

Compiled Information on the Life and Works of Phya pa Chos kyi seng ge and Bibliographical Resources

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1. Biographical information

In modern studies the majority of the available information on Phya pa (Phywa pa, Cha pa) has been provided in [van der Kuijp 1978](#) and [van der Kuijp 1983](#). Summaries of the available information are also found for instance in [Seyfort Ruegg 2000](#): 37–40, [Tauscher 2009–2010](#): 2–3 and [Hugon 2008a](#): 35–36 (in French).

A biography of Phya pa was reportedly composed by his student gTsang nag pa, but it is not extant.

[van der Kuijp 1978](#): 355: “The bibliography of A-khu Rin-po-che notes that one of his foremost disciples, gTsang-nag-pa brTson-'grus seng-ge was the author of his biography entitled, 'The biography of Phya pa Chos-kyi seng-ge, the diffusion of the light of confidence in a hundred regions' (*Phya-pa Chos-kyi seng-ge 'i rnam-thar dad-pa'i 'od-(g)zer phyogs-brgyar 'gyed-pa*).¹(Cf. his 'tho-yig' reprinted in *Materials of a History of Tibetan Literature*, Part 3, ed. L. Chandra, New Delhi, 1963, p. 507)”

The eulogy composed by Phya pa’s student bSod nams rtse mo ([bSod nams rtse mo – bsTod pa](#)) stresses his intellectual capacities but does not provide chronological information apart from the exact date of his death.

1.1 Chronology

1109	Birth at Cha (stag rtse rdzong)	<p>van der Kuijp 1978: 355</p> <p>van der Kuijp 1983: 59 < gSer mdog Paṅ chen - dGa' byed 32/5-33/1: <i>lo tsa ba chen pos lo bcu bdun phrag gsum du bzhugs nas lung rigs kyi bstan pa nyin mo ltar mdzad de mya ngan las 'das pa'i lo sa mo glang la cha [read: phya] pa chos kyi seng ge sku 'khrungs te</i> “The Great Translator, having lived for three times seventeen years, had acted like the day [illuminating] the teaching of the authoritative texts and reasoning; in the earth-female-ox year [1109, the year] of his nirvana, Phya-pa Chos-kyi seng-ge was born.”</p> <p>gSer mdog Paṅ chen - rNgog lo rol mo 4b4–5: <i>de rjes phya pa chos kyi seng ges gdan sa lo bcwa brgyad mdzad / 'di lo chen gshes pa'i lo / sa mo glang la 'khrungs nas...</i></p> <p>gSer mdog Paṅ chen - dBu ma'i byung tshul 15b2–3: <i>chos kyi seng ge ni lo chen bde bar gshegs pa'i lo sku 'khrungs shing /</i></p> <p>TBRC P1404 – Associated Places</p> <p>Sørensen&Hazod 2007: 153, n. 402 (on the location of Cha/Phya, south-east of dGa' ldan)</p>
?	Monastic vows with Zhang tshes spong Chos kyi bla ma	See 1.2 “Zhang tshes spong”

?	Final monastic ordination and vinaya studies with Bya 'dul	See 1.2 "Bya 'dul"
ca. 1129-?	Studies and assistantship under rGya dmar pa in sTod lung	See 1.2 "rGya dmar pa" and 1.5(i)
1129 or later	Teaches Phag mo gru pa in sTod lung	See 1.3 "Phag mo gru pa" and 1.5(ii)
1130 or later (before 1140)	Teaches Dus gsum mkhyen pa at Se thang in sTod lung	See 1.3 "Dus gsum mkhyen pa" and 1.5 (iii)
1148 or 1152	"Teacher" (ācārya) in the full ordination of Rin po che Glang lung pa	See 1.4 (ii)
ca. 1152-1169	Abbot of gSang phu for 18 years (6 th abbot)	<i>van der Kuijp 1978</i> : 356 < 'Gos lo tsā ba - Deb ther sngon po 292; <i>Roerich 1949-1953</i> : I 329 "the abbot's chair was occupied by... Phya pa Chos kyi seng ge for 18 years." An unlikely option is that he was abbot of gSang phu sNe'u thog for thirty-five years (i.e., 1134-1169), see <i>Onoda 1989</i> : 205f. "According to an account which is quoted in the SPDR (=Byams pa - gSang phu gdan rabs), after 18 year he moved to Gro lung pa's place and studied under the master for 4 years. He then went back to gSang phu and occupied the abbatial seat for 17 years again." <i>gSer mdog Paṅ chen - dBu ma'i byung tshul</i> 15b3: gdan sa lo bco brgyad mdzad pa'i bar la
1158-1169	Teaches bSod nams rtse mo in gSang phu	See 1.3 and the ref. in <i>bSod nams rtse mo - bsTod pa</i> cited below.
1169		<i>Roerich 1949-1953</i> : I 328: "Phya pa died in the year Earth Female Ox (sa mo glang 1169 A.D.)." <i>van der Kuijp 1978</i> : 355 <i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 4b4-5: sa mo glang la 'khrungs nas / re gcig pa sa mo glang la gshegs / <i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 6a5: sa mo glang gi lo la / slob dpon phyapa 'das...
	Death on the 23 rd of the third month	<i>van der Kuijp 1987</i> : 111, <i>Onoda 1989</i> : 206 < <i>bSod nams rtse mo - bsTod pa</i> 40/3/5: sa mo glang gi lo'i nag pa zla ba nag po'i phyogs kyi tshes brgyad

