

The background of the cover features a large, faint, circular watermark of the Asbury Theological Seminary seal. The seal contains a shield with vertical stripes and a cross, surrounded by the text "THE WHOLE BIBLE FOR THE WHOLE WORLD".

# Subject File of Rodger Hedlund

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Subject File of Roger Hedlund: Bangalore Hindu Evangelism  
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#



27 March, 1989

Mr. George David  
168-A, Bakery Road  
Mhow 453 641  
Madhya Pradesh

Dear Brother George David,

Greetings in Jesus.

The purpose of this letter is to request you to serve as visiting lecturer for a course on "Indian Religions" in the McGavran Institute in October.

The venue is Carmalaram, Bangalore and the dates are 16 - 28 October. We will be pleased for both you and Jane to be with us this entire time. If that is not possible, kindly let me know if you can give us part of that time. The facility is already reserved.

The subject can be adopted according to your preference. Our objective is to help Indian church planters, missionaries, pastors and evangelists to be more effective servants of Christ in the Indian context. You are free to devote the full two weeks to the study of Hinduism if you want. Or you may include other religions as well. If you cannot take the full time we might supplement with other lecturers. Kindly advise. If for any reason you can not accept, kindly suggest alternatives.

Looking for your earlier response.

Cordially yours in Christ,

(Dr. R.E. Hedlund).

cc: Rev. S. Vasantharaj Al





6 APR 1989

Mhow  
1<sup>st</sup> April 1989

Dear Dr. Hedlund,

Thank you for your letter  
of 27 March.

I am glad to hear that  
the Moharram Institute is planning  
a lecture course on "Indian  
Religions", at Carmalaram  
in Bangalore from 16 to 28 Oct.

I shall be glad to come  
over together with Jane to lecture  
for the two weeks duration.

I wonder how many lectures  
you want me to deliver each  
day.

If you so desire I could  
give three series of lectures on  
the following subjects:

1. Christian Apologetics
2. Principles of Christian

Communication.

3. Strategy of Mission to reach  
Hindu communities.

If you have several people to  
lecture I will give only the  
first first series and incorporate  
some of the other material in it.

I have a suggestion. It would  
be a good thing to try and  
incorporate one hour of Discussion  
for the Evangelization of Hindus,  
into the daily schedule.

I trust you will also  
include a series of lectures on  
the Theology of Mission by yourself.  
Right now I am enjoying reading  
your book Mission to Man in the  
Bible.

Looking forward to having  
a blessed time of mission ministry  
and fellowship together.



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*Jesus in Christ*  
*George David*

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*Dr. R. E. Hedlund*

*Post Bag 512*

*13/2, Aravamuthan Garden Street*

*Egmore*

पिन PIN

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*MADRAS*

पहला मोड़ FIRST FOLD

तीसरा मोड़ THIRD FOLD

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*George David*

*148-A Bakery Road*

*MHOW M. P.*

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दूसरा मोड़ SECOND FOLD





# McGAVRAN INSTITUTE

(Training wing of Church Growth Research Centre)

13 April, 1989

Bro. George David  
148-A Bakery Road  
Mhow, M. P. 453 641

Dear Bro. George David,  
Greetings in Jesus from Madras.

Thank you for your letter of 1st April, 1989, received 6th April in my absence. Thanks for your prompt reply. And especially thank you for accepting the invitation to teach INDIAN RELIGIONS at Carmelaram 16-28 October!

Details are pretty much whatever you desire. I am very pleased with the subjects suggested, i.e. 1) Christian Apologetics for Hindus; 2) Principles of Christian Communication; 3) Strategy of Mission to reach Hindu communities. You may have as many lecture hours per day as you require.

Unless you suggest otherwise, shall we think of three sessions per day (in line with the above three subjects)?

Yes, it is an excellent idea to incorporate a daily hour of intercession for the evangelization of Hindus. Let us so plan. Our normal pattern is to begin the day with an hour of worship consisting of meditation, singing, hearing the Word and intercession. But I wonder if this is adequate. Should we abbreviate the worship to, say, half an hour, then insert a full hour for intercession sometime during the day?

I will be happy to include a series of lectures on theology of mission since you so request. Actually I give two full courses on Theology of Mission at various times, but I think I can come up with something appropriate for this particular Institute. Tentatively I will think in terms of one lecture per day.

We look forward to having both you and Jane for the two full weeks. If she is free during that time, I am sure my wife will also attend. Perhaps we can recruit some more ladies? Our goal is 25 participants. Please pray.

Also we need publicity materials. Kindly send a photo. Also some particulars which we may publicize. This is URGENT!!

Have you any suggestions or requirements? Textbooks? We will provide C.V. Mathew's NEO-HINDUISM, A MISSIONARY RELIGION. We are also happy to provide copies of other Indian publications for purchase. Kindly suggest anything you should order. Many thanks.

Cordially yours in Christ,

✓ Roger E. Hedlund



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cc: Rev. Vasanthan 512, 13/2, Aravamuthan Garden Street, Egmore, Madras-600 008 INDIA Tel. 663972

Enclosure: Press Release



ADMINISTRATOR

Claret Nivas

Carmelaram P. O.

Bangalore-560 035

Tel. 59

Date : 13/4/89

Dear Mr. Vasantharaj,

Greetings of the day!

I am in receipt of your letter dt. 10/4/89  
and also the cheque for Rs. 500/-

Here with I am sending you a  
receipt for the same. Your booking  
is thus confirmed (15th - 28th Oct.).

Please kindly contact me, at least  
a week before the actual date, with  
details regarding the arrival of  
the participants.

Thanking you.

Yours sincerely

Dr. Varghese

19 APR 1989





28 April, 1989

Bro. George David  
148-A Bakery Rd.  
Mhow - 453 641  
M.P.

Dear Bro. George David:

Today I sent to you the following telegram:

Could you also teach at Sat Tal in September.  
Reply requested. Letter follows. Hedlund

Our speaker for Sat Tal in September has not confirmed. Could you possibly also take on North India, 18-30 September at Sat Tal Christian Ashram? We can abbreviate if that would help, say 19-29 Sept. (10 days), or even less. Sorry to come at this late date. The same subject I feel, would be appropriate for North India where our effort is for spiritual and evangelistic renewal in slept churches....

Thank you for the photos and information received. This is most helpful. Any other ideas or suggestions for publicity, etc., will be appreciated. We plan to advertise, send mailings, etc., but we want to build up attendance to 30 or more if possible. Usually we sag below 20....

Anxious to hear.

Yours in Christ,

✓ Roger E. Hedlund

P.S. Met Bible Society, Baptists and others last week in Bangalore. Enthusiastic response. Committee of three to meet next month to generate action. Pray!

cc: S. Vasantharaj Albe

encl: Press Release





I have received a telegram from John Howell - the  
brother of Lawrence - asking if I could prepare a paper  
on Reaching Urban Workers for a Seminar at Manila. I  
have sent a reply cable in the affirmative. I shall  
send you a copy of the paper when ready for your  
suggestions. Keep.

Mhow  
2 May 1989

Dear Dr. Hedlund,

I received your  
letter of 28 April yesterday  
morning and on the afternoon  
the same day I received  
your telegram.

Since yesterday I have  
be struggling to come to a  
decision.

Since I am unable to  
give you either a clearly  
positive nor a negative reply  
I have decided not to  
you a reply telegram but  
send you a letter instead.

We have certain local  
responsibilities in the work  
we are involved in here

which will suffer if we are away  
too frequently. The circle of  
believers who support us are not  
appreciative of the wider ministry  
we are involved in like teaching  
in inter-denominational seminars.

Our financial responsibilities  
with three boys studying in the  
college level is a heavy burden  
which is increased when we  
have to be away as the boys  
have to eat outside.

Our eldest son who has to  
clear one paper for his Diploma  
in Printing has to do a years  
apprenticeship, but he is not  
keen on getting into a job.  
We are trying to persuade  
him to work. This is a complicated  
problem for which we are  
not able to see a solution.  
We are much in prayer



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about this.

I am concerned if Janis  
health will be alright when I  
am away in Manila which  
may involve about 16 days  
away from home. She usually  
forgets to take her medicines  
when I am away which creates  
a lot of instability which takes  
time to get stabilized.

With so many uncertainties  
before us, it becomes very  
difficult for us to make definite  
commitments several months  
in advance.

I would like to come and teach  
at Sat Tal, but I would rather  
take the risk of making a  
commitment and failing to arrive  
there. So I have very reluctantly  
to say that I will not be able to  
come.

5 MAY 1989

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Dr. R. E. Hedlund

CDC

Post Box 512, 13/2

13/2 Aravanthan

Hardwar Street

पिन PIN

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CHENNAI

MADRAS

तीसरा मोड़ THIRD FOLD

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George David

148-A Bakery Road

MADRAS M. R.

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# CHURCH GROWTH RESEARCH CENTRE

Post Bag 512, 13/2, Aravamuthan Garden Street, Egmore, Madras-600 008 INDIA Tel. 663972

29 August, 1989

Bro. George David  
148-A Bakery Road  
Mhow, M.P. 453 641

Dear Bro. George David,

Greetings in Jesus. Since Manila I have wanted to get in touch with you. I was distressed that you were not at Lausanne II. Your contribution was needed. Wilcox Travel bungled the arrangements for many. Is that what kept you away? I have your paper, sent in advance to me, and had brought Staffner's book. I will bring that to Carmelaram if you wish. Or you can obtain a copy from Asia Trading Corporation, Brigade Road, Bangalore, or the publisher: Gujarat Sahitya Prakash, Anand - 388 001 (1988; Rs.35.). I recommend it highly. Later on we are planning a study course here in Madras to be built around this book. All of this is to say, we look forward to seeing you at Carmelaram as planned and arranged. Please pray for the enrolment of a good number from the region.

But I write with a further request. We are planning future issues of the INDIA CHURCH GROWTH QUARTERLY around various themes. One such should be devoted to Hindu Culture and Christian Faith (Evangelization in the Hindu Context). My request is this: would you kindly consent to serve as Guest Editor for this particular issue of ICGQ? CGRC would of course provide the usual backup, but you would have freedom to select material, write if you so choose, etc. You may already have manuscripts of your own or other collected articles. It might be possible to create new material. Here are a few ideas:

- \*assignments/papers by Carmelaram students
- \*a symposium by Lutheran, R.C., Evangelical scholars
- \*review article based on Wingate's "Secret Christian of Sivakasi" (Religion & Society, March 1986)
- \*some case studies
- \*book review: Staffner, JESUS CHRIST & THE HINDU COMMUNITY
- \*article/lecture....

And we are trying to run a series of studies in Churches of India, so it would be nice to have an appropriate issue - preferably a "convert" congregation of some variety somewhere in the continent. Well, that is our request. I hope you will kindly consent.



Publisher of INDIA CHURCH GROWTH QUARTERLY  
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Looking ahead, CGRC is hoping to have an important Planning Conference early in January. We will let you know the date, but I hope you will plan to be with us (probably sometime during 4-9 January, back-to-back with a special constitutional revision meeting of the CGAI).

Warm regards. Greetings to Jane.

Cordially yours in Christ,

Roger E. Hedlund

cc: Rev. Vasantharaj

reh



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Mhow  
27 Sept. 1989

Dear Dr. Hedlund,

Greetings in Jesus Name.

