

David Robert Loy *Curriculum Vitae* (September 2011)

U.S. citizen
married to Linda Goodhew, U.K. national,
one child (Mark Loy Goodhew, born in 1991)

Home address:
500 Kalmia Avenue
Boulder, Colorado 80304 USA
Tel. 513-203-4703 (cellphone)
Email: david_loy@yahoo.com

Educational History

Carleton College From 1965 to 1969
Northfield, Minnesota 55057
B.A. *cum laude* (philosophy major)

Department of Philosophy (1967 to 1968, junior year abroad)
King's College, University of London
London WC2, England

Department of Philosophy From 1974 to 1975
University of Hawaii
Honolulu, Hawaii 96822
M.A. in Asian philosophy, with honors

Department of Philosophy From 1982 to 1985
National University of Singapore
Singapore 0511
Ph.D. in Philosophy

Academic Employment History

Present position (from August 2011):

Lenz Foundation Residential Fellow for Buddhist Studies and American Culture and Values
Naropa University, Boulder, Colorado 80302
Fellowship project: writing a book on the interaction between Buddhism and modernity

January 2006 to August 2010:

Besl Family Endowed Chair Professor of Ethics/Religion and Society
Xavier University, Cincinnati, Ohio 45207

This is a visiting position, normally up to a maximum of three years,
extended an additional 18 months by special invitation.

See: <http://www.xavier.edu/ers/Previous-Besl-Family-Chairs.cfm>

Courses taught include: Buddhism; Zen Buddhism; Buddhism and Social Theory;
Confronting Death; Buddhism and Ecology; Spiritual Fantasies.

(January 2009 – August 2009: research scholar with the Institute for Advanced Study, the Hebrew University, Jerusalem, Israel. Member of a research team on “The sociology of contemporary Jewish mysticism in comparative perspective”)

April 1990 to December 2005:

Professor of Philosophy and Religious Studies

Faculty of International Studies

Bunkyo University, 1100 Namegaya, Chigasaki 253-8550 Japan

From April 1986 to March 1990 taught part-time at Bunkyo University, while studying and practicing Zen Buddhism.

July 1978 to June 1984:

Senior Tutor

Department of Philosophy

National University of Singapore, Republic of Singapore 0511

Among the courses taught (lecturing and tutoring) were: Introduction to Indian Philosophy; Introduction to Chinese Philosophy (Taoism and Chinese Buddhism); Philosophy of Mind; Existentialism; Buddhism; Madhyamaka Buddhism; Zen Buddhism.

Publications

Books:

Nonduality: A Study in Comparative Philosophy (New Haven and London: Yale University Press, 1988), 346 pages. A softcover edition was published by Humanities Press (an imprint of Prometheus Press) in 1997. A German language edition (translation by Clemens Wilhelm) was published as *Nondualitat* by Kruger Verlag in 1998. A Spanish language edition (translation by Fernando Mora and David Gonzalez Raga) was published as *No-dualidad* by Kairos Press in 2000.

Lack and Transcendence: The Problem of Death and Life in Psychotherapy, Existentialism, and Buddhism (Atlantic Highlands, New Jersey: Humanities Press, 1996), 196 pages. Awarded the 1999 Frederick J. Streng Book Prize by the Society for Buddhist-Christian Studies, for best book of the year. A softcover edition was published by Humanity Books in 2000.

A Buddhist History of the West: Studies in Lack (Albany, NY: State University of New York Press, 2002), 244 pages. Enthusiastically reviewed by Sid Brown in the *Journal of the American Academy of Religion* 71/4 (2003).

The Great Awakening: A Buddhist Social Theory (Boston, Massachusetts: Wisdom Publications, 2003), 228 pages. A Spanish language edition (translation by Vicente Merlo) was published as *El Gran Despertar: Una teoria social budista* by Kairos Press in 2004. A Czech translation was published as *Velke Probuzeni* by Eugenia Press in 2006.

(with Linda Goodhew) ***The Dharma of Dragons and Daemons: Buddhist Themes in Modern Fantasy*** (Somerville, Mass.: Wisdom Publications, 2004), 155 pages. Finalist for the 2006 Mythopoeic Scholarship Award in Myth and Fantasy Studies.

Money, Sex, War, Karma: Notes for a Buddhist Revolution (Wisdom Publications, 2008), 159 pages. Translated and published in Spanish, Italian, French and Dutch; a Thai translation is forthcoming.

Awareness Bound and Unbound: Buddhist Essays (State University of New York Press, July 2009), 208 pages.

The World Is Made of Stories (Wisdom Publications, 2010), 144 pages.

Editor, ***Healing Deconstruction: Postmodern Thought in Buddhism and Christianity*** (Atlanta, GA: Scholars Press, 1996), 120 pages, with an Introduction (pp. 1–10).

Co-editor (with John Stanley and Gyurme Dorje), ***A Buddhist Response to the Climate Emergency*** (Wisdom Publications, May 2009), 312 pages. Includes contributions by the Dalai Lama, Thich Nhat Hanh, Bhikkhu Bodhi, and many others.

Pointing at the Moon: Dharma Talks (Penang, Malaysia: The Young Buddhist Association of Malaysia, 1985), 84 pages.

The Great Conversation: Why Buddhism and the Modern World Need Each Other, What They Are Learning from Each Other (working title!), contracted with Wisdom Publications and forthcoming in 2013.

Three collections of original children's stories were published by Federal Publications, Singapore:

The Animal Bushes (60 pages, 1981; 2nd edition with new illustrations, 1990)

Frogs and Fairies (60 pages, 1981; 2nd edition with new illustrations, 1990)

The Last Troll in Singapore (60 pages, 1983; 2nd edition with new illustrations, 1990)

Articles and Essays:

"Enlightenment in Buddhism and Advaita Vedanta: Are Nirvana and Moksha the Same?" *International Philosophical Quarterly* vol. 22 no. 1 (March 1982), pp. 65-74.

"The Difference between Samsara and Nirvana" *Philosophy East and West* vol. 33 no. 4 (October 1983), pp. 355-365.

"How Many Nondualities Are There?" *Journal of Indian Philosophy* vol. 11 no. 4 (December 1983), pp. 413-426.

"How Not to Criticize Nagarjuna: A Response to L. Stafford Betty" *Philosophy East and West* vol. 34 no. 4 (October 1984), pp. 437-445.

"Wei-wu-wei: Nondual Action" *Philosophy East and West* vol. 35 no. 1 (January 1985).

"The Paradox of Causality in Madhyamika" *International Philosophical Quarterly* vol. 25 no. 1 (March 1985), pp. 63-72.

"Chapter One of the *Tao Te Ching*: A 'New' Interpretation" *Religious Studies* vol. 21 no. 3 (September 1985), pp. 369-379.

"Mu and its Implications" *Zen Buddhism Today* 3 (September 1985), Institute for Zen Studies, Kyoto, pp. 108-124. Proceedings of the Third International Zen Symposium, Kyoto, Japan (March 1985).

