

---

## CURRICULUM VITAE

### ARVIND SHARMA

Faculty of Religious Studies  
McGill University  
3520 University St.  
Montreal, Quebec H3A 2A7  
Canada  
Phone: 514-398-4123  
Fax: 514-398-2102  
E-mail: Arvind.Sharma@mcgill.ca

---

### BIOGRAPHICAL DATA

Date and Place of Birth: Jan. 13, 1940; Varanasi, U.P., India  
Nationality: Indian, landed immigrant in Canada  
Languages: (apart from English): Sanskrit, Hindi, Gujarati, Urdu  
(spoken), German (reading).

### DEGREES EARNED

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

### POSITIONS HELD

Dec. 2008–Jan. 2009 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.

1995–1996	Fellow at the Center for the Study of World Religions; Center for the Study of Values in Public Life; and Center for Business and Government, John F. Kennedy School of Government, Harvard University.
Jan. 1994–	Appointed to Birks Chair in Comparative Religion.
Sept. 1989	(Full) Professor, Faculty of Religious Studies, McGill University.
June 1987–	Associate Professor, Faculty of Religious Studies, McGill University.
Jan. 1986–May 1987	Senior Lecturer, Department of Religious Studies, University of Sydney.
Sept. 1983–Feb. 1984	Visiting Associate Professor, McGill University
Jan. 1982–Feb. 1983	Visiting Assistant Professor, Temple University, Philadelphia, U.S.A.
Feb. 1980–	Lecturer, Department of Religious Studies, University of Sydney, Australia.
July 1976–Jan. 1980	Lecturer, Department of Studies in Religion, University of Queensland, Brisbane, Australia.
1974–1975	Instructor in Buddhism–Hinduism–Mysticism and the Great Western Traditions, Northeastern University, Boston.
1972–1976	Instructor in Economics/Statistics, Northeastern University, Boston.
1962–1968	Member of the Indian Administrative Service, India's premier civil service.

## **HONOURS AND FELLOWSHIPS**

Contributor to Project on History of Indian Science, Philosophy and Culture, Government of India.

Elected Fellow of the Royal Asiatic Society, London (1987).

Recipient of Harvard Fellowship, Brookings Institute Fellowship, Maxwell Fellowship, Australian Research Committee Grant; SSHRC (Canada) Grant; Lilly Collaborative Grant; Visiting Shastri Lecturer; Margaret Guest Speaker; Smithsonian Institution Guest Speaker; etc.

Awarded three gold and three silver medals for academic excellence during educational career in India.

## **PROFESSIONAL RECOGNITION**

Delivered the 2010-2011 Tanner-McMurrin Lecture in History and Philosophy of Religion, Westminster College, Salt Lake City, Oct. 6, 2010.

Honoured with the title Vishwa Hindu (Global Hindu) by the Avadhoota Datta Peetham, Mysore on May 25, 2008.

Honoured with the title: *Vedānta Arunodaya* at the Seventeenth International Congress on Vedanta, Miami University, Ohio, Sep. 20-23, 2007.

Conference Chairperson of *SSEASR* (South and South-East Asian Association for the Study of Religion) at its inaugural conference in New Delhi, Jan. 27-30, 2005.

Honoured as Hindu of The Year (2003) by the South Florida Hindu Temple, 13010 W. Griffin Road, Fort Lauderdale, Florida 33330.

Member, Advisory Board, Denise Cush et al, eds., *Encyclopedia of Hinduism* (London and New York: Routledge, 2008).

Testified before the United States Commission on International Religious Freedom on religious freedom in India, in Washington D.C. on September 18, 2000.

Consulted by President Clinton's National Bioethics Advisory Board (NBAC) on human cloning.

Delegate to the Millennium World Peace Summit of Religious and Spiritual Leaders, at the U.N. and Waldorf Astoria Hotel, New York, August 28-31, 2000.

Patron, Edinburgh International Centre for World Spiritualities.

Senior Advisor, Cross-Cultural Comparative Religious Ideas Project (sponsoring agencies: Boston University; The Henry Luce Foundation, Inc.; National Endowment for the Humanities).

Member, International Connections Committee, *AAR* (1996–1998).

Member, Board of Advisors, Project on Religion and Human Rights, Emory University (1995–).

Member, International Advisory Board, *Eye of the Heart: Journal of Traditional Wisdom*.

Member, Council of Trustees, The Temple of Understanding.

International Consultant, *Encyclopedia of Hinduism*.

Visiting Research Scholar, Boston University School of Theology (1991–1992).

Visiting Scholar, Harvard University (1991–1992).

President, The R.M. Bucke Memorial Society for the Study of Religious Experience (1990–1991).

Co-Chair, Consultation on Religion and Human Rights, AAR (1996–2002).

Co-Chair, Consultation on Interreligious Dialogue, AAR (1988).

Member, Steering Committee, New Religious Movements Group, AAR (1985–1987).

Member, Steering Committee, Religion in Modern India Group, AAR (1979–1981).

Member, Steering Committee, History of the Study of Religion Group, AAR (1989–1996).

Co-Convenor, Consultation on Indian Buddhism, AAR (1980)

Convenor, Consultation on Indian Buddhism, AAR (1979)

Vice-President, Australian Association for the Study of Religions (1978–1979).

## **CONFERENCES ORGANISED**

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>

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>

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>

Convenor of Annual Sanskrit Conference at McGill University, held in May every year from 2004 onwards, in which the proceedings are conducted in Sanskrit.

## TEACHING

### University of Queensland—Courses Taught

#### 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).

### University of Sydney—Courses Taught

#### 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) *Śākara's Concept of Śabdapramāṇa According to Ratnaprabhā*.

**Temple University—Courses Taught**

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

**McGill University—Courses Taught**

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: *Śankara and Renunciation: A Reinterpretation*.

**ADMINISTRATION****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).

## **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.

## **McGill University**

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

## **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.

## **PUBLICATIONS**

### **Books**

#### **I. As Author**

*A Sourcebook of Classical Indian Thought* (New Delhi: D.K. Printworld, 2012) pp. 233.

*Problematizing Religious Freedom* (Dordrecht, Netherlands: Springer, 2011) pp. 264.

*One Religion Too Many: The Religiously Comparative Reflections of a Comparatively Religious Hindu* (Albany, NY: State University of New York Press, 2011) pp. 164.

*Hinduism as a Missionary Religion* (Albany, NY: State University of New York Press, 2011) pp. 203.

*Hindu Narratives on Human Rights* (Santa Barbara, California: ABC-CLIO, 2010) pp. 166.

*The Philosophy of Religion: A Sikh Perspective* (New Delhi: Rupa & Co., 2007) pp. 301.

*The Quest for Serenity in World Religions* (New Delhi: D.K. Printworld, (P) Ltd, 2007) pp. 75.

*A Primal Perspective on the Philosophy of Religion* (Dordrecht, The Netherlands: Springer, 2006) pp. 245.

*Ramana Maharshi: The Sage of Arunachala* (New Delhi: Penguin, 2006) pp. 216.

*A Guide to Hindu Spirituality* (Bloomington: World Wisdom Inc., 2006) pp. 124.

*The World as Image* (New Delhi: D. K. Printworld (P) Ltd, 2006) pp. 110.

*The World as Dream* (New Delhi: D. K. Printworld (P) Ltd, 2006) pp. 222.

*Sea-Shell as Silver: A Metaphorical Excursion into Advaita Vedānta* (New Delhi: D. K. Printworld (P) Ltd, 2006) pp. 110.

*Hindu Egalitarianism: Equality or Justice?* (New Delhi: Rupa & Co, 2006) pp. 174.

*Are Human Rights Western? A Contribution to the Dialogue of Civilizations* (New Delhi: Oxford University Press, 2006) pp.289.

