

Professor Jonardon Ganeri FBA

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

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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 literature. I work too on the history of ideas in early modern South Asia, intellectual affinities between India and Greece, 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, contemporary philosophy of self; I supervise PhDs in any of these areas, and on Indian philosophical texts in classical Sanskrit. I am a Fellow of the British Academy, and 2015 laureate of the Infosys Prize in the Humanities. I delivered the 2024 John Locke Lectures at the University of Oxford. I advocate an expanded role for cross-cultural methodologies in philosophical research, together with enhanced cultural diversity in the philosophical curriculum.

My books include *Seeing & Subjectivity*; *Virtual Subjects, Fugitive Selves: Fernando Pessoa and his Philosophy* and *Fernando Pessoa: Imagination and the Self*; *Classical Indian Philosophy* (a History of Philosophy without any Gaps, vol. 5); *Attention, Not Self*; *The Lost Age of Reason: Philosophy in Early Modern India 1450–1700*; *The Self: Naturalism, Consciousness, and the First-Person Stance*; *The Concealed Art of the Soul*; and *Semantic Powers* (all with Oxford University Press); a textbook, *Philosophy in Classical India: The Proper Work of Reason* (Routledge), together with its sequel, *Identity as Reasoned Choice: The Reach and Resources of Public Reason in South Asia* (Bloomsbury); and *Inwardness: An Outsiders' Guide* (Columbia). I am working on *What is Cosmopolitan Philosophy?* (Princeton).

I am editor of the *Oxford Handbook of Indian Philosophy*, and 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 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*, *Ratio*, and in major Indological journals.

CURRENT POSITION

Bimal K. Matilal Distinguished Professor of Philosophy, Department of Philosophy, University of Toronto (July 2019—present)

PAST AND VISITING APPOINTMENTS

All Souls College, Oxford (Trinity Term, 2024)

Visiting Research Professor, D. D. Kosambi Chair in Interdisciplinary Studies, Goa University (Jan 2024–6)

Rasila and Chandrakant Kadia Endowed Visiting Professor, Ahmedabad University (Feb–March 2024)

New York University: Global Network Professor, Faculty of Arts and Science; Affiliate Faculty, Institute for the Study of the Ancient World; Philosophy Program Member, NYUAD; Project Member, Global Institute for Advanced Study NYU; Global Research Fellow, NYU Florence (2014–2020)

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)

Visiting Professor, Department of Philosophy, King’s College London (2014–2017)

Visiting Professor, School of Philosophy and Culture, Shri Mata Vaishno Devi University, Katra (2018–20)

Professorial Research Associate, School of Oriental and African Studies, University of London (2012–20)

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 (Aug–Dec 2001)

Lecturer in Philosophy, Universities of Stirling (1996) and Nottingham (1997–2002)

FELLOWSHIPS

India International Centre Delhi, Membership (from 2025)

Fellow of the British Academy (lifetime from 2015)

Life member, Clare Hall, University of Cambridge (from 2000)

Life member, India International Centre (from 2025)

Chancellor Jackman Research Fellowship, University of Toronto (Jan–July 2024)

Visitor, Institute of Advanced Study, Princeton (May 2018)

Fellowship of the Institute for the Study of the Ancient World NYU (Spring 2017; unable to take up)

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

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

RESEARCH GRANTS

NYU Global Seed Grant for Collaborate Research (2017–9) \$125,000 [\[link\]](#); NYUAD Institute Workshop Grants (2017) \$64,000; (2019) \$40,000.

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

EDITORIAL BOARD MEMBERSHIPS

Brill Book Series: *Philosophy as a Way of Life*

Oxford Monograph Series: *Philosophy Between Cultures*

Mimesis Monograph Series: *World Philosophies*

Springer Monograph Series: *Why the Sciences of the Ancient World Matter*

British Journal for the History of Philosophy

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

BOARD MEMBERSHIPS

Infosys Science Foundation, nomination council
Stanford Encyclopedia of Philosophy (subject editor for South Asian philosophy)
Berggruen Institute

GRADUATE AND POST-DOCTORAL SUPERVISION

Sarju Patel. PhD Toronto (ongoing). Tarka in Nyāya
Vincent Lee. PhD Toronto (ongoing). Vasubandhu and Spinoza
Amber Moore. SSHRC Postdoctoral Fellowship Toronto (ongoing). Dramatic Philosophy in Nepal.
Jack Beaulieu. PhD Toronto 2022. Absence in Nyāya and Mīmāṃsā.
Shalini Sinha. DPhil Sussex 2014. Differential Naturalism in Praśastapāda's Theory of Self in the *Padārthadharmasaṃgraha*. Now Lecturer in Indian Philosophy in the Department of Philosophy, University of Reading.
Peter Sahota. DPhil Sussex 2015. Generative Knowledge: A Pragmatist Logic of Inquiry articulated by Kumārila Bhaṭṭa in the *Bṛhaṭ-ṭīkā* and *Ślokavārttika*.
Payal Doctor. PhD Liverpool 2011. An Examination of Uddyotakara's Strategies against Buddhist Theory in the *Nyāyavārttika*. Now Professor and Chair 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.