- "The Mahayana Deconstruction of Time" *Philosophy East and West* vol. 36 no. 1 (January 1986), pp. 13-23.
- "Nondual Thinking" *Journal of Chinese Philosophy* vol. 13 no. 3 (September 1986), pp. 293-309.
- "The Cloture of Deconstruction: A Mahayana Critique of Derrida" *International Philosophical Quarterly* vol. 27 no. 1 (March 1987), pp. 59-80.
- "The Meaning of the *I Ching*" *Journal of Chinese Philosophy* vol. 14 no. 1 (March 1987), pp. 39-57.
- "The Path of No Path: Sankara and Dogen on the Paradox of Practice" *Philosophy East and West* vol. 38 no. 2 (April 1988), pp. 124-146.
- "A Zen Cloud? Comparing Zen Koan Practice with *The Cloud of Unknowing*" *Buddhist-Christian Studies* 9, University of Hawaii Press (January 1990), pp. 43-60. Reprinted in *Budhi* [journal of Ateneo de Manila University, Philippines], vol. 1 no. 2 (1997), pp. 15-37.
- "The Nonduality of Life and Death: A Buddhist View of Repression" *Philosophy East and West* vol. 40 no. 2 (April 1990), pp. 151-174; trans. into Hungarian and reprinted in "Megszületel-e már?" (Pozsony, Hungary and Bratislava, Slovakia: Kalligram Press, 1994).
- "The *Anatma* of *Duhkha*" in *Studies in Buddhism and Culture*, ed. by the Commemoration Committee for Professor Engaku Mayeda on his 65th Birthday (Tokyo: Sankibo Busshorin, 1991), pp. 87-106.
- "Buddhism and Money" in *Buddhist Ethics and Modern Society*, ed. Charles Wei-hsun Fu and Sandra Wawrytko (New York and London: Greenwood Press, 1991), pp. 297-312. Reprinted in *Radical Buddhism: Essays in Honor of Bhikkhu Buddhadasa's 84th Birthday* (Bangkok: Thai Inter-Religious Commission for Development, 1991), pp. 22-36. Also reprinted in *Mindfulness and Meaningful Work: Explorations in Right Livelihood*, ed. Claude Whitmyer (Berkeley, Calif.: Parallax Press, 1994), pp. 97-105.
- A review of Gadgin Nagao's *The Foundation Standpoint of Madhyamika Philosophy* and Peter Della Santina's *Madhyamaka Schools in India*, in *Philosophy East and West* vol. 42 no. 1 (January 1992), pp. 187-190.
- "The Deconstruction of Buddhism" in *Derrida and Negative Theology*, ed. Harold Coward and Toby Foshay (Albany: State University of New York, 1992), pp. 227-253.
- "Trying to Become Real: A Buddhist Critique of Some Secular Heresies" *International Philosophical Quarterly*, vol. 32 no. 4 (December 1992), pp. 403-425.
- "What's Wrong with Heidegger's *Being and Time*: A Buddhist Critique" *Time and Society* vol. 1 no. 2 (May 1992), pp.239-255.
- "Avoiding the Void: The Lack of Self in Psychotherapy and Buddhism" *Journal of Transpersonal Psychology* vol. 24 no. 2 (October 1992), pp. 151-179.
- "Indra's Postmodern Net" *Philosophy East and West* vol. 43 no. 3 (July 1993), pp. 481-510. Reprinted in Robert Lumsden and Rajeev Patke, eds., *Critical Studies: Institutions in Cultures, Theory and Practice* (Amsterdam and Atlanta, Georgia: Editions Rodopi, 1996), pp. 155 – 190. Shorter version published in Jin Y. Park, ed. *Buddhisms and Deconstructions* (Rowman & Littlefield, 2006), pp. 63 – 82.

"Transcendence East and West" *Man and World*, vol. 26 no. 4 (December 1993), pp. 403-427. Reprinted in Brian Carr, ed., *Morals and Society in Asian Philosophy* (Richmond, Surrey: Curzon, 1996), pp. 54 – 69.

"Transcending the Transcendental Self" in *Discours Social/Social Discourse*, vol. 6, nos. 1 / 2 (winter/spring 1994), pp. 63-78.

"Preparing for Something that Never Happens: The Means/Ends Problem in Modern Culture" *International Studies in Philosophy*, vol. 26, no. 4, pp. 47-68. Reprinted in Michael Barnhart, ed., *Varieties of Ethical Reflection* (Lanham, Maryland: Lexington Publishers, 2002), pp. 93-116.

"Loving the World as our own Body: the nondualist ethics of Taoism, Buddhism and deep ecology" *Worldviews: environment, culture, religion* vol. 1 no. 3 (December 1997), pp. 249-273. Reprinted in *Asian and Jungian Views of Ethics*, ed. Carl B. Becker (New York and London: Greenwood Press, 1998), pp. 85-112.

"Chuang-tzu and Nagarjuna on the Truth of No Truth" in Kjellberg and Ivanhoe, eds., *Essays on Skepticism, Relativism, and Ethics in the Zhuangzi* (SUNY Press, 1996), pp. 50-67.

"Is Zen Buddhism?" in *The Eastern Buddhist*, vol. 28 no. 2 (Autumn 1995), pp. 273-286.

"Freedom: A Buddhist Critique" [shortened version] in Bontekoe and Stepaniants, eds., *Justice and Democracy: cross-cultural perspectives*, (University of Hawaii Press, 1997), pp. 309-326; full version in *International Studies in Philosophy*, vol. 32, no. 2 (summer 2000), pp. 29-52.

"Dead Words, Living Words, and Healing Words: The Disseminations of Dogen and Eckhart" in David Loy, ed., *Healing Deconstruction: Postmodern Thought in Buddhism and Christianity*, (Scholars Press, 1996), pp. 33-51.

"Beyond Good and Evil? A Buddhist Critique of Nietzsche" *Asian Philosophy* vol. 6 no. 1 (March 1996), pp. 37-57.

"The Dharma of Emanuel Swedenborg: A Buddhist Perspective" *Arcana* (a journal of the Swedenborg Association) vol. 2 no. 1 (Autumn 1995), pp. 5-31; revised version reprinted as the afterword to D. T. Suzuki, *Swedenborg: Buddha of the North*, trans. Andrew Bernstein (West Chester, Penn.: Swedenborg Foundation, 1996), pp. 89-125; revised version published in *Buddhist-Christian Studies* vol. 16 (1997), pp. 11-35.

"On the Duality of Nature and Culture" *Philosophica* vol. 55 no. 1 (1995), pp. 9-35.

"...While the Scholar in His Wisdom Bows Down to the Truth" *Cultural Dynamics* vol. 8 no. 2 (July 1996), pp. 147-160.

