

Original article

Madang: Journal of Contextual Theology
(Madang J Contextual Theol) 2026 June
Vol.45, 53–71
<https://doi.org/10.58302/Madang.2026.45.5>

Received: May 21, 2026
Revised: June 17, 2026
Accepted: June 17, 2026
Published: June 30, 2026

Christ as Satguru: Reinterpreting Christian Discipleship through Hindu *Guru–Shishya* Tradition for Deepening Indian Christian Spirituality

Dr Anish K. Joy

Dean of Studies & Professor, MSOTS, Kerala, India

Correspondence to Dr Anish K. Joy, Email: anishkjoy2003@gmail.com

Abstract

This study examines the theological and spiritual significance of interpreting Christ as *Satguru* through a comparative engagement between Christian discipleship and the Hindu *Guru–Shishya* tradition within the Indian context. It argues that Indian Christianity continues to struggle with expressing the Gospel in forms that are spiritually meaningful, culturally resonant, and socially transformative in a pluralistic society. Drawing on contextual theology, comparative theology, biblical studies, and Minjung theology, the paper proposes the category of *Satguru* as a constructive framework for reimagining Indian Christian spirituality while preserving the uniqueness of Christ.

The study first explores the New Testament understanding of discipleship, highlighting its relational, transformative, and liberative character centred on Jesus as teacher, rabbi, and servant-leader. It then analyses the *Guru–Shishya* tradition, focusing on *śraddhā* (faithful trust), *bhakti* (devotional devotion), and *seva* (selfless service) as essential dimensions of spiritual formation. Through comparative theological analysis, the paper identifies both convergences and distinctions between Christ and Guru, disciple and *shishya*, and the theological tension between divine grace and self-realisation.

The paper further argues that interpreting Christ as *Satguru* enables a more relational, contemplative, and contextually rooted model of Christian spirituality that integrates contemplation, surrender, ethical living, and social responsibility. Such spirituality resonates with the lived experiences of ordinary people and aligns with the liberative concerns of Minjung theology through solidarity with marginalised communities. While recognising the risks of syncretism, the study contends that the *Satguru* paradigm offers a meaningful pathway toward an authentic and culturally grounded Indian Christian discipleship.

Keywords

Christ as *Satguru*; Indian Christian Spirituality; *Guru–Shishya* Tradition; Contextual Theology; Minjung Theology.

1. Introduction

Christian theology in India continues to face the challenge of expressing the Gospel in ways that are spiritually meaningful, culturally resonant, and socially transformative. Although Christianity in India benefited greatly from Western theological traditions, ecclesial structures, and missionary contributions, these frameworks often remained distant from indigenous spiritual sensibilities. As a result, many Indian Christians continue to experience a tension between inherited ecclesial identities and the religious-cultural consciousness of India.¹ The search for an authentically Indian Christian theology, therefore, remains a vital task. Indian

1 · M. M. Thomas, *The Acknowledged Christ of the Indian Renaissance* (SCM Press, 1969), 12–15.

OPEN ACCESS

ISSN : 1738-3196

© 2025 Author(s)



This is an Open Access article distributed under the terms of the Creative Commons CC BY 4.0 license (<https://creativecommons.org/licenses/by/4.0/>).

theologians have long argued that Christianity must move beyond mere linguistic translation and engage deeply with India's philosophical, spiritual, and cultural traditions.² Within this broader movement of contextual theology, this study explores the possibility of understanding Christ as Satguru through engagement with the Hindu *Guru-Shishya* tradition.

In Hindu spirituality, the Guru is not merely a teacher of doctrines but a guide who embodies wisdom and leads disciples toward spiritual transformation and liberation.³ The *Guru-Shishya* relationship is characterised by devotion, discipline, surrender, and experiential learning. Significantly, several aspects of the New Testament portrayal of Jesus resonate with this model. Jesus calls disciples not only to learn his teachings but to follow him, share in his mission, and enter into transformative communion with God (Matt. 4:19; John 15:4–5). He teaches with authority, forms a community of disciples, and embodies divine truth.

This study argues that interpreting Christ as Satguru can deepen Christian discipleship in India without compromising Christian faith. In many contemporary churches, discipleship is often reduced to doctrinal instruction or institutional participation, while dimensions such as contemplation, surrender, spiritual guidance, and inner transformation receive less emphasis. At the same time, Christianity is frequently perceived as culturally foreign by many Indians.⁴ The Satguru paradigm may therefore provide a meaningful bridge between Gospel discipleship and the Indian spiritual quest for truth, liberation, and divine communion.

The concerns of contextual and Minjung-oriented theology also inform the study. Minjung theology emphasises that theology must arise from the lived experiences, struggles, and aspirations of ordinary people.⁵ Since spirituality in India is deeply embedded in devotional practices, communal traditions, and relational forms of learning, engagement with the *Guru-Shishya* tradition represents not merely a philosophical exercise but an attempt to recover a people-centred spirituality rooted in lived religious experience. This research does not seek to erase distinctions between Christianity and Hinduism or promote theological syncretism. Rather, it adopts a comparative and dialogical approach that respects the integrity of both traditions while exploring points of convergence that may enrich Christian understanding. The concept of Christ as *Satguru* is presented as a contextual Christological metaphor that illuminates discipleship, spiritual formation, and relational transformation within Indian Christianity.⁶

Methodologically, the study draws on contextual theology, comparative theology, biblical studies, and Indian philosophical thought. By examining New Testament discipleship alongside the *Guru-Shishya* tradition, it argues that Christ as Satguru offers a more relational, contemplative, embodied, and transformative vision of Christian discipleship. Such a model has the potential to deepen the spiritual life of Indian Christians while fostering interreligious

2 · Raimon Panikkar, *The Unknown Christ of Hinduism* (Orbis Books, 1981), 3–8.

3 · Swami Abhishiktananda, *Guru and Disciple* (ISPK, 1974), 21–29.

4 · Bede Griffiths, *The Marriage of East and West* (Templegate Publishers, 1982), 54–58.

5 · Ahn Byung-Mu, *Stories of Minjung Theology: The Theological Journey of Ahn Byung-Mu in His Own Words*, trans. Hanna In, ed. Wongi Park (SBL Press, 2019), 41–47.

6 · Francis X. Clooney, *Comparative Theology: Deep Learning Across Religious Borders* (Wiley-Blackwell, 2010), 9–15.

understanding and constructive theological dialogue within a pluralistic society.