OTHER ADMINISTRATIVE SERVICE

25th World Congress of Philosophy, Chair of Thematic Section in Philosophy of Mind (Rome, 8.24)
APA Committee on Asian and Asian-American Philosophers and Philosophies, Committee Member (2020–2023).
APA Eastern Division Program Committee, Committee Member (2020–22).
Lead investigator, NYU 'Virtues of Attention' Research Project (2016–2020) [[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

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)

COMMENCEMENT ADDRESSES

2019 Ashoka University, India

DISTINGUISHED LECTURE SERIES

2024 The John Locke Lectures, University of Oxford (Trinity Term 2024) [[link](#)]

2024 The S. K. Bose Lecture, St. Stephen's College, Delhi (December 2024)

2022 The Lindner Lecture in Ethics, College of Wooster, Ohio (October 2022) [[link](#)]

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

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

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

KEYNOTE LECTURES AND INVITED TALKS

Berggruen Institute, Venice (27.10.26)

Coimbra University, The Concept of Attention (14.10.26)

Hong Kong University (2.9.26)

Centenary Indian Philosophical Congress 2025, Plenary Address (10.12.25)

Ashoka University, Philcon 3.0 Keynote Address (April 25)

Goa University, “India-Portugal Confluence of Cultures” (Jan 25)

Banaras Hindu University, Varanasi (Dec 24)

Ranjung Yeshe Institute of Buddhist Studies, Kathmandu (Nov 24)

Humboldt University, Berlin (27.5.24)

University of Oxford (April, May 24)

Ahmedabad University, Ahmedabad (9.2.24)

Banaras Hindu University, Varanasi (5.2.24)

Ramakrishna Mission Institute of Culture, Kolkata (2.1.24)

Jadavpur University, Kolkata (29.12.23)

University of Hawaii, Honolulu (5.12.23)

Queen’s University, Canada, The Kennedy Lecture (16.11.23)

Brown University, Classics and Philosophy (10.11.23)

National Library of Portugal, Fernando Pessoa International Seminar (15.6.23)

Ramakrishna Mission Institute of Culture, Gol Park, Kolkata (2.3.23)

Brooklyn Library Philosophy Talks, New York (3.22)

Expanding Horizons Colloquium, Royal Institute of Philosophy, London (25.3.22)

Global Epistemology Annual Lecture, UC Irvine (4.3.22)

Cambridge Global Initiative in the Humanities, colloquium with Michael Puett (7.12.21)

Yale/Bochum Workshop, *Monism: Ancient and Modern* (July 2021)

Princeton History of Science Workshop (March 2021)

University of Virginia Workshop on Norms of Attention, “Simone Weil on the Ethical Norm on Attention” (October 2019)

India International Centre, Delhi (May 2019)

Columbia University, Institute for Comparative Literature and Philosophy (April 2019)

Pacific APA Vancouver , “Author Meets Critics” Book Panel on *Attention, Not Self* (April 2019)

Yale University, Philosophy Department Colloquium (April 2019)

Yale University, Humanities Program Seminar (April 2019)

Toronto University, Philosophy Department Colloquium (April 2019)

University of Virginia, Philosophy Department Colloquium (April 2019)

University of California, Berkeley, “Our Talk of the Merely Intentional” (Nov 2018)

Wolfson College Oxford Symposium on Indian Ethics: “Simone Weil and the Norm on Attention” (Nov 2018)

University of Lisbon, “Experimentation and Dissidence” (September 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, Pittsburg (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

Fernando Pessoa: A Poet's Creed (Goa University, Jan 9-10, 2024).

Mind, World, and Attention: Themes from Indian and Buddhist Philosophical Theory (NYU New York April 25–6, 2019). Website [here](#).

Virtues of Attention: Global Philosophical Perspectives: Norms, Introspection, Consciousness (NYU Shanghai March 22–3, 2018).

Virtues of Attention: Global Philosophical Perspectives: Ethics, Agency, Awareness (NYU Abu Dhabi December 18–19, 2017).

Ethno-epistemology (Tokyo June 2016).

Matilal Conference on Indian Philosophy (Wolfson College Oxford June 2015). Co-organised with Richard Sorabji.

Mind and Epistemology Conference (NYU Abu Dhabi, April 2015).

Hindu Senses of Self (Sussex, July 2010).

Philosophy as Therapeia: Royal Institute of Philosophy Annual Conference (Liverpool, June 2008).

