

# Inherited Opponents and New Opponents: A Look at Informal Argumentation in the *Tshad ma rigs gter*\*

*rigs gter*

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*Tshad ma*

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འདྲ

*Tshad ma rigs gter*

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## Introduction

While the theories of argumentation and debate developed in the Indian and Tibetan pre-modern contexts have received significant attention in modern scholarship, the practices of argumentation sti hypothetical opponents that generally precede or supplement the author's own views. Patterns of

*petitio principii*

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The question of applied argumentation in the context of face-to-face debate deserves a separate study involving a distinct methodology in view of the material available. Indeed, due to the lack of direct access to actual debating practices (other than the ones observable in modern times), those have to be studied *via* their representation when not their mise-en-scene in narratives found in various literary genres.



*Rigs gter*  
*Rigs gter*

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*Pramāṇasamuccaya*  
*sde bdun*

ṅ

*Pramāṇavinīścaya*

ī

*Pramāṇavārttika*

ṅ

*apoha*

*Rigs gter*

ī

*Sambandhaparīkṣā*

*Vādanyāya*

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ī

*gangs ri'i khrod 'dir mkhas pa'i rgyu skar bye ba brgyas // dpal ldan grags pa'i gsung rab*  
*padmo kha phye (/rab phye) mod //*

*gang blo'i nyi 'od snang bas ma khyab de srid du // gzhung lugs dgongs don ge sar snying*  
*po gsal ma nus //*

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See van der Kuijp 1983: 101 and 303, n. 293, and Jackson 1987: 64.

Material from Dign ga's works is adduced exceptionally on topics not dealt with in detail by Dharmak rti, such as, in the eleventh chapter of the *Rigs gter*, when discussing the Naiy yika varieties of false rejoinders. Sa pa claims to rely on two works by Dign ga in this context the *Pramāṇasamuccaya* and the *Nyāyaparīkṣā*, but cites exclusively from the first. See below n.32.

*Rigs gter*, p. 3 and 39. The reading of the root verses and that of the verses in the version with the auto-commentary slightly vary. Regarding the variant *kha phye* vs. *rab phye* Glo bo mkhan chen, who knows both readings, states that *kha phye* is preferable for the thematic unity of the flower-related terminology (*Rigs gter Nyi ma*, p. 8). kya mchog ldan combines both readings, using the expression *kha rab tu phye* (*Rigs gter Rol msho* 3a4) they thoroughly opened the corolla of the lotus.

The reading *de nyid du* for *de srid du* in the third line in the edition of the verses with the auto-commentary is a mistake. The text in the sDe dge edition on which the Lhasa edition is based reads *de srid du* (2a1).

For the details of rNgog Blo ldan shes rab's contribution, see Kramer 2007.



*Rigs gter*

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For an introduction, see van der Kuijp 1989 and Hugon 2008.1: section 1.A.  
 The major events of Sa pa 's life are dealt with in Jackson 1987: chap. 1.  
 Cf. van der Kuijp 1979: 408–409 and 1983: 99–101, and Jackson 1987: 25–27 and chap. 5.  
 mTshur ston is listed as one of the Eight Great Lions by kya mchog ldan in the *rNgog la bstan pa ji ltar bskyangs tshul*, p. 451, but is generally absent from this list.  
 Cf. Jackson 1987: 107 and 116, n. 16.  
 Cf. Jackson 1987: 111–112.

kya mchog ldan points out in *dGa' byed* 13,5–6 that the *Rigs gter* combines Sa pa 's two sources for epistemology, the Tibetan one and the Indian one, positing directly the former when there is agreement between the two, refuting it when there is disagreement. Later (81,5–6) he states that even though it is said that Sa pa refuted all the Tibetan epitome-style presentation of epistemology (*bod kyi tshad bsdus ma lus pa bkag*), he actually took over most of his predecessors' views relatively to the two kinds of inference and the theory of definition (which kya mchog ldan says was unknown in India in this form). The filiation with his predecessors is evident also in Sa pa 's re-use of large portions of texts from mTshur ston's work (see Hugon 2008.1: 113–114 and my forthcoming *Text Re-use in Early Tibetan Epistemological Treatises*, in *Quotations, References and Re-use of Texts in Indian Philosophical Literature*, ed. by Elisa Freschi).

*Rigs gter*

*Rigs gter*

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*Rigs gter*

ṣ ā ū

*thub pa ser skya rkang mig pa dang 'ug pa'i bu // mkha' gos can dang tshu rol mdzes pa'i  
gzhung 'dzin pa //  
thos sgrogs pa dang gangs ri'i khrod gnas smra rnam kyī // rtog ge ngan 'joms bstan bcos  
chen po 'di byas so //*

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ā ā

*thos sgrogs pa*

*nyan thos*

*śrāvaka*

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*Rigs gter*, p. 36 and 369. The text on p. 369 mistakenly reads *bug pa'i bu* for *'ug pa'i bu*.