1.2 Phya pa's teachers

rGya dmar pa Byang chub grags of sTod lung	Phya pa was his student and teaching-assistant for Madhyamaka and epistemology (before becoming a student of Gro lung pa)	<i>Roerich 1949-1953</i> : I 332: "The ācārya phyapa also studied under him the systems of Mādhyamaka and Nyāya." 'Gos lo tsā ba - Deb ther sngon po 404: slob dpon phywa pas dbu tshad gnyis ka'i rigs pa khong la bsblabs pa yin <i>van der Kuijp 1978</i> : 355 <i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 4b5: 'dis dang po khyung gi slob ma / rgya dmar ba byang chub grags la dbu tshad gsan / phyis gro lung pa la pha rol du phyin pa'i mdo dang / rgyan sogs gsung rab yongs su rdzogs par gsan /
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		gSer mdog Paṅ chen – dBu ma'i byung tshul 12b5–6: <i>de [=Gro lung pa] dang rgya dmar ba gnyis ka la phyā pa chos kyi seng ges gsan</i>
Bya ḥdul (=? Bya ḥdul ba ḥdzin pa brTson ḥgrus ḥbar, alias dge bshes Zul phu ba (c. 1100–1170)/(1091–1166)/(1100–1174)?; two of his vinaya works are available in the bKa' gdams gsung 'bum , vol. 30 and 31)	Vinaya studies following final monastic ordination.	gSer mdog Paṅ chen - rNgog lo rol mo 4b6: <i>bsnyen par rdzogs pa bya ḥdul gyi drung du mdzad nas ḥdul ba gsan /</i>
	Vinaya and Abhidharma studies following final monastic ordination.	gSer mdog Paṅ chen - dBu ma'i byung tshul 14b7: <i>'di'i drung du phyā pas bsnyen par rdzogs / ḥdul sngon sogs gsan pa rgya che /</i>
	(Bya ḥdul is also reported to have ordained and taught vinaya to Phag mo gru pa when the latter was 25, i.e. in 1135, presumably in sTod lung, since rGya dmar is named as the ācārya)	(cf. Roerich 1949–1953 : 555)
	(Bya ḥdul is also reported to have ordained Khyung tshang pa (1115–), who received the full ordination from rGya dmar pa)	(cf. Roerich 1949–1953 : 441)
Gro lung pa Blo gros ḥbyung gnas	Phya pa studied with him the <i>Prajñāpāramitāsūtra(s)</i> with the <i>Ālamkāra</i> (=Haribhadra's <i>Sphuṭārtha</i> ?)	gSer mdog Paṅ chen – rNgog lo rol mo 4b5 <i>phyis gro lung pa la pha rol du phyin pa'i mdo dang / rgyan sogs gsung rab yongs su rdzogs par gsan</i> gSer mdog Paṅ chen – rNgog lo rol mo 5a6–7: <i>smad kyi slob ma'i chog ni phyā pa'o //</i> gSer mdog Paṅ chen – dBu ma'i byung tshul 12b5–6: <i>de [=Gro lung pa] dang rgya dmar ba gnyis ka la phyā pa chos kyi seng ges gsan</i>
		Roerich 1949–1953 : I 332: “When this Mahātman had reached the end of his life, the ācārya Phya pa studied with great diligence under him and composed an extensive commentary on the <i>Sphuṭārtha</i> .”
	(“at gSang phu sNe'u thog” ?)	van der Kuijp 1978 : 356 < ?
Zhang Tshes spong ba Chos kyi bla ma	“Phya pa received the teaching of the <i>Ratnagotravibhāga</i> from Chos kyi bla ma.”	Kano 2010 : 255, n. 21 < colophon of Phya pa's rGyud bla don gsal : <i>śa kya'i dge slong chos kyi bla ma'i zhabs kyi rdul phyi bos nod pa dge slong chos kyi seṅ ges nye bar sbyar ba rdzogs s.hyō / /</i>
	(“at gSang phu sNe'u thog” ?)	van der Kuijp 1978 : 356 < (?)
	Phya pa took his monastic vows with him	gSer mdog Paṅ chen – dBu ma'i byung tshul 15b1–2: <i>sku'i gdan sa zhang tshe pong chos kyi bla ma la byung / de las nyang bran pa chos kyi ye shes dang / phyā pa chos kyi seng ge rab tu byung /</i> . Cf. Sørensen&Hazod 2007 : 164 n. 416.

1.3 Phya pa's students

	van der Kuijp 1978 : 356 < 'Gos lo tsā ba - <i>Deb ther sngon po</i> 297/4; Roerich 1949–1953 : I 333; Kong sprul - Shes bya ba kun khyab I 454, <i>dPa' - dGa' ston</i> 340–341; gSer mdog Paṅ chen - dBu ma'i byung tshul 15b3 (pp. 238–239) gSer mdog Paṅ chen - rNgog lo rol mo 4b7–5a4
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<p><u>The “Eight Mighty Lions” (<i>seng chen brgyad</i>)</u></p> <ol style="list-style-type: none"> (1) gTsang nag pa brTson ’grus seng ge (2) Dan bag sMra ba’i seng ge / Dan ’bag sMra ba’i seng ge / Dan bag pa sMra ba’i seng ge / Dan ’bag pa sMra ba’i seng ge) (3) Bru sha bSod nams seng ge (4) rMa bya rTsod pa’i seng ge / rMa bya Byang chub brtson ’grus (5) rTsags dBang phyug seng ge (6) Myang bran Chos kyi seng ge (7) lDan ma dKon mchog seng ge (/’Dam pa dKon mchog seng ge) (8) gNyal ma Yon tan seng ge; or rKyang dur ba gZhon nu seng ge; or ’U yug pa bSod nams seng ge 	<p><i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 5a2-3 gives an alternative name for the Eighth Mighty Lion:</p> <ol style="list-style-type: none"> 1. (=5) brTsegs dbang phyug seng ge 2. (=1) gTsang nag pa brtson ’grus seng ge 3. (=4) rMa bya rTsod pa’i seng ge 4. (=3) Bru sha bsod nams seng ge 5. (=6) Myang bran pa Chos kyi seng ge 6. (=2) Dan ’bag pa sMra ba’i seng ge 7. (=7) ’Dam pa dKon mchog seng ge 8=(8). rKyang dur ba gzhon nu seng ge la la dag ’u yug pa bsod nams seng ge zhes zer yang dus mi ’grig / <p><i>gSer mdog Paṅ chen - dBu ma’i byung tshul</i> spaks of 8 lions and gives some details about the following ones (15b5-): - brtsegs (=5) - bru sha bsod nams seng ge (=3) - gtsang nag pa brtson ’grus seng ge (=1)</p>
<p><u>The Four Jo sras (<i>jo sras mi bzhi</i>)</u></p> <ol style="list-style-type: none"> (1) rNgog Jo sras Ra mo (2) ’Khong Jo sras rTse mo (3) Khu Jo sras Ne tso (4) gNyos Jo sras dPal le 	<p><i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 4b7-5a1: gnyis pa ni (= jo sras mi bzhi) i. (=2) sa jo sras bsod nams rtse mo / ii.(=4) mnyos jo sras dpal le / iii. (=3) khu jo sras ne tso / iv. (=1) rngog jo 5a1 sras ra mo rnams so //</p> <p><i>gSer mdog Paṅ chen - dBu ma’i byung tshul</i> 15b3 : jo sras bzhi, but 16a1: jo sras gsum, among which - sa jo sras rtse mo (=i, =2)</p>
<p><u>The Four/Three Wise Ones (<i>shes rab can mi gsum/bzhi</i>)</u></p> <ol style="list-style-type: none"> (1) ’Gar dbang grub (2) Khong po ’jag chung (3) lHo pa sGog zan (4) Bar pu ba 	<p><i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 5a1 lists only three “Wise ones”: gsum pa ni / (=shes rab can mi gsum) i. (=2) rkong po ’jag chung / ii. (=3) lho pa sgom gzan / iii. (= 4) par bu ba blo gros seng ge rnams so //(15b7: spar phu ba blo gros seng ge) sgom gzan ni (=ii) lho pa thams cad mkhyen par grags pa ste / lho pa dha ra seng ngo //</p> <p><i>gSer mdog Paṅ chen - dBu ma’i byung tshul</i> 15b3 also mentions only three “Wise ones” (shes rab can gsum), but speaks only about the first (=3): lho bran pa dar ma seng = lho pa thams cad mkhyen pa</p>
<p><u>The Three Who Attained Spiritual Goal-realization (<i>grub thob mi gsum</i>)</u></p> <ol style="list-style-type: none"> (1) Dus gsum mkhyen pa dPal chos kyi grags pa (1110-1193), the first Karma-pa, who was in sTod lung at the age of 20 (i.e. 1130-). (2) Phag mo gru pa rDo rje rgyal po (1110-1170), who was in sTod lung at the age of 19 (i.e., 1129-) (3) gSal sto sho sgom (1116-1169) 	<p><i>gSer mdog Paṅ chen - rNgog lo rol mo</i> 4a7: dang po ni (=grub thob mi gsum) i. (=1) rjes dus gsum mkhyen pa / ii. (=2) phag mo grub pa / iii. (=3) gsal sto sho sgom rnams so //</p> <p>la la zhang ’tshal pa yin zhes zer /</p> <p><i>gSer mdog Paṅ chen - dBu ma’i byung tshul</i> 16a2: <i>grub thob mi gsum du grags pa la / zhang tshal pa dngos slob yin min gyi bshad pa gnyis byung zhig /</i> 16a2-3: - (=i, =1) dbu ser grags pa’i rje dus gsum mkhyen pa = chos kyi bla ma = rdo rje ’od zer</p>