2. Conceptual Framework

2.1 Christian Understanding of Discipleship

The concept of discipleship occupies a central place in the ministry of Jesus and the faith of the early Church. In the New Testament, discipleship is more than adherence to doctrines or participation in institutional religion; it is fundamentally relational, transformative, and participatory. The disciple responds to Christ's call, journeys in communion with him, imitates his life, and participates in God's mission. It therefore encompasses intellectual formation, ethical transformation, spiritual intimacy, and social responsibility. The Gospels portray Jesus as a teacher whose authority surpasses conventional pedagogical categories. Although addressed as *Rabbi* (John 1:38), Jesus differs from other teachers of his time because his authority is rooted in his intimate relationship with God. The crowds recognised that he taught "as one having authority" (Matt. 7:29). His teaching is inseparable from his person; Christ does not merely communicate truth but embodies it.

This embodiment of truth is essential to Christian discipleship. Jesus invites followers not simply to learn doctrines but to enter a transformative relationship marked by presence, companionship, and participation. "Follow me" (Mark 1:17) becomes the foundational call to discipleship. The disciple learns by walking with Christ, observing his life, and internalising his vision of God's reign. This relational dimension reaches its fullest expression in the Johannine concept of abiding: "Abide in me as I abide in you" (John 15:4). Discipleship thus becomes participation in divine life rather than mere institutional affiliation.⁷

Furthermore, discipleship unfolds within the ordinary realities of life. Jesus calls fishermen, tax collectors, women, peasants, and other marginalised persons into his community. His ministry among villages, homes, and marketplaces reflects the concerns of contextual and *Minjung* theology, which emphasise the experiences of ordinary people.⁸ Consequently, Jesus' model challenges hierarchical understandings of authority by locating divine revelation among the poor and oppressed. These relational and liberative dimensions are particularly significant in the Indian context. Indian Christianity has often inherited educational models shaped by colonial missionary structures that prioritised doctrinal instruction and institutional conformity. While beneficial in many respects, such models have sometimes weakened the experiential and relational dimensions of spiritual formation. As a result, discipleship is frequently experienced as catechetical learning rather than transformative companionship with Christ.⁹

In contrast, the Gospel narratives present discipleship as a holistic transformation involving body, mind, relationships, and society. Jesus forms disciples through shared meals, journeys, healing, prayer, silence, and service, drawing lessons from everyday life. He also redefines

7 · Raymond E. Brown, *The Gospel According to John XIII-XXI* (Doubleday, 1970), 667-72.

8 · C. S. Song, *Jesus and the Reign of God* (Fortress Press, 1993), 45-52.

9 · Felix Wilfred, *Asian Dreams and Christian Hope: At the Dawn of the Millennium* (ISPCK, 2000), 88-91.

authority through servanthood, teaching that greatness is found in service rather than domination (Matt. 20:26–28). The washing of the disciples' feet (John 13:1–17) illustrates a model of leadership grounded in humility, kenosis, and solidarity. The cross ultimately becomes the defining paradigm of discipleship. Jesus calls his followers to “take up their cross” (Mark 8:34), linking discipleship with suffering, justice, and participation in God's liberative mission. Here, Christian discipleship resonates strongly with Minjung theology, which understands Christ as standing in solidarity with the oppressed.¹⁰ Following Christ, therefore, involves ethical responsibility, compassionate service, and active engagement with suffering humanity.

Theologically, Christian discipleship may be understood through four interrelated dimensions: relational communion with Christ, transformative participation in divine life, ethical imitation of Christ's servanthood, and communal participation in God's liberative mission. These dimensions provide important points of dialogue with the Hindu *Guru–Shishya* tradition, where spiritual formation likewise involves relationship, discipline, and transformation.

2.2 Hindu *Guru–Shishya* Tradition

The *Guru–Shishya* tradition is one of the foundational models of spiritual formation in Hindu religious and philosophical traditions. Rooted in the Vedic and Upanishadic heritage, the relationship between Guru (teacher) and Shishya (disciple) extends beyond formal education to become a sacred process of transmitting spiritual wisdom, ethical discipline, and transformative experience across generations. The Sanskrit term *Guru* carries profound symbolic meaning. The syllable *gu* signifies darkness, while *ru* denotes that which dispels darkness. Thus, the Guru is understood as one who removes ignorance (*avidyā*) and leads the disciple toward truth and enlightenment.¹¹ The Guru functions as a spiritual guide who awakens the disciple through instruction, example, discipline, and grace.

Unlike modern educational systems that focus primarily on information, the *Guru–Shishya* relationship is relational and transformative. Knowledge is experiential rather than merely conceptual. The disciple learns through close association with the Guru, observing conduct, participating in spiritual practices, and gradually internalising wisdom through disciplined living. This embodied mode of formation parallels important aspects of Jesus' relationship with his disciples. In classical Hindu traditions, the Guru occupies a sacred role as mediator of spiritual awakening. The *Mundaka Upanishad* teaches that seekers should approach the Guru with humility, inquiry, and service to attain knowledge of ultimate reality.¹² Such knowledge is transformative and leads toward liberation (*moksha*), self-realisation, or union with the divine.

Three concepts are particularly significant within the *Guru–Shishya* framework: *śraddhā* (faithful trust), *bhakti* (devotional love), and *seva* (selfless service). *Śraddhā* denotes a trusting openness toward the Guru and the spiritual path. It is not blind obedience but a faith-filled disposition that enables deeper transformation. The *Bhagavad Gita* emphasises faith as

10 · Nam-Dong Suh, *A Search for Minjung Theology* (Han-gil-sa, 1983), 142–49.

11 · Swami Sivananda, *Guru Tattva* (Divine Life Society, 1999), 5–7.

12 · *Mundaka Upanishad* 1.2.12.

essential for receiving and embodying spiritual wisdom.¹³ *Bhakti* introduces the dimension of loving devotion. Within devotional movements, the Guru–disciple relationship is sustained through reverence, affection, and spiritual intimacy. This emphasis on devotion highlights the importance of affective and contemplative experience in spiritual formation, an aspect that remains relevant for contextual Christian theology.¹⁴

Seva, or selfless service, expresses spirituality through action. Service to the Guru, community, and humanity becomes a means of self-purification and participation in divine reality. This integration of spirituality and service resonates strongly with Christ's teachings on servanthood and discipleship. The *Guru–Shishya* tradition also possesses a strong communal and contextual character. Spiritual formation traditionally occurred within ashrams, village communities, and devotional movements closely connected to everyday life. Through *Bhakti* traditions, spiritual wisdom became accessible not only to intellectual elites but also to ordinary people.¹⁵ This people-centred spirituality offers important insights for Indian Christian theology, especially in contexts where institutional religion may fail to nurture contemplative depth and relational guidance.

