

Jay L. Garfield chairs the Philosophy department and directs the Tibetan Studies in India program. He is also visiting professor of Buddhist philosophy at Harvard Divinity School, professor of philosophy at Melbourne University and adjunct professor of philosophy at the Central Institute of Higher Tibetan Studies. *Academicinfluence.com* has identified him as one of the 50 most influential philosophers in the world over the past decade.

Garfield's research addresses topics in the foundations of cognitive science and the philosophy of mind; metaphysics; the history of modern Indian philosophy; topics in ethics, epistemology and the philosophy of logic; the philosophy of the Scottish enlightenment methodology in cross-cultural interpretation; and topics in Buddhist philosophy, particularly Indo-Tibetan Madhyamaka and Yogācāra. He is the author or editor of over 30 books and nearly 200 articles, chapters, and reviews.

Garfield's most recent books are *Getting Over Ourselves: How to be a Person Without a Self* (2022), *Knowing Illusion: Bringing a Tibetan Debate into Contemporary Discourse* (with the Yakherds 2021), *Buddhist Ethics: A Philosophical Exploration* (2021), *What Can't Be Said: Paradox and Contradiction in East Asian Thought* (with Yasuo Deguchi, Graham Priest, and Robert Sharf 2021), *The Concealed Influence of Custom: Hume's Treatise From the Inside Out* (OUP 2019), *Minds Without Fear: Philosophy in the Indian Renaissance* (with Nalini Bhushan, 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, 2016) *Engaging Buddhism: Why it Matters to Philosophy* (2015), *Moonpaths: Ethics and Emptiness* (with the Cowherds, 2015) and (edited, with Jan Westerhoff), *Madhyamaka and Yogācāra: Allies or Rivals?* (2015).

He is currently working on a book to be called *Nature and Norms*, presenting a Humean account of the sources of normativity, a book with Nalini Bhushan on the Krishnachandra Bhattacharyya's *Subject as Freedom*, and, with Tashi Tsering, Sonam Thakchöe, and Jan Westerhoff, a commentary on Candrakīrti's *Introduction to the Middle Way*.