

## Candrakīrti, hermeneutics and non-monotonicity

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I will speak about Candrakīrti's use of the well-known Buddhist hermeneutical distinction between *nītārtha* and *neyārtha*. I will argue that we should situate his understanding within protreptic dialogical contexts, and I will appeal to the idea of non-monotonicity in order to construct an analysis. Finally, I will consider Ruegg's appeal to the Gricean notion of implicature.