

Curriculum vitae

Name: Vincent Eltschinger
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Date of Birth: March 2nd 1970
Nationality: Swiss
Marital Status: Single

Educational Qualifications:

1982 – 1989 Collège Saint-Michel (Fribourg/Switzerland)
1989 **A level** (Latin and modern languages)
1990 – 1992 University of Fribourg
→Philosophy, History of religions
University of Lausanne (Switzerland)
→Sanskrit, Indology, Buddhist Studies
1992 – 1996 University of Lausanne
→, Sanskrit, Indology, Buddhist Studies, Philosophy, History
of religions
1995 – 1996 University of Geneva (Switzerland)
→Chinese language (introduction)
1996 University of Lausanne
MA
*Relativisme et conventionalisme en théorie bouddhique du
langage. Autour du Tattvārthapaṭala de la Bodhisattvabhūmi
et de Pramāṇavārttika 1.* (Supervisor: Professor Tom J.F. Tillemans)
2003 University of Lausanne
PhD
*Penser l'autorité des Écritures. La polémique de Dharmakīrti
contre la notion brahmanique orthodoxe d'un Veda sans
auteur. Autour de Pramāṇavārttika 1.213–268 et Svayṛtti.* (Su-
pervisor: Professor Tom J.F. Tillemans)

Professional Experience:

WT = Winter term

ST = Summer term

- 1998 – 2003 Lecturer at the Department of Oriental Languages and Civilisations (**University of Lausanne**, in French)
→*History of Indian Buddhism (1998–1999)*
→*Vedic and ancient Hindu religion (1999–2000)*
→*History of Indian Buddhism (2000–2001)*
→*Vedic and ancient Hindu religion (2001–2002)*
→*History of Indian Buddhism (2002–2003)*
- ST 1999 Lecturer at the Department of Oriental Languages and Civilisations (**University of Lausanne**, in French)
→*Sanskrit grammar*
- 2003 – 2005 Invited researcher at the Institute for the Cultural and Intellectual History of Asia (**Austrian Academy of Sciences, Vienna**). Funding: Swiss National Science Foundation.
- WT 2004 – 2005 Lecturer at the Department of Indology (**University of Zurich**, in German)
→*Introduction to Indian and Buddhist epistemological doctrines*
→*Sanskrit reading: Haribhadra Sūris Śaḍdarśanasamuccayaḥ together with Guṇaratna's commentary*
- 2005 – june 2010 Researcher at the Institute for the Cultural and Intellectual History of Asia (**Austrian Academy of Sciences, Vienna**). Funding: Austrian Science Fund.
- ST 2007 Lecturer at the **École Pratique des Hautes Études** (5th Section, Religious Studies, **Paris IV/Sorbonne**, in French)
→*The religious and apologetic dimensions of late Indian Buddhist Philosophy*
- ST 2008 Numata Professor for Buddhist Studies (**University of Vienna**)
→*On the genealogy and the religious thought of the Buddhist epistemologists* (Lecture, in English)
→*Selected extracts from Kamalaśīla's Tattvasaṅgrahapañjikā* (Sanskrit reading seminar for advanced students, in German)
→*Selected extracts from the Mahākarmavibhaṅga* (Sanskrit reading seminar for second year students, in English)
- Sept.–Dec. 2009 Numata Research Fellow (**Ryūkyō University, Kyōto, Japan**)
- June 2010 – now Research fellow at the Institute for the Cultural and Intellectual History of Asia (**Austrian Academy of Sciences, Vienna**). Permanent position. Funding: Austrian Academy of Sciences.
- WT 2010 Numata Professor for Buddhist Studies (**University of Vienna**)

→*Buddhism and the Self* (Lecture, in English)
→*Selected passages from the Mahāyānasūtrālaṅkāra and its Bhāṣya* (Sanskrit reading seminar for advanced students, in English)
→*Selected passages from the Vimalakīrtinirdeśa* (Sanskrit reading seminar for second year students, in English)

Short-listed:

- University of **Oxford**, December 2007: Numata Professorship of Buddhist Studies (→Buddhist Studies)
- University of **Zurich**, March 2008: Nachfolge Prof. Peter Schreiner (→Sanskrit, Indology)

Current Research Interests:

Buddhist apologetics – Doctrinal background of Buddhist epistemologists – Sanskrit manuscripts (from the Tibetan Autonomous Region) of Śāṅkaranandana's works

Publications:

See attached list

Publication list

Books

- Editor (together with A.-S. Mariéthoz, S. Gummy, D. Monay, F. Yerly): *Sacré(s)*, volume no. 15 (1996) of the Journal *Équinoxe. Revue romande de sciences humaines*.
- “Caste” et philosophie bouddhique. *Continuité de quelques arguments bouddhiques contre le traitement réaliste des dénominations sociales*. Vienna 2000: Arbeitskreis für tibetische und buddhistische Studien (Wiener Studien zur Tibetologie und Buddhismuskunde, no. 47).
- *Dharmakīrti sur les mantra et la perception du suprasensible*. Vienna 2001: Arbeitskreis für tibetische und buddhistische Studien (Wiener Studien zur Tibetologie und Buddhismuskunde, no. 51).
- *Penser l'autorité des Écritures. La polémique de Dharmakīrti contre la notion brahmanique orthodoxe d'un Veda sans auteur. Autour de Pramāṇavārttika 1.213-268 et Svavṛtti*. Vienna 2007: Verlag der Österreichischen Akademie der Wissenschaften (Beiträge zur Kultur- und Geistesgeschichte Asiens, no. 56)

Essays

- “Des peuples sans religion ? Religion, évolution et histoire dans l'Angleterre victorienne”. A.S. Mariéthoz, V. Eltschinger, S. Gummy, D. Monay, F. Yerly (eds.): *Sacré(s)*, volume no. 15 (1996) of the Journal *Équinoxe. Revue romande de sciences humaines*, 107–124.
- “Bhāvaviveka et Dharmakīrti sur āgama et contre la Mīmāṃsā (2)”. *Études Asiatiques/Asiatische Studien* 51/4 (1997), 1095–1104.
- “Bhāvaviveka et Dharmakīrti sur āgama et contre la Mīmāṃsā (1)”. *Études Asiatiques/Asiatische Studien* 52/1 (1998), 57–84.
- “Śubhagupta's *Śrutiparīkṣākārikā* (vv. 10cd–19) and Its Dharmakīrtian Background”. Shoryu Katsura (ed.): *Dharmakīrti's Thought and Its Impact on Indian and Tibetan Philosophy. Proceedings of the Third International Dharmakīrti Conference (Hiroshima, November 4-6 1997)*. Vienna 1999: Verlag der Österreichischen Akademie der Wissenschaften (Denkschriften, 281. Band), 47–61.
- “Dharmakīrti: critique de la théorie du *sphoṭa*”. *Études Asiatiques/Asiatische Studien* 55/2 (2001), 243–289.

- “La *Vedāprāmāṇyasiddhi* de Jitāri: Introduction et traduction”. *Journal Asiatique* 291/1–2 (2003), 137–172.
- “Études sur la philosophie religieuse de Dharmakīrti: 1. Le Bouddha comme Śāstrī et comme Sugata”. *Études Asiatiques/Asiatische Studien* 59/2 (2005), 395–442.
- “Études sur la philosophie religieuse de Dharmakīrti: 2. L’*āśrayaparivṛtti*”. *Journal Asiatique* 293/1 (2005), 151–211.
- “On 7th and 8th century Buddhist accounts of human action, practical rationality and soteriology”. B. Kellner, H. Krasser, H. Lasic, M.T. Much, H. Tauscher (eds.): *Pramāṇakīrtiḥ. Papers dedicated to Ernst Steinkellner on the occasion of his 70th birthday*. Part 1. Vienna 2007: Arbeitskreis für tibetische und buddhistische Studien (Wiener Studien zur Tibetologie und Buddhismuskunde, no. 70.1), 135–162.
- “Dharmakīrti on Mantras and their Efficiency”. Editorial Board, ICEBS: *Esoteric Buddhist Studies: Identity in Diversity. Proceedings of the International Conference on Esoteric Buddhist Studies (Koyasan University, 5 Sept.–8 Sept. 2006)*. Koyasan 2008: Koyasan University, 273–289.
- “Pierre Hadot et les exercices spirituels: quel modèle pour la philosophie bouddhique tardive?” *Études Asiatiques/Asiatische Studien* 62/2 (2008), 485–544.
- Review of: Michel Hulin: *Comment la philosophie indienne s’est-elle développée? La querelle brahmanes-bouddhistes* (Paris, 2008: Éditions du Panama). *Indo-Iranian Journal* 51 (2008), 187–193.
- “Le programme et les arrière-plans religieux de l’école logico-épistémologique bouddhique”. *Annuaire de l’École Pratique des Hautes Études, Sciences religieuses* 115 (2006–2007), 67–72.
- “On the Career and Cognition of Yogins”. Eli Franco (ed.): *Yogic Perception, Meditation and Altered States of Consciousness*. Vienna 2009: Verlag der Österreichischen Akademie der Wissenschaften (Beiträge zur Kultur- und Geistesgeschichte Asiens, no. 65), 169–213.
- “Śāṅkaranandana’s *Sarvajñasiddhi* – A Preliminary Report”. Francesco Sferra (ed.): *Manuscripta Buddhica. 1. Manuscripts from Giuseppe Tucci’s Collection. Part 1*. Roma 2008: Istituto Italiano per l’Africa e l’Oriente (Serie Orientale Roma, CIV), 115–156.
- “Studies in Dharmakīrti’s Religious Philosophy: 4. The *cintāmayī prajñā*”. Piotr Balcerowicz (ed): *Logic and Belief in Indian Philosophy*. Delhi 2009: Motilal Banarsidass (Warsaw Indological Studies, 3), 565–603.

