

Two Minor Works By Sa-skya Paṇḍita

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Kun-dga' rgyal-mtshan (1182–1251), commonly known under his eulogistic and honorary title Sa-skya Paṇḍita, is considered one of the most salient Tibetan erudites of all time. In fact, he may justly be ranged as a pioneer in the transmission of philosophical treatises from India to Tibet in one of its most crucial periods.¹ He was a most prolific author, writing over a hundred works. A glance through the topics treated in his numerous works and a more thorough study of his most important and influential writings, his *Tshad ma rigs pa'i gter* (RT),² *sDom gsum rab dbye* (DS),³ *Legs par bśad pa rin po ch'ei gter* (LŚ),⁴ *Thub pa'i dgoñs pa rab tu gsal pa* (ThGS),⁵ and his *mKhas pa*

¹ A masterly study of Sa-skya Paṇḍita is found in David P. Jackson's recently published dissertation: *The Entrance Gate for The Wise* (Section III), 2 vols., Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 17 (I–II), Wien, 1988; see especially chaps. 1–5.

² This is Sa-pan's masterpiece on Buddhist *pramāṇa*, the "Treasury of Reasoning and Epistemological Means", being a discernment of what is and what is not logically acceptable (*rigs dañ rigs min rnam 'byed tshad ma rigs gter*). Our second text, the *Luñ-rigs*, refers to this fundamental work. On this text, cf. D. Jackson p. 44f.

³ "The Discrimination of the Three Vows" is an important scholastic work by Sa-pan, which discerns what is and what is not [true] Dharma (*chos dañ chos min rnam 'byed sdom gsum rab dbye*). In this doctrinal work a number of central problems related to *vinaya* and the bodhisattva vow are discussed as well as a presentation of a number of his indigenous doctrinal positions and refutations of earlier and contemporary scholars. Cf. D. Jackson, *ibid.*, p. 47f., and L. van der Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology from the Eleventh to the Thirteenth Century*, Alt- und Neu-Indische Studien, No. 26, Wiesbaden, pp. 101.

⁴ This work, as noted by Jackson, *op. cit.*, p. 42, is probably the best-known work of Sa-pan, due to the universal appeal of its subject matter: "A Precious Trove of Elegant Sayings (*subhāṣita*)", delineating what does and what does not accord with [good] worldly custom (*'jig rten tshul lugs mthun dañ mi mthun*). It is a collection of worldly maxims and adages. For a convenient critical edition of these sayings, though at places in need of revision, see J. E. Bosson, *A Treasury of Aphoristic Jewels, The Subhāṣitaratnanidhi of Sa Skya Paṇḍita in Tibetan and Mongolian*, Indiana University Publications, Vol. 92, 1969; M. Hahn, "Zu den Quellen einiger Strophen aus Sa skya Paṇḍitas *Subhāṣitaratnanidhi*", *Tibetan and Buddhist Studies*, Bibl. Orient. Hung., Vol. 29/1, 1984, pp. 251–66, and D. Jackson, *ibid.*, p. 42f.

⁵ "The Superb Elucidation of the Sage's Intent" is a lengthy treatise dealing with the progress of the bodhisattva towards his goal. L. van der Kuijp, *op. cit.*, p. 102, describes it as belonging to the *lam-rim* genre, the well-known "stages-on-the-path" literature. D. Jackson has given a preliminary sketch of it in an article in *The Tibet Journal*, Vol. 8/3, 1983, p. 4f., and is promising us an annotated translation of it in the future.

rnams 'jug pa'i sgo (KhJ), bears out the fact that he is a polymath of the first order.

Among the minor works by him considered authentic⁶ we find two short pieces which we have judged to be of normative value when trying to capture the genius of this uniquely qualified scholastic personality. In the first work, “Praises to Tibet”, Sa-pan exhibits a refined talent for poetic and stylistic expressions. His propensity for *kāvya* and *alamkāra* and for *subhāsita* was later demonstrated in his popular LŚ and, presumably, the lost *mKhas pa'i kha rgyan*. “Praises to Tibet” belongs to what Jackson has conveniently termed his earlier writings (c. 1199–1204).⁷ This opusculum was actually written in his nineteenth year (*lo bcu dgur lon pa'i tshe*), i.e. at eighteen years of age in A. D. 1200, when he was still a young nobleman (*jo-sras*) and had merely taken the vows of a lay-adherent (*dge-bsñen, upāsaka*). From the colophon it appears that the work, which may be viewed as a token of gratitude, was the fruitful literary outcome of the teachings he received from his uncle Grags-pa rgyal-mtshan (1147–1216). We may safely surmise, then, that this ode is an early, though in no way incompetent, product of a hopeful and promising young scholar, who was rapidly gaining full pre-eminence in the three fields of scholarly enterprise: didactic exposition, doctrinal disputation and literary composition (*'chad-rtsod-rtsoṃ gsum*). It is reasonable to believe that “Praises to Tibet” was composed by our prolific youngster just prior to his leaving Sa-skyā in 1200 in order to study under the scholar Źu-ston rDo-rje-skyabs at 'Phrañ in Ñañ-stod.

