

## Curriculum Vitae for Tom J.F. Tillemans

**Date of birth:** Dec. 21, 1950 in Haarlem, Holland

**Citizenships:** Canadian and Dutch

**Present position since 1992:** Professor of Buddhist Studies, University of Lausanne, Switzerland. (After Aug. 1, 2011 Emeritus Professor, University of Lausanne.)

**Other positions:** At various times Invited Professor at different universities, Head of the Department of Oriental Languages (University of Lausanne) and Associate Dean of the Faculty of Letters.

**University Studies:** BA Honours (Philosophy) from University of British Columbia, Vancouver, Canada; Licence ès lettres (Sanskrit, Chinese and Philosophy) Lausanne and Geneva; Doctorate (Buddhist Studies), Lausanne. Research scholarship at Hiroshima University, Japan.

**Research interests :** Indian and Tibetan Buddhist logic and epistemology; Madhyamaka philosophy; comparative philosophy; indigenous Tibetan grammatical literature; Tibetan poetry.

### Other responsibilities:

1. Co-editor ( with Cristina Scherrer-Schaub) of the *Journal of the International Association of Buddhist Studies* from 1998-2006.
2. Editor of the series *Studies in Indian and Tibetan Buddhism*. Wisdom Publications, Boston.
3. General Secretary of the International Association of Buddhist Studies from 2002-2010.
4. Project editor for “the 84000” (project to translate the Buddhist canonical literature primarily from Tibetan sources).

### Doctorate theses directed:

1. John D. Dunne, *Foundations of Dharmakīrti's Epistemology. A Study of the Central Issues in his Ontology, Logic and Epistemology with Particular Attention to the Svopajñāvṛtti*, Harvard, 1999.
2. Sara L. McClintock, *Omniscience and the Rhetoric of Reason in the Tattvasaṃgraha and the Tattvasaṃgrahapañjikā*, Harvard, 2002.
3. Vincent Eltschinger, *Dharmakīrti sur les Ecritures et l'Incréation des Vedas. Autour du Pramāṇavārttika k. 213-275 et Svavṛtti*. Lausanne, 2003.
4. Ryusei Keira, *Madhyamaka and Epistemology. A study of Kamalaśīla's Method for proving the Voidness of all Dharmas. Introduction, Annotated Translations and Tibetan Texts of Selected Sections of the Second Chapter of the Madhyamakāloka'*. Lausanne, 2003.
5. Pascale Hugon. *Trésors du raisonnement. Sa skya Pandita et ses prédécesseurs tibétains sur les modes de fonctionnement de la pensée et le fondement de l'inférence. Edition et traduction annotée du quatrième chapitre du Tshad ma rigs pa'i gter et d'une portion de la section initiale du dixième chapitre*. Lausanne, 2005.
6. Toru Tomabechi, *Etude du Pañcakrama. Introduction et traduction annotée*. Lausanne, 2006.

**Books:**

1. *Agents and Actions in Classical Tibetan*. (with Derek D. Herforth). Wiener Studien zur Tibetologie und Buddhismuskunde. Vienna, 1989.
2. *Materials for the Study of Āryadeva, Dharmapāla and Candrakīrti. The Catuḥśataka of Āryadeva, Chapters XII and XIII, with the commentaries of Dharmapāla and Candrakīrti: Introduction, Translation, Sanskrit, Tibetan and Chinese Texts, Notes*. Two Volumes. Wiener Studien zur Tibetologie und Buddhismuskunde. Vienna 1990.
3. *Persons of Authority. The sTon pa tshad mai skyes bur sgrub pa'i gnam of A lag sha Ngag dbang bstan dar, A Tibetan work on the central religious questions in Buddhist epistemology*. Tibetan and Indo-Tibetan Studies. Franz Steiner Verlag, Stuttgart, 1993.
4. *Scripture, Logic, Language: Essays on Dharmakīrti and his Tibetan Successors*. Studies in Indian and Tibetan Buddhism. Wisdom Publications, Boston, 1999.
5. *Dharmakīrti's Pramāṇavārttika. An annotated translation of the fourth chapter (parārthānumāna). Volume 1 (k. 1-148)*. Verlag der Oesterreichischen Akademie der Wissenschaften, Vienna 2000.