"The Religion of the Market" in the *Journal of the American Academy of Religion*, vol. 65, no. 2 (summer 1997), pp. 275-290. Also in *Visions of a New Earth: Religious Perspectives on Population, Consumption and Ecology*, edited by Harold Coward and Dan Maguire (Albany, NY: State University of New York Press, 1999), pp. 15-28.

"On Eisenstadt's *Japanese Civilization*" feature review in *Cultural Dynamics* vol. 10 no. 1 (March 1998), pp. 84-90.

"The Lack of Self: Towards a Western Buddhist Psychology" in Roger R. Jackson and John J. Makransky, eds, *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars* (London: Curzon Press, 2000), pp. 155-172.

"Language Against its own Mystifications: Deconstruction in Nagarjuna and Dogen" *Philosophy East and West* vol. 49 no. 3 (July 1999), pp. 245-260.

(co-authored with Jonathan Watts) "The Religion of Consumption: A Buddhist Perspective" *Development* vol. 41 no. 1 (March 1998), pp. 61-66.

"Can Corporations Become Enlightened? Buddhist reflections on transnational corporations" in *Globalisation: The Perspectives and Experiences of the Religious Traditions of Asia Pacific*, ed. by Joseph Camilleri and Chandra Muzaffar (Petaling Jaya, Malaysia: International Movement for a Just World, 1998), pp. 63-73.

A review of Robert Morrison's *Nietzsche and Buddhism*, in *Asian Philosophy*, vol. 8 no. 2 (July 1998), pp. 129-131.

A review of Joseph O'Leary's *Religious Pluralism and Christian Truth*, in *The Eastern Buddhist* vol. 30 no. 2 (Autumn 1997), pp. 300-308. A shortened version published in *Buddhist-Christian Studies* 18 (1998), pp. 241-245.

A review of Donald S. Lopez, Jr., *Elaborations on Emptiness: Uses of the Heart Sutra* in *Philosophy East and West* vol. 49 no. 4 (October 1999), pp. 520-524.

"Healing Justice: A Buddhist Perspective" in Michael Hadley, ed., *The Spiritual Roots of Restorative Justice* (State University of New York Press, 2000), pp. 81-97.

"The Spiritual Roots of Modernity: Buddhist reflections on the idolatry of the nation-state, corporate capitalism and mechanistic science" in Sulak Sivaraksa, ed., *Socially Engaged Buddhism for the New Millennium* (Bangkok: Sathirakoses-Nagapradipa Foundation, 1999), pp. 86-113.

A review of Brian Victoria, *Zen War Stories* (Weatherhill, 1997), in the *Journal of the American Academy of Religion* vol. 67 no. 3 (September 1999), pp. 714-716.

A review of Steven Collins, *Nirvana and other Buddhist Felicities* (Cambridge University Press), in *Philosophy East and West* vol. 50 no. 3 (July 2000), pp. 471-473.

"Buddhism and Poverty" in the *Kyoto Journal* (summer 1999), pp. 43-56. Also in *Budhi* vol. 2 no. 3, pp. 89 – 110. Also in *Contemporary Buddhism* vol. 2 no. 1, pp. 55 - 71. Shortened version published as "The Poverty of Development: Buddhist Reflections" in *Development* vol. 46 no. 4 (December 2003), pp. 7-14.

"Remaking Ourselves?" in the *Wild Duck Review* vol. 5 no. 2 (summer 1999); reprinted in Casey Walker, ed., *Made Not Born* (Sierra Club Books, 2000), pp. 48-59.

"The Spiritual Origins of the West" in the *International Philosophical Quarterly* vol. 40 no. 2 (June 2000), pp. 215-233.

"Saving Time: A Buddhist Perspective on the End" in *Contemporary Buddhism* vol. 1 no. 1 (May 2000), pp. 35-51.

A review of Ian Reader and George J. Tanabe, Jr., *Practically Religious: Worldly Benefits and the Common Religion of Japan* (University of Hawaii Press, 1998), apparently still forthcoming in *Asian Philosophy*.

"Remaking the World or Remaking Ourselves? Buddhist Reflections on Technology," in Peter Herschok, Marietta Stepaniants, and Roger Ames, ed., *Technology and Cultural Values: on the edge of the third millennium* (Honolulu: University of Hawaii, 2003), pp. 176–187.

"The Denial of No-Self: A Buddhist Appreciation of Becker" in Daniel Liechty, ed., *Death and Denial: Interdisciplinary Perspectives on the Legacy of Ernest Becker* (Westport, Conn.: Praeger, 2002), pp. 217-227.

"How to Reform a Serial Killer: A Buddhist Perspective on Restorative Justice," in the on-line *Journal of Buddhist Ethics*, vol. 7 (2000), 145-168. Also in *Bridges: An Interdisciplinary Journal of Theology, Philosophy, History, and Science* (Spring/Summer 2002), pp. 75-110.

A review of Stephen Batchelor, *Verses from the Center*, in *Contemporary Buddhism*.

"Creation Commodified: The Spiritual Roots of the Secular Market" in *Bridges: An Interdisciplinary Journal of Theology, Philosophy, History, and Science* (Spring/Summer 2001), pp. 33 - 52; reprinted in David W. Chappell, ed., *Socially Engaged Spirituality* (Bangkok: Sathirakoses-Nagapradipa Foundation, 2003).

"The Spiritual Roots of Civil Society: A Buddhist Perspective" in *Cultural Dynamics* vol. 13 no. 2 (June 2001), pp. 169 - 210.

"The Lack of Ethics and the Ethics of Lack in Buddhism" in G. W. Barnard and Jeffrey Kripal, ed., *Crossing Boundaries: The Problems and Places of Ethics in the History of Mysticism* (Seven Bridges Press, 2002), pp 265-287.

"Shall We Pave the Earth, or Learn to Wear Shoes? A Buddhist Perspective on Greed and Globalization" in Chandra Muzaffar and Paul F. Knitter, ed., *Subverting Greed: Religious Conscience and the Global Economy* (Orbis Books, 2002), pp. 58-76.

A review of Gary L. Comstock, *Vexing Nature? On the Ethical Case Against Agricultural Biotechnology*, in *Bridges: An Interdisciplinary Journal of Theology, Philosophy, History, and Science* (Autumn/Winter 2001).

"The Nonduality of Good and Evil" in *Tricycle: The Buddhist Review* (Spring 2002), pp. 16-17.

"A New Holy War against Evil? The Response of an American Buddhist," in *The Eastern Buddhist* vol. 33 no. 2 (2001), pp. 122 – 128.

"The Nonduality of Good and Evil: Buddhist Reflections on the New Holy War," in *Kyoto Journal*, No. 51, Summer 2002; reprinted in *Pacific Rim Report* number 25 (October 2002), published by the University of San Francisco's Center for the Pacific Rim. Also in J. Piven, P. Ziolo, and H. Lawton, ed., *Terror and Apocalypse: Psychological Undercurrents of History Volume II* (San Jose, New York, Lincoln, and Shanghai: WriterShowcase/iUniverse/ Bloomusalem), pp. 244-267.

