasarirasya) is held by pleasure and pain. Verily, there is no freedom from pleasure and pain for one who is incarnate. Verily, pleasure and pain do not touch one who is bodiless," (8:12:1)

"Even so that serene one when he rises up from this body (sarirat samutthaya) and reaches the highest light appears in his own form. (svena rupenabhinispayate). Such a person is the Supreme Person (uttama purusah). There, such a one moves about, laughing, playing, rejoicing with women, chariots or relations, not remembering the appendage of this body. As an animal is attached to a cart so is life attached to this body." (8:12:3).

25. Zaehner, BG, op.cit., p.34.
26. Ibid. p.35.
32. Ibid. p.32.
33. Ibid. p.13.
34. Ibid. pp.15-21.
35. Ibid. p.21.

CHAPTER VIII

3. art. cit. p.808.

5. Ibid. p.73.

6. ND, p.624. (underline ours).

7. The Apocryphal books are sacred books found in Judaism and in Christianity, but are not officially recognized as such. For example, there are many apocryphal Gospels which describe in a highly imaginative and picturesque way the birth, childhood, miracles etc. of Christ. Cf. JBC, vol.2, "Apocrypha", R.E. Brown, pp.536 ff.


10. ND, p.6.

11. ND, p.7.

12. This is how McKenzie describes Apocalyptic Literature: "Any type of literature which was widely diffused in Judaism from 200 BC to AD 200... Apocryphal literature is pseudonymous, proposed under the name of some celebrity of the past, such as Enoch or Moses. It pretends to be a revelation of the future up to the time in which the reader finds himself, granted to the ancient hero and kept secret until the present. The medium of revelation is the Vision, the opening of the heavens, the communications of angels. The visions usually reveal the future in complicated symbolism. (DB, pp.41-42.


15. Cf. Mt 22:33; Jn 11:23-26;6:54-58;Rom 8:11;2 Cor 4:14;Phil 3:21;Apc 7:9-17;21:3.

16. 


18. Cf.ERE.


22. DB, p.467.


34. DB, p.763.


37. Ibid, p.269.
CHAPTER IX

1. Cfr. SBG, op.cit, commentary on 2:10, 2:39 and introduction to chapter 3.
4. BG, p.53.
5. Outlines of Hinduism, op.cit, p.53.
7. The Hindu Quest for the Perfection of Man, op.cit, p.296.
9. For further references cfr. B.G.Tilak, op.cit, p.72 ff.
10. Punyah punyena karmanah bhavati, papah papena; a thau khalu ahuh; kamanaya evayam purusa iti, sa yathakamo bhavati, tat kratur bhavati, yat kratur bhavati, tat karma kurute, yet karma kurute, tat abhisampadyate" (Br. up.4:4:5).

