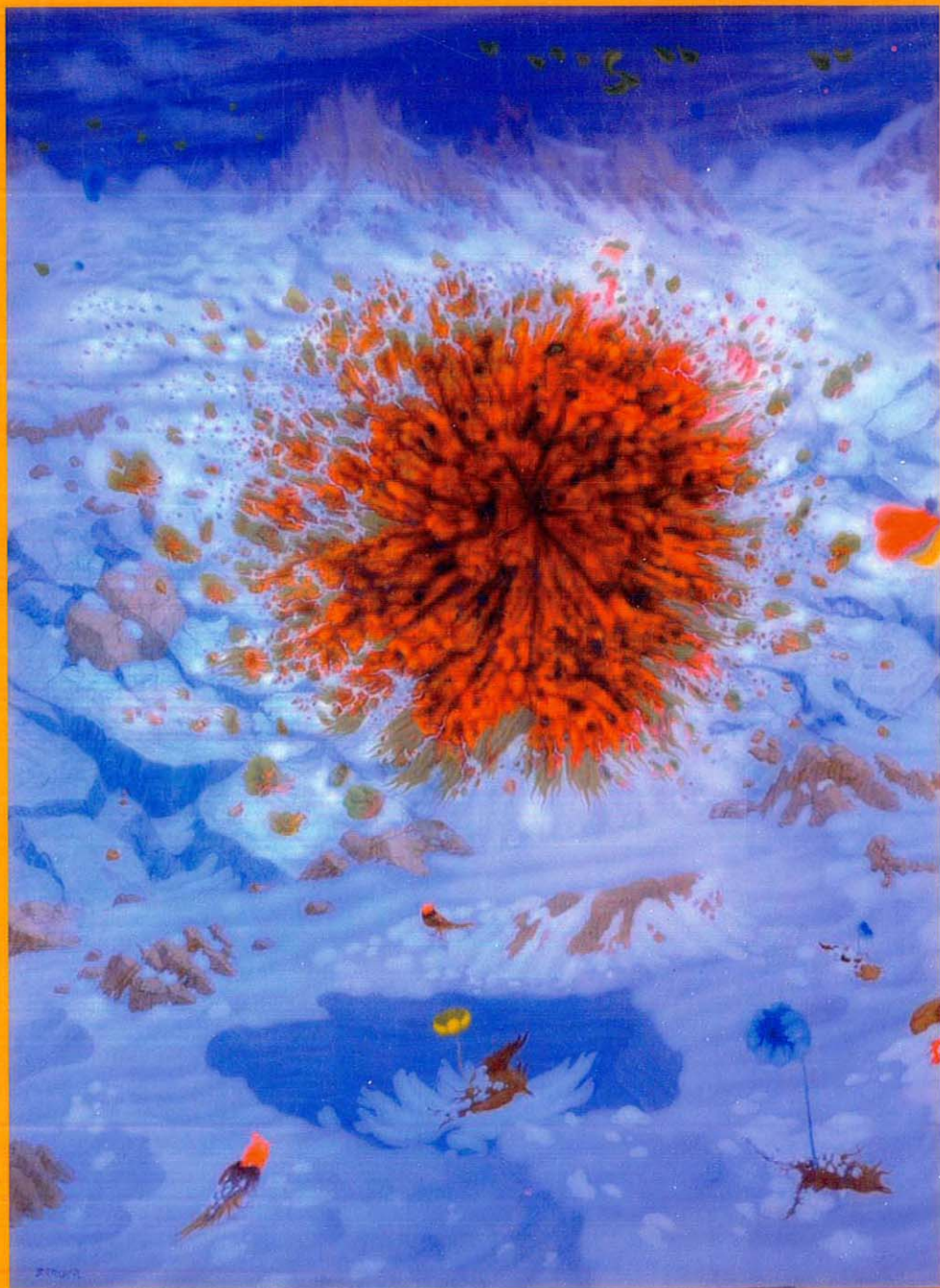


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WIENER STUDIEN ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE 70.1



WSTB 70.1

WIENER STUDIEN
ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE

GEGRÜNDET VON
ERNST STEINKELLNER

HERAUSGEGEBEN VON
BIRGIT KELLNER, HELMUT KRASSER,
HELMUT TAUSCHER

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WIEN 2007

ARBEITSKREIS FÜR TIBETISCHE UND BUDDHISTISCHE STUDIEN
UNIVERSITÄT WIEN

PRAMĀṆAKĪRTIḤ

PAPERS DEDICATED TO ERNST STEINKELLNER
ON THE OCCASION OF HIS 70th BIRTHDAY

EDITED BY

BIRGIT KELLNER, HELMUT KRASSER, HORST LASIC,
MICHAEL TORSTEN MUCH and HELMUT TAUSCHER

PART 1

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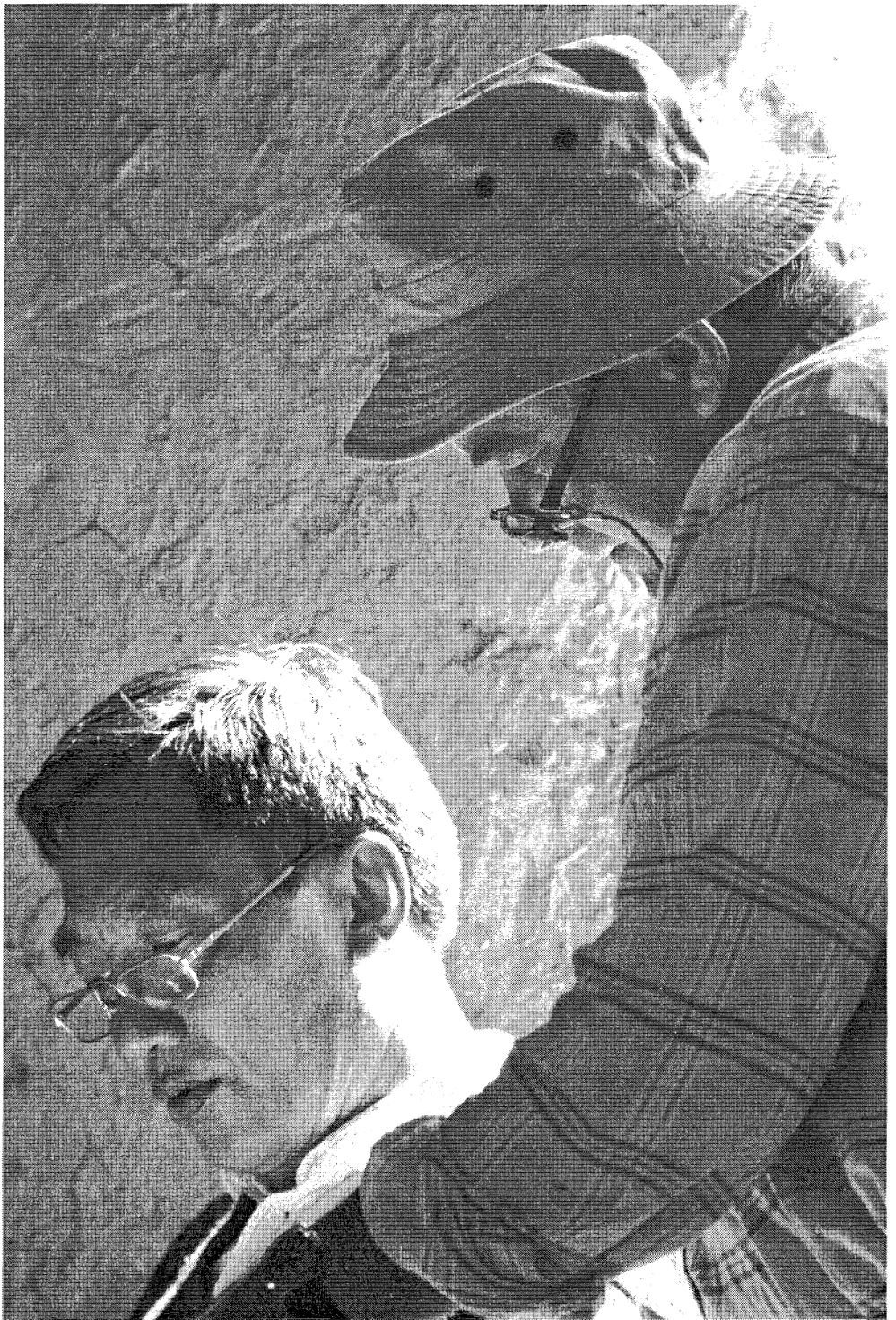
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Ernst Steinkellner (right) with Panglung Rinpoche at Tabo Monastery in 1991 discovering the “Tabo Canon” – Deborah Klimburg-Salter 1991, © WHAV