- “On a Hitherto Neglected Text Against Buddhist Personalism: *Mahāyānasūtrālaṅkāra* 18.93–102 and *Bhāṣya*.” *Études Asiatiques/Asiatische Studien* 64/2 (2010), pp. 291–340.
- “Apocalypticism, Heresy and Philosophy. Towards a Sociohistorically Grounded Account of Sixth Century Indian Philosophy.” Goshin Shaku *et al.* (eds.): *Investigation of religious pluralism and the concept of tolerance in India*. Tokyo 2010 (march): The Eastern Institute, 425–480.
- (Together with Isabelle Ratié): “Dharmakīrti against the *pudgala*.” *Indogaku Chibettogaku Kenkyū (Journal of Indian and Tibetan Studies)* 15 (2010), 1–31.
- “Les œuvres de Śāṅkaranandana: Nouvelles ressources manuscrites, chronologie relative et identité confessionnelle”. *AION (Annali dell’Istituto Universitario Orientale di Napoli)* 66 (2006), 83–122. [Published 2010]
- “Dharmakīrti”. *Revue Internationale de Philosophie* 64/3 (2010), 397–440.
- “Nescience, Epistemology and Soteriology. Part 1.” To be published in the *Journal of the International Association of Buddhist Studies*.
- “Nescience, Epistemology and Soteriology. Part 2.” To be published in the *Journal of the International Association of Buddhist Studies*.
- “Studies in Dharmakīrti’s Religious Philosophy : 3. Compassion and Its Place in PV 2.” To be published in E. Franco, B. Kellner, H. Krasser, H. Lasic (eds.): *Proceedings of the Fourth International Dharmakīrti Conference (Vienna, 23–27th August 2005)*.
- “Latest News from a Kashmirian ‘Second Dharmakīrti’: On the Life, Works and Confessional Identity of Śāṅkaranandana According to New Manuscript Resources.” To be published in Patrick McAllister, Helmut Krasser, Cristina Scherrer-Schaub (eds.): *Proceedings of the International Conference on Cultural Flows Across the Western Himalayas (Shimla, Institute of Advanced Sanskrit Studies, April 18–21, 2009)*
- “Turning Hermeneutics Into Apologetics: Reasoning and Rationality under Changing Historical Circumstances.” To be published in Vincent Eltschinger, Helmut Krasser (eds.): *Proceedings of the Panel on Scriptural authority and apologetics in the Indian religio-philosophical environment (14th World Sanskrit Conference, Kyōto, September 1–5, 2009)*.
- “Apocalypticism, Heresy and Philosophy.” To be published in Piotr Balcerowicz (ed): *Proceedings of the International Conference on World View and Theory in Indian Philosophy (Barcelona, Casa Asia, April 26–30, 2009)*.

- “Buddhist Esoterism and Epistemology.” To be published in Eli Franco (ed.): *Proceedings of the Panel on the Periodization and Historiography of Indian Philosophy (XIVth World Sanskrit Conference, Kyōto, September 1–5, 2009)*.
- “Sur quelques modalités du discours métareligieux indien: essai sur la catégorie indienne du ‘scripturaire’”. To be published in *Actes de la Session européenne de l’École doctorale (Paris, mars 2003)*.

In preparation

- (Together with Helmut Krasser and John Taber) *Does the Veda Speak? Dharmakīrti’s Critique of Mīmāṃsā Exegetics in PVSV 164,24–176,13*. Annotated English Translation. [2011]
- *Buddhist Epistemology as Buddhist Apologetics. Dharmakīrti’s and His Early Epigones’ Religio-philosophical Programme and Background*. Habilitation thesis (University of Vienna). [2012]
- (Together with Isabelle Ratié) *Dharmakīrti’s Critique of the Self*. [2011]
- *Caste and Buddhist Philosophy: Continuity of some Buddhist Arguments against the Realist Interpretation of Social Denominations*. Translated from the French by Raynald Prévèreau. Delhi: Motilal Banarsidass (Buddhist Traditions Series). [2011]
- (Together with Helmut Krasser) *Proceedings of the Panel on Scriptural authority and apologetics in the Indian religio-philosophical environment (14th World Sanskrit Conference, Kyōto, September 1–5, 2009)*. [2012]
- Śāṅkaranandana’s *Anyāpohasiddhi*. Critical edition of the Tibetan version and of two incomplete Sanskrit Manuscripts from the Tibetan Autonomous Region.
- Bhaṭṭaśrīśāṅkaranandana: The Stanzas. Diplomatic edition of all the stanzas from a Sanskrit Manuscript photographed in Tibet by Rāhula Sāṅkrtyāyana and Giuseppe Tucci, and systematic comparison with other Sanskrit Manuscripts as well as Tibetan materials.