

Ernst Steinkellner

**Miszellen zur erkenntnistheoretisch-logischen Schule
des Buddhismus XII: *anupalabdhi* as *pramāṇāntara* –
Īśvarasena is the Opponent in *Tattvasaṅgraha* 1693-1694.
With an Edition of *Tattvasaṅgraha* 1691-1697
and the *Pañjikā****

In the conclusion of the *Pramāṇāntaraparīkṣā* chapter of his *Tattvasaṅgraha* (TS),¹ Śāntarakṣita – after a lengthy discussion of the means of valid cognition (*pramāṇa*) held by Kumārila and preceding short remarks on other *pramāṇas* held by different traditions, such as *sambhava* (TS 1698), *aitihya*, *pratibhā*, and unspecified other *pramāṇas* (TS 1699) – introduces in TS 1691-1692 the *pramāṇa* “*yukti*” (“combination”²) which he attributes to Caraka, and in TS 1693-1694 the *pramāṇa* “*anupalabdhi*” (“non-perception”):

TS 1691: “When this exists, it certainly comes about” and “It does not come about, when (this) does not exist.” Therefore it certainly comes about on account of this. This is called a combination (*yukti*).

TS 1692: “This is certainly another means of valid cognition” says Caraka, the sage. It is not an inference because an example is not found here.

TS 1693: On account of the absence of that perception through which a thing is known the non-existence of this (thing) is known. This (type of cognition) is regarded as non-perception (*anupalabdhi*).

TS 1694: This, too, is another means of valid cognition because it does not depend on an example and so on. For, even in case of an example non-existence is established through nothing but this (non-perception).³

Śāntarakṣita refutes both proposals together in TS 1695-1697.

The two stanzas on Caraka’s *yukti* were dealt with by Pierre-Sylvain Filliozat (1990),⁴ while the second pair has been neglected in scholarship so

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¹ The numbering of stanzas is that of the edition by Dvārikādāsa Śāstrī (S). The edition of Embar Krishnamacharya (K) counts the stanzas after stanza no. 527 by one less.

² For Caraka’s definition of *yukti* cf. Filliozat 1990: 34, with the paraphrase of this term (p. 35) as “l’opération de l’esprit qui ajuste un effet à un ensemble de causes et non pas à une seule”, and Preisendanz 2013: 103-105.

³ For the text of TS 1691-1694 see the edition below.

⁴ Filliozat quotes these stanzas with the readings found in the commentary of Cakrapāṇi (ĀD 72a,b on CS *Sūtrasthāna* XI 21-23) who did not comment on the second *pramāṇa* (Filliozat 1990: 38f. with n. 11).

far.⁵ These stanzas represent two quite different theorems. The common character of these theorems, as highlighted by Śāntarakṣita, consists in nothing but the lack of examples (*drṣṭānta*) or the independence from examples and additional examples,⁶ which was brought forward by an opponent as an argument for the thesis that these types of cognition are not inferences (*anumāna*) and, consequently, have to be considered further distinct *pramāṇas*.

This line of Śāntarakṣita's joint refutation of both *pramāṇas* has a clearly recognizable model in Dharmakīrti's *Pramāṇaviniścaya*, where a series of other proposals for *pramāṇa* cognitions is discussed right at the beginning of the work (PVin I 3,1ff.). The section relevant here is PVin I 3,9-4,4:

tadbhāvabhāvānupalabdhi tarhi prabhavābhāvasādhane nānumānam, ananvayāt. na hy atra drṣṭānto 'sti, sādhanāntarābhāvāt tatsādhanatve ca nidarśanānavasthāprasaṅgāt. na, tatra viśayadarśanena viśayiṇo vṛttasambandhasya smaraṇāt. na hy anvayavyatirekābhīyam anyo hetuḥ. tathā yuktopalambham anupalabhamānā nāstīty āhuḥ. tannimittopadarśanenānupalabdher nāstīti vyavahārah sādhyate mūḍham prati, jananakyātyā pīṭṛtvavat. adṛśyānupalambhe 'pi nimittābhāvāt sadvyavahārapratiśedhaḥ, ajananakyātyāpīṭṛtvavat. tasmāt sarvaṃ svato 'siddham anyat sādhanam avyabhicāry ātmasambandham apekṣata iti nāpratyakṣaṃ pramāṇam anumānād vyatiriktam asti.⁷