At the same time, theological discernment remains essential. Christianity understands Christ not merely as an enlightened teacher but as the incarnate Word and Saviour. Therefore, this study does not equate Christ with the Guru but explores how the symbolic and relational dimensions of the *Guru–Shishya* tradition can illuminate Christian discipleship within the Indian context. By engaging this framework critically and constructively, Indian Christian theology may discover fresh ways of articulating discipleship as relational transformation, contemplative participation, and liberative service.

3. Comparative Theological Analysis

The comparative engagement between Christian discipleship and the Hindu *Guru–Shishya* tradition requires careful theological discernment. Comparative theology does not aim at collapsing religious distinctions into artificial sameness, nor does it seek apologetic superiority of one tradition over another. Rather, it attempts a disciplined and dialogical reading across traditions that enables a deeper understanding of one's own faith while remaining open to transformative insights from the religious other.¹⁶ Within the Indian context—where religious plurality forms part of everyday social reality—such theological dialogue becomes not merely academic but existentially necessary.

This section, therefore, explores three major comparative dimensions: (1) Christ and Guru as spiritual authorities and transformative mediators, (2) disciple and *shishya* as models of relational spiritual formation, and (3) the theological tension between grace and self-realisation. Through these engagements, the study seeks to identify both convergences and distinctions

13 · Bhagavad Gita 4:39.

14 · Bede Griffiths, *Return to the Centre* (Fount Paperbacks, 1976), 103–8.

15 · Klaus K. Klostermaier, *A Survey of Hinduism*, 3rd ed. (State University of New York Press, 2007), 185–93.

16 · Francis X. Clooney, *Comparative Theology: Deep Learning Across Religious Borders* (Wiley-Blackwell, 2010), 10–18.

that may contribute toward a contextual understanding of Christian spirituality in India.

3.1 Christ and Guru: Authority, Transformation, and Embodiment

One of the most significant points of convergence between Christianity and Hindu spirituality is the relational authority embodied in Christ and the Guru. In both traditions, spiritual authority arises not merely from institutional position or intellectual knowledge but from transformative presence. Truth is embodied in life and experience rather than communicated solely through doctrine.

In the Gospels, Jesus teaches with remarkable authority that astonishes his listeners (Mark 1:22). Yet his authority is relational and liberative rather than coercive.¹⁷ It emerges from his intimacy with God, compassion for the marginalised, and integrity between word and action. Likewise, in the Guru tradition, authority is rooted in spiritual realisation and authenticity. The Guru is sought not merely for information but for illumination and experiential transformation.¹⁸ This convergence is particularly meaningful within the Indian spiritual context, where religious truth is often encountered through holy persons, devotional practices, and lived experiences rather than abstract theological systems. Understanding Christ as Satguru, therefore, enables Indian Christians to encounter Jesus not only as Saviour but also as a living spiritual guide and embodiment of divine wisdom.

Important distinctions remain, however. In many Hindu traditions, the Guru points beyond himself toward ultimate reality, whereas Christ is the incarnate Logos (John 1:14). His authority derives not only from spiritual realisation but from incarnation, crucifixion, and resurrection. Jesus does not merely reveal the path; he is “the way, the truth, and the life” (John 14:6).¹⁹ Nevertheless, the category of Satguru illuminates dimensions of Christology that have often been overlooked. Colonial missionary theology frequently emphasised legal salvation and doctrinal correctness while giving less attention to contemplation, guidance, and transformative encounter.²⁰ Interpreting Christ as Satguru helps recover these experiential dimensions already present within the Gospel tradition. Another important point of comparison is embodiment.²¹ In many Hindu traditions, especially within Bhakti movements, the Guru’s presence, actions, and daily life become channels of spiritual transmission. Similarly, Jesus reveals God through touch, meals, healing, suffering, and solidarity with humanity. Divine revelation is communicated through embodied life rather than abstract concepts.

This embodied understanding resonates strongly with Minjung theology, which emphasises God’s presence among the suffering and marginalised. Viewing Christ as Satguru should therefore not lead to escapist spirituality but to deeper engagement with the realities of oppression, poverty, and exclusion. In contemporary India, where caste discrimination,

17 · Gustavo Gutiérrez, *A Theology of Liberation*, rev. ed. (Orbis Books, 1988), 112–17.

18 · Sarvepalli Radhakrishnan, *The Hindu View of Life* (Harper Collins, 2009), 27–33.

19 · Raimon Panikkar, *The Unknown Christ of Hinduism* (Orbis Books, 1981), 44–49.

20 · M. M. Thomas, *The Acknowledged Christ of the Indian Renaissance* (SCM Press, 1969), 95–101.

21 · Ahn Byung-Mu, *Stories of Minjung Theology: The Theological Journey of Ahn Byung-Mu in His Own Words*, trans. Hanna In, ed. Wongji Park (SBL Press, 2019), 84–88.

economic inequality, and religious polarisation persist, both Christ and authentic Guru traditions call disciples toward humility, compassion, ethical integrity, and transformative service. Thus, the comparison between Christ and Guru highlights shared themes of relational authority, transformative embodiment, and spiritual guidance while preserving essential Christian convictions concerning incarnation, salvation, and divine identity.

3.2 Disciple and *Shishya*: Obedience versus Inner Awakening

The relationship between teacher and follower occupies a central place in both Christian discipleship and the *Guru-Shishya* tradition. In Christianity, discipleship begins with responding to Christ's call, often requiring trust, sacrifice, and commitment (Mark 1:16–20). Yet obedience is not blind submission; it flows from love, faith, and a transformative encounter with Christ. Jesus rejects legalism and outward religiosity, criticising those who neglect justice, mercy, and compassion (Matt. 23:23). Christian discipleship, therefore, seeks inner transformation rather than mere rule-following. The Sermon on the Mount shifts the focus from external actions to the dispositions of the heart (Matt. 5–7).²² Likewise, in the *Guru-Shishya* tradition, obedience to the Guru serves as a discipline that leads to self-transcendence and spiritual awakening. The disciple practices humility, attentiveness, and surrender in order to move beyond ego-centred consciousness toward experiential realisation of truth.²³

This distinction is especially significant in the Indian context, where hierarchical social structures can sometimes transform spiritual obedience into unquestioning submission. Both Christian and Hindu communities must therefore exercise critical discernment, ensuring that authority promotes human dignity, spiritual maturity, and ethical responsibility rather than dependency or domination. A key convergence lies in relational transformation. In both traditions, growth occurs through proximity to the teacher. The disciple learns through shared life, service, observation, questioning, and participation. Wisdom is transmitted not merely through instruction but through lived relationship.²⁴

Both traditions also emphasise gradual transformation. The disciples of Jesus struggle with misunderstanding, fear, and doubt, yet Christ patiently forms them through continued relationship. Similarly, the *shishya* progresses through discipline, contemplation, and guidance. In a contemporary context marked by anxiety, fragmentation, and spiritual rootlessness, these relational models offer meaningful paths of formation grounded in community, mentorship, and ethical responsibility.

