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Education

A.B., *magna cum laude*, Harvard College, 1975.
Ph.D., Harvard University, 1982.

Teaching

The University of Texas at Austin, Sept. 1982 - present.
Visiting Professor, University of Hawaii, Jan. - June 1995

Indian Philosophies
Philosophy of Religion
World Philosophy
Theory of Knowledge
Yoga as Philosophy and Practice
Contemporary Moral Problems
Introduction to Logic
Introduction to Ethics
etc.

(graduate:) Topics in Indian Philosophy: Classical Indian
Epistemology

(graduate:) Topics in Indian Philosophy: Realism and Idealism

(graduate:) Nihilism, Existentialism, and Zen

(graduate:) Philosophy of Religion

etc.

Scholarships and Fellowships

Harvard National Scholarship and Fellowship (six years).

Goethe Institute Scholarship, Rothenburg-ob-der-Tauber, 1975.

Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship, India, 1979-80.

Summer Research Award, The University of Texas Research Institute, 1985 and 1986.

Senior Fellowship, American Institute of Indian Studies, 1990-91, 1996, and 2002.
Faculty Research Assignment, The University of Texas Research Institute, Spring 1991,
Spring 1997, and Spring 2007.

Memberships in Learned Societies, Etc.

Society for Asian and Comparative Philosophy, Society for Indian Philosophy and Religion, etc. Referee, *Philosophy East and West*, *Mind*, *Synthese*, *The Philosophical Quarterly*, *Philosophy and Phenomenological Research*, *Sophia* (editorial board), *Teaching Philosophy*, *Canadian Journal of Philosophy*, various university presses and commercial publishing houses, Program Committee, American Philosophical Association, Eastern Division, 1996-2000, etc.

Publications

Books:

- [*Yoga, Karma, and Rebirth*](#). New York: Columbia University Press, 2009 (368 pages, paperback, hardback, and electronic book).
- Proof of Momentariness By Positive Correlation: The Ksanabhangasiddhi Anvayatmika by Ratnakirti*, text, translation, and commentary (with Joel Feldman), forthcoming, the American Institute of Buddhist Studies, New York.
- Epistemology of Perception: Gangesa's Tattvacintamani*, Vol. I, *pratyaksa-khanda*, introduction, translation, and commentary (with N.S. Ramanuja Tatacharya). New York: American Institute of Buddhist Studies, distributed by Columbia University Press, 2004 (750 pages). Revised Indian edition, Delhi, Motilal Banarsidass, 2009.
- Gangesa on the Upadhi, the "Inferential Undercutting Condition,"* introduction, translation, and explanation (with N.S. Ramanuja Tatacharya). New Delhi: Indian Council of Philosophical Research, 2002.
- Classical Indian Metaphysics: Refutations of Realism and the Emergence of "New Logic."* Chicago: Open Court, 1995. And in an Indian edition: Delhi: Motilal Banarsidass, 1998.
- Aurobindo's Philosophy of Brahman*. Leiden: Brill, 1986. Revised as an e-publication (2001).

Edited books:

- Introduction to World Philosophy: A Multicultural Reader* (with Daniel Bonevac). New York: Oxford University Press, 2009.
- Philosophy of Religion: A Global Approach*. Fort Worth: Harcourt Brace, 1995.
- Understanding Non-Western Philosophy* (with Daniel Bonevac). Mountain View, California: Mayfield, 1993.

Beyond the Western Tradition: Other Readings in Ethics (with Daniel Bonevac and William Boone). Mountain View, California: Mayfield, 1991.
Hartshorne, Process Philosophy and Religion (with Robert Kane). Albany, New York: State University of New York Press, 1989.

Translations from Sanskrit:

From Gangesa's *Tattvacintamani*, the *kevala-vyatireki-prakaranam*, "Negative-Only Inference," Annotated Translation and Commentary, *Logic and Belief in Indian Philosophy*. Warsaw Indological Studies, Volume 3 (in press, 2009), pp. 435-505.
Ratnakirti's *Ksanabhangasiddhi Anvayatmika* (see above).
Selections from the Upanishads, *Bhagavad Gita*, *Yogasutra* (entire), *Kularnava Tantra*, Abhinava Gupta, and *Hathayogapradipika*, included as appendices in *Yoga, Karma, and Rebirth* (see above).
"From Gangesa's *Tattvacintamani*: Discourse on Perceptual Presentation of Something as Other Than What It Is (Gangesa on Perceptual Illusion: the *anyatha-khyati-vada*)," *Journal of Indian Philosophy* 28 (2000), pp. 567-650.
Selected translations of Sanskrit philosophic texts in *Classical Indian Metaphysics* (see above), pp. 150-309.
Selected translations of Sanskrit philosophic texts in *World Philosophy*, ed., Robert Solomon and Kathleen Higgins, (New York: McGraw-Hill, 1995).
"Gangesa on Defining Veridical Awareness," the *prama-laksana-vada* section of Gangesa's *Tattvacintamani*, *Journal of Indian Philosophy* 21 (1993), pp. 107-168.
Selected translations of Sanskrit philosophic texts included in *Understanding Non-Western Philosophy*, ed., Bonevac and Phillips (see above).

Articles:

"Nyaya," forthcoming *Routledge Handbook of World Philosophy*, ed. Purushottama Bilimoria.
"God' Last World," *Jadavpur Journal of Philosophy* 18, no. 2 (2008), Jadavpur University, Kolkata, pp. 1-12.
"Ahimsa, 'Nonharmfulness,'" *Encyclopedia of Violence, Peace & Conflict*, 2nd ed., ed. L. Kurtz. Kidlington, UK: Elsevier, 2008 (8,000 words).
"Truth and Falsity in Indian Philosophy," *Macmillan Encyclopedia of Philosophy*, 2nd ed., vol. 9, pp. 542-46.
"Engagement with Sanskrit Philosophic Texts," *Hermeneutics and Hindu Thought*, ed. Arvind Sharma and Rita Sherma, Springer, 2008, pp. 169-78.
"Ethical Skepticism in the Philosophy of Sri Aurobindo," in *Indian Ethics: Classical Traditions and Contemporary Challenges*, Vol I, ed. Purushottama Bilimoria, Joseph Prabhu, and Renuka Sharma (Aldershot: Ashgate, 2006), pp. 411-20.

- "Self as Locus/Substratum (*adhikarana*) of Psychological Continuities and Discontinuities," *American Philosophical Association Newsletter* 05(1) (Fall 2005), pp. 4-8.
- "Perceiving Particulars Blindly: Remarks on a Nyaya-Buddhist Controversy," *Philosophy East and West*, vol. 54, no. 3 (July 2004), pp. 365-403.
- "Genuine vs. Apparent Knowledge and Justification," *Evam* 3.1, (2004), pp. 201-11.
- "The Perception Chapter of Gangesa's *Tattvacintamani*," *Development of Nyaya Philosophy and Its Social Context*, ed. Sibajiban Bhattacharyya. New Delhi: Project of History of Indian Science, Philosophy and Culture, ed. D. P. Chattopadhyaya, Vol. 3, Part 3, 2004, pp. 399-423.
- "The Inference Chapter of Gangesa's *Tattvacintamani*," *Development of Nyaya Philosophy and Its Social Context*, ed. Sibajiban Bhattacharyya. New Delhi: Project of History of Indian Science, Philosophy and Culture, ed. D. P. Chattopadhyaya, Vol. 3, Part 3, 2004, pp. 424-47..
- "The Universal in Classical Indian Philosophy," *Evam* 1.1 (the inaugural issue, July 2002), pp. 1-10.
- "Ellipsis and Propositional Anaphora in Gangesa's *Tattvacintamani*," in *Time and Sources*, ed. F. Grimal, Ecole Francaise d'Extreme Orient, Pondicherry, India (January 2002), pp. 173-186.
- "Could There Be Mystical Evidence for a Non-Dual Brahman? A Causal Objection," *Philosophy East and West* 51:4 (October 2001), pp. 492-506.
- "There's Nothing Wrong with Raw Perception," *Philosophy East and West* 51:1 (January 2001), pp. 104-13.
- "Two Problems about Perception and Mental Intermediaries in the Nyaya Dualism: Focus and "Extraordinary" Sensory Connections with Perceived Properties," *Journal of Indian Philosophy and Religion*, Vol. 5 (Oct. 2000).
- "The Advance of Indian Philosophy in the Work of J. N. Mohanty," in *The Empirical and the Transcendental*, ed., Bina Gupta (Lanham, Maryland: Rowman & Littlefield, 2000), pp. 235-40.
- "Indian Philosophy," *Encarta Encyclopedia*, an online publication of Microsoft Corporation.
- "The Error of 'That': Gangesa on the Epistemology of the Memory Cognition 'That' (*tad iti*)," *Journal of Indian Philosophy and Religion*, vol. 1 (Oct. 1996), pp. 77-85.
- "Counter Matilal's Bias: The Philosophically Respectable in Indian Spiritual Thought," *Studies in Humanities and Social Sciences*, vol. III, no. 2 (1996), pp. 173-84.
- "The Self and Person in Indian Philosophy," in *A Companion to World Philosophy*, ed., Eliot Deutsch and Ron Bontekoe. Oxford: Basil Blackwell, 1997, pp. 324-33.
- "Philosophic India Studies Since Mid-century in North America," in *The Perennial Tree*, ed., K. Satchidananda Murty and Amit Dasgupta, (New Delhi: Indian Council for Philosophical Research, 1996), pp. 161-76; and in Chinese translation, in a journal of the Institute of Philosophy of the Chinese Academy of Social Sciences, Beijing.