Jane and I are leaving for Kerala tomorrow. We will be in Madras from the 8 to 15 Oct.

One of our church members is getting married in Madras on the 27 Oct. As both the Bride and the Bridegroom are from Mhow although Tamilians, they want us to be present and to minister the Word on the occasion. There is no way we can put it off. Hence we will have to leave Bangalore on the 26<sup>th</sup> Oct by the night train to Madras.

This will mean that I will not be available for the last

two days of the Seminar. I feel very sorry about it. Could you please make the necessary adjustments in the program?

If our tickets have been booked for Indore this will have to be cancelled. Instead kindly book two sleeper reservations for us from Bangalore to Madras by the night train of the 26 Oct. I am very sorry for the inconvenience that this will cause you and those in the office.

Looking forward to meeting you and for the Lord's blessing and presence at the Seminar.

Yours in Christ  
Gange



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3 OCT 1989



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Dr. R. E. Hedlund

C R C

Post Bag 512, 13/2 Aravamudan  
Garden Street

Egmore

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MADRAS

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George Davis  
148-A Barking Road  
MHOW

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दूसरा मोड़ SECOND FOLD



Office of the  
Executive Secretary  
● Phone : 24738

**KOLHAPUR CHURCH COUNCIL**  
OF  
**UNITED CHURCH OF NORTHERN INDIA**

Church Council House,  
Kolhapur-416 003.  
Maharashtra.

Date: 4-10-89.

Director,  
McGavran Institute,  
C/o. Church Growth Research Centre,  
MADRAS - 8.

Dear Sir,

Greetings to you in the loving name of our Lord Jesus Christ.

Please let us know dates and place of your next training  
Programme at Sat Tal Ashram, U.P. or any other place, we  
wish to send some young people for this training.

With kind regards,



Yours truly,

*(Signature)*  
(Rev. P.B. Kamble)  
M.A., B.D., G.Th.  
Executive Secretary,  
Kolhapur Church Council,

informed by STD  
about Bangalore  
Course to his Secretary.

11 OCT 1989

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# THE MCGAVRAN INSTITUTE

13/2, ARADAMUTHAN GARDEN STREET; EGMORE, MADRAS 600 008

POST BAG 512; TEL. 66 39 72

Tamil Nadu Regist. NO. 246/1978 CGAI

DR. ROGER E. HEDLUND, COORDINATOR & LECTURER

CARMELARAM, OCTOBER 16-26, 1989

INDIAN RELIGIONS

BRO. GEORGE DAVID, GUEST LECTURER

SUPPLEMENTARY LECTURES ON THEOLOGY OF MISSION

DR. R. E. HEDLUND

SUGGESTED TOPICS:

1. THEOLOGY AND THE TASK OF MISSION
2. DEFINING THE MISSION
3. DESCRIBING THE MISSION
4. DOING THE MISSION
5. MISSION AND THE KINGDOM
6. MISSION AND THE CHURCH
7. MISSION AND RELIGIOUS PLURALISM
8. MISSION AND THE RELIGIOUS CONTEXT: JUDGEMENT OR GRACE?
9. MISSION AND SUFFERING
10. CONVERSION IN THE INDIAN CONTEXT
11. SOCIAL ACTION AND CHURCH GROWTH



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# INDIAN RELIGIONS

(Communicating the relevance of Christ in the Indian context)

A 12 day Training Programme at Claret Nivas, Carmalaram, Bangalore.

**16th to 28th October 1989**

## OBJECTIVES

- To understand the importance of effective communication in evangelisation.
- To motivate Christians towards effective evangelisation and to help accelerate Church Growth.

## PARTICIPANTS

Leaders in the church and Christian organisations, pastors, Christian workers, and missionaries. (Those who have attended our previous training programmes may attend this Seminar.)

## COURSE LEADERS



### GEORGE DAVID

(Mr. George David is a Christian Apologist and Theologian. He can rightly be called an expert in Christian Communication, considering the pioneering work done by him in this field. George David and his wife serve the Lord at Mhow, M.P.)

### ROGER HEDLUND

(Dr. Roger Hedlund is an authority on Church Growth and has spent several years studying the progress of the Indian Church. Dr. Hedlund is also a noted author, and resource person at various conferences and has taught at Fuller Theological Seminary at the US and at the Union Biblical Seminary in India.)



## PARTICIPATION FEE

Registration fee ... Rs. 25/-

Food & Accommodation ... Rs. 150/-

Registration : Kindly send your bio-data covering aspects like your education, nature of work, total years of experience along with the name and address of a Christian leader well known to you. Send the registration fee along with bio-data.

The last date to receive your application is the 6th of September 1989.

APPLY TO :

McGavran Institute,  
C/o Church Growth Research Centre,  
Post Bag 512,  
Egmore, Madras - 600 008  
Phone : 605072



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MONARCH PRINTOGRAPHIC, Madras-30, Phone : 616424



# INDIAN RELIGION\$

(Communicating the relevance of Christ in the Indian context)

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## APPLY TO

McGavaran Institute,  
Church Growth Research Centre  
Post Bag 512, Egmore,  
MADRAS - 600 008.



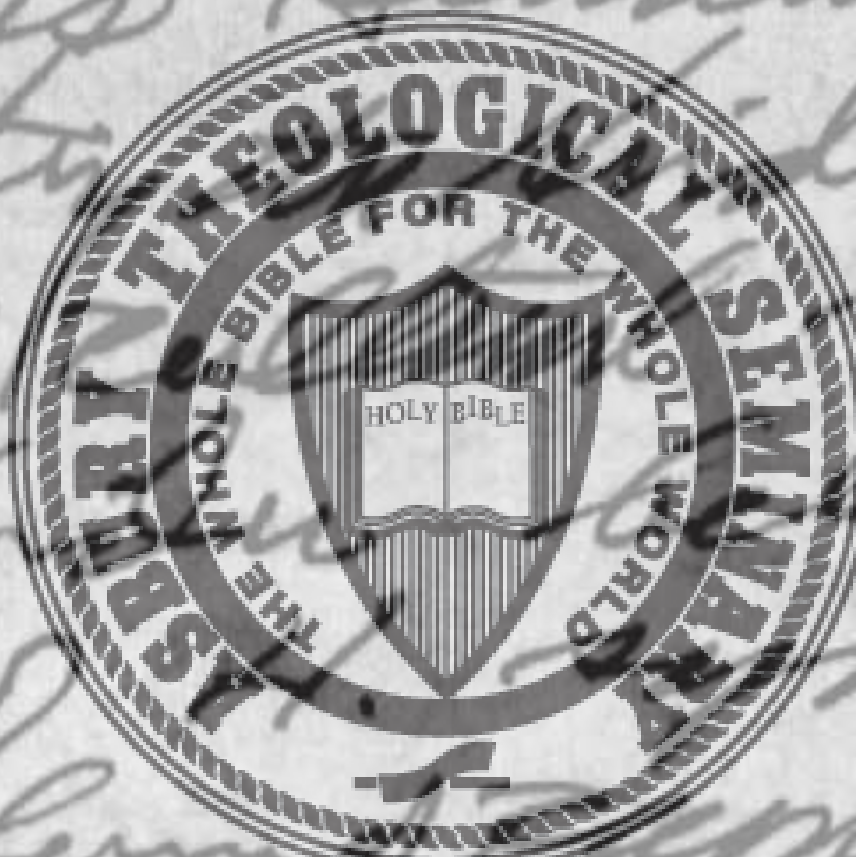


- Objective: ability to promote the Gospel to the Majority Community.
- Present efforts not always effective. Barriers erected. Start from where we are: such, agency, difficulties, situation.
- 1) Salv. Army: 300 village camps. many caste Hindus also. how to minister to all Hindus? Choudhury, other agents converts. A. = key is converts themselves, sharing Gospel in normal, natural way [seem happy even, but fail to evangelize Gospel]. = Communication without words! = deeds, moral change, good testimony. Pastor also a key = favour evang... = give full more earnest.
  - 2) A.C.U.: <sup>evangelist</sup> uneducated in Brahmin community (wife a Brahmin convert). Also go to village ldrs: after resist our coming to village. Toured 4 So. states as a family team: gave testimony. Recently 5 Brahmin families converted. (Dismissed from Govt service before retirement due to baptism of Brahmin). A = most neglected - assistant - converts but able to penetrate. And most of wife's family have come to Christ! = Because they see Christ in us. [do not look on them as Hindu or different.] = Family to family communication of Gospel. Healing: come to us as last resort; pray, they are healed [ex: delirium, serious, responded "yes, I believe Jesus can heal." So we fasted & prayed: instantly healed.] = Prob: after healing they slowly drift back... how can we help?
  - 3) Children's min. (S.S. & V.B.S.): attract Hindu children easily, but really aim toward parents = parents attracted when they see change in children. Many baptized (families). Find people very open, even accept Gospel to a point; but stop short of accepting Christ as only God. = ?
  - 4) Ch. started in village nr. Thadur. Converts. But frequently revert. Headman stops jobs, gifts to converts. Customs, traditions strong. - is any solution? Also how to communicate Gospel among youth?
  - 5) Harijans in Rajasthan open, 2 families converted. Problem child sent home from school, mother asked help; told of Jesus receiving children; prayed in name of Jesus, taught her to pray (SS family). Head from neighbour that child had begun talking, was normal in school. [antagonistic to early].

How to evangelize Hindus: task of Church (cf. company of Redeemed); Partners with God in His Purpose: creating New People (& ultimately new world & new earth). How does God view our country, this task? = Jn. 10:16: ultimately one fold, one Shepherd; belong to Him (Chr.) & all denom. (Redeemed); also other folds (of other religions = H, M, B...) = also potentially His: must bring them also. How? = His People and His Partners (His strategy). Who's power & love inherent in w.h. of God many "folds"? = One flock in Christ (held together by our rel. to Christ). Task is God - centered.