The expression *nam mkha' gos can* is said in the *mKhas 'jug* ad 3.43 to be synonym with *phyogs kyī gos can*, as well as with *gcer bu pa* (Skt. *nagna* naked medicants), *'dzem med pa* (Skt. *nirgrantha* those freed from hindrances), *zad byed pa* (Skt. *kṣapaṇaka* fasters), *rgyal ba dam pa ba* (followers of the *abha Jina*), *tshig gi don dgu pa* (those who follow the nine categories), and *srog gi sde tshan pa* (?*ājīvika*) (Jackson 1987: 274 and 345). According to Lokesh Chandra's dictionary, *nam mkha'i gos can*, *phyogs kyī gos* and *gcer bu pa* are used to render the Sanskrit *Digambara*.

In the *mKhas 'jug* ad 3.43 *Sa pa* lists as synonyms *tshu rol mdzes pa ba*, *'jig rten rgyang phan pa* (Skt. *lokāyata*), *tshad par lta ba pa* (Skt. *ucchedadrṣṭika* adherents of the theory of annihilation), *med par smra ba pa* (Skt. *nāstika* deniers, nihilists), *phur bu pa* (Skt. *bārhaspatya* followers of B haspati), *ngo bo nyid rgyur smra ba pa* (asserters that nature is the [only] cause) (Jackson 1987: 274 275 and 345). For further synonyms on this non-Buddhist school and the preceding one in the listings by Grags pa rgyal mtshan see van der Kuijp 1985: 83.

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*Rigs gter*

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ī āṃ ā

*Rigs gter mu stegs dpyod pa*

*ba/rgyal dpog pa*

ñ *Entrance Gate for the Wise mKhas 'jug*

ā

ś ṣ

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ū

āṇā

*mKhas 'jug*

*mu stegs byed*

*Tarkajavālā*

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*mu stegs/mu stegs*

*pa/mu stegs byed*

*tīrthika*

*tīrthyakara*

*Rigs gter:*

The majority of non-Buddhist views criticized in the *Rigs gter* can be traced to Dharmak rti's works. Sa pa further inherited opponents and views that are dealt with by ntarak ita and Kamala la, some of which are posterior to Dharmak rti. For instance the Jaina thinker Patrasv min (Tib. *snod kyi rje*), whose views are discussed in *Tattvasamgraha* 1363–1415 cum °*pañjikā*.

Notably, some citations of the opponent's views in the *Rigs gter* are already found in mTshur ston's *sGron ma* (see n. 111). Another example is the position of the Jaina Patrasv min (see the preceding note), whose views are also already cited in *sGron ma*, and even earlier in Phya pa's *Yid kyi mun sel*. A position attributed by Sa pa to Aviddhakar a (Tib. *rNa ma phug pa*) also is already cited in *sGron ma*, and earlier in Phya pa's *'Od zer* and gTsang nag pa's *bsDus pa*. I was unable in this case to find a parallel passage in the *Tattvasamgraha* or °*pañjika*, where Aviddhakar a's views frequently come up.

Also found in the body of the text are arguments against partisans of the Veda in general (*rab byed*), and of theists (partisans of an eternal creator god) (*dbang phyug pa*).

Lists similar to that of the *mKhas 'jug* are found in Sa pa's *Nga brgyad ma'i 'grel pa* and *Thug pa'i dgongs pa rab tu gsal ba* (cf. van der Kuijp 1985: 81).

Cf. Jackson 1987: 344. Sa pa speak of a list of 100 views found in the *Tarkajavālā*. This text mentions 363 views (D279a3: *lta ba sum brgya drug cu rtsa gsum po*), but actually enumerates only 120 names. On Glo bo mkhan chen's discussion on the number of views distinguished in various sources, see Jackson 1987: 403, n. 105.

