

6. Excerpts

6.1 Cover page

1a: phyi། zha། 11།

tshad ma yid kyi mun sel zhes bya ba bzhugs s+ho/

6.2 Incipit

Text

1b1: rgya gar skad du / (ph)ra ma na ma<.>naḥ×ta maḥ×tā na ba nā ma⁵

bod skad du / tshad ma yid kyi mun pa sel ba zhes bya ba //

'jam pa'i dbyangs la phyag 'tshal lo //

bla ma rnam la phyag 'tshal lo //

[1]

brtser ldan nam mkha'i mthas gtugs 'gro rnam srid pa'i mtsho' las bs(gr)al ba'i blos //

rmaḍ byung dka' spyad dge tshogs mthar phyung blo gros [1b2] dri med legs sbyangs te //

mi shes mun bcom shes bya mtha' med spros pa {''''''''} zhi bar gsal ldan pas //

'gro rnam kun mkhyen lam du khrid par mdzad pa de la phyag 'tshal lo //

[2]

rigs pa'i gzi' ldan blo gsal dkyil 'khor brts(e) ba'i 'od kyi dra ba can //

spobs pa myur 'jug gsung gi zer gyis lta ngan mun pa'i tshogs 'joms shing //

ji bzhin ji snyed mkha' dang sna tshogs lus can ma lus [1b3] kun ston la //

skal ldan blo'i pad mo kha 'byed (ny)i gsal bla ma'i tshogs la 'dud //

[3]

mtshan nyid dang ni rnam 'grel mdzad dang de lugs rjes 'jug blo ldan gyis //

gsal bar ma byas rigs pa'i tshul ni cung zad yod min yang //

tshig tsam ma yin dngos stobs las 'ongs rtags kyi rjes 'brang rigs pa yis //

rnam par gnas pa tshad ma'i snang pa yid kyi mun sel 'dir brjod bya //

[4]

'di don legs par rtogs [1b4] na thub dbang gsung ni dgongs 'grel bcas // {2 syllables missing}

skyob pa'i thabs dang ji bzhin don rnam 'byed cing dngos dang dngos min tshogs //

rnam dpyod blo yis legs par smra bas lta ngan spobs pa zhi byed la //

lam ngan thag bsrings mchog gi lam zhugs kun mkhyen mi'i dbang por 'gyur //

Translation

I bow down to Mañjuḥṣa.

I bow down to the Bla mas.

[1]

I bow down to him,

who, thanks to the mind that compassionately delivers from the ocean of existence the beings 'to the edge of the sky', has well purified his stainless intelligence and reached the limit of the marvelous collection of merits (coming from) austerities;

who, thanks to the sun that conquers the darkness of ignorance and pacifies the proliferations of limitless phenomena, leads beings to the path of omniscience.

[2]

I bow to the assembly of the Bla mas,

the bright suns that open the lotus of the mind of fortunate ones,

who teach all living beings in heaven and earth, correctly quantitatively and qualitatively

who overcome the masses of the darkness of bad views with the light of the teaching,

5 (pramāṇa – manas- tamas- tānava) nāma

who engage quickly in eloquence,
who have a latticework of the light of the (sun-)disc of compassion,
whose minds are clear, who are endowed with the brightness of reasoning.

[3]

Even though there isn't anything (in) the system of reasoning that was not clarified by the authors of the *Lakṣaṇa* and the *Vārttika* (i.e. Dignāga and Dharmakīrti)⁶ and the intelligent ones that follow their tradition,

I will state here the *Dispeller of the Darkness of Mind*, the light of valid cognition, established by reasoning following logical reasons coming from the force of facts, and not merely words,

[4]

If one understands correctly the meaning of this (i.e., Pvin), <the one who strives for?> the teaching of the Lord of Munis, together with the commentaries on the meaning, will pacify the eloquence of bad views through his correct speech thanks to his mind that analyzes the collections of entities and non-entities and distinguishes the means of the protector and distinguishes the objects correctly, and he will enter the excellent path, that is remote from the bad path; he will become the Omniscient, the Lord of men.

6.3 Conclusive verses

Text

95b5–96a2:

[1]

mdo' dang mam 'grel nman bshad rigs pa'i gzhung bzung du ma las /
de nyid don la nyer mkho' dngos stobs las 'ongs rigs pa rnam //
dngos por smra ba'i ngan rtog dug [95b6] chu'i dri mas ma sbags par //
ma 'dres don gyi snying po legs par bdag gis phye ba lags /

[2]

grub pa'i mtha' la grags pas rigs pa'i tshul du bzhag pa dang //
sgrub byed skyes bu'i lung la rten nas nges pa dor nas ni //
gzhal bya 'jal [95b7] byed ji bzhin don rnam 'khrul med myong pa dang //
rtags la rten nas 'ongs te gzhan du min pa 'di dag yin //

[3]

deng sang skye bo phal cher phan pa'i don la rgyab phyogs shing //
legs par smra ba⁷ sh[e]s kyang phrag dog dri mas smod 'gyur mod //
mang du byas shing goms las shes bya'i gnas lugs nges rtogs nas //
nam mkha' ji srid gnas pa'i [95b8] kun mkhyen rgyal por 'gyur ba yin //

[4]

bsod nams 'di yis 'gro rnam rigs pa'i tshul 'di nges rtogs nas //
rmongs pa'i rab rib bsal te yang dag lta la gnas pa dang //
shes rab snying brtser ldan pas theg pa mchog gi lam zhugs nas //
srid pa gsum gyi bla ma chos kyi rgyal por 'gyur bar shog //

[5]

[95b9] rigs tshul 'di ('ang) blo gros gsal ldan skyes bu che rnam kyis //
phyogs dang phyogs 'tshams kun du gsal ba'i grags pas khyab pa dang //
ngan rtog [rlom] pa'i mun pa'i tshogs chen bsal nas ni //
rgyal ba'i bstan pa dri med snang pa rab du rgyas gyur cig //

⁶ Cf. the SDV for the use of the expressions *lakṣaṇa* and *vārttika* in this sense.

