

# Curriculum Vitae

Toshikazu Watanabe

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## Education

- 04/1995–03/1999: Hiroshima University (Faculty of Letters)  
B.A., 03/1999
- 04/1999–03/2001: Hiroshima University (Graduate school of Letters)  
M.A. (Master of Letters), 03/2001
- 03/2001–03/2004: Hiroshima University (Graduate school of Letters)  
Ph.D. (Doctor of Letters), 03/2004

## Professional experiences

- 09/2016- **Research Fellow** of the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences.
- 09/2015–08/2016 **Guest Researcher** of the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences.
- 10/2008–09/2015 **Research Fellow** of the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences.
- 04/2008–09/2008 **Guest Researcher** of Humanities Research Institute of Chikushi Jogakuen University.
- 04/2005–03/2008 **Fellow of the Japan Society for the Promotion of Science** (PD)
- 09/2004–03/2005 **Research Fellow** of EKÖ-Haus der Japanischen Kultur e.V., Düsseldorf.
- 04/2004–08/2004 **Part-time lecturer** at Hiroshima City Nursing School.
- 10/2002–02/2003 **Teaching Assistant**, Department of Chinese and Indian philosophy, Graduate school of Letters, Hiroshima University.
- 10/2001–02/2002 **Teaching Assistant**, Department of Chinese and Indian philosophy, Graduate school of Letters, Hiroshima University.
- 10/1999–03/2000 **Teaching Assistant**, Department of Indian philosophy, Faculty of Letters, Hiroshima University.

## Awards, grants, scholarships, and prizes

- 10/2014–09/2015 2014 BDK fellowship for Japanese Scholar from Bukkyo Dendo Kyokai (Society for the Promotion of Buddhism): Acceptance of logical thought in Mahāyāna Buddhism and its development
- 09/2013 Award of the Japanese Association of Indian and Buddhist Studies 2013
- 04/2005–03/2008 Grant-in-Aid for Scientific Research (Kakenhi) (17•7034): Study of last half of Dignāga's *Pramāṇasamuccaya*, chapters 3-4.

## Invited lectures

- 18/06/2005 “Introduction of Indian Buddhism,” (in Japanese) at EKÖ-Haus der Japanischen Kultur e.V., Düsseldorf, Germany
- 05/07/2012 “Influences of the classical Sāṅkhya theory on the Buddhist Logico-epistemological school,” (in Japanese) at Hiroshima University, Hiroshima, Japan
- 09/09/2013 “Dharmakīrti and Dharmottara on *prasaṅga*,” at the Workshop “Kashmiri Scholars on Buddhist Logic” at the University of Tsukuba, Ibaraki, Japan
- 25/04/2015 “Buddhist Studies: Past and Present,” (in Japanese) at EKÖ-Haus der Japanischen Kultur e.V., Düsseldorf, Germany