*Mu stegs can* for *tīrthika* and *mu stegs byed* for *tīrthyakara* are the translations prescribed in the *Mahāvvyutpatti* (MV 3514 and MV 3513) in chapter 179, whose title has the Tibetan equivalent *mu stegs pa*. For hypotheses as to the etymology of the Tibetan term, see Stein 1941. Stein (1983) notes that the Dunhuang manuscripts use the term *mur 'dug* (one could give as a literal translation 'standing at the end'); he also notes the form *mu 'jug pa* (1983: 14). Stein links the translation *mur 'dug* with the so-called Chinese vocabulary, where it stands as the equivalent of *wai-tao* (wàidào; 外道), composed of the characters meaning 'external' and 'path' (/teaching) (*op. cit.*, p. 155). (My thanks to Marc Tiefenauer for pointing out this reference to me). If *mur 'dug* and *mu stegs* are originally two variant translations of the same Sanskrit term, in indigenous literature they are sometimes taken as representing two different kinds of opponents. For example, in the *Man ngag gi rgyal po lta ba'i phreng ba* attributed Padmasambhava, commented in the 11th c. by Rong zom Chos kyi bzang po, we find *mu stegs pa* and *mur thug pa* (likely an orthographic variant of *mur 'dug pa*) as the names of two categories of opponents, respectively eternalists and nihilists.

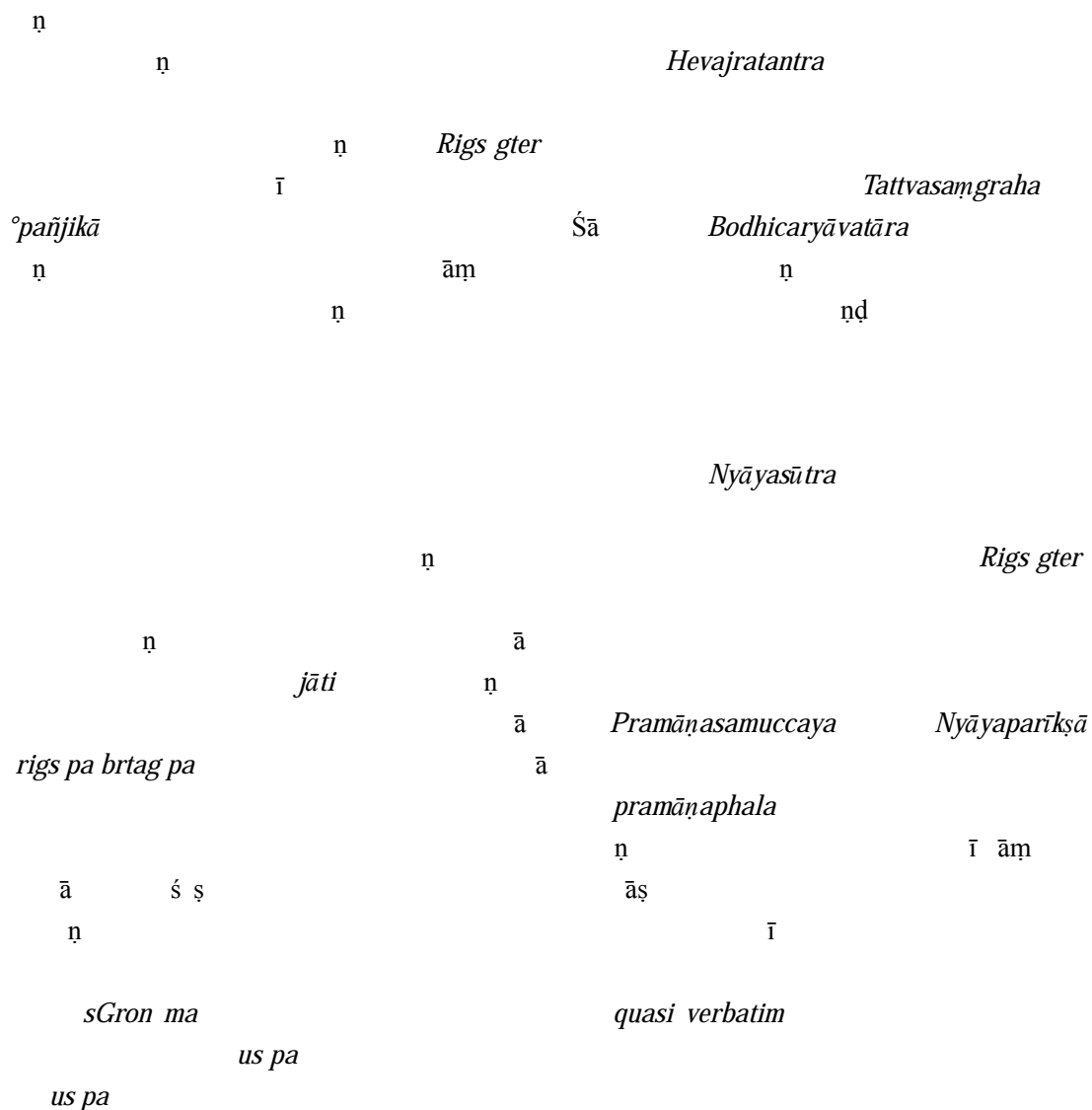
In Tibetan literature, the term *mu stegs* also applies to non-Buddhists systems that are not Indian. Stein (1983: 173) notes that the term is associated or assimilated to the Bon po in three manuscripts found in Dunhuang. The *dBa' bzhed* designates pre-Buddhist practices and beliefs by the term *mu stegs kyi chos* (9b) and speaks also of Tibetan *mu stegs* (*bod kyi mu stegs*) and Chinese *mu stegs* (12a1 *rgya'i mu stegs*), in both cases non-Buddhists.

