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Information as of 12 October 2022.

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1 Areas of Research

- Tibetan and Buddhist Studies; South Asian Studies
- History of Buddhist philosophy and its literature in India and Tibet (special focus: logic and epistemology, Madhyamaka, Yogācāra; theories of negation, theories and conceptions of consciousness, philosophy of mind)
- Indian Philosophy (literature, terminology, history, debates) on the basis of original-language sources in Sanskrit
- Codicology and palaeography of Sanskrit
- Digital Humanities
- Transcultural Studies (Histories of entanglement, cultural transfer, knowledge transfer)

2 Academic Employment History

Director, Institute for the Cultural and Intellectual History of Asia (IKGA), Austrian Academy of Sciences (AAS), since Dec. 2015 (reappointed 2020).

Full Professor (W-3) of Buddhist Studies, University of Heidelberg, Germany, April 2010–Nov. 2015.

Tenure, University of Vienna, 2009 (unlimited contract as Assistant Professor, awarded in faculty-wide competition).

Visiting Assistant Professor, University of California at Berkeley, spring term 2008.

After completion of Ph.D. degree (University of Hiroshima, Japan, 1999), employment within several self-directed research projects at the University of Vienna with funding from the Austrian Science Fund FWF; one-year fellowship of the Alexander von Humboldt Foundation at the University of Hamburg (2002–2003). Further details are given below in the sections on scholarships and research projects.

3 Education

3.1 Educational History

- Ph.D. in Philosophy with a Ph.D. thesis in Indian philosophy, Department for Indian Philosophy, Faculty of Letters, University of Hiroshima, Japan, March 1999. Dissertation: “Studies on non-cognition (*anupalabdhi*) in the logico-epistemological school of Buddhism.” Advisor: Katsura Shōryū. (Publication of selected chapters in revised form, see publication list below.)
- Ph.D. program at the Department for Indian Philosophy, Faculty of Letters, University of Hiroshima, Japan, Oct. 1996–March 1999.
- M.A. (Mag.phil.) in Tibetan and Buddhist Studies, University of Vienna, Austria, June 1994. M.A. thesis: “Nichts bleibt nichts. Die buddhistische Zurückweisung von Kumārilas *abhāvapramāṇa*. Übersetzung und Interpretation von Śāntarakṣitas *Tattvasaṅgraha* vv. 1647–1690 mit Kamalaśīlas *Tattvasaṅgrahapañjikā* sowie Ansätze und Arbeitshypothesen zur Geschichte negativer Erkenntnis in der indischen Philosophie” (a revised version was published in 1997, see publication list below). Advisor: Ernst Steinkellner.
- M.A. program at the University of Vienna; Tibetan and Buddhist Studies (major); Philosophy, Japanese Studies and Linguistics (minor), Oct. 1987–June 1994.

3.2 Languages

- Sanskrit, Buddhist Hybrid Sanskrit, Classical Tibetan, Pāli: primary research languages
- English: second language
- French, Japanese: reading of scholarly literature and everyday texts, conversation (Japanese: Japanese Language Proficiency Test, level 2)
- Latin: reading of classics
- German: native language

4 Fellowships, Scholarships, Academic Recognition

- Full Member, Austrian Academy of Sciences, elected in 2021.
- Vice President, International Association of Buddhist Studies, since 2019.
- Adjunct Professor (*Honorarprofessur*), University of Heidelberg, awarded in 2016.
- Corresponding Member, Austrian Academy of Sciences (2014 elected as member abroad, 2015 status changed to member in Austria).
- Member of the *Junge Kurie*, Austrian Academy of Sciences, May 2008–May 2010 (Inactive membership due to academic appointment abroad, 2010–2014).
- Charlotte Bühler fellowship (FWF), Jan. 2004–Dec. 2005.
- Fellow of the Alexander von Humboldt Foundation (Fellowship at the Department for the Culture and History of India and Tibet, Asia-Africa-Institute, University of Hamburg, Oct. 2002–Sept. 2003).
- Hertha Firnberg research fellowship (FWF), University of Vienna (ISTB), April 1999–March 2002.
- Ph.D.-scholarship of the Japanese Ministry for Cultural Affairs (Monbushō) at the Department for Indian Philosophy, Faculty of Letters, University of Hiroshima, Japan, April 1996–March 1999.
- Research scholarship of the Japanese Ministry for Cultural Affairs at the Department for Indian Philosophy, Faculty of Letters, University of Hiroshima, Japan, Oct. 1994–March 1996.

5 Research Projects (funded)

1. Deputy speaker, interdisciplinary research platform (*Themenplattform*) “Global Eurasia – Comparison and Connectivity” (2019–2021), Austrian Academy of Sciences, Vienna.
2. Project head, “Rationality, Meditation and Liberation in Indian Buddhism: Kamalaśīla’s Scriptural Commentaries in Context”, funding FWF (Sept. 2019–Aug. 2023), Austrian Academy of Sciences, Vienna (IKGA); project staff: Serena Saccone (until Feb. 2021), Hiroko Matsuo (from March 2021), Pei-Lin Chiou.
3. Project head, subproject “The Tibetan Empire and the Formation of Buddhist Civilisation in the Highlands”, Special Research Area (SFB)

- “Visions of Community – Comparative Approaches to Ethnicity, Region and Empire in Christianity, Islam and Buddhism (400–1600 CE)”, funding FWF (February 2016–Dec. 2019), Austrian Academy of Sciences, Vienna (IKGA; entire project duration 2011–2019).
4. Project head, “SARIT – Enriching Digital Text Collections in Indology”, joint project with Sheldon Pollock (University of Columbia), funding DFG/NEH Bilateral Digital Humanities Programme (2013–2017), Universities of Heidelberg/Columbia.
 5. Project head, interdisciplinary research groups “Negotiating Religion in a Transcultural Framework – Appropriations across Asia and Europe” (with Antje Flüchter and Hans Harder) and “Practices of Argumentation in Transcultural Perspective” (both 2013–2016), Cluster of Excellence “Asia and Europe in a Global Context” (with Joachim Kurtz), University of Heidelberg.
 6. Project head, research project “Kalimpong as a Contact Zone: Encounters between Tibet and Western Modernity in the Early 20th Century” (February 2013–Jan. 2016), Cluster of Excellence “Asia and Europe in a Global Context”, University of Heidelberg; project staff: Markus Viehbeck, Anna Sawerthal.
 7. Project head, research project “Epistemological Systems in Classical Indian Philosophy – Prajñākaragupta (ca. 750–810) on the Number of Instruments of Knowledge (*pramāṇa*)”, funding DFG (July 2013–June 2016), University of Heidelberg; project staff: Patrick McAllister.
 8. Project head, research project “Reasoning in South Asian and Tibetan Buddhism” (D16) (Oct. 2010–Oct. 2012), Cluster of Excellence “Asia and Europe in a Global Context”, University of Heidelberg.
 9. Project head and main researcher, research project “The awareness of the mental in Buddhist philosophical analysis”, funding FWF (July 2006–June 2009), University of Vienna (ISTB).
 10. Collaboration within the research project “Metaphysik und Epistemologie der Nyāya-Tradition – Quellen, Geschichte, Ideen: Eine kritische Ausgabe des Nyāyabhāṣya” (“Metaphysics and epistemology of the Nyāya tradition – Sources, History, Ideas: a critical edition of the Nyāyabhāṣya”), funding FWF (August 2004–July 2006), University of Vienna (ISTB). Direction: Karin Preisendanz.
 11. “Grundlagen der Kontroverse über ‘Aspekte’ (*ākāra*) in der indischen Yogācāra-Literatur” (“Foundations of the controversy about ‘aspects’ (*ākāra*) in Indian Yogācāra literature”) (Oct. 2002–Sept. 2003); research fellowship of the Alexander von Humboldt Foundation, Asia-

Africa-Institute, Department for the Culture and History of India and Tibet, University of Hamburg.

12. “Aspekte und Gestalten (*ākāra*) im Sākārasiddhiśāstra” (“Aspects and forms (*ākāra*) in the Sākārasiddhiśāstra”) (April 1999–March 2002), conducted in the framework of a Hertha Firnberg research fellowship of the FWF at the University of Vienna (ISTB).
13. Continuous collaboration in research projects on the logico-epistemological tradition in Buddhism under the direction of Ernst Steinkellner and Helmut Krasser, funding FWF, Austrian Academy of Sciences (IKGA), 1995–2004.

