

# Yoga and Christianity

Compiled by: Trisha Lamb

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## **International Association of Yoga Therapists**

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The contents of this bibliography do not provide medical advice and should not be so interpreted. Before beginning any exercise program, see your physician for clearance.

**Abe, Masaoed.** *Buddhism and Interfaith Dialogue*. Steve Heine Macmillan, 1995.

Primarily concerned with the dialogue between Buddhism and liberal Christianity including the parallels between the theology of Paul Tillich and Mahayana Buddhism, the differences and similarities between Zen meditation and Christian contemplation, and so on; also includes a brief consideration of the parallels between Mahayana Buddhism and Hasidic Judaism. Professor Abe offers the Madhyamika Buddhist concept of *sunyata* or “emptiness” as a methodological paradigm for inter-religious dialogue.

**Abhedananda, Swami.** *Christian Science & Vedanta*. Kolkata, India: Ramakrishna Vedanta Math.

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From the publisher: “Includes extracts from *The Unknown Life of Jesus Christ* by Nicolas Notovitch. In 1922, the author traveled through Kashmir and Tibet looking for information about the lost years of Jesus. He discovered material that he felt sheds new light on the life of Jesus. Describes a land that had been hidden from Westerners for decades.”

\_\_\_\_\_. *Why a Hindu Accepts Christ and Rejects Churchianity*. Kolkata, India: Ramakrishna Vedanta Math.

**Aitken, Roshi Robert, and Father David Steindl-Rast.** *The Ground We Share: Everyday Practice, Buddhist and Christian*. Lexington, Mass.: DharmaCrafts/Boston, Mass: Shambhala, 1996.

**A. K. G.** *The Yoga of Christ or the Science of the Soul*. London: Theosophical Publishing Society, 1894.

**Alexandrou, Sri Yogirag Evangelos.** *Christian Yoga and You*. Christananda Publishing Co., 1975.

**Alter, Alexandra.** Yoga stretches traditional Christian boundaries. Religious News Service, 14 Jul 2003.

As summarized by Hindu Press International 18 Jul 2003: Marylyn Mandeville sits crossed-legged on a mat in front of her students. Her hands are folded as if in prayer, framed by the slogan on her T-shirt: “Know Yoga, Know Peace.” A gold cross rests on the Om symbol emblazoned on her shirt. Mandeville is part of a growing movement to reformulate yoga, a 5,000 year-old Hindu practice, in a Christian context. While some argue that taking up a yoga practice might lead Christians down the “dangerous” path of New Age mysticism, Mandeville says she considers it part of her ministry to teach other

Christians how to look after their bodies. As yoga becomes increasingly popular, with an estimated 15 million practitioners in the United States, alternative forms of yoga are steadily grabbing more adherents. At least half of those people are coming to yoga from a Christian background, says the Rev. Thomas Ryan, a Catholic priest. "There are an enormous number of people engaging in Eastern practices like yoga and meditation who need assistance making the points of connection with their Christian faith," says Ryan, who will lead a yoga retreat at the Kripalu Yoga center in Western Massachusetts this August. "There is a sense among some that this comes from Hinduism, but when one looks at yoga, it really belongs to world spirituality," he added.

But while fans marvel at the growing success of the movement, others say Christianity and yoga shouldn't be mixed. Daniel Akin, dean of the school of theology at the Southern Baptist Theological Seminary in Louisville, Kentucky, said Christians who are drawn to the physical benefits of yoga should avoid its spiritual and psychological underpinnings. "Yoga is rooted in Eastern mysticism, and Eastern mysticism is incompatible with Christianity," he said. Others say it's impossible to extract the physical benefits of yoga from its spiritual roots. Laurette Willis of Tulsa, Oklahoma, who developed her own stretching exercises set to Christian Scriptures, argues that yoga's emphasis on cultivating divine energy within oneself conflicts with Christianity's goal of finding salvation through Christ.

**Amaldas, Brahmachari.** *Yoga: A Christian Experience*. Tannirapalli, India: Satchidananda Ashram, 1975.

Describes *asana*, *pranayama*, and contemplative techniques, bringing out their utility.

\_\_\_\_\_. *Yoga and Contemplation*. London: Darton, Longman and Todd, 1981.

From the foreword by Bede Griffiths: "Though developed in the context of Indian thought, both Hindu and Buddhist, it can be used as a method of prayer by a Christian no less than by a Hindu or a Buddhist. In this book, Brahmachari Amaldas . . . shows how the physical and psychological discipline of Hatha Yoga can be used as a basis for Christian prayer and contemplation . . ."

\_\_\_\_\_. *Yesu Abba Consciousness: Method of a Christian Yogic Meditation*. Bangalore: Asian Trading Corp., 1982.

**Appasamy, A. S.** *The Use of Yoga in Prayer*. Allahabad, India: Christian Lit. Soc., 1926.

Discussess Siva Siddhantic Yoga, Vedantic Yoga, and Christian Yoga.

**Arraj, James.** A Christian philosophical explanation of kundalini energy. Available online: <http://www.innerexplorations.com/ewtext/kun;a1.htm>.

**Ashby, Muata Abhaya.** *Christian Yoga: The Mystical Journey from Jesus to Christ*. See: <http://knowledgebookstore.com/search/view.asp?viewbook=1733>.

**Asirvatham, Eddy.** *Christianity in the Indian Crucible*. 2d rev. ed. Calcutta, India: YMCA Publishing House, 1957.

**Banerjea, Krishnamohan.** *The Relation between Christianity and Hinduism*. Madras, India: The Christian Literature Society for India, 1899.

**Barnhart, Bruno, and Joseph Wong, eds.** *Purity of Heart and Contemplation: A Monastic Dialogue between Christian and Asian Traditions*. Continuum, 1998.

From the publisher: “What is special about this new book, the fruit of a week-long intermonastic dialogue held at New Camaldoli Hermitage in Big Sur, California, is the inclusion (in addition to Zen Buddhism and Hinduism) of the Chinese traditions of Taoism, Confucianism, and Chan Buddhism. The themes ‘purity of heart’ and ‘contemplation’ are central to the monastic quest and also universal, offering a meeting point that is shared by all the traditions involved.”

**Bassuk, Daniel E.** *Incarnation in Hinduism and Christianity: The Myth of the God-Man*. Atlantic Highlands, N.J.: Humanities Press International, 1987.

**Beeken, Jenny.** *Yoga of the Heart: A White Eagle Book of Yoga*. News Lands, England: The White Eagle Publishing Trust, 1990.

“At heart the Christian message and that of the classical yoga teachers is the same: love for all beings, including kindness to oneself.”

**Bernard, Raymond.** *From Chrishna to Christ*. Mokelumne Hill, Calif.: Health Research, 1966.

The purpose of chapter one of the book is stated as being “to show that the Gospel of Chrishna, the Lord of Love and Master of Compassion, which he preached to his Hindu followers on the banks of the Ganges 5,000 years ago, was, 3,000 years later, in the year 325 A.D. transformed into the words of a Judean messiah as embodied in the Christian Gospels, where events that formerly occurred in India were given a new historical and geographical setting and portrayed as occurring in Galilee.”

**Bhajananda, Swami.** An epistemological study of mysticism in Christianity and Hinduism. *Monastic Dialog Bulletin* 67, Aug 2001. Article available online: [www.monasticdialog.org](http://www.monasticdialog.org).

**Blyth, R. H.** *Buddhist Sermons on Christian Texts*. [publisher unknown], 1952.

**Bordenkircher, Susan.** *Outstretched in Worship: A Christian Approach to Yoga* video. (Two videos.) Email: [gsbordenkircher@msn.com](mailto:gsbordenkircher@msn.com).

“The videos show Bordenkircher teaching classes—one for beginners, one for more advanced students—through the traditional stretches that constitute hatha yoga. As her

students hold various postures, she leads them in asking God to ‘help us keep our lives centered through prayer.’”

**Borg, Marcus J.** *Jesus and Buddha: The Parallel Sayings*. Ulysses Press, 1999.

“Juxtaposing passages from the New Testament and ancient Buddhist scriptures, this book illuminates the striking similarity between the lives, deeds, and teachings of the two prophets.”

**Bossard, Father Paul.** On Christian Yoga. *Yoga Today*, May 1981, 6(1):36.

“Yoga in Britain has encountered both opposition and support from the Christian Church. Father Paul Bossard, Chaplain of the Swiss Catholic Mission in London, puts forward the view that Yoga and Christianity are closely linked.”

\_\_\_\_\_. A Christian mandala. *Yoga Today*, Aug 1981, 6(4):42-43.

\_\_\_\_\_. Christianity and namaskar. *Yoga Today*, Mar 1982, 6(11):47-48.

**Boswell, Matt.** *East Meets West: Yoga and the Christian Life*. Forthcoming. See: <http://lovethelamb.com/forum/messages/86.html>.

**Boykin, Kim, and Gerald G. May.** *Zen for Christians: A Beginner’s Guide*. Jossey-Bass, 2003.

**Brock, Rita Nakashima, et al., eds.** The questions that won’t go away: A dialogue about women in Buddhism and Christianity. *Journal of Feminist Studies in Religion*, Fall 1990, 6(2):87-120.

**Brown, Jim.** It’s another way of s-t-r-e-t-c-h-i-n-g your faith. AgapePress, 24 Jan 2003. Article available online: <http://headlines.agapepress.org/archive/1/242003c.asp>.

“At Lemon Grove Christian Church, Angelica Bays teaches a Christian yoga class called ‘Psalm Stretch.’ Students use traditional yoga stretches and poses while they engage in prayer or meditation, or recite Bible verses. The majority of the students are young girls or individuals who have tried yoga in the past.

“Bays says one can get a good workout, calm down, and glorify God all at the same time . . .

“‘The physical practice of it is actually ecumenical [and] transcends any one particular religion,’ she says. ‘It’s like prayer—Christians pray, Buddhists pray, and other religions pray—but it’s just what you do with it.’

“At first, Bays had serious reservations about doing yoga because she knew it was associated with the Hindu religion and promotes pantheism. But she says not one church member has questioned the class—and her pastor has been supportive.”

**Brunton, Paul.** *The Inner Reality*. Bombay, India: B.I. Publications, 1978.

Compares the teachings of Jesus and yogis about inner reality.

**Bryant, M. Darrol, and Frank Flinn, eds.** *Interreligious Dialogue: Voices from a New Frontier*. New York: Paragon House, 1989.

**Buddhist-Christian Network.** Delfryd, Llanbedrog, Pwllheli, Gwynedd, North Wales LL53 7UA. Email: Ewest@onetel.net.uk.

Created by Elizabeth West, the network is “a community for those interested in exploring the contemplative teachings of both traditions.”

“It is for people who feel the need to share the journey with like-minded people who are serious about spiritual practice. Wisdom and Compassion are the pillars of the spiritual journey and will grow through mutual trust and understanding between traditions.”

**Buddhist-Christian Studies journal.** Honolulu, Hawaii: University of Hawaii Press, East-West Religions Project. URL:  
[http://www.uhpress.hawaii.edu/journals/bcs/index.html?db\\_name=uhipress&PHPSESSID=decf2967573780b4e500a85a9b965d55](http://www.uhpress.hawaii.edu/journals/bcs/index.html?db_name=uhipress&PHPSESSID=decf2967573780b4e500a85a9b965d55)

A scholarly journal devoted to Buddhism and Christianity and their historical and contemporary interrelationships, Buddhist-Christian Studies presents thoughtful articles, conference reports, and book reviews. It also includes sections on comparative methodology and historical comparisons, as well as ongoing discussions from two dialogue conferences: the Theological Encounter with Buddhism, and the Japan Society for Buddhist-Christian Studies. Subscription is also available through membership in the Society for Buddhist-Christian Studies (SBCS, [http://www.cssr.org/soc\\_sbcs.htm](http://www.cssr.org/soc_sbcs.htm)), c/o CSSR Executive Office, Valparaiso University, Valparaiso, IN 46383-6493.

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**Campbell, Kristen.** Video creator says Christian Yoga isn't a stretch. Religious News Service, 18 Jul 2002.

\_\_\_\_\_. Is “Christian Yoga” a stretch. *The Salt Lake Tribune*, 20 July 2002. Article available online: <http://www.sltrib.com/2002/jul/07202002/saturday/755132.htm>

**Can a Christian Do Yoga?** Article available online:  
[http://www.bustedhalo.com/faith\\_guides/yoga.htm](http://www.bustedhalo.com/faith_guides/yoga.htm).

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Contents: Introduction to prayer and meditation, Fruits and power of prayer, Joy and prayer, Forms of prayer, Introduction to yoga, Stages of yoga, Postures for meditation, Mudra, Paths of yoga, Kundalini yoga, Guidelines for yogic practices, Healing through yoga meditation, Methods of meditation (Divine word meditation, Surrender meditation, Meditation based on sounds, Meditation on the name of Jesus, Meditation and prayer for one's own and others' needs, Light meditation, Nature and sunrise meditation, Relaxation and meditation through body sensations, Singing the holy name of Jesus, Mantra meditation, Ekagrata meditation, Divine life meditation, Meditation through breathing exercises, Meditation through physical exercises, Hatha yoga and raja yoga meditation)

\_\_\_\_\_. *Christian Meditation through Yoga* video. 70 minutes. Available from The Yoga Therapy Store, URL: <http://www.yogatherapy.com/newstore.htm>.

Includes breathing exercises, *asanas* with prayer, meditation techniques, and more.

\_\_\_\_\_. *Healing through Meditation*. Available from Gyan Ashram, Mumbai, India, and Ishvani Kendra, Pune, India.

Contents: Preparing oneself for healing, Healing through light meditation, and Shalom (peace) meditation.

**Carmody, Denise Lardner, and John Tully.** *Serene Compassion: A Christian Appreciation of Buddhist Holiness*. Oxford University Press, 1996.

