

Indian Christian Approaches to the Knowledge of Christ

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There have been many approaches to an Indian understanding of Christ. A study of these approaches reveals that the thinkers have drawn mainly on three streams, namely the Advaita, Dwaita and Vaishnava systems, of Indian philosophical and religious systems. In all attempts one common interest has been to interpret Christ from the Hindu religious and cultural background. Christ is an Oriental, and he can truly be understood in terms of Hindu concepts and worshipped from the inner springs of an Eastern mind and heart. This basic conception has led the theologians of India to break away from the traditional doctrinal formulations, largely of the West, and to seek the bare fact of Christ found in the New Testament and understand Him from the point of view of Christian experience.

A historical survey would take us back to the sixteenth century, when the well-known Jesuits Thomas Stephens and Robert de Nobili attempted to present the Christian faith in Indian terms and concepts. Stephens wrote a *Christian Purana*, and de Nobili attempted to write *Christian Theology in Vedic terminology*. These pioneer efforts were unfortunately not followed up by the Roman Catholic or Protestant missionaries or the Indian Christians.

In the nineteenth century Hindu reformers like Raja Ram Mohan Roy, Keshab Chandra Sen and P. C. Mazoomdar gave much thought to an understanding of Christ. It was their reaction and opposition to the Christian missionaries that led them to study and understand the Christian faith. It was not strange that with their Vedantic outlook they were inclined to a unitarian understanding of God and Christ. They saw Christ as a great moral teacher and one of the avatars. Christ is the supreme example of selfless service and self-sacrifice. They initiated a line of thought which found further expression in Swami Vivekananda, Gandhiji and S. Radhakrishnan. Christian theologians such as Appasamy, Chenchiah and Chakkarai have also been influenced to some extent by the terms and concepts they employed to understand Christ.

Among the Christian thinkers of the nineteenth century, special mention should be made of Nehemiah Goreh (1825-95), and Narayan Sheshadri who were in total reaction to Hinduism and found in Christ and Christianity a religion which has little in common with Hinduism. Goreh's book *Shaddarshana Darpana* (1860) is a detailed refutation of Hinduism. This is an attitude which is regarded as not fruitful at the present time.

Special mention must be given to the Christian poets like Krishna Pillai (1827-1900) of Tamil Nadu who found in the *Bhakti* tradition of India, new and significant avenues of understanding for giving expression to Christian experience and faith. We find in Appasamy this aspect of the heritage of India finding fuller expression in the service of Christian faith. Narayan Vaman Tilak of Maharashtra and Kahanji Madavji of Gujarat have also been men of deep personal experience of the living Christ which they could express only in the language of the *Bhakti* tradition.

In the latter part of the nineteenth century a serious attempt to understand the Christian faith in terms of Indian philosophical thought was made by Brahmabandav Upadhyaya of Bengal. He firmly believed that Indian concepts and terms should be used to express Christian faith just as in the West Greek philosophy provided the necessary vehicle for Christian expression. He, for example, explained the Trinitarian doctrine in terms of *Saccidananda*, a concept which is to be taken seriously, and yet with caution. Christ according to him is *cit*, the Logos, and God the Father (Brahma) is *sat*, and *Ananda* is the Holy Spirit. Christ is the *avatara* of God (Brahma). The eternal Word dwells in Him. Christ is the Brahma manifested (*Saguna*) and God is equated with Brahma unmanifested (*Nirguna*). This line of thought is bound to play an important role in Indian Christian thought.

Next in importance is Sadhu Sundar Singh (1889-1929) who was a Sadhu and thoroughly Indian in all his ways. We do not, however, find any attempt to formulate a Christian theology from the Indian religious and cultural background. In the main he held on to what is considered the traditional Christian faith. His main contribution lies in the realm of Indian imageries and illustrative pictures which he used to expound Christian truths. He laid great emphasis on the mystical experience of Christ, and the reality of the living Christ in the lives of believers. He has more to say about the living Christ than the historical facts of Christ. In his understanding of the work of Christ he is inclined towards a substitutionary view of atonement, emphasizing the mystical identification of Christ with the lot of men, and a similar identification of the believer with Christ. The Pauline conception of 'life in Christ' is central to his way of thinking and experience. Sadhu Sundar Singh is staunch in the tradition of mystical approach to religion, a tradition which is suggestive of a necessary line of understanding of Christ.

