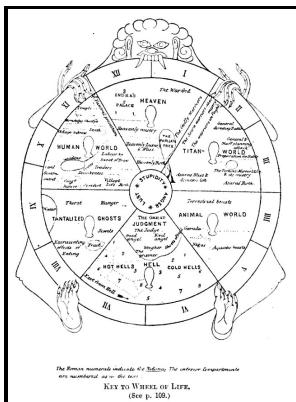


# Rtsom yig la 'jug pa'i sgo

Mtsho-sñon mi rigs dpe skrun khañ - Tibetan Epistemology and Philosophy of Language  
(Stanford Encyclopedia of Philosophy)



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

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Notes: In Tibetan.

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## Dpyad 'jog

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.

## Kun

Grags pa 'byung gnas and Blo bzang mkhas grub. Early treatises attest to various choices among these models.

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

This entry will merely scratch the surface of this rich tradition, which is by no means monolithic.

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

Atlanta, 23—28 June 2008, Journal of the International Association of Buddhist Studies, 32 1—2 : 319—368. Vienna, June 11—16, 1989, Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 269—280.

## Phyag rgya chen po la 'jug pa'i khrid yig sñon 'gro 'nag 'don gyi 'grel pa Bde chen lam bzañ žes bya ba bžugs so

Post-knowledge cognition is also rejected as a distinct category. Insofar as it, by this means, eliminates opposite superimpositions, perception is reliable and can be held to ascertain nges pa its object, without involving any conceptual element.

## Dpyad 'jog

For instance, the perception of a fire a non-conceptual non-erroneous cognition and the hallucination of a fire a non-conceptual erroneous cognition are of different types, because the object of the first is a particular and the object of the second is not. Chos 'byung bstan pa'i padma

rgyas pa'i nyin byed in Collected works Gsuñ-'bum of Kun-mkhyen Padma-dkar-po, vol. The appearing and apprehended objects Regarding the appearing object and the apprehended object, a major cause of dissension lies in the model adopted to account for the process of a cognition of an object.

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