

ŚĀKYABUDDHI'S COMMENTARY ON PRAMĀṆAVĀRTTIKA I 3 AND ITS VṚTTI*

By Ernst Steinkellner, Vienna

After introducing the three kinds of logical reasons (PVSV 2,14–19) Dharmakīrti presents the essentials of the third kind, non-perception (*anupalabdhi*), in PV I 3 (=5 [PVSV 4,5–5,6]) for the first time. These brief formulaic statements are difficult and sometimes misunderstood¹. Although Dharmakīrti treats the topic in greater detail later on² and in subsequent works³, making the earliest commentary on this passage accessible may therefore be useful for a better assessment of its meaning. For here Dharmakīrti not only introduces his ideas on negative cognition, but also indicates many of its aspects that are elaborated only later.

It is unfortunate that the manuscript of the only commentary on this crucial first formulation of Dharmakīrti's theory extant in Sanskrit, namely that by Karṇakagomin, should be lacking a folio (PVSVT 30,11ff.). Thus, the original Sanskrit of Śākyabuddhi's⁴ commentary

* Dr. Ono Motoi read this paper and his good suggestions are gratefully acknowledged.

¹ They are translated in S. MOOKERJEE – H. NAGASAKI, *The Pramāṇavārttikam of Dharmakīrti. An English Translation of the First Chapter with the Autocommentary and with Elaborate Comments* [Kārikās I-LI]. Patna 1964, p. 22f., and R.P. HAYES – B.S. GILLON, *Introduction to Dharmakīrti's Theory of Inference as Presented in Pramāṇavārttikasvopajñavṛtti* 1–10. JIP 19 (1991) 1–73, p. 6f. and p. 59ff. – For their interpretation cf. H. YAITA, *Hōshō no hininshiki* ["Dharmakīrti's *anupalabdhi*"], in: Makio Ryōkai hakushi shōju kinen ronshū Chūgoku no shūkyōshisō to kagaku. Tokyo 1984, p. 35–45, and T.J.F. TILLEMANS, *Dharmakīrti and Tibetans on adṛśyānupalabdhihetu*, in: *Proceedings of the VIth Conference of the International Association for Tibetan Studies*, Fagernes 1982 (to be published).

² Cf. PV I 198–212 (= 200–214), PVSV 101,3–107,14 (translated in H. YAITA, *On anupalabdhi*. Annotated translation of Dharmakīrti's *Pramāṇavārttikasvopajñavṛtti* I. Taishō Daigaku Daigakuin Kenkyū Ronshū 9 [1985] 216–199 & II. Chizan Gakuhō 34 [1985] 1–14), and PV IV 260ff.

³ Cf. PVin II 11,12ff. and III 40ff., HB 21,18ff. and VN 4,20ff.

⁴ Following Prof. Frauwallner, I have hitherto used the form Śākyamati as the name of the author of the *Pramāṇavārttikaṭīkā* and pupil of Devendra-buddhi. FRAUWALLNER originally used the name Śākyabuddhi (*Festschrift für Moriz Winternitz*. Leipzig 1933, p. 238ff. = *Kleine Schriften*. Wiesbaden 1982,

which has regularly been incorporated into Kārṇakagomin's explanations⁵, is also not extant, although particularly in this case a knowledge of the original phrasing would be most desirable. Only a few Sanskrit fragments have been transmitted in the margins of the manuscript of Manorathanandin's *Pramāṇavārttikavṛtti*⁶.

The following is a critical edition with a translation of the Tibetan translation of Śākyabuddhi's *Pramāṇavārttikatīkā* (PVT) on the passage PVSV 4,5–17 for which Kārṇakagomin's explanation is missing. The edition is based on:

D – Edition of Derge, edd. J. TAKASAKI et al. Tokyo 1982: mDo 'grel Je (= Tshad ma 3, No. 4220), f. 13a1–14a7

N – Edition of Narthang, mDo 'grel Je (No. 3710), f. 15a7–17a3⁷

P – Edition of Peking, ed. D.T. SUZUKI. Tokyo – Kyoto 1966–1971: mDo 'grel Je (97) (= Vol. 131, No. 5718), f. 15b5–17b2.

Only significant variants are indicated. The orthographical variants given are those of the Peking edition. Words and phrases in italics are those of the explained text.

