

## *Tshad ma rigs gter*<sup>\*</sup>

*rigs gter*

ཀྱ

*Tshad ma*  
ཀྱ

ཀྱ

*Tshad ma rigs gter*

ཀྱ

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 ypohetical 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 their representation when not their mise-en-scene in narratives found in various literary genres.



*Rigs gter*

*Rigs gter*

 $\eta$  $\bar{a}$  $\bar{1}$ 

*Pramāṇasamuccaya*  
sde bdun

 $\eta$  $\bar{1}$ 

*Pramāṇavinīścaya*

*Pramāṇavārttika*

 $\eta$ 

*apoha*

*Rigs gter*

 $\bar{1}$ 

*Sambandhaparīkṣā*

*Vādanyāya*

 $\eta$  $\bar{1}$  $\eta$  $\bar{1}$  $\bar{1}$ 

See van der Kuip 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 *Śālistambasūtra*, when discussing the Naiy yika varieties of false rejoinders. Sa pa claims to rely on two works by Dign ga in this context – the *āṇ* and the *ā ī ṣā*, but cites exclusively from the first. See below n.32.

auto-commentary slightly vary. Regarding the variant vs. Glo bo mkhan chen, who knows both readings, states that is preferable for the thematic unity of the flower-related terminology ( , p. 8). kya mchog ldan combines both readings, using the expression ( 3a4) they thoroughly opened the corolla of the lotus.

The reading for 在 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 (2a1).

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

*Rigs gter*

For an introduction, see van der Kuip 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 Kuip 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 , p. 451, but is generally absent from this list.

Cf. Jackson 1987: 107 and 116, n. 16.

Cf. Jackson 1987: 111–112.

kyā mchog ldan points out in (13,5 6) that the (13,5 6) 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 (81,5 6), he actually took over most of his predecessors' views relatively to the two kinds of inference and the theory of definition (which kyā 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 *Epistemology in Tibetan Buddhism*, ed. by Elisa Freschi).

*Rigs gter**Rigs gter*

ī

ṇ

*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 rnams kyi // rtog ge ngan 'joms bstan bcos  
chen po 'di byas so //*

ām

ā

ś ṣ

ā ā

*thos sgrogs pa**nyan thos**śrāvaka*

ī

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, p. 36 and 369. The text on p. 369 mistakenly reads ' for ' ' .  
The expression ' is said in the ' ad 3.43 to be synonym with  
, as well as with (Stk. naked medicants ), ' (Skt. those freed  
from hindrances ), (Skt. ṣ ṇ fasters ), ( followers of the abha  
Jina ), ( those who follow the nine categories ), and (?ā ī )  
(Jackson 1987: 274 and 345). According to Lokesh Chandra's dictionary,  
are used to render the Sanskrit Digambara.  
In the ' ad 3.43 Sa pa lists as synonyms , ' (Skt.  
ā ), (Skt. rṣ adherents of the theory of annihilation ),  
(Skt. ā deniers, nihilists ), (Skt. ā followers of B haspati ),  
( 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.

			ṇ	
	<i>Rigs gter</i>			
			ṇ	ām
ā	ś ṣ	ā ā	ī āṃ ā	
				<i>Rigs gter mu stegs dpyod pa</i>
<i>ba/rgyal dpog pa</i>		ṇ	<i>Entrance Gate for the Wise mKhas 'jug</i>	
ā			ś ṣ	ā
ū	āṇā			<i>mKhas 'jug</i>
				<i>mu stegs byed</i>
	<i>Tarkajavālā</i>	ṇ		<i>mu stegs/mu stegs</i>
<i>pa/mu stegs byed</i>		<i>tīrthika</i>		<i>tīrthyakara</i>
	<i>Rigs gter:</i>			

The majority of non-Buddhist views criticized in the 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. ), whose views are discussed in m 1363 1415 cum ā.

Notably, some citations of the opponent's views in the are already found in mTshur ston's (see n. 111). Another example is the position of the Jaina Patrasv min (see the preceding note), whose views are also already cited in , and even earlier in Phya pa's . A position attributed by Sa pa to Aviddhakar a (Tib. ) also is already cited in , and earlier in Phya pa's ' and gTsang nag pa's . I was unable in this case to find a parallel passage in the m or , 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 ( ), and of theists (partisans of an eternal creator god) ( ).

