

Professor Jonardon Ganeri FBA

MA (Cambridge), MMath (Cambridge), DPhil (Oxford)

web: <https://nyu.academia.edu/JonardonGaneri>

e-mail: jonardon.ganeri@nyu.edu

BIO-DATA

My research interests are in consciousness, self, attention, the epistemology of inquiry, the idea of philosophy as a practice and its relationship with literary form. I work too on the history of ideas in early modern South Asia, intellectual affinities between India, Greece and China, and Buddhist philosophy of mind. I teach courses in the philosophy of mind, the nature of subjectivity, Buddhist philosophy, the history of Indian philosophical traditions; and supervise PhDs on Indian philosophical texts in classical Sanskrit. My books include *Attention, Not Self; The Self: Naturalism, Consciousness, and the First-Person Stance*; *The Lost Age of Reason: Philosophy in Early Modern India 1450–1700*; *The Concealed Art of the Soul*; and *Semantic Powers*, all with Oxford University Press, and a textbook, *Philosophy in Classical India: The Proper Work of Reason*. I am editor of the *Oxford Handbook of Indian Philosophy*. I have published in *Mind*, *Philosophy and Phenomenological Research*, *Philosophical Studies*, *the Australasian Journal of Philosophy*, *the Australasian Philosophical Review*, *Isis*, *New Literary History*, *Philosophy and Literature*, *Synthese*, *Analysis*, *Philosophy*, *the Harvard Review of Philosophy*, in major Indology journals, and I am on the editorial boards of *The Stanford Encyclopedia of Philosophy*, *Philosophy East & West*, *the Journal of the Indian Council of Philosophical Research*, and other journals and monograph series. I advocate an expanded role for cross-cultural methodologies in philosophical research, together with enhanced cultural diversity in the philosophical curriculum. I am a Fellow of the British Academy, and laureate of the Infosys Prize in the Humanities. I have been named by *Open Magazine* one of India's "50 Open Minds" in 2016, and by the Middle East Education Leadership Awards "Best Professor of Philosophy" 2017.

CURRENT POSITIONS

(New York University) Global Network Professor, Faculty of Arts and Science; Affiliate Faculty, Institute for the Study of the Ancient World; Philosophy Program Member, NYU Abu Dhabi; Project Member, Global Institute for Advanced Study; Visiting Philosophy Faculty, NYU Florence

(University of London) Visiting Professor, Department of Philosophy, King's College London; Professorial Research Associate, School of Oriental and African Studies

PAST APPOINTMENTS

Sri Parshvanatha Presidential Chair, University of California Irvine (offered 2018; declined)

Kwan Im Thong Hood Cho Temple Professor, Yale-NUS College Singapore (offered 2016; declined)

Professor of Philosophy, University of Sussex, Falmer (2009–2014)

Elected Professor, L'École des hautes études en science sociales, Paris (May–June 2009)

Visiting Professor, Jawaharlal Nehru University, Delhi (Dec 2005–Jan 2006; Jan–April 2013)

Visiting Professor, University of Pennsylvania, PA (Sept 2003–May 2004)

Reader in Philosophy, University of Liverpool (2002–2007)
Assistant Professor, University of Chicago (offered 2002; declined)
Visiting Assistant Professor, University of Chicago, Ill. (Aug–Dec 2001)
Lecturer in Philosophy, Universities of Stirling (1996) and Nottingham (1997–2002)

FELLOWSHIPS

Fellow of the British Academy (from 2015)
Fellowship of the Institute for the Study of the Ancient World NYU (Spring 2017; declined)
Australian National University Visiting Fellowship (June 2016–July 2016)
Leverhulme Research Fellowship (Oct 2007—Sept 2009)
Spalding Trust Fellowship, Clare Hall, University of Cambridge (Oct 2000—Sept 2001)
Fellowship, Indian Institute of Advanced Study Shimla (April–Sept 1999)
Jacobsen Research Fellowship in Philosophy, King's College London and the London School of Economics (Oct 1993—June 1995)

EDUCATION

D.Phil. in Philosophy
University of Oxford, Wolfson and University Colleges, Feb 1994

M.Phil. in Philosophy
University of London, King's College, Nov 1989

M.Math. (Tripos Part III)
University of Cambridge, Churchill College, June 1986

M.A. in Mathematics
University of Cambridge, Churchill College, June 1985

GRADUATE THESIS SUPERVISION

Peter Sahota. DPhil Sussex 2015. Generative Knowledge: A Pragmatist Logic of Inquiry articulated by Kumānila Bhaṭṭa in the *Brhaṭ-ṭīkā* and *Ślokavārttika*.

Shalini Sinha. DPhil Sussex 2014. Differential Naturalism in Praśastapāda's Theory of Self in the *Padārthadharmasaṃgraha*. Now Lecturer teaching Indian Philosophy in the Department of Philosophy, University of Reading.

Payal Doctor. PhD Liverpool 2011. An Examination of Uddyotakara's Strategies against Buddhist Theory in the *Nyāyavārttika*. Now Associate Professor teaching Indian Philosophy at La Guardia College New York.

Andrew Nicholson. PhD Chicago 2005. The Philosophy of Vijñānabhikṣu in Indian Intellectual History. Now Associate Professor teaching Indian Philosophy at State University of New York Stonybrook.