6 Publications

6.1 Monographs

1. *Jñānaśrīmitra on Knowing Nonexistence : Translations, Materials, Analysis*. Forthcoming.
2. *Jñānaśrīmitra’s Anupalabdhirahasya and Sarvaśabdābhāvavacarcā. An Annotated Critical Edition*. Wiener Studien zur Tibetologie und Buddhismuskunde 67. Wien: Arbeitskreis für Tibetische und Buddhistische Studien 2007.
3. *Nichts bleibt nichts. Die buddhistische Zurückweisung von Kumārilas abhāvapramāṇa. Übersetzung und Interpretation von Śāntarakṣitas Tattvasaṅgraha vv. 1647–1690 mit Kamalaśīlas Tattvasaṅgrahapañjikā sowie Ansätze und Arbeitshypothesen zur Geschichte negativer Erkenntnis in der indischen Philosophie* Wiener Studien zur Tibetologie und Buddhismuskunde 39. Wien: Arbeitskreis für Tibetische und Buddhistische Studien 1997.
Review by Harunaga Isaacson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 152/2 (2002), 442–445; review article by John Taber, “Much Ado about Nothing: Kumāriḷa, Śāntarakṣita and Dharmakīrti on the Cognition of Non-being,” *Journal of the American Oriental Society* 121 (2001), 72–88.

6.2 Articles

Introductions and prefaces to edited volumes are not listed separately, but implicit in the function as editor (see below p. 11).

1. “Dharmakīrti”. *Oxford Bibliographies of Buddhism* (forthcoming)

2. “Soll der Bodhisattva einfach aufhören zu denken? Buddhistische Ansätze zur Erfahrung der Leerheit aus der Debatte von Bsam yas”. Forthcoming in volume of papers issuing from: Hermann Stieglecker-Gedächtnistagung III “Monotheismus – interreligiöse Gespräche im Umfeld moderner Gottesfragen”, Stift St. Florian (Austria), 13–15 Sept. 2020.
3. “Using Concepts to Eliminate Conceptualization: Kamalaśīla on Non-conceptual Gnosis (*nirvikalpajñāna*)”. *Journal of the International Association of Buddhist Studies* 43 (2020), 39–80.
4. “On editing Sanskrit texts digitally – tools, methods and implications”. In: Birgit Kellner, Xuezhong Li, Jowita Kramer: *Sanskrit Manuscripts in China III*. Beijing 2020: China Tibetology Publishing House, 93–106.
5. “Buddhist Philosophy and the Neuroscientific Study of Meditation”. *Asian and Asian-American Philosophers and Philosophies / Newsletter of the American Philosophical Association, Fall 2019* 19/1 (2019) 36–40.
6. “Vernacular Literacy in Tibet : Present Debates and Historical Beginnings”. In: Norbert Kössinger, Elke Krotz, Stephan Müller, Pavlína Rychterová: *Anfangsgeschichten / Origin Stories. Der Beginn volkssprachiger Schriftlichkeit in komparatistischer Perspektive / The Rise of Vernacular Literacy in a Comparative Perspective*. Paderborn 2018: Wilhelm Fink, 381–399.
7. “Proofs of Idealism in Buddhist Epistemology : Dharmakīrti’s Refutation of External Objects”. In: Joerg Tuske (ed.): *Indian Epistemology and Metaphysics*. London, etc. 2017: Bloomsbury Academic, 102–128.
8. “Proving Idealism: Vasubandhu and Dharmakīrti”. In: Jonardon Ganeri (ed.), *The Oxford Handbook of Indian Philosophy* (2015). DOI: 10.1093/oxfordhb/9780199314621.013.18. Note: This is the intended title; it was misleadingly changed in the process of editing and has become “Proving Idealism Dharmakīrti” in the online and print publication. The printed version appeared in 2017 (New York, etc.: Oxford University Press, 307–326).
9. together with Sara Uckelman: “Dialectical Self-Refutation and Nāgārjuna’s Discussion in Six Points (*ṣaṭkoṭiko vādaḥ*)”. In: Gregor Paul (ed.): *Proceedings of the International Conference on the History of Logic*. Lumbini 2015: Publications of the Lumbini International Research Institute (LIRI), 101–133.
10. together with John Taber: “Studies in Yogācāra-Vijñānavāda Idealism I: The Interpretation of Vasubandhu’s *Viṃśikā*”. *Asiatische Studien / Études Asiatiques* 68/3 (2014) 709–756.

11. “Changing Frames in Buddhist Thought: The Concept of ākāra in Abhidharma and in Buddhist Epistemological Analysis”. In: Birgit Kellner, Sara McClintock (ed.): *ākāra in Buddhist Philosophical and Soteriological Analysis*. *Journal of Indian Philosophy* 42/2–3 (2014) 275–295.
12. “Dharmakīrti’s Criticism of External Realism and the Sliding Scale of Analysis”. In: Helmut Krasser, Horst Lasic, Eli Franco, Birgit Kellner (ed.): *Religion and Logic in Buddhist Philosophical Analysis. Proceedings of the Fourth International Dharmakīrti Conference. Vienna, August 23–27, 2005*. Wien 2011: Verlag der Österreichischen Akademie der Wissenschaften, 291–298.
13. “Self-awareness (*svasaṃvedana*) and Infinite Regresses: a Comparison of Arguments by Dignāga and Dharmakīrti”. *Journal of Indian Philosophy* 39/4–5 (2011) = Special issue on 14th World Sanskrit Conference (eds. Shōryū Katsura, Mark Siderits, Kiyotaka Yoshimizu), 411–426.
14. “Self-Awareness (*svasaṃvedana*) in Dignāga’s Pramāṇasamuccaya and -vṛtti: a Close Reading”. In: Birgit Kellner (ed.): *Buddhist Theories of Self-Awareness (svasaṃvedana): Interpretations and Critiques = Journal of Indian Philosophy* 38/3 (2010), 203–231.
15. “Towards a Critical Edition of Dharmakīrti’s Pramāṇavārttika”. In: Jürgen Hanneder, Philipp A. Maas (ed.): *Text Genealogy, Textual Criticism and Editorial Technique, Wiener Zeitschrift für die Kunde Südasiens* 52 (2009 [2010]), 161–211.
16. “The Logical Reason Called *virodhin* in Vaiśeṣika and Its Significance for Connection-based Theories of Reasoning”. In: Brendan S. Gillon (ed.), *Logic in Earliest Classical India*. Delhi 2009: Motilal Banarsidass, 87–120.
17. “Buddhistische Theorien des Geistes – Intentionalität und Selbstbewusstsein”. In: Birgit Kellner, Susanne Weigelin-Schwiedrzik (ed.): *Denkt Asien anders?* Göttingen 2009: V & R unipress, 55–75.
18. “A Missing Page from Durvekamiśra’s *Dharmottarapradīpa* on *Nyāyabindu* 3.15 and 3.18 in its Context”. In: Francesco Sferra (ed.): *Sanskrit Texts from Giuseppe Tucci’s Collection. Part I*. Roma 2008: Istituto Italiano per l’Africa e l’Oriente, 207–228.
19. together with Francesco Sferra: “A Palm-leaf Manuscript for Dharmakīrti’s *Pramāṇavārttika* from the Collection kept by the Nepalese *rājaguru* Hemarāja Śarman”. In: Francesco Sferra (ed.): *Sanskrit Texts from Giuseppe Tucci’s Collection. Part I*. Roma 2008: Istituto Italiano per l’Africa e l’Oriente, 229–248.

