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A table of contents for *Indian Journal of Theology* can be found here:

[https://biblicalstudies.org.uk/articles\\_ijt\\_01.php](https://biblicalstudies.org.uk/articles_ijt_01.php)

## Christian Response to Yoga Philosophy

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The first section of this paper on the interpretations on yoga discusses the thoughts of B.C.M. Mascarenhas, Thomas Matus, Thomas Manickam, A.S. Appasamy Pillai and others on yoga. The Third and last section is an attempt to bring out the concluding findings.

Many of the Christian thinkers when they consider yoga, they are not thinking about Yoga philosophy proper, rather about the sakta yoga or the yoga of the Bhagavad-Gita or vedantic or saivasiddhantic yoga. In the sankhya-yohg a philosophical dualism, yoga means only separation of the soul (purusa) from matter (prakrti) and not any union or communion of the soul with God. Many Christian thinkers do not consider this important point with clarity. The individual through stoppage of mental modifications (cittavrttinirodha) coming to the realization that he/she is not a matter (prakrti) i.e., body, senses, mind, intellect and ego, but the soul (purusa) is what yoga is and such discriminative knowledge (vivekajuana) leads to liberation (moksa). Of course the practical value of God is accepted in Patanjali's yoga philosophy. Devotion to God is considered to be of great practical value, inasmuch as it forms a part of the practice of yoga and is one of the means for the final attainment of samadhi-yoga or "the restraint of the mind". But this is different from Yoga as ascent into the divine as communion with God, envisaged for example in the Bhagavad of Gita. This distinction the Christian scholars are unable to grasp and that is the limitation of Christian response to the Yoga philosophy.

### 1. The Response of Swami Abhishiktananda and Vandana to Yoga

For example Swami Abhishiktananda thought that Yoga indicates

Physiological and psychological methods help us in the way of prayer of silence. He then presents an explanation for yoga, which is a mixture of yoga philosophy, saktism and advaitic experience:

*Yoga* (from *yuj*, union) : exercise of various kinds, designed to help the mind to concentrate. Yoga includes preparatory physical exercises like *asana* (postures) and *pranayama* (control of breathing). The essence of the yogic method is *ekagrata*, or concentration of the mind upon a point which gives mastery over the flow of mental images and detachment

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from external or internal sensation and perceptions. This concentration may be focused upon a sound, a physical or imaginary point, or a stylized image (of the guru, for example). A simple but effective method is to fix the whole attention on the breathing process. It is also important that the body is erect and that the inner image on which concentration is focused be placed in one of the *charkas*, in the axis of the body. The final aim is to discover oneself in the hidden depth of the *guha*... beyond the plane of passing phenomena, whether external or internal.

In Abhishiktananda's view yoga is a discipline whose essential aim is to bring the mind to complete quiet and silence. As Patanjali's first *sutra* put it, 'yoga is the arresting of all mental activity'. It is certainly a method of self-mastery, whereby the will is strengthened. It helps harmonious development of the body. But ultimately yoga leads us by way of interior silence, to the discovery of the innermost center of the soul, which is the goal of its authentic practice. When the mind is emptied and the mental process stopped, the deeper power or light, which normally lies hidden and inactive within every person rises up and shines forth by itself bring him/her to perfection.

For Abhishiktananda this emptying of the mind in yoga, is a call from the soul's nothingness to God. Christian spiritual discipline has to learn from *Yoga* to strive by any effective and acceptable means for quiet and silence in the mind. Such quiet and silence alone makes it possible for the Holy Spirit to work freely in the soul. The yogi attains inner freedom, with regard to thoughts and desires and hence he/ she is fully responsive to the spirit, the *Shakti* which is the inner force as well as the force which holds the whole universe together and guides its development. Yogic exercises can be helpful in achieving silence in prayer and this results in the awakening of the soul deep within. *This experience of the self* is the highest possible human attainment. It is pure awareness of oneself free from all conditioning and here a person comes to know in experience what he/she actually is in himself/herself.

