

## *Curriculum Vitae* of Jay L Garfield

### **Present Appointment**

Doris Silbert Professor in the Humanities and Professor of Philosophy, Smith College  
Director, Five Colleges Tibetan Studies in India Program  
Director, Logic Program  
Professor, Graduate Faculty of Philosophy, University of Massachusetts  
Professor of Philosophy, University of Melbourne  
Adjunct Professor of Philosophy, Central University of Tibetan Studies  
Collaborateur Scientifique, Université de Lausanne

### **Contact Details**

**Address:** Department of Philosophy  
Smith College  
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**E-mail:** [jgarfield@smith.edu](mailto:jgarfield@smith.edu)

**Phone (India)** +91 98399 00490  
**Phone (Australia)** +614 1063 8965

### **Personal Details**

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

**Home Address:** 105 January Hills Road  
Amherst, MA 01002  
**Home Phone** +1 413 548 9577

### **Education**

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

### **Areas of Professional Interest**

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

## **Academic Honours**

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

## **Grants and Fellowships**

National Endowment for Humanities Summer Institute Fellowship (Nagarjuna), 1989  
Fulbright Teaching/Research Grant, Sri Lanka 1990-1991 (declined)  
Indo-American Fellow, 1990-1991  
Hewlett-Mellon Research Grants, 1993, 1994 (India)  
Culpepper Languages Across the Curriculum Grant 1994-1995.  
ARC Large Grant 1997-1999 (The Conceptual Structure of Buddhist Idealism)  
ARC Special Initiatives Collaborative Grant 1998-2000 (Cognitive Simulation Theory)  
ARC Large Grant 1999-2001 (Developing Citizenship Through Teaching Philosophy, joint grant with Prof David Hogan)  
Erskine Fellow, University of Canterbury, Christchurch, NZ, 1999, 2004  
Visiting Research Fellowship, Department of Psychology, University of Queensland, 1999  
ARC Small grant (with John Bigelow, Birk Baltzly, Monima Chadha, John Heil, "Mindful Things," 2001-2002.  
Monash University research grant (with John Bigelow, Birk Baltzly, Monima Chadha, John Heil, "Mindful Things," 2003.  
Smith College Faculty Research Grant, 2000, 2002, 2004, 2005, 2006, 2007, 2008  
Fulbright Lecturing Fellowship, India, 2001-2002  
Mellon Summer Research Fellowship 2003 (translation of Tsong khapa's Ocean of Reasoning).  
Fulbright Alumni Initiative Award (with the ven Geshe Ngawang Samten, translation and study of Tibetan and Western philosophical texts), 2003-2004.  
Kahn Institute Co-organizer (with Peter Gregory, Trans-Buddhism), 2003-2004.  
Larwell Lecturer, Kenyon College, 2004.  
National Science Foundation Research Grant (with P Speas, J deVilliers and T Roeper), "The Acquisition of Evidentials in Navajo and Tibetan," 2005-2008.  
Fonds Elisabet de Boer de l'Université de Lausanne (with G Priest and T Tillemanns), "The Nature of Conventional Truth in Indian Madhyamaka," 2006-2009.

Mellon Foundation Summer Research Grant, “Dakstang’s Eighteen Great Contradictions,” 2008

Rappaport Fund Curriculum Development Grant (with Nalini Bhushan), “Whose Voice? Whose Tongue? The Indian Renaissance and its Aftermath,” 2008

Numata Fellowship, Ryuloku University, “Yogācāra as Idealism and as Phenomenology,” 2011

Australian Research Council Discovery Grant (with John Powers and John Makeham), “Negotiating Modernity: Buddhism in Tibet and China,” 2011-2014

## **Principal Academic Appointments**

Smith College

Doris Silbert Professor in the Humanities, 2003 onwards

Professor of Philosophy, 1999 onwards

Director, Five Colleges Tibetan Studies in India Program, 1999 onwards

Director, Logic Program, 1999 onwards

University of Melbourne

Professor of Philosophy, 2003 onwards

University of Tasmania

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

Director, Tasmania Tibet Partnership Program, 1996-1998

Coordinator, Postgraduate Studies in Cognitive Science, 1997-1998

Honorary Research Associate in Philosophy, 1999-2002

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

Professor of Philosophy, 1991-1995

Associate Professor of Philosophy 1987-1991

Assistant Professor of Philosophy 1980-1987

Director, Hampshire in India Program, 1992-1995

University of Massachusetts Cognitive Science Institute

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

University of Massachusetts Graduate Faculty of Philosophy,

Professor, 1987-1995, 1999 onwards

Central University of Tibetan Studies

Adjunct Professor of Western Philosophy, 1992 onwards

Université de Lausanne

Collaborateur Scientifique, 2007 onwards

## **Visiting Academic Appointments**

Adjunct Assistant Professor of Philosophy, Mount Holyoke College, 1983.