(with Linda Goodhew) “Momo, Dogen, and the Commodification of Time,” in *Kronoscope*, vol. 2 no. 1 (2002), pp. 97 – 107.

(with Linda Goodhew) “Consuming Time” in Stephanie Kaza, ed., *Hooked! Buddhist Writings on Greed, Desire, and the Urge to Consume* (Boulder, Colorado: Shambhala, 2005), pp. 166-179.

“The Lack of Technological Progress,” in *ReVision* vol. 24 no. 4 (Spring 2002), pp. 27 – 33.

A review of Whalen Lai & Michael von Bruck, *Buddhism and Christianity: a multicultural history of their dialogue*, in *Buddhist-Christian Studies* 23 (2003), pp. 151-55.

“The West Against the Rest? A Buddhist Perspective on Huntington,” in David Hawkin and Michael Hadley, ed., *Confronting Technology, Globalization, and War: Challenging the Gods of the Twenty-first Century* (Albany, NY: State University of New York Press, 2004), pp. 95-107.

A review of Jurgen Habermas, *Religion and Rationality: Essays on Reason, God, and Modernity*, in *Bridges: An Interdisciplinary Journal of Theology, Philosophy, History, and Science* (Spring/Summer 2003).

A review of Brook Ziporyn, *Evil and/or/as The Good: Omnicentrism, Intersubjectivity, and Value Paradox in Tiantai Buddhist Thought*, in *Philosophy East and West* vol. 54 no. 1 (January 2004), pp. 99 – 103. “Evil as the Good? A Reply to Brook Ziporyn” in *Philosophy East and West* vol. 55 no. 2 (April 2005), pp. 348 - 352.

“Money for Nothing” in *Buddhadharma: The Practitioner’s Quarterly* (Spring 2003), pp. 82-83.

“What Are You Really Afraid Of?” and “Why We Love War” in *Tricycle: The Buddhist Review* (Summer 2003), pp. 50-52, 77.

“The Perspective of Eastern Religions,” in John H. Dunning, ed., *Making Globalization Good: The Moral Challenges of Global Capitalism* (Oxford University Press, 2003), pp. 232 - 250.

“Dividing Good from Evil: Buddhist Reflections on the New Holy Wars” in *Dharma World*, November/December 2003.

(with Linda Goodhew) “Violence and Nonviolence in the *Anime* of Miyazaki” in *Nihon Jidoubungaku*, ed. Nihon Jidoubungakusha Kyokai (Tokyo: Bunkei), July/August 2004.

(with Linda Goodhew) “*The Dharma of the Rings: A Myth for Engaged Buddhism?*” in *Kyoto Journal* 56, February 2004. Revised version published as “The Karma of the Rings: A Modern Buddhist Myth?” in the *World Fellowship of Buddhists Review* vol. 41 no. 4 (October – December 2004), pp. 14 - 22. Reprinted in Jonathan S. Watts, ed., *Rethinking Karma: The Dharma of Social Justice* (Chiang Mai, Thailand: Silkworm Books, 2009), pp. 227 – 242.

A review of Brian Victoria, *Zen War Stories*, in the on-line *Journal of Buddhist Ethics*, vol. 11 (2004): <http://www.buddhistethics.org/11/loy.html>

A review of Jeremy Safran, ed., *Psychoanalysis and Buddhism: An Unfolding Dialogue*, in *Philosophy East and West* vol. 55 no. 2 (April 2005), pp. 363 - 366.

“Terror in the God-Shaped Hole: A Buddhist Perspective on Modernity’s Identity Crisis” in the *Journal of Transpersonal Psychology*, Vol. 36 no. 2 (2004), pp. 179 – 201.

“Terrorism as Religion” in *The Japan Mission Journal* vol. 59 no. 1 (March 2005), pp. 24-36.

“Globalizing Education, or Educating Globalization?” in Malcolm H. Field and James Fegan, ed., *Education Across Borders: Philosophy, Policy, Pedagogy* (Tokyo: Waseda University Media-Mix Press), pp. 29 – 41. Reprinted in George Richardson and Ali A. Abdis, eds., *Decolonizing Democratic Education: Trans-cultural Dialogues* (Rotterdam: Sense Publishers, 2008), pp. 107-16.

“The Suffering System” in *Shambhala Sun*, January 2006, pp. 15-16.

“Wego: The Social Roots of Suffering” in Melvin McLeod, ed., *Mindful Politics: A Buddhist Guide to Making the World a Better Place* (Somerville, Mass.: Wisdom, 2006), pp. 45 – 56.

“What Would the Buddha Do?” in *Turning Wheel: Journal of the Buddhist Peace Fellowship*, Fall/Winter 2006, pp. 43 - 45. Also published in *Adbusters* no. 66 (July 2006).

“‘He Who Attends on the Sick Attends on Me’: Buddhist Reflections on Decent Care” invited position paper for the World Health Organization’s Global Consultation on Decent Care, 2006.

“Ego Goes Global” in Melvin McLeod, ed., *Best Buddhist Writing 2006* (Boulder, CO.: Shambhala, 2006), pp. 227 - 231.

“The Second Buddha” in *Tricycle: The Buddhist Review* (Winter 2006).

“Nagarjuna’s Linguistic Turn” in *Tricycle: The Buddhist Review* (Spring 2007).

“The Three Poisons, Institutionalized” *Dharma World* (Tokyo) Vol. 34, January – March 2007, pp. 4-7.

“Experiencing the Universe as Yourself” in *Bridges: An Interdisciplinary Journal of Theology, Philosophy, History, and Science* vol. 13 nos. 3 / 4 (Fall/Winter 2006), pp. 209-230; different version in John Prendergast and G. Kenneth Bradford, eds., *Listening from the Heart of Silence* (St. Paul, MN: Paragon, 2007), pp. 171-80.

“CyberBabel?” in *Ethics and Information Technology* volume 9 no. 4 (December 2007), pages 251 - 258 (a special issue on Information and the Quality of Life).

“Lacking Ethics” in Youru Wang, ed., *Deconstruction and the Ethical in Asian Thought* (Routledge, 2007), pp. 113 - 128.

“The Karma of Women” in Judith Plaskow and Marvin Ellison, ed., *The Religious Roots of Violence Against Women* (Cleveland, Ohio: Pilgrim Press, 2007), pp. 49 - 65.

“CyberLack” in Ron Purser and Robert Hassan, ed., *24/7: Time and Temporality in the Network Society* (Stanford University Business Press, 2007), pp. 195 - 215.

“The Attention-Deficit Society: Awareness Fragmented, Commodified, and Controlled” in John O’Grady and Peter Scherle, eds., *Ecumenics from the Rim: Explorations in Honour of John D’Arcy May* (Berlin: Lit Verlag, 2007), pp. 427 – 433.