*Religious Studies and Comparative Methodology: The Case for Reciprocal Illumination* (Albany, N.Y.: State University of New York Press, 2005) pp. 314.

*Reservation and Affirmative Action: Models of Social Integration in India and the United States* (New Delhi: Sage Publications India Pvt Ltd, 2005) pp. 194.

*Modern Hindu Thought: An Introduction* (New Delhi: Oxford University Press, 2005) pp. 208

*A New Curve in the Ganges: Mahatma Gandhi's Interpretation of Hinduism* (New Delhi: D.K. Printworld (P) Ltd., 2005) pp.129.

*New Focus on Hindu Studies* (New Delhi: D. K. Printworld (P) Ltd., 2005) pp. 159.

*Sleep as a State of Consciousness in Advaita Vedānta* (Albany, N.Y.: State University of New York Press, 2005) pp. 181.



*Advaita Vedānta: An Introduction* (Delhi: Motilal Banarsidass, 2004: German Edition 2007) pp. 125.

*Hinduism and Human Rights: A Conceptual Approach* (New Delhi: Oxford University Press, 2003) pp. 217.

*Hinduism and Its Sense of History* (New Delhi: Oxford University Press, 2003) pp. 134.

*To the Things Themselves: Essays on the Discourse and Practice of the Phenomenology of Religion* (Berlin, New York: Walter de Gruyter, 2001) pp. 311.

*A Jaina Perspective on the Philosophy of Religion* (Delhi: Motilal Banarsidass, 2001) pp. 151.

*Classical Hindu Thought: An Introduction* (New Delhi: Oxford University Press, 2000) pp.221.

*The Concept of Universal Religion in Modern Hindu Thought* (London: Macmillan, 1998; New York: St. Martin's Press, 1998) pp. 173.

*The Rope and the Snake: A Metaphorical Exploration of Advaita Vedānta* (Delhi: Manohar, 1997) pp. 152.

*Hinduism for Our Times* (New Delhi: Oxford University Press, 1996) pp. 116.

*The Philosophy of Religion: A Buddhist Perspective* (Delhi: Oxford University Press, 1995) pp. 213.

*The Philosophy of Religion and Advaita Vedānta* (University Park, PA: The Pennsylvania State University Press, 1995) pp. 227.

*The Experiential Dimension of Advaita Vedānta* (Delhi: Motilal Banarsidass, 1993) pp. 116.

*A Hindu Perspective on the Philosophy of Religion* (London: Macmillan, 1990; New York: St. Martin's Press, 1991) pp. 180.

*Ramakrishna and Vivekananda: New Perspectives* (New Delhi: Sterling Publishers Private Limited, 1989) pp. 141.

*The Hindu Gītā: Its Ancient and Classical Interpretations* (London: Gerald Duckworth and Company Ltd., 1986) pp. 269.

*Spokes of the Wheel: Studies in Buddha's Dhamma* (New Delhi: Books & Books, 1985) pp. 170.

*Studies in 'Alberuni's India'* (Wiesbaden: Otto Harrassowitz, 1982) pp. 155.

*The Gītārthasaṅgraha of Abhinavagupta* (Leiden: E.J. Brill, 1982) pp. 224.

*The Purusārthas: A Study in Hindu Axiology* (East Lansing, USA: Michigan State University, Asian Studies Center, Occasional Paper 32, 1982) pp. 56.

*Textual Studies in Hinduism* (Chico, California: New Horizons Press, 1980) pp. 183.

*The Hindu Scriptural Value System and the Economic Development of India* (New Delhi: Heritage Publishers, 1980) pp. 113.

*Thresholds in Hindu-Buddhist Studies* (Calcutta: Minerva Publishers, 1979) pp. 231.

*Viśiṣṭādvaita Vedānta—A Study* (New Delhi: Heritage Publishers, 1978) pp. 83.

## II. As Co–Author

(With Raimundo Panikkar) *Human Rights as a Western Concept* (New Delhi: D.K. Printworld, 2007) pp. 102.

(With Susan J. Palmer) *The Rajneesh Papers: Studies in a New Religious Movement* (Delhi: Motilal Banarsidass, 1993) pp. 188.

(With Ajit Ray, Alaka Hejib, Katherine K. Young) *Sati: Historical and Phenomenological Essays* (Delhi: Motilal Banarsidass, 1988) pp. 129.

(With H.W. French) *Religious Ferment in Modern India* (New York: St. Martin's Press, 1981) pp. 185.

(With Katherine K. Young) *Images of the Feminine in India: A Course Outline* (Sydney: Department of Religious Studies, University of Sydney, 1980) pp. 22.

(With Katherine K. Young) *Images of the Feminine: A Bibliography of Women in India* (Chico, California: New Horizons Press, 1974) pp. 36.

## III. As Editor

*World's Religions: A Contemporary Reader* (Minneapolis: Fortress Press, 2010) pp. 392.

*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.

*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).

*Part of the Problem, Part of the Solution: Religion Today and Tomorrow* (Westport, Connecticut: Praeger, 2008) pp. 214.

(With Rita Sherma) *Hermeneutics and Hindu Thought: Toward a Fusion of Horizons* (Dordrecht: Springer, 2008) pp. 249.

(With Katherine K. Young) *Fundamentalism and Women in World Religions* (New York, London: T & T Clark, 2007) pp. 195.

(With Frances S. Adeney) *Christianity and Human Rights: Influences and Issues* (Albany, NY: State University of New York Press, 2007) pp. 228.

*Goddesses and Women in the Indic Religious Tradition* (Leiden: E.J. Brill, 2005: Indian Edition 2007) pp. 170.

(With Ashok Vohra and Mrinal Miri) *Dharma: The Categorical Imperative* (New Delhi: D.K. Printworld, 2005) pp. 466.

(With Joseph Runzo and Nancy M. Martin) *Human Rights and Responsibilities in the World Religions* (Oxford, England: Oneworld Publications, 2003) pp. 380.

*The Study of Hinduism* (Columbia: University of South Carolina Press, 2003) pp. 315.

(With Katherine K. Young) *Her Voice Her Faith* (Boulder, Colorado: Westview Press, 2003) pp. 327.

*Women in Indian Religions* (New Delhi: Oxford University Press, 2002) pp. 270.

*Methodology in Religious Studies: The Interface with Women's Studies* (Albany N.Y. State University of New York Press, 2002) pp. 253.

*Modern Hindu Thought: The Essential Texts* (New Delhi: Oxford University Press, 2002) pp. 383.

*Religion in a Secular City: Essays in Honor of Harvey Cox* (Harrisburg, PA: Trinity Press International, 2001) pp. 328.

*Hinduism and Secularism After Ayodhya* (Hampshire & New York: Palgrave, 2001) pp. 214.

*Women Saints in World Religions* (Albany N.Y.: State University of New York Press, 2000) pp. 244.

(With Kathleen Dugan) *A Dome of Many Colors: Studies in Religious Pluralism, Identity and Unity* (Harrisburg, Pennsylvania: Trinity Press International, 1999) pp. 201.

(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.

*The Sum of Our Choices: Essays in Honour of Eric J. Sharpe* (Atlanta, Georgia: Scholars Press, 1996) pp. 422.

*Today's Woman in World Religions* (Albany, N.Y.: State University of New York Press, 1994) pp. 459.

*Religion and Women* (Albany, N.Y.: State University of New York Press, 1994) pp. 291.

*The Little Clay Cart: An English Translation of the Mṛcchakaṭīka of Śūdraka as Adapted for the Stage by A.L. Basham* (Albany, N.Y.: State University of New York Press, 1994) pp. 175.

*Our Religions* (San Francisco: Harper Collins, 1993) pp. 536. Italian Edition, L'erma (1996); German Edition, Fischer (1997); Chinese Edition (2008).

