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Message from the Director

After another great year, I look back at what we have achieved and feel proud. We have built a unique institution in the heart of Oxford and established Hindu Studies which is now feeding out to people and societies in the UK and abroad.

We have become a global hotspot for Hindu Studies and are attracting the world’s leading scholars in the field. This year, we had the pleasure of welcoming no less than nine Visiting Fellows to the Centre, including renowned scholars such as Professor Alexis Sanderson, Professor Tony Stewart, Professor Mandakranta Bose, and Professor Knut Jacobsen under our Shivdasani Visiting Fellowship and our J.P. and Beena Khaitan Fellowship programmes. We have hosted an unprecedented number of five international conferences bringing together 73 scholars from all over the world to present, thus stirring conversations across universities, countries and cultures.

After two years of pandemic and lockdowns, it is heart-warming to feel the bustle of people flocking back to the Centre again and to learn that they have missed us as much as we have missed them. Teaching and tutoring are now taking place in person, lectures and seminars are being hosted both at the centre and online, and our Wednesday Lunches are back and busier than ever. We have had a steady flow of friends and guests, and the Oxford Hindu Society is back and using our space for their bhajans and arti every Tuesday.

All the people who use the Centre are evidence of our success, but they have also made it clear that finding a new building in Oxford is a pressing matter. We have outgrown our current premises and need more space for further growth. We have chanted this mantra for some time now, and have been actively searching for appropriate facilities, but this is the year we need to make this a priority.

When I started the Oxford Centre for Hindu Studies twenty-five years ago, I knew that if it was to be successful, I would not live to see it grow to its full maturity. After a quarter of a century, what we already see is a strong institution, taken root in Oxford, with branches stretching around the world. Within the scholarly world, it takes a long time and much energy to build something up while protecting academic integrity and ideals, and what we have achieved over the past twenty-five years has exceeded our expectations. We have sown and nurtured a healthy tree that still has many years of growth ahead of it. I have reached an age where it is natural to find a successor who can continue to nurture and grow our institution into maturity. I am excited by what we have created and look forward to witnessing how the next generation will carry on the work we have started.

This annual report is a snapshot of our work and achievements. I encourage you to take a moment and look through it. It enthuses me to see it all wrapped up in one place. I hope it will enthuse you too.

Enjoy what follows,

Shaunaka Rishi Das
Director
1. The Academic Year 2021-22

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Quotes from Students
Research
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Conference Papers and Lectures by Fellows
Visiting Fellow’s Reports
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Message from the Academic Director

As we emerge from the pandemic and move into troubled waters of the ambient social order, we are nevertheless very confident in the clarity of our mission and optimistic for the future.

Our research programmes have seen some impressive developments over the past year. I want to emphasise the Gauḍīya Vaiṣṇavism programme that has been hosting popular weekly online lectures and two online conferences during the past year. The founders of the project have seen a need for more research within the field and have taken leadership positions in shaping an environment that encourages and inspires new research and brings scholars around the world together in dialogue.

This year we also launched a new project on Śākta and Śaiva Traditions from Kashmir. Kashmiri heritage has influenced almost every corner of the world with its philosophical innovations, yoga practices, and tantric traditions. An understanding of these traditions as they developed in Kashmir is crucial for an understanding of the history of Indian religions and modern yoga and tantra as it is practised today in many places around the world. This new project aims to bring Kashmiri heritage to the forefront of Hindu Studies.

It has been satisfying to see the students returning and getting back into the swing of things, treating the OCHS as an intellectual home along with their colleges and departments.

Teaching has been in person once again, although some lectures and seminars have continued online. A combined form of online and in-person lectures may be something we continue as online lectures reach a wider audience.

We have a good student body, and our first-rate teaching team is dedicated and committed, presenting a range of classes on the History of Hinduism, Philosophy, Sanskrit language and literature, and now even Pāli. Upon request from Oxford University, we are now delivering Pāli teaching for the Theology Faculty with our first ever Pāli student Johanan Sealey passing with a distinction.

I am pleased to look back at another successful year and proud as ever of the achievements of my colleagues, our students, and the whole OCHS family.

Professor Gavin Flood
Piramal Dean of Hindu Studies, Oxford Centre for Hindu Studies
Professor of Hindu Studies, Oxford University
Teaching

At the start of this academic year, Dr Jessica Frazier’s position as Research Lecturer in the Faculty of Theology & Religion was renewed, and Dr Rembert Lutjeharms became Research Lecturer in Hindu Studies. These appointments secure the teaching of Hinduism at both undergraduate and graduate level in the Faculty, and also increase the capacity for supervision of DPhil students in Hindu Studies. This will also lead to a closer working relationship between the University of Oxford and the OCHS, further solidifying 25 years of collaboration.

OCHS Faculty continued to provide teaching in Hinduism and Indian Philosophy and related subjects, as well as Sanskrit and Pāli, to the Faculty of Theology & Religion as well as the Faculty of Philosophy, for undergraduates, masters students, in addition to the supervision of doctoral students. The body of University students interested in Hindu Studies continues to grow, in part because more undergraduate and graduate students come to Oxford with the desire to study Hinduism, but also because many of the undergraduate students are now exposed to Hinduism in their first year and inspired to pursue this further, primarily due to the teaching of Dr Jessica Frazier.

Professor Gavin Flood tutored five undergraduate students in Hinduism, one MSt in the Study of Religion student, and continued to supervise three DPhil students. He also continued leading the very successful course, Readings in Phenomenology, which attracts students and scholars from across the University and, while it was held online, from across the globe.

Dr Jessica Frazier continues to teach Indian Philosophy for the Faculty of Philosophy. Now in its third year, this course has been very successful in engaging Philosophy students with Hindu ideas. This year, she taught six Philosophy students, and supervised two undergraduate dissertations on Hindu philosophical thought. She also taught an equal number of undergraduate students in classical and modern Hinduism for the Faculty of Theology and Religion. She supervised four final-year undergraduate students in their independent research in Hindu traditions, taught three MSt in the Study of Religion students, as well as two undergraduate students for the course Feminist Approaches to Religion. In addition to this, she taught 13 first-year undergraduate students for the Religion & Religions course, and one student for the Nature of Religion course. She is also supervising a DPhil student.

Dr Rembert Lutjeharms still offers lectures in Hinduism: Sources and Formation, and Modern Hinduism for the Faculty of Theology & Religion, and tutored three students in those subjects. He also supervised the dissertation of two MSt students. He is currently supervising one DPhil student in Gauḍīya Vaiṣṇavism. He also continues to offer Readings in Vedānta, this year reading the Advaita-Makaranda of Lakṣmīdhara Kavi, an influential fourteenth century Advaita text, and the Anuvyākhyāna, the magnum opus of the 13th century Vaiṣṇava Vedāntist Madhva.

Dr Bjarne Wernicke-Olesen has developed a new Sanskrit and Pāli Prelims course for the Faculty of Theology & Religion. Pāli students now attend Sanskrit classes in Michaelmas Term and weeks 1-4 of Hilary Term. From week 5 of Hilary Term, Pāli and Sanskrit students will be
taught in separate classes, i.e. Sanskrit Prelims and Pāli for Sanskritists. This means that students of Pāli and classical Buddhism will be able to view these in the broader perspective of Vedic-Brahmanic Hinduism and Sanskrit. Furthermore, Pāli is easily accessible with a Sanskrit background and students are able to engage directly with Pāli texts in Hilary Term. During the course students will read classical Theravāda Buddhist discourses from the Pāli Canon such as the Fire Sermon (Ādittapariyāya-sutta) and Dependent Origination (Paṭiccasamuppāda) as well as passages from the Dhammapada and the Jātaka tales. The students analyse these texts philologically drawing on their Sanskrit background and learning to appreciate the interpretative nature of translation as a central discipline for the Study of Religions.

This year, Dr Bjarne Wernicke-Olesen taught Sanskrit Prelims to eight students from Theology & Religion and Pāli to three students from Theology & Religion. He also gave tutorials on Śāktism, Sanskrit and manuscript reading for MPhil and DPhil students from Theology & Religion and from Oriental Studies. He tutored two students in Hinduism: Sources and Formation, and two students in Modern Hinduism. He supervised one final-year undergraduate student in Śākta bhakti in Bengal, and a Classics Special Thesis student on asceticism in ancient India and Greece. He also tutored two students in the Religion and Religions course.
Quotes from Students

‘I feel fortunate to work on my research under Professor Flood’s thoughtful guidance since he kindly took me under his wing as his doctoral student. His expansive knowledge of Indian traditions and the history of religions and philosophy is most inspiring, and his teaching style is most intellectually stimulating as he encourages dialogue, discussion and exploration openly and engagingly. Gavin is an attentive and supportive listener who is very kind and generous in sharing his wisdom and experience, which motivates me to stay focused while going deeper in my interdisciplinary work.’

Güzin A. Yener
DPhil Candidate, University of Oxford

‘I have been taught by Dr Wernicke-Olesen since my first year when I was taking a paper in Sanskrit. I am now in my second year studying a course in Hinduism and will be taking it further, writing an extended essay on Hinduism in my last. At all points through this time, studying Hinduism under Dr Wernicke-Olesen has been a process of constant discovery with his guidance leading me through the extraordinary variegation of Indian religious traditions. I have appreciated his sensitivity to aspects of this unfolding process which are particularly exciting as well as particularly important to tempering received views about the development of Hinduism. Dr Wernicke-Olesen’s leadership of the Śaktā traditions programme and his experience on fieldwork in India and Nepal has meant that for every point of theoretical discussion there has always been a connection to a living practice that he has described witnessing, or an object like a sculpture, which links theory to reality in the present. I remember viewing his Indus Valley figurines in a past tutorial. The power which such ancient sculptures carry into the present day conferred a reality, force and mystery onto the traditions that we were studying. Whilst scholarship should critically examines religious tradition, any scholarship which doesn’t leave room for the mystery and power that must be in those traditions is incomplete. Studying with Dr Wernicke-Olesen a view of the living power that has sustained Hinduism has never been lost and, thus, he has been able to present an image bursting with life and commanding fascination. I am so pleased to have been able to study under Dr Wernicke-Olesen and thank him for his ability to cut to the sustaining and living core of traditions.’

Lucas Quinn
BA student, Oxford University
‘I consider myself so fortunate to have been supervised by Dr Jessica Frazier. My tutorials with her have been stimulating - I greatly appreciate the painstaking care, pinpointed and enthusiastic guidance provided, as well as the insightful discussions we have had in every session. I have been able to navigate the demanding degree at the University of Oxford thanks to Dr Frazier’s honest feedback and guidance. Her deep wealth of knowledge, academic and professional prowess are complemented by a temperament that encourages a student to think and analyse independently. The past year has been a journey of steep learning for me and I would like to convey my heart-felt thanks to Jessica for her guidance throughout!’

Ambika Sarkar
Student, Oxford University

My main reason for pursuing DPhil research here in Oxford is my supervisor Dr Rembert Lutjeharms. He is one of the world’s leading experts in my field of study. He has extensive knowledge of the Caitanya Vaishnava tradition, especially the early Gauḍīya commentarial writings, but his expertise is not limited to the Gauḍīya Vaishnava tradition alone. It is much more broad encompassing other related traditions within Hinduism and especially the broader Vedānta tradition including key authors like Shankara, Bhaskhawa, Ramanuja, Madhva, Lakshmidhara, Sridara and others. He also has deep knowledge of Sanskrit Poetics having written extensively on the poetry of Kavikanapur.