**Articles:**

- 1) 1982. «The 'Neither One nor Many' Argument for *śūnyatā* and its Tibetan Interpretations : Background Information and Source Materials», *Études de Lettres* 3, 1982, Université de Lausanne, pp. 103-128.
- 2) 1983. «The 'Neither One nor Many' Argument for *śūnyatā* and its Tibetan Interpretations», in E. Steinkellner et H. Tauscher (eds.), *Contributions on Tibetan and Buddhist Religion and Philosophy*. Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 11. Vienne : Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 1983, pp. 305-320.
- 3) 1984a. «On a Recent Work on Tibetan Buddhist Epistemology», *Asiatische Studien / Études Asiatiques*, XXXVIII, 1, Revue de la Société Suisse-Asie, P. Lang, Berne, 1984, pp. 59-66.
- 4) 1984b. «Sur le *parārthānumāna* en logique bouddhique», *Asiatische Studien / Études Asiatiques*, XXXVIII, 2, Berne, 1984, pp. 73-99.
- 5) 1984c. «Two Tibetan Texts on the 'Neither One nor Many' Argument for *śūnyatā*», *Journal of Indian Philosophy* 12, Dordrecht, Pays-Bas, Kluwer Academic Publishers, 1984, pp. 357-388.
- 6) 1986a. «Dharmakīrti, Āryadeva and Dharmapāla on Scriptural Authority», *Tetsugaku*, Felicitation Volume for Profs. A. Uno and K. Ogura, Hiroshima 1986, pp. 31-47.
- 7) 1986b. «Identity and Referential Opacity in Tibetan Buddhist *apoha* Theory», in B.K. Matilal et R.D. Evans (eds.), *Buddhist Logic and Epistemology, Studies in the Buddhist Analysis of Inference and Language*. Dordrecht : D. Reidel, 1986, pp. 207-227.
- 8) 1986c. «*Pramāṇavārttika* IV (1)», *Wiener Zeitschrift für die Kunde Südasiens* XXX, 1986, Institut für Kultur- und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Institut für Indologie der Universität Wien, pp. 143-162.

- 9) 1986d (with Masahiro Inami). «Another Look at the Framework of the *Pramāṇasiddhi* Chapter of *Pramāṇavārttika*», *Wiener Zeitschrift für die Kunde Südasiens* XXX, 1986, pp. 123-142.
- 10) 1987. «*Pramāṇavārttika* IV (2)», *Wiener Zeitschrift für die Kunde Südasiens* XXXI, 1987, pp. 141-161.
- 11) 1988a. «On *bdag* and *gzhan* and Related Notions of Tibetan Grammar», in H. Uebach et J. Panglung (eds.), *Tibetan Studies*. Munich : Kommission für Zentral-asiatische Studien, Bayerische Akademie der Wissenschaften, 1988, pp. 491-502
- 12) 1988b. «Some Reflections on R.S.Y. Chi's *Buddhist Formal Logic*», *Journal of the International Association of Buddhist Studies* Vol. 11, no. 1, Indiana University, Bloomington, Indiana, 1988, pp. 155-171.
- 13) 1989a «Indian and Tibetan Mādhyamikas on *mānasapratyakṣa*», *The Tibet Journal* Vol. XIV, no. 1, Dharamsala, India, 1989, pp. 70-85.
- 14) 1989b. «Formal and Semantic Aspects of Tibetan Buddhist Debate Logic», *Journal of Indian Philosophy* 17, 1989, pp. 265-297.
- 15) 1990. «On *sapaḥṣa*», *Journal of Indian Philosophy*, 18, 1990, pp 53-79.
- 16) 1991a. «Dharmakīrti on Some Sophisms», in E. Steinkellner (ed.), *Studies in the Buddhist Epistemological Tradition*. Proceedings of the Second International Dharmakīrti Conference Vienna, June 11-16, 1989. Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Beiträge zur Kultur- und Geistesgeschichte Asiens 8. Vienna : Verlag der Österreichische Akademie der Wissenschaften. Pp. 403-418.
- 17) 1991b. «gSer tog Blo bzang tshul khriṃs rgya mtsho on Tibetan Verbs», in E. Steinkellner (ed.), *Tibetan History and Language*. Studies dedicated to Uray Géza on his seventieth birthday. Wiener Studien zur Tibetologie und Buddhismuskunde 26, Vienna: Arbeitskreis für Tibetische und Buddhistische Studien. Pp. 487-496.
- 18) 1991c. «More on *parāsthānumāna*, Theses and Syllogisms», *Études Asiatiques* XLV, 1, 1991, pp. 133-148.
- 19) 1991d. «A Note on *bdag don phal ba* in Tibetan Grammar», *Études Asiatiques* XLV, 2, 1991, pp. 311-323.
- 20) 1992a. «*Pramāṇavārttika* IV (3)», in J. Bronkhorst, K. Mimaki and T. Tillemans (ed.) *Études bouddhiques offertes à Jacques May*. *Études Asiatiques* XLVI, 1, 1992, pp. 437-467.
- 21) 1992b. «La logique bouddhique est-elle une logique non-classique où déviante? Remarques sur le tétralemme (*catuṣkoṭi*)», *Les Cahiers de Philosophie [L'Orient de la pensée. Philosophies en Inde]* 14, 1992, pp. 183-198, Lille, France.
- 22) 1992c. «Tsong kha pa *et al.* on the Bhāvaviveka-Candrakīrti Debate», in *Tibetan Studies*, Proceedings of the 5th Seminar of the International Association for Tibetan Studies, NARITA 1989. [Monograph Series, Occasional Papers 2]. Naritasan shinshoji, Narita, 1992, pp. 315-326.
- 23) 1992d «Amour et religion. Vingt-cinq poèmes tirés d'une nouvelle collection attribuée au sixième Dalai Lama», *Études de Lettres [Étude des Religions]*, Revue de la Faculté des Lettres, Université de Lausanne, Octobre-Décembre 1992, pp. 125-142.
- 24) 1993. «*Pramāṇavārttika* IV (4)», *Wiener Zeitschrift für die Kunde Südasiens* XXXVII, 1993, pp. 135-164.

