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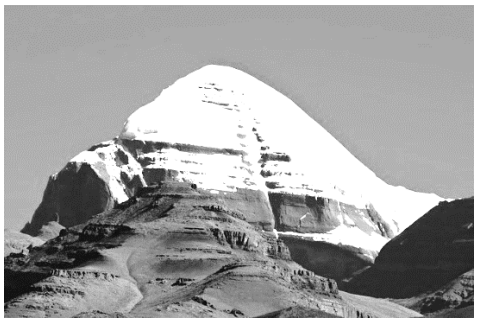

A Periodical of Awarezen

2025 Issue 3

CHRISTIC DHAMMA: A TRANSFORMATIVE SPIRITUALITY

Preamble

Upon the request of a Christian friend and theologian, I wrote and submitted this essay as a chapter contribution to an edited volume on Transformative Theology in 2024. Since then, there has been no news on the publication of this volume. I have also lost contact with this friend, with no reply from him to my emails. As such, I have decided to publish this essay *verbatim* in the December 2025 issue of Mountain Rain as a gift to all my readers.

The content is valuable enough and beneficial to all seekers with interest in spiritual transformation as well as those who are already on a path of spiritual practice. In particular, I believe that this essay will be of great benefit to Christians within mainstream churches as well as "ex-vangelicals" who have found the parochialism and rigidity of institutional religion untenable. It is my hope that the alternative missiological impulse represented and embodied in this essay will find fertile ground for further reflection and spiritual renewal within the Christian *ekklesia* so in need of genuine enlightenment.

Introduction

This essay highlights an interspiritual approach to transformation in the life of a Buddhist contemplative who considers himself a "Christic"[1] belonging to Jesus Christ. While unfamiliar to many and perhaps challenging for prevalent Western understandings of Christian discipleship, this approach expresses what Duerksen (2022) calls an "alternative missiological imaginary"[2] – a construct and perspective that can potentially expand and de-center traditionally dominant understandings of and witness to Christ in mainline Christian settings. Such interspiritual and intercontemplative experiments as the one

[1] Ilia Delio, *The Not-Yet God: Carl Jung, Teilhard de Chardin, and the Relational Whole* (Maryknoll, New York: Orbis Books, 2023), 184-5.
[2] Darren Todd Duerksen, *Christ-Followers in Other Religions: The Global Witness of Insider Movements* (Oxford: Regnum Books International, 2022), 4-15.

elucidated here exemplify the dialogical spirit of Buddhist-Christian encounters with much to gain for both parties.[3]

Based on the author's personal experiences of spirit and experiments with truth, a picture of contemplation-based inner transformation emerges as a viable pathway for a life centered on Christ. In particular, the rich repertoire of meditative processes and practices available across Buddhist wisdom traditions (Dhamma) can be powerfully and redemptively applied in the spiritual walk and life of a Christian disciple. Several of these processes and practices will be examined here as salient and beneficial components of this spiritual journey. Whether seen as a form of spiritual pragmatics or as means of grace for the sanctification of the Christian soul, these meditative approaches and themes can contribute to a fresh vision of a Christic spirituality transcending divisions of religious affiliation and dogma – the "Dhamma" of Jesus Christ.

Interspirituality as Paradigm

As defined and applied here, the interspiritual paradigm is one whereby two or more traditions of spirituality are juxtaposed in a dialogical space of mutual enquiry, with a view to better understanding and practice of both in a non-exclusive way. This dialogical enquiry of spiritual traditions takes place on multiple dimensions, from ideas and doctrines to practices and experiences. In particular, the interspiritual focus in the context of this chapter is contemplative process and practice.