A significant difference remains regarding the ultimate goal of transformation. In many Hindu traditions, spiritual realisation involves liberation from ignorance and the discovery of the true self. In Christianity, discipleship culminates in communion with the personal God revealed in Christ. Transformation occurs through divine grace and loving relationship rather

22 · Dietrich Bonhoeffer, *The Cost of Discipleship* (SCM Press, 1959), 63–70.

23 · Swami Vivekananda, *Jnana Yoga* (Advaita Ashrama, 2000), 44–51.

24 · Parker J. Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (Harper One, 1993), 15–21.

than absorption into an impersonal reality.²⁵ Thus, while both traditions affirm surrender and transformation, Christianity maintains a relational vision centred on communion with God and neighbour, allowing fruitful comparison without reducing the two traditions to equivalence.

3.3 Grace versus Self-Realisation

Perhaps the most significant theological tension between Christian spirituality and Hindu traditions concerns the relationship between divine grace and self-realisation. This distinction lies at the heart of their understandings of salvation, humanity, and spiritual practice. In Christian theology, salvation is fundamentally a gift of divine grace. Human beings do not attain redemption solely through personal effort or spiritual discipline but receive it through God's initiative in Christ.²⁶ Discipleship, therefore, emerges as a response to grace rather than as an achievement of self-perfection. The New Testament repeatedly emphasises divine initiative: Jesus calls his disciples before they fully understand him, the prodigal son is welcomed before proving his worth (Luke 15:11–32), and Christ offers forgiveness even in suffering.

By contrast, many Hindu traditions emphasise self-realisation through disciplined practice, meditation, ethical living, devotion, and spiritual knowledge. Liberation involves overcoming ignorance and awakening to ultimate reality.²⁷ Yet the contrast between grace and self-realisation should not be overstated. Within Bhakti traditions, divine grace (*kripa*) plays a central role, and theologians such as Ramanuja emphasise surrender (*prapatti*) and loving devotion as paths to liberation.²⁸ Likewise, Christian spirituality values prayer, contemplation, ascetic practice, and ethical transformation alongside grace. The difference, therefore, is not one of absolute opposition but of theological emphasis concerning divine-human participation. This insight has particular significance in the Indian context, where many Christians seek to integrate Christian teachings with cultural understandings of karma, meditation, discipline, and spiritual striving. A contextual understanding of Christ as *Satguru* can help bridge this divide by presenting discipleship as participation in divine grace through transformative practice. Spiritual disciplines such as silence, meditation, prayer, fasting, contemplation, and service become responses to grace rather than means of self-salvation.²⁹

Minjung theology further enriches this perspective by insisting that grace possesses social as well as personal dimensions. God's liberating presence is encountered among the oppressed and marginalised, making spiritual transformation inseparable from social transformation.³⁰ Consequently, understanding Christ as *Satguru* should lead toward compassionate solidarity, ethical discipleship, and participation in God's healing work within society. Such spirituality transcends both individualistic self-realisation and purely institutional religion, calling believers

25 · Hans Küng, *Christianity and the World Religions* (Doubleday, 1986), 203–10.

26 · Karl Rahner, *Foundations of Christian Faith* (Crossroad, 1978), 116–24.

27 · S. Radhakrishnan, *Indian Philosophy*, vol. 2 (Oxford University Press, 2008), 512–20.

28 · Julius J. Lipner, *The Face of Truth: A Study of Meaning and Metaphysics in the Vedantic Theology of Ramanuja* (State University of New York Press, 1986), 148–57.

29 · Bede Griffiths, *The New Creation in Christ* (Templegate Publishers, 1992), 90–97.

30 · Nam-Dong Suh, *A Search for Minjung Theology* (Han-gil-sa, 1983), 201–8.

to contemplative depth, relational transformation, and liberative engagement within the realities of Indian life.

4. Toward an Indian Model of Christian Spirituality

The search for an authentically Indian model of Christian spirituality remains one of the most important theological tasks facing Christianity in contemporary India. While Indian Christianity has produced rich liturgical traditions, educational institutions, and social ministries, its spiritual imagination has often remained dependent upon categories inherited from European theological history. As a result, many believers experience a gap between ecclesial Christianity and the deeper spiritual sensibilities embedded within Indian cultural consciousness. This tension becomes particularly visible among younger generations who seek experiential depth, contemplative meaning, and holistic spirituality beyond institutional structures alone.

The development of an Indian Christian spirituality, therefore, requires more than superficial adaptation of symbols or rituals. It calls for a deeper theological reinterpretation of Christian faith through categories that resonate with Indian modes of spiritual experience while remaining rooted in the Gospel. Within this context, the image of Christ as Satguru offers a constructive and contextually meaningful paradigm for reimagining Christian discipleship, contemplation, surrender, and ethical life in India.

Such a model does not imply theological syncretism or abandonment of Christian distinctiveness. Rather, it represents an incarnational approach to theology in which Christ is encountered within the symbolic universe, spiritual aspirations, and lived realities of Indian society.³¹ The task of contextual theology is not to replace Christ with cultural categories but to allow the Gospel to become intelligible and transformative within specific historical and cultural settings.

4.1 Christ as *Satguru*

The Sanskrit term *Satguru* may be translated as “True Guru” or “Guru of Ultimate Truth.” Within Indian spirituality, the *Satguru* is not merely an instructor of sacred knowledge but one who embodies truth and leads disciples toward liberation and fullness of life. Reinterpreting Christ through this category allows Indian Christians to perceive Jesus not simply as a distant doctrinal figure but as a living spiritual guide, transformative presence, and revealer of divine reality.

The New Testament itself presents Jesus in ways that resonate profoundly with the Guru paradigm. Christ gathers disciples into intimate fellowship, forms them through relationship, teaches through parables drawn from ordinary life, models contemplative prayer, and guides followers toward participation in the reign of God. His authority emerges not from coercive power but from authenticity, compassion, and sacrificial love.³² Understanding Christ as *Satguru*, therefore, highlights dimensions of Christian spirituality sometimes neglected within

31 · Stephen B. Bevans, *Models of Contextual Theology*, rev. ed. (Orbis Books, 2002), 15–19.

32 · Raymond E. Brown, *An Introduction to New Testament Christology* (Paulist Press, 1994), 101–8.

institutional Christianity.

First, it emphasises encounter over abstraction. Many Indian seekers are drawn not primarily to doctrinal systems but to transformative spiritual experience mediated through relationship, contemplation, and embodied holiness. Christ as *Satguru* invites believers into experiential communion rather than merely intellectual assent.