Simon Hass
DPhil Student, University of Oxford
Research

The lifting of the coronavirus lockdowns has made the Fellows of the OCHS more eager for collaborative work. As reflected below, several of the OCHS’s research activities have thus naturally focussed on planning for the future—organising conferences, planning publications, and (re)thinking research projects—in addition to the ongoing work of publishing the fruits of research. Below you can find an update on the developments on our research programmes and research projects.

The Gauḍīya Vaiṣṇava Research Programme

Project Leaders: Professor Måns Broo, Dr Rembert Lutjeharms, Professor Kiyokazu Okita, and Dr Lucian Wong

The academic year 2021-2022 has been a year of endings and new beginnings for the Gauḍīya Vaiṣṇava Research Programme. Since last June, when the Gauḍīya Vaiṣṇava Research Programme was launched, the scholars involved have been busy planning for the future—laying the foundations for new conferences, Sanskrit and Bengali reading retreats, establishing a research network, collaborative publication projects, and teaching. It has thus been a busy and energising year for the group, especially in Trinity Term which several Gauḍīya Vaiṣṇava scholars spent at Oxford. But, as detailed below, several projects that had been years in the making were also completed this year.

In addition to their involvement in the various projects listed below, each scholar also continued their individual work.

Dr Måns Broo (Åbo Akademi, Finland) completed a Finnish translation of and commentary on the Śāṇḍilya- and Nārada-bhakti-sūtras (published by Gaudeamus, 2021), and developed a course on Vaiṣṇavism and wrote its course book for the Continuing Education Department of the OCHS.

Dr Rembert Lutjeharms has worked on several articles on the Gauḍīya Vaiṣṇava views of bhakti, analysing the understanding of devotion as a state of perfection, examining Rūpa Gosvāmī’s view on whether Advaitins can know devotion, and exploring the relationship between hatred of God and devotional love.

Professor Kiyokazu Okita (Sofia University, Tokyo) researched the history of bhakti-rasa, mainly focusing on Vopadeva’s Muktāphala and Hemādri’s Kaivalya-dīpikā commentary. With Professor Yuko Yokochi (Kyoto University), Dr Tomohiro Manabe (Hokkaidō University), and Mr Yutaka Ishii (Independent scholar), he has been editing chapter eleven of the Muktāphala, based on three manuscripts and two printed editions. Together with Dr S. Bhuvaneshwari (Independent scholar, Chennai) and Dr Tomohiro Manabe (Hokkaidō University) he has also been editing and translating Madhusūdhana Sarasvatī’s commentary on the first verse of the Bhāgavata Purāṇa, based on four printed editions and three manuscripts.

The Matya Digitization Project

In the 1980s, the Matsya Project, led by Professor Charles S.J. White, microfilmed hundreds of Vaiṣṇava manuscripts from across the Indian subcontinent. Professor Kiyokazu Okita (Sofia University, Tokyo) has been working with The Research Institute for Languages and Cultures of Asia and Africa at Tokyo University of Foreign Studies, who funded this, to digitise these microfilms. This work of digitisation has now been completed, and the OCHS is currently working with Tokyo University of Foreign Studies to make these digitised paper and palm leaf manuscripts available online, so that scholars around the world have easy access to them.
The Building of Vṛndāvana
Professor Kiyokazu Okita and Dr Rembert Lutjeharms have finalised the editing of The Building of Vṛndāvana. The book brings together scholarship on the early modern history of Vṛndāvana, the temple town devoted to Kṛṣṇa, exploring in particular how the physical buildings were located in the theological, ritual, artistic, and literary worlds of its devotees. The book, to be published by Brill, is expected to be available in the next academic year.

Bengali Vaiṣṇava Periodicals Project
Periodical literature was one of the most vibrant forms through which the project of Bengali Vaiṣṇava retrieval was carried out in the colonial period. This voluminous corpus nevertheless remains largely untapped both in scholarship on Bengali Vaiṣṇavism and modern Hindu intellectual history more broadly. The existing periodical corpus is scattered across various public libraries and archives, not just within Bengal but also beyond, in Brindaban and in certain international institutions, such as the British Library. The Bhaktivedanta Research Centre (BRC), Kolkata, holds one of the richest standalone Vaiṣṇava periodical collections in the world. Members of the Gauḍīya Vaiṣṇavism Research Programme are continuing to collaborate with the BRC to create an open access, state-of-the-art digital Bengali Vaiṣṇava archive of the periodical corpus.

Hari-bhakti-vilāsa
This year Dr Måns Broo completed the first volume (of a projected 4-volumes) of his critical edition and annotated translation of the Hari-bhakti-vilāsa, an encyclopedic ritual text compiled by Sanātana Gosvāmī in the early sixteenth century, and the author’s own Sanskrit commentary.

Gauḍīya Study Programme
The Gauḍīya Study Programme, an online tutorial programme in Gauḍīya Vaiṣṇava Studies that was launched in Trinity Term 2020, has continued to introduce current academic research on Gauḍīya Vaiṣṇavism to Vaiṣṇava students from the UK, North America, and India. The programme is led by Dr Rembert Lutjeharms, and includes among its teachers Dr Måns Broo, Shaunaka Rishi Das, Anuradha Dooney, Professor Ravi Gupta, Dr Kenneth Valpey, and Dr Lucian Wong. Seven cohorts of students have now graduated through the programme, and we are currently planning on increasing the programme with in-person study retreats.
The Śākta Traditions Research Programme
Project Leaders: Dr Bjarne Wernicke-Olesen and Professor Gavin Flood FBA

The Śākta Traditions research project, which was officially launched in 2011 with a two-day international conference in Oxford and subsequent publication with Routledge, has developed into a research programme encompassing a number of interdisciplinary projects, publications, and a growing international research network. The research programme aims to carve out space for Śāktism as a major Hindu tradition within the South Asian religious context by defining its theology, textual lineages, historical evolution, and its relationship to parallel traditions such as Śaivism and Vaiṣṇavism. It has produced several international symposia, workshops, and seminars in Oxford as well as numerous volumes and articles.

This year a high profile research and publication project with Professor Alexis Sanderson, Professor Gavin Flood, and Dr Bjarne Wernicke-Olesen has been added to the Śākta Traditions research programme:

Tantra in South Asia: Śākta and Śaiva Religion from Kashmir
Project Leaders: Professor Alexis Sanderson, Professor Gavin Flood FBA, and Dr Bjarne Wernicke-Olesen

The Śākta and Śaiva tantric traditions are found in various places in India and Nepal. They form the ritual and philosophical core of many yogic and tantric traditions and movements that were exported to the rest of the world, and they have now become part and parcel of global religious history. Thus, an understanding of the Śākta and Śaiva traditions, especially as they developed in Kashmir and beyond, is crucial for an understanding of the history of Indian religions as well as an understanding of modern yoga and tantra as it is practiced today in many places around the world.

These traditions can be traced back many centuries but until recently, tantric worship in Kashmir had been understood simply as ‘Kashmir Śaivism’, the worship of the god Śiva including all deities related to him. But it is now evident that this understanding does not suffice to describe the actual practices and forms of religion found in the texts and lived by people. At the core of Śaiva worship and Śaiva philosophy, we find that Śākta worship, or worship of the Goddess, plays a prominent role. This insight means that much in our understanding of Indian religions is about to change, and the publications included in this project will contribute to rewriting the history of Indian Religions that Professor Sanderson’s work has precipitated. The Śākta and Śaiva Religion from Kashmir project will therefore establish the OCHS as the central institution for Tantric and Śākta studies in the UK. Project outputs are:

• A multi-volume critical edition and translation of Abhinavagupta’s *Tantrāloka* by Professor Alexis Sanderson.
• A lecture series on the *Tantrāloka* by Professor Alexis Sanderson at the OCHS that is currently in the process of being recorded and will be shared online.
• Weekly *Netroddyota* online reading sessions by Professor Alexis Sanderson (July 2020 - July 2021).
• A fully annotated translation of the *Netratantra* with an introduction in three volumes by Professor Gavin Flood, Dr Bjarne Wernicke-Olesen, and Dr Rajan Khatiwoda to be published in the Routledge Studies in Tantric Traditions series. Consultants: Professor Alexis Sanderson and Professor Diwakar Acharya.
• Weekly *Netratantra* translation seminars at the OCHS in Michaelmas every year by Professor Gavin Flood and Dr Bjarne Wernicke-Olesen for the Theology and Religion Faculty.
• An international conference in Oxford on Śāktism and Śaiva religion from Kashmir in 2024.
• A volume on Śāktism and the Tantric Traditions (ed. Bjarne Wernicke-Olesen) in The Oxford History of Hinduism series (General Editor: Gavin Flood) based on the Śākta Traditions online lectures series.
The book *Goddess Traditions in India: Theological Poems and Philosophical Tales in the Tripurārahasya* (London: Routledge, 2022) is an outcome of the Tripurārahasya project begun in 2016 by Dr Silvia Schwarz Linder. In Michaelmas Term 2017 Dr Linder was awarded the J.P. and Beena Khaitan Visiting Fellowship at the OCHS to work on this book project. The Tripurārahasya is a South Indian Sanskrit work which occupies a unique place in the Śākta literature and Dr Linder’s book forms a study of the Śrīvidyā and Śākta traditions in the context of South Indian intellectual history in the late middle ages. Associated with the religious tradition known as Śrīvidya and devoted to the cult of the Goddess Tripurā, the text was probably composed between the 13th and the 16th century. The analysis of this text addresses important questions regarding the relationship between Tantric and Purāṇic goddesses as well as the relationship between Śākta and Śaiva traditions.

The academic year further saw the continuation of the highly successful Śākta Traditions Online Lecture Series supervised by Dr Wernicke-Olesen. The list of speakers in 2021/2022 included renowned scholars in the field of Śākta Studies such as Professor June McDaniel, Professor Shaman Hatley, Dr Silje Lyngar Einarsen, and Professor Diwakar Acharya (postponed till Michaelmas Term 2022). Previous speakers include Professor Alexis Sanderson, Professor Gavin Flood, Dr Wernicke-Olesen, Professor David Gordon White, Professor James Mallinson, Professor Knut Jacobsen, Dr Silvia Scwharz Linder, Dr Bihani Sarkar, Professor Mandakranta Bose, and Professor Harunaga Isaacson.

The Project aims to carve out space for Śāktism as an area of research in its own right. The project is a compilation of the most prominent research already done in the field of Śākta Traditions, which can serve as educational material as well as a point of departure for further research on the subject. The Series comprises three related online lecture series presented during the academic years of 2020/2021/2022. The first, titled ‘Śākta Traditions Lecture Series: Work in progress’, was presented during Michaelmas Term 2020. The second and third series are titled ‘Śākta Traditions Lecture Series: Contributions to a growing field of Śākta Studies’ and were presented during 2021/2022. The main goal of the project is to open up the academic field of Śākta Studies to a wider audience. In light of the COVID-19 lockdown and the changes to the ways in which people have learned to work and live, the project consists of recorded lectures that are made widely available through the OCHS webpage, the Śākta Traditions webpage, and YouTube. Due to the online format of the lecture series, these contributions (including handouts) are preserved and archived for the future and serve as an important resource for the public as well as for researchers and students in the field of Śākta Studies.
OCHS Kathmandu Office and Summer University in Nepal

In 2018, Dr Wernicke-Olesen and other affiliates of the research programme established a study and research centre for the Śākta Traditions programme in Kathmandu with a focus on manuscript digitisation and fieldwork. While the work in Nepal came to a halt in the spring of 2020 due to the COVID-19 pandemic, the facilities have been secured and work in Nepal will now resume in 2022. Gitte Poulsen continues as our Kathmandu Office Manager and Dr Rajan Khatiwoda as the office leader.

