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#### 14. Indian Logic as preserved in Tibet.

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On an examination of some volumes of the Tibetan Block Prints brought down to Calcutta by the late Tibet Mission, and of two volumes of the Hodgson collection, graciously lent to me by Mr. F. W. Thomas of the India Office, London, I have come across twenty-five Indian Buddhist works on Logic in faithful Tibetan translations. The following pages give a short account of these twenty-five works that were composed in India between 400—1200 A.D. With the exception of Nos. 11 and 13, the Sanskrit originals of which were, under unique circumstances, discovered among the palm-leaf manuscripts preserved in the Jain temple of Sāntināth, Cambay, these works are no longer available in India or Nepal and were probably destroyed on the decline of Buddhism here. But they have been carefully preserved in Tibet in literal translations. These translations, of which I have appended a brief notice, are most valuable, as they will throw a flood of light on the development of Logic in India and will serve as connecting links between the ancient Nyāya of Gotama about 500 B.C. and the modern Nyāya of Gaṅgeśa Upādhyāya in 1400 A.D. They, moreover, show that Logic was cultivated not in Mithilā and Nadia alone, but also as far as in Kāśmīra in the north, in Andhra in the south and Nālandā in Madhyadeśa.

1. *Pramāṇa-samuccaya*<sup>1</sup> (Tibetan: Tshad-ma-kun-las-btus-pa, meaning "a collection of proofs" in verse) by Dignāga (Tib.: Phyogs-kyi-glañ-po).

The work which consists of 13 leaves (leaf 1—13) of the Tangyur, mdo, ce, begins with an invocation to Buddha and is divided into six chapters which are named, respectively, as follows:—(1) pratyakṣa, Tib.: mñon-sum, or sense-perception; (2) svārthānumāna, Tib.: rañ-don-gyi-rje-dpag, or inference for one's own self; (3) parārthānumāna, Tib.: gshan-gyi-don-gyi-rje-dpag, or inference for the sake of others; (4) tri-rūpa-hetu, Tib.: tshul-sum-gtan-tshigs, or three phases of the middle term, and upamāna-khaṇḍana, Tib.: dpe-dañ-dpe-ltar-snañ-pa, or "comparison, that is, recognition of a thing from the perception of a similar thing, is no separate proof"; (5) śabdā-numāna-nirāsa, Tib.: sgra-rje-dpag-min, that is, "word or testimony is no separate proof"; and (6) nyāyāvayava, Tib.: rigs-pahi-yan-lag, or parts of a syllogism.

<sup>1</sup> Probably the same as "The Sastra on the grouped inferences," Vide I-tsing edited by Takakusu p. 187.

Dignāga, who compiled this work named *samuccaya*, is described in the concluding lines to be the vanquisher of opponents in all quarters and to be as strong as an elephant.<sup>1</sup>

The work was translated into Tibetan by an Indian sage named Svarṇāyudha, Tib.: Gser-gyi-go-cha, of the monastery of *Seṣ-paḥi-dge-gnaṣ* (place of knowledge and virtue) and a Tibetan interpreter named *Dad-paḥi-seṣ-rab* (of faithful wisdom).

2. *Pramāṇa-samuccaya-vṛtti* (Tib.: Tshaḍ-ma-kun-las-btuṣ paḥi-hgrel-wa)—a commentary in prose on work No. 1 by Dignāga himself. It extends over 83 leaves (leaf 13—96) of the *Tangyur*, mdo, ce, and is divided into six chapters corresponding to those of the original text. Led on by the command of Mañjunātha (the god of learning) Dignāga, the great disputant of sharp intellect, wrote this commentary. His śāstra is as deep as the ocean.<sup>2</sup>

The commentary was translated into Tibetan, at the command of the king *Rigs-ldan-rgyal-po*, by the famous Indian sage *Vasudhara-rakṣita*, who was, as it were, the crest-gem of logicians, and the Tibetan interpreter *Sha-ma-dge-bṣñen-señ-rgyal*.<sup>3</sup>

<sup>1</sup> ཕྱོགས་རྣམས་ཀུན་གྱི་པས་ཀྱི་གློལ་བ་རྣམས་॥

འཛོམས་པར་བྱེད་ལ་སྤྲང་བོའི་སྟོབས་ལྡན་པ་॥

ཕྱོགས་ཀྱི་སྤྲང་བོའི་གཞུང་ཀུན་ལས་བདུས་པ་॥

(Tangyur, mdo, ce, leaf 13).

