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## CURRICULUM VITAE

### ARVIND SHARMA

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#### EDUCATION

1978	Harvard University	PhD (Sanskrit & Indian Studies)
1974	Harvard Divinity School	Masters in Theological Studies
1970	Syracuse University	Masters in Economics
1958	Allahabad University	B.A. in History, Economics, & Sanskrit

#### PUBLIC SERVICE

1962-1968 Indian Administrative Service

Served as Managing Director of the Gujarat Industrial Development Corporation; as District Development Officer of the district (county) of Ahmedabad, Gujarat, India; and on various similar positions now occupied by members of the I.A.S., the successor service to the I.C.S. Admitted to the Indian Institute of Management, Ahmedabad, prior to leaving for the U.S.A.

#### PROFESSIONAL APPOINTMENTS

2008–09	Visiting Professor	Centre for the Study of Comparative Religions and Civilizations, Jamia Millia, Islamia, New Delhi.
2001 (Spring)	Visiting Professor of Indic Studies	Department of Sanskrit and Indian Studies, Harvard University.
1995–96	Fellow	Center for the Study of World Religions; Center for the Study of Values in Public Life; Center for Business and Government, John F. Kennedy School of Government, Harvard University.
1994 –	Appointed to Birks Chair in Comparative Religion	Faculty of Religious Studies, McGill University.

1991–92	Visiting Research Scholar	Boston University, School of Theology.
1991–92	Visiting Scholar	Harvard University.
1989	(Full) Professor	Faculty of Religious Studies, McGill University.
1987 –	Associate Professor	Faculty of Religious Studies, McGill University.
1986–87	Senior Lecturer	Department of Religious Studies, University of Sydney, Australia.
1983–84	Visiting Associate Professor	McGill University
1982–83	Visiting Assistant Professor	Temple University, Philadelphia, U.S.A.
1980 –	Lecturer	Department of Religious Studies, University of Sydney, Australia.
1976–80	Lecturer	Department of Studies in Religion, University of Queensland, Brisbane, Australia.
1974–75	Instructor in Buddhism– Hinduism–Mysticism and the Great Western Traditions	Northeastern University, Boston.
1972–76	Instructor in Economics/ Statistics	Northeastern University, Boston.

## PROFESSIONAL MEMBERSHIPS/AFFILIATIONS

2008	Member	Advisory Board, Denise Cush et al, eds., <i>Encyclopedia of Hinduism</i> (London and New York: Routledge, 2008).
1996-99	Senior Advisor	Cross-Cultural Comparative Religious Ideas Project (sponsoring agencies: Boston University; The Henry Luce Foundation, Inc.; National Endowment for the Humanities).
1996–98	Member	International Connections Committee, AAR.

1995–	Member	Board of Advisors, Project on Religion and Human Rights, Emory University, Georgia.
1990–91	President	The R.M. Bucke Memorial Society for the Study of Religious Experience.
1989–96	Member	Steering Committee, History of the Study of Religion Group, AAR.
1985–87	Member	Steering Committee, New Religious Movements Group, AAR.
1979–81	Member	Steering Committee, Religion in Modern India Group, AAR.
1978–79	Vice-President	Australian Association for the Study of Religions.

## GRANTS AND FELLOWSHIPS

2010-2011 Recipient Lilly/ATS Collaborative Research Grant

Project title: “Participatory Mission Theology”

1997-2000 Recipient Social Sciences and Humanities Research Council (SSHRC)

Project title: “Canadian Contribution to Human Rights Discourse: Its Multicultural and Religiously Plural Conceptualizations.”

1996-1997 Recipient Social Sciences and Humanities Research Council (SSHRC)

Project title: “Canadianization of Hinduism: Canadian axiological impact as a source of shifts in Hindu Self-Understanding among second generation Indo-Canadian Hindus.”

1996-1997 Recipient Social Sciences and Humanities Research Council (SSHRC)

Project title: “8<sup>th</sup> International Congress of Vedanta – Oxford, Ohio.”

1978-1979 Recipient Australian Research Committee Grant

Project title: “An Encyclopedia of Hinduism.”

1970 Fellow Brookings Institute

1969-70 Fellow Maxwell School of Citizenship and Public Affairs

## AWARDS AND SPECIAL RECOGNITION

2013	Recipient	2013 Mahatma Gandhi Award for the Advancement of Religious Pluralism by the Hindu American Foundation, Capitol Hill, Washington, D.C.
2008	Recipient	Honoured with the title Vishwa Hindu (Global Hindu), Avadhoota Datta Peetham, Mysore.
2007	Recipient	Honoured with the title: <i>Vedānta Aruṇodaya</i> at the Seventeenth International Congress on Vedanta, Miami University, Ohio.
2003	Recipient	Honoured as Hindu of The Year by the South Florida Hindu Temple, Fort Lauderdale, Florida.
2001-02	Contributor	Project on Government of India, History of Indian Science, Philosophy and Culture.
Sept. 18, 2000		Testified before the United States Commission on International Religious Freedom on religious freedom in India, Washington D.C.
2000	Delegate	Millennium World Peace Summit of Religious and Spiritual Leaders, at the U.N. and Waldorf Astoria Hotel, New York.
1997	Consultant	President Clinton's National Bioethics Advisory Commission (NBAC) on human cloning.
1987	Fellow	Royal Asiatic Society, London.
1978-79	International Consultant	<i>Encyclopedia of Hinduism.</i>
1956-58	Recipient	Three gold and three silver medals for academic excellence during educational career in India.

## PUBLICATIONS

## Books – authored

1. *Gandhi: A Spiritual Biography* (New Haven and London: Yale University Press, 2013) pp. 264.
2. *A Sourcebook of Classical Hindu Thought* (New Delhi: D.K. Printworld, 2012) pp. 233.
3. *Problematizing Religious Freedom* (Dordrecht, Netherlands: Springer, 2011) pp. 264.
4. *One Religion Too Many: The Religiously Comparative Reflections of a Comparatively Religious Hindu* (Albany, NY: State University of New York Press, 2011) pp. 164.
5. *Hinduism as a Missionary Religion* (Albany, NY: State University of New York Press, 2011) pp. 203.
6. *Hindu Narratives on Human Rights* (Santa Barbara, California: ABC-CLIO, 2010) pp. 166.
7. *The Philosophy of Religion: A Sikh Perspective* (New Delhi: Rupa & Co., 2007) pp. 301.
8. *The Quest for Serenity in World Religions* (New Delhi: D.K. Printworld, (P) Ltd, 2007) pp. 75.
9. *A Primal Perspective on the Philosophy of Religion* (Dordrecht, The Netherlands: Springer, 2006) pp. 245.
10. *Ramana Maharshi: The Sage of Arunachala* (New Delhi: Penguin, 2006) pp. 216.
11. *A Guide to Hindu Spirituality* (Bloomington: World Wisdom Inc., 2006) pp. 124.
12. *The World as Image* (New Delhi: D. K. Printworld (P) Ltd, 2006) pp. 110.
13. *The World as Dream* (New Delhi: D. K. Printworld (P) Ltd, 2006) pp. 222.
14. *Sea-Shell as Silver: A Metaphorical Excursion into Advaita Vedānta* (New Delhi: D. K. Printworld (P) Ltd, 2006) pp. 110.
15. *Hindu Egalitarianism: Equality or Justice?* (New Delhi: Rupa & Co, 2006) pp. 174.
16. *Are Human Rights Western? A Contribution to the Dialogue of Civilizations* (New Delhi: Oxford University Press, 2006) pp. 289.
17. *Religious Studies and Comparative Methodology: The Case for Reciprocal Illumination* (Albany, N.Y.: State University of New York Press, 2005) pp. 314.

18. *Reservation and Affirmative Action: Models of Social Integration in India and the United States* (New Delhi: Sage Publications India Pvt Ltd, 2005) pp. 194.
19. *Modern Hindu Thought: An Introduction* (New Delhi: Oxford University Press, 2005) pp. 208.
20. *A New Curve in the Ganges: Mahatma Gandhi's Interpretation of Hinduism* (New Delhi: D.K. Printworld (P) Ltd., 2005) pp. 129.
21. *New Focus on Hindu Studies* (New Delhi: D. K. Printworld (P) Ltd., 2005) pp. 159.
22. *Sleep as a State of Consciousness in Advaita Vedānta* (Albany, N.Y.: State University of New York Press, 2005) pp. 181.
23. *Advaita Vedānta: An Introduction* (Delhi: Motilal Banarsidass, 2004: German Edition 2007) pp. 125.
24. *Hinduism and Human Rights: A Conceptual Approach* (New Delhi: Oxford University Press, 2003) pp. 217.
25. *Hinduism and Its Sense of History* (New Delhi: Oxford University Press, 2003) pp. 134.
26. *To the Things Themselves: Essays on the Discourse and Practice of the Phenomenology of Religion* (Berlin, New York: Walter de Gruyter, 2001) pp. 311.
27. *A Jaina Perspective on the Philosophy of Religion* (Delhi: Motilal Banarsidass, 2001) pp. 151.
28. *Classical Hindu Thought: An Introduction* (New Delhi: Oxford University Press, 2000) pp. 221.
29. *The Concept of Universal Religion in Modern Hindu Thought* (London: Macmillan, 1998; New York: St. Martin's Press, 1998) pp. 173.
30. *The Rope and the Snake: A Metaphorical Exploration of Advaita Vedānta* (Delhi: Manohar, 1997) pp. 152.
31. *Hinduism for Our Times* (New Delhi: Oxford University Press, 1996) pp. 116.
32. *The Philosophy of Religion: A Buddhist Perspective* (Delhi: Oxford University Press, 1995) pp. 213.
33. *The Philosophy of Religion and Advaita Vedānta* (University Park, PA: The Pennsylvania State University Press, 1995) pp. 227.