20. “Der Begriff der Seele in der buddhistischen Philosophie”. In: Hans-Dieter Klein (ed.): *Der Begriff der Seele in der Philosophiegeschichte*. Würzburg 2005: Königshausen & Neumann, 177–196.
21. “First logic, then the Buddha? Remarks on the chapter sequence of Dharmakīrti’s *Pramāṇavārttika*”. *Hōrin* 11 (2004) 147–167.
22. “Why Infer and not just Look? Dharmakīrti on the Psychology of Inferential Processes”. In: Shōryū Katsura, Ernst Steinkellner (ed.): *The Role of the Example (drṣtānta) in Classical Indian Logic*. Wien 2004: Arbeitskreis für Tibetische und Buddhistische Studien.
23. “Sind Logik und Erkenntnistheorie buddhistisch? Über Selbstverständnis und Rolle der erkenntnistheoretisch-logischen Tradition des Buddhismus”. In: Lambert Schmithausen (ed.): *Buddhismus in Geschichte und Gegenwart, Band IX – Facetten des Buddhismus – gibt es einen gemeinsamen Kern?* Hamburg 2004: Universität Hamburg, 153–170.
24. “Integrating Negative Knowledge into Pramāṇa Theory: The Development of the *drśyānupalabdhi* in Dharmakīrti’s Earlier Works”. *Journal of Indian Philosophy* 31/1–3 (2003) 121–159.
25. “Negation – Failure or Success? Remarks on an allegedly Characteristic Trait of Dharmakīrti’s *anupalabdhi*-Theory”. *Journal of Indian Philosophy* 29 (2001) 495–517.
26. “Levels of (Im)Perceptibility. Dharmottara on the *drśya* in *drśyānupalabdhi*” In: Shōryū Katsura (ed.): *Dharmakīrti’s Thought and Its Impact on Indian and Tibetan Philosophy. Proceedings of the 3rd Dharmakīrti Conference, Hiroshima. Nov. 4–6, 1997*. Wien: Verlag der Österreichischen Akademie der Wissenschaften 1999, 193–208.
27. “There are no Pots in the Ślokavārttika. ŚV *abhāvapariccheda* 11 and Patterns of Negative Cognition in Indian Philosophy”. *Journal of the Oriental Institute (Baroda)* 46/3–4 (Sept.-Dec. 1996 [1999]) 143–167
28. “Non-Cognition (*anupalabdhi*) – Perception or Inference? The Views of Dharmottara and Jñānaśrīmitra.” *Tetsugaku* 49 (1997) 121–134.
29. “*upalabdhilakṣaṇaprāpti* ni tsuite (On *upalabdhilakṣaṇaprāpti*).” [in Japanese]. *Indogaku-Bukkyōgaku-Kenkyū* 46/2 (1997) 111–114.
30. “Types of Incompatibility (*gal ba*) and Types of Non-Cognition (*ma / mi dmigs*) in Early Tibetan *tshad ma*-Literature.” In: Helmut Krasser, Michael-Torsten Much, Ernst Steinkellner, Helmut Tauscher: *Tibetan Studies. Proceedings of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995, Volume I*. Wien: Verlag der Österreichischen Akademie der Wissenschaften 1997, 495–510.

6.3 Contributions to Encyclopedias

- “Svasamvedana/svasamvitti.” Goetz, D. and C. Taliaferro (eds.): *The Encyclopedia of Philosophy of Religion*. New York 2021: John Wiley & Sons, 4pp.
- “Negation in Indian Philosophy.” Borchert, D. (ed.): *Encyclopedia of Philosophy*, 2nd edition. Detroit 2006: Macmillan Reference USA, 530–533.

6.4 Book Reviews

- Jan Westerhoff, *The Golden Age of Indian Philosophy*, Oxford 2018: Oxford University Press. *Asiatische Studien / Études Asiatiques* 74/2 (2020) 445–452.
- Zhihua Yao, *The Buddhist Theory of Self-Cognition*, London 2005: Routledge. Appeared in: *Wiener Zeitschrift für die Kunde Südasiens*.
- John D. Dunne, *Foundations of Buddhist Epistemology*, Boston 2004: Wisdom Publications. Appeared in: *Journal of Religion* (Chicago) 85 (2005), 683–685.
- Claus Oetke, *Vier Studien zum Altindischen Syllogismus*. Reinbek 1994: Dr. Inge Wezler Verlag für Orientalistische Fachpublikationen. Appeared in: *Bulletin of the School of Oriental and African Studies* 60/2, (1997), 382.
- Karin Preisendanz, *Studien zu Nyāyasūtra III.1 mit dem Nyāyatattvāloka Vācaspati Miśras II*. Stuttgart 1994: Franz Steiner Verlag. Appeared in: *Bulletin of the School of Oriental and African Studies* 59/3, (1996), 575.

6.5 Edited Volumes

- together with Vincent Eltschinger, Ethan Mills and Isabelle Ratié: *A Road Less Traveled : Felicitation Volume in Honor of John Taber*. Wien 2021: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien. Wiener Studien zur Tibetologie und Buddhismuskunde 100.
- together with Jowita Kramer and Xuezhong Li: *Sanskrit Manuscripts in China III*. Beijing 2020: China Tibetology Publishing House. Open access: https://www.oaaw.ac.at/fileadmin/Institute/IKGA/PDF/digitales/Kellner_Li_Kramer_2020.pdf

- together with Patrick McAllister, Horst Lasic and Sara McClintock: *Reverberations of Dharmakīrti's Philosophy. Proceedings of the Fifth International Dharmakīrti Conference, Heidelberg, 26–30 August 2014*. Wien 2020: Austrian Academy of Sciences Press. Open access: <https://austriaca.at/9783700188605>.
- together with Pascale Hugon: *Rethinking Scholastic Communities*, in: *Medieval Worlds* 12 (2020), 2–121. Open access: https://www.medievalworlds.net/medievalworlds_no12_2020
- *Buddhism and the Dynamics of Transculturality*. Berlin 2019: deGruyter. Open access: <https://www.degruyter.com/view/product/453570>.
- together with Sara McClintock: *ākāra in Buddhist Philosophical and Soteriological Analysis = Journal of Indian Philosophy* 42/2–3 (2014).
- together with Helmut Krasser, Eli Franco and Horst Lasic: *Religion and Logic in Buddhist Philosophical Analysis. Proceedings of the Fourth International Dharmakīrti Conference. Vienna, August 23–27, 2005*. Wien 2011: Verlag der Österreichischen Akademie der Wissenschaften.
- *Buddhist Theories of Self-Awareness (svasamvedana): Interpretations and Critiques = Journal of Indian Philosophy* 38/3 (2010).
- together with Susanne Weigelin-Schwiedrzik: *Denkt Asien anders?* Göttingen 2009: V & R unipress.
- together with Helmut Krasser, Horst Lasic, Helmut Tauscher and Michael Torsten Much: *Pramānakīrtih. Papers dedicated to Ernst Steinkellner on the occasion of his 70th birthday*. Wiener Studien zur Tibetologie und Buddhismuskunde 70.1 und 70.2. Wien 2007: Arbeitskreis für Tibetische und Buddhistische Studien.

6.6 Editorship of Series and Journals

- editor of the monograph series *Beiträge zur Kultur- und Geistesgeschichte Asiens*, Austrian Academy of Sciences Press, since 2016. [11 volumes edited; altogether 102 volumes published in the series.]
- joint editor – together with Harunaga Isaacson and Dramdul – of the monograph series *Sanskrit Texts from the Tibetan Autonomous Region* (Vienna/Beijing: Austrian Academy of Sciences Press/China Tibetology Publishing House), since 2016. [2 volumes edited; altogether 20 volumes published in the series.]
- joint editor – together with Helmut Krasser (†) – of the *Journal of the International Association of Buddhist Studies*, 2006–2014.

- joint editor of the monograph series “Wiener Studien zur Tibetologie und Buddhismuskunde” (“Vienna Series in Tibetan and Buddhist Studies”) [May 2004–2014: together with Helmut Tauscher and Helmut Krasser (†); since May 2014: together with Michael Torsten Wieser-Much and Klaus-Dieter Mathes; 40 volumes edited; altogether 101 volumes published in the series.]

