

Raimon Panikkar

An Annotated Select Bibliography

The Unknown Christ of Hinduism, 1964 (revised edition, 1981) (169 pages) Originally published in 1961 as his doctoral thesis in theology, Panikkar writes from his experience “at the confluence of...the Hindu, Christian, Buddhist and Secular traditions.” This comparative work focuses primarily on the Hindu and Christian spiritual experiences and the doctrinal relationship between the two traditions. Panikkar’s main intention is to show that “there is in Hinduism a living Presence of the Mystery which Christians call Christ.”(2)

Worship and the Secular Man: An Essay on the Liturgical Nature of man, Considering Secularization as a Major Phenomenon of Our Time and Worship as an Apparent Fact of All Times, A Study Towards an Integral Anthropology, 1970 (93 pages)

A brief study and reflection on the tense relationship between secularization (or the so-called Secular Age) and sacred worship. Panikkar posits that the either/or division between the sacred and secular dimensions creates a false choice that does not reflect the reality of the unity of the “sacred secular.”

The Trinity and the Religious Experience of Man, 1973 (82 pages)

Written on the banks of Ganges deep in the Himalayas, Panikkar offers “a trinitarian conception of the Ultimate, and with it the whole of reality” that he states is not “an exclusive Christian insight or revelation.”(iii)

The Vedic Experience: Mantramajari: An Anthology of the Vedas for Modern Man and Contemporary Celebration, 1977, (935 pages)

Panikkar’s selects “crucial texts of Indian Sacred Scripture”, the *Rig Veda*, the *Brahmanas*, the *Aranyakas*, and the *Upanishads*. Panikkar select’s texts that manifest the universal rhythms of nature, history, and man. Panikkar with collaboration is the editor, translator, and author of the introductions to the texts and accompanying notes and glossary of Sanskrit terms.

A Dwelling Place for Wisdom, 1993 (177 pages).

Reflections on the sources and dimensions of wisdom from on a variety of doctrinal and mystical texts from Eastern and Western traditions.

The Intra-Religious Dialogue, 1999 (160 pages)

This remains a prescient offering about the dynamics of interfaith-intercultural encounter. With his “dialogical-dialogue” Panikkar seeks an *advaitic* path out of the gnarly thicket of inter-faith or cross-cultural “dialectical-dialogue.” An offering: “When you *witness* to your faith, do not defend yourself on your vested interest, sacred as they may appear to you. Do like the birds in the skies: they sing and fly and do not defend their music or their beauty.”(1)

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The Experience of God: Icons of Mystery, 2002 (141 pages)

(My introduction to Panikkar.) Written for a Christian audience in primarily Christian language, Panikkar deploys his skills as a etymologist, a philosopher, and theologian to articulate what, at bottom, he admits, is ineffable: the human experience of God and, through the mystery of the Incarnation and the trinity, God's experience of humanity.

Christophany: The Fullness of Man, 2004(214 pages)

Panikkar describes this study as an “attempt to concentrate the *pathos* of an entire life into a few pages.”(xix) Here, he addresses his fellow Christians with a mystic based re-statement of what Jesus the Christ can mean to Christians and to all spirituality, faiths, and cultures in the new millennium. “Christophany” is Panikkar’s neologism for Christ as *a* universal symbol for the concrete human experience of the divine and the divine’s experience of humanness, “the epiphany of the human condition”(9) For Panikkar, “every being is a Christophany.”(15)

The Rhythm of Being: The Gifford Lectures, 2010 (413 pages)

In his will, Adam Lord Gifford established the prestigious Gifford Lectures in 1888 for theologians and philosophers of religion to offer lectures at four universities in Scotland “to promote and diffuse the study of Natural Theology in the widest sense of the term---in other words the knowledge of God.”

Panikkar delivered his Gifford lectures in 1989. He spent the next twenty years editing and polishing the lecture transcripts before their final publication in 2010 in this volume, just months before his death at age 91. In ***The Rhythm of Being*** Panikkar brings to fruition a lifetime of interdisciplinary (theology, science, philosophy) inter-faith (Christian, Hindu, Buddhist), cross-cultural (Indo-European), and multi-lingual work and experience to offer a robust discussion on the dynamics of Being in the “cosmotheandric vision of reality”, the trinitarian inter-relatedness and interpenetration of the cosmic, human, and divine presences.