Consultant to Faculty of Mount Holyoke College (teaching faculty seminar), 1983-1984

Visiting Research Scholar in Philosophy, University of Massachusetts, 1983

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

### **Miscellaneous Professional Service**

Chair, Board of Directors, Amherst Montessori School, Inc, 1984-1985  
Instructor, Workshop on Undergraduate Teaching of Cognitive Science, Amherst, 1986  
Instructor, Elderhostel Program, Hampshire College, 1986-1988, 1990, 1992, 1994, 1995  
Instructor, Hampshire Summer Studies in Mathematics and Cognitive Science, 1983-1985  
Member, Board of Directors, Manjushri Centre of the American Institute of Buddhist Studies, 1994-1995.  
President, Australasian Society of Asian and Comparative Philosophy, 1996-1998  
Vice-President, Australasian Society of Asian and Comparative Philosophy, 1999  
North American Liaison Officer, Australasian Society of Asian and Comparative Philosophy, 2000 to present

Member, Steering Committee, Tasmanian Society for Philosophy For Children, 1998  
Co-Chair, Preparatory Committee, Peace Laureate Forum, World Institute for  
Nonviolence and Reconciliation, 2000

International Expert Assessor, Australian Research Council, 2001 onwards.

Participant, International Conference on Tibetan education in exile, Dharamsala, 2004.

Advisory Board, Tenzin Gyatso Institute of Wisdom and Compassion, 2007 onwards

Advisory Board, Buddhist Heritage Sites Research Foundation, India, 2010 onwards

## **Editorial Positions**

### **Editorial Boards**

Sophia (Editor in Chief)

Frontiers in Cognitive Science (Associate Editor)

Philosophical Psychology

Journal of Indian Philosophy and Religion

Australasian Journal of Philosophy

Philosophy East and West

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

House US series of publications

Stanford Online Encyclopedia of Philosophy

Journal of Buddhist Philosophy

### **Reviewer**

Australasian Journal of Philosophy

Canadian Journal of Philosophy

Cognitive Science

Philosophy and Phenomenological Research

Philosophy of Science

Nous

Cambridge University Press

MIT Press/Bradford Books

State University of New York Press

University of Massachusetts Press

University of California Press

University of Hawaii Press

Oxford University Press

Journal of the International Association of Buddhist Studies

Journal of the Indian Council for Philosophical Research

Review of Symbolic Logic

Journal of the American Academy of Religion

## **Teaching Experience**

### **Graduate Courses Taught**

Inference and Explanation  
Buddhist Philosophy  
Mental Representation  
History of Twentieth Century Philosophy  
Philosophy of Cognitive Science: Theory of Mind  
Mind and Meaning: The Philosophy of Wilfrid Sellars

### **Undergraduate Courses Taught**

#### **General Introductory**

Introduction to Philosophy  
Problems of Philosophy  
Introduction to Cultural Studies: Mind and Convention  
Introduction to Cultural Studies: Text and Authority in Buddhism  
The Meaning of Life

#### **Ethics and Social Philosophy**

Abortion and Infanticide: Moral and Legal Issues Arising at the Beginning of Life  
Abortion: Persons, Morality, and the Law  
Philosophy and Affirmative Action  
Technology: Philosophy, Policy, and Politics  
The History, Philosophy, and Assessment of Technology  
Moral and Economic Assessment of New Medical Technology  
Aristotle's Nicomachean Ethics  
Ethical Theories  
Ethics

#### **Cognitive Science**

Gödel, Escher, Bach: Exploring the Nature of Mind  
Introduction to Cognitive Science  
Foundations of Cognitive Science: Perspectives on Knowledge  
Artificial Intelligence  
Meaning and Truth: The Semantics of Natural Language  
Minds, Brains, and Machines  
Philosophy of Mind: Functionalism  
Philosophy of Psychology  
Metaphysics and Epistemology  
Problems in Recent Metaphysics  
Being Reasonable: Justifying Action and Belief  
Epistemology: Skepticism  
Philosophy of Science  
Philosophy of Space and Time

### **Buddhist and Cross-Cultural Philosophy**

Issues in Buddhist Philosophy  
Buddhist Philosophy: Indo-Tibetan Madhyamaka  
Buddhist Philosophy: Madhyamaka and Yogacara  
Topics in comparative Buddhist and Western Philosophy  
Convention, Knowledge and Existence: European and Indo-Tibetan Perspectives  
Hermeneutics, Translation and Cross-Cultural Interpretation  
Medieval Tibetan Philosophy  
Hermeneutics  
Tsong Khapa's Analysis of Emptiness and the Two Truths  
Whose Voice? Whose Tongue? The Indian Renaissance and its Aftermath  
Nāgārjuna  
The Indian Renaissance  
Introduction to Buddhist Studies

