

Curriculum Vitae of Jay L Garfield FAHA

Present Appointment

Doris Silbert Professor in the Humanities and Professor of Philosophy, Logic and Buddhist Studies, Smith College
Visiting Professor of Buddhist Philosophy, Harvard Divinity School
Professor of Philosophy, University of Melbourne
Adjunct Professor of Philosophy, Central Institute of Higher Tibetan Studies

Contact Details

Address: Department of Philosophy
Smith College
Northampton, MA 01063

E-mail: jgarfield@smith.edu

Website: jaygarfield.org
Phone: +1 413 585 3649 (o)
+1 413 695 8660 (m)

Personal Details

Date of Birth: November 13, 1955
Marital Status: Married, four children
Citizenship: USA, Australia

Home Address (USA): 105 January Hills Road
Amherst, MA 01002

Education

A.B., Oberlin College, 1975
MA, University of Pittsburgh, 1976
PhD, University of Pittsburgh, 1986

Areas of Professional Interest

Philosophy of Psychology, Cognitive Science, Philosophy of Mind, Philosophy of Language, Metaphysics, Epistemology, Buddhist Philosophy, Applied and Theoretical Ethics, Hermeneutics

Academic Honours

Fellow of the Australian Academy of the Humanities, 2016 onwards
Fellow of the Academy of Finland, 1986-1987
Michael Bennett Memorial Philosophical Essay Prize, 1980
Teaching Fellow in Philosophy, 1976-1980
Phi Beta Kappa
Andrew Mellon Predoctoral Fellow in Philosophy, 1975-1976
Sigma Xi
High Honours in Philosophy, Oberlin College
High Honours in Psychology, Oberlin College

Grants and Fellowships

- National Institute of Humanities Summer Seminar Grant (with Christian Coseru and Evan Thompson), "Self-Knowledge East and West," College of Charleston. 2018 (\$165,000)
- Japan Society for the Promotion of Science Research Grant, "A Study of Dōgen," (with Yasuo Deguchi, Graham Priest and Robert Sharf), 2017-2019 (\$110,000)
- Australian Research Council Discovery Grant, "A Buddhist Debate and its Contemporary Relevance" (with John Powers and Sonam Thakchöe), 2016-2019, (\$414,000)
- Singapore Ministry of Education Tier Two Research Grant, "Bringing a Classical Debate into Modernity: Dakstang's 18 Great Contradictions," 2015-2018 (\$766,000)
- John Templeton Foundation Grant (with Yasuo Deguchi, Graham Priest and Robert Sharf), "Contradiction and Paradox in East Asian Thought," 2013-2016 (\$100,000)
- John Templeton Foundation Immortality Project Grant (with Shaun Nichols), "Death and the Self," 2013-2016 (\$384,000)
- John Templeton Foundation Fellowship, "Why Buddhism Matters to Philosophy," 2012-2013 (\$156,000)
- National Endowment for the Humanities Summer Seminar Grant (with Christian Coseru and Evan Thompson), "Investigation Consciousness: Buddhist and Western Philosophical Perspectives, College of Charleston. 2012 (\$350,000)
- Australian Research Council Discovery Grant (with John Powers and John Makeham), "Negotiating Modernity: Buddhism in Tibet and China," 2011-2014 (\$540,000)
- Numata Fellowship, Ryuloku University, "Yogācāra as Idealism and as Phenomenology," 2011. (\$30,000)
- Rappaport Fund Curriculum Development Grant (with Nalini Bhushan), "Whose Voice? Whose Tongue? The Indian Renaissance and its Aftermath," 2008 (\$10,000)
- Mellon Foundation Summer Research Grant, "Dakstang's Eighteen Great Contradictions," 2008 (\$12,000)
- Fonds Elisabet de Boer de l'Université de Lausanne (with G Priest and T Tillemanns), "The Nature of Conventional Truth in Indian Madhyamaka," 2006-2009. (\$200,000)
- National Science Foundation Research Grant (with P Speas, J deVilliers and T Roeper), "The Acquisition of Evidentials in Navajo and Tibetan," 2005-2008. (\$600,000)
- Larwell Lecturer, Kenyon College, 2004.
- Kahn Institute Co-organizer (with Peter Gregory, Trans-Buddhism), 2003-2004.
- Fulbright Alumni Initiative Award (with the ven Geshe Ngawang Samten, translation and study of Tibetan and Western philosophical texts), 2003-2004. (\$34,000)
- Mellon Summer Research Fellowship 2003 (translation of Tsong khapa's Ocean of Reasoning). (\$6,000)
- Fulbright Lecturing Fellowship, India, 2001-2002. (\$40,000)
- Smith College Faculty Research Grant, 2000, 2002, 2004, 2005, 2006, 2007, 2008
- Monash University research grant (with John Bigelow, Birk Baltzly, Monima Chadha, John Heil, "Mindful Things," 2003. (\$15,000)
- ARC Small grant (with John Bigelow, Birk Baltzly, Monima Chadha, John Heil, "Mindful Things," 2001-2002. (\$10,000)
- Visiting Research Fellowship, Department of Psychology, University of Queensland, 1999
- Erskine Fellow, University of Canterbury, Christchurch, NZ, 1999, 2004
- ARC Large Grant 1999-2001 (Developing Citizenship Through Teaching Philosophy, joint grant with Prof David Hogan) (\$110,000)

ARC Special Initiatives Collaborative Grant 1998-2000 (Cognitive Simulation Theory) (\$30,000)

ARC Large Grant 1997-1999 (The Conceptual Structure of Buddhist Idealism) (\$94,000)

Culpepper Languages Across the Curriculum Grant 1994-1995. (\$6,000)

Hewlett-Mellon Research Grants, 1993, 1994 (India)

Indo-American Fellow, 1990-1991

Fulbright Teaching/Research Grant, Sri Lanka 1990-1991 (declined)

National Endowment for Humanities Summer Institute Fellowship (Nagarjuna), 1989

Principal Academic Appointments

Harvard Divinity School

Visiting Professor of Philosophy and Buddhist Studies 2016-onwards

Yale-NUS College

Kwan Im Thong Hood Cho Temple Professor of Humanities 2013-2016

Head of Studies, Philosophy 2013-2016

National University of Singapore

Professor of Philosophy 2013-2016

Yale University

Visiting Professor of Philosophy 2013-2016

Smith College

Doris Silbert Professor in the Humanities, 2003 onwards (on leave 2013-2016)

Professor of Philosophy, 1999 onwards

Chair, Department of Philosophy, 2018 onwards

Director, Five Colleges Tibetan Studies in India Program, 1999-2013, 2016 onwards

Director, Logic Program, 1999-2013, 2016-2019

Director, Buddhist Studies Program, 2016-2018

Director, South Asia Concentration, 2011-2012

Director, Buddhist Studies Concentration, 2011-2012

University of Melbourne

Professor of Philosophy, 2003 onwards

University of Tasmania

Professor of Philosophy and Head, Department of Philosophy, 1996-1998

Director, Tasmania Tibet Partnership Program, 1996-1998

Coordinator, Postgraduate Studies in Cognitive Science, 1997-1998

Honorary Research Associate in Philosophy, 1999-2002

School of Cognitive Science and Cultural Studies, Hampshire College, 1980-1995

Professor of Philosophy, 1991-1995

Associate Professor of Philosophy 1987-1991

Assistant Professor of Philosophy 1980-1987

Director, Hampshire in India Program, 1992-1995

University of Massachusetts Cognitive Science Institute

Member, Core Faculty, 1980-1995, Co-Director, 1984-1987

University of Massachusetts Graduate Faculty of Philosophy,

Professor, 1987-1995, -2013

Central University of Tibetan Studies

Adjunct Professor of Western Philosophy, 1992 onwards

Université de Lausanne

Collaborateur Scientifique, 2007-2011

Visiting Academic Appointments

Japan Society for the Promotion of Science Visiting Research Professor, Kyoto University, 2017
 Visiting Professor of Philosophy, Kyoto University, 2013, 2014, 2015.
 Resident Teacher, Hamburg Centre for Tibetan Studies, 2010.
 Resident Teacher, North Carolina Zen Center, 2009.
 Visiting Scholar, Macquarie University, 2005.
 Visiting Scientist, Santa Fe Institute, 2001
 Visiting Professor of Religion, Amherst College, 2001
 Visiting Professor of Philosophy, University of Canterbury, 1999, 2004
 Visiting Professor of Philosophy, Mount Holyoke College, 1992
 Consultant to the Faculty of Trinity College, Hartford, 1987
 Visiting Assistant Professor of Philosophy, Amherst College, 1984
 Visiting Professor of Buddhist Studies, University of Hamburg, 2013.
 Levitt-Spenser Visiting Professor of Philosophy, Union College, 1992
 Adjunct Assistant Professor of Philosophy, Mount Holyoke College, 1983.
 Consultant to Faculty of Mount Holyoke College (teaching faculty seminar), 1983-1984
 Visiting Research Scholar in Philosophy, University of Massachusetts, 1983
 Visiting Assistant Professor of Philosophy, Mount Holyoke College, 1986
 Examiner and Program Evaluator, Wesleyan Univ Science in Society Program, 1990
 Senior Research Scholar, Central Institute of Higher Tibetan Studies, Sarnath, India, 1990-1991
 Senior Research Scholar, Department of Philosophy, Banaras Hindu University, India, 1990-1991
 Visiting Professor of Philosophy, Institute of Buddhist Dialectics, Dharamsala, India, 1990-1991, 1992, 1993, 1994,
 Visiting Professor of Philosophy, Central Institute of Higher Tibetan Studies, Sarnath, India, 1993, 1994, 1995, 1997, 1998
 Distinguished Visiting Scholar, Graduate College of Humanities, Bonn University, 1996
 Visiting Professor of Philosophy, University of Mexico Summer Course at Bodhi Manda Zen Retreat Center, Jemez Springs, 2004, 2009.
 Visiting Lecturer, Namgyal Monastery Institute of Buddhist Studies, Ithaca, 2005.

Miscellaneous Professional Service

Columnist for *Portal für Ethik und achtsames Leben* (<http://ethik-heute.org>), Ethische Alltagsfragen, 2016 onwards.
 Chair, American Philosophical Association Committee on Asian and Asian-American Philosophers and Philosophies, 2014-2017
 Advisory Board, Tengyur Translation Project, American Institute of Buddhist Studies, 2010 onwards
 Advisory Board, Buddhist Heritage Sites Research Foundation, India, 2010 onwards
 Advisory Board, Tenzin Gyatso Institute of Wisdom and Compassion, 2007 onwards
 Participant, International Conference on Tibetan education in exile, Dharamsala, 2004.
 North American Liaison Officer, Australasian Society of Asian and Comparative Philosophy, 2000 to present
 International Expert Assessor, Australian Research Council, 2001 onwards.
 Vice-President, Australasian Society of Asian and Comparative Philosophy, 1999
 Co-Chair, Preparatory Committee, Peace Laureate Forum, World Institute for Nonviolence and Reconciliation, 2000
 President, Australasian Society of Asian and Comparative Philosophy, 1996-1998

Member, Board of Directors, Manjushri Centre of the American Institute of Buddhist Studies, 1994-1995.

