

The Oxford Centre for Hindu Studies

Charity Registration No: 1074458

Trustees' Report and Financial Statements

for the year ended

31 March 2022

Wenn Townsend

Chartered Accountants

Oxford

The Oxford Centre for Hindu Studies

Legal and Administrative Details

Registered charity number 1074458

Trustees: Prof Diwaker Acharya (Humanities Division representative)
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The Oxford Centre for Hindu Studies

Trustees' report on the accounts for the year ended 31 March 2022

The Trustees present their report and the audited financial statements of the Charity for the year ended 31 March 2022. The Trustees have adopted the provisions of the Statement of Recommended Practice (SORP) "Accounting and Report by Charities" (FRS102) in preparing the annual report and financial statement of the Charity.

Structure, government and management

The Oxford Centre for Hindu Studies (OCHS) is governed under a Trust Deed dated 1 February 1999 as amended by a Declaration of Trust dated 28th June 2006. Its registered charity number is 1074458. The Trustees of the Charity are shown on page 1.

Trustees' meetings are scheduled each year, with extra meetings called if required. The Director deals with the day-to-day management of the OCHS.

All decisions concerning policies and appointment of advisors and Trustees are referred to the Trustees. The Trustees keep the activities of the OCHS under regular annual review, identifying risks and mitigating them through internal controls and insurance. They approve the risk register annually.

Objectives and activities of the Charity

The OCHS is an academy for the study of Hindu culture, society, philosophies, and languages, in all periods and in all parts of the world. The OCHS is dedicated to preserving India's cultural heritage and promoting better understanding of it through a comprehensive programme of education, publishing and research. The OCHS is also a Recognised Independent Centre of Oxford University.

Achievements and performance of the charity

Teaching

At the start of this academic year, Dr. Jessica Frazier 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 on both an undergraduate and graduate level in the Faculty, and also increase the options 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, solidifying 25 years of collaboration.

OCHS Faculty continued to provide teaching to the University in Hinduism and Indian Philosophy and related subjects, as well as Sanskrit and (for the first time this year) Pali, to the Faculty of Theology & Religion as well as the Faculty of Philosophy, for undergraduates, masters students, in addition to the supervision of doctoral student. The body of University students interested in Hindu Studies continues to grow, in part because more undergraduate and graduate students come to Oxford to 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.

Prof. 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 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 amount 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.

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Trustees' report on the accounts (continued) for the year ended 31 March 2022

Dr. Rembert Lutjeharms still offers the 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 Pali Prelims course for the Faculty of Theology & Religion. Pali students now attend the same 'Sanskrit and Pali' classes as Sanskrit students in Michaelmas Term and weeks 1-4 of Hilary Term. From week 5 of Hilary Term, Pali and Sanskrit students will be taught in separate classes, i.e. Sanskrit Prelims and Pali for Sanskritists. This means that students of Pali and classical Buddhism will be able to view these in the broader perspective of Vedic-Brahmanic Hinduism and Sanskrit. 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 will analyse these texts philologically drawing on their Sanskrit background and learn to appreciate the interpretative nature of translation as a central discipline for the Study of Religions.

This year, Dr. Wernicke-Olesen taught Sanskrit Prelims to eight students from Theology & Religion and Pali 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.

Research

The lifting of the coronavirus lockdowns has made the fellows of the OCHS more eager for collaborative work, and, 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: Dr. Māns Broo, Dr. Rembert Lutjeharms, Prof. 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 future 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. Māns 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 whether Advaitins can know devotion, and exploring the relationship between hatred of God and devotional love.

Prof. Kiyokazu Okita (Sofia University, Tokyo) researched the history of *bhakti-rasa*, mainly focusing on Vopadeva's *Muktāphala* and Hemādri's *Kaivalya-dīpikā* commentary. With Prof. 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.

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The Matya Digitization Project

In the 1980s, the Matsya Project, led Prof. Charles S.J. White, microfilmed hundreds of Vaiṣṇava manuscripts from across the Indian subcontinent. Prof. 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

Prof. 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.

One of the most vibrant forms through which the project of Bengali Vaiṣṇava retrieval was carried out in the colonial period was periodical literature. This voluminous corpus nevertheless remains largely untapped both in scholarship on Bengali Vaiṣṇavism and modern Hindu intellectual history more broadly. The existing periodical corpus itself 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. Māns Broo completed the first volume (of a projected 4-volumes) of his critical edition and annotated translation of the *Hari-bhakti-vilāsa*, an encyclopaedic 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. Māns Broo, Shaunaka Rishi Das, Anuradha Dooney, Prof. 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.

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

Tantra in South Asia: Śākta and Śaiva Religion from Kashmir

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 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.

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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 process of being recorded and will be shared online.
- The production of a Continuing Education online course on Śaivism from Kashmir by Professor Alexis Sanderson.
- Weekly *Netroddyota* online reading sessions by Professor Alexis Sanderson (July 2020 - July 2021).
- A fully annotated translation of the *Netratāntra* 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*.
- Weekly *Netratāntra* 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 Śākta 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 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 cancelled 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 Ehnborn (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.

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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 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*, in 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.

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'-centered paradigm that has long been dominant in this area of study.

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Digital Humanities & Hindu Studies

Project Leaders: Dr. Bjarne-Wernicke Olesen; Consultant & Data Science Lead: Dr. Ulrik Lyngs

The Digital Humanities and Hindu Studies project was launched last year. Dr Ulrik Lyngs (Department for Computer Science, Oxford University) has been 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, and 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) 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 resume in 2022 after the Covid pandemic has caused a pause to our work at the OCHS Kathmandu Office. 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

The Beginnings of the Hindu Temple: Material Foundations of Indian Culture in Early Historic Deccan Project Leader: Prof. Himanshu Prabha Ray

In the past academic year, the following were accomplished:

- Prof. Himanshu Prabha Ray submitted the completed manuscript of Routledge Handbook of Hindu Temples: Materiality, Social History and Practice, which she edited with Salila Kulshrestha and 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.
- Prof. 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.

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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 Vaishnava ashram residents that will yield at least two papers.

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 intends primarily the publication of constructive Hindu theological, philosophical and ethical projects aimed at bringing Hindu traditions into dialogue with contemporary trends in scholarship and contemporary 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 volume appeared in the last year:

- *Goddess Traditions in India: Theological Poems and Philosophical Tales in the Tripurārahasya*, by Silvia Schwarz Linder.
- *Hindu-Christian Dual Belonging*, edited by Daniel J. Soars and Nadya Pohran.
- *Politics and Religion in Eighteenth-Century India: Jaisingh II and the Rise of Public Theology in Gauḍīya Vaiṣṇavism*, by Sachi K. Patel.
- *Vaiśeṣikasūtra – A Translation*, by Ionut Moise and Ganesh U. Thite.

Fellows' Publications

Prof. John Brockington

- "Paṇḍit Seu to Mānaku: a pictorial Rāmāyaṇa with Sanskrit text", *Journal of the Royal Asiatic Society* 2022, pp. 1-17.