34. *The Experiential Dimension of Advaita Vedānta* (Delhi: Motilal Banarsidass, 1993) pp. 116.
35. *A Hindu Perspective on the Philosophy of Religion* (London: Macmillan, 1990; New York: St. Martin's Press, 1991) pp. 180.
36. *Ramakrishna and Vivekananda: New Perspectives* (New Delhi: Sterling Publishers Private Limited, 1989) pp. 141.
37. *The Hindu Gītā: Its Ancient and Classical Interpretations* (London: Gerald Duckworth and Company Ltd., 1986) pp. 269.
38. *Spokes of the Wheel: Studies in Buddha's Dhamma* (New Delhi: Books & Books, 1985) pp. 170.
39. *Studies in 'Alberuni's India'* (Wiesbaden: Otto Harrassowitz, 1982) pp. 155.
40. *The Gītārthasaṅgraha of Abhinavagupta* (Leiden: E.J. Brill, 1982) pp. 224.
41. *The Purusārthas: A Study in Hindu Axiology* (East Lansing, USA: Michigan State University, Asian Studies Center, Occasional Paper 32, 1982) pp. 56.
42. *Textual Studies in Hinduism* (Chico, California: New Horizons Press, 1980) pp. 183.
43. *The Hindu Scriptural Value System and the Economic Development of India* (New Delhi: Heritage Publishers, 1980) pp. 113.
44. *Thresholds in Hindu-Buddhist Studies* (Calcutta: Minerva Publishers, 1979) pp. 231.
45. *Viśiṣṭādvaita Vedānta—A Study* (New Delhi: Heritage Publishers, 1978) pp. 83.

#### **Books – co-authored**

1. (With Raimundo Panikkar) *Human Rights as a Western Concept* (New Delhi: D.K. Printworld, 2007) pp. 102.
2. (With Susan J. Palmer) *The Rajneesh Papers: Studies in a New Religious Movement* (Delhi: Motilal Banarsidass, 1993) pp. 188.
3. (With Ajit Ray, Alaka Hejib, Katherine K. Young) *Sati: Historical and Phenomenological Essays* (Delhi: Motilal Banarsidass, 1988) pp. 129.
4. (With H.W. French) *Religious Ferment in Modern India* (New York: St. Martin's Press, 1981) pp. 185.

5. (With Katherine K. Young) *Images of the Feminine in India: A Course Outline* (Sydney: Department of Religious Studies, University of Sydney, 1980) pp. 22.
6. (With Katherine K. Young) *Images of the Feminine: A Bibliography of Women in India* (Chico, California: New Horizons Press, 1974) pp. 36.

### **Books – edited**

1. (With Madhu Khanna) *Asian Perspectives on the World's Religions After September 11* (Santa Barbara: Praeger, 2013) pp. 256.
2. (With Victoria Kennick) *Spiritual Masters of the World's Religions* (Albany, NY: State University of New York Press, 2012) pp. 280.
3. *World's Religions: A Contemporary Reader* (Minneapolis: Fortress Press, 2010) pp. 392.
4. *Windows on World's Religions (Selected Proceedings of the Global Congress on World's Religions After September 11)* (New Delhi: D.K. Printworld (P) Ltd., 2009) pp. 221.
5. *World's Religions After September 11* (Westport, Connecticut: Praeger, 2009) in four volumes: I - Religion, War, and Peace (pp. 182); II - Religion and Human Rights (pp. 285); III - The Interfaith Dimension (pp. 256); IV - Spirituality (pp. 227).
6. *Part of the Problem, Part of the Solution: Religion Today and Tomorrow* (Westport, Connecticut: Praeger, 2008) pp. 214.
7. (With Rita Sherma) *Hermeneutics and Hindu Thought: Toward a Fusion of Horizons* (Dordrecht: Springer, 2008) pp. 249.
8. (With Katherine K. Young) *Fundamentalism and Women in World Religions* (New York, London: T & T Clark, 2007) pp. 195.
9. (With Frances S. Adeney) *Christianity and Human Rights: Influences and Issues* (Albany, NY: State University of New York Press, 2007) pp. 228.
10. *Goddesses and Women in the Indic Religious Tradition* (Leiden: E.J. Brill, 2005: Indian Edition 2007) pp. 170.
11. (With Ashok Vohra and Mrinal Miri) *Dharma: The Categorical Imperative* (New Delhi: D.K. Printworld, 2005) pp. 466.
12. (With Joseph Runzo and Nancy M. Martin) *Human Rights and Responsibilities in the World Religions* (Oxford, England: Oneworld Publications, 2003) pp. 380.
13. *The Study of Hinduism* (Columbia: University of South Carolina Press, 2003) pp. 315.



14. (With Katherine K. Young) *Her Voice Her Faith* (Boulder, Colorado: Westview Press, 2003) pp. 327.
15. *Women in Indian Religions* (New Delhi: Oxford University Press, 2002) pp. 270.
16. *Methodology in Religious Studies: The Interface with Women's Studies* (Albany N.Y. State University of New York Press, 2002) pp. 253.
17. *Modern Hindu Thought: The Essential Texts* (New Delhi: Oxford University Press, 2002) pp. 383.
18. *Religion in a Secular City: Essays in Honor of Harvey Cox* (Harrisburg, PA: Trinity Press International, 2001) pp. 328.
19. *Hinduism and Secularism After Ayodhya* (Hampshire & New York: Palgrave, 2001) pp. 214.
20. *Women Saints in World Religions* (Albany N.Y.: State University of New York Press, 2000) pp. 244.
21. (With Kathleen Dugan) *A Dome of Many Colors: Studies in Religious Pluralism, Identity and Unity* (Harrisburg, Pennsylvania: Trinity Press International, 1999) pp. 201.
22. (With Katherine K. Young) *Feminism and World Religions* (Albany, N.Y.: State University of New York Press, 1998) pp. 315; selected as CHOICE Outstanding Academic Book for 1999.
23. *The Sum of Our Choices: Essays in Honour of Eric J. Sharpe* (Atlanta, Georgia: Scholars Press, 1996) pp. 422.
24. *Today's Woman in World Religions* (Albany, N.Y.: State University of New York Press, 1994) pp. 459.
25. *Religion and Women* (Albany, N.Y.: State University of New York Press, 1994) pp. 291.
26. *The Little Clay Cart: An English Translation of the Mṛcchakaṭika of Śūdraka as Adapted for the Stage by A.L. Basham* (Albany, N.Y.: State University of New York Press, 1994) pp. 175.
27. *Our Religions* (San Francisco: Harper Collins, 1993) pp. 536. Italian Edition, L'erma (1996); German Edition, Fischer (1997); Chinese Edition (2008).
28. *God, Truth and Reality: Essays in Honour of John Hick* (London: Macmillan, 1993) pp. 269.

29. *Perspectives on History and Culture: Essays in Honour of D.P. Singhal (1925–1986)* (Delhi: Indian Books Centre, 1992) pp. 228.
30. *Fragments of Infinity: Essays in Religion and Philosophy* (Bridport, U.K.: Prism Press, 1991) pp. 301.
31. *Essays on the Mahābhārata* (Leiden: E.J. Brill, 1991: Indian Edition 2008) pp. 489.
32. (With Katherine K. Young) *The Annual Review of Women in World Religions* vols. I–VI (Albany, N.Y.: State University of New York Press, 1991–2001).
33. *Neo-Hindu Views of Christianity* (Leiden: E.J. Brill, 1988) pp. 213.
34. *Women in World Religions* (Albany, N.Y.: State University of New York Press, 1987) pp. 302.
35. (Compiler) *New Essays in the Bhagavad–Gītā* (New Delhi: Books & Books, 1987) pp. 159.
36. (Co–Editor) *Vignettes of Vrindavan* (New Delhi: Books & Books, 1987) pp. 205.

#### **Refereed Publications**

1. On Hindu, Hindustān, Hinduism, and Hindutva. *Numen* 49 (2002), 1–36.
2. Ancient Hinduism as a Missionary Religion. *Numen* 39:2 (1992), 175–192.
3. Humanistic Versus Social-Scientific Approaches to Religion. *Zygon* 26:4 (1991), 541–546.
4. The Meaning of *Ātmahano Janāḥ* in *Īśā Upanisad* 3 (with Katherine K. Young). *Journal of The American Oriental Society* 110:4 (1990), 595–602.
5. Critiquing Gandhi Through the Film Gandhi: What Everyone Should Know About the Gandhi Nobody Knows. *Proceedings of the Tenth International Symposium on Asian Studies (1988)*, 1989, 1103–1109.
6. Do Pretas Exist? *World Fellowship of Buddhists Review* 26:3 (1989), 16–19.
7. A Third Way of Spirituality Beyond Faith and Reason in Buddhism. *Journal of Dharma* 13:3 (1988), 282–290.
8. The Future of Comparative Religion and the Faculty of Religious Studies. *ARC* 16:1–2 (1988), 12–16.
9. The Significance of Ariya in *Dukkham Ariya–Saccam*. *Annals of the Bhandarkar Oriental Research Institute* 69 (1988), 229–233.

10. Does 'The Closing of the American Mind' Provide a Fresh Ethical Opportunity? *The Council for the Societies for the Study of Religion Bulletin* 17:3 (1988), 55–57.
11. The Academic Study of Religion: A Methodological Reflection. *Council for the Societies for the Study of Religion Bulletin* 18:2 (1988), 31–32.
12. The Sociology of Radicalism and Reactionary Revivalism. *Proceedings of the Ninth International Symposium on Asian Studies (1987)*, 1988, 441–448.
13. On Brahma-lakṣaṇa: A Contribution to Advaita Vedānta. *The Vedanta Kesari* 74 (1987), 256–258.
14. Das Karma im Buddhismus. *Yāna* 40:3 (1987), 125–131 (Translated into German by the editor).
15. Emile Durkheim on Suicide in Buddhism. *Buddhist Studies Review* 4:2 (1987), 119–126.
16. A note on the word Ajātaśatru. *Śrī Lankā Journal of Buddhist Studies* 1 (1987), 97–99.
17. Buddhism and Christianity as Missionary Religions in the context of Church–State Dualism. *Journal of Church and State* 28:1 (1986), 61–78.
18. The Religious Justification of War in Hinduism. *ARC* 13:2 (1986), 7–19.
19. What is Hinduism? A Sociological Approach. *Social Compass* 33:2–3 (1986), 177–183.
20. Gold, Dust or Gold-dust? Religion in the Life and Writings of Premchand. *Journal of South Asian Literature* 21:26 (1986), 112–122.
21. Mahatma Gandhi as a Charismatic Leader: An Analysis. *Proceedings of the Eighth International Symposium on Asian Studies* (1986), 1151–1178.
22. The Significance of Viṣṇu Reclining on the Serpent. *Religion* 16 (1986), 101–114.
23. Marriage in World Religions: Hinduism. *Journal of Ecumenical Studies* 22:1 (1985), 69–80.
24. Prophet Muhammad and Mahatma Gandhi: A Comparison. *Gandhi Marg* 6:11 (1985), 803–810.
25. Saccidānanda Brahma: What Does it Mean? *International Philosophical Quarterly* 24 (1984), 61–66.
26. Atheism in Neo–Hinduism. *The Journal of Religious Studies* 11:1–2 (1984), 20–27.