Instructor, Elderhostel Program, Hampshire College, 1986-1988, 1990, 1992, 1994, 1995

Instructor, Hampshire Summer Studies in Mathematics and Cognitive Science, 1983- 1985

Editorial Boards

Sophia (Editor in Chief 2005-2017)

Philosophical Psychology

Journal of Indian Philosophy and Religion

Australasian Philosophical Review

Philosophy East and West

American Institute of Buddhist Studies/Columbia Center for Buddhist Studies/Tibet House

US series of publications

Stanford Online Encyclopedia of Philosophy

Journal of Buddhist Philosophy

Teaching Experience

Graduate Courses Taught

Inference and Explanation

Buddhist Philosophy

Mental Representation

History of Twentieth Century Philosophy

Philosophy of Cognitive Science: Theory of Mind

Mind and Meaning: The Philosophy of Wilfrid Sellars

Indian Philosophy Before and After Independence

Buddhist Philosophy: Yogācāra

Hume's *Treatise of Human Nature*

Dōgen

Undergraduate Courses Taught

Introduction to Philosophy

Problems of Philosophy

Introduction to Cultural Studies: Mind and Convention

Introduction to Cultural Studies: Text and Authority in Buddhism

The Meaning of Life

Ethics and Social Philosophy

Abortion and Infanticide: Moral and Legal Issues Arising at the Beginning of Life

Abortion: Persons, Morality, and the Law

Philosophy and Affirmative Action

Technology: Philosophy, Policy, and Politics

The History, Philosophy, and Assessment of Technology

Moral and Economic Assessment of New Medical Technology

Aristotle's Nicomachean Ethics

Ethical Theories

Ethics

Cognitive Science

Gödel, Escher, Bach: Exploring the Nature of Mind

Introduction to Cognitive Science

Foundations of Cognitive Science: Perspectives on Knowledge

Artificial Intelligence

Meaning and Truth: The Semantics of Natural Language

Minds, Brains, and Machines
Philosophy of Mind: Functionalism
Philosophy of Psychology
Metaphysics and Epistemology
Problems in Recent Metaphysics
Being Reasonable: Justifying Action and Belief
Epistemology: Skepticism
Philosophy of Science
Philosophy of Space and Time
Buddhist and Cross-Cultural Philosophy
Issues in Buddhist Philosophy
Buddhist Philosophy: Indo-Tibetan Madhyamaka
Buddhist Philosophy: Madhyamaka and Yogacara
Topics in comparative Buddhist and Western Philosophy
Convention, Knowledge and Existence: European and Indo-Tibetan Perspectives
Hermeneutics, Translation and Cross-Cultural Interpretation
Medieval Tibetan Philosophy
Hermeneutics
Tsong Khapa's Analysis of Emptiness and the Two Truths
Whose Voice? Whose Tongue? The Indian Renaissance and its Aftermath
Nāgārjuna
The Indian Renaissance
Introduction to Buddhist Studies
History of Western Philosophy
History of Western Philosophy
Hume
Kant
Idealism and Realism: The History of the Concept of Mental Representation
Philosophy of Mind: Twentieth Century Views of Mental Representation
Wittgenstein
Wittgenstein's Philosophical Investigations
Philosophy 1998
Logic and the Philosophy of Logic
Introduction to Logic
Valid and Invalid Reasoning: What Follows from What and What Follows from That?
Incompleteness and Inconsistency
Introduction to Set Theory
Many Valued and Modal Logic
Theory of Language: Semantics
Introduction to the Philosophy of Mathematics
Hermeneutics, Translation and Cross-Cultural Interpretation
The Indian Renaissance
The Meaning of Life
Philosophy and Political Thought
Kyoto: City of Zen, City of Art
Buddhist Philosophy: Yogācāra

Director of Hampshire In India Program (1991-1996), the Tasmania-Tibet Partnership Program (1996-1998) and the Five Colleges Tibetan Studies in India Program (1999-2013, 2016 onward).

Publications, Papers, and Professional Contributions

Books

Authored

The Concealed Influence of Custom: Hume's Treatise from the Inside Out. (in press, Oxford University Press 2019)

The Essential Jewel of Holy Practice: Patrul Rinpoche's Instructions for Practice, with Emily McRae (in press, Boston: Wisdom Publications (2017)

Minds Without Fear: Philosophy in the Indian Renaissance (with Nalini Bhushan) (Oxford University Press 2017)

Dignāga's Investigation of the Percept: A Philosophical Legacy in India and Tibet (with Douglas Duckworth, David Eckel, John Powers, Yeshe Thabkhas and Sonam Thakchöe), Oxford University Press 2016)

Moonpaths: Ethics in the Context of Conventional Truth (with the Cowherds, Oxford University Press 2015)

Engaging Buddhism: Why it Matters to Philosophy. (Oxford University Press 2015)

Sweet Reason: A Field Guide to Modern Logic, 2nd Edition (with James Henle and Thomas Tymoczko. Wiley. (2011)

Western Idealism and its Critics. Central University of Tibetan Studies Press, Sarnath, India, 2011, English only edition, Hobart: Pyrrho Press 1998.

Moonshadows: Conventional Truth in Buddhist Philosophy (with the Cowherds, Oxford University Press. (2010)

An Ocean of Reasoning: Tsong kha pa's Great Commentary on Nāgārjuna's

Mūlamadhyamakakārika (with Geshe Ngawang Samten), Oxford University Press, 2006.

Empty Words: Buddhist Philosophy and Cross-Cultural Interpretation. Oxford University Press, New York, 2002.

Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā. Oxford University Press, New York, 1995.

Cognitive Science: An Introduction (with N. Stillings, M. Feinstein, E. Rissland, D. Rosenbaum, S. Weisler, and L. Baker-Ward). Bradford Books/MIT Press, 1987; 2nd edition (with N. Stillings, M. Feinstein, E. Rissland, D. Rosenbaum, S. Weisler, and L. Baker-Ward), Bradford Books/MIT Press, 1995.

Belief in Psychology: A Study in the Ontology of Mind. Bradford Books/MIT Press, 1988.

Edited Collections

Wilfrid Sellars and Buddhist Philosophy: Freedom from Foundations, Routledge, 2018.

Madhyamaka and Yogācāra: Allies or Rivals? (ed., with J Westerhoff), Oxford University Press, 2015.

The Moon Points Back: Buddhism, Logic and Analytic Philosophy (ed. With Y. Deguchi, G. Priest and K. Tanaka). Oxford University Press, 2015

Contrary Thinking: Selected Papers of Daya Krishna (with N Bhushan and D Raveh), Oxford University Press (2011).

Indian Philosophy in English: Renaissance to Independence (with N Bhushan), Oxford University Press (2011).

Oxford Handbook of World Philosophy (with W Edelglass), Oxford University Press (2010).

Pointing at the Moon: Buddhism, Logic Analysis (with T Tillemans and M D'Amato), 2009, Oxford University Press.

TransBuddhism: Translation, Transmission and Transformation (with N Bhushan and A Zablocki) 2009, the University of Massachusetts Press.

Buddhist Philosophy: Essential Readings (with William Edelglass) 2009, Oxford University Press.

Foundations of Cognitive Science: The Essential Readings. Paragon House, New York, 1990.

Meaning and Truth: Essential Readings in Modern Semantics (with Murray Kiteley). Paragon House, New York, 1990.

Modularity in Knowledge Representation and Natural Language Understanding. Bradford Books/MIT Press, 1987.

Abortion: Moral and Legal Perspectives (with Patricia Hennessey). University of Massachusetts Press, 1984.

Articles and Book Chapters

"Thinking Beyond Thought: Tsongkhapa and Mipham on the Categorized Ultimate," in C. Prueitt, E. Thompson, and r. Sharf (eds.), *Conceptuality and Nonconceptuality in Buddhist Philosophy* (2020)

"Love, Law and Language: Continuing to Think with Daya-ji," forthcoming in A. Mukerji, (ed.) *The Daya Krishna Lectures*. Simla: Indian Institute for Advanced Study. (2020)

"The Second Person," forthcoming in Eltschinger, V., B. Kellner and E. Mills (eds), *The road Less Taken: Essays in Honor of John Taber*. Vienna: The Austrian Academy of Sciences (2019).

"Buddhist Contributions to Contemporary Moral Reflection: Selflessness and Moral Responsiveness," forthcoming in Roloff and Zimmermann (eds.) *Buddhism and Modernity*. (2019)

"Madhyamaka and Skepticism" (with Georges Dreyfus), forthcoming in M Dasti and E Mills (eds), *Skepticism in the Indian Philosophical Tradition*. Leyden: Brill. (2019).

"AC Mukerji on the Problem of Skepticism and its Resolution in Neo-Vedānta," forthcoming in M Dasti and E Mills (eds), *Skepticism in the Indian Philosophical Tradition*. Leyden: Brill. (2019).

"Ten Moons: Consciousness and Intentionality in Ālambanaparīkṣā and its Commentaries," forthcoming in Ching and Siderits, eds., *Buddhism and Consciousness*. (2019).

"Belnap and Nāgārjuna on how Computers and Sentient Beings Should Think: Truth, Trust and the *Catuṣkoṭi*," for Onori and Wansing, eds., *New Essays on Belnap-Dunn Logic*. Leiden: Brill. (2019)

"Upāya and Spontaneity: Skill and Expertise in Daoist and Buddhist Traditions" (with G Priest), forthcoming in E Fridland and C Pavese (eds), *The Routledge Handbook of Skill and Expertise*. (2019)

"Seeing Sentient Beings: Moral Phenomenology in Śāntideva's Bodhicāryāvatāra," forthcoming in D. Duckworth and J. Gold (eds), *Reading Śāntideva's Bodhicāryāvatāra*, New York" Columbia University Press. (2019)

"Traditional Tibetan Scholars as Colleagues," forthcoming in P Tourenne, ed., *Interaction Between the Tibetan and Western Scholarly Communities*. Leyden: Brill. (2019)

"Why No Self?," forthcoming in IAI News (2019).

