

Yoga and the Reversal of the Fall

All over the world the interest in Yoga is steadily increasing. Secular as well as sacred circles spend years in studying and practising yoga. Hinduism sees yoga as a technic for meditation, as a philosophy of life and above all as a means of liberation. Yoga is said to be threefold. It embraces one's works, thoughts and love. Accordingly yoga is known as *karmayoga*, *jñānayoga* and *bhaktiyoga*.

How does yoga relate itself to the Christian vision of man? How can we integrate the insights and instructions of yoga in working out the Christian ideal of salvation? Christianity believes in Christ as the redeemer, the liberator of mankind. But the Christian, though radically redeemed by Christ, has to work out his own salvation with personal care and dedication.

The Christian seeks salvation. Yoga promises liberation. The Christian salvation and the yogic liberation are not one and the same but mutually complementary. In fact yoga is aimed at working out an exact reversal of the Fall from which the Christian wants to be saved.

I. The Fall and the existential predicament of man

All religions agree that man is now in a situation that is predicamental. There is something wrong with him. He is not the ideal he should be. His existential realization is somehow lower than what is expected of him. In contemporary language he is said to be inauthentic. Christianity considers this predicamental situation of man the result of sin which is radically founded in the original Fall of mankind.

What is the essence of this predicament? Predicament primarily speaks of an estrangement, an alienation from himself. Man is estranged. To be estranged means he is supposed to be

united with something from which he is now alienated. Man should be united with the Absolute which is the source of his ultimate meaning. But unfortunately he is alienated, separated from this Supreme Being. This is what we call sin. Simultaneously he is separated from himself and his fellowmen. The Christian theologian Paul Tillich makes a profound analysis of the inner nature of this estrangement. According to him the fundamental characteristics of this state of estrangement are: unfaith, pride (*hubris*) and concupiscence. This threefold version of estrangement is nothing but an unfolding of the basic structure of estrangement which consists in a turning away from God, a turning in upon oneself and a turning to the 'things' of the world.

Unbelief is not to be confused with the unwillingness or inability to believe the doctrines of the Church.² Rather it is to be understood as the most fundamental attitude of an intelligent being turning away from God. There is already a big gap between the creature and his Creator. This gap of infinite dimension is bridged by the real and authentic faith of man in his Creator.³ When man falls into the state of unbelief it is precisely this faith that is at stake. Because it is a turning away, unbelief is also un-love. It is not the same as self-love, because any inordinate self-love already presupposes a certain degree of un-love resulting from the state of unbelief. Unbelief is, therefore, 'unfaith', a state of estrangement both in terms of faith and of love.

Once man's inner attitude is characterised by unbelief, *hubris* (pride) is its natural sequence. Tillich defines *hubris* as 'the self-elevation of man into the sphere of the divine.'⁴ In other words in the state of *hubris* man seeks to seat himself upon the throne of God whom he has dethroned. Man can rise up to this venture, because he sees in himself something of divine splendour.

1. Paul Tillich, *Systematic Theology*, Vol. II (Welwyn: James Nisbet & Co., 1968), pp. 53 ff.

2. *ibid.*, p. 54.

3. Paul Tillich, *The Courage to Be* (New Haven: Yale University Press, 1952), p. 167.

4. *Systematic Theology*, p. 57.

This is the 'image of God' in him.⁵ Structurally too man is the most self-centred being. Endowed with consciousness he is consciously integrating everything into himself, and building up a world of his own setting it in ever-growing new values and meaning.⁶ But 'this perfection is at the same time his temptation.'⁷ In the overwhelming emphasis of his self-affirmation he forgets the radical finitude of his nature and thus his self-affirmation turns to be self-elevation or self-deification. Authentic self-affirmation belongs to the ontological structure of man and it will be a grave injustice to deprive him of it. This radical self-affirmation is not self-love in the pejorative sense of the word. Rather it is a kind of 'self-acceptance' which every man is bound to have.⁸ But in *hubris* the ontological self-affirmation ceases to be the legitimate self-acceptance man is entitled to and assumes instead a form of 'self-deification' by which 'he elevates himself beyond the limits of his finite being and provokes the divine wrath which destroys him.'⁹ As R. C. Zaehner puts it 'it is man's own arrogant conceit that he is sufficient in himself to control and direct his new-found consciousness that precipitates his Fall and throws him into internal disarray'.¹⁰

Deprived of his divine centre and enclosed in his own finite self man makes a desperate attempt to enlarge his self by way of unlimited abundance. This tendency of man is 'concupiscence'. Concupiscence is often understood in a very limited sense referring to man's desire for sexual pleasures. Concupiscence is here understood in an ontological sense. It means an 'unlimited desire to draw the whole of reality into one's own self'.¹¹

Man, being finite, is always in quest of his wholeness. He can find it only in relating himself with other beings, including

5. *Genesis*, 1. 26, 27.