2 series: Morning  
Afternoon

1. What is Hinduism?
2. Understanding the social system (jati)
3. " " " "
4. " " " "
5. Prob. of " "
6. H. as a form of " "
7. H. as a form of " "
8. " " " "
9. " " " "

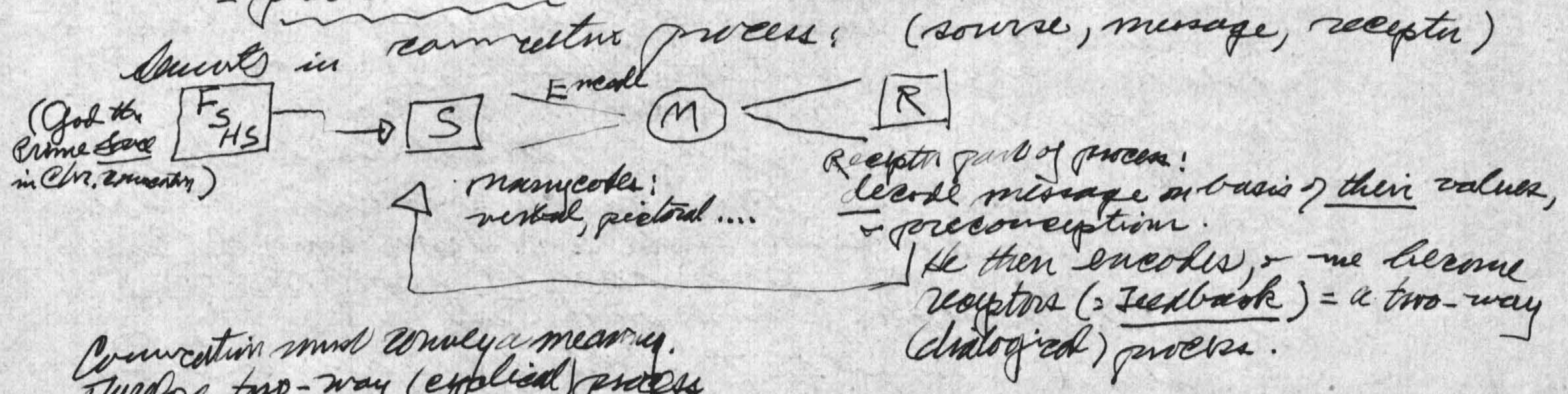




- C. Morning - 1 Process of Communication  
2 Christianity  
3 Principles of Chr.  
4 Prayer as a force in Chr. communication -  
(a divine-human process)  
5 Discipleship as basic element in Chr.  
6 Divine-adequated process  
7 Presence of Holy Sp. as element in Chr.  
8 The New Commandment as st. of corporate witness  
9 Supernatural Principle  
10 Cultural Adaptation

a.m. status  
Evangel. is Mission of Triune God  
Mission of Ch. is obtained from " " (exp. from Commission of Lord)  
Source of power to do evang. is from God - becomes a task of divine power for accomplishing God's purpose.  
"Make Disciples" = enter personal rel. with Triune God (expressed in name of Father, Son, & Sp.) & with rel. in Body of Christ.  
→ = key concept (Chr. discipleship): can only make disciples if we are disciples (missing in India: life-style & discipleship).  
= guru-sishya relationship in Indian & Biblical: has been displaced, must be restored. Evang. must be out of being of Ch. & Chr.

1. Evang. is a Process of Communication  
= proclaim (not preach: which has propaganda connotation).



Communication must convey a meaning.  
Therefore two-way (cyclical) process essential over a period of time.  
Until message is understood & come to pt. of rejecting or accepting on basis of learning understood & been challenged by message.  
[So-called Penetration plans - discrimination & aim of region - fail to do the above: little value! - no face-to-face or two-way interaction...]

- Therefore need to know mental process, social structure & culture of particular grp.
- Real communication is slow (time-consuming)
- " " " " sacrificial (God gave Himself.)
- [must give ourselves to people we seek to evangelize]

2. Principles must be applied to Christian communication.  
1) we can only communicate who we are: "You are Light" and (plural "you" = company of disciples: specific, in a locality = local ch. where we belong...)  
= Light communicates itself. We (like moon) reflect Light (Sun). Only possible as we are disciples: Ch. community must be a disciple & path - a company of disciples [Basic principle].  
(process not human, but, acc. to Jn. 1: 12-13, by actual process of Holy Sp. bringing about a divine birth & new pattern of divine operation - this not of divine nature - still human with its weaknesses, but now children of God.)  
Mtt. 11: 28-30 = Invitation to respond. Receive pronouncement of person; restored relationship & commitment. (v. 29) to Ld. of discipleship.  
"Yoke" (v. 30) more binding than Law's Lordship (not yoke today = we want to manage our own affairs not with Gospel!) = Not fearful because of character of our Lord. It is surrender. Barrier? Our refusal.  
Communicators of only message that can transform are Chr. disciples.  
= the life of obedience (of discipleship) - subordinate life to His will = life of service.





Ministry & Evangelism a divine-human communication process  
Communication involves process of values, feelings, acting in union  
= seen in Trinitarian God

(One God, communicating) = make man as creature, communicating being.  
[First great tragedy: The Fall = breakdown in communication, both  
breakdown of all communication: alienation between man, man & nature.]  
= Purpose of salvation is restoration of relationships of every God.

[Death: total freedom of communication.]  
Created as new being in Christ, to be communicators of Gospel among  
world: key is discipleship... [concept, biblical practice, also in  
Memory with culture of H. & India]. = Cultural communication.

1. Discipleship — Gurm-shishya relationship = first principle of  
[Q: "What am I?" answered: "I am a disciple of Lord Jesus Christ."] Chr. communication.  
= terminology as well as concept must be Indian. = Relationship of  
discipleship.

2. Sadhana — practice; means to achieve goal of religion.  
many means for sadhana acc. to H.; particular means important  
= Acc. to Bible more for cultivating life of discipleship also as many:

1) Shayana (Meditation) = essential for sp. gr. which is essential  
for Chr. communication. = Psalm 133: Blessed person in one who  
walks in Law of God & meditates in it day & night.

2) Raj Yoga → Atma Gyanam (meditation for self-realization) = Follows  
advaita Vedanta (its in posture of meditation = leads to experience of  
light, giving supernatural powers); done with assistance  
of a guru giving a seed mantra which he repeats endlessly to  
bring about in person's system to pt. of numbness (beyond thought).

3) = contrast Chr. meditation. Posture can be used; removes  
distractions (not convenient for everyone), in morning. Whatever posture,  
must become a daily habit (Sadhana).

4) = Chr. med. is on wd. of God; not merger with God, but  
personhood enhanced = communion with God. Process  
of communion (fellowship) with God, leads to communication.  
= Used in hr. in morning; discipline = becomes a  
means for becoming effective disciples & communicators.

5) [Ps. 1: "delight" in Law of God. = this is wd. of God; inspired  
by Holy Spirit. It means, sadhana, God has given us  
this gift. Living lives under its authority.]  
= Non-literate hear wd., remember, meditate on it.

Long passages? = not necessarily; can be short. God speaks thro'  
daily portion. Wd. of God an essential sadhana; can be used  
as our speaking to God! (prayer).

6) Many involved in evang. means (cassettes, films, lit.), not cultivating  
life of medit., communion with God. = robs of power to communicate.  
[dangerous sit. of Ch. today.]

7) Gen. 24:63 = common practice of patriarchs: daily meditation in fields  
(originally learned from Joseph Abraham).

= Sunrise & sunset in India: time for meditation, prayer.  
[discipline of listening to be cultivated. God always speaking.]  
= consciousness of His Presence: become gripped by His Person, voice.

→ a discipline for us to practice — & teach others — as  
essential for evangelism.

Jn. 15:5

[Chr. meditation is 2nd principle of Chr. communication]  
(Involved Wd. of God: "I am a disciple of Lord Jesus Christ" — Spirit comes thro' Wd. of God.)





Communication - need to know hindrance in order to communicate Gospel: 1000s of jati & 4  
other categories... therefore involved in a process of communication with a  
particular audience. Must encode so that receptor will  
properly decode. Word aspect: who Jesus is. Action aspect: life of  
messenger. He went to know about Jesus & about people telling  
this message: become our life, community, etc., then evaluate our  
words. Message is always action + words. They decode both,  
& also on basis of their frame of thinking & background experience.  
They then respond → feedback shows how they perceive message.  
= The message, Sathana, is discipleship (His Total Lordship). Matt. 11:29.  
Gospel never changes, but cultural form changes (even as  
cup of tea take shape of vessel containing it).

### 3. Sathana of Chr. Love

= Trinity concept comes to us thro' action of God revealed in history:  
Three Persons in One God acting, communicating, loving. Love requires  
plurality = Jn. 17: a beloved as well as Lover. = Jn. 3:16 reveals  
nature of God's Love - "Gave Son" to die, to redeem, to deliver....  
Jn. 13:34-35; New Covenant based on New Transcendence (Love) gives a New  
Commandment based on love of Christ (Incarnate love; manifest in a  
life lived in a human culture) = Divine love expressed in human terms.  
[A human impossibility becomes possible when we participate  
in Divine love.] "Greater love has no one than to lay down  
life for another" - already demonstrated by Spkr. Jesus Christ!  
(Love in Action) = have obtained a new quality of life  
thro' Jesus' action, laying down his life. = recipients of highest love!  
= A sacrificial, self-giving love.  
= He has loved his enemies (we were enemies) = a Super-human  
= Expressed to untireable, unceasing: so also ought we.  
We the beneficiaries: now have been given New Command.  
= Content of our communication is Love of God: By this  
all will know you are my disciples.  
Love has to be concretised by our love towards each other in Chr.  
[Barriers within Chr. community = love not demonstrated].  
- Must resolve to practice New Command -  
- how to love enemies? = Cross is instrument to counteract hatred. =  
Suffering is Christian's answer to hatred. Path of suffering in the  
Christian's Faith.

4. Chr. element makes chr. communication different from (secular) communication  
Jn. 10:3-5. (spiritual warfare).  
System of world challenged by Christ = Jn. 12:31 (dethroned).  
Satan no longer Lord. Jesus has constituted his New Community  
with a new communication system est'd: prayer! (Jn. 1:51) = every  
member linked by Holy Spirit to heaven!  
Christ's victory - not by sword - but by his death (The Cross)  
= The Cross is supernatural weapon more powerful than any  
other instrument of human warfare. God Who Suffers. (4th most  
in Cross: "My God... forsaken me?") = 3 long hours of infinite pain suffered by Triune God.  
[Armour of Satan, of torture transformed into most potent weapon of God.]  
to destroy evil, death, Satan, all evil powers! = powerful weapon in  
Union with Christ in his Cross (Ph. 1:29, 3:10).  
5. Rev. 2:13 = we live "where Satan's throne is": idols & powers behind them  
multiplied = millions bound. Techniques & gadgets & info. will  
NOT set them free!  
Matt. 5:9-10 = "Blessed are you who suffer persecution: for the kingdom of heaven is yours."  
(v. 10) = can expect persecution: earthly warfare. Attack expected!  
(v. 11-13) = persev. & faith, for message will liberate those in bondage by  
powers. Resist in order to frighten, drive us away (=)  
inflict pain (mental, physical, social).  
sp. warfare: most potent weapon is Cross (suffering, death).  
[we can expect to suffer, when we take up cross: only possible  
for those living in union with Christ.] Be willing to suffer!  
Lk. 10 = delegated authority (Lk. 10:18-20): to defeat Satan, & him in pain!  
- in process suffer? = God's power in suffering as weapon to defeat  
evil one! (See Heb. 12) = to overcome Gospel!  
= Crush Sathana [Struggle of suffering, Cross, as principle  
of communication].  
- ex: Satan's Scoundrel Sight.





express in an Indian mode

1. Ch. Sadhana = Man / discipline
2. Ch. discipline = Guru - Shishya
  - 2.1. Ch. Sadhana = Bhagava Sadhana
  - 2.2. Brotherly love = Prem
  - 2.3. Ch. suffering = Dukh (Cruc)
  - 2.4. Bhakti Sadhana (love for God)
  - 2.5. Holiness
  - 2.6. Pratana (Prayer) = intercessory prayer.
  - 2.7. Worship

