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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 December 2015.

Full Professor (W-3) of Buddhist Studies, University of Heidelberg, Germany, April 2010–November 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, cf. publication list below.)
- Ph.D. program at the Department for Indian Philosophy, Faculty of Letters, University of Hiroshima, Japan, October 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, cf. 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), October 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

- Vice President, International Association of Buddhist Studies, since 2019.
- Adjunct Professor (*Honorarprofessur*), University of Heidelberg, awarded in 2016.

- Corresponding Member, Austrian Academy of Sciences (since 2014 abroad, since 2015 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), January 2004–December 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, October 2002–September 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, October 1994–March 1996.

5 Research Projects (funded)

1. Project head, “Rationality, Meditation and Liberation in Indian Buddhism: Kamalaśīla’s Scriptural Commentaries in Context”, funding FWF (September 2019–August 2023), Austrian Academy of Sciences, Vienna (IKGA); project staff: Serena Saccone, Pei-Lin Chiou.
2. 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–December 2019), Austrian Academy of Sciences, Vienna (IKGA; entire project duration 2011-2019).
3. 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.
4. 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.
5. Project head, research project “Kalimpong as a Contact Zone: Encounters between Tibet and Western Modernity in the Early 20th Century” (February 2013–January 2016), Cluster of Excellence “Asia and Europe in a Global Context”, University of Heidelberg; project staff: Markus Viehbeck, Anna Sawerthal.
 6. 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.
 7. Project head, research project “Reasoning in South Asian and Tibetan Buddhism” (D16) (October 2010–October 2012), Cluster of Excellence “Asia and Europe in a Global Context”, University of Heidelberg.
 8. 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).
 9. 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.
 10. “Grundlagen der Kontroverse über ‘Aspekte’ (*ākāra*) in der indischen Yogācāra-Literatur” (“Foundations of the controversy about ‘aspects’ (*ākāra*) in Indian Yogācāra literature”) (October 2002–September 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.
 11. “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).
 12. 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 Authored 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 abhāvapramāna. 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

1. "Using Concepts to Eliminate Conceptualization: Kamalaśīla on Non-conceptual Gnosis (*nirvikalpajñāna*)", 36pp. Submitted to the *Journal of the International Association of Buddhist Studies*.
2. "On editing Sanskrit texts digitally – tools, methods and implications". In: Birgit Kellner, Xuezhū Li, Jowita Kramer: *Sanskrit Manuscripts in China III*. Forthcoming, China Tibetology Publishing House, Beijing, 93-106.
3. "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.
4. "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.
5. "Proofs of Idealism in Buddhist Epistemology : Dharmakīrti's Refutation of External Objects". In: Jorg Tuske (ed.): *Indian Epistemology and Metaphysics*. London, etc. 2017: Bloomsbury Academic, 102-128.

6. “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).
7. together with Sara Uckelman: “Dialectical Self-Refutation and Nāgārjuna’s Discussion in Six Points (*ṣaṭkoṭiko vādah*)”. 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.
8. 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.
9. “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.
10. “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.
11. “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.
12. “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.
13. “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.
14. “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.
15. “Buddhistische Theorien des Geistes – Intentionalität und Selbstbewusstsein”. In: Birgit Kellner, Susanne Weigelin-Schwiedrzik (ed.): *Denkt Asien anders?* Göttingen 2009: V & R unipress, 55-75.
16. “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.