CRITICAL EDITION

(P15b5 [N15a7, D13a1]) *mi dmigs pa'i dbaṅ du byas (6) nas

tshad ma rnams ni mi (N15b) 'jug pa (PV I 3[= 5]a)

zés bya ba la sogs pa smos te | gaṅ dag mi 'jug pa yin ze na | tshad ma rnams so || maṅ po'i tshig smos pa ni bgsal ba'i bye brag gis⁸ tshad ma rnams maṅ⁹ pa'i phyir ro || (7) yaṅ na luṅ las bltos pa^a yin te | 'di skad du 'og nas kyaṅ luṅ log pa yaṅ dños po med pa sgrub par byed pa ma yin no zés 'byuṅ ṅo^b || tshad ma rnams ldog pa'i *mi dmigs pa* de ṅid *med la mi 'jug 'bras bu can* (PV I 3[=5]b)

p. 485ff.) and later proposed *Śākyamati to be the correct equivalent of Śākya blo which he assumed to be an abbreviated form of Śākya blo gros (WZKM 44 [1937] 69[= Kleine Schriften, p. 576]n. 1). I regret having been unaware for a long time of the fact that the name occurs in the *Mahāvīyutpatti* (new edition No. 3487). Thus his name is definitely Śākyabuddhi.

⁵ Cf. E. STEINKELLNER, Philological remarks on Śākyamati's *Pramāṇavārttikatīkā*, in: *Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf*, edd. K. BRUHN – A. WEZLER. Wiesbaden 1981, p. 283–295.

⁶ PVV 284, second part of n. 4, and 285, n. 1 and 4, contain sentences that can be related to PVT.

⁷ I would like to thank Prof. Shigeaki Watanabe for copies of the relevant pages in the Narthang edition from the collection of Naritasan sent some years ago.

⁸ *bye brag gis* corr. (cf. °*bhedena*): *bye brag gi* NPD.

⁹ *maṅ* D: *yin* NP.

te | yul la sogs pas bskal pa'i dños po ni yod par tha sñad gdags pa las med pa'i phyir *med pa* zes bya'o || (P16a1) *mi 'jug 'bras bu can* ces bya ba ni yod pa'i ses pa dañ sgra dañ tha sñad rñams ni 'jug pa'o || de bkag pa ni *mi 'jug pa* ste | gañ la 'bras bu de yod pa la de (2) skad ces bya'o || de bstan pa'i phyir *yod pa'i ses pa dañ sgra dañ tha sñad dgag pa'i 'bras bu can yin te* zes bya ba smos te | *tha sñad* ni sgrub pa'o || ci'i phyir ze na | yod pa'i ses pa la (3) sogs pa *de dag ni dmigs pa snon du 'gro ba can yin pa'i phyir* ro || de bas na rgyu med na 'bras bu yañ med do sñam du bsam pa yin no ||

yod pa'i ses pa la sogs pa¹⁰ dgag pa'i 'bras bu (4) ñid 'di ni 'dra ba'i ño *bo yin te* zes bya bar sbyar ro || yod pa'i ses pa la sogs pa ni *yod pa* zes bya ba'i sgrar brjod do || med pa'i ses pa la sogs pa ni *med pa* zes bya ba'i sgrar brjod do || (5) yod pa dañ med pa ni *yod pa dañ med pa dag go* || de gñis go rims bžin du *dgag pa dañ sgrub pa* ni *yod pa dañ med pa dgag pa dañ sgrub pa* ste | de gñis kyi *gtan tshigs dag go* | yod pa (6) dgag pa'i gtan tshigs ni bltar¹¹ mi (N16a) ruñ ba mi dmigs pa'o || med pa sgrub pa'i gtan tshigs ni dmigs pa'i mtshan ñid kyor gyur pa mi dmigs pa'o || de *dag gi*¹² 'dra ba'i ño *bo yin te* | 'di ltar (7) dmigs pa'i mtshan ñid (D13b) kyor gyur pa mi dmigs pa yañ yod pa'i ses pa la sogs pa dgag pa sgrub par byed pa kho na yin no ||