Lists similar to that of the are found in Sa pa 's , , and (cf. van der Kuijp 1985: 81).

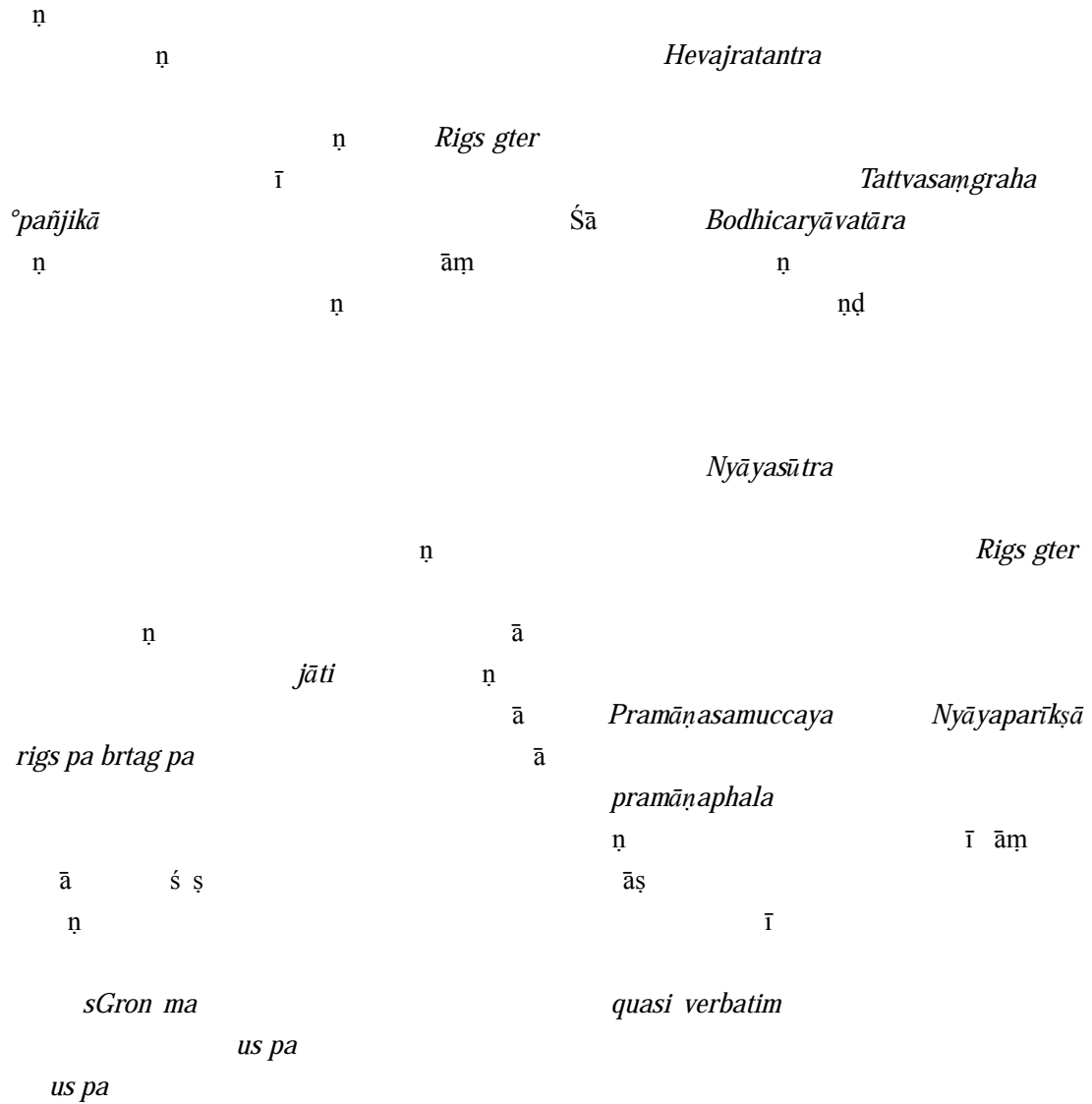
Cf. Jackson 1987: 344. Sa pa speak of a list of 100 views found in the ā ā. This texts mentions 363 views (D279a3: ), but actually enumerates only 120 names. On Glo bo mkhan chen's discussion on the number of views distinguished in various sources, see Jackson 1987: 403, n. 105.