17. 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.
18. “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.
19. “First logic, then the Buddha? Remarks on the chapter sequence of Dharmakīrti’s *Pramāṇavārttika*”. *Hōrin* 11 (2004) 147-167.
20. “Why Infer and not just Look? Dharmakīrti on the Psychology of Inferential Processes”. In: Shōryū Katsura, Ernst Steinkellner (ed.): *The Role of the Example (dr̥ṣṭānta) in Classical Indian Logic*. Wien 2004: Arbeitskreis für Tibetische und Buddhistische Studien.
21. “Sind Logik und Erkenntnistheorie buddhistisch? Über Selbstverständnis und Rolle der erkenntnistheoretisch-logischen Tradition des Buddhismus”. In: Lambert Schmitshausen (ed.): *Buddhismus in Geschichte und Gegenwart, Band IX – Facetten des Buddhismus – gibt es einen gemeinsamen Kern?* Hamburg 2004: Universität Hamburg, 153-170.
22. “Integrating Negative Knowledge into Pramāṇa Theory: The Development of the *dr̥ṣyānupalabdhi* in Dharmakīrti’s Earlier Works”. *Journal of Indian Philosophy* 31/1-3 (2003) 121-159.
23. “Negation – Failure or Success? Remarks on an allegedly Characteristic Trait of Dharmakīrti’s *anupalabdhi*-Theory”. *Journal of Indian Philosophy* 29 (2001) 495-517.
24. “Levels of (Im)Perceptibility. Dharmottara on the *dr̥ṣya* in *dr̥ṣyānupalabdhi*” In: Shōryū Katsura (ed.): *Dharmakīrti’s Thought and Its Impact on Indian and Tibetan Philosophy. Proceedings of the 3rd Dharmakīrti Conference, Hiroshima. November 4-6, 1997*. Wien: Verlag der Österreichischen Akademie der Wissenschaften 1999, 193-208.
25. “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
26. “Non-Cognition (*anupalabdhi*) – Perception or Inference? The Views of Dharmottara and Jñānaśrīmitra.” *Tetsugaku* 49 (1997) 121-134.
27. “*upalabdhilakṣaṇaprāpti* ni tsuite (On *upalabdhilakṣaṇaprāpti*).” [in Japanese]. *Indogaku-Bukkyōgaku-Kenkyū* 46/2 (1997) 111-114.
28. “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

- “Self-awareness (*svasaṃvedana*).” Goetz, D. and C. Taliaferro (eds.): *Wiley-Blackwell Encyclopedia of Philosophy of Religion*. Hoboken, NJ: Wiley-Blackwell. (Submitted 2018; accepted for publication)
- “Negation in Indian Philosophy.” Borchert, D. (ed.): *Encyclopedia of Philosophy*, 2nd edition. Detroit 2006: Macmillan Reference USA, 530-533.

6.4 Book Reviews

- 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 Jowita Kramer, Xuezu Li: *Sanskrit Manuscripts in China III*. Forthcoming, China Tibetology Publishing House, Beijing.
- together with Horst Lasic, Patrick McAllister, Sara McClintock: *Proceedings of the Fifth International Dharmakīrti Conference, Heidelberg, 26-30 August 2014*. Forthcoming, Austrian Academy of Sciences Press.
- *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 (svasaṃvedana): 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: *Pramāṇakīrtiḥ. 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.
- 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.
- 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]

7 Digital Humanities: Activities, Qualifications, Memberships

- 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*. Forthcoming, China Tibetology Publishing House, Beijing, 93-106.

¹<https://east.ikga.oeaw.ac.at>

- 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”
- Designing 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).
- Member of the moderating committee of the academic mailing list INDOLOGY (<http://www.indology.info/email/>), 2001–2010.
- 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, September 2004–February 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.

²Cf. http://www.oeaw.ac.at/ias/Pr/Pr_Steink_allg.html#katalog

8 Invited Lectures and Conference Presentations

1. “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 March 2020 (postponed to a currently undecided date due to spread of COVID-19).
2. “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.
3. “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 *Pramāṇaviniścayaṭkā*”. 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 November 2019.
4. “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 October 2019.
5. “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).
6. 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.
7. “Kamalaśīla’s account of attaining nonconceptual gnosis (*nirvikalpajñāna*)” 2nd International Conference of the Chinese Association of Vijñaptimātra Studies (CAVS), Sun Yat-Sen University, Guangzhou, China, 29 November – 3 December 2018.
8. “The Logico-Epistemological Tradition of Indian Buddhism: a Brief Introduction” Center for Tibetan Studies, Sichuan University, Chengdu, China, 21 June 2018.
9. “Rationality and Meditative Experience in Late Indian Mahāyāna Buddhism – Glimpses from Kamalaśīla” Università degli Studi di Napoli “L’Orientale”, 10 April 2018.