(?) zhang tshal pa / zhang ʼtshal pa	van der Kuijp 1983: 60 < Roerich 1949–1953: I 475: “At the age of 20, he [i.e., Dus gsum mkhyen pa (1110–1193)] visited sTod lungs sa thang. He heard from sTod lungs rGya dmar pa and his disciple the teacher and scholar Phya pa, who was learned in the Tibetan language only, the "Doctrine of Maitreya" (byams chos) and the dbu ma sher gsum.” <i>ʼGos lo tsā ba - Deb ther sngon po</i> 565: nyi shu pa la stod lungs se thang du phebs/ stod lungs rgyad mar pa dang / deʼi slob ma bod skad rigs gcig pa la mkhas pa slob dpon phywa ba gnyis la byams chos dang dbu ma sher gsum gsan zhing mkhas par bslobs/
bSod nams rtse mo (1142–1182), in gSang phu, where bSod nams brtse mo moved when he was sixteen (i.e., 1158)	van der Kuijp 1978: 357 < Thuʼu bkwan - Shel gyi me long 200/3, Tucci 1949: 100–101 Onoda 1989: 205 < gSer mdog Paṅ chen - rNgog lo rol mo p. 453; Byams pa - gSang phu gdan rabs 9a
(?) ʼJad pa slob dpon sTon skyabs (b. 12 th c.)	TBRC P3779 < ?

1.4 Monks ordained by Phya pa

	Monk's name	Phya pa's role	
(i)	Se sPyil bu pa Chos kyil rgyal mtshan (1121–1189) (TBRC P3448)	Preceptor (<i>mkhan po</i> , Skt. <i>upādhyāya</i>) for his ordination and full ordination	Vetturini 2007: 133 and Vetturini 2007, Part 2: 260 < Lo dgon - ʼOd stong: rab byung dang bsnyen rdzogs gnyis kaʼi mkhan po phya pas mdzad <i>Ye shes rgyal mtshan - Se spyil bu baʼi rnam thar</i> 261,3–4: dge bshes cha paʼi drung du rab tu byung / lo lon nas mkhan po de nyid las bsnyen par rdzogs
(ii)	Rin po che Glang lung pa brTson ʼgrus gzhon nu (1123–1193) (a student of gTsang pa rin po che Nam mkhaʼ rdo rje (1076–1160), born in sTod lung ʼtshur, ordained by Pa tshab at 19 (i.e., 1141/1142))	Member of the full ordination committee together with Bya ʼdul ʼdzin and bTsun pa Chos mchog gsum, when Rin po che was 29. (i.e., 1152), at sNon gyi gyad pa (read: gyang pa?)	Vetturini 2007, Part 2: 294 < Lo dgon - ʼOd stong: nyer bdun pa la snon gyi gyad par / bya ʼdul ʼdzin / phya pa chos seng / btsun pa chos mchog gsum la bsnyen par rdzogs
		Teacher (<i>slob dpon</i> , Skt. <i>ācārya</i>) for the full ordination together with Bya ʼdul (preceptor) and sTon pa Chos mchog (secret preceptor) when Rin po che was 25. (i.e., 1148), at Mar snon gyi gyang ba	Roerich 1949–1953: 298: “At the age of 25, he received the final monastic ordination at Gyang pa of Mar snon, Bya ʼdul acting as upādhyāya, Phya-ba acting as ācārya and the scholar Chos-mchog as Secret Preceptor (gsang-ston). <i>ʼGos lo tsā ba - Deb ther sngon po</i> 362: <i>dgung lo nyi shu rtsa lnga pa la mar snon gyi gyang bar bya ʼdul gyis mkhan po dang / phywa pas slob dpon dang / ston pa chos mchog gis gsang ste mdzad nas bsnyen par rdzogs/</i>
(iii)	Lho pa thams cad mkhyen pa=lho bran pa dar ma sen ge=lHo pa sgog/sgom zan	for lHo pa's ordination when the latter was 17.	<i>gSer mdog Paṅ chen - dBU maʼi byung tshul</i> 15b4: shes rab can gcig ni lho bran pa dar ma seng ste / phya paʼi drung du rang lo bcu bdun pa la rab tu byung /