A. J. Appasamy, P. Chenchiah and V. Chakkarai are the most outstanding of the Indian Christian thinkers who have contributed immensely to Indian understanding of Christ. They stand in the noble line of those who have tried to understand the Christian faith from inside Hinduism and Hindu culture, and in the process evolve an Indian theology. They shared the view that Indian Christian Theology should begin with Christology. They worked on the presupposition that the raw fact of Christ is like a seed that should be sown on the Indian soil with its religions, philosophical and cultural background, and when it is allowed to grow it will take on Indian features. They were unanimous in rejecting the Western formulations as irrelevant in India, and hence their plea for 'rethinking Christianity in India'. Their effort was to mould Christianity into a form which is closely related to the thought and needs of Indian people, so that it may be easily understood and more readily accepted by them.

A. J. APPASAMY (1891—)

For Bishop Appasamy the clue to Christology lies in the moral unity of the Son with the Father, and to soteriology in the life of *bhakti* or faith-union with Christ. He takes his stand in the *bhakti* tradition of India and philosophically in the *Visistadvaita* of Ramanuja. He found kindred spirits in the Christian *bhakti* poets, whose names have been mentioned earlier and who sang of the soul's longing for union with God.

Appasamy's study of St. John's Gospel convinced him that Christianity is primarily *bhakti marga*, a life of loving devotion to God in Christ. For him the Christian *Mahavakya* is 'Abide in me and I in you'.

Christology : Avatara :

Appasamy regards Jesus as the *Avatara* of God. Earlier to him, Keshab Chandra Sen and Upadhyaya called Jesus an *Avatara*, as one of the many *avataras* of popular Hinduism, and perhaps would consider him the highest of the *avataras*. But to Appasamy, Jesus Christ is the only *purna Avatara*, in whom the fulness of the Godhead dwells bodily (Col. 2:9). The incarnation of Christ is once and for all and is unique.¹ He regards Hindu avatars as theophanies rather than incarnations, and he is of the opinion that the Hindu conception is docetic and does not regard historicity as important. Appasamy emphasizes the reality of the humanity of Jesus, and of the historicity of the Incarnate Word.

Christ and God :

The oneness of Christ with God is conceived not as hypostatic or essential union, but as a union of will and purpose. It is

¹ Appasamy, *The Gospel and India's Heritage*. London, S.P.C.K., 1942, p. 209.

a moral unity, rather than a metaphysical one as the Church has traditionally held. It is interesting to note that Keshab Chandra Sen had spoken of the union of the Father and Son as one of deep communion, a *unio mystica*, rather than a *unio hyostatica*, and he had gone on to interpret the relation of Christ and believer in the same way. Appasamy has tried to avoid pantheistic interpretation, and hence his attempt to understand the union of God and Christ as a moral unity.

Similarly, the union of Christ and the believer is a moral one. The two *Mahavakyas*, 'I and the Father are one', and 'abide in me and I in you' are interpreted in terms of a union of will and purpose, love and obedience. Those passages in St. John which indicate subordination of the Son to the Father (Jn. 14:28), and Jesus, use of the term father in relation to God are cited to establish his contention that the Son is subordinate and dependent on God.² The doing of the Father's will constituted the essence of Jesus' oneness with the Father.

From a biblical and experiential point of view, Appasamy is correct to think of the relation of the believer to Christ as one of faith-union, that is a moral union of love and devotion (*bhakti*). However, the union of Christ and God is that of essential unity. We must see the distinction between the unity of Christ and God, and the unity of Christ and the believer.

Christ the Logos :

Appasamy finds a similarity between the logos concept of St. John and the Hindu idea of immanent God, the one that dwells within (*antaryamin*). Christ is conceived as the immanent eternal logos, immanent in the world and dwelling in all men, not merely in those who consciously accept him as Lord. The Logos includes personal and impersonal elements. Appasamy is not certain whether personality is final and supreme in importance, and he is inclined to think of God as transcending personality.

The Work of Christ :

Appasamy's study of Johannine literature led him to define Christianity as *bhakti marga*; salvation, or *moksa* is by way of *bhakti*. Christ's life of selfless love which leads to suffering and death, is the supreme illustration of God's love, and as a result men are morally influenced by it to a life of faith-union with Him and to a life of *bhakti*. Christian life is a life of loving devotion to God in Christ, and the Goal of Life is *moksa* which is realized through a life of faith-union with Christ.