*God, Truth and Reality: Essays in Honour of John Hick* (London: Macmillan, 1993) pp. 269.

*Perspectives on History and Culture: Essays in Honour of D.P. Singhal (1925–1986)* (Delhi: Indian Books Centre, 1992) pp. 228.

*Fragments of Infinity: Essays in Religion and Philosophy* (Bridport, U.K.: Prism Press, 1991) pp. 301.

*Essays on the Mahābhārata* (Leiden: E.J. Brill, 1991: Indian Edition 2008) pp. 489.

(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).

*Neo-Hindu Views of Christianity* (Leiden: E.J. Brill, 1988) pp. 213.

*Women in World Religions* (Albany, N.Y.: State University of New York Press, 1987) pp. 302.

(Compiler) *New Essays in the Bhagavad-Gītā* (New Delhi: Books & Books, 1987) pp. 159.

(Co-Editor) *Vignettes of Vrindavan* (New Delhi: Books & Books, 1987) pp. 205.

### **Handbooks**

*Islam for Hindus* (New Delhi: D.K. Printworld, (P) Ltd., 2009) pp. 94.

*Christianity for Hindus* (New Delhi: D.K. Printworld, (P) Ltd., 2009) pp. 109.

*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.

### **Entries in Encyclopedias**

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).

In *Encarta Encyclopedia*: Entry for “Hinduism”.

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).

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).

### **List of Selected Chapters in Books**

(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.

Buddhi–Yoga in the Bhagavadgītā . In K. Sivaraman, ed., *Hindu Spirituality* (New York: Crossroad Publishers, 1989) pp. 192–208.

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.

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.

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.

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.

The Vedantic Concept of God. In S.S. Rama Rao Pappu, ed., *Perspectives on Vedānta* (Leiden: E.J. Brill, 1988) pp. 114–131.

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.

Hinduism and Politics in India. In Charles Wei–Hsun Fu and Gerhard E. Spiegler, eds., *op. cit.*, pp. 143–156.

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.

Suffering in Hindu Theism. In Kapil N. Tiwari, ed., *Suffering: Indian Perspectives* (Delhi: Motilal Banarsidass, 1986) pp. 23–37.

The Social Implications of Karma. In S.S. Rama Rao Pappu, ed., *The Dimensions of Karma* (Delhi: Chanakya Publication, 1987) pp. 267–291.

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.

Svāmī Dayānanda Sarasvatī and Vedic Authority. In Robert A Baird, ed., *Religion in Modern India* (Delhi: Manohar, 1981) pp. 179–186.

Transcendence in the Hindu Religious Tradition. In E. Dowdy, ed., *Ways of Transcendence* (Australian Association for the Study of Religions, 1982) pp. 81–94.

Can There be a Female Buddha in Theravāda Buddhism? In Harry R. Garvin, ed., *Women, Literature, Criticism* (Lewisburg: Bucknell University, 1978) pp. 72–79.

Rāmakṛṣṇa Paramahansa: A Study in a Mystic's Attitudes Towards Women. In Rita Gross, ed., *Beyond Androcentrism* (American Academy of Religion, 1977) pp. 115–124.

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.

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.

### **List of Selected Articles**

Ancient Hinduism as a Missionary Religion. *Numen* 39:2:175–192.

Humanistic Versus Social-Scientific Approaches to Religion. *Zygon* 26(4), 541–546.

The Meaning of *Ātmahano Janāḥ* in *Īśā Upanisad* 3 (with Katherine K. Young). *Journal of The American Oriental Society* 110:4, 595–602.

An Inquiry Into the Nature of the Distinction Between the History of Religion and the Phenomenology of Religion. *Numen* 22(2), 81–95.

The Role of the Anugītā in the Understanding of the Bhagavadgītā. *Religious Studies* (14), 261–267.

Fate and Free Will in the Bhagavadgītā. *Religious Studies* (15), 531–537.

Predestination and Free Will in the Teaching of Ramana Maharshi (1879–1950). *Religious Studies* (20), 615–626.

Some Misunderstandings of the Hindu Approach to Religious Plurality. *Religion* (8), 133–154.

(With Helen Tiffin) Metaphysics and Literary Form: Advaita Vedānta in Three Novels of Raja Rao. *Religion* (13), 359–374.

The Significance of Viṣṇu Reclining on the Serpent. *Religion* (16), 101–114.

The Eternality of the Vedas and the Qur'ān: A Comparative Study. *Philosophy East and West* 26(3), 269–279.

Are all Religions Equal? One? True? Same?: A Critical Examination of Some Formulations of the Neo-Hindu Position. *Philosophy East and West* 29(1), 59–72.

Are Sannyāsa and Tyāga Synonyms in the Bhagavadgītā. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 129(2), 97–103.

Varāhamihira: An Ancient Indian Feminist? *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 132(1), 142–149.

A Comment on Śaṅkara's Commentary on Bhagavadgītā XVIII.1. *Indo-Iranian Journal* (17), 183–193.

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), 300–317.

The Puruṣasūkta: Its Relation to the Caste System. *Journal of Economic and Social History of the Orient* 21(3), 1–10.

The Spiritual Biography of Al-Ghazali. *Studies in Islam* (9), 65–85.

The Notion of Cyclical Time in Hinduism. *Contributions to Asian Studies* (V), 26–35.

The Hare Krishna Movement. *Visvabharati Quarterly* 40(2), 154–178.

Towards a Definition of the Phenomenology of Religion. *Milla wa-Milla* (16), 8–22.

Suttee: A Study in Western Reactions. *Journal of Indian History* 54(3), 586–612.

(With R. Katz) The Aesthetics of Abhinavagupta. *British Journal of Aesthetics* 17(3), 359–365.

A Hindu-Christian Dialogue on the Position of Women. *India International Centre Quarterly* 10(1), 39–46.

How and Why Did the Women of Ancient India Become Buddhist Nuns? *Sociological Analysis* 38(3), 239–251.

Śrī Rāmakṛṣṇa and Svāmī Śaṅkarācārya: A Comparison of Two Hindu Mystics From an Advaitic Standpoint. *Journal of Studies in Mysticism* 1(1), 40–53.

The Spiritual Biography of Milarepa. *Indian Horizons* 24(2–3), 92–102.



The Gandhian Hermeneutical Approach to the Gītā: A Case–Study of Ahimsa. *Indian Cultures Quarterly* 30(4), 1–11.

Vīraśaivism: A Study in Sectarian Hinduism. *Indica* 126(2), 101–113.

A Note on the Word Hīnayāna in the Teaching of Buddhism. *Eastern Buddhist* 9(2), 129–133.

Can there be a Female Buddha in Mahāyāna Buddhism? *Buddhist Studies* (7), 13–17.

Is there an Internal Dynamics to the Three Refuges? *Middle Way* 52(4), 164–168.

Alberuni and Hindu Xenophobia: A Critical Analysis. *Journal of Ancient Indian History* (10), 96–105.

For a Sociology of India: The Place of Conversion in Hinduism. *Contributions to Indian Sociology* 11(2), 345–354.

An Exploration into the Possibility of Pre-historic Messianism. *Journal of Religious History* 10(1), 86–94.

Predestination and Free Will in the Qur'ān and the Bhagavadgītā. *Islam and the Modern Age* 13(4), 201–209.

A Note on Varṇasasankara in the Bhagavadgītā. *Visvabharati Quarterly* 43(1–2), 93–100.

A Reconstruction of the Phenomenological Method of W. Brede Kristensen. *Milla wa–Milla* (18), 6–12.

Do All Students in Departments of Religious Studies Constitute a Single Population? *Journal of Higher Education* 4(1), 86–91.

