

Geshe Sopa - Lectures on Tibetan Religious Culture Part I, p 41

The actual studying of the long texts on logic one must do afterwards gradually. For example, in (Serwa) byes college there is no separate class in logic (i.e. above and beyond the three classes utilizing the bsdud grwa).

Nonetheless, every year at the Ljangs winter session, from the early part of the eleventh month to the fifteenth day of the twelfth month, there is a place for study where many students of the three monastic centers, in assembly together, study only the logical texts.

The books which are the basis for study are the Compendium of Right Cognition written by the Indian master Dignaga and its autocommentary, etc., and in particular one does chiefly The Seven Treatises, commentaries on logic composed by his disciple, the master Dharmakirti, and various commentaries written by other Indian scholars; in addition to this, Tibetan scholars have composed many commentaries relevant to numerous resolutions of uncertainty as to the refutation, establishment, and response on the actual thought of the scriptures and their commentaries -- the so-called yig cha which are exclusive to each of the monastic centers; one studies these,

Although the Ljangs winter session is short, it is a good place to study the long texts on logic. The reason is that during that (session) through competition in debating back and forth by the students of Serwa, 'Bras spungs and Dga' ldan one resolves uncertainties which were previously unresolved, and there comes newly a very strong progress in one's studies.