- "Aurobindo," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 1, pp. 567-69.
- "Awareness, Theories of in Indian Thought," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 1, pp. 605-08.
- "Brahman," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 2, pp. 1-5.
- "Epistemology, Indian Schools of," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 3, pp. 388-92.
- "Error and Illusion, Indian Conceptions of," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 3, pp. 409-13.
- "Gangesa," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 843-46.
- "Knowledge, Indian Views of Sources of," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 5, pp. 280-85.
- "Monism, Indian," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 6, pp. 475-79.
- "Sense Perception, Indian Views of," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 8, pp. 688-94.
- "Vedanta," *Routledge Encyclopedia of Philosophy*, ed., Edward Craig (London and New York: Routledge, 1998), Vol. 9, pp. 589-94.
- "The Ideal of Philosophy as Globally Informed," in *The Philosophy of K. Satchidananda Murty*, ed., Sibajiban Bhattacharyya and Ashok Vohra (New Delhi: Indian Council for Philosophical Research: 1995), pp. 110-120.
- "Aurobindo Ghose" (with Peter Heehs), forthcoming in the *Dictionary of Literary Biography*, volume on British philosophers from 1900-1950.
- "Sriharsa's Ontological Argument for the Absolute, Brahman," forthcoming in a Festschrift for R. Balasubramanian, ed., K. Srinivas and V. C. Thomas.
- "Yogic *ekagrata*: The Analogical Key to Aurobindo's Philosophy," forthcoming in *Philosophical Annals* (of the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras).
- "Mystic Analogizing and the 'Peculiarly Mystical,'" in *Mysticism and Language*, ed., Steven Katz (New York: Oxford University Press, 1992), pp. 123-142.
- "Does Sri Aurobindo Have an Ontological Argument for Brahman?" *Gavesana*, no. 2 (February 1991), pp. 11-17.
- "Savitri and Aurobindo's Criterion of 'Spiritual Objectivity,'" *Journal for South Asian Literature* 24, no. 1 (Winter and Spring, 1989), pp. 37-49.
- "Mutable God: Hartshorne and Indian Theism," included in the Hartshorne volume, ed., Kane and Phillips, listed above, pp. 113-34.
- "Mysticism and Metaphor," *International Journal for Philosophy of Religion* 23, no. 1 (January 1988), pp. 17-41.

- "Dharmakirti on Sensation and Causal Efficiency," *Journal of Indian Philosophy* 15, no. 3 (September 1987), pp. 231-59.
- "Nishitani's Buddhist Response to 'Nihilism'," *Journal of the American Academy of Religion* 55, no. 1 (Spring 1987), pp. 75-104.
- "Padmapada's Illusion Argument," *Philosophy East and West* 37, no. 1 (January 1987), pp. 3-23.
- "Aurobindo's Concept of Supermind," *International Philosophical Quarterly* 25, no. 4 (December 1985), pp. 403-18.
- "The Conflict of Voluntarism and Dualism in the *Yogasutra*," *Journal of Indian Philosophy* 13, no. 4 (December 1985), pp. 399-414.
- "The Central Argument of Aurobindo's *The Life Divine*," *Philosophy East and West* 35, no. 3 (July 1985), pp. 271-84.
- "Is Sri Aurobindo's Philosophy Vedanta?" *Adyar Library Bulletin* 48 (1984), pp. 1-27.