## Papers read at conferences, workshops, etc.

1. “On the Manuscript of Dharmottara’s *Pramāṇaviniścayaṭīkā*,” at the panel on the “Sanskrit Manuscripts and Tibet,” the 6<sup>th</sup> Beijing International Seminar on Tibetan Studies, August 2016, Beijing, China
2. “Report on the 3rd chapter of the *Pramāṇasamuccayaṭīkā*,” at the “Workshop: *Pramāṇasamuccayaṭīkā*,” October 2015, IKGA.
3. “The structure of Dignāga’s theory of *jāti*,” at the panel on the “Karui (*jāti*) wo megutte — Dignāga ni itaru *vāda* no dentō no kaimei eno ichi-shiten,” the 66<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2015, Koyasan University, Wakayama, Japan.
4. “On the controversy between Buddhists and Naiyāyika on negative existential propositions,” at the 66<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2015, Koyasan University, Wakayama, Japan.
5. “Dharmakīrti and his successors on *āśrayāsiddha* and *prasaṅgaviparyaya*,” at the 5th International Dharmakīrti Conference, August 2014, Heidelberg, Germany.
6. “Buddhist critiques of the Sāṅkhya theory of causality: Dharmakīrti and his Predecessors,” at the 17<sup>th</sup> Congress of the International Association of Buddhist Studies, August, Vienna.
7. “Bhāviveka’s criticism of Sāṅkhya proof of the existence of *pradhāna*,” at the 64<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, August 2013, Matsue, Shimane, Japan.
8. “On the Sanskrit fragment of the early Sāṅkhya theory of proof,” at the Japan-Austria International Symposium on Transmission and Tradition, August 2012, Shinsyu Univerisity, Matsumoto, Japan.
9. “Dignāga’s criticism of *āvīta*,” at the 63<sup>rd</sup> Congress of the Japanese Association of Indian and Buddhist Studies, July 2012, Tsurumi University, Kanagawa, Japan.
10. “Dharmakīrti on *pratijñārthaikadeśa*,” at the 15<sup>th</sup> World Sanskrit Conference, January 2012, New Delhi, India.
11. “How can the existence of the Sāṅkhya’s *pradhāna* be negated?: Dignāga’s view of refutation (*dūṣaṇa*),” at the 16<sup>th</sup> Congress of the International Association of Buddhist Studies, Jun 2011, Taiwan.
12. “Dharmakīrti on false rejoinders (*jāti*),” at the 60<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2009, Otani University, Kyoto, Japan.
13. “Dharmakīrti’s criticism of *anityatva* in the Sāṅkhya theory,” at the 14<sup>th</sup> World Sanskrit Conference, September 2009, Kyoto University, Kyoto, Japan.
14. “A Controversy between Dignāga and Sāṅkhyas over the existence of *pradhāna*,” at the 59<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2008, Aichi Gakuin University, Aichi, Japan.
15. “Logic and *prajñā*: Prajñākaragupta’s Criticism of Bhartṛhari,” at the Nihon Bukkyō Gakkai, September 2007, Musashino University, Tokyo, Japan.
16. “Dignāga’s View on the Liar Paradox,” at the International Conference on Logic, Navya-Nyāya & Applications; A Homage to Bimal Krishna Matilal, January 2007, Jadavpur University, Kolkata, India.

1. “On *asapakṣa*,” at the 58<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2007, Shikoku University, Tokushima, Japan.
2. “Dignāga’s theory of *pakṣābhāsa*,” at the 57<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2006, Taisho University, Tokyo, Japan.
3. “On the role of an opponent in the ascertainment of three characteristics of logical reason,” at the 4<sup>th</sup> International Dharmakīrti Conference, August 2005, Vienna.
4. “Causality and the Notion of *bheda*,” at the 55<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, July 2004, Komazawa University, Tokyo, Japan.
5. “On the problem of Dharmakīrti’s theory of the logical relations: *bādhakapramāṇa* and *bheda*,” at the 2<sup>nd</sup> Tokyo Conference on Argumentation: Argumentation and Social Cognition, August 2003, Tsuda College, Tokyo, Japan.
6. “Dharmakīrti’s theory of *śakti*,” at the 54<sup>th</sup> Congress of the Japanese Association of Indian and Buddhist Studies, September 2003, Bukkyo University, Kyoto, Japan.
7. “Dharmakīrti on the proof of *vītarāga*,” at the 53<sup>rd</sup> Congress of the Japanese Association of Indian and Buddhist Studies, July 2002, Dongguk University, South Korea.
8. “A Controversy over *drśyatva* in *drśyānupalabdhi*: Dharmottara and Karṇakagomin,” at the 52<sup>nd</sup> Congress of the Japanese Association of Indian and Buddhist Studies, July 2001, Tokyo University, Tokyo, Japan.

