

**A DISCRIMINATIVE STUDY
OF THE CONCEPTION OF SALVATION
IN CHRISTIANITY AND HINDUISM**

**A Thesis presented to
the faculty of
the Louisville Prebyterian Seminary**

**A Partial Fulfillment of
the Requirements for Degree of
Master of Theology**

by
Madhukar Ramchandra Sojwal
May 1962

APPROVAL

Albert Curry Winn, Chairaman

Andrew Kerr Rule

Julian Price Love

CONTENTS

INTRODUCTION	7
--------------------	---

CHAPTER I

HISTORICAL AND RELIGIOUS DEVELOPMENT OF HINDUISM	8
---	----------

I. RELIGIOUS AND SOCIAL LIFE OF THE HINDUS	8
The Vedic Period (2000 B. C.-500 B. C.)	9
The Sutra Period (500 B. C.-200 B. C.)	11
The Epic Period (200 B. C.-300 A. D.)	11
The Puranic Period (A. D. 300-750)	12
The Later Darsana Period (A. D. 750 -1000)	13
The Rise of the Devotional Movement in South India (A. D. 1000-1400)	13
The Rise of the Devotional Movement in North India (A. D. 1400-1800)	14
The Modern Hinduism (A. D. 1800 -)	14
II. RENASCENT HINDUISM	15
Hinduism in practice.	16
III. CONCEPTIONS OF GOD, MAN, LAW OF KARMA, TRANSMIGRATION, LIBERATION OF SELF	17
Conception of God.	17
Conception of man	18
Law of Karma and transmigration.	18
Liberation of self.	18
IV. THREE PATHS TO THE GOAL: MOKSHA	19
Karma Yoga.	19
Bhakti Yoga.	20
Jnana Yoga.	20
V. DHARMA AND THE CASTE-SYSTEM	21

CHAPTER II

GOD'S WORK OF REDEMPTION	23
---------------------------------------	-----------

I. CONCEPTIONS OF GOD	23
The Christian conception of God.	23
The Hindu conception of God.	24

II.	CONCEPTIONS OF INCARNATION AND AVATARAS	25
	The Christian conception of Incarnation.	25
	The Hindu conception of Avataras.	25
III.	CONCEPTIONS OF HISTORY	27
	The Christian conception of History.	27
	The Hindu conception of History.	28
IV.	CONCEPTIONS OF ATONEMENT AND MOKSHA	29
	The Christian conception of Atonement.	29
	The Hindu conception of Moksha.	31
V.	CONCEPTIONS OF RESURRECTION AND TRANSMIGRATION	32
	The Christian conception of Resurrection.	32
	The Hindu conception of Transmigration.	33

CHAPTER III

	GOD'S WORK IN MAN	35
I.	CONCEPTIONS OF MAN	35
	The Christian conception of man.	35
	The Hindu conception of man.	37
II.	CONCEPTIONS OF SALVATION AND HUMAN QUEST	38
	The Christian conception of salvation.	38
	The human quest in Hinduism.	39
III.	CONCEPTIONS OF GRACE AND WORKS	40
	The Christian conception of Grace.	40
	The Hindu conception of works.	41
IV.	CONCEPTIONS OF FELLOWSHIP AND FOUR ASRAMAS	42
	The Christian conception of Fellowship.	42
	Four asramas in Hinduism.	43
V.	CONCEPTIONS OF SANCTIFICATION AND INTUITION	44
	The Christian conception of Sanctification.	44
	The Hindu conception of Intuition.	46
VI.	CONCEPTIONS OF ETERNAL LIFE AND ABSORPTION	46
	Eternal Life in Christianity.	46
	Absorption in Hinduism.	47

CHAPTER IV

GOD'S WORK IN THE COMMUNITY	50
I. CONCEPTIONS OF CHURCH AND COMMUNITY	50
The Christian conception of the Church.	50
The Hindu conception of community.	52
II. CONCEPTIONS OF WORSHIP	54
The Christian conception of worship.	54
The Hindu conception of worship.	55
III. MEANS OF GRACE AND HINDU RELIGIOUS OBSERVANCES	57
Means of grace in Christianity.	57
The Hindu religious observances.	58
IV. CHURCH LIFE AND HINDU COMMUNAL LIFE	60
Life in the Church.	60
The Hindu communal life.	61

CHAPTER V

SENSE OF MISSION	62
I. CONCEPTIONS OF MISSION	62
The Christian conception of mission.	62
No sense of mission in Hinduism.	64
II. CONCEPTIONS OF EVANGELISM	65
Christian Evangelism.	65
The Hindu objections to evangelism.	67
III. CONCEPTIONS OF ETHICS	68
The Christian conception of ethics.	68
The Hindu view of ethics.	69
IV. CONCEPTIONS OF UNITY IN DIVERSITY	70
Unity in diversity in Christianity.	70
Unity in diversity in Hinduism.	71
V. CONCEPTIONS OF CHRIST THE LORD AND OM	72
Jesus Christ the Lord.	72
The Hindu conception of trimurti and OM.	73
BIBLIOGRAPHY	76

INTRODUCTION

This is an attempt to present the conception of salvation in Protestant Christianity and Hinduism. In relation to the main conception, such related conceptions as the conception of God, the conception of man, the conception of community, and the conception of a sense of mission, are also taken into consideration.

The right understanding of Protestant Christianity and Hinduism is essential for the evangelistic enterprise in India. In the first chapter, the historical and religious development of Hinduism is traced from the coming of the Aryans into India, to the present day neo-Hinduism. In the succeeding chapters, the related conceptions in Christianity and Hinduism are considered side by side, under each section.

This kind of comparative study is useful in understanding the Hindu faith, so as to present the Christian faith with conviction. In preaching the Gospel in India, one should be aware of the culture and religious background of the people. The Gospel is to be communicated with conviction, as well as with an intelligent and sympathetic consideration of the background of the people.

Hinduism is one of the great living religions of the world. Protestant Christianity has to understand the Hindu faith intelligently and sympathetically, without the subtle temptation of syncretism.

It is stimulating to trace the development of various conceptions dealt with in this thesis. We shall attempt to avoid exaggerations but to draw and support careful conclusions.



CHAPTER I

HISTORICAL AND RELIGIOUS DEVELOPMENT OF HINDUISM

Hinduism is one of the oldest living organised religions of the world. This religion has no founder. It is an ethnic or racial religion. Hinduism cannot be defined. "Hinduism is more a League of Religions than a single Religion with a definite creed."¹

Hinduism has a long history of natural development in its religious aspirations.

It is the natural religion of humanity or the collective outcome of man's devotional instincts, unguided by direct revelation. It has no one formal Confession of Faith, but it has an elastic pantheistic creed, capable of adaptation to all varieties of opinion and practice.²

Hinduism is largely based on the teachings of the sacred scriptures known as Vedas. Secondly the teachings of Hinduism are derived from the great epics known as Ramayana and Mahabharata; as well as the moral and religious precepts of many prophets and saints, philosophers and lawgivers.

Hinduism as it is found today is the product of a long period of development.

It rejects nothing. It is all-comprehensive, all-absorbing, all-tolerant, all-complacent, all-compliant. Every type of mind can derive nourishment from it. It has its spiritual and its material, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and impure are aspects.³

I. RELIGIOUS AND SOCIAL LIFE OF THE HINDUS

The beginnings of Hinduism should be traced to the coming of the Aryans to India. Before the coming of the Aryans, the land was occupied by aboriginal tribes and Dravidians. The Aryans were of a fair complexion, while Dravidians were of "black skin." Conflicts arose between the earlier inhabitants and the Aryan immigrants. Gradually the former were thrust back from the fertile plains of the Ganges and the Jamuna Rivers of north India. It is supposed that the Aryans came to northern India, about 2000 B. C. "The people on the Indian side of the Sindhu (Indus) were called Hindu by the Persian and later western invaders. The term Hindu had originally a territorial and not a creedal significance."⁴

As the Aryans came in contact with the new and beautiful forms of nature in India, they expressed their adoration and praise through many hymns. These hymns are

-
1. Malcolm Pitt, *Introducing Hinduism* (New York: Friendship Press, 1960), p. 2.
 2. G. M. Grant, *The Religions of the World in Relation to Christianity* (New York: Fleming H. Revell Co.), p. 81.
 3. O. S. Braden, *The World's Religions* (New York: Abingdon Press, 1954), p. 87.
 4. S. Radhakrishnan, *The Hindu view of Life* (New York: The Macmillan Company, 1957), p. 13.

composed in Sanskrit, the sacred language. These songs, hymns, and prayers were handed down from generation to generation, and at length men came to believe that these had been supernaturally revealed. "There is in these hymns a deep appreciation of nature, a genuine poetic quality."⁵

The Hindu sacred literature has been written and composed over a period of considerable time. There are four Vedas, as the earliest Hindu scriptures. Each Veda consists of four parts.

There are four Vedas, the Rigveda, the Samaveda, the Yajurveda and the Atharvaveda, each one consisting of four parts: the Mantras, which are the basic verses; the Brahmanas, the explanations of those verses or hymns and of the related rituals; the Aranyakas, meditations on their meanings; and the Upanishads, mystical utterances revealing profound spiritual truths.⁶

The Aryans were a hardy, vigorous people. They depended for sustenance on their herds and also cultivated the soil. They were a life-loving people. Life was good and worth enjoying in the early stages of their coming to India; and this is expressed in their earlier hymns.

The Vedic Period (2000 B. C.-500 B. C.) During this period, the Aryans worshipped many nature-gods and offered them sacrifices. These gods were personified, in due time, having personal attributes, possessing superhuman powers, and dwelling in celestial regions. Various powers of nature like fire (agni), wind (vayu), and the sun (surya) were personified. "The religion of the Vedas was a type of polytheistic nature worship, where the forces of nature were personified as beings who had some control over man."⁷

Various deities were praised, from whom the blessings of life were sought. Aryans prayed for long life, noble sons, health and wealth. The Rigveda contains prayers and praises addressed to many personalised objects and powers in nature. These gods may be classified in three main groups: gods of the sky, gods of the atmosphere, and gods of the earth. Sacrifices offered to these gods denoted an expression of gratitude for the blessings received and an indication that the worshippers shared in a common life with the deity.

Among these gods Indra and Varuna gained prominence. The conception of "rta" (cosmic order) is worth noticing.

Indra and Varuna are addressed as 'the two monarchs that support all living beings...' Indra is described as 'the protector of the Aryan color' and as the 'destroyer of the dark skin.' He is the 'thunder-god' and 'the liberator' of the waters by slaying the demon of drought... Varuna is essentially a god of righteousness and is the guardian of all that is worthy and good. He is described as ever witnessing the truth and falsehood of men, as being the third whenever two plot in secret.... set us free from the sin we have committed is indeed the burden of every hymn addressed to Varuna... But in the later Puranic pantheon Varuna became a god of

5. Pitt, op. cit., p. 24.

6. K. W. Morgan (ed.), *The Religion of the Hindus* (New The Ronald Press Co., 1953), p. 7.

7. Pitt, op. cit., p. 23.

the sea, 'an Indian Neptune... The idea of divinity in the Rigvedic period is described as rta. Rta means 'course or cosmic order...' All the gods maintain this order... They are conceived as 'preserving the world not merely from physical disorder but also from moral chaos... of this principle of righteousness, Varuna is the chief support. He it has been said, is 'the real trustee of the rta.'⁸

The Brahmanic Period. The Brahmanas are the repositories of the authoritative utterances of Hindu priests, relating particularly to the sacrificial system. The thought of the earlier Rigvedic hymns is seen in this period to develop along three lines: monotheism, moniam, and ritualism.

Monotheism — The likeness of god to one another is described. All the gods are luminous. They help to maintain physical order and are friendly to the virtuous. But this tendency of thinking does not result in a fully crystallised conception of a supreme God.

Moniam - The search for One behind the manifestations of many is beginning to be expressed in this period.

Another direction in which the thought of the earlier hymns develops is definitely philosophic, tracing the world not to a creator but to a single primordial cause which upholds itself as the universe in all its diversity... The point to be specially noted here is the conception of the ultimate entity as dynamic or self-evolving and therefore requiring no outside Power to guide and shape it.⁹

Ritualism — Simple sacrifices gave place to an elaborate and complicated sacrificial system, during this period. Professional priests officiated at these sacrifices. Efficacy of sacrifices tended to supersede gods. "The ex opere operato theory was maintained in its crudest form."¹⁰

The Brahmanic period produced literature for the priests and also established the priestly class.

In the body of literature known as the Brahmanas, we find the meticulous explanations of the sacrifice, the ritual that accompanies it and with which the words of the Vedic psalms are recited, Ritual becomes an end in itself, endlessly elaborate, bringing with it great personal power to the individual and necessarily creating a specialized group of people who alone are able to use the materials of sacrifice.¹¹

Aranyakas — These "forest-books" contain the teaching of those teachers who retired to the forest for meditation. No elaborate sacrifices were possible to be carried out by these forest-dwellers. "The sacrifice became instead an object of meditation, and it was subjected to symbolic treatment."¹²

8. M. Hiriyanna, *The Essentials of Indian Philosophy* (London: George Allen and Unwin, 1949), pp. 11-12.

9. *Ibid.*, pp. 15-16.

10. John McKenzie, *Two Religions* (Boston: The Beacon Press, 1952), p. 80.

11. Pitt, *op. cit.*, pp. 24-25.

12. McKenzie, *op. cit.*, p. 80.

The Upanishadic Period. This period marks a reaction against the Brahmanic period. The seers and prophets of the Upanishadic period have turned the searchlight inward. A world-fleeing attitude has become the dominant note of their speculations. In this period, moksha became the end, and transcendent knowledge became the means. Moksha means the knowledge of the ultimate reality of human existence. Attainment of this goal was only for the few. "The word Upanishad literally means 'secret teaching or the teaching which was jealously guarded from the unworthy and was imparted, in private, only to pupils of tried character.'"¹³

To know one's self as part of Brahman (Universal Self) is the attainment of Hindu speculative philosophy.

The prevailing view in the Upanishads is monistic and absolutistic. They teach that the ultimate reality is one and only one. 'It is Brahman that is below and is above, that is to the west and to the east, that is to the south and to the north. Brahman, indeed, is this whole universe...' The teaching is also idealistic in the sense that this single reality is conceived of as spiritual in its nature, and that everything else is explained as existing in and through it.. Brahman means the eternal principle as realised in the world as a whole; and atman means the inmost essence of one's own self.. these are the two well-known sayings: That thou art (Tat tvam asi) and I am Brahman (Aham Brahma asmi). They mean that the principle underlying the world as a whole, and that which forms the essence of man, are ultimately the same.... Here ended the long Indian quest for the pervasive cause of all things, the search, as the Upanishads express it, for 'that by knowing which all will be known.'¹⁴

Brahman is transcendent and impersonal. Brahman is the ultimate reality. To know this is to attain liberation of the individual self. Moksha (liberation of self) is the chief goal of attainment according to the Hindu philosophy.

The Sutra Period (500 B. C.-200 B. C.) A Sutra is an epigrammatic saying conveying the significant religious meaning only to the priests. This period shows the compilation of such religious literature to fight against Buddhism and Jainism.

The orthodoxy of the priests remained practically the same; they were steeped in their ritualism and their narrow codes of law. It was in these circumstances that Buddhism and Jainism arose as reforming sects. They retained the philosophical and ethical ideals of the older religion, but repudiated the authority of the Vedas and the ascendancy of the priests and turned away from all sacrifices and speculations.¹⁵

The Epic Period (200 B. C.-300 A. D.) This is the period in which Hindu religious beliefs were brought to the common people in the form of epics. During this period the doctrine of Trimurti or the Hindu triad was accepted. The functions of creation, preservation, and destruction of the world were associated with Brahma, Vishnu, and Siva. The doctrine of avataras was also formulated in this period. Avatara means "descent" of God to carry out some accomplishment. The form of the descent may be

13. Hiriyan, op. cit., p. 18.

14. Ibid., pp. 19-21.

15. Morgan, op. cit., p. 32.

human or subhuman. Krishna says that he came “for the protection of good man, for the destruction of evil-doers, for the reestablishment of piety” (Bhagavad Gita 4: 8).

To this period belong the two great epics in their final form, the Ramayan and the Mahabharata with that superb masterpiece, the Bhagavad Gita; and the Laws of Manu, the Code of Yajnavalkya, the minor Upanishads, and some of the earliest Puranas and philosophical sutras.¹⁶

Teachings of the Bhagavad Gita: God is regarded as the Supreme Self in whom there are two aspects, the transcendent and the immanent, the impersonal and the personal or the unqualified and the qualified. The Supreme Self creates the world out of himself. He manifests himself in avatars. The self is really divine and transcends the whole nature. Liberation is attained through self-realization that the self is essentially pure and divine. It is the realization of Supreme Self for He is the self in us. Gita recommends the four paths of meditation, knowledge, action, and devotion as means to self-realization. Women and outcastes, for the first time, were given a place in the devotional love (bhakti) of God. Liberation is a state of bliss with the Divine.

The Puranic Period (A. D. 300-750) During this period Hinduism came to be systematised. The six schools of thought have influenced the Hindus to this day.

In this period there were great developments in the process of popularization and systematization of Hinduism: the composition of the sectarian Puranas, the organization of the worship of the Mother Goddess (shakti), and the production of the philosophical sutras of six orthodox schools of Hindu thought.¹⁷

These six orthodox schools are known as Sankhya, Purva Mimamsa, Uttar Mimamsa, Nyaya, Vaiseshika, and Yoga. The first three are non-theistic; the next two are pluralistic theism; and the last one is a presentation of spiritual discipline.

Sankhya: The aim of this system is the liberation of man’s self from the bondage of the body and of the material world. Because of ignorance, man himself is responsible for this bondage. Man can liberate himself by a clear realization of the nature of his self. This is a system without belter in the existence of God.

Purva Mimamsa and Uttar Mimamsa: These two systems believe in the reality of many independent things and beings in this world. The human self reaps the consequences of its past deeds. Because of ignorance, the self is liable to birth and death. Liberation can be attained if the rituals of Vedas are observed in the right spirit. Liberation of self is complete cessation of painful experience.

Nyaya and Vaiseshika: These two systems believe that God created the world out of himself or from some pre-existing materials. Supreme Self is the creator, sustainer, and destroyer of the universe, while individual selves are different in different bodies. Liberation can be achieved if one realises the self as transcendent reality which is distinct from body and mind. These two systems do not admit the possibility of attaining liberation either in this life or this world.

Yoga: This system combines dualistic realism and theistic faith. Yoga is a method of mental concentration to attain liberation. These are the eight steps in the practice of

16. Ibid., p. 33.

17. Ibid., p. 35.

Yoga: self-control, self-culture, suitable postures for meditation, breathing exercises, restraint of the senses, steady attention to the desired object, meditation on the object of attention, and perfect concentration (samadhi). Yogis realise the self as the transcendent Self and attain liberation from all pain and suffering.

Each of these schools of thought is called a Darsana, which means a view of life.

The Later Darsana Period (A. D. 750 - 1000) Twelve mystical poets of the seventh and of eighth centuries known as Alvars, who were devotees of Vishnu, revived Hinduism. Other devotees of Siva, known as Nayanars, fought Buddhism and Jainism on the devotional ground. Kumarila, a philosopher, fought on the ground of ritualism. "During this period Buddhism was defeated and absorbed in India through the activities of two groups of mystical poets and philosophers."¹⁸

Sankara, who lived from 788 to 828 A. D., is the great exponent of the doctrine of Advaita Vedanta, which has influenced Hindu philosophy to a great extent.

The monism of Sankara: Brahman is the Absolute Reality and there is no other reality but Brahman.... Brahman is pure existence, consciousness and bliss (sat - chit - ananda).... These are not his qualities or characteristics, but his essence.... Brahman does not really create any world. The world which we perceive is the product of Brahman's magical power called maya.... The appearance of the world is taken as real by the ignorant. Brahman in his transcendent aspect is called Parambrahma, the Absolute. From the ordinary practical standpoint he is called Isvara, who is the god of religion and the object of worship... The self of man is really identical with Brahman... Liberation from bondage is attained through the realisation of the self's identity with Brahman... Liberation is a state of positive bliss.¹⁹

Brahman is the source from which this universe in all its organic and inorganic aspects comes into being. What is the relation of this unitary principle to the world and to the individual spirits? Some passages teach that this world is but an appearance and has no actual existence in the ultimate reality. Other passages grant the reality of the world but maintain that it is never apart from Brahman, the Absolute.

The spiritual and unitary character of this Absolute Reality is very well expressed by the classical phrase satcidananda. Sat, which means being, points to the positive character of Brahman, distinguishing it from all non-being... Cit which means 'sentience', shows that it is spiritual. Ananda, which stands for 'peace, indicates its unitary and all-embracing character, in as much as variety is the source of all trouble and restlessness.... This classical phrase signifies that Brahman is the sole spiritual Reality or the Absolute.²⁰

The Rise of the Devotional Movement in South India (A. D. 1000-1400) During this period the Muslim invaded and conquered some parts of India. But the Hindu

18. Ibid., p. 36.

19. Ibid., pp. 238-243.

20. Hiriyanna, op. cit., p. 22.

religious teachers became more conservative and taught their ideals resolutely. Ramanuja pointed out the devotional aspect of Vedanta philosophy. Madhva is an exponent of dualistic theism.