### **History of Western Philosophy**

History of Western Philosophy  
Hume  
Kant  
Idealism and Realism: The History of the Concept of Mental Representation  
Philosophy of Mind: Twentieth Century Views of Mental Representation  
Wittgenstein  
Wittgenstein's Philosophical Investigations  
Philosophy 1998

### **Logic and the Philosophy of Logic**

Introduction to Logic  
Valid and Invalid Reasoning: What Follows from What and What Follows from That?  
Incompleteness and Inconsistency  
Introduction to Set Theory  
Many Valued and Modal Logic  
Theory of Language: Semantics  
Introduction to the Philosophy of Mathematics

Director of Hampshire In India Program, the Tasmania-Tibet Partnership Program and the Five Colleges Tibetan Studies in India Program, exchange programs involving intensive study by Hampshire and Five College students and Tasmanian and other Australian students of Buddhist Philosophy, Tibetan Language and Tibetan History and Culture at the Central Institute of Higher Tibetan Studies and the Institute of Buddhist Dialectics, and the teaching of Western subjects, at CIHTS, as well as a full semester student and faculty exchange program and joint research projects, library exchange and visiting lectureships.

## Publications, Papers, and Professional Contributions

### Books

#### Authored

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

*Belief in Psychology: A Study in the Ontology of Mind*. Bradford Books/MIT Press, 1988.  
*Western Idealism and its Critics*. Central University of Tibetan Studies Press, Sarnath, India, 2011, English only edition, Hobart: Pyrrho Press 1998.

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

*An Ocean of Reasoning: Tsong kha pa's Great Commentary on Nāgārjuna's Mūlamadhyamakakārika* (with Geshe Ngawang Samten), Oxford University Press, 2006.

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

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

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

#### Edited Collections

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

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

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

*Foundations of Cognitive Science: The Essential Readings*. Paragon House, New York, 1990.  
*Buddhist Philosophy: Essential Readings* (edited, with William Edelglass) 2009, Oxford University Press.

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

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

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

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

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

## Articles and Book Chapters

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Three Natures and Three Naturelessnesses: Comments on Cittamatra Conceptual Categories,” *The Journal of Indian Philosophy and Religion*, Vol I, no 2 1997, pp 1-24, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 109-127 and in P Bilmoria and A Irvine, eds., *Post-Colonial Philosophy of Religion*, Dordrecht: Springer, pp 117-136.

“Choosing Coercion: A Preliminary Ethical Study of Academic Life,” in H.S. Helsten and M. Hari, eds, *Taking the Liberal Challenge Seriously: Essays in Honour of Timo Airaksinen*, Dordrecht: Kluwer, 1997.

“*Trisvabhāvanirdeśa*: A Translation and Commentary,” *Asian Philosophy*, Vol 7, no 2, pp 133-154, 1997, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 128-151.

“Mentalese Not Spoken Here: Computation, Cognition and Causation,” *Philosophical Psychology* Vol 10, no 4, 1997, pp 413-435.

“Respecting Autonomy through Proxy Decisionmaking: Treatment Decisions for No-Longer Competent Patients,” in Shotton, ed, *Health Care Ethics and the Law*, Social Science Press 1997.

“Quine and Sellars: Twilight of the Dogmas and the Death of Modernism” in Dowe and Nicholls, ed., *Philosophy in America*, Pyrrho Press, 1997.

“Western Idealism Through Indian Eyes: Reading Berkeley, Kant and Schopenhauer through Vasubandhu,” *Sophia* Vol 37, no 1, 1998, pp 10-41, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 152-169, in Irvine, A. and Purushottama, B., *Postcolonial Philosophy of Religion*, Nijmegen: Springer, 2009, pp 121-139.

“Candrakīrti,” in Arrington (ed), *A Companion to the Philosophers*, Oxford, Blackwell, 1998.

“Western Approaches to Emptiness,” *Ordinary Mind*, Spring 1998, pp 8-15.

“The ‘Satya’ in Satyagraha,” in J Samten and L Norbu Shastri, eds, *Truth and Nonviolence: Essays in Honour of Samdhong Rinpoche*, Central Institute of Higher Tibetan Studies Press, 1999, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 220-228.

“Buddhism and Democracy,” in *Paidea: Proceedings of the XX<sup>th</sup> World Congress of Philosophy, V. III: Social Philosophy*, pp 1-19, 2000, reprinted in *Empty Words*, New York: Oxford University Press, 2002. pp 206-219.

“Thought as Language: A Metaphor Too Far,” *Protosoziology Vol 14*, 2000, pp 85-101.

“Particularity and Principle: The Structure of Moral Knowledge,” in M Little and B Hooker, eds, *Moral Particularism*, Oxford University Press, 2000.