Abhishiktananda was of the opinion that the experience of self-awareness is to be simply conscious of oneself without any qualification whatever, to be aware of simply being, apart from any kind or mode of being, apart from any consciousness of being one who does this or that. Here our consciousness is reduced to its central point, as in deep sleep, but at the same time we are fully aware as in our waking state. Advaita or non-duality is the essence of that supreme experience in India; the experience that we are non-dual from the absolute being and other beings. The experience of Jesus in terms of the trinitarian mystery is the Christian experience. In the Christian experience of Saccidananda (Trinity), being, *Sat* opens itself at its very source to give birth eternally to the Son and in him to countless creatures, each of which in its own way will for ever manifest and celebrate the infinite love and mercy of God. According to Christian Saccidananda experience self-awareness, *Cit* comes to be only when there is mutual giving and receiving between the Father and Son and between the Father and whole humanity in Jesus Christ, for the *I* only awakes to itself in a *thou*. And *Ananda*, bliss, the Holy Spirit, is there because of the mutual giving and receiving, because of the reciprocal love between the Father and the Son, God and human person and a person and another. But the central point in the Indian as well as the Christian tradition is the same namely only at the very centre of one's being can a person have a real glimpse of the central mystery of God and according to Abhishiktananda the aim of yoga is to attain this. To quote:

The aim of all yoga (union) is to attain to this point. Until that is reached, God is imagined,

conceived, and understood as *other*, as a projection of the otherness of creatures. This does justice neither to the otherness between God and us, nor to his mysterious immanence in the core of our souls. But then God is experienced in one's coincidence with one's self beyond all *vritti* (movements) of the mind, in the self's indivisible centre. It is really the experience of the silence of the Father, of the unmanifested mystery of the Godhead, before (as it were) the Father calls the Son, and all of us in the Son, by that "Thou" which fills time and eternity.

The aim of the *yoga* is to quiet the mind, to free from its instability, to gather it at its very centre, to lead it, beyond all its activities, to the stillness of pure self-awareness. The unquestionable aim of *yoga* for Abhishikatananda is simply the preparation of a person for the ultimate encounter with himself/herself as explained by vedanta and for the ultimate encounter with the Father in the oneness of the Holy Spirit, as experienced by Christian faith.

The prayer of the name (*namajapa*) keeps the mind focused, one-pointed, *ekagra*. The mind, once stabilized, plunges spontaneously within itself, towards its centre. Indian tradition has given details about the place in which the *mantra* should be recited. There is the theory of the *chakras* or centres through which the divine power or *shakti* is supposed to develop and rise progressively up the body. The last centre, or *chakra*, according to tantric tradition is situated between the two eyes at the base of the nose.

This confusion regarding the *yoga* of Patanjali and the mixing up of it with other schools of thought continues in the thought of Vandana when she says:

Speaking of *Patanjali*, one cannot be struck with sheer admiration how this giant of a man who systematized *yoga* in his magnificent sutras, had put the foundation of the ethical life (*Yama* and *Niyama*), the bodily postures (*Asana*) and breath-control (*Pranayama*), followed by the practice of the withdrawal of the senses (*Pratyahara*). Only after attaining some proficiency in this *Bahirang* and *Antarang* *Sadhana* – the outward and inward spiritual ascesis (sic) – he leads the seeker to the *Antaratma* or Innermost *Sadhana* of concentration (*Dharana*), meditation (*Dhyana*) and perfect union or *Samadhi*. This shows that spiritual masters of all ages and cultures are in agreement not only about the role of the physical and psychological elements in man in his spiritual evolution, but also how they are to be prepared and developed as a foundation for the spirit to reach the highest goal-viz, complete union with God.

We should note that *Samadhi* in *yoga* philosophy is not perfect or complete union with God, rather is the perfect or complete separation of matter (*prakrti*) from the soul (*purusa*). Also, *dharna*, *dhyana* and *samadhi* are the *antaranga sadhana* (internal aids to *yoga*). While explaining the Rules of *mantra*, *Japa* of Divine Life Society given by Swami Chidananda. Vandana again indicates that at certain stage of *mantra* or *japa* the aspirant enters the realm of *yoga* and attains *samadhi* conceived as union with God:

At this point the words of the *mantra* and their meaning passes completely into the background and the idea alone occupies the field of consciousness; but the *sadhaka's* consciousness becomes so fused with the idea that he no longer remains conscious of himself, but only of Him to whom the mind is surrendered. This is the beginning of *Samadhi* (Union) – Union – that is the meaning and goal of all "yoga".