- “Givenness and Primal Confusion,” in Garfield, ed., *Wilfrid Sellars and Buddhist Philosophy: Freedom from Foundations*, pp. 113-129. (2018)
- “Who Knows What and How? New Evidence about the Acquisition of Evidentials in Tibetan” (with J De Villiers), in L. Chapman and R. Ivan, eds. *UMOP 40: Leader of the Pack: A Festschrift in Honour of Peggy Speas*, pp. 133-152. Amherst: GLSA. (2018)
- “Lala Lajpat Rai’s Classification of Nationalism: Can it Help Us to Understand Contemporary Nationalist Movements?” (with Nalini Bhushan), *Sophia* 57:3, pp. 363-374. (2018)
- “Engaging Engagements with Engaging Buddhism,” *Sophia* 57:4, 581-590. (2018).
- “Hume as a Western Mādhyamika,” in G Davis, ed., *Ethics Without Self; Dharma Without Atman: Western and Buddhist Philosophical Traditions in Dialogue*. London: Routledge. (2018), pp. 131-144.
- “Episodic Memory and Oneness” (with Shaun Nichols and Nina Strohminger), in Ivanhoe, Harrison, Sarkissian, and Schwitzgebel, ed.s, *The Oneness Hypothesis in Philosophy, Religion and Psychology*. New York: Columbia University Press, pp. 285-304. (2018)
- “Death and the Self” (with Shaun Nichols, Nina Strohminger and Arun K Rai), in *Cognitive Science*, (2018), pp. 1-19 ISSN: 0364-0213 print / 1551-6709 online.
- “Nāgārjuna,” in *Routledge History of Indian Philosophy*, P. Bilimoria, ed., pp. 316-325. London: Routledge. (2017)
- “Anakul Chandra Mukerji: The Modern Subject” (with Nalini Bhushan) in J. Ganeri, ed., *The Oxford Handbook of Indian Philosophy*. New York: Oxford University Press. pp. 750-765. (2017)
- “Solving Kant’s Problem: KC Bhattcharyya’s Epistemology on Self-Knowledge,” in J Tuske, ed., *Indian Epistemology*. London: Routledge, pp. 355-377. (2017)
- “Evidentiality, Questions and the Reflection Principle in Tibetan: What do Children Learn when they Learn About Evidentiality?” (with Jill de Villiers), in D. Slobin (ed.), *Social environment and cognition in language development: Studies in honor of Ayhan Aksu-Koç*. Amsterdam: John Benjamins, pp. 113-131. (2017)
- “Mindfulness and Ethics: Attention, Virtue and Perception”, in J Davis (ed.). *A Mirror is for Reflection: Essays in Buddhist Ethics*, New York: Oxford University Press, pp. 203-222, 2017.
- Offenheit, Verbindlichkeit und das Problem des Archimedischen Fulcrums. Eine Response zu Marius van Hoogstraten. Forthcoming In K. Amirpur, T. Knauth, W. Weiße & C. Roloff. *Perspektiven dialogischer Theologie. Offenheit in den Religionen und Hermeneutik interreligiöser Dialogs*. Vol. 10. *Religionen im Dialog*. Schriftenreihe der Akademie der Weltreligionen der Universität Hamburg. Münster: Waxmann Verlag, pp. 195-204, (2016)
- “Bimal Krishna Matilal” (with Purushottama Billimoria), *Sophia* 55:4, pp. 455-458, 2016.
- “Illusionism and Givenness: Comments on Frankish,” *Journal of Consciousness Studies* 23:11-12, pp. 73-82, 2016.
- “A Tale of Five Commentaries: The Ālambanāparīkṣā and its Indo-Tibetan Commentaries,” for *Ālambanāparīkṣā and its Indian and Tibetan Commentaries* (with David Eckel and John Powers)) in *Ālambanāparīkṣā and its Indian and Tibetan Commentaries: A Philosophical Legacy in India and Tibet*, Oxford University Press, 2016, pp. 3-37.
- “Introduction to *Summary of the Essence*,” (With John Powers and Sonam Thakchöe) for *Ālambanāparīkṣā and its Indian and Tibetan Commentaries: A Philosophical Legacy in India and Tibet*, Oxford University Press, 2016, pp. 169-174.
- “Cittamātra as Conventional Truth from Śāntarakṣita to Mipham,” in *Journal of Buddhist Philosophy vol. 2* (2016), pp. 263-280.

- “Reflection on Reflectivity: Comments on Evan Thompson’s Waking, Dreaming, Being,” forthcoming in *Philosophy East and West* 66: 3, July 2016, pp. 943-951.
- “If Philosophy Won’t Diversify, Let’s Call it What it Really Is” (with Bryan van Norden), *The New York Times*, 11 May, 2016.
- “Is Moonshadows Lunacy? Reply to Donahue” (with the Cowherds), *Philosophy East and West* 66:2, pp. 617-621, 2016.
- “In Defense of Secularity,” in German as “Verteidigung eds Säklaren,” *Tibet und Buddhismus*, XXIX: 2, pp. 45-48, 2015.
- “Ego, Egoism and the Impact of Religion on Ethical Experience: What a Paradoxical Consequence of Buddhist Culture Tells Us About Moral Psychology,” (with Shaun Nichols, Nina Strohminger and Arun K Rai), *The Journal of Ethics* 19:3, pp. 293-304. pp. 2015.
- “Buddhism and Modernity,” in J Powers, ed., *The Buddhist World*, pp. 94-104. London: Routledge. (2015)
- “Self and Subjectivity in Colonial India” (with Nalini Bhushan), *APA Newsletter on Asian and Asian-American Philosophers and Philosophy* Vol. 15:1, pp. 10-15 (2015).
- “Why We Ask About Madhyamaka and Ethics” (with Graham Priest), in Cowherds, *Moonpaths: Ethics and Emptiness*, pp 1-6. New York: Oxford University Press (2015)
- “The Śāntideva Passage: Bodhicāryāvātāra VIII: 90-103” (with Stephen Jenkins and Graham Priest), in Cowherds, *Moonpaths: Ethics and Emptiness*, pp. 55-76. New York: Oxford University Press (2015)
- “Buddhist Ethics in the Context of Conventional Truth,” in Cowherds, *Moonpaths: Ethics and Emptiness*, pp. 77-96. New York: Oxford University Press (2015)
- “Buddhism and the Loss of Self” (with Nina Strohminger and Shaun Nichols, *Slate*, June 2015, <http://www.slate.com/bigideas/is-there-life-after-death/essays-and-opinions/buddhism-and-the-loss-of-self>
- “Why Be Good? Well, Why not?” *Slate*, May 2015, <http://www.slate.com/bigideas/why-be-good/essays-and-opinions/jay-garfield-opinion>.
- “Two Truths and Method,” in Deguchi, Garfield, Priest and Tanaka, Eds, *The Moon Points Back: Buddhism, Logic and Analytic Philosophy*, Oxford University Press. (2015), pp. 245-261.
- “Swaraj and Swadeshi: Gandhi and Tagore on Ethics, Development and Freedom” (with Nalini Bhushan), in R.T. Ames and P. D. Hershock (eds.) *Value and Values: Economic Justice in an Age of Global Interdependence*. Honolulu: University of Hawai’i Press. (2015), pp. 259-271.
- “I am a Brain in a Vat, Or Perhaps a Pile of Sticks By the Side of the Road,” in Garfield and Westerhoff, eds., *Madhyamaka and Yogācāra: Allies or Rivals?*, pp. 254-275 (2015).
- “Madhyamaka is not Nihilism,” in Jeeloo Liu ed., *Much Ado About Nothing: Theories of Nothingness in Asian and Western Philosophy*. London: Routledge, pp. 44-54. (2014)
- “Asian Philosophy,” with P Bilimoria, M Chadha and K Lai, in G Oppy and N Trakakis (eds.), *A Companion to Philosophy in Australia and New Zealand*. Melbourne: Monash University Publishing, pp. 32-36. (2014)
- “Just Another Word for Nothing Left to Lose: Freedom, Agency and Ethics for Mādhyamikas,” M. Dasti and E. Bryant (eds.), *Freedom of the Will in a Cross-Cultural Perspective*. New York: Oxford University Press, pp 164-185. (2014), reprinted in R Repetti, ed., *Buddhist Perspectives on Free Will and Agency*. London: Routledge (2017), pp. 45-58.

- “Defending the Semantic Interpretation: Response to Ferraro” (with Mark Siderits) *The Journal of Indian Philosophy* 45:6, pp. 655-664. (2013)
- “Remembering Daya Krishna and GC Pande: Two Giants of Post-Independence Indian Philosophy,” with Arindam Chakrabarti, in Press, *Philosophy East and West* 63:4, pp 58-64. (2013)
- “How We Think Mādhyamikas Think: Reply to Tillemans,” (with Y Deguchi and G Priest), *Philosophy East and West* 63:3, 427-436, 2013.
- “Those Conceptions Proliferate Everywhere: Reply to Kassor,” (with Y Deguchi and G Priest), *Philosophy East and West*, 63:3, 411-416, 2013.
- “Does a Table Have Buddha-Nature? A Moment of Yes and No. Answer! But Not in Words or Signs: Reply to Siderits,” (with Y Deguchi and G Priest), *Philosophy East and West* 63:3, 387-398, 2013.
- “The Contradictions are True—And not Out of this World: Reply to Yagisawa,” (with Y Deguchi and G Priest), *Philosophy East and West* 63:3, 370-372, 2013.
- “2+1=1: Reply to Ziporyn,” (with Y Deguchi and G Priest), *Philosophy East and West* 63:3, 353-358, 2013.
- “A Mountain By Any Other Name: Reply to Tanaka,” (with Y Deguchi and G Priest), *Philosophy East and West* 63:3, pp. 335-343, 2013.
- “Public Trust” (with Cynthia Townley), in P Mäkelä and C Townley, eds, *Trust: Analytic and Applied Perspectives*, Amsterdam: Editions Rodopi, pp 95-108. (2013)
- “Evidentiality, Tense and Aspect: Evidence from Tibetan,” (with Kalsang, P Speas and J deVilliers), *Natural Language and Linguistic Theory* 31:2, pp 517-561. (2013)
- “Max Charlesworth’s Sophia: The First Half-Century and the Next,” *Sophia* 51: 4, 2012.
- “Mindfulness and Ethics: Attention, Virtue and Perfection,” in German as Achtsamkeit als Grundlage für ethisches Verhalten in M. Zimmermann, C. Spitz and S Schmidt eds., *Achtsamkeit* 227-250. Stuttgart: Hans Huber. (2012), *Thai International Journal of Buddhist Studies* vol. III, pp. 1-24. (2012), forthcoming in J Davis (ed), *A Mirror is for Reflection: Understanding Buddhist Ethics*, New York: Oxford University Press (2016).
- “Buddhist Ethics,” (in German as “Buddhistische Ethik”) in *Polylog* 27: 98-110. (2012).
- “Sellarsian Synopsis: Integrating the Images,” *Humana Mente: Journal of Philosophical Studies*. 23, pp 101-121. (2012)
- “Ask Not What Buddhism Can Do for Cognitive Science. Ask Rather What Cognitive Science Can Do for Buddhism,” *Bulletin of Tibetology* 47:1,15-30. (2012)
- “Acquiring the Notion of Dependent Origination: Reply to Berger,” (with J Westerhoff), *Philosophy East and West* 61: 2, pp 365-368. (2011)
- “Bringing Brahman Down to Earth: Līlāvāda in Colonial India” (with N Bhushan) in Bhushan and Garfield (eds.), *Indian Philosophy in English: Renaissance to Independence*. 435-453. (2011), reprinted in *Śraddhā* 4:1, pp 84-102. (2012) and in P Heehs, ed., *Situating Aurobindo: A Reader*. New Delhi, Oxford University Press, pp 197-216. (2013)
- “The Plato of Allahabad: AC Mukerji’s Contributions to Indian and World Philosophy,” in Bhushan and Garfield (eds.), *Indian Philosophy in English: Renaissance to Independence*. 455-470 (2011).
- “An Indian in Paris: Cosmopolitan Aesthetics in India” (with N Bhushan), in Bhushan and Garfield (eds.), *Indian Philosophy in English: Renaissance to Independence*, 231-243. (2011)