The two components of the *dvandva* consisting of *tadbhāvabhāva* and *anupalabdhi* are taken up by Śāntarakṣita at the beginning of his refutation in TS 1695a with the words “being cause and effect” (*kāryakāraṇatā*) and non-existence (*abhāva*, i.e., *nāstitva*):

TS 1695-1696b: The cognition of (the character of) being cause and effect, or (the cognition) of non-existence are not appropriate, because thus in these (two cases of cognition) there would be no distinction between (being) a proving (property) and one that is to be proven (*sādhyasādhana*) in the (respective cognition). There is no other (character of) being cause and effect [assumed to be the property to be proven] except for the (character of) coming about when that (other thing) is present (*tadbhāvabhāvītā*) [assumed to be the proving property; i.e., these two characters are factually identical].

⁵ When quoting texts from Śāntarakṣita or his commentator Kamalāśīla, Cakrapāṇi goes so far as to change the beginning of TS 1695, which refers to both *pramāṇas*, to make it fit the first, *yukti* (ĀD 72a, 34). His procedure exemplifies the type of citation – so far mainly known from Jaina authors – where changes in the text cited are introduced with a purpose clearly recognizable as contextually motivated.

⁶ There is no equivalent for *ādi* in the Tibetan translation of TS 1694b, but it can only refer to further examples beyond the first one which would result in an *anavasthā*. This interpretation may be supported by the fact that the scribe of the Jaisalmer manuscript first wrote *drṣṭāntarādyo* which was subsequently corrected to read *drṣṭāntādyo* (*drṣṭānt{ar}ādyo* J 86a1).

⁷ For the text of the Tibetan translation and a German translation, cf. Vetter 1966: 34f.

TS 1696cd: (Also) except for the non-perception of something perceptible a further non-existence is not known [since this type of non-perception is itself non-existence].

TS 1697: In case one attempts to prove the aptitude [of these cognitions], however, in regard to the (cognitive, verbal or physical) treatment (of something) (*vyavahāra*) as being that (namely, cause and effect or non-existence), an exemplification (*nidarśana*) does exist, namely as the entity that is cognized at the moment of (learning) the (respective) linguistic convention.⁸

Dharmakīrti's seminal statement in this connection, although related only to the case of non-perception, is already found in PVSV 4,20-5,1:⁹ While the non-perception of something perceptible is itself the non-existence of something presently non-existent, somebody uncertain about the import of his cognition needs to be guided towards an appropriate treatment of something that he has not perceived as non-existent. And such a treatment can either be inferred or proven to another.¹⁰

In the introduction to our edition of the second chapter of Jinendrabuddhi's *Pramāṇasamuccayaṭīkā*, my co-editors and I assumed that both *pramāṇas* were attributed by Kamalaśīla to Caraka (p. viii-ix), and we pointed out, in note 6, that *anupalabdhi* is not found as a specific *pramāṇa* of its own right in Caraka's work or his tradition.¹¹ This assumption was based on a misunderstanding and an embarrassing lapse of memory. It is quite obvious that the relevant conception of *anupalabdhi* can be none other than the theorem of non-perception (*anupalabdhi*) as a further, third *pramāṇa* that was proposed by Dharmakīrti's teacher Īśvarasena. And this theorem, according to which non-existence (*nāstīva*) or absence (*abhāva*) is known through non-perception, was refuted by Dharmakīrti together with its corollaries and attempts at justification already in his first work, the PVSV,¹² something well known in Dharmakīrti studies for quite some time.¹³

Both generally reliable editions of the TS and the TSP, its commentary by Kamalaśīla, are occasionally not quite satisfactory. In consequence it was necessary to revisit the Patan manuscript used in the *editio princeps* by Krishna-

⁸ For the text of TS 1695-1697, see the edition below.

⁹ Cf. Kellner 2003: 133f.; Steinkellner 2013: I/12 & II/63-65, n. 72-74.