for ī and for ī are the translations prescribed in the ā (MV 3514 and MV 3513) in chapter 179, whose title has the Tibetan equivalent . For hypotheses as to the etymology of the Tibetan term, see Stein 1941. Stein (1983) notes that the Dunhuang manuscripts use the term (one could give as a literal translation standing at the end ); he also notes the form (1983: 14). Stein links the translation with the so-called Chinese vocabulary, where it stands as the equivalent of ( ; ), composed of the characters meaning external and path (/teaching) ( , p. 155). (My thanks to Marc Tiefenauer for pointing out this reference to me). If and 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 attributed Padmasambhava, commented in the 11th c. by Rong zom Chos kyi bzang po, we find and (likely an orthographic variant of ) as the names of two categories of opponents, respectively eternalists and nihilists.

In Tibetan literature, the term 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 designates pre-Buddhist practices and beliefs by the term (9b) and speaks also of Tibetan ( ) and Chinese (12a1 , ), in both cases non-Buddhists.

Glo bo mkhan chen comments on the term in , p. 302. He mentions the explanation of Slob dpon Shes rab go cha (Prajñ varman) according to which is a path to heaven or liberation ( ), and a someone who composes a treatise about this topic. See below n. 118 for Bh viveka's definition of the term.

ś ī                      *pūrvapakṣa*                      ṇḍ



As discussed by Jackson (1985) and van der Kuijp (1985), the doxography originally composed by Sa pa , entitled , or is unfortunately lost, while the one included among his collected works, entitled Gz , is a forgery.

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

Cf. 6, p. 131, where Sa pa cites ā ā 9.129 (see n. 158).

The title [sic] , i.e., ā , 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 to Ka da is made by Glo bo mkhan chen in his , 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 in Lho pa kun mkhyen's list (see the preceding note) refers to this work rather than to the ā ū . In the given section, Sa pa provides many citations, all of which are identified as coming from the āṇ (referred to as ).

Cf. 11, p. 346 and 353.

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



ī āṃ ā  
*Tattvasaṃgraha*

*Ślokavārttika*

ṇ

ī

ī

ī

"

"

ī

ṇ

ī

ī āṃ ā

āṃ

*per se*

ṇ

ī

*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 ī āṃ ū .  
 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 ' . In particular this author maintains that the Indian myth of the cosmic egg, ṇ , 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 ( , p. 145).

Eltschinger 2007: 58.

*vijñānavāda*

*pudgalavāda*

*pudgala*  
*pudgala*

*pudgalavādin*

*pudgalavādin*

*tīrthika*

*Madhyamakāvātāra*

*tīrthika*

*nāṅ gi mu stegs can*

*pañjikā*

*Bodhicaryāvātāra*

*śrāvaka*

*bāhya*

*antaścara tīrthika*

*Rig*

*tīrthika*

To my knowledge, the first to start describing the arrangement of views in Dharmakīrti'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 *śāntarakṣita's* thought.

In the  $\bar{a}$   $\bar{i}$ , Bh viveka explains ( $\bar{i}$  or  $\bar{i}$ ) etymologically as Those who provide an entry to the fords (') external to the [Buddhist] Dharma (D15b3: ). 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  $\bar{i}$  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 .

See Vasubandhu's discussion of the  $\bar{a}$  in the ninth chapter of the  $\acute{s}$ . He cites in this context a  $s$   $tra$  stating that those who adhere to such views become undistinguishable from  $\bar{t}$   $s$  ( $\acute{s}$   $s$   $\bar{t}$   $h$ ) (see La Vallée Poussin 1971, vol. 5, 250–251).

$\bar{a}$   $\bar{a}$  6.86, mentioned and translated in La Vallée Poussin 1971, vol. 5, 228.

