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The chief purpose of this part is to have some insights into some of the central concepts of the BG and the NT in so far as they have explicit or implicit connection with our problem. These concepts will be studied from the point of view of the respective religious traditions as far as possible, and will be treated in separate chapters to avoid superficial comparisons. However, to avoid circumlocution, terminological confusion and lengthy conceptual clarifications, certain amount of uniformity will be observed as will be obvious from the titles. However, we will have to see that some of the categories imposed from outside for uniformity and systematization may not have the effect of straightjacketing the concepts of our scriptures.

First of all we shall consider the three fundamental metaphysical concepts of Indian philosophy, viz. Brahman, Jīva and Jagat, both as found in the BG and in the NT, in six chapters. This threefold consideration of avatāra and incarnation which implies the involvement of the Theanthropos in the world, the relevance of this threefold consideration is obvious.

The concept of liberation or salvation is central to both of our scriptures, though the concept is understood differently, by each. And two separate chapters will be devoted for the study of this concept from the point of view of both. Another question as important as that of liberation, is that of the ways of salvation. Though the concept of 'mārgas' is from the Indian tradition, and our treatment of this question in the NT will be somewhat influenced by the BG, still we shall try to keep both considerations as independent of each other as possible
and shall not superimpose the concepts of *karma*, *jñāna* and *bhakti* on the NT in spite of the obvious similarity and legitimacy. Only in the final chapter we shall make a comparative appraisal of these concepts.

Though as a policy, non-English words will be kept away from the text we will not fight shy of using at times the terms or expressions in the original languages like Sanskrit and Greek when the use of the original has a serious bearing on the content of the doctrine itself. Since we will be presenting our thesis in the Indian context, a translation of many of the commonly used *Gītā* terms would cause avoidable confusion. Sanskrit terms will be used in the text somewhat generously without using the common device for indicating the foreign languages by underlining them or even without giving the translation in the bracket at times. As a rule generally, quotations in the original languages will be given in the foot notes alone.