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PART 2

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Ernst Steinkellner

Imprints and echoes*

The two volumes of this *Festschrift* bear witness to the lasting imprint that the scholar and teacher Ernst Steinkellner has left on the world of Tibetan and Buddhist Studies. For us, its editors and his students, this publication is a welcome opportunity to briefly trace the steps of his scholarly life and to reflect on the various ways in which he has shaped the discipline. Given the broad range of his activities and interests, this is no doubt a Herculean task, and we can only ask the reader's forgiveness for the inevitably subjective and necessarily selective character of our remarks.

After initial studies in German and English language and literature as well as theatre sciences at the universities of Graz and Vienna, in 1959 Steinkellner began to study Indology and philosophy in Vienna, mainly with Erich Frauwallner. Two years into his studies, he became a student assistant (*wissenschaftliche Hilfskraft*) at the Department of Indology, which had been newly established in 1955;¹ after completing his doctorate in 1963 he served there as a graduate assistant until 1971.

Frauwallner's work on ancient Indian philosophy stands out in its comprehensive and thorough use of primary sources, in its focus on the evolution of the individual systems and in delineating the achievements of their main representatives. Within the topical and methodological framework of his teacher's approach, Steinkellner's early scholarly work was aimed at enhancing our knowledge of India's philosophical traditions through the recovery of lost works, mainly by relying on fragments of these works found in other sources.

* Our thanks are due to Cynthia Peck-Kubaczek for her English corrections and comments.

¹ Prior to 1955, Indological studies were conducted within the framework of the university's Department of Oriental Studies (Orientalisches Institut). For further details, cf. Karin Preisendanz' historical survey of the Department for South Asian, Tibetan and Buddhist Studies of the University of Vienna (in German) on the department's website, <http://www.istb.univie.ac.at/ger/versteh/geschichte/geschichte.html> (last visited August 6, 2007).

With the help of textual fragments preserved in Buddhist, Jaina, Nyāya and Vaiśeṣika literature, Steinkellner's (unpublished) doctoral dissertation examined how the Naiyāyika Śāṅkarasvāmin (ca. 720/30–780/790 CE) reacted to Dharmakīrti's (ca. 600–660 CE) version of the Buddhist proof of momentariness (*kṣaṇikatvānumāna*) and his challenges to the Nyāya proof of the existence of a creator god (*īśvara*). By not focusing on whether these fragments literally represent their source text, but rather on their contents, and by providing as much of the context of Dharmakīrti's thought as was possible at the time, Steinkellner strove to reach a clear grasp of Śāṅkarasvāmin's philosophical achievements regarding these two issues.

In retrospect, it appears that while working on a Naiyāyika's response to Buddhist challenges, Steinkellner "caught fire" so to speak and ended up turning his attention to what remains the gravitational centre of his research to this very day: Buddhist logic and epistemology (*pramāṇa*), in particular the works and thought of Dharmakīrti. At that time, the only works available in Sanskrit composed by this second giant of the *pramāṇa* tradition after Dignāga (ca. 480–540 CE) were the *Pramāṇavārttika*, the auto-commentary on its first chapter on inference (*svārthānumāna*), and the short epitome *Nyāyabindu*. Steinkellner first devoted his energy to the *Hetubindu*, the work in which Dharmakīrti concisely presents his developed theory of inference centred on the notion of the logical reason (*hetu*). He reconstructed the lost Sanskrit text from the *Hetubindu*'s Tibetan translation. Even though he could rely on a large number of systematically collected fragments from a broad range of philosophical literature, which he carefully evaluated as to their reliability as a source for the verbal shape of the lost text, his endeavour could not have been successful without the wealth of material from the *Hetubindu* that Arcaṭa (ca. 730–790 CE) had incorporated into his commentary. The extensive annotations in this study, which was published in 1967² together with a German translation and later submitted as a qualifying monograph for his *Habilitation*, aimed to place Dharmakīrti's achievements in their historical context and included pioneering attempts to distinguish Dharmakīrti's logical ideas from those of his teacher Īśvarasena, thus providing important insights into the thought of yet another Indian logician whose works have not come down to us.

In 1971, Steinkellner was invited to the University of Pennsylvania, where he spent two terms as a visiting lecturer before becoming an associate professor

² In this introduction, Steinkellner's publications are referred to only by title or description and year of appearance; full bibliographical references, including references to reviews, can be found in the list of publications on pp. xxvii–xxxvii of this volume.

for Indian Philosophy in 1972. However in 1973, soon after the University of Pennsylvania had awarded him an honorary M.A. in recognition of his work, Steinkellner returned to the University of Vienna to found the Department of Tibetan and Buddhist Studies, which he headed as full professor from 1976. After a brief gestation period, during which the department existed in a single drawer at the Department of Indology, it burst into full bloom in the rooms of a spacious townhouse at Maria-Theresien-Straße 3 near the main university buildings. Whereas the newly occupied rooms under the roof might have seemed empty in the beginning, Steinkellner's untiring efforts at building a library and offprint collection, with special focus on Buddhist philosophy and Tibet, soon required the move to bigger premises on the first floor. At that time, Helmut Tauscher and Michael Torsten Much, two of his earliest students in Vienna, started their university careers as academic assistants under his guidance.