Second, the *Satguru* model emphasises guidance and accompaniment. In many Indian traditions, the Guru walks alongside disciples through the struggles of spiritual growth. Similarly, the Gospels portray Jesus accompanying disciples through confusion, fear, suffering, and failure. Even after Peter's denial and the disciples' abandonment, Christ restores and commissions them rather than rejecting them.³³ Such relational accompaniment is deeply significant within societies marked by fragmentation, loneliness, and existential insecurity.

Third, Christ as *Satguru* challenges authoritarian understandings of spiritual leadership. In both religious and secular contexts, India continues to wrestle with hierarchical structures shaped by caste, patriarchy, clericalism, and political domination. Unfortunately, spiritual authority itself can become exploitative through manipulation, personality cults, or the commercialisation of religion. Against such distortions, Jesus redefines authority through servanthood: "Whoever wishes to be first among you must be slave of all" (Mark 10:44). Thus, the Christian reinterpretation of *Satguru* must remain grounded in humility, kenosis, and liberative love rather than spiritual domination.

Moreover, from the perspective of Minjung theology, Christ as *Satguru* must be understood not only as a mystical guide but also as a companion of the oppressed. Jesus consistently identifies himself with the poor, marginalised, and suffering.³⁴ Therefore, Indian Christian spirituality cannot remain limited to private contemplation detached from social realities such as poverty, caste oppression, communal violence, ecological destruction, and gender injustice. The *Satguru* Christ calls disciples toward solidarity with the suffering masses of society. In this sense, the image of Christ as *Satguru* becomes both contemplative and prophetic. It unites inner transformation with social responsibility and spiritual depth with historical engagement.

4.2 Discipleship as Relational Transformation

If Christ is understood as *Satguru*, discipleship must be viewed as a process of relational transformation rather than merely institutional membership or doctrinal conformity. While sacramental participation, catechesis, and moral formation remain important, they are incomplete without a transformative relationship with Christ and community. The *Guru-Shishya* tradition offers valuable insights into this relational model of formation. Transformation occurs through closeness, trust, discipline, observation, and participation in shared life. Knowledge is transmitted relationally as much as intellectually. Likewise, the Gospels portray discipleship as life shared with Jesus. The disciples journey with him, witness his compassion, struggle with misunderstanding, and gradually grow in faith. Spiritual formation takes place through ordinary

33 · Rowan Williams, *Being Disciples: Essentials of the Christian Life* (Eerdmans, 2016), 12–18.

34 · Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent* (Orbis Books, 1987), 91–97.

encounters, service, and suffering rather than through formal instruction alone.³⁵

This understanding is particularly relevant in contemporary India, where urbanisation, technological isolation, consumerism, and social fragmentation often weaken communal bonds and spiritual rootedness. Christian spirituality must therefore recover discipleship as relational belonging rather than individualistic religiosity. Relational discipleship also challenges caste-based exclusion and social hierarchy. Jesus consistently crossed social boundaries by welcoming the marginalised, including fishermen, tax collectors, women, and the poor. In a context where caste divisions continue to shape social and ecclesial life, discipleship calls the Church toward communities of equality, hospitality, and shared dignity.³⁶

The transformative dimension of discipleship involves more than acquiring knowledge; it reshapes consciousness, relationships, desires, and ethical commitments. In this respect, it parallels aspects of Indian spirituality that seek liberation from ego-centred existence. Yet Christian transformation remains grounded in communion with the living Christ rather than the dissolution of personal identity. Through participation in divine love, the disciple becomes more fully human. Finally, relational transformation requires communities that nurture spiritual maturity. Small prayer groups, mentorship relationships, contemplative gatherings, and ashram-style retreats can provide meaningful alternatives to purely bureaucratic models of church life. Indian Christian spirituality may therefore be enriched by integrating relational and contemplative practices that resonate with the broader religious culture of India.

4.3 Integration of Contemplation, Surrender, and Ethical Living

A contextual model of Indian Christian spirituality must ultimately integrate contemplation, surrender, and ethical living into a unified vision of discipleship. These dimensions should not be treated as separate but rather understood as mutually interconnected aspects of spiritual transformation.

Contemplation

Indian spirituality has historically emphasised contemplation, silence, meditation, and interior awareness as pathways toward spiritual realisation. Christian traditions also possess rich contemplative resources through monasticism, mystical theology, hesychasm, and practices of silent prayer. Yet in many Indian churches, contemplative spirituality has received limited attention compared to activism, institutional administration, or devotional performance.

Reimagining Christ as *Satguru* invites recovery of contemplative dimensions within Christian discipleship. Jesus himself frequently withdraws into silence and prayer (Luke 5:16). Before major moments of ministry, suffering, or decision, Christ enters spaces of solitude and communion with the Father. Contemplation in Christianity is therefore not escapism but attentive participation in divine presence.

³⁵ · Dietrich Bonhoeffer, *The Cost of Discipleship* (SCM Press, 1959), 45–52.

³⁶ · James Massey, *Downtrodden: The Struggle of India's Dalits for Identity, Solidarity and Liberation* (WCC Publications, 1997), 132–39.

For Indian Christians, contemplative spirituality may include practices such as silence, meditative reading of Scripture, chanting, retreat, fasting, and attentive prayer rooted in both biblical and Indian sensibilities.³⁷ Such practices can deepen spiritual awareness amidst the noise and anxiety of modern life. Moreover, contemplation possesses social significance within Minjung perspectives. Silence becomes resistance against consumerism, violence, and dehumanisation. Contemplative spirituality nurtures compassion and attentiveness toward suffering humanity rather than withdrawal from the world.

Surrender

The second dimension concerns surrender. In Hindu traditions, surrender (*śaraṇāgati* or *prapatti*) signifies offering oneself wholly to the divine path or Guru. Christianity similarly calls believers toward surrender to God's will as revealed in Christ. Jesus' own prayer in Gethsemane—"not my will but yours be done" (Luke 22:42)—becomes the model of authentic discipleship.

However, surrender must be interpreted carefully within contexts marked by oppression and abuse of authority. Historically, religious language of obedience has sometimes been used to justify patriarchy, caste hierarchy, or clerical domination. Authentic Christian surrender is therefore not passive submission to oppressive structures but liberating trust in God's transformative love.³⁸

The surrender envisioned within this model involves the release of egoism, greed, hatred, and domination in order to participate more fully in divine compassion and justice. It is a surrender that empowers rather than diminishes human dignity. In practical terms, surrender may be cultivated through prayer, communal worship, simplicity of life, acts of reconciliation, and openness to God's presence amidst suffering. Such spirituality can offer healing within a society increasingly marked by competition, consumerism, and existential insecurity.