“Temporality and Alterity: Dimensions of Hermeneutic Distance,” (in German as “Zeitlichkeit und Andersheit. Dimensionen hermeneutischer Distanz” *Polylog 5*, 2000 pp 42-61, in *Samanvaya*, 2001, reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 229-250 and in McCarthy, M and S Birch (eds), *Thieme Almanac 2008: Acupuncture and Chinese Medicine*. Stuttgart: Thieme Publishers.

“Nāgārjuna’s Theory of Causality: Implications Sacred and Profane,” *Philosophy East and West*, 51:4, 2001, pp 507-524, reprinted in *Empty Words*, New York: Oxford University Press, 2002, 69-85.

“The Meanings of ‘Meaning’ and ‘Meaning’: Dimensions of the Sciences of Mind,” *Philosophical Psychology Vol 13*, no 4, pp 421-440, 2000.

“Philosophy, Religion and the Hermeneutic Imperative,” in Malpas, J, U Arnsward and J Kertcher, eds, *Gadamer’s Century: Essays in Honour of Hans Georg Gadamer*. Cambridge: MIT Press, pp 97-110 and in *Empty Words*, Oxford University Press, 2002. pp 251-260.

“Pain Deproblematized,” *Philosophical Psychology 14* no 1, 2001, pp 103-107.

“Nāgārjuna and the Limits of Thought” (with Graham Priest), *Philosophy East and West* 53: 1, 2003, pp 1-21; reprinted in *Empty Words*, New York: Oxford University Press, 2002, pp 86-108.

“Sounds of Silence: Ineffability and the Limits of Language in Madhyamaka and Yogācāra,” in *Empty Words*, New York: Oxford University Press, 2002, pp 170-186.

“Propositional Attitudes,” *Encyclopedia of Cognitive Science*, New York: Macmillan, 2002, pp 754-761.

“Social Cognition, Language Acquisition and the Theory of Mind” (with Candida Peterson and Tricia Perry), *Mind and Language vol 16*, no 9, 2001, pp 494-541.

“Coherence as an Explanation of Theory of Mind Task Failure in Autism,” (with Deepthi Kamawar and Jill de Villiers), *Mind and Language 17: 3*, pp 273-276. 2002.

“Too Pee and Not to Pee: Could that be the Question?: Further Reflections of the Dog,” in Priest, G and JC Beall, eds, (2004) *New Essays on the Law of Non-Contradiction*, Oxford: Oxford University Press, pp 235-244.

“Some Problems with the ‘Fine Tuning Argument’,” (with Mark Colyvan and Graham Priest), *Synthese 145:3*, pp 325-338, 2005.

- “Translation as Transmission and as Transformation,” *APA Newsletter on Asian and Comparative Philosophy* 2005, in Bhushan, Garfield and Zablocki, eds., *TransBuddhism: Translation, Transmission and Transformation*. (2009) Amherst: University of Massachusetts Press, pp 89-103 and in *Thieme Almanac*, 2008
- “Nāgārjuna,” *Encyclopedia of Philosophy*, New York: MacMillan 2005.
- “The Conventional Status of Reflexive Awareness: What’s At Stake in A Tibetan Debate?,” *Philosophy East and West* 56: 3, pp 201-228, 2006.
- “Buddhist Studies, Buddhist Practice and the Trope of Authenticity,” *Seeds of Peace*, 2006.
- “Why Did Bodhidharma Go to the East? Buddhism’s Struggle with the Mind in the World,” *Sophia* 45: 2, pp 61-80, 2006.
- “Reductionism and Fictionalism: Comments on Siderits,” *APA Newsletter on Asian and Comparative Philosophy*, VI:1, pp 1-8, 2006.
- “Educating for Virtuoso Living: Papers from the Ninth East-West Philosopher’s Conference,” *Philosophy East and West* 57: 3, pp 285-289, 2007.
- “The Way of the Dialetheist: Contradictions in Buddhist Philosophy” (with Graham Priest and Yasuo Deguchi), *Philosophy East and West* 58: 3, pp 395-402, 2008.
- “Turning a Madhyamaka Trick: Reply to Huntington,” *Journal of Indian Philosophy* XXXVI: 4, pp 428-449. (2008)
- “Whose Voice? Whose Tongue? Indian Philosophy in English from Renaissance to Independence,” *Journal of the Indian Council of Philosophical Research* XXV: 2, pp 89-108, (2008 published 2009) (with Nalini Bhushan)
- “Vasubandhu's *Trisvabhāvanirdeśa*,” in Edelglass and Garfield (eds), *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press, pp 35-45. (2009)
- “Nāgārjuna's *Mūlamadhyamakakārikā* ch 24,” in Edelglass and Garfield (eds), *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press, pp 26-34. (2009)
- Tsong khapa's Commentary on MMK XXIV: 18, 19, in Edelglass and Garfield (eds), *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press, pp 224-237. (2009)
- “Evidentials in Tibetan: Acquisition, Semantics and Cognitive Development,” with J deVilliers, H Gernet-Girard, P Speas and T Roeper in S Fitneva and T Matsui, eds, *Evidentiality: A Window into Cognitive Development*, San Francisco: Josie Bass (with J de Villiers, H Gernet-Girard, P Speas and T Roeper), 2009, pp. 29-48.
- “Evidentiality and Narrative,” *The Journal of Consciousness Studies* 16: 6-8, pp 191-217 (with J deVilliers). (2009)
- “Enlightenment and the Enlightenment,” in KP Rao (ed.), *Buddhism, World Culture and Human Values*. Sarnath: Central University of Tibetan Studies Press, pp 34-48 (2009).
- “Mountains are Just Mountains” (with Graham Priest), in M D’Amato, J Garfield and T Tillemans, eds, *Pointing at the Moon: Buddhism, Logic, Analysis*, New York: Oxford University Press, pp 71-82. (2009)