The productive period at the end of the 1960s and in the early 1970s saw the appearance of a number of seminal papers on Dharmakīrti. The analytical distinctions that these papers introduced were not only influential by becoming the subject of much debate, but also proved themselves to be of lasting value insofar as they continue to inspire further attempts at their refinement and contextualization. "Die Entwicklung des *kṣaṇikatvānumānam* bei Dharmakīrti" (1968) distinguishes between three developmental stages in Dharmakīrti's proof of the momentariness of all that exists.³ "Wirklichkeit und Begriff bei Dharmakīrti" (1971) deals with the notion of *svabhāva*, "own-being," which is central to Dharmakīrti's ontology, language theory and logic. Steinkellner draws a distinction between *svabhāva* as "nature" and *svabhāva* as "concept," developing the logical implications of this distinction further in "On the interpretation of the *svabhāvahetuḥ*" (1974). These two papers on *svabhāva* instigated a long-

³ The studies on the concept of momentariness in Buddhist philosophy that were influenced by Steinkellner's work in this area are too numerous to be mentioned here. Two articles by Yoshimizu Chizuko, however, should be noted as they focus precisely on how the types of inferences postulated by Steinkellner can be distinguished: "The development of *sattvānumāna* from the refutation of a permanent existent in the Sautrāntika tradition," *WZKS* 43 (1999), 231–254, and "Augenblicklichkeit (*kṣaṇikatva*) und Eigenwesen (*svabhāva*) – Dharmakīrtis Polemik im Hetubindu," *WZKS* 67 (2003), 197–216. An in-depth study of the philosophical dimensions of the *sattvānumāna* that aims at investigating the full range of possible interpretations of key passages and theorems can be found in Claus Oetke, *Bemerkungen zur buddhistischen Doktrin der Momentanheit des Seienden – Dharmakīrtis sattvānumānam*, *WSTB* 29 (1993).

lasting debate, especially among Japanese scholars, to which Steinkellner contributed a further clarification in the 1984 paper “*svabhāvapratibandha* again.”⁴

With the publication of the Tibetan text of the chapter on inference (*svārthānumāna*) from Dharmakīrti’s *Pramāṇaviniścaya* (1973), and later of its richly annotated German translation (1979), Steinkellner once again closed a glaring gap in the study of Buddhist logic and undertook first steps towards classifying fragments in view of their reliability to determine the literal shape of the text to which they bear witness. The “Miszellen,” a series of shorter papers on the logico-epistemological school of Buddhism that were published between 1979 and 1990 in the *Wiener Zeitschrift für die Kunde Südasiens* (WZKS), primarily offer the results of his continued work on fragments and their value in augmenting the historical picture of Indian philosophy. This work finally culminated in the development of a comprehensive system for fragment classification, published as “Methodological remarks on the constitution of Sanskrit texts from the Buddhist *pramāṇa*-tradition” (1988). This system was first applied in full in an edition of the Tibetan translation of a digression in Dharmottara’s (ca. 740–800 CE) *Pramāṇaviniścayaṭīkā* on the definition of valid cognition, prepared together with his student Helmut Krasser (Steinkellner/Krasser 1989).

Parallel to producing exemplary editions and in-depth studies of key issues in Buddhist epistemology and logic in India and to examining the philological peculiarities of its literature, Steinkellner also turned his attention to the more pronouncedly spiritual concerns of the *pramāṇa* school, first in an article on omniscience in connection with Jñānaśrīmitra’s lost *Sarvajñasiddhi* (1977) and in another on yogic cognition (1978). Investigating the proof of the existence of another world (*paralokasiddhi*) as an important contribution of the *pramāṇa* tradition to the Buddhist theory of rebirth, he edited the Tibetan text of

⁴ This paper was an explicit reaction to Matsumoto Shiro, “*Svabhāvapratibandha*,” *IBK* 59 (1981), 10–14. Further important contributions on the topic include Katsura Shoryu, “*Svabhāvapratibandha* revisited,” *IBK* 69 (1986), 27–29 and “*Pramāṇavārttika* IV.202–206 – towards the correct understanding of *svabhāvapratibandha*,” *IBK* 80 (1992), 35–40, Funayama Toru, “Dharmakīrti no honshitsuron – *bhāva* to *svabhāva*,” *Nanto Bukkyō* 63 (1989), 1–43, and Iwata Takashi, “An interpretation of Dharmakīrti’s *svabhāva-hetu*,” *Journal of Indian Philosophy* 31 (2003), 61–87. John Dunne’s reflections on the subject are the most recent significant contribution. They are included in his comprehensive presentation of Dharmakīrti’s epistemology on the basis of the *Pramāṇavārttika* as interpreted by the early commentators Devendrabuddhi and Śākya-buddhi (*Foundations of Dharmakīrti’s Philosophy*, Somerville, MA 2004: Wisdom Publications).

Dharmottara's *Paralokasiddhi* (1986) and Prajñāśena's *'Jig rten pha rol sgrub pa* (1988), both accompanied with German translations. Moving beyond *pramāṇa*, his continuing interest in Madhyamaka can best be illustrated with the German translation of Śāntideva's *Bodhicaryāvatāra* (1981), which is now in its fourth, updated edition of 2005.

A lecture presented at several Japanese universities in 1982 while he was a visiting professor at Kyōto University, published in the same year as "The Spiritual Place of the Epistemological Tradition in Buddhism," was a reaction to two extreme positions, both yielding Buddhist logic fundamentally "un-Buddhistic" and consequently placing its study outside the domain of Buddhist Studies proper: Edward Conze's view that Buddhist logic had its only place in sectarian quibble and contributed nothing to the genuine, spiritual dimension of Buddhist teachings, and Theodor Stcherbatsky's appraisal of Buddhist logic as an inherently secular discipline that is a worthy object of interest for modern science. Using the epithets with which Dignāga praises the Buddha in the famous introductory verse of his *Pramāṇasamuccaya* as a textual starting point, Steinkellner pointed to the defence of the Buddha's authority and the truth of his teachings as the overarching spiritual motivation and intention of the *pramāṇa* tradition.⁵

The place and time for the delivery of this crucial lecture were chosen with care, as progress in this field had at that time largely been due to the efforts of Japanese scholars and their students. The continuing vigour of *pramāṇa* studies in Japan as well as the several Japanese students who came to Steinkellner to pursue doctorate degrees in Vienna⁶ demonstrates that his words from 1982 fell on fertile

⁵ Steinkellner relied on ideas from Tilmann Vetter's *Erkenntnisprobleme bei Dharmakīrti* (Wien 1964); its central paragraphs are translated into English in Appendix I of his lecture's published version. Vetter outlines a "historical-factual" circle concerning the legitimation of the Buddha's authority. This led Steinkellner to posit a circle of his own, namely that the authority of the Buddha, our source for knowing what meaningful practice is, must be established by perception and inference as taught by the Buddha, which in turn must stand the test of meaningful practice. Various scholars, notably Nagatomi Masatoshi, Richard Hayes and Tom Tillemans, subsequently examined the existence and nature of such "circles" in Buddhist epistemological thought; the most recent contributions on this subject, including also references to earlier "circle" theories, are Eli Franco's "Two Circles or Parallel Lines?," *DTIITP* 64–72 and John Dunne's *Foundations of Dharmakīrti's Philosophy* (Somerville, MA 2004: Wisdom Publications), 233ff.; Steinkellner's "Once More on Circles" (2003) clarifies his own ideas.