<sup>2</sup> ཚད་ས་ཀུན་ལས་བདུས་པའི་འགྲེལ་བ་རྩོད་པ་ཆེན་པོ་ཤིན་དུ་སྤྲ་

བའི་ཐུགས་མངའ་བ་སྟོབ་དཔོན་ཕྱོགས་ཀྱི་སྤྲང་བོས་མཛད་པ་རྫོགས་སོ་॥

.....འཇམ་པའི་མགོན་པོའི་བཀས་བསྐྱལ་ཕྱོགས་ཀྱི་སྤྲང་བོའི་བཟུན་

བཅོས་སྐྱ་མཚོ་ལྟར་ཟབ་འདི་॥

(Tangyur, mdo, ce, leaf 96).

<sup>3</sup> རིགས་ལྡན་སྐྱལ་བོའི་བཀས་བསྐྱལ་ནོར་འཛོན་བསྐྱང་བ་

(སྐྱ་གར་གྱི་མཁན་པོ་རིགས་པ་སྤྲེའི་གཙུག་གི་ནོར་བུར་གྲགས་པ་)

བ་སྤྲ་རྒྱ་ར་རྒྱ་དང་། བོད་ཀྱི་ལོ་ཙྰ་བ་ལ་མ་དགེ་བསྟེན་སངས་ཀྱིས་

བསྐྱར་ཅིང་ལྷས་དེ་གཏན་ལ་པལ་པའོ་॥

(Tangyur, mdo, ce, leaf 96).

3. *Pramāṇa-samuccaya-vṛtti* (Tib.: Tshad-ma-kun-las-btus-paḥi-hgrel-wa)—a commentary in prose on No. 1 by Dignāga himself. It seems that the Sanskrit originals of Nos. 2 and 3 were identical though the Tibetan versions are different. It extends over 84 leaves of the Tangyur, mdo, ce (leaf 96—180) and begins with an invocation to Buddha. At the end of the 6th chapter it is stated that the commentary was translated into Tibetan by the Indian sage Svarṇāyudha, Tib: Gser-gyi-go-cha (in the monastery of Si-waḥi-dge-gnaś) and the Tibetan interpreter Dad-pa-śeś-rab.

4. *Viśālāmala-vatī-nāma-pramāṇa-samuccaya-tikā* (Tib.: Yaṅs pa-daṅ-dri-ma-meḍ-pa-daṅ-lan-pa-śheś-bya-waḥi-tshad-ma-kun-las-btus-paḥi-hgrel-bśad)—a comprehensive commentary in prose on No. 1 by Jinendrabodhi (Tib: Rgyal-dwañ-blo-gros). It extends over 359 leaves of the Tangyur constituting the volume *re* of section mdo. It begins with an invocation to Buddha and ends with stating that Jinendrabodhi, the commentator, was a venerable countryman of the Bodhisattva. The commentary was translated into Tibetan by the Tibetan interpreter Rdo-rje-rgyal-mtshan with the assistance of the interpreter Dge-slon-dpal-lan-blo-gros.

5. *Nyāya-praveśo-nāma-pramāṇa-prakarana*<sup>1</sup> (Tib.: Tshad-ma-rigs-par-hjug-paḥi-sgo-śheś-bya-waḥi-rab-tu-byed-pa)—a treatise on proofs in verse named “an entrance to logic” by Dignāga. It extends over five leaves of the Tangyur, mdo, ce (leaf 183—188), and begins with an invocation to Mañju-śrī-kumāra-bhūta. It was translated into Tibetan by the great Kāśmīrian Paṇḍita Sarvajña-śrī-rakṣita (Tib.: Thams-cad-mkhyen-dpal-bśruñ) and the famous Śākya Bhikṣu Rgyal-mtshan-dpal-bzañ, in the great Sa-skya monastery.

6. *Pramāṇa-śāstra-praveśa* (Chinese: Ga-yen-miñ-gshah-cin-liḥi-lun, Tib.: Tshad-maḥi-bstan-bcos-rig-pa-la-hjug-pa)—“an entrance to the science of proofs” in verse by Dignāga. It consists of five leaves (leaf 188—193) of the Tangyur, mdo, ce, and begins with an invocation to Mañju-ghoṣa. The original text, which had been written in Sanskrit verse by Dignāga, was translated into Chinese by the Chinese interpreter Tha-sam-tsañ. The Chinese version was translated into Tibetan by the Chinese scholar Dge-śeś-siñ-gyañ and the Tibetan monk ston-gshon, in the Sa-skya monastery.