See respectively  $\bar{a} \ m \ \bar{a} \ r$  on v. 89, D78a3:

... and  $\bar{a} \quad \bar{m} \quad \bar{a} \quad \bar{a}$  D127b1:

$\bar{a}$     $\bar{a}$     $\bar{a}$    ad 9.60, 455:16 18:    $\bar{a}$     $\acute{s}$     $\bar{i}$     $\bar{a}h$

$\bar{a}$     $\bar{a}$     $\bar{a}$     $\bar{a}$     $\bar{a}$     $m$     $\bar{a}$     $\bar{a}$     $\bar{a}$     $\bar{a}$

$\bar{i}$     $\bar{a}$     $\bar{a}$     $\acute{s}$     $\acute{s}$     $m$     $\bar{a}$    Tib. D228b1 2:

148b1: , ...

āṣ

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*Rigs gter*

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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

ṇ

*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*

ṇ

*verbatim*

ṇ

ṇ

*Rigs gter*


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, p. 332. Note that these expressions occur once each in the , 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 ( , ), and that in some cases it would become a personal matter (lit. of desire and hatred; , ).

Commenting on the initial verses of the , kya mchog ldan singles out Phya pa and his

. 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) ( , p. 334:

). It is unclear whether he means the 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 ( , p. 334: ā ' ).

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

η

η



*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 gzhag ma mkhyen par zad*

*vastubalapravṛtta*

"

*gzhan sel*

*anyāpoha*

ṇ

ī

*Pramāṇaviniścaya*

ī

*Pramāṇavārttika*

*Pramāṇaviniścaya*

ṇ

*Pramāṇaviniścaya*

*Pramāṇaviniścaya*

ī

ī

*Pramāṇavārttika*

ā

*ālaṃkāra*

Ś ṇ

*Anyāpohanāmaprakaraṇa*

*Apohasiddhi*

4, Hugon 2008.2: 422.

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

1, p. 54:

8, p. 211:

result of valid cognition.

9, p. 263:

Namely, PVin 2.29 31 (=PV 1.40 42).

. The reproach is repeated in chapter 9 when discussing the

*Pramāṇaviniśaya*

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ī

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ž

*definiens*

ṇ

*definiens*

ā

ī

*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 //*

ṇ

ī

*des na chos kyi grags pa'i rnam gzhas 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 //*

ṇ

ṇ

ṇ

*bod**kha ba can pa gangs**can pa*

ṇ

*tīrthika*

8, p. 189.

Sa pa himself does not use the term in the . In the more religious-oriented field, newly invented ( ) doctrines and invented texts are severely criticized by Sa pa for instance in the Sd (part 3, v. 514; see Rhoton 2002: 321, and 163 for the translation), were they are assimilated to false teaching ( ). Self-invented conduct ( ) in the practice of tantra is also pointed out and criticized (v. 296; see Rhoton 2002: 310, and 135 for the translation). In the , invented tenets are judged not to be worthy of debate (see below the discussion in section 4).

8, p. 190–191.

*śrāvaka*

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*Mkhas 'jug*

ṇ

ṇ

*Rigs gter**mu stegs**byed mu stegs**nyan thos**nyan thos sde pa*

ṇ

, ,

ṇ

ṇ

āṃ

ṇ

*gangs can pa**grangs can pa*

āṃ

The Mk ' was, according to Jackson's conjecture (1987: 66), composed slightly after the , around 1220–1230.

See Gold 2007.

For instance for non-Buddhists, the appellations (adepts of the M m s ), (of Vai e ika), (grammairiens [Vaiy kara a]); but also, without the prefix : , , , etc. And for Buddhists: (Vaibh ika), and (S mit ya/Mah s mit ya), or without the prefix :

To my knowledge, the only names given in the apart from the concluding verses are those of Bhart hari, the Naiy yika Ak ap da ( ), Aviddhakar a ( ) and V tsy yana ( ' bu; see Jackson 1987: 376, n. 19), and the Jain Patrasv min ( ).

Another comparison with unspecified in general occurs in 6, p. 138, about the common acceptance of a specific type of connection ( ' ) between an apprehended characterized phenomenon and a superimposed characterizing property (for instance between a stick and a stick-holder) ( ' ). Dharmak rti addresses this type of connection in PV

3.145=PVin 1.7. Tibetans and ī s are brought together again in 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.