Several remarks about interspirituality are necessary at the outset. First, interspirituality is not necessarily about subscribing to one religion or two or several religions at the same time. Rather, interspirituality seeks to honour the unique claims of each religion in a dialogical space where no one religion is deemed dominant or superior over others. Second, interspirituality is not about synthesizing different religions into a single new religion containing elements from all its component religions. That would be religious syncretism, not interspirituality. Third, interspirituality does not seek to sublate or subordinate one religion to another in an unequal power dynamic. However, interspirituality allows for reflexive reframing of a religion in light of insights from another while acknowledging the equal possibility of insights from the former contributing to the reframing of the latter. This potential for double-movement reframing in interspirituality gives rise to what I term 'mutual recursive fulfilment.'[4] I use this concept to refer to the possibility of each religion having the capacity to fulfil the highest goal of another religion and vice-versa by way of

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[3] Peter Feldmeier, *Experiments in Buddhist-Christian Encounter: From Buddha-Nature to the Divine Nature.* (Maryknoll, New York: Orbis Books, 2019), 1-12; and Paul Knitter, *Without the Buddha I Could Not Be a Christian* (Oxford: Oneworld, 2009), xi-xii.

[4] The concept of "subversive fulfilment" is used to describe the contradictive yet paradoxically actualizing relationship between the gospel of Christ and non-Christian religions by Daniel Strange, *Their Rock is Not Like Our Rock: A Theology of Religions* (Grand Rapids, Michigan: Zondervan, 2014), 266-73.

their distinctive theological or philosophical contribution. But unlike the tone of its original imperialistic connotations, I use the word "recursive" in less of a combative and more of a paradoxical inflexion, with overtones of reiterative and recursive influence.

For example, the Buddhist concept of *nibbāna* or cessation of suffering can be framed in such a way as to indicate the ultimate dimension of salvation in Christ, demonstrating how salvation is unexpectedly fulfilled in the realization of *nibbāna*. Simultaneously, Christ as "the way, the truth, and the life"[5] can be narrativized in such a way as to point to the gratuitous gift of nibbanic liberation in the meditative journey of a Buddhist, where nibbanic realization is less of an egocentric striving and more of an egoless melting. This example does not imply that one religion is superior to or truer than another but simply offers a mutually hospitable and creative way of interspiritually engaging the other. The interspiritual lens of mutual recursive fulfilment is a pedagogical device that permits the distinctive strengths of each religion to shine in creative dialogue with another. Contra fundamentalist approaches that often colonize and dominate, this interspiritual approach is conducive to mutual respect and understanding, creating impetus for global fraternity and peace within a culture of dialogue. Is this not the "peacemaking" of Jesus in his famed sermon on the Mount?

Buddhist Contemplative Theory and Practice

Buddhism is a complex phenomenon. The term "Buddhism" with its Orientalist overtones in my view overlooks the diversity and richness of the legacy of Gotama Buddha whom historians date to the fifth century BC. This legacy of the Buddha includes a coherent, systematic, rigorous, and detailed repertoire of meditation practices and processes, backed up by a comprehensive theory of practice rooted in ethics. These meditative practices are ultimately oriented towards the realization of what the Buddha called liberation (Pali: *vimutti*) or awakening (Pali: *bodhi*), which is synonymous with final and lasting freedom from suffering (Pali: *dukkha*). As the Buddha saw suffering as rooted in mental defilements of greed, hatred, and delusion – also known as the three fires or poisons – he viewed their eradication from the root as necessary for full liberation from suffering. The Buddha's core insights into the human condition comprise the four noble truths: first, there is suffering or dissatisfaction (*dukkha*); second, suffering or dissatisfaction has an origin (*samudaya*) in craving-ignorance (*tanha-avijjā*); third, suffering can end (*nirodha*); and fourth, the way to suffering's end is the noble eightfold path (*ariya-aṭṭhaṅgika-magga*).

The Pali term *dukkha* means suffering in common parlance and more precisely dissatisfaction or unsatisfactoriness. For the Buddha, *dukkha* describes the existential condition of dissatisfaction or unsatisfactoriness that all sentient beings trapped in the

[5] John 14:6 NRSV.