7 Digital Humanities: Activities, Qualifications, Memberships

- Member of the Board of Directors, Buddhist Digital Resource Center (BDRC), 2022–
- Member of the Board of Advisors, Buddhist Digital Resource Center (BDRC), 2021–2022
- Conceptualization and implementation of EAST (Epistemology and Argumentation in South Asia and Tibet), a bio-bibliographical database, since 1010; 2010–2015 in collaboration with the Heidelberg Research Architecture (HRA), the digital humanities division of the Cluster of Excellence “Asia and Europe in a Global Context” at the University of Heidelberg, after 2015 at the Austrian Academy of Sciences (IKGA).¹
- Member of the SARIT advisory board, since 2010. SARIT (Search and Retrieval of Indian Texts) is an online web platform and digital library for disseminating high-quality e-texts in Indian languages, chiefly in Sanskrit (<http://sarit.indology.info>).
- Article publication: “On editing Sanskrit texts digitally – tools, methods and implications”. In: Birgit Kellner, Xuezhong Li, Jowita Kramer: *Sanskrit Manuscripts in China III*. Beijing 2020: China Tibetology Publishing House, Beijing, 93–106.
- Oct. 2013-March 2017 Direction of the Heidelberg subproject of “SARIT – Enriching Digital Text Collections in Indology”, a joint project with Sheldon Pollock (University of Columbia) in the DFG/NEH Bilateral Digital Humanities Programme
- Participation in the workshop “Advances in Digital Humanities for Buddhist Studies”, Mangalam Research Center for Buddhist Languages, Berkeley, CA, 8–10 March 2013. Paper (together with Eric Decker, coordinator Heidelberg Research Architecture): “Addressing the Reverse Digital Divide – Improving Buddhist Philology Online”

¹<https://east.ikga.oeaw.ac.at>

- Establishing workflows for the conversion of critical editions of Sanskrit and Tibetan texts encoded in XML-Format into LaTeX/HTML/PDF for concurrent release online and in print, since 2006.
- Programming and design of websites (Perl/PHP), configuration and administration of database systems (MySQL, Oracle), experience with the digitisation of Sanskrit and Tibetan texts (XML/TEI, LaTeX), experience with the installation and configuration of several weblog and content management systems (Nucleus, Textpattern, Antville), since 1999.
- Collaboration in the development of an XML-based standard for the “Wiener on-line Katalog der Sanskrit-Handschriften in Tibet (VCSMT)” (“Vienna on-line catalogue of Sanskrit manuscripts in Tibet”) at the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences,² based on the *Document Type Definition* of the MASTER project, since 2004 (ongoing).
- Development and maintenance of a digital archive of research literature in South Asian, Tibetan and Buddhist Studies, using the open source software “Greenstone,” 2004–2009.
- Conception and development of an “Indian Logic Knowledge Base” (a multilingual online database on classical Indian logic) within the project “Development of an Intelligent Cognitive System for Sanskrit,” funded by the European Commission within the *EU-India Economic Cross-Cultural Programme* and conducted at the ISTB, Sept. 2004–Feb. 2007. The database has now been further developed into EAST (cf. above).
- Development and implementation of a database and content management system at the ISTB that feeds both the department’s website and its annual report about the members’ activities in research and teaching, 2000–2005.

8 Invited Lectures and Conference Presentations

1. “Bracketing Buddhist Philosophy? On Translating Buddhist Philosophical Texts, Past and Present”. Berkeley *A Celebration of Buddhist Philology: A Conference in Honor of the Legacy of Yehan Numata and BDK’s Contributions to the Study of Buddhist Texts*. Numata Center for Buddhist Studies, University of California at Berkeley, 14–16 October 2022.
2. “Opening Address” and “Why everyone needs inference to determine non-existence – non-apprehension (*anupalabdhi*) in Dharmottara’s Pra-

²<https://www.oeaw.ac.at/en/ikga/research/buddhist-studies-sinology/research-areas/vcsmt>

- mānaviniścayaṭīkā”, *The Sixth International Dharmakīrti Conference*. Dongguk University, Seoul, Republic of Korea, 22–26 August 2022.
3. “Dharmakīrti and Non-Duality”. *XIXth Congress of the International Association of Buddhist Studies*, 15–19 August 2022. Seoul National University, Republic of Korea.
 4. “Philosophy and the Study of Buddhism: Perspectives and Problems”, *Glorisun International and Intensive Program on Buddhism*, 20 July – 9 August 2022, Glorisun Network for Buddhist Studies at University of British Columbia and Yale University (online).
 5. “Why Study Indian Buddhist Philosophy”? Academic discussion series *The Nalanda*, Ahmedabad University, 13 April 2022 (online).
 6. “Where did Kamalaśīla compose his works, and does it even matter?”, Symposium *Kamalaśīla’s Significance in the Intellectual History of Buddhism*. IKGA, 4–6 March 2022.
 7. “On the Place of History in the Study of Buddhist Philosophy”. Keynote Lecture (Numata Lecture), workshop *Reading Dharmapāla and Bhāviveka*. National Chengchi University, Taipei, 7–8 January 2022 (online).
 8. “Kamalaśīla in Tibet : Transcultural Dimensions of Indian Buddhism”. Keynote Lecture, Tsukuba Global Science Week 2021, Session 6-6: “Tsukuba Indology Colloquium”, 27 November 2021 (online).
 9. “Wie bringt man die Wolke des Nichtwissens zum Verschwinden? Bemerkungen zur Gestalt des Erlösungswegs im Mahāyāna-Buddhismus”, Hermann Stieglecker-Gedächtnistagung III “Monotheismus – interreligiöse Gespräche im Umfeld moderner Gottesfragen”, Stift St. Florian (Austria), 13–15 Sept. 2020.
 10. “Sanskrit Texts from the Tibetan Autonomous Region and Their Study”, International Webinar “Tibetan Cultural Heritage and Religious Belief”, China Tibetology Research Centre (Beijing), 15 July 2020.
 11. “Worshipped as precious relics? On the valuation of Indian manuscripts in the history of Tibetan Buddhism”. Keynote Lecture, conference *Unlocking Buddhist Written Heritage*. British Library, London, 7–8 February 2020.
 12. “Looking back and moving forward: 60 years of Austrian–Japanese exchange and cooperation in South Asian, Tibetan and Buddhist Studies”, and “Dharmottara on nonapprehension (*anupalabdhi*) in the *Pramānaviniścayaṭīkā*”. Symposium *Philology, Philosophy and the History of Buddhism: 60 Years of Austrian-Japanese Cooperation*. Symposium on

- the occasion of 150 years of diplomatic relations between Austria and Japan, University of Vienna, 18–19 Nov. 2019.
13. “Does Meditation Produce Knowledge? Kamalaśīla on the Relationship between Philosophy and Meditative Practice”, Lingyin Lectures in Buddhist Studies, Oxford University, 17 June 2019, and guest lecture at Leiden University, 14 Oct. 2019.
 14. “Philosophy and Soteriology in late Indian Mahāyāna Buddhism: Kamalaśīla on reasoning and meditation”, The Buddhist Forum, Centre of Buddhist Studies, School of Oriental and African Studies, London, 23–25 May 2019 (Guest lecture and seminar).
 15. together with Rutger Kramer (Institute for Medieval Studies, Austrian Academy of Sciences): “The Religious within Religion: Spiritual Communities across Medieval Eurasia”. Adventures in Comparison: The Global Middle Ages (VISCOM Final Conference), University of Vienna / Austrian Academy of Sciences, 21–22 February 2019.
 16. “Kamalaśīla’s account of attaining nonconceptual gnosis (*nirvikalpa-jñāna*)” 2nd International Conference of the Chinese Association of Vi-jñaptimātra Studies (CAVS), Sun Yat-Sen University, Guangzhou, China, 29 Nov. – 3 Dec. 2018.
 17. “The Logico-Epistemological Tradition of Indian Buddhism: a Brief Introduction” Center for Tibetan Studies, Sichuan University, Chengdu, China, 21 June 2018.
 18. “Rationality and Meditative Experience in Late Indian Mahāyāna Buddhism – Glimpses from Kamalaśīla” Università degli Studi di Napoli “L Orientale”, 10 April 2018.
 19. “Can philosophy remove conceptual construction? Kamalaśīla’s account of how to enter non-conceptual gnosis” Workshop *Concepts and Nonconceptuality in Buddhist Philosophy*, Center for Buddhist Studies, University of California, Berkeley, 23–25 March 2018.
 20. “How to read Dharmakīrti’s *saṃvedana*-inference” *18th Congress of the International Association of Buddhist Studies*, Toronto, 20–25 Aug. 2017.
 21. “The development of SARIT 2013–2017: goals, achievements, problems” and “Bibliography and prosopography in the digital age: EAST (Epistemology and Argumentation in South Asia and Tibet) and its challenges” Workshop *The Future of Digital Texts in South Asian Studies: A SARIT Workshop*, IKGA, 22–24 May 2017.
 22. “Neue Zugänge zur Philosophie des Buddhismus? Neurowissenschaftliche Forschung als Anfrage an die Buddhismuskunde” Institut für Südasiens-, Tibet- und Buddhismuskunde, Universität Wien, 18 Nov. 2016.