Conclusion :

Appasamy has succeeded to a great extent in his task of interpreting the Gospel in the light of India's religious thought.

² Appasamy, *op. cit.*, pp. 35-36 ; *What is Moksa ?*, p. 59.

He has opened our eyes to the beauty and value of India's heritage, especially the *bhakti* religion—and he opens up the possibility of a fresh understanding of Christ and His redemptive work. However, there are certain tendencies which are to be guarded against. Chief among them are:

1. His tendency to subordinate Christ in his view of the nature of Christ and His unity with God: to shy away from the essential unity that exists between Christ and God is not to be true to the New Testament witness, and is bound to reduce Christ to a teacher and revealer of God, and His work of redemption to a theory of moral influence.

2. The doctrine of the indwelling God and the identification of Him with the Hindu conception of the immanence of God is to confuse the specific character of the Christian experience of the presence of God in the lives of believers and the indwelling of the Holy Spirit. God, Christ, Holy Spirit do not belong to the natural being of man; such presence is a gift, and is God's continuous activity in the lives of believers.

3. The stress on *bhakti* or faith-union is helpful, true to the New Testament witness and Christian experience. However, we should not think that the arousing of *bhakti* is created only by an example or an expression of God's love. The moral influence theory speaks only of one aspect of the manifold wisdom contained in the fact of incarnation, life, death and resurrection of Jesus Christ. *Bhakti* can equally be aroused by meditating on what God has done in Christ, reconciling the world unto Himself. The New Testament speaks not of a fuller realization of the divine indwelling which already exists, but redemption from sin and death, and entrance to abundant life.

V. CHAKKARAI (1880-1958)

Chakkarai stands in line with Appasamy and Chenchiah in holding that the religious genius of India must form the background of Indian Christianity, just as the religious past and heritage of Israel formed the pre-condition of Christ and His avatar.³

For Chakkarai the starting point of Indian Christian theology is Jesus Christ. We know God through Christ and not vice versa. Christ is the known factor and from the known we come to know what otherwise is unknown. God is unintelligible apart from Christ.⁴ The two focal points of his understanding of Christ are the incarnation (*Avatāra*) and the cross.

Jesus the Avatar:

The characteristic feature of Chakkarai's theology is the centrality of Christ. Jesus Christ is the essential thing in Christianity. He is the unique Avatar of God (*avatar par excellence*).

³ V. Chakkarai, *Jesus the Avatar*, Madras: C.L.S., 1930, p. 2.

⁴ *Ibid.*, pp. 210-211.

In Him is the real *avarohana* (descent) of God. As Avatar, He is the revealer of God. God in Himself is *avyakta* (*Nirguna-Deusabsconditus*), and Christ is the *vyakta Isvara* (*Deus revelatus*). God is *sat*, and Jesus Christ is *chit*.

Another significant aspect of his Christology is his view of the dynamic nature of the incarnation. The incarnation does not end by the crucifixion but is permanent and is still today advancing to new depths of meaning.⁵ The incarnation is not temporary or static but is permanent and dynamic. The classical Hindu theory of *avatara* is that it comes into the world from time to time, as need arises, and then disappears and is reabsorbed in God. But Chakkarai regards the Christ event as singular, once and for all times. God having become man in Christ remains as God-man for ever, and is not simply absorbed back into God with the discarding of his human nature. This dynamic conception of *avatara* is a real contribution to Indian Christian theology. The *avatara* does not cease with the cross or ascension, but God in Christ still continues to be man, living and working in the lives of believers.⁶

Humanity and Divinity :

Jesus the Avatar is both human and divine. As said above, the humanity is real and permanent. The uniqueness of his humanity is found particularly in two respects: (1) his prayer life and (2) his sinlessness. His prayer life transcends that of any prophet or yogi. Regarding the sinlessness of Jesus, Chakkarai says, 'In His presence, we stand before the moral miracle of humanity, the true man (*sat purusha*) in whom as in looking into a mirror, we see our own deformities and yet realize what is the inner meaning of our own strivings after a holy and perfect life. His humanity is as transcendent and mysterious as his divinity.'⁷

The divinity of Christ was not the result of an apotheosis, but he was God always.⁸ His divinity is particularly seen in two facts: (1) the resurrection and (2) the indwelling of the risen Lord in the believers. The resurrection, according to Chakkarai, was not a mere continuation of the life of the Spirit after death. 'The physical resurrection is a logical and psychological necessity in the process of the incarnation.'⁹ The body of Christ after the resurrection was the same and yet not the same. The resurrection and the transformation of the human body into a spiritual body is the result of *bhakti* (love) and *sakti* (energy) in Jesus.¹⁰ The divinity of Christ is also attested by His indwelling in His *bhaktas*. Chakkarai says, 'Whereas the Indian incarnations, for instance,

⁵ V. Chakkarai, *Jesus the Avatar*, Madras: C.L.S., p. 112.