"In *Serene Compassion*, John and Denise Carmody provide an accessible overview and evaluation of Buddhist thought and practice from a Christian point of view. They find that Buddhism is, in many ways, an ideal complement and companion to Christianity. To show why, the Carmodys focus on Buddhist ideas about holiness—comprising such virtues as purity, devotion, orderliness, compassion, and wholeheartedness—and reveal how they compare to similar values in traditional Christianity. They emphasize the kinship between seekers of holiness in both traditions, and offer a nuanced and sympathetic portrait of meditative practices that bring attention and imagination into the service of spiritual life. At the same time, however, they are frank about matters of doctrinal disagreement, making it clear that some aspects of Buddhist thought are not compatible with a Christian world view. Moving well beyond a simple exposition of Buddhist notions, or a comparison of Christian with Buddhist practice, *Serene Compassion* concludes that Buddhists and Christians share a basic humanity, and that Buddhism's success at the task of nourishing this humanity has much to teach all Christians. Informative and insightful, it will appeal to readers approaching the dialogue

from either side, and to all engaged in the spiritual quest.”

**Catherine.** Christians and yoga. A message posted to the Yoga and Health Net Message Board, Sep 7, 1997. URL: <http://www.navel.com/wwwboard/friends/52.html>.

**Chandramouli, N. S.** Did Buddhism influence early Christianity? *The Times of India*, 1 May 1997. Article available online: <http://www.omhros.gr/kat/history/Txt/RI/BuddChrist.htm>.

**Chari, C. T. K.** The Hindu avatara, Jesus Christ, and psychical research. *Journal of Religion and Psychical Research*, Oct 1984, 7:211ff.

**Cherupallikkatt, Fr. Xavier.** Decalogal potential of Raja Yoga. *Yoga Awareness*, May 1980, 4(2):11-17. (Discusses the common thread among the biblical Ten Commandments and the *yamas* and *niyamas*.)

**Chetwynd, Tom.** *Zen and the Kingdom of Heaven: Reflections on the Tradition of Meditation in Christianity and Zen Buddhism*. Wisdom Publications, 2001.

“Using the teachings of Christ and the writings and stories of Christian spiritual masters, Chetwynd delves into the history of the tradition of meditation within Christianity. *Zen and the Kingdom of Heaven* offers provocative insights into the role of meditation in the East and the West.”

From the publisher: “In this provocative and very human work, Tom Chetwynd tells the story of how his skeptical first encounters with Zen Buddhism led him to discover the rich—but largely forgotten—Christian tradition of pure contemplative prayer. Chetwynd explores the surprisingly Zen-like teachings of the Desert Fathers and other Christian meditation masters whose practice stems from the very first Christian communities—and perhaps Jesus Christ himself.”

**Chidananda, Swami.** Yoga and Christianity. In Swami Chidananda, *Guidelines to Illumination*. Tehri-Garhwal, U.P., India: The Divine Life Society. Available online: <http://www.sivanandadlshq.org/religions/yogachristian.htm>.

**Chodron, Thubten, ed.** *Spiritual Sisters*. Seattle, Wash.: Dharma Friendship Foundation, 1995. Singapore: Dana Promotion Pte Ltd, 1996.

“This book shares the experience of two spiritual sisters, one a Benedictine nun, the other a Buddhist nun, who discuss their beliefs, practice and personal experience. It also contains a talk given by His Holiness the Dalai Lama to Christian monks, and an article by a Buddhist nun who visited an Anglican convent.”

**Chote, John Dennis.** Yoga and Christianity. *I.Y.T.A. (N.Z.) News*, Summer 1998, pp. 20-22.

“The Hesychast monks of the fifth century practiced Yoga breathing, focused their meditations on certain focal points that parallel the chakras of Yoga and chanted mantrams . . .”

**Christ and the kundalini.** *Knowledge of Reality Magazine*, no. 8. Available online: [http://www.sol.com.au/kor/8\\_01.htm](http://www.sol.com.au/kor/8_01.htm).

**Christianity and Yoga website.** URLs: <http://www.christianyoga.com>.

**The Christian Prayer and Contemplation Forum Newsletter.** The theme of the January 1996 issue, vol. 2, no. 5 is kundalini. Available online: <http://www.innerexplorations.com/forum/5.htm>.

**Christenson, Natalie.** Yoga, prayer and patience. *Seacoast BusinessI*, 1 Mar 2005. Author email: [business@seacoastononline.com](mailto:business@seacoastononline.com).

The author interviews Catherine Nichols, “. . . a mother and a grandmother. She reads books, likes walks and does yoga. However, most people know [her] as the priest at St. John’s Episcopal Church on Chapel Street . . .”

“TS: As a minister, how do you balance your work and personal life?

“CN: I work hard at that. I walk a lot, visit friends and family, hike in summer, read and take yoga at Ocean Spirit Yoga above the Portsmouth Heath Food Store twice a week.

“TS: What about yoga helps you?

“CN: It stretches muscles, which are taut from concentration (and) tight from walking hard and fast, and it offers a time of rest and quiet meditation. “

**Church of the East.** URL: <http://church-of-the-east.org/welcome.shtml>.

“The purpose of Church of the East is to forward the Yoga of Jesus to all humanity.”

**Clasper, Paul D.** *Eastern Paths and the Christian Way*. Maryknoll, N. Y.: Orbis Books, 1980.

**Cobb, John B., Jr., and Christopher Ives, eds.** *The Emptying God: A Buddhist-Jewish-Christian Conversation*. Maryknoll, N.Y.: Orbis Books, 1990. Reviewed by Charles B. Jones in *Journal of Buddhist Ethics*, 1997, vol. 4, review available online: <http://jbe.la.psu.edu/4/jones2.html>.

**Condron, Daniel R.** *Dreams of the Soul: The Yogi [sic] Sutras of Patanjali*. SOM, 1991.

“One of author Daniel Condron’s major achievements with this book is tying together the philosophical threads of yoga, Christianity, and Buddhism . . . Condron portrays Christ

not as a father figure hoarding secret knowledge that mankind must take on faith. Rather, Christ is a model for spiritual enlightenment, encouraging us to attain the same depth of knowledge and understanding that he possesses, to become creators in our own right.”

**Conway, David, producer.** Segment on Susan Mason. *The Fire of Yoga* video/DVD. New York: Samudra Pictures, 2004. URL: [www.samudrapictures.com](http://www.samudrapictures.com).

“Through Yoga, a devout Southern Baptist [and Yoga teacher] finds a deeper communion with God.”

**Corless, Roger, and Paul F. Knitter, eds.** *Buddhist Emptiness and Christian Trinity: Essays and Explorations*. Mahwah, N.J.: Paulist Press, 1990.

**Coward, Harold, ed.** *Hindu-Christian Dialogue: Perspectives and Encounters*. Maryknoll, N.Y.: Orbis Books, 1989.

**Crisp, Tony.** Christian Yoga. Article available online: <http://www.dreamhawk.com/yog-chr01.htm>.

**Culligan, Kevin, Mary Jo Meadow, and Daniel Chowning.** *Purifying the Heart: Buddhist Insight Meditation for Christians*. Crossroad, 1994.

“All Christians who appreciate Buddhist wisdom—and their number is large—will value this way of deepening their prayer life through Christian spirituality and Buddhist meditation. The authors call this new practice ‘Christian Insight Meditation’ and teach it throughout the U.S. and overseas. Based on Jesus’ beatitude, ‘Blessed are the pure of heart for they shall see God,’ it offers insight and peace.”

**DasGupta, Sailendra Bejoy.** Christ’s teachings and Hindu scriptures. In Sailendra Bejoy DasGupta, *Kriya Yoga*. Article available online: [http://www.yoganiketan.net/kriyayoga/chapter\\_3.htm](http://www.yoganiketan.net/kriyayoga/chapter_3.htm).

**Déchanet, J.-M.** *Yoga and God: An Invitation to Christian Yoga*. St. Meinrad, Ind.: Abbey Press, 1975. (Originally published in French as *La Voie due Silence*.)

Contents: Prelude; Meditation on Nature; The Adventure of the Body; Human Nature: Three in One; Know Yourself; A Problem; The Ascent of Kundalini; Principle and Practice; Awakening and Discovery; The Ideal of the Beatitudes

\_\_\_\_\_. *Yoga in Ten Lessons*. New York: Cornerstone Library, 1965.

\_\_\_\_\_. Trans. by Roland Hindmarsh. *Christian Yoga: The Christian Use of an Ancient Discipline Written by a French Benedictine*. New York: Harper & Row, 1960. (Originally published in French as *La Voie du Silence*, [Paris: Desclée de Brouwer, 3d 3d., 1956].)

From the dust jacket: "From the beginning, Christianity has been marked by the ability to absorb and transform the customs and ideas of many peoples as it expanded throughout the world. Now, when East and West are meeting with more impact on each other than ever before, a French monk discovers in the technique of yoga a vital new approach to the Christian life in the context of modern day-to-day existence.

"First and foremost this is a practical book. It shows—with the aid of simple diagrams—the main yoga postures and explains the all-important techniques of breath control and concentration.

"Separating the ideas and techniques of universal application from purely Oriental expressions of temperament, culture and religion, [the author] presents yoga theory, practice and development in terms of Christian faith and Western customs.

"The turmoil and tension of our civilization, says the author, have made the practice of contemplative prayer difficult, even in its traditional home in the cloister. He believes that the answer lies in the physical and psychological exercises of yoga developed in ancient India.

"An appendix traces a similar tradition in Eastern Christianity preserved in such collections as the *Philokalia* where it is known as 'the prayer of the heart.'"

Contents: Profane Yoga; Sacred Yoga; Yoga and the Christian; An Ancient View of Man; The First Stage: Towards Balance and Peace of the Senses; The Second Stage: Breath-Control and Mental Discipline; The Third Stage: Silent Meditation; For a Christian Yoga: Practical Advice and Guidance; Way of Conclusion: An Address Written by Fr. Régamey, O.P., for the first French Edition; A Note on the Prayer of the Heart, Extracts from the *Philokalia*

**Denny, Frederick M., and Rodney L. Taylor, eds.** *The Holy Book in Comparative Perspective*. Columbia, S.C.: University of South Carolina Press, 1985, 1993.

**Derbolav, Josef, and Daisaku Ikeda.** *Search for a New Humanity: A Dialogue Between Josef Derbolav and Daisaku Ikeda*. New York: Weatherhill, 1992. (Buddhism and Christianity.)

**A dialogue between Buddhism and Christianity.** In Tarthang Tulku, ed., *Reflections of Mind: Western Psychology Meets Tibetan Buddhism*. 2d ed. Berkeley, Calif.: Dharma Publishing, 1989.

**Diver, Krysia.** Yoga study is ok. *Evening Mail*, 28 Aug 2002, p. 41.

"Catholic priests in Birmingham said today they were shocked that the Church of England had defended a vicar who banned yoga classes at his church hall.

"City Roman Catholic priests believe there is no harm in practising yoga for the wellbeing of the mind and body.

“Their comments come after the Church of England backed the Rev Derek Smith’s decision to bar yoga at St Michael’s Church, in Wiltshire because he believed it was associated with the Hindu faith.

“But parish priests in Birmingham maintain they can’t understand ‘what the fuss is all about.’

“Father Richard Dennis, of St Catherine’s Church, in Bristol Street, said: ‘Yoga isn’t tied up with Hinduism. There is no mileage in this argument and I really don’t know what the problem is.’

“Father Bill Wilton, of St Philip’s Church, in Smethwick, added: ‘Yoga has been regarded as an acceptable practice for such a long time. I can’t understand what all the fuss is about.’

“And Father John Carlyle, of St Vincent’s Church, in Nechells, said: ‘I was not aware that yoga had religious connotations.

“‘It seems to me to be more philosophical and connected with the physical well-being of the body.

“‘Just because the Alcoholics Anonymous group has a religious element which involves a god which is not necessarily Christ, does that mean we have to ban them from using our church centre? I think not.’

“A Church of England spokesman yesterday backed the right of clergymen to take a stand against any practises which ‘do not square with Christian teachings.’

“Yoga enthusiasts were angered by the move, which appears to be a growing trend after a vicar in Essex took the same step last November.

“The British Wheel of Yoga, the governing body recognised by Sport England, yesterday condemned Mr Smith’s action as ‘ignorant.’

“Spokeswoman Jane Hill said: ‘Yoga is not a religion and it doesn’t push any version of one. He should have a bit more of an open mind.’”

**Doane, T. W.** [Krishna and Jesus compared.] In T. W. Doane, *Bible Myths*, pp. 278-288.

**Drego, Pearl.** *Pathways to Liberation: An Essay on Yoga-Christian Dialogue*. New Delhi: The Grail, 1974.

**Drummond, Richard.** *A Broader Vision: Perspectives on the Buddha and the Christ*. A. R. E. Press, 1995.

**Dumoulin, Heinrich.** *Christianity Meets Buddhism*. Translated by John C. Maraldo. LaSalle, Ill.: Open Court Publishing, 1974.

**Dunne, Carrin.** *Buddha and Jesus: Conversations*. Springfield, Ill.: Templegate Publishers, 1975.

**Eidmann, Rev. Philipp Karl.** Buddhism—Jodo Shinsu—Is Shin Buddhism the same as Christianity? Article available online:  
[http://www.seattlebetsuin.com/Is\\_Shin\\_Buddhism\\_the\\_same\\_as\\_Christianity.htm](http://www.seattlebetsuin.com/Is_Shin_Buddhism_the_same_as_Christianity.htm)

An analysis of the similarities and differences between Pure Land Buddhism and Christianity.

**Elder, Dorothy.** *The Bible and Kundalini Energy*. Denver, Colo.: Doriel Publishing, 1997.

**Elinor, Robert.** *Buddha and Christ: Images of Wholeness*. Trumbull, 2000.

**Elwood, Douglas J., ed.** *Asian Christian Theology: Emerging Themes*. Rev. ed. Philadelphia: The Westminster Press, 1980.