⁶ Ono Motoi, currently Associate Professor for Philosophy at the University of Tsukuba, earned his doctorate in Vienna in 1993; Yoshimizu Chizuko, currently Assistant

ground. And that his call is still heeded can be seen in the further blossoming of studies on the intertwining within this tradition of religious and philosophical topics and concerns.⁷

A central methodological premise in “The Spiritual Place” is that the self-understanding of Buddhist intellectual traditions must be taken into consideration when evaluating their merits and achievements, that their accomplishments should be weighed against what the respective thinkers themselves had to say about their motives and intentions and should not merely be judged by our own expectations and prejudices. Within the general trend in Tibetology away from treating works of Tibetan thinkers merely as appendices to or sourcebooks for Indian thought and towards recognizing instead their theoretical efforts as worthy research objects in their own right, Steinkellner’s contextualist approach led him to develop the research program that interpretational and exegetic efforts within the Tibetan tradition should not be denigrated just because they do not tout their own innovations or appear unoriginal to the modern eye. Within this tradition, which understands itself as uncovering the truth of the Buddhist teaching in the literature it has inherited, originality comes in the guise of interpretation and commentary. The inquiry into interpretive currents within textual traditions thus becomes a vital concern for the Tibetologist, as Steinkellner demonstrated in two important papers that bring these methodological convictions to bear on issues of terminology and schematization: “*Tshad ma’i skyes bu*: meaning and historical significance of the term” (1983) traces the notion of a “person of authority” as seen in the epistemological, that is, *tshad ma*-related works of rGyal tshab rje

Professor for Philosophy at the same university, earned hers the following year; Kyuma Taiken, currently Associate Professor at the Department of Humanities at Mie University, completed his degree in 1999. The tradition of Japanese students earning doctorates in Tibetan and Buddhist Studies at the University of Vienna is still alive; currently, Ishida Hisataka and Sakai Masamichi are working on their dissertations under the supervision of Helmut Krasser.

⁷ Contributions in this area include Eli Franco, *Dharmakīrti on Compassion and Rebirth*, WSTB 38 (1997); Helmut Krasser, “Are Buddhist *Pramāṇavādin*s non-Buddhistic? Dignāga and Dharmakīrti on the impact of logic and epistemology on emancipation,” *Hōrin* 11 (2004), 129–146; Birgit Kellner, “First logic, then the Buddha? Remarks on the chapter sequence of Dharmakīrti’s *Pramāṇavārttika*,” *Hōrin* 11 (2004), 147–167. Vincent Eltschinger is working on a series of papers on Dharmakīrti’s religious philosophy, of which two have already appeared: “Études sur la philosophie religieuse de Dharmakīrti: (1) Le Bouddha comme *Śāst* 穆 et comme *Sugata*,” *Études Asiatiques/Asiatische Studien* 59–2 (2005), 395–442, and “Études sur la philosophie religieuse de Dharmakīrti (II): L’*āśrayapariv* 穆tti,” *Journal Asiatique* 293/1 (2005), 151–211.

(1364–1432) and mKhas grub rje (1385–1438), placing them in the context of the Tibetan reception of Dharmakīrti's works and appropriation of his ideas. "Early Tibetan Ideas on the Ascertainment of Validity (*ñes byed kyi tshad ma*)" (1992) discusses to what extent the classificatory schemes that Tibetan epistemologists drew up in order to categorize valid cognitions according to the method of their ascertainment might have been inspired by the scarce Indian Buddhist *pramāṇa* materials that addressed this issue explicitly.

Surveying the imprints that Ernst Steinkellner has left on the scholarly world cannot remain limited to his role as a researcher or teacher, for many of these imprints, as well as more distant echoes, are the result of the attention that he devoted to creating and supporting the social and institutional environments that Tibetan and Buddhist Studies need in order to flourish – through establishing and actively participating in various organizations and networks, in whose framework scholars and students could pursue their research and publish its results. He has served, in some cases still actively, as editor or editorial consultant for a number of journals, including the *Journal of the International Association of Buddhist Studies*, *The Journal of the Tibet Society* and the *Archív orientální*, has been a member of commissions and advisor of institutions, and until 2003 also presided over the International Tibetological Tennis Society from its founding in Narita in 1989.

In 1991, the Institute for the Cultural and Intellectual History of Asia was founded at the Austrian Academy of Sciences. Its first director was the Indologist Gerhard Oberhammer, followed by Steinkellner from 1998 to 2006; the institute is presently directed by Helmut Krasser. The Academy had already appointed Steinkellner a Corresponding Member in 1978, and made him a Full Member ten years later. Following the Academy institute's inception, Steinkellner gradually built up a team of researchers on Buddhist logic and epistemology there, with Helmut Krasser and Horst Lasic as its core members. The research project on Buddhist epistemology and logic that is conducted there under Steinkellner's direction, is one of the largest and longest continuing humanities projects that are funded by the Austrian Science Fund.

Steinkellner's recognition of the social and international dimensions of scholarship is most visibly reflected in the way the Academy institute and the department at the University of Vienna became welcoming centres of communication and exchange. University records, for instance, list altogether twenty visiting professors who taught at the Department of Tibetan and Buddhist Studies in the thirty years between 1977 and 2007, some of whom came to

Vienna several times.⁸ And we can only guess at the number of visitors who came for a matter of few weeks or months to work with Steinkellner on special research topics,⁹ let alone the number of informal visitors, who would often participate in one of his seminars or deliver lectures or guest seminars of their own. As a student at the department, one perhaps often failed to follow the high-level scholarly exchanges that these distinguished guests held with Steinkellner and others, but one instinctively realized from early on that scholarship is an international and communicative enterprise and, frankly speaking, also a lot of fun.