“Buddhism and Poverty,” invited position paper for the Commission on the Legal Empowerment of the Poor, for a United Nations Consultation in February 2008.

“Religion as Umbrella, Religion as Path: A Buddhist Perspective on Death Denial and Life Transformation” in Tarmo Kulmar and Mart Laanemets, eds., *Humanistic Base Texts and the Mahayana Sutras, Studia Orientalia Tartuensia, Series Nova Vol. III* (Tartu, Estonia: University of Tartu, 2008), pp. 282-95.

“Awareness Bound and Unbound: Realizing the Nature of Attention” in *Philosophy East and West* vol. 58 no. 1 (April 2008), pp. 223 - 243.

(with Courtney Campbell, James Keenan, Kathleen Mathews, Terry Winograd, and Laurie Zoloth) “The Bodily Incorporation of Mechanical Devices: Ethical and Religious Issues” in *Cambridge Quarterly of Healthcare Ethics* vol. 16 no. 2 Spring 2007, pp. 229-239 (Part 1) and vol. 16 no. 3 Summer 2007, pp. 268-280 (Part 2). Reprinted as “The Machine in the Body: Ethical and Religious Issues in the Bodily Incorporation of Mechanical Devices” in Lustig, Brody, and McKenny, eds., *Altering Nature, Volume Two: Religion, Biotechnology, and Public Policy* (Berlin: Springer, 2008), pp. 199 – 258.

“How to Drive Your Karma” in *Tricycle* (2007). Expanded version reprinted in *Mountain Record: The Zen Practitioner’s Journal* vol XXVI no. 4 (Summer 2008), pp. 38-45.

“Why Buddhism Needs the West” in *Tricycle* (Spring 2009); also in Melvin McLeod, ed., *Best Buddhist Writing 2010* (Boulder, Colorado: Shambhala, 2010).

“The Midas Economy” in *Inquiring Mind* (Spring 2009).

Various articles in *Tikkun*: “The Three Poisons Institutionalized” May/June 2007; “The Lack of Money” June/July 2007; “The New Holy War” Nov/Dec 2007; “The Nonduality of Ecology and Economy” Sept/Oct 2009; “A Universe Struggling to Become Aware” March/April 2010; “Transforming Self, Transforming World” May/June 2010.

“The Lack of Money” reprinted in Barry Boyce, ed., *In the Face of Fear: Buddhist Wisdom for Challenging Times* (Boston: Shambhala, 2009), pp. 195 – 200.

“The Dharma of Family” *Dharma World* (Tokyo) Vol. 36, January – March 2009, pp. 16-18.

Various other articles in *Tricycle*, *Buddhadharma*, *Shambhala Sun*, and *Adbusters* in 2007-10.

A different version of “The Three Poisons, Institutionalized” in David Bubna-Litic, ed., *Spirituality and Corporate Social Responsibility: Interpenetrating Worlds* (Farnham, UK: Gower, 2009), pp. 101-111.

“Healing Ecology” in Melvin McLeod, ed., *The Best Buddhist Writing 2009* (Boston: Shambhala 2009), pp. 203-11.

“The Karma of Genetically Modified Food: A Buddhist Perspective” in Conrad Brunk and Harold Coward, ed., *Acceptable Genes? Religious Traditions on Genetically Modified Foods* (Albany, NY: State University of New York Press, 2009), pp. 179-95.

“The Dharma of Alienation” *Dharma World* (Tokyo) Vol. 37, January – March 2010.

“Buddhist Reflections on Interfaith Theology,” in *Toward a Planetary Theology: Along the Many Paths of God* (Montreal: Dunamis Publishers, 2010), pp. 82-86. A publication of the Ecumenical Association of Third World Theologians.

Spanish version: “Reflexiones budistas sobre la teología inter-religiosa,” in Jose Maria Vigil, ed., *Por Los Muchos Caminos de Dios: Hacia una teología planetaria* (Quito, Ecuador: Editorial Abya Yala, 2010), pp. 83-87.

“The Nonduality of Personal and Social Transformation” in Benjamin Pauli, ed., *Radical Religion: Contemporary Perspectives on Religion and the Left* (Lexington Books, 2010), pp. 59-72.

“The Karma of Poverty” in William Galston and Peter Hoffenburt, ed., *Poverty and Morality: Religious and Secular Perspectives* (Cambridge University Press, 2010), pp. 44-61.

“A Different ‘Enlightened’ Jurisprudence?” in the *Saint Louis University Law Journal* vol. 54 no. 4 (Summer 2010), pp. 1239-56.

“The Poverty of Economic Development” in Catherine Cornille and Glenn Willis, eds., *The World Market and Interreligious Dialogue*, vol. 3 in the *Interreligious Dialogue* series (Eugene, Oregon: Cascade Books, 2011), pp. 91-106.

“What’s Wrong with Me: Resolving the Sense of Lack” *Dharma World* (Tokyo) Vol. 39, April – July 2012.

“Beyond Transcendence” in Philip Wexler and Jonathan Garb (eds.), *After Spirituality: Studies in Mystical Traditions*, New York: Peter Lang 2012 (forthcoming).

Lectures, Conferences and Workshops

"Buddhism in Singapore: Past and Present" presented to the Japanese Society for the Study of Pali and Buddhist Civilization, Nagoya, Japan, April 1983.

"Nondual Action" and "Nondual Thinking" presented to the International Society for Chinese Philosophy, during the 17th World Congress of Philosophy, Montreal, Canada, August 1983.

"Mu and its Implications" presented to the Third International Zen Symposium, Kyoto, Japan, March 1985. Sponsored by the Institute for Zen Studies.

"Psychoanalyzing Emptiness" presented to the International Association for Chinese Philosophy, at the University of Hawaii, Hilo, July 1989.

"The Nonduality of Life and Death" presented to the Sixth East-West Philosophers' Conference at the University of Hawaii, Honolulu, August 1989.

"Buddhism and Money" presented to the First Chung-Hwa International Conference on Buddhism, Taipei, Taiwan, January 1990.

"What's Wrong with Heidegger's *Being and Time*: A Buddhist Critique" presented to a colloquium on "Objective, Subjective, Intersubjective Time" at the Interdisciplinary Humanities Center, University of California at Santa Barbara, April 1990.

"A Buddhist Response" presented to a seminar on Derrida and Negative Theology, at the University of Calgary Institute for the Humanities, October 1990.

"A Buddhist Critique of Fame, Romance and Money" presented at a Fo Kuang-Shan International Conference, Kaohsiung, Taiwan, December 1990.

February - March 1991: lectures and seminars presented at various Australian universities: "Derrida and Buddhism" at Murdoch University in Perth, LaTrobe University in Melbourne, University of Queensland in Brisbane, and University of Sydney; "Buddhism and Money" presented at Deakin University, Victoria.