Chapters in books:

- "Indian Philosophies," in *From Africa to Zen: An Invitation to World Philosophy*, ed., Robert Solomon and Kathleen Higgins, 2nd revised edition, (New York: Rowman Littlefield, 2003), pp. 201-238.
- "South Asian Philosophy," in *World Philosophy*, ed., Robert Solomon and Kathleen Higgins (New York: McGraw-Hill, 1995), pp. 65-119.
- "South Asian Philosophies," in *Understanding Non-Western Philosophy*, ed., Bonevac and Phillips (see above).
- "South Asian Philosophies," in *Beyond the Western Tradition: Other Readings in Ethics*, ed., Bonevac, Boon, and Phillips (see above).
- "Other Gods," in Robert Solomon's *Introducing Philosophy*, 2nd rev. ed., (New York: Harcourt, 1989).

Book reviews:

- Chakravarthi Ram-Prasad, *Knowledge and Liberation in Classical Indian Thought* (New York: Palgrave, 2001), *Religion*.
- Sukharanjan Saha, *Epistemology in Pracina and Navya Nyaya*, Jadavpur Studies in Philosophy (Kolkata: Jadavpur University, 2000), *Journal of the Indian Council for Philosophical Research*.
- Joel J. Kupperman, *Learning from Asian Philosophy* (New York: Oxford UP, 1999), *Ethics*.
- Arvind Sharma, ed., *Modern Hindu Thought: The Essential Texts* (New Delhi: Oxford UP, 2001), *The Philosophical Quarterly*, Vol 53, no. 212 (July 2003), pp. 456-57.
- Arindam Chakrabarti and B. K. Matilal, eds., *Knowing from Words: Western and Indian Philosophical Analysis of Understanding and Testimony*. Vol. 230, *Synthese Library: Studies in Epistemology, Logic, Methodology, and Philosophy of Science* (Dordrecht: Kluwar, 1994), *American Philosophical Association Newsletter* (December 2001).

- Roy Perrett, *Hindu Ethics: A Philosophical Study* (Honolulu: University of Hawaii Press, 1998), *Australasian Journal of Philosophy*, September 2001, pp. 430-31.
- Jonardon Ganeri, *Semantic Powers: Meaning and the Means of Knowing in Classical Indian Philosophy* (Oxford: Clarendon Press, 1999), *Mind* 111, no. 439 (July 2001), pp. 749-53.
- Robert N. Minor, *The Religious the Spiritual and the Secular: Auroville and Secular India* (Albany, New York: State University of New York Press: 1999), *Indo-Iranian Journal*, Vol. 43, No. 2 (Summer 2000), pp. 182-88.
- Peter Heehs, ed., *The Essential Writings of Sri Aurobindo* (Delhi: Oxford University Press, 1998), *Journal of Asian Studies* 58.2 (May 1999), pp. 548-49.
- P. Bilimoria and J. N. Mohanty, eds., *Relativism, Suffering and Beyond: Essays in Honor of Bimal K. Matilal* (Delhi: Oxford University Press, 1997), *Journal of the American Oriental Society* 119.2 (1999).
- Joel Marks and Roger T. Ames, eds., *Emotions in Asian Thought: A Dialogue in Comparative Philosophy* (Albany, New York: State University of New York Press, 1995), *South Asia Graduate Research Journal*, vol. 3, no. 1 (Spring 1996).
- Paul Griffiths, *On Being Buddha* (Albany, New York: State University of New York Press, 1994), *International Journal for Philosophy of Religion* 41 (February 1997), pp. 66-69.
- Purushottama Bilimoria, *Sabdapramana, Word and Knowledge: A Doctrine in Mimamsa-Nyaya* (Dordrecht: Kluwer Academic, 1988), *Philosophy East and West* 45, no. 2 (April 1995), pp. 273-280.
- Sibajiban Bhattacharyya, *Gadadhara's Theory of Objectivity*, 2 vols. (New Delhi: Indian Council of Philosophical Research: 1990), *Philosophy East and West* 42, no. 4 (October 1992), pp. 669-678.
- Peter Heehs, *Sri Aurobindo: A Brief Biography* (Delhi: Oxford University Press, 1985), *Philosophy East and West* 41, no. 4 (October 1991), pp. 575-77.
- Robert McDermott, *The Essential Steiner: The Basic Writings of Rudolph Steiner*, 1st ed., *Philosophy East and West* 38, no. 4 (October 1988), pp. 457-58.
- Mircea Eliade, *A History of Religious Ideas*, 3 vols. (Chicago: University of Chicago Press: 1978+), *Philosophy East and West* 36, no. 2 (April 1986), pp. 177-84.
- John A. Broyer and William S. Minor, eds., *Creative Interchange*, a Festschrift in honor of Henry Nelson Wiemann (Carbondale: Southern Illinois University Press, 1982), *Faith and Philosophy* 2, no. 3 (July 1985), pp. 320-22.