"fires" of greed, hatred, and delusion experience. This first noble truth includes everything from birth, old age, sickness, and death to separation from the loved, union with the unloved, not getting what one wants, and the totality of bodymind experience gripped by craving and ignorance. This bodymind experience comprises five dynamic aggregates of form, sensation, perception, volition, and consciousness, with each aggregate comprising countless moments of the same type. Thus, the aggregate of form comprises multiple moments of material form emerging and dissolving infinitesimally from moment to moment. The same goes for the aggregate of sensation, perception, volition, and consciousness. Buddhism espouses a dynamic psychology of experience that can be described as phenomenological. For each sentient being, it is this bodymind continuum of the five aggregates tainted by greed, hatred, delusion and rooted in craving-ignorance that lies at the fundament of all dissatisfaction and suffering. Unless one traverses the path of practice leading to the end of *dukkha*, one is forever bound to the cycle of birth and death propelled by these defilements and the defiled actions they motivate – this is the cyclical condition of *samsara*.

As the 2,500 year-old Buddhist tradition contains a diverse repertoire of meditative methods and processes contextualized within various contemplative frameworks, I will limit my discussion to the earliest and most foundational framework of the noble eightfold path. The noble eightfold path comprises eight factors of the path of practice classified under the three higher trainings of morality (*sila*), concentration (*samādhi*), and wisdom (*paññā*). The higher training in morality consists of perfect speech (*sammā vācā*), perfect action (*sammā kammanta*), and perfect livelihood (*sammā ājīva*). The higher training in concentration consists of perfect effort (*sammā vayāma*), perfect mindfulness (*sammā sati*), and perfect concentration (*sammā samādhi*). The higher training in wisdom consists of perfect understanding (*sammā diṭṭhi*) and perfect motivation (*sammā saṅkappa*). There is a sequential and progressive logic to the noble eightfold path, where the higher training in morality supports the higher trainings in concentration and wisdom. At the same time, the eightfold path is non-linear to the extent that all path factors concatenate to develop every other factor so that each factor can reach its highest potential. When all path factors are perfectly developed in a coordinated way, the end result is liberation from suffering and its root causes. The appellation "higher" given to these trainings distinguish them from mere training in morality, concentration, or wisdom that do not necessarily lead to ultimate liberation (*nibbāna*). *Nibbāna* is a state of unprecedented freedom replete with wholesome qualities especially universal loving responsiveness to all beings. As such, this *summum bonum* that benefits both self and others is a highly prized soteriological goal within Buddhism. Though conceived differently but without contradiction across Theravada, Mahayana, and Vajrayana traditions of Buddhism, *nibbāna* remains luminous beacon of pinnacled spirituality for all sincere aspirants in spirit and in truth.

In a few discourses, the noble eightfold path is expanded to include two additional factors of perfect insight (*sammā ñana*) and perfect liberation (*sammā vimutti*).[6] This tenfold path is salient only to those noble persons (*ariya puggala*) known as the "worthy ones" (*arahant*) who have realized the goal of *nibbāna* through following the path. Noble persons are those who have penetrated into ineffable *nibbāna* at least once and are progressing towards full liberation. Perfect insight and liberation are essentially qualities of mind that one has developed by way of the Buddha's teachings and instructions for practice. The path factors of perfect speech, action, and livelihood comprise instructions on precepts for everyday living to abstain from unwholesome activities involving harmfulness, violence, deceit, harshness, idleness, gossip, backbiting, lust, and covetousness. A trainee is to cultivate instead their wholesome counterparts of harmlessness, non-violence, truthfulness, gentleness, benevolence, and renunciation.

The higher trainings in concentration and wisdom pertain to the development (*bhāvanā*) of the mind-heart by means of meditative practices. Concentration training comprises the practice of perfect effort, mindfulness, and concentration. Perfect effort is fourfold: first, preventing the arising of unwholesome states of mind; second, abandoning unwholesome states of mind that have already arisen; third, eliciting wholesome states of mind; and fourth, consolidating the wholesome states of mind that have been elicited. Meditative practices salient to perfect effort include mindful cultivation of the four divine abodes (*brahmavihārā*) of loving-kindness (*mettā*), compassion (*karuṇā*), empathetic joy (*muditā*), and equanimity (*upekkhā*).

