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**Associate Professor in the Divinity School and in the College, University of Chicago;  
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**Education:**

Ph.D., University of Chicago, 2002 (Philosophy of Religions)  
M.A., Iliff School of Theology, 1997 (Theology & Philosophy of Religion)  
M.A., Columbia University, 1991 (Indic Languages & Cultural History)  
B.A., Carleton College, 1988 (History)

**Books:**

– ***Buddhists, Brahmins, and Belief: Epistemology in South Asian Philosophy of Religion*** (Columbia University Press, 2005; paperback edition, 2008; Indian edition, Motilal Banarsidass, 2008); winner of the American Academy of Religion's 2006 *Award for Excellence in the Study of Religion* (field of Constructive-Reflective Studies)

> **Reviews:** Richard Hayes, *Journal of the American Academy of Religion* 74/2 (2006); Douglas Osto, *Journal of Religion* 87/1 (2007); Owen Anderson, *Reviews in Religion and Theology* 14/2 (2007); M. David Eckel, *H-Buddhism* (March 2007); Bradley Herling, *Sophia* 46/1 (2007); Roy Tzohar, *Journal of Buddhist Ethics* 15 (2008); Catherine Robinson, *Religions of Asia* 2/2 (2008)

– ***Brains, Buddhas, and Believing: The Problem of Intentionality in Classical Buddhist and Cognitive-Scientific Philosophy of Mind*** (Columbia University Press, 2012; paperback edition, 2014; Indian edition, Motilal Banarsidass, 2015); winner of the 2013 Toshihide Numata Book Prize in Buddhism (awarded by the Center for Buddhist Studies, University of California, Berkeley)

> **Reviews:** Charles Goodman, *Notre Dame Philosophical Reviews*, September 2012; Richard Nance, *H-Buddhism*, May 2013; Mark Siderits, *Internat'l Journal for Philosophy of Religion*, November 2012; Jan Westerhoff, *Religions of South Asia* 7 (2013); Jack David Eller, *Anthropology Review Database*, September 2012; Thomas Leahey, *PsychCRITIQUES* 57/49, 2012; L. Harrington, *Choice*, 2012; Urmila Nair, *Religion and Society: Advances and Research* 4/1 (2013); Evan Thompson, *Religious Studies Review* 40/3 (2014); Jonathan Gold, *Philosophy East & West* 64:4 (2014; feature review, with author's response); Patrick McAllister, *Journal of the American Oriental Society* 134/4 (2014); Bronwyn Finnigan, *Journal of Religion* 95/1 (2015); John Holder, *Journal of the Oxford Centre for Buddhist Studies* 8 (2015)

– *A Madhyamaka Reader: The Buddhist Philosophy of Emptiness in Classical India* (under contract with Columbia University Press for the series "Historical Sourcebooks in Classical Indian Thought," ed. Sheldon Pollock; manuscript to be submitted in autumn, 2021)

– Editor, with Cécile Ducher and Pierre-Julien Harter, of *Reasons and Lives in Buddhist Traditions: Studies in Honor of Matthew Kapstein* (Wisdom Publications, 2019)

**Articles** (\* = refereed)

“Location, Location, Location! Thoughts on the difference a locative makes for some Mādhyamika arguments,” forthcoming in Vincent Eltschinger, ed., John Taber Festschrift

\*“Nāgārjuna,” “Śūnyatā,” encyclopedia entries for Charles Taliaferro and Steward Goetz, editors-in-chief, *Wiley-Blackwell Encyclopedia of Philosophy of Religion* (forthcoming)

\*“Orthodoxy, Heterodoxy, and the Argumentative Indian: Jayanta Bhaṭṭa and the Question of a Philosophical Case for Religious Pluralism in India,” forthcoming in *Sophia*

“Philosophy of Mind’s ‘Hard Problem’ in Light of Buddhist Idealism,” in Steven Emmanuel, ed., *Philosophy’s Perennial Questions: Comparing Buddhist and Western Approaches* (Columbia University Press, forthcoming), pp.97-128

“Pragmatism as Transcendental Philosophy, Part I: Peirce in Light of James’s Radical Empiricism,” published version of the invited *American Journal of Theology & Philosophy* Lecture (given November 2019); forthcoming in *American Journal of Theology & Philosophy*; Part II to follow in next issue

“What Religious Studies Can Teach the Humanities: A Philosophical Perspective,” in M. David Eckel, et al, eds., *The Future of the Philosophy of Religion* (Boston Studies in Philosophy, Religion and Public Life, vol.8; Springer, 2021), pp.17-42

\*“Should Mādhyamikas Refute Subjectivity? Thoughts on What Might Be at Stake in Debates on Self-Awareness,” in Mark Siderits, et al, eds., *Buddhist Philosophy of Consciousness: Tradition and Dialogue* (Brill-Rodopi, 2021), pp.154-188