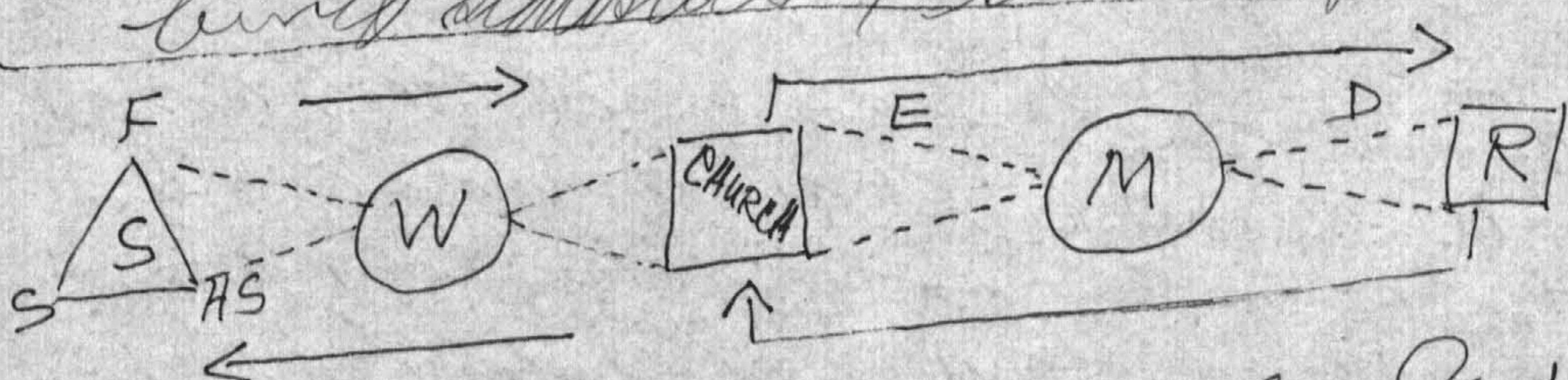
4. Bhakti schools developed, became popular in North & South.  
Generally minimal to some deity.  
Re or Ram Bhakti directed not to a particular deity but to Supreme Being leaving no idol.  
Satanam Sahib: devotion of name of God for finding unity with God (Narayana's name).  
Also Mirabai: devotee to Krishna as her husband (refused to live with her husband; conversed for hours with idol of Krishna).  
Jordas: blind poet, composed bhakti songs.  
Several such alwers (prominent devotees) wrote bhakti songs - ex: Kabir; Kabir Panthis.  
= always acknowledges a guru (guru lts you to God).  
Bp. Coppershaw, a long. apologist on this line (his faith a Hindu convert, practiced Yoga as a Chr.). wrote Hesis as a pford. 'Kew Sadhu' found single; wrote 'best biography'. Important lbs - more in circulation.  
Bhakti: a bridge between Hinduism & Christianity.  
= self noted: use it! Without note like we present a "foreign" religion.  
Christian Bhakti: love expressed to Triune God [love to Father & to Son & Holy Spirit - Communion].  
[Holy Sp. is Divine Communicator. The Go-Between-God; chief agent in Christian mission].  
Source of Chr. bhakti is God's love for us [He first loved us].  
Committal to us: His Grace, Power ... the Holy Sp. (Ps. 40. Am. 22).  
= God's readiness shown open to His people daily.  
Our response required, a whole life devoted to Him, expressed daily.  
Amal. to Christ a love for Father cannot be separated.  
(introduced to love of Father by Son who's medium of Holy Spirit).  
[This relationship in our lives flow in Indian way].  
ex: life of Francis Xavier is bhakti was source of power.  
ex: Mother Theresa: God (Jesus) genuine: Faith & bhakti being together as response to love of God.





5. Culture communicates. Need to know culture of  
 Shintoin. Culture & religion closely intertwined.  
 Some aspects can be distinguished as in harmony  
 with Gospel & useful for communicating  
 with most acceptable — to any culture (subject in  
 2 central themes of Shintoin, of culture of Asia, & of  
 Gospel: disciplining & Sathana (principles of formation).  
 Can not follow non-formal mode of teaching  
 not classroom approach. Apprenticeship rather  
 than curriculum, syllabus.

In 13. (Matt. 11:29) — taught meekness by an  
 act (spontaneous); not drama, not sermon.  
 Great zeal today, but follow principles  
 of business management, not of brotherly love  
 values, integrity, honesty, meekness. — May  
 build altars / but not disciples!



God Communicating Himself  
 Invites our Response  
 (Jn. 7:37-38)

People of God (Church) constitute  
 the only channel through which  
 His love flows to world.

- = In this dynamic process discipleship functions  
 (in receiving, <sup>in meditation</sup> and in giving response phase)
- = unity of People of God is unity of love: premackism.
- = Sukh Sathana is in relation to world —
- = values Sathana can only be received (with  
 "Humbly giving"). Acts 1:4 = without this you can do nothing.
- = 1 Cor. 12:13-15 = (Baptism & baptism of S. Sp.) to incorporate into One Body  
 (linked to Head of Ch.): communication channel open.
- = Prayer, thankful, the most important Sathana given to  
 God's People.

The Powers signified at Cross, Satan's weapon taken away (Lk. 12:2);  
 many of earth transformed into hope of glory! (not fear of death).  
 (2 Cor. 2:14-17): triumph procession, aroma of incense = we are  
 that fragrance. How our lives spreading knowledge of love & victory  
 of Christ = life-giving (to who accept) = of death (to rejecting).  
 exercise prayer Sathana comes from God) — earthiness (our power — which  
 is earthiness) — means by which God acts  
 in earth is Christ.



Br't into new Covenant —> promise of seeing marks of His communion  
 Meanwhile: privilege of ministry to Father.  
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8.11

# Afternoon series: on Hinduism 1. What is Hinduism?

How they decode depends on what they actually understand. We can help process by understanding how they are likely to decode. Decoding determined by presuppositions: Basic Qs - Who is God? How did world come into being? Why am I? What is basic problem of man? What is solution to that problem? Every religion must assume these Qs in some manner (perhaps by saying we do not believe in God!). Chr. answer in one way. Hindus in another. These answers determine our mental frame of reference. Understanding of God, very diff. from Chr. concept: many gods, spirits, powers. All part of H. belief. Answers form basic assumptions: starting pt. of thinking.

Therefore a process of distinction required along with some info. Need to study H. yet arrange Indian Christians have an aversion to it. Purposeful task in order to understand & communicate love. Love motive. [Sometimes we look down upon them. But with such attitudes we cannot evangelize. They are creatures loved by God.] = God's desire: to set them free from bondage of false beliefs. = Message of Christ to go, stand on victory of Christ over death & devil: therefore no system not under lordship of Christ. Go as servants of God - & of Hindus.... How to study? - And of textbooks? = better in context! = in relationship with Hindu in society. (Prob. of Chr. isolation & insulation from Hindu soc. = hinders evng.) = Need a new spirit of relationships with our Hindu neighbours. Need friendships: go to their homes, observe their duties, practices, ask Qs. (ex. re. festivals = happy to explain). This gives a deeper understanding than books. Also helpful to go hear lectures by Hindu teachers. [Helpful] comprehensive bk: Hinduism Diamond & Perket Blair, Hindu Mythology by W. Wilson, Hindu by R. C. Zaehner. All available to CES or secular dip. on Sharma, H. The Age. H. is Sanatana Dharma.

How to understand? - No one founder. Sanatana Dharma (how Hindus prefer to think of their faith): without beginning & without ending (Dharma = duty, esp. in particular jati, expected to perform). [Does not sep. religion from secular: holistic...]. = Vedas have no human author: was reflected upon minds of early Rishis (those who performed meditation) like pool without disturbance, from mind of Eternal. Hence final authority for H. Dharma. = Hindu is one who accepts Vedas as Sanatana Dharma: anyone who rejects Sanatana Dharma (final authority of Vedas) is apostate. Not a creed, believe anything you want, provided you accept final authority of Vedas. H. is a belief system. Also a social system. Also a cultural system. = these 3 strands make H. what it is. = all 3 equally important. H. characterized by an a-historical attitude (indifferent to history). = history time viewed as cyclical (no goal orientation); no idea of goal or purpose in creation (only stages of Brahman). Not concerned about historical events (e.g. Q of Krishna's existence...). [no concern about historical events, but his supposed teaching - truth]. Time & history not part of reality... Sat-chit-ananda: existence beyond action. Upavitsada Niscara. Nothing finite being: beyond words & attributes. = H. constantly develops new deities, rites... (ex: Ayappa cult.) = involves business transaction approach: money, bribe, extract from god.

2. How to approach Hindus? = Need to develop a Chr. apologetic for Hindus. (1 Pet. 3:15) = Study to find answers to Hindu misconceptions. 2 = make Gospel understandable and attractive to Hindus (prior, practical, communication, mode of living). = important: have love for people (despite their practices, problems). 2 = also fulfillment approach. In language - some in H. scriptures a longing for God fulfil in Christ & Gospel. Evangelists follow this approach. = use H. scriptures - find inspiration. Any are inspired by God - but not Bible! (Theological flaw in approach). Give to other rel. scripts place (in flaw). = should avoid it!! 3 = Point of Contact (Bldg. on what they know). Start from what they know, from where they are. Guru-sushya concept form is understood. Then go on to explain - how H. stories from mythology. 4 = Presuppositional apologetic. Start from presuppositions of Bible & of other religion: not to criticize, but to understand.





nor for purpose of arguing or debate. Places 2 traveling side by side. 2  
 H. tries to syncretize: despite ~~as one~~. ultimately all ways ~~and~~ lead to God... (followers of Ramakrishna & Vivekananda)... as a result  
 Hindus are open, willing to listen, but conclude all are same (both  
 educated & uneducated, young & old have this reaction: believe all  
 religions are true).  
 = Jita taught it is better to perform one's own Dharma  
 imperfectly than to forsake it for another Dharma...  
 = Consequently innoculated against Gospel. And  
 we must answer = presuppositional apologetics.

[G. & personal testimony. Attended R.C. school, 91 ch in B. bay, Attended  
 to Hinduism: Attended school, rd. bbs in Ramakrishna Mission Library,  
 became H. in mind while a S.S. teacher & cantor in Ch. 1954  
 attended evang. mtgs in Byculla: first exposure to Gospel mty. = led  
 into conviction of sin, surrendered to Christ: "Jesus is my Guru & Lord & my life"  
 Called - "my witness to Hindus." Call & Commission as same time. Began to witness  
 to friends. Dedicated life to witness to Hindus. Yr later came across  
 Beth. Assembly: yr later joined = my Gospel mty. every Sun., place  
 to take Hindu friends. 1962 comm. to full-time min. Married in 1963.  
 Min. in Jodhpur, wore Rajasthani dress, lit. dist. Wrote Bible on Jesus  
 as Avatar, Guru, full Gospel of Jn. well-rec'd. Gave Hindu Lib., rd. &  
 shared with family. Rd. entire Bible: "good, but all religions good..." Shock!  
 Study: invited H. friend for discussion. Rec'd. Truth = but too costly, would  
 be separated from my family.... = Fully understood implications. = So  
 too we must understand questions to 5 basic or they will give. Avoid  
marginal issues: stick to basics = put H. & Gospel side-by-side; not  
 to argue or dispute: Let truth speak for itself.]