7. *Hetu-cakra-hamaru*<sup>2</sup> (Tib: Gtan-tshigs-kyi-hkhor-logtan-la-dwab-pa)—“establishment of the wheel of reasons” in verse by Dignāga. It consists of only one leaf of the Tangyur, mdo, ce (leaf 193—194) and begins with an invocation to Mañju-śrī-kumārabhūta, as well as to the Omniscient Buddha, the destroyer of the net of errors. The subject of the treatise is the

<sup>1</sup> Probably the same as *Nyāya-dvāra-śāstra* (Bunyu Nanjio, Nos. 1223, 1224). *Vide* I-tsing, edited by Takakusu, p. 186.

<sup>2</sup> Probably the same as *Prajñapti-hetu-saṃgraha śāstra*. *Vide* I-tsing, edited by Takakusu, p. 187.

ninefold relation that exists between the middle term and the major term. It was translated into Tibetan by the sage Bodhisattva of Za-hor and the Bhikṣu Dharmāsoka.

8. *Pramāṇa-vārtika-kārikā* (Tib.: Tshad-ma-rnam-hgrel-gyi-tshig)—“memorial verses on the explanation of proofs,” by Dharmakīrti. It extends over 64 leaves (194b—258b) of the Tangyur, mdo, ce, and begins with an invocation to Mañju-śrī-kumārabhūta. The four chapters, into which the work is divided, are styled as follows:—(1) svārthānumāna, Tib.: rañ-gi-don-rjes-su-dpag-pa, or inference for one’s own self; (2) pramāṇa-siddhi, Tib.: tshad-ma-grub-pa, or establishment of proofs; (3) pratyakṣa, Tib.: mñon-sum, or sense-perception; and (4) parārthānumāna, Tib.: gshan-gyi-don-gyi-tshig, or words for the sake of others. The work concludes by stating that it was written by the great sage Śrī-Dharmakīrti<sup>1</sup> who was unrivalled and whose fame and renown filled the earth.<sup>2</sup> It was translated into Tibetan by the Indian sage Subhūti-śrī-śānti and the Tibetan interpreter Dge-waḥi-blo-gros.

9. *Pramāṇavārtika-vṛtti* (Tib.: Tshad-ma-rnam-hgrel-gyi-hgrel-wa)—an explanatory commentary on *Pramāṇa-vārtika* (No. 8) by Dharmakīrti. It extends over 115 leaves (leaf 420—535) of the Tangyur, mdo, ce, and begins with an invocation to the Omniscient Buddha. In the concluding lines<sup>3</sup> Dharmakīrti is described as a great teacher and dialectician, whose fame filled all quarters and on the earth who was, as it were, a lion pressing down the head of elephant-like debaters.

10. *Pramāṇa-viniścaya* (Tib.: Tshad-ma-rnam-par-ñes-pa)—“determination of proofs” by Dharmakīrti. It extends over 88 leaves (leaf 259—347) of the Tangyur, mdo, ce, and begins with an invocation to Mañju-śrī-kumārabhūta. The three chapters into which it is divided are named respectively as follows:—(1) Pratyakṣa-sthāpana, Tib.: mñon-sum-gtan-la-dwab-pa, or

<sup>1</sup> Dharmakīrti is further described in the concluding lines of the *Pramāṇavārtikakārikā* to have been born in *Yul-lho-phyogs*, or Southern India.

<sup>2</sup> ལྷན་པའི་གྲགས་པས་སའི་མྱེང་མ་ལུས་པ་བྱབ་པ། འགན་ལྔ་  
མེད་པའི་མཁས་པ་ཆེན་པོ་དཔལ་ཆོས་ཀྱི་གྲགས་པས་མཛད་པ་རྫོགས་སོ།

(Tangyur, mdo, ce, leaf 258).