- “Buddhism in the West,” http://info-buddhism.com/Buddhism_in_the_West_Jay_Garfield.html (2011).
- “Hey Buddha! Don’t Think! Just Act!: reply to Finnigan,” *Philosophy East and West*, 64:1, pp 174-183, 2011.
- “What is it Like to be a Bodhisattva?,” *Journal of the International Association of Buddhist Studies*, 33:1-2, pp. 327-351. (2010/2011)
- “Wie lese ich Nāgārjunas Grundverse zum Mittleren Weg,” *Tibet Buddhismus* 2, pp 19-27. (2010)
- “Teaching David Foster Wallace,” in S Cahn and M Eckert, eds., *Fate Language and Time: David Foster Wallace’s Essay on Free Will*. New York: Columbia University Press, pp 219-221. (2010)
- “Philosophie ist eine globale Unternehmung,” *Tibet Buddhismus* 4, pp 33-37. (2010)
- “Der Buddhismus trifft im Westen auf eine reiche Kultur,” *Tibet Buddhismus* 4, pp 29-33. (2010)
- “Pandits and Professors: The Renaissance of Secular India” (with N Bhushan), *Journal of the Indian Council for Philosophical Research XXVI*: 1, pp 141-159 (2009, published 2010), forthcoming in G Mishra, ed., *Essays in Memory of Daya Krishna*. New Delhi: Indian Council for Philosophical Research (2010) and in in in Bhushan and Garfield (eds.), *Indian Philosophy in English: Renaissance to Independence* (2011) 3-20.
- “Identifying the Object of Negation and the Status of Conventional Truth: Why the dgag bya Matters So Much to Tibetan Mādhyamikas” (with Sonam Thakchöe), in Cowherds, Moonshadows: Conventional Truth in Buddhist Philosophy, 73-88 New York: Oxford University Press. 2010
- “Madhyamaka and Classical Greek Scepticism” (with Georges Dreyfus), in Cowherds, Moonshadows: Conventional Truth in Buddhist Philosophy. New York: Oxford University Press, 115-130. (2010).
- “Authority about the Deceptive: What is True about Conventional Truth?,” *Philosophy East and West* 60: 3, pp 341-354 (2010) and as “Taking Conventional Truth Seriously: Authority Regarding Deceptive Reality,” in Cowherds, Moonshadows: Conventional Truth in Buddhist Philosophy, New York: Oxford University Press, 23-38. (2010)
- “Mountains are Just Mountains” (with Graham Priest), in M D’Amato, J Garfield and T Tillemans, eds, *Pointing at the Moon: Buddhism, Logic, Analysis*, New York: Oxford University Press, pp 71-82. (2009)
- “Enlightenment and the Enlightenment,” in KP Rao (ed.), *Buddhism, World Culture and Human Values*. Sarnath: Central University of Tibetan Studies Press, pp 34-48 (2009).
- “Evidentiality and Narrative,” *The Journal of Consciousness Studies* 16: 6-8, pp 191-217 (with J deVilliers). (2009)
- “Evidentials in Tibetan: Acquisition, Semantics and Cognitive Development,” with J deVilliers, H Gernet-Girard, P Speas and T Roeper in S Fitneva and T Matsui, eds, *Evidentiality: A Window into Cognitive Development*, San Francisco: Josie Bass (with J de Villiers, H Gernet-Girard, P Speas and T Roeper), 2009, pp. 29-48.
- Tsong khapa's Commentary on MMK XXIV: 18, 19, in Edelglass and Garfield (eds), *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press, pp 224-237. (2009)
- “Nāgārjuna's Mūlamadhyamakakārikā ch 24,” in Edelglass and Garfield (eds), *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press, pp 26-34. (2009)

- "Vasubandhu's *Trisvabhāvanirdeśa*, in Edelglass and Garfield (eds), *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press, pp 35-45. (2009)
- "Whose Voice? Whose Tongue? Indian Philosophy in English from Renaissance to Independence," *Journal of the Indian Council of Philosophical Research XXV*: 2, pp 89-108, (2008 published 2009) (with Nalini Bhushan)
- "Turning a Madhyamaka Trick: Reply to Huntington," *Journal of Indian Philosophy XXXVI*: 4, pp 428-449. (2008)
- "The Way of the Dialetheist: Contradictions in Buddhist Philosophy" (with Graham Priest and Yasuo Deguchi), *Philosophy East and West 58*: 3, pp 395-402, 2008.
- "Educating for Virtuoso Living: Papers from the Ninth East-West Philosopher's Conference," *Philosophy East and West 57*: 3, pp 285-289, 2007.
- "Reductionism and Fictionalism: Comments on Siderits," *APA Newsletter on Asian and Comparative Philosophy, VI*:1, pp 1-8, 2006.
- "Buddhist Studies, Buddhist Practice and the Trope of Authenticity," *Seeds of Peace*, 2006.
- "Why Did Bodhidharma Go to the East? Buddhism's Struggle with the Mind in the World," *Sophia 45*: 2, pp 61-80, 2006.
- "The Conventional Status of Reflexive Awareness: What's At Stake in A Tibetan Debate?," *Philosophy East and West 56*: 3, pp 201-228, 2006, M Friquenon and N Dinnerstein (eds.), *Studies on Śāntaraksita's Yogācāra Madhyamaka*, New York: Global Scholarly Publication, pp. 291-334. (2012)
- "Some Problems with the 'Fine Tuning Argument'," (with Mark Colyvan and Graham Priest), *Synthese 145*:3, pp 325-338, 2005.
- "Translation as Transmission and as Transformation," *APA Newsletter on Asian and Comparative Philosophy 2005*, in Bhushan, Garfield and Zablocki, eds., *TransBuddhism: Translation, Transmission and Transformation*. (2009) Amherst: University of Massachusetts Press, pp 89-103 and in *Thieme Almanac*, 2008
- "Nāgārjuna," *Encyclopedia of Philosophy*, New York: MacMillan 2005.
- "Too Pee and Not to Pee: Could that be the Question?: Further Reflections of the Dog," in Priest, G and JC Beall, eds, (2004) *New Essays on the Law of Non-Contradiction*, Oxford: Oxford University Press, pp 235-244.
- "Coherence as an Explanation of Theory of Mind Task Failure in Autism," (with Deepthi Kamawar and Jill de Villiers), *Mind and Language 17*: 3, pp 273-276. 2002.
- "Social Cognition, Language Acquisition and the Theory of Mind" (with Candida Peterson and Tricia Perry), *Mind and Language vol 16*, no 9, 2001, pp 494-541.
- "Propositional Attitudes," *Encyclopedia of Cognitive Science*, New York: Macmillan, 2002, pp 754-761.
- "Sounds of Silence: Ineffability and the Limits of Language in Madhyamaka and Yogācāra," in *Empty Words*, New York: Oxford University Press, 2002, pp 170-186.
- "Nāgārjuna and the Limits of Thought" (with Graham Priest), *Philosophy East and West 53*: 1, 2003, pp 1-21; reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 86-108 and in G. Priest, *Beyond the Limits of Thought*, 2nd edition. Oxford: Oxford University Press, 2004.
- "Pain Deproblematized," *Philosophical Psychology 14* no 1, 2001, pp 103-107.

- "Philosophy, Religion and the Hermeneutic Imperative," in Malpas, J, U Arnsward and J Kertcher, eds, *Gadamer's Century: Essays in Honour of Hans Georg Gadamer*. Cambridge: MIT Press, pp 97-110 and in *Empty Words*, Oxford University Press, 2002. pp 251-260.
- "The Meanings of 'Meaning' and 'Meaning': Dimensions of the Sciences of Mind," *Philosophical Psychology Vol 13*, no 4, pp 421-440, 2000.
- "Nāgārjuna's Theory of Causality: Implications Sacred and Profane," *Philosophy East and West*, 51:4, 2001, pp 507-524, reprinted in *Empty Words*, New York: Oxford University Press, 2002, 69-85.
- "Temporality and Alterity: Dimensions of Hermeneutic Distance," (in German as "Zeitlichkeit und Andersheit. Dimensionen hermeneutischer Distanz" *Polylog 5*, 2000 pp 42-61, in *Samanvaya*, 2001, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 229-250 and in McCarthy, M and S Birch (eds), *Thieme Almanac 2008: Acupuncture and Chinese Medicine*. Stuttgart: Thieme Publishers.
- "Particularity and Principle: The Structure of Moral Knowledge," in M Little and B Hooker, eds, *Moral Particularism*, Oxford University Press, 2000.
- "Thought as Language: A Metaphor Too Far," *Protosoziology Vol 14*, 2000, pp 85-101.
- "Buddhism and Democracy," in *Paidea: Proceedings of the XX'th World Congress of Philosophy, V. III: Social Philosophy*, pp 1-19, 2000, reprinted in *Empty Words*, New York: Oxford University Press, 2002. pp 206-219.
- "The 'Satya' in Satyagraha," in J Samten and L Norbu Shastri, eds, *Truth and Nonviolence: Essays in Honour of Samdhong Rinpoche*, Central Institute of Higher Tibetan Studies Press, 1999, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 220-228.
- "Candrakīrti," in Arrington (ed), *A Companion to the Philosophers*, Oxford, Blackwell, 1998.
- "Western Approaches to Emptiness," *Ordinary Mind*, Spring 1998, pp 8-15.
- "Western Idealism Through Indian Eyes: Reading Berkeley, Kant and Schopenhauer through Vasubandhu," *Sophia Vol 37*, no 1, 1998, pp 10-41, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 152-169, in Irvine, A. and Purushottama, B., *Postcolonial Philosophy of Religion*, Nijmegen: Springer, 2009, pp 121-139.
- "Quine and Sellars: Twilight of the Dogmas and the Death of Modernism" in Dowe and Nicholls, ed., *Philosophy in America*, Pyrrho Press, 1997.
- "Respecting Autonomy through Proxy Decisionmaking: Treatment Decisions for No-Longer Competent Patients," in Shotton, ed, *Health Care Ethics and the Law*, Social Science Press 1997.
- "Mentalese Not Spoken Here: Computation, Cognition and Causation," *Philosophical Psychology Vol 10*, no 4, 1997, pp 413-435.
- "Trisvabhāvanirdeśa: A Translation and Commentary," *Asian Philosophy, Vol 7*, no 2, pp 133-154, 1997, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 128-151.
- "Choosing Coercion: A Preliminary Ethical Study of Academic Life," in H.S. Helsten and M. Hari, eds, *Taking the Liberal Challenge Seriously: Essays in Honour of Timo Airaksinen*, Dordrecht: Kluwer, 1997.
- "Three Natures and Three Naturelessnesses: Comments on Cittamatra Conceptual Categories," *The Journal of Indian Philosophy and Religion*, Vol I, no 2 1997, pp 1-24, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 109-127 and in P Bilmoria and A Irvine, eds., *Post-Colonial Philosophy of Religion*, Dordrecht: Springer, pp 117-136.