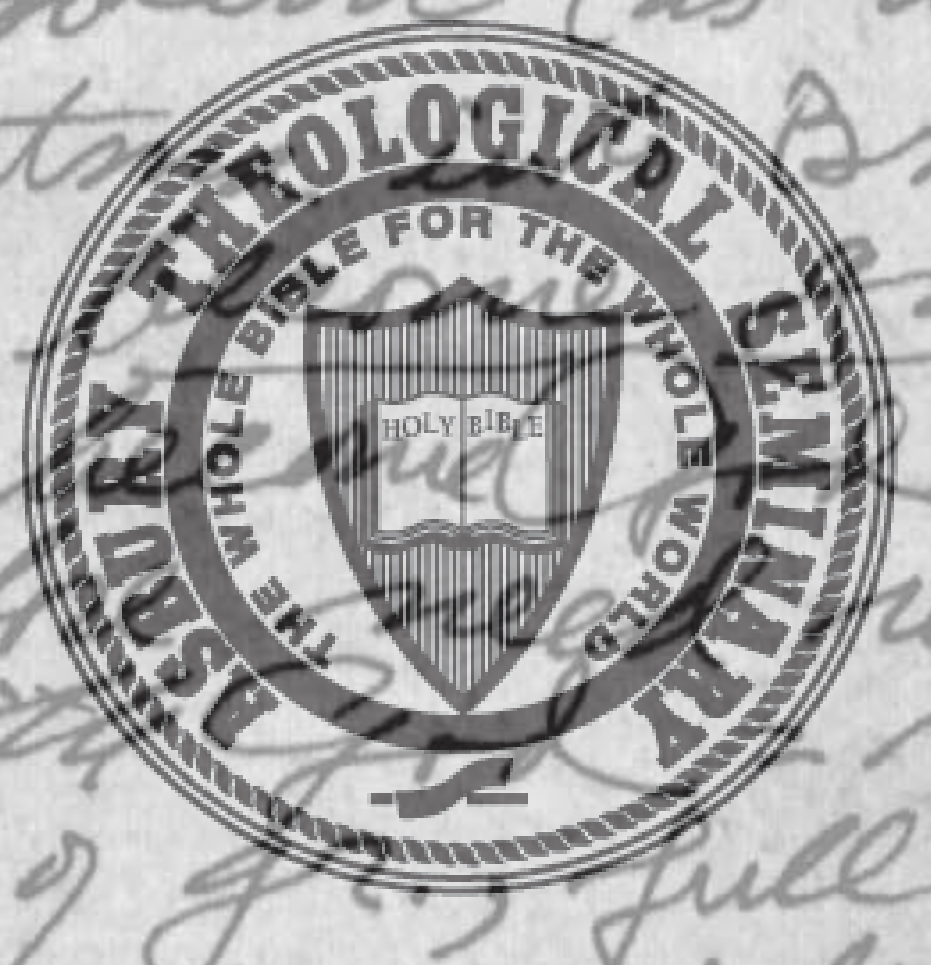
Presuppositional apologetics well seen with 5 basic Qs -  
 (1) Q#1 = H. understanding of God: 1) Pantheism. 2) Monism (Advaita) =  
 = Nirguna = Brahman; beyond attributes, personality, good & evil  
 Bible does not so teach: but Infinite, Tri-Personal, Righteous, Almighty,  
 Loving, Creator, Sustainer, Judge, Saviour.  
 H. also has personal gods, e.g. Shiva, Krishna, Vishnu... all to be  
 propitiated & worshipped.

(2) Q#2 = How would come into being: various stories of creation. Main thread:  
 creation out of one of gods = naryan; Vishnu sleeping in water, out  
 comes lotus from navel, then an egg, then Brahma, then female deity, who  
 interbreeds, & world results (an extension of god) = creation by emanation  
 (Brahma can also withdraw world, absorb into his body again, then  
 re-create, etc. = no diff. between Creator & creation; creator  
 part of creation, if undu maya can be killed & again  
 re-absorbed. = Therefore Creation account (Genesis) very  
 important to preaching of Gospel. (Instead): God will  
 by His wd. to bring nothing into being out of nothing!  
 Creation by His Authority alone! Creation is good & perfect!  
 - Created sp. beings as well as humans & other beings: in prob. for the  
 But one created being rebellious = deceiver; but he is originator of  
evil (not God).

(3) Q#3 = Nature of man? = ask H. friend: jivatma (encased in  
 body in order to wk. out its karman, under influence of maya:  
 is finite but part of infinite = under bondage of body which has  
 effects of previous births; acquires present karman; enabled to be  
 released from coils of karman, now to undergo further births & re-births...  
 Nishkalanka: atma not stained by sin because part of infinite, only  
 entrained by karman from which to be released).

(4) Q#4 = Contradiction: Bible portions = rd: Genesis, "in Image of God", capable  
 of knowing, loving, obeying, nurturing Creator (which animals lack).  
 Bible never teaches maya, nor man without beginning = always has a  
 beginning; creature of God. Has come under judgment because  
 of disobedience: problem of man is to receive forgiveness, restoration  
 (salvation) = not release from maya but from bondage of Satan & bondage  
of sin. Solution to problem (as well as prob.) diff. between H. & Chrg.

(5) Q#5 = Acc. to H: merger (of atma with Brahman). This path of guruva obtains  
 release from maya to union (union: pt. of infinite).  
 Bible teaches we cannot merge. If we so aspire: greater sin!  
 (rebellion of Satan). Release from sin, disobedience,  
 restored to fellowship with God. body to be raised to new  
 life in perfect communion of God's full potential: as "perfect" creatures of God.  
 [They rely on Holy Sp. to purify & transform place Truth side-by-  
 side, in friendly discussion, without or dissent.]





G.D. pursued note; while in Foddyan picked up Bridges & J. 3  
another bk. on people movements; eyes opened for first time to the  
Indian social structure! - Moved into heart of city. Neighbors resisted to  
presence of Christian. Found social structure applied in city too: each family  
belong to a jati - we were living in a Rajput quarter!! Learned some  
jatis responsible at a particular time. A Marathi ldr. came  
to learn about Gospel: would not bleed to come as horse owner would  
object. -> moved to another locality where this would be no problem.  
This time Marathi ldr., convinced they must leave Hindu fold. Tought them  
later baptizing: (succeeded!) - Demonstration - led to life. (Intense resistance).  
= Must be sensitive: meet them at proper time & place, personal  
contact. First met Surpandi. Request Marathi mtg: he will usually  
arrange. 11/12 - after meal (evening). This prepares mind: no  
preaching! Rhythmic (simple tune): repetition, participation: each one or two  
which recite aspects of life of Christ. Tell stories - skill needed (not sermoneering).  
evangelists must be a descriptive story-teller: tell stories from Gospel.  
= Hindus want to hear story of Jesus! (but we give them theories about Jesus).

Receiving Budding came a revival of Brahminism -  
mainly thro' stories (Dramas of Rama, etc.) esp. in villages in festival  
season: recitation goes on all night = presuppositions of Hinduism thus deep  
in minds of people = karma, respect, duties... all contained in stories  
= villages open to any religious function. Can we then persuade by  
conveying Gospel? = Audience? No! Treat them as participants!! Let  
them interrupt, ask, agree, comment: then continue (per Indian custom).  
Not one session; continue, repeat consecutive stories for several months.  
Make provision for women: wife can gather women to listen (in a comm...)  
normally gather for their own chapters in village (evangelist's wife important).  
They want to know if this is shakti in this new deity, religion!  
"pray to Jesus for your problem?" = builds faith (Jesus calls! = Jesus by anointing  
to prayer).

very little apologetic lit. being written directed toward Hindus today.  
a. G. Hogg one earlier such: speaking to Hindus with relevance, ex. of  
earlier writings by foreigners & Indians (in British era).  
= direct efforts toward pts. of contact (their Qs, issues).  
= pts. of Relevance: important for opening up a gap to genuine  
interest in Gospel. = an important principle.

to know Hinduism, must be familiar with Hindu lit. = Rd. Gita!  
H. Scripts vast: Vedas, Upanishads (last section more commonly rd.);  
no one rds. all) = Smriti (heard directly by Rishis from Divine Mind).  
Smriti = remembered (all other Hindu scriptures: Epics, Puranas, Tantras).  
[Any Acharya to have written commentary on some part of Smriti: Vedas, one  
of Upanishads...]. a particular philosophy built upon these 3 =  
Prasthanas Treta; earns title "acharya".  
Chr. wrk. needs acquaintance with Ramayana & Mahabharata &  
anted. of some Puranas, as well as creation story from  
Vedas, etc. = Shows Brahma as Creator! But  
worship not given to Brahma (only 2 temples  
in all of India) = not worthy of worship!! (committed  
sin of incest, etc., head cut off... = defamed). One  
day in evening: worshiped for a moment only (namaskar).  
= (whole of Hinduism turns away from Creator & gives worship  
to creature (creation).) Concl: Lucifer is creator of  
these stories in order to defame Creator!!  
-> [but distinguish between... from Hindus - people started  
by God, marked for... with Shiva...]: Snake Cult.  
(Cobra) has a prominent place: accept actual in Hindu  
Hindus are persons deeply... systems to deceive them so they will not  
acknowledge the... must understand love  
them, & seek to lead them out of bondage by Wd. of God.





yoga: from yuk (mng to unite) = union of finite with infinite.  
 [see chpt. 2 of Gita.] fulfill your dharma!  
 = rd Gita in vernacular to get real shiksha pr-  
 appropriate (get interested in orig. of original =  
 shined in English translations).

# The Adi Shankaracharya\*


[at present 4 mnts est'd in Chennai (still exist today).]  
 \* Born 1788 in Kerala. <sup>as a youth</sup> became a sannyasi. his guru: Govinda = his guru was  
 the first advaita proponent, an Shankara himself from the great lineage  
 of Vedanta. debated; won; many became disciples. & the est'd  
 monasteries in many places. These 4 considered the  
 defenders of Satyatva & Shruti: their pronouncements  
 standing today, not challenged.

- wrote commentary on Brahma Sutra .... Greatest exponent  
 of Advaita: monistic view of reality (NOT two) = negative! Main pts:
- 1) Brahman is the only Ultimate Reality.
  - 2) Mayon is the power by which the Absolute without undergoing  
 any change in itself appears to us as the changing universe.
  - 3) Creation by emanation (they do not worship individual gods).
  - 4) Proatma & peratma all are in essence.
  - 5) All sin & suffering is due to failure to realize this identity.  
 [\* must go thro' 84 lakhs of births. Karma can only be un-entrained by  
 going thro' process of rebirths to wk. out karma of previous births.  
 This atma is finite portion of Infinite (Paratma) & must be released  
 from bonds of bodily existence in order to be reunited with Original  
 Source.]
  - 6) Moksha is obtained not thro' karma or worship of God (opasana)  
 but thro' grana by gyana (meditation) or raj-yoga (med.)  
 important verses of Upanishads (Qualubashin) = "you are that" ...  
 "Ie who knows Brahman becomes Brahman". "Brahman is only Ultimate Reality" ...  
 (Shankaracharya)
- = 3 kinds of reality

obtained thro'

raj-yoga

(meditation)

- 1) Prathi - Bhaida (like seeing snake in dream & real  
 experience = but not objective! ...)
  - 2) Upa - ra (like sun setting, misperception: see snake, shout "snake!" but  
 only a rope! = Objective, but not a snake! experience  
 of maya ... mistake;  
 due to ignorance.
  - 3) Para - shiksha (concern = not intellectual  
 but spiritual; attainment of busness of other, ceases to be finite...)  
 [when this happens & stops concern for space: can witness subtle body: no  
 recial influence from outside. regarded as "spiritual" = may be  
 psychological; may attain supernatural knowledge Rare to obtain.]
- 

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every Indian (Hindu) a philosopher! Love to argue, speculate: know Indian phil., presuppositions. Chr. wr. need to know these "Our story - telling must incorporate Chr. concepts, e.g. compassion for lepers, poor, blind, suffering. A lot of therapy must go into our story-telling. Distinctions must be clearly settled without criticism or attack of superiority. Sp of Grh present to a gent. Simplified philosophy, popular, & univ. Hinduism all necessary.