Papers for Scholarly Conferences, Invited Lectures, Colloquia, Etc. (with one or two exceptions, not including talks given to local undergraduate associations, yoga clubs, business groups, etc.)

"Teacher Even of the Ancients" -- *Yoga-sutra* 1.26," Ninth Semrad Lecture, Creighton University, November 2009.

"The Nyaya Theory of Knowledge Sources: Perception, Inference, and Testimony as Factive, Prolific, and Trusted," Philosophy Faculty Colloquy, Baylor University, November 2009.

- "The Epistemological Question: Nyaya on the Purpose of *Pramana-sastra*," Self, Knowledge, and Reality in Indian Traditions: University of California, Berkeley, October 2009.
- "Nyaya's *pramana* (Knowledge-Generators) as Natural Kinds," Thinking Inside the Box: The Idea of a Category in Indian Philosophy, Oxford, October 2009.
- "Cannibalizing Nyaya Epistemology," International Conference for Indian Philosophy: World Views. Barcelona, April 2009 (read by Parimal Patel).
- "The Classical Indian Criteriological Argument for the Existence of God," Marquette University, Milwaukee, April 2008.
- "From Yogic Integration and Control to Metaphysical Holism," International Seminar on Understanding Consciousness, the Ramakrishna Mission Institute of Culture, Kolkata, January 2008.
- "Internalism as well as Externalism in Nyaya Epistemology," Jadavpur University, Kolkata, January 2008.
- "Sri Aurobindo's Metaphysical Argument for Rebirth," Sri Aurobindo Annual Lecture Series, Jadavpur University, Kolkata, January 2008.
- "God's Last World," Sri Aurobindo Annual Lecture Series, Jadavpur University, Kolkata, January 2008.
- "*Ahimsa* ("Nonharmfulness"): The Vedantic, Buddhist, and Jaina Arguments," Seventeenth International Congress of Vedanta, University of Miami, Oxford, Ohio, September 2007.
- "Liberation: Gangesa's *mukti-vada* and Nyaya on the Supreme Personal Good (*parama-purusartha*)," University of Chicago South Asia Seminar, Chicago, October 2006.
- "Sensitivity to Defeaters (*badhaka*) as Intrinsic to Knowledge of Inference-Warranting Concomitance (*vyapti*)," International Conference on Logic and Belief in Indian Philosophy, University of Warsaw, May 2006.
- "Comments on George Dreyfus's 'Is Perception Intentional'," Symposium on Mind and Reality, Columbia University, New York, February 2006.
- "Negative-only Inference" (*kevalavyatirekanumana*) in General and as Proof that a Living Body Has a Self," Society for Indian Philosophy and Religion, in association with the American Philosophical Association, New York, December 2005.
- "Self as Locus/Substratum (*adhikarana*) of Psychological Continuities and Discontinuities," invited paper for special session on Self and Consciousness in Indian Philosophy, American Philosophical Association, Chicago, April 2005.
- "Vedantic Strategies on the Mind-Body Problem," Inaugural Lecture, Fourteenth International Congress of Vedanta, University of Miami, Oxford, Ohio, April 2004.
- Chair, Plenary Session, "Karma," Fourteenth International Congress of Vedanta, University of Miami, Oxford, Ohio, April 2004.
- "Creative Emotion: *Rasa* in the Philosophy of Eliot Deutsch," Thirteenth International Congress of Vedanta, University of Miami, Oxford, Ohio, September 2002.
- Chair, Second Plenary Session, "Consciousness," Thirteenth International Congress of Vedanta, University of Miami, Oxford, Ohio, September 2002.