While consistent manuscript digitisation has continued locally during the pandemic, our first major international activity in Kathmandu is an OCHS Summer University course in Kathmandu with a focus on Śāktism, yoga, and tantra in the Kathmandu Valley (summeruni.co.uk). The Summer University will take place at the Hyatt Hotel from the 1st to 14th of August 2022. 20 international students are going and around half of the participants are Oxford students that have been taught or supervised by Fellows of the OCHS. The OCHS Summer University course combines lectures and workshops with excursions and fieldwork experiences in rituals, religious spaces, and traditional practices, i.e. understanding through participation. Lecturers and tutors include Professor Gavin Flood (Oxford), Dr Bjarne Wernicke-Olesen (Oxford), Dr Rajan Khatiwoda (Heidelberg), Dr Silje Lyngar Einarsen (Oslo), Prema Goet (SOAS), Gitte Poulsen (Aarhus), and Laura Anderson (Oxford). The Summer University is ECTS accredited through a collaboration and Memorandum of Understanding with the MF Norwegian School of Theology, Religion, and Society facilitated by Dr Silje Lyngar Einarsen and Tanja Louise Jakobsen. The Summer University course is managed by Gitte Poulsen and Laura Anderson with Dr Wernicke-Olesen and Tanja Louise Jakobsen as consultants. Tanja Louise Jakobsen is also responsible for web design and social media assisted by Surabhi Acharya.
The Digital Humanities and Hindu Studies project was launched last year. Dr Ulrik Lyngs (Department for Computer Science, Oxford University) was a Visiting Online Fellow at the OCHS in 2020 and 2021 and continues as a Research Fellow at the OCHS working together with Michael Elison (MPhil, Oxon) as a Digital Curator, and the researchers Dr Rajan Khatiwoda and Dr Silje Lyngar Einarsen on the Śākta dimension of the database. Furthermore, the database has been expanded with a Bengal text dimension led by Dr Lucian Wong with PhD Fellow Siddharth Chhabra as Digital Curator.

The database project aims at establishing a state-of-the-art open-access database, providing a new and original user interface for browsing and interacting with manuscript materials. The database establishes the primary research material for Śākta traditions in South Asia as an emerging field of studies and makes large amounts of unknown research material widely available and searchable for the first time. The database uses the advanced Mirador 3 viewer and will be made public in the Summer 2022. Compared to existing major manuscript databases such as the Cambridge Digital Library and the NGMCP, the OCHS database offers a more advanced interface allowing users to see transliterated and translated texts side-by-side with images of the original manuscripts. Users can download specific views of text data in structured form (e.g. CSV), overlay text on top of the manuscript image to compare (e.g. transliteration or translation with the original Sanskrit text), and add comments or suggest corrections for text or image material.

From Michaelmas 2022 the project will greatly expand its mss volume. Agreements concerning online publishing of manuscripts have been made with the National Archives of Kathmandu and other institutions including the ASA Archives specialising in Newar Śākta material. Manuscript digitalisation of unknown source material in Nepal will also continue in the academic year 2022/23. Dr Ulrik Lyngs continues as our Digital Humanities Consultant for the research programme and in collaboration with Michael Elison and other computer specialists and researchers, the project will enter a new phase with a focus on the following:

- New workflows for use of computational tools in Hindu Studies, including the possibility to automatically generate formatted HTMLs, PDF, or Word files with customised content of specific manuscripts (e.g. choosing to include the original Sanskrit, transliteration and translation in language of choice);
- Easily perform textual analysis and concordance (e.g., count and compare the frequency of specific words or phrases across manuscripts, including identifying parallel passages);
- Automated transliteration of hand-written manuscripts.
Comparative Philosophy Project

Project leader: Dr Jessica Frazier

This has been a year of consolidating wider awareness of Indian Philosophy’s many valuable insights. The Indian Philosophy course in the Philosophy Faculty completed its third year, with many students confirming that it had been the most inspiring course in their degree. Two undergraduate dissertations took specialist research on Hindu traditions to the next level, while a student arriving next year to study for a D.Phil on Hindu Philosophical traditions won one of the Theology Faculty’s most prestigious funding awards.

Two publications emerged from the Indian Philosophy course in which Dr Jessica Frazier aimed to bring scholarship on Hindu Philosophies up to speed with that on Buddhist Philosophies: “Ethics in Hindu Philosophy” (2021) and “Monism in Indian Philosophy” (2022). These are now part of the syllabus of the course; the first shows how Hinduism provides practical and philosophically robust solutions to ethical questions, and the second advances Hindu arguments for the unity of all things in a single foundational reality, based on arguments advanced by Śaṅkara against Buddhists and Atomists of his time. In the coming year these publications will be further developed by articles invited by other scholars in the field, exploring ‘Emotions and Intrinsic Value in Indian Philosophy’ (Yujin Nagasawa and Mohammad Zarehpour eds, 2023), ‘The Metaphysics of Powers and Causation in Indian Philosophy’ (Anna Marmodoro ed. 2023), ‘Foundationalism and Substance in Indian Philosophy’ (Swami Medhananada ed. 2024), ‘The Metaphysics of Creative Powers in Caitanya Vaisnava Philosophy’ (Daniel Soars ed. 2024), and ‘Metaphysics as Mysticism: Visions of Being in the Upanisads (Louise Nelstrop ed. 2024).

Dr Frazier will also be championing scholarship on Indian Philosophy with invited lectures at the Global Philosophy of Religion Conference in June 2022, and the European Society for the Philosophy of Religion Conference in September 2022. Appearances in the media on the BBC’s In Our Time, the Panpsycast philosophy podcast and in its forthcoming book series, at the Axson-Jonson Engelsberg Symposium and television channel, in Psyche popular philosophy magazine, and on the US popular philosophy television programme Closer to Truth, have continued to spread interest in the insights that Hindu traditions of philosophy have to offer.

The Bhāgavata Purāṇa Research Project

Project leaders: Dr Ravi Gupta and Dr Kenneth R. Valpey

The Bhāgavata Purāṇa Research Project had a productive year in 2021-22, despite some plans being canceled or postponed due to the pandemic. In no particular order:

• The BhP Research Project received a donation of £17,600. Some of these funds will be used to create a Bhāgavata Purāṇa wiki that would contain detailed historical and textual information about the Sanskrit text.
• We are in the process of preparing a course on the Bhāgavata Purāṇa that will be offered in the OCHS CED online programme.
• Daniel Ehnbom (University of Virginia) and Neeraja Poddar (Philadelphia Museum of Art) organized a well-received panel at the annual conference of the American Council for Southern Asian Art at Emory University in Atlanta. The papers from this panel will be collected for a volume on the visual culture of the Bhāgavata Purāṇa. (Dr Poddar leads the project’s art history initiative.)
• The project’s documentary film, India’s Book of Wisdom: The Bhāgavata Purāṇa, has garnered over 20,000 views on YouTube. The film, which is designed for classroom use, will be a central part of the aforementioned OCHS online course.
• Dr Shrikant Bahulkar (Bhandarkar Oriental Research Institute, Pune) received funding to compile a comprehensive, annotated bibliography of vernacular texts that are derived from the Bhāgavata Purāṇa. He has hired a team to search manuscript and print-book libraries throughout India.
Rethinking Hinduism in Colonial India Research Project
Project Leaders: Dr Lucian Wong, Dr Avni Chag, and Dr Arun Brahmbhatt

The Rethinking Hinduism in Colonial India Research Project (rethinkinghinduism.org), which was launched at the beginning of 2021, aims to consolidate and coordinate research that critically investigates intellectual, ritual, social, and other kinds of development within sampradāyic Hindu formations across colonial India, and thereby generate a critical mass of scholarship that deploys these oft-neglected communities as a vital entry point onto the colonial Hindu landscape. In doing so, the project aims to establish a model for studying Hinduism in colonial India that neither conflates this potentially rich subject area with an attenuated notion of ‘Modern Hinduism’, nor is predetermined from the outset to reproduce variations on a well-worn ‘tradition-modernity’ motif.

Conference
The project successfully held its inaugural conference online on 5-6 February, 2022. The event provided a forum for the focused exploration of colonial sampradāyic dynamics beyond regional boundaries, showcasing cutting-edge research that addressed colonial Hindu-related themes including, commentarial and scholastic practices; legal and institutional frameworks; theological innovation; manuscript and print cultures; vernacular literary networks; and gender roles and dynamics. Twenty specialists in this area delivered presentations at the conference. The event also drew a large international audience, presenting a vital opportunity for critically rethinking the texture of Hinduism at this pivotal historical juncture. The project directors are currently in the planning stages of an edited volume based on the presentations and rich conversations that took place at the conference.

Virtual Lecture Series
In addition to this, the project directors convened a series of online talks on “New Directions in the Study of Modern Hinduism” in Hilary and Trinity terms. These talks showcased recent work in the area of Modern Hinduism that has sought in various ways to challenge the limitations and distortions of the ‘Reform’-centred paradigm that has long been dominant in this area of study.
The Beginnings of the Hindu Temple: Material Foundations of Indian Culture in Early Historic Deccan

*Project Leader: Professor Himanshu Prabha Ray*

In the past academic year, the following were accomplished:

- Professor Himanshu Prabha Ray submitted the completed manuscript of *Routledge Handbook of Hindu Temples: Materiality, Social History and Practice*, which she edited with Dr Salila Kulshrestha and Dr Uthara Suvrathan. The Handbook includes twenty-five papers by leading scholars divided into six sub-themes. Each section starts with a historiographic survey of writings on the theme and has been prepared by one of the editors.
- Professor Ray has also been working on a book entitled *Hindu Temples: Of deities, patrons and worshippers in India* for the OCHS–Mandala series, which is now in press.

Hinduism in Modern Secular Society

*Project Leaders: Dr Ace Simpson, Dr Angela Burt, Dr Cecilia Bastos, and Dr Alan Herbert*

Hindus, their communities, and their traditions face a wide variety of sociological challenges in assimilating into or avoiding modern secular societies. Underpinning these tensions is the fact that many Hindus live and work in the world while simultaneously maintaining a separation from it. Sociological issues they may encounter include, among other things, those of identity, value, affiliation, and ethnicity. This project’s aim is to increase the latitude of Indian studies to incorporate these social experiences of contemporary Hindu communities and adherents as they navigate life within, without, and on the fringes of their religious institutions and host communities. The project looks to also redress a paucity of research into the key causes of these tensions while also identifying opportunities for dialogue and conflict resolution. Additionally, it facilitates scholarly research on social issues among Hindus as well as discourse and productive interaction with and between all types of Hindu tradition and practitioner. Its function is therefore to develop a community of scholars and practitioners working on these issues.

The project has recently hosted an online conference. The proceeds from it will form a publication. It has also conducted nearly forty interviews with former Vaiṣṇava ashram residents that will yield at least two papers.