Dr. Måns Broo

- *Bhaktin: Filosofía ja Käytäntö: Śaṅḍilya- ja Nārada-bhakti-sūtra*. Gaudeamus, 2021.
- "ISKCON and intelligent design: The case of Leif A. Jensen and Rethinking Darwin", *Approaching Religion* 12.2 (2022), pp. 4-17. <https://journal.fi/ar/article/view/112484>

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Prof. Francis X. Clooney

- *St. Joseph in South India: Poetry, Mission and Theology in Costanzo Gioseffo Beschi's Tēmpāvaṇi*. Publications of the de Nobili Research Library Series, edited by Gerhard Oberhammer and Karin Preisendanz. Volume XXXIX. Wien: Verein "Sammlung de Nobili — Arbeitsgemeinschaft für Indologie und Religionsforschung," 2022.
- "Lessons Learned: Some Lessons from Christian-Hindu Studies for Jewish-Hindu Studies" *Contemporary Jewry*, June 2021 <https://doi.org/10.1007/s12397>
- "How Should We Read Ramakrishna? Guarded Praise for Maharaj's Analytic Turn," *International Journal of Hindu Studies* 25.1 (2021), pp. 93-99.
- "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.
- "Facing Up to Some of the Challenges to Comparative Theology Today," in French as "La théologie comparée en question," in *La théologie comparée. Vers un dialogue interreligieux et interculturel renouvelé ?* edited by Christophe Chalamet, Elio Jaillet, Gabriele Palasciano. Genève: Labor et Fides, 2021, pp. 113-175.
- "God's Suffering in the Hindu-Christian Gaze," in *Atonement and Comparative Theology*, edited by Catherine Cornille. New York: Fordham University Press, 2021.
- "Much Ado about Nothing? Some Reflections on Hegel's Encounter with Bhagavad Gītā 6.25," *The Owl of Minerva* 52.1-2 (2022), pp. 51-71.
- "Comparative Theology's Interesting Asymmetries with Receptive Ecumenism," in *Receptive Ecumenism as Transformative Ecclesial Learning: Walking the Way to a Church Re-formed*, edited by Paul Murray and Gregory A. Ryan. Oxford University Press, 2022.
- "'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

- "The Quest for Identity: Institutionalizing processes among Gaudiya Vaishnavas of colonial Bengal" in *Religious Pluralism in Contemporary Society*, edited by Ruby Sain. New Delhi: Mittal Publications, 2021, pp. 93-110.
- "Caitanya's 'better half': Viṣṇupriyā in Vaiṣṇava tradition and history", *Journal of Vaishnava Studies* 30.2 (2022), pp. 47-66.

Prof. Gavin Flood

- *A Phenomenology of Holiness: Politics, Experience, Life*. Stanford: Stanford University Press, forthcoming.
- (Editor) *The Blackwell Companion to Hinduism*, 2nd edition. Hoboken: Wiley-Blackwell, 2022.
- "Eastern Philosophy and Idealism" in *The Routledge Handbook of Idealism and Immaterialism*, edited by Joshua Farris and Benedikt Paul Göcke. London: Routledge, 2022, pp. 13-23.
- "Hinduism and Meditation: Tantra" in *The Oxford Handbook of Meditation*, edited by Miguel Farias, David Brazier, and Mansur Lalljee. Oxford: Oxford University Press, 2021, chapter 4.
- "Introduction" & "The Śaiva Traditions" in *The Blackwell Companion to Hinduism*, 2nd edition. Hoboken: Wiley-Blackwell, 2022, pp. 181-208.
- "Śaiva-Śākta Meditation as Expanded Awareness", *Entangled Religions* 14, 2022.
- "Tantric Religion and Social Change", in *Rapid Religious Change*, edited by Derrick Lemon. Oxford: Oxford University Press, forthcoming.
- "Modalities of God in the Netra Tantra", in *Festschrift for Shashi Prabha Kumar*, forthcoming.
- "The Netra-tantra as unifying cultural diversity", *Festschrift for Mislav Ježić*, edited by Ivan Andrijačić, forthcoming.
- "Mystical Ascent in Comparative Perspective", in *Routledge Handbook of Comparative Mysticism*, edited by Louise Nelstrop. London: Routledge, forthcoming.

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Trustees' report on the accounts (continued)
for the year ended 31 March 2022

Dr. Jessica Frazier

- "Visions of Being: Metaphysics as Mysticism in the Upaniṣads" in *Routledge Handbook of Comparative Mysticism*, edited by Louise Nelstrop. London: Routledge, forthcoming.
- "Beyond Pleasure and Pain: Rasa as Phenomenology of Intrinsic Value," *Global Philosophy of Religion: From Religious Experience to the Afterlife*, edited by Mohammad Zarehpour and Yujin Nagasawa. Oxford: Oxford University Press, forthcoming.
- "The Metaphysics of Creative Powers: Divine Play in Caitanya Vaiṣṇava Philosophy", in *Divine Play*, edited by Daniel Soars, forthcoming.
- "Pluralistic Epistemologies: Knowledge, Inference, and Virtue in the Caraka Saṃhitā", in *Pluralism and Plurality in Classical and Contemporary India*, edited by Brian Black and James Madaio. Abingdon: Routledge, forthcoming.
- "Foundations of Indian Philosophy", in *Blackwell Companion to Hinduism*, 2nd edition, edited by Gavin Flood. Oxford: Blackwell, 2022.
- "Gadamer on Play as the Clue to Ontological Explanation", in *Truth and Method: A Polyphonic Commentary*, edited by Greg Lynch and Cynthia Nielsen. Lanham: Rowman and Littlefield, 2022.
- "Monism in Indian Philosophy: the coherence, complexity, and connectivity of reality in Śaṅkara's arguments for brahman". *Religious Studies, Special Issue on The Existence and Nature of Deities*, edited by Mohammad Saleh Zarehpour, 2022.
- "Ethics in Classical Hindu Philosophy: Provinces of Consequence, Agency, and Value in the *Bhagavad Gītā* and Other Epic and Śāstric Sources." *Religions* 12.1029. <https://doi.org/10.3390/rel12111029>
- "The Self in Meditation: The Art of the Self", in *Oxford Handbook of Meditation*, edited by Miguel Farias, Oxford: Oxford University Press, 2021.

Prof. Ravi M. Gupta

- "Battling Serpents, Marrying Trees: Towards an Ecotheology of the *Bhāgavata Purāṇa*", *Journal of Dharma Studies*, 2021:4, pp. 29-37.

Dr. Alan Herbert

- "Ritual and Rasa: a Gauḍīya Vaiṣṇava Recasting of the Role of Ritual Imagination." *Journal of Dharma Studies* (2022). <https://rdcu.be/cOVWT>
- "Reality Imagined: Aesthetic Participation in Indian Religious Visualisation," in *Imagination in Religion: Perspectives from the Philosophy of Religion*, edited by Espen Dahl, Jan-Olav Henriksen, and Marius T. Mjaaland. Zürich: LIT Verlag Münster, 2021, pp. 177-195.

Prof. Dermot Killingley

- "Vivekananda et la réinterprétation du yoga" in *Yoga: L'encyclopédie*, edited by Ysé Tardan-Masquelier. Paris: Albin-Michel. 2021, pp. 455-463.
- "Vivekananda, Swami" in *The Encyclopedia of Philosophy of Religion*, edited by Stew Goetz and Charles Taliaferro. Hoboken: Wiley-Blackwell, 2021.

Dr. Rembert Lutjeharms

- "The Perfection of All Beauty and Joy: A Gauḍīya Vedāntic theology of devotional love", *ISKCON Communications Journal* 13 (2022).
- "A Temple of Stone and a Temple of Love: Govindadeva in the Religious Imagination of Early Gauḍīya Vaiṣṇavas", in *The Building of Vṛndāvana*, edited by Kiyokazu Okita and Rembert Lutjeharms. Leiden: Brill, forthcoming.

Prof. Kiyokazu Okita

- "A Genealogy of Divine Paramour: Rūpa Gosvāmī *Ujjvalanīlamanī* in the History of Sanskrit Dramaturgy and Literary Criticism", *Journal of Vaishnava Studies* 30:1 (2021), pp. 225-244.
- "Bhakti" in *Wiley-Blackwell Encyclopedia of Philosophy of Religion*, edited by Stewart Goetz and Charles Taliaferro, Vol.1, pp. 219-226. Hoboken: Wiley Blackwell, 2022.