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 included Derek Parfit, Galen Strawson, Richard Sorabji, Mark Sainsbury.

RESEARCH GROUPS AND NETWORKS

Philosophical Traditions and Epistemic Virtues. Lead by Edouard Machery and Eugen Fischer (Pittsburg). <https://www.philosophy4betterminds.com/>

YHouse, New York. Lead by Piet Hut (Princeton) <https://www.yhousenyc.org>

Virtues of Attention. Lead by Jonardon Ganeri (New York University) <https://wp.nyu.edu/attention/> (archived)

New Directions in the Philosophy of Mind. University of Cambridge <https://www.templeton.org/grant/the-cambridge-new-directions-in-the-study-of-the-mind-project> (archived)

Sanskrit Knowledge Systems on the Eve of Colonialism. Lead by Sheldon Pollock (Columbia) <http://www.columbia.edu/itc/mealac/pollock/sks/> (archived)

A. MONOGRAPHS

*EPISTEMOLOGY FROM A SANSKRITIC POINT OF VIEW (Cambridge: Cambridge University Press, 2027).

*LOST IN A BOOK? RETHINKING LITERARY ATTENTION (Venice: Casa dei Tre Oci, 2027)

SEEING & SUBJECTIVITY (Oxford: Oxford University Press, 2026). Argues that a nonrepresentational modality of perceptual consciousness to which subjectivity is integral is responsible for our ability to understand artworks. Draws on Sanskrit philosophy to defend a pararelatational analysis of perception.

FERNANDO PESSOA: IMAGINATION AND THE SELF (New York: Oxford University Press, 2024). In the series *Philosophical Outsiders*, edited by Anjan Chakravartty and Philip Kitcher. A study of Pessoa's philosophy of self in relation to Indian literature and philosophy. ([HERE](#)). Translations: Brazilian Portuguese.

VIRTUAL SUBJECTS, FUGITIVE SELVES: FERNANDO PESSOA AND HIS PHILOSOPHY (Oxford: Oxford University Press, 2020). Paperback 2025. The first book-length analytical treatment of Pessoa's extraordinary philosophy of self, with applications to puzzles in the global history of philosophy. ([HERE](#)). Translations: Portuguese.

INWARDNESS: AN OUTSIDERS' GUIDE (New York: Columbia University Press, 2021). In the series *No Limits: Philosophy Beyond Boundaries*, edited by Costica Bradatan. A global exploration of notions of inwardness and interiority drawing on film, fiction, and philosophy. ([HERE](#)). Translations: Arabic.

CLASSICAL INDIAN PHILOSOPHY. A history of philosophy without any gaps, volume 5 (Oxford: Oxford University Press, 2020). Co-authored with Peter Adamson, based on scripts for the “History of Philosophy without any Gaps” podcast ([here](#)). Paperback: 2022. Translations: Spanish.

ATTENTION, NOT SELF (Oxford: Oxford University Press, 2017). 400 pages. Draws on the 5th c. Buddhist writings of Buddhaghosa to develop a radically reoriented theory of mind. Paperback: 2020. Translations: Arabic.

IDENTITY AS REASONED CHOICE: THE REACH AND RESOURCES OF PUBLIC AND PRACTICAL REASON (London: Bloomsbury, 2014). A sequel to *Philosophy in Classical India: The Proper Work of Reason*, focussing on practical reason and its applications.

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*. Presents a new account of the self as a binding of immersive, normative, and subdoxastic elements, drawing on thinking across the Sanskrit spectrum.

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*. Argues that there was an incipient early modernity in the philosophical thinking of the period.

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. Charts an evolving dialogue between Mādhyaṃika and Vedānta thinkers over the aims and ambitions of philosophical practice.

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). Revised second edition (London: Routledge, 2026). An introduction to Indian Philosophy built for philosophers.

SEMANTIC POWERS: TESTIMONY AND THE THEORY OF MEANING (Oxford: Clarendon Monographs Series 1999). Argues that the possibility of testimony places constraints on a theory of meaning.

B. EDITED VOLUMES

COSMOPSYCHISM AND INDIAN PHILOSOPHY. An issue of *The Monist* (ed. with Itay Shani). Vol. 105,(2022).

ETHNO-EPISTEMOLOGY: NEW DIRECTIONS FOR GLOBAL EPISTEMOLOGY (ed. with Masaharu Mizumoto and Cliff Goddard) (London: Routledge, 2020).

THE OXFORD HANDBOOK OF INDIAN PHILOSOPHY (Oxford: Oxford University Press, 2017). 840 pages, 40 contributors. Paperback: 2020.

INDIAN PHILOSOPHY. Routledge Critical Concepts in Philosophy Major Works Series, 4 volume set of secondary literature, ed. (London: Routledge, 2016). One volume abridgement: *Indian Philosophy: A Reader* (2020).