27. Does One Religious Tradition Help Understand Another? *ARC* 11:2 (1984), 19–27.
28. The Precise Meaning of *Prete* in Kāṭha Upaniṣad I.1.20. *Indologica Taurinensia* 12 (1984), 405–413.
29. The Harmonization of the 'Three Teachings' in Chinese Culture. *Visvabharati Quarterly* 47:3–4 (1984), 228–235.
30. Yogasūtras I.24–27 in the Light of Western Proofs of the Existence of God. *Scottish Journal of Religious Studies* 5:2 (1984), 134–140.
31. Predestination and Free Will in the Teaching of Ramana Maharshi. (1879–1950). *Religious Studies* 20:4 (1984), 615–626.
32. The Concept of Universal Religion in Raja Rammohan Roy. *Bengal Past and Present* 102:194 (1983), 1–13.
33. (With Helen Tiffin) Metaphysics and Literary Form: Advaita Vedānta in Three Novels of Raja Rao. *Religion* 13 (1983), 359–374.
34. A Hindu–Christian Dialogue on the Position of Women. *India International Centre Quarterly* 10:1 (1983), 39–46.
35. The Meaning and Goals of Interreligious Dialogue. *Journal of Dharma* 8:3 (1983), 225–247.
36. The Role of Memory in Hindu Epistemology and its Religious Implications. *Indian Philosophical Quarterly* 10:4 (1983), 485–491.
37. Varāhamihira: An Ancient Indian Feminist? *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 132:1 (1982), 142–149.
38. Predestination and Free Will in the Qur'ān and the Bhagavadgītā. *Islam and the Modern Age* 13:4 (1982), 201–209.
39. Śaṅkara's Attitude to Scriptural Authority as Revealed by his Gloss on Brahmasūtra I.1.3. *Journal of Indian Philosophy* 10 (1982), 179–186.
40. The Jaina Concept of Kevala Jñāna in the Light of Modern Researches in Thanatology. *Jain Journal* 17:1 (1982), 9–16.
41. Max Weber's Concept of the Routinization of Charisma and Abū Bakr. *Hamdard Islamicus* 4:1 (1981), 65–69.

42. Bertrand Russell and the Buddha: A Study in Atheistic Attitudes. *Journal of South Asian Literature* 16:1 (1981), 31–44.
43. Self–Realization in Yoga and Jungian Psychology. *Journal of the Asiatic Society of Bombay* 52–53 (1981), 251–259.
44. Is Karma Yoga an Autonomous Yoga? *Indian Philosophical Quarterly* 8:4 (1981), 465–471.
45. ‘Alberuni's India’ as a Source of Political History. *Central Asiatic Journal* 25:3–4 (1981), 131–136.
46. Sūrdās's Poetry in the Light of Abhinavagupta's Aesthetics and Vallabhācārya's Metaphysics. *Journal of South Asian Literature* 16:24 (1981), 185–194.
47. Rune A. Johansson's Analysis of *Citta*: A Criticism. *Journal of the International Association of Buddhist Studies* 4:1 (1981), 101–107.
48. Are Sannyāsa and Tyāga Synonyms in the Bhagavadgītā. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 130:1 (1980), 62–69.
49. The Interpretation of a Sanskrit Inscription in the Ancient Brunei Script. *Journal of the Malaysian Branch of the Royal Asiatic Society* 52:1 (1979), 99–101.
50. Fate and Free Will in the Bhagavadgītā. *Religious Studies* 15:4 (1979), 531–537.
51. Are all Religions Equal? One? True? Same?: A Critical Examination of Some Formulations of the Neo–Hindu Position. *Philosophy East and West* 29:1 (1979), 59–72.
52. Anicca. *Pali Buddhist Review* 4:1–2 (1979), 16–24.
53. The Role of the Anugītā in the Understanding of the Bhagavadgītā. *Religious Studies* 14:2 (1978), 261–267.
54. Some Misunderstandings of the Hindu Approach to Religious Plurality. *Religion* 8 (1978), 133–154.
55. The Puruṣasūkta: Its Relation to the Caste System. *Journal of Economic and Social History of the Orient* 21:3 (1978), 1–10.
56. An Exploration into the Possibility of Pre-historic Messianism. *Journal of Religious History* 10:1 (1978), 86–94.
57. Do All Students in Departments of Religious Studies Constitute a Single Population? *Journal of Higher Education* 4:1 (1978) 86–91.

58. The Role of Etymology in Hindu Hermeneutics: An Analysis. *Our Heritage* 26:2 (1978), 39–48.
59. A Reconstruction of the Phenomenological Method of W. Brede Kristensen. *Milla wa-Milla* 18 (1978), 6–12.
60. The Bhagavadgītā: A Study in Intrascriptural Contradiction. *The Journal of Religious Studies* 5:1–2 (1978), 183–200.
61. Modern Isolation Research and the Concept of Pubbenivāsānussatiñāṇa. *International Philosophical Quarterly* 18:3 (1978), 336–339.
62. Emile Durkheim on Suttee as Suicide. *International Journal of Contemporary Sociology* 15:3–4 (1978), 283–291.
63. Buddhism and Dialogue in Ancient India. *Buddhist Quarterly* 10:1 (1978), 15–22.
64. (With R. Katz) The Aesthetics of Abhinavagupta. *British Journal of Aesthetics* 17:3 (1977), 359–365.
65. Is there an Internal Dynamics to the Three Refuges? *Middle Way* 52:4 (1977), 164–168.
66. Albīrunī and Hindu Xenophobia: A Critical Analysis. *Journal of Ancient Indian History* 10 (1977), 96–105.
67. How and Why Did the Women of Ancient India Become Buddhist Nuns? *Sociological Analysis* 38:3 (1977), 239–251.
68. Śrī Rāmakṛṣṇa and Svāmī Śaṅkarācārya: A Comparison of Two Hindu Mystics From an Advaitic Standpoint. *Journal of Studies in Mysticism* 1:1 (1977), 40–53.
69. Can there be a Female Buddha in Mahāyāna Buddhism? *Buddhist Studies* 7 (1977), 13–17.
70. For a Sociology of India: The Place of Conversion in Hinduism. *Contributions to Indian Sociology* 11:2 (1977), 345–354.
71. What is Nirvāṇa?: A Study in Intercultural Hermeneutics. *Our Heritage* 25:26 (1977), 45–62.
72. A Note on Varṇasasaṅkara in the Bhagavadgītā. *Visvabharati Quarterly* 43:1–2 (1977), 93–100.
73. The Eternality of the Vedas and the Qur'ān: A Comparative Study. *Philosophy East and West* 26:3 (1976), 269–279.

74. Towards a Definition of the Phenomenology of Religion. *Milla wa-Milla* 16 (1976), 8–22.
75. Suttee: A Study in Western Reactions. *Journal of Indian History* 54:3 (1976), 586–612.
76. A Note on the Word Hīnayāna in the Teaching of Buddhism. *Eastern Buddhist* 9:2 (1976), 129–133.
77. The Significance of the Alleged Illiteracy of the Prophet. *Islam and the Modern Age* 7:4 (1976), 46–53.
78. An Inquiry Into the Nature of the Distinction Between the History of Religion and the Phenomenology of Religion. *Numen* 22:2 (1975), 81–95.
79. A Comment on Śaṅkara's Commentary on Bhagavadgītā XVIII.1. *Indo-Iranian Journal* 17:3–4 (1975), 183–193.
80. An Analysis of Three Epithets Applied to the Śūdras in Aitareya Brāhmaṇa VII.29.4. *Journal of the Economic and Social History of the Orient* 18:3 (1975), 300–317.
81. The Spiritual Biography of Milarepa. *Indian Horizons* 24:2–3 (1975), 92–102.
82. Vīraśaivism: A Study in Sectarian Hinduism. *Indica* 126:2 (1975), 101–113.
83. A Model–Analysis of Indian History and Historiography. *Quarterly Review of Historical Studies* 15:1 (1975–76), 7–19.
84. Mescaline and Hindu Mystical Experience, An Advaitic Approach. *Studies in Religion* 5:2 (1975–76), 31–35.
85. The Notion of Cyclical Time in Hinduism. *Contributions to Asian Studies* V (1974), 26–35.
86. The Hare Krishna Movement. *Visvabharati Quarterly* 40:2 (1974), 154–178.
87. The Gandhian Hermeneutical Approach to the Gītā: A Case–Study of Ahimsa. *Indian Cultures Quarterly* 30:4 (1974), 1–11.
88. Hinduism and Christian Missionary Activity: A Case Study of the Nineteenth Century. *Indian Church History Review* 7:2 (1973), 151–158.
89. The Spiritual Biography of Al-Ghazali. *Studies in Islam* 9 (1972), 65–85.
90. The Qur'ān From the Standpoint of Hindu Revelation. *Studies in Islam* 8–19 (1971-82).