“Public Trust” (with Cynthia Townley), forthcoming in P Mäkelä and C Townley, eds, *Trust and Responsibility*, Oslo: Value Inquiry Book Series. (2010)

“Authority about the Deceptive: What is True about Conventional Truth?,” *Philosophy East and West* 60: 3, pp 341–354 (2010) and in Cowherds, *Moonshadows: Conventional Truth in Buddhist Philosophy*, New York: Oxford University Press (2010)

“Madhyamaka and Scepticism” (with Georges Dreyfus), in Cowherds, *Moonshadows: Conventional Truth in Buddhist Philosophy*. New York: Oxford University Press. (2010).

“Identifying the Object of Negation and the Status of Conventional Truth: Why the *dgag bya* Matters So Much to Tibetan Mādhyamikas” (with Sonam Thakchöe), in Cowherds, *Moonshadows: Conventional Truth in Buddhist Philosophy*/New York: Oxford University Press. 2010

“Pandits and Professors: The Renaissance of Secular India” (with N Bhushan), *Journal of the Indian Council for Philosophical Research XXVI: 1*, pp 141–159 (2009, published 2010), forthcoming in G Mishra, ed., *Essays in Memory of Daya Krishna*. New Delhi: Indian Council for Philosophical Research (2010) and in in in Bhushan and Garfield (eds.), *Masala Modernity: Philosophical Voices from Colonial India*, in press. (2011)

“Der Buddhismus trifft im Westen auf eine reiche Kultur,” *Tibet Buddhismus* 4, pp 29–33. (2010)

“Philosophie ist eine globale Unternehmung,” *Tibet Buddhismus* 4, pp 33–37. (2010)

“Nāgārjuna,” forthcoming in *Routledge History of Indian Philosophy*, P. Bilimoria, ed. London: Routledge. (2010)

“Teaching David Foster Wallace,” in S Cahn and M Eckert, eds., *Fate Language and Time: David Foster Wallace’s Essay on Free Will*. New York: Columbia University Press, pp 219–221. (2010)

“Wie lese ich Nāgārjunas Grundverse zum Mittleren Weg,” *Tibet Buddhismus* 2, pp 19–27. (2010)

“Hey Buddha! Don’t Think! Just Act!: reply to Finnigan,” *Philosophy East and West*, 64:1, pp 174–183, 2011.

“Buddhism in the West,” [http://info-buddhism.com/Buddhism\\_in\\_the\\_West\\_Jay\\_Garfield.html](http://info-buddhism.com/Buddhism_in_the_West_Jay_Garfield.html) (2011).

“An Indian in Paris: Cosmopolitan Aesthetics in India” (with N Bhushan), in Bhushan and Garfield (eds.), *Masala Modernity: Philosophical Voices from Colonial India*, in press. (2011)

“The Plato of Allahabad: AC Mukerji’s Contributions to Indian and World Philosophy,” in Bhushan and Garfield (eds.), *Masala Modernity: Philosophical Voices from Colonial India*, in press. (2011)

“Bringing Brahman Down to Earth: *Līlāvāda* in Colonial India” (with N Bhushan) in Bhushan and Garfield (eds.), *Masala Modernity: Philosophical Voices from Colonial India*, in press. (2011)

“Acquiring the Notion of Dependent Origination: Reply to Berger,” (with J Westerhoff, *Philosophy East and West* 61: 2, pp 365-368. (2011)

“What is it Like to be a Bodhisattva?,” forthcoming in a special issue of *Journal of the International Association of Buddhist Studies*, D Martin, ed. (2012)

“Two Truths and Method,” forthcoming in Tanaka and Finnigan Eds, *The Finger, Not the Moon: Buddhism, Logic and Analytic Philosophy*, Oxford University Press. (2012)

“Ask Not What Buddhism Can Do for Cognitive Science. Ask Rather What Cognitive Science Can Do for Buddhism,” forthcoming in *Tibet Review* (2012).