**Enomiya-Lassalle, Hugo M.** *The Practice of Zen Meditation*. Chelmsford, Mass.: Pyramid Books.

The “roshi is a Jesuit who studied for many years with the best Zen Masters in Japan. He specifically addresses the issues of including the generic mystic practices of yoga and meditation into a Christian life.”

**Eusden, John Dykstra.** *Zen and Christian: The Journey Between*. New York: Crossroad, 1981.

**Evans, W. H.** *The Yoga of Christ*. London: The Psychic.

**Evolution and the Gnostic tree of life.** Available online:  
<http://www.renature.com/krf/artrev/gnostic.html>.

**Fernandez, Brother Rolph.** Christianity and Yoga lecture. Yoga & Christianity workshop. Sivananda Yoga Vedanta Center, 2002.

“In this lecture, Brother Rolph examines the parallels and compatibility between the two practices of Christianity and Yoga.”

Rolph Fernandez has been a Franciscan monk for over forty years and the inter-faith officer for the Franciscan order in Canada. He visited India on several occasions and studied for an extended period with Father Bede Griffiths in the Shantivanam Ashram.

**Fernando, Antony, with Leslie Swindler.** *Buddhism Made Simple: An Introduction for Christians and Jews*. Orbis Books, 1985.

**Feuerstein, Georg.** The Yoga of Jesus: Reflections about its historical roots. Article available online: <http://www.yrec.info/contentid-84.html>.

**The First International Church of Christian Yoga.** URL: <http://home.earthlink.net/~kriyayogi/>.

From the website: “This church is non-denominational, and welcomes sincere seekers of every faith. I believe that Krishna, Christ, and the great sages of all true religions are of the same spirit. There is only one God, and therefore only one true church. The great religions of the world are all a part of this one true church. I take my inspiration from the world teacher Sri Paramahansa Yogananda, who founded the Self-Realization Fellowship Church of all religions. I practice the Yoga and meditation techniques which were introduced by the great master Babaji, and were brought to the Western world by Sri Yogananda. This church, the First International Church of Christian Yoga, presently exists only on the internet . . . I plan to have an actual church building someday. Service will consist of an opening prayer, a reading from the great scriptures of the world, a song/chant, 40 minutes of silent meditation, (Sri Yogananda often spoke of the need to replace the sermons of the modern day church with actual God-communion) followed by a healing service and a closing prayer.”

**Fischer, Norman.** *Opening to You: Zen-Inspired Translations of the Psalms*. New York: Viking Press, 2002.

From the publisher: “A week at the Gethsemani Abbey left Zen priest and poet Norman Fischer inspired by the soaring beauty of the Psalms chanted each day, but shocked by their violence, passion, and bitterness. Thus he began a journey through Eastern and Western spirituality and his own Jewish roots toward these moving and intimate translations, designed to ‘make these towering and perplexing poems accessible and beautiful in English for contemporary readers’ of every spiritual path or religious background.”

\_\_\_\_\_. **Joseph Goldstein, Judith Simmer-Brown, and Yifa.** *Benedict’s Dharma: Buddhists Reflect on the Rule of Saint Benedict*. New York: Riverhead Books, 2001.

From a review by Brian Bruya at Amazon.com: “When four senior Buddhists sit down to discuss the rules of Christian monasticism, ideas fly. In *Benedict’s Dharma*, Zen priest Norman Fisher, meditation teacher Joseph Goldstein, professor Judith Simmer-Brown, and Yifa, a nun of the Chinese Buddhist tradition, flesh out “The Rule of Saint Benedict,” which has guided the organization and daily life of the Western Christian monastic tradition since the ninth century. Time after time, these Buddhists find in “The Rule of Saint Benedict,” which is included in its entirety, points that resonate with their own experiences—points such as an emphasis on reverence, a pragmatic mindset, and the need for hard work and practice. From these agreements, as well as out of some marked differences, come lively evaluations of both Buddhist and Christian practices. And in the end, as the Christian monk David Steindl-Rast says in his ‘Afterword,’ the resources of

the monastic tradition, for lay people as much as for monks, still have much to offer everyday life. Taking a Christian text as a source of inspiration for Buddhism offers a new rapprochement for those who have fled to Buddhism from a Christian upbringing. And for the Christian faithful, it offers a fresh perspective on a revered but musty classic.”

**Fox, Douglas A.** *Buddhism, Christianity, and the Future of Man*. Westminster Press, 1972.

**Frampton, Will.** Yoga in church. WLTX-TV, Columbia, South Carolina, 10 May 2005.

“The mood is relaxed. The breathing, like the movement, is long and drawn out. It’s Yoga, but it’s not happening at a gym. It’s in a church. And the pastor doubles as the instructor.

“‘At the end of each practice, I read a psalm as a way of guided meditation,’ says Doug Gaul, pastor of St. John’s Lutheran Church

“Pastor Gaul’s students, who range from middle-schoolers to grandmothers, love every bit of his instruction. . . .”

**Freeman, Fr. Laurence.** Dialogue at Bodh Gaya: A meeting of the faiths. *Yoga & Health*, Apr 1999, p. 9.

**Frenz, Albrecht.** *Yoga in Christianity*. Madras, India: Christian Literature Society, 1986.

**Garza, Jennifer.** Body and soul: Churches help members find physical and spiritual fitness. *Sacramento Bee*, 15 May 2004.

**Gawronski, Raymond S. J.** *Word and Silence: Hans Urs Von Balthasar and the Spiritual Encounter Between East and West*. Grand Rapids, Mich.: William B. Eerdmans, 1995.

“Balthasar regarded the dialogue with Buddhism in particular as of greater long-term significance for Christianity even than the ancient dialogue with Greek thought, which decisively shaped the history of Christendom.”

**Geffre, Claude, and Mariasusai Dhavamony.** *Buddhism and Christianity*. New York: The Seabury Press, 1979.

**Gehringer, Joel.** Buddhism and Christianity: Is there compatibility? *Lincoln Journal Star*, 7 Aug 2005.

**Gitananda Giri, Swami.** Master, how should we pray? *Yoga Life*, Apr 2001, p. 15. (Provides a yogic interpretation of The Lord’s Prayer.)

**Going ballistic over a little yoga: Religious roots don't make yoga religious.** *Denver Rocky Mountain News*, 9 Sep 2002, p. 34A. (Counterargument to the fundamentalist argument on this issue.)

“What do U.S. Supreme Court Justice Sandra Day O'Connor and Detroit Lions defensive end Tracy Scroggins have in common? They practice yoga—along with millions of other Americans, most of whom never give a thought to its roots in Hinduism. Let that put some perspective on the current flap in Aspen, where the school district planned to introduce a yoga program for elementary students and a local pastor objected that it would in effect be teaching religion. The school board said last week it would decide today. If the board believes students will benefit—which is a different question entirely—it should approve the program.”

**Gonpo, H.H. Jetsun Gyalwa Jampa.** Relationship between Christianity and Buddhism. Article available online: <http://www.tibetanfoundation.org/ChristianityBuddhism.htm>.

**Goodnight, Lisa.** A bit of a stretch at Felician. *The Record* (Bergen County, New Jersey), 8 May 2001, p. l01.

“It's not hard to imagine Hollywood actresses, athletes, and followers of ancient Eastern religions sitting barefoot on the floor with their legs crossed for yoga.

“But a Catholic nun?

“Wearing blue sweat pants and a gray sweat shirt, Sister Maria Magdalena blended in with her fellow students taking part in a first at Felician College: a Christian yoga class. She was the only student who had to change from her habit . . .”

**Gordon, E. A.** *The Lotus Gospel, or Mahayana Buddhism and its Symbolic Teachings Compared Historically and Geographically with those of Catholic Christianity*. Tokyo: Waseda University Library, [1912].

**Gordon, Jean.** Faith, healing and . . . yoga. *The Clarion-Ledger* (Jackson, Mississippi), 12 Feb 2005.

“Sitting crossed-legged on a yoga mat, Susan Mason drew her palms together at her chest and folded her torso over a Bible on the floor.

“Unfolding her body she said, ‘Relaxation is a form of prayer.’

“As yoga teacher at Jackson's First Baptist Church, Mason integrates Christian spirituality into a physical art with Hindu roots. And though some Christians shun yoga because of its Eastern origins, Mason embraces the practice that helped heal her body and spirit after debilitating cancer treatments . . .”

**Gort, Jerald D., Hendrick M. Vroom, Rein Fernhout, and Anton Wessels.** *Dialogue and Syncretism: An Interdisciplinary Approach*. Grand Rapids, Mich.: Wm. B. Erdmans, 1989.

**Goswami, Shyam Sundar.** *Jesus Christ and Yoga*. New Delhi, India: Asian Educational Services, 1986/London: L. N. Fowler.

**Griffiths, Father Bede.** Saccidananda Ashram. URL: <http://www.shantivanam.org>.

From the website: "The aim of our ashram, . . . following these directions of the [1969] All India Seminar, is to bring into our Christian life the riches of Indian spirituality to share in that profound experience of God which originated in the Vedas, was developed in the Upanishads and the Bhagavad-Gita, and has come down to us today through a continual succession of sages and holy men and women. From this experience of God lived in the context of an authentic Christian life, it is hoped that we may be able to assist in the growth of a genuine Indian Christian liturgy and theology."

For a history of the ashram and Bede Griffiths's association with it, please visit the website.

\_\_\_\_\_. *Return to the Center*. Springfield, Ill.: Templegate Press, 1976.

\_\_\_\_\_. *The Golden String*. Springfield, Ill.: Templegate, 1980.

\_\_\_\_\_. *The Marriage of East and West*. Springfield, Ill.: Templegate, 1982/London: Collins, 1982.

\_\_\_\_\_. *The Cosmic Revelation: The Hindu Way to God*. Springfield, Ill.: Templegate, 1983.

\_\_\_\_\_. *Christ in India: Essays Towards a Hindu-Christian Dialogue*. Charles Scribner's Sons, 1966/Springfield, Ill.: Templegate Press, 1984.

\_\_\_\_\_. *River of Compassion: A Christian Commentary on the Bhagavad Gita*. Amity House, 1987.

\_\_\_\_\_. *Christianity in the Light of the East*. London: The Hibbert Trust, 1989.

\_\_\_\_\_. *A New Vision of Reality: Western Science, Eastern Mysticism and Christian Faith*. Springfield, Ill.: Templegate, 1990.

\_\_\_\_\_. In search of the One: An interview with Bede Griffiths by Deborah Willoughby. *Yoga International*, Sep/Oct 1992, pp. 21-25.

\_\_\_\_\_. *The Space in the Heart of the Lotus: Bede Griffiths and the Hindu-Christian Contemplative Experience* video. Hollywood, Calif.: Vedanta Press. 52 minutes.

From the publisher: “Ordained in 1940 as a Benedictine monk, Bede Griffiths arrived in India where he eventually headed an ashrama named Shantivanam. Through the decades, Father Bede lived a life of prayer and meditation, blending both the contemplative practices of Christianity and Hinduism. *The Space in the Heart of the Lotus* captures the heart of the Indian spirit and its sacredness. The essence of Christian contemplative practice is brought into perspective along with the sacredness of the Indian spiritual tradition.”

\_\_\_\_\_. *The Wisdom of a Prophet: Two Lectures of Bede Griffiths* video. Hollywood, Calif.: Vedanta Press. 136 minutes.

From the publisher: “A New Vision of Reality in the Light of Modern Science,” and “A New Vision of Reality in the Light of Christian Mysticism and Hindu Advaita.” A question and answer series is included.

\_\_\_\_\_, **with Michael Toms.** The oneness in all. In Larry Dossey, Jon Kabat-Zinn, Sogyal Rinpoche, Jack Kornfield, Marsha Sinetar, Shinzen Young, Jeanne Achterberg, Gay Hendricks, Neale Donald Walsch, and Fr. Bede Griffiths, with Michael Toms. *The Power of Prayer and Meditation*. Carlsbad, Calif.: Hay House, 1997, pp. 181-197.

Michael Toms interviews Fr. Bede Griffiths, and Fr. Griffiths speaks about the unity behind all religions and the history of his interest in Hindu and Buddhist practices.

\_\_\_\_\_, **et al.** *Vedanta and Christian Faith*. Lower Lake, Calif.: The Dawn Horse Press, 1992.

**Grill, Heinz.** *Yoga and Christianity*. [Publisher unknown.]

**Gross, Rita M., and Terry C. Muck, eds.** *Buddhists Talk about Jesus, Christians Talk about the Buddha*. New York: Continuum, 2000.

Contents: Jesus Christ through Buddhist Eyes (A God, but not a savior; Meditating on Jesus; Christ as the Truth, the Light, the Life, but a Way?; Jesus, man of sin: Toward a new Christology in the global era), Christian Responses (Jesus and Buddhism: A Christian view; Exclusivity and particularity), Gautama the Buddha through Christian Eyes (My unfinished business with the Buddha; Images of the Buddha; Buddha loves me! This I know, for the Dharma tells me so; The Buddha offered me a raft), Buddhist Responses (If the Buddha is so great, why are these people Christian?; Contrasting images of the Buddha)

\_\_\_\_\_, **and Rosemary Radford Ruether.** *Religious Feminism and the Future of the Planet: A Buddhist-Christian Conversation*. Continuum, 2001.

**Guptara, Prabhu, and Amiel Osmaston.** *Yoga—A Christian Option?* Bramcote, Nottingham, England: Grove Books, 1987.

**Haller, Abbot Ryushin Paul, and Brother David Steindl-Rast.** *The Spirit of Practice—Christian and Zen.* Offered at Tassajara in 2004. Contact: tassrez@sfzc.org.

“Spiritual practice has taken many forms throughout the centuries. Now here in the U.S. it is being shaped by both Western and Eastern influences. In this workshop, Br. David Steindl-Rast, a life-long Catholic monk, and Paul Haller, a Zen priest, will offer a variety of practices and discussions to help reveal the similarities and differences between Zen and Christianity.

“Meditation and prayer, hierarchy and spiritual authority, faith and doubt, and awakening and salvation are among the many topics that will be discussed. Amen.