10. “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.
11. “How to read Dharmakīrti’s *saṃvedana*-inference” *18th Congress of the International Association of Buddhist Studies*, Toronto, 20-25 August 2017.
12. “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.
13. “Neue Zugänge zur Philosophie des Buddhismus? Neurowissenschaftliche Forschung als Anfrage an die Buddhismuskunde” Institut für Südasiens-, Tibet- und Buddhismuskunde, Universität Wien, 18 November 2016.
14. “Failed Missions: “Late 19th and Early 20th Century Searches for Sanskrit Manuscripts in Tibet” University of California at Berkeley, 13 September 2016.
15. “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 August 2016.
16. “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.
17. “The Buddha’s Word Foreign and Domestic – Reflections on Translation and Cultural Relationality from Tibet” 16 December 2014, Société Européenne pour l’Etude des Civilisations de l’Himalaya et de l’Asie Centrale (SEECHAC), Musée Cernuschi, Paris.
18. “Erkenntnistheorie und Logik im tibetischen und chinesischen Buddhismus - zur Transkulturalität buddhistischer Philosophie” Workshop *Buddhismus in den chinesischen Randgebieten*, 29 November 2014, Konfuzius-Institut Freiburg.
19. “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 November 2013.
20. “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 November 2013.

21. “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 November 2013.
22. “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.
23. “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.
24. “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.
25. “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.
26. “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, August 1-5, 2012.
27. “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.
28. “Placing Reason in Buddhism – Perspectives on the *pramāṇa* Tradition” Department of Philosophy, Jawaharlal Nehru University, 23 March 2012.
29. “Erkenntnistheorie und Logik im altindischen Buddhismus – was ist daran neu?” University of Hamburg, 10 January 2012. Lecture within the series “Das philosophische Wissen des Buddhismus: Philosophische Denkrichtungen im Lichte von Gegenpolen und Paradigmawechsel.”
30. “Epistemology and Logic in Buddhism – Reflections on Rationality in Religious Discourse” Foguang University, Taiwan, 09 December 2011.
31. “Dignāga and Dharmakīrti on the Subjectivity of Experience: Reading and Discussion of Selected Passages” National Chengchi University, Taipei, Taiwan, 12 December 2011.

32. “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.
33. “The canon(s) of Buddhism – singularity and multiplicity”. Lecture series “Global Concepts”, Exzellenzcluster Asien und Europa im globalen Kontext, University of Heidelberg, 25 November 2010.
34. “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.
35. “Philosophical and soteriological perspectives on the mind in Indian Buddhism”. Konferenz “World view and theory in Indian philosophy”, Barcelona, 26.-30.4.2009.
36. “Traditions of Reasoning in Buddhism – Shifting Perceptions in Cultural and Historical Flow”. Universität Heidelberg, Exzellenz-Cluster Asien und Europa, 1.4.2009.
37. “Buddhistische Theorien des Geistes – Intentionalität und Selbstbewusstsein”. Symposium “Denkt Asien anders?”, Wien, 10.10.2008.
38. “Self-Awareness in Dignāga’s *Pramāṇasamuccaya*: a First Guide Through a Thicket of a Concept”. Panel “Buddhist Theories of Self-Awareness (*svasaṃvedana*): Interpretations and Critiques”, XVth Congress of the International Association of Buddhist Studies, Emory University, Atlanta, 23.-28.6.2008.
39. “Attitudes Towards External Reality in South Asian Buddhist Thought – Some Perspectives”. Department of Philosophy, University of New Mexico, Albuquerque, 18.4.2008.
40. “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.
41. “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*. September 2007, University of Freiburg.

42. "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.)
43. "Maultiere, Marxismus, Manuskripte – Erste Bemerkungen zu Rāhula Sāṅkrtyāyanas hindīsprachigen 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"). December 2006, Department of Indology and Tibetology, University of Göttingen.
44. "Philosophische Verneinung und heilstheoretische Überwindung der Außenwelt im altindischen Buddhismus" ("Philosophical negation and soteriological transcendence of the external world in ancient Indian Buddhism"), May 2006, ISTB, University of Vienna.
45. "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.
46. "Climbing up or Sliding down: Scales of Analysis in Dharmakīrti's Exposition of *pramāṇa* and *pramāṇaphala*." *4th International Dharmakīrti Conference*, Vienna, August 23-27, 2005.
47. "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, August 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.
48. "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, January 2004, organised by the *Arbeitsstelle für wissenschaftliche Weiterbildung der Universität Hamburg*.