## Selected Chapters in Books

1. "Hinduism" in Steven T. Katz, ed., *Comparative Mysticism: An Anthology of Original Sources* (New York: Oxford University Press, 2013) pp. 323-404.
2. "Playing Hardball in Religious Studies" and "The Academic Study of Religion: A Methodological Reflection," in Scott S. Elliott, ed., *Reinventing Religious Studies* (Durham, U.K.: Acumen Publishing Limited, 2013) pp. 77-85.
3. (With Harvey Cox) Positive Resources of Religion for Human Rights. In John Kelsay and Sumner B. Twiss, eds., *Religion and Human Rights* (New York: The Project on Religion and Human Rights, 1994) pp. 61–79.
4. Buddhi–Yoga in the Bhagavadgītā . In K. Sivaraman, ed., *Hindu Spirituality* (New York: Crossroad Publishers, 1989) pp. 192–208.
5. The Sikh Crisis in India: A Question of Identity. In Anson Shupe and Jeffrey K. Hadden, *The Politics of Religion and Social Change* (New York: Paragon House, 1988) pp. 190–203.
6. The Jain Doctrine of Syādvāda: A Critical Examination of Some Modern Presentations. In Puruottama Bilimoria and Peter Fenner, eds., *Religion and Comparative Thought* (Delhi: Sri Satguru Publication, 1988) pp. 9–22.
7. Christian Soteriology: A Hindu Perspective. In D.W. Dockrill and R.G. Tanner, eds., *The Idea of Salvation* (Newcastle: Prudentia Supplementary Number, 1989) pp. 185–193.
8. The Relation Between Disease and Karma in the Milindapañha. In N.H. Samtani, ed., *Amalā Prajñā: Aspects of Buddhist Studies* (Delhi: Indian Books Centre, 1989) pp. 139–144.
9. The Vedantic Concept of God. In S.S. Rama Rao Pappu, ed., *Perspectives on Vedānta* (Leiden: E.J. Brill, 1988) pp. 114–131.
10. The Indo–Pakistani Conflict. In Charles Wei–Hsun Fu and Gerhard E. Spiegler, eds., *Movements and Issues in World Religions* (New York: Greenwood Press, 1987) pp. 57–71.
11. Hinduism and Politics in India. In Charles Wei–Hsun Fu and Gerhard E. Spiegler, eds., *op. cit.*, pp. 143–156.
12. Religious Traditions in Modern Indian Educational Policy and Practice. In Ratna Ghosh and Mathew Zachariah, eds., *Education and the Process of Change* (New Delhi: Sage Publications, 1987) pp. 245–269.



13. The Social Implications of Karma. In S.S. Rama Rao Pappu, ed., *The Dimensions of Karma* (Delhi: Chanakya Publication, 1987) pp. 267–291.
14. Suffering in Hindu Theism. In Kapil N. Tiwari, ed., *Suffering: Indian Perspectives* (Delhi: Motilal Banarsidass, 1986) pp. 23–37.
15. New Hindu Religious Movements in India. In James A. Beckford, ed., *New Religious Movements and Rapid Social Change* (London: Sage Publications and Paris: UNESCO, 1986) pp. 220–239.
16. Transcendence in the Hindu Religious Tradition. In E. Dowdy, ed., *Ways of Transcendence* (Australian Association for the Study of Religions, 1982) pp. 81–94.
17. Svāmī Dayānanda Sarasvatī and Vedic Authority. In Robert A Baird, ed., *Religion in Modern India* (Delhi: Manohar, 1981) pp. 179–186.
18. Can There be a Female Buddha in Theravāda Buddhism? In Harry R. Garvin, ed., *Women, Literature, Criticism* (Lewisburg: Bucknell University, 1978) pp. 72–79.
19. Rāmākṛṣṇa Paramahansa: A Study in a Mystic's Attitudes Towards Women. In Rita Gross, ed., *Beyond Androcentrism* (American Academy of Religion, 1977) pp. 115–124.
20. Some Early Anticipations of the Gandhian Interpretation of the Bhagavad Gita. In Victor C. Hayes, ed., *Australian Essays in World Religions* (Australian Association for Studies in Religion, 1977) pp. 66–72.
21. Did the Śūdras Have the Right to Study the Vedas in Ancient India? In Parvez Wakil, ed., *South Asia: Perspectives and Dimensions* (Canadian Association for South Asian Studies, 1977) pp. 113–118.

## Book Reviews

Book reviews have appeared in: *The Journal of the American Oriental Society*; *The Journal of the American Academy of Religion*; *The Journal of Asian Studies*; *Philosophy East and West*; *Journal of South Asian Literature*; *Religious Studies Review*; *Critical Review of Books in Religion*; etc.

## Handbooks

1. *Religious Beliefs and Healthcare Decisions: The Hindu Tradition* (Park Ridge, Illinois: The Park Ridge Center for Health, Faith, and Ethics, 2002) pp. 20. This is a handbook in a series on Religious Beliefs and Healthcare Decisions published by the Park Ridge Center.
2. *Islam for Hindus* (New Delhi: D.K. Printworld, (P) Ltd., 2009) pp. 94.
3. *Christianity for Hindus* (New Delhi: D.K. Printworld, (P) Ltd., 2009) pp. 109.

## Encyclopedia Entries

1. In Denise Cush et al, eds., *Encyclopedia of Hinduism* (London and New York: Routledge, 2008): Artha (41-42); Āśramas (48-49); Brahmacharya (113-114); Dharma (183-184); Gārhasthya (263); Kāma (402-403); Mokṣa (504-508); Puruṣārthas (645-646); Vānaprasthya (931).
2. In *Encarta Encyclopedia* (2002): Entry for “Hinduism”.
3. In Mircea Eliade, editor in chief, *Encyclopedia of Religion* (New York: Macmillan Publishing Company, 1987): Devils (4:319–324); Ecstasy (5:11–17); Nudity (11:7–10); Obedience (11:33–34); Satan (13:81–84).
4. In Jane Turner, editor, *The Dictionary of Art* (London: Macmillan Publishing Company, 1986): Hinduism (14:554-560); Buddhism (5:93-97); Jainism (16:868-870); Sikhism (28:711-712).

## Books in Languages other than English

1. (Urdu/Hindi) *Fanoose Khayal* (Surrey, BC, Canada: Mehvar Publishers, 2012) pp. 222.
2. (Sanskrit) *Kamalāvalī* (Agra: Rajiva Prakashan, 1958) pp. 100.

## CONFERENCES, SYMPOSIA AND INVITED TALKS

### Conferences Organized and Convened

1. Organized Conference on Religion and Human Rights, Faculty of Religious Studies, McGill University, 2013.
2. Convenor of second global conference on World's Religions After September 11, which met on September 7, 2011, and was inaugurated by the Dalai Lama. Website: <http://www.gcwr2011.org>
3. Convenor of Global Congress on World's Religions After September 11, which met from September 11-15, 2006 at Palais des Congrès, Montreal. Website: <http://www.worldsreligionsafter911.com>
4. Co-Convenor of World's Religions After September 11 - An Asian Perspective, which met at Jamia Millia Islamia in New Delhi from January 17-19, 2009. Website: <http://www.worldsreligionsjamia.com>

5. Convenor of Annual Sanskrit Conference at McGill University, held in May every year from 2004 onwards, in which the proceedings are conducted in Sanskrit.
6. Chairperson of *SSEASR* (South and South-East Asian Association for the Study of Religion) at its inaugural conference in Delhi in 2005.
7. Co-Convenor of Conference on Hinduism and Ecology at the Center for the Study of World Religions, Harvard University from October 2-5, 1997.

### **Invited Talks**

1. “The Scientific Study of Religion: Pitfalls and Promise.” 2010-2011 Tanner-McMurrin Lecture in History and Philosophy of Religion. Westminster College: Salt Lake City, 2010.
2. “Spiritual Masters in World Religions – Hinduism.” Smithsonian Institute: Washington, D.C., 2002.
3. Invited Talk. Smithsonian Institute: Washington, D.C., 1989.

### **Presentations and Panels**

#### **American Academy of Religion**

1. Respondent to panel on Hindu Theology of Love (exploratory sessions): Chicago, 2012.
2. “Human Rights and Religious Minorities.” American Academy of Religion: San Francisco, 2011.
3. Chaired session on: Are Americans Really Becoming Hindus? (additional meeting of North American Hindu Association of Dharma Studies): Atlanta, 2010
4. “Religion Scholars and National Governments: Should They Be Partners?” American Academy of Religion: Montreal, 2009.
5. “The Relationship between Hinduism and Hindutva.” American Academy of Religion: Montreal, 2009.
6. “Transnationalism and Pedagogy: Teaching and Learning Beyond Borders.” American Academy of Religion: Montreal, 2009.
7. Chaired session on: *Sevā* as a Focus of Hindu Sampradāyas (additional meeting of North American Hindu Association of Dharma Studies): Chicago, 2008.

8. "An Indic Religious Perspective on Military Humanitarian Intervention." American Academy of Religion: San Diego, 2007.
9. "Radical Life Extension: Implications of Eschatological Visions of the Religions." American Academy of Religion: San Diego, 2007.
10. "Hindu-Christian Studies Through the Lens of Ethics." American Academy of Religion: San Diego, 2007.
11. "Problematising Hindutva." American Academy of Religion: Washington, D.C., 2006.
12. "How to Teach Hinduism to a Western Audience." American Academy of Religion: Philadelphia, 2005.
13. "Can Muslims talk to Hindus?" American Academy of Religion: San Antonio, 2004.
14. "Hinduism's Socio-Political Response to Western Hermeneutical Theories of Religion." American Academy of Religion: Atlanta, 2003.
15. "Religion and the Ethics of War." American Academy of Religion: Atlanta, 2003.
16. "Towards a Global Hindu Dharma." American Academy of Religion: Toronto, 2002.
17. "The Right to Family Planning, Contraception and Abortion in World and Indigenous Religions." American Academy of Religion: Denver, 2001.
18. "Phenomenology in the New Millennium." American Academy of Religion: Nashville, 2000.
19. Respondent to panel on Historical and Comparative Perspectives on Human Rights Development (Religion and Human Rights Consultation): Boston, 1999.
20. "Internationalizing the Study of Religion: Methodological Issues." American Academy of Religion: Orlando, 1998.
21. "The Idea of Religious Universalism in India and the West." American Academy of Religion: Orlando, 1998.
22. "Who Speaks For Hinduism." American Academy of Religion: Orlando, 1998.
23. Chair, Business Session, Religion and Human Rights Consultation: San Francisco, 1997.
24. Chairperson of panel on Are Theological and Religious Studies Compatible (Theology and Religious Reflection Section; History of the Study of Religion Group): New Orleans, 1996.