“David Steindl-Rast is a Catholic monk who has participated in Buddhist-Christian dialogues since 1967. His Zen teachers were Hakuun Yasutani Roshi, Soen Nakagawa Roshi, Shunryu Suzuki Roshi, and Eido Shimano Roshi. He received the 1975 Martin Buber Award for his achievements in building bridges between religious traditions. At present, Brother David serves a worldwide Network for Grateful Living through [www.gratefulness.org](http://www.gratefulness.org), an interactive website with several thousand participants daily from 140 countries.

“Ryushin Paul Haller, co-abbot of San Francisco Zen Center, received dharma transmission from Sojun Mel Weitsman and has taught at Zen Center for 17 years. He has also taught in prisons, with the Zen Hospice Project, and on the East Coast of Ireland. He has two children, 21 and 23 years old, and lives in San Francisco.”

**Hanh, Thich Nhat.** *Living Buddha, Living Christ.* New York: Berkley Publishing, 1995. Reviewed by Terry C. Muck, Austin Presbyterian Theological Seminary, in Rita M. Gross and Terry C. Muck, eds., *Buddhists Talk about Jesus, Christians Talk about the Buddha* (New York: Continuum, 2000).

From the publisher: “Buddha and Christ, perhaps the two most pivotal figures in the history of humankind, each left behind a legacy of teachings and practices that have shaped the lives of billions of people over the course of two millennia. If they were to meet on the road today, what would each think of the other's spiritual views and practices? Thich Nhat Hanh has been part of a decades-long dialogue between the two greatest living contemplative traditions, and brings to Christianity an appreciation of its beauty that could be conveyed only by an outsider. In a lucid, meditative prose, he explores the crossroads of compassion and holiness at which the two traditions meet, and reawakens our understanding of both. ‘On the altar in my hermitage,’ he says, ‘are images of Buddha and Jesus, and I touch both of them as my spiritual ancestors.’”

\_\_\_\_\_. *Going Home: Jesus and Buddha as Brothers.* New York: Putnam Publishing Group, 1999.

From the publisher: "Having lived in the West for more than thirty years, exiled from his native Vietnam, Thich Nhat Hanh has become known as a healer of the heart, identifying our cultural wounds and trying to find a way to repair them. This book continues the dialogue with Christianity that began in *Living Buddha, Living Christ*. In that book, the door was opened to the idea that Buddha and Jesus speak to each other. In *Going Home*, they sit down and talk about each other's prayers and rituals. They ask how they can help renew each other's traditions. They look at the convergence of concepts such as resurrection and the practice of mindfulness. They see where the Buddhist understanding of the nature of reality and the concept of God come together. Their conversation shows the deep connection between Jesus and Buddha."

\_\_\_\_\_, and **Daniel Berrigan**. *The Raft Is Not the Shore: Conversations Toward a Buddhist-Christian Awareness*. Maryknoll, N.Y.: Orbis Books, 2000.

**Hare, H. Irvine**. *An Exploration into Yoga and Christianity*. D. Min. Thesis, San Francisco Theological Seminary, 1985.

**Hartmann, Franz**. *Yoga Practice in the Roman Catholic Church*. An Adyar Pamphlet, Jul 1918. Issue 91.

\_\_\_\_\_. *Yoga und Christentum, oder die Geheimlehre in der christlichen Religion*. Buenos Aires: Schatzkammer Hans Fandrich, 1959, 1980.

**Hayden, Eric W**. *Everyday Yoga for Christians: Seven Simple Steps to Victorious Living*. Evesham, Worcs., England: Arthur James Ltd., 1966/ Valley Forge, Pa.: Judson Press, 1972.

Contents: Why be afraid?, Breathing, Relaxation, Postures, Schedules, Benefits, Variations, The everyday challenge, Index to exercises, Books for further reading

"Many Christians are afraid of Yoga. This fear stems from ignorance or misunderstanding . . ."

**Henry, Patrick G., and Donald K. Swearer**. *For the Sake of the World: The Spirit of Buddhist and Christian Monasticism*. Minneapolis, Minn.: Fortress Press/Collegeville, Minn.: The Liturgical Press, 1989.

**Hills, Ray**. Teaching yoga spiritually. *Spectrum Review*, Spring 2003, p. 25.

"I am a Christian, and I can honestly say that my practice of yoga has brought me closer to the God I worship. It seems almost an impossibility for me to teach yoga without bringing an intrinsic spirituality into each class that I teach . . . Christianity and yoga can, and do, go hand in hand, and we can use it to enable our students to be more at one with themselves and closer to their God."

**Himalayan Institute.** *Meditation in Christianity.* Honesdale, Pa.: Himalayan International Institute.

**His Holiness the Dalai Lama.** *The Good Heart: A Buddhist Perspective on the Teachings of Jesus.* Somerville, Mass.: Wisdom Publications, 1996, 1998. Reviewed by Terry C. Muck, Austin Presbyterian Theological Seminary, in Rita M. Gross and Terry C. Muck, eds., *Buddhists Talk about Jesus, Christians Talk about the Buddha* (New York: Continuum, 2000).

About this beautiful and moving book Prof. Huston Smith writes: “Arguably the best book on interreligious dialogue published to date. One does not say such things lightly, but in a very real sense this is a holy book.”

From other reviews: “Stirring and revelatory”; “exciting, refreshing, and illumining”; “very profound wisdom and tenderness”; “sparkling wit and compassionate understanding mark these penetrating insights” . . .

\_\_\_\_\_. Answers the following questions on Christianity and Buddhism: “Your Holiness, you have just visited a Catholic shrine. Do you hope to one day go to Jerusalem or Mecca? Have you and the other representatives discussed among yourselves the issues raised by conversion, changing from one religion to another, in particular the different forms of Protestantism, Catholicism, or even Buddhism here in France? What do you think of the work of solidarity taking place between Christians in the West and in China? Do you think it is possible to be 60th Christian and Buddhist at the same time? Christ’s words ‘Love thy neighbour’ embody for us the Christian religion. What is your message to humanity when you meet another human being?” Article available online: <http://hhdl.dharmakara.net/hhdlquotes2.html>.

\_\_\_\_\_, and **Father Laurence Freeman.** *The Way of Peace: Word and Image in Christian and Buddhist Practice* audiotapes. Catalina, Ariz.: Medio Media Publishing, 2000. 5-1/2 hours. URL: [www.mediomedia.com](http://www.mediomedia.com).

**Holmes, Kristin E.** Stretching yoga across religions: Though there are critics, spiritual leaders increasingly see the practice as contributing to spirituality. *The Philadelphia Inquirer*, 29 Dec 2002. Article available online: <http://www.philly.com/mld/inquirer/living/religion/4829896.htm>.

**Hourihan, Paul.** *Ramakrishna and Christ: The Supermystics.* Redding, Calif.: Vedantic Shores Press, 2002.

Contents: Early Life: Kamarpukur; The phenomenon of the family; The stage: Dakshineswar; The gold and its alloy; First vision; End of initial phase; The Brahmani; Tantra; Other moods, other visions; Jesus and Magdalene; On charisma and powers; Conquest of the ultimate; The mysticism of Christ; The family reassessed: The two compared; Jesus and woman; Departure of Yogeswari; Ramakrishna as pilgrim; Jesus the

Jew; The marriage of Ramakrishna; Epilogue: Later years; Appendix: Psychological considerations

**Howe, Quincy.** Mystical Christianity: A yogic view of Christ. *Yoga International*, Feb/Mar 2005, pp. 78-85.

**Hughes, David Bruce (Bhaktisiddhartha Dasanudas).** *The Book of Gethsemane*. Available online: <http://www.newtalavana.org/ebooks/bog1.pdf>.

From the author: "I had been studying Eastern philosophy and religion, living in India for some time and practicing traditional Vedic bhakti. When I returned to the West I was astonished to find how much deeper my understanding of the Bible had become.

"While reading the Gospels, I was struck by the parallels between Jesus' situation in the Garden of Gethsemane, and Arjuna's plight at the beginning of [the *Bhagavad-Gita*. The more I thought about it, the more similarities I found.

"Therefore I decided to write a book transposing the *Bhagavad-Gita* into the Garden of Gethsemane, and interpolating the dialogue between Arjuna and Lord Krsna into the missing conversation between Jesus and his Heavenly Father."

**Ingram, Paul.** *Buddhist-Christian Dialogue: Mutual Renewal and Transformation*. Honolulu, Hawaii: University of Hawaii Press, 1986.

**In yoga circles.** *Yoga Journal*, Nov 2002, p. 23.

On Jamie Lindsay's by-donation, four-year-old Yoga class that is conducted on Grace Cathedral's indoor labyrinth.

**Johnston, William.** *Christian Zen*. 2d rev. ed. San Francisco: Harper & Row, 1979, 1981.

\_\_\_\_\_. Endo and Johnston talk of Buddhism and Christianity (novelist Shusaku Endo, Jesuit theologian William Johnston) (Interview). *America*, 19 Nov 1994, 171(16):18-20. Article available online: <http://ccbs.ntu.edu.tw/FULLTEXT/JR-EPT/william1.htm>.

**Jones, Charles B.** Reflections on the Buddhist-Christian dialogue in its second decade: Issues in theory and practice. *Journal of Buddhist Ethics*, 1997, vol. 4. Article available online: <http://jbe.la.psu.edu/4/jones2.html>.

**Justice and Compassion in Buddhist and Christian Traditions Seminar.** Brown University, Jun 17 - Jul 26, 1996. Sponsored by The National Endowment for the Humanities.

The purpose of this seminar for college teachers was to investigate whether or not important moral notions such as justice and compassion do or do not overlap significantly

in certain Buddhist and Christian traditions. Participants assessed differing views regarding the similarities and differences between the two traditions and also worked on individual projects related to teaching and/or research.

**Jyotirmayananda, Swami.** *The Message of Lord Jesus* audiotope. South Miami, Fla.: Yoga Research Foundation. To order, call 305-666-2006. 60 minutes.

**Kadowaki, J. K.** *Zen and the Bible: A Priest's Experience*. Routledge & Kegan Paul, 1982.

**Kanu, Victor.** Sai-Baba: A Christian appreciation. *Yoga Today*, Jan 1981, 5(9):26-28.

**Kasimow, Harold, John P. Keenan, and Linda Klepinger Keenan, eds.** *Beside Still Waters: Jews, Christians, and the Way of the Buddha*. Wisdom Publications, 2003. Reviewed by Matthew Fox in *Yoga Journal*, Jan/Feb 2004, pp. 111-114.

From the publisher: "This . . . volume goes beyond inter-religious dialogue to offer glimpses into the personal experiences of fourteen Jews and Christians who practice and even teach Buddhism. Authors such as Sylvia Boorstein, Norman Fischer, Ruben Habito, and Sister Elaine McInnes relate the impacts that Buddhism has had upon their sense of religious identity."

**Kazlev, M. Alan.** The nature of the soul and salvation in Christianity and Buddhism. Article available online: [http://www.kheper.net/topics/religion/Christianity\\_and\\_Buddhism.html](http://www.kheper.net/topics/religion/Christianity_and_Buddhism.html).

**Keenan, John P.** *The Meaning of Christ: A Mahaayaana Theology*. Maryknoll: Orbis Books, 1996. Reviewed by Charles B. Jones in *Journal of Buddhist Ethics*, 1997, vol. 4, review available online: <http://jbe.la.psu.edu/4/jones2.html>.

**Kennedy, Robert L.** *Zen Spirit, Christian Spirit: The Place of Zen in Christian Life*. New York: Continuum, 1996. Reviewed by Charles B. Jones in *Journal of Buddhist Ethics*, 1997, vol. 4, review available online: <http://jbe.la.psu.edu/4/jones2.html>.

**Kersten, Holger.** *Jesus Lived in India*. Element Books, 1994.

**Kev, Dr.** Sage advice - website review [on an essay on Yoga and Christianity]. *The Living Practice*, Jan 2001. Available online: <http://www.yogaeverywhere.com/eNews/january2001.htm>.

King, Sallie, and Paul Ingram, eds. *The Sound of Liberating Truth: Buddhist-Christian Dialogues in Honor of Frederick J. Streng*. Curzon Press.

**King, Winston L.** Judeo-Christian and Buddhist justice. *Journal of Buddhist Ethics*, 1995, vol. 2. Article available online: <http://jbe.la.psu.edu/2/kingabs2.html>.

**Abstract:** This article compares and contrasts the traditional Judeo- Christian and Buddhist notions of justice. It begins with an examination of some traditional biblical resources, such as the Job story, and moves ahead to trace Buddhist ideas about justice as developed in the Pali Canon. In the Conclusion, more recent Buddhist considerations are developed, such as those found in Zen and in modern socially engaged Buddhism.

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**Klee, Robert A.** *Christian Yoga for Perfect Health and Success*. Columbus, Ohio: Klee Press/Beacon Books, 1978.

“Combines Christian teachings with Eastern Yoga methods including yoga postures, breathing, and meditation.”

Contents: Transform yourself amazingly, and turn your life and world around; Financial and other Heaven-sent blessings to renew your life; Move mountains: You can do it; Postures: Gems from the Lord and offered to the Lord; Advancing and inverted body postures; Self-vitalization: Yogic breathing; Bringing miracles into your life: Meditation; Sample, representative meditations: Creative, productive thinking geared to dynamic living

**Knaster, Mirka.** Sacred flesh: Learning from other traditions while staying within your own: A Christian asks if studying yoga is against her religious beliefs. Article available online:

[http://www.beliefnet.com/frameset.asp?storyID=8089&boardID=18236&pageLoc=/story/80/story\\_8089\\_1.html](http://www.beliefnet.com/frameset.asp?storyID=8089&boardID=18236&pageLoc=/story/80/story_8089_1.html).

**Krishnananda, Sri Swami.** Christ-Consciousness. In Sri Swami Krishnananda, *Spiritual Import of Religious Festivals*. Tehri-Garhwal, U.P., India: The Divine Life Society. Available online: <http://www.sivanandadlshq.org/religions/christconscious.htm>.