6. Cf. F. Vadakethala, *Discovery of Being*, pp. 43-44.

7. *Systematic Theology*, p. 56.

8. Paul Tillich, *Ultimate Concern* (New York: Harper and Row, 1965), p. 216.

9. *Systematic Theology*, p. 57.

10. R. C. Zaehner, *The Convergent Spirit* (London: Routledge & Kegan Paul, 1966), p. 71.

11. *Systematic Theology*, p. 59.

God. This kind of inter-relationship with other beings is natural to him, because this is the way of transcending one's limitation. But in concupiscence inter relationship remains very superficial, not reaching the real depth of the other being one encounters. Nor is any order kept or limit set in the greedy hunting after beings, physical as well as spiritual. He represents the aesthetic man of Kierkegaard¹² or the inauthentic man of the first reflection of Marcel.¹³ He is miserably cut off from the depth of meaning of his own being and of others as well, and thereby is left to the possibility of being totally imprisoned in his finitude.

In the history of philosophy we find two typical examples of conceptual descriptions of concupiscence. They are Freud's theory of libido and Nietzsche's theory of the will to power. The underlying movement of both these philosophies is the same: the unlimited desire of the self. Both Nietzsche and Freud have contributed quite a lot to the understanding of man and his psychosomatic dynamisms. But remaining only in the sphere of the estranged man both fail to explain him in his completeness. Neither Nietzsche's 'will to power' nor Freud's 'libido' transcends the tragic element of concupiscence in man.

Sin as unbelief, *hubris* and concupiscence, the three forms of existential estrangement, gives us a fair picture of man's inauthentic existence, as existentialists would like to call it. He is deprived of his ground and fails to discover himself and his world in its profundity. Enjoying life in its superficiality he is drifted along the waves of the anonymous world and is bound to break up as rocks of reality present themselves.

The Fall as unfaith, *hubris* and concupiscence reminds us of the Indian twin-concepts of *avidyā* and *karma*. According to the

12. S. Kierkegaard, *Either Or* (Princeton: University Press 1944), *passim*.

13. Gabriel Marcel, *The Mystery of Being*, Vol. I., Eng. Trans. by G. S. Fraeser (London: Harwill Press, 1950), pp. 77-102, 103-147.

Indian way of thinking, the association of the individual self¹⁴ (soul) with the body is regarded as bondage. It is bondage, because it restricts the freedom of the self, which is essentially spiritual and God-like. By itself the individual self is capable of participating in the divine bliss, but because of the body, which is of a material nature (*prakṛti*), it becomes attached to matter and to the pleasures and pains arising therefrom.¹⁵ Body is, thus, the bondage of the self. Though essentially eternal and blissful, existentially the individual self is in bondage. This is the tragedy of man, the sad predicament he finds himself in.

This state of bondage is characterized by ignorance (*avidyā*). Ignorance is the basic misapprehension of the self about itself. Owing to this ignorance false tendencies develop, and these confirm the self in its state of ignorance. Ignorance is related to work (*karma*). The state of bondage which is the state of ignorance is considered to be the result of one's own past *karma*, the beginning of which is not known. In the state of bondage ignorance inspires *karma*, *karma* brings about rebirth and rebirth again a new series of *karma*. Thus, according to the Hindu belief, the *karma*-bound transmigration goes on and on. It is from this cycle of births and deaths that man seeks liberation.

Avidyā as the misapprehension of the self includes the elements of unfaith and pride. In unfaith, as we have already seen, man turns away from God who is his divine centre and inner core. In *avidyā* man fails to see the true nature of his self which is either one with Brahman (Sankara) or similar to Brahman (Ramanuja). Man in *avidyā* is led by the wild fancies of his own Ego and thus is in a state of pride or *hubris*. He falsely identifies himself with the outward layers of his experience. In doing so, he goes out of himself and his inner controller who is God. Since man is the reflection of God, by going out of himself he loses himself and his God. This reminds us once again

14. *Jiva*: Both Indian and Western authors have translated the word *jīva* or *jivātmen* as 'soul'. It is often translated also as 'the individual self' in contrast to the Supreme Self which is Brahman. For a discussion on *jīva* cf. Srinivāsadāsa, *Yadīndramātadīpika* (Madras : Ramakrishna Math, 1967), pp. 102-121.