Vandana also has explained the tantric yoga with special reference in the context of discussing prayer of the heart of Eastern Christian tradition. The heart is the centre of several foci of consciousness namely the lower centers relating to physical, sexual life and the emotional, and the higher intellectual centers relating to reason, insight, union. In the heart – center human person is remade and becomes capable of the vision of God. The heart-centre is known as the *anhata chakra*. *Anahata* is, as it were, the dwelling place of both Siva and Shakti, i.e., symbolically the midway point between the higher and lower levels of consciousness. Love and devotion (*bhakti*) transforms us to higher consciousness. Regarding *chakras* of the *kundalini yoga*, the following is the explanation given by Vandana:

There are generally seven occult circles or *chakra* considered important in the body. They *muladhara*, the root-centre, the seat of the primal energy in man; *swadhisthana* (lit one's own abode), the center of the most primitive and deep-rooted instinct; *manipura* (lit, the city of jewels), the center of heart located at level of the naval; the *anhata* (lit unstruck) the heart-centre, the root of all emotions; the *vishuddhi*, the center of purification, visualized within the throat, known as the nectar and poison center; the *aina* known as the third eye on the command center, between the eyebrows, the famous eye of institution, which opening inwards, sees everything in the splendour of the light within; *sahasrara*, the highest psychic center which symbolizes the threshold between the psychic and spiritual realms, said to contain all other *chakras* within itself and located at the very crown of the head. When the soul is ready to be released from the body, it is said to pass through this last *chakra*, just below the opening point through which the spirit (*purusa*) entered the body (*Aitareya Up* 1.3.12).

She of course agrees that the Kundalini is not mentioned in Patanjali's Yoga Sutra.

**1. *The interpretations on yoga by B.C.M. Mascarenhas, Thomas Matus, Thomas Manickam and A.S. Appasamy Pillai:***

B.C.M. Mascarenhas brings in the diverse schools of Bhakti Yoga, Karma Yoga, Juana Yoga (all belonging to Bhagavad-gita), Hatha Yoga (i.e. sakta yoga in terms of rousing kundalini), Raja Yoga or Ashtangā Yoga (Patanjali Yoga or Yoga philosophy proper) as well as the different specialized forms of Bhakti Yoga namely Nada Yoga, Shabda Yoga, Laya Yoga, Mantra Yoga, Nam Yoga, Japa Yoga And Hamsa Yoga, under his discussion of the subject yoga and thus continues the confusion. According to him, Christianity can benefit from the eightfold means of Patanjali Yoga. For example Asana and Pranayama in particular and some of the tips given under Pratyahara and Dharana are either completely lost sight of or not given due attention in Christian methods. He points out that yoga is a technique not prejudiced against any religious conviction of a believer in God. Those springing from one's own convictions can easily substitute some of the practices or beliefs. The same yoga technique can be applied, transferred to Christian faith or any other religious faith. It can be transferred to any religion with modifications to suit the special concepts and faith. In this sense, yoga is a supra-religious technique. Still in Samadhi, he can appreciate only the savikalpa samprajnatha samadhi as a Christian, where the object of contemplation is a personal God:

Under samprajnatha samadhi, different progressive levels are mentioned as contemplation deepens and the normal aids resorted to in contemplation are increasingly discarded. The normal aids for a Christian who meditates on the passion of Christ for instance,

would be to bring to his mind the name of Jesus Christ, a thought or a mental picture of Christ in the garden of Gethsemane, or of His carrying the cross, His crucifixion, and so on.

He is unable to relate to yoga when it speaks nothing about union with God; when it speaks only about the highest state called *asamprajnatha samadhi* which is the *niruddha* state where the mind is not required to, and does not, operate, where human consciousness is transcended. At this stage dawns the true knowledge when the *buddhi* (intellect) becomes as pure as the purusa (the soul) and the *cita* is not able to bind purusa, and purusa no longer returns to the prakrti.