Rethinking Gender in Hinduism

*Project Leaders: Professor Gavin Flood, Tanja Jakobsen, Sharvi Maheshwari, and Laura Anderson*

The series sought to explore the complexities of the category of ‘gender’ in Hinduism, focusing on expanding past heteronormative conceptions of Hindu deities as shown in scriptures and iconographical contexts. We had professors from all around the world speaking on the pertinent issue, which was received well by students and academics across platforms and universities. The series was opened by Professor Wendy Doniger speaking on gender fluidity in Hinduism followed by Professor Robert Goldman who presented a paper on gender anxieties in *Rāmāyaṇa* and so on.

The project allowed people to resonate with, and connect Hinduism to other fields of study, such as gender studies, decolonial social anthropology, and so on. We hope to publish the papers presented in the series. This may be through a special issue of the Journal of Hindu Studies or the Routledge Hindu Studies Series.
Publications

Journal of Hindu Studies
Last summer, Dr Jessica Frazier, one of the founding editors of the Journal of Hindu Studies 15 years ago, became a consulting editor of the Journal, and passed on her role as managing editor to the team of editors, Dr Avni Chag, Dr Rembert Lutjeharms, Dr James Madaio, and Dr Lucian Wong, who now collectively manage the Journal. Early in 2022, Dr Giulia Buriola also joined the team as the new Reviews Editor.

In the academic year 2021-22 there were three issues of the Journal of Hindu Studies including a themed issue on “Deliberating Dharma in Premodern South Asian Narrative” and two open issues.

Routledge OCHS Hindu Studies Book Series
This series primarily promotes the publication of constructive Hindu theological, philosophical and ethical projects aimed at bringing Hindu traditions into dialogue with contemporary trends in scholarship and society. The series invites original, high quality, research level work on religion, culture and society of Hindus living in India and abroad.

The following four new volumes appeared in the last year:
• Goddess Traditions in India: Theological Poems and Philosophical Tales in the Tripurārahasya, by Silvia Schwarz Linder.
• Vaiśeṣikasūtra – A Translation, by Ionut Moise and Ganesh U. Thite.
Fellows’ Publications

Professor John Brockington

Dr Måns Broo

Professor Francis X. Clooney
• “Jesuits and Jews, and the Way We Dare to Think: A Jesuit’s Reflections on James Bernauer’s Jesuit Kaddish”, Philosophy and Social Criticism 47.8, October, pp. 1001-1012.
• “‘Tread softly! all the earth is holy ground’: A Comparativist Responds Constructively to Terrence Merrigan’s Sacramental Theology of Religions,” in *Answerable for Our Beliefs: Reflections on Theology and Contemporary Culture Offered to Terrence Merrigan*, edited by Peter De Mey, Kristof Struys, and Viorel Coman. Peeters, forthcoming 2022.

Dr Santanu Dey

Professor Gavin Flood
• “Śaiva-Śākta Meditation as Expanded Awareness”, *Entangled Religions* 14, 2022.

Dr Jessica Frazier
• “Monism in Indian Philosophy: the coherence, complexity, and connectivity of reality in Śaṅkara’s arguments for Brahman”, in *Religious Studies, Special Issue on The Existence and Nature of Deities*, edited by Mohammad Saleh Zarehpour, 2022.

Professor Ravi M. Gupta

Dr Alan Herbert

Professor Dermot Killingley
Dr Rembert Lutjeharms


Professor Kiyokazu Okita


Professor Himanshu Prabha Ray


Dr Silvia Schwartz Linder


Professor Amiya P. Sen

- “Remembering Rammohun” (original English, translated into Bengali), Desh, 17 May 2022.
- “Remembering Rammohun Roy” (published from Bangladesh), Daily Star, 23 May 2022

Dr Bjarne Wernicke-Olesen

1. The Academic Year 2021-22

Conference Papers and Lectures by Fellows

Dr Santanu Dey

• “Contextualizing Gender in Bengal Vaishnava Tradition”, International Faculty Development Programme, jointly organized by Stockholm University, St. Xavier’s College, Ramakrishna Vidyamandira, and KSAS, Kolkata, 4-10 April 2022.

Dr Daniel Ehnbom


Professor Gavin Flood

• “Śaiva-Śākta Meditation as Expanded Awareness”, An Enquiry into the Development of the Dzogchen Tradition, University of Bochum, June 2021.
• “The Importance of Comparative Religion”, Irish Institute of Catholic Studies, Limerick, 8 March 2022.
• Response, colloquium on my book Religion and the Philosophy of Life, organised by Marten Bjork, Campion Hall, October 2021.

Professor Ravi M. Gupta


Professor Dermot Killingley


Dr Rembert Lutjeharms

• “Threading Verses: The dual authorship of Rūpa Gosvāmi’s Padyāvalī”, Vaishnavism as Fine Literature, Yale University, 27-29 May 2022.

Professor Kiyokazu Okita

• “A Short History of Devotional Aesthetic Sentiment (Bhaktirasa): Up to the Thirteenth Century”, The 72nd Annual Conference of the Japanese Association of Indian and Buddhist Studies, 4 September 2021.
• “Bhakti in Dvaita Vedānta: Based on Madhvacārya’s Bhāgavatatātpary1.1.1-3”, International Conference on Bhakti in Vaiṣṇava Traditions, Department of Sanskrit, University of Mumbai, 22 March 2022.

• “Scholars Won’t Get It but Devotees Will: A Contested Place of Devotion in the History of Sanskrit Aesthetics”, Vaishnavism as Fine Literature, Yale MacMillan Center, Yale University, 28 May 2022.

**Professor Patrick Olivelle**

• “How to Change Law in Classical India: Hermeneutics in the Service of the Legal Profession.” Sanskrit jurisprudence and hermeneutics on how to solve legal controversies, 26th European Conference on South Asian Studies, Vienna, Austria, 26-29 July 2021.

**Dr Neeraja Poddar**

• “In the Age of Non-Mechanical Reproduction: Copying in South Asian Illustrated Manuscripts”, Arts of the Book in South Asia, Jnanapravaha Mumbai, Fall 2021.


**Professor Himanshu Prabha Ray**


• “Early Christian Sailing Circuits in the Western Indian Ocean,” 16th Dr. Mani Kamerkar Endowment Lecture, Asiatic Society of Mumbai, 4 January 2022


**Dr Silvia Schwartz Linder**

• “Ritual Elements of the Śrīvidyā within the Mythical Narrative of the Tripurārahasya.” Universität Wien, Institut für Südasien-, Tibet- und Buddhismuskunde, May 20th 2022.

**Dr Kenneth Valpey**

• “From a Local to an International Pilgrimage: A Krishna-centered pilgrimage replication in northeast India” Sacred Journeys 8, Indiana University & Purdue University, Indianapolis, 30 June 2 July 2021.

• “The Pursuit of ‘Spiritual Truth’ through ‘Communities of Practice’.” Conscious Sustainable Social Development online conference, Federal University of Paraná, Curitiba, Brazil, 6-10 September 2021.

• “A World of Difference and the Logic of Nondifference: Toward applications of ‘therapeutic nonduality’ in four social contexts of alterity.” Logic and Society online conference, Federal University of Paraná, Curitiba, Brazil, 8-12 November 2021.

1. The Academic Year 2021-22


Dr Bjarne Wernicke-Olesen
- Global Tantra Book Launch, respondent, 1 June 2022.

Exhibitions by Fellows

Dr Daniel Ehnbom

Dr Neeraja Poddar
Visiting Fellows Reports

Dr Hrvoje Čargonja
Shivdasani Visiting Fellow, Michaelmas Term 2021

I am very grateful for the opportunity to spend Michaelmas term in 2021 as a Shivdasani Visiting fellow at the Oxford Centre for Hindu Studies. I benefitted tremendously from the interaction with the scholars at the OCHS and the facilities that Oxford University and Bodleian library provide. I have participated in various lectures at the Centre and the University and have made important contacts. The stay allowed me to further my ongoing work on the phenomenology of religious experience in the Hare Krishna movement and Gauḍīya Vaiṣṇavism. I had the opportunity to give a lecture at the Centre entitled “‘Ecstatic’ selfhood and ‘arranged’ sameness: narrative identity and stories of religious experience among Hare Krishnas”, for which I got valuable feedback.

Overall, it was an enjoyable and inspiring stay during which I made a significant step further in my research.

Professor Alexis Sanderson
J.P. and Beena Khaitan Fellow, Hillary and Trinity Term, 2022

During weeks of my tenure as the J.P. and Beena Khaitan Visiting Scholar I have given four readings of the Tantrāloka of Abhinavagupta at the OCHS. These have been made available on YouTube. I have also given two lectures to the Graduate Indology Seminar of Oxford University under the title “‘Why Ritual? The Opposed Views of the Saiddhāntika Śaiva and Śākta Śaiva Ācāryas of Kashmir’. The rest of my time here has been devoted to writing a monograph on religious change in Kashmir during the centuries before Islamic rule, concentrating on the development of Vaiṣṇavism in the region from the seventh to ninth centuries under the Vaiṣṇava rulers of the Kārkoṭa dynasty.
I was the Shivdasani Visiting Fellow for the Hillary term 2022 at the Oxford Centre for Hindu Studies. Until the last week before I arrived the COVID-19 situation was uncertain, but when I arrived on January 24, society was opening up, libraries were open and people returning to their offices at the centre. I had a very productive term and was able to complete several writing projects. Researchers on Hinduism are usually alone at their institutions, and spending time together with other Hindu scholars at the Centre for Hindu Studies has been great in many ways. I had many inspiring and helpful conversations with Jessica Frazier, Gavin Flood, Bjarne Wernicke-Olesen, Rembert Lutjeharms, Lucian Wong and Shaunaka Rishi Das.

I gave two lectures on Hindu pilgrimage traditions, one of the lectures on its earliest known sources and one on its most recent forms, Hindu sites of pilgrimage in the Hindu diasporas in Southeast Asia, the Caribbean, the Pacific, Europe, and North America. The lectures were followed by very helpful discussions. I also attended lectures at the Centre and some research seminars at the Oriental Institute. I divided my time between the Oxford Centre for Hindu Studies and the Bodleian libraries. Both have fantastic library resources and expertise and this helped me much in my research.

I am very thankful for the invitation for the Shivdasani Visiting Fellow and for this excellent opportunity. Spending time together with other Hindu scholars at the Oxford Centre for Hindu Studies and being able to use the research resources at the University of Oxford has been great.
progress on a book manuscript titled *Debating Sanskrit: The Scholastic Imperative in Modern Hinduism*. The book is a historical study of scholastic debate in the Swaminarayan Sampradaya, an influential Hindu religious tradition in western India. The book examines how this rapidly growing community used the register of Sanskrit debate to participate in a transregional scholastic public to authorise innovative theological tenets and devotional practices. I explore scholastic debate through three public disputations and scriptural commentary. In doing so, I demonstrate how religious traditions negotiate the dialectics of Sanskrit and the vernacular, the local and translocal, and “tradition” and “modernity.” The book demonstrates the longevity of Sanskrit knowledge systems and practices through periods of radical political, social, and technological transformation. The final section of the book debates the position of Sanskrit in a Gujarati religious community, outlining the processes by which Sanskrit materials are rendered accessible far beyond an elite audience. In the process, I chart the continued use of Sanskrit in various genres of text in modern Hinduism, with attention to how this shaped religious traditions in colonial India, and continues to inform these traditions now.