What is Nirvāṇa?: A Study in Intercultural Hermeneutics. *Our Heritage* 25(26), 45–62.

Max Weber's Concept of the Routinization of Charisma and Abū Bakr. *Hamdard Islamicus* 4(1), 65–69.

Bertrand Russell and the Buddha: A Study in Atheistic Attitudes. *Journal of South Asian Literature* 16(1), 31–44.

Is Karma Yoga an Autonomous Yoga? *Indian Philosophical Quarterly* 8(4), 465–471.

Self–Realization in Yoga and Jungian Psychology. *Journal of the Asiatic Society of Bombay* (52–53), 251–259.

'Alberuni's India' as a Source of Political History. *Central Asiatic Journal* 25(3–4), 131–136.

Sūrdās's Poetry in the Light of Abhinavagupta's Aesthetics and Vallabhācārya's Metaphysics. *Journal of South Asian Literature* 16(24), 185–194.

Rune A. Johansson's Analysis of *Citta*: A Criticism. *Journal of the International Association of Buddhist Studies* 4(1), 101–107.

The Role of Etymology in Hindu Hermeneutics: An Analysis. *Our Heritage* 26(2), 39–48.

The Meaning and Goals of Interreligious Dialogue. *Journal of Dharma* 8(3), 225–247.

Śaṅkara's Attitude to Scriptural Authority as Revealed by his Gloss on Brahmasūtra I.1.3. *Journal of Indian Philosophy* (10), 179–186.

The Qur'ān From the Standpoint of Hindu Revelation. *Studies in Islam* 8–19.

The Bhagavadgītā: A Study in Intrascriptural Contradiction. *The Journal of Religious Studies* 5(1–2), 183–200.

The Role of Memory in Hindu Epistemology and its Religious Implications. *Indian Philosophical Quarterly* 10(4), 485–491.

Modern Isolation Research and the Concept of Pubbenivāsānussatiñāṇa. *International Philosophical Quarterly* 18(3), 336–339.

Atheism in Neo-Hinduism. *The Journal of Religious Studies* 11(1–2), 20–27.

The Precise Meaning of *Prete* in Kaṭha Upaniṣad I.1.20. *Indologica Taurinensia* (12), 405–413.

The Harmonization of the 'Three Teachings' in Chinese Culture. *Visvabharati Quarterly* 47(3–4), 228–235.

Prophet Muhammad and Mahatma Gandhi: A Comparison. *Gandhi Marg* 6(11), 803–810.

Yogasūtras I.24–27 in the Light of Western Proofs of the Existence of God. *Scottish Journal of Religious Studies* 5(2), 134–140.

Marriage in World Religions: Hinduism. *Journal of Ecumenical Studies* 22(1), 69–80.

The Concept of Universal Religion in Raja Rammohan Roy. *Bengal Past and Present* 102(194), 1–13.

Buddhism and Christianity as Missionary Religions in the context of Church–State Dualism. *Journal of Church and State* 28(1), 61–78.

The Jaina Concept of Kevalajñāna in the Light of Modern Researches in Thanatology. *Jain Journal* 17(1), 9–16.

What is Hinduism? A Sociological Approach. *Social Compass* 33(2–3), 177–183.

Gold, Dust or Gold-dust? Religion in the Life and Writings of Premchand. *Journal of South Asian Literature* 21(26), 112–122.

Does One Religious Tradition Help Understand Another? *ARC* 11(2), 19–27.

The Religious Justification of War in Hinduism. *ARC* 13(2), 7–19.

Mahatma Gandhi as a Charismatic Leader: An Analysis. *Proceedings of the Eighth International Symposium on Asian Studies* (1986), 1151–1178.

The Interpretation of a Sanskrit Inscription in the Ancient Brunei Script. *Journal of the Malaysian Branch of the Royal Asiatic Society* 52(1), 99–101.

Das Karma im Buddhismus. *Yāna* 40(3), 125–131 (Translated into German by the editor).

Emile Durkheim on Suicide in Buddhism. *Buddhist Studies Review* 4(2), 119–126.

Saccidānanda Brahma: What Does it Mean? *International Philosophical Quarterly* (24), 61–66.

Anicca. *Pali Buddhist Review* 4(1–2), 16–24.

A Model–Analysis of Indian History and Historiography. *Quarterly Review of Historical Studies* 15(1), 7–19.

Emile Durkheim on Suttee as Suicide. *International Journal of Contemporary Sociology* 15(3–4), 283–291.

Hinduism and Christian Missionary Activity: A Case Study of the Nineteenth Century. *Indian Church History Review* 7(2), 151–158.

Mescaline and Hindu Mystical Experience, An Advaitic Approach. *Studies in Religion* 5(2), 31–35.

The Significance of the Alleged Illiteracy of the Prophet. *Islam and the Modern Age* 7(4), 46–53.

Buddhism and Dialogue in Ancient India. *Buddhist Quarterly* 10(1), 15–22.

A note on the word Ajātaśatru. *Śrī Lankā Journal of Buddhist Studies* 1, 97–99.

On Brahma-lakṣaṇa: A Contribution to Advaita Vedānta. *The Vedanta Kesari* 74, 256–258.

The Sociology of Radicalism and Reactionary Revivalism. *Proceedings of the Ninth International Symposium on Asian Studies (1987)*, 441–448.

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), 55–57.

The Academic Study of Religion: A Methodological Reflection. *Council for the Societies for the Study of Religion Bulletin* 18(2), 31–32.

The Future of Comparative Religion and the Faculty of Religious Studies. *ARC* 16(1–2), 12–16.

The Significance of Ariya in *Dukkham Ariya–Saccam*. *Annals of the Bhandarkar Oriental Research Institute* 69, 229–233.

Do Pretas Exist? *World Fellowship of Buddhists Review* 26(3), 16–19.

A Third Way of Spirituality Beyond Faith and Reason in Buddhism. *Journal of Dharma* 13(3), 282–290.

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.

## **APPEARANCES BEFORE LEARNED SOCIETIES AND OTHER GATHERINGS**

### **Before the American Academy of Religion:**

- |      |   |
|------|---|
| 1974 | An Inquiry into the Nature of the Distinction between the History of Religion and the Phenomenology of Religion (Asian Religions Section) and Images of Women in the Therīgāthā (Women in Religion Section) (Washington D.C.) |
| 1975 | Rāmakṛṣṇa Paramahansa: A Study in a Mystic's Attitude Towards Women (Chicago)   |

- 1976 Was Rāmakṛṣṇa an Advaitin? and The Scope of Occult Studies (St. Louis)
- 1977 Svāmī Dayānanda Sarasvatī's Attitude Towards the Vedas, and The Qur'ān from the Standpoint of Hindu Revelation (San Francisco)
- 1978 Mahatma Gandhi as a Feminist Emancipator and Kasturbā as a Martyr (Women and Religion Section); How Does One Know a Yogī has Achieved Samādhi (Philosophy of Religion and Theology Section); Fate and Free-Will in the Bhagavadgītā (Asian Religions Section); How is the Buddha Different from an Arhat (Indian Buddhism Consultation); and chaired the panel on Arhathood (New Orleans)
- 1979 Chairperson of panel on The Teacher and the Disciple, and convener of Consultation on Indian Buddhism (New York)
- 1980 Co-Convenor of Consultation on Buddhism (Dallas)
- 1981 The Impact of the Academic Study of Religion on Interreligious Preferences (Academic Study of Religion Section) and respondent to paper on Dynamic Meditation (Religion in Modern India Group) (San Francisco)
- 1982 Panelist for (1) The Philosophical Problem of Analogy: Interreligious Perspectives (Philosophy of Religion Section) and (2) Update on Religion in Modern India (Religion in Modern India Group) (New York)
- 1983 Should the Cross-cultural Philosophy of Religion be Normative (Cross Cultural Philosophy of Religion Group) (Dallas)
- 1984 Panelist for Theory and Methods (Study of Religion Consultation) and chairperson for panel on Buddhist Perspectives on Nagel's *The Possibility of Altruism* (Buddhism Group) (Chicago)
- 1985 The Implication of the Study of New Religious Movements for the Methodology of Religious Studies (New Religious Movements Group) and respondent to the panel on Interreligious Truth and Dialogue (Philosophy of Religion Section) (Los Angeles)
- 1986 Panelist for Perspectives on New Religious Movements (New Religious Movements Group) and respondent to panel on Study of Saṅgha and State in Buddhism (Buddhism Section) (Atlanta)