[Preface to] †Steven Collins, *Wisdom As a Way of Life: Theravāda Buddhism Reimagined* (Columbia University Press, 2020), pp.vii-xvi

\*“Where in the Brain Does Buddhism Come From? Thoughts regarding Iain McGilchrist’s Reflections on Religion,” *Religion, Brain & Behavior* 9/4 (2019): 345-362

“By Way of an Introduction: A ‘Discussion of the Person’ Who Is Matthew Kapstein,” in Dan Arnold, Cécile Ducher, and Pierre-Julien Harter, eds., *Reasons and Lives in Buddhist Traditions: Studies in Honor of Matthew Kapstein* (Wisdom Publications, 2019), pp.1-25

3.16 Interview (<https://316am.site123.me/articles/dharmakīrti-s-philosophy-of-mind-among-other-things?c=end-times-series>) – “Dharmakīrti’s Philosophy of Mind Among Other things”

\*“The Sense Madhyamaka Makes as a Buddhist Position: Reflections on a ‘Performativist Account of the Language of Self,’” *Journal of Indian Philosophy* 47/4 (2019): 697-726.

“Givenness as a Corollary to Nonconceptual Awareness: Thinking about Thought in Buddhist Philosophy,” Jay Garfield, ed., *Wilfrid Sellars and Buddhist Philosophy* (Routledge, 2019), pp.130-156

“Why Are We Surprised When Buddhists Are Violent?” (with Alicia Turner), *New York Times*, March 5, 2018 (<http://tinyurl.com/yct434u5>); reprinted in *KNOW: A Journal on the Formation of Knowledge* 3.1 (2019): 159-166

- “Ethics without Norms? Buddhist Reductionism and the Logical Space of Reasons,” in Daniel Cozort and James Mark Shields, eds., *The Oxford Handbook of Buddhist Ethics* (Oxford University Press, 2018), pp.359-381.
- \*“The Philosophical Works and Influence of Dignāga and Dharmakīrti,” *Oxford Research Encyclopedia of Religion* (religion.oxfordre.com), 2017; <<http://tinyurl.com/yb8qrmdk>>
- “Pushing Idealism Beyond its Limits: The Place of Philosophy in Kamalaśīla’s *Steps of Cultivation*,” in Jonardon Ganeri, ed., *The Oxford Handbook of Indian Philosophy* (Oxford University Press, 2017), pp.379-399
- [Response to Jonathan Gold, review of *Brains, Buddhas, and Believing*], *Philosophy East & West* 64:4 (2014):1057-1067
- \*“The Deceptive Simplicity of Nāgārjuna’s Arguments against Motion: Another Look at *Mūlamadhyamakakārikā* Chapter 2,” *Journal of Indian Philosophy* 40/5 (2012):553-591
- “Reaching Bedrock: Buddhism and Cognitive-Science,” Berfrois.com (<http://www.berfrois.com/2012/04/dan-arnold-buddhism-cognitive-science/>), April 2012
- \*“The Philosophical Works and Influence of Dignāga and Dharmakīrti,” *Oxford Bibliographies Online* (<<http://oxfordbibliographiesonline.com/obo/page/buddhism>>), February 2012
- “For Whom is the ‘Naturalness’ of Language a Problem? Thoughts on Re-framing a Buddhist-Mīmāṃsaka Debate,” in Yigal Bronner, Whitney Cox, and Lawrence McCrea, eds., *South Asian Texts in History: Critical Engagements with Sheldon Pollock*, pp.245-266 (Association for Asian Studies, 2011)
- “Mīmāṃsā,” in Jay Garfield and William Edelglass, eds., *The Oxford Handbook of World Philosophy*, pp.138-46 (Oxford University Press, 2011)
- “Nāgārjuna’s ‘Middle Way’: A Non-Eliminative Understanding of Selflessness,” *Revue Internationale de Philosophie* vol. 64, no.253 (2010, no.3): 367-395
- \*“Self-awareness (*svasaṃvitti*) and Related Doctrines of Buddhists Following Dignāga: Philosophical Characterizations of Some of the Main Issues,” *Journal of Indian Philosophy* 38 (2010): 323-378
- \*“Kumārila,” *Stanford Encyclopedia of Philosophy* <<http://plato.stanford.edu/entries/kumaarila/>>, published May 2010
- “*Svasaṃvitti* as Methodological Solipsism: ‘Narrow Content’ and the Problem of Intentionality in Buddhist Philosophy of Mind,” in Mario D’Amato, Jay Garfield, and Tom Tillemans, eds., *Pointing at the Moon: Buddhism, Logic, Analytic Philosophy*, pp.135-159 (Oxford University Press, 2009)
- “On (Non-semantically) Remembering Conventions: Dharmakīrti and Dharmottara on *Samketakāla*,” in Piotr Balcerowicz, ed., *Logic and Belief in Indian Philosophy* (Warsaw Indological Studies 3), pp.539-564 (Delhi: Motilal Banarsidass, 2009)
- “Dharmakīrti and Dharmottara on the Intentionality of Perception: Selections from *Nyāyabindu* (*An Epitome of Philosophy*),” in William Edelglass and Jay L. Garfield, eds., *Buddhist Philosophy: Essential Readings*, pp.186-196 (Oxford University Press, 2009)