1.5 Other information

(i)	Was rGya dmar pa's best student	<i>van der Kuijp 1978: 355 < Padma – Chos 'byung 190b: khyad par gangs pa she'u dang khyung gnyis ka'i dngos slob stod lungs rgya dmar pa byang chub grags / dbu tshad la de'i slob rna mang yang phya pa chos kyi seng ge gtso bo / ; "In particular, the direct disciple of both Gangs-pa she'u and Khyung (Rin-chen-grags-pa) was rGya-dmar-pa Byang-chub-grags of sTod-lung. Although he had many students in Madhyamaka and logic (tshad-ma), Phya-pa Chos-kyi seng-ge was the best."</i>
(ii)	Held a grudge for eight years against Phag mo gru pa (1110–1170) as the latter was studying under rGya dmar pa (from 1129 onwards).	<i>van der Kuijp 1978: 355 < Roerich 1949–1953: II 255 (= 'Gos lo tsā ba - Deb ther sngon po 483/6-7). "[Phag mo gru pa] said that while he was studying under rGya-dmar-pa, he offended the kalyāṇamitra Phya-pa and for eight years was unable to expiate it." Roerich 1949–1953: II 255 "At the age of 19, he [=Phag mo gru pa] came to dbus. He unsaddled his horse (rta sga phog pa) at stod lung rgya dmar."</i>
(iii)	Did not know Sanskrit (at least at the time of his early studies in sTod lung)	See 1.3 under Dus gsum mkhyen.
(iv)	Had a debate with the Indian paṇḍit Jayānanda at gSang phu, in the presence of Khu Lo tsā ba mDo sde 'bar, and won the debate	<i>van der Kuijp 1983: 69 < noted in passing in gSer mdog Pañ chen – Theg chen rgya mtsho 2, 518; detailed account in the gSer mdog Pañ chen – dBu ma'i byung tshul 234: phya pa dbu ma rang rgyud la bshad nyan byed pa'i dus su / zla ba'i zhabs kyi brgyud 'dzin pandi ta jayānanda zhes pa zhing bod du byon / dbu ma la 'jug pa'i 'grel bshad mdzad / de'i dus su phya pas dngos su brtsad cing / rgyud nas kyang zla ba'i bstan bcos kyi tshig don gnvis ka la dgag pa'i rnam grangs shin tu mang po yod pa'i bstan bcos mdzad / dgag pa ji ltar song yang phyogs snga ma ni nges par long pa zhid go // van der Kuijp 1993: 193</i>
(v)	'Gro lung pa was Phya pa's assistant (zur chos pa) when the latter was abbot of gSang phu	<i>van der Kuijp 1987: 111 < dPa' – Chos 'byung 742–743 "In discussing the more wondrous aspects of 'Gro-lung-pa's life, Dpa' p. 742-743 mentions that when he was at gSang-phu ne'u-thog, probably in the capacity of assistant (zur-chos-pa) to his junior Phy[w]a-pa who at the time was abbot, there was a configuration of four teachers whose teaching quarters were in the immediate vicinity of Rngog Lo-tsa-ba's mausoleum. On the eastern side of the mausoleum, Phy [w] a-pa taught logic and epistemology; on the southern side Rgya Mching-ru-ba the Maitreya[nātha] texts; on the western side Rin-chen tshul-khrims the <i>abhidharma</i>; and on the northern side of the mausoleum, Yon-tan shes-rab lectured on the <i>vinaya</i>."</i>
(vi)	Phya pa taught on the eastern side of rNgog Lo tsa ba's mausoleum	
(vii)	Sectarian affiliation?	<i>van der Kuijp 1978: 357 "Phya-pa was essentially non-sectarian although he is frequently met with in the bKa'-gdams-pa biographies. This is probably due to the fact that he is considered a perpetuator of the rNgog-lo-tsa-ba tradition and that he was the abbot of gSang-phu monastery."</i>
(viii)	Wrote many refutations of Candrakīrti	<i>'Gos lo tsā ba - Deb ther sngon po 406: slob dpon phywa bas slob dpon zla ba grags pa la dgag pa mang du mdzad pa la]</i>
(ix)	His Prajñāpāramitā and Epistemological lineage comes mainly from Gro lung pa	<i>gSer mdog Pañ chen – dBu ma'i byung tshul 15b7: phya pa'i phar tshad kyi bshad srol ni / gtso bor gro lung pa las byung ba ste /</i>

2. Writings of Phya pa

See [Kano 2007](#): (47)–(48) n. 31 for a compilative list of the works of Phya pa (extant and attributed in *A khu – Tho yig*).

2.1 Extant works

(a) The eighteen works in the table below, published in the *bKa' gdams gsung 'bum* (Vols. 6–9), are listed in [Kano 2007](#): (21)–(23) and [Tauscher 2009–2010](#): 5–6. Editions/transcriptions that are publically available, as well as translations (only of significant portions of the text) are indicated in the last two columns of the table below.

	Short title	Colophon title	Catalogue title	<i>bKa' gdams gsung 'bum</i>	Editions/Transcriptions/Synoptic tables	Translations
1	<i>bDen gnyis rnam bshad</i>	<i>dBu ma bden pa gnyis rnam par bshad pa yi ge nyung ngus gzhung gsal bar byed pa</i>	<i>dBu ma bden gnyis kyi 'grel ba</i>	Vol. 6, 185–250 33 folios	<ul style="list-style-type: none"> • KWIC-online search-tool by Yoichi Fukuda showing the text in <i>dbu can</i> of paragraphs containing search words, which can be inputted in Tibetan script or in Wylie transcription. No. 18. Based on an e-text inputted by rNgag dbang 'od srung and proofread by Fumihito Nishizawa. http://tibetan-studies.net/tiblogsearch/index.cgi • Passages 6b4–6 and 18b7–8 ed. in Werner 2014: Appendix 	English transl. in Werner 2014 (footnotes)
2	<i>bDen gnyis don bsdu</i>	<i>dBu ma bden pa gnyis kyi don bsdu pa</i>		Vol. 6, 251–257 4 folios	<ul style="list-style-type: none"> • KWIC-online search-tool by Yoichi Fukuda showing the text in <i>dbu can</i> of paragraphs containing search words, which can be inputted in Tibetan script or in Wylie transcription. No. 19. Based on an e-text inputted by rNgag dbang 'od srung and proofread by Fumihito Nishizawa. http://tibetan-studies.net/tiblogsearch/index.cgi • Transcription and representation of the topical outline in table format by Hugon (with cross-references to (1) <i>bDen gnyis rnam bshad</i>) available online at http://www.ikga.oeaw.ac.at/PhyaPaChosKyiSengGe • Synoptic table of the chapter <i>lung gi don gzhan du rtog pa la rigs pas bsgrub pa</i> (with cross-references to (1)) in Tauscher 2009–2010: 16 	
3	<i>sNang 'grel</i>	<i>dBu ma snang ba'i gzhung gi don rigs pa'i tshul dang myi 'gal zhing blo chung bas kyang bde blag du rtogs pa byis pa'i 'jug ngos su sbyar ba</i>	<i>dBu ma snang ba'i 'grel pa</i>	Vol. 6, 266–428 82 folios	<ul style="list-style-type: none"> • KWIC-online search-tool by Yoichi Fukuda showing the text in <i>dbu can</i> of paragraphs containing search words, which can be inputted in Tibetan script or in Wylie transcription. No. 21. Based on an e-text inputted by rNgag dbang 'od srung. http://tibetan-studies.net/tiblogsearch/index.cgi 	
					<ul style="list-style-type: none"> • Text in the process of being critically edited by Pascale Hugon and Jongbok Yi 	
4	<i>rGyan 'grel</i>	<i>dBu ma brgyan gyi 'grel pa rgya cher bshad pa</i>	<i>dBu ma rgyan gyi 'grel ba</i>	Vol. 6, 433–518 43 folios	<ul style="list-style-type: none"> • Passages 26a4–5 and 26b4–5 ed. in Werner 2014: Appendix 	English transl. in Werner 2014 (footnotes)
					<ul style="list-style-type: none"> • Sa bcad of the excursus on the proof of emptiness in Hugon 2015b: 75–76 	