Joerg Tuske. MA King's College London 2000. Now Professor and Chair teaching Indian Philosophy, Department of Philosophy, Salisbury University MD.

RESEARCH GRANTS

NYUAD Institute Workshop Grant (2017) \$64,000
NYU Global Seed Grant for Collaborate Research (2017–9) \$125,000 [[link](#)]
New Directions in the Study of Mind, University of Cambridge 2016 (£21,000) [[link](#)]
AHRC Research Project Grant (2008–2011). *Hindu Senses of Self: Critiques of Buddhist Reductionism*. Postdoc, two PhDs, field research and teaching support (£420,000)
Leverhulme Research Fellowship 2007–2009 (£40,000)
Royal Institute of Philosophy Annual Conference 2008 (£3,000)
University of Liverpool Academic Enterprise Fund (HEIF2) 2008. Grant for reach-out and knowledge transfer project (£22,400)
AHRB Research Leave Award, 2003 (Grade: A+. £13,200). Ref. RL/AN4553/APN16730
National Science Foundation (USA) funding for India field research (\$5,000)
University of Pennsylvania funded teaching buy-out, 2003 (\$15,000)
Leverhulme Visiting Professorship (for Mark Siderits), 2002-3 (£37,600). Ref. F00025K

EDITORSHIPS

Oxford Monograph Series: Philosophy Between Cultures
Stanford Encyclopedia of Philosophy (subject editor for Indian philosophy)
Mimesis World Philosophies Monograph Series
Springer Monograph Series “Why the Sciences of the Ancient World Matter” (editorial board)

BOARD MEMBERSHIPS

Berggruen Institute Philosophy + Culture Center, academic board
Infosys Science Foundation, nomination council
Journal of the Indian Council of Philosophical Research
Analysis
History and Philosophy of Logic
Philosophy East & West
Journal of World Philosophies
Springer Handbook of Logical Thought in India
The Journal of Hindu Studies
International Journal of Jaina Studies
Contemporary Buddhism

OTHER ADMINISTRATIVE SERVICE

Lead investigator, NYU ‘Virtues of Attention’ Research Project (2016–) [[link](#)]
Grant assessor, British Academy Global Challenges Research Fund (2017)
Philosophy search committee duty, NYU New York (2015/6)

External advisor for BA World Philosophies in the Department for the Study of Religion, School of Oriental and African Studies, University of London (2014–present).

External examiner for BA Religion in the Department of Theology and Religious Studies, Canterbury Christ Church University (2007–2009)

Membership of faculty tenure, promotion and appointment panels in the US and the UK

Convenor of MRes 2-year research masters programme, University of Liverpool

Graduate admissions, University of Liverpool

Research project committee, Indian Council of Philosophical Research

External examiner for PhD dissertations in the UK and Europe

External advisor for MPhil Philosophy in the Department of Philosophy, Jawaharlal Nehru University Delhi

Reviewer for grant agencies in the EU, the US, the UK, Canada, Austria, Australia, Israel

Evaluator of book proposals for publishers, and articles for peer-reviewed journals

Scientific committee member, 1st World Congress on Logic and Religion (Brazil 2015)

AWARDS

Entries in *Who's Who in America* (2018), and *Who's Who in the World* (2018)

Best Professor of Philosophy, Middle East Education Leadership Awards (2017) [[link](#)]

Open Magazine, 50 Open Minds (2016) [[link](#)]

Infosys Prize in the Humanities (2015) [[link](#)]

Life Member, Clare Hall, University of Cambridge (2010–)

Member of Common Room, Wolfson College, University of Oxford (1992–present)

Frere Exhibition in Indian Studies, University of Oxford (1993)

Scholarship, Wolfson College, University of Oxford (1992)

Scholarship, Churchill College, University of Cambridge (1984)

DISTINGUISHED LECTURE SERIES

2017 Daya Krishna Memorial Lecture, University of Rajasthan, Jaipur (Feb 2017)

2016 Brian O'Neil Memorial Lecture, University of New Mexico, Albuquerque (Nov 2016) [[link](#)]

2009 Pranab K. Sen Memorial Lecture, Jadavpur University, Kolkata (June 2009)

KEYNOTE LECTURES AND INVITED TALKS

1st UAEU Global Philosophy Symposium (April 2018)

Chiang Mai University, Department of Philosophy, “Attention and Subjectivity” (August 2017)

University of Vienna, De Nobili Research Library, “Surendranath Dasgupta,” (July 2017)

University of Hokkaido, Keynote Address, “Between Self and Non-Being” (May 2017)

American University of Beirut, Department of Philosophy, “Stance Pluralism,” (April 2017)

Ratio Conference “Attention and Self: Cross-cultural Perspectives”, University of Reading, Keynote Address (April 2017)

Yale University Macmillan Center, “Why Philosophy Needs Sanskrit, Now More than Ever”, (April 2017)

Ranjung Yeshe Institute, Kathmandu, Symposium on “Transnational Buddhism,” (March 2017)

University of Michigan Centre for Asian Languages and Cultures, “Interjacent Intellectuals” (Feb 2017)

EHESS, Paris “The Europe of Logic” (Jan 2017)

University of California, Berkeley, conference on nonconceptualism in Buddhism (Nov 2016)