Glo bo mkhan chen comments on the term *mu stegs* in *gSal byed*, p. 302. He mentions the explanation of Slob dpon Shes rab go cha (Prajñ varman) according to which *mu stegs* is 'a path to heaven or liberation' (*spyir mu stegs zhes bya ba ni mtho ris dang thar pa'i lam ste*), and a *mu stegs byed* someone who composes a treatise about this topic. See below n. 118 for Bh viveka's definition of the term.

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*pūrvapakṣa*

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As discussed by Jackson (1985) and van der Kuijp (1985), the doxography originally composed by Sa pa , entitled *Grub mtha' rnam 'byed* or *Grub mtha'i dbye ba* is unfortunately lost, while the one included among his collected works, entitled *Gzhung lugs legs par bshad pa*, is a forgery.

See van der Kuijp 1985, in particular p. 82–83.

Cf. *Rigs gter* 6, p. 131, where Sa pa cites *Bodhicaryāvatāra* 9.129 (see n. 158).

The title *rig* [sic] *pa*, i.e., *Nyāya*, is listed in Lho pa kun mkhyen's biography of Sa pa among the works the latter studied, but Lho pa attributes it to Ka da (see Jackson 1987: 109 and 119, n. 28). The same attribution of a text entitled *Rigs pa* to Ka da is made by Glo bo mkhan chen in his *rtags rigs*, where he describes this text as a non-Buddhist work of logic (see Hugon 2002: 34).

There is no Tibetan translation of this work in the Tibetan canon. It is possible that the mention *rig pa* in Lho pa kun mkhyen's list (see the preceding note) refers to this work rather than to the *Nyāyasūtra*. In the given section, Sa pa provides many citations, all of which are identified as coming from the *Pramāṇasamuccaya* (referred to as *mdo*).

Cf. *Rigs gter* 11, p. 346 and 353.

See my introduction to the edition of *sGron ma*, p. xiii for detailed references on this passage.



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Tattvasaṃgraha

Ślokavārttika

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per se

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śrāvaka

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For an example see Hugon 2008.2: 538, n. 56.

See Hugon 2008.2: 570, n. 115. Sa pa identifies as Vai e ika the author of an objection, whereas the view he criticizes is rather to be linked with the M m s and can be traced to the *Mīmāṃsasūtra*.

Eltschinger 2007: 57–58.

Regarding other fields of influence of non-Buddhist traditions on Tibet, see the information provided by Chad kha ba Ye shes rdo rje in his *Grub mtha' chen mo*. In particular this author maintains that the Indian myth of the cosmic egg, *Hiranyagarbha*, might be the source of a similar myth among the Tibetan Bon, and that some of the contested aspects of tantric practice among the Tibetans were due to the influence of the M m sakas. (Kapstein 2009: 142). Chad kha ba thus wonders whether this Bon might be a Vai e ika textual tradition and states that This textual tradition of M m s is an exceedingly evil philosophical system that was of very great harm to Tibet (transl. Kapstein 2009: 146). On the other hand, he reports that Ved nta and S khya did not cause any harm in Tibet (*op. cit.*, p. 145).

Eltschinger 2007: 58.

	ī	"
ā		vijñānavāda      āṣ
		ī
		āṣ
	āṃ    ī      ā āṃ    ī      āṃ    ī	
ā    ī    ī		pudgalavāda
		pudgala
		pudgala
pudgalavādin		
	pudgalavādin	tīrthika
	tīrthika	ī
Madhyamakāvātāra	pudgalavādin	śrāvaka      bāhya
	tīrthika	
	Śā      ṣ      śī      āṃ    ī	
tīrthika	nang gi mu stegs can	antaścaratīrthika
	ā      pañjikā      Bodhicaryāvātāra	
gter Śā		Rigs tīrthika      "
	āṃ    ī	

To my knowledge, the first to start describing the arrangement of views in Dharmak rti’s works in these terms is Dreyfus (1997). Dunne (2004: 53ff) develops the idea, using the term sliding scale of analysis previously used by McClintock when discussing ntarak ita’s thought.