The qualified monism of Ramanuja: Ramanuja was a devotee of Vishnu and lived from 1055 to 1137 A. D. He taught that Brahman is the Absolute Reality which includes within itself finite spirits as its integral parts. Brahman is possessed of qualities. This created world is real but is dependent on Brahman. The Supreme Being is the immanent principle of the world as well as of selves. Liberation is to be sought through religious performances and philosophical knowledge. Liberation cannot be attained simply by human efforts. Liberation does not mean self-identification with Brahman.

Brahman, according to him, (Ramanuja) is not nirguna, without qualities; but he is possessed of all auspicious qualities. He repudiates the maya doctrine as taught by Sankara. Individual souls and material objects are 'modes' of Brahman, but they have a certain relative independence. And the individual soul finds its fulfilment, not in identification with Brahman, but in eternal fellowship with him.²¹

The dualistic theism of Madhva: Madhva lived in south India in the thirteenth century. He taught that there are two ultimate categories of reality: the absolute, which is independent of everything, and the relative, which is completely dependant on the absolute. God is of the essence or self-revealing consciousness and bliss. He manifests himself in various forms and avatars. He helps his devotees to attain final deliverance. Selves are not created by God, but they are absolutely dependent on him. Liberated self becomes similar to, but not identical with, Brahman.

The Rise of the Devotional Movement in North India (A. D. 1400-1800) The Bhakti movement (loving devotion to an avatara) centers round the two avatars of Vishnu, namely, Rama and Krishna. Rama is considered to be an ideal Hindu king and his wife, Sita, an ideal woman. The devotion that centers around Krishna is of two categories. Some worship Krishna as a legendary figure, the husband of Rukmini and a friend of the Pandavas. Others worship Krishna as having his allegorical romance with Radha. The devotion of the former type is pure and serene, while that of the latter type is highly erotic, passionate, and tempestuous. The Bhakti movement encourages the devotee to surrender to the deity in loving-devotion, but the deity does not necessarily demand any obedience or ethical attainment on the part of the devotee.

The Modern Hinduism (A. D. 1800 -) With the British rule in India, lasting nearly two centuries, Hinduism came in contact with European history, sciences, literature, political, and social institutions. This helped to widen the outlook of the Hindus.

Ram Mohan Roy (1770-1834) was the herald of the coming change of European influence. Brahmo-Samaj was founded by him. He helped in the abolition of the cruel custom of sati (burning the widow on the funeral pyre of her husband), he encouraged scientific education, but he denounced idol worship and the caste-system.

Swami Dayananda Saraswati (1824-1883) tried to unify all sections of Hindu society. He wanted to fight with the enemies who were making inroads into the ancient Vedic

21. McKenzie, op. cit., p. 87.

religion. He is the founder of Arya-Samaj.

Sri Ramkrishna Paramahansa (1834-1886) was a living synthesis of all religions, he was not a scholar but he infused into his followers a spirit of renunciation and zeal for true religion, as well as service of humanity. His message was ably carried by Swami Vivekananda (1863-1902). The latter visited America and Europe, founding the famous Ramkrishna Mission.

Sri Aurobindo Ghose (1872-1950) taught a new type of integral yoga to attain higher consciousness. Many people from all parts of the world came to his ashrama in Pondicherry.

Rabindranath Tagore (1861-1941) was one of the greatest mystical poets and a prophet of humanity.

Mohandas Karamchand Gandhi (1869-1948), best-known as Mahatma Gandhi, was one of the leading architects of India's independence and a great prophet of non-violence.

Sarvepalli Radhakrishnan (1888-) is the great exponent of Indian philosophy to the Western world.

II. RENASCENT HINDUISM

The impact of the contemporary forces of environment affects any religion. Hinduism has been greatly challenged and affected by Western education, culture, and scientific knowledge. India is trying to build up as a secular, democratic country since her independence. One of the reasons of resurgence in Hinduism is the political freedom which India gained. In Asian countries religion and culture are considered identical.

Bishop Stephen Heill tries to present the main elements of Hinduism, thus:

There are perhaps three elements of the Hindu system that have penetrated to the remotest Hindu village and condition the minds of those who stand in any kind of relation to the Hindu system: (1) Every individual who has any claim to the Hindu name is a member of one of the innumerable castes into which society is divided, and by his membership is pledged to keep its rules... (Seventy five percent of the population of India still lives in villages)... (2) Almost everyone who belongs to any Hindu community is likely to have some idea of the law of retribution, by which life and fate in this world are determined... (3) Everywhere in the Hindu world there is the all-pervading sense of the invisible and the supernatural.²²

Dr. Radhakrishnan is an able exponent of Indian philosophy but is greatly influenced by Christianity and Western civilisation.

Sri Radhakrishnan is today the most brilliant exponent of neo-Vedanta. According to him, man is a self-conscious being whose individuality should not be considered as absolute. In the present existence, every individual being is organically related to his

22. Stephen Neill, *Christian Faith and Other Faiths* (London: Oxford University Press, 1961), pp. 71-73.

environment, and he should work for 'social harmony.. the challenge of the hour is the creation of a world community in which religion has an important part to play. Each of the various religious cultures of the world has its distinctive contribution to make in this common endeavor.²³

With political independence, Hinduism is reviving and becoming socially conscious.

Keen interest is taken in social institutions which militate against the development of the individual person and the realization of justice in social relations... the fact remains that so far as ways of worship and everyday cultus are concerned there has been no change.²⁴

Hinduism in practice. There is a great difference between the high philosophical speculations and the practical religious practices in Hinduism. These religious, orthodox practices are observed even today, but radical changes are taking place because of the impact of Western education and culture. Social, economic, educational, industrial, and religious changes are vividly visible since independence. The ancient culture of Hinduism is going through a period of reformation; but Hindus still observe old religious practices faithfully.

Pilgrimages to holy places in India are regarded as desirable for mental solace, for cultivation of piety, for spiritual uplift, and as a means of penance for sins. Worship (puja) is performed either in a corner of the house or in the temple, at set times in the morning, midday, and evening. Worship requires physical, verbal, and mental effort. The physical effort is concerned with the proper posture and the use of the materials to be used in worship. The bath as an act of purification is a necessary preliminary to every religious performance. While worshipping and performing special rites, a man wears no upper garments, no sewed cotten garments, and no shoes. The verbal aspect of worship is the repetition of a mantra. A mantra is a mystic religious text which has been revealed to men by a seer; the mantra has the property of saving the soul of the devotee who cherishes it. Mental effort in worship takes the form of Vedic study and Yogic practices. Every Hindu has his own chosen deity which is called "Istha deva" or "Istha devata." There is a regular, daily schedule in temple worship. Going around the image, with the right side toward the image, helps the worshipper realise every moment the presence of the deity. Regulations concerning worship are different for women. The distinctive religious practices of Hindu women are the vows.

Every Hindu naturally goes through the four stages of life and tries to attain the four ends, as set for him by his place in society. Dharma and the caste-system play an important part in the regulation of the life of Hindus.

These are the four stages of life: the life of a student, the life of a householder, the life of a hermit or recluse and the life of an ascetic... These are the four ends of man: the asthetically beautiful expression of his desires and natural instincts (kama), material

23. D. Devanandan, *Resurgent Hinduism* (Bangalore: Christian Institute for the Study of Religion and Society, 1958), p. 18.

24. D. Devanandan, *Living Hinduism* (Bangalore: Christian Institute for the Study of Religion and Society, 1958), pp. 6-7.

prosperity (artha), the ethically sound life (dharma), and the spiritually free life (moksha).²⁵

The current status of Hinduism will be considered later in this thesis. In its general framework, however, Hinduism has four major castes known as Brahmin, Kshatriya, Vaisya and Sudra. The fifth caste is known as “untouchables” or “harijans.” Hinduism has also three main sects, according to religious practices. Hinduism is a complex but planned socio-religious system.

There are three main sects in the Hindu fold: the Vaishnavas, the Saivas, and the Saktas. The Vaishnava sect has about twenty subjects; the Saiva about ten, and the Sakta about five. In addition to these there are at least fifteen miscellaneous sects. There are four main castes, but there are innumerable subcastes.²⁶

III. CONCEPTIONS OF GOD, MAN, LAW OF KARMA, TRANSMIGRATION, LIBERATION OF SELF

These are some of the basic concepts of Hinduism, which are introduced in this section in an elementary way but will be elaborated in the following chapters.

Conception of God. The Supreme Being is described as “beyond the measure of all attributes.” This is known as Brahman or Transcendent Ultimate Reality. Brahman is described by a negative description, “not this, not this” (neti, neti). Brahman is independent of causation. In short, “Brahman is unknown and unimowable.”²⁷

Either the world was created through the contact of Prakriti and Purusha or out of Brahman himself. Prakriti is the ultimate cosmic energy, primal matter which exists eternally. Purusha is the conscious principle of creation. Prakriti and Purusha coexist eternally.

One explanation is, creation occurs through the union of Prakriti and Purusha.... Most Hindus would agree that the natural world in which we live as human beings was created out of a combination of primal matter, prakriti, and cosmic spirit, purusha, by means of the action of maya, the illusive cosmic energy of the creator... Another explanation is, Brahman, the Supreme Being, having desired to create the world of beings, by a mere act of will, first created water into which he cast his seed; this turned into an egg of golden color, resplendent like the light of the sun. In this egg was born Brahma, the earliest progenitor of all creatures.²⁸

The spirit of a human being is entangled in the conflict of matter and Spirit, as well as the cycles of birth and death. It is ignorance that entangles, but self-realization leads

25. Morgan, op. cit., pp. 135-136.

26. Ibid, p. 6.

27. Swami Nikhilananda, *Hinduism: Its Meaning for the Liberation of the Spirit* (New York: Harper and Brothers, 1958), p. 15.

28. Morgan, op. cit., pp. 85-87.

to liberation. Hinduism encourages every man to find Ultimate Reality or the Absolute by self-realization, instead of having any revelation from God.

Conception of man. Man is one of the many forms in which the Supreme Being is manifested in this universe. The explanation of the five sheaths attempts to analyse man into a physical body, vital breath, mind, intellect or consciousness, and pure bliss. Man can know his essential self. The real self is neither the doer nor the experiencer. Some think that the essential self in man is identical with the cosmic self. Others assert that the essential self is distinct from the Supreme Being both in form and in essence. The real self is distinct from the body-mind complex. "The true nature of the essential self and its identity with the cosmic self, can be realised in an ecstatic, mystical state which transcends the normal states of human consciousness."²⁹

Attached to the body, the self in man is a victim of opposites. After death, the self assumes a new body, but this rebirth is governed by the law of karma. It is the principle of sowing and reaping. "The knowledge that self is one with Brahman is liberation. Liberation is not the effect of knowledge, but knowledge itself. The embodiment of the self is apparent and not real."³⁰

According to Hinduism, human destiny is decided by the law of karma, and not by a living, loving God.

Law of Karma and transmigration. These two concepts are linked, so they should be considered together. Law of karma means "law of the deed." To work out this law, life is considered to be a series of existence. Results of actions of one existence may work out in another existence. "Since

Varuna's moral government ceased to command faith, acceptance of a moral order in the world seems to have taken the form of Karmic Law."³¹

The law of karma is a solution offered by Hinduism to answer the problem of suffering and inequalities in human society. But, on the whole, this concept leads to fatalism and inactivity. The law of actions and the retribution is automatically worked out by the inexorable law of karma, without the interference of God.

A man's life consists of actions, good and bad, each bearing fruit; and when he dies there is an accumulation of karma, merit and demerit, remaining to be worked off. This determines his status in the next life. Bad and good fortune, health or sickness, poverty or riches, are all ascribed to karma. Conduct depends on karma and karma again upon conduct.³²

Liberation of self. It is interesting to note the development of this conception. In the old Vedic days, people offered sacrifices and prayers to the deities. In the Brahmanic period the liberation of self was realised through correct sacrifices performed by the Brahmin priests. In the Upanishadic period, the devotee tried to attain the knowledge that his self (atman) is part of the universal self (Brahman).

29. Ibid., p. 122.

30. Nikhilananda, op. cit., p. 52.

31. Braden, op. cit., p. 95.

32. J. N. D. Anderson (ed.), *The World's Religions* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), p. 109.

Atman is Brahman was the high-mark of Upanishadic speculations. In latter times, the liberation of self was sought through the faithful observance of religious duties and personal devotion to a deity.

Hinduism teaches that the liberation of self can be attained by the transformation of human consciousness into divine consciousness. Liberation of self means being free from the bondage of empirical existence. Ignorance of self is the cause of bondage. Enlightenment of self is the release. According to the Bhakti interpretation, God helps some to obtain liberation. But on the whole, liberation of self is an individualistic attempt to know Brahman and to be released from the cycles of rebirths. Man can save himself, is the approach of Hinduism.

IV. THREE PATHS TO THE GOAL: MOKSHA

These paths are known as margas or yogas. There are three paths recommended to attain Moksha. These are: Karma Yoga, Bhakti Yogs, and Jnana Yoga. Yoga is a spiritual discipline to achieve spiritual enlightenment. Men are different by temperament, so they take up different paths to the realization of Ultimate Reality. Man is supposed to have in his constitution, sattva, rajas and tamas in varying degrees. Sattva is of the nature of wisdom or purity. Rajas is of the nature of activity or motion. Tamas is of the nature of inertia or dullness.

Every man seeks to know and to reach the Ultimate Reality. Through Ignorance of one's real self, one is bound. Moksha means release or liberation from this bondage. These three paths show the way and help the devotee to attain liberation. A devotee can try one or all three paths. Some say that one can experience Moksha either in this existence or in some future existence. By the faithful observance of religious ceremonies and spiritual discipline, one can achieve Moksha with or without the help of a God.

Karma Yoga. This is the way of works. It emphasizes doing something to add merit or subtract demerit. Merit or demerit is accumulated and worked out in rebirths and transmigration.

The Bhagavad Gita says, "He who sees non-action in action and action in non-action, he is wise among men, he is a Yogi, and he is the doer of all actions."³³

Non-attachment is the secret of work as a spiritual discipline. Karma Yoga gives the devotee evenness of mind in gain and loss, success and failure. The Bhagavad Gita says, "To the work alone, you have the right, never to its fruit.

Do not let the fruit of action be your motive, and do not be attached to non-action." All duties should be done in the spirit of renunciation.

It is not renunciation of action itself, but renunciation of the longing for the fruit, that is the secret of karma yoga. Fruit of renunciation is inner peace. Hinduism recommends total renunciation, of the world for the attainment of the highest good.³⁴

People are involved in this empirical life (samsara). Many people do their religious meritorious acts, ignoring the service of humanity. Some religious-minded Hindus would

33. Nikhilananda, op. cit., p. 91.

34. Ibid., pp. 94-95

feed monkeys as the form of god, but would not feed hungry untouchables. Some have taken the renunciation in a literal sense and have adopted an ascetic life. Karma Yoga as a spiritual discipline helps the devotee to be enlightened, to achieve purity and serenity of mind, and thus to attain self-realization.

Bhakti Yoga. Shakti or loving devotion to an avatara or to a deity is a popular form of worship in Hinduism. Transcendent Brahman or Ultimate Reality cannot be worshipped, but conditioned Brahman in the form of an avatara or chosen deity can be worshipped.

The practice of detachment helps to produce the right attitude for bhakti. Mental impurities produced by attachment to the world and samsara should be cleansed by bhakti. The avatara or chosen deity helps one to concentrate his mind, then the devotee sings praises of adoration. Bhakti Yoga admits the grace of god, which he grants to those whom he loves. There is a sense of sin and forgiveness in the bhakti devotion, but not as profound as in Christianity.

Ramanuja, a great teacher of bhakti-yoga, speaks of the preparations necessary for the development of genuine love of God: (1) Be careful about your food... (2) Control extreme desires for material objects... (3) Practise devotion unflaggingly.. (4) Learn unselfishness by doing good to others... (5) Practise purity which includes truthfulness, straightforwardness, compassion, non-injury and charity... (6) Avoid despondency... (7) Avoid excessive merriment... the devotee who practices these seven disciplines acquires genuine love of God.³⁵

Bhakti Yoga is the human attempt to achieve the favour of a chosen deity or avatara, to obtain liberation. "Through self-surrender and love, a devotee knows the mysteries of the Lord, becomes absorbed in Him, and thus attains immortality."³⁶

Some forms of bhakti of the Mother Goddess are horrible. The human heart yearns to love and adore a personal god, but the main point is, What is your conception of God? The achievements of Hindu Bhakti cannot reach higher than the deities worshipped, in loving devotion.

Jnana Yoga. This is the path of knowledge. The devotee wants to know his relation with God. This is not only an intellectual knowledge about Brahman, but is also the experience by intuition. The devotee tries to realize his oneness with Brahman. He hears from the Hindu Scriptures and philosophical treatises. Then he meditates on Brahman and finally comes to the self-realization.

The successful study of Vedanta presupposes a sort of intuitive knowledge of the limitations and misery inevitable in the life of the embodied soul... Four cardinal principles of Vedanta are as follows... (1) Discrimination between the real and the unreal. This discrimination springs from the intuitive conviction that the eternal and unchanging Brahman alone is real, and all other objects are transitory and unreal... (2) Renunciation, this means non-attachment to all pleasures, ranging from the enjoyment of the

35. Ibid. pp. 105-107.

36. Ibid., p. 115.

tangible objects found on earth to that of the happiness a virtuous soul experiences in heaven... (3) Practise these six virtues—control of the body and the senses, control of the mind, suppression of the sense-organs, forbearance, complete concentration, and faith... (4) Longing for freedom... Upanishads state that the knowledge of self reveals itself only to the one who longs for it intensely.³⁷

By the practice of yogic postures the devotee meditates on Brahman. This kind of samadhi (deep concentration) may lead to the ultimate knowledge of Brahman. Either there is a distinction between the knower and the object of knowledge, or this distinction disappears totally. Hindus have been in search of this knowledge since the Upanishadic Period. The main question is, How does Jnana Yoga help an individual and the society in which he lives?

Jnana Yoga is the philosophical way of intuition to attain the knowledge and experience of Brahman, the Ultimate Reality. “When a person realises his oneness with Brahman, he is oblivious of the idea that he is an embodied being.”³⁸

V. DHARMA AND THE CASTE-SYSTEM

Dharma is a difficult word to translate literally; however, it means particular abilities with which a man is born and the right actions to be performed according to his station in life. Dharma determines a man’s proper attitude toward the outward world. Dharma is the key to the individual and social ethics of Hinduism. The place of an individual in society determines his dharma. He has to carry out the necessary obligations and duties, because he has been placed there by the law of karma. “The chief disciplines of subjective ethics are austerity, self-control, renunciation, and non-attachment.”³⁹

Hinduism requires every Hindu to think steadily on life’s mystery until he reaches it by self-realization,

Everything in this world is of value as leading to the realization of self. “Moksha is spiritual realisation... Moksha is self-emancipation, the fulfilment of the spirit in us in the heart of the eternal... This is what gives ultimate satisfaction, and all other activities are directed to the realisation of this end.”⁴⁰

Hinduism allows various ways of thinking and living but unites these aspects by dharma and caste. Society is ultimately unreal, according to one Hindu interpretation. Man attempts to be delivered from the limitations of samsara. Fleeing away from the world and realizing one’s self is the solitary quest of Hinduism.

The Caste-system: As the Aryans settled in India it was necessary to organize the society. Among Aryans they divided themselves in three groups according to their occupations. Kshatriyas were the warriors and princes of the ruling class. Brahmins were the priests and religious instructors. Vaisyas were the agriculturists and merchants. In due time, Brahmins rose in prominence over Kshatriyas. These members of the Aryan community were known as “twice-born” because of their initiation ceremony.

37. Ibid., pp. 118-120.

38. Ibid., p. 123.

39. Ibid., p. 76.

40. Radhakrishnan, op. cit., p. 81.

The Aryans conquered the dark-skinned inhabitants and made them to serve. The contrast of color led to the concept of varna, which later came to mean caste. In course of time, caste was regarded as hereditary and thus cannot be changed.

Its first ingredient was varna, or ‘color’ of the skin, with psychological and racial connotations. The second determining ingredient appeared in Manu’s time, that of jati ‘birth...’ Then comes the third ingredient into play, the theory of many births in the longer span of any Hindu’s life.... Brahmins constitute about seven percent of the total Hindu population... They have been for many centuries the highest class, the elite of Hinduism, preeminent for their devotion on the one hand to ritual and on the other hand to learning.... The Kshatriyas may outnumber Brahmins two to one, but the percentage of their literacy is less than twenty-five.... Vaishyas are the trader-folk, many of them agriculturists, and from their ranks some have come into professional careers to compete with Brahmins... The Shudra is the fourth estate among the Hindus, one hundred and twenty millions, at least, in number... They are apparently within the pale of Hinduism by necessity, providing society with servile classes. The fifth estate, panchamas, pariahs, harijana and others, are a great multitude whose total may exceed sixty millions and whose distribution is country-wide... The harijan (previously called untouchable) knows where he belongs by birth and residence, hereditary occupation, and the necessity of observing regulations with respect to food, drink and marriage.⁴¹

Members of one caste are forbidden to marry outside the caste. For every caste there are fixed occupations.

The ignominious treatment meted out to these casteless people by the caste Hindus has been perhaps one of the most glaring inequities of the caste-system.... Caste was thus regarded as determined by the eternal and inexorable law of karma.⁴²

The caste-system of India represents an organization of the social life of the Hindus. Especially the fourth caste and the harijans have suffered legal, social, educational, and religious disabilities for many centuries. It is only in recent years that their lot is improving through the life and work of social-reformers and missionaries. The Hindu social-reformers have admitted that the caste-system has been a grievous blot on the social life of India. Mahatma Gandhi took a leading part in abolishing untouchability.