Australian National University, workshop on reflexivism (July 2016)

Australian Association of Philosophy, panel on attention, consciousness, and self, Monash University (July 2016)

Japan Advanced Institute of Science and Technology, conference on epistemology (June 2016)

University of Chicago (May 2016)

American Philosophical Association, “Author Meets Critics” Panel on *The Self* (April 2016)

Keynote Address, Uehiro Philosophy Conference, Hawaii (March 2016)

Keynote Address, Philosophy of Education Conference, Azim Premji University (Jan 2016)

Université Paris 7 Laboratoire SPHERE (Dec. 2015)

Columbia Society for Comparative Philosophy, Columbia U., New York (Nov 2015)

Globalizing Classics, Kosmos Summer School, Humboldt U., Berlin (Sept 2015)

Global Studies Association, Roehampton (June 2015)

World Philosophies Workshop, SOAS (June 2015)

Matilal Conference in Indian Philosophy, Oxford (June 2015)

Oneness Project, Templeton Foundation, City University of Hong Kong (April 2015)

Philosophy Department, Chinese University of Hong Kong (April 2015)

Ranjung Yeshe Centre for Buddhist Studies, Kathmandu (March 2015)

Philosophy Meets Cultural Diversity, Pittsburgh (March 2015)

Tagore Centre for Global Thought, King’s India Institute (November 2014)

Berggruen Institute of Culture and Philosophy, New York (September 2014)

Berne Workshop on Buddhism and Bioethics (March 2014)

Internationales Kollege Köln Morphomata Conference (February 2014)

Epistemology in the Nonwestern World, Tokyo (August 2013)

Inst. Philosophy of Mind & Cognition, National Yang Ming University, Taiwan (July 2013)

Chengchi Buddhist Studies Forum, National Chengchi University, Taiwan (July 2013)

Hinduism Workshop, Cambridge (July 2013)

Early Modern South Asia Workshop, Oxford (May 2013)

Centre for Subjectivity Research, Copenhagen (May 2013)

Towards New Methodologies in Indian Philosophy, JNU New Delhi (March 2013)

Department of Philosophy, University of Hyderabad (March 2013)

Buddhism and Jainism in Dialogue, Lumbini (February 2013)

New York University, Philosophy Department (January 2013)

Self and Self-Knowledge, JNU New Delhi (January 2013)

Royal Institute of Philosophy, London (November 2012)

Dialogical Approaches in the History of Jaina Logic, Lille (November 2012)

Sackler Centre for Consciousness Science, Sussex (November 2012)
 Department of Philosophy, University of Nagoya (November 2012)
 RINDAS Centre for the Study of Contemporary India, Kyoto (October 2012)
 Buddhism and Bioethics, Fudan University, Shanghai (July 2012)
 Investigating Consciousness, NEH Summer School, Charleston (June 2012)
 University of Zürich Research Programme “Asia and Europe” (Jan 2011)
 Philosophy Society, University of Durham (Jan 2011)
 Korean Society for Asian Philosophy, Seoul (November 2010)
 Mind and Aristotelian Society Joint Session Satellite Conference (July 2010)
 Royal Institute of Philosophy Lecture, Durham (October 2009)
 Keynote Address, Categorisation in Indian Thought, University of Oxford (October 2009)

CONFERENCE ORGANISATION

Virtues of Attention: Cross-Cultural Approaches (NYU New York October 5–6, 2018).
Virtues of Attention: Cross-Cultural Approaches (NYU Shanghai March 22–3, 2018).
Virtues of Attention: Cross-Cultural Approaches (NYU Abu Dhabi December 18–19, 2017).
Ethno-epistemology Conference (Tokyo June 2016). Conference committee.
Matilal Conference on Indian Philosophy (Wolfson College Oxford June 2015). Co-organiser.
Mind and Epistemology Conference (NYU Abu Dhabi, April 2015). Co-organiser and host.
Hindu Senses of Self (Sussex, July 2010). Organiser and host.
Philosophy as Therapeia: Royal Institute of Philosophy Annual Conference (Liverpool, June 2008).
 Organiser and proceedings editor.
2nd International Conference on Logic and its Applications (Chennai, January 2009). Programme committee.
Logic, Navya-Nyāya and Applications (Kolkata, December 2007). Programme committee.
13th World Sanskrit Conference (Edinburgh, July 2006). Section organiser.
Persons, Time, and Paradox (King's College London 1996). Organiser and host. Speakers include Derek Parfit, Galen Strawson, Richard Sorabji, Mark Sainsbury.

RESEARCH GROUPS AND NETWORKS

YHouse, New York <https://www.yhousenyc.org>
 NYU *Virtues of Attention* Project (PI). <https://wp.nyu.edu/attention/>
 University of Cambridge, *New Directions in the Philosophy of Mind*. <http://www.newdirectionsproject.com/2015/09/02/attention/>
 AHRC Project “Hindu Senses of Self and Critiques of Buddhist No-Self.” Departments of Philosophy, University of Sussex and University of Lancaster. (PI)

“Sanskrit Knowledge Systems on the Eve of Colonialism,” lead by Sheldon Pollock, Columbia University. <http://www.columbia.edu/itc/mealc/pollack/sks/>

“Dynamic and Dialogical Approaches to Historical Logic,” convened by Sarah Uckleman, University of Amsterdam. <http://www.illc.uva.nl/medlogic/DDAHL/>

AHRC Project “Culture and the Mind.” Department of Philosophy, University of Sheffield, organised by Stephen Lawrence. <http://www.philosophy.dept.shef.ac.uk/culture&mind/>

A. BOOKS

ATTENTION, NOT SELF (Oxford: Oxford University Press, 2017). 400 pages.