ṇ

*rdzas ldog pa*

ām

ām

ām

ām

āṣ

ā āṇ ī

*pudgala*

ām ī

*Rigs gter**yul**gzung yul**snang**yul**don spyi*

ām ī

ṇ

ī

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

ad 10.19a, Hugon 2008.2: 636:

See Hugon 2008.2: 686, n. 39.

1, p. 40:

Tibetans say: ‘If there was no object of erroneous conceptual cognition, the concept ( ), 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 ( ) exist. This is also established by the force of the reflexive awareness that apprehends the two erroneous cognitions.’ And the ś ā Mah s mit ya, etc. accept that the generic term ( ) and generic object ( ) that have the aspect, respectively, of name and characteristic, are compositional factors not associated with matter,

*don spyi*

āṃ ī ṇ

*don spyi* *sgra spyi*

*relata*

āṃ ī *nāma nimitta*

*viprayuktasaṃskāra*

*dn̄gos kyi brjod bya*

*don spyi* āṃ ī *brjod bya*

*nimitta* *nāma*

ṇ *don gcig pa*

ṇ

āṃ ī

*don spyi*

āṃ ī *don spyi*

ṇ

*dn̄gos med* ṇ

*don spyi*

āṣ

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ṇ

ṇ

*Rigs gter 5, ...rtog pa'i yul don spyi nyid dn̄gos 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 //.*

ṇ

*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*

Rigs gter

 $\eta$  $\bar{1}$  $\bar{a}$  $\eta$  $\bar{1}$  $\bar{a}s$  $\bar{a}_s$ 

n

 $\bar{a}_S$  $\dot{S}_a$  $\bar{a}m$  $\bar{a}m$  $\bar{1}$  $\eta$  $\bar{a}s$  $\bar{a}$  $\bar{a}_S$ 

*Tshad bsdus*

*śrāvaka* $\bar{a}s$ 

11

n

 $\bar{a}s$  $\bar{1}$ 

*apoha*

 $\eta$  $\eta$  $\bar{a}_S$  $\bar{1}$ 

Rigs gter                      kho bo cag kyang chos kyi grags pa'i tshul 'di'i rjes su 'brang ngo // bod phal cher  
bye brag tu smra ba'i rjes su 'brang mod / de ni dngos po stobs zhugs kyi rigs pa ma shes par zad do //

Rigs gter                      bye brag tu smra ba gzugs la sogs ba thugs phrad snang ba'i don dngos gzhal bya /  
don mthong ba tshad ma / don rtogs mtshan nyid pa'i tha snyad 'bras bur smra bas gzhal bya dang tshad 'bras  
gnyis rdzas tha dad dus mnyam par 'dod do //

$$\bar{a}_s \quad \eta$$

*don rig*

 $\eta$ 

*Tshad bsdus*      āṣ  
                          *nyan thos bye brag tu smra ba dang mthun par*  
*ron ma*

*Rigs gter*

*ron ma*

 $\bar{1}$  $\bar{a}$ 

*don*

$$rig_n$$
 $\bar{1}$ 

*rnam brdzun pa*  
*rnam med*

*don rig rnam med*

 $\bar{a}_s$ 

*Rigs gter*

 $\eta$

η

*Rigs gter*

*Rigs gter*

η

*Rigs gter*

η

η

*ad hominem*

*Ad hominem*

*ad personam*  
*ad hominem*

*ad personam*

*ad personam*

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*ad personam*

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*en bloc*

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*qua*

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*Rigs gter*

āṇ  
*ad hominem*

āṇ

āṇ

*tīrthika* "

āṣ

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āṣ

āṇ ī

*pudgala*

\_\_\_\_\_

*tu gsal ba* ,

ā ā

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

ṇ

ṇ

ṇ

ā ā

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

ṇ

*op. cit.*

*phyi dar* ,

*op. cit.*

āṃ ī

*Mkhas 'jug*

ṇ  
*sangs rgyas pa*

*mu stegs pa*

ž

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*Rigs gter*

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*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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*has 'jug*

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*tīrthika*

ś ī  
*Deb ther sngon po*

*phyi rol pa'i a tsa ra*

*tīrthika*  
*'phrul*

*tīrthika*

*rdzu*

*Zhib mo rdo rje*  
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*Rigs gter*