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Trustees' report on the accounts (continued)
for the year ended 31 March 2022

Prof. Himanshu Prabha Ray

- "Archaeology of Buddhism in post-partition Punjab: The Disputed Legacy of Gandhara," *The Rediscovery and Reception of Gandharan Art*, edited by Wannaporn Rienjang & Peter Stewart. Oxford: Archaeopress, 2022, pp. 124-135.

Dr. Silvia Schwartz Linder

- *Goddess Traditions in India: Theological Poems and Philosophical Tales in the Tripurārahasya*. Routledge Series of Hindu Studies. London: Routledge, 2022.
- "The Dynamic Non-Dualism of the Śrīvidyā", in *The Bloomsbury Research Handbook of Non-duality in Indian Thought*, edited by Jonathan Duquette and James Madaio. London: Bloomsbury (forthcoming).

Prof. Amiya P. Sen

- *Sarada Devi. Holiness, Charisma and Iconic Motherhood*. New Delhi: Niyogi Books, 2022.
- "Remembering Rammohun" (original English, translated into Bengali), *Desh*, 17 May 2022.
- "Remembering Rammohun Roy", *Daily Star* (published from Bangladesh), 23 May 2022
- "Rammohun Roy and Religious Modernity" in *Dharmasadhan* (Journal of the Deccan Brahmo Samaj), Vol. 26, May 2022.

Dr. Bjarne Wernicke-Olesen

- With Gavin Flood & Rajan Khattiwoda, *Tantra in Medieval India and Nepal: An annotated edition and translation of the Tantra of the Eye, the Netra Tantra, Vol. 1*, Oxford: Routledge (forthcoming 2022).
- 'Haṭhayoga i et nyt lys' ('Haṭhayoga in a New Light'), in: *Haṭhapradīpikā – Haṭhayogaens hovedværk* (extended edition), Højbjerg: Forlaget Univers, 2022, pp. 1-26.
- 'Bhagavadgītā' (select passages in new translation), in *Hinduisme i Danmark og i verden* ('Hinduism in Denmark and in the World'), edited by Marianne Q. Fibiger. Aarhus: Aarhus University Press (forthcoming 2022).

Conference papers and lectures by Fellows

Dr. Santanu Dey

- "Crisis and Conflict Resolution in India: A historical perspective", *National Seminar on 'Planetary crisis and Liberation'* sponsored by Indian Council for Philosophical Research held at Ramakrishna Mission Vivekananda centenary College, Rahara, 27-28 December 2021
- "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 Ehnborn

- "Rajput Painting: Concepts and Realities." Presentation for the course *Arts of the Book in South Asia* at Jnanpravaha, Mumbai, 15 September 2021.
- "Gandharan Sculpture from the Alan D and Ann K Wolfe Collection," The Fralin Museum of Art, The University of Virginia, Charlottesville, VA, 15 March 2022.

Prof. 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.

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Trustees' report on the accounts (continued)
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Prof. Ravi M. Gupta

- "What is Hinduism? Straightforward Questions, Complex Answers." Seminar on Global Hinduism, hosted by the Provincial Leadership Council, Hindu National Organization, Denpasar, Bali. September 2021.
- "New Directions in Gaudiya Vaishnava Studies." *The Annual Conference on South Asia*, University of Wisconsin Madison. October 2021.
- "The Teacher-Disciple Relationship in Vaishnava Hinduism," Symposium at the University of San Marcos, Lima, Peru. February 2022.
- "Can Empirical Observation Influence Scriptural Testimony? An Exploration through Jiva Gosvami's *Sarva-samvadini*," *International Conference on Hindu Philosophy*, University of Mumbai. February 2022.

Prof. Dermot Killingley

- "Rammohun Roy the Modern Vedantin." *The Many Worlds of Rammohun Roy: A 250th Birth Anniversary Conference*. Kolkata, 29 August 2021.

Dr. Rembert Lutjeharms

- "Threading Verses: The dual authorship of Rūpa Gosvāmī's *Padyāvalī*", *Vaishnavism as Fine Literature*, Yale University, 27-29 May 2022.

Prof. 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.
- "Making a Case for *Bhakti-rasa*: Vopadeva-Hemādri's Engagement with the *Nāṭya-Alaṅkāra* Tradition", *International Conference on Hindu Philosophy*, Center for Hindu Philosophical Studies, University of Mumbai, 25 February 2022.
- "*Bhakti* in Dvaita Vedānta: Based on Madhvācārya's *Bhāgavatātātparyā* 1.1.1-3", *International Conference on Bhakti in Vaiṣṇava Traditions*, Department of Sanskrit, University of Mumbai, 22 March 2022.
- "Rethinking Hindu-Muslim Relations: A Critical Religion Approach to the Premodern Hagiographies of Caitanya", The Sixth Meeting of the ILCAA Joint Research Project *Formation of the Indic World: From the Perspective of Frontiers*, Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 28 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.

Prof. 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.
- "Krishna in the Kathmandu Valley: An Illustrated *Bhāgavata* from Nepal", *The Bhāgavata Purāṇa in the Visual Arts*, Symposium of the American Council for Southern Asian Art, Athens and Atlanta, GA, Spring 2022.

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Trustees' report on the accounts (continued) for the year ended 31 March 2022

Prof. Himanshu Prabha Ray

- "Decolonising Maritime Heritage in Monsoon Asia," *Satadru Sen Memorial Lecture*, Presidency University, Kolkata, 27 October 2021.
- "The Discovery and Dispersal of Relics: The Modern History of Buddhism", India International Centre Lecture in the series *History and Heritage: The Afterlife of Monuments*, 27 December 2021.
- "Early Christian Sailing Circuits in the Western Indian Ocean," *16th Dr. Mani Kamerkar Endowment Lecture*, Asiatic Society of Mumbai, 4 January 2022
- "The Indianisation of Southeast Asia," & "The Pallavas and Cholas", *Jaipur Literature Festival*, 28 January-1 February 2022.
- "Coastal Temples and Cultural Links with Southeast Asia," *Devayatanam – An Odyssey of Indian Temple Architecture*, International Conference on Temple Architecture at Hampi, Karnataka. 25-26 February 2022.
- "Vadnagar and its Sailing Networks," *Vadnagar International Conference for Promoting Archaeological Heritage & Culture*, Gandhinagar, 18–20 May 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 30-2 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.
- "Warning Signs: Eco-semiotics in the Bhāgavata Purāṇa". *Hindu Philosophy: Exploration of Scriptures, History, Politics, Trade, Commerce, Economics, Sociology, Spirituality, Peace and Ecology*. Center for Hindu Philosophical Studies, University of Mumbai, 26 February 2022.
- "To Take Place: Marking Sacred Territory in Vaisnava Hagiography". *International Conference on Bhakti in Vaisnava Traditions*. University of Mumbai, Department of Sanskrit, 22 March 2022.
- "God as the Supreme Teacher: Swami Prabhupada's Modern Gaudīya Vaiṣṇava Mission to Reveal 'The Supreme Personality of Godhead'" *God and Vaishnavism* (online conference), Oxford Centre for Hindu Studies & University of Birmingham, 23-26 May 2022.
- "Ambedkar and Gandhi on Untouchability: Two Modern Indian Efforts to Re-cast Caste". *Past, Present, Future 2022: The Other—Stereotype and Prejudice in History*. University of Pula, 28 May 2022.