“Casting Out Demons and Exorcising Zombies: Exposing Neocartesian Myths in Frank Jackson’s Philosophy of Mind,” in Dowe, Nicholls and Shotton, eds, *Australian Philosophers*, Hobart: Pyrrhro Press, 1996.

“Emptiness and Positionlessness: Do the Mādhyamika Relinquish all Views?,” *Journal of Indian Philosophy and Religion* 1, 1996, pp 1-34, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 46-68.

“Educating for a Free Tibet,” *Tibet Review*, Summer 1995, pp 2-5.

“Human Rights and Compassion: Towards a Unified Moral Framework,” *Journal of Buddhist Ethics, Online Conference on Buddhism and Human Rights*, 1995, in S.S. Bahulkar and the Ven. N. Samten, eds, *Universal Responsibility: A Felicitations Volume in Honour of His Holiness the Dalai Lama*, Sarnath: Central Institute of Higher Tibetan Studies Press, 1995, in, R C Tewari and K Nath, eds *Universal Responsibility: A Felicitations Volume in Honour of His Holiness the Dalai Lama*, New Delhi: A’N’B Publishers, 1996 and in *Buddhism and Human Rights*, edited by Damien V. Keown, Charles S. Prebish, and Wayne R Husted. Richmond, Surrey: Curzon Press, 1998, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 187-205.

“Nub phyog gi lta grub gyi 'os bab yod pa dang snying rje'i lta ba,” *Lhag bSam brTsegs Pa*, 1995.

“Innateness” in S. Guttenplan, ed., *The Blackwell's Companion to the Mind*, London: Basil Blackwell, 1994.

“Dependent Co-origination and the Emptiness of Emptiness: Why did Nāgārjuna begin with Causation?” *Philosophy East and West* 44, 1994, pp 219-250, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 24-45.

“Yag Po Byed dGos Pa'i rGyu mTshan bZhi” *Lhag bSam brTsegs Pa*, 1991.

“Epoché and Sunyatā: Scepticism East and West,” *Philosophy East and West* 40, no. 3, 1990, pp. 285-307, reprinted in Glazer and Miller, eds, *Words that Ring Like Trumpets*, Amherst, Hampshire College Press, 1992, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 3-23.

“The Dog: Relevance and Rationality,” in M. Dunn and A. Gupta eds, *Truth or Consequences: Essays in Honor of Nuel Belnap*, Kluwer, pp 97-110. 1990

“The Myth of Jones and the Mirror of nature: Reflections on Introspection,” *Philosophy and Phenomenological Research*, vol. 50, no 1, 1989, pp 1-26.

“Convention, Context, and Meaning: Conditions on Natural Language Understanding,” *Five College Cognitive Science Institute Working Papers in Cognitive Science*, 1988; in Garfield (ed.) *Foundations of Cognitive Science: The Essential Readings*, New York: Paragon Press, 1990.

“Utilitarianism and Abortion: Reply to Macklin,” *Proceedings of the American Society of Law and Medicine*, 1983.

“Disambiguating ‘Person’: Reply to Callahan,” *Proceedings of the American Society of Law and Medicine*, 1983.

“Propositional Attitudes and the Ontology of the Mental,” *Cognition and Brain Theory* 6, no 3, pp 319-331. 1983

Book Reviews

- “A Career in Buddhist Philosophy: Review of Mark Siderits, *Studies in Buddhist Philosophy* (Jan Westerhoff, ed.), in *Mind. Mind*, fzy016, <https://doi.org/10.1093/mind/fzy016>
- Review of A. Chakrabarti (ed.), *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*, *Notre Dame Philosophical Reviews*, May 9, 2016.
<http://ndpr.nd.edu/news/66894-the-bloomsbury-research-handbook-of-indian-aesthetics-and-the-philosophy-of-art/>
- Review of A Raghuramaraju, *Philosophy and India: Ancestors, Outsiders and Predecessors*, forthcoming, *Journal of the Indian Council for Philosophical Research*.
- Review of J Ganeri, *The Lost Age of Reason: Indian Philosophy from 1450-1700*, *The Philosophical Quarterly*. 64 (255), pp. 343-346. 2014
- Review of J Ganeri, *The Self: Naturalism, Consciousness and the First Person Perspective*, *The Australasian Journal of Philosophy* 92:1, pp186-190. 2014
- Review of R Gombrich, *What the Buddha Thought*, *Journal of the American Academy of Religion* 2010; doi: 10.1093/jaarel/lfq032. 2010.
- Review of E. Engel, *The Inner Science of Buddhist Practice: Vasubandhu’s Summary of the Five Heaps with Commentary by Sthiramati*, *H-Buddhism* <http://www.h-net.org/reviews/showrev.php?id=25901>. 2009.
- Review of D Burton, *Buddhism, Knowledge and Liberation: A Philosophical Study*, *Journal of Contemporary Religion*, Vol 21:3, pp 430-431, 2006.
- Review of J Kupperman, *Learning from Asian Philosophy*, *Mind*, 111: 441, pp 129-136, 2002.
- “‘It won’t hurt a bit.’: Valerie Gray Hardcastle’s Elimination of Pain.” Review Essay on V Hardcastle, *The Myth of Pain*, *Metascience* 10: 2, , 2001, pp 180-188.
- Review of Powers, *Jñānagārbha’s Commentary on Just the Maitreya Chapter of the Saṃdhinirmocana-sūtra*, in *Journal of the Indian Council for Philosophical Research XVII*, no 2, pp 192-196, 2000.
- Review of Haugeland, *Mind Design II*, *Metascience VIII*, no.3, pp 487-489, 1999.
- “What is Cognitive Science, Anyway?: Review of B von Eckardt, *What is Cognitive Science?* and Thagard, *An Introduction to Cognitive Science*,” *Philosophy and Phenomenological Research LIX*, no.:4, pp 1075-1084, 1999.
- Review of V Hardcastle, *How to Build a Theory in Cognitive Science*, *Philosophical Psychology Vol 11*, no. 1, pp 89-91, 1998.
- Review of NR Glass, *Working Emptiness: Toward a Third Reading of Emptiness in Buddhism and Postmodern Thought*, *Sophia* 1998.
- Review of V Hardcastle, *Locating Consciousness*, *Psycolloquy* 97.8.12, Dec 1997, <ftp://ftp.princeton.edu/pub/harnad/Psycolloquy/1997.volume.8/psyc.97.8.12.locating-consciousness.6.garfield>.
- Review of D Lopez, *Elaborations on Emptiness: Uses of the Heart Sūtra*, *The Journal of Buddhist Ethics Vol 4*, 1997, <http://jbe.la.psu.edu/>.
- Review of KC Chakrabarti, *Definition and Induction: A Historical and Comparative Study*, *Metascience*, Issue 9, 1996, pp134- 138.
- Review of His Holiness the Dalai Lama, *The Thirty-Seven Practices of the Bodhisattva*, *Journal of Buddhist Ethics*, Vol 3, 1996 (<http://www.psu.edu/jbe/garfl.html>).
- Review of Boden, ed., *Dimensions of Creativity*, *Philosophical Psychology*, 1996, pp 395-397.
- Review of McGinn, *The Contents of Thought*, *The Philosophical Review C*, no. 3, 1991.

Review of Fodor, *Psychosemantics in Philosophy and Phenomenological Research* 52, no. 3. June 1991, 22. 235-239.

Review of Kurzweil, *The Age of Intelligent Machines*, *The New York Times Book Review*, September 16, 1990.

"Aspects of the Theory of Linguistics: Review of D'Agostino, *Chomsky's System of Ideas*," *Contemporary Psychology* 33, no 1, 1988, pp 314-317.

"Digital Computers and the Technosphere: Review of Rapp, *Analytical Philosophy of Technology*," *Environmental Ethics*, Winter, 1983, pp 361-365.

Conference and Colloquium Talks

"Response to my Critics," Symposium on *Engaging Buddhism*, Deakin University, 2018.

"Buddhist Contributions to Contemporary Moral Reflection: Selflessness and Moral Responsiveness," Lawrence University Philosophy Colloquium, 2018, Conference on Buddhism and Modernity, Hamburg University, 2018.

"Reply to Critics of *Minds Without Fear*," (with Nalini Bhushan, APA Pacific Division Meeting, San Diego, 2018.

"Thinking Beyond Thought: Tsongkhapa and Mipham on the Conceptualized Ultimate," Workshop on Conceptuality and Nonconceptuality in Buddhism, Berkeley Center for Buddhist Studies, 2018.

"Revolution is an Act of Love," The Night of Philosophy, Brooklyn Public Library, 2018.

"Law, Love and Language: Continuing to Think with Daya-ji," The Indian Council for Philosophical Research 2018 Daya Krishna Lecture, University of Rajasthan, 2018.

"Verses 21-23 of *Trīṃśikakārikā* and Sthiramati's Commentary," American Academy of Religion Yogācāra Panel, 2017.

"Lala Lajpat Rai's Classification of Nationalism: Can it Help Us to Understand Contemporary Nationalist Movements?" (with Nalini Bhushan), International Conference on 20th Century Indian Philosophy, University of Vienna, 2017.