¹⁰ For an explanation that the same also holds true for a causal relationship, cf. Steinkellner 2013: II/204-209.

¹¹ Cf. Preisendanz 2013: 121.

¹² The refutation is concluded with the words *evam ācāryīyaḥ kaścīd anupalambhād abhāvaṃ bruvāna upālabdhaḥ* (PVSV 15,7f.).

¹³ Cf. Steinkellner 1966: 78-80; 1967: 163-165; 1979: 118f., n. 451; Tani 1987: 479; Tillemans 1994: 295f.; Steinkellner 2013: II/114-116 & 276-278. Also Jinendrabuddhi refers to it in PST 2.128,5-9 (cf. Steinkellner 2017: 209f.).

macharya (1926) and the Jaisalmer manuscript used additionally in Śāstrī's edition (1968) in order to obtain a better text and understanding. The oldest manuscript, the one from Jaisalmer, was also used by Toru Funayama in his translation of TS 1212-1263 with the TSP (Funayama 1992).¹⁴ Although Dvārikādāsa Śāstrī additionally referred to the Patan manuscript, his critical notes are often unreliable. Altogether three new readings could be provided in the edition below (cf. notes 31, 41 and 56). I am, therefore, most grateful to Hiroko Matsuoka who kindly provided me with colour photos of these manuscripts which she was able to take during her stay with Muni Jambuvijaya shortly before his tragic demise in 2009.

A NEW EDITION OF TATTVASAṄGRAHA 1691-1697 WITH THE PAÑJIKĀ

The following abbreviations are used: K (Embar Krishnamacharya's *editio princeps*, 1926), S (Dvārikādāsa Śāstrī's edition, 1968), J (Jaisalmer manuscripts, TS: 377, TSP: 378), P (Patan manuscripts, TS: 6679, TSP: 6680), T (Tibetan translations in the Peking version, TS: 5764, TSP: 5765).¹⁵

The apparatus starts with the accepted reading separated by a colon from further readings. The sigla for manuscripts J and P follow those for the editions K and S after a semicolon. The Tibetan translation¹⁶ is adduced either in uncertain cases as support of a reading (in this case placed in parentheses) or when it seemingly deviates from the edited text, in order to indicate a possible variant reading in the exemplar used by the translators; other readings are not recorded. Variant readings in the PST and the ĀD¹⁷ are also recorded in parentheses. { } = deleted in the Ms.; < > = added in the margin or between the lines of the manuscript; add. = added in; n.e. = no equivalent in, om. = omitted in.

¹⁴ Funayama was able to use black-and-white images of the manuscript through the good offices of Muni Jambuvijaya (cf. Funayama 1992: 51, n. 26).

¹⁵ In doubtful cases the version of Derge was also consulted. If one of the two versions proves correct, the mistakes in either version are not recorded.

¹⁶ The translation of the Tattvasaṅgraha by Guṇākaraśrībhadrā and Źi ba 'od (before the middle of the 11th cent. CE) is less reliable than that of the Pañjikā by Devendrabhadra and Grags 'byor śes rab (ca. 1100 CE) as already stated by Arnold Kunst (1939: VII f.). The latter translation is therefore always useful for a clarification not only of Kamalaśīla's, but also of Śāntarakṣita's text.

¹⁷ Cakrapāṇi (third quarter of the 11th cent. CE; cf. Meulenbeld 2000: 93) is quite removed in time and tradition from Śāntarakṣita and Kamalaśīla, and at least one deliberate change (in the text of TS 1695a) can be detected. Elsewhere, his readings do not amount to different meanings; thus, they are not considered substantial variants and only added for the sake of completeness.