Dr. Bjarne Wernicke-Olesen

- "Orders of Discourses and Levels of Phenomenology in the Study of Religions: The Conceptual Modeling of a Religious Tradition and its Anthropology in Medieval India", *The Phenomenology of Religion as Philosophical Anthropology Conference*, 5 October 2021. <https://www.youtube.com/watch?v=886KrCJYBZo&t=24s>
- *Global Tantra Book Launch*, respondent, 1 June 2022.

Exhibitions by Fellows

Dr. Daniel Ehnbohm

- *Gandharan Sculpture from the Alan D and Ann K Wolfe Collection*, The Fralin Museum of Art, The University of Virginia, Charlottesville, VA, 6 February to 31 December 2022.

Dr. Neeraja Poddar

- *Encounters in Exile: From the Ramayana (The Journey of Rama)*, Philadelphia Museum of Art, March 2022-February 2023.

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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.

Professor Knut A. Jacobsen

Shivdasani Visiting Fellow, Hillary Term, 2022

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.

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Trustees' report on the accounts (continued)
for the year ended 31 March 2022

Dr Arun Brahmabhatt
Shivdasani Visiting Fellow, Trinity Term, 2022

I am very grateful to the Oxford Centre for Hindu Studies for inviting me to serve as Shivdasani Visiting Fellow for the Trinity Term in 2022. Since I am an early-career researcher, this fellowship comes at a critical juncture in my academic trajectory. The fellowship afforded me the space, resources, and intellectual dialogue necessary to make 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 to 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.

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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 *Sūphis* 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 Thākur, 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.

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Conferences

The Phenomenology of Religion as Philosophical Anthropology

4-6 October 2021, Online conference

Convener: Prof. 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), Prof. Emmanuel Falque (Paris), Prof. Anthony Steinbock (Stony Brook), Prof. Satoko Fujiwara (Tokyo), Prof. Gert-Jan van der Heiden (Nijmegen), Prof. Hent de Vries (Cornell), and Prof. Anne Vinga (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 (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, Dr. Arun Brahmbhatt

Rethinking Hinduism in Colonial India Online Conference

Feb 4—6, 2022

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

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 Āyurveda, devotional theology, and colonial satire. The speakers and respondents included Ivan Adrijanic, Cristina Pecchia, Radha Blinderman, Charles S. Preston, Jessica Frazier, Christele Barois, Rembert Lutjeharms, and 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: Prof. Ricardo Sousa Silvestre, Dr. Alan Herbert, and Prof. 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 Oxford Centre for Hindu Studies

Trustees' report on the accounts (continued) for the year ended 31 March 2022

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 Ālvār concept of God: A Look at Tōṇṭaraṭippōṭi Ālvār's and Maturakavi Ālvār'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*
- Kenneth R. Valpey (Oxford Centre for Hindu Studies, UK): *God as the Supreme Teacher: Swami Prabhupada's Modern Gauḍīya Vaiṣṇava Mission to Reveal 'The Supreme Personality of Godhead'*
- 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 Čargonja: *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 Kāmākhya: A Preliminary Study*
- Michael Sheludko: *Russo-Ukrainian War and Problems of Violence Justification Among Russian and Ukrainian Vaishnavas*
- Rasa Pranskevičiūtė-Amoson: *Acting in the Underground: Life as a Hare Krishna Devotee in the Republic of Lithuania (1979–1989)*

The Oxford Centre for Hindu Studies

Trustees' report on the accounts (continued) for the year ended 31 March 2022

Awards for Students

Amit Mishra Bursary	Maanya Devi Patel
Gopal and Elizabeth Krishna Bursary	Barbora Sojgov
Dr Sivaswami & Renuka Nagraj	Utsa Bose
Hansraj and Kanchanben Popat Bursary	Ranjamrittika Bhowmik
Hanuman Bursary	Imran Visram, Barbora Sojkova
Jiva Gosvami Scholarship	Maanya Devi Patel
Nainika's Bursary for Kashmir Shaivism & Kashmiri Hindu	Sasha Taylor
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	Sharvi Maheshwari, Smridhi Chadha
Sri Gnianananda Giri Peetam Society	Mohini Gupta, Poorva Palekar,
Tristan Elby Bursary	Lucas Quinn

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 Prof. 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 Prakashan, Peggy Morgan, Prabhakara Bhatta, Gavin Flood, and Prema Goet.

Investment Strategy

These funds are managed on behalf of the OCHS by Sanderson Financial Limited. They are invested in a mix of equity, fixed income, and property funds. The investment adviser is mandated to recommend investments which conform to ethical investment principles as much as is possible and or available within specific asset classes and apply a cautious risk strategy to the overall portfolio, which over the long term provide steady positive income and capital growth.

The investment advisers approach to ethical investment principles is to try, as much as possible, within each asset class to recommend funds to the portfolio which undertake "negative screening" of their investments, thereby minimising the potential of the portfolio being invested in so called "sin stocks" such as companies which profit from the sale of tobacco, gambling and weapons.

The Oxford Centre for Hindu Studies

Trustees' report on the accounts (continued) for the year ended 31 March 2022

Investment Performance and Target Returns

The Committee are happy to report that since the first investment made in October 2016 the Investment Portfolio has seen a net capital growth of 26.35% which implies an annual net rate of return of 3.76%.

This capital growth has allowed the committee to distribute £56,700 of funds since 2019 to the OCHS to support its scholarship and research activities

The committee aims to return 3.5% of the total Investment Portfolio on an annual basis to the OCHS to fund scholarships and research activities. This requires it to target annual net capital growth of 5%.

Public benefit

The Trustees have complied with their duty to have due regard to the guidance on public benefit published by the Charity Commission in exercising their powers and duties and have carried out an annual review of their activities in this regard.

Financial Review

A statement of financial activities ('SOFA') for the year has been produced on page 25 showing movements on unrestricted, restricted and endowment funds. The OCHS received donations of £340,468 (2021: £295,908) during the year. Fee income of £222,155 (2021: £306,659) was received and the charity had costs of £570,722 (2021: £589,557). The net surplus for the year was £40,646 (2021: net surplus of £190,581).

Funds and reserves policy

Unrestricted reserves at 31st March 2022 are showing a surplus of £114,566 (2021: £114,255) with designated reserves showing a surplus of £238,960 (2021: £212,836). After adjusting for fixed assets free reserves are £83,599 (2021: £67,284). The OCHS has plans to increase this surplus with the acquisition of new premises, which will reduce costs and ensure the charity's long term sustainability.

Future Plans

The OCHS continues to expand and the charity continues to campaign for funds to enable the purchase of new premises in Oxford. This will ensure the OCHS can continue to develop its facilities and increase its student numbers.

Statement of Trustees' responsibilities

The Trustees are responsible for preparing the Trustees' Report and the financial statements in accordance with applicable law and United Kingdom Accounting Standards (United Kingdom Generally Accepted Accounting Practice).

The law applicable to charities in England & Wales requires the Trustees to prepare financial statements for each financial year which give a true and fair view of the state of affairs of the charity and of the incoming resources and application of resources of the charity for that period. In preparing these financial statements, the Trustees are required to:

- select suitable accounting policies and then apply them consistently;
- observe the methods and principles in the Charities SORP;
- make judgements and estimates that are reasonable and prudent;
- state whether applicable accounting standards have been followed, subject to any material departures disclosed and explained in the financial statements;
- prepare the financial statements on the going concern basis unless it is inappropriate to presume that the charity will continue in operation.

The Trustees are responsible for keeping proper accounting records that disclose with reasonable accuracy at any time the financial position of the charity and enable them to ensure that the financial statements comply with the Charities Act 2011, the Charity (Accounts Reports) Regulations 2008 and trust deed. They are also responsible for safeguarding the assets of the charity and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities.