“Buddhism and Modernity,” forthcoming in J Powers, ed., *The Buddhist World*. London: Routledge (2012).

“Sellarsian Synopsis: Integrating the Images,” forthcoming in *Humanamente: Journal of Philosophical Studies*. (2012)

“No Self, No Will, No Freedom: Agency in a Buddhist Framework,” forthcoming in M. Dasti and E. Bryant (eds.), *Freedom of the Will in a Cross-Cultural Perspective*. New York: Oxford University Press. (2012).

“Can Indian Philosophy be Written in English?: A Conversation with Daya Krishna,” forthcoming in S Mayaram, ed., *Philosophy as Samvada and Swaraj: Dialogical Meditations on Daya Krishna and Ramchandra Gandhi*. New Delhi: Oxford University Press. (with N Bhushan) (2012)

“Evidentiality, Tense and Aspect: Evidence from Tibetan,” (with Kalsang, P Speas and J deVilliers), under review.

## Book Reviews

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

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

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

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

Review of McGinn, *The Contents of Thought*, *The Philosophical Review* C, no. 3, 1991.

Review of Boden, ed., *Dimensions of Creativity*, *Philosophical Psychology*, 1996, pp 395-397.

Review of His Holiness the Dalai Lama, *The Thirty-Seven Practices of the Bodhisattva*, *Journal of Buddhist Ethics*, Vol 3, 1996 (<http://www.psu.edu/jbe/garfl.html>).

Review of KC Chakrabarti, *Definition and Induction: A Historical and Comparative Study*, *Metascience*, Issue 9, 1996, pp134- 138.

Review of D Lopez, *Elaborations on Emptiness: Uses of the Heart Sūtra*, *The Journal of Buddhist Ethics Vol 4*, 1997, <http://jbe.la.psu.edu/>.

Review of V Hardcastle, *Locating Consciousness*, *Psycolloquy* 97.8.12, Dec 1997, <ftp://ftp.princeton.edu/pub/harnad/Psycolloquy/1997.volume.8/psyc.97.8.12.locating-consciousness.6.garfield>.

Review of NR Glass, *Working Emptiness: Toward a Third Reading of Emptiness in Buddhism and Postmodern Thought*, *Sophia* 1998.

Review of V Hardcastle, *How to Build a Theory in Cognitive Science*, *Philosophical Psychology Vol 11*, no. 1, pp 89-91, 1998.

“What is Cognitive Science, Anyway?: Review of B von Eckardt, *What is Cognitive Science?* and Thagard, *An Introduction to Cognitive Science*,” *Philosophy and Phenomenological Research LIX*, no.:4, pp 1075-1084, 1999.

Review of Haugeland, *Mind Design II*, *Metascience VIII*, no.3, pp 487-489, 1999.

Review of Powers, *Jñānagārbha's Commentary on Just the Maitreya Chapter of the Saṃdhibinirmocana-sūtra*, in *Journal of the Indian Council for Philosophical Research XVII*, no 2, pp 192-196, 2000.

“It won't hurt a bit.": Valerie Gray Hardcastle's Elimination of Pain.” Review Essay on V Hardcastle, *The Myth of Pain*, *Metascience 10*: 2, , 2001, pp 180-188.

Review of J Kupperman, *Learning from Asian Philosophy*, *Mind*, 111: 441, pp 129-136, 2002.

Review of D Burton, *Buddhism, Knowledge and Liberation: A Philosophical Study*, , *Journal of Contemporary Religion*, Vol 21:3, pp 430-431, 2006.

Review of E. Engel, *The Inner Science of Buddhist Practice: Vasubandhu's Summary of the Five Heaps with Commentary by Sthiramati*, H-Buddhism <http://www.h-net.org/reviews/showrev.php?id=25901>., 2009.

Review of R Gombrich, *What the Buddha Thought*, *Journal of the American Academy of Religion* 2010; doi: 10.1093/jaarel/lfq032., 2010.

## Conference and Colloquium Talks

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

“Supervenience and Psychology,” Amherst College Philosophy Colloquium, 1981.

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

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

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

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

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

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

“Deconstructing Robots: Reconstructing Persons: Reply to Lycan,” Comments on First Forry Lecture in Philosophy and Science, Amherst College, April 9, 198.

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

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

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

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

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

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

“It’s as Real as it Gets: Causal Powers in Cognitive Science,” University of Massachusetts Cognitive Science Institute, 1988.

“The Dog: Relevance and Rationality,” Colloquium in Honor of the Oberlin College Philosophy Department, 1989.