Perfect mindfulness consists of cultivating the ability to pay mindful attention in a direct, immediate, and non-reactive way to the totality of one's life experience. In particular, perfect mindfulness comprises the four domains of experience in which one establishes mindfulness: first, the domain of the body (*kāyanupassanā*); second, the domain of feelings (*vedanupassanā*); third, the domain of the mind (*cittānupassanā*); and fourth, the domain of experiential phenomena (*dhammānupassanā*). Taken together, these four domains of mindfulness develop mental serenity and clarity leading into deep concentration and clear insightful seeing of the nature of experience. They conduce to both serene stillness (*samatha*) and deep insight (*vipassanā*).

Perfect concentration is the practice and attainment of progressively deeper and clarified states of mental unification known as the four meditative absorptions (*jhāna*). Taken further, it includes the four formless absorptions (*āruppa*) though these latter four are optional. A range of meditative techniques can be employed towards the attainment of

[6] Sāriputta, "Dasuttara Sutta: Expanding Decades," in *Thus Have I Heard: The Long Discourses of the Buddha*, trans. Maurice Walshe (London: Wisdom Publications, 1987), 521.

perfect concentration wherein one's attention is completely balanced and single-pointed. These methods involve a deepening relaxation of body and mind while sustaining heightened clarity and attentional acuity using a meditative object such as the breath or a coloured disc or a visualized image. As one progresses from the first to the fourth *jhāna*, gross and subtle perturbations of the mind are suspended, rapture and bliss emerge, and a deeply unified and equanimous mind ensues. On the basis of the fourth *jhāna*, one can switch one's attention to increasingly subtle objects of meditation: infinite space, infinite consciousness, and no-thingness. This culminates in the mind becoming so attenuated that it is termed "neither-perception-nor-non-perception."[7] In these four formless states, the sense of the body has completely disappeared and movement of the breath has completely ceased, leaving only a highly refined pulsing of life energy without gross breathing sensations.

As a whole, these deeply unified states of mind function to make the mind malleable, pliant, soft, and bright so that it can be easily directed towards seeing things as they really are. A fully workable mind is conducive to clear seeing of the nature of experience, conferring insights that can potentially undercut our ignorance and delusion in relation to reality. Such insight is extremely purifying and transformative, a crucial irreplaceable factor for liberation from suffering and its root causes. It destroys our ignorance (not-knowing) of how things truly exist, dislodges our delusions (mis-knowing) about the same, and purifies the defilements of greed, hatred, jealousy, pride, and doubt that operate afflictively on the basis of delusion. In the mind of a fully liberated *arahant*, the path factor of perfect insight is present, which confers perfect liberation.

Christic Appropriation of Buddhist Meditation

I use the term "Christic" to describe a contemplative whose spirituality and meditation is centered on Christ and oriented towards "the absolute center of love, [which is] the heart of God, [and] open to the fullness of life."[8] At first sight, associating the Christic with Buddhism might seem strange for those used to traditional Christian orthodoxy and mainline dogmatic theology. This needs some unpacking.

From an interspiritual perspective, reframing and recontextualizing Buddhist meditation within a Christic prism is neither strange nor esoteric. Rather this Christic appropriation of Buddhist meditation is a form of dialogical inquiry where there is genuine encounter with and learning from a non-Christian religion by Christianity. It reflects a theologically reflexive and pragmatically hospitable approach to religious pluralism salient to the times we live in and potentially fruitful for spiritual renewal. I argue that there are at least three

[7] Gotama Buddha, "Sallekha Sutta: Self-Effacement," in *Majjhima Nikaya* 8, trans. Bhikkhu Sujato, para. 12. https://suttacentral.net/mn8/en/sujato.
[8] Ilia Delio, *Not-Yet God*, 181.