Thomas Matus is another Christian thinker who brings together the two traditions of Eastern Orthodoxy and the Hindu and Buddhist Tantra in his discussion on yoga. If in Christianity, there is a tendency to depreciate the body and the senses and to suppose that the intellect and the will are the unique sources of spiritual transformation, tantra came to both Hinduism and Buddhism to correct this tendency and to show the place of matter and the body in the process of spiritual growth. For him the term *kundalini* means “coiled” or “serpentine” and describes the form of sakti, ‘power’ or ‘energy’ personified as the divine mother, residing in the human body as a potential force ‘coiled’ like a serpent at the base of the body’s vertical axis. The practice of yoga aims at “awakening” and “uncoiling” the *kundalinisakti* and make it rise to the ‘abode of shiva’ at the crown of the head. Matus prefers tantric yoga because tantric writers often have a much more integral understanding of human nature and destiny than does, for example, Patanjali of the *Yoga Sutra*. Also, there is an irreconcilability of Hindu and Buddhist tantrism, while the male is passive, whereas in the Buddhist tantras the opposite is true; the Buddhists characterize the female as “wisdom” (prajna) rather than as ‘power’, as in the Hindu Tantras. It is further pointed out that tantric yoga’s conception of the goal, of the highest state of consciousness, is emphatically evolutionary; it is, in face, *spanda*, movement, a continually evolving reality. Samadhi here opens out before the yogi the interminable expanse of the divine consciousness. This is entirely different from Patanjali’s ‘ecstatic’ samadhi. The ultimate stage of yoga for Patanjali is kaivalya or isolation i.e., perfectly centered in itself, the yogi’s spirit is ‘out’ of all things i.e., the body, the world and the flux of time. Where as in tantrism the ultimate stage of yoga is the mystical union with Shiva. To quote:

The ultimate stage of yoga, for Abhinavagupta, is the mystical union with Shiva. But since the supreme one is not a detached and static “witness” but a living person who mysteriously hides and reveals himself in the three “energies” of will, consciousness, and activity, and in the many beings of the universe (which form his outward manifestation, his “body”), in the same way the perfected yogi both hides and manifests the awareness of this union in the activities of everyday life, in artistic creation, in the performance of religious rites, etc... And although yoga as “practice” requires concentration, the focusing inward of consciousness on the indivisible point of light (*bindu*) which is the self, once the yogi realizes the lord in the self, the light radiates outwards in a continuous expansion of consciousness which fills the universe, as Shiva himself does.

In Buddhist Tantrism, the various gods and goddesses are ritually worshipped, but they do not have any ontological value. Ultimately they are revealed as nothing other than symbols

which efficaciously evoke particular states of consciousness in the yogi. Ultimately worship is offered solely to the luminous void of the Buddha-mind, completely interiorized and completely realized in the mind of the yogi. In Hindu Tantrism, divinity is not so radically psychologized. The yogi realizes the self in the self, but the one that is consciousness (Shiva) transcends and embraces both unity and multiplicity. The yogis of Shiva continue to experience *bhakti*, devotion, even after attaining realization or *bhavana*. Apart from Thomas Matus, Swami Amaladas is another person who has interpreted Hindu tantric yoga; he has done it with special reference to kundalini shakti and in relation to Christian faith-experience, but rather in a shallow way.

The presentation of Thomas Manickam confuses Patanjali's yoga, which is separation of matter from soul, with spiritual union with God. He says: *Patanjali's Raja Yoga* is considered to be a psychosomatic discipline for spiritual culture. With all its eightfold technique (*ashtanga yoga*) it aims at the harmonious development of the aspirant leading him to mental peace and spiritual union with God." The mind (*cita*) can undergo different distortions (*vrttis*) like *asmita* (egoism), *raga* (sensuousness), *dvesha* (hatred) and *abhinivesa* (attachment to things) and yoga aims at stopping these. Yoga is a psychosomatic discipline which checks the modifications of the *cita*. The modification of the mind takes place due to the disturbance of the equilibrium of the psychic adjuncts, namely three *gunas* of *satva*, *rajas* and *tamas*. *Satva* stands for purity, goodness, harmony, light, wisdom and integrity. *Rajas* stands for passion, action, creativity, enthusiasm etc. *Tamas* causes inertia, darkness, confusion and ignorance. If *tamas* or *rajas* dominates in our personality we are disturbed. But Manickam mixes up the Bhagavad-gita's understanding of yoga with that of Patanjali's when he says:

The system of yoga is not at all a physical therapy but a spiritual discipline which affects the body stillness which is very foundational to any higher goal-realization such as *Isvrapranidhana* (contemplation on God). This higher goal is the attainment of the perfect state of consciousness (*sthitaprajna*) when man is established in the deep interior recollection of the Lord and participates of the bliss and freedom of the Supreme Spirit, even while he is engaged in the day-to-day material affairs of his life.