- 1987 The Qur'ān in the Thought of Mahatma Gandhi (with Sheila McDonough; Study of Islam Section); also organized panel on Buddhist-Christian Dialogue: Its Effect on the Participants (Boston)
- 1988 Panelist on an assessment of Eric J. Sharpe, *Comparative Religion* (History of Study of Religion Group) (Chicago)
- 1989 Panelist for Hindu-Christian Dialogue (Interreligious Dialogue Consultation) (Anaheim)
- 1990 Roundtable session: "How should Religious Experience be studied from within the Philosophy of Religion?" (New Orleans)
- 1991 Evidence and Confirmation of Reincarnation in Hinduism (Philosophy of Religion Section); and respondent on the panel on The Mystic's Claim (Mysticism Group and History of the Study of Religion Group) (Kansas City)
- 1992 Respondent to panel on Historical Development of Approaches to the Study of Religion (History of the Study of Religion Group) (San Francisco)
- 1993 Panelist in session on *Our Religions* (History of the Study of Religion Group) (Washington, D.C.)
- 1994 Chairperson of panel on Women in Classical Accounts of Asceticism: East and West (Ascetic Impulse in Religious Life and Culture Group) (Chicago)
- 1995 Appointed member of International Connections Committee of the *AAR* (Philadelphia)
- 1996 Chairperson of panel on Are Theological and Religious Studies Compatible (Theology and Religious Reflection Section; History of the Study of Religion Group) (New Orleans)
- 1997 Chair, business session, Religion and Human Rights Consultation (San Francisco)
- 1998 Panelist in session on: Who Speaks For Hinduism (Hinduism Group); Chairperson of panel on Contested Issues in Protecting Religious Freedom and Values (Religion and Human Rights Consultation); presented paper on "The Idea of Religious Universalism in India and the West" (History of Study of Religion Group); read paper on behalf of G.C. Pande in special topic forum on Internationalizing the Study

of Religion: Methodological Issues (Committee on International Connections) (Orlando, Florida)

- 1999 Respondent to panel on Historical and Comparative Perspectives on Human Rights Development (Religion and Human Rights Consultation) (Boston)
- 2000 Presented paper on Phenomenology in the New Millennium (History of Study of Religion Group) and chaired business meeting (Religion and Human Rights Consultation) (Nashville)
- 2001 Panelist in session on The Right to Family Planning, Contraception and Abortion in World and Indigenous Religions (Women and Religion Section); chaired session on Population, Development and Reproductive Health: Does Religion Count? (Ethics Section); chaired business meeting of Religion and Human Rights Consultation (Denver)
- 2002 Chaired session on: Religion, Violence, and Human Rights (Religion and Human Rights Consultation); panelist in session on Towards a Global Hindu Dharma (additional meetings - North American Hindu Association of Dharma Studies) (Toronto, Canada)
- 2003 Presented paper on “Hinduism’s Socio-Political Response to Western Hermeneutical Theories of Religion” (Hinduism Group); Panelist on theme of Religion and the Ethics of War (Global Ethics and Religion Forum) (Atlanta)
- 2004 Panelist on the theme: Can Muslims talk to Hindus? (Religion in South Asia Section) (San Antonio)
- 2005 Panelist on the theme: How to Teach Hinduism to a Western Audience (additional meeting of North American Hindu Association of Dharma Studies) (Philadelphia)
- 2006 Panelist on the theme: Problematising Hindutva (additional meeting of North American Hindu Association of Dharma Studies) (Washington, D.C.)
- 2007 Panelist on the theme: Radical Life Extension: Implications of Eschatological Visions of the Religions (AAR wildcard session); respondent to panel on one’s book: *A Primal Perspective on the Philosophy of Religion* (Indigenous Religious Traditions Group); presented paper on “Hindu-Christian Studies Through the Lens of Ethics” (Society for Hindu-Christian Studies); presented paper on “An Indic Religious Perspective on Military Humanitarian

Intervention” (Global Ethics and Religion Forum); chaired session on Contemporary Hinduism (additional meeting of North American Hindu Association of Dharma Studies) (San Diego)

- 2008      Chaired session on: Sevā as a Focus of Hindu Sampradāyas (additional meeting of North American Hindu Association of Dharma Studies) (Chicago)
- 2009      Panelist on the theme: Transnationalism and Pedagogy: Teaching and Learning Beyond Borders, (AAR Special Topics Forum); panelist on the theme: Religion Scholars and National Governments: Should They Be Partners? (AAR Special Topics Forum); respondent to panel on: What are the Criteria for Comparative Theological Thinking in Light of Contemporary Studies of Interreligious Dialogue and Religious Pluralism? (Theology and Religious Reflection Section); respondent to papers on the theme: Reclaiming Women’s Experiences of the 1893 World’s Parliament of Religions (Women and Religion Section); panelist on the theme: The Relationship between Hinduism and Hindutva (Additional Meeting of North American Hindu Association of Dharma Studies) (Montreal)
- 2010      Chaired session on: Are Americans Really Becoming Hindus? (additional meeting of North American Hindu Association of Dharma Studies) (Atlanta)
- 2011      Panelist: Human Rights and Religious Minorities (Tony Blair Faith Foundation); Organised session on: Is Yoga Hindu? (Additional Meeting of North American Hindu Association of Dharma Studies)

**Before the New England chapter of the American Academy of Religion:**

- 1972      The Notion of Cyclical Time in Hinduism
- 1973      Hinduism as a Missionary Religion
- 1975      Can there be a Female Buddha?
- 1976      Common Misconceptions in the Academic Study of Hinduism

**Before the Canadian Society for the Study of Religion:**

- 1974      Mescaline and Hindu Mystical Experience: An Advaitic Approach



- 1976 The Vedas: A Phenomenological Approach
- 1982 (with Katherine K. Young) Dying for Bhakti and Mukti: The Śrīvaishava Mytho–philosophy of Liberation as a Psychological Triumph over Death
- 1985 Why is Intention so Important in the Buddhist Doctrine of Karma
- 1988 Reciprocal Illumination: Goal or Method
- 1989 Chaired session

**Before the American Oriental Society:**

- 1975 Al–Bīrūnī and the Bhagavadgītā
- 1976 Why is the Mahābhārata Predominantly in the Anuṣṭubh Metre? (by title)
- 1977 A Note on Mahatma Gandhi's Interpretation of Bhagavadgītā II.59 (by title)
- 1978 Is the Enumerative Order of the Four Puruārthas Arbitrary or Meaningful?
- 1982 The Meaning of *Pretya* and *Preta* in *BAU* IV.5.13 and *KU*. 1.1.20
- 1987 The Meaning of *Ātmahano Janāḥi* in *Īśā*. Up. 3
- 1988 Śaṅkara on the Indispensability and Inaccessibility of Śruti; also chaired section South and Southeast Asia V. Linguistics and Literature
- 1992 Baudhāyana and the Date of the Bhagavadgītā
- 1993 The *Uttaragītā* as a Key to Interpreting the *Bhagavadgītā*; also chaired section South and Southeast Asia V. History and the Arts.