11. "tad eva saktah saha karmanaiti lingam mano yatra nisaktam asya; prapyaam karmanas tasya yat kim ceha karoty aham. tasmal lokat punar aiti asmai. lokaya karmane." (Br. Up.4:4:6.)
16. "kurvann evaha karmani jijiviset satam samah " (Is.Up.2.)
17. "karmany evvadhikaras te ma phalesu kadacana, ma karma-pahal hetur bhur, ma te sango'atu akarmani (BG.2:47).
20. "na karmah na anarambhan naiskarmam purusa' snute" (BG. 3:4).
23. "visaya vinivartante niraharsya dehinah, rasavaranam rasopyy asya param drstva nivartante" (2:59).
24. "niratas yatacittatma tyaktasavaparigrahah sariram kevalam karma kurvan na 'prnoti kilbisan." (4:21)
25. BG. op.cit. cfr. commentary on 16:24
27. BG. op.cit. p.167.
30. "agnau prastahutih samyag adityam upatisthate, adityaj jayate vstrir vstrer annam tatam tatah prajah." (Hit. up. 6:37).
37. BG. p.135.
40. BG. p.168.
43. Ibid, p.487.
44. "sa yo ha vai tat paramam brahma veda brahmaiva bhavati" (Mund. Up. 3:2:9).
45. "ya evam veda, aham brahmasmiti sa idam sarvam bhavati" (Br.Up.l:4:10).
46. "jnata devam sarvaparapatahi ksinaih klesair janma-mrtyu-praharin" (Sut.Up. l:ll:).
49. *BG*, op.cit., p.54.
50. "sukhasangena badhnati jnanasangena ca'nagha" (14:6 b).
52. "dadami budhiyogam tam yena mam upayanti te" (BG 10:10b)
53. "tesam eva nucampartham aham ajnanațam tamah nasyamy atmbhavastho jnanadipene bhūsvata" (BG. 10:11).
55. "yoginam api sarvesam madgatenantaratmanā sradāhavan bhajate yo añi mam sa me yuktatamo matah" (BG, 6:47).
56. "manmanā bhava maddhakto madyaji aham mamaskuru mām evaisyasi yuktva'vam atmanaḥ matparayanah" (BG, 9:34).
57. "matkarmakrm matparamo maddbhaktah sangavritah nirvairah sarvabhutesu yah sa mam eti pandava" (BG. 11:55).
CHAPTER X

1. Robinson, Honest to God

2. In the Christian tradition though the creation of the soul in time is taught, there is no official teaching with regard to the time of the infusion of the soul as to whether it is at the time of conception or sometime in between the time of conception and delivery. The Christian opposition to abortion is chiefly based on the belief that the foetus is a developing person with an immortal soul. Cf for the official position of the Church, ND, p.112 for references in the following section.


5. ND, p.625, Underline ours.

CHAPTER I

1. Vaisnavism...op.cit, pp 17-18.


7. One of the most important sources is the Narayaniya Section of the Mbh. Bhandarkar, ibid, p.42. Gonda, op.cit, pp.120-22: ChII, vol.4. Dr. D.C. Sircar, "Early History of Vaisnavism", pp.119 ff.


9. Cf relevant parts from Gonda, op.cit, especially pp 118 ff.


16. The Collected Works of Bhandarkar, vol.4, 2211(?)

25. We have inserted the Sanskrit terms to Radhakrishnan’s translation, op. cit. Underlines are ours.
27. CHI, vol. 4, art. cit. p. 122. The author sees also "palpable difference between the character of the Upanisadic Krsna and that of the epic Krsna-Vasudeva."
29. Majumdar, op. cit. p. 17.
31. Sri Krsna, Purusottama ane Antarayami op. cit. (Gujarati) p. 3.
33. Vaisnavism, op. cit. p. 50.
41. Sircar, ibid, pp.127-29.
42. Ibid. p.128.
44. Vaisnavism, op.cit. p.3.
46. Cf Mt 21:5. Here the king according to Matthew spoken of by Zekarish represents Christ.
49. Cf JBC, vol.2, p.422; Greek English Lexicon by W.F. Arndt and FW. Gingrich, McKenzie, DB; XLDSM, vol.6, "Word".
51. "εν αρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος." (Jn 1:1, Greek original)
52. "καὶ ὁ λόγος σαρξ ἐγενετο" (Jn 1:14, Greek original)
58. Cullmann, ibid. p.140.
59. Jerusalem Bible, fn. a, to Is. 42, p.1209.
61.
61. McKenzie, DB, p.792.
64. The OT is sacred both to the Jews and to the Christians. But with regard to the inclusion of certain books there is disagreement between both of the religions.

CHAPTER II

1. Many are the births, mine as also thine, O Arjuna, that have gone by. All of them I know; but thou knowest them not, O Postmentor. Although I am the Unborn, and am immutable in essence, and though I am the Lord of all existences, I do become born, through my own Creative-potence (Māyā). Having assumed sway over mine own Nature.

For, whosoever there ensues a languishing of Dharma (righteousness), O Descendent of Bhratā, and upheaval of Adharma (unrighteousness), the do I create myself.