# Beasti Period

- Age of Beasti system: Therism; Vishishtadvaita (Ramanuja) 1017-1127 (110 yrs.)
- " " " schools: 2. Advaita (dualism) (Machavacharya) early 13th century.

Advaita: 5 distinctions  
 1) Got distinct from soul  
 2) " " matter  
 3) individuals souls distinct from one another  
 4) " " matter distinct from another  
 5) one form of matter distinct from another  
 = [distinction between God & world]  
 = salvation thro' grace! (surrender to God who gives divine grace)

Shiva Sedanta: teaches Shiva as Supreme Being: creation, preservation, destruction, obscuration, liberation (Moksha) as rules of Shiva. Shiva acts thro' Shakti word of matter & free from body of Shiva. liberation by prescribed sadhana: by help of Gun & grace of Shiva

- 3. Meekamadaacharya: Shiva Sedanta. Late 13th Century
- 4. Kasavacharya: Vepa Shaivism. Mid 12th Century:  
 = Rejected castism & animal sacrifice.  
 = Shiva alone worshipped  
 = God (no polytheism)  
 = Lingayats (unclipped lingam)  
 = monothelists & strict vegetarians; discipline austere; body bound.

Ramanuja: the more important. Four systems. God was beyond sexuality. wrote community. a 3, privileged scripter. But of grace: self-surrender. Vishishtadvaita: Vishnu alone as deity. God, soul, matter = 3 ultimate realities, but soul & matter ultimately dependent on Shiva (God): soul not merged but retains identity, identical from karma.... God who is cause of world, is identical to God who is same, but distinct. But this is distinct! = Qualified monism = thro' Beasti. Got to know Shiva, & thus freedom from cycle of birth. In Beasti schools: Ramanandis. Ramanuja's system = 12 disciples: Ramanandis. Shakti comp. cited Kabin was one of Rama (Supreme Being). of mth in Beasts: preda





raph on jaipad (repeat name) to attain Abhaya

- Kali Das; Muslim ravan convert. Syncretist.  
composer: popular singer north India. Respected by both  
Muslims & Hindus in his day. system need be given.

- Guru Nanak = Sublim  
Shuddha Advaita (Pure Monism); rejects maya.

|||

[Buddhist system more spiritual to us: links for God]





# VHP firm on Ayodhya march

Express News Service

New Delhi, Oct. 19: The Vishwa Hindu Parishad (VHP) declared on Thursday that it would "not budge an inch" from its programme to lay the foundation stone of the Ram Janmabhoomi temple at Ayodhya.

A battery of VHP leaders defended their decision to continue the shila programme, at a heated Press conference here. The Parishad leaders present included Mahant who heads the Muktisamiti, the Parishad patron Vishnu Hari Dalmia, Swami Chinmayanand, Parishad secretary-general Ashok Singhal, the Delhi chief B. L. Sharma 'Prem,' Mr. Dau Dayal Khanna and BJP leader Mrs. Vijayaraje Scindia.

The Press conference often became a forum for heated arguments and proceeded with several noisy interruptions.

"The Government has allowed shila puja" said Mr. Singhal. "It has allowed the transportation of

the bricks. Now of course, we will go to Ayodhya with the bricks," he said.

Mr. Singhal said shila puja had taken place at 2.5 lakh places. "Tell us one occasion where we have created trouble. If someone else has done it, we are not responsible." The Government had asked the Parishad not to carry out the pooja at sensitive places. "No district administration has said that we have violated that agreement. We have agreed with the administration on the routes of the convoys." Now, he said the administration was identifying a place in Ayodhya where the bricks would be stored and the Parishad would accept the site the Government suggested.

Mr. Singhal said: "If we are committing an offence or breach of law, let the Government arrest us. If it is lawful, it is the duty of the administration to stop the others."

Swami Chinmayanand said: "We are ready to deal with those who

oppose us. We have made arrangements for that." He further said: "No one has the right to interfere with us. If the Government cannot stop them, we will give a reply. We will do satyagraha, we will sit there. They will have to go over our heads."

A note circulated on behalf of the Shri Ram Janmabhoomi Mukti Yajna Samiti said "Any attempt to bring a bad name to Ram shila puja movement is nothing but a politically motivated and biased propaganda. Any attempt to propose suspension of Shri Ram shila puja programme will be against the wishes of crores of people who are known for their restraint and dedication."

The committee reiterated its determination to complete the programme of laying the foundation stone on Nov. 9. There was no scope for altering the programme now, the parishad said.

## VHP to go ahead with shila puja

New Delhi, Oct. 18 (UNI): The Vishwa Hindu Parishad (VHP) is reported to have decided to go ahead with its plan of shila puja for the temple in Ayodhya.

A marathon meeting of senior leaders of the VHP was held here today where most of the representatives opposed the move to abandon the plan for the foundation laying slated for Nov. 9, VHP sources told UNI.

The VHP functionaries said the meeting would continue and there would be further discussions with the representatives of Ram Janma Bhoomi Mukti Samiti, who are expected to take part in the deliberations tomorrow.

The VHP leaders are expected to make the final announcement in this regard tomorrow at the press conference.

In a statement here, the VHP described as "a deliberate attempt to misguide the Muslim masses and earn cheap popularity" veteran Congress leader Kamalapati Tripathi's reported statement that the Parishad planned to demolish the building claimed to be the Babri Masjid.

# An appeal to Vishwa Hindu Parishad

By Ram Jethmalani

I AM not sure that this appeal will not fall on deaf ears. I am not sure that you will not hate me for this. Yet as an Indian citizen and sharing with you the pride of being a Hindu, I must speak what my conscience impels me to say.

We extol Rama as a great national hero and the incarnation of god for he overcame evil and destroyed its then worldly symbol, Ravana. You want to build a temple to his memory because you wish to strengthen the spiritual and moral forces that he represented in his person and use them to instal what Gandhiji called Ramrajya. But I wonder if you have seriously pondered the consequences of your intended adventure that is assuming concrete shape every day and will produce an explosion on the ninth of the next month. In all humility, I suggest that you have not.

I fully respect your sentiments. Men do not live by cold reason alone. Emotions are a vital part of the human psyche. I do not for a moment doubt the honesty and intensity of your belief that the site on which you want to build a magnificent temple is the precise place where the great avatar was born. I do not for a moment question your desire to undo a historic wrong perpetrated by a mighty king on his defenceless subjects. I do not even disapprove of your attempt to bring cohesion and unity to the Hindu community which throughout its history has been buffeted by all kinds of bullies and hopelessly divided by selfish pursuits and ambitions.

But then there is the other side of the picture.

A multi-headed Ravana rules the country. The present incarnation is infinitely worse than the one Rama vanquished and destroyed. He has poisoned the Gangotri of our body politic with the vilest corruption and not one river, rivulet or lake is immune from its share of the poison. Every institution of our democracy has been destroyed or denigrated. Social cohesion is all but gone and the whole country has become a dangerous volcano ready to erupt at any moment. Do you want to build a temple to Rama only to perpetuate the reign of Ravana?

As a Hindu I want my Rama to be loved and revered by all, even those who are not Hindus. I want the building of a temple to my lord to be a harbinger of joy and solace to the suffering nation and all its components. I want every Muslim, Christian, Sikh, member of the oppressed classes, to bring a brick of love and reverence and help bring up the edifice of the temple. That will be a proud day in my life and a proud day in the history of Hinduisim.

I want you to understand that the Ravana of Race Course Road is not enjoying the spectacle not because he is not loved by Rama or thrilled by the temple. He is playing his political game. He is not happy at the present juncture. Muslims will be unhappy and so will the other communities. He wants to make a harvest of their discontent. He wants to go ahead while secretly telling the minorities that their destiny is not in their hands.

seen through the game and other Opposition elements either not at all or certainly not so clearly. These differing perceptions, Ravana hopes, will fragment Opposition unity. That is the only one chance he has of remaining in power. I am distressed that your high-minded project is going to perpetuate an evil regime which it should be the patriotic duty of every Indian to demolish.

The temple may be built but not until misunderstanding and fear, however irrational or unjustified, have been removed from the minds and hearts of our fellow citizens.

The Muslims must be convinced that the major premises of the Hindu syllogism are right. They must be made to believe that the site on which the mosque was erected by Babar was the hallowed site of Rama's birth or at any rate the Hindus fervently and honestly so believe. These facts must be ascertained by neutral and impartial friends. Courts of law are not equipped to resolve this dispute. It cannot be resolved by the law of evidence or the existing judicial mechanism. The dispute has remained unresolved for decades. A few months more will make no difference to Lord Rama or the Hindu religion. The essence of the latter is: Love your neighbour and seek god in any manner commended by your reason and conscience. The rest is all fortuitous and disposable, at least "delayable".

In the name of Hindu religion and the integrity and purity of the country's democratic process. I earnestly appeal to you to desist from your venture until the forces of reason and peaceful persuasion have had enough time to operate.





G.D.YISUDAS

# ONE GOD

MANY MANIFESTATIONS



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# ONE GOD MANY MANIFESTATIONS

G. D. YISUDAS

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## One God many manifestations

Prakash was walking out of the college gate when Satish caught up with him.

"Listen Prakash, last night I had a long and interesting conversation with my elder brother Ramesh. We kept on talking late until it was nearly 12 o' clock."

"What were you talking about Satish?"

"We were talking mainly about the relation between the teachings of Vedanta and the Bible."

"Were you able to come to any conclusion?"

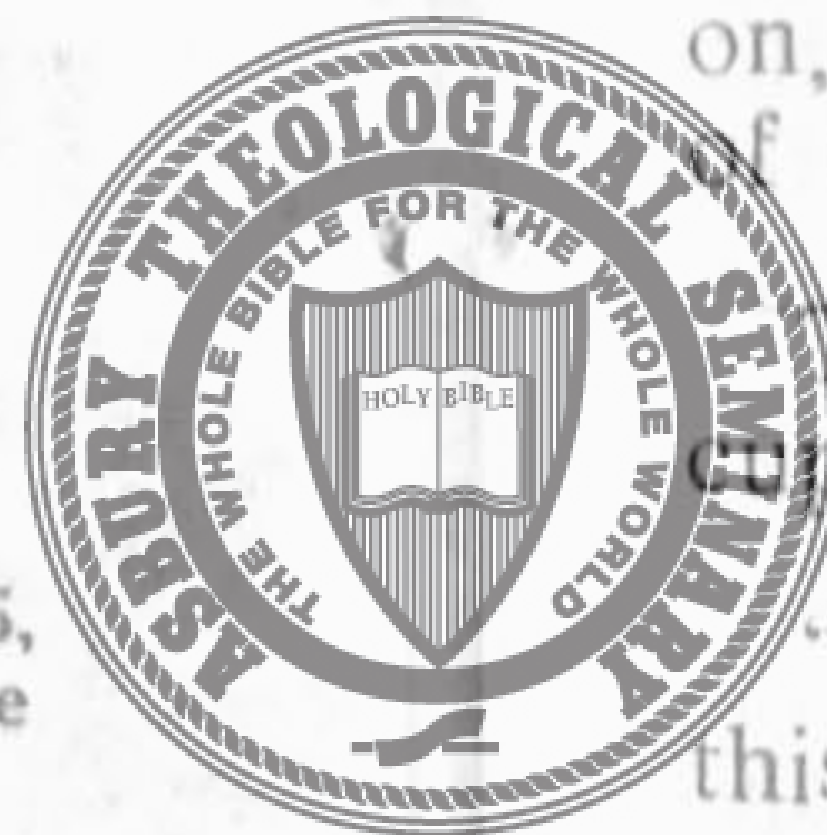
"We finally came to the conclusion that there is only one God and that there are many manifestations of that one God. People of different religions call that one God by different names. Some people approach God through one manifestation like Ram or Krishna and others like Buddha or Christ. But after all we are all seeking through various ways to approach the one God."