THE OXFORD HANDBOOK OF INDIAN PHILOSOPHY (Oxford: Oxford University Press, 2017). 840 pages.

INDIAN PHILOSOPHY. Routledge Critical Concepts in Philosophy Major Works Series, ed. (London: Routledge, 2016). 4 volume set.

IDENTITY AS REASONED CHOICE: THE REACH AND RESOURCES OF PUBLIC AND PRACTICAL REASON (London: Bloomsbury, 2014)

THE SELF: NATURALISM, CONSCIOUSNESS, & THE FIRST PERSON STANCE (Oxford: Oxford University Press 2012). Paperback 2015. *Shortlisted for Metaphysical Society of America Annual Book Award 2015.*

HINDU AND BUDDHIST IDEAS IN DIALOGUE: SELF AND NO-SELF (ed. with Irina Kuznetsova and C. Ramprasad) (London: Ashgate, 2012).

THE LOST AGE OF REASON: PHILOSOPHY IN EARLY MODERN INDIA 1450–1700 (Oxford: Oxford University Press, 2011). Inaugural Volume of the Oxford History of Philosophy Series. Paperback 2014. *Winner of the ICAS Specialist Book Accolade 2013. NRC Book of the Year 2011.*

PHILOSOPHY AS THERAPEIA (ed. with Clare Carlisle) (Cambridge: Cambridge University Press, 2010).

THE CONCEALED ART OF THE SOUL: THEORIES OF SELF AND PRACTICES OF TRUTH IN INDIAN ETHICS AND EPISTEMOLOGY (Oxford: Oxford University Press, 2007). Paperback 2012.

ARTHA: TESTIMONY AND THE THEORY OF MEANING IN INDIAN PHILOSOPHICAL ANALYSIS (Delhi: Oxford University Press, 2006). Paperback, 2011; Oxford Scholarship Online 2013.

PHILOSOPHY IN CLASSICAL INDIA: THE PROPER WORK OF REASON (London: Routledge Press, 2001). South Asia edition (New Delhi: Motilal Bansidass, 2010).

INDIAN LOGIC: A READER ed. (London: Routledge, 2001).

SEMANTIC POWERS: TESTIMONY AND THE THEORY OF MEANING (Oxford: Clarendon Monographs Series 1999).

B. ARTICLES IN PEER-REVIEWED JOURNALS

[39] “Mental time travel and attention,” *Australasian Philosophical Review* 1.4 (2018): 353–373. (Lead article with invited and open commentaries).

- [38] “Mental time travel and attention: replies to commentators,” *Australasian Philosophical Review* 1.4 (2018): 450–455.
- [37] “Attention and self in Buddhist philosophy of mind,” *Ratio* 31.1 (2018).
- [36] “*The Self* restated,” *Philosophical Studies* 174 (2017): 1713–9. (An APA “Author Meets Critics” panel).
- [35] “What is philosophy? A cross-cultural conversation in the cross-roads court of Chosroes,” *The Harvard Review of Philosophy* 24 (Spring 2017): 1–8.
- [34] “An exemplary Indian intellectual: Bimal Krishna Matilal,” *APA Newsletter on Asian and Asian-American Philosophers and Philosophies* 17.1 (2017): 3–7.
- [33] “Philosophical modernities: polycentricity and early modernity in India,” *Royal Institute of Philosophy Supplement* 74 (2014): 75–94.
- [32] “Well-ordered science and Indian epistemic cultures: toward a polycentric history of science,” *Isis* 104.2 (2013): 348–59. Reprinted in Helaine Selin ed., *Encyclopedia of the History of Science, Technology and Medicine in Non-Western Cultures* (Springer, 3rd edn., 2014).
- [31] “The Magadha origins of science in the medieval world,” *Isis* 105.2 (2014): 399–400.
- [30] “Raghunātha Śiromaṇi and the origins of modernity in India,” *Nagoya Studies in Indian Culture and Buddhism* 30 (2013): 55–78.
- [29] “Emergentisms, ancient and modern,” *Mind* 120 (July 2011): 671–703.
- [28] “Philosophy as a practice of estrangement,” *Summerhill: Indian Institute of Advanced Study Review* (2012): 18–22.
- [27] “Interpreting Indian rational tradition: questions of method in the study of Indian intellectual history,” *Journal of Hindu Studies* 4 (2011): 12–22.
- [26] “The geography of shadows: souls and cities in Philip Pullman’s *His Dark Materials*,” *Philosophy & Literature* 35 (2011): 269–281 [with Panayiota Vassilopoulou].
- [25] “Can you seek the answer to this question? The paradox of inquiry in India,” *Australasian Journal of Philosophy* 88 (2010): 571–594 [with Amber Carpenter].
- [24] “The study of Indian epistemology: questions of method,” *Philosophy East and West* 60.4 (2010): 541–550.
- [23] “Intellectual India: reason, identity, dissent,” *New Literary History* 40.2 (2009): 248–263. Translated into Brazilian Portuguese as “A Índia Intelectual: Razão, Identidade e Dissenso,” *Numen: Revista de estudos e pesquisa da religião* 14.2 (2011): 59–84.
- [22] “Sanskrit philosophical commentary: reading as philosophy,” *Journal of the Indian Council of Philosophical Research* 25.1 (2008): 107–127.
- [21] “Contextualism in the study of Indian philosophical cultures,” *Journal of Indian Philosophy* 36 (2008): 551–562.
- [20] “Self and morality: some Indian perspectives on Sorabji,” *Antiqua Philosophia* 2 (2008): 25–34. Reprinted in *Self-knowledge and Agency*, edited by Manidipa Sen (Delhi: D.K. Printworld, 2012), ch. 12.
- [19] “Worlds in conflict: Yaśovijaya Gaṇi’s cosmopolitan vision,” *International Journal of Jaina Studies* 4.1 (2008): 1–11.