25. Appointed member of International Connections Committee of the AAR: Philadelphia, 1995.
26. Chairperson of panel on Women in Classical Accounts of Asceticism: East and West (Ascetic Impulse in Religious Life and Culture Group): Chicago, 1994.
27. "Our Religions." American Academy of Religion: Washington, D.C., 1993.
28. Respondent to panel on Historical Development of Approaches to the Study of Religion (History of the Study of Religion Group): San Francisco, 1992.
29. "Evidence and Confirmation of Reincarnation in Hinduism." American Academy of Religion: Kansas City, 1991.
30. "How should Religious Experience be studied from within the Philosophy of Religion?" American Academy of Religion: New Orleans, 1990.
31. "Hindu-Christian Dialogue." American Academy of Religion: Anaheim, 1989.
32. "Assessment of Eric J. Sharpe, Comparative Religion." American Academy of Religion: Chicago, 1988.
33. "The Qur'ān in the Thought of Mahatma Gandhi." With Sheila McDonough. American Academy of Religion: Boston, 1987.
34. "Perspectives on New Religious Movements." American Academy of Religion: Atlanta, 1986.
35. "The Implication of the Study of New Religious Movements for the Methodology of Religious Studies." American Academy of Religion: Los Angeles, 1985.
36. "Theory and Methods." American Academy of Religion: Chicago, 1984.
37. "Should the Cross-cultural Philosophy of Religion be Normative." American Academy of Religion: Dallas, 1983.
38. "The Philosophical Problem of Analogy: Interreligious Perspectives." American Academy of Religion: New York, 1982.
39. "Update on Religion in Modern India." American Academy of Religion: New York, 1982.
40. "The Impact of the Academic Study of Religion on Interreligious Preferences." American Academy of Religion: San Francisco, 1981.
41. Co-Convenor of Consultation on Buddhism: Dallas, 1980.

42. Chairperson of panel on The Teacher and the Disciple, and convenor of Consultation on Indian Buddhism: New York, 1979
43. "Mahatma Gandhi as a Feminist Emancipator and Kasturbā as a Martyr." American Academy of Religion: New Orleans, 1978.
44. Fate and Free-Will in the Bhagavadgītā." American Academy of Religion: New Orleans, 1978.
45. "How Does One Know a Yogī has Achieved Samādhi?" American Academy of Religion: New Orleans, 1978.
46. "How is the Buddha Different from an Arhat?" American Academy of Religion: New Orleans, 1978.
47. "Svāmī Dayānanda Sarasvatī's Attitude Towards the Vedas." American Academy of Religion: San Francisco, 1977.
48. "The Qur'ān from the Standpoint of Hindu Revelation." American Academy of Religion: San Francisco, 1977.
49. "Common Misconceptions in the Academic Study of Hinduism." New England Regional Meeting of the American Academy of Religion, 1976.
50. "The Scope of Occult Studies." American Academy of Religion: St. Louis, 1976.
51. "Was Rāmākṛṣṇa an Advaitin?" American Academy of Religion: St. Louis, 1976.
52. "Rāmākṛṣṇa Paramahansa: A Study in a Mystic's Attitude Towards Women." American Academy of Religion: Chicago, 1975.
53. "Can there be a Female Buddha?" New England Regional Meeting of the American Academy of Religion, 1975.
54. "Images of Women in the Therīgāthā." American Academy of Religion: Washington D.C., 1974.
55. "An Inquiry into the Nature of the Distinction between the History of Religion and the Phenomenology of Religion." American Academy of Religion: Washington, D.C., 1974.
56. "Hinduism as a Missionary Religion." New England Regional Meeting of the American Academy of Religion, 1973.

57. "The Notion of Cyclical Time in Hinduism." New England Regional Meeting of the American Academy of Religion, 1972.

### **Other**

1. "What is Modernity?" Indian Modernity: Carleton University, Ottawa, 2013
2. "Western and Indic Perspectives on Human Rights." Professor G.C. Pande Memorial Lecture: India International Centre, New Delhi, 2012.
3. "Creation, Creator, Alternatives." Why is there Anything (WITA) Conference: Yale University, 2011.
4. "Participatory Mission Theology." Louisville Presbyterian Theological Seminary, Louisville, Kentucky, 2011.
5. "The Asian Concept of Religion and Its Significance in the Modern World." Asian Philosophy Congress: New Delhi, 2010.
6. Inaugural address. Conference on Decolonizing Indic Studies: Uberoi Foundation, Denver, 2010.
7. Inaugural thematic overview. Conference on Devotion and Dissent in Indian History: Centre for Historical Studies, School of Social Sciences, Jawaharlal Nehru University, New Delhi, 2010.
8. "Peace Through Religion." Beijing Forum, 2010.
9. "The Caste System and the Nation State System: A Comparison." University of Liverpool, U.K., 2009.
10. "Hindus as a Textual Community: The Role of the Vedas." University of Liverpool, U.K., 2009.
11. "Mahatma Gandhi and Religious Pluralism." N.K. Sen Memorial Lecture: Department of Philosophy at Delhi University, India, 2009.
12. "Proselytization and Religious Freedom." Parliament of World's Religions: Melbourne, 2009.
13. "Religious Imperative to Present 'the Other' Faithfully." Parliament of World's Religions: Melbourne, 2009.
14. "Why be a Hindu?" University of Liverpool, U.K., 2009.
15. "Gandhi and Religious Pluralism." Miami University, Oxford, Ohio, 2008.

16. "Healing at the Borderland of Medicine and Religion: Legal Implications." Symposium on Complementary and Alternative Medicine: Medical, Legal, Religious and Multicultural Implications: McGill University, 2008.
17. "Spiritual Education and Its Impact on Civilization." Journal launch: *Sūtra*, Gulmohar Hall, Habitat Centre, New Delhi, 2008.
18. "Spiritual Narratives, Ecstatic States, and Psychological Pathology." World Congress on Psychology and Spirituality: New Delhi, 2008.
19. "Addressing the Controversies in Reproductive Health and Rights." Women Deliver, Global Conference: Excel London, U.K., 2007.
20. "Are Radical Islam and Hindutva the same?" Book launch: *Political and Incorrect* by Tavleen Singh, The Imperial, New Delhi, 2007.
21. "The Concept of Religious Freedom." Inaugural Maulana Azad Memorial Lecture: Centre for the Comparative Study of Religion and Civilizations, Jamia Millia Islamia, 2007.
22. "Mysticism in the Indic Religious Tradition." School of Oriental and African Studies, London, 2007.
23. "Radical Life Extension: Implications of Eschatological Visions of the Religions." American Academy of Religion: San Diego, 2007.
24. "Religion and Human Rights: Emerging Challenges and Policy Responses." Roundtable Discussion on Religion and Human Rights: Crown Plaza Ottawa Hotel, 2007.
25. "A Textual Variant in Aitareyopaniṣad and Its Overlooked Significance for the Position of Women in Hinduism." Vedic Heritage Week Workshop: Reclaiming the Contribution of Vedic Rishikas: Indira Gandhi National Centre for the Arts, 2007.
26. "Hinduism and Buddhism: Siamese Twins or Sibling Rivals?" Annual Darshana Lecture: Wellesley College, 2006.
27. "Proselytization and Religious Freedom." India International Centre, New Delhi, 2005. Telecast.
28. "The Academic Study of Religion in India." Conference on Religions in the Indic Civilizations: India International Centre: New Delhi, 2003.
29. "Language, Religion and Society." Conference on Religions in the Indic Civilizations: India International Centre, New Delhi, 2003.



30. "Principles of Bioethical Decision-Making." Conference on Religions in the Indic Civilizations: India International Centre, New Delhi, 2003.
31. "Proselytization and Religious Pluralism." K. J. Somaiya Bharatiya Sanskriti Peetham, Mumbai, 2003.
32. "Religious Conversion." Conference on Religions in the Indic Civilizations: India International Centre, New Delhi, 2003.
33. "Religious Faith and Liberal Democracy – Hinduism." University of Notre Dame, South Bend, 2003.
34. "Representation of the *śūdras* in Western Indology." Conference on Religions in the Indic Civilizations: India International Centre, New Delhi, 2003.
35. "The Role of Meditation in Hindu-Christian Dialogue." Hindu-Christian Symposium on Meditation-Dhyāna: K. J. Somaiya Bharatiya Sanskriti Peetham, Mumbai, 2003.
36. "What is Hinduism? Let me count the ways." School of Oriental and African Studies, London, 2003.
37. "Why Remain a Hindu?" University of Louvain, Belgium, 2003.
38. "The Challenge of Globalization: Towards a Shared Universal, Spiritual and Moral Ethic." Genting Permai Resort, Genting Highlands, Malaysia, 2002.
39. "An Indic Contribution Towards an Understanding of the Word 'Religion' and the Concept of Religious Freedom." Conference on Global Renaissance: Indic Contributions: Menla, New York, 2002.
40. "Is a Clash of Civilizations Inevitable?" Institute of Strategy and International Affairs Forum: Kuala Lumpur, 2002.
41. "Religion and Public Policy at the United Nations." United Nations Building, 2002.
42. "Religion in Harappan Culture." Fourth Roundtable on Ethnogenesis in South and Central Asia: Harvard University, 2002.
43. "Religions Respond to Globalization." Hotel Singgahsana, Petaling Jaya, Kuala Lumpur, 2002.
44. "Religion, Violence and Human Rights: A Hindu Perspective." Conference on Religion and Violence: California Lutheran University, Thousand Oaks, CA, 2002.