"Prāsaṅgika, Pramāṇa and the Problem of Foundationalism: Taktshang and Tsongkhapa on Epistemology," International Association Of Buddhist Studies, Toronto, 2017.

"The Concealed Influence of Custom: Hume's Treatise from the Inside Out," Kyoto University Philosophy Department Annual Retreat, 2017.

"How to Counteract Eurocentrism in Philosophy," Workshop on Southeast Asian Philosophy, Kyoto University, 2017.

"Reflections on Comparative and Cross-Cultural Philosophy: Reply to Powers," Keynote symposium of Australasian Society for Asian and Comparative Philosophy meetings, 2017.

"Thinking Beyond Thought: Tsongkhapa and Mipham on the Conceptualized Ultimate," Berkeley Workshop on Conceptual and Nonconceptual Thought in Buddhism," Conference on Analytic Asian Philosophy, Kyoto University, 2017.

"Dining on Painted Rice Cakes," Conference on Dōgen, Kyoto University, 2017, Dōgen workshop, Shinshu University, 2017, Dōgen workshop, University of Hokkaido, 2017.

"Buddhism and Selflessness," Yale University Philosophy Club, 2017.

"Buddhist Ethics: Cultivating Moral Perception," College of the Holy Cross Philosophy Colloquium, 2017.

"Seeing Sentient Beings: Moral Phenomenology in Śāntideva's Bodhicāryāvatāra," workshop on Śāntideva's Bodhicāryāvatāra, Princeton University, 2017.

"Comments on Kapstein," Columbia Society of Buddhist Studies, 2017.

- “Paradox, Paradox and More Paradox: Comments on Byrne, Heine, O’Leary, Prueitt and Shì,” American Academy of Religion Panel on Paradox in Buddhism, 2016
- “Tibetan Colleagues in Research Teams,” International Association of Tibetan Studies Congress, 2016.
- “Cambridge in India” (with Nalini Bhushan), East-West Philosophers’ Congress, 2016.
- “How to Read Hume (From the Inside Out,” Kyoto University Faculty of Letters Philosophy Colloquium, 2016.
- “Engaging Engagements with Engaging Buddhism,” Author Meets Critics Panel on Engaging Buddhism: Why it Matters to Philosophy, APA Pacific Division Meetings, 2016.
- “Ten Moons: Consciousness and Intentionality in Ālambanaparīkṣā and its Commentaries,” Conference on Buddhism and Consciousness, National Chengchi University, Taipei, 2016, Vassar College Philosophers on Holiday talk, 2016.
- “The Self in Buddhist and Western Contexts,” Mind and Life XXXI, Sera Monastic University, 2015.
- “The Puzzle of Intersubjectivity in Buddhist Philosophy,” American Academy of Religion Buddhist Philosophy panel, 2015.
- “Four Corners: Logic and Paradox and Madhyamaka Buddhism” (with Graham Priest), Hauser Lecture, Montana State University, 2015.
- “Knots in the Dao,” Samrad Lecture, Creighton University, 2015, University of Pennsylvania Philosophy Colloquium and Keynote Address for Conference on Non-Western Philosophy, University of Pennsylvania, 2016, Kyoto/Yale-NUS and NUS/NCCU Annual Triangular Graduate Conference Keynote, Kyoto University 2016, APA Pacific Division Meetings, San Francisco, 2016, Thacher Lecture, George Washington University, 2016.
- “Death and the Self” (with Shaun Nichols, Arun K Rai and Nina Strohminger), conference on Immortality, University of California, Riverside, May 2015.
- “Contemporary Philosophy and Madhyamaka,” contribution to workshop The New Madhyamaka, Oxford University, April 2015.
- “Ethics and Perception: From Egocentricity to Care,” American Philosophical Association Pacific Division Meetings, 2015.
- “Reflections on Reflectivity: Comments on Evan Thompson’s Waking, Dreaming, Being,” International Society for Buddhist Philosophy Author Meets Critics Session, American Philosophical Association Pacific Division Meetings, 2015.
- “Paradox Retained: From the Vimalakīrtinirdeśa Sūtra to Dōgen’s Genjokōan,” Symposium on Paradox and Contradiction in Japanese Philosophy, Kyoto University, 2015.
- “AC Mukerji’s Contributions to Buddhist Philosophy,” National Seminar on Buddhist Studies in India in the 19th and 20th Centuries, Jadavpur University, 2015.
- “Death and the Self: The Impact of Views about Impermanence and Rebirth on Anxiety about Death and the Valuation of Life” (with Arun Rai), Central University of Tibetan Studies, 2015.
- “Hermeneutics and Philosophy of Language in The Paramarthasamutgāta Chapter of the Saṃdhinirmocana Sūtra,” American Academy of Religion Conference, 2014.
- “Comments on Ethics and Emptiness,” American Academy of Religion Conference, 2014.
- “Philosophy in the Indian Renaissance: The Idea of a Renaissance in India” (with Nalini Bhushan), American Association of Asian Studies Northeast Regional Conference 2014.

“Philosophy in the Indian Renaissance: The Samaj Movements and the Secularization of Philosophy” (with Nalini Bhushan), American Association of Asian Studies Northeast Regional Conference 2014.

“Buddhist Ethics as Moral Phenomenology,” University of Connecticut Philosophy Colloquium, 2014.

“A Tale of Four Commentaries: Dignāga’s *Ālambanaparīkṣā* and its Indian and Tibetan Commentarial Literature,” Five College Buddhist Studies Faculty Seminar 2014, Harvard Buddhist Studies Forum 2014, University of California Buddhist Studies Program, 2015, Yale University South Asia Forum 2016, Temple University Department of Religious Studies colloquium, 2016.

“Hume as a Western *Mādhyamika*,” International Association of Buddhist Studies conference, 2014.

“Death and the Self” (with Shaun Nichols), Templeton Conference on Death and Immortality, University of California, Riverside, 2014.

“The Dao of Dialethia,” Enigmatic Texts: Daoist Philosophy Symposium, City University of New York Graduate Center, 2014.

“Cognitive Illusion,” Mind and Life Conference on Mapping the Mind, Kyoto, 2014.

“Just Another Word for Nothing Left to Lose: Freedom, Agency and Ethics for *Mādhyamikas*,” National University of Singapore Philosophy Seminar 2013, Yale University Philosophy Colloquium 2013, Princeton University Religious Studies Colloquium 2013, NCCU-Kyoto-NUS Triangular Philosophy Colloquium, National Chengchi University of Taiwan, 2014.

“Buddhist Ethics in the Context of Conventional Truth: Path and Transformation,” Jadavpur University ICPR Institute for Buddhist Studies, 2013.

“Tsongkhapa’s Rejection of Reflexive Awareness,” American Academy of Religion,” 2012.

“Gungthang on the *Ālambanaparīkṣā*: Idealism or Realism?,” American Academy of Religion, 2012.

“Buddhist Ethics: An Alternative Approach to the Good Life,” East Tennessee State University, 2012. Lama Tsongkhapa Institute, Italy, 2013, University of Hamburg Center for Buddhist Studies 2013, Hamburg Centre for Tibetan Studies, 2013, Bodhicharya Centre for Buddhist Studies 2013.

“*Śāntaraksita*’s Synthesis of *Madhyamaka* and *Yogācāra*,” Society for Ancient and Medieval Philosophy, 2012.

“The Annunciation,” University of Massachusetts Fine Arts Center Gallery Panel, 2012.

“*Madhyamaka* is Not Nihilism,” American Philosophical Association Pacific Division Meetings, 2012.

“The Philosophy of Daya Krishna and the Burden of English,” Jaipur Literature Festival, 2012.

“Tibetan Buddhist Studies Today,” University of Calcutta Graduate Program in Asian Studies, 2011.

“Re-Reading the Renaissance: Philosophy in English in Colonial India” (with N. Bhushan), Calcutta Center for Research in the Social Sciences, 2011, University of Calcutta Philosophy Department Colloquium, 2011.

“Contradictions in Buddhism,” American Academy of Religion Annual Meetings, 2011.

“Does a Table Have Buddha-Nature? A Moment of Yes and No. Answer! But not in Words or Signs! Reply to Siderits,” International Conference on Buddhism and Paraconsistency, Kyoto University, 2011.

“Nāgārjuna’s Dharma,” Barre Center for Buddhist Studies, 2011.

“The View of Madhyamaka,” Bodhicarya Centre, Berlin, 2011.

“The Three Turnings of the Wheel of Dharma: Why they are all Essential,” Bodhicārya Centre, Berlin, 2011, Barre Center for Buddhist Studies, 2012.

“Mindfulness and Morality,” International Conference on Mindfulness, Hamburg, 2011, Middlebury College Philosophy Colloquium, 2012.

“I am a Brain in a Vat (Or Perhaps a Pile of Sticks by the Side of the Road),” University of Melbourne Philosophy Seminar 2011, University of Tasmania Philosophy Seminar 2011, Union College Philosophy Colloquium, 2011 American Academy of Religion Annual Meetings, 2011, Binghamton University Philosophy Colloquium, 2012, Stanford University Center for the Humanities Mythos and Logos Seminar, 2012, National Endowment for the Humanities Summer Seminar on Consciousness in Buddhist and Western Philosophy, 2012, East Tennessee State University, 2012, Kyoto University Conference on Buddhist Metaphysics, 2013, Scuola Santa Anna Philosophy Colloquium, 2013.

“Swaraj and Swadeshi: Gandhi and Tagore on Ethics, Development and Freedom” (with Nalini Bhushan), East-West Philosophical Congress, Honolulu 2011.

“Comments on Madhyamaka and Yogācāra,” International Association of Buddhist Studies Conference, Taiwan.

“What I Learned From Al MacKay: Meaning, Synonymy and Translation,” Oberlin College Colloquium on the Retirement of Alfred MacKay, 2011.

“Mindfulness and Ethics: Attention, Virtue and Perfection,” North Valley Zen Center, 2011.

“Evidentiality, Tense and Aspect in Tibetan: Evidence for A Semantic Account of Evidentiality and Illocutionary Force,” University of Calgary Philosophy Colloquium, 2011.

“On Building Inter-Institutional Collaboration,” International Conference on Translation of the Tengyur, Central University of Tibetan Studies, Sarnath, 2011

“On Standardizing Terms in Translation,” International Conference on Translation of the Tengyur, Central University of Tibetan Studies, Sarnath, 2011

“Ask Not what Buddhism can do for Cognitive Science; Ask Rather what Cognitive Science can do for Buddhism,” American Academy of Religion annual meeting, Atlanta, 2010, Sikkim State Government Conference on Buddhism, Science and Education, Gangtok, 2011, Yale University Conference on Buddhism and Cognitive Science, 2011.