B. K. MATILAL'S EPISTEMOLOGY, LOGIC AND GRAMMAR IN INDIAN PHILOSOPHICAL ANALYSIS 2nd edn. (Delhi: Oxford University Press, 2015).

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

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

THE COLLECTED ESSAYS OF BIMAL K. MATILAL ed. (volume 1: *Mind, Language, and World*; volume 2: *Ethics and Epics*) (Delhi: Oxford University Press, 2002). Reprinted: 2015.

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

B. K. MATILAL'S THE CHARACTER OF LOGIC IN INDIA ed. (Albany: SUNY Press, 1998).

C. ARTICLES IN PEER-REVIEWED JOURNALS

*[57] "tba," *Chinese Journal of Philosophy* (2027).

*[56] "tba," *Review of Global Value Inquiry* (2027).

[55] "Matilal's metametaphysics," *Midwest Studies in Philosophy* (2026) 50.

[54] "The two-headed bird of philosophical inquiry," *Philosophy East and West* (2026) 76.4: 856–68. 75th anniversary issue. With Jing Huang.

[53] "Immediate phenomenology in Clarice Lispector's Upaniṣadic *The Apple in the Dark*," *Journal of Value Inquiry* (2026). Special issue on experiencing the real, edited by Silvia Panizza. With Sarah Seymour.

[52] "Blueprint for cosmopolitan philosophy: A post-Eurocentric proposal," *British Journal for the History of Philosophy* (2026) 34.

[51] "Interjacent intellectuals," *Philosophy East & West* (2025) 75.1: 56–76.

[50] "Is it possible to imagine being no one?" *Journal of Consciousness Studies* (2024) 31.5–6: 221–34.

[49] "An irrealist theory of race," *Critical Philosophy of Race* (2024) 12.1: 106–125.

[48] "Fernando Pessoa: the poet as philosopher," *Royal Institute of Philosophy Supplements* (2023) 93: 193–208.

[47] "Cosmic consciousness," *The Monist* (2022) 105: 43–57.

[46] "What is cosmopsychism?" *The Monist* (2022) 105: 1–5. With Itay Shani.

[45] "Selfless receptivity: Attention as an epistemic virtue," *Oxford Studies in Epistemology* 7 (2022): 1–14, with Nicolas Bommarito.

- [44] “Is this me? A story about personal identity from the *Mahāprajñāpāramitopadeśa*/ *Dà zhìdù lùn*,” *British Journal of the History of Philosophy* 29.5 (2021), pp.739–762, with Jing Huang.
- [43] “Replies” to commentaries by Evan Thompson, Carolyn Jennings, and Nilanjan Das, in a book symposium on *Attention, Not Self* in *Philosophy and Phenomenological Research* 101.2 (2020): 495–502.
- [42] “Précis of *Attention, Not Self*,” *Philosophy and Phenomenological Research* 101.2 (2020): 470–474.
- [41] “Epistemic pluralism: from systems to stances,” *Journal of the American Philosophical Association* (2019): 1–21.
- [40] “Minimal agents, attention, and epistemic agency: A reply to Carlos Montemayor and Abrol Fairweather’s review of *Attention, Not Self*,” *Comparative Philosophy* 10.1 (2019): 218–221.
- [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): 1–9.
- [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 Intelectuel: 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.
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F. NEWSPAPER AND MAGAZINE INTERVIEWS

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G. INFLUENCE AND IMPACT: SOME WEBLINKS

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H. REVIEWS OF BOOKS

Attention, Not Self. [1] **Anand Vaidya**, *Mind* (2018): “A masterpiece”. [2] **Sebastian Watzl**, *Notre Dame Philosophical Reviews* 22.12.2018. [3] **Christopher Mole**, *Australasian Journal of Philosophy* (2018). [4] **Monima Chadha**, *The Philosophical Review* (2019): “Ground-breaking”. [5] **Christopher Montemajor and Abrol Fairweather**, *Journal of Comparative Philosophy* (2019): “Jonardon Ganeri’s book is a signal contribution to philosophy. His fluency in philosophy of mind, epistemology, cognitive science, and classical Indian Philosophy has been previously highlighted. His new book *Attention, Not Self* is a major achievement”. [6] **Sean Smith**, *Philosophy East and West* (2019): “The value of Jonardon Ganeri’s work to cross-cultural philosophy is beyond comparison. He has been and continues to be a singular and unrepeatable force of philosophical creativity. His new book *Attention, Not Self* is another deep contribution, quite frankly dizzying in the density and extensiveness of its argument.” [7] *Philosophy and Phenomenological Research*, Book Symposium 2019. [8] APA Eastern 2019 “author meets critics” symposium with Evan Thompson, Christopher Mole and Monima Chadha. [9] **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.” [10] **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 in-

sights 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.”