⁷ Em. ba : Ms. bar

[6]

bdag kyang deng nas byang chub bar du mi'i dpal bzang po //
[96a1] mngon par brgyud de rigs⁸ tshul nges pa'i snang pa 'dis brgyan nas //
snying brtser bcas pas ngan rtog mngon rlom <glang> chen bye ba brgya'i //
glad 'gems rigs par smra ba'i **chos kyi seng [g]er** gyur par shog // //

[7]

thub pa'i dbang pos skal pa stobs min brgya phrag du ma dang //
rgyal (s)ras rnams kyis (b)skal pa bye ba brgya dang stong la sogs //
'bad pa [96a2] mang pos chos kyi de nyid don rnams legs rtogs nas //
legs par bshad pa'i chos ni blo dman rkang brkyang spyod yul myin //

[8]

de phyir bka' dang bstan bcos don la 'jug par 'dod pa rnams //
vid kyi mun sel 'di don 'bad pas khong du chud byos la //
rigs pa'i thur mas blo gros myig ni phye nas kyang //
gzhung gi snang pas ji bzhin ji snyed don rnams blta bar gyis //

Translation

[1]

Having grasped many (times) the logical texts that explain the *Pramāṇasamuccaya* and the *Pramāṇavārttika*,

I correctly analyzed the essence of the uncontaminated meaning,
not polluted by the filth of the poison water of the bad conceptualizations of substantialists
(namely,) the reasonings that come from the force of facts, that are a prerequisite to the meaning of
reality.

[2]

One should reject what is established as reasoning (just) because it is reported in doxographies and
ascertainment based on probans that consist in Scriptures of men.
The means of evaluating epistemic objects are the ones relying on logical reasons and on non-mistaken
experience of objects; they are these (two), they are not otherwise.

[3]

Most people nowadays turn their back to beneficial goals and
although they know correct explanations, they blame them due to the stains of jealousy.
However, having practiced a lot and, from this acquired skill, realized precisely the nature of phenomena,
They will be Kings of the omniscient ones who abide as long as the sky exists.

[4]

Through these merits,
may beings, having realized precisely this logical system
having eliminated the eye-disease of stupidity, abide in the correct views;
May they, having entered the path of the excellent vehicle thanks to having wisdom and compassion,
be kings of the dharma, bla mas of the three realms

[5]

The fame of this system of reasoning, having been clarified by the Great men endowed with clear intellect,
pervades all the cardinal and intermediate directions.
And, once the great masses of darkness of the vanity of bad conceptualizations have been eliminated,
May the teaching of the Victorious one spread everywhere (like) a stainless light.

[6]

Me too, from now on and until I am awaken,

8 Em. rigs : Ms. rig

adorned by this light that ascertains the logical system
because I have compassion, I will defeat the best of the hundred times ten millions elephants of conceit of
bad conceptualization.

May I become a logician, lion of the doctrine!

[7]

The doctrine that is well-explained
after having well realized the meaning of the reality of the doctrine, with much effort,
by the Sons of the Victorious one and the many hundreds of (people) who are favoured by the Lord of the
Munis (but) are without strength
for 1000 and 100 times ten millions kalpas, etc.
is not the domain of those of inferior mind whose feet ‘hang in the air’.

[8]

Therefore, those who wish to enter into the meaning of the (Buddha’s) words and the treatises
should master, with effort, the meaning of this *Dispeller of the Darkness of Mind*.
And having open the eye of intelligence with the *thur-ma* (medical procedure) of reasoning,
One should see objects correctly quantitatively and qualitatively with the light of the texts.

6.4 Colophon

Text

96a3: tshad ma yid kyi mun pa sel pa zhes bya ba blo gsal zhing rigs par smra bas rtog ge ngan pa'i
gzhung 'jig pa brtul zhugs mchog la legs par gnas pa'i dge slong chos kyi seng ges nye bar sbyar ba //
rdzogs s+hO //

Translation

“Epistemology – Dispeller of the Darkness of Mind⁹” composed by the monk Chos kyi seng ge, who
abides well in the excellent discipline, whose mind is clear and who destroys the flocks of bad logicians
through logical speech. It is completed.

6.5 Post-colophon verse

Text

96a4:
mkhas pa'i 'byung gnas bsod nams dpal gyis brjid //
legs gsungs dgongs 'grel chos kyi rin chen mdzod / /
dam pa'i 'phreng mdzes dge legs gang chen mtsho' //
bri'u las gtsug lag khang du bdag gis bris //

dge zhing bkra shis //
maṅghala: bha [wa] tu : / dge'o :

Translation

(This work, which is)
responding with the auspicious merit that is the source of scholarship,
the treasure of the precious doctrine, a commentary on the intention of what was well spoken (by the Buddha)
The immense ocean of virtues, the beautiful chain of the excellent ones,
Was written (down?) by me in the Temple of Bri’u las.

May it be virtuous and auspicious!

9 Or : The “Dispeller of the darkness of mind,” a work of epistemology...