My time in Oxford has been crucial to the progress of this book. Firstly, I was able to conduct some research necessary for three key chapters of the manuscript at the Bodleian Library. I was able to access Sanskrit manuscripts, colonial-era records, and out-of-print texts unavailable in most libraries. I also had easy access to secondary scholarship—both print and electronic—that my home institution could not readily provide. Currently, I am a tenure-track professor of South Asian religions at a small liberal arts institution in the United States. My teaching is very enriching, and my colleagues in Religious Studies and Asian Studies are important interlocutors who press me to make my work speak beyond an audience of scholars of Hindu Studies. However, as one of only three faculty in the humanities and social sciences working on South Asia, and the only person working on Hinduism, there is a certain element of intellectual isolation. I felt very much at home being in residence at the Oxford Centre for Hindu Studies, participating in weekly lunches and attending talks. Most important for me was the opportunity to present material from two chapters of my book project to the OCHS community. I received valuable engagement and feedback that has helped me significantly revise and reshape this material. Further, it was a pleasure to be invited to participate as a tutor in the OCHS Vaiṣṇavism Weekend School, where I gave a presentation on “Vaiṣṇavism in Gujarat.”

I will return to New York refreshed and rejuvenated, eager to complete the book manuscript. I look forward to sharing this once it is complete. Additionally, I look forward to a lifelong intellectual and professional relationship with the OCHS community.

Professor Tony Stewart
J.P. and Beena Khaitan Fellow, Trinity Term, 2022

My time at the Oxford Centre for Hindu Studies as the J.P. and Beena Khaitan Fellow for Trinity Term 2022 has been very productive. But let me provide some background to clarify how my current and proposed projects tie together forty years of research and why this time has been so fruitful.

*Relevant prior research*. The first half of my career was dedicated to the study of the Gauḍīya Vaiṣṇava hagiographies of Kṛṣṇa-Caitanya of the sixteenth century, resulting in the translation of the *Caitanya Caritāmṛta* of Kṛṣṇadāsa Kavirāja with Edward C. Dimock (Harvard, 1999) and the monograph, *The Final Word: The Caitanya Caritāmṛta and the Grammar of Religious Tradition* (Oxford, 2010). That work led me to the literatures of Satya Pīr, who is understood to be a divine figure combining Nārāyaṇ-Kṛṣṇa and Allāh-Khodā, which resulted in a number of theoretical articles examining the relationship of Vaiṣṇavs and Sufis, and an anthology of translations that appeared as *Fabulous Females and
Peerless Pīrs: Stories of Mad Adventure in Old Bengal (Oxford, 2004). Those stories—one might imagine “inevitably”—led to a major investigation of the widely popular mythic pīrs, phakīrs, and bibīs of the Bangla-speaking world, tales that were widespread, but never previously examined in any serious academic way. In my previous affiliation with OCHS as the J.P. and Beena Khaitan Fellow (Michaelmas 2016, Hilary 2017, Trinity 2017), I finished a study of those stories, a monograph titled Witness to Marvels: Sufism and Literary Imagination (California, 2019), which subsequently won the Ananda Kentish Coomaraswamy Book Prize of the Association for Asian Studies (2021). This has led to my current work at OCHS.

Trinity Term Research Completed. In the first two weeks at OCHS in Trinity Term 2022, I was able to track down missing resources for an article on the fictional colloquy of Muhammad and Iblis (Satan) titled “Not What it Is, but What it Does: How the Fictional Tales of Bengali Sūphīs Function as Islamic Religious Literature” (Pennsylvania, forthcoming). As soon as that was completed, I was plunged into the final redline edits of an anthology tales of the fictive pīrs titled Needle at the Bottom of the Sea: Bengali Tales from the Land of the Eighteen Tides (California, in press [January 2023]), unabridged versions of the stories found in Witness to Marvels.

Trinity Term Research Initiated. My Trinity Term project starts to tie together this decades-long trajectory of exploring Hindu-Muslim interactions by turning my attention to the historical figure of Haridās Ṭhākur, who was known as Jaban [foreigner, musalmān] Haridās, the Sufi who chanted the name of Kṛṣṇa. Haridās was one of the five or six closest companions of Kṛṣṇa Caitanya, but he was a practicing Chishti Sufi and was not a convert, as he is often nervously described today. I first presented preliminary material on this topic to an OCHS-sponsored workshop titled “Bengal Vaiṣṇavism in the Modern Period” (March 2015). My OCHS presentation on 09 June 2022 extended this work with a formal semiotic analysis of how it was possible for Jaban Haridās to practice among Caitanya’s cohort, and how Chishti Sufi and Gauḍīya Vaiṣṇava theologies and practices could be compatible. That earlier presentation and this most recent one will constitute chapters in my monograph on Jaban Haridās.

Foundation for Future Projects. Part of my agenda for Trinity Term was to explore the feasibility of establishing a working group from among OCHS faculty and fellows for two closely related spinoff projects of substantial size and import: a translation of Caitanya Bhāgavat, and a concordance of the hagiographies of Kṛṣṇa Caitanya.

Translation. Many of the tales of Jaban Haridās are found in Vṛndāvan Dās’s Caitanya Bhāgavat, the earliest Bengali and the longest of the many hagiographies of Kṛṣṇa Caitanya. Considering its historical importance and popularity, it is surprising that this text has never been translated in full. Within the tradition, this text has been paired with the Caitanya Caritāmṛta of Kṛṣṇadās Kavirāj, which I had previously translated with Dimock (Harvard 1999). My readings of the Jaban Haridās materials this term have confirmed the need for a complete, unabridged translation with academic commentary and apparatus. This group project would initially include OCHS faculty Lucian Wong and Rembert Lutjeharms. The prospect for major external funding from the US National Endowment for the Humanities is a distinct possibility.

Concordance. Over the last twenty years, any number of scholars have indicated that one of the most useful tools appended to my translation of Kṛṣṇadās Kavirāj’s Caitanya Caritāmṛta is the comprehensive indexing covering thousands of topics/citations. If we undertake to translate Vṛndāvan Dās’s Caitanya Bhāgavat, we will index in an analogous manner. And those two texts together constitute approximately half of Caitanya’s hagiographical materials from the sixteenth century. For my initial research on those hagiographies, I prepared similar, but less comprehensive, indexes for the remaining Bangla and Sanskrit hagiographies. While an index is not a concordance, those indexes would provide the most basic foundation for a complete concordance of the hagiographies, a tool that would serve scholars and devotees for generations to come. This project is perfect for Digital Humanities funding.

I will be submitting a proposal for these projects shortly.
Conferences

The Phenomenology of Religion as Philosophical Anthropology
4-6 October 2021, Online conference
Convener: Professor Gavin Flood FBA

This international conference addressed the importance of Phenomenology of Religion partly in response to its critique in recent decades and partly driven by the need to understand religions in ways that are philologically and historically rigorous while drawing out the meanings and importance of philosophical and theological claims. The conference was a great success. There were papers by faculty of OCHS as well as major figures in the field such as Professor Kevin Hart (UVA), Professor Emmanuel Falque (Paris), Professor Anthony Steinbock (Stony Brook), Professor Satoko Fujiwara (Tokyo), Professor Gert-Jan van der Heiden (Nijmegen), Professor Hent de Vries (Cornell), and Professor Anna Vind (Copenhagen). There were also papers by graduate students.

A very fine website was created by the conference administrator Ms Tanja Louise Jakobsen, hosted by the OCHS (https://newphenomenology.org/). A selection of papers will be published in The Heythrop Journal.

Rethinking Hinduism in Colonial India
4-6 February 2022, Online conference
Conveners: Dr Lucian Wong, Dr Avni Chag, and Dr Arun Brahmbhatt

No history of Hinduism can be written without reference to the plethora of initiatory religious communities (sampradāya, panth, mārga, maṭha, etc.) that have long comprised a fundamental component of the Hindu religious landscape. For centuries, these organisational formations have profoundly shaped collective and individual Hindu life. They have played a central role in the transmission of religious teachings, rituals, and codes of behavior, and aligned themselves, to varying degrees, with local regimes of power. Yet, while there is no dearth of scholarship on such formations in classical, medieval, and early modern India, they have, by comparison, featured surprisingly little in the study of colonial period developments within Hinduism.

Bringing together scholars working on initiatory Hindu modalities across colonial India, this virtual conference served to create a forum for the exploration of sampradāyic dynamics beyond regional boundaries and a vital opportunity for critically rethinking the texture of Hinduism at this pivotal historical juncture.

The 38th Sanskrit Traditions Symposium
28 May 2022, Online conference
Conveners: Dr Jessica Frazier, Dr Rembert Lutjeharms, and Dr Bjarne Wernicke-Olesen

The 38th session of the Sanskrit Traditions Symposium (formerly known as ‘Sanskrit Traditions in the Modern World’) took place on Friday 28th May, with participants joining us from Boston, Zagreb, Chicago, Vienna and the UK, and an audience tuning in from around the globe. It was a rich discussion spanning Sanskrit sources from Vedānta to Ayurveda, devotional theology, and colonial satire. The speakers and respondents included Dr Ivan Adrijanic, Dr Cristina Pecchia, Dr Radha Blinderman, Dr Charles S. Preston, Dr Jessica Frazier, Dr Christele Barois, Dr Rembert Lutjeharms, and Dr Arun Brahmbhatt.

With the completion of this successful event, we look forward to meeting again in person for further discussions next year.
God & Vaiṣṇavism
23–26 May 2022, Online conference
Conveners: Professor Ricardo Sousa Silvestre, Dr Alan Herbert, and Professor Benedikt Paul Göcke.

This online workshop, which was held in collaboration with the OCHS, was part of A Philosophical Approach to the Vaiṣṇava Concept of God research project. The project is funded by the John Templeton Foundation. The workshop was held between May 23rd to 26th. All thirteen presenters are authors of an Edited Volume and Journal Special Issue to be published next year as part of the project’s goals. The project tries to answer the question: how can the Vaiṣṇava concept of God be philosophically characterized? The general goal is to approach the Vaiṣṇava concept of God from a contemporary philosophical perspective. The workshop functioned to allow a flow of ideas between the authors and to offer a forum to explore issues or problems they might have already come across. Up to fifty participants joined every day. Two of the first day’s presentations were from authors looking at issues on the concept of God within the philosophy of religion and how the philosophical study of Vaiṣṇavism might proceed. The rest of the presentations explored the concept of God in the Vaiṣṇava texts and traditions.