His interpretation further that yoga is attuning of our life to the rhythm of nature, the cosmic order, again may not be in line with Patanjali's thought. Yoga for him, is prescribed to realize the unity of nature (the Macro-Cosm) in the microcosm of human person. He further affirms that Yoga in its positive sense of achieving harmony with the Reality covers the three spheres of reality, namely God-humankind-universe. Yoga aims at achieving the inner harmony of human person with totality of reality. Yoga consists of the various dynamics of returning to the centre of human person by means of meditation, and the fruit of such a return is the realization of the harmony of human person's consonance with the nature as well as with the spirit who dwells also in the centre of the nature. In the context of the interpretation of his understanding of yoga, he brings in the vedantic insights as well:

The biological sphere of existence can be subdivided into: the lowest geo-sphere constituted of the metabolically storage of food called in the Indian upanishadic tradition *annamayakosa* and the next an upper sphere called the biosphere *pranamayakosa* and further up the third level the nous-sphere *manomayakosa* which is the layer of human life that elevates the two lower levels of existence to the realm of the spirit which expresses

itself in thought and bliss, *vijnanamayakosa* and *anandamayakosa*. In this constitution of our life for the first two spheres, we completely depend on the cosmic order, rather the macrocosmic elements constitute our bodily existence. But for the higher plane of being we depend on the realm of the spirit and its potentialities, and they are the mental, intellectual and blissful spheres of our life. Thus we have an ontological complementarity with the cosmic order as well as with the order of the spirit (Atman).

Sri Aurobindo's integral yoga which is an integration of matter and spirit is hinted at here according to which spirit is involute in matter and therefore matter evolutes into Spirit through the stage of life, psyche, mind, supermind, bliss, consciousness-force and existence. If the Raja yoga of Patanjali was world renouncing and life negating in character, intergral yoga affirms life and brings down into the world and life the light, power and bliss of the divine truth.

Manickam interprets the ashtanga yoga of Patanjali here as for the harmony of mind and body, as for social and individual discipline culminating in the final stage of contemplation called *samadhi*. According to him *samadhi* makes a person capable of reunion with the centre of reality who resides in the centre of the human person. The harmony achieved in yoga is between the self of the individual and the self of God through the steps *yama*, *niyama*, *asana*, *pranayama*, *pratyahara* *dharana*, *dhyana* and *samadhi*. This is mixing yoga philosophy with vedantic yoga.

Such mixing up of diverse schools of thought regarding yoga we find in Albrecht Franz as well, when he says that yoga is yoking the activity of the body, spirit and to the message of Jesus Christ; yoga is an expression of the fullness of human life in its dependence on God as its aim. He mixes up the thought of the Upanishads, Patanjali and Bhagavad-gita with Christian experience to arrive at such a perception.

A.S. Appasamy Pillai born in an orthodox Hindu family in Tinnevely in 1848, baptized in 1871, is remembered as perhaps the first Indian Christian who made use of Indian yoga technique in Christian meditation and prayer. Through Saiva Siddhantic yoga, he had the experience of receiving Holy Spirit and gaining a clearer vision of Christ. Later he practiced Advaita Vedantic yoga and recommended it for use by Christians though without accepting the vedantic philosophy as a whole. On the basis of the revelation of Christ through yoga, he tried to reinterpret the doctrines of the Trinity and the Logos. He experienced God as light, Spirit as sakti and Christ as a spiritual body or a Suksma Sarira that reflects God. Also, he had the conviction that the Holy Spirit is working through yoga not only among Christians but also among the Hindus.

In 1915, he was introduced to Saiva Siddhantic yoga and by practicing this yoga during the last twelve years of his life he obtained the spiritual satisfaction and fulfillment he had been longing for all his life. The object of this yoga is union with Siva and through that to be free from the attraction of evil and matter. The power he received through this union was interpreted as the Holy Spirit. A few years later Appasamy Pillai was introduced to a guru who practiced Vedantic yoga. He was convinced that Vedantic yoga could be used by a Christian with out allowing oneself to merge with the divine but rather by experiencing the bliss of the persistent fellowship with the divine.