\_\_\_\_\_. Characteristics of the teaching of Jesus. In *World Parliament of Religions Commemoration Volume*. 1956. Available online: [http://www.swami-krishnananda.org/disc/disc\\_31.html](http://www.swami-krishnananda.org/disc/disc_31.html).

**Kriyananda, Swami.** The deeper meaning of Christ’s birth. Article available online: <http://www.ananda.org/inspiration/magazine/kriyananda/index.html>.

**Kumar, Nitin.** Buddha and Christ: Two gods on the path to humanity. Exotic India article of the month, Nov 2003. Article available online: <http://www.exoticindia.com/article/buddhaandchrist>.

**Kundalini Energy and Eastern Spirituality Website:**  
<http://www.innerexplorations.com/ewtext/ke.htm>.

**Küng, Hans.** *Christianity and World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism*. Trans. by Peter Heinegg. New York: Doubleday, 1986/Orbis Books, 1993.

“Küng joins with three esteemed colleagues to address the question: ‘Can we break through the barriers of noncommunication, fear, and mistrust that separate the followers of the world’s great religions?’ The authors analyze the main lines of approach taken by Islam, Hinduism, and Buddhism, and give Christian responses to the values and challenges each tradition presents.”

**Lai, Whalen, Michael Von Bruck, and Hans Kung.** *Christianity and Buddhism: A Multi-Cultural History of Their Dialogue*. Faith Meets Faith Series X. Orbis Books, 2001.

**Latona, Salvatore, and Deborah Willoughby.** Yoga and Christianity workshop. Himalayan International Institute. Email: [info@himalayaninstitute.org](mailto:info@himalayaninstitute.org)

Workshop description: “‘In the beginning was the Word and the Word was with God and the Word was God.’ This passage from the Gospel of John echoes the yogic view that the world manifests from the Word, exists in the Word, and dissolves again into the Word. The Christian mystics call absorption in the Word ‘purity of attention’; yoga calls this samadhi—the state in which the individual thinking mind becomes silent and pure awareness of Spirit is all that remains. Join us for a weekend of heart and spirit as we trace and explore the harmonious mystical teachings of two of the great spiritual traditions of the world.

“Lectures and practicums will cover mantra and the Jesus Prayer, meditation and the Christian contemplative tradition, Christianity and the experience of Advaita Vedanta, Bhakti yoga and devotion to Christ.”

**Lee, Chwen Jiuan A., and Thomas G. Hand.** *A Taste of Water: Christianity Through Taoist-Buddhist Eyes*. Mahwah, N.J.: Paulist Press, 1990.

**Leeming, Joseph.** *Yoga and the Bible: The Yoga of the Divine Word*. London: George Allen and Unwin, 1963. (About Shabd Yoga.)

**Leong, Kenneth S.** *The Zen Teachings of Jesus*. New York: Crossroad, 1995. Reviewed by Terry C. Muck, Austin Presbyterian Theological Seminary, in Rita M. Gross and Terry C. Muck, eds., *Buddhists Talk about Jesus, Christians Talk about the Buddha* (New York: Continuum, 2000).

**Lhamo, Gelongma Ani, and Sister Isobel.** Buddhist Christian dialogue. Kagyu Samye Ling Monastery and Tibetan Centre, Dumfriesshire, Scotland. URL: <http://www.samyeling.org>.

Samye Ling is also the host of the May 2003 International Conference of the European Network of Buddhist Christian Studies.

**Lillie, Arthur.** *Buddhism in Christendom or Jesus, The Essene: A Descriptive and Comparative Analysis of Doctrines, Rituals and Ceremonies.* London: Kegan, Paul, 1887.

From the publisher: "Opinions have differed in the past on the influence Buddhism had on Christianity. The author shows that Christianity emerged from . . . higher Judaism, and that the New Testament, the Christian rites, dress, teaching, hierarchy, architecture and the church councils bear [a] minute resemblance to the Buddhist scriptures, rites, etc."

\_\_\_\_\_. *India in Primitive Christianity.* India: Kegan Paul, Trench, Trubner, 1909.

\_\_\_\_\_. *The Influence of Buddhism on Primitive Christianity.* [Publisher unknown.]

**Lin, Yutang.** *Crossing the Threshold of Liberation.* Taipei, Taiwan: Dharma Friends of Dr. Lin, 1995.

"Insightful comparisons of Buddhism and Christianity."

**Lindenberg, Wladimir.** *Die Menschheit Betet: Praktiken der Meditation in der Welt.* Munchen, Germany: Ernst Reinhardt Verlag, 1966. [In German.]

A study in comparative religion, Lindenberg emphasizes the similarity of meditation and religious thought in religions as diverse as Yoga, Zen, Catholicism, and Eastern Christianity.

**Lopez, Donald S.** *The Christ and the Bodhisattva.* State University of New York Press, 1987.

**Loy, David, ed.** *Healing Deconstruction: Postmodern Thought in Buddhism and Christianity.* American Academy of Religion, Reflection and Theory in the Study of Religion, no. 3. Atlanta: Scholars Press, 1996. Reviewed by N. Robert Glass in *Journal of Buddhist Ethics*, 1998, vol. 5, review available online: <http://jbe.la.psu.edu/5/lomag981.html>.

**MacInnes, Sister Elaine.** *Teaching Zen to Christians.* Sister MacInnes can be contacted through Phoenix Prison Trust, P.O. Box 328, Oxford OX1 1PJ, United Kingdom.

\_\_\_\_\_. *Zen Contemplation for Christians: A Bridge of Living Water.* Sheed and Ward, 2003.

**Magliola, Robert.** *On Deconstructing Life-Worlds: Buddhism, Christianity, Culture.* American Academy of Religion Cultural Criticism Series, no. 3. Atlanta: Scholar's Press, 1997. Reviewed by N. Robert Glass in *Journal of Buddhist Ethics*, 1998, vol. 5, review available online: <http://jbe.la.psu.edu/5/lomag981.html>.

Authors precis of arguments advanced: This book (1) proposes that access to what transcends conventional human experience can be served by the ‘negative overlap’ between religions, e.g., Buddhism’s rejection of an eternal Creator-God provides a clue (*prajñapti*) to this transcendent as non-personal and as ever differing (traditional Christianity provides opposite clues); (2) argues that Derrida’s notion of double-bind applies not only to the Mosaic God but to the God of traditional Christianity, even in the exacting terms of Roman Catholic theology; (3) argues that Madhyamika Buddhism’s Prasangika school, Indian and Tibetan, profitably escapes Yogacaric holism, and fields ‘double-bind’ more successfully than Derrida does; (4) offers models for non-discursive deep meditation, including orthodox Christian meditation, which are NON-centered (or better, OFF-centered); (5) shows how these deconstructive truths can be eked out CONCRETELY only by way of vicissitude, in the author’s case, the clash of three cultures—Italian, American, and Chinese. Part One of the book is given over to postmodern Life-Writing, and the preponderance of its ideas and image motifs, and even its ‘floating graphic traits’ (Derrida) either cancel or thwart each other: this ongoing constitution/dissolution can be taken in either a Madhyamikan Buddhist sense (‘dependent-arising’) or a Christian sense (Pauline doctrine of the Mystical Body of Christ, crucified-in-this-world yet glorious).

Robert Magliola (rmagliol@bellatlantic.net or jon@lycos.com), Ph.D., who is a Christian and a long-time student and practitioner of Zen and the Vajrayanist and Vipassana meditation traditions, a professor of philosophy and religious studies in Thailand, and an affiliate of the Lin Chiu Mountain Buddhist Monastery in northern Taiwan, also teaches a workshop entitled “The Lotus and the Rose: A Blending of Christian and Tibetan Buddhist Meditations .” The purpose of the workshop is to provide guidance “in the steps of a meditation practice shaped profoundly by both Christian faith and Buddhist insight. [Work is done] with each of the ‘five basic energies’ of the human being, using visual imagery drawn from the Christian, especially Roman Catholic, tradition together with an Eastern understanding of the chakras and their functions. [The] goal [is] to develop the discernment and energy for making ‘right contact’ with things and people, thus cultivating justice and peace in our own lives and beyond.”

**Manocha, Ramesh, and Anna Potts.** Jesus lived in India. *Knowledge of Reality Magazine*, no. 7. Article available online: [http://www.sol.com.au/kor/7\\_01.htm](http://www.sol.com.au/kor/7_01.htm). (A synopsis of Holger Kersten’s book *Jesus Lived in India*.)

**Mascarenhas, B. C. M.** *Yoga and Christian Thought*. Bombay: Society of St. Paul, 1973.

**Matus, Thomas.** *Yoga and the Jesus Prayer Tradition: An Experiment in Faith*. Paulist Press, 1984. Preface by Bede Griffiths

From the back cover: “. . . a careful examination of the relation between tantric yoga and hesychasm. By focusing on the experiences of St. Symeon the New Theologian and the tantric yogis, the author grapples with the question: ‘Can the practice of yoga lead to an experience which is truly Christian?’”

Contents: Christian identity and yoga, Tantric yoga and the quest for perfect freedom, The experience of Symeon the New Theologian, Symeon and the yogis: A vocabulary of symbols, The ends of yoga: Consciousness of self and consciousness of God, The process of yoga: The ascent of the inner fire, The means of yoga and the practice of meditation, Epilogue: The yoga of Christ

**Meadow, Mary Jo.** *Gentling the Heart: Buddhist Loving-Kindness Practice for Christians*. Lexington, Mass.: DharmaCrafts.

**Mello, Anthony de.** *Sadhana: A Way to God: Christian Exercises in an Eastern Form*. Image, 1984/New York: Doubleday, 1978.

**Merton, Thomas.** Christian culture needs Oriental wisdom. *Catholic World*, May 1962.

**Methuselah, A. B. John.** *Be Still and Know: Christian Aspect of Yoga*. Andhra, India: Bonerges Publications, 1971.

**Metzger, Marsha T.** Christ-Centered Yoga Teacher Training. 30 hours of in depth study of breath, posture, meditation, prayer, sacred movement, from a Christian perspective. Contact: yogacalm@msn.com.

From the description: “30 hours of in-depth study of breath, posture, meditation, prayer, sacred movement, from a Christian perspective. A fusion of practice and faith”

**Michaëlle.** *Yoga and Prayer*. London: Search Press/Westminster, Md.: Christian Classics, 1980.

“[The author] shows how yoga is able to lead to a close union with God, and a more creative approach to prayer. The author was born into an atheist family, and began to practice yoga purely for health and self-discipline. When she was converted to Christianity she believed at first that yoga would be superfluous, but a meeting in 1956 with Jean Déchanet (the author of *Christian Yoga, Ten Lessons in Yoga* and *Yoga and God*) showed her how to relate yoga disciplines and Christian spirituality, and that hatha yoga was both an effective natural discipline and one that make the practitioner more available to God and more aware of [God’s] compassion.”

From a review by Vivian Worthington in the Jan 1981 issue of *Yoga Today*: “In the first part [the author] takes certain texts from the Bible and comments on them in hatha yoga terms; this process is taken further in section three and four where actual prayer is entered into as each asana is performed. As every asana is a meditation this is apt, except that in traditional yoga the meditation will be on the body, and on the feelings being fed back from muscles and joints as the asana is performed. [The author] elaborates on several symbolic postures that are meaningful to Christians, but surprisingly does not introduce mudras at this stage. They too are symbolic postures and gestures.”

Contents: The body and spirituality, Preparatory exercises, The exercises illustrated, Body symbolism in prayer, Prayer and the body, The basis of a healthy diet

**Miller, Ron, and Jim Kenney.** *The Fireball and the Lotus: Emerging Spirituality from Ancient Roots*. Santa Fe, N.M.: Bear & Company, 1987.

**Miller, Sheila.** Yoga and Spirituality class. Contact: Sheila\_d\_miller@hotmail.com

Sheila teaches this class with a minister in the church where she rents space for her own Yoga classes. She leads the *âsana* practice, and the minister (also a woman), who has practiced Yoga for many years, reads a guided meditation/visualization based on biblical text. Most of the meditations are taken from a book called *A Healing Oasis* by Sharon Moon, a United Church of Canada minister. Sheila finds the students exceptionally open—willing to try *prânâyâma* from the beginning and curious about the roots of Yoga.

**Mitchell, Donald W.** *Spirituality and Emptiness: The Dynamics of Spiritual Life in Buddhism and Christianity*. Mahwah, N.J.: Paulist Press, 1991.

\_\_\_\_\_, and **James Wiseman, eds.** *The Gethsemani Encounter: A Dialogue on the Spiritual Life by Buddhist and Christian Monastics*. Continuum, 1997.

From a review by Glenn Masuchika, Chaminade Univ. Lib., Honolulu: “In July 1996, Buddhist and Christian monks met at the Abbey of Gethsemani, Kentucky, and held a five-day conference to discuss aspects of their spirituality and worship. Donald W. Mitchell (philosophy, Purdue) and James Wiseman, (O.S.B., chair of Monastic Interreligious Dialogue) have done a masterful job of distilling from this conference a remarkably rich document, encompassing vast areas of Christian/Buddhist monastic concerns. Part 1 offers presentations on ultimate reality and spirituality, prayer and meditation, spiritual growth and development, community and spiritual guidance. Part 2, the real treasure, contains dialog between Buddhist and Christian monks, including the Dalai Lama, on subjects from mind and virtue to grace, the nature of tragedy and violence, and the importance of social action. This book is directed more toward the scholar in comparative religions, but any informed lay reader will also greatly gain from reading it. Recommended for all libraries, especially academic ones.”

**Moore, Thomas.** Zen Catholic. *Tricycle*, Summer 2002, pp. 69-71.

“Thomas Moore explores the living—rather than doctrinal—tradition of his birth. At its heart he finds Zen.”