25) 1994a. «On *Agents and Actions in Classical Tibetan*. A Reply to Roy A. Miller», *Indo-Iranian Journal*, 37, Dordrecht, Kluwer Academic Publishers, 1994, pp. 121-138.

26) 1994b. «Pre-Dharmakīrti Commentators on Dignāga's Definition of a Thesis (*pakṣalākṣaṇa*)», In T. Skorupski and U. Pagel (eds.), *The Buddhist Forum* Vol. III, Papers in honour and appreciation of Prof. David Seyfort Ruegg's contribution to Indological, Buddhist and Tibetan Studies. School of Oriental and African Studies, University of London, 1994, p. 295-305.

27) 1995a. «*Pramāṇavārttika* IV (5)», *Wiener Zeitschrift für die Kunde Südasiens* XXXIX, 1995, p. 103-150.

28) 1995b. «Dharmakīrti and Tibetans on *adrśyānupalabdhihetu*», *Journal of Indian Philosophy*, 23, 1995, p. 129-149.

29) 1995c. «On the So-called Difficult Point of the *apoha* Theory», *Etudes Asiatiques / Asiatische Studien* XLIX, 4, 1995, p. 853-890.

30) 1995d (with T. Tomabechi). «Le *dBu ma'i byug tshul* de Śākya mchog ldan», *Etudes Asiatiques / Asiatische Studien* XLIX, 4, 1995, p. 891-918.

31) 1995e. «Remarks on Philology, » *Journal of the International Association of Buddhist Studies*, 1995.2, p. 269-277.

32) 1996. «What Would it be Like to be Selfless? Hīnayānist Versions, Mahāyānist Versions and Derek Parfit, » *Etudes Asiatiques / Asiatische Studien* L, 4, 1996, p. 835-852.

33) 1997. «On a Recent Translation of the *Samdhinirmocanasūtra*, » *Journal of the International Association of Buddhist Studies*, 1997, 1, p. 153-164.

34) 1997a. «Dharmakīrti on *prasiddha* and *yogyatā*,» in *Aspects of Buddhism*, ed. A. Bareja-Starzynska et M. Mejor, *Studia Indologiczne*, Oriental Institute, Warsaw University, 1997, p. 177-194.

35) 1997b. «Où va la philologie bouddhique? » [Inaugural lecture given at Lausanne, Octobre 27, 1993], In *Études de Lettres*. Revue de la Faculté des Lettres, Université de Lausanne, 1997, 4, p. 3-17.

36) 1998a (with Donald S. Lopez, Jr.) «What can one Reasonably Say about Nonexistence? A Tibetan Work on the Problem of *āśrayāsiddha*, » *Journal of Indian Philosophy*, 26, 1998, p. 99-129.

37) 1998b. «A Note on *Pramāṇavārttika*, *Pramāṇasamuccaya* and *Nyāyamukha*. What is the *svadharmin* in Buddhist logic?, » *Journal of the International Association of Buddhist Studies* 21, 1, 1998, p. 111-124.

38) 1998c. «Issues in Tibetan Philosophy, » in E. Craig (ed.) *Routledge Encyclopedia of Philosophy*. Routledge Co, London, 1998, Volume 9, p. 402-409.