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

“Waking Up to Regularity: Scepticism and a Meta-Physick,” 1989 NEH Summer Institute on Nāgārjuna and Buddhist Thought, University of Hawaii, Amherst College Philosophy Colloquium, 1990.

Invited Participant, Mind and Life III, H.H. the Dalai Lama’s conference on Buddhism and Cognitive Science, 1990.

“Emptiness East and West: Three Lectures on The Middle Way,” Tushita Tibetan Mahāyāna Buddhist Meditation and Retreat Center, Dharamsala, India, 1991.

“Four Reasons to Be Good,” Institute of Buddhist Dialectics, Dharamsala, 1991.

“Idealism and Scepticism: Western Mind-Only Philosophy and Western Prasaṅgika Critique,” two lectures at Drepung Loseling Monastic College Occidental and Oriental Dialogue Conference, Mundgod, India, 1991.

“Post-Colonial Cross-Cultural Scholarship,” 20th Annual Meeting of the South Asian Studies Association, Madison, 1991, and Smith College Philosophy Colloquium, 1991.

“Dependent Co-origination and the Emptiness of Emptiness: Why did Nāgārjuna begin with Causation?” Mt. Holyoke College Philosophy Colloquium, 1992, Wesleyan University Philosophy Colloquium, 1992, Society of Indian Philosophy, American Philosophical Association Eastern Division Meetings, 1992, Union College Philosophy colloquium, 1993.

“Reply to Varela,” Amherst College Conference “Has Consciousness Been Explained,” 1992.

“Reply to Dennett,” Amherst College Conference “Has Consciousness Been Explained,” 1992.

“Scepticism East and West,” Union College Department of Philosophy, 1992, Lund Philosophical Society, 1994, Bonn University Graduate College of Humanities 1996.

Invited Participant, Mind and Life IV, H. H. the Dalai Lama's conference on Buddhism and Cognitive Science, 1992.

“Schopenhauer's On the Fourfold Root of the Principle of Sufficient Reason,” lectures at the Institute of Buddhist Dialectics, Dharamsala, India, 1992.

“Eliminativism and Substantialism,” Union College Levitt-Spenser lecture, 1992 , Carleton University Philosophy Colloquium, 1995.

“Approaching Emptiness from the West: Three Lectures on Western Arguments for Buddhist Conclusion.” Tushita Tibetan Mahayana Buddhist Meditation and Retreat Center, Dharamsala, India, Tushita Mahayana Buddhist Meditation and Study Center, New Delhi, India, 1993, Buddha House, Adelaide, Australia 1997, Kagyu E-vam Institute for Buddhist Studies, Melbourne, Australia, 1997.

“Three Kinds of Idealism.” Namgyal Monastic College, Dharamsala, India, 1993.

“The Private Language Argument.” Institute of Buddhist Dialectics, 1993.

“World Sciences in Dialogue I” Columbia University, invited participant, 1994.

“Emptiness and Positionlessness: Do the Mādhyamika Relinquish all Views?,” Marlboro College Postmodernism and Religion Colloquium, 1994; University of Helsinki Philosophy Colloquium, 1994; University of Lund History of Religion Colloquium, 1994; Bryn Mawr College Philosophy Colloquium, 1995; Canterbury University Religious Studies Colloquium, 1995; Massey University Philosophy Colloquium, 1995; University of New Hampshire Philosophy Colloquium, 1995; Bonn University Graduate College of Humanities 1996.

“How Compassion Arises.” two lectures at Tushita Tibetan Mahāyāna Buddhist Meditation and Retreat Center, Dharamsala, India, 1994.

“Rights and Compassion in Contemporary Western Moral Philosophy,” Institute of Buddhist Dialectics, 1994.

“On the Interpretation of Nets: Reply to Lloyd's Connectionist Hysteria.” Society for Phenomenology and Psychiatry Annual Meeting, Yale University, 1994.

“Human Rights and Compassion: Towards a Unified Moral Framework,” Oberlin College Philosophy Colloquium, 1995.

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

“Educating for a Free Tibet,” National Conference on Tibetan Education in Exile, Hampshire College, April 1995.

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

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

“Three Natures and Three Naturelessnesses: Comments on Cittamatra Conceptual Categories,” Australasian Association of Religious Studies, 1996, Bonn University Graduate College of Humanities 1996.

“Western Idealism Through Indian Eyes: Reading Berkeley, Kant and Schopenhauer through Vasubandhu,” Bonn University Graduate College of Humanities 1996, Australasian Association for Philosophy 1997, Relativism: International Conference on Science, Religion and Philosophy, Calcutta 1997.

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

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

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

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

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

“Thought as Language: A Metaphor Too Far.” Smith College Philosophy Colloquium, 1998, University of New South Wales Department of Philosophy Seminar) 1998, Queensland University Philosophy Seminar, 1998, University of Hawaii Cognitive Science Colloquium, 1998, Lehigh University Cognitive Science Colloquium, 1999, University of Canterbury Erskine Lecture, 1999, University of Auckland Philosophy Colloquium, 1999.