Appasamy Pillai was of course not dealing with the yoga philosophy proper, as this is the case with many other Christian thinkers discussed above. He interpreted yoga thus: "Yoga merely means union with God. The individual soul is in union with the universal spirit, the Holy Ghost." According to him, if properly practiced, yoga has the power of unfolding many of the secrets of the prayer-life and of yielding fresh varieties of spiritual joy. By it the senses are brought under complete control and even the mind or intellect is brought into subjection to the spiritual faculty, until there is nothing left to intervene and darken the communion between the soul and its maker. Even in the practice of its elementary stages, yoga gives results, visions and a power and peace, which only may count as the best blessings. The Hindu yogis have understood clearly the functions of the sensory and motor centers in the body; they have accurately located them, and have acquired the power to control them. The yogic experience is the experience of baptism not with water, but with fire and the Holy Spirit. Appasamy Pillai also adopted the Hindu idea of *Suksma Sarira* or spiritual body and for him the building up of soul with this spiritual body is an important purpose of yoga and we are enabling to have visions as a result.

## 2. Conclusion

Thus we noted above that the Christian thinkers do not uphold the distinctiveness of Patanjali's yoga philosophy as separation of matter from soul. Rather they confused yoga with union with God as diversely experienced in vedantic, Saiva Siddhantic and Sakta yoga, as well as experienced in the yogas of Bhagavad-Gita namely karma, bhakti and jnana. For example, Abhishiktananda presented an explanation for yoga, which is a mixture of yoga philosophy, saktism and advaitic experience. Yogic exercises can help in achieving silence in prayer and this results in the experience of the self. The stillness of pure self-awareness is the aim of yoga, which is the experience of non-dualism for the Hindu and trinitarian experience for the Christian. Vandana continued the mixing up of yoga of Patanjali with other schools of yoga, conceiving it as a complete union with God. She has also explained the tantric yoga with special reference to the heart in the context of discussing prayer of the heart of the Eastern Christian tradition. The seven centers (chakras) of the body are *muladhara*, *swadhisthana*, *manipura*, *anahata*, *vishuddhi*, *ajna* and *sahasrara*. The heart-centre, the *anahata chakra* is the dwelling place of both Siva and Shakti, i.e., symbolically the midway point between the higher and lower levels of consciousness.

B.C.M. Mascarenhas also brings in diverse schools of yoga in his discussion. On the one hand, he accepts yoga as a supra-religious technique. The same yoga techniques can be applied in diverse faiths including Christian faith with certain modification to suit the context. On the other hand in samadhi, he can appreciate only the *savikalpa samprajnatha samadhi* as a Christian, where the object of contemplation is a personal God. Thomas Matus prefers tantric yoga because it has a much more integral understanding of human nature and destiny as compared to Patanjali's yoga. The practice of yoga aims at "awakening" and "uncoiling" the *kundalinisakti* and makes it rise to the "abode of Shiva" at the crown of the head. If the ultimate stage of yoga for Patanjali is *kaivalya* or isolation, in tantric yoga samadhi opens out before the yogi the interminable expanse of the divine consciousness. In Buddhist tantric yoga, ultimate worship is offered solely to the luminous void of the Buddha-mind, completely interiorized and realised in the mind of the yogi. Where as in Hindu tantrism, the yogis of Shiva continues to experience devotion, *bhakti*, even after realisation.

The presentation of Thomas Manickam confuses Patanjali's yoga which is separation of matter from soul, with spiritual union with God. His interpretation further that yoga is attuning of our life to the rhythm of nature, the cosmic order as well as with God again may not be in line with Patanjali's thought, but only in line with Sri Aurobindo's integral yoga. For him again the harmony achieved in yoga is between the self of the individual and the self of God through the steps *yama, niyama, asana, pranayama, pratyahara, dharana, dhyana* and *samadhi*. This is mixing yoga philosophy with vedantic yoga for Appasamy Pillai who was perhaps the first Christian to use yoga technique in Christian meditation also yoga meant union with God, with the Holy Spirit that results in visions and a power and peace. He practiced both Saiva Siddhantic yoga as well as advaita vedantic yoga. If the former is the experience of union with Siva, the latter enables to experience the bliss of persistent fellowship with the divine. He had the conviction that the Holy Spirit is working through yoga not only among Christians, but also among the Hindus. Albrecht Franz while discussing yoga mixes up the thoughts of the Upanishads, Patanjali and Bhagavad-Gita with Christian experience. Swami Amaladas, again, relates Christian faith experience with Kundalini Sakti yoga.