⁶ *Jesus the Avatar*, pp. 138-139.

⁷ *Ibid.*, p. 31.

⁸ *Ibid.*, p. 39.

⁹ *Ibid.*, p. 15.

¹⁰ *Ibid.*, p. 149.

Rama and Krishna, were temporary and passed away, the Christian view that we are describing is that it is abiding and permanent. The Spirit of Jesus is incarnated again and again in human hearts.¹¹ The Spirit of Jesus has become the *antaryamin*, the indwelling experience of his devotees.

Christ and the Holy Spirit :

Chakkarai identifies the Holy Spirit with the risen and living Christ at work in the world today.¹² Jesus' promise of John 14:18 is fulfilled at Pentecost. With his dynamic conception of avatar, the Holy Spirit is conceived as the Pentecostal stage of the Incarnation. The Holy Spirit is Jesus Christ in the human personality. 'Jesus Christ is the Incarnation or Avatar of God; the Holy Spirit in human experience is the incarnation of Jesus Christ.'¹³ Jesus as Holy Spirit not only inspires every *bhakta*, but also animates the *Sangha* (the Church).

Jesus and Humanity :

Jesus is true Man (*sat purusha*), the original pattern in the mind of God after whom all men have been fashioned. To quote, 'He is the *Sat Purusha*; and though we are not *asat*, we are dominated by *maya*. In Jesus the *maya* is cast off, and transcended and His full glory and light have shone on the world.'¹⁴ Christ is the spiritual background of all humanity, the *mula purusha*.

The Work of Christ :

Jesus Christ is the *parama Vaidhya* of the soul.¹⁵ Unlike Appasamy, Chakkarai regards the basic features of Pauline ideas as relevant to our effort to understand Christ, His cross and His atoning work.

Chakkarai has much to say about sin in terms of *maya* and *asat*. In explaining God's act of redemption in Jesus Christ, he uses many terms and phrases in the traditional and biblical sense, but in the main, we find that greater stress is laid on the moral influence of the life and death of Christ. *Bhakti* is identified with the Pauline conception of justifying faith.¹⁶ Through the moral *sakti* of His redemptive suffering, Christ eradicates the disease of sin.¹⁷ Under the influence of Christ's *sakti* the sinner turns, after the long night of sin, his face to God as the lotus opens its petals to the rays of the sun.¹⁸ The way of salvation

¹¹ *Jesus the Avatar*, p. 133.

¹² *Ibid.*, Ch. VIII.

¹³ *Ibid.*, p. 121.

¹⁴ *Ibid.*, p. 74.

¹⁵ S. V. Chakkarai, *The Cross and Indian Thought*, p. 25.

¹⁶ *Ibid.*, p. 219.

¹⁷ *Ibid.*, p. 25.

¹⁸ *Ibid.*, p. 156.

lies in union with Christ in *bhakti* which involves the cross and suffering. As we share in the sufferings we share in the new creation.

Chakkarai's view of salvation and the work of Christ is more comprehensive than many typical views of redemption. Not only does it cover the whole range of individual life, the burden of sin and our justification in the sight of God, but it involves the redemption of society from the sins of the social order.¹⁹ He has much to say about social justice, and the solidarity of the individual with society, and brings them into his comprehensive view of the Kingdom of God.

Conclusion :

Chakkarai has definitely contributed much to the Indian understanding of Christ and His redemptive work. The centrality and the uniqueness of Christ, the dynamic nature of Incarnation and the reality of Christ's indwelling in the lives of His *bhaktas* and the *sangh* are noteworthy. While he draws much from the religious and philosophical systems of India, he does not subscribe to any one of the philosophical or religious systems. He lays great stress on the personal experience of the living Christ. His theology is bound to play a decisive role in any Indian approaches to Christology.