The organization of both smaller meetings and larger conferences is another outcome of Steinkellner's social approach to academic life. He was instrumental in convening a number of international conferences, using the resources at his disposal both at the university and at the Academy. In 1981, the university department organized the Csoma de Kőrös Symposium in Velm near Vienna, an international conference on Tibetan, Central Asian and Buddhist Studies. This was a pioneering enterprise that accommodated the substantial expansion and internal differentiation of Tibetan Studies in those years. More than a decade later, in 1995, the further progress of this expansive dynamic could be witnessed at the 7th Seminar of the International Association for Tibetan Studies, which the Academy organized at the scenic Seggau Castle in the south of the Austrian province of Styria. Together with Japanese colleagues, Steinkellner also managed to create a loose yet stable network for exchange on Buddhist logic and epistemology. During Steinkellner's stay as a visiting professor in Kyōto in 1982, Kajiyama Yuichi organized a small conference on Dharmakīrti that was retrospectively named the First International Dharmakīrti Conference. The Second, Third and Fourth Dharmakīrti Conferences followed

⁸ The list of visiting professors, given here in chronological order, also illustrates Steinkellner's broad vision of the field, being by no means limited to specialists within his own research area: Géza Uray (three times), Wang Yao, András Rona-Tas, Kajiyama Yuichi, Roy Andrew Miller, Heinz Bechert (twice), Katsura Shoryu (three times), David Seyfort Ruegg, Mimaki Katsumi (twice), Kameshwar Nath Mishra, Hattori Masaaki, Franz-Karl Erhard, Patrick Olivelle, Alexander von Rospatt, Iwata Takashi, Hubert Decleer, Klaus-Dieter Mathes (twice), John Taber, Géza Bethlenfalvy (twice), Ngawang Jorden. Although the sojourns in Vienna of the last three professors were in part already after Steinkellner's retirement, his contacts and input were nevertheless crucial for their invitation.

⁹ In *pramāṇa* studies, here one could single out Funayama Toru, who spent a few months in Vienna in 1991 to study the *pratyakṣa* chapter of Śāntarakṣita's *Tattva-saṅgraha* with Kamalaśīla's commentary, which led to his publication "A study of *kalpanāpodha*," *Zinbun* 27 (1992), 33–128.

in 1989 (Vienna), 1997 (Hiroshima) and 2005 (again Vienna) respectively, with an ever-growing number of participants from an increasingly wider array of countries.¹⁰

In 1977, Steinkellner founded the Arbeitskreis für Tibetische und Buddhistische Studien with the main function of publishing the monograph series *Wiener Studien zur Tibetologie und Buddhismuskunde* (WSTB), in which this *Festschrift* also, aptly, appears. The volumes in this series, which since 2005 has been jointly edited by Birgit Kellner, Helmut Krasser and Helmut Tauscher, not only comprise critical editions and studies in the field of *pramāṇa*, both Indian and Tibetan based, but also present a broad spectrum of works from Central Asian and Buddhist Studies, including studies on Yogācāra and Madhyamaka, the formation of the Tibetan Kanjur, Tibetan *belles lettres* and grammar, pilgrimage in Tibet, the Mongolian language and on Bhutanese history.¹¹ Many of the published monographs present the work of well-established scholars, but recent graduates have also always been encouraged to submit their theses and dissertations to the series.¹² But this series was not Steinkellner's

¹⁰ The proceedings of the Fourth International Dharmakīrti Conference are currently being edited by Eli Franco, Birgit Kellner, Helmut Krasser and Horst Lasic; they will be published by the Austrian Academy of Sciences Press, which also brought out the proceedings of the second and third conferences: Ernst Steinkellner (ed.), *Studies in the Buddhist Epistemological Tradition. Proceedings of the Second International Dharmakīrti Conference, June, 11–16, 1989* (1991), and Katsura Shoryu (ed.), *DTITP* (1999).

¹¹ For a catalogue, see the WSTB website at <http://www.istb.univie.ac.at/cgi-bin/wstb/wstb.cgi> (last visited August 9, 2007).

¹² Volumes that fall under this category include Gudrun Bühnemann, *Der Allwissende Buddha – Ein Beweis und seine Probleme – Ratnakīrti's Sarvajñasiddhi*, WSTB 4 (1980); Helmut Tauscher, *Candrakīrti – Madhyamakāvatāraḥ und Madhyamakāvātārabhāṣyam* (Kapitel VI, Vers 166–226), WSTB 5 (1981); Victor Van Bijlert, *Epistemology and Spiritual Authority. The Development of Epistemology and Logic in the Old Nyāya and the Buddhist School of Epistemology with an Annotated Translation of Dharmakīrti's Pramāṇavārttika II (Pramāṇasiddhi) vv. 1–7*, WSTB 20 (1989); Yoshimizu Chizuko, *Die Erkenntnislehre des Prāsaṅgika-Madhyamaka nach dem Tshig gsal ston thun gyi tshad ma'i rnam bśad des 'Jam dbyaṅs bśad pa'i rdo rje*, WSTB 37 (1996); Birgit Kellner, *Nichts bleibt nichts*, WSTB 39 (1997); Horst Lasic's critical editions of Jñānaśrīmitra's *Vyāpticarcā* (WSTB 48) and Ratnakīrti's *Vyāptinirṇaya* (WSTB 49), both 2000; Pascale Hugon, *Le rTags kyi rnam gzhag rigs lam gsal ba'i sgron me de Glo bo mkhan chen bSod nams lhun grub – Un manuel tibétain d'introduction à la logique – Edition et traduction annotée*, WSTB 55 (2002); Ryusei Keira, *Mādhyamika and Epistemology – A Study of Kamalaśīla's Method for Proving the Voidness of all Dharmas – Introduction, Annotated Translations and Tibetan Texts*

only publication avenue. Prior to the WSTB's establishment, in Austria research monographs on Indian religion and philosophy were published under the auspices of the Austrian Academy of Sciences, which then in 1973 founded its own publishing house.¹³ Over the years, the Academy Press's catalogue has seen a considerable increase in breadth and number of publications within Tibetan and Buddhist Studies, much of this due to Steinkellner's continuing engagement and dedication.¹⁴

of Selected Sections of the Second Chapter of the Madhyamakāloka, WSTB 59 (2004); Kyuma Taiken, *Sein und Wirklichkeit in der Augenblicklichkeitslehre Jñānaśrimitras – Kṣaṇabhaṅgādhyaḥ I: Pakṣadharmatādhikāra*, WSTB 62 (2005); Kurt Tropper, *Die Jātaka-Inschriften im skor lam chen mo des Klosters Zha lu*, WSTB 63 (2005); Ulrich Timme Kragh, *Early Buddhist Theories of Action and Result – A Study of karmaphalasambandha. Candrakīrti's Prasannapadā, Verses 17.1–20*, WSTB 64 (2006); Birgit Kellner, *Jñānaśrimitra's Anupalabdhirahasya and Sarvaśabdābhāvaccarcā – A Critical Edition With a Survey of His Anupalabdhi-Theory*, WSTB 67 (2007).