(K 482,13; S 588,3; J 85b4, P 31b7; T 75a4)

asmin¹⁸ sati bhavaty eva¹⁹ na bhavaty asatīti ca /
 tasmād ato bhavaty eva²⁰ yuktir eṣābhidhīyate //1691//
²¹pramāṇāntaram eveyam²² ity āha carako muniḥ /
 nānumānam iyaṃ yasmād dr̥ṣṭānto 'tra na labhyate²³ //1692//
 upalabdhyā yayā²⁴ yo 'rtho jñāyate tadabhāvataḥ /
 nāstitvam gamyate²⁵ tasyānupalabdhir iyaṃ matā²⁶ //1693//²⁷
 pramāṇāntaram eṣāpi dr̥ṣṭāntādy²⁸ anapekṣaṇāt /
 dr̥ṣṭānte 'pi hi nāstitvam anayaiva prasidhyati²⁹ //1694//

(K 482,21; S 588,16; J 185a7, P 141a14; T 102b4)

yuktyanupalabdhi³⁰ adhikṛtyāha – asmin satītyādi. tadbhāvabhāvitvena yā tat-
 kāryatāpratipattir³¹ iyaṃ *yuktiḥ*. iyaṃ ca savikalpakatvān na pratyakṣam, nāpy
 anumānam, dr̥ṣṭāntābhāvāt. tathā hi – dr̥ṣṭānte³² 'py ata eva tadbhāvabhāvitvāt
³³tatkāryatāpratipattih, tatrāpi dr̥ṣṭānto³⁴ 'nveṣaṇīyaḥ, tatrāpy apara ity anavasthā
 syāt.

tasmāt *pramāṇāntaram eveyam*³⁵ *ity āha carako* vaidyaḥ.

tathā yā copalabdhi³⁶ nivṛtyā nāstitvapratītir *iyam anupalabdhiḥ*, asyā api pra-
 māṇāntaratve yuktivat³⁷ eva³⁸ nyāyo ghoṣaṇīyaḥ.³⁹

¹⁸ *asmin* : *yasmin* ĀD.

¹⁹ *der 'di 'byuṅ la* T for *bhavaty eva*.

²⁰ *eva* : *etad* ĀD.

²¹ *'di yod pas ni 'di 'byuṅ gi / 'di med par ni 'di mi 'byuṅ* T, a second translation of 1691ab inserted before 1692a.

²² *eveyam* : *evedam* ĀD.

²³ *labhyate* : *vidyate* ĀD.

²⁴ *upalabdhyā yayā* KS; P : *upalabdhyā* ⟨yā⟩ J.

²⁵ *gamyate* KS; JP (: *jñāyate* PST).

²⁶ *matā* K; JP (PST) : *mataḥ* S.

²⁷ Cited in PST 2.128,7-8.

²⁸ *dr̥ṣṭāntādy*^o KS; P : *dr̥ṣṭānt*{*ar*}*ādy*^o J (: °*ādi*^o n.e. T).

²⁹ *prasidhyati* P : *prasiddhyati* KS; J.

³⁰ *rigs pa gzan de yod na yod pa dan mi dmigs pa'i* T for *yuktyanupalabdhi* with embedded gloss on *yukti*.

³¹ *yā tatkāryatāpratipattir* J, ⟨yā ta⟩*tatkāryatā*^o P (*de'i 'bras bu ñid du rtogs pa gaṅ yin pa* T) : *yā tatkāryatāpratītir* ĀD, *yatkāryatāpratipattir* KS.

³² *dr̥ṣṭānte* S; J (*dpe la* T) : *dr̥ṣṭānto* K; P.

³³ *ta*^o n.e. T.

³⁴ *dr̥ṣṭānto* : *dr̥ṣṭānto* 'nyo ĀD.

³⁵ *eveyam* : *yuktir* ĀD.

³⁶ *dmigs pa la sogs pa* T for *upalabdhi*^o.

³⁷ *sna ma bzin du* T for *yuktivat*.

³⁸ *eva* n.e. T.

³⁹ *ghoṣaṇīyaḥ* S; JP (*brjod par bya* T) : *anveṣaṇīyaḥ* K.

(K 483,1; S 588,12; J 86a2; P 31b10)

kāryakāraṇatābhāva⁴⁰pratipattir na saṅgatā⁴¹ /

tad atrāsyām⁴² na bhedo 'sti sādhyasādhanayor yataḥ⁴³ //1695//

(K 482,27; S 588,23; J 185a8; P 141a7; T 102b7)

kāryetyādinā pratividhatte. *kāryakāraṇatā cābhāvaś ceti*⁴⁴ *kāryakāraṇatābhāvau*, *tayoḥ pratipattir iti vigrhya samāsaḥ*. tatra *kāryakāraṇatāpratipattir yuktyā*, *abhāvapratipattir anupalabdhyeti yathākramaṃ sambandhaḥ*. *asyām* iti.⁴⁵ *yuktāv anupalabdhou ca*⁴⁶ *pramādvaye 'pi na sādhyasādhanayor bhedaḥ*.