**Before the Canadian Association for South Asian Studies:**

- 1975 Did the Śūdras have the right to study the Vedas in Ancient India?
- 1985 The Bhagavadgītā: A Mīmāṃsika Interpretation

**Before the Philological Association of the Pacific Coast, San Jose, California, November 28–29, 1975:**



**Before the Sociological Association of Australia and New Zealand, Brisbane, May 18–21, 1978:**

Emile Durkheim: A Methodological Criticism of his Analysis of Religion

**Before the Australian Association for Religious Education:**

- 1978            Some Experiences as a Teacher of World Religion (Brisbane Branch)
- 1978            Conducted three workshops on world religions (annual national conference at Brisbane)

**Before the Australian Language and Linguistics Association (AULLA), Brisbane, August 21–26, 1978:**

The Role of Etymology in Hindu Hermeneutics: An Analysis

**Before the New Zealand Conference on Asian Studies:**

- 1979            The Symbolic Significance of Viṣṇu Reclining on Śeṣa (Auckland)
- 1981            Yoga in the Bhagavadgītā (Palmerston North)
- 1985            The Sikh Crisis in India: Five Perspectives (Wellington)

**Before the Cultural Studies Conference, Brisbane:**

- 1979            Islam and the Australian Press; also chaired session on Islam and Revolution in Iran
- 1981            The Image of Islam in Australia

**Before the International Conference on Traditional Asian Medicine, Canberra, September 2–8, 1979:**

The Relation between Diseases and Karma in the Milindapañha

**Before the Association of Asian Studies, U.S.A.:**

- 1980            Varāhamihira: An Ancient Indian Feminist?; also chaired the panel on Feminism in Ancient India (Washington, D.C.)
- 1985            Chairperson and discussant of panel on Gītā (Chicago)

**Before the International Conference on the Qur'ān Through Fourteen Centuries, Canberra, May 8–13, 1980:**

The Vedas in the light of the Qur'ān

**Before the Chinese Buddhist Society, Sydney, July 18, 1981:**

The Travels of Faxian

**Before the Via Negativa Conference, Sydney, May 22–24, 1981:**

The Via Negativa in Hindu Thought

**Before the New Zealand Association for the Study of Religions:**

1981            Do Animals have a Religion? (North Palmerston)

1985            The Question of Sikh Identity in India (Dunedin)

**Before the Conference on The Oral and Written Transmission of Literature, Canberra, August 24, 1981:**

Recitation as a Mode of Transmission: a Case Study of the Mahābhārata

**Before the South Asian Studies Association, Armidale, August 26, 1981:**

South Asia in the school curriculum (panelist)

**Before the International Society for the Comparative Study of Civilizations, Pittsburgh, May 27–30, 1982:**

Chaired session on “India and the West: Encounters and Conflicts”

**Before the International Psychohistorical Association, June 10–12, 1982, New York:**

A Psychohistorical Analysis of the Śiva-līṅga

**Before the International Sociological Association:**

1982            A Durkheimian Explanation of Sannyāsa in Hinduism (Mexico)

1986            Chair and panelist, section on the Sociology of Religion; panelist:  
Alienation and Asian World Views; panelist: Sociology of  
Revivalism (New Delhi)

**Before the Annual Conference on South Asia, University of Wisconsin–Madison:**

- 1982        Discussant for Panel on Jainism
- 1983        Chairperson for Panel on Kāśmīra Śaivism
- 1984        Hindu Myths in the Context of Hindu–Muslim Interface
- 1985        Can a Sanātana Dharma have a Past and a Future?
- 1986        On Tolerating the Intolerant: Hindu Perspectives
- 1987        Partition: A Radical Hindu Critique
- 1988        Varieties of Secularism in Indian Thought
- 1999        Hindu Attitudes to Conversion (read in absentia)

**Before the International Conference on Buddhism and Christianity:**

- 1984        Christianity and Buddhism as Missionary Religions in the context of Church-State Dualism (Honolulu)
- 1987        Chairperson of “Celibacy: Interpretive Lectures from Buddhist and Christian Sides” (Berkeley)
- 1992        Chaired session on “Compassion as Cognition in Buddhism and Christianity” (Boston)

**At the Colloquium: Mahatma Gandhi and His Significance Today, Claremont Graduate School, March 1–2, 1984:**

Chaired session on ‘Gandhi and Art: A Case of Visual Illiteracy’ by Prof. Ingrid Aall

**Before the Conference on Greek Philosophy, University of Newcastle, May 18–21, 1984:**

The Influence of Greek Philosophy on Hindu Thought

**Before the Concept of Spirit Conference, St. Paul's College, Sydney, May 21–24, 1984:**

Vāyu in Hindu Mythology as Analagous to the Holy Spirit

**Before the Society for Asian and Comparative Philosophy:**

1984            Āstikya in Indian Thought as an Analogue to Orthodoxy in the West (by title) (Honolulu)

1987            Respondent to Panel on Asian Alternatives to Human Rights (Boston)

**Before the Australasian Association of Philosophy, Canberra, August 28–31, 1984:**

Metalogical Modes of Knowing

**Before the Canadian Association of Sanskrit and Related Studies:**

1982            Heidegger on Language: A Hindu Response

1985            The Physiological Basis of Hindu Philosophical Ideas

**Before the Greek Philosophy Conference, Newcastle, Australia, May 18–21, 1984:**

The Influence of Greek Philosophy on Indian Philosophy and Religion

**Before the Conference on Education and Social Change in India: Reinterpretations and New Directions, Montreal, June 10–13, 1985:**

Religious Traditions in Modern Indian Educational Policy and Practice

**Before the International Association for the History of Religions:**

1980            A Jungian Interpretation of the Bhagavadgītā (Winnipeg)

1985            Coordinator: Bhagavadgītā Symposium (Sydney)

1990            The Bearing of the Different Understandings of the Words *Religion*, *Dharma*, and *Dīn* on Religious Study and Research (Rome; by title)

1995            Domesticity to Divinity: A Phenomenological Exploration of Hindu Feminine Spirituality (Mexico; by title)

2000            (1) Co-convenor and presenter in session on Religion and Human Rights; (2) co-convenor and participant in panel on Freedom of Religion as a Universal Human Right; (3) chaired session on Moral Universals, Human Rights and Religious Freedom; (4) presented paper on “Radhakrishnan’s Influence on the Study of Religion”; (5) participant in symposium on Mircea Eliade’s Vision and Our Present Understanding of Religion (Durban)

**Before the International Congress for Asian and North African Studies:**

- 1986 Are There Two Buddhist Doctrines of Karma? (Hamburg)
- 2000 Orientalism, Epistemology and the Aryan Question (Montreal)

**At the Indian Philosophical Congress, Pondicherry, December 28–30, 1988:**

Chaired Plenary Session on Kant and Freedom, and Session on Philosophy of Religion

**At the ‘Truth and Tolerance Symposium’, Faculty of Religious Studies, McGill University, September 27–29, 1989:**

Truth and Tolerance: Christian, Buddhist and Hindu Perspectives

**In the ‘Thursdays at Lonergan’ Lecture Series, Concordia University, September 11, 1989:**

Some Parallelisms between Hinduism and Christianity

**Before the American Psychological Association:**

- 1991 Thematization of Religious Experience: A Qualitative Approach
- 1992 Discussion on the rationale for *The Journal of the Psychology of Religion* in Division 36
- 1994 Participant in symposium on: Psychology of Religious Fundamentalism; discussant in session on Psychology and Religion-Spirituality  
Publication— discussion with the editors

**Before the International Congress of Vedānta, Miami University, Oxford, Ohio:**

- 1988 S. Radhakrishnan, Religious Tolerance and Advaita Vedānta
- 1990 Chaired plenary session and presented paper on: “Is *Anubhava a Pramāṇa* according to Śaṅkara?”
- 1992 The Concept of Universal Religion in Swami Vivekananda
- 1996 (Madras) Chaired sessions on Interpretations of Vedānta and plenary address by Professor Daya Krishna; presented paper on Human Rights and Vedānta
- 1996 Respondent to panel on ‘Hinduism For Our Times’; chaired plenary session on ‘Indian Philosophy and Vedanta’
- 1997 (Rishikesh) Contemporary Hinduism

2000 *Strīvarṇasamānatā* (in Sanskrit)

**At the Department of Religious Studies, University of California at Santa Barbara, April 24, 1990:**

How to Study Religious Experience?