In the *Prajñāpradīpa*, Bh viveka explains *mu stegs byed* (*tīrthika* or *tīrthyakara*) etymologically as Those who provide an entry to the fords (*’jug ngogs*) external to the [Buddhist] Dharma (D15b3: *gang dag chos kyi phyir ’jug ngogs su ’jug par byed pa dag*). He lists a number of examples, such as the followers of Brahm , Vi u or iva, disciples of Kapila, Ka da, Ak ap da, Vardham na, Jaimini. For a refutation of Burnouf’s idea that the term *tīrthika* refers specifically to those who bathe on the banks of sacred rivers, see La Vallée Poussin 1898: 16, n. 3. See above n. 99 for Sa pa ’s use of the corresponding Tibetan term *mu stegs*.

See Vasubandhu’s discussion of the *pudgalavāda* in the ninth chapter of the *Abhidharmakośa*. He cites in this context a s tra stating that those who adhere to such views become undistinguishable from *tīrthikas* (*nirviśeṣo bhavati tīrthikaiḥ*) (see La Vallée Poussin 1971, vol. 5, 250–251).

*Madhyamakāvātāra* 6.86, mentioned and translated in La Vallée Poussin 1971, vol. 5, 228.

See respectively *Madhyamakālaṃkāravṛtti* on v. 89, D78a3: *ji ltar phyi dang nang gi mu stegs can rnamis kyis...* and *Madhyamakālaṃkārapañjikā* D127b1: *nang gi mu stegs can rnamis ni gang zag tu smra ba ’phags pa mang pos bkur ba rnamis so*.

*Bodhicaryāvātārapañjikā* ad 9.60, 455:16–18: *pudgalavādinā tu punar antaścaratīrthikāḥ / skandhebhyaḥ tattvānyatvābhyām avācyam pudgalanāmānam ātmānam icchanti / anyathā tīrthikasiddhāntābhīniveśadarśanam syāt / Tib. D228b1 2: yang gang zag tu smra ba nang gi mu stegs can rnamis kyis phung po rnamis las de nyid dang gzhan du brjod du med pa’i gang zag ba’i bdag ’dod de / gzhan du na mu stegs can gyi grub mtha’ la mngon par zhen pa’i lta bar ’gyur ro /*

*Rigs gter rol mtsho* 148b1: *nang gi mu stegs su gyur ba’i nyan thos pa...*

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*Rigs gter*

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*the Vaiś s and Vaibh*  
was probably one of them. *g*

*s*

*g*

*t*

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*sde bdun rigs pa'i de nyid 'di yin zhes // rgan po'i lugs ngan dor nas ngas 'di bshad //  
rigs pa mkhyen pa de dag 'di bzhed mod // lan mang thos kyang blun po'i spyod yul min //*

T

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*gSal byed*

*snga rabs pa*

*phyi rabs pa*

not named

but described in somewhat cryptic terms that suggest some close enmity

*gSal byed*

*skabs su ma bab pa dang / ma 'brel ba*

*la sogs pa*

*chos kyi spyan ldan lo tsā ba chen po*

*slob dpon*

*cha pa*

*slob dpon gtsang nag pa*

*gSal byed*

*Rigs gter*

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*verbatim*

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*Rigs gter*

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*gSal byed*, p. 332. Note that these expressions occur once each in the *Rigs gter*, but are to be linked with a different relative chronology than the one intended by Glo bo mkhan chen. In Sa pa's text, previous refers to a view identical with that of Phya pa, subsequent to a view attested in Gtsang nag pa and Mtshur ston's works. See Hugon 2008.1: 122.

He adds that it is impossible to mention everything (*mtha' dag brjod par mi nus pa*), and that in some cases it would become a personal matter (lit. of desire and hatred; *skabs 'ga' zhig tu chags sdang du yang 'gyur ba'i phyir ro*).

Commenting on the initial verses of the *Rigs gter*, kya mchog ldan singles out Phya pa and his *Tshad ma yid kyi mun sel*. But in the course of his commentary, he provides other names as well.

Glo bo mkhan chen cuts the presentation of Phya pa short and mentioning that one should consult the text(s) itself (/themselves) (*gSal byed*, p. 334: *de dag so so'i nang tshan la brjod par bya ba mang du yod mod gzhung nyid kyi steng du dgag sgrub rgyas par bshad par bya'o*). It is unclear whether he means the *Rigs gter* or Phya pa's texts. In the latter case, it would mean that he had (at least potentially) access to Phya pa's texts. The same question arises in the case of Gtsang nag pa, about whom he merely notes that there are several differences with the tenets of the others, and that the reader should understand them as before, i.e., by consulting the text itself. In the case of Rngog Blo ldan shes rab, he clearly refers the reader to Rngog Blo ldan shes rab's texts (*gSal byed*, p. 334: *rgyas par ni lo tsā ba'i gzhung nyid du bla'o*).