- \*“Dharmakīrti’s Dualism: Critical Reflections on a Buddhist Proof of Rebirth,” *Philosophy Compass* 3/5 (2008): 1079-1096, 10.1111/j.1747-9991.2008.00175.x
- \*“Buddhist Idealism, Epistemic and Otherwise: Thoughts on the Alternating Perspectives of Dharmakīrti,” *Sophia* 47/1 (April 2008): 3-28
- \*“Transcendental Arguments and Practical Reason in Indian Philosophy,” *Argumentation* 22/1 (March 2008): 135-147
- “Justification and Truth, Relativism and Pragmatism: Reflections on Indian Philosophy and its Lessons for Religious Studies,” *The Religion & Culture Web Forum* (of the Martin Marty Center), November 2006: <<http://tinyurl.com/on5um42>>
- \*“On Semantics and *Samketa*: Thoughts on a Neglected Problem with Buddhist *Apoha* Doctrine,” *Journal of Indian Philosophy* 34 (2006): 415-478
- “On How it Can Be *Ultimately True* That There Is No Ultimate Truth: Thoughts on Mark Siderits’s *Personal Identity and Buddhist Philosophy*,” *APA Newsletter on Asian and Asian-American Philosophers and Philosophies* 6/1 (Fall 2006): 12-16
- \*“Madhyamaka,” *The Internet Encyclopedia of Philosophy* <<http://www.iep.utm.edu/b/b-madhy.htm>> (published online 2006)
- “Buddhists on the Brain,” in *Sightings*, November 2005 (<http://tinyurl.com/38qse9c>); reprinted in *Criterion* (special issue on “Celebrating *Sightings*”), February 2008, pp.29-30; also reprinted at [Beliefnet.com](http://Beliefnet.com) <<http://tinyurl.com/35yqc7e>>, [Religionfacts.com](http://Religionfacts.com) <<http://tinyurl.com/36w48fw>>
- \*“Materials for a Mādhyamika Critique of Foundationalism: An Annotated Translation of *Prasannapadā* 55.11 to 75.13,” *Journal of the International Association of Buddhist Studies* 28/2 (2005): 411-467
- \*“Is *svasaṃvitti* transcendental? A tentative reconstruction following Śāntarakṣita,” *Asian Philosophy* 15/1 (2005): 77-111
- \*“Candrakīrti on Dignāga on *Svalakṣaṇas*,” *Journal of the International Association of Buddhist Studies* 26/1 (2003): 139-174
- \*“Verses on Nonconceptual Awareness: A Close Reading of *Mahāyānasamgraha* 8.2-13,” *Indian International Journal of Buddhist Studies* No.4 (2003): 9-49
- \*“Intrinsic Validity Reconsidered: A Sympathetic Study of the Mīmāṃsaka Inversion of Buddhist Epistemology,” *Journal of Indian Philosophy* 29/5-6 (2001): 589-675
- \*“How to Do Things with Candrakīrti: A Comparative Study in Anti-Skepticism,” *Philosophy East and West* 51/2 (2001): 247-279
- \*“Of Intrinsic Validity: A Study on the Relevance of Pūrva Mīmāṃsā,” *Philosophy East and West* 51/1 (2001): 26-53
- \*“Can Hartshorne Escape Dharmakīrti? Some Reflections with Implications for the Comparative Philosophy of Religion,” *American Journal of Theology & Philosophy* 19/1 (January 1998): 3-33

- \*“Mapping the Middle Way: Thoughts on a Buddhist Contribution to a Feminist Discussion,” *Journal of Feminist Studies in Religion* 14/1 (Spring 1998): 63-84
- \*“Much Ado about Nothing: Thoughts on Neville’s Ontological Question and Comparative Philosophy,” *Process Studies* 26/3-4 (Fall-Winter 1997): 218-237