**Mozumdar, A. K.** *The Life and the Way: The Christian Yoga Metaphysics*. San Francisco: N. P., 1914.

**Mukhyananda, Swami.** Sri Ramakrishna—Jesus Christ come again. *Prabuddha Bharata*, Mar 2002, 107:17-22.

**Murray, Muz.** Christian links with the East. *Yoga Today*, May 1982, 7(1):34-36.

**Nelson, H. R.** The art of Christian meditation. *Bulletin of the American Protestant Hospital Association*, 1979, 43(2):25-27.

**Niranjanananda Saraswati, Swami.** The spirit of Christmas. *Yoga* (Sivananda Math), Mar 2000, 11(2):32-40.

Contents: Christ consciousness and the turiya state, Journey to the spirit, Discovering the link between consciousness and spirit, Sadhana to transform the mind, Spirit is beyond themind, Universal connection, Develop simplicity, innocence, clarity and compassion, Prioritize your spiritual life,

**Norbu, Thinley.** *Welcoming Flowers from across the Cleansed Threshold of Hope: An Answer to the Pope's Criticism of Buddhism*. The Vajrayana Foundation.

"An enlightening reply to Pope John Paul II's criticism of Buddhism in the encyclical *Crossing the Threshold of Hope*."

**Northern California Zen-Chan/Catholic Dialogue: Third Year Report to our Congregations**. San Francisco Zen Center, 20-23 Jan 2005.

This event was part of a 4-day conference organized by the Dharma Realm Buddhist Association, the San Francisco Zen Center, and the United States Conference of Catholic Bishops (USCCB). It was the third of an anticipated series of four annual dialogues. This year's set of dialogues focused on "Practice: Means Towards Transformation," and was hosted by SFZC at the City Center in San Francisco. Rev. Taigen Dan Leighton started the program with an introduction and history of these dialogues.

**O'Brien, Justin.** *A Meeting of Mystic Paths: Christianity and Yoga*. New York/London: Penguin Arkana, 1989/St. Paul, Minn.: Yes International, 1996.

From a review in *Publisher's Weekly*: "While many books exploring the connection between Christianity and Buddhism have appeared in recent years, O'Brien's study attempts to connect Christianity and the spiritual tradition of Hinduism, yoga. O'Brien seems frequently disingenuous in his discussions as he skates over the very great differences between Christ-centered spirituality and yogic spirituality. O'Brien pointedly develops a Gnostic model of Christianity in which personal discipline and study advance the spiritual practitioner. Yet, he de-emphasizes the Catholic tradition of Christian spirituality that recognizes Jesus Christ as the wellspring of spiritual transformation. Given the immense popularity of the Gnostic variety of Christianity that O'Brien draws into dialogue with yogic spirituality here, his often illuminating book may be useful and welcome to many students of Christian spirituality."

Contents: Traditions in Tandem; The Ways of Religious Consciousness; Yoga for Practical Christians; Yoga and the Sermon on the Mount; Yoga and the Jesus Prayer;

Meditation: An Inner Science; The Meaning of Revelation; Naming God; The Master-Disciple Tradition; Miracles, Siddhis and Science; Christian Gnosticism and Yoga

**Orescan, Stephen.** Christ in Kavi. *The American Theosophist*, Aug/Sep 1983, pp. 276-283.

**Orso, Joseph.** It's all about practice, dialogue: Buddhists, Christians find their differences enhance their faith. *National Catholic Reporter*, 29 Jul 2005.

"Historian Arnold Toynbee once said that when looking back on our time in a thousand years, historians will be more concerned with the interaction of Buddhism and Christianity than with wars, politics or racial strife.

"Toynbee himself might have been fascinated, then, with the seventh international conference of the Society of Buddhist-Christian Studies titled 'Hear the Cries of the World.' About 150 people—nuns, monks, priests, scholars and the curious from many faiths—gathered June 3-8 at Loyola Marymount University here to discuss the latest issues of a dialogue that has been gaining in importance for three decades.

"The purpose of our dialogue is not to convert,' said James Fredericks, a priest of the San Francisco archdiocese and the conference's program director. 'The purpose is also not to reach agreement,' Fredericks said. 'We should think of dialogue as a conscious effort to create solidarity among our communities.'

"While Buddhism and Christianity share many remarkable similarities, Fredericks said they also have 'fascinating differences—differences that have transformed my practice of my own faith.'"

"Religious practice was a particular focus of the conference. Kusala Bhikshu, a monk ordained in the Vietnamese Zen tradition, explained that since Buddhism does not have grace, 'it's all about practice.' Benedictine Fr. Laurence Freeman noted that the word 'practice' itself is emerging in the Christian vocabulary and that Buddhism is helping Christians rediscover their contemplative traditions . . .

"Buddhist-Christian dialogues began to bloom in the 1980s. The first international conference on Buddhist-Christian dialogue was held in 1980 in Hawaii, and has been held about every four years since then. Seven conferences on Buddhist and Christian contemplation were held between 1981 and 1988 at Naropa University in Boulder, Colo. The Vatican has sponsored three Buddhist-Christian Colloquiums since 1995 and various monastic, scholarly and local dialogues have also taken place . . ."

**Osborne, Arthur.** *Buddhism and Christianity in the Light of Hinduism*. London: Rider and Co., 1959.

**Padinjarekara, Joseph.** *Christ in Ancient Vedas*. Burlington, Ontario, Canada: Welch Publishing Co., 1984.

**Pallis, Marco.** *A Buddhist Spectrum: Contributions to Buddhist-Christian Dialogue.* New York: Seabury Press, 1981.

**Paramananda, Swami.** *Christ and Oriental Ideals.* Hollywood, Calif.: Vedanta Press, 1923.

**Parrinder, Edward Geoffrey.** *Upanishads, Gita and Bible: A Comparative Study of Hindu and Christian Scriptures.* 2d ed. Sheldon Press, 1975.

**Pathrapankal, Joseph.** "I live, not I; it is Christ who lives in me" (Gal 2:20): A yogic interpretation of Paul's religious experience. *Journal of Dharma*, Jul-Sep 1995, 20(3):297-307.

**Paul, Pastor.** Answers the question: "I am a Christian, and I have recently been researching yoga. I read that it is not Hindu, it is just used by Hindus, and that it is meant to bring you closer to God. I'm wondering if there are any contradictions between yoga and my beliefs that I'm not aware of. Could you possibly inform me of anything that might not agree?" Article available online:  
<http://www.beliefnet.com/teens/pastorpaul10.html#yoga>.

**Perez-Christiaens, Noelle.** *Le Christ et le Yoga.* Paris: Institut de Yoga B.K.S. Iyengar, 1980, 1981.

**Prabhavananda, Swami.** *The Sermon on the Mount according to Vedanta.* Hollywood, Calif.: Vedanta Press, 1964. Also available on audiotape and CD.

From the publisher: "The Sermon on the Mount represents the essence of both Christ's teachings and teachings of Vedanta. Christ said, 'Blessed are the pure in heart, for they shall see God.' 'The kingdom of God is within.' 'Be ye perfect . . .'"

"Theologians are apt to explain away these teachings, but we believe Christ meant what he said. Read in this book how Vedanta goes to the heart of Christ's teachings."

**Prajananananda, Swami.** *Christ the Saviour and Christ Myth.* Kolkata, India: Ramakrishna Vedanta Math.

From the publisher. "A study of the myths, legends, and history of the lost years of Christ based on ancient documents in a Buddhist monastery."

**Rama, Swami, et al.** *Meditation in Christianity.* Honesdale, Pa.: The Himalayan International Institute, 1983.

"Seven insightful perspectives on meditation in Christianity are offered in this collection of essays written by both Easterners and Westerners. Several of the essays focus on clearly establishing the similarity of Christian meditation to Eastern traditions. The remaining essays reveal valuable perspectives and little-known information about

Christ's teachings on meditation, the influence of Hesychasm, the role of meditation in Christian monasticism, and the concept of prayer in Christian meditation. Two of the authors have practiced meditation from the days of their early childhood; the others have a more recent introduction to its practice but have early Christian roots upon which to base their views. The blending of the two groups forms a complete and unique picture of Christian meditation. Those who wish to practice meditation and maintain an active Christian affiliation will find here ample reassurance that the two traditions are compatible and complementary"

**Ramacharaka, Yogi.** *Mystic Christianity, or the Inner Teachings of the Master.* Chicago, Ill.: Yogi Publication Society, 1908, 1935.

**Ramakrishna Mission.** *Thus Spake The Christ.* Chennai, India: 2000.

**Ratcliffe, David.** The cross and the lotus. *Spectrum: The Journal of the British Wheel of Yoga*, Winter 1981, pp. 6-10.

The author, "a Methodist minister (and husband of [BWY] chairman, Joy Burling) has found that Yoga and his faith in Jesus go hand in hand, and that his life as a minister is richer for it. He was prompted to write an article at this special time of year to throw a ray of light upon the complexities of Christian theology, in the hope that it will explain why some types of Christians are likely to be 'anti-Yoga.'"

**Ratzinger, Joseph Cardinal.** Letter to bishops of the Catholic Church on some aspects of Christian meditation. *L'Osservatore Romano*, Jan 1990, 2(16).

**Ravindra, Ravi.** *The Yoga of the Christ.* Element, 1990.

\_\_\_\_\_. *Christ the Yogi: A Hindu Reflection on The Gospel of John.* Inner Traditions, 1998. Republished as *he Gospel of John in the Light of Indian Mysticism* in 2004.

**Reder, Alan.** Reconcilable differences. *Yoga Journal*, Mar/Apr 2001. Article available online: [http://www.yogajournal.com/views/309\\_1.cfm](http://www.yogajournal.com/views/309_1.cfm). See also follow-up letters to the editor in the May/June issue, pp. 14-16, and the Jul/Aug issue, pp. 14-15.

"A Buddhist, a Christian, a Jew, and a Muslim share how they blend yoga with their religious beliefs."

**Roth, Nancy.** *A New Christian Yoga.* Cambridge, Mass.: Cowley Publications, 1989. (Republished as *An Invitation to Christian Yoga* in 2001.)

Contents: What Is Christian Yoga? Guidelines; Breathing; Exercises (Movement Mantra: The Trinity; various asanas); The Salute to the Sun; Relaxation; Meditation; Christian Yoga Through the Day

From an article by Judy Tarjanyi, *The Blade* (Toledo, Ohio), 12 Jan 2002: “[Nancy Roth’s] Christian yoga exercises are the same as those in traditional hatha yoga, but she said they are done with a different kind of expectation and in a Christian theological context. ‘It’s the way we would name the divine that’s the difference.’

“For example, she calls her first exercise in the book ‘Movement Mantra: The Trinity.’ In it, each of three movements focuses on one of the persons of the Trinity: God the Creator, Jesus the Redeemer, and the Holy Spirit. She also suggests that the traditional yoga ‘Salute to the Sun’ can express the petitions of the Lord’s Prayer and be called ‘The Salute to the Son.’

“Most of the other exercises simply incorporate a beginning Bible verse or prayer for meditation.

“Yoga normally does not involve the use of words, Mrs. Roth said, but she added them because ‘some people need the grounding of a biblical verse.’”

**Ryan, Thomas.** *Prayer of Heart and Body: Meditation and Yoga as Christian Spiritual Practice*. Paulist Press, 2001.

**S., Acharya.** *Suns of God: Krishna, Buddha and Christ Unveiled*. Forthcoming. URL: <http://www.truthbeknown.com/sunsofgod.htm>.

From the author: “Along with providing other important information, *Suns of God* addresses some of the motifs explored in *The Christ Conspiracy* [by the same author], including the virgin births, December 25th birthdates and crucifixions of pre-Christian gods. *Suns of God* addresses in detail the ancient astrotheological worship, focusing on sun worship, which was pervasive for thousands of years prior to the Common Era. Included are discussions of the solar pantheon of gods from around the world, such as Osiris, Dionysus, Hercules and Apollo. *Suns of God* also establishes that Krishna and Buddha are likewise sun gods or solar heroes whose basic stories follow the typical sun god mythos. The book will also discuss the cryptic brotherhood found around the world, with its famous mysteries, which are not only ‘spiritual’ but astrotheological.”

Contents: Introduction; Astrotheology of the Ancients; The God Sun; The Solar Pantheon; Life of Krishna; Krishna, Light of the World; Krishna, Born of a Virgin?; Krishna’s Birthdate; Krishna Crucified?; Life of Buddha; Buddha, Sun of God; Buddha’s Virgin Mother; Buddha’s Birthdate; The “Historical” Jesus; Jesus Christ, Sun of God; Mithra, Light of the World; The Brotherhood; Conclusion

**S. D. S.** Yoga methods in Christian mysticism. *Self-Knowledge*, Spring 1981, 32(2):39-48.

**Sadhanananda Giri, Swami.** Yoga and synthesis of religions. In Swami Sadhanananda Giri, *Yoga: Its Mystery and Performing Art*. Jujersa, Howrah, West Bengal, India: Jujersa Yogashram, 1998, pp. 171-184.

Examines the ways in which Islam, Buddhism, and Christianity take resort in the practice of Yoga.

**St. Romain, Phillip.** *Christian Prayer and Kundalini: A Visit with Philip St. Romain* video. Chiloquin, Or.: Inner Growth Books and Videos. 90 minutes. See description online: <http://www.innerexplorations.com/catew/6.htm>.

\_\_\_\_\_. An interview with Philip St. Romain on kundalini energy and Christian spirituality. *The Christian Prayer and Contemplation Forum Newsletter*, Jan 1996, 2(5). Available online: <http://www.innerexplorations.com/forum/5.htm>.

\_\_\_\_\_. Kundalini: The Hindu perspective. Available online: <http://www.innerexplorations.com/ewtext/kun.htm>,

\_\_\_\_\_. *Kundalini Energy and Christian Spirituality*. New York: Crossroad, 1991.

\_\_\_\_\_. *Kundalini Energy and Christian Spirituality: A Workshop with Philip St. Romain* video. Chiloquin, Or.: Inner Growth Books and Videos. 120 minutes. See description online: <http://www.innerexplorations.com/catew/7.htm>.