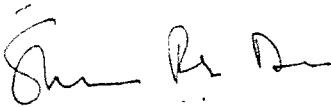
The Oxford Centre for Hindu Studies
Trustees' report on the accounts (continued)
for the year ended 31 March 2022

The Trustees are responsible for the maintenance and integrity of the charity and financial information included on the charity's website. Legislation in the United Kingdom governing the preparation and dissemination of financial statements may differ from legislation in other jurisdictions.

Auditors

Wenn Townsend were re-appointed auditors to the OCHS at the Trustees' meeting.

This report was approved by Trustees on4th October..... 2022.



Shaunaka Rishi Das

The Oxford Centre for Hindu Studies

Independent Auditor's Report to the Trustees of The Oxford Centre for Hindu Studies

Opinion

We have audited the financial statements of The Oxford Centre for Hindu Studies (the 'charity') for the year ended 31 March 2022 which comprise the Statement of Financial Activities, the Balance Sheet, the Cash Flow Statement and notes to the financial statements, including a summary of significant accounting policies. The financial reporting framework that has been applied in their preparation is applicable law and United Kingdom Accounting Standards, including Financial Reporting Standard 102 *The Financial Reporting Standard applicable in the UK and Republic of Ireland* (United Kingdom Generally Accepted Accounting Practice).

In our opinion the financial statements:

- give a true and fair view of the state of the charity's affairs as at 31 March 2022, and of its incoming resources and application of resources, for the year then ended;
- have been properly prepared in accordance with United Kingdom Generally Accepted Accounting Practice; and
- have been prepared in accordance with the requirements of the Charities Act 2011.

Basis for opinion

We conducted our audit in accordance with International Standards on Auditing (UK) (ISAs (UK)) and applicable law. Our responsibilities under those standards are further described in the Auditor's responsibilities for the audit of the financial statements section of our report. We are independent of the charity in accordance with the ethical requirements that are relevant to our audit of the financial statements in the UK, including the FRC's Ethical Standard, and we have fulfilled our other ethical responsibilities in accordance with these requirements. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Conclusions relating to going concern

In auditing the financial statements, we have concluded that the trustees' use of the going concern basis of accounting in the preparation of the financial statements is appropriate.

Based on the work we have performed, we have not identified any material uncertainties relating to events or conditions that, individually or collectively, may cast significant doubt on the charity's ability to continue as a going concern for a period of at least twelve months from when the financial statements are authorised for issue.

Our responsibilities and the responsibilities of the trustees with respect to going concern are described in the relevant sections of this report.

Other information

The trustees are responsible for the other information. The other information comprises the information included in the trustees' annual report, other than the financial statements and our auditor's report thereon. Our opinion on the financial statements does not cover the other information and, except to the extent otherwise explicitly stated in our report, we do not express any form of assurance conclusion thereon.

In connection with our audit of the financial statements, our responsibility is to read the other information and, in doing so, consider whether the other information is materially inconsistent with the financial statements or our knowledge obtained in the audit or otherwise appears to be materially misstated. If we identify such material inconsistencies or apparent material misstatements, we are required to determine whether there is a material misstatement in the financial statements or a material misstatement of the other information. If, based on the work we have performed, we conclude that there is a material misstatement of this other information, we are required to report that fact.

We have nothing to report in this regard.

Matters on which we are required to report by exception

We have nothing to report in respect of the following matters in relation to which the Charities (Accounts and Reports) Regulations 2008 require us to report to you if, in our opinion:

- the information given in the financial statements is inconsistent in any material respect with the trustees' report; or
- sufficient accounting records have not been kept; or
- the financial statements are not in agreement with the accounting records; or
- we have not received all the information and explanations we require for our audit.

The Oxford Centre for Hindu Studies

Independent Auditor's Report to the Trustees of The Oxford Centre for Hindu Studies

Responsibilities of trustees

As explained more fully in the trustees' responsibilities statement set out on page 17, the trustees are responsible for the preparation of financial statements which give a true and fair view, and for such internal control as the trustees determine is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, the trustees are responsible for assessing the charity's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the trustees either intend to liquidate the charity or to cease operations, or have no realistic alternative but to do so.

Auditor's responsibilities for the audit of the financial statements

We have been appointed as auditor under section 144 of the Charities Act 2011 and report in accordance with regulations made under section 154 of that Act.

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with ISAs (UK) will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

Irregularities, including fraud, are instances of non-compliance with laws and regulations. We design procedures in line with our responsibilities, outlined above, to detect material misstatements in respect of irregularities, including fraud. The specific procedures for this engagement and the extent to which these are capable of detecting irregularities, including fraud is detailed below:

- Enquiry of management and those charged with governance around actual and potential litigation and claims;
- Reviewing minutes of meetings of those charged with governance;
- Reviewing financial statement disclosures and testing to supporting documentation to assess compliance with applicable laws and regulations;
- Performing audit work over the risk of management override of controls, including testing of journal entries and other adjustments for appropriateness, evaluating the business rationale of significant transactions outside the normal course of business and reviewing accounting estimates for bias.

Because of the inherent limitations of an audit, there is a risk that we will not detect all irregularities, including those leading to a material misstatement in the financial statements or non-compliance with regulation. This risk increases the more that compliance with a law or regulation is removed from the events and transactions reflected in the financial statements, as we will be less likely to become aware of instances of non-compliance. The risk is also greater regarding irregularities occurring due to fraud rather than error, as fraud involves intentional concealment, forgery, collusion, omission or misrepresentation.

A further description of our responsibilities for the audit of the financial statements is located on the Financial Reporting Council's website at: www.frc.org.uk/auditorsresponsibilities. This description forms part of our auditor's report.

Use of our report

This report is made solely to the charity's trustees, as a body, in accordance with Part 4 of the Charities (Accounts and Reports) Regulations 2008. Our audit work has been undertaken so that we might state to the charity's trustees those matters we are required to state to them in an auditor's report and for no other purpose. To the fullest extent permitted by law, we do not accept or assume responsibility to anyone other than the charity and the charity's trustees as a body, for our audit work, for this report, or for the opinions we have formed.



Wenn Townsend Chartered Accountants, Statutory Auditor
30 St Giles
Oxford

04.12.2022

Wenn Townsend is eligible to act as an auditor in terms of section 1212 of the Companies Act 2006.

The Oxford Centre for Hindu Studies

Statement of financial activities
for the year ended 31 March 2022

	Note	Unrestricted Funds	Designated Funds	Restricted Funds	Endowment Funds	Total Funds 2022	Unrestricted Funds	Designated Funds	Restricted Funds	Endowment Funds	Total Funds 2021
		£	£	£	£	£	£	£	£	£	£
Incoming from:											
Donations											
- Other donations	2	242,774	76,718	20,976	-	340,468	218,637	49,548	27,723	-	295,908
- Government grants	2	40,022	-	-	-	40,022	107,758	-	-	-	107,758
Charitable activities	3	222,155	-	-	-	222,155	306,659	-	-	-	306,659
Investments	4	515	7	41	84	647	695	24	72	506	1,297
Total income		505,466	76,725	21,017	84	603,292	633,749	49,572	27,795	506	711,622
Expenditure on:											
Charitable activities	5	528,816	28,567	11,728	1,611	570,722	533,110	23,697	18,556	14,194	589,557
Total expenditure		528,816	28,567	11,728	1,611	570,722	533,110	23,697	18,556	14,194	589,557
Net gains/(loss) on investments	10	4,860	(3,233)	956	5,493	8,076	12,625	10,667	6,228	38,996	68,516
Net income/expenditure		(18,490)	44,925	10,245	3,966	40,646	113,264	36,542	15,467	25,308	190,581
Transfer between funds		18,801	(18,801)	-	-	-	(500)	500	-	-	-
Net movement in funds for the year		311	26,124	10,245	3,966	40,646	112,764	37,042	15,467	25,308	190,581
Total funds brought forward at 1 April 2021		114,255	212,836	394,642	215,959	937,692	1,491	175,794	379,175	190,651	747,111
Total funds carried forward at 31 March 2022		114,566	238,960	404,887	219,925	978,338	114,255	212,836	394,642	215,959	937,692