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*Rigs gter*  
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Śā ś ī

*Rigs gter*

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*dharma**Abhidharmakośa/Abhidharmakośabhāṣya**Abhidharmakośabhāṣya of Vasubandhu*ī *Pramāṇavārttika**Acta Indologica**anumāna pramāṇasiddhi pratyakṣa**parārthānumāna*ī *Pramāṇaviniścaya**Dharmakīrti's Pramāṇaviniścayaḥ, 1.**Kapitel: Pratyakṣam**Dharmakīrti's āṇ 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

*Prajñākaramati's**Commentary to the Bodhicaryāvatāra of Śāntideva*

*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*

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*Mkhas 'jug*

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

*bka' 'bum*

*Dga' byed*

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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*

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*Śākya gSung 'bum*

*Deb ther sngon po*

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*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 i ka legs bshad*

*bsdus pa*

*Dbā' bzhed*

*Dbā' bzhed. The Royal Narrative Concerning the Bringing of the Buddha's*  
*Doctrine to Tibet*

*Man ngag rgyal po'i lta ba'i phreng ba*

*Mahāvvyutpatti      Bon-Zō Kan-Wa shiyaku taikō    Hon'yaku myōgishū*

	<i>Mahāvyūtpatti</i>	ō	ō
<i>Tshad bsdus</i>	,		<i>Tshad ma'i de kho na nyid</i>
<i>bsdus pa</i>			

'Od zer                                      Tshad ma rnam par nges pa'i 'grel bshad yi ge dang  
rigs pa'i gnad la 'jug pa'i shes rab kyi 'od zer Bka' gdams gsung 'bum

*Yid kyi mun sel*  
*'bum*

*Tshad ma yid kyi mun pa sel pa Bka' gdams gsung*

*Rigs gter*                      ႏၿ                      *Tshad ma rigs pa'i gter*        *Tshad ma*  
*rigs pa'i gter gyi rang gi 'grel pa*                      *Tshad ma rigs pa'i*  
*gter gyi rang gi 'grel pa*

Sa skya bka'

'bum *The Complete Works of the Great Masters of the Sa skya Sect of the Tibetan Buddhism*

ō ō

*Rigs gter Nyi ma*

*Sde bdun mdo dang bcas pa'i dgongs*

*'grel tshad ma rigs pa'i gter gyi 'grel pa'i rnam bshad rigs lam gsal ba'i nyi ma*

*Tshad ma rigs gter gyi*

*'grel pa*

*Rigs gter Rol mtsho*

ཀློང་གི་རྩ་བའི་སྒྲིག་པོ།  
*bshad pa sde bdun ngag gi rol mtsho*

*Tshad ma rigs pa'i gter gyi rnam par  
gSung 'bum*

*Gsal byed* *Tshad ma rigs gter gyi phyogs snga*  
*rnam par bshad pa rigs lam gsal byed* *Rigs gter Nyi ma*

*Śākya Gsung 'bum*  
*The Complete Works (Gsung 'bum) of Gser mdog paṅ chen Śākya mchog ldan*

*du splendide océan : un bref historique de l'avènement du bouddhisme au Tibet en général et de la tradition Sakya en particulier*

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*Penser l'autorité des Écritures. La polémique de Dharmakīrti contre la notion brahmanique orthodoxe d'un Veda sans auteur. Autour de Pramāṇavārttika 1.213-268 et Svavṛtti*

*ā  
für die Kunde Süd- und Ostasiens*

*Wiener Zeitschrift  
Kleine Schriften*

*ṇḍ*

*JIP*

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*Le , de Glo bo mkhan chen bSod nams lhun grub. Un manuel tibétain d'introduction à la logique. Edition et traduction annotée,*

*Trésors du raisonnement. Sa skya Paṇḍita et ses prédécesseurs tibétains sur les modes de fonctionnement de la pensée et le fondement de l'inférence. Edition et traduction annotée du quatrième chapitre et d'une section du dixième chapitre du*

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*The Tibet Journal*

*The Entrance Gate for the Wise (Section III). Sa-skya Paṇḍita on Indian and Tibetan Traditions of āṇ and Philosophical Debate.*

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*JIABS*

*Grub mtha' chen mo ,*

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