45. “Roots of Dialogue and its Relationship with Mysticism in Religious Traditions.” UNESCO Conference of Mystical Traditions and Interreligious Dialogue: Barcelona, 2002.
46. “Spiritual Masters in World Religions – Hinduism.” Smithsonian Institution, Washington, D.C., 2002.
47. “Why Revere Life?” Institute for the Humanities at Salado, Texas, 2002.
48. Inaugural address. Conference on Religion and Human Rights: House of World Cultures, Berlin, 2001.
49. “The Right to Family Planning, Contraception and Abortion in World and Indigenous Religions.” American Academy of Religion: Denver, 2001.
50. “Orientalism, Epistemology and the Aryan Question.” International Congress for Asian and North African Studies: Montreal, 2000.
51. “Radhakrishnan’s Influence on the Study of Religion.” International Association for the History of Religions: Durban, 2000.
52. “Religion and Human Rights.” International Association for the History of Religions: Durban, 2000 (co-convenor of panel).
53. “*Strīvarṇasamānatā*.” International Congress of Vedānta: Miami University, Oxford, Ohio, 2000 (in Sanskrit).
54. “Hindu Attitudes to Conversion.” Annual Conference on South Asia: University of Wisconsin–Madison, 1999 (read in absentia).
55. “Religion at the U.N.” Parliament of World's Religions: Cape Town, 1999.
56. “Religious Leadership and Human Rights.” Parliament of World's Religions: Cape Town, 1999.
57. “Religion Counts on: Building Constructive Partnerships among Religion, Government and Civil Society.” NGO Forum ICPD+5: The Hague, Netherlands, 1999.
58. “Universal Declaration of Human Rights by the World Religions.” Conference on Human Rights and Responsibilities: The Contribution of the World Religions: Department of Religious Studies, Chapman University, Orange, California, 1999.
59. “Can the Scientific Study of Religion Contribute Positively to Human Religiosity?” Annual Meeting of the Society for the Scientific Study of Religion, Montreal, Nov. 6-8, 1998.

60. "Hinduism and Human Rights." Seminar at Hindu Mission, Montreal, Oct. 17, 1998.
61. "Perspectives on Religion and Human Rights." Conference on "Reclaiming Democracy: Can Citizens and Nations Restore Social Justice and Recapture Control Over Global Capital?" Karl Polani Institute, Concordia University, Oct. 17, 1998.
62. "Can the Scientific Study of Religion Contribute Positively to Human Religiosity?" Annual Meeting of the Society for the Scientific Study of Religion: Montreal, 1998.
63. "The Idea of Religious Universalism in India and the West." American Academy of Religion: Orlando, 1998.
64. Inaugural remarks. Seminar on the Mahābhārata, Concordia University, Montreal, 1998.
65. "Perspectives on Religion and Human Rights." Conference on Reclaiming Democracy: Can Citizens and Nations Restore Social Justice and Recapture Control over Global Capital? : Karl Polanyi Institute, Concordia University, 1998.
66. "Towards a General Theory of Women and Religion." Conference on Gender and Love in World Religions: Chapman University, Orange, 1998 (inaugural address).
67. Roundtable: "Sacred Spaces: Women and the Politics of Spirituality." State of the World Forum, San Francisco, Nov. 4-9, 1997.
68. "From Political Spirituality to Spiritual Politics." Symposium Towards a Compassionate Society, Stanford University, Nov. 2, 1997.
69. "What Did Arjuna Really Want to Know?" Fifth International Gita Conference: University of Illinois at Urbana-Champaign, Sep. 13-14, 1997.
70. "Freedom of Religion." University of Tokyo, Faculty of Law, Aug. 27, 1997.
71. "Contemporary Hinduism." Ninth International Congress of Vedanta, Rishikesh, U.P., July 7-11, 1997.
72. "(Rishikesh) Contemporary Hinduism." International Congress of Vedānta: Miami University, Oxford, Ohio, 1997.
73. "The Bṛhadāraṇyaka Upaniṣad and Modernity: New Perspectives." International Seminar on Vedanta: Its Concepts and Application. Organized by the Ramakrishna Math and Ramakrishna Mission (in commemoration of the founding of the Ramakrishna Mission, 1 May 1897): Calcutta, 1997.
74. "From Political Spirituality to Spiritual Politics." Symposium on Towards a Compassionate Society: Stanford University, 1997.

75. "How to Read the *Manusmṛti*." India International Centre, New Delhi, 1997.
76. Inaugural address. International Seminar on Dharma: The Categorical Imperative: Shimla, India, 1997.
77. "Sacred Spaces: Women and the Politics of Spirituality." State of The World Forum: San Francisco, 1997.
78. "What did Arjuna want to know?" Fifth International Conference on the Bhagavadgītā: Urbana, Illinois, 1997.
79. "The Hare Krishna movement as an illustration of the interaction between NRM, Traditional Religion, and Social Institutions." CENSUR's 10th International Conference: Montreal, 1996.
80. "Hindu Concepts of Social Justice." Pochhammer Memorial Lecture: India International Centre, New Delhi, 1996.
81. "Hinduism and Human Rights." South Asia Seminar, Harvard University, Cambridge, 1996.
82. "Hinduism, Secularism and Hindutva." G.B. Pant Institute of Social Science Research, Allahabad, U.P., India, 1996.
83. "How Hinduism Perceives Religion." Conference on 'Religion: A Euro-Christian Invention?': Haus der Kulturen der Welt, Berlin, 1996.
84. "Human Rights and Vedānta." International Congress of Vedānta: Miami University, Oxford, Ohio, 1996.
85. "The Neo-Hindu Appropriation of Kālidāsa." Kālidāsa and His Age at Allahabad Museum Symposium, Allahabad, 1996.
86. "Neo-Hindu Perspectives on Traditional and Modern Values." Religionswissenschaftliches Symposium: Munich, 1996.
87. "Reservations as an Instrument of Social Justice: Indian and American Perspectives." India International Centre, New Delhi, 1996.
88. "Domesticity to Divinity: A Phenomenological Exploration of Hindu Feminine Spirituality." International Association for the History of Religions: Mexico, 1995.
89. "Hinduism and the Secular State." India International Centre, New Delhi, 1995.

90. "Old Strictures, Old Platitudes, or New Scriptures, New Attitudes." First International Conference on Dowry and Bride-Burning in India, 1995.
91. "Religion and the Liberation of Women." Public Forum on Women, Religion and Human Rights: New York, 1995.
92. "Along a Path Less Travelled: A Plurality of Religious Ultimates?" Parliament of World's Religions: Chicago, 1993.
93. "Hinduism." World Conference on Religion and Peace: Ottawa, 1993.
94. "Hinduism and Tolerance." Parliament of World's Religions: Chicago, 1993.
95. "The Methodological Implications of New Religious Movements." International Conference of the International Sociological Association: Rome, 1993.
96. "'Our Religions' in a Religiously Plural World." Parliament of World's Religions: Chicago, 1993.
97. "Religious tolerance in three contexts of Secularism, Pluralism and Hinduism." In tandem with Max Mueller Bhavan. India International Centre, New Delhi, 1993.
98. "The *Uttaragītā* as a Key to Interpreting the *Bhagavadgītā*." American Oriental Society, 1993.
99. "The Bhagavadgītā: Its Western and Indian Interpretations." Bologna–Nationes: India, Bologna, 1992.
100. "Baudhāyana and the Date of the Bhagavadgītā." American Oriental Society, 1992.
101. "The Concept of Universal Religion in Swami Vivekananda." International Congress of Vedānta: Miami University, Oxford, Ohio, 1992.
102. "Discussion on the rationale for *The Journal of the Psychology of Religion* in Division 36." American Psychological Association, 1992.
103. "Minority vs. Majority Rights in the Constitution of India." India International Centre, New Delhi, 1992.
104. "Thematization of Religious Experience: A Qualitative Approach." American Psychological Association, 1991.
105. "The Bearing of the Different Understandings of the Words *Religion*, *Dharma*, and *Dīn* on Religious Study and Research." International Association for the History of Religions: Rome, 1990.

106. "Hinduism and Nationalism." Symposium on Religion and Nationalism: Faculty of Religious Studies, McGill University, 1990.
107. "How should Religious Experience be studied from within the Philosophy of Religion?" American Academy of Religion: New Orleans, 1990.
108. "How to Study Religious Experience?" Department of Religious Studies, University of California at Santa Barbara, 1990.
109. "Is *Anubhava a Pramāṇa* according to Śaṅkara?" International Congress of Vedānta: Miami University, Oxford, Ohio, 1990.
110. "Hinduism." Smithsonian Institution, Washington, D.C., 1989.
111. "Rajneesh and the Guru Tradition in India." Symposium on the Rajneesh Movement: Faculty of Religious Studies, McGill University, 1989.
112. "Some Parallelisms between Hinduism and Christianity." "Thursdays at Lonergan" Lecture Series: Concordia University, 1989.
113. "Truth and Tolerance: Christian, Buddhist and Hindu Perspectives." "Truth and Tolerance Symposium": Faculty of Religious Studies, McGill University, 1989.
114. "Reciprocal Illumination: Goal or Method." Canadian Society for the Study of Religion, 1988.
115. "S. Radhakrishnan, Religious Tolerance and Advaita Vedānta." International Congress of Vedānta: Miami University, Oxford, Ohio, 1988.
116. "Śaṅkara on the Indispensability and Inaccessibility of Śruti." American Oriental Society, 1988.
117. "Varieties of Secularism in Indian Thought." Annual Conference on South Asia: University of Wisconsin–Madison, 1988.
118. "The Meaning of *Ātmahano Janāḥ* in Īśā. Up. 3." American Oriental Society, 1987.
119. "Partition: A Radical Hindu Critique." Annual Conference on South Asia: University of Wisconsin–Madison, 1987.
120. "The Qur'ān in the Thought of Mahatma Gandhi." With Sheila McDonough. American Academy of Religion: Boston, 1987.
121. "Alienation and Asian World Views." International Sociological Association: New Delhi, 1986.