ji ltar mi dmigs pa gñi ga yod pa'i tha sñad dgag pa'i 'bras (8) bu ñid can yin par 'dra ba de bžin du yañ bstan pa'i phyir 'di ltar zes bya ba la sogs pa smos so || **dmigs pa ñid yod pa yin** la de yañ gñis te | ^dre žig gañ gi tshe las la yod pa'i (P16b1) bya ba yin par brjod pa de'i tshe ni dmigs pa *dños po ruñ ba'i mtshan ñid*¹³ *yin te*^d | gañ la mtshan ñid *dños po ruñ ba'i mtshan ñid* yod pa de la de skad ces bya'o || ^dgañ gi tshe byed pa po la yod (2) pa'i bya ba yin pa'i phyogs de la ni *de'i rten can gyi ses pa 'jug pa* yin te^d | *ses pa 'jug pa* gañ la *rtan* dños po ruñ ba de yod pa de la de skad ces bya'o ||

de ni ñe bar btags pa'i phyir yod (3) pa zes bya'o || ci'i phyir ze na | *de las yod pa'i ses pa dañ sgra dañ tha sñad dag 'jug pa'i phyir* te | *de las* zes bya ba ni dmigs pa las so || **mi dmigs pa ni med pa rñams kyi med pa* (4) *yin no** zes bya ba ni mi dmigs pa ni de ltar dños dañ ñe bar btags pa'i bye brag gis dños po yod pa'i mtshan ñid kyi¹⁴ dmigs pa las bzlog pa yin te | bum pa la sogs pas dben pa'i (5) sa gži'i mtshan ñid dam de ses pa'i mtshan ñid yin no || de ni *med pa rñams kyi med pa yin no* || de ltar na 'bltar ruñ ba mi dmigs na | dños po'i dbaṅ gis yod pa log pa¹⁵ rañ gi (6) rgyu mtshan can gyi ses pa dañ sgra la sogs pa bzlog

¹⁰ *sogs pa* NP: *sogs* D.

¹¹ *bltar* ND: *ltar* P.

¹² *gi* NP: *ni* D.

¹³ *mtshan ñid* D: *mtshan ma ñid* NP.

¹⁴ *kyi* D: *kyis* NP.

¹⁵ *log pa* ND: *la log* P.

par byed pas^f dmigs pa'i mtshan ñid kyir gyur pa dag *mi dmigs pa* (N16b) kho na med pa rnams kyi med pa yin par rigs na | rañ bzin gyis (7) bskal pa dag go ||

ji ltar te | the tshom yod pa'i phyir de dag ni dmigs su zin kyañ med pa yin no ze na | de ni bden¹⁶ mod kyi 'on kyañ rtogs par byed pa'i dbaṅ gis med pa zes brjod kyi dños (8) po'i dbaṅ gis ni ma yin te | rtogs par byed pa ni 'mi dmigs pa mñon¹⁷ par 'dod pa'i don mi byed pa'i phyir yod kyañ med pa dañ 'dra bar sems so^g || de bas na don ni 'di yin te | med pa (P17a1) dañ 'dra ba'i med par rañ bzin gyis¹⁸ bskal pa (D14a) dag mi dmigs pa ni med pa yin pas de'i phyir 'di la yañ 'rtogs par byed pa'i bsam pa'i dbaṅ gis yod pa log pa rañ gi rgyu mtshan can¹⁹ (2) gyi yod pa'i šes pa la sogs pa zlog²⁰ par byed do^h zes bya ba yin no ||

gtan tshigs bye brag la bltos nas |

| *la la med šes 'bras bu can* | (PV I 3[= 5]cd)

zes bya ba la sogs pa la *gtan tshigs ni mi* (3) *dmigs pa'o* || de'i khyad par ni *gtan tshigs bye brag ste* de la *bltos pa* <|> des na mi dmigs pa la la med pa'i²¹ šes pa'i 'bras bu can yin te | šes pa zes smos pa ni ñe bar mtshan pa yin pas (4) med pa šes pa la sogs pa'i 'bras bu can yin no zes bya ba'i tha tshig go || *la la* zes bya ba ni bltar ruñ ba mi dmigs pa'o || yañ *gtan tshigs* ni gañ yin de'i *bye brag* ni ci žig ce (5) na <|> *gtan tshigs* ni zes bya ba la sogs pa smos so || mi dmigs pa de'i *bye brag* ni *khyad par ro* || de yañ *dmigs pa'i mtshan ñid kyir gyur pa'i yod pa can* yin te | dmigs pa'i mtshan (6) ñid kyir gyur pa'i yod pa can mi dmigs pa'i phyir zes khyad par du byed pa'i phyir ro ||