(K 483,8; S 589,2; J 86a2; P 31b10; T 75a7)

tadbhāvabhāvitām muktvā na hetuphalatāparā /

drśyādrṣṭiṃ vihāyānyā nāstitā na pratīyate //1696//

(K 483,7; S 589,9; J 185b1; P 141b2; T 193a1)

katham ity āha – tadbhāvyetyādi. *yuktau tāvan*⁴⁷ *na sādhyasādhanayor bhedaḥ*. *tathā hi –*⁴⁸ *tadbhāvabhāvitā hetuḥ, kāryakāraṇatā*⁴⁹ *sādhyā*. *na cānayoḥ bheda upalabhyate, paryāyatvāt tarupādapavat*. *anupalabdhyā api ca na bhedaḥ*. *tathā hi – yady upalabdhinivṛttimātram*⁵⁰ *vivakṣitam, tadā tasyāsiddhatvāt pūrvavad anavasthādidoṣo vācyāḥ*. *athānyopalabdhir evānupalabdhiḥ, tadā drśyānupalabdhyā evāntarbhāvaḥ*. *anayā ca nābhāvaḥ sādhyate, tasya pratyakṣeṇaiva siddhatvāt*. *ata evāha – drśyādrṣṭiṃ vihāyetyādi*.

(K 483,18; S 589,4; J 86a3; P 31b10; T 75a8)

tadbhāvavyavahāre tu yogyatāyāḥ prasādhane /

saṅketakāle⁵¹ vijñāto⁵² vidyate 'rtho nidarśanam //1697//

(K 483,16; S 589,15; J 185b2; P 141b5; T 103a5)

*atha matam – nābhāyām*⁵³ *kāryakāraṇatābhāvau*⁵⁴ *sādhyete*⁵⁵. *kiṃ tarhi*. *tadbhāvavyavahāra*⁵⁶ *iti*. *tatrāha – tadbhāvavyavahāra ityādi*. *tayor*⁵⁷ *hetuphalatābhā-*

⁴⁰ *kāryakāraṇatābhāva*° : *kāryakāraṇabhāvasya* ĀD.

⁴¹ *saṅgatā* JP ('*brel* T), ĀD : *saṃyatā* KS.

⁴² *tad atrāsyām* : *tasmād asyām* ĀD.

⁴³ *gaṇ yin pa* T for *yataḥ*.

⁴⁴ °*kāraṇatā cābhāvaś ceti* S; J : °*kāraṇabhāvo 'bhāvaś ceti* K; P.

⁴⁵ *asyām iti* n.e. T.

⁴⁶ '*dī dag ni* add. T.

⁴⁷ *tāvan* om. ĀD.

⁴⁸ *atra tad*° ĀD : *tad*°.

⁴⁹ *kāryakāraṇatā* : *kāryakāraṇatā ca* ĀD.

⁵⁰ *upalabdhi*° KS; J : *upalambha*° P.

⁵¹ *dños su* T for °*kāle*.

⁵² *saṅketakāle vijñāto* : *saṅketakālavijñāto* ĀD.

⁵³ *nābhāyām* : *na* ĀD.

⁵⁴ *kāryakāraṇatābhāvau* : *kāryakāraṇatā* ĀD.

⁵⁵ *sādhyete* : *sādhyate* ĀD.

⁵⁶ *tadbhāvavyavahāra* em. (*de yañ yod pa'i tha sñad* T) : *tadvyavahāra* S; J : *vyavahāra* K; P.