important reasons why such Christic dialogical inquiry into and appropriation of Buddhist meditation is necessary. First, given that the Holy Spirit blows as he wishes and pervades all of reality, it is highly possible if not probable that there is a divine deposit of wisdom and faith in authentic non-Christian traditions such as Buddhism, and richly so. Second, such divine deposit of wisdom and faith can be fruitfully and sensitively retrieved – eschewing colonialism – for illuminating Christian spirituality and enriching Christian practice. Third, the detailed and systematic process of spirituality and meditation in Buddhism can potentially support and supplement the Christian journey of faith-mediated and grace-based sanctification by way of their practical instructions and methods.

I will focus on two renowned meditative practices that the Buddha taught to his disciples as recorded in the historically early Pali texts or *suttas*. The first meditative practice is the four foundations of mindfulness (*satipaṭṭhāna*) found in the Greater Discourse on the Foundations of Mindfulness.[9] The second meditative practice is the development of loving-kindness (*metta-bhāvana*) as taught in the well-loved Discourse on Loving-kindness[10] and elaborated in a later commentarial text by Buddhaghosa called the Path to Purification.[11]

Establishing mindfulness on the four domains of present-moment experience, also known as the four foundations of mindfulness (*satipaṭṭhāna*), corresponds to the path factor of perfect mindfulness (*sammā sati*) of the noble eightfold path. Here, the meditator establishes mindfulness before oneself and directs that mindfulness to four domains of experience. It can be done formally in seated meditation or in any posture whether standing, walking, or lying down. It is also to be informally practiced in the context of everyday life. Formal meditation is where a particular method is practiced and the skill of mindfulness is developed and honed. Informal meditation is where mindfulness is aroused and applied on whatever activity one is doing at any given moment. Mindfulness is key to liberation from *dukkha* and impacts all other factors of the noble eightfold path. For example, mindfulness enhances the observance of moral precept by quality-controlling one's thoughts, words, and actions. Mindfulness enables better monitoring of one's emotional states and supports perfect effort. More importantly, mindfulness increases one's ability to balance and unify attention towards a single object thus deepening one's concentration. As a result of mental clarity and malleability that comes from focused attentional balance, one is able to penetrate more incisively into the nature of the mind

[9] Gotama Buddha, "Mahāsatipaṭṭhāna Sutta: The Greater Discourse on the Foundations of Mindfulness," in *Thus Have I Heard: The Long Discourses of the Buddha*, trans. Maurice Walshe (London: Wisdom Publications, 1987), 335-50.
[10] Gotama Buddha, "Metta Sutta: Loving-kindness," in *The Sutta Nipata*, trans. H. Saddhatissa (London: Curzon Press, 1985), 15-16.
[11] Bhadantācariya Buddhaghosa, "Loving-kindness," in *The Path to Purification Volume One*, trans. Bhikkhu Nyanamoli (Berkeley and London: Shambhala Publications, 1976), 321-40.

and experience. This frees the mind from its longstanding defilements rooted in fundamental delusion and ignorance.