15. The *Bhagavadgītā*, 14. 5-9.

that the estrangement of the self was an alienation from itself as well as its divine centre. Turned away from God and turned in upon himself, man engages himself in innumerable acts (*karma*) in order to satiate his own evil desires. But *karma* binds because man in bondage is not yet free from attachment to matter. As long as attachment to matter remains in him, he will find himself again in matter (rebirth). Thus *karma* prolongs his existence in bondage. The binding *karma*, with its implied meaning of passionate desire for the result of the action, reminds us of the concupiscence, the third characteristic note of the man in estrangement. Thus the existential man is either in estrangement or in bondage and is led by unfaith, pride, and concupiscence or by *avidyā*, *karma* and *punarjanma*.

II. Yoga and the Reversal of the Fall

The essence of the Fall of mankind is estrangement. Estrangement consists in man's radical turning away from God (unfaith) and turning to himself (*hubris*) and to his world of matter (concupiscence). Christ came to redeem man from his state of estrangement. Redemption consisted in reunion and reconciliation of man with God. Thus man became justified before God. If the core of Christian justification is the reunion of the separated and divine acceptance, wherever there is the experience of union with God, the justifying grace of Christ is also at work. The Hindu experience of union with God, is certainly beyond question. The Hindu takes it for granted that every man of good will is justified before God, that is, is acceptable before him. Hinduism lays greater emphasis on the other pole of the question, namely, liberation of man from earthly entanglements, which are the real hindrance to the working of the divine grace. Man has to discover himself and his own divine centre, and integrate himself there. For this Hinduism proposes its threefold yoga. This can be immensely useful for a Christian as well.

If attachment to matter was the cause and the result of the original Fall, this Fall is to be overcome by way of detached activity. This is the purpose of *karmayoga*. If ignorance, and pride arising therefrom, are characteristics of existence in bondage, they are to be overcome by true and authentic knowledge of the self. This is the purpose of the *jñānayoga*. If estrangement as sepa-

ration of man from God is the basic result of the Fall, this is to be overcome by reunion. This is the purpose of *bhaktiyoga*. Detached activity keeps man away from the allurements of the material world, and the knowledge of the self shows him what he is in himself. The enlightened self finds its bliss in loving union with God. Thus all the three *yogas* play their important roles in overcoming the man's existential predicament brought about by the Fall.

1. The importance of *Karmayoga*

Karmayoga is by and large a discipline by which the reversal of the Fall is aimed at. It is the process of self-amendment which will be rewarded disintegrated by God in due time. It is the re-integration of the personality, because in the Fall the personality was *re-integrated*. The re-integration is worked out by a process of new orientations. This is the specific purpose of *karmayoga*.

Karmayoga is no lesson in inactivity. On the contrary it is an art of a 'holy way' of doing things only for God. In our analysis of the Fall we saw that one of the characteristic notes of estrangement was concupiscence which was defined as the unlimited desire to draw the whole of reality into one's own self.¹⁶ The passion of desire is to be uprooted by dispassionate activity, and this is the message of *karmayoga*.

Action as such is of indifferent value, It is desire and attachment to the result of action that matter. As Franklin Edgerton puts it 'desire or passion is more fundamental than action'.¹⁷ Action or work is, therefore, not something wrong. Performed selflessly it can even become salvific, a means for final release. But desire is binding. Action binds through desire. Action binds when it is done in ignorance of the real self and the body is mistaken for the self. Action binds again by making the self believe that it is the real agent of work which it is not. From the very outset of his history man finds himself action-bound (*karmabadhah*).

16. *Systematic Theology*, p. 57.

17. Franklin Edgerton, *The Bhagavadgītā* (New York : Harper and Row, 1964), p. 159.

In order to free himself from this bondage of karma he has to perform action in a new spirit. He has to reverse the process. If action with attachment caused its bondage the self has to strive for release by performing action with detachment. Detached activity becomes the threshold of salvation.