5	<i>sNying po</i>	<i>dBu ma de kho na nyid kyi snying po</i>	<i>dBu ma'i de kho na nyid bsdus pa</i>	Vol. 7, 15-129 58 folios <i>dBu ma shar gsum gyi stong thun</i> on the title page = TBRC W23505 2078 (first folio missing)	<ul style="list-style-type: none"> • Tauscher 1999 (ed.) – NB: ed. based on another manuscript than the one in the <i>bKa' gdams gsung bum</i> 	<ul style="list-style-type: none"> • English transl. of the abbreviated topical outline in Tauscher 2003: 239–243 • English transl. of <i>sNying po</i> 58,3–80,13 (based on the edition in Tauscher 1999) in Vose 2009: 141–169
						Japanese transl. of <i>sNying po</i> 111,5–113,9 in Kosumi 2010 : 22–24
					<ul style="list-style-type: none"> • 28,14–35,7 (on the four philosophical positions regarding conventionalities) ed. in Hugon forthcoming b 	English transl. in Hugon forthcoming b
					<ul style="list-style-type: none"> • Passages 1,17–2,2; 24,10–22; 25,3–6; 28,14–18; 34,10–16; 61,4–8; 112,20–113,3 ed. in Werner 2014: Appendix 	English transl. in Werner 2014 (footnotes)
6	<i>sPyod 'jug bsdus don</i>	<i>Byang chub sems dpa'i spyod pa la 'jug pa'i don bsdus pa</i>	<i>sPyod 'jug bsdus don</i>	Vol. 7, 131–143 7 folios		
7	<i>bSlab bsdus</i>	<i>bSlab pa kun las btus pa'i don bsdus pa</i>		Vol. 7, 143–144 (fragment - 13 lines of the beginning of the text on the last folio of No. 6)		
8	<i>rGyud bla bsdus don</i>	<i>Theg pa chen po rgyud bla ma'i bsdus pa'i don</i>	<i>Theg pa chen po rgyud bla ma'i bsdus don</i>	Vol. 7, 145–156 6 folios	<ul style="list-style-type: none"> • The main subdivisions are transcribed in Kano 2008: 158–161 and compared with rNgog Lo's <i>bsdus don</i> on the same text. 	
9	<i>rGyud bla don gsal</i>	<i>Theg pa chen po rgyud bla ma'i bstan bcos kyi tshig dang don gyi rgya cher bsn'yad pa phra ba'i don gsal ba</i>	<i>Theg pa chen po rgyud bla ma'i bstan bcos rgya cher bsn'yad pa phra ba'i don gsal ba</i>	Vol. 7, 163–345 92 folios		
10	<i>mDo sde bshad</i>	<i>mDo sde rgyan gyi bshad pa</i>	<i>Theg chen mdo sde rgyan gyi legs bshad yang rgyan nyi 'od gsal ba</i>	Vol. 7, 351–537 94 folios		
11	<i>mDo sde rnam bzhag</i>	<i>Theg pa chen po mdo sde rgyan gyi lus rnam bzhag</i>	<i>Theg chen mdo sde rgyan gyi lus rnam bzhag</i>	Vol. 7, 539–572 16 folios		
12	<i>rNam nges bsdus don</i>	<i>Tshad ma rnam par nges pa'i bsdus don</i>	<i>Tshad ma rnam par nges pa'i bsdus don</i>	Vol. 8, 3–28 13 folios	<ul style="list-style-type: none"> • Synoptic table by Hugon (with cross-references to (13) '<i>Od zer</i>' and the <i>Pramāṇaviniścaya</i>) available online at http://www.ikga.oeaw.ac.at/PhyaPaChos/KyiSengGe • Manuscript description in Hugon 2009a 	
13	<i>'Od zer</i>	<i>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</i>	<i>Tshad ma rnam par nges pa'i 'grel ba</i>	Vol. 8, 35–427 197 folios	<ul style="list-style-type: none"> • KWIC-online search-tool by Yoichi Fukuda showing the text in <i>dbu can</i> of paragraphs containing search words, which can be inputted in Tibetan script or in Wylie transcription. No. 3. Based on a non-proofread e-text inputted by Pascale Hugon. http://tibetan-studies.net/tiblogsearch/index.cgi • Edition of the excursus on proofs (143a1–b7) by Hugon, available at http://www.ikga.oeaw.ac.at/PhyaPaChos/KyiSengGe • Edition of the excursus on <i>thal 'gyur</i> (145a2–149a5) by Hugon, available at 	

					http://www.ikga.oeaw.ac.at/PhyaPaChos/KyiSengGe	
					• Discussion of the four philosophical positions (23b4–24a9) in Hugon forthcoming b	English transl. in Hugon forthcoming b
14	<i>Mun sel</i>	<i>Tshad ma yid kyi mun pa sel ba</i>	<i>Tshad ma yid kyi mun sel</i>	Vol. 8, 434–626 97 folios	• KWIC-online search-tool by Yoichi Fukuda showing the text in <i>dbu can</i> of paragraphs containing search words, which can be inputted in Tibetan script or in Wylie transcription. No. 2. Based on a non-proofread e-text inputted by Dr. Thub bstan dga' ba. http://tibetan-studies.net/tiblogsearch/index.cgi	
					• Chap. 1 ed. in Nishizawa 2011b	
					• Discussion of the four philosophical positions (1b9–3b3) critically edited in Hugon forthcoming b	English transl. in Hugon forthcoming b
					• Passages 1b9–2a1, 2b1–6, 3a5–6, 3a7–9, 7a7–8 ed. in Werner 2014 : Appendix.	English transl. in Werner 2014 (various footnotes)
					• Passages 3b2–9, 4a6–8, 6a6–8a5, 8a5–6 in Hugon 2008a : Annexe 1 (717–722).	
					• Passage on the definition of apprehended object (8a7–b2) edited in Hugon forthcoming b	English transl. in Hugon forthcoming b
					• Passage on the argumentative analogy between <i>yid dpyod</i> and <i>rtog pa</i> (10b6–9) edited in Stoltz 2009 : 385	English transl. in Stoltz 2009 : 383–384
					• Last part of chap. 2 ed. in Nishizawa 2011b : vol. 3	Japanese transl. in Nishizawa 2011b : vol. 3
					• Passages 43a7–b1, 45a4, 45a9–b4 in Hugon 2008a : Annexe 3.	
					• Section on proof statements (81b3–83a1) edited in Hugon 2011a	
					• Section on the eighteenfold typology of consequences (85b7–87a3) edited in Hugon forthcoming a	English transl. in Hugon forthcoming a
					• Chap. 5 ed. in Hugon forthcoming e	English transl. in Hugon forthcoming e
15	<i>Grub mtha'</i>	<i>bDe bar gshegs pa dang phyi rol pa'i gzhung rnam par 'byed pa</i>	<i>bDe bar gshegs pa dang phyi rol pa'i gzhung rnam par 'byed pa</i>	Vol. 9, 7–72 33 folios	• Yogācāra- and Mādhyamika-chapters crit. ed. in Werner 2014 : 92–117	English annotated translation of the Yogācāra- and Mādhyamika-chapters in Werner 2014 : 42–88.
					• 29b3–30a6 ed. in Hugon forthcoming b	English translation in Hugon forthcoming b
					• 30a6–31a2 ed. in Almogi 2010 : 195–197	English transl. in Almogi 2010 : 166–168
					• Synoptic table (with Skt. equiv.) in Werner 2014 : 23. Detailed outline of the Yogācāra chapter on p. 29, detailed outline of the Madhyamaka chapter on p. 36.	Japanese transl. of the synoptic table (with Tib. and Skt. equiv.) in Nishizawa 2013a : 69–71
16	<i>So thar mdo 'grel</i>	<i>So thar mdo'i 'grel ba</i>	<i>So thar mdo'i 'grel ba</i>	Vol. 9, 87–243 79 folios		
17	<i>'Od ldan rab gsal</i>	<i>'Od ldan zhes bya ba'i 'tikka tshig don rab tu gsal ba</i>	<i>'Od ldan zhes bya ba'i 'tikka tshig don rab gsal</i>	Vol. 9, 251–526 138 folios		
18	<i>dGe tshul rnam bshad</i>	<i>Thams cad yod par smra ba'i dge tshul rnam kyi bslab pa rim pa ston pa'i rnam par bshad pa</i>	<i>dGe tshul rnam kyi bslab pa'i rim pa ston pa'i rnam bshad</i>	Vol. 9, 533–598 33 folios		