122. "Are There Two Buddhist Doctrines of Karma?" International Congress for Asian and North African Studies: Hamburg, 1986.
123. "On Tolerating the Intolerant: Hindu Perspectives." Annual Conference on South Asia: University of Wisconsin–Madison, 1986.
124. "Sociology of Religion." International Sociological Association: New Delhi, 1986.
125. "Sociology of Revivalism." International Sociological Association: New Delhi, 1986.
126. "The Bhagavadgītā: A Mīmāṃsika Interpretation." Canadian Association for South Asian Studies, 1985.
127. "Can a Sanātana Dharma have a Past and a Future?" Annual Conference on South Asia: University of Wisconsin–Madison, 1985.
128. "The Implication of the Study of New Religious Movements for the Methodology of Religious Studies." American Academy of Religion: Los Angeles, 1985.
129. "The Physiological Basis of Hindu Philosophical Ideas." Canadian Association of Sanskrit and Related Studies, 1985.
130. "The Question of Sikh Identity in India." New Zealand Association for the Study of Religions: Dunedin, 1985.
131. "Religious Traditions in Modern Indian Educational Policy and Practice." Conference on Education and Social Change in India: Reinterpretations and New Directions: Montreal, 1985.
132. "The Sikh Crisis in India: Five Perspectives." New Zealand Conference on Asian Studies: Wellington, 1985.
133. "Why is Intention so Important in the Buddhist Doctrine of Karma." Canadian Society for the Study of Religion, 1985.
134. "Āstikya in Indian Thought as an Analogue to Orthodoxy in the West." Society for Asian and Comparative Philosophy: Honolulu, 1984.
135. "Christianity and Buddhism as Missionary Religions in the Context of Church-State Dualism." International Conference on Buddhism and Christianity: Honolulu, 1984.
136. "Hindu Myths in the Context of Hindu–Muslim Interface." Annual Conference on South Asia: University of Wisconsin–Madison, 1984.
137. "The Influence of Greek Philosophy on Hindu Thought." Conference on Greek Philosophy: University of Newcastle, 1984.

138. "The Influence of Greek Philosophy on Indian Philosophy and Religion." Greek Philosophy Conference: Newcastle, Australia, 1984.
139. "Metalogical Modes of Knowing." Australasian Association of Philosophy: Canberra, 1984.
140. "The Secular Experiment in India." Asian Studies Association of Australia: Sydney, 1984.
141. "Vāyu in Hindu Mythology as Analagous to the Holy Spirit." Concept of Spirit Conference: St. Paul's College, Sydney, 1984.
142. "Who is a Hindu?" Australian Association for the Study of Religions: Canberra, 1984.
143. "A Durkheimian Explanation of Sannyāsa in Hinduism." International Sociological Association: Mexico, 1982.
144. "Dying for Bhakti and Mukti: The Śrīvaishava Mytho–philosophy of Liberation as a Psychological Triumph over Death." With Katherine K. Young. Canadian Society for the Study of Religion, 1982.
145. "Heidegger on Language: A Hindu Response." Canadian Association of Sanskrit and Related Studies, 1982.
146. "The Meaning of *Pretya* and *Preta* in *BAU* IV.5.13 and *KU*. 1.1.20." American Oriental Society, 1982.
147. "A Psychohistorical Analysis of the Śiva–liṅga." International Psychohistorical Association: New York, 1982.
148. "Do Animals have a Religion?" New Zealand Association for the Study of Religions: North Palmerston, 1981.
149. "The Image of Islam in Australia." Cultural Studies Conference: Brisbane, 1981.
150. "Puranic Geography: A Discussion of Some Explanations." Australian Association for the Study of Religions: Adelaide, 1981.
151. "Recitation as a Mode of Transmission: a Case Study of the Mahābhārata." Conference on The Oral and Written Transmission of Literature: Canberra, 1981.
152. "South Asia in the School Curriculum." South Asian Studies Association: Armidale, 1981.
153. "The Travels of Faxian." Chinese Buddhist Society: Sydney, 1981.



154. "Yoga in the Bhagavadgītā." New Zealand Conference on Asian Studies: Palmerston North, 1981.
155. "The Via Negativa in Hindu Thought." Via Negativa Conference: Sydney, 1981.
156. "A Jungian Interpretation of the Bhagavadgītā." International Association for the History of Religions: Winnipeg, 1980.
157. "The Position of Women in Jainism." Asian Studies Association of Australia: Brisbane, 1980.
158. "The Role of Memory in Hindu Epistemology." Australian Association for the Study of Religions: Canberra, 1980.
159. "Varāhamihira: An Ancient Indian Feminist?" Association of Asian Studies, U.S.A.: Washington, D.C., 1980.
160. "The Vedas in the light of the Qur'ān." International Conference on the Qur'ān Through Fourteen Centuries: Canberra, 1980.
161. "The Ārya Samāj and the Bhagavadgītā." Australian Association for the Study of Religions: Sydney, 1979.
162. "Islam and the Australian Press." Cultural Studies Conference: Brisbane, 1979.
163. "The Relation between Diseases and Karma in the Milindapañha." International Conference on Traditional Asian Medicine: Canberra, 1979.
164. "The Symbolic Significance of Viṣṇu Reclining on Śeṣa." New Zealand Conference on Asian Studies: Auckland, 1979.
165. "The Teaching of Comparative Religion in Queensland Schools." Australian Association for the Study of Religions: Sydney, 1979.
166. "Emile Durkheim: A Methodological Criticism of his Analysis of Religion." Sociological Association of Australia and New Zealand: Brisbane, 1978.
167. "Is the Enumerative Order of the Four Puruārthas Arbitrary or Meaningful?" American Oriental Society, 1978.
168. "The Nature of the Indeterminate Questions in Early Buddhism." Australian Association for the Study of Religions: Melbourne, 1978.
169. "The Position of Women in Asian Religious Traditions in the Context of Modernization: The Case of India." Asian Studies Association of Australia: Sydney, 1978.

170. "The Role of Etymology in Hindu Hermeneutics: An Analysis." Australian Language and Linguistics Association: Brisbane, 1978.
171. "Some Experiences as a Teacher of World Religion." Australian Association for Religious Education: Brisbane, 1978.
172. "The Need for a New Concept in the Study of Religions." Australian Association for the Study of Religions: Brisbane, 1977.
173. "A Note on Mahatma Gandhi's Interpretation of Bhagavadgītā II.59." American Oriental Society, 1977.
174. "Bertrand Russell and the Buddha." Midwest Conference of Asian Affairs: University of Minnesota, 1976 (read in absentia).
175. "Common Misconceptions in the Academic Study of Hinduism." New England Regional Meeting of the American Academy of Religion, 1976.
176. "The Religion of the Tasaday." Ohio Academy of Religion: Columbus, 1976.
177. "Some Early Anticipations of the Gandhian Interpretation of the Bhagavadgītā." Australian Association for the Study of Religions: Adelaide, 1976.
178. "Was Rāmakṛṣṇa an Advaitin?" American Academy of Religion: St. Louis, 1976.
179. "The Vedas: A Phenomenological Approach." Canadian Society for the Study of Religion, 1976.
180. "Why is the Mahābhārata Predominantly in the Anuṣṭubh Metre?" American Oriental Society, 1976.
181. "Al-Bīrūnī and the Bhagavadgītā." American Oriental Society, 1975.
182. "Can there be a Female Buddha?" New England Regional Meeting of the American Academy of Religion, 1975.
183. "Did the Śūdras have the right to study the Vedas in Ancient India?" Canadian Association for South Asian Studies, 1975.
184. "The Philological versus the Philosophical Approach to Etymology." Philological Association of the Pacific Coast: San Jose, California, 1975.
185. "Mescaline and Hindu Mystical Experience: An Advaitic Approach." Canadian Society for the Study of Religion, 1974.

186. "Hinduism as a Missionary Religion." New England Regional Meeting of the American Academy of Religion, 1973.
187. "The Notion of Cyclical Time in Hinduism." New England Regional Meeting of the American Academy of Religion, 1972.

### **Keynote and Inaugural Remarks**

1. Inaugural Remarks: Seminar on the Mahabharata. Concordia University, Montreal, Oct. 3, 1998.
2. Keynote Address: International Seminar on Dharma: The Categorical Imperative, Indian Institute of Advanced Study, Shimla. July 16-22, 1997.

### **Respondent**

1. Interlocutor for symposium: "Purpose, Problems and Prospects of the Comparative Method in Religious Studies," focusing on the book *Religious Studies and Comparative Methodology: The Case for Reciprocal Illumination*. Symposium of the Section "Religious Studies and Intercultural Theology" of the Wissenschaftliche Gesellschaft für Theologie: Neuendettelsau, Germany, 2013.
2. Keynote presentation by Robert Seiple. On Religion and Foreign Policy: The Challenges of Religious Pluralism: McGill University, Montreal, 2013.
3. Panel: "Hindu Theology of Love" (exploratory sessions). American Academy of Religion: Chicago, 2012.
4. Public presentation: "Why Is There Anything?" (by Sir Martin Rees). Why is there Anything (WITA) Conference, Yale University, 2011.
5. Panel: "What are the Criteria for Comparative Theological Thinking in Light of Contemporary Studies of Interreligious Dialogue and Religious Pluralism?" American Academy of Religion: Montreal, 2009.
6. Papers on the theme: "Reclaiming Women's Experiences of the 1893 World's Parliament of Religions." American Academy of Religion: Montreal, 2009.
7. Panel on book: *A Primal Perspective on the Philosophy of Religion*. American Academy of Religion: San Diego, 2007.
8. Participant in panel: "Proselytization and Religious Freedom." Parliament of World's Religions: Barcelona, 2004.
9. Participant in symposium: "Religion and Human Rights Symposium." Parliament of World's Religions: Barcelona, 2004.