### **Book Reviews:**

- Irad Kimhi, *Thinking and Being*, *Religious Studies Review* 45/1 (2019): 37-38
- “The Buddhist Challenge,” a review of Jay Garfield, *Engaging Buddhism*, in *Los Angeles Review of Books* (<https://lareviewofbooks.org/article/the-buddhist-challenge/#!>), November 16, 2016
- Donald Lopez, *The Scientific Buddha*, in *Journal of Religion* 95/1 (2015): 141-43.
- Pascale Hugon and Toru Tomabechi, eds., *Dharmakīrti’s Pramāṇaviniścaya, Chapter 3*, in *Religious Studies Review* 38/4 (2012): 261 (book note)
- Sara McClintock, *Omniscience and the Rhetoric of Reason*, in *History of Religions* 52/3 (2013): 288-91
- Jan Westerhoff, *Nāgārjuna’s Madhyamaka: A Philosophical Introduction*, in *Religious Studies Review* 37/2 (2011): 153-54 (book note)
- Ilkka Pyysiäinen, *Supernatural Agents: Why We Believe in Souls, Gods, and Buddhas*, in *Journal of Religion* 90/2 (2010): 262-266
- Shoryu Katsura and Ernst Steinkellner, eds., *The Role of the Example (Dṛṣṭānta) in Classical Indian Logic*, in *Journal of the American Oriental Society* 128.4 (2008): 800-805
- John Clayton, *Religions, Reasons and Gods*, in *Journal of Religion* 89/1 (2009): 129-132
- Jonardon Ganeri, *The Concealed Art of the Soul*, in *Notre Dame Philosophical Reviews* (<http://ndpr.nd.edu/review.cfm?id=12984>), April 2008
- Joseph Walser, *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*, in *Journal of the American Academy of Religion* 75/3 (2007): 684-688
- Mark Siderits, *Personal Identity and Buddhist Philosophy*, in *Journal of the American Academy of Religion* 74/1 (2006): 247-250
- David Loy, *The Great Awakening*, in the *Journal of Buddhist Ethics* 12 (2005); <http://jbe.gold.ac.uk/12/arnold-review.html>
- Roger-Pol Droit, *The Cult of Nothingness*, in *Journal of Religion* 85/1 (2005): 158-160
- Karen Lang, *Four Illusions*, in *The Journal of Asian Studies* 63/3 (2004): 827-828
- Georges Dreyfus, *The Sound of Two Hands Clapping*, in *Journal of Religion* 84/2 (2004): 314-315
- Ronald Davidson, *Indian Esoteric Buddhism*, in *Journal of Religion* 84/1 (2004): 147-150

- Toni Huber, *The Cult of Pure Crystal Mountain*, in *Journal of Religion* 81/4 (2001): 684-685
- Janet Gyatso, *Apparitions of the Self*, in *Chicago South Asia Newsletter* 25/1 (2001): 9
- Richard Salomon, *Ancient Buddhist Scrolls from Gandhara*, in *Chicago South Asia Newsletter* 24/3 (2000): 10-11
- Gregory Schopen, *Bones, Stones and Buddhist Monks*, in *Philosophy East & West* 50/4 (2000): 620-623
- John Makransky, *Buddhahood Embodied*, in *Journal of Religion* 80/1 (2000): 146-148
- Jay Garfield, *The Fundamental Wisdom of the Middle Way*, in *Philosophy East & West* 49/1(1999): 88-92
- Donald Lopez, *Elaborations on Emptiness*, in *Buddhist-Christian Studies* 18 (1998): 251-257

### **Presentations and Papers:**

- “Naturalism Needn’t Mean Physicalism: Lessons from James and Peirce,” given as the 2019 *American Journal of Philosophy* Lecture, American Academy of Religion, San Diego
- “Location, Location, Location! Thoughts on the Philosophical Implications of a Locative Absolute,” 2019 Numata Symposium, University of California-Berkeley, September 2019
- “Philosophy of Mind’s ‘Hard Problem’ in Light of Buddhist Idealism,” Divinity School faculty retreat, January 2019
- “The Buddhist Doctrine of *No-self* as Self-Transformative,” University of Pennsylvania, October 2018
- “Perception and the Perceptible: How Dignāga’s Idealism Shows up in His Eschewal of Ordinary Language,” for the workshop *Conceptuality and Nonconceptuality in Buddhist Philosophy*, University of California Berkeley, March 2018
- “Personalism and the Mādhyamika Recuperation of Conventional Truth: Some Heretical Thoughts,” invited talk at Harvard University, February 2018
- Buddhist Reflections on *Groundhog Day*, Facets Multimedia, for the series “Religion in the Frame,” February 2018
- “The Philosophical Problems of Religious Diversity: Some Reflections in Light of India’s Historical Experience,” invited talk at University of Illinois (Urbana-Champaign), November 2017
- “Thoughts on translating the *Vigrahavyāvartanī*,” Princeton University, October 2017
- “How ‘Conventional’ is Conventional Truth? Thoughts on the Divergent Intuitions of Candrakīrti and Śāntarakṣita,” Conference of the International Association of Buddhist Studies, Toronto, August 2017
- Discussant on the panel “Science, Religion and Philosophy” at the *Future of the Humanities* symposium, University of Nebraska, Lincoln, March 2017