"That sounds very convincing, Satish. Come on, let us get into this restaurant and have a cup of tea."

They quietly took their seats and ordered two cups of tea.

"Satish, I want you to help me to understand this statement of yours. You see, the Bible also

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teaches that there is only one God. But I am not sure that what the Bible teaches about God and what Vedanta and other schools of Hinduism teach about God is the same."

"Prakash, tell me, does it really matter if there are some slight variations in the teaching about God in these two religions?"

Prakash was silent for a while.

"Yes, Satish, I think it matters a lot. Because it is one thing to know God as he really is. And it is quite another to invent ideas about God by our own intelligence. The one is God who is our Creator, and the other is a god who is really only a creation of our own minds. So the one God you may be referring to could be either the Creator of your mind or the creation of your mind. And the difference between the two is very great."

It was Satish's turn to be quiet. He was lost in thought for a while. As the waiter brought the tea and placed it on the small table before them he was startled.

"I see that this is a very real possibility, Prakash. But is there any way to be sure that the one God of whom we are thinking of is really our Creator and not merely the creation of our minds?"

Prakash sipped his tea.

"That is where I want your co-operation, Satish."

The only way to sort out this problem is by placing our thoughts about God side by side. When we see a false coin and want to make sure that it is really false the best way is to compare it with a genuine one."

"Yes, that's right, but how can I help to solve the problems?"

"I want you to tell me what you think of the one God you are talking about."

"I generally think of the one God as Paramatma or Brahman. But occasionally when I am facing an acute problem I also think of God as Bhagwan or Ishwar."

"Will you first tell me what is in your mind when you think of God as Paramatma?"

"Paramatma is the supreme power, the only thing that is real in the universe. The very universe is a manifestation of Paramatma. All living creatures are a manifestation of Paramatma. In other words all 'jiv' or life, is a part of Paramatma. Human beings are perhaps nearer to Paramatma than other living creatures. We are all part of the Divine."

"Tell me Satish, is Paramatma the Creator of the universe?"

"Yes, of course, Paramatma is the Creator, the first cause of the universe."

"How did Paramatma create the universe?"





"That means that you are thinking of God as Saguna (with attributes) as against the Vedanta teaching that Paramatma or Brahman is Nirguna (without qualities or attributes)."

"That is right Satish, if you think of God as nirguna you reduce God to an abstract power, without even those lofty qualities that are found in a creature like man—the qualities of love, mercy and goodness. In so doing, you make God even less than His creatures. Don't you think that such a concept of God is more likely to be the creation of the human mind, rather than it's Creator?"

"But Prakash, there are good and bad qualities in persons."

"Yes, human beings as they are today, have good and bad qualities. But when God created us, He created us good and holy. That is why the Bible says that God created man is His own image. That does not mean that man is essentially Divine. It simply means that God created human beings with the capacity to know and love their Creator.

"The Bible teaches that God is a supreme person. Therefore He is kind, loving, merciful and good. If we think of God only as a great power, a power may have laws or rules by which it works. But mere power is incapable of exercising love or mercy."

"There I must agree with you Prakash. Together with the teaching of God as Paramatma

in the Hindu scriptures, we have linked with it the teaching of Karma. Karma is the supreme law of the universe. It holds every living creature under it's firm grip. No one can escape this law. All that we experience in this life whether of good fortune or misfortune is the result of our deeds in some previous birth or births. And the deeds that we are doing in this life we will reap in some future life or lives. This law of Karma also determines into which caste a person is born."

"For those who follow this system, is there any hope or promise for receiving pardon for sins or mercy from Paramatma?"

"As you said, Prakash, since Paramatma is Nirguna and since Karma is the supreme law of the universe, there is no provision of mercy or pardon from Paramatma. The law of Karma cannot be relaxed. What a man sows he must reap in some future lives and what he is reaping today is what he has sown in his past lives."

"That means Satish, that if God is really just a power then we have to resign ourselves to be ruled by the blind heartless law of Karma. In our own lives we know that even a human father is not as heartless to his own son as Paramatma is said to be with creatures ruled by Karma. If a son falls into some bad habit like drinking, a human father does not treat him on the basis of strict Karma. Normally a father is loving and merciful even to a bad and disobedient son. He may scold him or correct him. But he is also





"We cannot know that for certain. But the Upanishads and the pandits who interpret them say that the universe has come forth or emanated from Brahman like the web comes from the spider that weaves it. The material that the spider uses to weaves its web is really an integral part of the spider."

"Then the Creator and the creature are really one."

"Of course they are one."

"In that case the Creator has become the creation."

"It sounds funny the way you put it, Prakash, but I cannot deny it."

"If the Creator has become the creation, then the creation and creatures in it can become the Creator."

"I wouldn't put it in those words, Prakash. But the final goal of Moksha is to realise that we or the 'atma' in us is really Brahman or Paramatma and thus be absorbed in the Infinite."

"Did you know Satish, that according to the teaching of the Bible, for any human being who is but a creature, to say, 'I am God' is the greatest sin imaginable?"

Satish looked puzzled.

"Why, what is so sinful about such a claim?"

"According to the teaching of the Bible God created the universe by His authoritative, creative command. The universe as taught in the Bible is not an emanation of God. It is not like the web that a spider weaves. It is not a part of God. Neither is man or any part of man apart of God. Man, his body, soul and spirit are the creation of God. Thus there is a clear difference between God and man. God is Creator and man is creature. Nothing can bridge this gap."

Satish gulped the last sip of tea.

"And can nothing equate the concept of the Creator-God that you are talking about, with Paramatma as taught in the Hindu scriptures?"

"No, to my mind there is an unbridgeable gap between what the Bible teaches about God and what is inherent in the idea of Paramatma. But there is one more important matter. When you think of God as Paramatma, can you say that Paramatma is a person?"

"Of course not, Prakash. Don't you think that you are limiting God when you say that God is a person?"

"Not at all. The Bible reveals that God is a supreme person. The reason why you think that the idea of person is limited is because when you think of person you are only thinking of human beings or created persons. But the one who created human beings or persons could surely not be less than person."





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patient and forgiving and suffers all the sorrow and pain that his son causes, with the earnest desire of winning him back to a good life."

"Can God deal with us with less love, mercy and patience? If God is not merciful to us then He is not a person. But if He is merciful then He is a person. So you see, Satish, although you say that God is one, thus implying that while some may call God Paramatma and others call him Creator and Father, they are thinking of One God, this is not true. The Brahman and Paramatma of the Upanishads and God our Creator and Father as He has revealed Himself in the Bible are really not the same."

"Wait a minute Prakash. Don't be so hasty in drawing your conclusion. The Nirguna concept of God is not the only concept of God in Hinduism. There were times when I too have felt that the Nirguna concept of God did not satisfy the innermost needs of my life. It does give an intellectual satisfaction but fails to give any comfort when we are faced with grief, sorrow, defeat or the temptations we face in daily life."

"The personal manifestations of God, known as Bhagwan or Ishwar, are Brahma, Vishnu and Shiva and there is Shakti which represents the feminine aspect of deity, also known as Devi. The Vishnavites also admit of the possibility of Bhagwan becoming incarnate and coming into the world of men as an avatar. Bhagwan Krishna states in the Bhagwat-gita, chapter four and verses seven and eight:—



"Arjuna, whenever there is decline of righteousness, and unrighteousness is on the ascendant, then I body myself forth. For the protection of the virtuous, for the destruction of evil-doers, and for establishing Dharma on a firm footing, I am born from age to age."

"So you see even if the Nirguna concept of God is unsatisfactory there are millions in India who accept the Saguna concept of God and worship him as Ishwar, Bhagwan or person. Of course they worship the one God in different manifestations and by addressing him by different names. But what does that matter. It is the one and only God that they all worship."

"How can you be sure Satish, that each one of the different manifestations or avatars are really a manifestation of the one true Creator-God and Father?"

"Well, I cannot think of any test to make sure that each of these manifestations are a manifestation of God. Can you suggest some means of making sure?"

"In order that we may not be deceived by any false manifestation, it is necessary to know something of Satan and his ways. Satish, did you ever notice the fact that in none of the Hindu scriptures is there any mention of Satan?"

"There is no mention of any one like Satan, but there is mention of Rakshasas like Ravan."

"Yes, but the Hindu Scriptures do not mention



any organised force of evil like Satan who stands in direct opposition and rebellion against God. Neither does holiness and purity of conduct have a place in the character of the gods mentioned."

"That, Prakash, is because, the gods are said to be above the moral laws."

"The Bible reveals God as the Holy one. Holiness and purity is an essential part of His character and being. It further reveals that one of the leaders of the spiritual beings known as angels, whom God created, was lifted up with pride. As a result he was banished from the presence and service of God. When he Satan, was banished, those under his leadership also followed him. They are known as demons or evil spirits."

"Satan and his company are constantly scheming against God. When God made the first man and woman, Satan tempted them to disobey God with the result that human beings too have come under Satan's influence and are now plagued by the terrible disease of sin."

"The one desire in the heart of Satan and his company is to take the place of God. Because of this desire they are constantly seeking to parade their power and draw men into offering them the worship and service that is due to the Creator alone. The Bible reveals that Satan and his followers are engaged in showing themselves as manifestations of God and are thus deceiving and enslaving men."

"Tell me Prakash, if this is true how can we

distinguish between a manifestation of Satan as God and a true manifestation of God?"

"Most people are convinced by any manifestation of power. Satan does exercise a lot of power and can even work miracles. A manifestation of Satan as God is usually centred in the worship of some visible object before which the worshipper bows and pays homage. In the Bible we are taught that God is spirit and His true worshippers must worship Him in Spirit and in truth. Worship before some visible object amounts to giving to God's creation the worship that is due to the Creator alone."

"Besides, a manifestation of Satan as God can do harm but not good. The worship of many gods and idols by people is compelled not by love but out of fear that the devta or devi may bring some evil upon them if they do not offer service or worship."