39) 1998d. «Tsong kha pa blo bzang grags pa, » in E. Craig (ed.) *Routledge Encyclopedia of Philosophy*. Routledge Co, London, 1998, Volume 9, p. 487-490.

40) 1999. «How Much of a Proof is Scripturally Based Inference (*āgamāśritānumāna*), » in Shoryu Katsura (ed.) *Dharmakīrti's Thought and its Impact on Indian and Tibetan Philosophy*. Oesterreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse Denkschriften, 281. Band. Verlag der Oesterreichischen Akademie der Wissenschaften. Vienna, 1999, p. 395-404.

41) 2001. «Trying to be Fair to Mādhyamika Buddhism, » The Numata Yehan Lecture in Buddhism, Winter 2001. Numata lecture series of the Dept. of Religious Studies, University of Calgary, Canada, 2001, p. 1-29.

42) 2003a. «Metaphysics for Mādhyamikas, » in Georges Dreyfus and Sara McClintock (eds), *The Svātantrika-Prāsaggika Distinction. What difference does a difference make?* Studies in Indian and Tibetan Buddhism. Wisdom Publications: Boston, MA, 2003, p. 93-123.

43) 2003b. «On the Assimilation of Indic Grammatical Literature into Indigenous Tibetan Scholarship, » *Études Asiatiques / Asiatische Studien* LVII, 1, 2003, p. 213-235.

44) 2004a «Inductiveness, Deductiveness and Examples in Buddhist Logic,» in Shoryu Katsura and Ernst Steinkellner (eds). *The Role of the Example (dṛṣṭānta) in Classical Indian Logic*. Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 59, Vienna 2004, p. 251-275.

45) 2004b. «What are Mādhyamikas Refuting? Śāntarakṣita, Kamalaśīla et alii on Superimpositions (samāropa), » in T. Wada (ed.) *Three Mountains and Five Rivers*. Prof. Musashi Tachikawa's Felicitation Volume, Delhi: Motilal Banarsidass, 2004, p. 225-237.

46) 2005. « The Slow Death of the *trairūpya* in Buddhist Logic: A propos of Sa skya Paṇḍita, » *Hōrin*. Vergleichende Studien zur japanischen Kultur, 11, Düsseldorf, 2005, p. 83-93.

47) 2007a. «Trying to be Fair to Mādhyamika Buddhism, » in Karin Preisendanz (ed.) *Expanding and Merging Horizons. Contributions to South Asian and Cross-Cultural Studies in Commemoration of Wilhelm Halbfass*. Vienna: Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse Denkschriften, 351, Band, 2007, p. 507-524.

48) 2007b. «On *bdag* and *gzhan* and the Supposed Active-Passive Neutrality of Tibetan Verbs, » in *Pramāṇakīrtiḥ, Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday*. Edited by Birgit Kellner, Helmut Krasser, Horst Lasic, Michael Torsten Much and Helmut Tauscher, Part 2. Vienna: Arbeitskreis für Tibetische und Buddhistische Studien, 2007, p. 887-902.

49) 2007c. «Transitivity, Intransitivity and *tha dad pa* Verbs in Traditional Tibetan Grammar. » *Pacific World Journal* (Berkeley) series 3, no. 9, 2007, p. 49-62. (Special Issue: Essays Celebrating the Twentieth Anniversary of the Numata Chair in Buddhist Studies at the University of Calgary, Ed. Leslie Kawamura and Sarah Haynes).

<http://www.shin-ibs.edu/documents/pwj3-9/04Tillemans39.pdf>.

50) 2008a. «Introduction: Buddhist Argumentation, » in T. Tillemans and G. Dreyfus (eds.), *Argumentation*. Springer Verlag, Netherlands. Online at <http://dx.doi.org/10.1007/s10503-007-9072-9>.

51) 2008b. « Reason, Irrationality and Akrasia (Weakness of the Will) in Buddhism: Reflections upon Śāntideva's Arguments with Himself, » in T. Tillemans and G. Dreyfus (ed.), *Argumentation*. Springer Verlag, Netherlands. Online at <http://dx.doi.org/10.1007/s10503-007-9069-4>.

52) 2009a. «How do Mādhyamikas Think? Remarks on Jay Garfield, Graham Priest and Paraconsistent Logic, » in J. Garfield, M. D'Amato and T. Tillemans (eds), *Pointing at the Moon. Buddhism, Logic, Analytic Philosophy*. New York: Oxford University Press.