23. “Failed Missions: Late 19th and Early 20th Century Searches for Sanskrit Manuscripts in Tibet” University of California at Berkeley, 13 Sept. 2016.
24. “On Editing Sanskrit Texts Digitally – Tools, Methods and Implications” Panel “Sanskrit Manuscripts and Tibet”, 6th Beijing International Seminar on Tibetan Studies, China Tibetology Research Center, Beijing, 1–5 Aug. 2016.
25. “Phenomenology, Idealism, both or neither? Making Sense of Yogācāra-Vijñānavāda Arguments against External Objects” Workshop *Buddhist Philosophy of Consciousness: Tradition and Dialogue*, 11–12 March 2016, National Chengchi University, Taipei, Taiwan.
26. “The Buddha’s Word Foreign and Domestic – Reflections on Translation and Cultural Relationality from Tibet” 16 Dec. 2014, Société Européenne pour l’Etude des Civilisations de l’Himalaya et de l’Asie Centrale (SEECHAC), Musée Cernuschi, Paris.
27. “Erkenntnistheorie und Logik im tibetischen und chinesischen Buddhismus – zur Transkulturalität buddhistischer Philosophie” Workshop *Buddhismus in den chinesischen Randgebieten*, 29 Nov. 2014, Konfuzius-Institut Freiburg.
28. “The Concept of Spiritual Genealogies in Tibetan Buddhism” *Meanings of Community Across Medieval Eurasia – VISCOM Mid-term Conference*, Austrian Academy of Sciences, Vienna, 28–29 Nov. 2013.
29. “The Thon mi sambhoṭa Complex – on the Indian Origins of the Tibetan Writing System” SEECHAC Colloquium *Interaction in the Himalayas and Central Asia*, Austrian Academy of Sciences, Vienna, 25–27 Nov. 2013.
30. “The Discussion in Six Points (ṣaṭkoṭiko vādaḥ) in Nāgārjuna’s *Vigrahavyāvartanī*” *International Conference on the History of Logic*, Lumbini International Research Institute (LIRI), Nepal, 11–16 Nov. 2013.
31. “Sa skya paṇḍita and Translation – Translation and Ideals of Indian scholarship in 13th Century Tibet” *13th Seminar of the International Association of Tibetan Studies*, Ulaanbataar, July 2013.
32. “The Lion’s Roar and the Mango in the Thornbush – Perceptions and Constructions of Scholarly Debate in Buddhism” Oslo Buddhist Studies Forum, University of Oslo, 6 May 2013.
33. “Strategies of Argumentation in Indian Buddhist Philosophy: Arguments from Silence against a Self and the External World” Lecture in two parts at Fudan University, Shanghai, 3 and 4 April 2013.

34. “What is ‘vernacular’ in Tibet? The Problem of Vernacularization in Tibetan Cultural History”. Anfangsgeschichten / Origin Stories: Der Beginn volkssprachlicher Schriftlichkeit in komparatistischer Perspektive / The Rise of Vernacular Literacy in a Comparative Perspective. Österreichische Akademie der Wissenschaften / Universität Wien, 5–7 February 2013.
35. “Did the Sāṅkhya invent *ākāras*? A Vexed Problem in Buddhist Epistemology, seen through Tibetan and Indian Fragments and Testimonies” 5th Beijing Seminar on Tibetan Studies, China Tibetology Research Centre, Beijing, Aug. 1–5, 2012.
36. “Cities and Philosophy in South Asian Intellectual History: a Fresh Look at Narrative Material” Conference “Between Global Aspirations and Local Realities: India’s Cities in Interdisciplinary Perspective”, Jawaharlal Nehru University, 26–28 March 2012.
37. “Placing Reason in Buddhism – Perspectives on the *pramāṇa* Tradition” Department of Philosophy, Jawaharlal Nehru University, 23 March 2012.
38. “Erkenntnistheorie und Logik im altindischen Buddhismus – was ist daran neu?” University of Hamburg, 10 Jan. 2012. Lecture within the series “Das philosophische Wissen des Buddhismus: Philosophische Denkrichtungen im Lichte von Gegenpolen und Paradigmawechsel.”
39. “Epistemology and Logic in Buddhism – Reflections on Rationality in Religious Discourse” Foguang University, Taiwan, 09 Dec. 2011.
40. “Dignāga and Dharmakīrti on the Subjectivity of Experience: Reading and Discussion of Selected Passages” National Chengchi University, Taipei, Taiwan, 12 Dec. 2011.
41. “Discourses on Forms (*ākāra*) in Buddhist Epistemology and Abhidharma” Paper presented within a panel on *ākāra* in Buddhist epistemological and soteriological discourse, convened by Birgit Kellner and Sara McClintock, XVIth Congress of the International Association of Buddhist Studies, 20–25 June 2011, Dharma Drum College, Taiwan.
42. “The canon(s) of Buddhism – singularity and multiplicity”. Lecture series “Global Concepts”, Exzellenzcluster Asien und Europa im globalen Kontext, University of Heidelberg, 25 Nov. 2010.
43. “Infinite regress arguments (*anavasthā*) in connection with self-awareness (*svasaṃvedana*): a closer look at Dignāga and Dharmakīrti”. XIVth World Sanskrit Conference, Kyōto, 1.-5.9.2009.

44. “Philosophical and soteriological perspectives on the mind in Indian Buddhism”. Konferenz “World view and theory in Indian philosophy”, Barcelona, 26.-30.4.2009.
45. “Traditions of Reasoning in Buddhism – Shifting Perceptions in Cultural and Historical Flow”. Universität Heidelberg, Exzellenz-Cluster Asien und Europa, 1.4.2009.
46. “Buddhistische Theorien des Geistes – Intentionalität und Selbstbewusstsein”. Symposium “Denkt Asien anders?”, Wien, 10.10.2008.
47. “Self-Awareness in Dignāga’s Pramāṇasamuccaya: a First Guide Through a Thicket of a Concept”. Panel “Buddhist Theories of Self-Awareness (*svasamvedana*): Interpretations and Critiques”, XVth Congress of the International Association of Buddhist Studies, Emory University, Atlanta, 23.-28.6.2008.
48. “Attitudes Towards External Reality in South Asian Buddhist Thought – Some Perspectives”. Department of Philosophy, University of New Mexico, Albuquerque, 18.4.2008.
49. “Are External Objects Spiritually Harmful or Philosophically Impossible? Reflections on the Critique of External Reality in South Asian Buddhist Thought”. Department of East Asian Languages and Cultures, University of California, Berkeley, 3.4.2008.
50. “Critically reediting Dharmakīrti’s Pramāṇavārttika – reflections on methodology and technology”. Panel *Textgenealogie, Textkritik und Editionstechnik in der Indologie* (Text genealogy, Textual Criticism and Editorial Techniques in Indology) at the conference *Deutscher Orientalistentag*. Sept. 2007, University of Freiburg.
51. “Representation in some Buddhist analyses of perception – Vasubandhu, Dignāga, Dharmakīrti.” February 2007, Department of Sanskrit and Indian Studies, Harvard University. (The lecture was accompanied by a workshop on divergent epistemological models in Buddhist philosophy.)
52. “Maultiere, Marxismus, Manuskripte – Erste Bemerkungen zu Rāhula Sāṅkrtyāyanas hindisprachigen Berichten über seine Tibetreisen 1934, 1936 und 1938” (“Of Mules, Marxism and Manuscripts – first remarks on Rāhula Sāṅkrtyāyana’s Hindī reports from his travels to Tibet 1934, 1936 and 1938”). Dec. 2006, Department of Indology and Tibetology, University of Göttingen.
53. “Philosophische Verneinung und heilstheoretische Überwindung der Außenwelt im altindischen Buddhismus” (“Philosophical negation and so-