**At the Symposium on the Rajneesh Movement, Faculty of Religious Studies, McGill University, May 30, 1989:**

Rajneesh and the Guru Tradition in India

**At the Symposium on Religion and Nationalism, Faculty of Religious Studies, McGill University, September 30, 1990:**

Hinduism and Nationalism

**At Bologna–Nationes: India, Bologna, September 15–22, 1992:**

The Bhagavadgītā: Its Western and Indian Interpretations

**At the International Conference of the International Sociological Association, Rome, July 12–16, 1993:**

The Methodological Implications of New Religious Movements

**At the Parliament of World's Religions:**

- 1993 (1) Respondent to plenary talk; (2) panelist: 'Our Religions' in a Religiously Plural World; (3) presented paper on "Hinduism and Tolerance"; and paper on "Along a Path Less Travelled: A Plurality of Religious Ultimates?" (by title) (Chicago)
- 1999 Presentations in panels on (1) Religion at the U.N. and (2) Religious Leadership and Human Rights (Cape Town)
- 2004 Participated in Religion and Human Rights Symposium and in panel on Proselytization and Religious Freedom (Barcelona)
- 2009 Moderated session on: "Towards a Universal Declaration of Human Rights by the World's Religions"; (2) Panelist in first session on "Religious Imperative to Present 'the Other' Faithfully"; (3) Panelist in session on "Proselytization and Religious Freedom"; (4) Facilitator of Convocation of Hindu Spiritual Leaders (Melbourne)



**At the World Conference on Religion and Peace, Ottawa, Oct. 22–24, 1993:**

Hinduism

**At the Public Forum on Women, Religion and Human Rights, New York, March 21, 1995:**

Panelist: Religion and the Liberation of Women

**Before the First International Conference on Dowry and Bride-Burning in India: Sep. 30-Oct. 2, 1995:**

Presented paper entitled: “Old Strictures, Old Platitudes, or New Scriptures, New Attitudes”

Moderated panel on: “Mahatma Gandhi's Views on Women's Freedom: Re-evaluation of Hindu Scriptures”

**At the India International Centre, New Delhi:**

- 1992      Minority vs. Majority Rights in the Constitution of India
- 1993      Religious tolerance in three contexts of Secularism, Pluralism and Hinduism (in tandem with Max Mueller Bhavan)
- 1995      Hinduism and the Secular State
- 1996      ‘Reservations as an Instrument of Social Justice: Indian and American perspectives’; also delivered Pochhammer Memorial Lecture on February 22, 1996 on ‘Hindu Concepts of Social Justice’ and participated in symposium on Hindu and Buddhist Traditions: Distinction without Difference? (all in tandem with Max Mueller Bhavan); also initiated panel discussion on videotape on “Is Spirituality Valid in a Modern State”
- 1997      How to Read the *Manusmṛti*
- 2005      Proselytization and Religious Freedom (telecast)
- 2012      Professor G.C. Pande Memorial Lecture

**At the Indira Gandhi National Centre for the Arts, New Delhi, January 10–12, 1996:**

Participated in conference by Raimon Panikkar on the “Word”

**At the Symposium: Kālidāsa and His Age at Allahabad Museum, Allahabad, January 28–30, 1996:**

The Neo-Hindu Appropriation of Kālidāsa

**At G.B. Pant Institute of Social Science Research, Allahabad, U.P., India, February 9, 1996:**

Hinduism, Secularism and Hindutva

**At Harvard University, Cambridge, March 22, 1996:**

Conducted South Asia Seminar on Hinduism and Human Rights

**At Conference on `Religion: A Euro-Christian Invention?' Haus der Kulturen der Welt, Berlin, July 2–4, 1996:**

How Hinduism Perceives Religion

**At the Religionswissenschaftliches Symposium, Munich, July 4–5, 1996:**

Neo-Hindu Perspectives on Traditional and Modern Values

**At CENSUR's 10th International Conference, Montreal, Aug. 13–16, 1996:**

The Hare Krishna movement as an illustration of the interaction between NRM, Traditional Religion, and Social Institutions

**At the International Federation for the Psychology of Religion, Montreal, August 15, 1996:**

Organiser (with Thérèse Simard)

**At the International Seminar on Dharma: The Categorical Imperative, Shimla, India, July 16-22, 1997:**

Co-director with Prof. Ashok Vohra of the event organised by Indian Council of Philosophical Research, New Delhi; Indian Institute of Advanced Study, Shimla; University Grants Commission, New Delhi and McGill University; also delivered inaugural address

**At the Conference on Hinduism and Ecology, Harvard University, Center for the Study of World Religions, October 2-5, 1997:**

Co-convenor

**At the Fifth International Conference on the Bhagavadgītā, Urbana, Illinois, September 13-14, 1997:**

What did Arjuna want to know?

**At the Symposium on Towards a Compassionate Society, Stanford University, November 2, 1997:**

From Political Spirituality to Spiritual Politics

**At the State of The World Forum, San Francisco, November 4-9, 1997:**

Panelist on the topic of Sacred Spaces: Women and the Politics of Spirituality

**At the 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) at Calcutta, Dec. 26-30, 1997:**

The Bṛhadāranyaka Upaniṣad and Modernity: New Perspectives

**At the Conference on Gender and Love in World Religions, Chapman University, Orange, April 1-3, 1998:**

Inaugural Address: Towards a General Theory of Women and Religion

**At the Seminar on the Mahābhārata, Concordia University, Montreal, Oct. 3, 1998:**

Inaugural Remarks

**At the Conference on Reclaiming Democracy: Can Citizens and Nations Restore Social Justice and Recapture Control over Global Capital?, Karl Polanyi Institute, Concordia University, Oct. 17, 1998:**

Perspectives on Religion and Human Rights

**At the Annual Meeting of the Society for the Scientific Study of Religion, Montreal, November 6-8, 1998:**

Can the Scientific Study of Religion Contribute Positively to Human Religiosity?