53) 2009b. «Wie denken Mādhyamikas? Bemerkungen zu Jay Garfield, Graham Priest und parakonsistenter Logik. » German translation of 2009a by Birgit

Kellner and Sascha Mundstein. In Birgit Kellner and Susanne Weigelin-Schwiedrzik (eds), *Denkt Asien anders? Reflexionen zu Buddhismus und Konfuzianismus in Indien, Tibet, China und Japan*. Göttingen: Vienna University Press, Verlag V&R unipress GmbH: 77-98.

54) 2011a. with Guy M. Newland. "An Introduction to Conventional Truth." In The Cowherds (=Georges Dreyfus, Bronwyn Finnigan, et al.) *Moonshadows. Conventional Truth in Buddhist Philosophy*. Oxford: Oxford University Press, p. 3-22.

55) 2011b. with Graham Priest and Mark Siderits. "The (Two) Truths about Truth." In *Moonshadows*. p. 131-150.

56) 2011c. "How Far can we Reform Conventional Truth? Dismal Relativism, Fictionalism, Easy-Easy Truth, and the Alternatives." In *Moonshadows*, p. 151-165.

57) 2011d. "Buddhist Epistemology (pramāṇavāda)." In Jay L. Garfield and William Edelglass (eds). *The Oxford Handbook of World Philosophy*. Oxford: Oxford University Press., p. 233-244.

### **Forthcoming.**

«Pramāṇavārttika IV and its Commentaries,» in K. Potter (ed.), *The Encyclopedia of Indian Philosophies, Mahāyāna Buddhism*. Delhi : Motilal Banarsidass and Co.

*Apoha: Buddhist Nominalism and Human Cognition*. Ed. Mark Siderits, Tom Tillemans, Arindam Chakrabarti. New York: Columbia University Press, (Aug. 2011).

"Madhyamaka Buddhist Ethics." *Journal of the International Association of Buddhist Studies*, 2010. 1 (released 2011).

### **Reviews, prefaces and edited volumes.**

1) Review of D.P. Jackson, *The Miscellaneous Series of Tibetan Texts in the Bihar Research Society*, Patna. *Études Asiatiques* XLIV, 1, 1990, p. 147-148.

2) Review of *Tibet, civilisation et société, Colloque organisé par le Fondation Singer-Polignac à Paris, les 27, 28, 29 avril 1987*. Ed. F. Meyer. Paris: Editions de la Maison des Sciences de l'Homme, 1990. *Études Asiatiques* XLV, 2, 1991, p. 341-343.

3) *Études bouddhiques offertes à Jacques May*. Ed. J. Bronkhorst, K. Mimaki and T. Tillemans. *Études Asiatiques / Asiatische Studien* XLVI, 1, 1992, 550 pages.

4) «Note liminaire», in *Études bouddhiques offertes à Jacques May*. p. 9-12.

5) Review of John Powers, *The Yogācāra School of Buddhism. A Bibliography*. *Études Asiatiques* XLVII, 3, 1993, p. 518-519.

6) Review of S.D. Goodman et R.M. Davidson (eds.), *Tibetan Buddhism. Reason and Revelation*. *Études Asiatiques* XLVII, 3, 1993, pp. 519-522.

- 7) Editor of *Etudes Asiatiques* XLIX, 4, 1995. [Proceedings of the Panel on Indo-Tibetan Buddhism at the International Association of Buddhist Studies Congress, Mexico City, 1994.] Preface by T. Tillemans.
- 8) Preface to Zhongxin Jiang and Toru Tomabechi, *The Pañcakramaṭippaṇī of Munirībhadrā, Introduction and Romanized Sanskrit Text*, Schweizerische Asiengesellschaft, Monograph 23. Berne: P. Lang, 1996, p. ix-x.
- 9) Review of J. Silk (ed.) *Wisdom, Compassion and the Search for Understanding. The Buddhist Studies Legacy of Gadjin M. Nagao*. Honolulu, University of Hawai'i Press, 2000. In *The Eastern Buddhist* 33, 1, 2001, p. 181-185.
- 10) T. Tillemans and G. Dreyfus (eds.), *Argumentation*. Vol. on Buddhist Argumentation. Amsterdam: Springer Verlag, 2008.
- 11) J. Garfield, M. D'Amato and T. Tillemans (eds.), *Pointing at the Moon. Buddhism, Logic, Analytic Philosophy*. New York: Oxford University Press.
- 12) The Cowherds (=Georges Dreyfus, Bronwyn Finnigan et al.) *Moonshadows. Conventional Truth in Buddhist Philosophy*. New York : Oxford University Press, 2011.