- teriological transcendence of the external world in ancient Indian Buddhism”), May 2006, ISTB, University of Vienna.
54. “Erkenntnistheorie und Erlösungslehre im altindischen Buddhismus: zum Problem des äußeren Gegenstandes bei Dignāga, Sthiramati und Dharmakīrti”
 (“Epistemology and soteriology in ancient Indian Buddhism: the problem of the external object in Dignāga, Sthiramati, and Dharmakīrti”), February 2006, Department for the Culture and History of India and Tibet, Asia-Africa-Institute, University of Hamburg.
 55. “Climbing up or Sliding down: Scales of Analysis in Dharmakīrti’s Exposition of *pramāṇa* and *pramāṇaphala*.” *4th International Dharmakīrti Conference*, Vienna, Aug. 23–27, 2005.
 56. “Dignāga and Dharmakīrti on the Means of Valid Cognition and its Result.” Lecture at the University of Kyōto, accompanied by a one-week seminar on the translation and interpretation of the Sanskrit text of Dharmakīrti’s *Pramāṇaviniścaya* on the same topic, Aug. 2004. The lecture was also held in May 2004 at the Dipartimento di Studi Asiatici, Università degli Studi di Napoli “L Orientale,” and in June 2004 (in German) at the Institute for Indology and Central Asian Studies of the University of Leipzig.
 57. “Sind Logik und Erkenntnistheorie buddhistisch? Über Selbstverständnis und Rolle der erkenntnistheoretisch-logischen Tradition des Buddhismus” (“Are logic and epistemology Buddhistic? On self-image and role of the logico-epistemological tradition in Buddhism”). Lecture within the adult education course *Buddhismus in Geschichte und Gegenwart* (*Buddhism in History and in Present Times*), University of Hamburg, Jan. 2004, organised by the *Arbeitsstelle für wissenschaftliche Weiterbildung der Universität Hamburg*.
 58. “First the Buddha, then Logic? Remarks on the Chapter Sequence of Dharmakīrti’s *Pramāṇavārttika*.” Symposium *Logic, Grammar, and Argumentation in Buddhist Texts*, EKÖ-House for Japanese Culture, Düsseldorf, Sept. 2003.
 59. “The Logical Reason called *virodhin* in Vaiśeṣika and its Significance for Connection-based Theories of Reasoning.” *XIIth World Sanskrit Conference*, Helsinki, Finland, July 2003.
 60. “Jñānaśrīmitra’s *anupalabdhi*-Theory as Presented in His *Anupalabdhirahasya* and *Sarvaśabdābhāvacarṇā*. A Survey.” *XIIIth Conference of The International Association of Buddhist Studies*, Bangkok, Thailand, Dec. 2002.

61. "Ichlose Erkenntnis? Nicht-Subjekt-Theorien in der buddhistischen *pramāṇa*-Tradition." Symposium *Ich und Ichlosigkeit*, EKÖ-House for Japanese Culture, Düsseldorf, April 2002.
62. "Integrating Negative Knowledge into *pramāṇa* Theory: the Development of the *drśyānupalabdhi* in Dharmakīrti's Earlier Works." *International Seminar on Argument and Reason in Indian Logic*, Kazimierz Dolny, Poland, June 2001.
63. "Der Begriff der Seele in der buddhistischen Philosophie" ("The concept of the soul in Buddhist philosophy"). Symposium *Der Begriff der Seele in der Philosophie*, Hagenbrunn, Austria, Nov. 2000.
64. "Negation – Failure or Success? Remarks on an allegedly Characteristic Trait of Dharmakīrti's *anupalabdhi*-Theory." XXXVIth *International Congress of Asian and North African Studies (ICANAS)*, Montreal, Aug. 2000.
65. "Revisiting Incompatibility – Dharmakīrti and his Followers on *virodha*." Conference *On Understanding Other Cultures: International Conference on Sanskrit and Related Studies*, Warsaw, Oct. 1999.
66. "Why Infer and not just Look? Dharmakīrti on the Psychology of Inferential Processes." XIIth *Conference of The International Association of Buddhist Studies*, Lausanne, Aug. 1999.
67. "Levels of (Im)Perceptibility. Dharmottara on the *drśya* in *drśyānupalabdhi*." 3rd *International Dharmakīrti Conference*, Hiroshima, Nov. 1997.
68. "*upalabdhilakṣaṇaprāpti* ni tsuite" ("On *upalabdhilakṣaṇaprāpti*") [In Japanese.] 48th *Conference of the Japanese Association for Indian and Buddhist Studies*, Ōtani University, Kyōto, June 1997. The lecture was also presented on the annual conference of the Hiroshima Philosophical Society (*Tetsugaku-Kai*) in Oct. 1997.
69. "There are no Pots in the Ślokavārttika. ŚV *abhāvapariccheda* 11 and Patterns of Negative Cognition in Indian philosophy." Xth *World Sanskrit Conference*, Bangalore, India, Jan. 1997.
70. "Types of Incompatibility (*gal ba*) and Types of Non-cognition (*ma / mi dmigs*) in Early Tibetan *tshad ma*-Literature." 7th *Seminar of the International Association of Tibetan Studies*, Graz, June 1995.

9 Organization of Conferences, Symposia, Conference Panels, Workshops, and Summer Schools

1. *Controversies on Consciousness in Late Medieval Indian Philosophy: Buddhist Positions in Kumārila's Śloka-vārttika*. Source reading workshop, IKGA, 28 Sept–12 Oct. 2022.
2. together with Martin Gaenzle: *26th European Conference on South Asian Studies*. University of Vienna, 26–29 July 2021.
3. together with Florian Schwarz: *Normativity and Subversion in Cultures of Writing – Global Eurasia Workshop 1*. Workshop, Austrian Academy of Sciences, 2–3 Dec. 2019.
4. together with Klaus-Dieter Mathes: *Philology, Philosophy and the History of Buddhism: 60 Years of Austrian-Japanese Cooperation*. Symposium on the occasion of 150 years of diplomatic relations between Austria and Japan, University of Vienna, 18–19 Nov. 2019.
5. together with Mathias Fermer, Guntram Hazod, Pascale Hugon, Christian Jahoda, Reinier Langelaar, Kurt Tropper: *The Social and the Religious in the Making of Tibetan Societies – New Perspectives on Imperial Tibet*. Workshop, IKGA, 21–23 Nov. 2018.
6. together with Pascale Hugon: *Scholastic Communities: a VISCOM Serial Workshop*. AAS. Part I: Scholastic Communities (27 March 2018), Part II: Authority and Authorship (24 Oct. 2018), Part III: Intellectual Methods and Practices (27 March 2019).
7. *The Place of Philosophy in Asian Studies*. Symposium, IKGA, 16 May 2018.
8. *Kamalaśīla's "Stages of Meditative Cultivation" (Bhāvanākrama): The path to liberation*. Workshop, IKGA, 8–9 May 2018.
9. co-organization, *VISCOM conference: Medieval Biographical Collections: Perspectives from Buddhist, Christian and Islamic Worlds*. AAS, 12–13 Jan. 2017.
10. *Kamalaśīla's "Stages of Meditative Cultivation" (Bhāvanākrama): New Perspectives on Buddhist Classics*. IKGA, 26–29 June 2017.
11. together with Patrick McAllister and Andrew Ollett: *The Future of Digital Texts in South Asian Studies: A SARIT Workshop*. IKGA, 22–24 May 2017.
12. *Arcaṭa's description and criticism of the Jaina theory of manifoldness (anekāntavāda)*. Workshop, IKGA, 8 March 2017.