**At the World Conference on the Universal Declaration of Human Rights, Montreal, December 7-9, 1998:**

Organised and chaired session on Human Rights, World Religions, and Human Dignity

**At the NGO Forum ICPD+5, The Hague, Netherlands, February 6-7, 1999:**

Panelist in workshop organised by Religion Counts on: Building Constructive Partnerships among Religion, Government and Civil Society

**At the Conference on Human Rights and Responsibilities: The Contribution of the World Religions, Department of Religious Studies, Chapman University, Orange, California, April 8-9, 1999:**

Keynote presentation on a Universal Declaration of Human Rights by the World Religions (paralleling the U.N. Declaration of Human Rights)

**At the International Conference on Ethics and Religion for a Global Twenty-First Century, Orange and Los Angeles, California, March 23-25, 2000:**

Respondent to panel on A Universal Declaration of Human Rights by the World's Religions

**At the Conference on Religion and Human Rights, House of World Cultures, Berlin, December 7-9, 2001:**

Delivered inaugural address

**At the Panel Discussion on Religion and Public Policy at the United Nations, the United Nations Building, April 3, 2002:**

Panelist

**At the Conference on Religion and Violence, California Lutheran University, Thousand Oaks, CA, April 27-30, 2002:**

Religion, Violence and Human Rights: A Hindu Perspective

**At the Fourth Roundtable on Ethnogenesis in South and Central Asia, Harvard University, May 11-13, 2002:**

Religion in Harappan Culture

**At the UNESCO Conference of Mystical Traditions and Interreligious Dialogue, Barcelona, May 23-26, 2002:**

Roots of Dialogue and its Relationship with Mysticism in Religious Traditions

**At the Conference on Global Renaissance: Indic Contributions, Menla (upstate N. Y.), July 25-28, 2002:**

An Indic Contribution Towards an Understanding of the Word ‘Religion’ and the Concept of Religious Freedom

**At the Annual Meeting of the Academy of Management, Denver, August 11-14, 2002:**

Led session on Hindu meditation practice and shared readings during Hour of Comtemplative/Meditative Silence

**At the Institute for the Humanities at Salado, Texas, October 13, 2002:**

Why Revere Life?

**At the International Roundtable on ‘The Challenge of Globalization: Towards a Shared Universal, Spiritual and Moral Ethic’, Genting Permai Resort, Genting Highlands, Malaysia, 25-27 November, 2002:**

Panelist

**At the Symposium on ‘Religions Respond to Globalization’ at Hotel Singgahsana, Petaling Jaya, Kuala Lumpur, November, 28, 2002:**

Panelist

**At the Institute of Strategy and International Affairs Forum, Kuala Lumpur, November 29, 2002:**

Panel speaker on: Is a Clash of Civilizations Inevitable?

**At the Interfaith Spiritual Fellowship (INSAF), Pure Life Society Hall, Puchong, Selangor, Kuala Lumpur, November 29, 2002:**

Led discussion on ‘Interfaith Dialogue in the Context of Globalization’.

**At the Smithsonian Institution, Washington, D.C.:**

(1) Hinduism (Fall, 1989)

(2) Spiritual Masters in World Religions – Hinduism (November, 2002)

**At the University of Notre Dame, South Bend, April 15, 2003:**

Talk of Hinduism in series on “Religious Faith and Liberal Democracy”.

**At the University of Louvain, Belgium, April 24, 2003:**

Why Remain a Hindu?

**At the School of Oriental and African Studies, London:**

What is Hinduism? (Oct. 8, 2003)

Mysticism in the Indic Religious Tradition (Oct. 10, 2007)

**At the K. J. Somaiya Bharatiya Sanskriti Peetham, Mumbai, December 12, 2003:**

Proselytization and Religious Pluralism.

**At the Hindu-Christian Symposium on Meditation-Dhyāna, K. J. Somaiya Bharatiya Sanskriti Peetham, Mumbai, December 16, 2003**

The Role of Meditation in Hindu-Christian Dialogue.

**At the Conference on Religions in the Indic Civilizations, India International Centre, New Delhi, December 18-21, 2003:**

Panelist in session on Religious Conversion and presented papers in sessions on: (1) The Academic Study of Religion in India; (2) Language, Religion and Society; (3) Principles of Bioethical Decision-Making; (4) Representation of the *śūdras* in Western Indology.

**Delivered the Annual Darshana Lecture, Wellesley College, March 30, 2006:**

Hinduism and Buddhism: Siamese Twins or Sibling Rivals?

**At Women Deliver, Global Conference, Excel London, U.K., 18-20 October, 2007:**

Panelist in plenary session on “Addressing the Controversies in Reproductive Health and Rights”

**At Roundtable Discussion on Religion and Human Rights, Crown Plaza Ottawa Hotel, October 17, 2007:**

Panelist: Religion and Human Rights: Emerging Challenges and Policy Responses

**Delivered the Inaugural Maulana Azad Memorial Lecture, at the Centre for the Comparative Study of Religion and Civilizations, Jamia Millia Islamia, December 10, 2007:**

The Concept of Religious Freedom

**At Vedic Heritage Week Workshop: Reclaiming the Contribution of Vedic Rishikas, Indira Gandhi National Centre for the Arts, December 14, 2007:**

A Textual Variant in Aitareyopaniṣad and Its Overlooked Significance for the Position of Women in Hinduism

**At launch of the book: *Political and Incorrect* by Tavleen Singh, The Imperial, New Delhi, December 19, 2007:**

Panelist: Are Radical Islam and Hindutva the same?

**At launch of journal *Sūtra* at Gulmohar Hall, Habitat Centre, New Delhi, January 4, 2008:**

Panelist on theme: Spiritual Education and Its Impact on Civilization

**At World Congress on Psychology and Spirituality, New Delhi, January 6-9, 2008:**

Panelist on the theme: Spiritual Narratives, Ecstatic States, and Psychological Pathology

**At Symposium on Complementary and Alternative Medicine: Medical, Legal, Religious and Multicultural Implications, McGill University, May 9, 2008:**

Panelist: Healing at the Borderland of Medicine and Religion: Legal Implications

**At Miami University, Oxford, Ohio, October 2, 2008:**

Gandhi and Religious Pluralism

**Delivered the N.K. Sen Memorial Lecture, in the Department of Philosophy at Delhi University, India, January 13, 2009:**

Mahatma Gandhi and Religious Pluralism

**BBC World Service Programs – the Forum, September 6, 2009:**

Session, along with Martin Jacques and Hanif Kureishi

**At the University of Liverpool, U.K., October 12-15, 2009:**

- (1) Hindus as a Textual Community: The Role of the Vedas (in Philosophy as a Way of Life series)
- (2) The Caste System and the Nation State System: A Comparison (Seminar)
- (3) Why be a Hindu? (Seminar)

**At the Conference on Decolonizing Indic Studies, Uberoi Foundation, Denver, October 2-10 2010.**

Inaugural Address

**Before the Beijing Forum, November 4-7, 2010:**

Peace Through Religion

**At the Asian Philosophy Congress, New Delhi, March 3-6, 2010:**

The Asian Concept of Religion and Its Significance in the Modern World

**At the Conference on Devotion and Dissent in Indian History, Centre for Historical Studies, School of Social Sciences, Jawaharlal Nehru University, New Delhi, March 11-13, 2010:**

Inaugural Thematic Overview

**At Louisville Presbyterian Theological Seminary, Louisville, Kentucky, May 9-10, 2011:**

Panelist on Participatory Mission Theology

**At the Conference on In Our Own Voices – Dharma Education in North America, Loyola Marymount University, Los Angeles, September 30-October 2, 2011:**

Chaired panel-session on Overview of the Field of Dharma Education

**Why is there Anything (WITA) Conference, Yale University, October 6-9, 2011:**

- (1) Respondent to Why Is There Anything? – a public presentation by Sir Martin Rees
- (2) Presentation on “Creation, Creator, Alternatives”

**15th World Sanskrit Conference, New Delhi, Jan. 5-12, 2012:**

- (1) Chaired Session III, in English, on Religious Studies on Day II.
- (2) Chaired Session IV, in Sanskrit, on Religious Studies, on Day III.

**REFEREES**

Professor K. Klostermaier  
 Religious Studies  
 University of Manitoba  
 Winnipeg MA R3T 2N2  
 Canada  
 Phone: 204-269-6258  
 Kklostr@cc.umanitoba.ca

Professor Gregory Baum



2202 – 5120 Earncliffe  
Montreal, QC H3X 2P6  
Canada  
Phone: 514-489-5429  
gregory.baum@mcgill.ca

Professor Huston Smith  
1151 Colusa Ave.  
Berkeley, CA 947207  
USA  
Phone: 510-527-4065  
Fax: 510-525-4239