Ethical Living

Finally, contemplation and surrender must culminate in ethical living. Spirituality detached from justice becomes self-centred religiosity. The life of Jesus demonstrates inseparable unity between communion with God and compassionate engagement with humanity. Christ heals the sick, confronts injustice, feeds the hungry, and restores dignity to the marginalised. An Indian Christian spirituality shaped by the *Satguru* paradigm must therefore engage concrete realities such as caste discrimination, ecological destruction, economic exploitation, communal violence, and gender inequality.³⁹ Ethical discipleship involves active participation in God's liberative work within society.

Here, Minjung theology provides important corrective insight. Spirituality cannot remain confined to private salvation while ignoring the cries of suffering communities. Christ is

37 · Bede Griffiths, *A New Vision of Reality: Western Science, Eastern Mysticism and Christian Faith* (Templegate Publishers, 1990), 154–60.

38 · Sebastian Kappen, *Jesus and Freedom* (Orbis Books, 1977), 73–81.

39 · Felix Wilfred, *On the Banks of the Ganges: Doing Contextual Theology* (ISPCK, 2002), 210–18.

encountered among labourers, Dalits, migrants, tribal communities, women facing violence, and victims of systemic injustice. Thus, contemplation must lead toward compassion, surrender toward solidarity, and discipleship toward transformative action. The integration of contemplation, surrender, and ethical living ultimately offers a holistic vision of Christian spirituality capable of speaking meaningfully within the Indian context. Such spirituality is relational rather than merely institutional, transformative rather than merely ritualistic, contemplative rather than merely intellectual, and liberative rather than escapist.

In this way, the reinterpretation of Christ as *Satguru* may contribute toward a contextual Christian spirituality that is deeply rooted in the Gospel while genuinely resonant with the spiritual longings, cultural patterns, and social struggles of India.

5. Implications for the Indian Church and Society

The reinterpretation of Christ as *Satguru* is not merely a conceptual or comparative theological exercise; it carries significant implications for the life of the Indian Church and the broader social fabric of India. Contextual theology becomes meaningful only when theological reflection engages concrete realities and contributes toward transformative spiritual and social praxis. In a society marked simultaneously by deep religiosity, rapid modernisation, widening inequalities, communal tensions, and spiritual searching, Indian Christianity faces the challenge of embodying a form of discipleship that is spiritually profound, culturally rooted, and socially responsible.

The present study, therefore, proposes that the *Satguru* paradigm may contribute to three major areas within Indian ecclesial and social life: (1) the formation of believers, (2) the recovery of contemplative and contextual spiritual practices, and (3) the cultivation of interfaith harmony and dialogical coexistence. These implications are especially significant within the broader framework of contextual and Minjung theology, which emphasises liberation, relationality, and the lived experiences of ordinary people.

5.1 Formation of Believers

One of the most pressing challenges facing Christian communities in India is the gap between institutional religion and personal spiritual transformation. Although churches have developed strong educational, sacramental, and social ministries, many believers continue to experience Christian identity primarily through denominational affiliation and ritual participation rather than deep discipleship centred on Christ. The model of Christ as *Satguru* offers a valuable framework for renewing Christian formation. Rather than reducing discipleship to doctrinal instruction or moral regulation, it emphasises relational guidance, spiritual maturity, contemplative depth, and holistic transformation. Formation becomes participation in the life and mission of Christ through a lived relationship.

The Gospels portray Jesus forming disciples through accompaniment rather than detached teaching. He walks with them, challenges them, shares life with them, and gradually leads

them into deeper understanding. Spiritual growth emerges through relationship and shared experience, a model that resonates strongly with traditional Indian approaches to learning in which wisdom is transmitted through proximity to the teacher.⁴⁰ This perspective has significant implications for theological education, parish ministry, and lay formation. Seminaries and churches often prioritise academic achievement and institutional administration while giving less attention to contemplative formation, spiritual mentorship, and emotional maturity. The Satguru paradigm calls for a more integrated approach that combines intellectual learning with spiritual discipline, communal life, pastoral accompaniment, and social engagement.

Such a formation must also address the realities shaping Indian society, including caste discrimination, communalism, gender injustice, economic exploitation, and ecological degradation. If Christ is understood as Satguru who stands in solidarity with the suffering, discipleship must cultivate ethical responsibility and social commitment alongside personal devotion.⁴¹ This vision resonates deeply with Minjung theology, which insists that Christian faith must engage the lived experiences of oppressed communities. Spiritual formation, therefore, includes participation in social action and solidarity with marginalised people.

The Satguru paradigm also challenges authoritarian forms of leadership within ecclesial structures. Spiritual authority should be exercised through humble service, relational care, and moral integrity rather than domination. Formation should nurture communities marked by compassion, equality, and mutual accountability. Within India's religiously plural context, this approach can also strengthen Christian confidence by encouraging thoughtful engagement with Indian spiritual traditions. In this way, Christianity can remain faithful to the Gospel while becoming more deeply rooted in Indian cultural and spiritual life.

5.2 Spiritual Practices: Ashram Model, Silence, and Meditation

A second major implication of this study is the recovery and reinterpretation of spiritual practices within Indian Christianity. One critique of institutional Christianity in Asia is its tendency to emphasise activism, bureaucracy, and intellectualised faith at the expense of contemplative depth. By contrast, Indian spiritual traditions have long valued silence, meditation, simplicity, and disciplined interiority. Understanding Christ as Satguru invites Christians to reclaim contemplative dimensions already present within their own tradition while engaging constructively with Indian spiritual practices. Such engagement strengthens rather than diminishes Christian identity.

The Ashram Model

An important development in Indian Christian spirituality has been the emergence of Christian ashrams. Influenced by Indian monastic and contemplative traditions, these communities emphasise simplicity, prayer, hospitality, community life, and contextual spirituality. Figures such as Jules Monchanin, Henri Le Saux (Abhishiktananda), and Bede Griffiths explored forms of

40 · Rowan Williams, *Being Disciples: Essentials of the Christian Life* (Eerdmans, 2016), 21–27.

41 · Sebastian Kappen, *Jesus and Cultural Revolution* (Buildher Publications, 1983), 88–95.

Christian monasticism rooted in Indian cultural and spiritual patterns.⁴²

The ashram model offers an alternative to highly institutionalised forms of church life by emphasising relational living, contemplative prayer, manual labour, ecological awareness, and spiritual dialogue. Such communities foster discipleship through shared life rather than organisational participation alone. In a society marked by consumerism, technological distraction, and social fragmentation, ashram spirituality can nurture a deeper awareness of God, neighbour, and creation. At the same time, Christian ashrams must remain attentive to social realities. Contemplation should not become withdrawal from injustice but should inspire solidarity with marginalised communities.⁴³ Authentic spirituality must unite prayer with compassionate engagement.