## NOTES

1. Cf. S.C. Chatterjee and D.M. Datta, *An Introduction to India Philosophy*, Calcutta: University of Calcutta, 1968, pp. 291-311.
2. *Ibid.*, p. 307
3. Cf. S. Radhakrishnan, *The Bhagavad-gita*, Bombay etc: Blackie & Son (India) Ltd., 1974, pp. 50-75.
4. Abhishiktananda, *Prayer*, Delhi: ISPCK, 1975, p.44.
5. *Ibid.*, p. 81
6. *Ibid.*, p. 44
7. *Ibid.*
8. *Ibid.*, p. 45
9. *Ibid.*
10. *Ibid.*, p. 46
11. *Ibid.*, p. 82
12. *Ibid.*
13. Cf. Swami Abhishiktananda, *Saccidananda. A Christian Approach to Advaitic experience*, Delhi: ISPCK, 1974; *Hindu-Christian Meeting Point. Within the cave of the Heart*, Bombay/Bangalore: The Institute of Indian culture/CISRS, 1969; K.P. Aleaz; *Christian Thought Through Advaita Vedanta*, Delhi: ISPCK, 1996, pp. 128-47.
14. Abhishiktananda, *Prayer, op.cit.*, p.83.
15. *Ibid.*, p. 47
16. *Ibid.*, pp. 61-62
17. Sister Vandana, *Nama Japa (The Prayer of the Name)*, Bombay: Bharatiya Vidya Bhawan, 1984, p. 18.
18. S.C. Chatterjee and D.M. Datta, *op.cit.*, p. 305.
19. Sister Vandana, *Nama Japa, op. cit.*, p. 207.
20. *Ibid.*, pp. 157-62
21. *Ibid.*, p. 159
22. *Ibid.*, p. 162
23. Cf. B.C.M. Mascarenhas, *Yoga and Christian Thought*, Bombay: St. Paul Publications, n.d.
24. *Ibid.*, p. 88.

## CHRISTIAN RESPONSE TO YOGA PHILOSOPHY

25. *Ibid.*
26. *Ibid.*, p. 74.
27. *Ibid.*, pp. 74-76.
28. Thomas Matus Yoga and the Jesus Prayer Tradition. An Experiment in Faith, Bangalore: Asian Trading Corporation, 1992, p. 11.
29. *Ibid.*, p. 12.
30. *Ibid.*, p. 32.
31. *Ibid.*, p. 101-102.
32. *Ibid.*, pp. 106-107.
33. *Ibid.*
34. *Ibid.*, pp. 141-42.
35. cf. Swami Amaladas, *Yesu Abba Consciousness. Method of a Christian Yogic Meditation*, Bangalore: Asian Trading Corporation, 1986
36. Thomas Manickam, "Yoga sadhana for harmony of life" in *Indian Christian Spirituality*, Ed. By D. S. Amalorpavadass, Bangalore: NBCLC, 1982, p.178.
37. *Ibid.*, pp. 178-79.
38. *Ibid.*, p. 179.
39. *Ibid.*, pp. 179-81.
40. *Ibid.*, p. 181.
41. *Ibid.*, p. 182.
42. *Ibid.*, p. 181.
43. Cf. Sri Aurobindo, *The Life Divine*, Pondicherry: Sri Aurobindo's Ashram, 1955; *Synthesis of Yoga*, Pondicherry: Sri Aurobindo's Ashram, 1971
44. Thomas Manickam, *op. cit.*, p. 182.
45. Cf. Albrecht Frenz, *Yoga in Christianity*, Madras: CLS, 1986.
46. Cf. K. P. Aleaz. *The Gospel of Indian Culture*, Calcutta: Punthi Pustak, 1994, p. 114.
47. A. S. Appasamy Piilal, *The use of Yoga in Prayer*, Madras: CLS, 1926, pp. 8ff.
48. *Ibid.*, pp. 17-19.
49. A. S. Appasamy Piilal, *Fifty Years' Pilgrimage of a convert*, London/Madras: CMS, 1924, p. 99.
50. *Ibid.*
51. *Ibid.*, p. 117.
52. *Ibid.*, p. 103.
53. Kaj Baago, *Pioneers of Indigenou Christianity*, Bangalore/Madras: CISRS/CLS, 1969, p. 25.