- [18] “Words that burn: why did the Buddha say what he did?,” *Contemporary Buddhism* 7.1 (2006): 7–27.
- [17] “Traditions of truth: changing beliefs and the nature of inquiry,” *Journal of Indian Philosophy* 33.1 (2005): 43–54.
- [16] “An irrealist theory of self,” *The Harvard Review of Philosophy* 12 (Spring 2004): 61–80.
- [15] “Ancient Indian logic as a theory of case-based reasoning,” *Journal of Indian Philosophy* 31 (2003): 33–45.
- [14] “Jaina logic and the philosophical basis of pluralism,” *History and Philosophy of Logic* 23 (2002): 267–281. Google Scholar: 16 citations.
- [13] “Why truth? The snake sūtra,” *Contemporary Buddhism* 3.2 (2002): 127–139.
- [12] “Objectivity and proof in a classical Indian theory of number,” *Synthese* 129.3 (2001): 413–437.
- [11] “Argumentation, dialogue and the *Kathāvatthu*,” *Journal of Indian Philosophy* 29.4 (2001): 485–493.
- [10] “Cross-modality and the self,” *Philosophy and Phenomenological Research* 61.3 (2000): 639–658.
- [9] “Self-intimation, memory and personal identity,” *Journal of Indian Philosophy* 27 (1999): 469–483. Google Scholar: 27 citations.
- [8] “For a revised ‘potentially complete ancestor’ account of causation,” *Analysis* 58 (1998): 45–48 [with M. Ramachandran and P. Noordhof].
- [7] “Counterfactuals and preemptive causation,” *Analysis* 56 (1996): 219–226 [with M. Ramachandran and P. Noordhof]. Google Scholar: 26 citations.
- [6] “The Hindu syllogism: 19th century perceptions of Indian logical thought,” *Philosophy East and West* 46 (1996): 1–16.
- [5] “Meaning and reference in classical India,” *Journal of Indian Philosophy* 24 (1996): 1–19.
- [4] “*Ākāśa* and other names,” *The Journal of Indian Philosophy* 24 (1996): 339–362.
- [3] “Numbers as properties of objects,” *Studies in Humanities and Social Sciences* 3 (1996): 111–121.
- [2] “Contextually incomplete descriptions: a new counter-example to Russell?,” *Analysis* 55 (1995): 287–290.
- [1] “Vyāḍi and the realist theory of meaning,” *Journal of Indian Philosophy* 23 (1995): 403–428.

C. CHAPTERS IN EDITED VOLUMES

- [35] “Epistemic pluralism: from systems to stances,” in *Ethno-Epistemology*, edited by Masaharu Mizumoto, Jonardon Ganeri, and Cliff Goddard (under review with OUP).
- [34] “Epistemology from a Sanskrit point of view,” in *Epistemology for the Rest of the World*, edited by Masaharu Mizumoto, Stephen Stich and Eric McCready (Oxford: Oxford University Press, 2018), pp. 12–21.
- [33] “Illusions of immortality,” in *Imaginations of Death and Beyond in India and Europe*, edited by Sudhir Kakar and Günter Blamberger (Delhi: Springer, 2018), pp. 50–60.