Hinduism is the great socio-religious culture of India, now changing to live in a civilized world.



41. E. J. Jurji (ed.), *The Great Religions of the Modern World* (Princeton: Princeton University Press, 1946), pp. 60-66.

42. Morgan, *op. cit.*, pp. 146, 147.

CHAPTER II

GOD'S WORK OF REDEMPTION

Christianity believes in a God who is an omnipotent, omniscient, and omnipresent Being. God is a personal Spirit. He is transcendent as well as immanent. God is the creator of the universe and the moral governor of individuals. He is Love, and his love is expressed through his redeeming acts. God reveals himself in nature, in the course of history, and most fully in Jesus Christ, his son. God has a purpose in the creation of man and the universe. God expresses his loving kindness to every individual both in his generation and regeneration.

Hinduism has various interpretations about God. Unconditioned Brahman is the Ultimate Reality. It is unknown and unknowable. It is beyond human comprehension. It is attributeless and impersonal. It cannot love. On the other hand, conditioned Brahman is known as Isvara and is an object of popular Hindu worship. The transcendence of unconditioned Brahman is not necessarily ethical. The immanence of conditioned Brahman is interpreted as all is Brahman, we all are parts of that One.

According to Hinduism, Brahman is not the creator or the moral governor of the universe. Either the universe came into being by the interaction of Purusha and Prakriti or it came out of Brahma. There is no revelation from Brahman. Hindu devotees express their loving devotion to their respective gods and goddesses. By self-realization the devotee comes to the knowledge of Ultimate Reality.

I. CONCEPTIONS OF GOD

The Christian conception of God. According to the Bible, the existence of God is not proved but it is assumed by faith. The loving and righteous God reveals his nature. God is known by his redemptive actions in history. God has made himself known in the person of Jesus Christ.

“No one has ever seen God; the only son who is in the bosom of the Father, he has made him known” (John 1: 18).

Jesus could say with authority and certainty, “He who has seen me has seen the Father” (John 14: 9).

God is the creator of this universe and the Father of Jesus Christ. God is high and holy but has come down to sinful mankind in the person of Jesus Christ.

The biblical conception of God is always strongly personal... God is a distinct and real Person... God's relation to the world involves both transcendence and immanence... The God revealed in nature is 'the Father Almighty, maker of heaven and earth...' The God revealed in history is God, the Son, the eternal Logos, speaking by the prophets and incarnate in Christ... The God known in personal experience is the Holy Spirit, by whose witness with and in our own spirits we know that we are sons of God, and by whose power we are enabled to live as such.¹

1. Millar Burrows, *An Outline of Biblical Theology* (Philadelphia: The Westminster Press, 1946), pp. 59-81.

God is the creator of man, whom he created in his image. God is sovereign, but he has given free will to human beings. God in Almighty, his goodness and mercy are boundless. Men can have personal relationship with God, and come to know him as “Heavenly Father”, through Jesus Christ.

“God is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth”, says the Westminster Shorter Catechism.

God is Love. The love of God is manifested in the life and death of Jesus Christ, His son. God has a plan of redemption, which is fulfilled in Jesus Christ. God is Light, and He has revealed himself in saving mankind.

‘God is light’ means that God shows Himself, that God reveals Himself to men.... Jesus shows us both what God is, and what man ought to be.... God’s love is God’s good and holy will; it is also His action, in which He comes to help and to save those who are in need.... God loves us not because we are good, but because He is good.²

God has endowed man with the gift of free will. Man, because of his free will, has rebelled against God’s holy will and thus committed sin. Sin is breaking away from the fellowship with God. The result of human sin is alienation from God. God, being love, has taken the initiative of reconciling the world to himself. God’s reconciliation is costly and precious. Reconciliation is the establishment of fellowship and a new relationship between God and the repentant sinner.

“All this is from God, who through Christ reconciled us to himself” (II Corinthians 5: 18a).

God’s purpose for mankind and the universe is to “sum up all things in Him.” The eternal, transcendent God is made known through his redeeming deeds.

“For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life” (John 3: 16).

The Hindu conception of God. In Rigvedic times praises were offered to many gods who were the objects of worship through sacrifices. There was a tendency which led, not so much to monotheism, as to “henotheism.” Max Muller describes henotheism as “that attitude which, while not denying the reality of other gods, treats one god as if he were God alone and supreme.”³

According to the Hindu conception, Brahman is not at all concerned about the world and the affairs of human beings. Brahman is beyond the human reach. The conditioned Brahman is visible to the Hindu devotee as a manifestation of the transcendent, unconditioned Brahman. The conditioned Brahman is addressed as He, while the unconditioned Brahman is addressed as It.

One worships the conditioned Brahman in the ordinary state of consciousness; but one loses one’s individuality in the experience of the unconditioned Brahman. Since Brahman is free from causality, the question of creation does not arise.... The conditioning of

2. Stephen Neill, *The Christian’s God* (London: Lutter-worth Press, 1954), pp. 38-56.

3. John Mckenzie, *Two Religions* (Boston: The Beacon Press, 1952), p. 83.

Brahman is not real but apparent. The manifestation of the conditioned Brahman is an avatara.⁴

Brahman cannot be described in intelligible human language. It can be philosophically described in negative terms. Brahman does not have any ethical or moral attributes.

It is not this, it is not that (neti, neti)... It is unseizable, for it cannot be seized. It is indestructible, for it cannot be destroyed. It is unattached, for it does not attach itself... Brahman is the sole reality and cannot be known....‘Home-sickness for the infinite’ has been the distinctive glory of Hinduism.... Brahman is undefined and attributeless.⁵

In Rigvedic times rta was the moral order of the universe; but since Upanishadic times the law of karma operates the moral order. Even Hindu gods are subject to the law of karma. Common people in Hinduism worship many gods and goddesses who are considered to be manifestations of One Supreme Being.

According to the Hindu teaching, man is not God’s creation but an emanation. Man is in bondage to earthly existence and to the rotations of death and rebirth, from which he seeks liberation by his own efforts. Hindu avatars have not done anything to save mankind from the bondage of sin. There is no deep sense of sin or guilt-consciousness, though penances are carried out in Hindu religious ceremonies.

II. CONCEPTIONS OF INCARNATION AND AVATARAS

The Christian conception of Incarnation. According to the Christian teaching, incarnation means the coming down of God in the person of Jesus and his dwelling among men. “And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father” (John 1: 14).

The incarnation is the enfleshment of Jesus Christ. He came into this world to carry out God’s plan of redemption. The life and death of Jesus Christ is purposive. He came to die for sinful men and thus release them from the bondage of sin.

Why did God become man in Jesus Christ? Incarnation and atonement are inseparable.

The purpose of incarnation is that He might destroy sin, overcome death, and give life to man.... In Irenaeus’ thought, the Incarnation is the necessary preliminary to the atoning work, because only God is able to overcome the powers which hold man in bondage, and man is helpless.... The work of man’s deliverance is accomplished by God Himself, in Christ.⁶

4. Swami Nikhilananda, *Hinduism: Its Meaning for the Liberation of the Spirit* (New York: Harper and Brothers, 1958), pp. 13-30.

5. Sydney Cave, *Hinduism or Christianity?* (London: Hodder and Stoughton, 1939), pp. 91-99.

6. Gustaf Aulen, *Christus Victor* (New York: The Macmillan Company, 1961), p. 20.

According to the Nicene Creed, Jesus Christ is believed to be “very God of very God... same substance with the Father... was incarnate of the Holy Ghost... and was made Man.” He is truly God and truly Man. In William Temple’s familiar phrases, it was really God who came; and He really came. God has visited and redeemed his people in the incarnation of His Son.

The incarnation of Jesus Christ is the unique intervention of God in history. Jesus came to show us the way back to God, the Father.

In the New Testament we see the man in whom God was incarnate surpassing all other men in refusing to claim anything for himself independently and ascribing all the goodness to God. We see Him also desiring to take up other men into His own close union with God, that they might be as He was.⁷

The incarnation of Jesus Christ had a definite place in God’s plan of redemption. “But when the time had fully come, God sent forth his son, born of woman, born under the law” (Galatians 4: 4).

In the doctrine of the incarnation, both the deity and humanity of Jesus Christ are affirmed. “For there is one God, and there is one mediator between God and men, the man Christ Jesus” (I Timothy 2: 5).

The incarnation of Jesus Christ is unique and incapable of repetition. It is the supreme manifestation of the love of the Heavenly Father. It is an unique redemptive intervention, determinative once for all, in the course of world-history. It is the revelation of God’s concern for the well-being of mankind.

The Hindu conception of Avatars. An avatars means the “descent” of the Lord into the world of men and animals. This conception is neither found in Vedic nor Upanishadic times; but it is first mentioned and explained in the Bhagavad Gita. Vishnu takes various forms in this “descent.” Shiva has no avatars.

It is recorded in the Bhagavad Gita that Krishna says to Arjuna, “For whensoever right (dharma) declines, then I create myself. To guard the good and to destroy the wicked, and to confirm the right, I come into being in this age and in that” (Bhagavad Gita 4: 7-8).

These are the ten avatars of Vishnus: fish, tortoise, boar, man-lion, dwarf, Parasurama, Rama, Balarama or Krishna, Buddha, and Kalkin. The tenth avatara is yet to come. These are the myths about the avatars. The fish avatara came to deliver the Vedas from the demons. The tortoise came to sustain the world on its back. The boar came to raise the earth when it was dragged down to the nether regions by a demon. The man-lion came to kill a great demon who was planning to kill his son. The dwarf came to recover the heavens and the earth for the gods. Parasurama was the first human avatara. Rama represents the noblest ideal of a king. Balarama or Krishna avatara seems to have some association with the primitive snake cult in India. Buddha, the founder of Buddhism, has been given a place on the panel of avatars. The tenth avatara, Kalkin, is interpreted by some as a “sinless avatara”, who is still expected to come.

The Hindu conception of avatara means that the Lord can come down to carry out some urgent need in the world. But it also means that anybody who has performed some

7. D. M. Baillie, *God was in Christ* (London: Faber and Faber, 1961), p. 117.

extraordinary deeds may, in due time, be called an avatara.

Hindu avataras were the necessary fruit of works done by the incarnate one in a previous state of existence.... They could not be expressions of the divine love to lost sinners on the contrary the quotation from Bhagavad Gita says, 'to guard the good and to destroy the wicked'... In Hinduism the distinction between men and the avataras is not in kind, but in degree only.... All men are incarnations of the Deity, each in his measure.⁸

Some of the “descents” of Vishnu are in the form of animals, sub-human beings, and deified human beings. Those avataras might have served the purpose of rescue for the time being; but they have not carried out any redemptive purpose. There has been no revelation of the nature and the love of the Lord through those avataras. The Hindu avataras have neither undergone any vicarious suffering, nor fulfilled any purposive plan of redemption for mankind.

III. CONCEPTIONS OF HISTORY

The Christian conception of History. According to Christianity, the conception of history is like a road leading to some destination. God works in and through history. History is the arena of God’s creative and redemptive activities. God is the Lord of history. The historical life of Jesus Christ is the landmark of God’s redeeming love in the history of mankind.

Jesus was a real human being who lived, preached, and died in Palestine at a particular time in human history. He was “born of woman, born under the law.” His human parents were Joseph and Mary. “And Jesus increased in wisdom and in stature, and in favour with God and man” (Luke 2: 52).

Jesus had human experiences, he hungered, he grew weary, he slept. He was a man of faith and prayer, who went about preaching and healing. He had with him the company of his twelve disciples, whom he instructed. Jesus “suffered under Pontius Pilate, was crucified, dead and buried.” While thinking about the humanity of Jesus, one should not ignore his divinity.

Jesus is the Son of God. He came down to earth among men to reveal God. Jesus is the exegesis of God the Father. God’s redemptive plan for mankind has been revealed in the life, death, and resurrection of Jesus. Jesus is Christ, the anointed One of God. God the Heavenly Father has been made known to us in Jesus Christ. Jesus Christ is the son of God and the son of Man. He is the God-man.

At God’s command, the angel reported to Joseph, “You shall call his name Jesus, for he will save his people from their sins” (Matthew 1: 21b).

“In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a son, whom he appointed the heir of all things, through whom also he created the world” (Hebrews 1: 1-2).

Jesus Christ is the Word of God to mankind. He is the Lord of men and their

8. S. H. Kellogg, *A Handbook of Comparative Religion* (Philadelphia: The Westminster Press, 1920), pp. 75, 76.

adequate saviour. The good news of God is embodied in him. "For it is God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (II Corinthians 4: 6).

The historical life and death of Jesus Christ is the trustworthy record of God's redemptive plan. He came to fulfil the purpose and the will of God, the Father. Jesus Christ is the revealer of God and the redeemer of men.

Jesus came preaching the Good News of God... God's gracious purposes for men were fulfilled in Him... His work of healing were the signs that a the Kingdom was already present. In many a parable He showed various phases of the meaning of God's rule. He proclaimed God's forgiveness, and by His words and deeds revealed the unimaginable love (Agape) of God... The work of Christ is thus God's work for men manifest in the ministry of Jesus, consummated in His death and resurrection, continued in His presence with His people.⁹

Jesus Christ came into Galilee, preaching the gospel of God's redeeming grace and proclaiming the Kingdom of God. "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (Mark 1: 14, 15). "The Kingdom is the reign of God in a redeemed society... We can enter the Kingdom only by responding to the call and to the gift of God... The Kingdom is God's design; man's disorder prevents its realization."¹⁰

Jesus Christ led a perfect, sinless life in accordance with the will of his Heavenly Father. Jesus preached and made many whole, revealing the love of God. Jesus' ministry and death are redemptive. The death and triumphant resurrection of Jesus manifest the victory of God's redeeming love. The eschatological fulfilment of God's purposes and the ultimate purposive consummation in Him work out in history.

"God shows his love for us in that while we were yet sinners Christ died for us" (Romans 5: 8).

The Hindu conception of History. The Hindu conception of history is like a circle going round and round but leading nowhere. History, according to Hinduism, is not purposive. Brahman does not reveal himself or his redemptive plan in the course of history. The ten avatars of Vishnu are not necessarily historical figures; some of them are mythological and legendary beings. As the created world is a product of maya (illusion), according to the popular interpretation, historical figures, and events do not really have any significance according to Hinduism. The Hindu avatars, who came down into the world, are neither fully human nor fully divine.

The following quotation brings out very well the main points of the Hindu conception of history.

The salient features of the classical Hindu understanding of history may be summarised as follows: (1) History in the classical Hindu view, is not an independent category; but is part of the cosmic process. This distinction between nature and history is left

9. Sydney Cave, *The Doctrine of the Work of Christ* (Nashville: Cokesbury Press, 1937), pp. 296-298.

10. Georgia Harkness, *Beliefs that Count* (New York: Abingdon Press, 1961), pp. 102, 103.

undefined. (2) The movement of history is regarded as cyclical and is understood as a process of deterioration leading to the inescapable destruction of world eras according to certain predetermined principles. (3) The realm of history is not regarded as an ‘illusion’, but because of the cyclical nature of time and the principle of deterioration, it does not have ultimate significance. (4) Evil is understood either as absence of the good or as adharma. The duality between good and evil in history is only relative, ultimately to be transcended in perfect being. (5) The avatars or the divine interventions are accepted as necessary to restore the balance or harmony of the universe. Since time is cyclical and world-eras repetitive, the avatars are many. (6) The possibility of values being realised either fully or partially in history is discounted. Since the end of the world eras is pralaya which destroys both the good and the bad in history and since the end of the cosmic cycle is only a return to the beginning there is no room for judgment or the consummation of history. (7) The highest goal for man in history is not deliverance from evil but escape from the unending wheels of history. Moksha or final deliverance is the salvation of the individual from the coils of time, not that of a community of persons in and through history.¹¹

Satya, Dwapar, Treta, and Kali are the four ages in world history, according to Hinduism. At present we are living in Kali Yug. This will be terminated by a “great catastrophe” (pralaya) in which the inhabitants of this earth will perish. Recently there was great excitement all over the world, when some religious leaders in Nepal predicted the coming catastrophe. But nothing happened according to the prediction. This world will be succeeded by another, which will be unrelated to the present. According to the Hindu conception of history, there is no consummation or summing up of the purposes of the Lord.

IV. CONCEPTIONS OF ATONEMENT AND MOKSHA

The Christian conception of Atonement. The Atonement is the redemptive work of God in Jesus Christ, establishing an abiding fellowship with a repentant sinner and a redeemed community. Man because of his sin and lawlessness has been estranged and alienated from the love of God, the Father. Jesus, the son of God, came down in human flesh to accomplish the purpose of his Father.

The Atonement is God’s way of establishing relationship with this sinful world. God who is the creator is also the redeemer. God took the initiative by sending His Son to die for mankind.

The Atonement is the purpose of God and the proof of His great love... The Atonement is the work of God in restoring sinners to fellowship with Himself and establishing His Kingdom in the world... The Atonement is accomplished in the work of Christ,

11. S. J. Samartha, *The Hindu View of History—Classical and Modern* (Bangalore: Christian Institute for the Study of Religion and Society, 1959), pp. 15, 16.

whose suffering is vicarious, representative and sacrificial in character; it is on behalf of men, in their name, and for the purpose of their approach to God.¹²

The Atonement is God's provision for man's redemption. Man cannot save himself and establish a relationship with God by his own attempts.

Man's redemption could not be achieved by any material sacrifices, however costly. It could be achieved only by Christ's personal offering of himself as an expiatory sacrifice as the lamb without blemish or spot, i.e. as the perfect, final, unrepeatable, and sufficient oblation on behalf of mankind.¹³

The death of Jesus Christ is the means of God's Atonement. Jesus was obedient unto death. His death on the Cross is an unique manifestation of vicarious suffering.

In the first place, the self-offering of Jesus is his perfect obedience to the Father's will... Secondly, the self-offering of Jesus is his perfect submission to the judgment of God upon sin... Thirdly, the self-offering of Jesus is the expression of his perfect penitences for the sins of men.¹⁴

God is the subject of reconciliation. Reconciliation presupposes alienation. Sinful man had alienated himself from the fellowship and love of God. But God out of His love has taken the initiative in reconciling the world unto Himself.

God was in Christ reconciling the world unto himself. That is, Christ's redeeming work is something initiated and done by God, since his nature and property is ever to have mercy and to forgive.... God is known as the one who giveth us the victory through our Lord Jesus Christ.¹⁵

Jesus Christ as the Son of God and the Son of Man is the proper mediator to fulfil the purpose of reconciliation. He fully knew the will of God and the condition of sinful man.

In His reconciling work Christ dealt with God on behalf of men, as well as with men on behalf of God... The apostles say that Christ died for our sins... He suffered for them once, the just for the unjust, that He might bring us to God... Jesus Christ, the sinless Son of God died on the Cross, in love to man and in obedience to the Father.¹⁶

12. Vincent Taylor, *The Atonement in New Testament Teaching* (London: The Epworth Press, 1958), pp. 172-182.

13. Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper and Brothers, 1958), p. 222.

14. Vincent Taylor, *Jesus and His Sacrifice* (London: Macmillan and Company, 1959), pp. 307-309.

15. J. S. Whale, *Victor and Victim* (Cambridge: Cambridge University Press, 1960), p. 40.

16. James Denney, *The Christian Doctrine of Reconciliation* (New York: George H. Doran Co., 1918), pp. 257-278.

God is love and the Cross is the historical manifestation of the eternal, holy, just, love of God. He suffers with sinning mankind. The Cross is God's answer to man's desperate need. Man, being a sinner, cannot save himself. The Atonement has been accomplished by God in Jesus Christ; we have to appropriate it by faith.

The Hindu conception of Moksha. The Hindu conception of Moksha is definitely subjective in character. It is the earnest human quest to come to the realization of the Ultimate Reality. The attainment of Moksha is the goal of every devoted Hindu which he attempts to obtain by himself.

Moksha is the emancipation of the human spirit from the empirical bonds. It is the attainment by self-realization that the spirit of an individual is one with the Ultimate Reality, or the Universal Spirit, Brahman. Moksha is the liberation from the cycles of death and rebirth. Three broad ways are recommended for the attainment of Moksha; they are: Karma marga, Bhakti marga, and Jnana marga. These are the three schools of spiritual discipline, guiding Hindus in the attainment of Moksha.

The spirit in the human body is considered to be precious. The Hindu devotee attempts to achieve the liberation of the spirit from the bondage of the body and empirical existence.

In one of the Upanishads it is recorded 'freeing myself from the body, as the moon frees himself from Rahu's jaws, I go into the world of Brahman...'As the slough of a snake lies on an anthill dead and cast away, there lies this body, but that disembodied, that immortal, that life, is Brahman only, only light...' The illusion is the bond, ignorance its cause.¹⁷

Asceticism is encouraged for the attainment of Moksha. It is in the fourth stage of life that Moksha is sought for. All cannot lead an ascetic life; so the ordinary people can obtain transcendental knowledge by spiritual disciplines, by loving devotion to a chosen deity, or by the intuitive knowledge of a philosophical nature.

He verily who knows the Supreme Brahman, becomes very Brahman... He crosses over sorrow and sin... Liberated from the knots of the heart he becomes immortal... Liberation is found by a mental discipline in which one traces everything back to its Ultimate Source... To be wise is more important than to be good, since good and evil seem to belong to the sphere of illusion, from which wisdom sets one free.¹⁸

The illusion of duality is to be overcome by spiritual disciplines and intuition. Moksha is the highest goal of spiritual aspirations.