The presenters and presentations were:

- Graham Oppy (Monash University, Australia): Thinking about God;
- Rebecca Chan (San José State University, USA): Philosophical Issues with the Concept of God;
- Angelika Malinar (University of Zurich, Switzerland): Expounding God’s Singularity in the Mahābhārata Epic;
- Ricardo Silvestre (Federal University of Campina Grande, Brazil): The Concept of God in the Bhavagad Gītā: A Panentheistic Account;
- Edwin Francis Bryant (Rutgers University, USA): Form and Beauty: God in the Bhagavata Purāṇa;
- Gavin Flood (University of Oxford, UK): Reflections on Pāñcarātra Conceptions of Deity;
- Swami Medhananda (Ramakrishna Institute of Moral and Spiritual Education, India): Harmonizing the Personal God with the Impersonal Brahman: Situating Sri Ramakrishna vis-à-vis Vaiṣṇava Vedānta Traditions;
- Suganya Anandakichenin (University of Hamburg, Germany): The Āḻvār concept of God: A Look at Toṇṭarāṭippotpō Ṭyāvār’s and Maturakavi Ṭyāvār’s Objects of Worship;
- Shrinivasa Varakhedi (Central Sanskrit University, India) and Srinivasa Kumar Acharya (Manipal Academy of Higher Education, India): The Concept of God in Madhva’s Tatva-vada;
- Vijay Ramnarace (Georgetown University, USA): Non-theism and Theism in the Nimbārka Sampradāya;
- Frederick M. Smith (University of Iowa, USA): God in Puṣṭimārga;
- Alan Herbert (Oxford Centre for Hindu Studies, UK): A Polyvalent Concept of God in the Caitanya Vaiṣṇava Tradition.
The Intersection of Hinduism and Contemporary Society
2-3 June 2022, Online conference
Conveners: Dr Ace Simpson, Dr Angela Burt, Dr Cecilia Bastos, and Dr Alan Herbert

On June 2nd and 3rd, an online conference was held as part of the OCHS Hinduism in Modern Secular Society Project. Twelve scholars representing six continents presented on a wide range of topics concerning the intersections between Hindus/Hinduism and wider contemporary society.

The purpose of the conference was to facilitate a community of scholars working on similar issues and to yield content for a future publication, which is now being discussed. Between twenty-five and thirty participants joined for each day of the conference. The presenters and papers presented were:

- Angela Burt: The Changing Relationship of the Hare Krishna Movement with Mainstream Society: An Alignment Perspective;
- Gustavo H. P. Moura: World Kirtan: Music and Spirituality in a Transcultural Whirlpool;
- Ace Simpson and Alan Herbert: Rapture and Rupture: Experiences of Former Ashram Residents;
- Tuhina Ganguly: The Wonder of Darshan: Going Beyond the Local and the Visual;
- Hrvoje Ćargonja: Dialectics of Narrative Identity in the Hare Krishna Stories of Religious Experience;
- Cecilia Bastos: Mind, Body and Subjectivity: The Performance of Yoga and Meditation Practitioners;
- Richa Shukla: Contemporary Hindu Woman: Strangled Soul or an Emancipated One?;
- Sraddha Shivani Rajkomar: Hinduism and Creole Cultural Memory in Present-day Mauritius;
- Gowda Gomathi & Babu Lenin G: Memorial Stones as Social Identity in the Past;
- Paolo E. Rosati: Cultural Identity and Cultural Memory at Kāmākhyā: A Preliminary Study;
- Michael Sheludko: Russo-Ukrainian War and Problems of Violence Justification Among Russian and Ukrainian Vaishnavas;
Awards for Students

Amit Mishra Bursary
Maanya Devi Patel

Gopal and Elizabeth Krishna Bursary
Barbora Sojkov

Dr Sivaswami & Renuka Nagraj Bursary
Utsa Bose

Hansraj and Kanchanben Popat Bursary
Rajamritti Bhowmik

Hanuman Bursary
Imran Visram
Barbora Sojkova

Jiva Gosvami Scholarship
Maanya Devi Patel

Nainika’s Bursary for Kashmir Shaivism & Kashmiri Hindu Studies
Sasha Taylor

Thomas Hopkins Bursary
Surabi Acharya

Narasimhacharya Bursary
Valters Negribs

Parvathi Foundation
Yizhou Liu

Prof. Makhan Lal Roy Chowdhury Book prize
Visvapriya Desai

Wernicke Olesen’s Bursary for Sanskrit and Pali Studies
Visvapriya Desai

Ramalah Alagappan Bursary
Smridhi Chadha

Sri Gnanananda Giri Peetam Society
Mohini Gupta, Poorva Palekar, Sibylle Koch

Tristan Elby Bursary
Lucas Quinn
Interns

Laura Anderson
At the OCHS, I have been involved with curating a Lecture Series entitled “Rethinking Gender in Hinduism”, which involved communicating with a variety of field-leading academics and running recorded lectures that explore the category of ‘gender’ in Hinduism with an intersectional, decolonial approach. The Series was a great way to meet those that I admire in the field. The role included making graphics and other online materials, which enabled me to grow my digital marketing skills, as well as drafting emails to people in the OCHS community. I am grateful for the positive work environment, the support that I have received from the team, and all that I have learned being there. After completing my Masters in Study of Religions, it has been wonderful to be a part of the thriving community that is actively researching and contributing to a field of discourse that I am fascinated by. With the success of the lecture series, I am happy that I could contribute to creating the spaces where academics ponder what the future of the field can consist of.

Surabhi Acharya
As an intern at the OCHS, I have been involved in a number of different projects. I am designing and maintaining websites for research projects including the OCHS Summer University website and the Rethinking Hinduism in Colonial India project website. I am taking care of backend work for the weekly online Rethinking Hinduism lectures and am responsible for recording, editing, and making them available online. I have taken an active role in making research available and accessible to the public both through media platforms and the designing of reports. Throughout my internship, I have been working with Shaunaka on curating the art pieces at the Centre. I have been making plates with descriptions of each artwork to bring life and context to the paintings and sculptures.

I am very grateful for being able to learn something new each day and develop my skills as well as meet various kinds of people at the OCHS.

Utsa Bose
I am currently interning at the Śākta Project at the OCHS. This project aims to create a stellar, state-of-the-art database of South Asian Śākta manuscripts, sourced from Nepal. As part of the technical team of the project, my work includes sorting, editing and curating manuscript images for the database. My work combines archival studies with digital humanities, thus connecting image to data and the past to the future. I am really grateful for the opportunity, as it is helping me both draw from and contribute to the larger discourse around Śākta traditions in South Asia.
Pasha Hanifa
I have interned at the OCHS from the end of November 2021. Specifically, I was tasked to assist with the development of content at the Continuing Education Department (CED). When I first started, the CED was relaunching their online course website, and so I was asked to ensure that both the main website and the students’ learning management system were working properly and meeting expectations of effectiveness and efficiency in their performance. Around the same time, the CED was also launching two new courses, ‘Hinduism, Yoga and Ecology’ and ‘Hinduism and Popular Religious Art.’ I was asked to write a summary of each of the courses and to write the blurbs for each of the weekly sessions for the two new courses. Most recently, I have proofread the coursebook for the ‘Tantra: A New Understanding’ course to ensure accuracy of spelling and grammar. As of this writing, I was tasked to get a collection of short video extracts from the online courses of 30 seconds to 3 minutes where the speaker makes an interesting point, good argument, or anything generally likely to pique someone’s interest.

Smridhi Chadha
My work for the OCHS has been focused on handling digital communications, specifically their Instagram account. My work entails crafting stories and advertising upcoming events, courses, and talks on the said platform. I like to explore and put to public display the manuscripts and related artifactual material of the OCHS. I work on furthering the academic/education-based aspect of OCHS as well.

OCHS interns. From left to right: Smridhi Chadha, Usta Bose, Sharvi Maheshwari, Surabhi Acharya, and Tanja Jakobsens (intern supervisor).
2. Library

Library
History
Tagore Centre and OCHS
Traces
Library
After nearly two years of closure due to the coronavirus pandemic, the OCHS Library opened its doors again at the beginning of the academic year, when the University resumed its in person teaching. While it has taken a while for the students—now so used to accessing digital material—to make their way back to the OCHS Library, by the start of Trinity term, we were back at pre-pandemic numbers, if not higher.

Behind the scenes, cataloguing of our extensive collection has been ongoing. Mrs Elizabeth Krishna, a librarian of the former Indian Institute Library, Oxford, continued to devote much of her time to the cataloguing of the OCHS collection, and Mr Utsa Bose, a current graduate student at the University of Oxford, has helped with the cataloguing of Bengali books from the collection of Professor Joseph T. O’Connell.

This year, the OCHS library has been enriched with a very large collection: it is the new home of the library of The Tagore Centre UK (London), which built the largest collection in Europe of books by and about Rabindranath Tagore.

The Library also received donations from Gwen Harris, Tara Prakashana, Peggy Morgan, Prabakara Bhatta, Gavin Flood, A. K. Shori, and Prema Goet.

History
The OCHS library is named after Harish I K Patel (1955-2016), the son of I K Patel, who was one of our first supporters and a very active member of our Board of Governors.

The establishment of our new reading room began in 2016 and was made possible by Mr Bharat Bhundia. The new reading room is named after our long time friends and supporters, Mr Gopal and Mrs Elizabeth Krishna.

The OCHS Library currently holds approximately 30,000 titles, mostly in the fields of Hindu intellectual history with an emphasis on Vedānta, Nyāya, and Mimāṃsā, Purāṇas, Sanskrit poetry, and comparative theology.

Every year the library receives donations both from private persons and foundations. The cataloguing of the OCHS Library collection—a considerable task, with the many large collections the Library has received in recent years—is made possible thanks to the help from volunteers.
Tagore Centre and OCHS

The friendship and collaboration between the OCHS and the Tagore Centre (London) go back many years. We have always had a common interest in the scholarship of Rabindranath Tagore which has brought our paths to cross on different occasions. The latest occasion appeared earlier this year when the Tagore Centre had to find a new home for its extensive collection of books and paintings. The collection includes anthologies, essays, poems, plays, short stories, and novels in nineteen different languages, with the majority being in English and Bengali.

On 18 June 2022, we hosted a lunch at the OCHS to mark the handover of the collection with members from the Tagore Centre London, Members from the OCHS, and students attending. At the event, there were speeches by Dr Kaylan Kundu, Professor Mandakranta Bose, and Mr Shaunaka Rishi Das followed by song.

We are also pleased to announce that the Tagore Centre has committed to establishing a Visiting Fellowship at the OCHS for a scholar working on Rabindranath Tagore.

At the OCHS we are very grateful for this new addition to our library and look forward to making it available to scholars and students.
If you cannot find your specific book on Hinduism in the Bodleian Libraries there is a good chance that the OCHS will have a copy of it. It was when I realised the extent of the OCHS library and the knowledge about the collections the Librarian Rembert has, that I really started appreciating being in Oxford while writing my thesis.

Laura Anderson
OCHS graduate
Oxford University
Traces
An essay by Utsa Bose

On a slightly sleepy Wednesday morning, I arrived at the Oxford Centre of Hindu Studies (OCHS) to start work as a library intern. The work was simple—I had volunteered to help catalogue a few boxes of Bengali books which had arrived at the centre. The arrangement was perfect—after entering the details, I had to put ‘JTO’ as the ‘source’ of these books. They had all belonged, I was told, to Professor Joseph O’Connell. Rembert, the head librarian at the OCHS, showed me to what would be my new ‘office space’. It was a small desk hidden behind piles of books. The stacks were furiously fragile, tottering, swaying, commanding constant attention. I loved the smell of old books. There would be, I always found, something haunting in their frayed edges, something exciting felicity but also inciting nostalgia, like a door to a past which you would be invited to explore, even excavate, but in the knowledge that it did not belong solely to you.

Books have a way of making themselves at home. I was told that on his retirement, Professor O’Connell had given away many of his books. The ones we had received, then, were part of his personal collection, the ones he had chosen to keep with himself. These were mostly gifts—author copies that had been presented as thanks, others for feedback, or gifted, just because. I had arrived under the assumption that I would be cataloguing a collection of old Bengali books. I realised, now, that I was, perhaps inadvertently, reconstructing a life.