- [32] “Self and subjectivity: the wandering ascetic and the manifest world,” in *Hindu Law: A New History of Dharmaśāstra*, edited by Patrick Olivelle and Don Davis (Oxford: Oxford University Press, 2017), pp. 442–454.
- [31] “The Upaniṣadic episteme,” in Signe Cohen ed., *The Upaniṣads: A Complete Guide* (London: Routledge, 2017), pp. 146–52.
- [30] “Attention to greatness: Buddhaghosa,” in Stephen Hetherington ed., *What Makes a Philosopher Great?* (London: Routledge, 2017), pp. 67–85.
- [29] “Śrīharṣa’s dissident epistemology: Of knowledge as assurance,” in *The Oxford Handbook of Indian Philosophy* (Oxford: Oxford University Press, 2017), pp. 522–538.
- [28] “Freedom in thinking: Intellectual decolonisation and the immersive cosmopolitanism of K. C. Bhattacharyya,” in *The Oxford Handbook of Indian Philosophy* (Oxford: Oxford University Press, 2017), pp. 718–736.
- [27] “Memory and the self: classical Indian theory,” in the *Routledge Handbook of Philosophy of Memory*, ed. Stan Bernecker and Kourken Michaelian (London: Routledge, 2017), pp. 408–415.
- [26] “Participative citizenship in a pluralistic democracy,” in *Challenges to Democratic Participation: Antipolitics, Deliberative Democracy, and Pluralism*, edited by Andre Santos Campos and José Gomes André (Lanham: Lexington Books, 2014), pp. 115–128.
- [25] “Philosophy as a way of life: spiritual exercises from the Buddha to Tagore,” in *Philosophy as a Way of Life: Ancients and Moderns. Essays in Honour of Pierre Hadot*, edited by Michael Chase, Stephen Clark and Michael McGhee (Oxford: Blackwell Publishing, 2014), pp. 116–131.
- [24] “A seven-category ontology reaffirmed,” in *Categorisation in Indian Philosophy: Thinking Inside the Box*, edited by Jessica Frazier (London: Ashgate, 2014), pp. 101–114.
- [23] “Experiment, imagination, and the self: the story of Payāsi,” in *Buddhist and Jaina Studies*, edited by Jayandra Soni, M. Palke and Christoph Cüppers (Lumbini: Lumbini International Research Institute, 2014), pp. 367–376.
- [22] “Buddhist no-self: an analysis and critique,” in *Hindu and Buddhist Ideas in Dialogue: Self and No-Self* edited by Jonardon Ganeri, Irina Kuznetsova and C. Ramprasad (London: Ashgate, 2012), pp. 63–76.
- [21] “Dārā Shikoh and the transmission of the Upaniṣads to Islam,” in *Migrating Texts and Traditions*, edited by William Sweet (Ottawa: University of Ottawa Press, 2012), pp. 150–161.
- [20] “Apoha, feature-placing, and sensory content,” in *Buddhist Semantics and Human Cognition*, edited by Arindam Chakrabarti, Mark Siderits and Tom Tillemans (New York: Columbia University Press, 2011), pp. 228–246.
- [19] “Subjectivity, selfhood, and the use of the word ‘I’,” in *Self, No-self?*, edited by Dan Zahavi, Evan Thomson and Mark Siderits (Oxford: Oxford University Press, 2010), pp. 176–192.
- [18] “A return to the self: life as art and philosophical therapy,” in *Philosophy as Therapeia*, edited by Jonardon Ganeri and Clare Carlisle (Cambridge: Cambridge University Press 2010), pp. 119–135.
- [17] “The defence of realism in Vaiśeṣika,” in *Materialism and Immaterialism in India and Europe*, edited by Partha Ghose. *Project of History of Indian Science, Philosophy and Culture*, vol. xii, part 5 (Delhi: Centre for Studies in Civilizations, 2010), pp. 153–166.
- [16] “Philosophies of path and purpose,” in *Grounding Morality: Freedom, Knowledge and the Plurality of Cultures*, edited by Jyotirmaya Sharma and A. Raghuramaraju (Delhi: Routledge, 2010), pp. 1–10.

- [15] “Hinduism,” *A Companion to Philosophy of Religion*, edited by Charles Taliaferro and Paul Draper, 2nd edn. (Oxford: Blackwell, 2010), pp. 5–12.
- [14] “Analytical philosophy in early modern India,” in the *Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta (Spring 2009 Edition).
- [13] “What you are you do not see, what you see is your shadow: The philosophical double in Mauni’s fiction,” in *The Poetics of Shadows: The Double in Literature and Philosophy*, edited by Andrew Hock Soon Ng (Hanover: Ibidem-Verlag, March 2008). pp. 109–122.
- [12] “Towards a formal regimentation of the Navya-Nyāya technical language I,” in *Logic, Navya-Nyāya and Applications: Homage to Bimal Krishna Matilal*, edited by Mihir Chakraborty, Benedikt Loewe and Madhabendra Mitra (London: College Publications, 2008), pp. 109–124.
- [11] “Towards a formal regimentation of the Navya-Nyāya technical language II,” in *Logic, Navya-Nyāya and Applications: Homage to Bimal Krishna Matilal*, edited by Mihir Chakraborty, Benedikt Loewe and Madhabendra Mitra (London: College Publications, 2008), pp. 125–141.
- [10] “The study of the Hindu self,” in *Contemporary Practice and Method in the Philosophy of Religion*, edited by David Cheetham and Rolfe King (London: Continuum, 2008), pp. 74–86.
- [9] “Universals and other generalities,” in Peter F. Strawson and Arindam Chakrabarti, eds. *Universals, Concepts and Qualities: New Essays on the Meaning of Predicates* (London: Ashgate 2006), pp. 51–66. ISBN: 0754650324.
- [8] “A dynamic tradition of truth-telling: moral innovation in the *Mahābhārata*,” in *Boundaries, Dynamics and Construction of Traditions in South Asia*, edited by Federico Squarcini (Florence: Florence University Press 2006), pp. 175–202. ISBN: 8884532620.
- [7] “Indian philosophy, influence on British,” in *Continuum Encyclopedia of British Philosophy*, edited by Naomi Goulder, A.C. Grayling and Andrew Pyle (London: Thoemmes Continuum, 2006). ISBN: 9781843711414.
- [6] “A cloak of clever words: the deconstruction of deceit in the *Mahābhārata*,” in *Conceptions of Virtue East and West*, edited by Kim-Chong Chong and Yuli Liu (Singapore: Marshall Cavendish Academic, 2006), pp. 149–179. ISBN: 9812103031.
- [5] “Indian Logic”, in *Handbook of the History of Logic*, Volume 1: Greek, Indian and Arabic Logic, edited by D.M. Gabbay and J. Woods (North Holland: Elsevier, 2004), pp. 255–332. ISBN: 0444504664.
- [4] “The ritual roots of moral reason,” in *Thinking Through Rituals: Philosophical Perspectives*, edited by Kevin Schilbrack (London: Routledge, 2004), pp. 207–233.
- [3] “Hinduism and the proper work of reason,” in *The Blackwell Companion to Hinduism*, edited by Gavin Flood (Oxford: Wiley-Blackwell, 2003), pp. 411–446.
- [2] “Indian logic and the colonization of reason”, in *Indian Logic: A Reader* edited by Jonardon Ganeri (RoutledgeCurzon Press 2001), pp. 1–25.
- [1] “Dharmakīrti’s semantics for the quantifier *only*”, in Shoryu Katsura ed., *Dharmakīrti’s Thought and Its Impact on Indian and Tibetan Philosophy* (Wien: Verlag der Österreichischen Akademie Der Wissenschaften, 1999), pp. 101–116.