Deliverance means the breaking down of the illusion of duality, and the intuition of the identity of the self with Brahman.... According to Sankara liberation takes place when the individual knows himself as one with Brahman.... Ramanuja says that release

17. James Hastings (ed.), *Encyclopaedia of Religion and Ethics* (New York: Charles Scribner's Sons, 1916), VIII, pp. 770-773.

18. C. Bouquet, *Hinduism* (London: Hutchinson's University Library, 1948), pp. 51-74.

comes not through knowledge of a qualityless Brahman, but through knowledge of a Lord possessed of all auspicious qualities.¹⁹

Different schools of thought interpret Moksha in different ways. Some say that Moksha can be attained in this existence; others that it cannot. Some say that one loses his identity with Brahman, others deny the possibility of the same. Some say that man cannot make any alterations in the mechanical working of the Law of karma and transmigration of souls; others say that we can shape our destinies as we like.

V. CONCEPTIONS OF RESURRECTION AND TRANSMIGRATION

The Christian conception of Resurrection. The resurrection of Jesus Christ is a believable fact according to the witness of the New Testament writers. The New Testament is a post-resurrection book. All the four Gospels record the miraculous event of resurrection and the appearances of Jesus Christ. Jesus appeared to the Christian believers during a period of forty days, before His ascension. The apostles and the first century Christians witnessed to the resurrection of Jesus, in their preaching and daily living. The resurrection of Jesus had transformed the lives of many believers.

In the Apostles' Creed we affirm our faith by saying, "The third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

The resurrection of Jesus Christ was believed by the New Testament Church. The Old Testament was expounded in the light of Jesus' resurrection. The Sacraments established by Jesus were observed after His resurrection.

Every book in the New Testament declares or assumes that Christ rose from the dead.... The Risen Lord was made known in his Church in two ways; in the expounding of the Scriptures and in the breaking of bread, i.e. through the ministry of the Word and Sacraments.... The New Testament writers are concerned to proclaim the resurrection of Jesus, not to explain it.²⁰

God has set his approval on the sacrificial death of Jesus Christ by raising him from the dead. The resurrection of Jesus is significant and meaningful in the life of the Church and Christian believers. The assurance of the Christian resurrection is based on the resurrection of Jesus Christ.

The significance of the Resurrection: First of all, because it proved that our Lord was divine. It vindicated all His claims... A second result of the Resurrection was a surge of joy that utterly and permanently dispelled all despondency.. In the third place, the resurrection of our Lord is of vital importance to the Christian faith because it was a necessary part of Christ's redeeming work... In the fourth place, the resurrection of Jesus enabled men to believe that He was not only alive but was able to share is life with those who

19. Mckenzie, op. cit., pp. 100-105.

20. Alan Richardson (ed.), A Theological Word Book of the Bible (New York: The Macmillan Company, 1960), pp. 193, 194.

trusted Him... Again, the resurrection of Jesus brought life and immortality to light, and gave believers a blessed assurance of life beyond the grave.²¹

“If Christ has not been raised, then our preaching is in vain and your faith is in vain” (1 Corinthians 15: 14). Christian preaching and the assurance of the resurrection of Christian believers are based on the resurrection of Jesus Christ, which is the cornerstone of Christian Faith. Resurrection in a glorified, incorruptible, spiritual body is the Christian hope. It is not the immortality of the soul, but the continued existence of a soul in a spiritual, resurrected body, which St. Paul fully describes in the 15th chapter of First Corinthians. According to the Christian teaching, human identity is not lost in the resurrected life. Life beyond the grave is worth enjoying with the Risen Lord.

The Hindu conception of Transmigration. The conception of transmigration of souls is not found in the Rigvedic period, because people of that period were enjoying life and did not think about life after death. They believed that good persons went to the companionship of gods and the wicked went down in the abyss of hell, after death.

The Hindu conception of transmigration of souls means that the soul of a person does not die but lives in various forms of existence. To work out the net result of merit and demerit the soul passes through a series of lives. Transmigration of souls and the law of karma are corollary conceptions.

Transmigration is the conviction that every individual enters again after death upon a new existence, in which he gathers the fruit of merit earlier acquired, and has to endure the consequences of sins previously committed.²²

The Hindus believe that what one enjoys or suffers in this existence, is the outcome of the merit or demerit of previous existences.

Hinduism teaches that after a man dies, his soul is sent back into the world over and over again, fitted out each time with a new and different body and supplied with different circumstances.... According to the karma-transmigration concept the sin that is finding me out is always a sin of the nature of which I have no knowledge because it was committed by me in an unremembered previous incarnation.... Such an experience is no moral searching of the conscience.²³

The following quotation describes the transmigration of soul from one existence to another.

At the burning of the body, the faith (sraddha) of the dead man passes upwards and is five times offered in sacrifice. In these five sacrifices is depicted the descent of the soul to be reborn on earth. Faith regarded as the immortal part of man passes up to King Soma.

21. D. W. DuBose, *We Believe* (Richmond: John Knox Press, 1960), pp. 49-51.

22. James Hastings (ed.), *Encyclopaedia of Religion and Ethics* (New York: Charles Scribner's Sons, 1922), XII, p. 135.

23. A. G. Hogg, *The Christian Message to the Hindu* (London: S. C. M. Press, 1947), pp. 78-87.

From King Soma it passes into rain. From rain through the fertilization of the earth comes food. From food comes the seed of the male. From seed offered up on the altar of woman comes the embryo from which in time appears the man. The descent seems a precarious one.²⁴

The Hindu conception of transmigration is gloomy because the conception of God is gloomy. One existence has no ethical or moral relations with the other existence. Individuality and personality are lost in the rotation of this mechanical process. There is no sense of communion either with one another or with God, in the life beyond the grave. The Christian longs for the blessed hope of resurrection, while the Hindu would dread to speak of a blessed hope of rebirth. The Hindu wants to be released from the cycles of transmigration.

Conclusion. Augustine has said, “O God, Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee.” God has sought us and found us in Jesus Christ. He has promised us eternal life in the fellowship of believers. The Holy Spirit guides us and sustains us in our daily life. The life beyond the grave is the blessed hope. In contrast to these aspects, Hinduism does not have any such assurances either for this life or the next!



24. Cave, *Hinduism or Christianity?*, op. cit., p. 57.

CHAPTER III

GOD'S WORK IN MAN

The teaching of Christianity is that man is God's creation. Man is created in the image of God. Man is entrusted with responsibility over God's creation. Man is dependent on and responsible to his Creator. Man has disobeyed God and thus has committed sin of breaking fellowship with God. Unless man repents of his sin, he is under the just judgment of God. God has taken the initiative in bringing the sinning man back into His fellowship. Man cannot save himself from the bondage of sin and cannot establish fellowship by his human attempts. God, in Jesus Christ, has provided the way of fellowship. Jesus Christ is the gift of God's salvation for mankind.

Hinduism teaches that man is either an emanation from Brahma or the product of interaction between Purusha and Prakriti. Man is divine because the spirit of man is part of the Universal Spirit, Brahman. Man is not in any direct, visible way dependent on or responsible to Brahman; because the law of karma works out human destinies, and the transmigration of souls takes place accordingly.

According to Hinduism, sin is an obstacle or an impediment which can be overcome by ascetic or spiritual disciplines. Various penances are prescribed and practiced to get rid of sins. Man cannot be a sinner as he is an emanation from the Divine. Man can save himself. Moksha (or liberation) in Hinduism is sought for by persistent human efforts. Hindu gods and goddesses have neither revealed their moral character nor suffered a sacrificial death, for the salvation of mankind.

I. CONCEPTIONS OF MAN

The Christian conception of man. According to the Christian teaching, God is the creator of man and woman. God is the source of our existence. The creation of man and woman in the image of God is distinctively a Christian conception.

Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' So God created man in his own image, in the image of God he created him; male and female he created them (Genesis 1: 26, 27).

The creation of man in the "image of God" is an important Christian conception. It can be interpreted in various ways to bring out the shades of the meaning of this phrase. God is the creator and man is His creature. Man has been endowed with spiritual and moral affinities to his creator. Man has the potentialities to be good or bad. God has granted man free will or freedom to choose. Man can use or abuse his gift. Man is the crown of God's creation. Man has been entrusted with the lordship over God's creation. The creation of male and female in the image of God is distinctive in Christianity.

Man has not lived up to the expectations of God. Man has transgressed in his finiteness, and has been irresponsible to his creator. Man's disobedience and lawlessness is the essence of his sin. Human sin can disfigure the "image of God" in man, but cannot destroy it. The drifting of man in his sin, leads him away like a lost sheep, from God.

Jesus Christ is the Great, Good Shepherd, who has given his precious life to seek and save the lost sheep. Through the death of Jesus Christ, the fellowship between God and man has been restored.

“What is man that thou art mindful of him, and the son of man that thou dost care for him?” asks the Psalmist (Psalm 6: 4).

The New Testament writers see man only and always as he stands before God... Man as a living person is also a being with intelligence... Man, turned from his Creator and in opposition to Him, is a deeply alienated being... To be entirely the child of God—this is the real fullness and fulfilment of human personality; and this true perfection is made possible by Jesus Christ.¹

Christianity rightly emphasizes the value of the human body in relation to the soul and spirit. The human body is the temple of the Holy Spirit. The human body is not to be despised or to be unnecessarily mortified by ascetic practices.

The body provides for the soul a system of predictable order which makes possible the development of rational thought, intelligent foresight, and meaningful moral purpose.... not to be despised. It is not evil... On the other hand, the body is not to be loved as an end in itself... The body has a very high purpose in the divine plan.²

Man, being God’s creature, is ultimately responsible to his Creator. Man’s relationships with God are described in the following quotation.

Man’s essential nature, in the Christian view, is defined by three cardinal relationships to God, who is his Creator, Judge, and Redeemer. As the creature of God the Creator, man is finite and mortal, like other mere creatures, and belongs to the order of nature; but he bears the image of his Creator in a special sense.... In the sight of God his Judge, man is a sinner. It has somehow become second nature for him to oppose the will of God, and thereby to fall into contradiction with his fellowmen, with himself and with the world.... The same God, who is man’s Judge is also his Redeemer from sin and his Regenerator into a new humanity of which Christ is the head.³

The Shorter Catechism says, “Man’s chief end is to glorify God and to enjoy Him forever.” God created man to express His love, and God expects love from man. As man comes to experience the love of God in Jesus Christ, he begins to express this love in human relationships. Love for God and love to men is to be expressed in devotion to God and service to mankind.

-
1. J. J. Von Allmen, *A Companion to the Bible* (New York: Oxford University Press, 1958), pp. 250-253.
 2. L. H. Dewolf, *A Theology of the Living Church* (New York: Harper and Brothers, 1953), pp. 154, 155.
 3. W. M. Horton, *Christian Theology: An Ecumenical Approach* (New York: Harper and Brothers, 1955), pp. 147, 148.

The Hindu conception of man. According to Hinduism, man is an emanation from Brahma. Man is a divine element from the Divine. The spirit in man is a part of the Universal Spirit, Brahman. The existence of man in this world is like a pilgrimage. Man as a pilgrim finds his ultimate satisfaction by being absorbed in Brahman.

Another interpretation is that man is a product of the interaction of Purusha and Prakriti, by the power of maya. Man looks down upon his body and seeks the release of his spirit from the bondage of empirical existence. He mortifies his body by many spiritual disciplines and ascetic practices, to attain this release. Sometimes man thinks that the evil deeds of the body cannot defile the divine spirit.

The individual souls of men are considered to be emanations from Brahma, who is all and in all. This leads to pantheistic beliefs and practices in Hinduism.

The individual souls of men are thought of as identical with the Highest soul. The Supreme Being is the whole universe, animate and inanimate. He is the origin of it, the place of its preservation and of its dissolution at the end of the long cycle of existence. In thus believing in the identity of the Supreme Being and Nature, the Hindus see Him in everything and everything in Him, and worship Him as abiding in all kinds of created things.⁴

Vedanta philosophy teaches the divine nature of human beings. This teaching ignores the sinfulness of man, but elevates him to be a god.

Vedanta teaches that ‘man’s real nature is divine. If, in this universe, there is an underlying Reality, a Godhead, then that Godhead must be omnipresent. If the Godhead is omnipresent, It must be within each one of us and within every creature and object. Therefore man, in his true nature is God.’ Thus we read in “Vedanta in America”, an official leaflet of the Ramakrishna Mission.⁵

The Hindu devotee attempts to obtain liberation of the spirit from the bondage of body and samsara, by many mortifying practices.

Ascetical self-mortification, at once physical, emotional, ethical, and intellectual, is one of the indispensable conditions of enlightenment, of the realization of divine immanence and transcendence.... Egoism and alter-egoism, which ascetic practices are designed to root out, automatically perpetuate the state of non-enlightenment.⁶

According to Hinduism, man is divine and realizes the fulfilment of his existence in being one with the Divine. This is an individualistic human quest, which makes man his saviour. In the attainment of this high goal, fellowship with others and service of humanity is ignored.

4. K. W. Morgan (ed.), *The Religion the Hindus* (New York: The Ronald Press Company, 1953), p. 83.

5. E. D. Soper, *The Inevitable Choice* (New York: Abingdon Press, 1957), p. 94.

6. C. Isherwood, *Vedanta for the Western World* (New York: The Viking Press, 1960), p. 277.

II. CONCEPTIONS OF SALVATION AND HUMAN QUEST

The Christian conception of salvation. What God has provided in the person of Jesus Christ, His son, is to be appropriated through faith by a repentant sinner. Salvation is the gift of the forgiveness of sin and the new life, which God offers to those who believe in Jesus Christ. God is the author and giver of salvation. Man is under God's condemnation, as long as he does not repent and turn to God. Man cannot save himself from the bondage of sin and guilt, death and darkness. A sinner cannot be his own saviour. God out of his redeeming love has provided the way of salvation, in the death of Jesus Christ.

Salvation is the genuine personal experience of release from the bondage of sin and guilt. A sinner must repent to understand what God in Christ has done for his release.

Sin is not a mere illusion which could be cleared away by mere illumination.... The author of our salvation is God... This act of God sprang from His love for the world... It is by giving His only begotten Son that God has saved the world... It is by faith that we can take hold of this great blessing.... Faith is the hand that grasps what Christ has done and makes it my own.⁷

Though God has graciously provided salvation, still it is man's responsibility to accept this gift with a penitent heart. Repentance is the human response to God's work in Jesus Christ. Salvation in Jesus Christ can be experienced when a man repents and utterly gives up his evil ways. The repentant sinner can come into the fellowship of God, through Jesus Christ.

Repentance is a pilgrimage from the mind of the flesh to the mind of Christ.... The mind of Christ is necessary to full fellowship with Christ.... Repentance is to have a twofold issue: reformation in conduct and transformation of mental outlook.... After repentance we are capable of entering the Kingdom, participating in the reign of God's will.... Alienation from God is cured by a creative work of God in the mind and heart of man.... The new man and the new mind are the work of the Holy Spirit.⁸

Salvation means deliverance. God has delivered us, in Jesus Christ, from the grip of Satan, sin, and death. Experience of salvation is real which leads to the transformation of one's attitude to life. Salvation is not some speculative philosophy, but a genuine spiritual experience as one encounters God in the person of Jesus Christ. Salvation is the acceptance of Jesus Christ as personal saviour and Lord. Salvation is to be appropriated by an individual in the fellowship of the Church.

"But to all who received him, who believed in his name, he gave power to become children of God" (John 1: 12).

"For man believes with his heart and so is justified, and he confesses with his lips and so is saved" (Romans 10: 9).

7. J. E. L. Newbigin, *Sin and Salvation* (Philadelphia: The Westminster Press, 1956), pp. 32-62.

8. W. D. Chamberlain, *The Meaning of Repentance* (Grand Rapids: Wm. B. Eerdmans, 1954), pp. 47-173.

The human quest in Hinduism. According to Hinduism, attainment of Moksha (release or liberation) is the goal of spiritual aspirations. A Hindu wants to be released from the necessity of rebirth and the ignorance about his true self. These are the two important aspects in Hindu release.

Three spiritual disciplines are recommended for the attainment of Moksha. Karma marga says, Do something to be saved. Jnana marga says, Know yourself to be saved. Bhakti marga says, Love your deity to be saved. Karma marga leads to asceticism; Jnana marga leads to gnosticism; Bhakti marga leads to emotional devotion.

Hindu Bhakti has the element of grace which is interpreted in two ways: one school is known as the “monkey-school,” the other is known as the “cat-school.” The monkey-mother carries the monkey-baby, but it cooperates in clinging to his mother. The mother-cat carries her kitten, and there is no cooperation. Hindu Bhakti is intelligible to Christians. But the main points of difference are these: In Christianity, Jesus Christ is the unique revelation of the character and redeeming love of God; but the Hindu avatars, who are the objects of loving devotion by the devotees, are not so. In Christianity, the believer depends on the saving grace of God in Jesus Christ, which leads to newness of life; but the Hindu grace is more of indulgent compassion, ignoring the sinfulness of sin. This conception of Hindu Bhakti is more fully dealt with in Chapter IV, under “The Hindu conception of worship.”

According to the pattern of Hindu society, a person goes through the four stages of his life, as a student, as a householder, as a hermit, and as an ascetic. It is in the fourth stage of life that liberation is sought for. When a person has fulfilled his caste and religious duties (dharma), when he has satisfied his desires and natural instincts (kama), when he has obtained material prosperity by fair means (artha), then he devotes his time and energy to understand the meaning of Ultimate Reality (Moksha).

Attainment of Moksha is a sincere, strenuous, individualistic attempt. It is self-emancipation by self-realization. It does not help the Hindu devotee to be more virtuous or more helpful to others. It does not mean freedom from the bondage of sin and guilt. It means escape from the effects of the law of karma and longing to be released from the cycles of rebirth.

Although we may take our limited existence to be absolutely real at first, we find, on deeper consideration and experience, that it is not so.... The false conception of reality is wholly due to ignorance.... Melt away your whole personality, your I-ness, into that... All forms of striving make the mind pure and fit for the Divine touch.... Sri Ramakrishna’s message is: Be spiritual and realize the truth yourself.⁹

Moksha, according to Hinduism, is the highest goal of attainment of the spiritual pilgrimage, The Hindu devotee may be enlightened by the Ultimate Reality, but this does not ultimately mean a blessed communion with God and fellowbeings. Enlightenment is preferred to moral perfection. The human quest is basically individualistic in the attainment of Moksha. “The true destiny of the soul lies not in the bliss of heaven or in anything that can be experienced in samsara, but in a unity with the Eternal or in an

9. Isherwood (ed.), op. cit., pp. 144-146.

isolation which is impossible to imagine or characterise.”¹⁰

III. CONCEPTIONS OF GRACE AND WORKS

The Christian conception of Grace. How does salvation become ours? is the question to be answered. What is God’s work? What is man’s response? are two related questions. The grace of God is revealed in the life and death of Jesus Christ, which is all-sufficient salvation for all men. The sinner is undeserving, but he accepts the gift of God. Christian grace shows our utter dependability on God’s redeeming love offered in Jesus Christ. What has been done by God is to be imparted to the believer.

If we ask, What is it that unites us with Christ and makes us sharers in what He has done, we can answer in two ways: From God’s side the answer is: It is the Holy Spirit who unites us with Christ; from man’s side the answer is: It is faith which unites with Christ... Faith is the result of what God has first done for me... It is the surrender of my will to Him, who alone can make my will free.... Thus by faith, in the Church, and in the Spirit we are made partakers of Christ.¹¹

The Christian conception of grace emphasizes the unmerited gift of God, to be accepted by faith. God in Jesus Christ has made the provision for our salvation, when we were undeserving. What God has done for us, is to be accepted with gratitude.

We are saved by the grace of God, by the free, gracious outpouring of God’s love upon us and his forgiveness, when we repent of our sin and turn to him for cleansing and strength. We cannot save ourselves; it is God that saves us. But this does not mean that it costs nothing on our part. God can save us only as we meet his, conditions and open our lives to receive his power.¹²

Faith is the inner attitude of a repentant sinner, which makes it possible for him to accept God’s gift in Jesus Christ. Grace is God’s benevolence upon the believer, which makes him thankful for what God has done for him. God’s gift of salvation is to be appropriated by faith.

In Protestant theology, the term ‘faith’ refers to the dynamic and vital context of man’s meaningful dependence upon the activity of God in Christ.... Faith is that relation to God in which final dependence rests upon the reality to which one is related.... Faith is trust and confidence in God.... To be justified by faith, therefore, is to be considered as having the justice or righteousness which emanates from God Himself, given and known in the reality of faith.¹³

Calvin’s full definition covers the various aspects which comprise faith.

