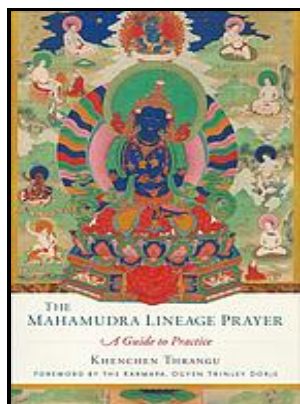


# Rtsom yig la 'jug pa'i sgo

Mtsho-sñon mi rigs dpe skrun khañ - Niṣkalaṅka



Description: On proper understanding and method of literary composition aimed for school children.

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Notes: In Tibetan.

This edition was published in 2009



Filesize: 54.29 MB

Tags: #Linked #bibliography #for #the #SEP #article #Epistemology #and #Philosophy #of #by #Pascale #Hugon

## Dpyad 'jog

Adherents of the direct realist model are thus criticized by those of the causation model for admitting improper, non-existent apprehended objects namely, the concept and the hallucinated object, and for blurring the difference between the respective modes of operation of non-conceptual and conceptual cognitions. Atlanta, 23—28 June 2008, Journal of the International Association of Buddhist Studies, 32 1—2 : 369—386.

## Kun

Although universals and properties are conceptual constructions, we mistakenly identify them as something real. The translations currently available are limited to individual chapters and passages analyzed in the studies mentioned under B. Early treatises attest to various choices among these models.

**Phyag rgya chen po la 'jug pa'i khrid yig sñon 'gro 'nag 'don gyi 'grel pa Bde chen lam bzah 'jes bya ba bzugs so**

He qualifies as a realist insofar as he distinguishes between universal qua construct and universal qua common phenomena, and accuses the antirealists of nihilism. Martin, Dan 2014, Tibskrit Philology. Tshad ma nam nges kyi dka' ba'i gnas nam par bshad pa.

## Tibetan Epistemology and Philosophy of Language (Stanford Encyclopedia of Philosophy)

Other models of moderate realism were developed in the Sakyapa tradition, that also invoke the necessity for the existence of a real shared property without which our thinking would be arbitrary.

## Niṣkalaṅka

A key move in this regard is to distinguish the idea of a universal qua mental construct, and a universal qua a phenomena common to several instances. The correspondence plays out as follows: object cognition a b a b particular vividly appearing; specific causally efficient non-conceptual non-erroneous perception hallucinated object vividly appearing; specific not causally efficient non-conceptual erroneous pseudo-perception, e.

## Kun

As hinted at in the last discussion, the fundamental disagreement between advocates of the respective models with regard to perception and more generally with regard to the definition of reliable cognition has consequences for their understanding of non-reliable cognitions.

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