With body, mind, soul and senses alone-and-isolated (from the self) do men engaged in spiritual exercise engage in action renouncing attachment for the cleaning of the self.¹⁸

Action is to be performed in the spirit of detachment. This is what makes *karma* a *karmayoga*. *Karmayoga* is, thus, 'renunciation in action and not renunciation of action'¹⁹ Of the two states of action and non-action the *Gītā* recommends that of action²⁰, but action with the spirit of perfect detachment. One has to renounce not only the result of action but also the title of agency. In fact man is not the agent of the action. In the last analysis action belongs to God alone.

'Cast all your works on me' your thoughts (withdrawn) in what appertains to self; have neither hope nor thought that 'this is mine': cast off this fever: Fight!²¹

Karmayoga demands a radical renunciation, an uncompromising spirit of giving up. This has already been suggested in the *Gītā* before.²² But by merely giving up one may not advance in the spirit of perfect detachment. As Prof. Zaehner puts it 'a more fruitful way of "giving-them-up" is here suggested: giving them up by casting them on the Lord.'²³ In doing so man remains true to himself. He acknowledges the real agent of the work who is God. Commenting on the versicle quoted above Ramanuja writes:

18. The *Bhagavadgītā*; Eng. Tran. by R. C. Zaehner (Oxford: Clarendon press, 1969), 5. 11.

19. N. S. Anatharangācar, *The Philosophy of Sādhana in Viśiṣṭādvaita* (Mysore : University of Mysore, 1967), p. 104.

20. The *Bhagavadgītā*, 5. 2.

21. *ibid.*, 3. 30.

22. *ibid.*, 3. 4.

23. R. C. Zaehner, *The Bhagavadgītā*, p. 172.

Therefore, make over to me who am the Supreme Person, all activities regarding them as being done by Me, by meditating on the form of self as to be set into activity by Me only on account of its being My body. And perform them, looking upon them merely as acts of worship to Me. Becoming free from hope in regard to their fruits and hence free from any thought that they are yours, perform actions like fighting in the war without the fever (of anxiety).²⁴

In giving up works to God man is giving them up to the very source they came from. In asking man to work in a dispassionate spirit the *Gita* demands of man that he should be like God in his works. For 'the truly perfected man resembles God both in his unutterable tranquillity and spontaneous activity'.²⁵ And this is the high ideal the *Gita* asks man to strive for. We see here a kind of dilemma: on the one hand there is work which ensures liberation or spiritual freedom. On the other hand there is transcendence of all works which is the state of repose in liberation. The eternal rest that is of the nature of God can only be won by acting like God, viz. by acting without being involved. In spite of his action man should remain unattached.

The teaching of the *Gita* is, therefore, not any kind of inaction; but detached activity. It is true that, this activity does not primarily mean, social work. It is the ritual acts of the devotee. But the detached activity recommended in *karmayoga* may well be extended to all the kinds of work man is supposed to do. Ramanuja clearly mentions in his *Gītabhāṣya* that the caste-duties are to be included in the works to be performed dispassionately. Duties of the caste include different kinds of work. Thus a *brahmin* has to study the Vedas; a *kṣatriya* has to fight for the defence of his country; a *vaiśya* has to perform commercial activities; and a *śudra* has to do his menial tasks. Strictly speaking, the *Gita* does not set aside any job as not appropriate for acquiring sanctity. What it does insist on is the eradication of all attachment to matter and material things, even in the very

24. Ramanuja, *Gītabhāṣya* 3. 30. Eng. Tra. by M. R. Sampakumaran (Madras: Vidya Press, 1969), p. 100.

25. R. C. Zaehner, *The Bhagavadgītā*, p. 18.

act of performing a task. The caste-duties are divided into four major groups: the priestly, the kingly, the commercial and the menial. With necessary alteration in details, we still have these types of division in any modern society: the religious men, defence personnel, the businessmen, and the paid employees. In the traditional terminology all their work is basically in the form of caste-duties and thus not against the path of salvation delineated in the *Gita* provided they are performed in a spirit of detachment. The idea of detachment may seem to be overemphasized. But what the *Gita* is presenting is the ideal. And is it not possible that a divinely illumined man can act without any desire for what is perishable and non-eternal?