No. 1 in the *bKa' gdams gsung 'bum* is a 33-folio text with the catalogue reference “Phyi tsha 120” on the cover page and the letter „Ga“ in the left margin on the recto of the folios. No. 2 in the *bKa' gdams gsung 'bum* consists in 4 folios that are part of the same manuscript as No. 1. The two, together, correspond to ‘Bras spungs catalogue No. 015724, the title of which is given as *dbu ma bden pa gnyis kyi don bsdus*, which corresponds to the title in the incipit of No. 2. (*dbu ma bden pa gnyis kyi don bsdus* / *phya pa chos kyi seng ge* / *phyi tsa 120* / 'bru tsha / 37 folios / size 66.5x9.8)

Another entry, ‘Bras spungs No. 015710 – *slob dpon ye shes snying pos mdzad pa'i dbu ma bden pa gnyis rnam par 'byed pa* / *Phya pa chos kyi seng ge* / *phyi tsa 120* / 'bru tsha / 4 folios / 66.5x9.8cm) might be a duplicate entry of the last four folios of ‘Bras spungs No. 015724 or another manuscript of text No. 2 (or an incomplete manuscript of No. 1).

No. 3 in the *bKa' gdams gsung 'bum* is a 82-folio text with the catalogue reference “Phyi tsa 107” on the cover page. This corresponds to ‘Bras spungs catalogue No. 015677 (*dbu ma'i yig cha phya pas byas pa'o* / *phya pa chos seng* / *phyi tsa 107* / 'bru tsha / 82 folios / 66x11cm).

'Bras spungs catalogue lists another manuscript of No. 3 under catalogue No. 015726 (*dbu ma snang ba'i gzhung gi don rigs pa'i tshul ang mi 'gal zhing blo chung bas kyang bde blag tu rtogs pa byis pa'i 'jugs ngogs su sbyar ba bzhugs so* / *phya pa chos kyi seng ge* / *phyi tsa 120* / 'bru tsha / 87 folios / 66.5x9.8cm)

No. 4 in the *bKa' gdams gsung 'bum* is a 43-folio text with the with the catalogue reference “Phyi tsa 120” on the cover page and the letter “Kha” in the left margin on the recto of the folios. This corresponds to ‘Bras spungs catalogue No. 015725 (*dbu ma rgya gyi 'grel pa rgya cher bshad pa rigs par smra ba'i dge slong chos kyi seng ges sbyar ba bzhugs* / *phya pa chos kyi seng ge* / 'bru tsha / 43 folios / 66.5x9.8).

No. 5 in the *bKa' gdams gsung 'bum* is a 58-folio text (the first folio is missing). This is a different manuscript from the one edited in [Tauscher 1999 \(ed.\)](#) (45 folios (+4 lines) of 9 lines). See [Hugon 2012](#) for some remarks about the differences between these two versions of the text.

‘Bras spungs catalogue lists as No. 015668 *dbu ma'i yig cha bzhugs so* / *rigs pa smra ba'i dge slong chos kyi seng ge* / 'bru tsha / *Phyi tsa 107* / 82 folios / 66x10cm). Based on the number of folios, this could be yet another manuscript of No. 3.

An edited version of texts No. 1, 3, 4, 5, 14 exists in a modern-format *dbu can* edition: *Phya pa Chos kyi seng ge. Phya pa chos kyi seng ge'i gsung gces btus dbu tshad kyi yig cha*. Lhasa, 2012: Bod ljongs bod yig dpe rnying dpe skrun khang (Byang chub ljon bzang, no. 6).

Text No. 3 in this edition is not based on the manuscript published in the *bKa' gdams gsung 'bum*, but on a manuscript bearing the reference “phyi tsa 120”, which must correspond to 'Bras spungs catalogue No. 015726.

Text No. 4 is also included in a modern-format type-set edition of works related to the *Madhyamakālamkāra: dBU ma rgyan rtsa 'grel phyogs bsgrigs*. Bla rung sgar, [no date]: gSer ljongs bla ma rung lnga rig nang bstan slob grwa chen mo, 203–338 (TBRC W1KG8937).

This edition appears to be based on a manuscript of No. 4 different from the one in the *bKa' gdams gsung 'bum* (Werner, personal communication).

(b) The *'Bras spungs dkar chag* (p. 1822) lists an additional text attributed to Phya pa: *dPal lha mo nam mkha'i gos can gyi gtor chog*, which has not yet been published (Kano 2007: (48) n. 31).

(c) The *bKa' gdams gsung 'bum dkar chag* (vol. 1, p. 62) reports that damaged remains of a commentary on Śāntideva's *Śikṣāsamuccaya* (*bSlab btus kyi 'grel chen*) by Phya pa were discovered in 'Bras spungs and that this text, along with No. 6 and No. 8, is also recorded in the *dKar chag of sNye mo bye mkhar chos sde monastery* (Werner 2014: 20).

2.1.a Chronology of the works

Phya pa refers to *sNying po* (No. 5) in *sNang 'grel* (No. 3). (*sNang 'grel* 47a6: 'di rnams kyi don gyi cha ni kho bos *de kho na nyid kyi snying por* rgya cher gtan la dbab pas 'dir ma spros te || legs par rtogs par 'dod pas de las blta bar bya'o || Passage identified by Jongbok Yi, cited in Hugon 2015b: 81, n. 9)

In *rGyan 'grel* he refers to two other works in which he deals extensively with the proof of emptiness. One of them might be *sNying po* (See 2.2.1).

There are virtually identical passages in the *Mun sel* (No. 14) and the *'Od zer* (No. 13) – for example *Mun sel* 68a9–72a5 = *'Od zer* 111b5–115b1 – but I am unable at this point to ascertain the order of their composition.

There are closely parallel passages in the *Mun sel/'Od zer* and the *sNying po* (No. 5), some of which with a significant adaptation of the terminology to the epistemological, respectively the Madhyamaka context of the discussion. Similarly, I am unable to ascertain an order of composition at this point.

2.2 Works attributed to Phya pa

2.2.1 By himself

In his *rGyan 'grel* Phya pa refers to two of his works with the expressions *Shes rab gsum la 'jug pa* (“Introduction to the three kinds of wisdom”) and *'Jug ngogs bsdu bar bstan* (em. *gtan?*) *la phab pa* (“Summarized introduction”?) (*rGyan 'grel* 9a7: *tshul lugs 'di dag rgya cher kho bos shes rab gsum la 'jug pa dang 'jug ngogs bsdu bar bstan* (em. *gtan?*) *la phab pa der blta bar bya ste | 'dir rkang pa rkyang ste gnas pa 'i yi ge cha tsam mthong pas ngo bo nyid myed par khas che ba rnams kyi spyir cha tsam brjod pa yin no ||*. Cited in Hugon 2015b: 82, n. 22)

One of the works referred to in this passage might be the *sNying po*, where a corresponding excursus is found.