13. *Kuiji's Great Commentary on the Nyāyapraveśakasūtra*. Workshop, IKGA, 23–27 Jan. 2017.
14. together with Jowita Kramer and Xuezhong Li: *Sanskrit Manuscripts and Tibet*. Panel at the 6th Beijing International Seminar on Tibetan Studies, China Tibetology Research Center, Beijing, 1–5 Aug. 2016.
15. *Digital Visions for Indian Intellectual History: SARIT and beyond*. Workshop, IKGA, 30 June 2016.
16. *Buddhist Logic (hetuvidyā / yinming / inmyō) and its Applications in East Asia*. Workshop, IKGA, 27–28 June 2016.
17. *Artistic Renaissance and Religious Revivals in Central Asia and the Himalayas*. Colloquium of the Société Européenne pour l'Etude des Civilisations de l'Himalaya et de l'Asie Centrale (SEECHAC) (Paris). University of Heidelberg, 16–18 Nov. 2015.
18. Chairmanship *Summer School in Colloquial Tibetan*. University of Heidelberg; Aug. 2010, 2014.
19. together with Sara McClintock, Hideyo Ogawa and Kei Kataoka: 5th *International Dharmakīrti Conference*, Heidelberg, 26–30 Aug. 2014.
20. together with Antje Flüchter, Anna Andreeva, Jürgen Schaflechner and Davide Torri: *Putative Purities: Transcultural Dimensions of Master Narratives in Religion*. University of Heidelberg, 16–18 Dec. 2013.
21. together with Francesco Sferra: *When Buddhists Argue Against A Hindu God : New Approaches to Dialogical Logic in Interdisciplinary Perspective*. Procida (Italy), 2–7 Sept. 2013.
22. Interdisciplinary Workshop *Formal Modeling of Indian Logic – Ratnakīrti's Arguments Against a Hindu God*. University of Heidelberg, 25–27 Oct. 2012.
23. together with Monica Juneja, Diamantis Panagiotopoulos: *Things that Connect – Pathways of Materiality and Practice. Annual Conference, Cluster of Excellence "Asia and Europe in a Global Context"*. University of Heidelberg, 10–12 Oct. 2012.
24. International conference *Buddhism and the Dynamics of Transculturality*. University of Heidelberg, 11–13 June 2012.
25. together with Sara McClintock, convenor of the panel *ākāra in Buddhist Philosophical and Soteriological Discourse*, XVIth Congress of the International Association of Buddhist Studies, 20–25 June 2011, Dharma Drum College, Taiwan.
26. Interdisciplinary workshop *Formal Models and Indian Logic – Jayanta's Āgamaḍambara*. University of Heidelberg, 23–25 May 2011.

27. Convenor of the panel *Buddhist Theories of Self-Awareness (svasamvedana): Interpretations and Critiques*, XVth Congress of the International Association of Buddhist Studies, 23–28 June 2008, Emory University, Atlanta.
28. International symposium *The Peregrinations of Mahāpaṇḍita Rāhula Sāṅkrtyāyana (1893–1963) : Buddhist Scholar, Political Activist, Writer*. University of Vienna, 14–15 Dec. 2007.
29. together with Helmut Krasser, Eli Franco und Horst Lasic: 4th *International Dharmakīrti Conference*. Vienna, Aug. 23–27 2005.

10 Teaching and Supervision

10.1 University of Vienna, since 2015

- WT 2020/21: “Philosophical analysis and meditative practice in late Indian Buddhism”; training course (primary sources).
- WT 2019/20: “Grundlagen der buddhistischen Philosophie: das 1. Kapitel aus Vasubandhus *Abhidharmakośabhāṣya*”; training course (primary sources).
- WT 2018/19: “Was ist vorstellungsfreie Erkenntnis, und ist sie überhaupt möglich? Ausgewählte Textstellen zu verschiedenen Auffassungen des *nirvikalpajñāna* im indischen Buddhismus”; training course (primary sources).
- ST 2018: “Kamalaśīlas *Bhāvanākramas* im ideengeschichtlichen Kontext”; seminar (primary sources).
- ST 2017: “Meditation und Philosophie im späten indischen Mahāyāna-Buddhismus”; seminar (primary sources).
- WT 2016/17: “Wie versteht sich buddhistische Philosophie? Ausgewählte Stellen aus Kamalaśīlas *Tattvasaṅgrahapañjikā*”; seminar (primary sources).

10.2 University of Heidelberg, since 2010

- WT 2020/21: “Philosophical analysis and meditative practice in late Indian Buddhism”; seminar (primary sources).
- ST 2019: “Buddhist philosophy in its sources: Vasubandhu’s *Viṃśikā Vijñaptimātratāsiddhiḥ*”; block seminar.
- ST 2015: “Buddhism II – from India to China and Tibet”; Lecture course, together with Markus Viehbeck (Tibet) and Nicholas Vogt (China).
- ST 2015: “Debates about a Creator God in Classical Indian Philosophy (5th-11th century CE)”; Reading seminar (primary sources), together with Patrick McAllister.
- ST 2015: “Advanced Topics in Tibetan and Buddhist Studies”; seminar.
- WT 2014/15: “Buddhism I: the arising and development of Buddhism on the Indian subcontinent”; lecture course.
- WT 2014/15: “Buddhist philosophy in its sources: arguments on consciousness”; reading seminar (primary sources).
- WT 2014/15: “Advanced Topics in Tibetan and Buddhist Studies”; seminar.

- WT 2013/14: “Buddhist philosophy in its sources: Vasubandhu’s refutation of a self (ātman)”; reading seminar (primary sources).
- WT 2013/14: “Introduction to Buddhist Logic”; Seminar, together with Sara Uckelman (logic).
- ST 2013: “Buddhism II – from late Indian Mahāyāna Buddhism to Tibet”; lecture course, together with Markus Viehbeck (Tibet).
- ST 2013: “Research Colloquium in Buddhist Studies”; colloquium.
- ST 2013: “Buddhist Philosophy in its Sources: Nāgārjuna’s Dispeller of Disputes (Vigrahavyāvartanī)”; reading seminar (primary sources).
- ST 2013: “Colloquium MA Transcultural Studies”; colloquium.
- WT 2012/13: “Begriffsgruppen im Buddhismus – zwischen Mnemotechnik, mind maps und Achtsamkeit”; reading seminar (primary sources).
- WT 2012/13: “Buddhism I: the arising and development of Buddhism on the Indian subcontinent”; lecture course.
- ST 2012: “Buddhism as philosophy / philosophy in Buddhism”; seminar.
- ST 2012: “Aspekte des buddhistischen Erlösungswegs im indischen Mahāyāna-Buddhismus”; seminar.
- WT 2011/12: “Global philosophies? Reflections and Challenges between Europe and Asia”; Seminar accompanied by public lecture series.
- WT 2011/12: “Altruism, emptiness and the Bodhisattva ideal in Indian Mahāyāna Buddhism – on the basis of Śāntideva’s Bodhi(sattva)caryāvatāra”; reading seminar (primary sources).
- WT 2011/12: “Introduction to Transcultural Studies”; Lecture course, together with Christiane Brosius, Harald Fuess, Monica Juneja, Joachim Kurtz
- ST 2011: “Buddhism II – from India to China, Japan and Tibet”; Lecture course, together with Dominic Steavu (China) und Anna Andreeva (Japan)
- ST 2011: “Lektüre buddhistischer Sanskrittexte”; reading seminar (primary sources).
- WT 2010/11: “Buddhismus I – Entstehen und Entwicklung des Buddhismus im alten Indien”; lecture course.
- WT 2010/11: “Eine transkulturelle Debatte über den buddhistischen Erlösungsweg : Kamalaśīlas Bhāvanākramas im Kontext”; reading seminar (primary sources).
- ST 2010: “Hīnayāna und Mahāyāna – Auflösung einer Dichotomie? Seminar zur Geschichte des Buddhismus”; seminar.

- ST 2010: “Einführung in die buddhistische Erkenntnistheorie und Logik”; reading seminar (primary sources).

10.3 University of Vienna, 2000–2010

- WT 2009/10: “Materialien zur Erkenntnistheorie des alten Indien: Über die Zweiheit von Subjekt und Objekt in Buddhismus und Śivaismus”; seminar, together with Alexander Watson.
- ST 2009: “Zum Selbstbewußtsein (*svasaṃvedana*) in Dharmakīrtis *Pramāṇavārttika*”; seminar.
- ST 2007: “Buddhistische Lektüre I: Die buddhistische Kritik am ‘Ganzen’ (*avayavin*) des Nyāya-Vaiśeṣika anhand von Paṇḍita Aśokas *Avayavinirākaraṇa*”; training course.
- WT 2006/07: “Atomtheorie und Verneinung der Außenwelt in Vasubandhus *Viṃśatikā*”; training course (primary sources).
- ST 2006: “Der 3. *sarga* von Aśvaghōṣas *Buddhacarita*: Proseminar zur indischen Dichtung (*kāvya*)”; proseminar (primary sources).
- WT 2005/06: “Das Mittel gültiger Erkenntnis und sein Ergebnis in Dharmakīrtis *Pramāṇaviniścaya*”; training course (primary sources).
- WT 2001/02 and ST 2002: “Lektüre buddhistischer erkenntnistheoretischer Texte (einführend)”; training course.
- WT 2000/01 and ST 2001, “Lektüre buddhistischer erkenntnistheoretischer Texte (einführend)”; training course.