10. Discussion leader: "Interfaith Dialogue in the Context of Globalization." Interfaith Spiritual Fellowship (INSAF): Pure Life Society Hall, Puchong, Selangor, Kuala Lumpur, 2002.
11. Panel: "A Universal Declaration of Human Rights by the World's Religions." International Conference on Ethics and Religion for a Global Twenty-First Century: Orange and Los Angeles, California, 2000.
12. Participant in panel: "Freedom of Religion as a Universal Human Right." International Association for the History of Religions: Durban, 2000.
13. Participant in symposium: "Mircea Eliade's Vision and Our Present Understanding of Religion." International Association for the History of Religions: Durban, 2000.
14. Panel: "Historical and Comparative Perspectives on Human Rights Development." American Academy of Religion: Boston, 1999.
15. Discussion initiator for panel: "Is Spirituality Valid in a Modern State." India International Centre, New Delhi, 1996.
16. Panel: "Hinduism For Our Times." International Congress of Vedānta, Miami University: Oxford, Ohio, 1996.
17. Participant in conference: "Word" (by Raimon Panikkar). Indira Gandhi National Centre for the Arts, New Delhi, 1996.
18. Participant in symposium: "Hindu and Buddhist Traditions: Distinction without Difference?" (all in tandem with Max Mueller Bhavan). India International Centre, New Delhi, 1996.
19. Discussant for session: "Psychology and Religion-Spirituality Publication" (discussion with the editors). American Psychological Association, 1994.
20. Participant in symposium: "Psychology of Religious Fundamentalism." American Psychological Association, 1994.
21. Plenary talk. Parliament of World's Religions: Chicago, 1993.
22. Panel: "Historical Development of Approaches to the Study of Religion." American Academy of Religion: San Francisco, 1992.
23. Panel: "The Mystic's Claim." American Academy of Religion: Kansas City, 1991.
24. Panel: "Conversion in South India." Asian Studies Association of Australia: Canberra, 1988.

25. Panel: "Asian Alternatives to Human Rights." Society for Asian and Comparative Philosophy: Boston, 1987.
26. Panel: "Study of Saṅgha and State in Buddhism." American Academy of Religion: Atlanta, 1986.
27. Discussant for panel: "Gītā." Association of Asian Studies, U.S.A.: Chicago, 1985.
28. Panel: "Interreligious Truth and Dialogue." American Academy of Religion: Los Angeles, 1985.
29. Discussant for panel: "Jainism." Annual Conference on South Asia: University of Wisconsin–Madison, 1982.
30. Paper: "Dynamic Meditation." American Academy of Religion: San Francisco, 1981.

### **Chairperson, Moderator, and Organizer of Panels and Sessions**

1. Moderated panel: "From the Perspective of Canadian Religions." Bridging the Secular Divide: Religion and Canadian Public Discourse: Faculty of Religious Studies, McGill University, Montreal, 2013.
2. Chaired session: "Religious Studies" (in English). 15th World Sanskrit Conference: New Delhi, 2012.
3. Chaired session: "Religious Studies" (in Sanskrit). 15th World Sanskrit Conference: New Delhi, 2012.
4. Chaired panel-session: "Overview of the Field of Dharma Education." Conference on In Our Own Voices – Dharma Education in North America: Loyola Marymount University, Los Angeles, 2011.
5. Organized session: "Is Yoga Hindu?" American Academy of Religion: San Francisco, 2011.
6. Chaired session: "Are Americans Really Becoming Hindus?" American Academy of Religion: Atlanta, 2010.
7. Facilitator of Convocation of Hindu Spiritual Leaders. Parliament of World's Religions: Melbourne, 2009.
8. Moderated session: "Towards a Universal Declaration of Human Rights by the World's Religions." Parliament of World's Religions: Melbourne, 2009.
9. Session (with Martin Jacques and Hanif Kureishi). BBC World Service Programs – the Forum, 2009.

10. Co-Chair: "Consultation on Religion and Human Rights." American Academy of Religion, 1996-2002.
11. Chaired Session: "Human Rights, World Religions and Human Dignity." World Conference on the Universal Declaration of Human Rights, Montreal, Dec. 7-9, 1998.
12. Co-Chair: "Consultation on Interreligious Dialogue." American Academy of Religion, 1998.
13. Chaired Panel: Conference on Hinduism and Ecology; Center for the Study of World Religions, Harvard University. Oct. 2-5, 1997.
14. Co-Convenor: "Consultation on Indian Buddhism." American Academy of Religion, 1980.
15. Convenor: "Consultation on Indian Buddhism." American Academy of Religion, 1979.

## **DEPARTMENTAL/UNIVERSITY SERVICE**

### **McGill University (1987 -)**

Served as a member of B.A. Committee, Graduate Committee, Library Committee, Publications Committee, Tenure Committee, and Visiting Speakers Committee.

### **University of Sydney**

Undergraduate course–consultant (1980–81); co–organizer of the Sydney Society for Religious Studies (1981); Departmental representative at Examiner's Meeting (1981); Post–graduate supervisor and organizer of Graduate seminars (1984) in the Department of Religious Studies;

Served as member of Committee on Indian Studies; Timetable Committee and Admissions Committee of the Faculty of Arts;

Also served as Liaison Officer of Careers and Appointments Service of the University of Sydney and as member, Executive Committee, Centre for Asian Studies.

### **University of Queensland**

Member, Consultative Committee of the Department of Religion;

Member of the Working Committee of the Board on Asian Studies (1978); and one of its members on the Council of External Studies (1976–1979);

Secretary, Annual Meeting of the Australian Association for the Study of Religions (1977).

## TEACHING EXPERIENCE

### McGill University (1983 – 1984 and 1987 – present)

Introductory Sanskrit	Modern Hindu Thought
Intermediate Sanskrit	M.K. Gandhi: His Life and Thought
Introductory Hindi	Bhakti Hinduism
Intermediate Hindi	Indian Philosophy
Religions of the Far East and Islam	Classical Hinduism
Introduction to the Study of Religion	Methods of Studying Religions
Honours Methodology Course	Advaita Vedānta
Phenomenology of Religion	Hindu Philosophy II
Religionswissenschaft	Buddhism

Supervised Master's thesis: *Pure Consciousness and "Cognitive Alternation," A Study in the Psychology of Mysticism.*

Supervised PhD dissertation: *Śāṅkara and Renunciation: A Reinterpretation.*

### University of Sydney (1980 – 1982 and 1984 – 1987)

Individually:

Hinduism  
Sanskrit  
Methodology in Religious Studies  
Hindi

In Tandem:

Religious Studies I

Supervised Master's theses: (1) *Frithjof Schuon, Tradition and the Perennial Philosophy: A Study in Traditionism.* It was awarded a University medal; (2) *The Concept of Reality in Mahāyānasūtrālaṅkāra;* (3) *Śāṅkara's Concept of Śabdapramāṇa According to Ratnaprabhā.*

### Temple University (1982-1983)

The Concept of Universal Religion in Modern Indian Thought  
Karma, Rebirth and Reincarnation  
Eastern Religions  
Hindu–Muslim Interaction in India

## **University of Queensland (1976 – 1980)**

Individually:

Introduction to the History of Religions  
Indian Philosophical Tradition  
Buddhist Thought in India and the Far East  
Ideas and Institutions of Islam  
Studies in Hinduism and Buddhism: A Comparative Study of *mokṣa* in the two traditions  
Hindu Theism

In Tandem:

Phenomenology of Religious Systems  
Religious Estimates of Man  
Behavioural Sciences and Religion  
Religious Estimates of the Divine  
Myth, Ritual and Art  
Religious Mysticism

Courses were taught at both undergraduate and graduate level. Supervised two doctoral candidates, one of whom was working on Freedom and Responsibility in Pannenberg and Theravāda Buddhism and the other on Mādhyamika epistemology in the light of Tibetan oral and Indian textual traditions. A Master's thesis was finalised, subsequently published under the title: *Sacrificial Ritual in the Śatapatha Brāhmaṇa* (Delhi: Motilal Banarsidass, 1981).

## **MEDIA COVERAGE**

### **Television**

Appeared on CBC'S The National episode "Defending Religious Freedom." (Aired Feb. 18, 2013).

Available online at: <http://www.cbc.ca/player/Shows/Shows/The+National/ID/2336444104/>

Appeared on Global National "Ottawa Creates Religious Freedom Office." (Aired Feb. 18, 2013). Available online at: <http://www.youtube.com/watch?v=hqmg84RntZs>

Participated in Channel 2, Sydney's "Interfaith Service Broadcast." (Aired Oct. 26, 1980; 11 am-12 pm).

Appeared on Channel 2, Sydney's "Mike Walsh Show" on Tantra. (Aired on October 2, 1981; 12-1 pm)



Appeared on Channel 4, Boston's "A Show of Faith" with Jaina monk Sushil Muni. (Aired Nov. 16, 1975; 7:30-8 am)

### **News Articles**

Kremer, William. "How religions change their mind." BBC News Magazine. (May 20, 2013). Available online at: <http://www.bbc.co.uk/news/magazine-22250412>

"Moving Toward an Inclusive Concept of Religious Freedom." In *The Montreal Gazette* (Feb. 22, 2013), p. 87.

"Christian college dean to head religious freedom office." CBCNews. (Feb. 19, 2013). Available online at: <http://www.cbc.ca/news/canada/toronto/story/2013/02/19/pol-ambassdor-office-religious-freedom-announced.html>

"Religious freedom office nearly ready for debut." CBCNews. (Sept. 8, 2012). Available online at: <http://www.cbc.ca/news/world/story/2012/09/07/pol-office-religious-freedom-ambassador.html>

"New 'religious freedom' office raises questions." CBCNews. (Oct. 3, 2011). Available online at: <http://www.cbc.ca/news/politics/story/2011/10/03/pol-office-religious-freedom.html>.

### **Other**

Interviewed on BBC News Magazine's *The Forum* (Sept. 6, 2009). Available online at: [http://www.bbc.co.uk/worldservice/documentaries/2009/09/090911\\_forum\\_060909.shtml](http://www.bbc.co.uk/worldservice/documentaries/2009/09/090911_forum_060909.shtml)

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