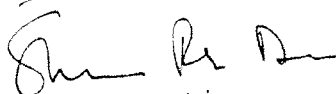
The Oxford Centre for Hindu Studies

Balance sheet
At 31 March 2022

	Note	2022	2021
		£	£
Fixed assets			
Investments	10	485,817	468,365
Tangible assets	11	4,035	7,401
		<u>489,852</u>	<u>475,766</u>
Current assets			
Debtors	12	67,459	69,004
Cash at bank and in hand		462,614	452,147
		<u>530,073</u>	<u>521,151</u>
Creditors			
Amounts falling due within one year	13	(41,587)	(59,225)
Net current assets		<u>488,486</u>	<u>461,926</u>
Net assets		<u>978,338</u>	<u>937,692</u>
Funds			
Unrestricted funds		114,566	114,255
Designated	14	238,960	212,836
Restricted funds	15	404,887	394,642
Endowment funds	15	219,925	215,959
Total funds		<u>978,338</u>	<u>937,692</u>

These accounts were approved by the Trustees on 4th October 2022.

Signed on behalf of the Trustees



Shaunaka Rishi Das
Director

The Oxford Centre for Hindu Studies

Statement of Cash Flow
for the year ended 31st March 2022

	2022 £	2021 £
Cash flows from operating activities:		
Net cash provided by operating activities (analysed below)	22,320	82,829
Cash flows from investing activities:		
Interest/dividends received	647	1,297
Net cash (transferred in)/withdrawn from investment account	(12,500)	13,300
Purchase of property, plant and equipment	-	(3,023)
Net cash provided by/(used in) investing activities	<u>(11,853)</u>	<u>11,574</u>
Change in cash and cash equivalents in the reporting period	10,467	94,403
Cash and cash equivalents at the beginning of the reporting period	452,147	357,744
Cash and cash equivalents at the end of the reporting period	<u>462,614</u>	<u>452,147</u>

Note:

Reconciliation of net movement in funds to net cash flow from operating activities

	2022 £	2021 £
Net movement in funds for the reporting period (as per the statement of financial activities)	40,646	190,581
Adjustments for:		
Interest/dividends received	(647)	(1,297)
Depreciation charges	3,366	3,791
Gain on investments	(8,076)	(68,516)
Gifted shares into investment portfolio	-	(33,338)
Investment management fees	3,124	2,029
Decrease/(increase) in debtors	1,545	(26,402)
(Decrease)/increase in creditors	(17,638)	15,981
Net cash provided by operating activities	<u>22,320</u>	<u>82,829</u>

The Oxford Centre for Hindu Studies

Notes to the accounts for the year ended 31 March 2022

1 Summary of significant accounting policies

a) General information and basis of preparation

The financial statements have been prepared on a going concern basis as the Trustees believe that no material uncertainties exist. The Trustees have considered the level of funds held and the expected level of income and expenditure for 12 months from authorising these financial statements, including a revision of expectations for the potential impact of COVID-19 on the charity. They have concluded that the budgeted income and expenditure is sufficient with the level of reserves held for the charity to be able to continue as a going concern.

These accounts have been prepared on an accruals basis and include income and expenditure as they are earned or incurred, rather than as cash is received or paid. The financial statements have been prepared in accordance with Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland issued in October 2019, the Financial Reporting Standard applicable in the United Kingdom and Republic of Ireland (FRS 102), the Charities Act 2011, and UK Generally Accepted Accounting Practice.

The charity constitutes a public benefit entity as defined by FRS 102. Assets and liabilities are initially recognised at historical cost or transaction value unless otherwise stated in the relevant accounting policy note.

b) Fund accounting

The Charity's total funds consist of:

- I. Unrestricted funds are general funds which are available for use at the discretion of the trustees in furtherance of the general objectives of the charity and which have not been designated for other purposes.
- II. Designated funds comprise unrestricted funds that have been set aside by the trustees for particular purposes. The trustees may move funds between unrestricted and designated funds.
- III. Restricted funds are funds which are used in accordance with specific restrictions imposed by donors or which have been raised by the charity for particular purposes.
- IV. Endowment funds represent those assets which must be held permanently by the charity, principally the Giri Scholarship. This fund will be used to grant scholarships that the Centre deems appropriate, with the request that the Centre considers projects aimed at Bhakti traditions. Income arising on the endowment is to be used to fund the scholarships and is included in restricted income. Any capital gains or losses arising on the investments form part of the fund. Investment manager's advice and legal advice relating to the fund are charged to the fund.

c) Incoming resources

All incoming resources are included in the statement of financial activities when the charity is entitled to the income and the amount can be quantified with reasonable accuracy. The following specific policies are applied to particular categories of income:

Voluntary income is received by way of donations and gifts and is included in full in the Statement of Financial Activities when receivable. Gifts donated for resale are included as income when they are sold. Donated assets are included at the value to the charity where this can be quantified and a third party is bearing the cost. The value of services provided by volunteers has not been included.

Income from charitable activities is CED online course fees.

Income from investments is included in the year in which it is receivable.

The charity receives government grants in respect of the Coronavirus Job Retention Scheme. These grants are recognised using the accrual model and as such are recorded in the SOFA in the period in which the charity is entitled to such grants as a result of having furloughed staff members.

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

1 Summary of significant accounting policies (continued)

d) Resources expended

Expenditure is recognised on an accruals basis as a liability is incurred. Expenditure includes any VAT which cannot be fully recovered, and is reported as part of the expenditure to which it relates. Resources expended are recognised in the year in which they are incurred.

Resources expended comprise the following:

- I. The costs of generating voluntary income relates to costs incurred to promote fundraising.
- II. The costs of charitable activities comprise expenditure on the Charity's primary charitable purposes as described in the Trustees' report.
- III. Governance costs reflect the costs incurred which are directly attributable to the management of the Charity's assets, organisational procedures and the necessary legal procedures for compliance with statutory requirements.

e) Tangible assets and depreciation

Depreciation is provided at rates calculated to write off the cost less residual value of each asset over its expected useful life, as follows:

Fixtures, fittings and equipment	-	20% straight line / 25% reducing balance
Motor vehicles	-	25% reducing balance basis

f) Investments

Investments are recognised initially at fair value which is normally the transaction price excluding transaction costs. Subsequently, they are measured at fair value with changes recognised in net gains/(losses) on investments in the SOFA if the shares are publicly traded or their value can otherwise be measured reliably.

g) Pension costs

The charity makes contributions to a defined contribution scheme for certain employees. The pension cost charged to the income and expenditure account represents contributions payable to the scheme in respect of the accounting period.

h) Operating leases

Rentals applicable to operating leases are charged to the SOFA over the period in which the cost is incurred.

i) Going concern

The accounts have been prepared on a going concern basis. The trustees can only consider with reasonable certainty a budgetary period of 12 months from the year end due to the difficulty in securing voluntary income for unrestricted funds.