10. John McKenzie, *Two Religions* (Boston: The Beacon Press), p. 111.

11. Newbigin, *op. cit.*, pp. 97-100.

12. Georgia Harkness, *Understanding the Christian Faith* (New York: Abingdon Press, 1947), p. 108.

13. Marvin Halverson (ed.), *A Handbook of Christian Theology* (London: Collins, 1960), pp. 131-135.

Now we shall possess a right definition of faith, if we call it a firm and certain knowledge of God's benevolence towards us, founded upon the truth of the freely given promise in Christ, both revealed to our minds, and sealed upon our hearts, through the Holy Spirit.¹⁴

Calvin describes fully the way in which we receive the grace of God in Christ, what benefits come to us from it, and what effects follow:

The Holy Spirit is the bond by which Christ effectually unites us to himself... Faith rests on the knowledge of divine will... By faith we discern spiritual truths and our inadequacies... Duties of piety toward God, charity toward men, and in the whole life holiness and purity are the fruits of repentance... Justification is the acceptance with which God receives us into his favour as righteous men... It consists in the remission of sins and the imputation of Christ's righteousness... In Christ's death and resurrection there is righteousness and life for us. We possess these as we are partakers in Christ.¹⁵

Christian believers are saved by grace and are called to be "saints." The Holy Spirit works in the life of the believer helping him to grow in purity and holiness. Christian life is the product of God's grace.

The Hindu conception of works. Hinduism encourages every devotee to work out his own salvation. The four stages of life, the four goals in life, the three margas of Moksha, pilgrimages, ascetic practices, spiritual disciplines, private or temple worship, show the varied ways of attaining one goal of life. It is true that "God has not left himself without witness in the world." As there is no revelation of the will and love of a personal God, Hinduism tries to search the Ultimate Reality. There is more of human attainment than divine initiative, in Hinduism.

The Hindu conception of works means working out one's salvation. Salvation is to be obtained through many religious performances and meritorious works. For the common Hindu, salvation is the net result of meritorious works.

Salvation according to the Upanishads, is to be obtained chiefly through one's own philosophic speculation upon the pantheistic Supreme Being... Salvation in Manu (Code of Manu) is to be obtained chiefly through obedience to law, particularly the law of caste... Bhagavad Gita's message is, 'Do your caste duty and trust your God for the rest of your salvation...' Idolatry is abundantly manifest throughout India.... Popular Hinduism has innumerable temples and shrines, large and small, for the worship of local as well as general deities.... There are numerous ceremonial bathings and purifications.¹⁶

14. John Calvin, *Institutes of the Christian Religion* (ed.) J. T. Meneill (Philadelphia: The Westminster Press, 1960), p. 551.

15. *Ibid.*, I, pp. 538-753.

16. R. E. Hume, *The World's Living Religions* (New York: Charles Scribner's Sons, 1936), pp. 26-31.

Hinduism encourages every devotee to be religious. Religious performances lead to the accumulation of merit. Hindu worship and pilgrimage to holy places help the devotee to gain meritorious credit to his account. Every Hindu tries to be faithful in the observance of his daily puja (worship).

The ordinary Hindu dwelling may have a sort of prayer-room or private chapel in it, containing appropriate religious image or sacred symbols.... Idols are 'consecrated' so that they are not merely symbols, but effectual localized means of contact with the Deity... Sandhya (Hindu worship) should be gone through three times during the day, at the beginning, at midday, and in the evening.¹⁷

According to Hinduism, festivals, pilgrimages, observance of vows, and ritualistic worship, help the devotee to keep his mind clean, to keep his contact with the chosen deity whom he worships. Ceremonial baths, on special days, in holy rivers are considered to be meritorious. The Hindu is encouraged to keep on pressing in his spiritual pilgrimage, to attain merit. Either to gain liberation in this existence or try to obtain a comfortable existence after death, the Hindu devotee has to be accumulate merit and reduce, or wash away, demerit.

The Hindu conception of works leads to individualistic betterment of one's spiritual condition, rather than humanistic and philanthropic service of mankind. This conception emphasizes the fulfilment of the letter of the Law rather than the freedom of the Spirit. This conception is more like Pharasaism than the freedom offered by the New Testament dispensation.

IV. CONCEPTIONS OF FELLOWSHIP AND FOUR ASRAMAS

The Christian conception of Fellowship. God has called the Christian believer into fellowship with Him and with his fellow-believers. God, in Jesus Christ, has established the fellowship; we have to maintain it with the guidance of the Holy Spirit. Fellowship is the working of God through the Holy Spirit that our "abiding in" and "being in" Christ should be enriched. Christian life finds its nourishment and fulfilment in the Christian fellowship.

"God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord" (I Corinthians 1:9).

Christian fellowship is a spiritual and mystic relationship established by God, through Jesus Christ. God wants to impart his spiritual blessings to those believers who are "in Christ."

The Pauline phrase 'In Christ' describes fellowship-mysticism... Deissmann says, "Just as the air of life which we breathe is 'in' us and fills us, and yet we at the same time live and breathe 'in' this air, so it is with St. Paul's fellowship of Christ:

'Christ in him, he in Christ'... No loss of personal identity is implied by St. Paul's words... 'I have been crucified with Christ; and

17. A. C. Bouquet, *Hindusim* (London: Hutchinaon's University Library, 1948), pp. 139, 140.

it is no longer I that live, but Christ liveth in me; and the life that I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me' (Galatians 2: 20). The mysticism which is described in these words is a 'fellowship-mysticism,' which, far from meaning absorption into the divine, carries with it an enhanced and enriched personality, with increased powers and possibilities of life.¹⁸

Christian fellowship is the contact with the source of one's spiritual life. An individual members of the Christian fellowship, we are called upon to abide in Christ, the Vine. "Abide in me and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine; neither can you, unless you abide in me" (John 15: 4). This kind of fellowship means sharing the spiritual life of God, in Jesus Christ. This abiding is not individualistic, but it is collective; many branches in one vine or many members of one body are the Christian metaphors. We do not struggle to lay hold of this life, but the indwelling Spirit unites us to God. The result of this mystic fellowship is bringing forth of fruit, which is an active life of blessing to many.

The conception of Christian fellowship is vividly expressed by St. Paul and St. John. The fellowship of believers is the manifestation of common allegiance to Jesus Christ.

God in Jesus Christ has established the fellowship, which Christian believers share and experience in their togetherness.

St. John is no less emphatic than St. Paul that it is through Christ that the believer comes to know God and to have fellowship with Him.... The believer lives, endures, and conquers in association with other believers, and in a common allegiance to, and dependence upon, the Exalted Lord.... 'The individual' is an abstraction unless he lives in fellowship with others, and only in community can he gain his individuality.... Fellowship is a sacred flame kindled at the altar fires of God, and, while it burns at its steadiest and best within the society, it cannot burn at all unless first the fire is sent From God.¹⁹

Christian fellowship with God and fellow-believers sustains us in our life and leads us to serve others in the spirit of Christ.

Four asramas in Hinduism. The traditional pattern of life in Hindu society was like this: The life of a student begins at the age of eight, under the guidance of a guru (religious teacher). The guru imparts the necessary spiritual instructions to the student. When the student is of marriageable age, he takes the responsibilities of a householder. As the householder he tries to fulfil his religious and communal obligations. He tries to earn his livelihood by fair means and satisfies his aesthetical desires. In the third stage of life, he may or may not take his wife with him into the forest-dwelling. He devotes most of his time to the study of Hindu Scriptures and tries to carry out the required religious observance. In the fourth stage of a sannyasin, he renounces everything and aims at the realisation of Ultimate Reality.

18. Vincent Taylor, *Forgiveness and Reconciliation* (London: Macmillan and Company, 1948), pp. 113-118.

19. *Ibid.*, pp. 126-130.

The following quotation describes in full the four asramas in Hinduism.

The life of a student starts after the rite of initiation, which ordinarily comes between the eighth and the twelfth year.. For the next few years, normally twelve, the student has to live at the house of the teacher, devoting himself fully to the achievement of the three main goals of scholarship: the acquisition of knowledge, the building of character, and the preparation for shouldering the responsibilities which will fall upon him in family and community life.... There was no prescribed course of study or method of teachings the capacity of the student determined the nature of instruction.... At the end of his student days there is a ceremonial bath which signifies his competence to assume the cares and responsibilities of a householder.. The starting point of the life of the householder is, of course, marriage... Hindu marriage is regarded as being essentially a sacrament, a religious duty and not a contract... A Hindu family is normally a closely knit group based on the community of blood.... Among all the duties of the householder, the greatest emphasis is put on the daily performance of the five great sacrifices.... The role of woman in Hinduism is closely associated with the life of the family... After having lived a full and fruitful life as a householder, a man naturally begins to think of throwing off the ties of family and society. This is the stage of withdrawal from active life to live as a hermit in the forest.... Now he enters the last stage of complete renunciation and solitude.... In this stage his only aim must be the realization of spiritual freedom of mystic union with the divine.... A sannyasin must drown his consciousness of 'I' and 'my', must cut himself loose from the limitations of individuality.²⁰

The traditional pattern of four asramas in Hinduism has undergone many changes during the last two centuries, with the introduction of Western education and civilization. The Hindu mystic-union is individualistic, exclusive, and in solitude. The Hindu mysticism is for the enhancement of spiritual enlightenment, but does not result in fruit-bearing. The Hindu fellowship is between the human spirit, which is wandering in darkness, and the Ultimate Reality, which is unknown and unknowable.

V. CONCEPTIONS OF SANCTIFICATION AND INTUITION

The Christian conception of Sanctification. Sanctification is God's work of cleansing in the life of the Christian believer, through the Holy Spirit. When the believer is justified by faith, considered to be a forgiven sinner in the sight of God, then He imparts strength and wisdom to him to grow in spiritual life. The believer has to submit himself to the working of the Holy Spirit, if he is to come up to the expectation of God's ethical and moral requirements.

Sanctification is not the human striving to attain sinless perfection. It is the work of the Holy Spirit, in the life of the Christian believer, leading to the "fruit of the Spirit", and

20. Morgan, op. cit., pp. 136-142.

resulting in the growth in holiness and purity. “Sanctification is the work of God’s free grace, whereby we are renewed, in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness”, says the shorter Catechism.

Sanctification is the Christian striving, with the help of the Holy Spirit, to grow in holiness. God has revealed in the Bible His ethical and moral requirements, and has imparted the guidance of the Holy Spirit, to assist man in reaching the maturity in Christian life. It is a process of pressing on and growing in spiritual life.

It should mean the dedication of oneself to God, and the hallowing of all life through the power of the Holy Spirit. To the mature Christian, as he seeks to live and work in fellowship with God, there is a sanctity and holiness about everything he does which seems not to come from his own effort but to be the gift of God.²¹

God is the author of sanctification, but the Christian believer has to commit himself to the working of God, in and through the Holy Spirit. Sanctification is a life-long process, resulting in a Christlike character. Every believer can press on in the attainment of sanctification, as a personal and corporate experience.

Sanctification means a process of being made or becoming holy... The constant witness of Scripture is that holiness belongs properly to God alone... Holiness has an objective character... It is not something that is worked up, but something that is rather sent down—conferred upon those things and persons that are brought into relation with God. From one point of view, sanctification is complete, from another it has still to be achieved... The proper subject of sanctification is not man but God... It is God that sanctifies, and sanctification is of him. This sanctification is conferred on and appropriated by those that are in Christ... The Christian is sanctified, but he has still to live this status out.... God’s work begun finds completion in a ‘bond of perfectness’ that ties the Christian equally with his neighbour and his God.²²

Sanctification is the divine working in the human life. It is the working of the Holy Spirit in the life of a believer, in the fellowship of the Church. The fellowship of the Church helps the believer to grow in sanctification.

Sanctification of life is undoubtedly growth in holiness, through the love of God shed abroad in the heart, by the Holy Spirit.... The life to which we are called is a life moving towards ethical and spiritual perfection.... In seeking the goal the individual is not left to himself... He inherits a tradition of holiness, has access to common worship and united sacramental devotion, shares the fellowship of other members within the one Body, and is brought daily into union with the Living Lord.²³

21. Harkness, op. cit., p. 113.

22. Alan Richardson (ed.), *A Theological Word Book of the Bible* (New York: The Macmillan Company, 1960), pp. 216-218.

23. Taylor, op. cit., pp. 154-184.

Sanctification is not the attainment in spiritual life by one's own devising. Human attempts lead to failure and disappointment. But sanctification is the inner working of the Holy Spirit, which can make us more and more as He wants us to be. Sanctification does not lead to extreme asceticism and mortification of the body, for spiritual enlightenment. Aiming at the goal of sanctification, one can make steady progress in his Christian, spiritual life.

The Hindu conception of Intuition. According to Hinduism, intuition is the individualistic, concentrated human effort to come to the realization of the whole truth about the Ultimate Reality. The Hindu devotee attempts to gain intuition through a long process of spiritual disciplines, mortification of the body, ascetic practices, and the renunciation of the world. The goal of intuition is to realize the human self as one with the Universal self, Brahman.

The Indian philosophy of religion is based upon the transcendental, supersensuous experience of sages and seers; and Indian sages and philosophers have further insisted that the final goal of life must be the attainment of transcendental consciousness.... When one attains samadhi (transcendental consciousness) then only comes to him the knowledge of Brahman. Then only does he attain the vision of God.... In that ecstatic realization all thoughts cease.... In samadhi the experience is not of many ideas or many truths, but rather the one truth of God.... Samadhi is chiefly of two kinds: savikalpa, lower samadhi, and nirvikalpa, the higher kind.... In the lower form of samadhi, there exists the sense of 'I' as distinct though not separate from God, wherein is realized the personal aspect of God.... In the higher form of samadhi, no sense of the separate ego is left, and there is realized the oneness of the self with God, the Impersonal.... In that experience, there is neither I nor you, neither one nor many... Patanjali defines it as the cessation of all waves of the mind, that is, the complete stoppage of all thoughts and impressions of the mind, conscious and subconscious.²⁴

If self-realization through intuition is such an elaborate process of the attainment of Ultimate Reality, one wonders how many ordinary Hindu people are able to follow it and obtain something in the end.

VI. CONCEPTIONS OF ETERNAL LIFE AND ABSORPTION

Eternal Life in Christianity. Eternal life is the culmination of God's work in the life of a Christian believer. God in Jesus Christ has established a new relationship with the believer, which is strengthened and perfected by the Holy Spirit. This relationship established here on earth continues to exist beyond the grave. Eternal life here and now is the foretaste of the everlasting life with God. Those who are "in Christ" will experience the resurrection of the body, the final judgment, and God's ultimate victory. Those who are not "in Christ" will be judged by God in a different way. The assurance of eternal

24. Isherwood (ed.), op. cit., pp. 216-223.

life is a blessed hope because Jesus Christ has promised it, and He is faithful in keeping His word.

Eternal life is the blessed hope of Christian life. God has assured this hope in the life, death, and resurrection of Jesus Christ. Eternal life is the culmination and fulfilment of God's purpose for the redeemed soul.

Because man is God's supreme creation, a creature of infinite worth and dignity, it is irrational to suppose God shatters ruthlessly his handiwork. And because with all our faults and frailties we are still God's children, we can know our destinies are safe within his enduring care.... Salvation through Christ is both for this life and the next, and it is a mistake to locate it solely in either to the exclusion of the other.²⁵

Eternal life is not merely a prolonged existence beyond the grave, but it is partaking of the life of God in Jesus Christ. Fellowship established with God, in Jesus Christ, here on earth continues in the enjoyment of eternal life. Eternal life begins here and continues beyond the grave.

The Christian faith in God's gift of eternal life obviously offers comfort and hope in the face of grief... It also offers challenge in the midst of life.... 'Because I live, you shall live also', was our Lord's promise. That is our first and best reason for believing in eternal life.... The God who has set eternity in man's heart must think of man as destined for it.... God can be trusted to give us what he knows is best for us.... Eternal life for the individual person means hope in Christ, now and forever.... Eternal life means also the triumph of God in a redeemed society as his kingdom comes both here and in a final victory beyond all time and space.²⁶

God's promises are true and trustworthy. God has assured the Christian believers of eternal life. It is a life of love, peace, joy, fellowship with God and His redeemed. Eternal life is corporate and not individualistic.

Absorption in Hinduism. According to Hinduism, the human search for the Divine, ends in returning to the Divine. This return is interpreted differently by different schools.

Ramanuja says it is eternal fellowship; Sankara says absorption. It is described in a poetical form in one of the Upanishadas:

**As the flowing rivers in the ocean
Disappear, quitting name and form,
So the knower, being liberated from name and form,
Goes unto the Heavenly Person, higher than the high.²⁷**

The highest point in Hindu religious experience cannot easily be obtained, unless the devotee is willing to undergo the strenuous spiritual disciplines prescribed by

25. Harkness, op. cit., pp. 143, 145.

26. Georgia Harkness, *Beliefs That Count* (New York: Abingdon Press, 1961), pp. 117-123.

27. Bouquet, op. cit., p. 51.

various schools. Hindu mystics and philosophers concentrate their mental energies to obtain the enlightenment of Ultimate Reality, through absorption.

‘That thou art’ really conveys a transcendental experience of oneness which is beyond the body, mind, senses, ego, and the sensations associated with them.... When a person realizes his oneness with Brahman, he is oblivious of the idea that he is an embodied being.... As the devotee meditates on his oneness with Brahman, there arises within him a mental state which makes him feel that he is Brahman, ever free, ever blissful, and ever illumined.... This mental state gradually destroys his ignorance and doubts about Brahman.²⁸

According to Hinduism, absorption can or cannot be obtained in this existence. The self of man tries to be one with the Universal self, Brahman, by attaining a peaceful rest.

With the devout Hindu, as he lives more and more a life of detachment from the world and the body, he devotes his attention from the more and more to the inner life. Through mystical contemplation he aspires to lose self in Self. This is a long and difficult process and is usually conceived as continuing on through many rebirths. The goal is to attain that real knowledge which is entirely above the changing and impermanent, and to lose all sense of individuality and to become one with God. This means the entire loss and annihilation of existence as an individual. The ascending stages through which the Hindu holds this is to be attained are: (1) *salokya*, or living in the same heaven with God; (2) *sampiya*, or nearness to God; (3) *sarupya*, or assimilation to the likeness of God; and finally, (4) *sayujya*, or complete union with God.²⁹

After the conquest of “desires” through spiritual disciplines, there comes a state of “calm.” This serenity discerns unity in multiplicity. The Hindu devotee experiences a kind of tranquility after this enlightenment. This strenuous spiritual struggle in returning to the Divine has no moral or ethical implications. One loses one’s personality and individuality in the Impersonal Brahman, and there is no hope or eternal life beyond death.

Conclusion. The main question of Hinduism is, How shall I save myself? While the main question of Christianity is, who will deliver me? The Christian answer is clear and definite, “Thanks be to God through Jesus Christ our Lord!” (Romans 7: 25a).

The Hindu and Christian point of view is well illustrated in the following quotation.

The Gayatri prayer is probably the oldest known prayer, recited faithfully by the first three caste Hindus:

28. Swami Nikhilananda, *Hinduism: Its Meaning for the Liberation of the spirit* (New York: Harper and Brothers, 1958), pp. 122-126.

29. J. E. Graefe, *Christ and the Hindu Heart* (New York: Fleming H. Fevell Co., 1938), p.103.

**From the unreal (asat) lead me to the real (sat):
From darkness lead me to light:
From death lead me to immortality!**

A Christian prays:

**Lead us from obedience to fellowship,
Lead us from childhood to sonship,
Lend us from life to life abundant.³⁰**



30. Ibid., p. 152.

CHAPTER IV

GOD'S WORK IN THE COMMUNITY

According to the Christian teaching, God has loved men and established a covenant relationship with those who have accepted His Son, Jesus Christ, as their saviour. God has called the Christian believers into the fellowship of the Church. The Church has been entrusted with a mission, which is to be fulfilled in this world. God's "chosen people" have been called out of the world, into the fellowship of the Church. God has established this fellowship and Jesus Christ is at the centre of it. The Holy Spirit sustains the believer, helps him to maintain the fellowship, and thus leads into spiritual maturity. The Christian life in the fellowship of the Church is based on the experience of re-birth.

According to the Hindu teaching, men are born and brought up in their respective castes and communities. The Hindu people have maintained their togetherness by blood-relation and caste-regulations. The caste-system is in no way a unifying force like Christian fellowship. There is no genuine experience either of the redemption from sin and guilt-consciousness, or of the guidance of a spirit in the growth of daily life.

I. CONCEPTIONS OF CHURCH AND COMMUNITY

The Christian conception of the Church. God, in Jesus Christ, has saved and called out the chosen people to enter into the fellowship of the Church. The Church is the divine organism like the body and not merely a human, social institution. The Church is the creation of the redeeming love of God. The living, loving God is at the head of the Church. The vital redeeming experience of God in Jesus Christ brings about a transformation in one's relationships with God and with his follow-beings.

The Christian Church is a fellowship of persons united by a common loyalty to Christ and by a desire to worship and do the will of God as revealed in Christ.... The church is a fellowship. Christianity is not, and never has been, a solitary faith.... 'Now you are the body of Christ, and severally members thereof.' This term is a wonderfully descriptive figure of speech, for it emphasizes both the unity of many persons with separate functions within the Church and the fact that it is the presence of the spirit of Christ that makes a group of ordinary people a Church.¹

Those who have responded to God's redeeming love in Jesus Christ have been called into the fellowship of the Church. The Church is God's chosen means to carry out His purposes in the arena of the world.

The Church is the assembly of believers, constituted by the calling of God in Jesus Christ... Entry into the Church is through belief in Jesus Christ, by being baptized in His name... The Church is the organ by which Christ is present and active in the world during the interval which separates His resurrection from His

1. Georgia Harkness, *Understanding the Christian Faith* (New York: Abingdon Press, 1947), pp. 149-156.

parusia.... The Church is not of the world but she lives in the world... She proclaims to the world the Gospel of salvation which God offers in Jesus Christ.... She is Christ's presence among men until the end of the world.²

Jesus Christ is the founder of the Christian Church. He brought into his fellowship the first disciples who were to carry on His mission and work of gathering God's people, in the fellowship of the Church.