Silence and Meditation

Silence occupies an important place in both Christian mystical traditions and Indian spirituality. In a world increasingly dominated by noise, speed, and distraction, silence offers space for deeper awareness of God. The Gospels repeatedly portray Jesus withdrawing into prayer and solitude, seeking communion with the Father before significant moments of ministry and suffering (Luke 5:16). Indian traditions likewise value meditation as a path of inner transformation. While theological differences remain between Christian prayer and certain forms of Hindu meditation, meaningful dialogue is possible around contemplative stillness, disciplined attention, and spiritual awakening.⁴⁴

Practices such as scriptural meditation, contemplative prayer, chanting, breath awareness, and silence can help Indian Christians encounter Christ in ways that are both culturally meaningful and spiritually transformative. Contemplative spirituality also carries social significance. Silence and meditation can resist cultures of consumerism, violence, and dehumanisation while fostering compassion, attentiveness, and emotional healing. In pastoral contexts, they can address experiences of anxiety, alienation, and mental exhaustion, especially among youth and urban populations. The integration of silence and meditation, therefore, contributes to a holistic discipleship that unites contemplation, ethical responsibility, and relational transformation.

5.3 Interfaith Harmony and Dialogical Coexistence

Perhaps one of the most significant implications of the Satguru paradigm concerns interfaith relations within India's pluralistic context. As a society marked by religious diversity, India increasingly faces challenges of communal violence, religious polarisation, ideological nationalism, and mutual suspicion among faith communities. In such a context, theology must contribute to peacebuilding, dialogue, and mutual understanding rather than sectarian division. Reinterpreting Christ through categories familiar to Indian spirituality can foster

42 · Bede Griffiths, *The Golden String: An Autobiography* (Templegate Publishers, 1980), 198–207

43 · Raimon Panikkar, *The Silence of God: The Answer of the Buddha* (Orbis Books, 1989), 72–79.

44 · Thomas Merton, *Mystics and Zen Masters* (Farrar, Straus and Giroux, 1967), 34–42.

deeper interreligious engagement and reduce perceptions of Christianity as culturally foreign. Understanding Christ as Satguru does not eliminate theological differences between Christianity and Hinduism; rather, it creates a dialogical bridge for meaningful conversation. Shared themes such as discipleship, contemplation, compassion, surrender, and ethical transformation provide common ground for mutual learning while preserving distinct religious identities.⁴⁵

This approach reflects the broader vision of comparative and dialogical theology within Asian Christian thought. Dialogue is not merely a strategy of tolerance but a spiritual encounter through which communities deepen their understanding of themselves and others.⁴⁶ Such engagement is particularly important where Christians, Hindus, Muslims, Buddhists, and others live in close social proximity. The Satguru model encourages Christians to engage members of other faiths respectfully and thoughtfully, participating more authentically in the spiritual and philosophical conversations of Indian society. At the same time, interfaith harmony must address issues of social justice, since religious conflict is often intertwined with political interests, economic inequality, caste tensions, and struggles for cultural dominance. Genuine dialogue, therefore, requires a shared commitment to human dignity, peace, and justice.

Minjung theology further highlights the need for solidarity with those who suffer the consequences of communal violence and religious polarisation. Theology must prioritise the well-being of vulnerable communities rather than ideological competition among religious institutions.⁴⁷ In practice, churches inspired by the Satguru paradigm can promote interfaith prayer gatherings, collaborative social-service initiatives, ecological movements, educational dialogue programs, and spaces for shared contemplation. Such efforts help build trust and mutual respect at the grassroots level.

Finally, a contextual spirituality rooted in interfaith dialogue can contribute to healing historical wounds associated with colonialism and missionary encounters. Since some criticisms of Christianity in India arise from perceptions of insufficient engagement with indigenous traditions, a theology that respectfully dialogues with Indian spirituality while remaining faithful to Christ may foster a more rooted, credible, and reconciliatory Christian presence within Indian society.

6. Conclusion

This study explored the theological and spiritual possibilities of interpreting Christ as Satguru through engagement with the Hindu *Guru-Shishya* tradition in order to deepen Christian spirituality within the Indian context. It argued that Indian theology must move beyond superficial adaptation and engage meaningfully with the spiritual, philosophical, and cultural

45 · Francis X. Clooney, *Hindu God, Christian God: How Reason Helps Break Down the Boundaries between Religions* (Oxford University Press, 2001), 146–55.

46 · Michael Amaladoss, *Making All Things New: Dialogue, Pluralism and Evangelisation in Asia* (Orbis Books, 1990), 54–61.

47 · Ahn Byung-Mu, *Stories of Minjung Theology: The Theological Journey of Ahn Byung-Mu in His Own Words*, trans. Hanna In, ed. Wongji Park (SBL Press, 2019), 116–22.

traditions that shape the religious consciousness of Indian people. Such engagement is integral to the incarnational character of Christian faith. The study began by identifying the tension between inherited Western theological forms and indigenous Indian spiritual sensibilities. While missionary Christianity contributed significantly to education, social reform, and ecclesial development, it often remained distant from Indian categories of spirituality and religious experience. As a result, many Christians continue to understand discipleship primarily through institutional and doctrinal frameworks rather than as a transformative spiritual relationship.⁴⁸

In response, the study proposed the category of Christ as Satguru as a constructive contextual theological model. Through comparative theological analysis, it demonstrated important resonances between the New Testament vision of discipleship and the *Guru-Shishya* tradition. Both emphasise relational formation, transformative guidance, embodied wisdom, disciplined practice, and ethical responsibility. Jesus forms disciples through companionship, service, teaching, and personal transformation rather than through abstract instruction alone. At the same time, the study maintained essential theological distinctions. Christ is not merely a spiritual teacher, but the incarnate Logos revealed through incarnation, crucifixion, and resurrection. Likewise, Christian discipleship is grounded in communion with the personal God and participation in divine grace rather than solely in self-realisation.⁴⁹ The comparative approach, therefore, sought dialogue without erasing difference.