The places we leave behind return to us. Most of the books I was working with had been published in Kolkata, the city I had grown up in. I had left home at eighteen, and ever since then, I had experienced home as a passing presence; home was a memory that was both a ghost of exile and a revenant. I had to go through the name of the publisher for each text, and I eventually chanced upon one which had been published in southern Kolkata, a few kilometres from where I grew up. In that moment, the life of this book flashed before my eyes—I could not help but marvel at this strange compass of distance that we called life. The book had been born in my neighbourhood. It had travelled from Kolkata to Canada. Then, after a long life with this wonderful man who I was slowly getting to know, it had found its way to Oxford. In time, by some strange coincidence, it had found its way to me.

And so, as I went through the collection, one book at a time, I was gripped by a strange sense of friendship. An alliance that defied time, a solidarity that defied space. Each book was a moment frozen, even ossified. A remnant of a thought felt, a gesture sustained; each book contained its own history. These were material memories, archaeologies of camaraderie. To hold each book was to hold a fragment of time, now long forgotten. I could feel the past seep into the present: here I was, unstuck in time.

I had never known Professor O’Connell. Our lives had not intersected, but now, by some strange game of time delayed, I was meeting him in the things he had left behind. It was almost as if his absence magnified his presence; here he was—in a little scribble made on page fifty-three of a language primer, in the comments at the side of introductions, in the occasionally folded page, a history of dog-eared remnants. What stood out for me were the little messages each book contained.
One of them said, “To my friend, Jonathan T. O’Connell. With all my love.” Another one was a book returned: “Dear friend, here is ‘Na Hanyate’ returned. Thank you very much. I am now reading Mircea Eliade’s ‘Maitreyi’ in German. Fascinating to read the two books together.”

These books, it seemed to me, were vehicles of transit, currencies of cross-continental conversations. They were dossiers of longing, and I, who had chanced upon them years later, was now left with the task of witnessing them in language.

I was interested in hearing about him, so I said to Rembert, “I can’t believe how many friends he had!” “Well, he was like that, you know,” Rembert said, “he had a way of exciting you by being excited about you. When you would meet him, he would immediately ask, “What is going on with you?” And he would get so excited...” After a while, he continued, “You know, he didn’t publish a book in his lifetime. His only collection was released posthumously. His writings would appear in esoteric, even obscure journals, which were very difficult to source. When I asked him about it, he would just say, “I write in these journals because my friends ask me to!”

As he spoke, I could see a smile breaking across his face. In speaking about him, in translating memory into words, he, too, was remembering a friend. And a mentor.

Another time, arranging the books in order, I remember saying to Tanja, “It’s interesting when you have to catalogue a book that was a gift. What happens to a gift book when it moves onto another bookshelf?” “It’s still remains a gift,” Tanja replied, “and if you think about it, all of the books we receive are gifts. That’s what this centre is—an archive of friendships past and present.”

Emmanuel Levinas once said the essence of language is friendship and hospitality. Perhaps the measure of our lives is how many lives we touch, in what we leave behind.

We live. But we do not die. Not really. We continue in traces. In whatever I had read about him, I had no doubt that Professor O’Connell was a great academic. But now, being given this strange and sublime dignity of cataloguing a life, I found myself facing a man who I could feel was a friend. We would never meet. But we had met. For here, it seemed to me, was a man to whom the act of studying was an act of empathy, an act of reaching out, an act of love. For here he was, after all these years, in all the books he wrote in, in all the books he was written to. He had left, but he had also left behind. Every page I walked through, he would be here—this trace which was everywhere and nowhere. As if to say, “I was here too. I remember.”
3. Continuing Education Department

Continuing Education Department
Course Development
Web Development
Other Programmes
Dr Nick Sutton
Continuing Education Department

Following the boost in enrolments during the COVID period, online enrolments fell back to pre-COVID levels from July 2021 onwards with a further dip in April 2022. Student retention has been very good, however there is a clear need to redouble efforts to bring in new students. Fortunately the CED has always been a very efficient operation and it still managed to contribute financially to the OCHS.

Four new courses were added this year. Sanskrit Level 11 marks the completion of three years work by Zoë Slatoff to complete a comprehensive, well-taught, and very well-received Sanskrit syllabus. Dr Nick Sutton’s new Mahābhārata course was launched and this will be accompanied by a Rāmāyaṇa course in the near future. We were very pleased to welcome Professor Chris Chapple, of Loyola Marymount University, and his course on Hinduism, Yoga, and Ecology. And as always, thinking outside the box, Dr Layne Little gave us a remarkable visual study of Hinduism and Popular Religious Art.

Course Development

Our Course Development Board underwent significant changes this year. Founding Chair and APC representative, Dr Lucian Wong, stepped back but not before implementing a viable and effective course development programme. Lucian will continue to work on the CED’s book series in partnership with Mandala Press. Dr Raj Balkaran, Dr James Madaio, and Anuradha Dooney also had to make way for other personal and professional priorities.

Fortunately, Professor Gavin Flood will be joining the Board this year, giving it a renewed weight and direction. He will be working with Dr Cogen Bohanec of GTU, and Lal Krishna to consolidate the Board’s previous work as well as developing ideas around curriculum development.

Course Development work has continued at full pace despite the changes in the Board and we are currently working on the following for release in 2022–23: Devī Māhātmya, Rāmāyaṇa, Vaśnavism, The Making of Modern Hinduism, Non-Dual Spirituality Movement, The History of Modern Yoga, Asceticism, Sadhus, and Yoga, and Fundamentals of Jainism.

If all these go to plan we will have a total of 39 courses. We are currently identifying the gaps in this curriculum in order to create the next round of courses.

Web Development

CED consists of two main websites: the sales site, where students learn of our courses, and the learning management system (LMS) where the courses are presented. This year both were totally revamped with the aim of increasing speed and usability. This project was made possible with the voluntary technical assistance of Mr David Smith, Washington, DC.

Other Programmes

We continued with our online Weekend Schools. These continue to be very popular. This year’s weekend schools were on: Vaśnavism, Tantra, and Mahābhārata. We have also been developing ideas around masterclasses and one-to-one tuition. Both of these programmes are aimed at giving more personal and directed teaching to students.

Dr Nick Sutton

A founder and driving force of the CED has been Dr Nick Sutton. In recent years his health has precluded him from tutoring and slowed down his course development. He has been teaching Hinduism at this level for decades and is well-loved by his students.

We’re happy to report that he has started tutoring again in a limited capacity and are hopeful that he will be well enough to increase over the year ahead. The CED, OCHS, and his students have all been the poorer in his absence.
4. Development

Chaplaincy
Diwali
Holi
Fund Development
Visiting Fellowships
Chaplaincy
It was a vibrant year in the field of chaplaincy. Our team has expanded after we welcomed Nadanda Chaitanya onboard. Our Hindu Chaplain, Shaunaka Rishi Das, did a number of media interviews in addition to giving a talk at Balaji Youth Camp, Birmingham. We saw an increase in the chaplaincy needs from University students, Hospitals, and Hospice. Shaunaka continues to mentor graduate students on the Hindu Chaplaincy course at Vrije Universiteit Amsterdam as a Visiting Professor. Additionally, he is an active member of the Vaiṣṇava Christian Dialogue in India and the Student Ministry Forum, Oxford, where University Chaplains meet and discuss pressing matters. Students from St James School, London, and a group of students from Florida visited the OCHS and had discussions with Shaunaka. The team further received the new Indian High Commissioner in September 2021 and made a point to celebrate Hindu festivals like Diwali and Holi among the students.

Diwali
Together with the Oxford HumSoc, students at the OCHS celebrated Diwali at the Centre. The entire place was decorated with lights, lamps, and flowers. Everyone got the chance to talk about their favourite Diwali experience from back home. The space saw exciting singing, dance, and musical performances and people culminated the event with chanting Vaiṣṇava hymns. The event ended with a lot of gujiyās, sweets, and juice.

Holi
This year, the OCHS team celebrated Holi with students across Oxford. What started as a quiet Saturday morning soon turned into a day of doing puja, singing Braj songs, talking about Kriṣṇa, eating sweets and, of course, playing with colors. If this was not enough, the students additionally organised a hawan in the university premises and mingled with the town to celebrate the festival of colors, joy, and beautiful spring.
Fund Development

For the first time in the history of the Centre, we now have a dedicated Development Officer as Ms Tanja Jakobsen was selected for this position in November 2021. The role is mainly focused on creating campaigns, on donor care, and on connecting research with the public. Our development work is currently focused on collecting for endowments towards lectureships and scholarships.

Fund Development Activities

Our academic positions at the Centre are supported by kind individuals and foundations: The Piramal Dean of Hindu Studies, the Piramal Research Lectureship, the Humanitas Foundation Lectureship, and the Baba Bahun Saha Lectureship.

This year we expanded our already rich pool of bursaries with two new ones, the Thomas Hopkins Bursary and the Wernicke Olesen’s Bursary for Sanskrit and Pāli Studies and increased the Nainika’s Bursary for Kashmiri Shaivism & Kashmir Hindu Studies. The Sri Swami Haridasa Giri Scholarship is our largest bursary endowment. Our investment committee is making the endowment donation grow every year and ensuring continuous support of our students. Our bursaries present enormous value to our students and this year we awarded no less than eighteen of them, but at the same time, we see a clear need for more financial support for students of Indian languages and religion.

Our Continuing Education Department received two donations to develop new online courses one from the Srivastava Family Giving Fund (US) and one from Mr Raoul Goff (US) and received 10 bursaries for students from India from Mr Surender Behl (UK) to take online courses on Hinduism.

The OCHS is always looking for new ways to encourage scholarship on Hindu Studies and to support the exchange of research and ideas and our Visiting Fellows programme plays a key role in this effort. This year we have received two new donations for Visiting Fellowships. A one-term donation from the Tagore Centre (London) and a one-term donation from Mr Surender Behl. The J.P. and Beena Khaitan Fellowship donation was paused in 2020 and kindly taken up again in 2022.

The Bhāgavata Purāṇa project received generous funding from Mr Vlado Luketić (HRV) and we launched an endowment campaign for a Gauḍīya Vaśnavism Research Lectureship and an Oxford University scholarship to follow the position and the campaign has already received substantial funding from Mr Todd Walstrom (US), Mrs Jayalakshmi Rajagopalan (UK), Mr Gopal-Hari Gupta (USA), Mrs Indira Ghatak (UK), and others.

Our sincere gratitude to all those individuals who have contributed to the running costs of the Centre throughout the year. It is a truly selfless act without which nothing else would have been possible.

Thank you to all our donors, well-wishers, patrons, and friends.
Visiting Fellowships

Shivdasani Fellow
The Shivdasani Visiting Fellowship was established in 2002 by Mr Azad Shivdasani. It is offered to support study in any area of the arts, humanities, or social sciences relevant to the study of Hinduism.

The Fellowship is intended to provide opportunities for scholars who have shown outstanding achievement in their chosen field of study, and who would benefit from a period of independent study in Oxford.

53 scholars from around the world have benefitted from the Shivdasani Visiting Fellowship up until this date, and it is safe to say that the donation from Mr Shivdasani has changed the face of Hindu Studies scholarship on a global scale.