For shielding the good and destroying the evil-doers, as well as for setting the Dharma firmly afoot, I incarnate myself as after age (4:5-9).

2. When we say "modern scholars" with regard to the interpretation of the BG texts we mean the translations or interpretations of Indian scholars K.T. Telang B.G. Tilak, Sri Aurobindo, Belvalkar Radhakrishana and Swamy Chidbhavananda and the Western scholars W.D.P. Hill, F. Edgerton and R.C. Zaehner. We regularly refer to the translations and interpretations of these scholars.

3. In this part of our thesis, Belvalkar's translation is used when the verses are quoted in full. Our references to the commentaries of the Acharyas are from The Gītā-with 11 Commentaries including Sankarabhasya, which is referred to by the short form AS to stand for Acarya Bhasya. When the interpretation of an author is not found directly under the
verse in question or when long commentaries are long, the page numbers will be given in foot-notes.

4. The dictionary mostly consulted by us is A Sanskrit-English Dictionary, by Monier Williams (MWD) V.S. Apte's The Students' Sanskrit-English Dictionary too is often consulted.

5. AB. op.cit. vol.1, p.366.

6. 'The non-manifest has attained manifestness' & so do the thoughtless ones think of me, not knowing my highest-essence, which is immutable and transcendent (7:24).

Those under delusion, not cognizant of my real Nature, misprise Me the great Lord of (all) beings, who have assumed a human body. (9:11).

7. Deeming Thee as a comrade, whatever of uncivil I have spoken, (to with ) 'O Krsna', 'O Scion of Yadu', or 'O Comrade': it is as not knowing Thine greatness that it was thus spoken by me, through heedlessness or, maybe, through fondness. (11:41).

8. But thou wilt not be able to behold Me just with this thine own eyes. I give thee the eye Divine. Behold (now) my Divine and Transcendent Yoga (11:8).


22. "mayam tu prakṛtim vidhi, mayinam tu mahēśvaram" (Sv. Up. 4:10)

23. "asman mayi arjate visvam catur tasmims cano mayaya samnirudchah" (Sv. Up. 4:9)


30. Ibid. p. 215.


33. Loc. cit.

34. Ibid. p. 218.

35. Ibid. p. 220.

CHAPTER III


4. There are a number of religious books written in the first centuries of Christianity published often under the names of the immediate disciples of Christ like Sts. Thomas and Matthew. These books describe the birth, childhood etc. in a highly imaginative way with very little interest in historicity.

6. In the NT chiefly three groups of Jewish religious leaders are mentioned, the Pharisees, the Scribes and the Sadducees. The Pharisees conceived the religion of Judaism as centred on the strict observance of the laws interpreted in a very severe way. They were in alliance with the Scribes who were teachers and interpreters of the law. The Sadducees belonged to the priestly group, and they did not believe in bodily resurrection. They were opposed to the Pharisees. For a clear and brief description of these groups cf. J. McKenzie, *DB*, op.cit.

7. According to the Jewish custom, women caught in adultery were stoned to death.

8. On the Sabbath day (i.e. every Saturday) the Jews kept away from any sort of serious work. There were very strict rules with regard to the distance one can walk, the weight one can carry etc.


14. Unless Mary had taken some vows or made some decisions to remain perpetually a virgin with the consent of Joseph, Mary's question to the angel does not make much sense. After all, all the women who conceive first must have been a 'virgin' before that. Cf. *for various opinions JBC*, vol. 2, p. 122.


21. Cf. O. Cullmann, op. cit. pp. 222-23; Bruce Vawter, op. cit. pp. 110 ff; cf also the Biblical Dictionaries like Kittel, McKenzie and K.D.