Although they are not dissertations or theses, Vincent Eltschinger's two volumes *Caste et philosophie bouddhique – Continuité de quelques arguments bouddhiques contre le traitement réaliste des dénominations sociales* (WSTB 47, 2000) and *Dharmakīrti sur les mantra et la perception du supra-sensible* (WSTB 51, 2001) also deserve to be mentioned among these outstanding publications by younger scholars, as does Pascale Hugon's edition of mTshur ston gZon nu seṅ ge's *Tshad ma śes rab sgron ma* (WSTB 60, 2004).

¹³ In addition to Steinkellner's own publications of the *Hetubindu* and the *Pramāṇa-viniścaya*'s chapter on inference, these earlier publications include, in the field of epistemology, Erich Frauwallner's *Materialien zur ältesten Erkenntnislehre der Karmamīmāṃsā* (1968), Tilmann Vetter's monograph *Erkenntnisprobleme bei Dharmakīrti* (1964) and his edition and German translation of the Tibetan text of the *Pramāṇa-viniścaya*'s chapter on perception (1966), as well as Lambert Schmithausen's *Maṇḍanamiśra's Vibhramavivekaḥ, mit einer Studie zur Entwicklung der indischen Irrtumslehre* (1965). These monographs were commissioned by the Academy to be published by Hermann Böhlau Nachfolger Verlag.

¹⁴ János Szerb, *Bu ston's History of Buddhism in Tibet. Critically edited with a comprehensive index*, 1990; Helmut Krasser, *Dharmottaras kurze Untersuchung der Gültigkeit einer Erkenntnis – Laghuprāmāṇyaparīkṣā*, 2 parts (Tibetan text and Sanskrit materials, German translation), 1991; Michael Torsten Much, *Dharmakīrtis Vādanyāyaḥ*, 2 parts (Sanskrit text and German translation), 1991; Ono Motoi, *Prajñākaraguptas Erklärung der Definition gültiger Erkenntnis (Pramāṇavārttikālaṅkāra zu Pramāṇavārttika II 1–7)*, 2000; Tom J. F. Tillemans, *Dharmakīrti's Pramāṇavārttika – an annotated translation of the fourth chapter (parārthānumāna)*, 2000; Tilmann Vetter, *The "Khandha Passages" in the Vinayaṭīka and the four main Nikāyas*, 2000;

With all his international outlook, Steinkellner has nevertheless not ignored his closer audience, and has earned the reputation in Austria as a scholar well able to communicate the fruits of his work to a wider public. This is documented in a number of substantive articles and proceedings contributions written in German on subjects such as the doctrine of rebirth in Buddhism (1995), Buddhist ethics (1998, 2000), or the doctrine of non-self in early Buddhism (2000); such articles were often occasioned by interdisciplinary symposia organized, among others, by Johann Figl, Professor for Religious Studies at the University of Vienna, by Hans-Dieter Klein, Professor of Philosophy, or by Msgr. Petrus Bsteh who directs the Kontaktstelle für Weltreligionen, an organization backed by the Austrian Conference of Bishops to support and encourage inter-religious dialogue. Steinkellner has almost made it a tradition to use these occasions to correct, with characteristic charm and subtle humour, what he regards as misconceptions about Buddhism among the general public. This is also borne out by several newspaper and magazine articles, as for instance, about the dating of the Buddha (1988) or the proper interpretation of the term *siddhārtha* (2001). It is also noteworthy how early and to what extent Steinkellner's work has been recognized and honoured by both religious and secular authorities in Austria. Already in 1967, Steinkellner received the Kardinal Innitzer Förderungspreis, a young-talent award, from the archdiocese of Vienna, and in 1996, the prestigious Kardinal Innitzer Würdigungspreis, a tribute award in recognition of his work in the humanities. In 2004, he received the Grand Decoration of Honour in Silver (*Grosses Silbernes Ehrenzeichen*) for services to the Republic of Austria.

All told, Steinkellner's manifold activities and functions testify to his broad vision of the field, his extensive range of interests, and his continuous openness towards new ideas, methods and developments. Echoes of his wide influence can be traced especially in the research being conducted in the cultural history of Tibet, and within this area, particularly that concerning social and cultural anthropology as well as the transmission of Buddhism to Tibet.

Eli Franco, *The Spitzer Manuscript – The Oldest Philosophical Manuscript in Sanskrit*, 2004; Vincent Eltschinger, *Penser l'autorité des Écritures – La polémique de Dharmakīrti contre la notion brahmanique orthodoxe d'un Veda sans auteur*, 2007. The Academy of Sciences Press also published the Proceedings of the 7th Seminar of the International Association for Tibetan Studies, together with several special volumes of individual panels at that conference, and, finally, the proceedings of the Second and Third International Dharmakīrti Conferences (cf. above, n. 10).

For publications in the areas of social and cultural anthropology, cf. further below.

During the 1980s, he supported a group of young anthropologists in Vienna made up of Hildegard Diemberger (now Cambridge), Guntram Hazod (now Vienna) and Christian Schicklgruber (now curator at the Museum of Ethnology, Vienna). Field-work inside the Tibetan Autonomous Region, enabled by an agreement between the Tibetan Academy of Social Sciences in Lhasa and the Austrian Academy of Sciences, led to the discovery of important documents on the religious history of Tibet. Their publication was enriched by Steinkellner's philological acumen, and he also assured their publication at the Academy Press.¹⁵ Such echoes, which include further Tibetological publications¹⁶ as well as Tibetological research projects at the Academy,¹⁷ testify to the impulses that Steinkellner has lent to this field.

Over the years, the studies on the religious and philosophical history in Tibet in which Steinkellner and his co-workers at the university specialized came to be complemented by a strong focus on the cultural history of Tibet, notably its art

¹⁵ *Ngag dbang skal ldan rgya mtsho Shel dkar chos 'byung*, *History of the 'White Crystal'*. *Religion and Politics of Southern La stod*, translation and facsimile edition by Pasang Wangdu and Hildegard Diemberger in cooperation with Guntram Hazod, published jointly by the Austrian Academy of Science and the Tibetan Academy of Social Sciences, 1996); Hildegard Diemberger and Pasang Wangdu: *dBa' bzhed*, *the Royal Edict Concerning the Bringing of Buddha's Doctrine to Tibet*, translation and facsimile edition, published jointly by the Austrian Academy of Science and the Tibetan Academy of Social Sciences, 2000).

¹⁶ Most notably: A. M. Blondeau and E. Steinkellner (ed.): *Reflections of the Mountain*, 1996; Tsering Gyalbo, Guntram Hazod and Per K. Sørensen: *Civilisation at the Foot of Mount Sham-po. The Royal House of lHa Bug-pa-can and the History of g.Ya'-bzang*, 2000; Niels Gutschow, Axel Michaels, Charles Ramble and Ernst Steinkellner (eds), *Sacred Landscape of the Himalaya. Proceedings of an International Conference at Heidelberg 22–27 May, 1998*, 2003; Per K. Sørensen and Guntram Hazod in cooperation with Tsering Gyalbo: *Thundering Falcon. An Inquiry into the History and Cult of Khra-'brug, Tibet's First Buddhist Temple*, 2005. Andre Gingrich and Guntram Hazod (ed.): *Der Rand und die Mitte. Beiträge zur Sozialanthropologie und Kulturgeschichte Tibets und des Himalaya*, 2006.