The expression “jug ngogs” recalls the description of *sNang 'grel* in its colophon (*dbu ma snang ba'i gzhung gi don rigs pa'i tshul dang myi 'gal zhing blo chung bas kyang bde blag du rtogs pa byis pa'i 'jug ngogs su sbyar ba rigs par smra ba'i dge slong chos kyi seng ges sbyar ba//*)¹, but the *sNang 'grel* does not include a corresponding excursus.

2.2.2 By 'Gos lo tsā ba gzhon nu dpal (1392–1481)

1478: 'Gos lo tsā ba - *Deb ther sngon po*

- Commentary(/ies) on the “Five Treatises” of Maitreya
- Commentary on the *Pramāṇaviniścaya*
- Commentary on the *Satyadvayavibhaṅga*
- Commentary on the *Mādhyamakālaṃkārikā*
- Commentary on the *Madhyamakāloka*
- Commentary on the *Bodhisattvacaryāvatāra*
- Commentaries on other texts
- Abridgments of the preceding texts
- *Tshad ma'i bsdus pa yid kyi mun sel* in verse only and with an auto-commentary
- Large and short abridgments of the Madhyamaka system
- "Summary on the theories of non buddhists and Buddhists" *Phya nang gi grub mtha' bsdus pa* (reportedly)
- "Exposition of the five bases of the knowable" *shes bya gzhi lnga'i bshad pa* (reportedly)

([405 in the Chengdu ed.] *slob dpon phywa bas ni ne'u thog gi gdan sa ma mdzad gong nas chos grwa mang du bskyangs shing | bstan bcos brtsams pa yang byams pa'i chos lnga dang | tshad ma rnam par nges pa dang | dbu ma bden gnyis | rgyan | snang ga spyod 'jug la sogs pa'i TI ka mang po yang mdzad | so so'i bsdus pa yang mang du brtsams | tshad ma'i bsdus pa yid kyi mun sel zhes bya ba tshigs su bcad pa rang 'grel dang bcas pa dang | yid kyi mun sel rkyang pa ste gnyis mdzad | dbu ma la yang bsdus pa che chung gnyis snang | gzhan yang rtsom pa mang po mdzad pa 'dra ste kho bos mthong ba ni de dag dang | phyi nang gi grub mtha' bsdus pa dang shes bya gzhi lnga'i bshad pa tsam zhig go khong la...*)

Roerich 1949–1953: 332–333: “The Teacher *phywa pa* before occupying the chair of *ne'u thog* (*gsang phu*) maintained many religious schools, composed śāstras, numerous commentaries on the "Five_Treatises" of Maitreya, the *Pramāṇaviniścaya*, the *dbu ma bden gnyis*, the *Madhyamakālaṃkārikā*, the *Madhyamakāloka*, the *Bodhisattvacaryāvatāra* and other texts. He also composed their respective abridgements. He composed the *tshad ma'i bsdus pa yid kyi mun sel* in verses and an auto commentary thereon; also a *yid kyi mun sel* without a commentary. Also a large and short abridgment of the Madhyamaka system. Further, he seems to have composed many other compositions.

These had been seen by me and I also have heard about a *phyi nang gi grub mtha' bsdus pa*, or "Summary on the theories of non buddhists and Buddhists", and about a *shes bya gzhi lnga'i bshad pa*, "Exposition of the five bases of the knowable" by him.”)

- An extensive commentary on the *Sphuṭārtha* (when studying with *Gro lung pa*)
(Cf. 1.2, *Gro lung pa*)

¹ A similar expression is used in the final verses of the *rGyan 'grel* (43a7) : *dbu ma brgyan gyi rtogs sla byis pa'i 'jug ngogs su // rnam par phyte te skyon myed bdag gis sbyar pa yin //*

2.2.3 By gSer mdog Paṅ chen Śākya mchog ldan (1428–1507)

1501*: gSer mdog Paṅ chen - dGa' byed (*Jackson 1987: 167)

gSer mdog Paṅ chen - dGa' byed 12-13

- Commentary to Dharmakīrti's *Pramāṇavārttika* (doubtful)
- Commentary to Dharmakīrti's *Pramāṇaviniścaya*
- Epistemological summaries: extensive, intermediate, short

(slob dpon [phyas rnam 'grel nges gnyis ka'i ti ka dang](#) | [tshad bsdu](#) rgyas 'bring bsdu pa sogs rtog ge'i rnam bshad mang du mdzad pa > [van der Kuijp 1978](#): 357)

gSer mdog Paṅ chen - dGa' byed 32

- Epistemological summaries: extensive, intermediate, short; the intermediate one is the *Tshad ma yid kyi mun sel*

(*tshad ma rnam par nges pa rtsa 'grel la bshad pa'i gzhi dang gtso bo mdzad mod kyang rang nyid kyi rnam dpyod kyi rtsal gyis bton nas bsdu pa rgyas 'bring bsdu gsum mdzad par grags pa de'i nang nas 'bring po tshad ma yid kyi mun sel gyi bshad pas ni dus der gangs can gyi rtog ge pa mtha' dag la khyab cing gces spras su byed pa ...* > [van der Kuijp 1978](#): 357.

Transl. in [van der Kuijp 1983](#): 59: "...he indeed took the *Pramāṇaviniścaya* and its commentary as the basis and main [texts] for [his] explanations, it is well known that by deploying the capacity (*rtsal-gyis bton-nas*) of his own intellect, he composed the three Summaries [of] large, medium, and synoptic [length]. From among these [three], the explanations of the [one of] medium [length], the *Tshad-ma yid kyi mun-sel*, pervaded at this time [the hearts of] all the Tibetan logicians and was cherished (*gces spras-su byed-pa*) [by them].")

2.2.4 By A khu Rin po che Shes rab rgya mtsho (1803–1875)

A khu - Tho yig 637–677

Lam rim section

- Commentary on the *Bodhicaryāvatāra* (No. 11076)

dBu ma section

- Commentary on the *Satyadvayavibhaṅga* (No. 11317)
- Commentary on the *Madhyamakāloka* (No. 11318)
- Commentary on the *Madhyamakālaṅkāra* (No. 11319)
- Commentary on the *Uttaratantra* (No. 11320)
- Long and short summaries of *Madhyamaka* (No. 11321)

Phar phyin section

- Commentary on the *Prajñāpāramitā* (No. 11473) (according to [Tauscher](#) (1999 ed.: viii), this may be the commentary on the *Sphuṭārtha* mentioned in '[Gos lo tsā ba – Deb ther sngon po](#))

rNam 'grel section

- Commentary on the *Pramāṇaviniścaya* (No. 11803)
- *Tshad ma'i bsdu pa yid kyi mun sel* with an auto-commentary (No. 11804)
- *Tshad bsdu Yid kyi mun sel* (without auto-commentary) (No. 11805)
- *Shes bya gzhi lnga'i bshad pa* (No. 11806)

Grub mtha' section

- *Phyi nang gi grub mtha'i rnam bzhag bsdu pa* (No. 11910)

The complete list is given in [Tauscher 1999 \(ed.\): VIII](#). [van der Kuijp 1983: 63](#) lists the entries from the *rNam 'grel* section.