27. Ibid. p. 28.


33. Ibid. p. 5.

34. In the "I AM" (eimi) texts without a predicate found in St. John is interpreted by Biblical scholars in terms of Yahweh's
self-revelation of himself saying" I am who I am" (Ex.3:14).
35. ND, op.cit. p.147.
36. Ibid. p.148.
38. For a brief study on the specialities of this school, cf
"Alexandrian School of Theology", F.Normann, SM, vol.1, pp
16 ff.
39. For a brief exposition of the main tenets of this school, cf
F.Normann, "The Antiochene School of Theology", SM, vol.1, pp
43 ff.
42. Jesus God and Man, op.cit., p.104.
45. Loc.cit (underline ours)

CHAPTER IV

1. "Kan vina ganu nahi "(Hindi)
2. Cf Jethalal Trivedi, Narsaim Mehta, Vyaktitva And Kartrtv/ (Gujarati), Randheja: 1973, p.112.
5. K.M. Munshi, Narsaio Bhakt Harino (Gujarati), Bombay: Bharatiya Vidyabhavan, part 2 (References will be from part 2 unless mentioned), 1952, p.4.
9. Trivedi, op. cit. p. 16.
20. Since our rendering into English is not a word for word translation but rather an interpretative one concentrating on the spirit and meaning of the bhajan, we prefer to call it paraphrase. However, when it seems necessary the Gujarati original will be given.
22. "moha maya vyape nahi tene, dṛḍha vairāgya jena manmām re", Divatia, op. cit. p. 15
23. "Mate tame mayā tajī thavone jhānī", ibid. p. 70.

25. "Hum re jacak datar da damodara, mere mane e birad sacum" (Ibid, p.73, no.318).


27. "ek a kama na idhum re amrtane rasadhalato mukI visa halahala pidhum re". ibid. p.52, no.54.

28. Ibid. p.50, no 28

29. Ibid. p.29 no.12

30. Ibid. p.45, no 68


32. Ibid. p.49, no.94.

33. Ibid. p.56, no.94

34. Ibid. p.54, no 89.

35. "te ja hum te ja hum". Ibid. p.54, no.89.

36. Ibid. p.54, no.90.

37. Ibid. p.49, no.76.

38. Ibid. p. 49, no.76, stanza 2,

39. Ibid. p.83.

40. Ibid. p.81, no.156.

41. Ibid. p.26, no.24. Our English rendering is very imperfect here to bring out the full meaning of the verse, taking into account of the play of words. For instance, the saint contrasts 'abala' (helpless female) with Salibhadra, the name of Krsna which brings out the idea that the helplessness of the devotee is compensated by the Supreme strength of the Lord whose protection the devotee seeks.

42. "tahra balatani himmata mahre, tum re apis ne mahre levo", Ibid. p.73, no.137.
43. Ibid. p.64, no.114.
44. "sūtī 'ti sānta bānīne", ibid. p.64, no.114, stanza no.2.
45. Trivedi, op.cit. p.168
48. Cf. for a brief chronological study of the life of Mirabai and of persons connected or associated with her life, M.R. Majmudar, Mirabai-Ek Manana (Gujarati) Vadodara: M.S. University, 1961, pp.21-31 of the introduction. Please note that the samvat Era is 56 years ahead of the Christian Era.
57. Majmudar, op.cit., part 1, pp.15-16.
59. Majmudar, op.cit. part 1, p.37.
60. Majmudar, op.cit. part 2, p.37.
62. Bihari, ibid. 131, no.22.
63. Bihari, ibid. p.73.
64. H.V.Divatia, Mirabainam Bhajano, Ahmedabad: Sasthum Sahitya Vardhak Karyalay, 1972, p.17, no.2.
65. Bihari, op.cit. p.145, no.3.
67. Ibid. p.109, no.6.
68. Ibid. p.53.
69. Ibid. pp. 109-111, no.6, cf also nos 3, 5, 7, 8.
70. Ibid. p. 109, no.5.
71. Ibid. p. 119, no.14.
72. Ibid. p. 125, no.17.
73. Ibid. p. 117, no.12
74. Majmudar, op.cit. part 2, p. 237, no.5.
76. Bihari, op.cit. pp.16-17.
77. Ibid. p.91.
78. Ibid. p.121, no.21.
80. Divatia, op.cit. p.66, no.151.
81. Ibid. p.45, no.87.
82. Ibid. p.49; no.99.
83. Ibid. p.49, no.99.
84. Ibid. p.51, no.103.
85. Majmudar, op.cit. part 2, p.137; cf also p.141.
86. Divatia, op.cit. p.71, no.167.
87. Ibid. p.70, no.165.
88. CE. Divatia, op.cit. p.22, no.18; p.65, no.148; p.74, no.178.