yañ ci ste mi dmigs pas med pa'i šes pa la sogs pa bsgrub kyi | med pa kho na ni ma yin ze na | (7) *mi dmigs pa'i rtags kyi* zes bya ba la sogs pa (N17a) smos so || *med pa* bsgrub par bya ba yin par khas len na 'yul gañ žig med par sgrub par byed pa de *dmigs pa med pa yañ mi* (8) *dmigs pa gžan gyis¹ sgrub par byed dgos par 'gyur* te | de yañ med pa'i ño bo ñid yin pa'i phyir ro || ji ltar don dmigs pa med pa mi dmigs pa gžan gyis sgrub par byed pa de (P17b1) bzin du dmigs pa dmigs pa med pa yañ mi dmigs pa gžan gyis bsgrub par bya dgos pas *thug pa med par thal bar 'gyur 'ba'i phyir rtogs par byed pa ma yin par 'gyur ro* || 'on te ñes (2) pa der gyur na mi ruñ zes te | *dmigs pa med pa ni mi dmigs pa med par* rañ kho nas 'grub par 'gyur ro ze na |

¹⁶ *bden* ND: *dben* P.

¹⁷ *mñon* corr. (cf. *abhīṣṭa*^o): *brjod* NPD.

¹⁸ *gyis* D: *gyi* NP.

¹⁹ *rgyu mtshan can* corr. (cf. *°nibandhanam*): *rgyu can* NPD.

²⁰ *pa zlog* D: *bzlog* NP.

²¹ *la la med pa'i* D: *la la* NP.

SANSKRIT MATERIALS

Small index letters indicate the beginning and the end of a correspondence in the edited text. For the meaning of the signs characterizing the different kinds of textual remains cf. E. STEINKELLNER, Methodological Remarks on the Constitution of Sanskrit Texts from the Buddhist *pramāṇa*-Tradition. WZKS 32 (1988) 103–129. An addition to the signs given there (p. [116–]118) is:

T'r *textus usus secundarii modo referendi*, a text used secondarily by way of reference.

padas in bold type and italics are considered to belong to the original text; *padas* in italics belong to that text but have been changed with regard to form or syntactical position; other word-forms do not belong to the original text but to the witness text,

- (a) **T'** – *anupala.....ity āha apravṛttir ityādi | keṣām apravṛttiḥ | pramāṇānām | bahuvacanaṃ vyaktibhedena pramāṇānām bahutvāt | āgamāpekṣa...* (PVSVT 29,26–30,11)
- (b) **T'** – *vyaktibhedena mānabahutvāt | āgamāpekṣayā vā āgamasyāpi nivṛttir nābhāvaṃ sādhyatīti vakṣyate |* (PVV 284, n. 4, §2)
- (c) **T'** – *upalabdhiḥ sattvaṃ eva |* (PVV 285, n. 1, l. 1f. [≡ PVSV 4,10])
- (d) **T'r** – *upalabdhiḥ karmadharmaś ced vastuyogyatā kartṛdharmaś cej jñānam |* (PVV 285, n. 1, l. 1)
- (e) **T'** – *asatān cānupalabdhir asattvaṃ |* (PVV 285, n. 1, l. 2 [≡ PVSV 4,11f.])
- (f) **T'** – *dṛṣyānupalabdhou vastuśān nivṛttaṃ sattvaṃ svanimittaṃ jñāna...ādi nivartayati |* (PVV 285, n. 1, l. 3f.)
- (g) **T'** – *adr̥ṣye 'py abhīṣṭakāryakaraṇād asatkalpe |* (PVV 285, n. 1, l. 4)
- (h) **T'** – *pratipattyadhyavasāyān nivṛttaṃ sattvaṃ svanibandhanam ... nivartayati |* (PVV 285, n. 1, l. 4f.)
- (i) **T'** – *yasya viśayasyābhāvaḥ sādhyate tadupalabdhau apy abhāvo 'nyānupalabdhyaḥ tasyāpy anyayā |* (PVV 285, n. 4)

TRANSLATION

Referring to non-perception, he says

“non-activity of valid cognitions”²²,

etc. (Question:) “Whose non-activity?” (Answer:) Of the valid cognitions²³. He gives the plural, because in terms of the different individual

²² PV I 3(= 5)a *apravṛttiḥ pramāṇanām*.