49. "First the Buddha, then Logic? Remarks on the Chapter Sequence of Dharmakīrti's *Pramāṇavārttika*." Symposium *Logic, Grammar, and Argumentation in Buddhist Texts*, EKŌ-House for Japanese Culture, Düsseldorf, September 2003.
50. "The Logical Reason called *virodhin* in Vaiśeṣika and its Significance for Connection-based Theories of Reasoning." *XIIth World Sanskrit Conference*, Helsinki, Finland, July 2003.
51. "Jñānaśrīmitra's *anupalabdhi*-Theory as Presented in His *Anupalabdhirahasya* and *Sarvaśabdābhāvaccā*. A Survey." *XIIIth Conference of The International Association of Buddhist Studies*, Bangkok, Thailand, December 2002.
52. "Ichlose Erkenntnis? Nicht-Subjekt-Theorien in der buddhistischen *pramāṇa*-Tradition." Symposium *Ich und Ichlosigkeit*, EKŌ-House for Japanese Culture, Düsseldorf, April 2002.
53. "Integrating Negative Knowledge into *pramāṇa* Theory: the Development of the *dr̥śyānupalabdhi* in Dharmakīrti's Earlier Works." *International Seminar on Argument and Reason in Indian Logic*, Kazimierz Dolny, Poland, June 2001.
54. "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, November 2000.
55. "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, August 2000.
56. "Revisiting Incompatibility – Dharmakīrti and his Followers on *virodha*." Conference *On Understanding Other Cultures: International Conference on Sanskrit and Related Studies*, Warsaw, October 1999.
57. "Why Infer and not just Look? Dharmakīrti on the Psychology of Inferential Processes." *XIIth Conference of The International Association of Buddhist Studies*, Lausanne, August 1999.
58. "Levels of (Im)Perceptibility. Dharmottara on the *dr̥śya* in *dr̥śyānupalabdhi*." *3rd International Dharmakīrti Conference*, Hiroshima, November 1997.
59. "*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 October 1997.

60. “There are no Pots in the Ślokavārttika. ŚV *abhāvapariccheda* 11 and Patterns of Negative Cognition in Indian philosophy.” Xth *World Sanskrit Conference*, Bangalore, India, January 1997.
61. “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 Conceptualization and Organization of Conferences, Symposia, Conference Panels, Workshops, and Summer Schools

1. together with Florian Schwarz: *Normativity and Subversion in Cultures of Writing – Global Eurasia Workshop I*. Workshop, Austrian Academy of Sciences, 2-3 December 2019.
2. 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 November 2019.
3. 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 November 2018.
4. together with Pascale Hugon: *Scholastic Communities: a VISCOM Serial Workshop*. AAS. Part I: Scholastic Communities (27 March 2018), Part II: Authority and Authorship (24 October 2018), Part III: Intellectual Methods and Practices (27 March 2019).
5. *The Place of Philosophy in Asian Studies*. Symposium, IKGA, 16 May 2018.
6. *Kamalaśīla’s “Stages of Meditative Cultivation” (Bhāvanākrama): The path to liberation*. Workshop, IKGA, 8-9 May 2018.
7. co-organization, *VISCOM conference: Medieval Biographical Collections: Perspectives from Buddhist, Christian and Islamic Worlds*. AAS, 12-13 January 2017.
8. *Kamalaśīla’s “Stages of Meditative Cultivation” (Bhāvanākrama): New Perspectives on Buddhist Classics*. IKGA, 26-29 June 2017.
9. together with Patrick McAllister and Andrew Ollett: *The Future of Digital Texts in South Asian Studies: A SARIT Workshop*. IKGA, 22-24 May 2017.