- "The Universal in Classical Indian Philosophy," South Asia Seminar, University of Texas at Austin, April 2002.
- "Nyaya Theory of Knowledge with Special Attention to Inference," Knowledge Systems in Early and Medieval Indian Religion, Philosophy, and Social Thought, University of California at Berkeley, February 2002.
- "The Mind-Body Problem in Three Indian Philosophies, Sankara's Advaita Vedanta, Gangesa's Navya Nyaya, and Aurobindo's Theistic Monism," International Conference on Mind and Consciousness, Indian Institute of Technology, Kharagpur, West Bengal, January 2002.
- "*Ahimsa* and *Satyagraha* in the Context of World Oligarchy," invited lecture, Department of Humanities and Social Sciences, Indian Institute of Technology, Kanpur, Uttar Pradesh, January 2002.
- "Patriotism, Humanity, and the War on Terrorism," Undergraduate Philosophy Lunchtime Talk Series, University of Texas, Austin, October 2001.
- "What Analytic Philosophers Can Learn from Indian Reliabilism," invited paper for the session, "Justification, Mental Causation, and Defeaters: An Introduction to Indian Philosophy for Analytic Philosophers," Eastern Division of the American Philosophical Association, New York, December 2000; revised version presented to the Department of Philosophy, University of Texas at Austin, April 2002.
- "The Indian Demise of Cultural Relativism," Twelfth International Congress of Vedanta, University of Miami, Oxford, Ohio, September 2000.
- Chair, Special Session on Indian Philosophy conducted in Sanskrit, Twelfth International Congress of Vedanta, University of Miami, Oxford, Ohio, September 2000.
- "'Alterity' in Sankara," Society for Asian and Comparative Philosophy in association with the American Philosophical Association, Albuquerque, April 2000.
- "Theoretic Minimalism Among (Advaita Vedanta) Defenders of the 'Self-Illuminating Consciousness' Thesis," American Philosophical Association, Boston, December 1999.
- "Two Problems about Perception and Mental Intermediaries in the Nyaya Dualism: Focus and "Extraordinary" Sensory Connections with Perceived Properties," Society for Indian Philosophy and Religion, in association with the American Philosophical Association, Boston, December 1999.
- "Ethics and Skepticism in Eastern Enlightenment Theories," Society for Asian and Comparative Philosophy in association with the American Philosophical Association, Chicago, May 1998.
- "The Inferential Vitiator and 'Additional Condition' (*upadhi*) in Classical Indian 'New Logic'," Department of Philosophy, Rutgers University, New Brunswick, April 1998.
- "Is There Mystical Evidence of a Non-Dual Brahman? A Causal Objection," presented to the Department of Philosophy, University of Hawaii, Honolulu, March 1998.
- Author Responds to Critics (*Classical Indian Philosophy*), Department of Philosophy, UT, September 1997.

- Review of R. Solomon and K. Higgins, *World Philosophy*, presented as a faculty colloquy, Department of Philosophy, University of Texas, September 1997.
- "Ellipsis and Propositional Anaphora in Gangesa's *Tattvacintamani*," Ecole Francaise d'Extreme Orient, Pondicherry, India, January 1997.
- "Vedanta and Indian Philosophy," Eighth International Congress of Vedanta, University of Miami, October, 1996.
- "The Advance of Indian Philosophy in the Work of J. N. Mohanty," American Philosophical Association, Chicago, April 1996.
- "Ignoring the Skeptic: The Epistemology of the Classical Indian New Logic School," Department of Philosophy, University of Hawaii, Honolulu, March 1995.
- "Philosophic India Studies Since Mid-century in North America," International Symposium on India Studies, Kerala, India, November 1994.
- "Yogic *ekagrata*: The Analogical Key to Aurobindo's Philosophy," plenary presentation, Fifth International Congress of Vedanta, University of Miami, August 1994.
- Chair, The Philosophy of Sri Aurobindo, Fifth International Congress of Vedanta, University of Miami, August 1994.
- "Sankara Misra on Relationality (*vaisistya*)," IXth World Sanskrit Conference, Melbourne, January 1994.
- "Understanding a Sanskrit Philosophical Text: Engagement and (versus?) Philology," IXth World Sanskrit Conference, Melbourne, January 1994.
- Organizer (overall) and Chair (one session), Philosophy panels, IXth World Sanskrit Conference, Melbourne, January 1994.
- Chair, Western Epistemes and the Pandita Traditions, IXth World Sanskrit Conference, Melbourne, January 1994.
- "Gangesa's Arguments for Inherence (*samavaya*) as Ontologically Ineliminable," Society for Indian Philosophy and Religion, American Philosophical Association, Central Division, Chicago, April 1993.
- "Vivekananda's Translation of the *Yogasutra*," the Fourth International Congress of Vedanta, University of Miami, April 1992.
- Chair, "Aurobindo and Tagore" (panel session), Fourth International Congress of Vedanta, University of Miami, April 1992.
- "Self-Linkage, The Two-Edged Sword of Gangesa's Epistemic Logic," Ontology Conference sponsored by the Philosophy Departments of Southern Methodist University and the University of Texas at Austin, Austin, December 1991.
- "Sri Aurobindo's World View," Auroville Distinguished Speaker Series, Auroville, India, April 1991.
- "The Pramanas of the Realists: Challenging Western Empiricists' Doxastic Assumption," Philosophy Department, Jadavpur University, Calcutta, February 1991.