A major finding of this research is that the Satguru paradigm offers a more relational, contemplative, and contextually meaningful understanding of discipleship in India. It reinterprets discipleship as companionship with Christ, recovering dimensions of surrender, contemplation, ethical formation, and spiritual intimacy that resonate with Indian spiritual traditions while remaining faithful to the Gospel. This contextual spirituality has important implications for believer formation, contemplative practice, and interfaith dialogue. Practices such as silence, meditation, ashram spirituality, and relational mentorship can help address the spiritual fragmentation and anxiety of contemporary society.⁵⁰ The study also highlighted the significance of Minjung theology, which insists that spirituality cannot be separated from the lived realities of suffering communities. Christ as Satguru must therefore be encountered among the poor, marginalised, Dalits, migrants, and all who experience social exclusion. Spiritual transformation and social liberation remain inseparably connected.⁵¹

The research acknowledges several limitations. Comparative engagement always carries the risk of syncretism or theological dilution, making it necessary to distinguish contextual reinterpretation from theological relativism. Furthermore, Hinduism itself is highly diverse, and the *Guru-Shishya* model discussed here primarily reflects themes from the Vedantic and Bhakti traditions. Christian traditions are likewise diverse, and different ecclesial communities may respond differently to the Satguru paradigm. The uniqueness of Christ also remains a critical

48 · M. M. Thomas, *The Acknowledged Christ of the Indian Renaissance* (SCM Press, 1969), 148–55.

49 · Hans Küng, *Christianity and the World Religions* (Doubleday, 1986), 220–27.

50 · Bede Griffiths, *Return to the Centre* (Fount Paperbacks, 1976), 166–73.

51 · Nam-Dong Suh, *A Search for Minjung Theology* (Han-gil-sa, 1983), 231–39.

theological boundary, requiring contextual theology to balance openness to dialogue with fidelity to Christian revelation. Practical challenges must also be recognised. The integration of contemplative spirituality and contextual practices may encounter resistance from communities shaped by rigid denominational structures, colonial theological inheritances, or suspicion toward interreligious engagement. Careful theological education and pastoral discernment are therefore essential.

Despite these limitations, the future scope of this research remains significant. Further studies may explore the relationship of Christ as Satguru with Dalit theology, tribal spiritualities, feminist theology, and ecological theology. Comparative research on Christian contemplation and Indian meditative practices also offers fertile ground for interdisciplinary reflection. Additional studies may investigate practical applications of the Satguru model within seminaries, retreat centres, parish ministries, youth formation programs, and Christian ashrams. In an era marked by religious nationalism, communal polarisation, consumerism, and spiritual fragmentation, contextual and dialogical approaches to theology are increasingly necessary. This study has argued that Christ as Satguru provides a meaningful pathway toward an Indian Christian spirituality that is contemplative yet prophetic, relational yet transformative, contextual yet faithful to the Gospel. Such spirituality invites believers to encounter Christ not merely as an object of belief but as a living guide, liberating presence, and companion on the journey toward divine communion and social transformation. Through this vision, Indian Christianity may continue its search for a genuinely indigenous, dialogical, and transformative theological voice.

References

- Abhishiktananda, Swami. *Guru and Disciple*. ISPCK, 1974.
- Ahn, Byung-Mu. *Stories of Minjung Theology: The Theological Journey of Ahn Byung-Mu in His Own Words*. Translated by Hanna In. Edited by Wongi Park. SBL Press, 2019.
- Amaladoss, Michael. *Making All Things New: Dialogue, Pluralism and Evangelisation in Asia*. Orbis Books, 1990.
- Bevans, Stephen B. *Models of Contextual Theology*. Rev. ed. Orbis Books, 2002.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. SCM Press, 1959.
- Brown, Raymond E. *An Introduction to New Testament Christology*. Paulist Press, 1994.
- Brown, Raymond E. *The Gospel According to John XIII–XXI*. Doubleday, 1970.
- Clooney, Francis X. *Comparative Theology: Deep Learning Across Religious Borders*. Wiley-Blackwell, 2010.
- Clooney, Francis X. *Hindu God, Christian God: How Reason Helps Break Down the Boundaries between Religions*. Oxford University Press, 2001.
- Dupuis, Jacques. *Toward a Christian Theology of Religious Pluralism*. Orbis Books, 1997.
- Griffiths, Bede. *A New Vision of Reality: Western Science, Eastern Mysticism and Christian Faith*. Templegate Publishers, 1990.
- Griffiths, Bede. *Return to the Centre*. Fount Paperbacks, 1976.
- Griffiths, Bede. *The Golden String: An Autobiography*. Templegate Publishers, 1980.
- Griffiths, Bede. *The Marriage of East and West*. Templegate Publishers, 1982.

- Griffiths, Bede. *The New Creation in Christ*. Templegate Publishers, 1992.
- Gutiérrez, Gustavo. *A Theology of Liberation*. Rev. ed. Orbis Books, 1988.
- Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent*. Orbis Books, 1987.
- Kappen, Sebastian. *Jesus and Cultural Revolution*. Buildher Publications, 1983.
- Kappen, Sebastian. *Jesus and Freedom*. Orbis Books, 1977.
- Klostermaier, Klaus K. *A Survey of Hinduism*. 3rd ed. State University of New York Press, 2007.
- Küng, Hans. *Christianity and the World Religions*. Doubleday, 1986.
- Lipner, Julius J. *The Face of Truth: A Study of Meaning and Metaphysics in the Vedantic Theology of Ramanuja*. State University of New York Press, 1986.
- Massey, James. *Downtrodden: The Struggle of India's Dalits for Identity, Solidarity and Liberation*. WCC Publications, 1997.
- Merton, Thomas. *Contemplative Prayer*. Image Books, 1971.
- Merton, Thomas. *Mystics and Zen Masters*. Farrar, Straus and Giroux, 1967.
- Mundaka Upanishad*.
- Palmer, Parker J. *To Know as We Are Known: Education as a Spiritual Journey*. HarperOne, 1993.
- Panikkar, Raimon. *The Silence of God: The Answer of the Buddha*. Orbis Books, 1989.
- Panikkar, Raimon. *The Unknown Christ of Hinduism*. Orbis Books, 1981.
- Radhakrishnan, S. *Indian Philosophy*. Vol. 2. Oxford University Press, 2008.
- Radhakrishnan, Sarvepalli. *The Hindu View of Life*. HarperCollins, 2009.
- Rahner, Karl. *Foundations of Christian Faith*. Crossroad, 1978.
- Song, C. S. *Jesus and the Reign of God*. Fortress Press, 1993.
- Suh, Nam-Dong. *A Search for Minjung Theology*. Han-gil-sa, 1983.
- Sivananda, Swami. *Guru Tattva*. Divine Life Society, 1999.
- Thomas, M. M. *The Acknowledged Christ of the Indian Renaissance*. SCM Press, 1969.
- Vivekananda, Swami. *Jnana Yoga*. Advaita Ashrama, 2000.
- Williams, Rowan. *Being Disciples: Essentials of the Christian Life*. Eerdmans, 2016.
- Wilfred, Felix. *Asian Dreams and Christian Hope: At the Dawn of the Millennium*. ISPCK, 2000.
- Wilfred, Felix. *On the Banks of the Ganges: Doing Contextual Theology*. ISPCK, 2002.
- Bhagavad Gita*.