He (Jesus) set before himself the high purpose of creating a new 'People of God...' The ecclesia or people of God is the inevitable correlative of the Rule of God... The redemptive rule of God centres in Jesus... The existence of the Saviour and the People of God are bound up with each other... Jesus called twelve disciples... Jesus taught the disciples and 'sent them forth' as his commissioned and empowered envoys on a special mission... The purpose of the mission was the gathering of God's people.³

The Church is founded on Jesus Christ. The Church exists to carry on and make known what Jesus began in his earthly ministry. The redeeming love of God, in Jesus, is to be proclaimed, so that those who do not know this love may experience it, and come into the fellowship of the Church.

Jesus Christ is 'the Church's one foundation'... Jesus is the Church's redeemer.. The Church was founded by Christ and serves the risen Christ...

It is a redeemed and redemptive society... The essential task is to witness to Jesus Christ and make known what God has done through him, in order that more and more people may come to the Christian faith and find their loyal place in the worship and fellowship of the Church.⁴

The Church is always subject to Jesus Christ, the Risen Lord, who is the Head of the Church. The members of the Body have to be loyal and obedient to the Head. Christian believers are the members of the Body of Christ, and each member has spiritual gifts for serving his fellowmen and glorifying his Lord. The loving and serving ministry of the Christian Church, must be carried on in the sacrificial spirit of Jesus Christ.

The Church is God's new creation to carry out his purposes of redemption in this world. God deals with his chosen people in covenant relationship. The life of the Christian believer is transformed by God's redeeming grace, so that he may be a transforming influence. The influence of the Christian in the home and in society is like salt. "You are the salt of the earth", said Jesus to his disciples (Matthew 5:13).

In the Bible, the covenant depends only on God's choice... The one who is chosen must play his part by accepting and obeying...

-
2. J. J. Von Allmon (ed.), *A Companion to the Bible* (New York: Oxford University Press, 1958), pp. 51-55.
 3. A. M. Hunter, *The Message of the New Testament* (Philadelphia: The Westminster Press, 1944), pp. 53-64.
 4. P. V. Pilson, *Jesus Christ the Risen Lord* (New York: Abingdon Press, 1956), pp. 190-221.

The old covenant is made new in Jesus Christ... Christians are the people of the new covenant; but they are not living as Christians unless they are trying to bring others into the fellowship of the covenant.⁵

The Church is described as “Holy, Catholic, and Apostolic.” The Church belongs to all ages and nations because she is the communion of saints. The visible and invisible Church is comprised of the worldwide fellowship of believers and saints. Christian experience is nourished and strengthened in the fellowship of the Church. To become a mature Christian, one should take part in the worship, the sustaining fellowship, and the service which are available in and through the Church. The Christian life is to be lived to the glory of God the Father and in service to mankind.

Jesus Christ said to his first disciples, “You did not choose me, but I chose you” (John 15: 16a).

The Divine purpose, as the Bible conceives it, is a morally transformed humanity, in an appropriately transformed world-order. Of that transformed humanity which shall be fit to be trusted with a transfigured world-order the Church is the nucleus and the nursery.⁶

God, in Jesus Christ, established the fellowship of believers in the Church. The Holy Spirit works in and through the fellowship of the Church. The Church is in the world to serve the world in the spirit of her Redeemer and Lord.

The Hindu conception of community. Hindu community is formed on the basis of natural birth and is maintained by caste-regulations and dharma. The birth of a Hindu is determined by the law of karma. Duties and obligations are to be performed in the framework of the caste-system. Caste is determined by birth, and nobody can change it. Dharma means the performance of rightful duties in the various stages of life. “In Hinduism the people who have been born in the four-fold caste system constitute a divinely arranged structure of superimposed, mutually exclusive strata, to be accepted unquestionably.”⁷

The togetherness of Hindu community is maintained by the traditional pattern of caste-system. The law of karma plays an important part in the explanation of injustice in the Hindu communal life.

Caste is strictly hereditary. No profession of faith, no manifestation of spiritual gifts, no moral attainment, has the slightest value as a qualification for admission to the Hindu fold or to any Hindu caste... The belief persists in our own days that a man’s position in the social structure is the outcome of his karma. Not only is his place in society predetermined, but so also is the dharma which belongs to it... Hindu social order is a great and an honest effort to provide a scheme whereby men may live together.⁸

5. Stephon Neill, *The Christian’s God* (London: Lutterworth Press, 1954), pp. 41, 42.

6. A.C. Hogg, *The Christian Message to the Hindu* (London: S. C. M. Press, 1947), p. 46.

7. R. R. Hume, *The World’s Living Religions* (New York: Charles Scribner’s Sons, 1936), pp. 38, 39.

8. John McKenzie, *Two Religions* (Boston: The Rescon Press, 1952), pp. 33, 52.

The Hindu community is formed by blood-relation and caste-regulations. It encourages members in its fold to observe many religious observances and thus seek enlightenment on Ultimate Reality. Though the Hindus live together in a community, individuals as such are not of great value in the framework of Hindu community. Individuals have to play the role as assigned by the law of karma and thus fulfil their dharma.

There is a fundamental paradox in the attitude of the Hindu mind to the individual and to society... It is also true that society and dharma are, according to the highest Hindu teaching, ultimately unreal, and that the individual finds his true being in flight from them and from individuality itself.⁹

Hindu community does not admit anybody born outside its fold. Hindu community does not have an experience of conversion. Hindu community does not have a gospel to proclaim.

The Hindu community is not an association which an individual can voluntarily join... 'In order to be Hindu, a man must have been born in one of the social groups which historically have become associated together in Hinduism, chiefly under Brahmin supervision, and which are known as castes.' On the other hand, if the Hindu community is not an association, neither is it a people that is conscious of unitedly pursuing any mission, unless it be the conservation of its ancient ways of life.... The Hindu community is a people without consciousness of a mission.¹⁰

Hinduism is basically individualistic. Hindu community is graded and maintained according to fixed caste and prescribed duties. The position of women is of dependence throughout their lives. The condition and treatment of "harijans" was deplorable for many centuries. The following quotations from "The Laws of Manu" show the set pattern. The laws of Manu were formulated sometime before 100 B. C., but they still influence the Hindu communal life.

Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin... Let the three twice born castes, discharging their (prescribed) duties, study (the Veda); but among them the Brahmin (alone) shall teach it, not the other two; that is an established rule... But for the prosperity of the worlds, he (the Lord) caused the Brahmin, the Ksatriya, the Vaisya, and the Sudra to proceed from his mouth, arms, thighs, and feet... The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders... In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent... Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be

9. Ibid., p. 64.

10. Hogg, op. cit., pp. 50, 51.

constantly worshipped as a god by a faithful wife.¹¹

Since the introduction of Western education and the Christian missionary enterprise, during the past two centuries, the orthodox Hindu caste-system is breaking down rapidly and social evils are being remedied. To improve the social conditions of men in the Hindu community was considered by orthodox Hindus to be working against the religiously sanctioned law of karma. The law of karma may be a philosophical explanation of the inequalities in social life, but surely it is not the motivating power for social reforms.

Especially the outcastes and women have suffered a lot, for many centuries, in Hindu community. Hindu women have suffered in the forms of widowhood, the custom of sati (burning the widow on the funeral pyre of her husband), and temple prostitution. For many centuries in the past, the out-castes were not treated even as human beings by the highcaste Hindus. It is in recent years that attempts are being made to abolish the social evils in Hindu community. Nowadays, education is becoming more popular among all classes of society. Women are given opportunities to learn and work in government offices. Untouchability is forbidden by the central government. Social barriers are breaking down rapidly, making progress in developing a casteless society in India.

II. CONCEPTIONS OF WORSHIP

The Christian conception of worship. The word “worship” comes from an Anglo-Saxon word “worthship.” Worship means to experience the “worth-ship” of God. Christianity is a monotheistic religion and has no place for idol-worship. “God is spirit, and those who worship him must worship in spirit and truth” (John 4: 24).

In Old Testament times, one can notice the external and internal aspects of worship developing gradually. The inner spiritual attitude of the worshipper is far more important than his outward ritualistic performances. “The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise” (Psalm 51: 17).

In the Old Testament period, God was worshipped wherever he was known to have appeared in early days. In the course of time, worship was centralized at a sanctuary. Set times of worship were observed by the Jews. Music and songs had a place in corporate worship. Christian worship has inherited some aspects from Jewish worship.

Jesus Christ emphasized the inward spiritual element in worship. True worship of God is adoration of him and obedience to him, which should result in loving service to mankind. Service of God should lead to service for men. Set times and forms are external aspects of worship. Christian worship can be private, for the family, and corporate. Wherever two or three are gathered in Jesus Christ’s name, there is a worshipping group.

Christian worship is loving devotion to God the Father, who is revealed in the person of Jesus Christ. Christian worship helps one grow in spiritual, moral, and ethical life, as revealed by God and recorded in the Bible. Christian worship helps one to grow to a mature spiritual life. The joy and thankfulness of Christian life is expressed through Christian hymns. “Let the word of Christ dwell in you richly, as you teach and admonish

11. S. Radhakrishnan (ed.), *A Source Book of Indian Philosophy* (Princeton: Princeton University Press, 1957), pp. 174-191.

one another in all wisdom and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God” (Colossians 3: 16).

Christian worship is an expression of gratitude for what God, in Jesus Christ, has done for the believer. The believer wants to express his devotion and utter dependence by worshipping God, the Father. Christian worship in the Church is so arranged that the believer should grow in fellowship with God and other believers. Private and corporate Christian worship helps the believers to grow in the knowledge and grace of God. Christian sacraments are observed in corporate Christian worship.

In the Christian life worship precedes explicit theology... It is an irrepressible outpouring of faith and devotion, without primary regard for its efficiency in gaining benefits for the worshiper... Faith, sincerity, love, these are central, and worship has value only as it springs from these and leads to their expression in life... Christian worship includes the sacraments: Baptism and the Lord’s Supper... It belongs to the very nature of the Church to worship the God and Father of our Lord Jesus Christ.¹²

Christian worship is the source of spiritual nourishment, for the life of the believer. Christian worship imparts strength and courage to fulfil God’s will in the daily life of the believer. Christian worship helps one to meditate on what God, in Jesus Christ, has done for him, and equips him in turn to do what he can for God.

The Hindu conception of worship. Worship at set times and in set forms is a religious requirement of Hindu life. Hindus worship their chosen deities to gain something in return. The idea of accumulation of merit is predominant in popular Hinduism. Hindu worship is more ceremonial than ethical. Hindu deities have not revealed their moral character to the devotees, and do not expect obedience from them. Private and temple worship is encouraged for spiritual enlightenment.

A deity can be worshipped for two purposes: either for the fulfilment of worldly desires or for ultimate deliverance from the bondage of the world... Popular worship in India is generally pervaded by a spirit of joyousness and merriment... Symbols in worship remind the devotees of certain aspects, powers, and attributes of the Godhead... The deity is treated as an honoured guest, specially in the home, and as King of Kings in temple.¹³

Hindu worship is an individual devotee’s attempt to perform his prescribed religious ceremonies with faithfulness. Many Hindus are faithful in their puja (worship) because it adds to their meritorious credit.

The religion of the Hindu is intensely individual... The individual seeks his own salvation, and works out his own karma... There is no such thing as congregational or group worship in the conventional Hindu pattern... One performs his puja (worship

12. Pilson, op. cit., pp. 211-221.

13. Swami Nikhilananda, *Hinduism: Its Meaning for the Liberation of the Spirit* (New York: Harper and Brothers, 1950), pp. 166-173.

sacrifice) alone... The Hindu believes also in seeking out places of significance and people of significance.¹⁴

Hindu worship in the form of Bhakti (loving devotion to the chosen deity) makes provision for the expression of loving devotion from the devotee but no moral obedience is demanded by the deity. Bhakti religion is an attempt to allow the ordinary common Hindus to pursue their religious aspirations without being philosophers or ascetics.

But this popular religion which professes a belief in monotheism preserves polytheism beside it... According to this religion, God is worshipped in the gods... It does not simply demand of mankind obedience to God, but union with Him in complete self-surrender... It does not urge man to leave ordinary existence, but expects him so to pass his life in all things, in thought as in deed, that he maintains his devotion to God... It nowhere makes the demand, which is such a matter of course to Christianity, that love to God shall be actively realised in love to man.¹⁵

The following quotation shows the motives of Bhakti in Hindu worship. Bhakti is the human striving to obtain the indulgent favor of Isvara. Isvara (conditioned Brahman) grants the favour without expiation, ignoring the sinfulness of the sinner. Hindu Bhakti is an earnest, sincere attempt to gain the favor of the deity, rather than devote more time to be virtuous.

The whole range of bhakti experience and thinking is set in motion by the need of the soul for deliverance. The deeply anthropocentric character of bhakti-religion derives from the fact that this so teriological disposition is the exclusive creator of all religious experience and thinking. God does not love or reconcile the world, but He loves the soul... Sin is an impediment for the realization of the fellowship of the soul with Isvara....Because of its exclusively soteriological and anthropocentric inspiration, the ethics of bhakti-religion are exclusively individualistic and eudaemonistic. The deepest word is not reconciliation, wrought by God Himself, but divine favor (prasada).¹⁶

Bhakti (loving devotion) plays an important part in popular Hindu worship. The following quotation brings out the distinctive aspects of Bhakti in Hindu practice, in contrast to the Christian conception of grace.

The most solemn address of the bhaktas (devotees) to God, to which they return again and again, in Purushottams, meaning 'Highest Spirit...' Only the eternal 'mukunda' , the giver of redemption, graciously overlooks failures and their source... His compassionate goodness is known as karuna, which is not expiating

14. Malcolm Pitt, *Introducing Hinduism* (New York: Friendship Press, 1960), p. 40.

15. Albert Schweitzer, *Indian Thought and Its Development* (Boston: The Beacon Press, 1957), pp. 175-178.

16. H. Kraemer, *The Christian Message in a Non-Christian World* (New York: Harper and Brothers, 1938), pp. 171-173.

grace to the sinner... Christianity is the religion of the conscience per substantiam, bhakti-religion that religion per accidens... Christianity is more than a 'religion of the conscience'; it is the religion of the 'expiated and reconciled conscience...' Isvara also 'forgives', and men seek forgiveness from him. But his forgiveness is an overlooking of the fault, out of compassionate leniency and indulgence, not, however, the Christian 'forgiveness.'¹⁷

The basic difference between the conception of "grace" in Christianity and Hinduism is well illustrated in the following quotation.

Grace in Christianity means God's holy love seen in relation to man's sin. Where God is not regarded as essentially holy, and where man is not sufficiently responsible for his deeds to be guilty, we cannot give to grace its Christian meaning.¹⁸

Hindu worshippers experience joy in moments of ecstatic bliss. Such an experience cannot be a daily nourishment for the soul to grow in morality. Bhakti-religion lacks the vital experience of penitence, forgiveness of sin, and the result of serving mankind out of love experienced in devotion.

Hinduism cannot conceive of a God who can suffer for and with the sinners. Vicarious, redemptive suffering has no place in Hindu thought. Vishnu is manifested in the form of various avatars. Shiva is worshipped in his ascetic form. Shakti, divine power, is expressed in crude goddesses. Hinduism longs for a personal god who is able to save; Hindu Bhakti provides some guidance in satisfying this longing.

III. MEANS OF GRACE AND HINDU RELIGIOUS OBSERVANCES

Means of grace in Christianity. The means of graces are the helps provided by God in living the Christian life. The Bible, the Sacraments, prayer and the fellowship are the important means of grace.

These rightly show the dependence of the believers on God for the nourishment of spiritual life. God, in Jesus Christ, has first loved us and made this gracious provision of the means of grace so that the believers should abide and grow in His love. Christian believers are called to be partakers of the means of grace.

The Holy Bible is considered to be the Word of God. The word of God is read and preached. It is the inspired word of God, because it inspires those who respond in faith. As we read and study the Bible prayerfully, either as individuals or in groups, God confronts us there. The Holy Spirit guides and helps in understanding the Word of God.

The Bible is the Word of God revealing God's purposes throughout the generations. It is an inspired record of God's dealings with mankind in general, and with a "chosen people" in particular.

17. Rudolf Otto, *India's Religion of Grace and Christianity Compared and Contrasted* (New York: The Macmillan Company, 1930), pp. 67-108.

18. Sydney Cave, *Hinduism or Christianity?* (London: Hodder and Stoughton, 1939), p. 151.

According to the Christian view, revelation is the self-disclosing activity of God.... This presupposes that God is a personal Being and that history is real, though not ultimate, for the activity of God is in history... In the Christian faith, revelation and redemption are inseparably linked.... The Bible is an inspired record of revelation. Being an inspired record of revelation, the Bible has the power, when reverently read to make that revelation vital to our experience.¹⁹

The Christian sacraments are baptism and the Lord's Supper. "A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers", says the Shorter Catechism.

The Christian sacraments are the provisions of God's grace, which are to be accepted and appropriated, with gratitude. These sacraments are symbolic and full of spiritual significance in the life of the Christian believer, who is in the fellowship of the Church.

Saving faith comes to men not through any intellectual gymnastics of their own; it is wrought by the Holy Spirit of God in the heart through the preaching of the Gospel; the same Holy Spirit confirms or seals it through the Gospel Sacraments.... We do need symbols to compass the ineffable things of our experience.... We take Bread and we take the Cup because the Redeemer himself is the fountain head of this living tradition.... The Eucharist is a *signum efficax*; that is, it is a sign which verily effects something: it conveys what it signifies, namely the grace of Christ's finished work.... He is the Giver of the Feast as well as the Feast itself.. In the Sacraments we have effectual signs of God's acting... God acts redemptively through his church and his sacraments: man responds by faith.²⁰

Mode and subjects of Christian baptism vary. Some practice immersion, others practice sprinkling; some have infant baptism, and some have adult baptism. Christian experience is more important than the mode of baptism. The Lord's Supper is of deep spiritual significance. It reminds us of the sacrificial death of Jesus Christ and the spiritual blessings that flow from Him. The Lord's Supper is to be observed till Jesus Christ's second coming. It is the Holy Communion with Jesus Christ and the Christian believers.

The Christian conception of prayer shows the believer's dependence on God for strength and wisdom in his life. God grants the sincere desires of the believers, according to His will. Christian prayer is not merely asking for material and spiritual gifts. Prayer is communion with God, and Jesus has set the example of such a prayer-life. Adoration, confession, petition, intercession, and thanksgiving are the basic aspects of Christian prayer. Prayer is the practice of the presence of God. It is the vital source of strength and courage for the believer to fight his spiritual warfare in daily living. Christian prayer

19. Alan Richardson (ed.), *Biblical Authority for Today* (Philadelphia: The Westminster Press, 1951), pp. 63-71.

20. J. S. Whale, *Christian Doctrine* (London: Collins, 1961), pp. 146-157.

leads to activity, according to the revealed will of God. "Prayer is an offering up for our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies", says the Shorter Catechism. "Prayer is a gift and a sacrifice that we make. Sacrament is a gift and a sacrifice that God makes. In prayer we go to God, in sacrament God comes to us." ²¹

The fellowship of Christian believers is one of the means of grace. God, in Jesus Christ, has established the spiritual fellowship; believers as members have to maintain this fellowship. When Christian believers maintain their fellowship with God, they try to express it in fellowship with other believers. "God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord" (I Corinthians 1: 9). "You may have fellowship with us; and our fellowship is with the Father and with his son Jesus Christ" (I John 1: 3).

The Hindu religious observances. Hindus have their sacred scriptures written in Sanskrit. These sacred books are unintelligible to many Hindus, because they do not know the Sanskrit language. Only in recent years some popular parts of these sacred books have been translated and published in some languages of India. All the sacred books are not equally revealed. The more authoritative revealed books are known as "sruti"; and the less authoritative are known as "smriti." Hindu scriptures have not yet undergone the tests of "higher criticism." The common Hindu people revere the sacred books, according to their school of philosophy.

The following quotation explains the nature and observance of the four important sacraments in the life of a Hindu.

The sacraments most frequently observed today are those of birth, initiation, marriage, and death....

The tongue of the newborn babe is rubbed with clarified butter, honey, sometimes with powdered gold dust, an operation which has health value.... The initiation is the key ceremony, performed between eight to sixteen years for a Brahmin, eleven to twenty-two for a Kshatriya, twelve to twenty-four for a Vaisya.... The twice-born boy is shaved and bathed, puts on garments newly dyed with red chalk, a waist girdle of sacred grass, a deerskin, and is provided with a staff.... He is given his first lesson in offering fire, in reading the Gayatri mantra, and in the nature of the vows which he must perform as a student....The marriage ceremony entails the worship of the bridegroom in the puja fashion by the father of the bride, or the nearest male relative if the father is dead or disabled, followed by consecration done by the women of the brides family.... The groom accepts the hand of the bride and a fire offering is performed.... The final sacrament is performed at death.... As soon possible after death the body should be carried to the sacred cremation ground.... The corpse is washed, clothed in new garments, sprinkled with ghee, and laid on the pyre facing southward.... The Vedic mantra for driving away evil spirits is recited and the rice cooked on the cremation ground is offered to the dead.... The eldest son, or the next nearest male relative, goes

21. Ibid., p. 154.

around the pyre three or seven times, reciting the mantra, and then applies the torch to the pyre.²²

Prayers offered by the Hindu devotees are more of petitions rather than intercessions. Chosen deities are coerced to grant the desires of heart. Some prayers are mechanical repetitions, being part of the ceremonial observances.

