

6. Excerpts

6.1 Cover page

1a: (132)⁴⁵

Phyi། Zha། (43)།

/ lo chen gyi mdzad pa'i rnam nges kyi ti ka bzhuḡs so //

6.2 Incipit

Text

1b1–2:

[1b1] thugs rje chen po la phyag 'tshal lo //

[1]

sangs rgyas gzhan phan dgongs pa can // kun bzang rab zhi gnyis myed cing //
thams chad khyab pa'i sku ldan pa // skyob pa mchog la phyag 'tshal lo //

[2]

gzhung rtsom rnam kyis blo la yang // gang zhig legs par myi gsal ba //
tshad mas [de] nyid rka ba [1b2] rnam // de bzhin du ni 'dir nges bya //

[3]

'di ltar de nyid 'dod (pa rnam) // de nyid la ni rnam sdang nas //
'dod pa'i don ma thob pa te // log pa'i rtog ges bslus pa yi(n) //

Translation

I bow down to the One with great compassion.

[1]

I bow down to the Buddha, the Supreme protector, whose body pervades everything,
Fully auspicious, serene, non-dual, whose intention is to help others.

[2]

Even in the mind of the authors of texts, there are things that are not well clarified.
The difficulties of reality will be determined here precisely by means of valid cognition.⁴⁶

[3]

Thus, those who wish the reality, but are hostile to reality (the reality of valid cognition?),
Do not obtain the object they desire. They are deluded by mistaken logic.⁴⁷

6.3 First chapter colophon

Text

49a3–8:

mngon sum gyi le'u dka' gnas rnam par bshad pa | rdzogs s+hyo || rdzogs s+ho // cig zhus / nyis
zhus //

[49b4] // // mngon sum gyi le'u dka' gnas rnam par bshad pa | rdzogs s+hyo || // gsum zhus so
//

[49b5] // // // // // // // // // //

[49b6] // // @@@ //

// bsam pa'i las dang sems pa 'i las // legs <bslabs> blo 'i nor ldan pas //
btsal ba med kyang legs par rtogs // gzhan gyis sbyangs kyang rtogs pa rka //

[49b7] (empty)

[49b8] / / / / / / /

45 On the left of the folio

46 One could also decypher *tshad ma 'di nyid ...* and translate “This very epistemological (work) will determine... the difficulties”

47 This verse embeds the three notions of *rāga*, *dveṣā*, *moha*.

Translation

The explanation of the difficult points of the chapter on perception is completed. It is completed.

Proofread once. Proofread twice.

The explanation of the difficult points of the chapter on perception is completed. Proofread thrice.

Those who are endowed with the jewel of intelligence,
Who have studied correctly the intentions and the intentional actions,
Even without trying, understand correctly.
The others, even if they have trained, have difficulties understanding [this text].

6.4 Second chapter colophon

Text

102b4–6: rang gi don gyi rjes su dpag pa'i le 'u bshad zin to // //
// // cig zhush // nyis zhush <*> // //
[102b6] @/ // bsaM pa 'i las dang seMs pa'i las // // legs bsblabs blo'i nor ldan pas //
bstal ba med kyang legs par rtogs // gzhan gyis sbyangs kyang rtogs pa rka // //

Translation

The chapter on inference for oneself has been explained.

Proofread once. Proofread twice.

Those who are endowed with the jewel of intelligence,
Who have studied correctly the intentions and the intentional actions,
Even without trying, understand correctly.
The others, even if they have trained, have difficulties understanding [this text].

6.5 Conclusive verses (in the other exemplar)

Text

X132a5–132a8:

- [1] che rnam kyis kyang gsal bar ma rtogs pa ||
rtog ngan tshang tshing ma lus sreg pa'i me ||
rnam nges don dka' rigs pa'i lam mdzes 'di ||
de ltar bdag [X132a6] gis phyogs tsam gsal bar byas ||
- [2] gang zhig rigs pa'i gru mchog 'di mi sten ||
des ni nyes kun dag byed chu rgyas shing ||
dge legs rin chen dam pa'i gzhir gyurd pa ||
gsung rab rgya mtshor 'jug par byed mi nus ||
- [3] phan mdzad thugs rjer⁴⁸ ldan pa'i gsung mchog kyang ||
blo ngan rigs pa'i tshul lugs ma shes te ||
legs bshad nyes bshad rnam par mi phyed pa ||
gzu luMs maMs kyis [X132a7] da lta 'di na 'jig ||
- [4] rigs pa'i stobs kyis legs brtags lugs 'dzin pa ||
de ni tshul gnyis gshog pa'i shugs rlabs kyis ||
shes bya'i nam mkha' yangs par rab 'phyo zhing ||
log lta'i thang du rnam par ltung mi 'gyur ||⁴⁹
- [5] de ltar don chen rigs pa'i gzhung bzang ni ||

48 Correct to *rje* ?

49 Compare with the last line of 1_001_14, v. 13

cung zad bdag gis rnam par phye pa'i mthus ||
rigs pa'i tshul 'dzin mkhas pa'i mi rnams kyis |
thub pa'i bstan [X132a8] pa yun ring 'dzin par shog||

Translation

[1]

I have thus clarified, just partially,
This beautiful path of reasoning, the difficult meaning of the (*Pramāṇa-*)*viniścaya*,
Which even the best ones do not understand clearly,
(Which is like) a fire that burns the whole thicket of bad conceptualizations.

[2]

The one who does not rely on this excellent ship of reasoning,
He is not able to enter the ocean of the scriptures
Which is the pure basis for the precious virtue
And (in which) the water purifying all faults is spreading.

[3]

Even the excellent discourse of the compassionate benefactors⁵⁰
Is destroyed, here and now, by the obstinate ones,
Whose intellect is bad, who do not know the system of reasoning
And thus do not distinguish correct explanations from faulty explanations.

[4]

The one who takes up the system of correct investigation by the force of reasoning,
By the power of the wings of the two systems (epistemology and scriptures?),
Glides in the wide sky of objects of knowledge
And does not tumble down in the plain of mistaken views.

[5]

Thus, the good treatise of reasoning, whose benefice is great,
Has been analyzed a bit by myself. In virtue of this,
May learned people who adopt the system of reasoning
Hold for a long time the teaching of the Muni!

6.6 Colophon (in the other exemplar)

Text

X132a8:

tshad ma rnam par nges pa'i dka' ba'i gnas rnam par bshad pa ||| lo tsa ba shag kya'i dge slong blo ldan
shes rab kyis sbyar ba'o || ♦ ||
shag kya'i dge slong 'dar rin chen 'bar gyis sbyin par bya ba'i chos so ||| ♦||♦||

Translation

Explanation of the difficult points of the *Pramāṇaviniścaya*. Composed by the Translator, the Śākya monk Blo ldan shes rab.

(This exemplar) is a dharma-gift by the Śākya monk 'Dar rin chen 'bar⁵¹.

50 Another possibility would be to translate: "Even though the discourse of the compassionate benefactors is excellent, it is destroyed...."

51 *Ratnajvāla of 'Dar. As argued in Hugon 2014: 207–208, the expression *sbyin par bya ba'i chos* (Skt. *deyadharmā*), refers to a dharma-gift rather than to a teaching to be given.