

Rtsom yig la 'jug pa'i sgo

Mtsho-sñon mi rigs dpe skrun khañ - Kun



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

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

. Atlanta, 23—28 June 2008, Journal of the International Association of Buddhist Studies, 32 1—2 : 319—368. Indeed, any subsequent perception necessarily has a new object since the object of the previous perception, being a momentary particular, has already ceased to exist when the subsequent perception arises.

Kun

This case thus appears as the conceptual pendent of non-ascertaining perception. Atlanta, 23—28 June 2008, Journal of the International Association of Buddhist Studies, 32 1—2 : 319—368. Tshad ma'i de kho na nyid bsdus pa.

Kun

Use of this site is subject to. More generally, a post-knowledge cognition would have no cognitive role, for its object would not be something that is to be understood; it is accordingly judged to amount to non-understanding.

Dpyad 'jog

In particular, material representative of the formative phase of Tibetan epistemology only became available in the last two decades.

Niṣkalañka

Chengdu: Mi rigs dpe skrun khañ.

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For instance, Chapa refutes the idealist and the Sautrāntika external-realist models and settles for a Vaibhāṣika-like position, whereas Chumikpa Senggepel Chu mig pa Seng ge dpal, 13 th c. Xining: Mtsho-sngon mi rigs dpe skrun khang. This article thus relies on the contributions of selected influential figures to sketch out some key topics of inquiry and conflicting models representative of mainstream interpretative orientations.

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