2. The Importance of Jñānayoga

Oliver Lacombe compares the problem of *karma* with that of faith and works in the Christian religion.²⁶ The Hindu *vidya* or *jñāna* is a spiritual wisdom which dispels the darkness of ignorance. The Christian faith is also a spiritual wisdom by which darkness is dispelled. 'The Word was the true light that enlightens all men, a light that shines in the dark, a light that darkness could not overpower.'²⁷ 'By ignorance is wisdom overspread,'²⁸ says the *Gītā*. This is true as far as the existential man is concerned. Unfaith was a characteristic of such a man. But the evangelist presents another man whom ignorance could not overpower. He is the essential man. As the Word of God made flesh, he is the Wisdom (Logos) incarnate. Unwisdom has no part in him. As the underlying base of man's very self, this wisdom is in every man. Man is the image of this Wisdom. This Wisdom in him has to be rediscovered. This is the purpose of the *jñānayoga*. Actually it is the re-discovery of his own self.

If ignorance is what constitutes the tragic state of man, salvation must naturally consist in the elimination of it. Elimination of ignorance is at the same time illumination by truth, the discovery of the real self of man. Salvation, therefore, is also a liberation from ignorance and all that is tied up with it. Ninian

26. Olivier Lacombe, *L'Absolu selon le Vedānta* (Paris : P. Geuthner, 1937), p. 332.

27. *John*, 1.9,5.

28. The *Bhagavadgītā*, 5. 15.

Smart explains this ignorance and the knowledge which dispels it as follows:

Now this ignorance is not of course simple ignorance. It is not failure to know the dates of important battles or lack of grasp of relativity. It is not essentially a spiritual ignorance, a failure to see the truth existentially in spiritual experience. Consequently liberation takes the form of a kind of insight or knowledge. Again this is not mundane knowledge. It is not a matter of learning up doctrines. It is not being good at mathematics (though there is no need to despise such a skill). It is spiritual knowledge.²⁹

In Christian thinking this spiritual knowledge assumes a new dimension of faith in Christ, and of seeing all things from the point of view of salvation history. Since thus history is not something extrinsic to man, and since the very Logos of Christ indwells also in man, this spiritual knowledge can well be intensified by way of introspective meditation. By yogic meditation, man concentrates on his own self, which because it is the image of the Word of God, is similar to God. In the state of estrangement, man, led by pride, dethroned God and set himself on the throne of God. Now, illumined by spiritual knowledge, he sees his real self, of which God is the real centre. Meditation integrates man into this divine centre and thus heals him and makes him whole, and this is very essential to salvation. Man has to rediscover the unity which he has lost on account of the forces of nature working upon him. Matter, as we experience it now, is divisive. The more a man is under the power of his own spirit, the greater is the unity in him. Meditation, by concentrating on the self, the image of the Word of God in man, restores the unity of man which was lost in the Fall. Man goes back to his divine centre and integrates himself and the world into it.

Integration is obtained by way of spiritual illumination. This spiritual illumination is at the same time man's divine transformation. This may be explained in the light of the dynamism

29. Ninian Smart, *The Yogi and the Devotee* (London : George Allen and Unwinn, 1968), pp. 156-157.

of human knowledge. Meditation is a kind of spiritual knowledge. Every knowledge works out the transformation of the subject into the object. The subject intentionally becomes the object, that is knowledge. The capacity of the spirit is that it can incessantly become something else and return to itself in order to become again something else. Its capacity is thus potentially infinite. Whenever it knows something it becomes that which it knows. This is the structure of the human mind and of knowledge as an act of the mind. The structure of the mind remains the same, even when one knows God. The human mind puts on the form of God in so far as God is the object of its knowledge. God is not the direct object of our knowledge here, and, therefore, the mind does not take the form of God in its fullness. But all true knowledge is an approximation to the form of God, because God is Truth itself. In the knowledge obtained by and through faith, this approximation is still closer, because by faith we come to know the God who has revealed himself to us more intimately. The process of man's divine transformation is in every bit of human knowledge; it is much more in the knowledge God by faith. Meditation is one of the sacred realms in which we have the experience of this spiritual knowledge.

Spiritual knowledge which dispels the ignorance of man, has also a transcendental character. Integrated in his divine centre, transformed to his divine form, he undergoes a kind of transcendental awareness. In monistic systems this awareness is explained as the awareness of the self as the All or as Brahman. Cosmic consciousness is often explained as a form of this transcendental awareness. In theistic systems, however, this transcendental awareness assumes the form of friendship with God. This takes us to the next question.