3. Modern studies dealing with Phya pa, his life, his works, his ideas

Publications that predate the rediscovery of Phya pa's text deal with his views on the basis of later accounts, notably by Śākya mchog ldan or Go rams pa, and of Tibetan views criticized by Sa skya Paṅḍita (the attribution of some of which to Phya pa is problematic).

3.1 In English

Almogi	2010	On the distinction between Māyopamādvayavāda versus Sarvadharmāpratiṣṭānavāda in Phya pa's doxography
Huang	2014	Discusses in the introduction Phya pa's role on the development of argumentation and debate and the origin of the <i>chos-te-phyir</i> pattern (see in particular pp. 20-35).
Hugon	2004	On Phya pa's understanding of the three characteristics of a correct logical reason in inference
Hugon	2008b	On Phya pa's style of argumentation
Hugon	2009a	On Phya pa's <i>rNam nges bsdus don</i>
Hugon	2009b	On Phya pa's theory of definition
Hugon	2011a	On Phya pa's theory of argumentation and his prescriptions regarding proof statements
Hugon	2011b	On Phya pa's views on perception, including a discussion of his definition of valid cognition
Hugon	2011c	Includes a discussion of Phya pa's interpretation of Dharmakīrti's definition of valid cognition and the scope of valid cognition
Hugon	2013	Overview of Phya pa's theory of arguments by consequence (<i>thal 'gyur</i>) and prescriptions regarding consequence statements
Hugon	2015a	Entry in the SEP dealing with early Tibetan views on epistemology and philosophy of language, among which those of Phya pa
Hugon	2015b	On the proof of emptiness, its epistemological background, the nature of the probandum
Hugon	2016a	On the eighteenfold classification of arguments by consequence (<i>thal 'gyur</i>) based on the nature of the logical reason
Hugon	2016b	Sequel to Hugon 2013, goes into the details of Phya pa's basic classification of consequences
Hugon	forthcoming b	Characterization of Phya pa's philosophical position, discussion of his refutation of idealism and Sautrāntika representational external realism
Hugon	forthcoming c	Phya pa's solution to the problem of the unestablished subjects in arguments by consequence (<i>thal 'gyur</i>)
Kano	2008	Lists the main subdivisions of Phya pa's Topical Outline of the <i>Ratnagoṭravibhāga</i> , compared with that of rNgog Lo
Kano	2010	Discusses Phya pa's interpretation of the <i>Ratnagoṭravibhāga</i> in comparison with rNgog Lo's interpretation

Kano	2016	Discusses in chapter 10 rNgog Lo's impact on doctrinal developments related to the <i>Ratnagotravibhāga</i> from the 11 th to early 14 th c., including Phya pa's view, which are dealt with in more detail on pp. 296–309.
Kellner	1997	Phya pa on conceptual incompitibility and logical reasons qua non-apprehension (based on Śākya mchog ldan's account)
Moriyama	2010	Discusses Phya pa's definition of the two truths and their relation
Nemoto	2013	Discusses Phya pa's definition of a proper opponent and the various types of opponents
Nishizawa	2013b	English version of Nishizawa 2012b (in Japanese), see pp. 350–352 on Phya pa's place in the gSang phu tradition.
Nishizawa	2016b	English version of material presented in Nishizawa 2013c, 2015 and 2016a (in Japanese), see pp. 154-159 on Phya pa's theory of perception
Onoda	1986	Phya pa's classification of arguments by consequence according to their nature, and based on the type of the logical reason (based on Śākya mchog ldan's account and speculations from Sa snya Paṇḍita's presentation of the opponent's view)
Onoda	1989	Chronology of abbots in gSang phu
Onoda	1992	Phya pa on the types of incompatibility and their definition (based on Śākya mchog ldan and other later accounts)
Stoltz	2007	On <i>yid dpyod</i> in the early bKa' gdams tradition and Phya pa
Stoltz	2009	On <i>yid dpyod</i>
Stoltz	2014	On types of objects and of cognitions, and on the criteria for knowledge
Tauscher	1999	A preliminary discussion of Phya pa's views on <i>prasaṅga</i> , before his epistemological works became available, based on <i>sNying po</i> only
Tauscher	2003	Discusses Phya pa's Madhyamaka position
Tauscher	2009–2010	Sums up biographical information on Phya pa, repeats some points discussed in Tauscher 2003, and discusses the style of Phya pa's <i>bsdus don</i> works
van der Kuijp	1978	Pioneering article on Phya pa, providing information about his life and works, and discussing his views on the typology of mind (based on Go rams pa's account)
van der Kuijp	1983	Chap. 2 on Phya pa, life and works, and on his views (based on later accounts by Śākya mchog ldan and Go rams pa)
van der Kuijp	1987	Chronology of the abbatial succession of gSang phu monaterly
van der Kuijp	2003	Preliminary remarks on Phya pa's recovered epistemological works
Vose	2009	On Phya pa's views regarding the ultimate and his criticism of Candrakīrti-oriented Madhyamaka. Reviewed in Hugon 2012.

Vose	2015	On Phya pa's proof of emptiness and the combination of inference and <i>rig shes</i> .
Wangchuk	2017	Discusses in the first chapter Phya pa (and rNgog Lo)'s interpretation of the <i>Uttaratantra</i>
Werner	2014 (unpublished)	Phya pa's presentation and criticism of Yogācāra and his discussion of Madhyamaka in his doxography (with a general presentation of the text and an edition and translation of the two relevant chapters).

3.2 In French

Hugon	2008a	Several chapters deal with Phya pa's views on ontology, epistemology and logic.
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3.3 In Japanese

Akahane	2010	Presents Phya pa's <i>bDen gnyis rnam bshad</i>
Fukuda	1989	On Phya pa's views on the object of cognition (based on the presentation of the opponent's view in Sa skya Paṇḍita's <i>Rigs gter</i>)
Kano	2002	Phya pa's interpretation of the <i>Ratnagoṭravibhāga</i> I. 26.
Kosumi	2010	Translation and comments on a passage of the <i>sNying po</i> pertaining to the topic of moments (<i>kṣaṇa</i>)
Moriyama	2001	Discusses Phya pa's definition of the two truths and their relation
Nemoto	2008	Deals with Phya pa's views on momentariness
Nemoto	2011	The third chapter deals with Phya pa's interpretation of the Madhyamaka view of time (revised version of Nemoto 2008). Brief English summary on p. 360.
Nishizawa	2010	Phya pa's definition of <i>tshad ma</i>
Nishizawa	2011a	Phya pa's criticism of rNgog Lo on the ascertainment of validity
Nishizawa	2011b (unpublished)	Doctoral dissertation on Tibetan Buddhist logic, with numerous references to Phya pa.
Nishizawa	2012a	On Phya pa's philosophical standpoint
Nishizawa	2012b	Deals with Phya pa's place in the gSang phu tradition
Nishizawa	2012c	Deals with Phya pa's theory of <i>rtogs pa</i> on pp. 97–99 and 101–103
Nishizawa	2013a	On Phya pa's <i>Grub mtha'</i>
Nishizawa	2014	Deals with Phya pa's views on exclusion (<i>apoha</i>) on pp. 250–274.
Nishizawa	2016a	Deals with Phya pa's theory of perception

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