¹⁷ Two Tibetological projects are currently being carried out at the Academy: "The Great Lineages of Central Tibet. On the Localisation of the Tibetan Clan History – A Contribution to the Historical Geography and Social Anthropology of Early and Medieval Tibet" (August 2006–July 2009), main research and directed by Guntram Hazod with funding from the Austrian Science Fund; and "Politischer Raum, sozioökonomische Organisation und religiöse Geographie in Westtibet" (April 2005–September 2007), research by Christian Jahoda and directed by Steinkellner, with funding from the Austrian National Bank.

history due to Steinkellner's long-lasting cooperation with Deborah Klimburg-Salter. Klimburg-Salter came to Vienna in 1986, soon thereafter teaching a full program of Buddhist art history at the Department of Tibetan and Buddhist Studies, until being named professor for Non-European Art at the university's Department of Art History in 1996. In this position she continues to support the close collaboration between art history and philology, which intensified when the monastery of Tabo in the Spiti Valley in the Indian Himalayas entered the focus of research efforts in Austria in the early 1990s.

With its architecture, paintings and inscriptions, and its library, Tabo promised to yield insights into missing links in the transmission and transformation of Buddhist thought and literature in its move from South Asia to Tibet, as well as into related cultural and religious practices. Klimburg-Salter's descriptions of the Tabo library, based on her visits to the area that had already begun in 1978, incited Steinkellner's curiosity. Following a further visit to Tabo by Klimburg-Salter and Helmut Tauscher in 1989, it became apparent that the site merited further investigation, not only by art historians and archaeologists, but also by trained philologists. At that time, the existence of an independent Western Tibetan text tradition that had not entered the mainstream of Kanjur compilations, which were produced from the early fourteenth century, was already known through the work of Helmut Eimer as well as through individual studies by Michael Hahn and Paul Harrison;¹⁸ the Tabo library was likely to contribute more material in this regard. In 1991, Steinkellner led a joint expedition to Tabo primarily with members of the Istituto Italiano per il Medio ed Estremo Oriente (IsMEO) in Rome and the university department in Vienna.¹⁹ His preliminary report on the library, its history and contents was published in 1994. Following his trip to Tabo, Steinkellner initiated a collection of donations for a new school building there, which yielded a considerable share of the funds needed for its actual construction.

Together with Christian Luczanits (currently Berlin), Steinkellner studied the renovation inscription in the Tabo main temple;²⁰ his 1995 edition of the inscriptions on the panels of the Sudhana (Nor bzañ) frieze in the main temple, the oldest extant Tibetan translation of the *Gaṇḍavyūhasūtra*, examines its re-

¹⁸ Cf. Steinkellner, "A Report on the 'Kanjur' of Ta pho," p. 133.

¹⁹ In addition to Steinkellner, the expedition team included Elena De Rossi Filibeck, Jampa Losang Panglung (Munich) and Helmut Tauscher.

²⁰ Cf., together with Luczanits, "A New Translation of the Renovation Inscription in the Tabo Main Temple (*gtsug-lag-khang*)" (1997), and "The Renovation Inscription in the Tabo *gTsug lag khañ*, New Edition and Translation" (1999).

relationship to other Kanjur translations, demonstrates the redactional techniques that were applied in accommodating lengthy *sūtra* texts to the limited space available for inscriptions, and also raises important general questions about the relationship of paintings and inscriptions.²¹ During the 1990s, a considerable number of scholars investigated the holdings of the Tabo library, and they continually confirmed the verdict that it preserved an independent text tradition. Steinkellner surveyed this research and summarized its results in an interim report, published in 2000 in the *Festschrift* for Gadjin M. Nagao. As a library, however, the Tabo collection can only be properly assessed once Cristina Scherrer-Schaub and Paul Harrison publish their eagerly awaited inventory, a result of years of painstaking labour under difficult conditions that is due to appear shortly.

It is perhaps not far from the truth to regard the 1991 expedition to Tabo as having opened the gates for a torrent of fieldwork in Lahaul, Spiti and the neighbouring regions, bringing the Western Himalayas into focus within Tibetan Studies, not only in Vienna but also internationally. The echoes of Steinkellner's manifold contributions in this particular area can still be felt, notably in the National Research Network "The Cultural History of the Western Himalaya from the 8th Century," funded by the Austrian Science Fund and directed by Deborah Klimburg-Salter, which encompasses altogether eight sub-projects that examine the region from various disciplinary perspectives.

In comparison to earlier years, Steinkellner's independent research on Buddhist logic and epistemology led a more subdued existence during the 1990s. As a reaction to the debates his earlier papers in the 1970s had triggered, during these years he again took up the issue of the logical nexus and Dharmakīrti's *svabhāvahetu*,²² and furthermore returned to the collection of text fragments as keys to the early history of Indian philosophy.²³ In 1992, he spent a term as Visiting Professor in Oxford. The year 1995 witnessed the appearance of a systematic survey of the literature of the Buddhist logico-epistemological tradition

²¹ Steinkellner's reflections and impulses have since found their echo in Kurt Tropper's work on Tibetan inscriptions; cf. the latter's study on the *Jātaka* inscriptions of the *skor lam chen mo* in Zha lu, listed above in n. 12.

²² "An Explanation of Dharmakīrti's *svabhāvahetu* Definitions" (1996), "Kumārila, Īśvarasena and Dharmakīrti in Dialogue" (1997).

²³ "Die ältesten Sätze zur Theorie der Wahrnehmung in Indien: Eine Sammlung von Fragmenten des klassischen Sāṅkhya-Systems" (1999), "The Śaṣṭitantra on Perception, a Collection of Fragments" (1999).

that covers both primary and secondary sources, sources that Steinkellner had compiled together with Michael Torsten Much.²⁴

In 1998, the university department moved from its by then cramped rooms in Maria-Theresien-Straße to its present location in the newly established University Campus for the Humanities, at the former site of the Vienna General Hospital; in 1999, it merged with the Department of Indology, becoming part of the new Department of South Asian, Tibetan and Buddhist Studies, which has been headed by Karin Preisendanz from 2000.