2 Donations

	Unrestricted Funds £	Designated Funds £	Restricted Funds £	Endowment Funds £	2022 Total £	2021 Total £
Deed of covenants	22,153	-	-	-	22,153	23,402
Individual donations	220,621	76,718	20,976	-	318,315	272,506
Government grants receivable	40,022	-	-	-	40,022	107,758
	<u>282,796</u>	<u>76,718</u>	<u>20,976</u>	<u>-</u>	<u>380,490</u>	<u>403,666</u>

Included within Government grants receivable for the charity is £40,022 (2021: £107,758) of Government grants relating to the Coronavirus Job Retention Scheme.

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

3 Income from charitable activities

	Unrestricted Funds £	Designated Funds £	Restricted Funds £	2022 Total £	2021 Total £
Weekend Schools	25,243	-	-	25,243	44,783
BAP's lunches	-	-	-	-	600
Online course	195,663	-	-	195,663	259,174
Book Publishing	1,249	-	-	1,249	2,102
	<u>222,155</u>	<u>-</u>	<u>-</u>	<u>222,155</u>	<u>306,659</u>

4 Income from investments

	Unrestricted Funds £	Designated Funds £	Restricted Funds £	Endowment Funds £	2022 Total £	2021 Total £
Interest receivable	34	-	-	-	34	342
Dividends receivable	481	7	41	84	613	955
	<u>515</u>	<u>7</u>	<u>41</u>	<u>84</u>	<u>647</u>	<u>1,297</u>

5 Charitable activities

	Unrestricted Funds £	Designated Funds £	Restricted Funds £	Endowment Funds £	2022 Total £	2021 Total £
Staff costs	238,753	-	-	-	238,753	225,258
Lectures, scholarships and grants	146,492	13,873	11,378	-	171,743	194,097
Consultancy fees	-	-	-	-	-	4,567
Rent, rates and service charges	61,145	739	-	-	61,884	61,451
Insurance – professional indemnity	541	-	-	-	541	427
Insurance – general	2,166	-	-	-	2,166	1,309
Repairs and maintenance	1,389	-	-	-	1,389	532
Printing, postage and stationery	1,359	-	-	-	1,359	556
Telephone	1,765	-	-	-	1,765	3,035
Travelling and motor expenses	2,348	-	-	-	2,348	2,537
General expenses	12,431	-	-	-	12,431	12,507
Interest and bank charges	6,985	-	-	-	6,985	7,677
Advertising and marketing	9,458	-	-	-	9,458	13,469
Professional fees	14,080	11,993	-	-	26,073	25,300
Investment management charges	1,234	62	350	1,611	3,257	2,984
Governance costs (note 6)	28,670	1,900	-	-	30,570	33,851
	<u>528,816</u>	<u>28,567</u>	<u>11,728</u>	<u>1,611</u>	<u>570,722</u>	<u>589,557</u>

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

6 Governance costs

	Unrestricted Funds £	Designated Funds £	Restricted Funds £	Endowment Funds £	2022 Total £	2021 Total £
Professional fees	24,000	-	-	-	24,000	27,000
Audit fees	3,204	-	-	-	3,204	3,060
Depreciation	1,466	1,900	-	-	3,366	3,791
	<u>28,670</u>	<u>1,900</u>	<u>350</u>	<u>1,611</u>	<u>30,570</u>	<u>33,851</u>

7 Trustees and key management personnel remuneration and expenses

No Trustee received or waived any remuneration during the year (2021: £Nil).

The Trustees/director received reimbursement of expenses totalling £2,813 (2021: £1,736).

The Charity considers its key management personnel to comprise the Trustees and the Director, Mr Shaunaka Rishi Das.

Mr Shaunaka Rishi Das did not receive any remuneration during the year (2021: £Nil).

8 Taxation

The OCHS is a registered Charity and is not liable to income tax or corporation tax on income derived from its charitable activities as it falls within the various exemptions available to registered charities.

9 Employees

Number of employees

The average monthly numbers of employees (including the trustees) during the year, calculated on the basis of full time equivalents, was as follows:

	2022	2021
Administration, Continuing Education and Academic Staff	<u>10</u>	<u>10</u>
Employment costs	2022	2021
	£	£
Wages and salaries	223,985	204,970
National insurance contributions	11,154	16,787
Pension contributions	3,614	3,501
	<u>238,753</u>	<u>225,258</u>

No members of staff received total employee benefits (excluding employer pension costs) of more than £60,000 (2021: nil).

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

10 Investments

Investment portfolio	Cash Reserves £	Quoted Investments £	Total £
<u>Market value</u>			
As at 1 April 2021	4,661	463,704	468,365
Cash transferred in	12,500	-	12,500
Net disposals	996	(996)	-
Increase/(decrease) in market value	-	8,076	8,076
Interest Received	2	-	2
Dividends Received	226	-	226
Management Charges	(3,352)	-	(3,352)
As at 31 March 2022	<u>15,033</u>	<u>470,784</u>	<u>485,817</u>
Market value of UK quoted investments			197,235
Overseas quoted investments			288,582
			<u>485,817</u>

11 Tangible fixed assets

	Fixtures, fittings and equipment £	Total £
Cost		
At 1 April 2021	44,543	44,543
Cost at 31 March 2022	<u>44,543</u>	<u>44,543</u>
Depreciation		
At 1 April 2021	37,142	37,142
Charge for the year	3,366	3,366
At 31 March 2022	<u>40,508</u>	<u>40,508</u>
Net book values		
At 31 March 2022	<u>4,035</u>	<u>4,035</u>
At 31 March 2021	<u>7,401</u>	<u>7,401</u>

The library collection has been gifted to the Charity and has no cost or value in the financial statements. The Trustees deem the value of the library to total £200,000 but no formal valuation has been obtained as the Trustees feel that the cost of such a valuation would outweigh any benefit.

12 Debtors

	2022 £	2021 £
Prepayments and accrued income	67,459	69,004
	<u>67,459</u>	<u>69,004</u>

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

13 Creditors: amounts falling due
within one year

	2022 £	2021 £
Other taxes and social security costs	7,410	5,413
Accruals and deferred income	34,177	53,812
	<u>41,587</u>	<u>59,225</u>

Included within accruals and deferred income is £11,092 (2021: £18,814) relating to income received in advance for courses/events held in the year ended 31st March 2023.

14 Designated funds

2022	1 April 2021 £	Incoming £	Outgoing £	Transfers £	31 March 2022 £
Gopal & Elizabeth Krishna Fund	132,705	-	-	(9,000)	123,705
Gopal & Elizabeth Krishna Endowment	10,294	176	(62)	-	10,408
Gosvami India Trip Fund	1,000	-	-	-	1,000
Sakta Research Programme	4,642	-	(2,638)	-	2,004
Library Equipment	99	42	-	-	141
Janaui Judith Claudine Held Fund	15,856	-	-	-	15,856
Gosvami Project	8,661	3,059	-	-	11,720
Research Funds Academics	8,000	-	(2,192)	-	5,808
CED Development Fund	7,500	28,171	(12,044)	-	23,627
Academic Research Endowment Fund	24,079	(3,402)	-	-	20,677
Shivdasani Fellowship	-	9,500	(6,205)	(3,295)	-
Khaitan Fund	-	7,000	(4,882)	(2,118)	-
Journal of Hindu Studies Profit Share	-	8,777	-	(4,388)	4,389
Bhagavata Purana Research Project	-	17,620	-	-	17,620
Oxford Kirtan Funds	-	1,149	(544)	-	605
Nepal Summer School	-	1,400	-	-	1,400
	<u>212,836</u>	<u>73,492</u>	<u>(28,567)</u>	<u>(18,801)</u>	<u>238,960</u>
2021	1 April 2020 £	Incoming £	Outgoing £	Transfers £	31 March 2021 £
Gopal & Elizabeth Krishna Fund	132,705	-	-	-	132,705
Gopal & Elizabeth Krishna Endowment	9,217	2,050	(973)	-	10,294
Gosvami India Trip Fund	1,000	-	-	-	1,000
Sakta Research Programme	16,917	4,050	(18,725)	2,400	4,642
Library Equipment	99	-	-	-	99
Janaui Judith Claudine Held Fund	15,856	-	-	-	15,856
Gosvami Project	-	8,661	-	-	8,661
Research Funds Academics	-	10,400	-	(2,400)	8,000
CED Development Fund	-	7,500	-	-	7,500
Academic Research Endowment Fund	-	24,079	-	-	24,079
Shivdasani Fellowship	-	3,500	(4,000)	500	-
	<u>175,794</u>	<u>60,240</u>	<u>(23,698)</u>	<u>500</u>	<u>212,836</u>