“Buddhist Idealism: A Case Study in Cross-Cultural Philosophy.” Smith College, 1998.  
“Particularity and Principle: The Structure of Moral Knowledge.” Australasian Association of Philosophy, 1998, the Australian National University Research School of Social Sciences 1998, University of Canterbury Erskine Lecture, 1999, Massey University Philosophy Colloquium, 1999, University of Otago Philosophy Colloquium, 1999.

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

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

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

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

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

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

“Comments on Peterson: Language, Modularity and the Development of the Theory of Mind Module” ARC Workshop on Modularity, Cognitive Simulation and the Theory Theory, Hobart, 1998.

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

“Fundamentals of Buddhist Philosophy,” Public Lectures, University of Canterbury, 1999.

“The Meanings of ‘Meaning’ and ‘Meaning’: Dimensions of the Sciences of Mind,” University of Canterbury Erskine Lecture, 1999, University of Queensland Psychology Colloquium, 1999, Australasian Association of Philosophy, 1999.

“Nāgārjuna and the Limits of Thought” (with Graham Priest), University of Canterbury Erskine Lecture, 1999, College of Charleston Philosophy Colloquium, 2000, University of Alabama Philosophy Colloquium, 2000, University of Auckland Philosophy colloquium, 2000, Australasian Association of Asian and Comparative Philosophy/Australasian Association of Philosophy, 2000, Vassar College Philosophy Colloquium, 2000, Santa Fe Institute Seminar, 2001, Central Michigan University Department of Philosophy and Religion Colloquium, 2001.

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

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

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

“Some Problems With the Fine Tuning Argument” (with Mark Colyvan and Graham Priest), Australasian Association of Philosophy, 2001.

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

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

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

“Logic and Enlightenment: Tsong khapa on the Dispute between Buddhapālita and Bhavaviveka Regarding the Proper form of Madhyamaka Argument and What Can be Known,” Australasian Society for Asian and Comparative Philosophy, Melbourne, 2002, Georgetown University Department of Theology Colloquium, 2003, Kenyon College Larwell Lecture, 2004, University of New Mexico Philosophy Department Colloquium, 2004, University of Canterbury Erskine Lecture 2004, University of Tasmania Philosophy Seminar, 2006.

“On the Reality of Alternative Conceptual Schemes: Problems in Translating Buddhist Philosophy of Mind into Contemporary English,” Mindful Things conference, Monash University, 2002, Georgetown University Public Lecture, 2003.

“Intention: Doing Away with Mental Representation,” Australasian Association for Philosophy, Adelaide, 2003.

“Philosophy for Children in Grade One: Workshop for Teachers,” Australasian Association for Philosophy, Adelaide, 2003.

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

“The Conventional Status of Reflexive Awareness: What’s At Stake in A Tibetan Debate?,” University of Canterbury Erskine Lecture, 2004, Australasian Association of Philosophy Conference, 2004, Monash University Philosophy department colloquium, 2004, The Australian National University Research School of Social Science Seminar, 2005, Namgyal Monastery Institute of Buddhist Studies, 2005, American Philosophical Association Central Division Meetings, 2006.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Human Rights and Economic Rights: Tensions in Gandhi’s Accounts of *Swaraj* and *Swadeshi*” (with Nalini Bhushan), for East-West Philosophical Congress, Honolulu 2011.

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

“I am a Brain in a Vat (Or Perhaps a Pile of Sticks by the Side of the Road),” University of Melbourne Philosophy Seminar 2011, University of Tasmania Philosophy Seminar 2011.

“Mindfulness and Morality,” International Conference on Mindfulness, Hamburg, 2011.

“The Three Turnings of the Wheel of Dharma: Why they are all Essential,” Bodhicarya Centre, Berlin, 2011.

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



## Work in Progress

### Books

*Masala Modernity: Philosophy and National Identity in Colonial India* (with Nalini Bhushan)

*Why Does Buddhism Matter to Philosophy?*

*Madhyamaka and Yogācāra: Allies or Rivals?* (ed., with J Westerhoff)

*Moonwalking: Ethics in the Context of the Two Truths* (with the Cowherds)

### Papers

“How Did She Know? The Acquisition of Evidentials in Tibetan” (with J de Villiers, M Kravitz, N Norbu, C Sluyter, P Speas and T Topgyal)

“Evidentials, Questions and Point of View in Tibetan” with J de Villiers and Kalsang

“Mother-Child Dialogue and the Acquisition of Evidentials in Tibetan” with J de Villiers and Kalsang

“Buddhism is Inconsistent,” with Graham Priest