3. The importance of Bhaktiyoga

Bhakti is loving devotion as well as loyalty in love. By *bhakti*, man participates in the Being of God and communes with Him. One of the tragic results of the Fall was man's separation from God. This separation is overcome by communion. This is the purpose of *bhaktiyoga*. Ramanuja understands this communion not as self's identity with Brahman but as the union of the self with Brahman, who is a personal God. *Bhakti*-

yoga strongly favours the concept of the personal God. That God is a Person does not stand in the way of his being the Ground of all. The word 'Person' is applied to God only analogically, or symbolically. By calling God a Person what we really mean is that God, who is intelligent by nature, can know and love his creatures, and man who is a person can communicate with God intelligently and love him personally.

God, for Ramanuja, is the soul or the supreme centre of all beings. God, for Tillich, is the ultimate ground of all beings. As 'soul' and ground, God is immanent in all. Still both Tillich and Ramanuja regard God as personal, because this God is also transcendent and can personally communicate with man. All divine communication is through the medium of the Word which makes God personal.

In *bhaktiyoga* the individual self encounters the Supreme Self as an 'Absolute Thou' and surrenders itself unreservedly for His service. Here the self's turning in upon itself and to the world of concupiscence is reversed. It comes back to its divine centre and remains in communion with it. Having practised the art of detached activity and having acquired a high degree of self-knowledge, the self is now in a position to orientate itself to God in a much more meaningful way. God becomes the meaning and the goal of its being. This God is not reality impersonally conceived, but the God who personally communicates himself to his devotee. Meditation is no longer simply the intuitive vision of self, but, characterized by loving devotion, becomes the continued remembrance of the beloved. The ecstasy of the yogin turns out to be the ecstasy of the devotees. This is the type of meditation Ramanuja urges, a meditation characterized by love. Ramanuja, thus, overcomes the split between intellectualism and voluntarism in spiritual life.

Love is the uniting force in the divine Trinity. As abiding Spirit in man, the same love-force guides man, who was separated from his divine centre, back to God.

In true devotion (*bhakti*) man rises above himself, and overcomes his finitude in union with the Infinite. Thus, *bhakti* brings about a transcendental awareness in man, an awareness

of being united with God who is his beloved. In the sacred realm of the newly awakened consciousness, the devotee sees everything in a new light. This is the transformed consciousness of the devotee, because, through *bhakti*, the devotee participates in the consciousness of God. 'Sanctification is not possible without a continuous transcendence of oneself in the direction of the ultimate - in other words, without participation in the holy³⁰. Thus, according to Tillich, the transcendence itself is participation in the holy. This is precisely what is done in *bhaktiyoga*. The word 'bhaj' the root of *bhakti* also means 'to participate in'.³¹ Participation brings transformation along with it. The transformation process begun in *jñānayoga* reaches its higher degrees of realization in *bhaktiyoga*, because in *bhakti* love unites the individual self to God in such a way that the individual self decreases and God increases. In devotional love, however, the individuality of the self is never denied, but completely transformed into the divine. Man becomes divinely transparent.

The divine transparency is, therefore, the key to the sanctification of man, the culmination of the salvation-process. 'The state of saintliness is the state of transparency toward the divine ground of being.'³² Man is the expression of the divine Logos. The Logos is in him as the very basis of his being and of his life. The expressibility of the Logos in man is, therefore, in a position of constant increase and decrease. Hence John the Baptist said 'He must increase, but I must decrease'.³³

The Logos manifests itself in conscience. The awareness of agreement or disagreement of our action with the abiding Logos is the voice of conscience. The Fall as a fact or as a predicament is the possibility of man's discarding the Logos or living in a general oblivion of It. The Fall as act, on the other hand, is the refusal of man to conform to this abiding Logos. There he

30. *Systematic Theology*, Vol. III., p. 250.

31. For an etymological study of the word *bhakti*. Cf. M. Dhavamany, *Love of God according to Saiva Siddhānta* (Oxford: Clarendon Press, 1971), pp. 13-23.

32. *Systematic Theology*, Vol. III., p. 231.

33. *John*. 3. 30.

tarnishes the entire transparency of the Logos. This is sin. Such a man lives in separation from God and prolongs his state of estrangement. Yoga as the reversal of the Fall, aims at the revival of the divine transparency of man. In the blissful light of this divine transparency, the integrated man, the yogin, who is also a *bhakta*, finds God in himself and himself in God.

Dharmaram College
Bangalore 560029

Vadakethala F. Vineeth