- “On the Question to Which Vasubandhu’s Proof of Idealism is the Answer,” American Academy of Religion, San Antonio, November 2016
- On Thomas Lewis’s *Why Philosophy Matters for the Study of Religion*, American Academy of Religion, San Antonio, November 2016
- “Perception and the Perceptible: Candrakīrti on the Difference an Adjective Makes,” for the conference *Conceptuality and Non-Conceptuality in Buddhist Thought*, University of California at Berkeley, November 2016
- “Personalism and the Mādhyamika Recuperation of Conventional Truth,” invited talk at Yale-NUS College, Singapore, March 2016
- “Ought Mādhyamikas to Deny that We are Conscious?,” for the international workshop *Buddhist Philosophy of Consciousness: Tradition and Dialogue*, National Chengchi University, Taipei, March 2016
- “A Philosophical Perspective on Religious Studies and the Humanities,” for the *Symposium on the Future of Philosophy of Religion*, Boston University, February 2016
- On Tyler Roberts’s *Encountering Religion*, American Academy of Religion, Atlanta, 2015
- “The Emptiness of Emptiness,” for the conference *Introducing Religion*, University of Chicago, May 2015
- “The Buddhist Doctrine of No-self as Self-Transformative,” for the conference *Varieties of Self*, Scripps College, March 2015
- Chaired two panels on Buddhist philosophy at the conference of Central Division of the American Philosophical Association, St. Louis, Feb. 2015
- Respondent on a panel on Jonathan Gold, *Paving the Great Way: Vasubandhu’s Unifying Buddhist Philosophy*, American Academy of Religion Conference (San Diego), November 2014
- “What Might Idealists Make of Neurophenomenology? Some Thoughts from a Buddhist Perspective,” given at the conference *Ascetical Practice in a Secular Culture: A New Approach to Prayer and the Brain*, Villa Palazzola, Italy, September 2014
- “Reflections on a ‘Performativist Account of the Language of Self’, Or: The Sense Madhyamaka Makes as a Buddhist Position,” given at the conference *Language in the Traditions of Madhyamaka Thought*, Huafan University (Taipei), June 2014
- “Is Madhyamaka Buddhist? In Defense of a Radical Interpretation of Madhyamaka,” given at Tokyo University and at Ryukoku University (Kyoto), June 2014
- “A Buddhist Perspective on the Hard Problem in Philosophy of Mind,” Marquette University, April 2014, and for the conference *Buddhism, Mind, and Cognitive Science*, University of California at Berkeley, April 2014
- “On the Question to Which Vasubandhu’s Proof of Idealism is the Answer,” at the American Philosophical Association Central Division Conference, Chicago, February 2014

- “Nāgārjuna’s Critique of Motion as Philosophy of Mind,” at the Symposium “Taking Buddhist Philosophy of Mind Seriously” (award symposium for the 2013 Toshihide Numata Book Prize in Buddhism), November 2013
- “What Kind of Ethics Does Buddhist Thought Recommend?” Al Quds University, East Jerusalem, June 2013
- “Why Nāgārjuna Cares about Motion”; “How (and *Why*) Vasubandhu Proves Idealism” – two presentations given at the Hebrew University, Jerusalem, June 2013 (the first also given at Tel Aviv University)
- Dean’s Forum (with Professors Martha Nussbaum and Alireza Doostdar) on *Brains, Buddhas, and Believing*, University of Chicago Divinity School, April 2013
- “What Nāgārjuna *Really* Has at Stake in Refuting Motion: Thoughts on Action as a Person-level Phenomenon” (College of Charleston, March 2013)
- “On the Temporality of Self-Consciousness (*svasaṃvitti*)”; “Intentionality and the ‘Conventional Truth’ of Madhyamaka”; “A Reading of the *Vimśatikā*” – three presentations given at the National Chengchi University, Taipei, March 2013
- Respondent for the panel “Svasaṃvedana in Indian Buddhist Philosophy: Novel Perspectives, New Directions,” American Academy of Religion Conference (Chicago), November 2012
- “Buddhism and Cognitive-Scientific Research: Some Lessons for Religious Studies,” Eastern Mennonite University, October 2012; also given (as “Buddhism and Cognitive-Scientific Research: A Philosophical Demurrer”) for the Midwest Faculty Seminar, January 2013, and for the Divinity School Visiting Committee, February 2013
- “Thoughts on translating *upādāya prajñapti*,” for Mangalam Research Center’s Madhyamaka Studies Symposium, August 2012
- “*Svasaṃvitti* and the Phenomenology of Temporality”; “Madhyamaka and the First-Person Perspective” – two presentations given at the NEH Summer Institute *Investigating Consciousness: Buddhist and Contemporary Philosophical Perspectives*, Charleston SC, May-June 2012
- Response to Kevin Hector, *Theology without Metaphysics*, Dean’s Forum, University of Chicago Divinity School, February 2012
- Respondent to Prof. Bruce Lincoln, Divinity School faculty retreat, January 2012
- “The Problem of Intentionality in Classical Buddhist and Cognitive-Scientific Philosophy of Mind,” Stanford University, January 2012 (for the workshop “Mythos and Logos: Religion and Rationality in the Humanities”)
- “Orthodoxy, Heterodoxy, and the Argumentative Indian: Jayanta Bhaṭṭa, the Mīmāṃsakas, and the Question of a Case for Religious Pluralism in India,” for the workshop Religion, Conflict and Accommodation in India, Columbia University, November 2011
- “On Keeping Persons in View: Thoughts on Understanding Nāgārjuna’s Trick,” for “Madhyamaka & Methodology: A Symposium on Buddhist Theory and Method,” Smith College, April 2010 (<http://www.smith.edu/bigbad/buddhism/event-mmsymp.php>)