However, we may note some features which need more careful thought. Speaking of Jesus' humanity, Chakkaraj emphasized the fact of the transcendent prayer life and sinlessness. Equally important to Jesus' prayer life is the doing of His Father's will, and obedience to God to the uttermost. To describe sin in terms of *maya* and *asat* fails to bring out the more personal and spiritual aspect of sin. Consequently the meaning of God's redemptive act in Jesus Christ needs to be thought of in its objective and cosmic character as in the Pauline writings.

P. CHENCHIAH (1886-1959)

There is no doubt that Chenchiah has stimulated to a very remarkable extent the yearning of the Indian Christian soul for a fresh understanding of Christ and the Christian faith from the religious and cultural background of India. He felt that the living forces of Hinduism may give a positive key to the still inaccessible riches of Jesus. His writings are full of profound insights. His theological thinking seems to have been influenced by the 'integral yoga' of Aurobindo Ghose. Close similarities can also be detected between his thoughts and those of Teilhard de Chardin, particularly his view of—the 'Christification' of man and the spiritual evolution towards the 'omega-point' of the Kingdom of God.

¹⁹ P. T. Thomas, *The Theology of Chakkarai*. Bangalore: C.I.S.R.S., 1968. P. 113.

Chenchiah has expressed himself strongly against the organized Church and the formulated doctrines which are Western character and which according to him are an intolerable burden on the free life of the spirit. His aim was to get at the 'raw fact Christ' underlying the New Testament witness, corroborated by the direct experience of the living Christ (*anubhava*).

Jesus Christ :

According to Chenchiah Jesus Christ represents a new being different from either God or man. He is Godman, not merely hyphenated God-man. He is the product of God and man. He is a new emergence, 'the first of a new race', a 'new creation', 'the latest revolution in the creative process'.²⁰ In Christ, God's ideal of a New man takes historical shape. He is the first born, the pattern of the new creation, the *Adi-purusha* of a new creation.

Chenchiah does not subscribe to any idea of a substantial unity between God and Christ as traditional theology holds. Between Christ and God a measure of unity is conceived which is not complete unity nor is it complete difference. God is God, man is man. The two have met in Jesus, not merely met, but fused into one, into a new being.

The traditional two-nature doctrine of Christ is also irrelevant as far as Chenchiah was concerned, for in Christ, the distinction between the divine and human is obliterated. He is the Godman. Along with Chakkarai, Chenchiah holds that the human element in Christ is not temporary but permanent.

The Work of Christ, the New Creation :

Chenchiah believes that the traditional conceptions of law, disobedience, sin, cross, propitiation, justification, etc. miss the beauty and the newness of the Gospel. The ministry of Jesus Christ is not primarily to restore humanity to its original condition but to produce a new stage in the evolutionary process. Salvation does not consist in sinlessness, but in life-fulness.

Hence, central to his thought of the work of Christ is the view of the 'New Creation' and the 'Yoga of the Spirit'.

The Gospel is that God in Jesus has made a 'new creation'. In him is the manifestation of a new cosmic energy.²¹ From this standpoint, the emphasis in his view of atonement falls not on the death of Christ, but on the birth of Christ. The good news of Christianity is the birth of Jesus. In him is the emergence of a new life, not bound by *Karma*, not corrupted by sin, not humiliated by death, but triumphant, partaking the immortal nature of God.²² Christ's saving work is in the new quality of his life. Redemption for man consists in reproducing Jesus in his life.

²⁰ *Rethinking Christianity in India*, Ed. Devasahayam and Sudavian, Madras, Hogarth Press, 1938. P. 50.

²¹ *Ibid.*, pp. 55-59.

²² *Ibid.*, pp. 54, 62, 165, 166.

Jesus is reproduced in us through a new birth. This new birth is not understood as a moral regeneration through repentance, and faith, but as a biological process. According to him, the appropriation of salvation becomes 'a problem in genetics'. To quote, 'Unless we conceive of this new birth as a biological process, a process which like life covers the physical, mental, and moral, we miss its significance'.²³

How Jesus is reproduced in us by a new birth is not made clear. Man's attempt to reproduce Christ in him is through what he called the yoga of the Spirit.²⁴ The Holy Spirit is to inspire and help men to be united with Christ and thus participate in the quality of the new life.