91. Ibid. p. 91.
98. Cf Little Flowers, op.cit. pp 88 ff.
99. Ibid. p.100.
100. Ibid. pp.76 ff, cf also Jorgensen, op.cit. p.132.
102. Ibid. p.246.
104. Ibid. p.527.
105. In our study of the concept of Servant of Yahweh, we saw how the Servant, the prefiguration of Christ, is called "leper".
106. Cf Jn 1:36. According to the Christian Symbolism, Christ representing the whole of humanity, let himself to be immolated as a sacrifice.

107. In the same Servant Song (the suffering servant is referred to as one who has become as despicable as a worm.


11. For a long and a relatively authoritative description of the stigmatization of Francis, cf Little Flowers, pp.171-216. For a critical appraisal of the phenomenon, cf ibid. pp.322 ff. For the authority of the account by the Little Flowers, of Jorgensen, op.cit. p.338, note no.11.

112. 'Passion' is a term used in the Christian tradition to express the sufferings of Christ before his death.

113. Little Flowers, pp.192-93.


117. Ibid. p.259.

118. Little Flowers, pp.93-96.


122. Cited from his first biography by Thomas Celano, his contemporary, by Kurusumoottil, art. cit.p.528.

123. Kurusumoottil, art. cit.

125. For chronological information about the various events in her life, of op.cit., pp.27-37.


130. "Ravanum baya bagadvum".


134. M. Auclair, loc. cit.


140. Ibid. p.389.


145. Quoted from St. Teresa's Letters by Mauclair, op.cit. p.238.
CHAPTER V

3. Hist. Dh., vol.1, id, p.3.
5. Ibid. p.3.
10. BG, op.cit. p.155.
12. Ibid. p.200.
18. To see how frequently the various Greek forms to express the concept 'salvation' are used cf. Lyonnet, op.cit. p.64.
21. ST.3, Q.48, a 4, ad 3b judgment.
26. The ark of the covenant was a box made of acacia wood overlaid with gold inside and outside (cf. Ex. 25:10ff). The ark contained the two tablets of stone on which the ten commandments were written. Cf. McKenzie, DB, 'Ark of the Covenant', p.54.
38. For a brief treatment of this question cf. Vempeny, op. cit. pp. 117-134.
40. BG, op. cit. p. 28.
41. Ibid. p. 33.
43. For a brief study on this question, cf. Vempeny, op. cit. pp. 148-68.
44. Justification, op. cit. p. 129.
47. Ibid pp. 78-79.
49. Ibid. p. 87; cf. also W. Pannenberg, Jesus God and Man, op. cit. pp. 21 ff.

CHAPTER VI

4. Op. cit., p.27 (underline ours)
7. Duhkhratya 'bhingeta jijnasa tatapagahatake hetau" (Sankhya Karika, 1).
9. Isu Khrista (Gujarati) Ahmedabad; Navajivan Prakashan Mandir, 1957, p.73.
10. BG, op. cit. p.139.
13. gherum balyam cam balyum
14. For the data given in this section we are chiefly indebted to Indian Economy, by K.P.M. Sundaram and R. Datt, New Delhi: S. Chand and Company Ltd., 1976.
15. Ibid. p.241.

18. Ibid. p.507.