### Publications

- 2016 “On the Problem of Negative Existential Propositions: Dignāga, Uddyotakara, and Dharmakīrti.” *Journal of Indian and Buddhist Studies*, 64-3, pp.1263-1269, 2016
- 2014 “On the Sāṅkhya Proof for the Existence of *Pradhāna* Criticized by Bhāviveka.” *Journal of Indian and Buddhist Studies*, 62-3, pp.1280-1286, 2014
- 2013 “Dignāga on *Āvīta* and *Prasaṅga*.” *Journal of Indian and Buddhist Studies*, 61-3, pp.1229-1235, 2013
- 2012 “Bhartrhari, Dignāga and the Epimenides Paradox.” In: *Studies in Logic: A Dialogue between the East and the West: Homage to B. K. Matilal*, pp.115-141, 2012.
- 2011 “Dharmakīrti’s interpretation of *Pramāṇasamuccaya* III 12.” In: *Religion and Logic in Buddhist Philosophical Analysis. Proceedings of the Fourth International Dharmakīrti Conference*, pp. 459-467, 2011.
- 2011 “Dharmakīrti’s criticism of *anityatva* in the Sāṅkhya theory.” *Journal of Indian Philosophy*, 39 4-5, pp.553-569, 2011.
- 2010 “Dharmakīrti on False Rejoinders (*jāti*).” *Journal of Indian and Buddhist Studies* 58/3, 1235-1240.
- 2008 “Dignāga to Sāṅkhya tonō Ronsō – *pradhāna* no Sonzai-ronshō wo megutte –.” [A Controversy between Dignāga and Sāṅkhyas over the existence of *pradhāna*.] (in Japanese with English summary) *Journal of Indian and Buddhist Studies* 57/1, 291-295.
- 2008 “Suirī no taishō ha nanika — Dignāga to Uddyotakara —.” [What is the object of inference?: A controversy between Dignāga and Uddyotakara.] (in Japanese with English summary) *Tetsugaku* (Hiroshima Philosophical Society), 60, 97-112.
- 2008 “Prajñākaragupta ni yoru Bhartrhari hihan – *sarvaṃ mithyā bravīmi* wo megutte.” [Prajñākaragupta’s criticism of Bhartrhari: On the statement “*sarvaṃ mithyā bravīmi*”.] *Nihon Bukkyōgakkai Nenpō* 73, 109-123.
- 2008 “Controversies over the Proof for the Existence of *puruṣa*: Vasubandhu, the *Yuktidīpikā*, and Uddyotakara” (in Japanese) *The Annals of the Research Project Center for the Comparative Study of Logic*, 5, 63-77.
- 2008 “On *asapakṣa*.” *Journal of Indian and Buddhist Studies* 56-3, 1145-1151.

- 2006 “Dignāga no *pakṣābhāsa* setsu – *svarūpa* to *viśeṣa* ni yoru bunrui ni tsuite.” [On *svarūpa* and *viśeṣa* in Dignāga’s Theory of *pakṣābhāsa*.] (in Japanese with English summary) *Journal of Indian and Buddhist Studies* 55/1, 422-429.
- 2005 “Causality and the Notion of *bheda*.” *Journal of Indian and Buddhist Studies* 53-2, 975-978.
- 2005 “On the Problem of the Determination of Causality: *bādhakapramāṇa* and *bheda*.” *The Annals of the Research Project Center for the Comparative Study of Logic*, 2, 57-61.
- 2004 “Inga-kankei kettei ni okeru kibyū oyobi sai no gainen.” [Dharmakīrti on the Determination of Causality: Negative Proof and the Notion of Difference] (in Japanese with English summary) *Tetsugaku* (Hiroshima Philosophical Society), 56, 119-131.
- 2003 *Dharmakīrti suiri ron no kenkyū*. [A Study of Dharmakīrti’s Theory of Inference.] [Unpublished PhD thesis submitted to Hiroshima University, which consists of a survey of research, annotated translation of the *Pramāṇavārttikasvavṛtti* ad vv.1-39 and critical edition of Kaṛṇakagomin’s *Pramāṇavārttikasvavṛttiṭīkā* with annotated translation.]
- 2002 “Dharmakīrti ni yoru riyokusha no ronshō.” [Does everyone have *rāga*?] *Journal of Indian and Buddhist Studies*, 51-1, 405-407.
- 2002 “Dharmakīrti ni yoru honshitsuteki ketsugou kannkei dōnyū wo meguru giron.” [The Significance of Dharmakīrti’s Introduction of the *svabhāvapratibandha*.] (in Japanese with English summary) *Tetsugaku* (Hiroshima Philosophical Society), 54, 99-110.
- 2002 “Dharmakīrti no hi-ninshiki-ron – sōhan-kankei wo chūshin ni.” [Dharmakīrti’s Theory of “Non-cognition” (*anupalabdhi*): From the Viewpoint of “Incompatibility” (*virodha*).] *Nanto-Bukkyō* 81, 54-80.
- 2001 “*dr̥śyānupalabdhi* ni okeru chikaku kanousei no haaku.” [A Controversy over *dr̥śyatva* in *dr̥śyānupalabdhi*: Dharmottara and Kaṛṇakagomin.] *Journal of Indian and Buddhist Studies* 50-1, 331-333.