This is a passage where Sa pa presents the opponent's position in a discussion relative to the theory of definition. Glo bo mkhan chen corrects in this context the erroneous attribution to Gtsang nag pa made by kya mchog ldan. This was first discussed in van der Kuijp 1989: 22.

Contrary to Phya pa and Gtsang nag pa, Mtshur ston's name is not usually cited in the tradition, but this

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*rtog ge'i tha snyad mi shes par zad*

*tshad ma'i yul mi shes par zad do*

*rtog ge'i*

*gsang tshig gi gnad gzhan sel gyi 'jug pa ma shes par zad*

*gzhan sel ma mkhyen par*

*zad*

*gzhan sel gyi*

*rnam gzhang ma mkhyen par zad*

*vastubalapavṛtta*

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*gzhan sel*

*anyāpoha*

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ī

*Pramāṇavinīścaya*

ī

*Pramāṇavārttika*

*Pramāṇavinīścaya*

ṅ

*Pramāṇavinīścaya*

*Pramāṇavinīścaya*

ī

ī

*Pramāṇavārttika*

ā

*ālamkāra*

Ś ṅ

*Anyāpohanāmaprakaraṇa*

*Apohasiddhi*

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*Rigs gter* 4, Hugon 2008.2: 422.

See respectively *Rigs gter* 10; Hugon 2008.2: 636, 644, 656 and 658.

*Rigs gter* 1, p. 54: *kun tu tha snyad pa dang / pha rol gzigs pa'i tshad ma'i rnam gzhang mi shes par smra bar zad do* //

*Rigs gter* 8, p. 211: *dnegos po stobs zhugs dang gzhung gi dgongs pa ma shes par zad; dnegos po stobs kyis zhugs pa dang / slob dpon gyi dgongs pa ma shes par zad*. The reproach is repeated in chapter 9 when discussing the result of valid cognition. *Rigs gter* 9, p. 263: *de ni dnegos po stobs zhugs kyi rigs pa ma shes par zad*.

Namely, PVin 2.29–31 (=PV 1.40–42).

*Pramāṇaviniścaya*

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*definiens*

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*definiens*

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*Pramāṇasamuccaya*

*skyon gsum po 'di mtshan nyid kyi skyon yin na mkhas ba 'i gtsug gi nor bu gnyis pos kun  
las btus dang sde bdun du ci 'i phyir mi gsung / des na tha snyad de dag rnam par  
'khyams pa yin no //*

ṅ

ī

*des na chos kyi grags pa 'i rnam gzhag bde ba bor nas rang nyid kyis mi dgos pa blos  
brtags nas sbyor ba 'di ni 'khrul par 'gyur la / cung zad ma 'khrul du zin yang / mkhas pa  
rnams la ma grags pas mi bde ste kla klo 'i skad kyis sgra 'chad pa bzhin no //*

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*bod*

*kha ba can pa gangs*

*can pa*

ṅ

*tīrthika*

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*Rigs gter* 8, p. 189.

Sa pa himself does not use the term *rang bzo* in the *Rigs gter*. In the more religious-oriented field, newly invented (*rang bzo*) doctrines and invented texts are severely criticized by Sa pa for instance in the *Sdom gsum rab dbye* (part 3, v. 514; see Rhoton 2002: 321, and 163 for the translation), were they are assimilated to false teaching (*chos log*). Self-invented conduct (*rang bzo 'i mam thar dpyod pa*) in the practice of tantra is also pointed out and criticized (v. 296; see Rhoton 2002: 310, and 135 for the translation). In the *Mkhas 'jug*, invented tenets are judged not to be worthy of debate (see below the discussion in section 4).

*Rigs gter* 8, p. 190–191.

*śrāvaka*

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*Mkhas 'jug*

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ṅ

*byed mu stegs*

*Rigs gter*  
*nyan thos*

*mu stegs*  
*nyan thos sde pa*

ṅ

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āṃ

ṅ

*grangs can pa*

āṃ

*gangs can pa*

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The *Mkhas 'jug* was, according to Jackson's conjecture (1987: 66), composed slightly after the *Rigs gter*, around 1220–1230.

See Gold 2007.