"Indra's Postmodern Net" presented at the First International Temasek Conference on critical theory, University of Singapore, June 19 - 22, 1991.

"Buddhist Deconstruction: The Madhyamika Critique of Derrida" presented at the Tenth Conference of the International Association of Buddhist Studies, Paris, July 18 - 21, 1991.

"Implications of Indra's Net" presented at the Seventh International Congress in Chinese Philosophy, Munich, July 22 - 26, 1991.

"Indra's Postmodern Net" presented at an international colloquium on Buddhism and Modern Western Thought, Emmanuel College, Cambridge University, 3 - 5 July, 1992.

"Dead Words, Living Words, and Healing Words: The Disseminations of Dogen and Eckhart" presented at the Fourth International Buddhist-Christian Dialogue Conference, Boston University, July 30 - August 3, 1992.

"Transcendence East and West" presented to the Society for Asian and Comparative Philosophy, Jiminy Peak, Massachusetts, July 29 - August 5, 1993.

"Transcendence East and West" presented to the First Congress of the European Society for Asian Philosophy, University of Nottingham, England, August 26 - 28, 1993.

"Transcendence East and West" presented to the Association of Asian Studies, Pacific Division, University of Guam, June 24 - 26, 1994.

"The Dharma of Emanuel Swedenborg: A Buddhist Reading of *Heaven and Hell*" presented at the American Academy of Religion annual conference, in Chicago, Illinois, November 19 - 22, 1994.

"The Problem with Freedom: A Buddhist Critique" presented at the Seventh East-West Philosophers Conference, Honolulu, Hawaii, January 9 - 21, 1995.

"The Ideology of Buddhism and the Buddhism of Ideology" presented to the Second Conference of the International Association for Asian Philosophy and Religion, Tokyo, June 1 - 4, 1995.

"The Lack of Self: A Psychoanalytic View of *Anatman*" presented to the Second Congress of the European Society for Asian Philosophy, University of Exeter, England, August 3 - 5, 1995.

"The Religion of Consumption: An Economic Theology" presented to a symposium on religious responses to population and consumption problems, organized by the Centre for the Study of Religion and Society, University of Victoria, British Columbia, Canada, October 19 - 22, 1995.

"The Dharma of Emanuel Swedenborg: A Buddhist Reading of Heaven and Hell" presented to the Academy of the New Church College, Bryn Athyn, Pennsylvania, November 17, 1995.

"Buddhism and Money," a two-day seminar presented to the Spirit in Education Institute, Bangkok, Thailand, March 1996.

"The Deconstruction of Nagarjuna and Dogen" presented at the American Philosophical Association annual conference, Chicago, Illinois, April 27 - 29, 1996.

"Deconstructing 'The East': Are East Asia and South Asia Philosophic Opposites?" presented to the 3rd annual meeting of the International Association for Asian Philosophy and Religion, Taipei, Taiwan, May 30 - June 2, 1996.

"The Dharma of Emanuel Swedenborg" a panel organized and presented at the Fifth International Buddhist-Christian Dialogue Conference, DePaul University, Chicago, July 27 - August 3, 1996.

"The Religion of the Market" presented at a seminar organized by the Religious Consultation and the University of Victoria Centre for the Study of Religion and Society, Portland, Maine, August 16-19, 1996.

"The Religion of the Market" presented to the American Academy of Religion annual conference, New Orleans, Louisiana, November 23 - 26, 1996.

"The Religion of the Market," a two-day seminar presented to the Spirit in Education Institute, Bangkok, Thailand, March 22 - 23, 1997.

"A Buddhist Critique of Transnational Corporations" presented to a conference on Globalisation: the Responses of Religions in the Southeast Asia Region, Kuala Lumpur, Malaysia, July 4 - 6, 1997.

"Language against its own Mystifications" presented to the International Association for Chinese Philosophy, Seoul, South Korea, July 23 - 25, 1997.

"The Religion of the Market" presented to a conference on Environmental Justice, University of Melbourne, Australia, October 1 - 3, 1997.

"The Religious Roots of Modernity" presented to the Society for Asian and Comparative Philosophy, East-West Center, University of Hawaii, Honolulu, Hawaii, January 5 - 9, 1998.

"Healing Justice: a Buddhist Perspective" presented at a conference on 'The Spiritual Roots of Restorative Justice', held at the Sorrento Conference Centre, British Columbia, 16-22 August 1998.

"Faults in the Lotus Sutra" presented at the Fifth International Conference on the Lotus Sutra, held at Bandaisan, Japan, July 10-15, 1999.

Various lectures as Distinguished Visiting Professor, University of Alberta at Edmonton, November 13 - 20, 1999.

"Remaking Ourselves? A Buddhist Perspective on Biotechnology" presented at the 8th East-West Philosophers' Conference, East-West Center, University of Hawaii, January, 2000.

“The Spiritual Roots of Modernity” presented to “The Human Sciences and the Asian Experience,” a colloquium at the National Institute for Advanced Studies, Bangalore, India, February 18-20, 2000.

“Remaking Ourselves? A Buddhist Perspective on Biotechnology,” presented at the Y2000 Global Conference on Buddhism, Orchard Hotel, Singapore, June 3-4, 2000.

“The Relationship between Knowing and Loving” (with James Arraj) and “Understanding and Healing our Lack” presented at the Sixth International Buddhist-Christian Dialogue Conference, Pacific Lutheran University, Tacoma, Washington, August 5 - 12, 2000.

“Globalization: a new religion?” presented at the United Nations University / Institute for Advanced Study International Conference on a Global Ethos, Tokyo, October 24 - 26.

“Is Globalization Becoming Our Religion?” presented at an International Symposium on “World Politics, Cultural and Social Changes in the Age of Globalization” at Nihon University, in Mishima, Shizuoka, Japan, November 15, 2000.

Organized and chaired a United Nations University international workshop on the role of education in inter-civilizational dialogue, at the United Nations University, Tokyo, 3 – 5 May, 2001.

“Globalization and Religion” and “The Ethics of Life Science Research” presented to various audiences in Singapore: Rotary Speaker Series (twice), Manjusri School, Buddhist Library, Andersen Junior College, Raffles Institution, Victoria Junior College, Raffles Junior College, and the Tai Pei Buddhist Centre (twice), 1 – 6 April, 2001.

“Buddhism and Psychotherapy,” presented to a symposium on Buddhism and Psychology at Musashino Women’s College, Tokyo, November 2001.

Phipps Visiting Scholar for the academic year 2001-2002 (one-week visit in March 2002), Davis & Elkins College, Elkins, West Virginia.

“Good vs. Evil? Buddhist Reflections on the New Holy War,” Martin Lecture in Religion, Wheaton College, Massachusetts, March 2002.

Three-day mini-course on “Lack and Transcendence” presented to the Psychology Department at Duquesne University, Pittsburgh, Pennsylvania, March 2002.