**Sankarananda, Swami.** *The Western Buddhism or Christianity*. Calcutta, India: Shri Nilmony Maharaj, 1956.

**Sarbatoare, Octavian.** Common meditative practices in Christianity, Hinduism, and Buddhism. Article available online: <http://www.geocities.com/awareness88/meditative.htm>. Author email: [sarbatoare@hotmail.com](mailto:sarbatoare@hotmail.com).

**Satyananda Saraswati, Swami.** Yoga & Christianity (Catholicism). In Ma Yogabhakti, ed., *Yoga Discussed in Relation to Other Thoughts & a Dialogue on Practical Yoga*. Bihar, India: Bihar School of Yoga, 1968, pp. 15-20.

\_\_\_\_\_. Christ Kutir. In Swami Satyananda Saraswati, *Bhakti Yoga Sagar*. Vol. 3. Munger, Bihar: Sivananda Math, 1997, pp. 139-142.

\_\_\_\_\_. The inner Christmas. *Yoga* (Sivananda Math), Mar 2000, 11(2):41-46.

Contents: The second coming of Christ, Knowledge and experience, Christian or churchian, The birth of a great experience, Who is the Christ?, A vision of transcendental reality

**Satyeswarananda, Giri.** *The Holy Bible in the Light of Kriya*. Rev. 3rd ed. San Diego: Sanskrit Classics, 1994.

**Schaeffer, Pamela.** So ancient and so new. Buddhism's path to enlightenment walked by growing numbers of Catholic seekers. *The Catholic Reporter*, 3 Dec 1999. Available online: [http://www.findarticles.com/cf\\_0/m1141/6\\_36/58170180/print.jhtml](http://www.findarticles.com/cf_0/m1141/6_36/58170180/print.jhtml).

**Schoenmaker, Rev. Antoinette.** Cosmic mass in Rikhia. Available online: <http://www.yogalinks.net/Articles/CosmicMassInRikhia.htm>.

**Scholz, Susanne.** BSSS0336: The Bible and Yoga course. Graduate Theological Union, Berkeley, California. URL: <https://www.gtusummersession.org/Syllabi/Sscholz.htm>.

From website: This course introduces participants to a contemplative-meditative approach to the Bible grounded in Yoga exercises. Yoga is one of the most popular Eastern religious practices in the West through which many Westerners find spiritual solace. Christian theology and faith has much to gain from integrating such practices, one of the central premises of this course. For the one-week seminar, our Bible reading focuses on three of the so-called early Christian hymns (Eph. 1:20-23; Phil. 2:6-11; Col. 1:15-20), and so encourages participants to rethink and reevaluate Christian discourse on the central figure of Christianity. Our work includes experiential yogic readings of the Bible, group work, and discussions about scholarly literature on the various passages, and general reflections on the value of linking Christian theology with Yoga and Eastern religious practices. No prior Yoga experience is necessary to participate in the course. Wearing of comfortable clothing and bringing of one's Yoga mat is required.

**Scott, Archibald.** *Buddhism and Christianity: A Parallel and a Contrast*. Being the Croall Lecture for 1889-90. Port Washington, N.Y.: Kennikat Press, 1971.

**Shivapremananda, Swami.** Yoga & Christianity. Multi-part series. *Yoga & Health*. Part 2 appears in the Sep 1997 issue.

**Silva, A. L. de.** *Beyond Belief: A Buddhist critique of Christianity*. Book available online: <http://www.uq.net.au/slsoc/bsq/budchr0.htm>

**Singh, Maharaj Charan.** *Light on Saint Matthew*. Punjab, India: Radha Soami Satsang Beas, 1989.

Interpretation of the Gospel of St. Matthew, according to the insights of Surat Shabd Yoga.

**Sink, Mindy.** Is yoga a spiritual or religious practice? INDOLink. Article available online: <http://www.indolink.com/Religion/r16.php>.

On conservative Christian resistance to teaching Yoga in public schools.

**Sivananda, Sri Swami.** *Christianity*. Tehri-Garhwal, U.P., India: The Divine Life Society. Available online: <http://www.sivanandadlshq.org/religions/christianity.htm>.

Contents: Introduction, Lord Jesus, The Cross, Jesus' Qualities, His Philosophy and Teachings, The New Testament, Sermon on the Mount, Jesus and the Modern Man

\_\_\_\_\_. *Life and Teachings of Lord Jesus*. Tehri-Garhwal, U.P., India: The Divine Life Society. Available online: <http://www.sivanandadlshq.org/bookdes.htm#latolj>.

Contents: Life of Lord Jesus; The Beatitudes; The Sermon on the Mount; Christmas Message—Christ: The Prince of Peace, The Christ-Life must be Lived, Awaken Jesus in You: And Follow Him, Christ-Spirit must be Acquired; Parables of Lord Jesus; A Symposium: Christmas—Its Spiritual Meaning; “Thy Kingdom Come”; A Sacramental Life; Christ's Divine Life; The Promises of Jesus; A Significant Chapter in the Bible

\_\_\_\_\_. Lord Jesus. In Sri Swami Sivananda, *Lives of Saints*. Tehri-Garhwal, U.P., India: The Divine Life Society. Available online: <http://www.sivanandadlshq.org/saints/jesus.htm>.

**Skolimowski, Henryk.** Eco-philosophy and Buddhism: A personal journey. *Buddhism at the Crossroads*, Fall 1990, pp. 26-29.

On p. 29 of this article, Dr. Skolimowski addresses the question: Why has Buddhism survived better than Christianity? He provides many reasons, but says perhaps the single most important attribute of Buddhism is universal compassion.

**Smart, Ninian.** *The Yogi and the Devotee*. 1968.

On the interplay between the *Upanishads* and Catholic theology.

**Smith, Barbara J.** A bridge of understanding: Reporting a Sussex seminar which demonstrated that Christianity and Yoga are well able to find a common ground of understanding. *Yoga Today*, Feb 1981, 5(10):16-17.

**Smith, Gordon.** Christian yoga. *Yoga & Health*, Dec 2004, pp. 6-7.

**Society for Buddhist-Christian Studies.** URL: [http://www.cssr.org/soc\\_sbcs.htm](http://www.cssr.org/soc_sbcs.htm). See also the *Buddhist-Christian Studies* journal cited in this bibliography.

The Society for Buddhist-Christian Studies was founded by David Chappell as an outgrowth of three international conferences on Buddhist-Christian Dialogue, held in Hawaii in 1980 and 1984, and in Berkeley, California, in 1987. The Society's formation was a response to tremendous interest in the topic, evidenced by increased attendance and a more extensive program at each conference. The purpose of the Society is to provide an ongoing format and organization for those committed to study, reflection, interchange and practice arising out of Buddhist-Christian encounter.

**Soeng, Mu.** Buddhist chanting/Christian prayer: A secular understanding. *American Theosophist*, Aug-Sep 1985, 73(8):280ff.

**Sterling, Berry T.** *Christianity and Buddhism: A Comparison and a Contrast*. Delhi: Winsome Books, 2004.

**Strand, Clark.** Bridging Buddhism and the Bible: An interview with Clark Strand. Article available online: <http://www.mirabai.com/articles/strand>.

\_\_\_\_\_. Living in the spirit: Koans—not only a Zen tradition. Article available online: <http://www.tcwellness.com/issues/2001/03/13.html>.

“I would like to introduce you to a koan: ‘My God, my God, why have you forsaken me?’ which are the words Jesus cried out upon the cross. Some of you may be familiar with the koans of Zen Buddhism (such as ‘What is the sound of one hand clapping?’ or ‘Show me your Original Face’), spiritual conundrums which are designed to liberate the minds of those who meditate on them. This Biblical koan works in exactly the same way—only because it is taken from our own spiritual tradition, it is easier for us to use and understand . . .”

**Streeter, Bernett Hillman.** *The Buddah and the Christ: An Exploration of the Meaning of the Universe and the Purpose of Human Life*. Port Washington, N.Y. and London.: Kennikat Press, 1970. Reprint of the Bampton Lectures for 1932.

**Subramunyaswami, Swami.** How to become a Hindu: Questions and answers with Gurudeva on paths and the ethics of conversion. Available online at: [http://www.hinduismtoday.kauai.hi.us/basics/conversion/14questions\\_ethics.html](http://www.hinduismtoday.kauai.hi.us/basics/conversion/14questions_ethics.html). [Includes a discussion of Yoga and Christianity.]

**Suzuki, D. T.** *Mysticism: Christian and Buddhist*. New York: Harper & Brothers, 1957. Full text available online: <http://www.sacred-texts.com/bud/mcb/index.htm>.

“This is a study of Buddhist mysticism, contrasted and compared with Christian mysticism, particularly the writings of Meister Eckehart. Suzuki explores Buddhist and Christian concepts of infinity, eternity, and the transmigration of souls. This book explains many . . . Buddhist concepts, including *kono-mama*, a state of spiritual contentment. Also included is extensive material about the ‘Pure Land’ school of Zen Buddhism of Renno Shonin, particularly translations of source material”.

**Tarjanyi, Judy.** Local yoga classes popular. *The Blade* (Toledo, Ohio), 12 Jan 2002. Article available online: <http://www.toledoblade.com/apps/pbcs.dll/artikkel?Avis=TO&Dato=20020112&Kategori=NEWS10&Lopenr=101120058&Ref=AR>.

“Of all the programs offered at the St. Joseph Renewal Center in Tiffin, Sister Paulette Schroeder says it is her yoga classes that regularly draw the most people.

“‘We host program after program on prayer and meditation, but this is the only consistent thing that fills the house,’ said Sister Paulette, program director at the retreat center operated by the Tiffin Franciscans and instructor for the classes . . .

“Although Sister Paulette teaches yoga as a holistic discipline and not so much from a specifically Christian point of view, she said it clearly is meeting a need in people’s spiritual lives, including her own. She considers it the best practice she has found in 39 years of life as a religious sister.

“When she came to the Tiffin center four years ago, Sister Paulette said, ‘I thought [yoga] fit in very well with what we’re trying to accomplish here in the retreat center, that is to allow people to come to deep peace within themselves, to try to understand themselves with the eyes and heart of God.

“‘I feel that yoga opens a person on every level. The physical is just a channel, just a highway into the emotional and spiritual and intellectual parts of ourselves. Whatever is happening on the physical level is also happening on those other levels of being.’

“Jenn McCullough, who teaches yoga at St. Mark’s Episcopal Church in the Old West End, said although she first sought out yoga strictly as a stress-reliever, she believes it led her back to spirituality and the church . . .”

\_\_\_\_\_. Priest views yoga through Christian lens: Practice’s eastern roots can bend to fit western spirituality. *The Blade* (Toledo, Ohio), 12 Jan 2002. Article available online:

<http://www.toledoblade.com/apps/pbcs.dll/article?Date=20020112&Category=NEWS10&ArtNo=101120057&Ref=AR>.

“For many people, yoga is as much a fixture of the American fitness lifestyle as aerobics, jogging, and Gatorade.

“But occasionally teachers like Nancy Roth will meet prospective students who have misgivings about the practice for religious reasons.

“‘They say to me they are afraid they will get in touch with foreign deities or the demonic,’ said Mrs. Roth, an Episcopal priest for whom yoga is a way to encounter God and deepen her prayer life.

“In part to allay fears about yoga and its spiritual aspects, Mrs. Roth, an assisting priest at Christ Church in Oberlin, Ohio, has developed what she calls ‘Christian yoga,’ a method that employs suggested prayers and scripture verses for meditation and teaches participants to view the practice through a Christian lens . . .”

**Taylor, Matthew.** Christianity and Yoga. Article available online:  
<http://www.christianyoga.com/>.

\_\_\_\_\_. *Thy kingdom come: A youth's wholistic path to Christ*. Galena, Ill.: Embug Publishing, 2001.

Contains chapters entitled Yoga?, Catechetical Yoga (includes an awareness/breathing practice, postures, guided imagery and relaxation, meditation, and other practices), and a Sample Catechetical Yoga Class.

\_\_\_\_\_, **Dan Gullotta, and Fr. Gilbert Carlo**. *Christianity and Yoga: Weaving Health and Faith* video. Galena, Ill.: Embug Publishing, 2001. URL: [www.embugpub.com](http://www.embugpub.com).

**Teasdale, Wayne**. *Bede Griffiths: An Introduction to His Interspiritual Thought*. Woodstock, Vt.: Skylight Paths Publishing, 2003.

From the publisher: "Fully exploring the antecedents and development of Griffiths' theory that the Christian mystery can be expressed through the worldview of Hinduism, [this book] is a vital starting point for any spiritual seeker who wants to understand the shared territories of these two great faiths."

**Tennant, Agnieszka**. Yes to yoga: Can a Christian breathe air that has been offered to idols? *Christianity Today*, 16 May 2005.

**Thorn, Willy**. Christians urged to separate yoga technique from system of beliefs. Catholic News Service Easy Supplement Kit No. 85: Health and Fitness XVI. Article No. 4.

**Thurman, Robert**. *The Jewel Tree of Tibet: The Enlightenment Engine of Tibetan Buddhism*. New York: Simon & Schuster, 2005.

Based on a retreat Thurman led on a text of a 17th century Tibetan Buddhist master, *The Jewel Tree of Tibet* encourages Christians, Jews and others to adapt the Tibetan techniques of visualization and meditation to their own traditions to cultivate self-understanding, compassion, and wisdom.

**Tigunait, Pandit Rajmani**. In his Inner Quest column, he answers the question: "I am struggling to reconcile some of the teachings of yoga with my Christian faith. Specifically, how can we strive toward the realization of our own divinity in light of the story of Adam and Eve? I can accept that I am created in the image of God, but I cannot accept that I am God or that I should want to possess the power of God. I'm afraid that doing so would lead me to the same mistake that caused our exile from paradise." *Yoga International*, Aug/Sep 1996, pp. 55-56.