- "Normalization of the `Metanormal': Philosophic Issues in Michael Murphy's Proposals," Conference on Parapsychology, Philosophy and Religion: Postmodern Perspectives, Center for a Postmodern World, Santa Barbara, August 1990.
- "Sriharsa's `Ontological Argument,' " International Congress of Vedanta, University of Miami, April 1990.
- Chair, "The Philosophy of Sri Aurobindo" (panel discussion), International Congress of Vedanta, University of Miami, April 1990.
- "Toward the Construction of a Global Theology and Spiritual World View," Religious Studies Faculty Seminar, University of Texas at Austin, February 1990.
- "The Concept of `Authoritative Testimony' in Classical Indian Epistemology," University of Texas 1988-89 South Asia Seminar, March 1989.
- Closing Address, Sanskrit Database Conference, University of Texas at Austin, October 1988.
- "Bracketing Existence: Sriharsa on the Conditions and Procedures of Debate, Indian Council of Philosophical Research, New Delhi, January 1988.
- "Evaluating Enlightenment Theories," Society for Asian and Comparative Philosophy, American Philosophical Association, Western Division, San Francisco, March 1987.
- "Upanishadic Cosmologies," Southwest Conference for Asian Studies, Waco, November 1986.
- "Mysticism and Metaphor," American Academy of Religion, Atlanta, November 1986.
- "A Reply to William Alston on Religious Foundationalism," Society of Christian Philosophers, Los Angeles, March 1986.
- "Padmapada on Perceptual Illusion," Faculty Seminar, Center for Asian Studies, University of Texas at Austin, November 1985.
- "Comments on Joel Smith's `Nishitani's Zen Critique of Nietzsche,' " Society for Asian and Comparative Philosophy, New York, December 1984
- "Is Alaukika-Pratyaksa a Pramana?" Southwest Conference on Asian Studies, Houston, October 1984.
- "Dharmakirti on Sensation and Causal Efficiency," Sixth World Sanskrit Conference, Philadelphia, October 1984, and an earlier version as a colloquy, Department of Philosophy, University of Texas at Austin, October 1984.
- "Religion and Theory of Value," Faculty Seminar on Religion, University of Texas at Austin, Spring 1984.
- "The Conflict of Voluntarism and Dualism in the *Yogasutra*," International Research Conference for Asian and Comparative Philosophy, Honolulu, August 1984, and an earlier version, South Asia Language Analysis Roundtable, Austin, May 1984.

Administration and University Service at The University of Texas at Austin (not updated since 2002)

Committee for Promotions and Tenure, College of Liberal Arts, 1999-2000, 2000-01, and 2001-02.

Finance Committee, Philosophy, 1999-2000 and 2000-01.

Search Committee, Philosophy, 1999-2000.

Associate Chair, Philosophy, 1988-89, 1989-90, 1990-91 (Fall), 1991-92, 1998-99.

Graduate Admissions Committee, Philosophy, 1993-94 and 1995-96.

Religious Studies Committee, 1987-88, 1988-89, 1989-90, 1991-92, 1993-94.

Chair, Colloquy Committee, Philosophy, 1992-93.

Chair, Curriculum Committee, Philosophy, 1991-92.

Undergraduate Advisor, Philosophy, 1988-89.

Committee for the 1988-89 South Asia Seminar.

Co-organizer, Sanskrit Database Conference, Austin, October 1988.

Co-director, Sanskrit Database Project, 1987-88 (winner of a "Project Quest" award from Apple Computer, Inc.).

Executive Committee, Center for Asian Studies, 1982-83, 1985-86, and 1987-88.

Chair of the Committee for the 1987-88 South Asia Seminar.

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