- “‘Religion’ as What is Tolerable: Jayanta Bhaṭṭa and the Issue of a Philosophical Case for Pluralism,” for the symposium “What is Religion?”, Boston University, Institute for Philosophy of Religion, February 2010
- “Staging Dialogue among Indian Philosophers: Thoughts on a Philosophical Play by Jayanta Bhaṭṭa,” for the conference *Deconstructing Dialogue: New Perspectives on Religious Encounters: Ancient, Medieval and Modern*, University of Chicago, January 2010
- “Philosophy of Language, or Philosophy of Mind? Thoughts on what *apohavādins* and their critics are arguing about,” Columbia Society for Comparative Philosophy, Columbia University, November 2009; also given at the Bhandarkar Oriental Research Institute (Pune), September 2010
- “Thoughts on a Philosophical Case for Jayanta Bhaṭṭa’s Cosmopolitanism,” for the workshop on Religion, Conflict and Accommodation in India, Columbia University, November 2009
- Respondent for the panel “The Science of Meditation? Findings, Problems, and Future Potential,” American Academy of Religion Conference (Montreal), November 2009
- Midwest Faculty Seminar presentation: “What Kind of Ethics Does Buddhist Thought Recommend?”, University of Chicago, April 2009; also given at the National Law School of India University (Bangalore), September 2010
- Respondent to Prof. Kevin Hector, Divinity School faculty retreat, April 2009
- Presided at AAR panel, “Buddhist Philosophical Problems,” American Academy of Religion Conference, Chicago, November 2008
- “Buddhist Idealism, Epistemic and Otherwise: Thoughts on the Alternating Perspectives of Dharmakīrti,” XVth Congress of the International Association of Buddhist Studies, Atlanta, June 2008
- Respondent for the panel “Analyzing and Advancing Buddhist Philosophy (I): The Two Truths in India and Tibet,” XVth Congress of the International Association of Buddhist Studies, Atlanta, June 2008
- “Truth and Consequences: Some Thoughts on the Future of the Philosophy of Religion,” at the Symposium for Younger Scholars, The Future of the Philosophy of Religion, Boston University, April 2008
- Invited presentation on *svasaṃvitti*, Harvard Comparative Philosophy Workshop, April 2008
- “Is *Mind* or *Language* the Fundamental Locus of Intentionality? Thoughts on Framing a Buddhist-Mīmāṃsaka Debate,” Columbia University conference, *Language, Culture, and Power: New Directions in South Asian Studies*, February 2008
- “Transcendental Arguments and Practical Reason,” Divinity School faculty retreat, January 2008
- “Intentionality,” Boston University, November 2007 (in the lecture series “Fundamental Concepts in Buddhist Thought”)
- “Understanding and/as the Translation of Buddhist Philosophy,” at the conference *Text, Translation, and Transmission*, UC Berkeley, October 2007