D. GLOBAL PHILOSOPHY: ON-LINE ESSAYS AND TALKS

The Tree of Knowledge is...a Banyan ([Aeon](#)). Translation in [Ukrainian](#).

Blueprint for an Institute of Cosmopolitan Philosophy in a Culturally Polycentric World www.academia.edu/8434737/

Why Philosophy Needs Sanskrit, Now More than Ever (www.academia.edu/32354219/)

Is Reason a Neutral Tool in Comparative Philosophy? *Confluence* 4 (2016): 134–141;164–186.

Why Philosophy Must Go Global ([youtube](https://www.youtube.com/watch?v=...))

E. NEWSPAPER AND MAGAZINE INTERVIEWS

Current Science 10.3.2016 <http://is.gd/JVPIlu>

“What would Kṛṣṇa do?,” *New York Times* 3.7.2014 <http://is.gd/Y3qAr5>

3am Magazine 12.7.2012 <http://is.gd/ZeOqSf>

Twice for programmes on BBC Radio 4

REVIEWS OF MOST RECENT BOOKS

Attention, Not Self. [1] **OUP Reader A**: “The work is rich with ideas, philosophical arguments, and interpretative analyses. It is a unique, highly original, and powerful work of cross-cultural philosophy of mind. It will appeal to a wide range of philosophical readers, including philosophers of mind, phenomenologists, Indian philosophy scholars, historians of Indian Buddhism, and especially the growing number of philosophers who are convinced that future of philosophy in the twenty-first century and beyond must be cross-cultural. In addition, the work will be very important for the increasing collaboration between cognitive scientists (especially neuroscientists) and scholars of religion (especially Buddhist scholars) concerned to understand how attention functions in the context of contemplative and meditative practices. A unique strength of this book is that it contributes to this understanding from a rigorous, cross-cultural philosophical perspective, something that such collaboration sorely needs.” [2] **OUP Reader B**: “*Attention, Not Self* is an excellent and ground-breaking work that should be published by OUP. It will have a big impact in the burgeoning conversation of cosmopolitan philosophy and thus not just Buddhist philosophy narrowly conceived”.

The Self. [1] **Lynne Rudder Baker**, *Rev. Metaphysics* 67.1 (2013): 160–2 “The Self brings to the Western reader a rich discussion of Indian traditions about the self. Ganeri is well-versed in contemporary Anglophone philosophy, but *The Self* is not just comparative: Ganeri develops his own account, deeply rooted in the Nyāya-Vaiśeṣika tradition, of the self as ‘naturalistically respectable’. I cannot do justice to Ganeri’s extraordinary book in the allotted space...Ganeri’s book is truly impressive in its scope and sophistication. I highly recommend this book for its rich discussion as well as its complex account of the self. Ganeri’s holistic, nonscientistic, and nonreductive approach to our mental lives will be highly congenial to those who appreciate the richness of mental life, including its first-personal aspects”. [2] **John Cottingham**, *Philosophy* 89.2 (2014): 349–52 “Jonardon Ganeri, in this complex and erudite study, not only gives a remarkably clear overview of the main options in the modern Western philosophical landscape, but also aims, more ambitiously, to develop an alternative position, drawing on the ancient writings on consciousness and the mind offered by a variety of Indian thinkers from the first millennium. Ganeri’s understanding of what it means to approach these problems from a broadly naturalist perspective seems to me to be a good deal more nuanced, and more philosophically interesting, than much of the contemporary literature in the philosophy of mind.” [3] **Jan Westerhoff**, *Notre Dame Philosophical Reviews* 29.01.2013 “Ganeri manages the amazing feat of writing for two different audiences at once. One is Western-trained philosophers looking for answers to the puzzling questions about the various properties of the self. They will find a thorough and sophisticated discussion that at the same time introduces them to a stunning set of intellectual gems from India’s philosophical history. The second audience consists of scholars working on ancient India materials dealing with the relation of body, mind, and self. Even though the discussion is going to be considerably more hard-going for this audience, they will find new insights into ways of thinking about ancient Indian discussion and the interrelation between various philosophical traditions on almost every page. The ease with which Ganeri manages to keep both audiences on board without sacrificing either philosophical sophistication, or distorting the nuances of the historical discussion by broad-brush generalizations found in less accomplished works in cross-cultural philosophical debates is nothing less than astonishing. It is no exaggeration to say that this book marks the beginning of a completely new phase in the study of Indian philosophy, one in which a firm grasp of the historical material forms the basis for going beyond pure exegesis, opening up the way