²³ In the Sanskrit original, the *pratīka* states only “non-activity” (cf. [a]).

cases there are many valid cognitions. Or (rather) in reference to authoritative tradition (*āgama*); accordingly he will later also say: "Absence of authoritative tradition, too, does not prove non-existence"²⁴. Only this *non-perception* which consists of an absence of valid cognitions

*results in non-activity towards that which is not existent*²⁵.

Since with reference to something that is distant in (terms of) place etc. a designation as existent is absent, it is (called) "*non-existent*". "*Results in non-activity*": cognizing, naming or handling (something) as existent²⁶ is activity. Its negation is *non-activity*. Wherein this result occurs, (that) is so called. To explain this, he says: "*results in the negation of cognizing, naming or handling (something) as existent*". *Handling* (*vyavahāra*) is effectively dealing (with it [**sādhana*]). Why [does he say so]? *Because these*, cognizing etc. (something) as existent, *presuppose perception*. Therefore (his) intention is, that if the cause does not occur, neither the effect does occur.

This resulting in the negation of cognizing etc. (something) as existent "*is a like character*", that is the context. Cognizing etc. (something) as existent is expressed in form of the word "*existent*"; cognizing etc. (something) as non-existent is expressed in form of the word "*non-existent*". (Something) existent and non-existent are the two (*something*) *existent and non-existent*. *Negation and affirmation* respectively of these two are *negation and affirmation of something existent and non-existent*. *In both logical reasons* for these two. Logical reason for a negation of something existent is a non-perception of something imperceptible. Logical reason for an affirmation of something non-existent is a non-perception of something which meets the conditions for perception. *In both* these (reasons) *there is a like character*. In this way also a non-perception of something which meets the conditions for perception certainly proves the negation of cognizing etc. (something) as existent.

In order to explain further the manner how the two non-perceptions are like in (their) resulting in a negation of behaviour towards something existent (**sadvyavahārapratīṣedhaphala*), he says "*to be precise*", etc. *Existence is perception, indeed*. And this is (of) two (kinds). In the first place, when it is said to be a predication of existence (**sattvakriyā*) with regard to the object (*karman*), then perception *is characterized as* [or: a name for] *the capacity of something real*. In what there is the character, [i. e.] *the character of the capacity of something real*, that is so called. When [however] a predication of existence with regard to an

²⁴ A paraphrase of PVSV 102,1f.: *tatra na śāstranivṛttir abhāvasādhanaḥ* |.

²⁵ PV I 3(= 5)b *apavṛttiphalāṣati* |.

²⁶ Here and in the following phrased with the genitive particle (*yod pa' i*).

agent (*kartr*) is proposed, in that case (perception) is *the occurrence of a cognition based on that*. *The occurrence of a cognition which has that basis*, (i. e.) the capacity of something real, that is so called.

This (latter perception) is (called) "existence" on account of a (metaphorical) usage²⁷. Why? *Because cognizing, naming or handling (something) as existent occur on account of this*. "On account of this", (i. e.) on account of perception. "And the non-existence of non-existing (things) is non-perception": (i. e.) non-perception is contrary to perception which in this way is defined as real existence (**vastusattva*) in terms of the difference of [being both] reality and metaphorical usage²⁸. [I. e.] it is either defined as the place which is without a pot etc., or defined as the cognition of that (place). This is *the non-existence of non-existing (things)*. If in this way a perceptible is not perceived, existence as excluded by virtue of reality (*vastuśāt*) excludes cognizing, naming etc. which are conditioned by the same. Therefore it is correct that only non-perception of something which meets the conditions of perception is *the non-existence of non-existing (things)*, namely of such (things) that are distant in terms of essence (**svabhāvaviprakṛṣṭa*).

(Question:) "Since it is doubtful, how (can) these [perceptibles] be non-existent, although they have [at least once] been perceived?" (Answer:) That is true! However, they are called "non-existent" by virtue of the cognizing act (**pratipattivaśāt*), not by virtue of reality. For in respect of the cognizing act (*pratipatti*), non-perceived (things), although existent, are considered as if non-existent, because they are not effective of an intended purpose (*abhīṣṭakāryākaraṇāt*). Then the meaning is the following: Since a non-perception of (things) distant in terms of essence as non-existent as if (really) non-existent is non-existence, therefore, in the present case, too, existence as excluded by virtue of cognitional determination (*pratipattiyadhyavasāyāt*) excludes cognizing etc. (something) as existent which is conditioned by the same.