For instance for non-Buddhists, the appellations *mu stegs spyod pa ba* (adepts of the Mīmāṃsā), *mu stegs bye brag pa* (of Vaiśeṣika), *mu stegs brda sprod pa ba* (grammairiens [Vaiyākara]); but also, without the prefix *mu stegs*: *bye brag pa*, *rig byed pa*, *rigs pa can*, *rgyal po pa*, etc. And for Buddhists: *nyan thos bye brag tu smra ba* (Vaiśeṣika), and *nyan thos sde pa mang pos bkur ba* (Śālistya/Mahāśālistya), or without the prefix *nyan thos*: *bye brag tu smra ba*, *mang pos bkur ba*.

To my knowledge, the only names given in the *Rigs gter* apart from the concluding verses are those of Bhartṛhari, the Naiyāyika Akāśapada (*rkang mig*), Aviddhakarā (*rma ma phug pa*) and Vātsyāyana (*ba tsha'i bu*; see Jackson 1987: 376, n. 19), and the Jain Patrasvamin (*snod kyi rje*).

Another comparison with unspecified *mu stegs byed* in general occurs in *Rigs gter* 6, p. 138, about the common acceptance of a specific type of connection ('*brél pa*) between an apprehended characterized phenomenon and a superimposed characterizing property (for instance between a stick and a stick-holder) (*mu stegs byed dang bod rnam's kha mthun par smra'o*). Dharmakīrti addresses this type of connection in PV 3.145=PVin 1.7. Tibetans and *tīrthikas* are brought together again in *Rigs gter* 11, p. 359 for adopting a definite number of points of defeat in debate. They differ as to how many there are, but are refuted together for adopting a definite number.



*rdzas ldog pa*

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ā āṃ ī

*pudgala*

*Rigs gter*

*yul*

āṃ ī

*gzung yul*

*snang*

*yul*

*don spyi*

āṃ ī

ṅ

ī

*bod dag gis rdzas dang ldog pa don gyi steng na bdag gcig par 'dod pa ni ming bsgyur ba ma gtogs pa don la khyad par med do //*

On the meaning of these two terms in this context, see Hugon 2008.1: chap. D.

*Rigs gter* ad 10.19a, Hugon 2008.2: 636: *des na grangs can pa ltar gangs can pas kyang tshad ma'i yul ma shes par zad do //*

See Hugon 2008.2: 686, n. 39.

*Rigs gter* 1, p. 40: *bod rnams rtog pa 'khrul pa'i yul don spyi dang / rtog med 'khrul pa'i yul med pa gsal ba gnyis med na / 'khrul pa gzhi med du 'gyur bas snang yul gnyis yod la / de'ang 'khrul shes gnyis 'dzin pa'i rang rig gi shugs la grub bo zhes zer ba dang / nyan thos sde pa mang pos bkur ba la sogs pa sgra spyi dang don spyi gnyis ming dang mtshan ma'i rnam pa can gzugs dang sems dang sems las byung ba dang mi ldan pas ldan pa ma yin pa'i 'du byed rdzas su grub par 'dod la /* Tibetans say: 'If there was no object of erroneous conceptual cognition, the concept (*don spyi*), and there was no object of erroneous non-conceptual cognition, the 'manifest non-existent,' error would be without a basis; therefore these two appearing objects (*snang yul*) exist. This is also established by the force of the reflexive awareness that apprehends the two erroneous cognitions.' And the *śrāvaka* Māh s mit ya, etc. accept that the generic term (*sgra spyi*) and generic object (*don spyi*) that have the aspect, respectively, of name and characteristic, are compositional factors not associated with matter,

*don spyi*

āṃ ī ṅ

*don spyi* *sgra spyi*

*relata*

āṃ ī *nāma nimitta*

*viprayuktasamkāra*

*dnegos kyi brjod bya*

*don spyi* āṃ ī *brjod bya*

*nimitta* *nāma*

ṅ *don gcig pa*

ṅ

āṃ ī

*don spyi*

āṃ ī *don spyi*

*dnegos med* ṅ

*don spyi* ṅ

āṣ

ṅ  
ṅ

*Rigs gter 5, ...rtog pa'i yul don spyi nyid dnegos kyi brjod bya yin no zhes bod rnams 'dod la / mang pos bkur ba la sogs pa ni chos gang gzugs dang sems dang sems las byung ba dang mi ldan pa / ming zhes bya ba sgra dang don dang shes pa las tha dad pa bum pa dang snam bu la sogs par brda btags pa de dag mtshan ma zhes bya ba'ang sgra dang don dang shes pa las tha dad pa don brjod pa'i rten du rung ba'i ldan pa ma yin pa'i 'du byed brjod bya yin no zhes zer ro //.*

ṅ

*don spyi* *don spyi is*

*don spyi*

*Rigs gter*

*don spyi zhes bya ba mi gsal la don byed mi nus pa / gzugs dang sems dang sems las byung ba dang mi ldan pa zhig grub par 'dod na / mi ldan pa'i 'du byed la brjod pa'i skyon 'byung mod / kho bo cag gi don spyi rdzas su ma grub pas...*