There is nothing like the fellowship of believers, as a spiritual unifying force, in Hinduism. In recent years, people are coming together on the basis of culture, or national political independence, or loyalty to a religious or communal party. They have joined in cooperative appeals for the development of India.

IV. CHURCH LIFE AND HINDU COMMUNAL LIFE

Life in the Church. God, in Jesus Christ, has redeemed many from the bondage of sin and brought them into the fellowship of the Church. The life of the Christian believer is not based on human merit, but is based on divine grace. We have no merit to our credit, but we have to accept by faith what God offers us in Jesus Christ.

God has brought the Christian believers in the fellowship of the Church, so that the believers may be witnesses to the transforming power of God. The life in the Church is purposive, and is to be lived according to the will of God. God demands loyalty and obedience from the Christian believers.

Through Christ, God has come to man in his need.... The initiative was on God's side.... Through Christ, God has provided a costly redemption for sinners.... This redemption from sin through Christ is a free gift which God offers to men who do not deserve it.... The Christian life is a new loyalty to the will of God.... Christian living is not what man does by himself, it grows out of his vital relation with Christ through belief, trust and commitment of the whole life to Christ as Lord.... The ethical demand grows out of God's election in Christ and calls men to share in the common life and mission which Jesus began.²³

God is the source of Christian life, who has made provision to impart life in and through Jesus Christ. Those who are "in Christ" are partakers of God's blessings, which impart life. "God sets his people free and redeems them to himself in and through Jesus Christ.... He is Victor and in his victory is our liberty and peace."²⁴

Christian life is purposive and should lead to "mature manhood to the measure of the stature of the fulness of Christ." Life in the Church is to be lived, by God's sustaining grace, as a transformed life which should be a transforming influence on those who do not know the Saviour.

22. K. W. Morgan (ed.), *The Religion of the Hindus* (New York: The Ronald Press Company, 1953), pp. 181-183.

23. Filson, *op. cit.*, pp. 229-243.

24. F. W. Dillistone, *The Significance of the Cross* (Philadelphia: The Westminster Press, 1944), pp. 150, 157.

The Hindu communal life. The Hindu people live together in communities formed by the castes and try to fulfil their duties and obligations according to the prescribed dharma. Hindus do not have any goal of perfection, they seek release from the cycles of rebirths.

One of the orthodox characteristics of Hindu communal life is the joint-family system. Sometimes as many as thirty or forty people, belonging to one big family, live together. There are advantages and disadvantages of the joint-family system. In recent years this system is breaking down, and not observed by many.

Another noteworthy aspect of the Hindu family life is the respect paid to the elderly persons. Parents are respected and obeyed by the children. Parents make most of the choices and decisions for the children. Women are also respected in families. Some of the good elements of the Hindu communal life are disappearing with the secular developments in India.

Conclusion. The founding of the Church, the centric worship in the Church, the means of grace helping to reach the maturity in Jesus Christ, are the results of God's initiative. The will of God is to be understood through the Bible, in the fellowship of the Church, and is to be acted upon in the world.

Brahman is not defiled by any activity; it is attributeless. The temple worship, pilgrimages and religious meritorious works are all human attempts striving to know the unknown. The Hindu community is not bound to any deity in covenant-relationship. As the Hindu scriptures are beyond the reach of the common people, they are satisfied with epics, folklores, and crude stories about avataras and their chosen deities. Caste and dharma are the determinative factors in the formation and maintenance of the Hindu community.



CHAPTER V

SENSE OF MISSION

Christianity is known as a missionary religion, because God, in Jesus Christ, has entrusted a mission to the Church. The good news of God's salvation, in Jesus Christ, is to be proclaimed to the whole world. God, who is the Creator of this universe, has a plan in his creation. Jesus Christ, the Son of God, came down to reveal God's purposes in the creation and new creation. The Church is the product of God's new creation. The Church is the divine organism to make known the salvation of God to all people.

Hinduism is not considered to be a missionary religion. Unconditioned Brahman is not perturbed by what goes on in the world. Conditioned Brahman (personal Isvara) is lovingly worshipped by many devotees; but he does not interfere in the moral government of the world. Isvara does not demand obedience or morality of his devotees. Hinduism does not have a sense of mission, because it does not have a gospel of redemption to proclaim.

In recent years, some Hindu religious teachers (swamis) are teaching Vedanta philosophy to the educated agnostics in Western countries. In recent years, there have been various attempts at social reform in India, but one wonders how much inspiration for these attempts came from the impact of the Christian gospel and the influence of modern Western civilization. Hinduism is mainly a life and world negating philosophy, which does not have the inspiration for humanitarian development and philanthropic service.

I. CONCEPTIONS OF MISSION

The Christian conception of mission. God sent his son to redeem this world. Jesus Christ came to fulfil God's plan of redemption. Before Jesus left this world, he gave the great commission to his disciples: "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28: 19-20). Jesus Christ is the founder and head of the Church. He has commanded and commissioned his followers to proclaim the gospel. He has also assured his presence and power with them, while they are on his mission. It is His mission, the disciples are His messengers, witnesses, and co-workers. He empowers them to carry on His mission.

God has initiated the work of reconciling the world unto Himself, in the person of Jesus Christ. Those who are reconciled to God, through Jesus Christ, have been entrusted with the ministry of reconciliation. The good news of God's reconciling love is to be proclaimed by the Church. The Church exists to carry on this ministry of reconciliation in all parts of human life, throughout the world.

A gospel of reconciliation can only be communicated by a reconciled fellowship.... It is the Spirit who empowers us to go forth to the missionary task.... The Church has all its treasure entrusted to it for the sake of the world, and therefore mission belongs to the very substance of the Church's life.... Salvation is a making whole,

a healing of all things in Christ.... The Church's task is to reconcile men to God in Christ.... The church can be instrumental to the divine purpose of salvation because she is in fact herself the Body of Christ.... An unchurchly mission is as much a monstrosity as an unmissionary Church.¹

The Gospel which the Church proclaims is the redeeming love of God manifested in the life, death, and resurrection of Jesus Christ. The Cross of Jesus Christ is the supreme manifestation of God's saving grace. The Cross is the source of missionary obligation.

It is at the Cross that we discover the unique meaning of our faith.... It is the experience of salvation which more than anything else gives the Christian the sense of mission.... Through the story (life, death, and resurrection of Jesus) we see the Ultimate Reality of the universe, the God of righteousness and love, and his son, our Saviour and our Master, who made him known.... We have a matchless message, for we have an incomparable Christ.²

The sense of Christian mission and enterprise springs from the person of Jesus Christ. What he did for the redemption of mankind is to be proclaimed at his command. The missionary imperative of Christianity is well-stated in the words of a great missionary to India:

Jesus is the Gospel, he himself is the good news.... The greatest news that has ever been broken to the human race is the news that God is like Christ.... Men need a goal for character, and Jesus is that goal.... I have found India God-stirred, but still seeking. There is not yet that sense of finding... Christ being Life is a necessity to life.... We are there because Christlike character is the highest that we know, because he makes the offer of a complete moral and spiritual change; he gives men a free, full life, and, most important of all, he gives them God... And we do not know of anyone else who does these things except Christ. But he does.³

The Christian gospel means the impartation and proclamation of God's love to mankind. This love is first to be experienced, then to be imparted through words and deeds. The Christian gospel has transformed the lives of many believers, and helped them in the improvement of their social status. The Christian gospel is the message of redemption for the whole personality.

Christianity has brought to the despised communities not only deliverance from fear, but opportunities of education and of social advance... We have to share the Gospel... We have heard God's word to men, have seen God's glory manifest in the life and death of Jesus Christ, the glory of holy and redeeming love.... Seeing Him,

-
1. Lesslie Newbigin, *The Household of God* (New York: Friendship Press, 1953), pp. 161-169.
 2. H. D. Soper, *The Inevitable Choice: Vedanta Philosophy or Christian Gospel* (New York: Abingdon Press, 1957), pp. 180-182.
 3. H. Stanley Jones, *The Christ of the Indian Road* (New York: Crosset and Dunlap, 1925), pp. 38-58.

we have seen the Father... This is the best possession we have, and it is not given us to keep for ourselves. We have to seek to let others know it... Jesus Christ is the word of God to men of every race.⁴

The most relevant message of Christianity is the uniqueness of Jesus Christ, who revealed God the Father. The compelling mission of the Church is to proclaim the good news of salvation, found in Jesus Christ. Jesus Christ is able to satisfy the longings of a repentant sinner. The Gospel of salvation has the transforming power. The Gospel is to be made known throughout the whole world.

St. Paul says, “For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith” (Romans 1: 16).

No sense of mission in Hinduism. Hinduism does not have a sense of mission either by way of proclamation of the good news of redemption or humanitarian services. Hinduism emphasizes otherworldliness, because this world-order is considered to be illusory, by many. Asceticism is encouraged to achieve personal spiritual enlightenment. The law of karma dominates the thinking and acting of the masses in Hinduism, which leads to a sense of fatalism and lethargy. Various religious ceremonies and spiritual disciplines take so much time of the Hindu devotee, that he does not have time to look beyond himself.

Hinduism is a religion of those who are born in Hindu communities. It allows the worship of many gods and goddesses, in the form of idolatry. Hinduism does not admit people of other faiths, into its fold; but looks with suspicion on conversions to the Christian faith. Hinduism is not based on conversion experience.

The distinctive characteristic of a religion does not lie in the fact that it worships a god or gods, but in the kind of God who is worshiped. It is that which makes a religion what it is... The Hindu has not provided for the coming of a man of another faith into the fold of Hinduism, and he looks with the utmost disfavour on the conversion of Hindus to other faiths, especially to Christianity.⁵

Hinduism encourages asceticism in various forms, which helps one to advance in one’s spiritual status. Many Hindus practice yoga either in ashramas under the guidance of a guru, or at home, in some elementary form. The practice of yoga helps one to concentrate on spiritual matters, and thus attain enlightenment. The following quotation explains Hindu yoga practices and points to the right Christian attitude.

Yoga is ‘the suppression of the transformations of the thinking principle...’ It is not exertion, but inertion, vairagya, which is the path to liberation... Yoga means, literally, the state of union between the lower self and the higher self... ‘Not to be’ is the melancholy result of the religion and philosophy of the Hindus... The religious life of the rishis (sages) stops with the climax of abstract contemplation; it does not pass into action. The more ideal of self-suppression is sadly imperfect, and really unmoral, unless inspired by the love of God and man.... The true Christian ascetic is not the

4. Sydney Cave, *Hinduism or Christianity?* (London: Hodder and Stoughton, 1939), pp. 215-237.

5. Soper, *op. cit.*, pp. 152, 158.

recluse, but the philanthropist, the man who will give up everything for the sake of the present and eternal good of his fellow-men.⁶

Hinduism allows high philosophic speculations as well as pantheistic beliefs. Many educated Hindus are beginning to doubt and question their ancient faith. The recent political independence of India, has given an opportunity to the political and religious Hindu leaders, to revive the ancient faith of Hinduism. The qualified activism of Bhagavad Gita is taken, in recent years, as the basic principle for social developments. The following quotation illustrates these points very well.

Religion largely passes for superstition and an antiquated view of life and the world.... There are people who enjoy their newly-won liberty through an attitude of defiant atheism.... There is no real rejection of idolatry, for an idol is conceived as a psychological aid for the human mind to concentrate upon the divine.... In the Gita there is taught a kind of qualified affirmation of the world and of acting, although essentially speaking the world is really void.... This qualified activism of the Gita, which is only concerned about personal salvation, serves today as the basis for the modern activism, which aims at social, political, and cultural reassertion.⁷

Basically, Hinduism is not a missionary religion, but in recent years, with the resurgence in Hinduism the social, religious and cultural reassertions are noticeable.

II. CONCEPTIONS OF EVANGELISM

Christian Evangelism. Christian evangelism is the proclamation and preaching of the good tidings of salvation to be found in Jesus Christ. The evangelist is the herald who proclaims this good news. The unchanging evangel is the good news of God's salvation offered in Jesus Christ. Evangelisation means to tell the old story of redemption to those who have not heard or accepted it. The message is the redeeming love of God as manifested in the life, death and resurrection of Jesus Christ. Those who hear this message should repent and believe in Jesus Christ. Christian evangelism is God's redemptive message proclaimed through his messengers.

The good news of God's redeeming love is to be made known by the heralds. They are commissioned and empowered by God to carry on the message of salvation. The task of the heralds is to proclaim God's reconciliation through Jesus Christ. Men hearing the Gospel have to respond in faith. The message is important, not the messenger.

The herald is nothing in himself; he speaks as representative of the one who has sent him and on behalf of the message which has been entrusted to him... God is the author of the work of redemption and at the same time of the preaching which proclaims this work.... It declares that in order to be saved a man must confess

6. T. E. Slater, *The Higher Hinduism in Relation to Christianity* (London: Elliot Stock, 1902), pp. 257-272.

7. H. Kraemer, *The Christian Message in a non-Christian World* (New York: Harper and brothers, 1938), pp. 237-244.

that Jesus is the Lord and believe that God raised Him from the dead.⁸

Christian evangelism is the proclamation of the forgiveness of sins by the grace of God. God has manifested his love, in Jesus Christ, by providing the way of release from the bondage of sin. “wherever the Church truly proclaims the forgiveness of sins there the healing ministry is veritably at work.... God shows the hatefulness of sin in the very set of cleansing it away.”⁹

Evangelism is to be experienced within the Church, so that it may be expressed to those outside the Church. Unless the people within the Church have a vital experience of God’s redeeming love, they do not have an outreach in evangelism. It is to be expressed in words and deeds of love. “Evangelism is a two-dimensional process which involves extension of God’s activity on two fronts as it were, inward into the Church and outward into the world.”¹⁰

God who is love, is also the consuming fire. The loving holy God cannot tolerate anything unholy. Unholiness, in any form, is purged by God’s consuming fire. Christian evangelism should combine these two aspects of God’s love and his consuming fire.

There can be no complete fulfilment of our commission to declare in India the challenge of the Gospel save as we receive grace to awaken the Indian soul to the utter devastatingness of God’s judgment upon guilt and sin.... Full awakening of the horror of sin can come only at the foot of the Cross of Christ.... If we preach a Love Divine that is also a Consuming Fire, there is room neither for complacency regarding ourselves nor for leisureliness about our mission of evangelism.¹¹

The gospel is to be preached in an intelligible language and is to be lived daily, in the loving spirit of Jesus Christ. Preaching and practicing of God’s redeeming love should go together, in the life of evangelists and all Christians. Evangelism is the task of the whole Church, and not only of some paid evangelists. How should the Church in India preach the gospel and serve in the spirit of love?

To believe in Jesus Christ is to trust in a God that is redemptively at work in the world for man’s good.... In the proclamation of the word, there should always be the dominant note of Christian charity which is so characteristic of the Great Evangelist, who came not to condemn mankind, but ‘to seek and save that which is lost’, recovering the fallen, restoring mankind to a status which they neither merit nor deserve.¹²

8. J. J. Von Allmen (ed.), *A Companion to the Bible* (New York: Oxford University Press, 1958), pp. 335-337.

9. James S. Stewart, *A Faith to Proclaim* (New York: Charles Scribner’s Sons, 1953), pp. 50, 69.

10. P. D. Devanandan, *Our Task Today: Revision of Evangelistic Concern* (Bangalore: Christian Institute for the Study of Religion and Society, 1958), p. 9.

11. A. G. Hogg, *The Christian Message to the Hindu* (London: S. C. M. Press, 1947), pp. 93-101.

12. P. D. Devanandan, *The Gospel and the Hindu Intellectual: A Christian Approach* (Bangalore: Christian Institute for the Study of Religion and Society, 1958), pp. 9, 13.

Christian evangelism is the King's business which needs fidelity and urgency on the part of the messengers. God equips and strengthens his heralds. Every Christian believer is under obligation to preach and practice the love of God, which he has experienced in Jesus Christ. As God has loved us, we have to love others who do not know Him.

The Hindu objections to evangelism. Hinduism is not under obligation to proclaim any message of redemption or fulfil any divine mission with urgency. But it has the great swallowing power of taking in anything and everything in its religious beliefs. Hindu syncretism is a subtle temptation and danger to Christian faith. Educated Hindus are willing to consider Jesus as one of the avatars, which indirectly means that Christianity should not claim Jesus to be unique.

Many Hindus object to conversion to Christianity, which is interpreted to be proselytizing. Hindus do not easily admit the transforming power of the Holy Spirit, in Christian conversion. To be a Christian in India, means to break away from the old superstitious ideas, the orthodox religious performances, and domination of Hindu cultural influences. Sometimes Christians are charged with being disinterested in the national developments. Some Hindus object to evangelism on religious, cultural, and nationalistic grounds.

A prominent leader of a Hindu communal organisation known as Rashtriya Sevak Sangh once said:

The non-Hindu peoples in Hindustan must either adopt Hindu culture and language, must learn to respect and hold in reverence the Hindu religion, must entertain no idea but those of glorification of the Hindu race and culture, or may stay in the country wholly subordinate to the Hindu nation claiming nothing, deserving no privileges, far less preferential treatment, not even citizenship rights.¹³

Mahatma Gandhi thought that conversion is "invading the sacredness of personality." Once he said, "If I had power and could legislate, I should certainly stop all proselytising."¹⁴

Hindus rightly fear proselytization because they have suffered for some centuries at the hands of whimsical Muslim rulers. The Church in India should rightly face the Hindu objections to evangelism, but should never be disloyal to the great commission of Jesus Christ, who is the Risen Lord of the church. "The Christian Church, were it to admit syncretism as a religious ideal, would lose any compelling sense of missionary obligation."¹⁵

Religious freedom has been guaranteed in the Constitution of India. It is as follows:

Part III, 19 (1). Subject to public order, morality, and health, and to the other provisions of this Part, all persons are equally entitled to freedom of conscience, and the right freely to profess, practice, and propagate religion.¹⁶

13. Ibid., p. 11.

14. Quoted in John McKenzie, *Two Religions* (Boston: The Beacon Press, 1952), p. 124.

15. Quoted in J. S. Stewart, *op. cit.*, p. 31.

16. McKenzie, *op. cit.*, p. 130.

Jesus Christ's promise to be with his Church "to the close of the age" is our unfailing guarantee.

III. CONCEPTIONS OF ETHICS

The Christian conception of ethics. According to the Biblical writers the main emphasis is on God and secondarily on men. God reveals his will, his purposes, his commands, his pleasures or displeasures. It is in relation to those that man acts and responds. God deals with his people in covenant-relationship. Loyalty to God means loyalty to the family and to one another. Jesus taught the Fatherhood of God and the brotherhood of men. "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself (Luke 10: 27).

The Christian conception of ethics shows man's relationship to God and man's relationship to men in society. Christian ethics is what God demands of his people in these two relationships. Social and moral requirements are to be taken into consideration in Christian ethics.

The very word law (torah) in Hebrew means instruction; the torah is the instruction which God has graciously given to men, to inform them how to keep 'in the right with Him...' The nationwide loyalty which Jehovah demanded included loyalty to the family bonds of husband and wife, parents and children, and kinsfolk one with another.... They are 'in the right' to one another when they are 'in the right' to Him... Women are the children of God even as men. And all that has been done to lift the position of women in twenty centuries is the result of what Jesus said and did, and refused to do.... We must start from God's love to us, His purpose that we should enter into the intimacy of fatherhood and sonship; such will be our love to Him; and our love to men will take its shape from His love to them.... That Jesus has brought us into a new relation to God the Father, and that right conduct is conduct, that is fitting to that relation and flows from it.¹⁷

Jesus Christ taught the moral and ethical demands of God, to his followers. The life of a Christian believer is not easygoing, because the requirements of Jesus are high and lofty. The believer attempts to fulfil these obligations, not in his own strength, but by the sustaining power of the Holy Spirit. The following quotation brings out the ethical teaching of Jesus Christ.

The ethic of Jesus is the perfect fruit of prophetic religion... In the ethic of Jesus, concern for physical existence is prohibited... Love of possession is a distraction which makes love and obedience to God impossible... God demands absolute obedience... We are to forgive because God forgives; we are to love our enemies because God is impartial in his love.... In the thought of Jesus men are to be loved not because they are equally divine, but because God loves

17. T. W. Manson (ed.), *A Companion to the Bible* (Edinburgh: T. and T. Clark, 1947), pp. 351-364.

them equally; and they are to be forgiven (the highest form of love) because all (the self included) are equally far from God and in need of his grace.... Obedience to God, in the teachings of Jesus, must be absolute and must not be swayed by any ulterior considerations.¹⁸

Jesus said, "He who does not take his cross and follow me is not worthy of me" (Matthew 10: 38). God instructed through Micah, "He has showed you, o man, what is good, and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God" (Micah 6: 8).

The Hindu view of ethics. In Hindu ethics dharma is the central idea. Dharma includes the rightful duties of an individual, governed by the prescribed rules and regulations of the caste-system and the stage of life one is in. Those regulations are binding to every person in the Hindu communities. The conceptions of karma and maya also play their part in the formation of dharma regulations. The Hindu view of ethics emphasizes the externalities of life and social relationships.