⁵⁷ *tayor* : *tasya* ĀD.

vayor⁵⁸ bhāvas tadbhāvaḥ. tatra vyavahāro yaḥ, sa tadbhāvavyavahāraḥ, jñānābhīdhanapravṛttīlakṣaṇam anuṣṭhānam, tasmin योग्यातā sādhyate mūḍham prati.⁵⁹ yathā⁶⁰ – ye yadvyāpārāntarānyatopalabhya⁶¹svabhāvās te tatkāryavyavahārayogyāḥ. tad yathā saṅketakālānubhūṭāḥ kulālādivyāpārāntaropālabhya⁶²svabhāvā ghaṭādayaḥ. tathā ca tālvādivyāpārāntarānyatopalabhya⁶³svabhāvāḥ śabdā iti svabhāvahetuḥ.

tathānupalabdhyā api vyavahāre sādhye prayogaḥ – yeṣāṃ upalabdhyālakṣaṇaprāptābhīmatānāṃ yeṣv anupalabdhyā te tadabhāvavyavahārayogyāḥ. tad yathā viṣāṅābhāvavyavahārayogyāḥ śāsamastakādayaḥ. upalabdhyālakṣaṇaprāptābhīmatānāṃ parābhīmatasāmānyādīpadārthānāṃ anupalabdhyā ca tadāśrayatvenēṣṭeṣu śābaleyādīṣv iti svabhāvānupalabdhyāḥ.

tadviviktānāṃ śābaleyādīnāṃ upalambhān nāsiddhyā. nāpy anaikāntikāṭā hetor,⁶⁴ abhīvyakter nīrākāriṣyamāṅatvād⁶⁵ etāvanmātranībāndhanatvāc cābhāvavyavahārteḥ.⁶⁶ nāpi viruddhatā, sapakṣe bhāvād iti.

Bibliography and Abbreviations

ĀD	Āyurvedādīpikā of Cakrapāṇi: <i>The Charakasaṃhitā of Agniveśa Revised by Charaka and Dṛḍhabala with the Āyurveda-Dīpikā Commentary of Chakrapāṇidatta</i> . Ed. Vaidya Jādavaji Trikamji Āchārya. New Delhi: Munshiram Manoharlal Publishers, 1981 [Nirmaya Sagar Press, 1941].
CS	Carakasaṃhitā: see ĀD.
Filliozat 1990	Pierre-Sylvain Filliozat, <i>Yukti</i> , le quatrième <i>pramāṅa</i> des médecins (Carakasaṃhitā, Sūtrasthāna XI, 25). <i>Journal of the European Āyurvedic Society</i> 1 (1990) 33-46.
Funayama 1992	Toru Funayama, A Study of <i>kalpanāpoḍha</i> . A Translation of the <i>Tattvasaṃgraha</i> vv. 1212-1263 by Śāntarākṣita and the <i>Tattvasaṃgrahapañjikā</i> by Kamalaśīla on the Definition of Direct Perception. <i>Zinbun: Annals of the Institute for Research in Humanities, Kyoto University</i> 27 (1992) 33-128.
J	Jaisalmer manuscript: Jinabhadrasūri Tārapatrīya Granthabhaṅḍar 377 (TS), 378 (TSP).

⁵⁸ *hetuphalatābhāvayor* : *hetuphalatāyā* ĀD (*abhāva* n.e. T).

⁵⁹ *mūḍham prati* S; JP : om. K ◊ *sādhyate mūḍham prati* : *prati sādhyate mūḍham* ĀD.

⁶⁰ *yathā* JP (*dper na* T) : *yathā prayogaś ca* S : *prayogaś ca* K.

⁶¹ °opalabhya° : °opalambha° ĀD.

⁶² °opalabhya° : °opalambha° ĀD.

⁶³ °opalabhya° : °opalambha° ĀD.

⁶⁴ *hetor* KS; J : *hetvor* P.

⁶⁵ *nīrākāriṣyamāṅatvād* K; JP : *nīrākāriṣyamāṅatvād* S.

⁶⁶ °hrteḥ KS; J : °hrte P.

- K *Tattvasaṅgraha of Śāntarakṣita with the Commentary of Kamalaśīla*. 2 vols. Ed. by Embar Krishnamacharya. [Gaekwad's Oriental Series 30- 31]. Baroda: Oriental Institute, 1926.
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