“Madhyamaka and Yogācāra: A Rapprochement,” Hamburg Centre for Buddhist Studies,” 2010.

“Buddhism in the West: A Globalized Asian Tradition Embraces Western Philosophy and Science,” Hamburg Centre for Tibetan Studies,” 2010.

“Conceiving the Inconceivable: Reason and Awakening on the Buddhist Path,” University of Hamburg Department of Buddhist Studies, 2010.

“Further Explorations in Tibetan Evidential Acquisition,” with J deVilliers, UUSLAW Linguistics Conference, 2010.

“Textual Upāya,” Conference on Madhyamaka and Methodology, Smith College 2010.

“Just Telling Stories: Comments on D’Amato,” Columbia University Seminar in Buddhist Studies, 2010.

“Madhyamaka and Skepticism” (with Georges Dreyfus). SUNY New Paltz Philosophy Colloquium, 2009.

“The Vimalakīrti-nirdeśa-sūtra,” (three lectures), Dartmouth College Department of Religion, 2009.

“Can Indian Philosophy be Written in English: A Conversation with Daya Krishna,” (with N Bhushan), All-India Seminar on Indian Philosophy in the British Colonial Period, University of Pune, 2009.

“Pandits and Professors: The Renaissance of Secular India” (with N Bhushan), All-India Seminar on Indian Philosophy in the British Colonial Period, University of Pune, 2009, World Vedanta Congress, Dartmouth, MA 2009.

“Buddhism and Cognitive Science,” All-India Seminar on Buddhism and Science, Central University of Tibetan Studies, Sarnath, 2009.

“Philosophical Perspectives on the Two Truths,” XIVth Congress of the International Association of Buddhist Studies, Atlanta, 2008.

“What is it Like to Be a Bodhisattva,” XIVth Congress of the International Association of Buddhist Studies, Atlanta, 2008, Workshop on Moral Phenomenology, Durham, 2008, Harvard University Center for the Study of World Religions, 2008, Stanford University Buddhist Studies Program Colloquium, 2009, Humboldt State University Department of Religion Colloquium 2009, University of New Mexico Annual Student Philosophy Conference Keynote Address, 2009, Dalhousie University Philosophy Colloquium, 2009, University of Calgary Philosophy Department Colloquium, 2011, East Tennessee State University, 2012, American Philosophical Association Central Division Meetings 2012.

“Turning a Madhyamaka Trick,” Conference on Buddhism in Logic and Analytic Philosophy, Kyoto 2008.

“Human Rights and Collective Interests,” Harvard University Centre for the Study of World Religions, 2007.

“Taking Conventional Truth Seriously: Authority Regarding Deceptive Reality,” University of Melbourne Workshop on Conventional Truth, 2007, Columbia University Buddhist Studies Seminar 2008.

“Whose Voice? Whose Tongue? Indian Philosophy in English from Renaissance to Independence,” (with Nalini Bhushan), University of Allahabad Department of Philosophy Seminar, 2007, International Vedanta Conference, Oxford, Ohio, 1997, University of Connecticut Annual Radha Devi Joshi South Asia Lecture, 2007.

“The Acquisition of Tibetan Evidentials” (with J deVilliers, P Speas and T Roeper), Society for Research in Child Development Biennial Meeting, Boston 2007.

“Language, Theory of Mind and Evidentiality” (with Jill deVilliers), Yale University seminar on Mind, Brain, Behavior and Consciousness, 2006.

“The Persistence of Mystery,” Conference on Science and Enduring Mystery, Binghamton University, 2006.

“Reductionism and Fictionalism,” American Philosophical Association Central Division Meetings, Chicago, 2006, Author Meets Critics Panel on Mark Siderits, Buddhism and Personal Identity.

“Buddhist Moral Theory,” Mind and Reality Conference, Columbia University, 2006, Skidmore College Philosophy Colloquium, 2007, University of Tasmania Philosophy Department Seminar, 2007.

"Buddhist Studies, Buddhist Practice and the Trope of Authenticity," International Conference in Buddhist Studies in Asia, Sarnath, 2006, Australasian Association of Buddhist Studies Seminar, 2006.

"What is it to Naturalise Normativity?," Macquarie University workshop on Normativity, 2005.

"Public Trust," with Cynthia Townley, Macquarie University workshop on Trust, 2005, Academy of Finland Conference on Trust and Social Capital, Rome, 2005.

"What is the Mind and What Does it Do? An Empirical Study of Mindreaders and Nonmindreaders," (with C Peterson), Australasian Association of Philosophy, 2005.

"But Until Then, Let's Just Pretend: The Role of Pretence in Scaffolding the Acquisition of Theory of Mind," (with Rachel Brown, Jesse Fredlund and Emma Mead), Monash University Educational Psychology and Philosophy joint seminar 2005, Australasian Association of Philosophy 2005, Cornell University Philosophy Colloquium, 2005. European Society for Philosophy and Psychology Symposium on Pretence, Belfast 2006, University of Connecticut Philosophy colloquium, 2007.

"Translation as Transformation and as Transmission," Ninth East-West Philosophy Congress, Honolulu 2005.

Chair of Panel, "Educating for Global Citizenship, Ninth East-West Philosophy Congress, Honolulu 2005.

"Using Images to Teach Philosophy for Children," Macquarie University Philosophy Seminar 2005.

"Why Did Bodhidharma Go to the East? Buddhism's Struggle with the Mind in the World," Mindful Things conference, Monash University, 2003, Kenyon College Larwell Lecture, 2004, St John's College Asian Classics Lecture, 2004, University of Canterbury Erskine Lecture 2004, Macquarie University Philosophy Department Seminar, 2005, University of Tasmania Philosophy Seminar, 2005, Cornell University Religion Program Colloquium 2005, University of New Hampshire Philosophy Colloquium, 2006, Australasian Association of Philosophy Conference, 2006.

"The Conventional Status of Reflexive Awareness: What's At Stake in A Tibetan Debate?," University of Canterbury Erskine Lecture, 2004, Australasian Association of Philosophy Conference, 2004, Monash University Philosophy department colloquium, 2004, The Australian National University Research School of Social Science Seminar, 2005, Namgyal Monastery Institute of Buddhist Studies, 2005, American Philosophical Association Central Division Meetings, 2006. "Intention: Doing Away with Mental Representation," Australasian Association for Philosophy, Adelaide, 2003.

"Philosophy for Children in Grade One: Workshop for Teachers," Australasian Association for Philosophy, Adelaide, 2003. Tsong khapa on the Dispute between Buddhapālita and Bhāviveka Regarding the Proper form of Madhyamaka Argument and What Can be Known," Australasian Society for Asian and Comparative Philosophy, Melbourne, 2002, Georgetown University Department of Theology Colloquium, 2003, Kenyon College Larwell Lecture, 2004, University of New Mexico Philosophy Department Colloquium, 2004, University of Canterbury Erskine Lecture 2004, University of Tasmania Philosophy Seminar, 2006.

"On the Reality of Alternative Conceptual Schemes: Problems in Translating Buddhist Philosophy of Mind into Contemporary English," Mindful Things conference, Monash University, 2002, Georgetown University Public Lecture, 2003. "Some Problems With the Fine Tuning Argument" (with Mark Colyvan and Graham Priest), Australasian Association of Philosophy, 2001.

"Let's Pretend: The Role of Pretence in the Acquisition of Theory of Mind" (with Candida Peterson, Blaine Garson, Ariadne Nevin and Tricia Perry), Australasian Association of Philosophy, 2001, University of Queensland Psychology Seminar, 2001, University of Canterbury Distinguished Science Lecture, 2004.

"Philosophy in the 21st Century," Panel Discussion at Australasian Association of Philosophy, 2001.

"Comments on Tager-Flusberg, Separability of Cognitive Functions: What Can Be Learned from Williams' Syndrome?," NSF Conference, University of Massachusetts, 2001.

"Logic and Enlightenment "Quine and Sellars: Twilight of the Dogmas and the Death of Modernism," Research Seminar on Postmodernism, Central Institute of Higher Tibetan Studies, 2000.

"Social Cognition, Language Acquisition and the Theory of Mind" (with Candida Peterson and Tricia Perry), Australasian Association of Philosophy, 2000, University of Hawai'i Department of Psychology colloquium, 2000, Santa Fe Institute Seminar, 2001, Central Michigan University Department of Philosophy and Religion Colloquium, 2001.

"The Tibetan Diaspora in India," National Endowment for the Humanities Summer Institute on Indian Civilisation, East-West Center, University of Hawaii, 2000.

"The Pain Problem" (with Terry Dartnall), Australasian Association of Philosophy, 1999.

"Fundamentals of Buddhist Philosophy," Public Lectures , University of Canterbury, 1999.

"The Meanings of 'Meaning' and 'Meaning': Dimensions of the Sciences of Mind," University of Canterbury Erskine Lecture, 1999, University of Queensland Psychology Colloquium, 1999, Australasian Association of Philosophy, 1999.

"Nāgārjuna and the Limits of Thought" (with Graham Priest), University of Canterbury Erskine Lecture, 1999, College of Charleston Philosophy Colloquium, 2000, University of Alabama Philosophy Colloquium, 2000, University of Auckland Philosophy colloquium, 2000, Australasian Association of Asian and Comparative Philosophy/Australasian Association of Philosophy, 2000, Vassar College Philosophy Colloquium, 2000, Santa Fe Institute Seminar , 2001, Central Michigan University Department of Philosophy and Religion Colloquium, 2001. "Thought as Language: A Metaphor Too Far." Smith College Philosophy Colloquium, 1998, University of New South Wales Department of Philosophy Seminar) 1998, Queensland University Philosophy Seminar, 1998, University of Hawaii Cognitive Science Colloquium, 1998, Lehigh University Cognitive Science Colloquium, 1999, University of Canterbury Erskine Lecture, 1999, University of Auckland Philosophy Colloquium, 1999.

"Buddhist Idealism: A Case Study in Cross-Cultural Philosophy." Smith College, 1998.

"Particularity and Principle: The Structure of Moral Knowledge." Australasian Association of Philosophy, 1998, the Australian National University Research School of Social Sciences 1998, University of Canterbury Erskine Lecture, 1999, Massey University Philosophy Colloquium, 1999, University of Otago Philosophy Colloquium, 1999.

"Sthiramati and the Consolidation of Cittamatra." Australasian Association of Philosophy/Australasian Society for Asian and Comparative Philosophy, 1998.

Co-convenor, "Philosophy in a Global Context," a stream of sessions in the World Congress of Philosophy, Boston 1998.

"Buddhism and Democracy," Keynote address, Australasian Asian Studies Association, 1998.

"The Future of Comparative Philosophy," Australasian Society for Asian and Comparative Philosophy Presidential Address, 1998.