- “Thoughts on Madhyamaka,” invited presentation at UC Santa Barbara Madhyamaka seminar, February 2007
- “Justification and Truth, Relativism and Pragmatism: Reflections on Indian Philosophy and its Lessons for Religious Studies,” American Academy of Religion Conference (Buddhist Philosophy Group), Washington, November 2006
- “Candrakīrti and the Metaphysics of Ordinary Language,” American Academy of Religion Conference (Buddhist Philosophy Group), Washington, November 2006
- “Madhyamaka, Transcendental Argument, and Practical Reason,” International Conference on Ancient and Medieval Philosophy, Fordham University, October 2006
- “Transcendental Arguments and Practical Reason in Indian Philosophy,” 6th Conference of the International Society for the Study of Argumentation, Amsterdam, June 2006
- Respondent to Roger-Pol Droit, “The History of Buddhism and Its First Occidental Interpretations: 1820-1880,” University of Chicago, May 2006
- Dean’s Forum (with Professors Margaret Mitchell and James Robinson) on *Buddhists, Brahmins, and Belief*, University of Chicago Divinity School, May 2006
- “On Semantics and *Samketa*: Thoughts on a Neglected Problem with *Apoḥa*,” International Seminar on Logic and Belief in Indian Philosophy, Warsaw and Białowieża (Poland), May 2006
- “On How it Can be *Ultimately* True that there is no Ultimate Truth: Thoughts on Mark Siderits’s *Personal Identity and Buddhist Philosophy*,” American Philosophical Association Central Division conference, Chicago, April 2006
- “Buddhists, Brahmins, and Belief,” a three-day series of talks at the Namgyal Monastery Institute of Buddhist Studies, Ithaca, NY, February 2006
- “Causes and Reasons in Buddhist Philosophy: Reflections in Light of Vincent Descombes’s Critique of Cognitivism,” American Academy of Religion Conference (Religion and Science section), San Antonio, November 2004; American Philosophical Association, Eastern Division Conference, Boston, December 2004
- “Are Buddhas Like Calculators? Some Tentative Reflections in Comparative Philosophy of Mind,” American Philosophical Association Central Division conference, Chicago, April 2004
- “Doing Abhidharma in an Epistemological Key,” invited presentation at Smith College / Five Colleges Buddhist Studies Seminar, April 2004
- “Buddhas, Brains, and Programs: Buddhist Philosophy of Mind in Light of Some Contemporary Discussions,” McGill University, March 2004
- “Buddhist Philosophy as a Practice and the Practice of Religious Studies,” University of Chicago Divinity School, December 2003
- Respondent to Terrence Tilley, “Santideva’s *Bodhicaryavatara*: One Catholic Theologian’s Inadequate Reactions Extended,” Catholic Theological Society of America conference, Cincinnati, June 2003

“Buddhist Philosophy as a Way of Life,” McGill University, January 2003; Binghamton University (State University of New York), February 2003

“Reconstructing Madhyamaka as Transcendental Argument,” American Academy of Religion Conference (Philosophy of Religion section), Toronto, November 2002

Critical introduction of Schubert Ogden’s *Is There Only One True Religion or Are There Many?*, University of Chicago Divinity School, October 2002

“Madhyamaka and Transcendental Argument,” Harvard University, February 2002

“How to Do Things with Candrakīrti,” University of Chicago Buddhism Across Asia Workshop, April 1999

### **Courses taught (University of Chicago):**

Issues in Buddhist Philosophy of Language  
Indian Philosophy I: Origins and Orientations  
Indian Philosophy II  
Introduction to Philosophy of Religions  
Intentionality & Personal Identity in Philosophy of Religion  
Buddhist Epistemology: The Philosophy of Dharmakīrti  
Theories of Religion as Philosophy of Mind  
Modern Philosophy of Religion: The Enlightenment  
The Twenty Verses of Vasubandhu (with Matthew Kapstein and Christian Wedemeyer)  
Consciousness in Indian Buddhist Philosophy  
Recurrent seminars on Mādhyamika texts  
Introduction to Constructive Studies: Philosophy of Religion in the Twentieth Century  
Yogācāra  
The Status of Universals: Realism and Nominalism in Comparative Perspective  
Yogācāra Texts: The *Mahāyānasamgraha*  
Second-year Sanskrit  
Advanced Sanskrit  
Philosophical Reflections on Death  
Pluralism and Philosophy of Religions  
The Philosophical Career of Vasubandhu  
American Religious Naturalism Following James  
Recent Work in Philosophy of Religions  
Brauer Seminar: Intentionality and Belief (with Ryan Coyne)  
Death (with Dan Brudney)  
Buddhist Thought in India and Tibet (College)  
Brauer Seminar: Time and Temporality (with Ryan Coyne)  
Is Buddhism a Religion? (College)  
The Bhagavad Gita: Contested Readings of a World Classic (College)  
Religion, Science, and Naturalism: Is There a Problem? (College)  
Madhyamaka in India and China (with Brook Ziporyn)

### **Previous Professional Experience:**

University of Chicago: Assistant Professor in the Divinity School, 2004-2011

McGill University: Assistant Professor in the Faculty of Religious Studies, August 2003-July 2004; taught Indian Philosophy, Indian Buddhist Epistemology, Advanced Sanskrit; advised graduate and undergraduate students

University of Chicago: Lecturer in the Divinity School and in the Dept. of South Asian Languages & Civilizations, 2002-2003

University of Illinois at Chicago: Lecturer in Religious Studies, fall semester 2002; taught an undergraduate course on “Eastern and Western Philosophies of Religion”

University of Chicago: Lecturer, department of South Asian Languages and Civilizations, summer 2002; taught intensive course in intermediate Sanskrit

University of Chicago: Wilson Teaching Fellow in the undergraduate college, spring term 2002; conceived and taught a course on “Buddhist Thought in India and Tibet”

Loyola University, Chicago: Instructor, department of Theology, fall semester 2000; conceived and taught two sections of Introduction to Hinduism