<sup>3</sup> རིགས་པ་ཆེན་པོ་སའི་མྱེང་མ་ལུས་པ་ན་སྐྱེ་བའི་བླ་པ་ཆེན་མྱེ་  
བོ་གཞོན་པར་མཛད་པའི་སེང་གོ། རྫོགས་མ་ལུས་པར་ལྷན་པར་གྲགས་  
པ་ཅན་དཔལ་སྐྱེ་བ་དཔོན་ཆོས་གྲགས་སྐུར་བ།

(Tangyur, mdo, ce, leaf 535 a).

establishment of sense-perception; (2) *svārthānumāna*, Tib.: *rañ-gi-don-gyi-rjes-su-dpag-pa*, or inference for one's own self; and (3) *parārthā-numāna*, Tib.: *gshan-gyi-don-gyi-rjes-su-dpag-pa*, or inference for the sake of others. In the concluding lines Dharmakīrti is described as a great sage of unrivalled fame.<sup>1</sup> The work was translated into Tibetan by the Kāśmīrian Paṇḍita Parahitabhadra (Tib.: *Gshan-la-phan-pa-bzan-po*) and the Tibetan interpreter Blo-dan-śes-rab in the matchless city of Kāśmīra.

11. *Nyāyabindu-nāma-prakaraṇa* (Tib.: *Rigs-paḥi-thigs-pa-shes-bya-waḥi-rab-tu-byed-pa*)—"a treatise named a drop of logic" by Dharmakīrti. It consists of eight leaves (leaf 347—355) of the Tangyur, *mdo*, she, and begins with an invocation to Mañju-śrī-kumārabhūta. The three chapters into which it is divided are named, respectively, as follows:—(1) *pratyakṣa*, Tib.: *mñon-sum*, or sense-perception; (2) *svārthānumāna*, Tib.: *bdag-gi-don-gyi-rjes-su-dpag-pa*, or inference for one's own self; and (3) *parārthānumāna*, Tib.: *gshan-gyi-don-gyi-rjes-su-dpag-pa*, or inference for the sake of others. In the concluding lines it is stated that "Dharmakīrti vanquished the Tīrthikas without exception in the manner as Śākyamuni had subdued the large army of Māra; and as the sun dispels darkness, the Nyāyabindu has exterminated the Ātmaka theory (that is, the Tīrthika doctrine)—Wonderful!"<sup>2</sup>

12. *Nyāyabindu-tikā* (Tib.: *Rigs-paḥi-thigs-pa-rgya-cher-hgrel-wa*)—"a detailed explanation of Nyāyabindu (No. 11)" by Vinitadeva (Tib.: *Dul-waḥi-lha*). It extends over 43 leaves (leaf 1—43a) of the Tangyur, *mdo*, she, and begins with an invocation to Mañju-śrī-kumārabhūta. The work was translated into

<sup>1</sup> Dharmakīrti was born in Southern India.

ཡུལ་ལྷོ་ཕྱོགས་ཀྱི་རྒྱུད་དུ་བྱུང་བ།

<sup>2</sup>

ཤུ་ཀྱ་ཐུབ་པས་བདུད་ཀྱི་སྡེ་བོ་ཆེ།།

ཆོས་ཀྱི་གྲགས་པས་སྐྱེས་པས་མ་བྱས་པ།།

ཉི་མས་སྐབས་རུམ་རིགས་པའི་ཐིགས་པ་ཡིས་།།

བདག་གི་ལྷ་བ་དུངས་ལྷུང་ངོ་མཆར་ཉི།།

(Tangyur, *mdo*, she, leaf 43).

The reading དམག in the third line of the above verse reproduced in the excellent Russian edition of the Tibetan Nyāyabindu (by F. J. Sherbatski) seems to be a mistake for སྐབས།

Tibetan by the Indian sage Jinamitra and the interpreter of Shu-chen named Vande-ye-śeś-sde.

13. *Nyāyabinduṭīkā*<sup>1</sup> (Tib.: Rigs-pahi-thigs-pahi-rgya-cher-hgrel-wa)—“a detailed explanation of Nyāyabindu (No 11)” by Dharmottara (Tib.: Chos-mchog). It extends over 63 leaves (leaf 43—106) of the Tangyur, mdo, she, and begins with an invocation to Mañju-śrī-kumārābhūta. It was translated into Tibetan first by the Indian sage Jñānavarbhā and the interpreter of Shu-chen named Gelong Dharmāloka, and afterwards neatly by the Indian sage Sumati-kīrti and the Tibetan interpreter Gelong Blo-ldan-śeś-rab, who obtained a copy of the work from the Middle Country (that is, Magadha).