**Toon, Peter**. *Meditating as a Christian: Waiting upon God*. London: Collins, 1991.

Chapter one contrasts meditation within the Christian and Jewish traditions with mediation in the Hindu and Buddhist traditions.

**Tori, C. D.** Change on psychological scales following Buddhist and Roman Catholic retreats. *Psychological Reports*, Feb 1999, 84(1):125-126. Author's email: ctori@mail.cspp.edu. MEDLINE® PMID: 0010203937.

Abstract: Orthogonal contrasts of Adjective Checklist pretest-posttest change scores obtained from adolescents who attended three-day Buddhist or Roman Catholic retreats (n = 204) and no treatment control participants (n = 102) indicated those who attended had higher change scores and greater change occurred among those attending the Buddhist meditation retreat.

**Torwesten, Hans.** *Ramakrishna and Christ, or the Paradox of the Incarnation*. Trans. by John Phillips. Vedanta Press.

From the publisher: "This book deals both with what brings Christianity and Hinduism together and apart."

**Traleg Rinpoche, Eric Ryan.** Buddhism and Christian theology. *Ordinary Mind*, Autumn 2002, No. 18.

**Transformation of Hearts and Minds: Chan/Zen-Catholic Approaches to Precepts Conference.** Burlingame, California, 4-7 March 2004.

Description obtained from Sangha-e! newsletter, April 2004: More than 20 Catholic and Buddhist representatives met to pray, meditate, and discuss their beliefs. Co-sponsoring the meeting were the U.S. Conference of Catholic Bishops, the Dharma Realm Buddhist Association, and the San Francisco Zen Center.

The meeting was held at the Mercy Center in Burlingame, a retreat center run by the Sisters of Mercy that is celebrating the 20th anniversary of its own East-West meditation program this year.

Each day began with all participants sharing an hour of meditation in the Rose Room, a Zen-style meditation space in the Mercy Center. In the afternoons all attended a Catholic liturgy in the center's main chapel.

On the two full days of the meeting, there were two discussion sessions in the morning and one in the afternoon, each starting with a presentation on some aspect of the role of precepts in Christian or Buddhist teaching and practice, followed by formal responses by a Catholic and a Buddhist participant. Each session opened and closed with a moment of silent meditation.

The main presentations from a Christian perspective focused on precepts as signposts on the path that leads away from suffering, as motivation for behavior and as the practice of the presence of God.

One of the Buddhist papers introduced perspectives on precepts in three different Buddhist lineages. Another focused on six guidelines that connect ethical commitments with social engagement. The third addressed Bodhisattva practice, which embraces and unifies all sentient beings.

Among Catholic participants at the conference were Auxiliary Bishop John C. Wester of San Francisco and Father Arthur Kennedy, executive director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs. Among Buddhist representatives were Bhikshuni Heng Liang, a Buddhist nun and board member of the Dharma Realm Buddhist Association, and San Francisco Zen Center President Shosan Victoria Austin.

The next meeting in the series is to be held Jan. 20-23, 2005, at the San Francisco Zen Center.

For more information about this series, contact Lee Lipp at sfzclea@yahoo.com.

**Urner, Carol Reilly.** *The Kingdom and the Way: Meditations on the Kingdom of God.* Pendle Hill Pamphlets, 1994.

“This book contains meditations that the author wrote for herself after moving to the Tantric Buddhist kingdom of Bhutan. She was teaching there, and as the only Quaker she attended church with a group of evangelical Christian missionaries. She did not accept their propositions that the peaceful, gentle Buddhists around her were going to go to hell because they did not affirm Jesus as savior. She turned to the scriptures to find the affirmation of what she knew experientially to be the rocks upon which her own life could be built: the reality of an inward kingdom, and the way in which Jesus spoke. This realization became a bridge between the fundamental truths in her experience and those of her Buddhist friends.”

**Vandana, Sister.** *Gurus, Ashrams and Christians.* London: Darton, Longman & Todd, 1979.

**Vandana Mataji (Sister Vandana).** *Nama Japa: The Prayer of the Name.* Rev. expanded ed. Delhi: Motilal Banarsidass, 1995. (First published in 1984.)

The focus of this volume is on the recitation of the name of God in the Hindu and Christian traditions, but also includes references to the Muslim, Buddhist, Jewish, and Sikh traditions.

Contents: Praxis of Japa, Theory of Japa, Singers of the Name

**Venkatesananda, Swami.** *Christ, Krishna, and You.* San Francisco: Chiltern Yoga Foundation, 1983.

**Vroom, H. M.** *No Other Gods: Christian Belief in Dialogue With Buddhism, Hinduism, and Islam.* Grand Rapids, Mich.: William B. Eerdmans, 1996.

**Waldau, Paul.** *The Specter of Speciesism: Buddhist and Christian Views of Animals.* New York: Oxford University Press, 2001.

**Walker, Kenneth.** *Diagnosis of Man.* London: Cape, 1942.

“On Vedanta, Yoga, higher states of Consciousness, Buddhism, Mystical Christianity.”

**Walters, J. Donald (Swami Kriyananda).** *The Eternal Christ.* Nevada City, Calif.: Crystal Clarity Publishers, 1999. (Excerpts from *The Promise of Immortality.*)

\_\_\_\_\_. *The Promise of Immortality: The True Teaching of the Bible and the Bhagavad Gita.* Nevada City, Calif: Crystal Clarity Publishers, 2001. Chapters 1-26 are available online: <http://www.ananda.org/immortality>.

**Wanjau-Murindi, Paul.** Meditation or yoga for Christians. *Evergreen Explorer: Newsletter of Evergreen Presbyterian Church, PCA*, Jul 1998, 2(4). Available online at : <http://home.afonet/~evergreen/epc9807.htm>. (Conservative Christian viewpoint.)

**What Christians say about Vipassana - I, II, and III.** Maharashtra, India: Vipassana Research Institute. Available for purchase online at: <http://www.vri.dhamma.org/publications/publist.html>.

**Why Buddhism gets up the Pope's nose.** Article available online: <http://www.zip.com.au/~lyallg/PopeNose.htm>. See also the follow-up responses to this article by Graeme Lyall and Ven. Madewela Punnaaji Mahathera, for which links are provided at the aforementioned site.

Introduction: “On Wednesday, 18th of January, 1995, Pope John Paul II arrived in Sydney and attended an Interfaith Gathering in the Sydney Domain. Representatives from major religions, including Protestant, Orthodox and Coptic Christians, Jewish and Muslim were invited to share the platform with him. Notable by its absence was Australia's third largest religion, Buddhism. The organisers told SBS radio that they were unaware that Buddhism was Australia's third largest religion and, besides that, there was no national leader of Buddhism, so who were they to invite? The *Sydney Morning Herald* reported that ‘Somebody in the State Government forgot to invite the Buddhists.’ This is unlikely as our New South Wales Government is very aware of the presence of Buddhists in this State and often invite Buddhist representatives to State functions. A more likely explanation is that the Vicar of Rome holds Buddhism in very low esteem as is evident from the following extract from his book, *Crossing the Threshold of Hope*.”

**Winslow, Jack C.** *Christian Yoga: Or, The Threefold Path of Union With God.* London/Poona, India: S.P.G. House; Winslow, 1923.

**Woods, Ernest.** *Great Systems of Yoga.* Philosophical Library, 1954. (Christianity, Hinduism, Yoga)

**Wordsworth, W.** *The Church of Tibet and the Historical Analogies of Buddhism and Christianity*. Bombay, India: Thacker, Vining & Co., 1877.

**Yagi, Seiichi, and Leonard Swidler.** *A Bridge to Buddhist-Christian Dialogue*. Mahwah, N.J.: Paulist Press, 1988. Reviewed by Charles B. Jones in *Journal of Buddhist Ethics*, 1997, vol. 4, review available online: <http://jbe.la.psu.edu/4/jones2.html>.

**Yesudian, Selvarajan.** Answers the questions: What is the Hindu's conception of sin, and what does he think of the idea that man is born in sin? What is the attitude of the Hindu to Christianity? Does the Hindu recognize the saving power of Christ? You said in one of your lectures that the Hindu does not pray but meditates. Please clarify. In Selvarajan Yesudian, *A Yoga Miscellany*. London: George Allen & Unwin, 1963, pp. 68-69.

**Yoga: An Appreciation/Yoga and the Christian.** Article available online: <http://www.saintstephens.on.ca/yoga2.htm>.

**Yogananda, Paramahansa.** The oriental Christ. *East/West Magazine*, 1930. Article available online: <http://www.ananda.org/inspiration/magazine/yogananda/index.html>.

“ . . . about the missing eighteen years of Jesus' life and his travels in India not mentioned in the Bible. Not only did the three wise men visit Jesus when he was born, but apparently he visited them many years later . . . ”

\_\_\_\_\_. *The Second Coming of Christ: The Resurrection of the Christ Within You. A Revelatory Commentary on the Original Teachings of Jesus*. 2 vols. Los Angeles, Calif.; Self-Realization Fellowship Publishers, 2004. See the review by a Christian, Bill Tammeus, “My turn: Seeing your faith through others' eyes,” Juneau Empire Opinion, 22 Jun 2004. See also the article by Teresa Watanabe, “A Hindu's perspective on Christ and Christianity: A new book compiled from the works of a guru who died 52 years ago offers thoughts on Jesus' teachings and their unity with yoga,” Los Angeles Times, 11 Dec 2004.

Topics discussed in depth in the book include: baptism, the Holy Ghost, meditation, forgiveness of sins, reincarnation, heaven and hell, being born again, the Day of Judgment, and resurrection

**Yoga proponent V. L. Rego plans yoga clubs for churches.** Daijiworld News Network, Managalore, 8 Jul 2005.

“The Integral Yoga Satsang, Mangalore has sent a proposal to the Bishop of Mangalore diocese to begin Yoga clubs in every church of the diocese. Integral Yoga Satsang founder president V L Rego disclosed this at a press meet here on Thursday.

“Rego said that the Roman Catholic church which had a ‘touch-me-not’ attitude with

issues like incorporating good practices from other communities and religions, has officially approved the adoption of Yoga in the church. Having received this official consent from the Pope, Yoga, a scientific and practical health scheme of life, is being propagated in the church.

“The Integral Yoga Satsang, Mangalore housed at Ranipura has successfully conducted 199 Yoga courses for beginners in Catholic institutes and the 200th yoga-training course will be held between July 11 to 23 at Sharada Vidyalaya, Kodialbail. This programme is free of charges and is open to all.

“A total of 100 people can be accommodated in the course which will be held everyday between 6 pm to 7 pm. Twenty five various Yogasanas are included in the course and 10 pranayamas and relaxation techniques, meditation, prayer and Japa mantra techniques will also be taught in the programme, Rego said.

“Justifying his stand to adopt Yoga into the Catholic Church, Rego said that can be effectively used as a means to attain peace, health and can also be used as an instrument for religious harmony. Yoga, he added is the science of holistic living, featured by peace and poise, harmony and health. It is the union of individual soul with supreme soul, through its four streams-Jnana, Raja, Karma and Bhakti Yoga. It is the only system by which children, teenagers, young, middle age, and old men and women, healthy and sick, rich and poor can practice to attain physical, mental, emotional and spiritual health.

“Giving an insight of the activities of the Rishi Vana Yoga Kendra, set up with the assistance of the Catholic priests of the Carmelite congregation, Rego said that a Religion, Yoga, Spirituality, Health Institute (RYSHI) and Spiritual Research Institute (SRI) have been set up for research and promotion of Yoga.”

**The Yoga Society of Nashville.** Is Yoga unChristian? Available online:  
<http://www.telalink.net/~yoga/christ.htm>.

**Yukteshvar, Sri.** *Kaivalya Darshanam: The Holy Science.*

Blends “the essences of the Hindu scriptures with the . . . teachings of Christ as . . . scattered in different books of the Holy Bible. *Holy Science* . . . [shows] that the essential teachings of the two great religions—Hinduism and Christianity—are similar in contents.”

**Zeizima, Katie.** In New Yoga Classes, Poses and Prayer. *The New York Times*, 17 Sep 2005.

Examines the growing popularity of “Christian Yoga” and “Jewish Yoga.” Includes opinions of Hindu philosophers that this approach is actually incompatible with the traditional Hindu approach, given the differing worldviews of each tradition.

### ***Of Related Interest***

**Kempis, Thomas a.** *The Imitation of Christ*. Trans. by Joseph Tylanda. Society of Jesus.

“An explanation of how to follow the teachings of Christ, Swami Vivekananda called this book one of the most important spiritual texts of Christianity.”

**Koenig, Elisabeth.** I found healing in qigong: A theologian recounts her personal experience, and how it expanded her faith. *Spirituality & Health*, Summer 2001. Article available online: [http://www.spiritualityhealth.com/newsh/items/article/item\\_3719.html](http://www.spiritualityhealth.com/newsh/items/article/item_3719.html).

“As my learning increased, it also became embarrassingly clear to me how disembodied and out of touch my enthusiasm for the life of the mind and my addiction to hard work had caused me to become. Master Shen’s instruction in the Six Traditional Healing Sounds impressed me indelibly with this point. Now, I could never be satisfied with the mere talk about embodiment that for many years has been fashionable among theologians. I wanted consciously and profoundly to live my embodiment and to learn the endless lessons it had to teach me.”

### ***Ongoing Research***

#### **Edi Pasalis**

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Is embarking on a project to complete her master’s degree at Harvard Divinity School and hopes to examine how Yoga influences faith experience in the West. She is trying to understand how Yoga intersects with the American religious landscape, how Western yogis (particularly those for whom Yoga is their spiritual home) think of or articulate faith, and how Yoga, specifically through its influence on faith, shapes people’s daily lives. The methodology for this project is largely qualitative, and she plans to use interviews and focus groups, as well as her own personal experience with Yoga and faith, as the primary content. She also will do a lot of background and secondary work behind that. In addition to Yoga’s introduction in the West, she is interested in the general topics of Yoga and religion and Yoga’s perspective on faith. Contacted IAYT 9/24/02.