Buddhist logic and epistemology, Steinkellner's main area of expertise and interest, came once more into focus in 2002 when he was granted a three-year leave of absence from the university to take the function of a "research professorship" at the Academy, and particularly after 2006, when he retired from both the university and the directorship at the Academy, where he now modestly enjoys the status of guest researcher. His persistent efforts to unlock the treasures of Sanskrit manuscripts from the Tibetan Autonomous Region are partly described in the 2003 Gonda Lecture "A Tale of Leaves – on Sanskrit Manuscripts in Tibet, their Past and their Future," a survey of the history of Sanskrit manuscripts in Tibet, their modern re-discovery, particularly through Giuseppe Tucci and Rāhula Sāṅkrtyāyana in the 1930s and 1940s, and the various attempts, over many decades, to learn just how many of these treasures survived the destruction wrought by the Cultural Revolution and to ultimately gain access to the texts they transmit. Steinkellner's efforts finally came to fruition in 2004 with the formal establishment of an agreement between the Austrian Academy of Sciences and the China Tibetology Research Center (CTRC), Beijing, which created a framework for jointly publishing critical editions based on Sanskrit manuscripts from the Tibetan Autonomous Region.

The first such joint publication has been the edition of the first chapter on perception of Jinendrabuddhi's *Pramāṇasamuccayaṭīkā*, prepared by Ernst Steinkellner, Helmut Krasser and Horst Lasic.²⁵ The agreement with the CTRC also finally, and sensationally, has made Sanskrit manuscripts of Dharmakīrti's *Pramāṇaviniścaya* and *Hetubindu* available, as well as an incomplete manuscript of Dharmottara's *Pramāṇaviniścayaṭīkā*. Helmut Krasser is currently editing the latter two works, and further editorial projects by Pascale Hugon, Toru Toma-

²⁴ This survey has since been digitized by Birgit Kellner and is available online at <http://www.istb.univie.ac.at/cgi-bin/suebs/suebs.cgi> (last visited August 30, 2007). In the future it will be continually updated in collaboration with others.

²⁵ The palaeographical introduction to the diplomatic edition was written by Anne MacDonald.

bechi and Vinita Tseng are under way.²⁶ With his edition of the *Pramāṇaviniścayaṭīkā* manuscript's colophon (2006), Steinkellner has revived the tradition of the "Miszellen," and the recent publication of his edition of the Sanskrit text of the *Pramāṇaviniścaya*, Chapters 1 and 2, aptly forms a closing bracket to his early work on the Tibetan translation of the second chapter in the early 1970s. But while one opening bracket now seems to be closed, the renewed vigour with which Steinkellner continues to set himself new research tasks makes us hope that others have just been opened, awaiting their completion in the many years to come after today, his 70th birthday. As editors of this *Festschrift*, it only remains for us to offer it to Ernst, together with our warmest congratulations.

Vienna, September 2007

The editors

Bibliography and Abbreviations

DTIITP	Katsura Shoryu (ed.): <i>Dharmakīrti's Thought and its Impact on Indian and Tibetan Philosophy. Proceedings of the Third International Dharmakīrti Conference Hiroshima, November 4–6, 1997</i> . Wien 1999: Verlag der Österreichischen Akademie der Wissenschaften.
IBK	<i>Indogaku Bukkyōgaku Kenkyū</i>
WSTB	<i>Wiener Studien zur Tibetologie und Buddhismuskunde</i> . Monograph series published by the Arbeitskreis für Tibetische und Buddhistische Studien, Wien
WZKS	<i>Wiener Zeitschrift für die Kunde Südasiens</i>

²⁶ Hugon and Tomabechei are preparing a critical edition of the third chapter of Dharmakīrti's *Pramāṇaviniścaya* together, while Tomabechei is editing several Tantric works on his own; Tseng is working on shorter *Mahāyānasūtras*.

Publications of Ernst Steinkellner

1. Monographs

- 1963 *Augenblicklichkeitsbeweis und Gottesbeweis bei Śāṅkarasvāmin*. Dissertation (unpublished), Wien 1963, pp. 123.
- 1967 *Dharmakīrti's Hetubinduḥ. Teil I – Tibetischer und Sanskrit-Text. Teil II – Übersetzung und Anmerkungen*. Wien 1967, pp. 115 & pp. 220. [Reviews: A. Kunst in *BSOAS* 31 (1968) 404–406; A. Bareau in *Revue de l'Histoire de Religions* (1969) 227; K.K. Raja in *ALB* 33 (1969) 397f.; L. Rocher in *JAOS* 89 (1969) 784f.; K. Eschinger in *Philosophischer Literaturanzeiger* 21 (1968) 282–285; T. Vetter in *IIJ* 12 (1969) 61f.]
- 1973 *Dharmakīrti's Pramāṇaviniścayaḥ, Zweites Kapitel: Svārthānumānam. Teil I – Tibetischer Text und Sanskrittexte*. Wien 1973, pp. 119. [Reviews: K.K. Raja in *ALB* 38 (1974) 18f.; Ph. Denwood in *BSOAS* 38 (1975) 219]
- 1977 *Verse-Index of Dharmakīrti's Works (Tibetan Versions)*. Wien 1977, pp. xiv + 225. [Review: L. van der Kuijp in *PhEW* 29 (1979) 106f.]
- 1979 *Dharmakīrti's Pramāṇaviniścayaḥ, Zweites Kapitel: Svārthānumānam. Teil II – Übersetzung und Anmerkungen*. Wien 1979, pp. 163. [Reviews: K.K. Raja in *ALB* 44–45 (1980–1981) 95f.; J.R. Joshi in *ABORI* 64 (1983) 291]
- 1981 *Gwī than dKon mchog bsTan pa'i sgron me'i rNam thar sgo gsum gyi rnam par bzag pa Legs bsad rgya mtsho'i rba rlabs*. Wien 1981, pp. 19.
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Deutsche Literaturzeitschrift
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Journal of the American Oriental Society
Religionen unterwegs
Review of Ethnology
Wiener Zeitschrift für die Kunde Südasiens
Zeitschrift der Deutschen Morgenländischen Gesellschaft

Abbreviations

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute</i>
ALB	<i>The Brahnavidyā, Adyar Library Bulletin</i>
AO	<i>Acta Orientalia</i>
ASt	<i>Asiatische Studien/Études Asiatiques</i>
BEFEO	<i>Bulletin de l'École Française de l'Extrême-Orient</i>
BEI	<i>Bulletin de l'École Française de l'Inde</i>

<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies</i>
<i>CAJ</i>	<i>Central Asiatic Journal</i>
<i>IJJ</i>	<i>Indo-Iranian Journal</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JIPh</i>	<i>Journal of Indian Philosophy</i>
<i>JRAS</i>	<i>Journal of the Royal Asiatic Society of Great Britain and Ireland</i>
<i>MESB</i>	Miszellen zur erkenntnistheoretisch-logischen Schule des Buddhismus
<i>OLZ</i>	<i>Orientalistische Literaturzeitung</i>
<i>PhEW</i>	<i>Philosophy East and West</i>
<i>REB</i>	<i>Revista de Estudios Budistas</i>
<i>SCEAR</i>	<i>Studies in Central & East Asian Religions</i>
<i>WZKS(O)</i>	<i>Wiener Zeitschrift für die Kunde Süd- (Bde. 1–13: und Ost-)asiens</i>
<i>ZDMG</i>	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