14. *Nyāyabindu-pūrvapakṣe-samkṣipta* (Tib.: Rigs-pahi-thigs-pahi-phyogs-sāa-ma-mdor-bśdug-pa)—a summary of the objections to (or criticisms on) Nyāyabindu, by Kamala-śīla of wide fame. It extends over nine leaves (leaf 106—115) of the Tangyur, mdo, she, and begins with an obeisance to the Supreme Blessed one. It was translated into Tibetan by the Indian sage Viśuddha-siṃ and the interpreter of Shu-chen named Gelong Dpal-tsegs-rakṣita.

15. *Nyāyabindu-piṇḍārtha*<sup>2</sup> (Tib.: Rigs-pahi-thigs-pahi-don-bśdug-pa)—“the purport of Nyāyabindu” by Jinamitra. It consists of one leaf only (leaf 115—116) of the Tangyur, mdo, she, and begins with an invocation to Mañju-śrī-kumārābhūta. It was translated into Tibetan by the Indian Teacher Surendrabodhi and the interpreter of Shu-chen named Vande-ye-śeś-sde.

16. *Hetubindu-nōma-prakarana* (Tib.: Gtan-tshigs-kyi-thigs-pa-shes-bya-wahi-rab-tu-byed-pa)—“a treatise on a drop of reason” by Dharmakīrti. It extends over 20 leaves (leaf 355—375) of the Tangyur, mdo, ce, and begins with an invocation to Buddha. The three chapters, into which it is divided, treat respectively of the following:—(1) svabhāva, Tib.: rañ-bshing-gyi-gtan-tshig-kyi skabs, or the relation of identity between the reason (that is, middle term) and the major term; (2) kārya, Tib.: hbras-buñi-gtan-tshigs, or the relation of effect and cause between the middle term and the major term; and (3) anupalabdhī, Tib.: mi-dmigs-pahi-gtan-tshigs, or the relation of non-perception between the middle term and the (heterogeneous) major term.

17. *Hetubindu-tīkā* (Tib.: Gtan-tshigs-kyi-thigs-pa-rgya-cher-hgrel-wa)—“a detailed explanation of Hetubindu” by Vinita-

1 The Tibetan version of Nyāyabinduṭīkā by Dharmottara, together with the Nyāyabindu by Dharmakīrti has been edited by F. J. Sherbatski and published in the St. Petersburg Bibliotheca Buddhica series, 1904.

The Sanskrit version of the Nyāyabinduṭīkā by Dharmottara, together with Nyāyabindu, was edited by Prof. P. Peterson and published in the Bibliotheca Indica series, Calcutta, 1889.

2 The original reading is: “Nyāyabindu-piṇḍārthā,” which may also be restored as “Nyāyabindu-piṇḍārtha or Nyāyabindu-piṇḍitārtha.” The meaning, according to the Tibetan version, is:—“the abridged meaning of Nyāyabindu.”

deva (Tib.: *Dul-wahi-lha*). It extends over 89 leaves (leaf 116—205) of the Tangyur, *mdo*, she, and begins with an invocation to Buddha. It is divided into three chapters, corresponding to those of the original No. 16. It was translated into Tibetan by the Indian teacher *Prajñā-varma* and the interpreter of Shu-chen named *Gelong Dpal-brtsegs-raksita*.

18. *Hetubindu-vivaraṇa* (Tib.: *Gtan tshigs-thigs-pahi-hgral-wa*)—"an exposition of the *Hetubindu*" by the Brahman *Acita*.<sup>1</sup> It extends over 170 leaves (leaf 205—375) of the Tangyur, *mdo*, she, and begins with an invocation to *Bhagavān Vajradhara* (Tib.: *Bcom-ldan-hdas-rdo-rje-hchan-wa*). It is divided into four chapters treating respectively of:—(1) *svabhāva*, Tib.: *ran-bshin*, or relation of identity; (2) *kārya*, Tib.: *hbras-bu*, or relation of effect and cause; (3) *anupalabdhi*, Tib.: *mi-dmigs-pa*, or relation of non-perception; and (4) *Ṣaḍ-lakṣaṇa-vyākhyā*, Tib.: *mtshan-ñid drug-bśad-pa*, or explanation of six characteristics. The work concludes thus: "In the city of *Kāśmīra*, the pith of *Jambudvīpa*, the commentary of *Dharmakīrti* who was the best of sages, was translated. From this translation of *Pramāṇa*, the pith of holy doctrines, let the unlearned derive wisdom."<sup>2</sup>