J.P and Beena Khaitan Fellow
The J.P. and Beena Khaitan Fellowship was established in 2016 by a generous benefaction from Mr Ajay and Mrs Mandira Khaitan, in memory of Mr Khaitan’s late parents.

Since then, thirteen Fellowships have been awarded to scholars doing research within the field of Hindu Studies.

The Fellowship has been an important contribution to the field of Hindu Studies and a substantial start to scholars who are opening up the field to the world. The J.P. and Beena Khaitan Fellows have produced an impressive outcome of books, lectures, seminars, etc., impacting the field and continuing to inspire young scholars.

Prof. Alexis Sanderson teaching at the OCHS, 2022.
5. Finances

Financial Results Year Ending
31st March 2022
Financial Result Year Ending 31st March 2022
The audited Financial Statements for 31st March 2022 have been prepared by Wenn Townsend Chartered Accountants, Oxford.

### Summary Results

<table>
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<tr>
<th></th>
<th>2022</th>
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<tr>
<td><strong>Income from:</strong></td>
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<tr>
<td>Donations</td>
<td>340,468</td>
<td>295,908</td>
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<td>1,297</td>
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<td>Endowment - Designated</td>
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<td>Grants</td>
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<td>107,758</td>
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<tr>
<td>Gain / (Loss) on Investment</td>
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<tr>
<td><strong>Total Income</strong></td>
<td>611,368</td>
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<td><strong>Total Expenditure</strong></td>
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<td><strong>Net Movement in Funds for the Year</strong></td>
<td>40,646</td>
<td>190,561</td>
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</table>

The results of the year reflect the ongoing challenge of the Centre to maintain its Research and Education activities with limited operational and fund development capacity as well the impact of both the COVID-19 Pandemic and Ukraine war on investment performance. The Board and operational committees continue to monitor its current cost base, as they look to implement plans to create a long-term fund-raising strategy which would allow the Centre to continue to meet its ongoing costs and long-term ambitions.
Appendix One: Organisation

Board of Governors
Prof. Diwakar Acharya
Dr S. Bhattacharya-Ford
Prof. Francis X. Clooney, SJ
Shaunaka Rishi Das
Lord Dholakia, OBE, DL
Prof. Mark Edwards
Prof. Richard Gombrich
Dr Pujan H. Patel
Ajay Piramal, CBE
Prof. Himanshu Prabha Ray
Prof. Ulrike Roesler
Madhu Ruia
Azad Shivdasani
Prof. Mark Smith
Ramesh Venkataraman

Research Fellows
Prof. Purushottama Bilimoria
Dr Måns Broo
Dr Santanu Dey
Prof. Chris Dorsett
Prof. Daniel J. Ehnbom
Prof. Ravi M. Gupta
Dr Rajan Khatiwoda
Dr Ionut Moise
Dr Silvia Schwartz Linder
Dr James Madaio
Dr Kiyokazu Okita
Dr Neeraja Poddar
Prof. Himanshu Prabha Ray
Dr Ferdinando Sardella
Prof. Amiya P. Sen
Dr Kenneth Valpey

Administration
Shaunaka Rishi Das, Director
Anuradha Dooney, Centre Manager
Prof. Gavin Flood FBA, Academic Director
Tanja L. Jakobsen, Development Officer
Elizabeth Krishna, Assistant Librarian
Dr Rembert Lutjeharms, Librarian
Sharvi Maheshwari, Secretary
Manish Thakrar, Finance Director

Senior Fellows
Prof. Shrikant Bahulkar
Prof. Mandakranta Bose
Prof. Francis X. Clooney, SJ, FBA
Prof. Madhav M. Deshpande
Prof. Gavin Flood, FBA
Dr Sanjukta Gupta
Prof. Dermot Killingley
Prof. Julius Lipner, FBA
Peggy Morgan
Prof. Patrick Olivelle
Prof. Alexis Sanderson
Prof. Tony Stewart
Prof. Gaya Charan Tripathi

Interns
Surabhi Acharya
Laura Anderson
Utsa Bose
Smridhi Chadha
Pasha Hanifa

Fellows
Prof. John Brockington
Mary Brockington
Anuradha Dooney
Dr Gillian Evison
Dr. Jessica Frazier
Dr Rembert Lutjeharms
Dr Nicholas Sutton
Dr Bjørne Wernicke-Olesen
Dr Lucian Wong

Members
Dr Ashwini Mokashi

Kathmandu Office
Dr Silje Lyngar Einarsen
Dr Rajan Khatiwoda
Gitte Poulsen
Dr Bjørne Wernicke-Olesen

Investment Committee
Martin Sanderson
Manish Thakrar
Ramesh Venkataraman, Chair
Continuing Education Department

CED board
Lal Krishna
Shaunaka Rishi Das
Dr Nicholas Sutton
Manish Thakrar
Dr Lucian Wong

Course Development Board
Dr Cogen Bohanec
Dr Raj Balkaran
Dr Nicholas Sutton
Dr Lucian Wong, Chair

Tutorial and Course Development
Prof. Guy Beck
Prof. Mandakranta Bose
Prof. Christopher Key Chapple
Richard Coldman
Dr. Jessica Frazier
Prof. Gavin Flood
Dr Alan Herbert
Dr Layne Little
Danny MacGregor
Gitte Poulsen
Prof. Amiya P. Sen
Daniel Simpson
Dr Zoë Slatoff
Mr David Smith
Dr Nick Sutton

Book Review Board
Dr Lucian Wong
Prof. John Brockington
Dr Avni Chag

Patrons Council
Amitabh Bachchan
HE The Indian High Commissioner
Dr Karan Singh

Academic Council
Prof. Diwakar Acharya
Prof. John Brockington
Shaunaka Rishi Das
Dr Gillian Evison
Dr. Jessica Frazier
Dr Ravi Gupta
Prof. Sondra Hausner
Dr Rembert Lutjeharms

Academic Planning
Committee
Shaunaka Rishi Das
Prof. Gavin Flood
Dr. Jessica Frazier
Tanja Louise Jakobsen
Dr Rembert Lutjeharms
Dr Bjarne Wernicke-Olesen
Dr Lucian Wong

Development Planning Committee
Shaunaka Rishi Das
Tanja Louise Jakobsen
Lal Krishna
Manish Thakrar

Friends of OCHS

Birmingham
Jyoti Patel
Raj Patel
Yogesh Patel
Subrata Roy
Meena Sodha
Nitin Sodha

Leicester
Alkaji Agarwal
Dr Virendra Agarwal
Raj Chauhan
Ramila Chauhan
Dr Ranjit Johri
Sumanji Johri
Bina Modi
Prafullaben Raja
Deepak Samani
Manishbhai Thakrar
Shobhaben Trivedi

USA
Dr S. Bhattacharya-Ford
Mr Robert Cohen
Shaunaka Rishi Das
Mr Todd Wahlstrom
Appendix Two: Lectures and Seminars

Michaelmas Term 2021

Hinduism: Sources and Formations
  Dr Rembert Lutjeharms

Sanskrit and Pāli Prelims I
  Dr Bjarne Wernicke-Olesen

Readings in Vedānta
  Dr Rembert Lutjeharms

Indian Philosophy
  Dr Jessica Frazier

Lecture from the Shivdasani Visiting Fellow

‘Ecstatic’ selfhood and ‘arranged’ sameness: Narrative identity and stories of religious experience among Hare Krishnas
  Dr Hrvoje Čargonja

Other Lectures

Rethinking Gender in Hinduism

Sexual Assault and Anxieties of Gender: The Epic Rṣis and their Audiences Confront the Problematics of Gender Difference and Human Sexuality
  Professor Robert P Goldman

Sex and Gender in The Kamasutra
  Professor Wendy Doniger

The Philosophical Understanding of Gender in the Mahabharata
  Professor Ruth Vanita
Hilary Term 2022

Sanskrit Prelims
Dr Bjarne Wernicke-Olesen

Pāli Prelims
Dr Bjarne Wernicke-Olesen

Readings in Vedānta
Dr Rembert Lutjeharms

Readings in Phenomenology
Prof. Gavin Flood FBA

Lecture from the Shivdasani Visiting Fellow

Early Pilgrimage Traditions in South Asia
Professor Knut Axel Jakobsen

Hindu Pilgrimage Sites and Processions Rituals in the Diasporas
Professor Knut Axel Jakobsen

Lectures of the J.P. And Beena Khaitan Visiting Fellow

Readings in the Tantrāloka
Professor Alexis Sanderson

Other Lectures

New Directions in the Study of Modern Hinduism

Modern Hinduism Before Reform
Professor Brian Hatcher

A Sovereign Knowing: Audacious Evocations of Hinduism in Colonial India
Professor Leela Prasad

Rethinking Modern Hinduism
Professor Rick Weiss

The Boundary of Laughter: Popular Performances Across Borders in South Asia
Aniket De

What is ‘Modern’ Hinduism?
Professor Ishita Banerjee-Dube

Margins, Meanings, Modernity: Satnampanth, Hinduism, and Colonial Questions
Professor Saurabh Dube

Martyrdom and Karma Yoga in the 1920’s
Professor Torkel Brekke

Śākta Traditions Lecture Series

Shaktism and Anthropology: Some Major Styles of Worship and Belief among Practitioners
Professor June McDaniel

On the Devīpurāṇa’s Tantric Sources and Adaptations of Tantric Ritual
Professor Shaman Hatley

Rethinking Gender in Hinduism

Reshaping Fieldwork: Ethics and Empathy with Hindu Holy Women in India
Professor June McDaniel

Gender, Speech, Body: The Classical Saint Kāraikkāl Ammaiyār Then and Now
Professor Karen Pechilis
Trinity Term 2021

Sanskrit Prelims  
Dr Bjarne Wernicke-Olesen

Pāli Prelims  
Dr Bjarne Wernicke-Olesen

Readings in Phenomenology  
Professor Gavin Flood

Readings in Vedānta  
Dr Rembert Lutjeharms

Readings in the Tantrāloka  
Professor Alexis Sanderson

Lectures of the J.P. And Beena Khaitan Visiting Fellow

The Sufi who Loved Kṛṣṇa: A Discourse  
Analysis of the Tales of Jaban Haridās  
Professor Tony K. Stewart

Lectures of the Shivdasani Visiting Fellow

“A Quarrelsome Foe”: Late Colonial Negotiations of Vaidikatva  
Professor Arun Brahmbhatt

Sadvidyā: Sanskrit Knowledge Production in the Swaminarayan Tradition  
Professor Arun Brahmbhatt

Other lectures

Śākta Traditions Lecture Series
Devīmāhātmya: The Interplay of Puranic narrativity and Tantric ritualism  
Dr Silje Lyngar Einarsen

New Directions in the Study of Modern Hinduism

Panel Discussion: Global Tantra: Religion, Science, and Nationalism in Colonial Modernity  
Julian Strube

Networks of Power  
Dr Shruti Patel

From Advaitic Inclusivism to Yogic Pluralism: A New Diachronic Interpretation of Swami Vivekananda’s Views on the Harmony of Religions  
Swami Medhananda

Rethinking Gender in Hinduism

The Gendered Body: Medieval Hinduism and the Body-Mind Relation  
Professor Lorilai Biernacki

But This is Inappropriate (na tu sadṛśam idam): How Improper is the Goddess According to the Caṇḍiśataka?  
Dr Bihani Sarkar