

# RELIGIOUS TRADITIONS

A New Journal in the Study of Religion

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ARVIND SHARMA,  
Department of Studies in Religion,  
University of Queensland, St. Lucia,  
Brisbane, Australia, 4067

Co-Editors:

IAN KESARCODI-WATSON,  
Department of Philosophy,  
La Trobe University,  
Bundoora, Victoria, Australia, 3083.

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There are not so many journals promoting a study of religion that one more is too many. The discipline is too recent of arrival in our academies for that. This is especially so in Australia where the discipline is just beginning. Hence, an initial need for a forum for scholars in Religion, as distinct, say, from Theology or Philosophy, here in Australia, is plain to see — the need any academic community with definable boundaries of interest, even perhaps, of geography, has for a venue through which creative exchange may happen in print. No such forum or venue exists in Australia, and this Journal hopes in some measure to provide one.

Naturally, contributions from places other than this one will be encouraged, indeed, sought. There could be no other way to promote a more wide understanding of Religion in Australia, than this. The Journal, in other words, though meant in part to be the product of a need felt among Australian "religionists", must, by dint of that very fact, take its place beside other International Journals in the field.

The title is indicative of a certain stress — the desire of the editors to provide a venue for a wider understanding of Religious knowledge, of, that is, the "truth" or "wisdom" Religions seek to convey. Many Journals pride themselves on their standard of scholarly excellence, and often, it would appear, on that alone. Our hope is, whilst sacrificing nothing of substance in scholarship, nonetheless to produce, indeed, promote something more — writings which, in being read, effectively stimulate insight. We express this hope to indicate our earnest policy of producing something that matters, and not yet another place for scholarly self-indulgence. We are concerned, in other words, not merely with knowledge of religion, but as much with religious knowledge.

The first few issues will be indicative of the approach of the Journal and will include papers by:—

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J. M. Kitagawa  
Klaus Klostermaier

J. G. Arapura  
A. K. Saran  
R. M. Berndt

S. S. Barlingay  
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The articles in this second issue of *Religious Traditions* (which also includes book-reviews for the first time), are not confined to those presented at a conference, as was the case with the first issue, although the paper on the Hermeneutics of Religious Experience is an enlarged version of one delivered at a plenary session of the second annual conference of the Australian Association for the Study of Religions. More by happy accident than by design, most of the papers in this issue seem to verge or converge on the theme of hermeneutics, both in its general and special aspects. While two papers, those by Guenther and Nasr, deal specifically with questions of interpreting aspects of Buddhist and Islamic religiosity, the paper by Klaus Klostermaier seems to provide an interpretation of the interpreters themselves.

Now one point which often emerges, either by implication or explication in these studies, is the significance of observer participation. At least in part this is what Geoff Hughes, a radio-reporter, tried to achieve by immersing himself among the celebrants of the birthday of Kṛṣṇa at Vṛndāvana. True to our promise of treating religion as something vibrant and alive and not defunct and dead (which scholarship may have murdered to dissect) we begin this issue with snippets from a radio broadcast made on Kṛṣṇāṣṭamī from Vṛndāvana and follow it up with a piece on Kṛṣṇa which was broadcast along with it.