The Holy Spirit according to Chenchiah is the divine cosmic energy which in Jesus and through Jesus entered the universe. The work of the Holy Spirit, the new cosmic energy, in the life of the individual is given a great deal of significance in Chenchiah's thought. Indeed he thinks that the doctrine of the Holy Spirit will play a decisive role in Indian Theology.

The work of Christ is also seen in its cosmic and eschatological dimension. All those who are united with Christ already share in the life of the Kingdom. But the time is coming when through the power of the Spirit not only they, but the whole world, will be incorporated into Christ.

Conclusion :

Chenchiah's approach to a fresh understanding of Christ is undoubtedly most stirring and stimulating. There is much in it that would continue to influence anyone who is interested in the formulation of an Indian Christian Theology. However, one should be cautious of the Arian and Appollinarian tendencies creeping into any Indian understanding of Christ. In the N.T. the term new creation is ascribed to the believer in Christ and not to Christ himself. Chenchiah is weakest in the understanding of the nature of sin. At best, his view on atonement does not go beyond a doctrine of moral influence. The 'yoga of the spirit' needs further clarification.

Conclusion

1 *Approaches to Indian Theology.* There are three possible attitudes one can take whenever one thinks of developing an Indian Theology. First, one can say that there is nothing in common between Indian religions and Christian religion. The two cannot be mixed together. In this attitude there can be no dialogue and no Indian Theology. The second attitude is to accept the Christian religion as the crown of Hinduism. One

²³ *Rethinking Christianity*, p. 53.

²⁴ *Ibid.*, p. 61.

may see what is best in Hinduism come to fruition in Christianity. A third attitude is to look at Christianity from the point of view or from the background of Hinduism. This is an effort to understand the Gospel from 'inside Hinduism', to interpret the Gospel in terms of Hindu concepts already known by the people. The theologians we have studied in this paper have taken this position. There are, of course, dangers and possible heresies. However, there are great possibilities of a fresh understanding of the Gospel, of bringing out some of the hidden treasures of God and of His Christ. We need to think freely in the realm of Theology and not merely to be conformists. Hence I appreciate the theological quest of Appasamy, Chakkarai and Chenchiah.

2. *Religious Experience.* The thinkers we have considered have tried to get at the raw fact of Christ. This is a valid procedure. The thinkers have taken the New Testament witness to get at the raw fact of Christ. They have also taken as of equal importance *anubhava*, personal experience of the living Christ. Indian Theology will continue to give importance to experiences as a basis for Theology.

3. *Trinity.* We have noted that a number of Christian thinkers have tried to understand and explain the Trinity in terms of *Saccidananda*. Some Hindu thinkers also have done this. This concept has many possibilities. Indian Theology may be led to focus sharply the unity of the Godhead and do away with the difficulties of a 'three-person in the Godhead' Theology. This will have its effect on the doctrines concerning Christ and Holy Spirit.

4. *Centrality and uniqueness of Christ.* The Christian thinkers in India are inclined to take Christ as the starting point of Christian Theology. In this respect Chakkarai has made a great contribution.

5. *Avatara.* The *avatara* concept is used by almost all the thinkers we have here taken into account. While this is very useful and adequate in many ways, we will have to make sure the N.T. conception of the 'Word become flesh' is clearly implied in the concept. Chakkarai's conception of the dynamic nature of the Incarnation is very suggestive and has rich possibilities of further development.

6. *New Creation.* Chenchiah's understanding of the Christ event as the appearance of a new being in human history and development is bound to play an important role in Indian Christology. The term 'new creation' is a N.T. term and is applied to the believer in Christ, and not to Christ. The emphasis on the birth of Christ as God's act of redemption is a necessary correction to the exclusive emphasis of the cross as we consider atonement.

7. *Atonement.* Chenchiah's idea of atonement as life-fulness and not merely sinlessness is very suggestive, and is bound to find emphasis in Indian understandings of atonement and may turn out to be a corrective to any forensic explanation of the work

of Christ. The concept of *bhakti marga* brings out an important aspect of the Christian experience of salvation.

8. *Living Christ and Holy Spirit.* In the Indian approach of the thinkers we have dealt with, there is considerable emphasis on the living Christ, and the identification of the living Christ with Holy Spirit (*mahasakti*). While the doctrine of the living Christ is quite clear, the conception of the Holy Spirit needs some clarification. There is need of further thinking on this aspect.

On the whole there are clear indications as to the direction for further development.