10. *Arcaṭa's description and criticism of the Jaina theory of manifoldness (anekāntavāda)*. Workshop, IKGA, 8 March 2017.
11. *Kuiji's Great Commentary on the Nyāyapraveśakasūtra*. Workshop, IKGA, 23-27 January 2017.
12. together with Jowita Kramer and Xuezhu Li: *Sanskrit Manuscripts and Tibet*. Panel at the 6th Beijing International Seminar on Tibetan Studies, China Tibetology Research Center, Beijing, 1-5 August 2016.
13. *Digital Visions for Indian Intellectual History: SARIT and beyond*. Workshop, IKGA, 30 June 2016.
14. *Buddhist Logic (hetuvidyā/yinming/inmyō) and its Applications in East Asia*. Workshop, IKGA, 27-28 June 2016.
15. *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 November 2015.
16. Chairmanship *Summer School in Colloquial Tibetan*. University of Heidelberg; August 2010, 2014.
17. together with Sara McClintock, Hideyo Ogawa and Kei Kataoka: *5th International Dharmakīrti Conference*, Heidelberg, 26–30 August 2014.
18. 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 December 2013.
19. together with Francesco Sferra: *When Buddhists Argue Against A Hindu God : New Approaches to Dialogical Logic in Interdisciplinary Perspective*. Procida (Italy), 2–7 September 2013.
20. Interdisciplinary Workshop *Formal Modeling of Indian Logic – Ratnakīrti's Arguments Against a Hindu God*. University of Heidelberg, 25–27 October 2012.
21. 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 October 2012.
22. International conference *Buddhism and the Dynamics of Transculturality*. University of Heidelberg, 11–13 June 2012.

23. 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.
24. Interdisciplinary workshop *Formal Models and Indian Logic – Jayanta’s Āgamaḍambara*. University of Heidelberg, 23–25 May 2011.
25. Convenor of the panel *Buddhist Theories of Self-Awareness (svasaṃvedana): Interpretations and Critiques*, XVth Congress of the International Association of Buddhist Studies, 23-28 June 2008, Emory University, Atlanta.
26. International symposium *The Peregrinations of Mahāpaṇḍita Rāhula Sāṅkṛtyāyana (1893-1963) : Buddhist Scholar, Political Activist, Writer*. University of Vienna, 14–15 December 2007.
27. together with Helmut Krasser, Eli Franco und Horst Lasic: 4th *International Dharmakīrti Conference*. Vienna, August 23–27 2005.

10 Teaching and Supervision

10.1 University of Vienna, since 2015

- WT 2019/20: “Grundlagen der buddhistischen Philosophie: das 1. Kapitel aus Vasubandhus *Abhidharmakośabhāṣya*”; *Übung* (primary sources).
- WT 2018/19: “Was ist vorstellungsfreie Erkenntnis, und ist sie überhaupt möglich? Ausgewählte Textstellen zu verschiedenen Auffassungen des *nirvikalpañāna* im indischen Buddhismus”; *Übung* (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

- ST 2019: “Buddhist philosophy in its sources: Vasubandhu’s *Vimśikā 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 Zweifelhait 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/proseminar.
- WT 2000/01 and ST 2001, “Lektüre buddhistischer erkenntnistheoretischer Texte (einführend)”; Training course/proseminar.

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

- “Kamalaśīla’s Avikalpapraveśadhāraṇīṭīkā – 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 Pañchen 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 *Nyāyapraveśā*” (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 Mīśra”, (*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. (4).

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

12 Further Academic Service

- Peer-reviews for publications: Bloomsbury Academic, Oxford University Press; Journal of Indian Philosophy, Philosophy East and West, Journal of the International Association of Buddhist Studies
- Expert reviewer for: Alexander von Humboldt Foundation, German Research Foundation DFG, Union of German Academies of Science, Swiss National Science Foundation SNE, Polish National Science Centre (NCN)
- Tenure and promotion reviews for various universities in the USA

- Member of the Commission for Scientific Ethics, the Commission for the Allocation of Funds from the *Holzhausen-Legat*, and the Roland-Atefie-Award Commission, AAS.
- 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 Professor Appointment Committees (*Berufungskommissionen*) at the University of Heidelberg and other universities in Germany (since 2010)
- Member of the Selection Committee of the Graduate Programme in Transcultural Studies at the University of Heidelberg (2011-2014) with approximately 120 applications each year

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 Südasiens-, Tibet- und Buddhismuskunde*), University of Vienna

SS Summer term

WT Winter term