The Oxford Centre for Hindu Studies

**Notes to the accounts (continued)
for the year ended 31 March 2022**

14 Designated funds (continued)

Shivdasani Visiting Fellowship

The Shivdasani Visiting Fellowship is provided to the OCHS by a generous benefaction from Mr Azad Shivdasani, businessman and philanthropist.

The Shivdasani Visiting Fellowship was offered to support study in any area of the arts, humanities, or the social sciences relevant to the study of Hinduism.

This Fellowship was awarded to a scholar of Indian nationality and a holder of an academic position in an institute of higher education, in India or elsewhere; and the applicant needs to be working in an area relevant to the concerns and remit of the OCHS.

J.P. and Beena Khaitan Fellowship

The J.P. and Beena Khaitan Fellowship was provided to the OCHS by a generous benefaction from Mr Ajay and Mrs Mandira Khaitan in memory of Mr Khaitan's late parents.

This Fellowship was given to scholars who furthered the research, publishing and teaching provided by the Centre and worked in an area relevant to the concerns and remit of the OCHS.

Gopal & Elizabeth Krishna Fund

The Gopal & Elizabeth Krishna Fund is provided to the OCHS by a generous benefaction from Mr Gopal and Mrs Elizabeth Krishna, who are long term supporters of the centre.

It is their desire that these funds are utilised by the centre in carrying out its academic, research and continuing education activities over the next several years.

15a Restricted funds

2022	1 April 2021	Incoming	Outgoing	Transfer	31 March 2022
	£	£	£		£
Scholarship	5,302	8,145	(10,678)	-	2,769
Bhumi project	3	331	-	-	334
New home for OCHS	330,837	-	-	-	330,837
Ramaiah Alagappan Bursary	10,363	176	(62)	-	10,477
Opportunity Scholarship	13,500	-	-	-	13,500
Parvathi Foundation	25,492	13,162	(232)	-	38,422
Tristan Elby	9,145	159	(756)	-	8,548
	<u>394,642</u>	<u>21,973</u>	<u>(11,728)</u>	<u>-</u>	<u>404,887</u>
2021	1 April 2020	Incoming	Outgoing	Transfer	31 March 2021
	£	£	£		£
Scholarship	7,651	9,616	(11,965)	-	5,302
Bhumi project	463	4,107	(4,567)	-	3
New home for OCHS	329,337	1,500	-	-	330,837
Ramaiah Alagappan Bursary	8,926	2,008	(571)	-	10,363
Opportunity Scholarship	13,500	-	-	-	13,500
Parvathi Foundation	11,521	15,062	(1,091)	-	25,492
Tristan Elby	7,777	1,730	(362)	-	9,145
	<u>379,175</u>	<u>34,023</u>	<u>(18,556)</u>	<u>-</u>	<u>394,642</u>

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

15a Restricted funds (continued)

The Scholarship fund and Ramaiah Alagappan Bursary represents monies collected to fund student bursaries and scholarships.

The Bhumi project fund represents monies collected to fund our Bhumi project.

The New home for OCHS fund represents monies donated to the Charity to contribute to the planned purchase of new premises.

The Opportunity Scholarship was established to support a doctoral or post-doctoral student.

15b Endowment funds

2022	1 April 2021 £	Incoming £	Outgoing £	Transfers £	31 March 2022 £
Giri Scholarship	215,959	5,577	(1,611)	-	219,925
	<u>215,959</u>	<u>5,577</u>	<u>(1,611)</u>	<u>-</u>	<u>219,925</u>
2021	1 April 2020 £	Incoming £	Outgoing £	Transfers £	31 March 2021 £
Giri Scholarship	190,651	39,502	(14,194)	-	215,959
	<u>190,651</u>	<u>39,502</u>	<u>(14,194)</u>	<u>-</u>	<u>215,959</u>

The Giri Scholarship is an endowment fund established with an initial donation of £200,000. Donations into the fund constitute a permanent and everlasting gift to the Centre towards establishing an endowed scholarship. It is intended that by 2041 the total donations to the Giri Scholarship fund will be £890,000.

The Oxford Centre for Hindu Studies

Notes to the accounts (continued)
for the year ended 31 March 2022

16 Analysis of net assets between funds

2022	Unrestricted Funds £	Designated Funds £	Restricted Funds £	Endowment Fund £	2022 Total £
Fund balances at 31 March 2022 were represented by:					
Fixed assets	4,035	197,234	68,658	219,925	489,852
Current assets	152,118	41,726	336,229	-	530,073
Liabilities	(41,587)	-	-	-	(41,587)
Total net assets	<u>114,566</u>	<u>238,960</u>	<u>404,887</u>	<u>219,925</u>	<u>978,338</u>
2021	Unrestricted Funds £	Designated Funds £	Restricted Funds £	Endowment Fund £	2021 Total £
Fund balances at 31 March 2021 were represented by:					
Fixed assets	5,502	198,910	55,395	215,959	475,766
Current assets	167,978	13,926	339,247	-	521,151
Liabilities	(59,225)	-	-	-	(59,225)
Total net (liabilities)/assets	<u>114,255</u>	<u>212,836</u>	<u>394,642</u>	<u>215,959</u>	<u>937,692</u>

18 Going concern

The Oxford Centre for Hindu Studies is reliant on the continued support of its benefactors. The charity's property fundraising campaign is continuing. The acquisition of new premises will reduce costs and help to ensure the long term sustainability of the charity.

The Oxford Centre for Hindu Studies

**Notes to the accounts (continued)
for the year ended 31 March 2022**

19 Operating leases

A lease on the charity's charitable premises at 13/15 Magdalen Street Oxford was signed on 8th April 2016, covering a period of 5 years from 24th June 2013, at an annual rate of £45,000. The charity's total future minimum lease payments are as follows:-

A lease renewal was signed during the 19/20 financial year at an annual rate of £55,035 with a 3 year break clause.

	2022 £	2021 £
Land & Buildings		
<1 year	55,035	55,035
Between 2 and 5 years	100,784	13,759
	<u>155,819</u>	<u>68,794</u>
	<u><u>155,819</u></u>	<u><u>68,794</u></u>
	2022 £	2021 £
Photocopier		
<1 year	-	288
	<u>-</u>	<u>288</u>
	<u><u>-</u></u>	<u><u>288</u></u>

20 Post Balance Sheet Events

Since the year end, COVID-19 has had impacts on many aspects of business and personal life and, along with many other charities, our activities have also been affected. It is difficult at this stage to determine the exact impact on the charity's operations and reserves. The Trustees are actively monitoring the situation and will take appropriate action to ensure the continued operations of the charity.