“The West versus the Rest?” plenary presentation to an international conference on globalization and religion, Plater College, Oxford, U.K., July 27 – August 3, 2002.

“Buddhist Bioethics” at a Global Conference on Buddhism, Kuala Lumpur, Malaysia, December 7 – 8, 2002.

“Good vs. Evil? Buddhist Reflections on the New Holy War” also presented in 2002 at: Sharpham College, Devon, UK; Illinois State University at Normal; Columbia University and Marymount Manhattan College, New York City; Southern Methodist University, Dallas, Texas; University of San Francisco; University of California at Santa Barbara; Beijing University, China; Sophia University, Tokyo.

Lectures in March/April and October/November 2003 presented at: Naropa University, Boulder, Colorado; Chapman University and Occidental College, Los Angeles; University of San Diego; Oregon State University, Corvallis; Rockford, Illinois Unitarian-Universalist Church; Seattle University.

“The Dharma of Hayao Miyazaki: Revenge vs. Compassion in *Nausicaa* and *Mononoke*,” at Asian Studies Conference Japan, Sophia University, Tokyo, June 22, 2003.

"Globalizing Education or Educating Globalization?" presented at United Nations University-UNESCO Conference on Globalization, Tokyo, July 30-31, 2003.

“Religion as Umbrella, Opiate, and Tool-kit: A Buddhist Perspective on Death-Denial,” keynote address at a conference on Ernest Becker and Religion, Seattle, October 3-5, 2003

“Buddhism and Bioethics,” Middlebury College, Vermont, November 12, 2003.

Participant and author, “Altering Nature,” three-year international interdisciplinary bioethics project exploring religious, philosophical and historical views of nature, Rice University, Houston, October 2002, November 2003, and November 2004.

Participated in a workshop on “The Buddhist Perspective on Development,” at Wongsanit Ashram near Bangkok, Thailand, 5 – 7 December, 2004.

“Dying to the Self in Christianity and Buddhism,” presented at the 25th annual Claremont Conference on Discourses on Religious Differences, February 13 –14, 2004.

“A Buddhist Perspective on the War on Terror,” lecture at Central Michigan University, Kalamazoo, Michigan, on March 31, 2004, and at Grand Valley State University, Allendale, Michigan on April 1, 2004.

Two lectures to the Department of Religious Studies, University of Sydney, Australia: "The New Holy War?" (September 8, 2004) and "The Dharma of the Rings: A Myth for Modern Buddhism?" (September 9).

Lecture on Buddhism to the Antonio Ruiz de Montoya University, Lima, Peru (September 24, 2004). Two-day seminar to a postgraduate seminar conducted by the Proyecto Andino de Tecnologias Campesinas (PRATEC), near Lima (September 27-28).

“The Heart of Buddhist Social Ethics” presented at the David Lam Centre Pacific Region Forum at Simon Fraser University, Vancouver, BC, Canada (March 30, 2005).

“The Religion of the Market,” the Annual Marjorie Hall Thulin lecture at the University of Illinois, Urbana-Champaign campus (April 6, 2005).

“The Philosophy of Poverty,” plenary presentation at the 4th Mainland Montane South East Asia Congress (MMSEA IV), SaPa, Vietnam, May 17, 2005.

“Terrorism as a Religion” seminar presented to the Institute for Integration Studies program on Globalization: Ethics, Politics, Networks, Trinity College, Dublin, Ireland, June 14, 2006.

“The Three Poisons, Institutionalized” presented during a symposium on “The Challenge of Collective Delusion” at the Barre Center for Buddhist Studies (Barre, Massachusetts), September 16, 2006.

“The Karma of Women” presented at the American Academy of Religion annual conference, Washington, D.C., November 17-21, 2006.

“Healing Ecology,” presented at the annual conference of the Association for Practical and Professional Ethics, downtown Cincinnati, February 23, 2007.

“The Karma of Genetically Modified Food: A Buddhist Perspective,” the Centre for Studies in Religion and Society Distinguished Speaker Series, University of Victoria, Canada, February 25, 2007.

Visiting Scholar Lectures on Buddhism at the University of Cape Town, South Africa, April 7 – 21, 2007.

“The New Holy War,” Trinity University, San Antonio, Texas, September 20, 2007.

“Terrorism as Religion,” presented at a conference on “The Politics of Religion-Making,” Hofstra University, Long Island, October 4 – 6, 2007.

“Religion as Umbrella, Religion as Path: A Buddhist Perspective on Death Denial and Life Transformation,” presented at a conference on Confronting Death: Religious and Psychological Explorations, Xavier University, Cincinnati, October 27-28, 2007. I helped to organize this conference with Xavier’s Brueggeman Center for Dialogue. This presentation will be a chapter in a forthcoming book.

“Racism as Delusion” presented at a conference on Toward a Transformative Agenda Around Race, organized by the Ohio State University Kirwan Institute for the Study of Race and Ethnicity, Columbus, Ohio, November 30 – December 2, 2007. This presentation will be a chapter in a forthcoming book.

Local Cincinnati presentations at Xavier University, Summit High School, the Dharma Center (Northside), St. John’s Unitarian Church, the First Unitarian Church, Roh’s Café, etc.

Lectures at Boston College and Harvard University (Harvard Buddhist Studies Forum), both on February 25, 2008.

Presentation at Case Western University, March 5, 2008.

“Healing Ecology,” lecture at Florida Gulf Coast University, March 12, 2008.

“Healing Ecology,” lecture at Sewanee College of the South, March 17, 2008.

The 2008 Howard W. Harrod Lecture at Vanderbilt University, on “Healing Ecology,” March 18, 2008.

“Buddhism and Poverty,” Ethikon Poverty & Morality Project, Redondo Beach, California, March 28 – 30, 2008.

“Buddhist Perspectives in Clinical Practice,” two workshops co-presented with Michael Stone, Toronto, Canada, April 25 and 26, 2008.

“The Attention-Deficit Society” presented at DePaul University, Lincoln Park campus, Chicago, April 27, 2008. Video online at: <http://cantv.blip.tv/file/1099823/>

“The Three Poisons: A Buddhist Perspective on Institutionalized Suffering,” lecture to the Buddhist Union, Antwerp. Belgium, June 17, 2008.

“Buddhist Worldview and Ethics” presentation to the Universitair Centrum Sint Ignatius Antwerpen, as part of a seminar on “The Social Doctrine of the Church and Interreligious Dialogue.” University of Antwerp, Belgium, June 18, 2008.

“Why We Love War,” lecture at Central Michigan University, September 22, 2008.