19. *Tarku-nyāya-nāma-prakaraṇa*<sup>3</sup> (Tib.: *Rtsod-pahi-rigs-pa-shes-bya-wa-rab-tu-byed pa*)—"a treatise on logical disputation" by *Dharmakīrti*. It extends over 32 leaves (leaf 384—416) of the Tangyur, *mdo*, ce, and begins with an invocation to *Mañjuvajra* (Tib.: *Hjam-pahi-rdo-rje*). It was translated into Tibetan first by the great Indian sage *Jñāna-śrī-bhadra*<sup>4</sup> and the Tibetan interpreter *Gelong Dge-wahi-blo-gros*. Subsequently, the translation was retouched by the great Paṇḍita *Dīpaṅkara* and the interpreter *Gelong Dar-ma-grags*.

20. *Ālambana-parīkṣā*<sup>5</sup> (Tib.: *Dmigs-pa-brtag-pa*)—"an examination of the objects of thought" in verse by *Dignāga*. It consists of one leaf only (leaf 180) of the Tangyur, *mdo*, ce, and begins with an invocation to Buddha and all *Bodhisattvas*.

<sup>1</sup> Written variously as "*Acita*," "*Atsaṭa*" and "*Atsata*."

<sup>2</sup> འཇམ་གླིང་སྟིང་པོ་ཁ་ཆེན་གྱི་བྲག་ཁྲུང་།  
མཁས་པའི་སྟིང་པོ་ཆོས་ཀྱི་བྲག་ཁྲུང་པའི་འབྲུལ་།  
དཔལ་ཆོས་སྟིང་པོ་ཆོད་མ་བསྐྱར་བ་ལས་།  
སྟིང་པོ་མེད་པ་རྣམས་ཀྱི་སྟིང་པོར་ཤོག།

(Tangyur, *mdo*, she, leaf 375(a)).

<sup>3</sup> The original reads: *Tsota* for *Tarka*. The Tibetan equivalent is *rtsod-pa*, meaning "disputation."

<sup>4</sup> For *bhadra* the original reads: *badha*. Probably same as No. 1173 (*Bunjiu Nanjio*).

*Ālambana* = *Ārambana*.



21. *Ālambāṇa-parīkṣā-vṛtti* (Tib.: *Dmigs-pa-brtag-paḥi-hgrel*)—a “commentary on *Ālambāṇa-parīkṣā* (No. 20),” by Dignāga himself. The work consists of two leaves only (leaf 180—182) of the Tangyur, *mdo*, *ce*.

22. *Trikālu-parīkṣā* (Tib.: *Duṣ-gsum-brtag-pa*)—“an examination of three times” by Dignāga. It consists of one leaf (leaf 182a—183b) of the Tangyur, *mdo*, *ce*, and was translated into Tibetan by the great Paṇḍita Śāntakara-guṇḍa and the interpreter Gelong Tshul-khrims-rgyal-mtshan.

23. *Santānāntara-siddhi* (Tib.: *Rgyud-gshan-grub-pa*)—“establishment of the continuity of succession (of momentary ideas)” by Dharmakīrti. It consists of four leaves (leaf 416—420) of the Tangyur, *mdo*, *ce*, and begins with an invocation to Mañju-śrī-kumārabhūta.

24. *Sambandhaparīkṣā-prakarāṇa* (Tib.: *Hbrel-wa-brtag-paḥi-rab-tu-byed-pa*)—“a treatise on connection (of the sense-organs with the objects of sense)” by Dharmakīrti. It consists of two leaves only (leaf 375b—377a) of the Tangyur, *mdo*, *ce*, and begins with an invocation to Mañju-śrī-Kumārabhūta. It was translated into Tibetan by the Indian teacher Jñānagarbha and the interpreter Vande-nam-mkhas.

25. *Sambandhaparīkṣā-vṛtti* (Tib.: *Hgrel-wa-brtag-paḥi-hgrel-wa*)—“a commentary on *Sambandhaparīkṣā* (No. 24)” by Dharmakīrti. It extends over seven leaves (leaf 377a—384a) of the Tangyur, *mdo*, *ce*, and begins with an invocation to Mañju-ghoṣa.