for *doing philosophy* with ancient sources.” [4] **Christian Coseru**, *Phenomenology and the Cognitive Sciences* 2015 (forthcoming) “This book marks the beginning of a new phase in the philosophical investigation of classical and contemporary accounts of the self: canonical boundaries have been crossed and doctrinal justification abandoned in favor of a cosmopolitan ideal of syncretic, theoretically perspicuous, and historically informed systematic reflection. Ambitious in scope, methodologically sophisticated, and analytically expedient, *The Self* is undoubtedly a landmark philosophical work. Analytical philosophers of mind looking for novel ways to conceptualize problems at the heart of their enterprise will find here a treasure trove of original material ripe for further exploration. Likewise, phenomenologists seeking to cast their understanding of the nature of subjectivity and selfhood in new light will be rewarded with a wealth of unique perspectives. Last, but not least, scholars of Indian and Buddhist philosophy now have before them a perfect example of how one may think *with*, rather than simply *about*, classical philosophical ideas and figures.” [5] **Itsuki Hayashi**, *Philosophy East and West* 64.4 (2014): 1077–84 “*The Self* is of immense value especially in comparative philosophy. It clarifies and relates many important ideas in Indian philosophy that otherwise might remain underappreciated in contemporary philosophy of mind. Not only those interested in Indian debates over the conception and reality of self but also those interested in discussions surrounding the notions of mind-body supervenience, reductionism, and emergence will have much to learn from this book.” [6] **Jay Garfield**, *The Australasian Journal of Philosophy* 92.1 (2014): 186–190 “This marvellous book is an extraordinary example of the prosecution of a philosophical agenda through the fecund juxtaposition of two philosophical traditions. It is must-reading for any philosopher of mind.”

The Lost Age of Reason. [1] **Pratap Bhanu Mehta**, *The Indian Express* 19.04.2014 “Varanasi, as a site of intellectual modernity, [is] recently brilliantly recovered for us in Jonardon Ganeri’s *The Lost Age of Reason*. India has lost too many ‘ages of reason’, it has often been too unaware of what is right under its nose. One can only hope that the spirit that brought Dārā Shikoh and Yaśovijaya Gaṇi to their Varanasi projects, the commitment to truth and public reason, will find a way of triumphing over the fist fights about to ensue.” [2] **Andrew Nicholson**, *Journal of the American Oriental Society* 133.1 (2013): 158–60 “Jonardon Ganeri’s *The Lost Age of Reason*...is a book that Indologists and students of Indian philosophy cannot afford to ignore.” [3] **Thom Brooks**, *Notre Dame Philosophical Reviews* 3.03.2013 “Jonardon Ganeri’s book is a treasure trove of new insights and fascinating figures. Ganeri has succeeded at producing a brilliant work of Indian philosophy that is also something much more. This is not a work in comparative philosophy but a work of philosophy that offers contributions both historical and contemporary. I could not recommend it more highly.” [4] **Jay Garfield**, *The Philosophical Quarterly* 64 (2014): 343–6 “*The Lost Age of Reason* is packed with attention to unjustly neglected philosophers, fluent translation of difficult texts, excellent exegesis, and a challenging historical argument. This is a volume that deserves to be taken seriously by a broad readership in philosophy...highly recommended.” [5] **Jayakrishnan Nair**, *Pragati* 25.04.2014 “Ganeri’s book, besides being a great introduction to Navya Nyāya and the social and political atmosphere in which it flourished, documents the vibrant philosophical culture that encouraged modernity even before Western influence.”

INFLUENCE AND IMPACT: SOME WEBLINKS

Examples of uptake of *Philosophy in Classical India* as a classroom textbook. [[Chicago](#)] [[IBS Berkeley](#)] [[NYU](#)] [[Harvard](#)] [[CU Hong Kong](#)] [[BIU Israel](#)]

Views on Hinduism as Discussed in the Media. [[Hindu American Foundation](#)] [[Times of India](#)] [[Bhavanajagat](#)] [[Teaching Asian Religions](#)] [[Sify](#)]

Early Modernity in South Asia. [[Pankaj Mishra, NYTimes](#)] [[Justin Smith, Berfrois](#)]

Global History of Logics and Intellectual Instruments. [[The Hindu](#)] [[EHES](#)] [[DDAHL](#)] [[Logic and Philosophy in India](#)] [[Logic and Religion](#)] [[Universal Logic](#)] [[Jaina Logic](#)] [[Assoc. Logic in India](#)] [[Ormond](#)] [[Hamburg](#)]

Cosmopolitanism and Cross-Cultural Philosophy. [[Speculum Criticum](#)] [[Warp, Weft and Way](#)] [[Krishna Del Toso](#)]