Workshops on “Transforming Self, Transforming World” presented at the Maenllwyd Retreat Center of the Western Chan Fellowship in Wales, July 16-20, 2007; in Galway, Eire, June 28-29, 2008; at Austin Zen Center, Austin, Texas, September 27-28, 2008; as part of Path of Engagement Program, Spirit Rock Meditation Center, Marin, California, November 8-9, 2008; at Zen Mountain Monastery, Mt. Tremper, NY, September 11-13, 2009; at the Barre Center for Buddhist Studies, Barre, MA, September 25-27, 2009; and as a staff workshop at Xavier University, Cincinnati, on September 22, September 29, October 6 and October 13, 2009.

“Healing Ecology,” lecture presented at University of Texas San Antonio (afternoon), and University of Texas Austin (evening), September 26, 2009

Buddhist Peace Fellowship, 30th Anniversary Celebration, St. John's Presbyterian Church, Berkeley, California: (October 18, 2008), invited keynote speaker.

“Buddhism: its essential teaching and relevance to today,” lecture and conversation, St. Francis of Assisi church, Louisville, Kentucky, October 23, 2008.

“Transforming Self, Transforming World,” plenary presentation, Nondual Wisdom and Psychotherapy Conference, California Institute for Integral Studies, San Francisco, November 1-2, 2008.

Presenter, “Ernest Becker: A Retrospective,” afternoon salon and evening public forum at the Christian Divinity School of the Pacific campus, Berkeley, November 15, 2008.

(With Judith Schor) Moderated public conversation, Aurora Forum, Stanford University, December 3, 2008.

“Healing Ecology,” lecture presented at the Institute for Advanced Study, the Hebrew University, Jerusalem (April 2009) and at Tel Aviv University (June 2009).

“Another Type of Enlightened Jurisprudence?” responding to “Remaking Law: Moving Beyond Enlightenment Jurisprudence,” the Richard Childress Memorial Lecture by John A. Powell, to the Faculty of Law, Saint Louis University, St. Louis, Missouri, October 2, 2009.

“Healing Ecology” lecture presented to the Buddhist Association of Oklahoma, Oklahoma City (October 26, 2009) and “The Suffering of Self” lecture presented to the Religious Studies Program, the University of Oklahoma in Norman, Oklahoma (October 27, 2009).

“Economic and Environmental Justice from a Buddhist Perspective,” plenary presentation at conference on Economic and Environmental Justice from Indigenous and Faith Perspectives, Vancouver, British Columbia, March 5-7, 2010. “Healing Ecology” presented at Langara College, Vancouver, March 7, 2010.

“Healing Ecology” lecture at St. Francis University, Pennsylvania (April 20, 2010).

“Healing Ecology” lecture to the “Turning Toward Earth” symposium sponsored by the Rochester Zen Center, Rochester, New York (May 1, 2010).

“Healing Ecology” lecture to the EcoSangha Conference, at the University of Seattle, Seattle Washington (May 7-8, 2010).

“Money Sex War and Karma” talk at Upaya Zen Center, Santa Fe, New Mexico (May 12, 2010).

“Money Sex War and Karma” presentation to the Religious Studies Department, University of New Mexico, Albuquerque, New Mexico (May 13, 2010).

Presentation on Buddhism and ecology to the Tikkun/Network of Spiritual Progressives Conference, Washington, D.C., June 11-14, 2010.

A “dharma tour” of lectures, workshops and retreats in Chile, Argentina, and Brazil, June 27 – August 2, 2010.

“The Roots of Socially Engaged Buddhism” at the First Symposium for Western Socially Engaged Buddhism, Montague, Massachusetts, August 9-14, 2010.

“Nonduality in Buddhist Thought and Practice” weekend course at the Barre Center for Buddhist Studies, Barre, Massachusetts, September 10-12, 2010.

Three presentations at the World Buddhist Conference, September 25-26, 2010, Kuala Lumpur, Malaysia.

“The Poverty of Economic Development” at the Third Boston College Symposium on Interreligious Dialogue, October 7-9, 2010, Boston, Massachusetts.

“Healing Ecology: Buddhist Reflections on the Eco-crisis,” an invited presentation at the American Academy of Religion annual conference, Atlanta, Georgia, October 30 - November 1, 2010.

“Healing Ecology” lecture at Denison University, Granville, Ohio, November 11, 2010.

“Healing Ecology” lecture at Allegheny College, November 18, 2010.

“Healing Ecology” lecture at West Chester University, February 11, 2011.

A workshop at the Osage Forest of Peace, near Tulsa, Oklahoma, April 8 – 10, 2011.

Presentations at the Olympia Zen Center, Evergreen State College, Seattle University, Luther College, and the University of Hawaii (first plenary session, Tenth East-West Philosophers Conference), April/May 2011.

A workshop/meditation retreat at Gaia House in Devon, England, June 3–8, 2011, followed by a short workshop and lecture at Sharpham House (also in Devon) June 11.

“Healing Ecology” lecture at the European Buddhist University, in Paris, France, June 25, 2011, followed by a workshop at the Paris Shambhala Center, June 26.

Lecture on “The Global Economic Crisis: A Buddhist Perspective” (July 15, 2011) and a workshop on “Buddhist Social Theory” (July 16-17) presented to Red Buddha, a study group of the Social Democratic Party, Vienna, Austria.

“Healing Ecology” lecture and workshop with the Budapest Buddhist University, in Budapest, Hungary, July 28-31, 2011.

“Healing Ecology” lecture and workshop at the Yogamudra Center in Copenhagen, Denmark, August 5 – 7, 2011.

A weekend course on “The World Is Made of Stories,” at the Barre Center for Buddhist Studies, in Barre, Massachusetts, September 16 – 18, 2011.

Keynote speaker at a conference on “Western Buddhism: Engaged Buddhism?” in Bristol, UK, October 29-30, 2011, sponsored by the Western Chan Fellowship.

For forthcoming presentations, see: <http://www.davidloy.org/schedule.html>

A member of the Buddhist Peace Fellowship *International Advisory Council* and the advisory board of the Ernest Becker Foundation.

On the Editorial Board or Advisory Board of the following journals and organizations:

Cultural Dynamics

Worldviews

Contemporary Buddhism

Journal of Transpersonal Psychology

World Federation of Buddhists Review

Buddhist Global Relief

Clear View Project

Other Relevant Experience

An original one-act play “The Garden” (an interpretation of the Adam and Eve story) was presented at the Aronoff Theater by the Cincinnati Playwrights Initiative, September 14, 2010.

I have been involved in Zen practice since 1971, when I attended a *sesshin* with Yamada Koun-roshi (director of the Sanbo Kyodan, Kamakura) in Honolulu. In 1985 I moved to Kamakura to continue *koan* study with him. In 1987 I completed the formal course of *koan* study and was recognized as a *Zen sensei* (dharma name *Tetsu-un*).

In the summer of 2008 I initiated (and led until my departure from Cincinnati) a Buddhist service (mostly meditation and discussion) on Wednesday mornings at Lebanon Correctional Institution, a maximum-security men’s state prison north of Cincinnati. One of the inmates has written an article about it:

<http://www.shambhalasun.com/sunspace/?p=22950>