### **Languages:**

Sanskrit, Tibetan, French

### **Professional Affiliations:**

American Academy of Religion, International Association of Buddhist Studies, American Philosophical Association, American Oriental Society, Society for Asian and Comparative Philosophy, Buddhist Scholars Information Network

### **Professional Service:**

- Chair, Hinduism search committee
- External reviewer for Carleton College Religion department, January 2018
- Chair, Divinity School Deanship Committee, 2016-17
- Chair, University of Chicago Committee on Southern Asian Studies, 2012-2015; Interim Chair, 2017
- Planning Committee, International Association of Buddhist Studies Conference (Toronto, 2017), 2015-17
- Advisory editor, Wiley-Blackwell *Encyclopedia of Philosophy of Religion* (2015-present)
- Member of the Divinity School Deanship Committee, 2014-15
- Chair, Academic Policy Committee, 2014-15, 2019-20
- Consultant for Templeton-funded *Chicago Encyclopedia of Theology* project proposal
- Editor, *Journal of Religion*, February 2011-September 2012 (member of editorial board, 2008-2011)
- Co-chair, Buddhist Philosophy Group of the AAR, November 2008-2012; member of steering committee, November 2005-November 2008
- Member of Steering Committee, Philosophy of Religion Section of the AAR, November 2007-2013
- List editor, Buddhist Scholars Information Network (“H-Buddhism,” <<http://www.h-net.org/~buddhism/>>), April 2003-January 2011
- Member of Advisory Board, H-Buddhism, April 2003-present
- Book review editor (Indian Buddhism area), H-Buddhism, 2005-2015

- Member of the Committee on the Deanship of the Divinity School, 2009-10
- Member of the University Council on Advanced Studies, 2012-2015
- Member of the Divinity School Promotion and Tenure Committee, 2012-2014, 2016-2018, 2020-[2022]
- Member of New Testament search committee, 2014-15
- Member of ATS Accreditation Self-Study Committee, January 2011-December 2012
- Member of the editorial board of the *Journal of Buddhist Philosophy*, 2010-
- Chair of the Divinity School’s Philosophy of Religions area, 2007-2009, 2010-2015
- Member of Divinity School search committee, Chinese Religions position, 2011-12
- Faculty chair of disciplinary review board, 2009
- Organizer of the University of Chicago South Asia Seminar, 2006-2007
- Faculty Advisor to the Marty Seminar, 2005-2007
- Member of the Divinity School’s Academic Policy Committee, 2007-2009
- Member of the Divinity School’s Committee on Degrees, 2010-2011
- Member of the Divinity School’s Admissions & Aid Committee, 2007-2009, 2011-12
- Member of the Divinity School’s Ministry Committee, 2005-2008, 2010-2012; Chair, 2019-20
- Member of the University of Chicago Committee on Southern Asian Studies, 2004-present
- Manuscript referee for *Journal of Religion*, *Sophia*, *Philosophy East & West*, *Journal of Indian Philosophy*, *International Journal of Hindu Studies*, Oxford University Press, Yale University Press, Oxford Bibliographies Online, Routledge, Columbia University Press, Blackwell, *Stanford Encyclopedia of Philosophy*, *Religion Compass*, *Journal of the International Association of Buddhist Studies*; grant proposal referee for Austrian Science Fund, Templeton Foundation
- NEH proposal vetting, 2011
- McGill University, Faculty of Religious Studies: Visiting Speakers Committee; B.A. Committee; Asian Religions and Ethics Research Unit

**Public Service:**

- “Computers Made of Meat,” an extended interview for the podcast *Ultimate Concerns* (<http://ultimateconcerns.org/computers-made-of-meat>), published September 2016
- Academic Consultant to Namgyal Monastery Institute of Buddhist Studies, Ithaca, New York, March 2005-present
- Guest on WGN Radio program “Extension 720,” with Milt Rosenberg, May 27, 2005

**Fellowships and Honors:**

University of Chicago Faculty Award for Excellence in Graduate Teaching and Mentoring, awarded spring 2021  
 Toshihide Numata Book Prize in Buddhism (2013), for the book *Brains, Buddhas, and Believing*  
 American Academy Award for Excellence in the Study of Religion (2006), for the book *Buddhists, Brahmins, and Belief*  
 Josephine de Kármán Fellowship (2001-02)  
 Wabash Fellowship (2001-02)  
 Committee on Southern Asian Studies dissertation fellowship (2001-02)  
 Wilson Teaching Fellowship (2002)  
 Henry Luce Dissertation Fellowship (2000-01)  
 Yinshun Organization Buddhist Studies Fellowship (1999-2000)  
 Divinity School Fellowship (1997-2000)  
 Elizabeth Iliff Warren Fellowship (1997-98)  
 Jacob K. Javits Fellowship (1990-92)  
 Columbia University Faculty Fellowship (1989-90)  
 B.A. *magna cum laude*, Phi Beta Kappa, Distinction on senior thesis and in major (1988)