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**Miszellen zur erkenntnistheoretisch-logischen  
Schule des Buddhismus X:  
Corrigenda 2 et addenda to *Dharmakīrti's  
Pramāṇaviniścaya*. Chapters 1 and 2. Critically Edited  
by Ernst Steinkellner. Beijing – Vienna 2007\***

With regrets I have to admit that when I took a first glance through the freshly printed edition of the first two chapters of the *Pramāṇaviniścaya*,<sup>1</sup> I noticed some mistakes. I was subsequently kindly made aware of more mistakes by Eli Franco, Harunaga Isaacson, Kei Kataoka, Helmut Krasser, Elliot Stern, and, last but not least, by Masamichi Sakai, who found the remaining errors, hopefully, when preparing the KWIC Index. My sincere gratitude is due to them, as well as to those who will bring more possible improvements in the future.

TABLE I: CORRIGENDA

Page	Printed Text	Correct Text
vii, n. 1, line 3	For the	<sup>1a</sup> For the
vii, n. 1, last line	Fukuka	Fukuoka
viii, line 15	translated.	translated. <sup>1a</sup>
xiii, n. 5, line 10	Idendifications	Identifications
xlv, line 12	no	not
1, App. 1, line 3	(VETTER: 30);	(VETTER: 30;
4, line 5	pramānam	pramāṇam
4, line 10	tadyathā dṛṣṭā <sup>o</sup>	tad yathā dṛṣṭā <sup>o</sup>
4, App. 2, line 2	(śes pa'i gsal ba T)	(PST, śes pa'i gsal ba T; cf. TR)
10, line 7	vyāpārāt kartuṃ	vyāpārān kartuṃ
14, line 3	<sup>o</sup> ābhijalpāprati <sup>o</sup>	<sup>o</sup> ābhijalpā prati <sup>o</sup>
23, line 9	<sup>o</sup> vyākti <sup>o</sup>	<sup>o</sup> vyākti <sup>o</sup>
24, line 6	<sup>o</sup> yamātmāparo <sup>o</sup>	<sup>o</sup> yamātmā paro <sup>o</sup>
26, App. 2, line 4	las sogs	la sogs

\* As of July 15, 2008.

<sup>1</sup> Ernst Steinkellner, *Dharmakīrti's Pramāṇaviniścaya. Chapters 1 and 2*. Critically Edited. [*Sanskrit Texts from the Tibetan Autonomous Region* 2]. Beijing: China Tibetology Publishing House – Vienna: Austrian Academy of Sciences Press, 2007.

Page	Printed Text	Correct Text
28, line 4	<sup>o</sup> ābhi <sup>o</sup>	<sup>o</sup> āti <sup>o</sup>
28, App. 2, line 1	eva n.e. T	eva n.e. T ° <sup>o</sup> āti <sup>o</sup> em. (śin tu T; SN; NBhūṣ <sub>Patan Ms</sub> : °āvī <sup>o</sup> NBhūṣ 172,3; cf. PVin Tt 137b2; Ce'e TR 39,10: atīśayena bhāvyate; cf. PVV 204,4: atyantam bhāvyate) : °ābhi <sup>o</sup> ABC
30, line 5	<sup>o</sup> eti	<sup>o</sup> eti-
44, line 1	ā saṃsāra <sup>o</sup>	āsamsāra <sup>o</sup>
45, line 6	<sup>o</sup> cidadrṣtam	<sup>o</sup> cid drṣtam
63, line 8	karyopatter	kāryotpatter
63, line 11	kāraṇā <sup>o</sup>	kāraṇā <sup>o</sup>
68, line 5	anayatīty	janayatīti
83, line 5	apekṣata	apekṣyata
83, App. 2, line 2	praty	apekṣyata em. : apekṣata ABC praty
86, line 5	jāyēt	jāyeta
91, line 3	kim anyayā.	kim anyayā,
108, line 11	Śāntarakṣita	Śāntarakṣita
113, last line	Beijing– Vienna	Beijing – Vienna
114, line 4	PSV	PSV2
114, line 8	554. <sup>2</sup>	554.
116, line 14	Delih	Delhi
120, line 12	budhistische	buddhistische
120, line 13	Vandenoek	Vandenhoeck

TABLE II: ADDENDA

Page	Addendum
xx, n. 1	A possible solution for the meaning of the name dPal mgrin has been offered by Toru Tomabeche, namely that it is the translation of Śrīkaṇṭha, an epithet for Śiva whose crest-jewel is the moon. With <i>gaṅs can mkhas pa</i> taken as a genitive, we arrive at the meaning “the Śrīkaṇṭha among the snowland’s scholars.” This may be the sort of proud self-assessment known of Sa skya Paṇḍita.
7, line 7	As suggested by Elliot Stern (e-mail of April 21, 2008), <i>tayā rahitam</i> may well be only a gloss in the Tibetan translation that was imported from Nyāyabindu 1.6. It is, in fact, neither attested by citations nor found in the commentaries by Dharmottara or Jñānaśrī. If it is a gloss, this has consequences for the preliminary stemma that has been proposed (p. xxxix): the Sanskrit exemplar (τ) of the Tibetan translation will have to change its place and become a descendent of β.