

Contents

<i>Foreword</i>	xiii
<i>Acknowledgement</i>	xvii
<i>List of Abbreviations</i>	xix
<i>Introduction</i>	xxi
Chapter 1: Raimundo Panikkar: A Pilgrimage to Contemporary Theological Consciousness	1
1.0 Introduction	1
1.1 Memoir	2
1.1.1 Life and Career	2
1.1.2 Vision and Interest	3
1.2 The Context Formulated the Theological Thought of Panikkar	4
1.2.1 The Socio-Political Context	4
1.2.2 The Religio-Cultural Context	4
1.2.3 The Philosophical Context	5
1.2.4 Theological Context	5
1.3 Characteristics of Panikkar's Thought	5
1.3.1 Distinctively Christian	5
1.3.2 Comprehensively Ecumenical	6
1.3.3 Point of Departure	6
1.3.4 Coincidence of Opposites	6
1.3.5 Theology of Neo-logicism	7
1.4 Methodological Considerations	7
1.4.1 Quest for a Different Methodology	7
1.4.2 Homological Principle	8
1.4.3 Homeomorphic Equivalence	8

1.5	Methodological Pre-Suppositions	9
1.5.1	Reality as Radical Relativity	9
1.5.1.1	Theologism	10
1.5.1.2	Humanism	10
1.5.1.3	Theandrim	10
1.5.2	Tempiternity	11
1.5.3	Myth and Logos	11
1.5.4	Symbol	12
1.5.5	Faith	12
1.6	A Summary Presentation of Panikkar's Theological Thought	13
1.6.1	Theology of Religions	13
1.6.1.1	Understanding of Religion	13
1.6.1.2	Pluralism	14
1.6.2	Dialogue	15
1.6.2.1	Ecumenical Ecumenism	16
1.6.3	Church and Christianity	16
1.6.3.1	Church	16
1.6.3.2	Christianity	17
1.6.4	Christology	17
1.6.4.1	Ontic Christology	18
1.6.4.2	Christophany	18
1.6.5	Cosmotheandrim	20
1.6.5.1	Cosmotheandric Intuition	21
1.6.5.2	Ecosophy	22
1.7	Panikkar: A Pilgrimage	22
	Conclusion	23
Chapter 2:	Trinity and Hindu Spirituality: Panikkar's Triadic Synthesis	25
2.0.	Introduction	25
2.1.	Hindu Spirituality	26
2.1.1	Definition	26
2.1.1.1	Christian Interpretation	26
2.1.2	Development	28
2.1.3	Foundations	28
2.1.3.1	Reality	28
2.1.3.2	World	29

3.3	Legitimization	50
3.3.1	Common Ground for Christian and Non-Christian Collaboration: A Proposal	50
3.3.1.1	Koinonia	51
3.3.1.2	Diakonia	51
3.3.1.3	Kerygma	51
3.3.2	Non-Christian Surroundings: Panikkar's Claims	52
3.3.2.1	Critique of the Christian Attitude	52
3.3.2.2	Alternative	53
3.4	Influence of Hinduism	54
3.4.1	Influence of Advaitic Hinduism	54
3.4.1.1	Advaita	54
3.4.1.2	Panikkar's Re-Interpretation of Advaita Vedanta	54
3.4.1.3	Influence of Advaitic Spirituality an Panikkar	55
3.4.2	Hindu Religious Monograms: Philosophical/Vedantic Influence	57
3.4.2.1	Meaning of Monograms in Theology	57
3.4.2.2	Brahman	58
3.4.2.3	Atman	59
3.4.2.4	Isvara	59
3.4.2.5	Samdhya	61
3.4.3	Influence of Bhagavat Gita	61
3.4.4	Upanishadic Influence	62
3.5	Hindu-Christian Theology: Panikkar's Query	62
	Conclusion	63
Chapter 4:	A Subaltern Critique on Hindu Hegemonic Theology of Panikkar	65
4.0	Introducton	65
4.1	Subaltern Critique	65
4.1.1	The Term Subaltern	65
4.1.2	Subaltern Critique	66
4.1.2.1	Subaltern Critique: Integration or Autonomy	67
4.1.3	Subaltern Hermeneutics	68

4.1.3.1 Subaltern Hermeneutics as Post Colonial Deconstruction	68
4.1.4 Subaltern Critique on Religion and Hinduism	69
4.2 Panikkar's Hindu Hegemonic Theology	70
4.2.1 Hinduized Theology	71
4.2.2 Allegations	72
4.2.3 Can Panikkar's Theology be Astika?	73
4.2.3.1 Panikkar's Theology – Theology from 'Above'	73
4.2.4 Why Did Panikkar not Use Subaltern Religion for Theologizing?	74
4.3 Critique on Panikkar's Hindu Hegemonic Theology	74
4.3.1 Panikkar's Methodology	75
4.3.1.1 Subaltern Methodology	76
4.3.2 Panikkar's Theological Framework	77
4.3.2.1 Hindu Spirituality Vs Subaltern Spirituality	78
4.3.3 Theological Verbalization	79
4.3.3.1 Christology: The Point of Departure	79
4.3.3.2 Brahman – God	81
4.3.3.3 Advaita Vedanta	82
4.3.3.4 Atman	83
4.3.4 Critique on Dharma	84
4.4 Does Panikkar's Theology Really Gasp for Breath?	84
4.4.1 Indian Christian Theology at the Intersection	85
4.4.2 From Latin Captivity to Brahmanic Captivity	87
4.5 Towards Life – Centric Theology	88
Conclusion	90
General Conclusion	93
<i>Bibliography</i>	97