In (the verse)

"A certain kind (of non-occurrence of valid cognitions), because it depends on a peculiarity of the reason (*hetu*²⁹), results in the cognition (of something) as non-existent"³⁰

²⁷ This means that only the capacity of something real, namely to be perceived etc., is the primary meaning of "perception". But since cognizing etc. something as existent occurs on account of perception in its cognitional aspect, it is metaphorically called "existence", too.

²⁸ I owe the decisive idea for interpreting this sentence to my student Birgit Kellner.

²⁹ In all these cases *hetu* is interpreted by the translation *gtan tshigs* as meaning "logical reason".

³⁰ PV I 3(= 5)cd *asaññānaphalā kā cid dhetubhedavyapekṣayā* ||.

etc., *reason (hetu²⁹) is non-perception*. A qualification of this (non-perception) is the *reason's²⁹ peculiarity*; a dependence on this (peculiarity). Therefore, *a certain kind of non-perception results in the cognition (of something) as non-existent*. Since the word "*cognition*" is a synecdoche (**upalakṣaṇa*), the meaning is that it results in the cognizing etc. of something non-existent. "*A certain kind*" is non-perception of something perceptible.

When (asked): "And concerning *the reason (hetu²⁹)*, what is its *peculiarity?*", he says "*the reason*" (*hetu²⁹*) etc. *The peculiarity of this non-perception is a qualification*. And this (qualification) is *that which has existence (yod pa can) that meets the conditions for perception*. For (it) is qualified in the form "because something which has existence that meets the conditions for perception is not perceived"³¹.

If (it be asked): "Why does a non-perception prove the cognizing etc. of something as non-existent, but not non-existence itself?" he says: "*through the sign of non-perception*" etc. (I.e.) *If one assumed non-existence [itself] to be proved, (then) also the non-existence of the perception of that (non-perception) which proves some object to be non-existent would have to be proved by (yet) another non-perception*. For this (proving) non-perception, too, is essentially a non-existence. In the same way, (then), as the non-perception of a thing were proved by another non-perception, non-perception of perception, too, needed to be proved by another non-perception. *Since in this way an infinite regression would follow, there could be no (definite) cognition*.

(Objection:) "If this fault ensues, [cognition of non-existence] would (indeed) be out of the question. *Non-perception (then) could be proved without non-perception through nothing but itself (*svata eva)*." (Answer:) *In this way existence would be also non-existence*³².

Abbreviations

- PV I Pramāṇavārttika, chapter I: RANIERO GNOLI, The Pramāṇavārttikam of Dharmakīrti. The First Chapter with the Autocommentary. Text and Critical Notes. [Serie Orientale Roma XXIII]. Roma 1960.
- PVin II Pramāṇaviniścaya, chapter II: ERNST STEINKELLNER, Dharmakīrti's Pramāṇaviniścayaḥ. Zweites Kapitel: Svārthanumānam. Teil I: Tibetischer Text und Sanskrittexte. [SbÖAW 287/4 = Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens, Heft 12]. Wien 1973.

³¹ Cf. PVSV 2,16f.

³² For this and the following cf. PVSVT 30,19ff. which again incorporates Śākyabuddhi's explanations.

- PVT Pramāṇavārttikaṭikā
 PVV Pramāṇavārttikavṛtti: Dharmakīrti's Pramāṇavārttika with a commentary by Manorathanandin, ed. R. SĀṆKṚTYĀYANA. Patna 1938–1940.
- PVSV Pramāṇavārttika(sva)vṛtti (cf. PV I)
 PVSVT Pramāṇavārttika(sva)vṛttiṭikā: ĀcāryaDharmakīrteḥ Pramāṇavārttikam (svārthānumānaparicchedaḥ) svopajñāvṛtṭyā Karṇakagomiviracitayā taṭṭikayā ca sahitam, ed. R. SĀṆKṚTYĀYANA. Allahabad 1943.
- VN Vādanyāya: MICHAEL TORSTEN MUCH, Dharmakīrtis Vādanyāyah. Teil I: Sanskrit-Text. [SbÖAW 581 = Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens 25]. Wien 1991.
- HB Hetubindu: ERNST STEINKELLNER, Dharmakīrti's Hetubinduḥ. Teil I: Tibetischer Text und rekonstruierter Sanskrit-Text. [SbÖAW 252/I = Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens]. Wien 1967.