Cultivating mindfulness on the four domains of experience means fostering moment-by-moment non-reactive awareness of and inquiry into the body (*kāya*), feelings (*vedanā*), mind (*citta*), and phenomena (*dhamma*). *Mindfulness is established on the body* by way of non-reactively and insightfully attending to bodily postures including dynamic sensations of breathing; everyday bodily activities; the body's anatomical parts; the elemental qualities of physical experience of solidity (earth), fluidity (water), temperature (fire), movement (air), and vacuity (space); and mindfully contemplating the stages of decay of the body upon death to counteract attachment, lust, and clinging. *Mindfulness of feelings* is established in relation to pleasant, unpleasant, and neutral feelings of body and mind that arise and dissolve in the space of experience from moment to moment. Feelings are distinct from mere sensations in that they ostensibly bear hedonic tones of pleasure, pain, or neutrality, suggestive of some degree of cognitive=perceptual processing. Feeling is opposed to sensation which is bare experiential contact prior to any hedonic distinction. *Mindfulness of the mind* is established in relation to the variety of positive and negative states – such as lustful mind, angry mind, deluded mind, distracted mind, concentrated mind, and liberated mind – that arise and dissolve in the space of experience. These mind-states are seen with insightful clarity as to their contingent selfless nature. *Mindfulness is established on phenomena* by way of non-reactively and insightfully attending to a range of phenomenal qualities of experience such as the dynamic streams of form, feeling, perception, volition, and consciousness of all the sense channels (eye, ear, nose, tongue, body, and mind); the five hindrances to deep meditation (sensual desire, ill will, restlessness and worry, sloth and torpor, and paralyzing doubt); and the seven factors of awakening (mindfulness, investigation-of-*dhammas*, energy, joy, tranquillity, concentration, and equanimity) that are specially identified as necessary for realizing the final goal of liberation. This fourth domain of mindfulness also involves direct insight-knowledge of the four noble truths in the light of present immediate experience: directly seeing and knowing the nature of *dukkha*, its origin, its end, and the way to its end. This direct insight-knowledge is instrumental to and essential for freeing the mind from its ingrained and persistent defilements at the root.

In all four domains of mindfulness, the attitude is one of bare witnessing without conceptual overlay and continuous mindfulness of the meditation objects in question. Such bare continuous witnessing can reveal to the clear light of consciousness hidden aspects of bodymind experience previously distorted and generally denied or neglected. For example, one becomes able to clearly and sharply see the arising and passing away of physical and mental building blocks of experience from moment to moment, breaking down the seeming solidity, permanence, and imperviousness of what we call reality. One can see how

ephemeral and unsubstantial our experience really is, simultaneously gaining insight into its unsatisfactory nature and the way we concoct suffering out of our clinging to what is momentarily disintegrating. Such enhanced temporal and qualitative acuity enables one to derive deep insightful knowledge of the fluid processual nature of experienced reality, directly and immediately. One can also see and know the absence of an inherent permanent self that owns and controls what we call "our experience" and "our reality."

The second Buddhist meditation practice that can be fruitfully integrated into the spiritual journey of a Christian/Christic is the development of loving-kindness (*metta-bhāvana*). The Buddha's instructions on this practice in the Pali *suttas* are terse and practical, teaching the gradual extension of loving-kindness in all directions of space from the meditator at the center. This expansive spatial radiation of loving-kindness is oriented towards all sentient beings in all directions of space. The idea is to nurture and strengthen a boundless, universal, and all pervasive loving-kindness that does not discriminate against or exclude any being. Together with the cultivation of compassion, empathetic joy, and equanimity – the other three divine abodes – this practice of loving-kindness opens the heart and reshapes the emotions in the service of liberation and enlightenment. Post-enlightenment, these sublime states become the default emotional and volitional structure of a liberated being no longer caught in the grip of the deluded ego.

In the Path of Purification, the development of loving-kindness takes a different route. First, one develops loving-kindness for oneself, wishing that one be well and happy; and gradually extends this same wish to a respected or liked person, then a neutral stranger, a disliked foe, and finally all beings without exception. This methodology is based on the progressive universalization of loving-kindness that starts with the self. The meditative phrase "may I /you/they be well and happy" can be coupled with creative imagination of radiating light and extending the energy of loving-kindness from oneself to all beings progressively. The end result of this route of practice is identical to the first as taught by the Buddha – the liberation of the heart through love.