“Sounds of Silence: Ineffability and the Limits of Language in Madhyamaka and Yogācāra,” Queensland University Department of Philosophy, 1998, Concordia University Philosophy Colloquium, 1999, University of Chicago Divinity School Colloquium, 1999, University of Canterbury Erskine Lecture, 1999, Emory University Religious Studies Colloquium, 2000, Australasian Association of Philosophy Keynote Address, 2001.

“Nāgārjuna’s Theory of Causation: Implications Sacred and Profane,” University of Hawaii Vedanta Distinguished Lecture Series, 1998, University of Chicago Divinity School Colloquium, 1999, University of Canterbury Erskine Lecture, 1999, Australasian Association for Asian and Comparative Philosophy, 1999, Bryn Mawr College Philosophy Colloquium, 1999, Drepung Loseling Center for Buddhist Studies (Atlanta), 2000, St John’s College Philosophy Graduate Program in Asian Classics Colloquium, 2001.

“Comments on Peterson: Language, Modularity and the Development of the Theory of Mind Module” ARC Workshop on Modularity, Cognitive Simulation and the Theory Theory, Hobart, 1998. “Western Idealism Through Indian Eyes: Reading Berkeley, Kant and Schopenhauer through Vasubandhu,” Bonn University Graduate College of Humanities 1996, Australasian Association for Philosophy 1997, Relativism: International Conference on Science, Religion and Philosophy, Calcutta 1997.

“Mentalese Not Spoken Here: Computation, Cognition and Causation,” University of Adelaide Philosophy Seminar, 1997, Australasian Association of Philosophy 1997, University of Melbourne/Swinburne University/Deakin University Joint Philosophy Seminar 1997.

“Respecting Autonomy through Proxy Decisionmaking: Treatment Decisions for No-Longer Competent Patients,” Australian Association of Professional Ethics, 1997.

Chair, East-West Philosophy of Mind Workshop, University of Adelaide, 1997.

“Madhyamaka and Yogācāra: Four Lectures on Emptiness,” Kagyu E-Vam Centre for Buddhist Studies, Melbourne, 1997.

“Explicit/Tacit: Is this Distinction any better than Analytic/Synthetic, Scheme/Content, Procedural/Declarative and their Antique ilk?” Adelaide Conference on Cognitive Simulation Theory, 1997.

“Tibet in the Postcolonial Intellectual World: Academic Exchange for Mutual Benefit,” Australian Conference on Tibet, Australian National University, 1996.

“Emptiness and Relativism: Convention in a Comparative Perspective.” Institute of Buddhist Dialectics, 1996.

“Three Natures and Three Naturelessnesses: Comments on Cittamatra Conceptual Categories,” Australasian Association of Religious Studies, 1996, Bonn University Graduate College of Humanities 1996. “Human Rights and Compassion: Towards a Unified Moral Framework,” Oberlin College Philosophy Colloquium, 1995.

“Temporality and Alterity: Dimensions of Hermeneutic Distance,” Greater Philadelphia Philosophy Consortium Conference on Interpretation Across Philosophical Paradigms, Haverford College, 1995; Carleton University Philosophy Colloquium, 1995; Australian Asian Studies Association, 1996; Bonn University Graduate College of Humanities 1996.

“Educating for a Free Tibet,” National Conference on Tibetan Education in Exile, Hampshire College, April 1995. “Approaching Emptiness from the West: Three Lectures on Western Arguments for Buddhist Conclusion.” Tushita Tibetan Mahayana Buddhist Meditation and Retreat Center, Dharamsala, India, Tushita Mahayana Buddhist Meditation and Study Center, New Delhi, India, 1993, Buddha House, Adelaide, Australia 1997, Kagyu E-vam Institute for Buddhist Studies, Melbourne, Australia, 1997.

- "World Sciences in Dialogue I" Columbia University, invited participant, 1994.
- "Emptiness and Positionlessness: Do the Mādhyamika Relinquish all Views?," Marlboro College Postmodernism and Religion Colloquium, 1994; University of Helsinki Philosophy Colloquium, 1994; University of Lund History of Religion Colloquium, 1994; Bryn Mawr College Philosophy Colloquium, 1995; Canterbury University Religious Studies Colloquium, 1995; Massey University Philosophy Colloquium, 1995; University of New Hampshire Philosophy Colloquium, 1995; Bonn University Graduate College of Humanities 1996.
- "How Compassion Arises." two lectures at Tushita Tibetan Mahāyāna Buddhist Meditation and Retreat Center, Dharamsala, India, 1994.
- "Rights and Compassion in Contemporary Western Moral Philosophy," Institute of Buddhist Dialectics, 1994.
- "On the Interpretation of Nets: Reply to Lloyd's Connectionist Hysteria." Society for Phenomenology and Psychiatry Annual Meeting, Yale University, 1994.
- "Three Kinds of Idealism." Namgyal Monastic College, Dharamsala, India, 1993.
- "The Private Language Argument." Institute of Buddhist Dialectics, 1993.
- "Dependent Co-origination and the Emptiness of Emptiness: Why did Nāgārjuna begin with Causation?" Mt. Holyoke College Philosophy Colloquium, 1992, Wesleyan University Philosophy Colloquium, 1992, Society of Indian Philosophy, American Philosophical Association Eastern Division Meetings, 1992, Union College Philosophy colloquium, 1993.
- "Reply to Varela," Amherst College Conference "Has Consciousness Been Explained," 1992.
- "Reply to Dennett," Amherst College Conference "Has Consciousness Been Explained," 1992.
- "Scepticism East and West," Union College Department of Philosophy, 1992, Lund Philosophical Society, 1994, Bonn University Graduate College of Humanities 1996.
- Invited Participant, Mind and Life IV, H. H. the Dalai Lama's conference on Buddhism and Cognitive Science, 1992.
- "Schopenhauer's On the Fourfold Root of the Principle of Sufficient Reason," lectures at the Institute of Buddhist Dialectics, Dharamsala, India, 1992.
- "Eliminativism and Substantialism," Union College Levitt-Spenser lecture, 1992, Carleton University Philosophy Colloquium, 1995.
- "Emptiness East and West: Three Lectures on The Middle Way," Tushita Tibetan Mahāyāna Buddhist Meditation and Retreat Center, Dharamsala, India, 1991.
- "Four Reasons to Be Good," Institute of Buddhist Dialectics, Dharamsala, 1991.
- "Idealism and Scepticism: Western Mind-Only Philosophy and Western Prasaṅgika Critique," two lectures at Drepung Loseling Monastic College Occidental and Oriental Dialogue Conference, Mundgod, India, 1991.
- "Post-Colonial Cross-Cultural Scholarship," 20th Annual Meeting of the South Asian Studies Association, Madison, 1991, and Smith College Philosophy Colloquium, 1991.
- "Waking Up to Regularity: Scepticism and a Meta-Physick," 1989 NEH Summer Institute on Nāgārjuna and Buddhist Thought, University of Hawaii, Amherst College Philosophy Colloquium, 1990.
- Invited Participant, Mind and Life III, H.H. the Dalai Lama's conference on Buddhism and Cognitive Science, 1990.
- "The Dog: Relevance and Rationality," Colloquium in Honor of the Oberlin College Philosophy Department, 1989.

"Mentalese and Mental Se: Keeping Language and Thought Distinct," Conference on Mind, Meaning and Nature, Wesleyan University, 1989.

"It's as Real as it Gets: Causal Powers in Cognitive Science," University of Massachusetts Cognitive Science Institute, 1988.

"Convention, Context, and Meaning: Conditions on Natural Language Understanding," Conference on Philosophical Issues in Computer Science, Middlebury College, 1986; University of Helsinki Philosophy Research Seminar Lecture, 1987.

"Medical Ethics and Risk/Benefit Analysis," Academy of Finland Lectures, 1987.

"The Myth of Jones and the Mirror of nature: Reflections on Introspection," University of Helsinki Philosophy Research Seminar lecture, 1987; Triangle Philosophy of Mind Seminar, National Humanities centre 1988.

"Moral Problems in Risk-Benefit Analysis," Amherst College Philosophy Colloquium, 1985.

"Artificial Intelligence and Artificial Citizenship," Conference on Convention and Knowledge, Smith College, 1985.

"Artificial Intelligence as Experimental Epistemology," Amherst College Philosophy Colloquium, 1985.

"Deconstructing Robots: Reconstructing Persons: Reply to Lycan," Comments on First Forry Lecture in Philosophy and Science, Amherst College, April 9, 1984.

"Abortion and the Concept of a Person," Amherst College Philosophy Colloquium, 1983.

"The Semantic Character of the Mental and the Nature of Psychology," University of Turku, Finland, Philosophy and Psychology Joint Colloquium, 1983.

"Concepts, Justification, and Foundations: A Study in Sellarsian Epistemology" (With Willem A. deVries), University of Helsinki, Finland, Philosophy Research Seminar Lecture, 1983; University of Göteborg, Sweden, Philosophy Colloquium, 1983.

"Behaviorism and Cognitive Science," University of Turku, Finland; Philosophy and Psychology Joint Colloquium, 1983; University of Umea, Sweden, Philosophy of Science Colloquium, 1983.

"Propositional Attitudes and the Ontology of the Mental," Conference on Propositions, Propositional Attitudes and Finite Representability, Amherst, MA, 1982; University of Houston Philosophy Colloquium, 1982.

"Supervenience and Psychology," Amherst College Philosophy Colloquium, 1981.

"Some Philosophical Problems Facing the Cognitive Sciences," University of Massachusetts Cognitive Science Institute 1981.

"Monism Without Reduction," University of Pittsburgh Philosophy Colloquium, 1979; Hampshire College, 1980.

Work in Progress

Books

What Can't be Said: Paradox and Contradiction in East Asian Philosophy (with Yasuo Deguchi, Graham Priest and Robert Sharf). (under review)

Geluk-Sakya Polemics following Taktshang's 18 Great Contradictions in the Thought of Tsongkhapa (with José Cabezón, Thomas Doctor, Douglas Duckworth, Jed Forman, John Powers, Yeshes Thabkhas, Sonam Thakchöe and Tashi Tsering)

Buddhist Ethics (under contract, Oxford University Press)

K C Bhattacharyya's Subject as Freedom: A Translation. (with N Bhushan)

Papers

"The Moral Self," with Shaun Nichols, Arun Rai and Nina Strohminger. (under review)

"The Ultimate Truth is that the Ultimate Truth is that There is No Ultimate Truth," with Graham Priest for Coseru, ed., *Essays in Honour of Mark Siderits*

"The Good Life: A Tibetan Perspective," for Sallie King (ed.), *The Good Life: Buddhist Perspectives.*