10.4 Other

- 2019: Guest seminar, “Philosophy and Soteriology in late Indian Mahāyāna Buddhism: Kamalaśīla on reasoning and meditation”, The Buddhist Forum, Centre of Buddhist Studies, School of Oriental and African Studies, London.
- 2018: Guest seminar, “Mokṣākaragupta’s Language of Logic (*Tarkabhāṣā*): A Primer in Buddhist Logic and Epistemology”, Sichuan University, Chengdu.
- 2018: Participation as faculty, NEH Summer Institute “Self-Knowledge in Eastern and Western Philosophies”, Charleston College, Charleston, USA.
- 2018: Guest seminar on Kamalaśīla’s *Bhāvanākramas* in the framework of the ERASMUS-programme for teaching exchange, Università degli Studi di Napoli “L Orientale”.

- 2008: Guest seminar on Buddhist theories of consciousness in the framework of the ERASMUS-programme for teaching exchange, Università degli Studi di Napoli “L Orientale”.
- Spring term 2008: “Introduction to the Study of Buddhism”, “Introduction to Tibetan Buddhism”, lecture courses as Visiting Assistant Professor; University of California at Berkeley.
- 2004: Guest seminar on Buddhist epistemology, University of Kyōto, Japan .

10.5 Student Supervision

- “Conflicting Accounts of Perception in the South Asian Buddhist Epistemological Tradition – the Case of Dharmakīrti’s *Pramāṇavārttika*” (Ph.D. Tibetan and Buddhist Studies, University of Vienna)
- “Kamalaśīla’s *Avikalpapraveśadhāraṇīṭikā* – Critical Edition, Translation, Study” (Ph.D. Tibetan and Buddhist Studies, University of Vienna)
- “The *Īśvarapratyabhijñāvimarśinī* of Abhinavagupta: a study of the text and its exegesis in annotated Sanskrit manuscripts” (Ph.D. Indology, University of Hamburg; co-supervision)
- “Challenging the Buddha’s Authority: A Narrative Perspective of Power Dynamics Between the Buddha and His Disciples” (Ph.D., Leiden University; external reader) [completed 2019]
- “Durvekamiśra on the purpose of a treatise (*prayojana*),” (M.A. Tibetan and Buddhist Studies, University of Vienna; supervision 2018)
- “Tibetan Grammar: Si tu Paṅchen and the Tibetan adoption of linguistic knowledge from India”, (Ph.D. Transcultural Studies/Buddhist Studies, University of Heidelberg) [completed 2018]
- “Bringing the World to Tibet: Babu Tharchin and his Tibetan Newspaper *Melong*”, Anna Sawerthal (Ph.D. Transcultural Studies/Buddhist Studies, University of Heidelberg) [completed 2018]
- “Rethinking Indian Buddhist Logic in Tang China – including a Translation of the *Sādhana*-Section of Kuiji’s (632–682) Commentary on the *Nyāyapraveśa*” (Ph.D. Transcultural Studies/Buddhist Studies, University of Heidelberg) [completed 2018]
- “Buddhist-Christian Encounters: Buddhist and Christian Concepts of Self in the Writings of Lynn A. de Silva” (M.A. Transcultural Studies, University of Heidelberg, as second supervisor) [completed 2017]

- “Buddhism and the Three Teachings Discourse in Late Tokugawa Japan. Contextualizing an *engi*” (M.A. Transcultural Studies, University of Heidelberg, as second supervisor)
- “Methodological Considerations in Western Interpretations of Buddhist Thought: An Analysis of Not-Self in the Nikāyas” (M.A. Transcultural Studies, University of Heidelberg) [completed 2015]
- “Analytical Aspects of Buddhist Meditation Practice – A Survey based on Kamalaśīla’s three Bhāvanākramas” (M.A. *Klassische Indologie*, University of Heidelberg) [completed 2014]
- “Moral oder Politik? Politischer Aktivismus buddhistischer Mönche in Kambodscha vor dem Hintergrund globaler Menschenrechtsdiskurse” (M.A. Transcultural Studies, University of Heidelberg) [completed 2014]
- “Anpassung des Vajrayāna in Deutschland: Das Beispiel des Diamantweg Buddhismus e.V. und die Konzeption von Tod und Wiedergeburt” (M.A. *Ethnologie*, University of Heidelberg, as *second supervisor*) [completed 2013]
- “Höllenvorstellungen und der Status von Höllenwächtern im Buddhismus” (B.A. *Kultur- und Religionsgeschichte Südasiens / Klassische Indologie*, University of Heidelberg) [completed 2013]
- “The Modification of Mantras in Vedic Rituals according to the ninth Adhyāya of the Dīpaśikhā of Śālikanātha Miśra”, (*Doktorat Klassische Indologie*, University of Heidelberg, second supervisor) [completed 2012]
- “Der Begriff des Pudgala im Milindapañha” (*Magisterstudium Klassische Indologie*, University of Heidelberg, second supervisor) [completed 2012]
- “Tibetan Buddhism in the West: Thanatological practices and views” (*Magisterstudium Ethnologie*) [completed 2011]

11 Membership in Academic Associations, Editorial and Advisory Boards

Offices held in associations are listed above under “Fellowships, Scholarships and Academic Recognition” p. (5).

- Board of Advisors, Buddhist Digital Resource Center (BDRC)
- CIRDIS, Center for Interdisciplinary Research and Documentation of Inner and South Asian Cultural History, University of Vienna.

- Editorial Board, *Annali* (Naples)
- Editorial Board, *Wiener Zeitschrift für die Kunde Südasiens*
- Editorial Board, *Journal of Buddhist Philosophy*
- Advisory Board, *Journal of South Asian Intellectual History*
- Deutsche Morgenländische Gesellschaft (DMG), Sektion Indologie
- Arbeitskreis für Tibetische und Buddhistische Studien (ASTB; Association for Tibetan and Buddhist Studies), University of Vienna
- Editorial Board, *Journal of Transcultural Studies* (University of Heidelberg, 2010–2015)

12 Further Academic Service

- Member of Board of Directors, Buddhist Digital Resource Center (BDRC), since 2022.
- Member of Academic Committee, *The Sixth International Dharmakīrti Conference*. Dongguk University, Seoul, Republic of Korea, 22–26 August 2022.
- Deputy speaker of the interdisciplinary research platform “Global Eurasia – Comparison and Connectivity”, Austrian Academy of Sciences, 2019–2022.
- Peer-reviews for publications: Austrian Academy of Sciences Press, Bloomsbury Academic, Oxford University Press; *Journal of Indian Philosophy*, *Philosophy East and West*, *Journal of the International Association of Buddhist Studies*, *Inquiry: An Interdisciplinary Journal of Philosophy*
- Expert reviewer for: Alexander von Humboldt Foundation, German Research Foundation DFG, Union of German Academies of Science, Swiss National Science Foundation SNF, Polish National Science Centre (NCN)
- Tenure and promotion reviews for several universities in the USA
- Expert reviews for professorial appointments at several universities in Germany
- Member of appointment committees (professor, associate professor) at universities in Germany and Italy
- Member of several administrative commissions of the Austrian Academy of Sciences (including: Commission for Scientific Ethics, Commission for the Allocation of Funds from the *Holzhausen-Legat*, Roland Atefie-Award Commission), since 2016.

- Member of *Fachkollegium* 106 (Extra-European Languages and Cultures, Social and Cultural Anthropology, Jewish Studies, Religious Studies), German Research Foundation (DFG), 2016–2020.
- Member of the selection committee for the Robert H. N. Ho Family Foundation Program in Buddhist Studies (2014, 2015, 2016, 2017), administered by the American Council of Learned Societies (ACLS)
- Equal opportunities commissioner (*Gleichstellungsbeauftragte*) of the Philosophical Faculty, University of Heidelberg, 2011–2015.
- Member of the selection committee of the graduate programme in Transcultural Studies at the University of Heidelberg with approximately 120 applications each year, 2011–2014.

13 Abbreviations

AAS Austrian Academy of Sciences (*Österreichische Akademie der Wissenschaften*)

FWF Austrian Science Fund (*Fonds zur Förderung der Wissenschaftlichen
Forschung*)

IKGA Institute for the Intellectual and Cultural History of Asia (*Institut für
Kultur- und Geistesgeschichte Asiens*), Austrian Academy of Sciences

ISTB Department of South Asian, Tibetan and Buddhist Studies (*Institut
für Südasien-, Tibet- und Buddhismuskunde*), University of Vienna

SS Summer term

WT Winter term