In Mahayana Buddhism, these four sublime states are expanded and deepened into the four immeasurables progressing through altruistic intent into *bodhicitta* — the heart-mind wishing to be a fully enlightened buddha in order to most skillfully benefit all sentient beings. Immeasurable loving-kindness is the aspiration for all beings to have genuine happiness (Greek. *eudaimonia*) and its causes. Immeasurable compassion is the aspiration for all beings to be free of suffering in all its forms and its causes. Immeasurable empathetic joy is the aspiration for all beings to never be separated from sorrowless bliss, the joy of a life of goodness and virtue or a "truth-given joy" as described respectively by Aristotle, the renowned Greek philosopher, and St. Augustine, the famed Christian theologian. Immeasurable equanimity is the aspiration for all beings to abide in impartiality free from

attachment, bias, and anger, and thus free from holding some close and others distant. Beyond these, one generates through meditative practice the altruistic intent to take responsibility for all beings to obtain permanent happiness and be permanently free of suffering by way of their enlightenment. Hence, in order to do this, one then generates the heart-mind of enlightenment (*bodhicitta*) that aspires to one's full enlightenment so as to be best equipped to fulfill the aspirations for authentic happiness and freedom of all beings. The Indo-Tibetan tradition of Buddhism offers a rich, comprehensive, and effective array of meditative practices precisely for the cultivation of such sublime and noble attitudes so that they become one's natural mode of being in the world and one's deepest motivation for the path of enlightenment.

Buddhist-Christic Transformation Theology

The core practice of the four foundations of mindfulness (*satipaṭṭhāna*) is essentially a deep phenomenological inquiry into the nature of experience and reality. For the Buddha, reality is inescapably intertwined with and constituted by experience. Phenomenological inquiry yields insights into the actual happenings of experience stripped of overlays of concepts and narratives. Mindfulness practice as such can go further to probe into the ontological nature of experience by way of analytical inquiry into how these phenomenological happenings actually exist in the final analysis. This process requires the use of sharply focused reasoning directed upon one's bare experience. This mindfulness-based ontological inquiry is prominent in later Buddhist traditions such as the Mahayana Buddhist schools of India, China, and Tibet. But the seeds of such wisdom-oriented ontological inquiry already exist in the early Buddhist tradition.

Such wisdom-oriented practice of mindfulness has the potency to center the mind and clarify it to the extent necessary for dislodging deep-seated defilements of the mind. Accompanied and supported by the heart-based practice of loving-kindness, mindfulness elicits wisdom that frees the mind from suffering and unleashes non-egocentric love and compassion for all. Synergistically, mindfulness illumines and directs loving-kindness while loving-kindness inspires and infuses mindfulness with joy and openness. Theologically, both mindfulness and loving-kindness practice can be viewed as transformative "means of grace" for a Christian on the road to sanctification. As time-tested and authentic processes, these meditative methods of mindfulness and loving-kindness can be theologized as sanctified pragmatics of the divine deposit of wisdom revealed by God to the Indic civilization, particularly its Buddhist culture and communities. Sustained and diligent practice of these meditative methods can have a purifying and transforming effect on the mind-heart. When received and discerned with Christlike openness and hospitality, these practices can avail their immense benefit and efficacy for a liberating life of Christic faith for a committed Christian.

Conclusion

In this chapter, I have outlined an interspiritual paradigm for exploring and integrating authentic Buddhist meditation practices and processes into a life of Christic faith for a Christian committed to inner growth and transformation. The four foundations of mindfulness and the development of loving-kindness are two salient examples of Buddhist meditational praxis that can potentially enrich and nourish a sanctifying Christian spirituality. There are a whole lot more meditative processes and practices within Buddhism that can undoubtedly inform, inspire, enhance, enrich, and deepen the spiritual life of any sincere seeker, religious believer, and particularly in this context a Christian disciple of Jesus. These processes and practices, some of which are profound approaches found within the most advanced levels of Buddhist contemplative training (for example in Chan/Zen, Highest Yoga Tantra, Mahamudra, Dzogchen), are not elucidated here. That would require another essay or more. For now, I believe that it would be a great blessing if this alternative missiological imaginary of the Christic Dhamma can be more widely understood, appreciated, and enacted by Christians of goodwill and wisdom. Perhaps this creative unconventional approach can be a channel for the Holy Spirit to do a new thing in our time and world, sparking renewal in the universal church of Jesus Christ.

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