"Some of these devis or devtas may sometimes exercise their power to obtain some temporal favour for their worshippers, like healing some disease. But they are totally powerless to obtain for men the supreme blessing of salvation, of pardon for sins and reconciliation with God. These lesser powers are only interested in taking the place of God in the lives of those who are deceived into worshipping them. Their one desire is to keep men from obtaining pardon for sins and reconciliation with God our Creator."

"Prakash, that sounds very terrible. I was not even aware that Satan is such a teacherous





enemy and that he is busy deceiving men and keeping them from knowing God the Creator. Now I am all the more eager to know some sure means of recognising the difference between a false and a true manifestation of God."

"The best test of a manifestation of God I know of is this. A genuine doctor has two basic qualifications. He is able to rightly diagnose the disease his patient is suffering from. He is able to prescribe the right remedy. A false doctor or a deceiver is unable to diagnose the disease and he has no remedy or cure. Apply this to those who claim to be the manifestations of the one true God. If they fail to give the right diagnosis of the root disease and problem of human life, they are false. Besides they will have no remedy for the real disease and problem in our lives. They usually deny that sin and rebellion against God our Creator is the real problem in our lives. They will give a wrong diagnosis and will even encourage us to believe that we are ourselves God. In fact, they will strive to keep their worshipper ignorant of their real spiritual disease."

"As far as I know, Prakash, the only diagnosis of the disease and problem in human lives given by the avatars, devtas, and devis of Hinduism is that we men are caught in 'Maya-Jal' and are therefore under the control of Karma and punar-janma or samsara. They say that we need to escape from 'agryana' or ignorance of our essential identity with God. The ways of escape or Moksha are said to be by Gyan-marg, Karma-marg and Bhakti-marg."

"Tell me Satish, are you convinced that the real problem in human life is maya-jal, samsara and ignorance of our supposed identity with Paramatma?"

"I cannot give you an immediate answer to that Prakash. I am not sure, that is the root problem and disease in human lives. The disease must be some thing more serious than that. Will you please tell me what diagnosis the Lord Jesus gives regarding the spiritual disease?"

"The Lord Jesus Christ taught that the root spiritual disease that has affected human beings is the disease of sin or rebellion against God. Because of sin we have lost the deep sweet fellowship with God our Creator and Father, for which we were made. For those who are willing to humbly confess their sins and plead for God's mercy and pardon, the Lord Jesus Christ Himself provides the cure for this disease."

"The Lord Jesus Christ has said, 'I have come to seek and save the lost. I have come to call sinners to repentance. I have come to give my life a ransom for many.' The Lord Jesus who is Himself sinless and holy, the Nishkalank-avatar, chose to suffer the penalty for our sins when he died that cruel death of the cross. It is because God loves us like a father, that He, through the Lord Jesus Christ, has offered one and perfect sacrifice by which all who turn from their sins can be pardoned. Because the Lord Jesus has suffered the penalty for your sins you can receive pardon for sins and be reconciled





with God. The Lord Jesus said, 'The thief comes only to steal and kill and destroy; I am come that they may have life and have it abundantly. I am the Good Shepherd. The Good Shepherd lays down his life for the sheep. Those who are well have no need of a doctor, but those who are sick, I am come 'not to call the righteous but sinners to repentance.' The Bible teaches that Christ is the only incarnation of God. This is further confirmed by the fact that no one else of the gods and incarnations that men have chosen to worship have either rightly diagnosed our spiritual disease nor offered the cure for that disease."

"You mean to say, Prakash, that it is wrong to say there are several manifestations of God. And that Jesus Christ is the only true incarnation and Saviour from sin?"

"Well Satish, if there is another, I have not yet heard of him. None of the gods and incarnations that I have heard of has diagnosed the root human disease as sin, disobedience and rebellion against God. And none of them have done anything to obtain for men pardon for sins and reconciliation with God. Have you heard of any such person, Satish?"

"Not yet, Prakash," Satish said, as they got up to leave. "But I would be interested to read and study the Bible more closely. I would be interested to know how Jesus Christ has obtained for us pardon for sins and how He reconciles us to God."





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I'm privileged to attend this 6 days camp at Carmelaram. It has widened my view on mission and specially on obtaining a practical knowledge on Hinduism and the way to effectively handle it to gain our Hindu friends for the Lord. I'm grateful for the same. The session on worship has made an impact on my life.

This course can be conducted in 5 days to 7 days time, so that many more will be interested in the same. I wish many in our country, will be imparted with this knowledge. mission work should come  
I would be a





This programme can be <sup>more</sup> successful  
if we arrange it through the  
leaders of the church ~~on~~ in a  
contract basis, as per the convenience  
of the delegates and the church.

L. Cecil Schabron



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Worship: Tues. Psalm 113 = Praise

\* → 98 - Praise to God  
94 - Holy, Holy  
\* 111 - Praise to God  
21 - We See the Lord  
→ 50 - Then All is Working  
87 - O Come

John 17  
P. 12-13

P. 6-7 (Purpae, gval, objects)

Intercession: Karnataka State; Bangalore City  
(Slums)

Banjara  
Lingayat  
Kanadiga P.P.

Bpts  
Pents  
Mothers

Wedn. Psalm 34.  
Isaiah 61. 2 Cor. 5: 18-19.  
P. 31-32.

Intercession: Andhra - Kerala - Tamil Nadu  
(Caste Hindus) Hindus (Brahmins)

Thurs. Psalm 33.

John 2: 1-5  
John 24: 45-50  
Ez. 48: 35 } P. 32-33

Intercession: City - Calcutta, Bombay, Delhi, Madras

Fri.

Psalm 139  
Isaiah 56: 1-8 } P. 34-35

{ - 139 - I will enter  
- 142 - from the Rising  
- 121 - God is so Good  
- 134 - We are O.M. in the world  
Korku - Gond  
Kolambi  
Chamara  
Satnamis

Intercession: Maharashtra + M.P.

Sat.

Ex. 15: 22-27  
John 4: 4-30  
Eph. 2: 13-22. } P. 35-36

\* { #28 - Cause Me to Come  
39 #201 - How Lovely  
37 #185 - Bind Me  
41  
38  
Intercession: Gujarat, Rajasthan  
(Tribal Belt)  
(Chs; Muslims)

Mon.

Is. 49: 6, 11-12  
Acts 10  
Psalm 67 } P. 36-38

Intercession: Punjab;  
Jammu - Kashmir; Sikhs  
Muslims - Hindus - Buddhists  
[IET, KEF, IEM, ZEF, FMPB]

Tues.

Psalm 141: 2  
Matt. 18: 18-20  
Rom. 8: 31-39. } P. 38-39

Intercession: U.P. - Bihar: Santals, Mundas,  
Bojpuris, Garwalis, Hindus, Muslims -  
[Rampur, Lucknow, Bareilly, Ranchi, Patna...]

Wed.

John 15: 5-8  
1 Cor. 3: 6-9  
Eph. 3: 8-12 } P. 39-41

Intercession: W. Bengal - Orissa - Sikkim

Thurs.

Malachi 1: 11  
+ P. 10 (Scripture)  
Jn. 17: 3 } P. 41-42

Intercession: N.E. India -  
Nagaland, Mizoram; Drugs... Ch.  
Assam, Tripura; commun...  
Manipur, Meghalaya; Ch., tribal  
Arunachal; commun....







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DR. ROGER E. HEDLUND

Book review (draft)

Paul F. Knitter, **NO OTHER NAME? A CRITICAL SURVEY OF CHRISTIAN ATTITUDES TOWARD THE WORLD RELIGIONS.** Orbis, 1985. 288 pp.

Reviewed by Roger E. Hedlund, D. Miss., Coordinator & Lecturer at the McGavran Institute, Church Growth Research Centre, Madras, India. Adjunct faculty at Western Conservative Baptist Seminary, Portland, Oregon, USA.

The issue in this provocative book is the fact of **religious pluralism** faced in the present day as a new reality for many in the West as they now meet Hindus, Muslims, Buddhists face to face in the cities of the West. The author's treatment of his subject is conditioned by his presuppositions which include his belief that 1) everything is in process, evolutionary, "becoming" (*process theology*), and 2) everything is relative, i.e. there are no absolutes, we discover our own identity only in and with others. The author's motivation is the urgency to build a new world order which requires a new approach to dialogue. The major **stumbling block is christian belief in the uniqueness of Christ** (p.17); hence the necessity of a new theology of world religions.

The book summarizes the attitudes of Troeltsch, Toynbee and Jung, then describes the Conservative Evangelical, Mainline Protestant, and Roman Catholic models. After showing the limitations of these positions, Knitter moves on to his own model which is built upon hick and the "myth of God-Incarnate" in which Knitter cuts himself free from a Christ-centered or Christianity-centered approach. Here Knitter's true assumptions become apparent: everything must be dropped which might impede open dialogue (p.145). Here is no room for Christian exclusiveness: Christians dare not make Jesus normative for others (p.152). "Christ" is the reality behind all names such as Rama, Krishna, etc., according to Panikkar (p.156) who rejects historical expressions of Christianity. Knitter agrees with Panikkar and with Samartha who holds that all revelations are relative and who warns against "Christomonism" (p.157). Ecumenical dialogue concedes that Jesus is not Messiah (p.159). The test of truth is in social justice, not in theological absolutes. Thus we are in the midst of a shift from Christocentrism to theocentrism (p.166) which, states Knitter, has the greatest promise for interreligious dialogue and further evolution of the meaning of Jesus.

Knitter wants a theocentric Christology which is not bound by Authority, dogmas, revelation, or tradition. Knitter does not favour Christian conversion. For Knitter views the missionary task as freeing the Church from its "Latin captivity" (not at all a bad idea in itself). Knitter apparently is not bothered by any inconvenient words of Jesus assigning world evangelization as the mission of the Church, presumably because scripture merely presents the pious inventions of Jesus' enthusiastic followers (Jesus' authority of Knitter and an older school of critical thought, did not rise bodily from the dead).

Knitter however calls for his own brand of fundamental "global theology" in which Lord Krishna and Allah will be known by and proclaimed with the symbol of "Jesus." But, I wonder, is Knitter's projection realistic? The philosophical speculations of Knitter's survey assume an idealistic Hindu Christianity. Such, however, is not





the religion of the masses where oppression and superstition reign and where the conception of the world is animistic. Nor is the impersonal Ultimate Reality of Panikkar, Hick and Knitter very convincing to "spiritistic" humanity. Knitter's materialistic world, which has no place for miracles such as the resurrection, is not the world of the masses of Asia, Africa and Latin America, nor of Soviet Russia or urbanized America where simple faith in a miraculous Saviour continues to live and grow.

How is Jesus unique? Not in any traditional sense. For "what happened in Jesus of Nazareth represents the fulfillment of what we are as human beings" (p.187). Jesus thus represents "the highest possibility of man's being" (p.188). The Logos is continually in process of incarnation throughout history (p.189). Jesus was merely human but achieved divinity. Knitter's process theology results in process Christology. The resurrection then is rooted not in miraculous event but in the faith experience of the disciples and is not to be taken literally.

The outcome of Knitter's new Christology and new model of truth is a revamping of the Church's mission from evangelization to dialogue. "All peoples should know of Buddha, of Muhammad, of Krishna. This, too, is part of the goal and inspiration for missionary work" (p.222). The goal of "conversion" is to make the Christian a better Christian and the Buddhist a better Buddhist (p.222).

What do you think of that?