*Bsdus pa*



η

*Rigs gter*

*Rigs gter*

η

*Rigs gter*

η

η

*ad hominem*

*Ad hominem*

*ad personam*

*ad hominem*

*ad personam*

*ad personam*

η

*ad personam*

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*en bloc*

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*qua*

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*Rigs gter*

āṃ  
*ad hominem*

āṃ

āṃ

*tīrthika* "

āṣ

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ī

āṣ

āṃ ī

*pudgala*

---

*tu gsal ba* ,

ā ā

ṅ

*Thub pa'i dgongs pa rab*  
*dkar po chig thub via*  
śī

ṅ

ṅ

ṅ

ā ā

*op. cit.*

ṅ

ṅ

*op. cit.*  
*dkar po chig thub*

*phyi dar* ,

ṅ

*op. cit.*

āṃ ī

*Mkhas 'jug*

ṅ  
*sangs rgyas pa*

*mu stegs pa*

ž

"

ṅ

*Rigs gter*

ṅ

*Rigs*

*gter*

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*has 'jug*  
*Mkhas 'jug*  
*Mkhas 'jug*

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*has 'jug*

*tīrthika*

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*tīrthika*

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ṅ

ī

*has 'jug*

ṅ

*tīrthika*

ā ś ī  
*Deb ther sngon po*

*phyi rol pa'i a tsa ra*

*tīrthika  
'phrul*

*tīrthika*

*rdzu*

*Zhib mo rdo rje*  
ś

ṅ

*Rigs gter*

ṅ

*Rigs gter*  
ṅ

*Rigs gter*

Śā ś ī

ṅ

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*dharma*

*Abhidharmakośa/Abhidharmakośabhāṣya*

*Abhidharmakośabhāṣya of Vasubandhu*

ī *Pramāṇavārttika*

*Acta Indologica*

*anumāna pramāṇasiddhi pratyakṣa*

*parārthānumāna*

ī *Pramāṇavinīścaya*

*Dharmakīrti's Pramāṇavinīścayaḥ, 1.*

*Kapitel: Pratyakṣam*

*Dharmakīrti's āṅ ś ḥ. Zweites Kapitel: ā ā ā . Teil I. Tibetischer Text und Sanskrittexte, Teil II. Übersetzung und Anmerkungen*

ī *Pramāṇavārttika*

*Pramāṇavārttikasvavṛtti*

*The Pramāṇavārttikam of Dharmakīrti: The First Chapter with the Autocommentary*

*Bodhicaryāvatāra*

Śā *Bodhicaryāvatārapañjikā*

*Bodhicaryāvatārapañjikā*

ā

*Commentary to the Bodhicaryāvatāra of Śāntideva*

*Prajñākaramati's*

*Madhyamakālamkārapañjikā*

śī

*Madhyamakālamkāravṛtti*

Śā ṣ

*Tattvasaṃgraha*

Śā ṣ ā ī ā ā Śā ī *Tattvasaṃgraha of Ācārya Śāntarakṣita  
with the Commentary Pañjikā of Śrī Kamalaśīla*

*Tattvasaṃgrahapañjikā*

śī *Tattvasaṃgraha*

*Tarkajvālā*

ā

*Bka' gdams gsung 'bum*

*Bka' gdams gsung 'bum phyogs sgrig*

*Mkhas 'jug*

ṅd

*Mkhas pa rnams 'jug pa 'i sgo Sa skya*

*bka' 'bum*

*Dga' byed*

ṅ

Śā

*Tshad ma 'i mdo dang bstan bcos kyi shing*

*rta 'i srol rnams ji ltar byung ba 'i tshul gtam bya ba nyin mor byed pa 'i snang bas  
dpyod ldan mtha' dag dga' bar byed pa Śākya gSung 'bum*

*Sgron ma*

*Tshad ma shes rab sgron ma*

*Mtshur ston Gzhon nu seng ge:*

*Rngog la bstan pa ji ltar bskyangs tshul*

ṅ

Śā

*Śākya gSung 'bum*

*Deb ther sngon po*

ā

*Bod kyi yul du chos dang chos smra ba ji ltar byung*

*ba 'i rim pa deb ther sngon po*

*Bde bar gshegs pa dang phyi rol pa 'i gzhung rnam par 'byed pa*

*a' gdams gsung 'bum*

*Bsdus pa*

*Tshad ma rnam par nges pa 'i ṭi ka legs bshad*

*bsdus pa*

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*für die Kunde Süd- und Ostasiens*

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