There is a great difference between "doing one's duty" and "doing the will of God." Hindu ethics leads to quietism, instead of loving service to humanity. There is always an undercurrent of fatalism in the Hindu thought, as it is popularly believed that the world-order is illusory and that the human destinies are governed by the law of karma. Because the Hindus live on the stage of life, they have to act according to the bindings of dharma.

Hindu ethics emphasizes social relationships more than moral and ethical requirements. Various rules and regulations, which have been formulated throughout the centuries, help to govern the relations with one another in Hindu communities.

The duty of children to honor and obey their parents is much emphasized.... Obscenity in speech is one of the crying sins of the land, and is confined to no class or sex.... The Code of Manu says, 'The husband is her god, her priest, and her religion; wherefore abandoning everything else, she ought chiefly to worship her husband....' The treatment of widows in India is notorious.... Actions in themselves defile no one, says Bhagavad Gita.¹⁹

Hindu ethics is based on human relationships, without reference to divine obedience. Hindus are satisfied to be right with one another, even if they are not right with God. Some Hindus think that men are able to shape their destinies, without reference to God. The caste-system is permitted to help an organized society. The spirit of non-attachment is taught in Bhagavad Gita, but human beings as they are by nature, cannot easily obtain this spirit. Dr. Radhakrishnan interprets the Hindu view of life in the following quotation.

Everything in the world is of value as leading to the realisation of self.. The Bhagavad Gita asks us to raise the self by self.. The cards in the game of life are given to us... While it (Hinduism) gives absolute liberty in the world of thought, it enjoins a strict code of

18. Reinhold Niebuhr, *An Interpretation of Christian Ethics* (New York: Harper and Brothers, 1935), pp. 37-51.

19. S. H. Kellogg, *A Handbook of Comparative Religion* (Philadelphia: The Westminster Press, 1920), pp. 125-134.

practice... Dharma is right action... Caste is really custom. It stands for the ordered complexity, the harmonised multiplicity.. According to the Bhagavad Gita, one obtains perfection if one does one's duty in the proper spirit of non-attachment.²⁰

Christian ethics is related to God, but Hindu ethics cannot be related to an attributeless Brahman. Jesus Christ has revealed the 'Heavenly Father' and demands obedience, which is lacking in Hindu ethics.

The conception of a 'Heavenly Father' gives meaning to the ethical ideal. The conception of an attributeless Brahman gives no such meaning. If an inactive Absolute be the sole reality, then moral action has lost not only its ideal, but its significance.²¹

IV. CONCEPTIONS OF UNITY IN DIVERSITY

Unity in diversity in Christianity. Various traditions have developed in Christianity since its beginning. These traditions have grown out of the interpretation of Christian doctrines, forms of worship, and church-government. Every tradition holds to some historical events in its development. But the main branches of Christianity are known as Roman Catholicism, Eastern Orthodoxy, and Protestantism.

Basically these main branches have their one common source in God, as revealed by Jesus Christ. He is the Son of God. The Holy Spirit is one, coming from the Father and the Son. The Church is one, though we see various forms of churches. The Christian faith is one, though it is interpreted in various ways. The Christian baptism is one, though modes of its performance differ. The diversity in Christianity is like the various members of one body. St. Paul calls the Church, the Body of Christ.

We will give more attention to the developments in Protestantism, since the time of the Reformation to the growing ecumenical movement. Dr. Mackay has very well brought out the developments in Protestantism, beginning with the Reformation.

The Reformers did not regard themselves as discoverers but as restorers.... The genius of "Protestant Christianity is affirmation, not negation.... Classical Protestantism appealed to origins against developments in Christian history. It made its appeal from a religious hierarchy to Christ, from tradition to the Bible, from an ecclesiastical system to the living fellowship which the Spirit created at Pentecost.... Ecumenics in the science of the Church Universal, its nature, functions, relations and strategy... At the close of the First World War, several movements appeared among the Protestant Churches to bring the message and influence of Christianity to bear upon the life of the world.²²

In recent years, the ecumenical movement is trying to bring about spiritual and visible working unity among many Protestant churches. The high-priestly prayer of Jesus

20. S. Radhakrishnan, *The Hindu View of Life* (New York: The Macmillan Company, 1957), pp. 66-112.

21. Cave, *op. cit.*, p. 172.

22. Quoted in E. J. Jurji (ed.), *The Great Religions of the Modern World* (Princeton: Princeton University Press, 1946), pp. 338-366.

Christ is being fulfilled in the ecumenical movement. Jesus prayed: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17: 21).

These are the landmarks in the ecumenical movement: In August, 1948, in Amsterdam, Holland, delegates representing 145 churches constituted the World Council of Churches. The Second Assembly was held in Evanston, Illinois, in August, 1954. The Third Assembly was held in New Delhi, India, from November 18 to December 6, 1961. At present, the World Council of Churches has a membership of 198 denominations. This shows the developing unity in diversity in Christianity.

Unity in diversity in Hinduism. Hinduism has gone through many changes in its history since the coming of the Aryans in India, at about 2000 B. C. Hinduism is very varied in its religious and social systems, philosophical interpretations, and daily religious observances. Though there are complex and contradicting religious interpretations in Hinduism, they are tolerated. Hindus have great freedom in religious thinking but not so much in social dealings and ceremonial performances. Hindus try to live together in their respective castes and some common elements keep them together in one fold.

The following quotation explains the five elements in Hinduism, which help to bring out unity in diversity.

There are five elements which contribute to this unity of Hinduism: common scriptures, common deities, common ideals, common beliefs, and common practices.... The most important common scriptures are the Vedes, the Epics (the Ramayana and the Mahabharata), and the Bhagavata Purana; though the Bhagavata Purana may not be held sacred by some Saiva sects. The rest of the Hindu scriptures are more or less sectional or sectarian.... The common deities are derived from the common scriptures.... Though the Vedic hymns are addressed to many gods, the Vedic seers in their search after truth very soon discovered that there is one Supreme Spirit of which the various gods worshiped by men are only partial manifestations.... All the sects and offshoots of Hinduism have the same moral ideals.... The cardinal virtues of Hinduism are purity, self-control, detachment, truth, and non-violence; it is these ideals which have given to the people of India a common ideal of a good life.... Underlying all schools of religious thought in Hinduism there are some fundamental beliefs which every system-builder takes for granted, as they form part of the authoritative religious tradition.... These may be described in modern terms as beliefs concerning: (a) the evolution of the world; (b) the organisation of society; (c) the progress of the individual; (d) the fourfold end of human life; and (e) the law of karma and rebirth.... Common practices make up the fifth element contributing to the unity of Hinduism. These include certain rituals common to large sections of Hindu society and also certain forms of mental discipline common to all Hindu sects.²³

23. K. W. Morgan (ed.), *The Religion of the Hindus* (New York: The Ronald Press Company, 1953), pp. 7-23.

In recent years, orthodox Hinduism is breaking down and neo-orthodoxy is taking form. Hinduism is trying to adapt itself to the changing situation. Various religious and social reforms are taking place in India. After political independence, masses are being appealed to come together on a cultural, communal, and national basis for the development of the country.

V. CONCEPTIONS OF CHRIST THE LORD AND OM

Jesus Christ the Lord. Jesus Christ has been eternally with the Father and the Holy Spirit. Jesus Christ came to reveal God to mankind, but only God can truly reveal God. Jesus Christ has come from God to lead us back to God.

Though he was in the form of God, (he) did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is the Lord, to the glory of God the Father (Philippians 2: 6-11).

The central affirmation of the New Testament is Jesus Christ the Lord. Various authors of the New Testament present this Lordship in various ways.

Despite great differences of thought and phrase and treatment there is one essential Christology in the New Testament. Perhaps it can be best summarized in the primitive christian confession of faith—'Jesus is the Lord.'²⁴

God has approved of the sacrificial death of his son, Jesus Christ, and raised him from the dead. The Risen Exalted Lord is to return to this world as the Judge, to consummate the purposes of God.

Jesus' death expressed his complete obedience and his concern for God's will and God's people.... The resurrection of Jesus was the central fact of the gospel message.... The essential fact is that Jesus came back and was personally present with his disciples; he was able to make his presence known and his will understood.... The risen Christ is the exalted Lord of the Church.... The risen and exalted Lord continues his work through the Spirit.... The risen Lord will return to complete the work of God.²⁵

Jesus Christ the Lord is the unique way in establishing living relationship with God the Father. God has taken the initiative out of love, in providing the way of life, for mankind. The Christian believer has to experience this relationship established through

24. A. M. Hunter, *The Message of the New Testament* (Philadelphia: The Westminster Press, 1944), p. 48.

25. F. V. Filson, *Jesus Christ the Risen Lord* (New York: Abingdon Press, 1956), pp. 48-52.

life, and keep on experiencing it daily.

Ways to God are many, but as God is One, so the way with God through life can be one only. Doubtless the Christian life is, in our experience of it, a way from less of God to more of Him; but His direct revelation of Himself in Christ to the individual soul is not its goal only, but also its starting-point and its daily course.²⁶

Jesus Christ as Lord is God's way of salvation for mankind. "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4: 12).

The Hindu conception of trimurti and OM. Hindus conceive of the Ultimate Reality as represented by Brahma, Vishnu, and Shiva. Sometimes they are considered as three gods or the three aspects of Ultimate Reality known as Brahman.

The Hindu conception of trimurti means Brahma as creator, Vishnu as preserver, and Shiva as destroyer, of the universe.

The Hindu trinity of Brahma, Vishnu, and Shiva represents the three aspects of the Godhead which control the processes of creation, preservation, and destruction respectively. Any one of them is incomplete and illusory without the other two. Through unceasing creation and destruction God preserves the universe.²⁷

OM is the mysterious name of Brahman. Hindu spiritual aspirants take OM as a sacred mystical symbol and as an aid to concentration in meditation. OM is supposed to be a mystic word charged with great power. Repetition of OM helps the devotee to be in the mood of meditation and sometimes manifest the spiritual power in some queer actions.

To the Hindu mind, the expressed sensible universe is the form behind which stands the eternal inexpressible, the Sphota, the manifester as Logos, or Word.... The Sphota is the material of all worlds, yet it is not any definite word in its fully formed state.... The Yogis claim that through meditation one may hear this word OM vibrating through the universe.... The worship of God and meditation upon Him can be effected by repeating OM and meditating upon its meaning.²⁸

Conclusion. The essentials of Hinduism and Protestant Christianity are very well brought out in the following two quotations:

Brahman lies behind all phenomena, behind all personal Gods and their incarnations... Brahman is the supreme reality, the source and principle of Nature from stone to star... Yet our knowledge of Brahman is mainly negative. 'The Absolute is silence...' It is 'the

26. Hogg, op. cit., p. 70.

27. Swami Nikhilananda, *Hinduism: Its Meaning for the Liberation of the Spirit* (New York: Harper and Brothers, 1958), p. 8.

28. C. Isherwood, *Vedanta for the Western World* (New York: The Viking Press, 1960), pp. 151-153.

divine darkness', 'that of which nothing can be said.' The well-known answer to all enquirers is 'Nati, Neti', 'not that, not that.' There is One Soul of solves (Atman or Breath), and all the apparent distinctions of our little selves are due to ignorance.... The identity of the self with the All is summed up in the well-known Upanishad phrase 'Thou art that' 'Tat tuam asi....' Hence over all this colorful life and over every individual self there is spread the veil of a great illusion (Maya). Life is not sacramental, it is a mirage.... For the individual soul, as part of the One eternal Being, wanders through an endless cycle of human lives, homesick for absorption, as a spark for the fire, as a drop for the ocean... So the soul pursues its long pilgrimage through countless lives, until at length it reaches home in the endless sea.... The quest of India has been for identity with the Absolute, which is unknowing and unknown; the quest of the Christian is for communion with a transcendent and holy God.²⁹

Dr. John A. Mackay has well presented the essentials of Protestant Christianity, in the following quotation.

The Protestant Reformers proclaimed that authoritative knowledge of God and His will is derived from a study of Holy Scripture.... The classical Christian affirmation is that God has spoken. The eternal silence has been broken.... The Gospel is the Good News of what God has already done for man in Christ, and is ready to do for any person who believes the record concerning Jesus Christ, the Saviour.... Man is saved not by ethical striving, or achievement, but by the joyous acceptance of God's gift of salvation.... Good works do not save men; they are the fruits of men who are saved.... Jesus Christ is the sovereign Lord of the Church and of the world.... The Risen Christ is the perennial source of strength for action.... Protestant piety has stressed the reality of communion with the living Christ.... This Christ-centric character of religious experience amid the routine of daily living and in all the great crises of life has been a characteristic of Protestant Christianity.... The supreme function of the Christian Church is, in the Protestant view, to bear witness God.... The Church exists to witness to the Gospel, the Good News of human salvation in and through Jesus Christ.... Witness must be borne to the Gospel by word and by life. Everything which the Church does in bearing witness to the Gospel by word and by life must have as its principal aim that individuals and communities may respond to the call of God.³⁰

Hinduism seeks enlightenment to achieve the highest goal of life, Moksha, by self-realization. But Christianity offers Jesus Christ, who is the full and unique revelation of God, and who is the Light of the World giving eternal life to those who believe in Him.

29. C. B. Storrs, *Many Creeds, One Cross* (New York: The Macmillan Company, 1945), pp. 38-41.

30. Quoted in Jurji, *op. cit.*, pp. 350-356.

Jesus Christ makes unique claims and demands absolute surrender of his followers. Thin Light of the World enlightens the darkness of human strivings. Hinduism has no doctrine of revelation. Brahman does not reveal his inner Being and does not demand moral obedience of Hindu devotees.

Jesus Christ claims to have authority from God. He has begun God's work of new creation. Hinduism does not take conversion experience seriously, as there is no spiritual guidance.

These are some of the statements from the "Message to the Churches" sent out by the Third Assembly of the World Council of Churches:

There is only one way to the Father, namely Jesus Christ, His Son... Christ in the way and therefore we have to walk together witnessing to Him and serving all men.... Christian love requires not only the sharing of worldly goods but costly personal service.

Though rejected, opposed and misunderstood, the unique claims of Jesus Christ stand unchallenged:

"I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14: 6).

"I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8: 12).



BIBLIOGRAPHY

- Anderson, J. N. D. (ed). The world's Religions, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 208 pp.
- Aulen Gustaf. Christus Victor. New York: The Macmillan Company, 1961. 163 pp.
- Baillie D. M. God was in Christ. London: Faber and Faber, 1961. 231pp.
- Bouquet A. C. Hinduism. London: Hutchinson's University Library, 1948. 171 pp.
- Braden, C. S. The world's Religions. New York: Abingdon Press, 1954. 256 pp.
- Burrows, Millar. An Outline of Biblical Theology. Philadelphia: The Westminster Press, 1946. 380 pp.
- Calvin John. Institutes of the Christian Religion. 2 vols. (ed.) J. T. McNeill. Philadelphia: The Westminster Press, 1960. 1734 pp.
- Cave, Sydney, The Doctrine of the Work of Christ. Nashville: Cokesbury Press, 1937. 317 pp.
- _____ . Hinduism or Christianity? London: Hodder and Stoughton, 1939, 240 pp.
- Chamberlain, W. D. The meaning of Repentance. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954. 238 pp.
- Denney, James. The Christian Doctrine of Reconciliation. New York: George H. Doran Company, 1918. 339 pp.
- Devanandan, P. D. The Gospel and the Hindu Intellectual. Bangalore: Christian Institute for the Study of Religion and Society, 1958. 28 pp.
- _____ . Living Hinduism: A Descriptive Survey. Bangalore: Christian Institute for the Study of Religion and Society, 1958. 28 pp.
- _____ . Our Task Today: Revision of Evangelistic Concern. Bangalore: Christian Institute for the Study of Religion and Society, 1958. 26 pp.
- _____ . Resurgent Hinduism: Review of Modern Movements. Bangalore: Christian Institute for the Study of Religion and Society, 1958. 26 pp.
- DeWolf, L. H. A Theology of the Living Church. New York: Harper and Brothers, 1953. 383 pp.
- Dillistone, P. W. The Significance of the Cross. Philadelphia: The Westminster Press, 1944. 247 pp.
- DuBose, H. W. We Believe. Richmond: John Knox Press, 1960. 79 pp.
- Pilson, P. V. Jesus Christ the Risen Lord. New York: Abingdon Press, 1956. 288 pp.
- Graefe, J. K. Christ and the Hindu Heart. New York: Fleming H. Revell Company, 1938. 155 pp.
- Grant, G. M. The Religion of the World in Relation to Christianity. New York: Fleming H. Revell Company n. d.
- Helverson, Marvin (ed.). A Handbook of Christian Theology. London: Collins, 1960. 382 pp.

- Harkness, Georgia. *Reliefs That Count*. New York: Abingdon Press, 1961. 125 pp.
- _____. *Understanding the Christian Faith*. New York: Abingdon Press, 1947. 187 pp.
- Hastings, James (ed.). *Encyclopedia of Religion and Ethics*. 12 vols. New York: Charles Scribner's Sons, 1916.
- Hiriyanna, M. *The Essentials of Indian Philosophy*. London: George Allen and Unwin Ltd., 1949. 216 pp.
- Hogg, A. G. *The Christian Message to the Hindu*. London: S. C. M. Press, 1974. 104 pp.
- Horton, W. M. *Christian Theology: An Ecumenical Approach*. New York: Harper and Brothers, 1955. 304 pp.
- Hume, R. E. *The World's Living Religions*. Revised Edition. New York : Charles Scribner's Sons, 1936. 312 pp.
- Hunter, A. M. *The Message of the New Testament*. Philadelphia: The Westminster Press, 1944. 122 pp.
- Isherwood, Christopher, (ed.). *Vedanta for the Western World*. New York: The Viking Press, 1960. 453 pp.
- Jones, K. Stanely, *The Christ of the Indian Road*. New York: Grosset and Dunlap, 1925. 223 pp.
- Jurji, E. J. (ed.). *The Great Religions of the Modern World*. Princeton: Princeton University Press, 1946. 387 pp.
- Kellogg, S. H. *A Handbook of Comparative Religion*. Philadelphia: The Westminster Press, 1920. 179 pp.
- Kraemer, H. *The Christian Message in a Non-Christian World*. New York: Harper and Brothers, 1938. 455 pp.
- Manson, T. W. (ed.). *A Companion to the Bible*. Edinburgh: T and T. Clark, 1947. 515 pp.
- McKenzie, John. *Two Religions*. Boston: The Beacon Press, 1952. 143 pp.
- Morgan, K. W. (ed.). *The Religion of the Hindus*. New York: The Ronald Press Co., 1953. 434 pp.
- Neill, Stephen. *Christian Faith and Other Faiths*. London: Oxford University Press, 1961. 241 pp.
- _____. *The Christian's God*. London: Lutterworth Press, 1954. 89 pp.
- Newbigin, Lesslie. *The Household of God*. New York: Friendship Press, 1953. 177 pp.
- _____. *Sin and Salvation*. Philadelphia: The Westminster Press, 1956. 128 pp.
- Niebuhr, Reinhold. *An Interpretation of Christian Ethics*. New York: Harper and Brothers, 1935. 244 pp.
- Nikhilananda, Swami. *Hinduism: Its Meaning for the Liberation of the Spirit*. New York: Harper and Brothers, 1958. 196 pp.

- Otto, Rudolf. *India's Religion of Grace and Christianity Compared and Contrasted*. New York: The Macmillan Company, 1930. 144 pp.
- Pitt, Malcolm. *Introducing Hinduism*. New York: Friendship Press, 1960. 60 pp.
- Radhakrishnan, S. *The Hindu View of Life*. New York: The Macmillan Company, 1957. 133 pp.
- _____ (ed.). *A Source Book of Indian Philosophy*. Princeton: Princeton University Press, 1957. 683 pp.
- Richardson, Alan. (ed.). *Biblical Authority for Today*. Philadelphia: The Westminster Press, 1951. 347 pp.
- _____ . *An Introduction to the Theology of the New Testament*. New York: Harper and Brothers, 1958. 423 pp.
- _____ . (ed.). *A Theological Word Book of the Bible*. New York: The Macmillan Company, 1960. 290 pp.
- Samartha, S. J. *The Hindu View of History: Classical and Modern*. Bangalore: Christian Institute for the Study of Religion and Society, 1959. 36 pp.
- Schweitzer, Albert. *Indian Thought and Its Development*. Boston: The Beacon Press, 1957. 272 pp.
- Slater, T. R. *The Higher Hinduism in Relation to Christianity*. London: Elliot Stock, 1902. 292 pp.
- Soper, E. D. *The Inevitable Choice: Vedanta Philosophy or Christian Gospel*. New York: Abingdon Press, 1957. 192 pp.
- Stewart, J. S. *A Faith to Proclaim*. New York: Charles Scribner's Sons, 1953. 160 pp.
- Storrs, C. E. *Many Creeds, One Cross*. New York: The Macmillan Company, 1945. 154 pp.
- Taylor, Vincent. *The Atonement in New Testament Teaching*. London: The Epworth Press, 1958. 224 pp.
- _____ . *Forgiveness and Reconciliation*. London: Macmillan and Company, 1948. 242 pp.
- _____ . *Jesus and His Sacrifice*. London: Macmillan and Company, 1959. 339 pp.
- Von Allmen, J. J. (ed.). *A Companion to the Bible*. New York: Oxford University Press, 1958. 479 pp.
- Whale, J. S. *Christian Doctrine*. London: Collins, 1961. 190 pp.
- _____ . *Victor and Victim*. Cambridge: Cambridge University Press, 1960. 172 pp.