“Scripture and Reasoning”, our second text, has no colophon and is therefore not explicitly datable, though its introductory verse containing the *rtsom-par dam-bca'* (the authors composition-pledge) provides us with a *terminus post quem*, since he here signs himself a monk (*bhikṣu, dge-slon*), his full ordination taking place in A.D. 1208. We could arguably fix its composition to either the second or the third stage in the literary career of Sa-pan.⁸ However, since a number of unknown quantities still prevails in his chronology, as Jackson’s penetrating study already shows, these stages shall only serve as a preliminary *point d'appui*. In any case, from internal references and doctrinal allusions in “Scripture and Reasoning” we can conclude that it was composed after RT, conjecturally dated by Jackson to A.D. 1219, and, we may surmise, the regrettably inextant *Grub mtha'i rnam 'byed*. Other allusions and phrases contained in our text even point to a date of composition posterior to both DS (c. 1232?), and the ThGS (c. 1225–1235?), that is, well inside the period in his literary career when he was predominantly preoccupied with Mahāyāna doctrinal issues.

We cannot but characterize “Praises to Tibet” as a free composition for

⁶ Cf. Jackson, *ibid.*, pp. 61, 86f.

⁷ Jackson, *ibid.*, p. 63.

⁸ See D. Jackson, *ibid.*, p. 66, for an approximate sketch of his literary career, based upon internal quotations and references, and a conjectural chronology.

the sake of exercise or as a brief student essay of sorts. Nevertheless, it is, as we have stated, a quite competent and eloquent piece. It is imbued with elegant verse, mixed with ornate prose. In fact we here encounter Sa-pan's rather convoluted and grandiloquent Tibetan—surely a style to baffle any translator. This *kāvya*-styled Tibetan type of composition is commonly known as *dpe-don mtshuñs-pa*.⁹

“Scripture and Reasoning” in contrast, then, is a mature, clear-cut exposition, versified for mnemonical reasons, in which Sa-pan copiously alludes to a number of doctrinal points which he has expatiated upon in his previous writings. This brief mnemonic text was evidently composed by him in order to make available to his disciples a handy and easily comprehensible precis, or, as explicitly stated, to provide in an epitomized form the necessary hermeneutical principles (*'chad dgos tshul*) to be applied in accordance with the correct (interpretation of) scripture (*āgama*) and reasoning (*yukti*; *luñ rigs nam dag dañ rnthun pa*).

⁹ I.e. to illustrate or compare a concrete object (*don*) or statement by way of a simile (*dpe*). As will be seen in “Praises to Tibet”, a piece of *kāvya*, the entire poetic prose part, conceived as one long sentence, is nothing but an elaborated commentary to the first two verses. Whereas “Scripture and Reasoning” is basically a versified exposition, if we disregard a brief ending in prose, “Praises to Tibet” is composed in the mixed form (*spel ma, miśrakavyākhyāna*) of verses (*tshigs bcad, śloka*) intertwined with prose (*rkyañ pa, lhug ma, gadya*). In this connection it should be remembered that Sa-pan did not always follow the four-line (*tshig rkañ* or *rkañ pa bzi*) pattern in his versification (*tshigs bcad*). In KhJ I 89 he explicitly states, following *inter alia* the *Abhidharmasamuccaya* of Asaṅga, that verses may consist of two to six lines per stanza, that is, when composing secular or religious literature, as for instance, in the scholastic exposition, “Scripture and Reasoning”. In poetry (*sñan ñag*), the four-lined verse-pattern is compulsory throughout: see Jackson, p. 241, n. 37.

There seem to be cogent arguments for designating “Praises to Tibet” as a preliminary exercise of some kind in the field of poetry or formal oration, an assumption we may extract from his conspicuous and premeditated use of a rather restricted vocabulary as well as his stereotyped employment of clichés and phrases. In this relatively short text we regularly encounter the doubling, trebling (or even more) of a number of favourite nouns, adjectives, verbal participles and adverbs such as, e.g., *skye-dgu* (or *'gro-ba ma-lus-pa, chu-kluñ, 'byuñ-khuñs* (or *gnas*) *su gyur-pa* (twice or three times), *nam-par* (or *rab-tu*) *rgyas-pa, ñe-bar...* *'khrigs-pa, sgra ... sgrogs-pa, dpag-tu med-pa* (twice), *tshogs* (three times), *rgyun mi-'chad-par* (twice), *dri(-ma) med(-pa)* (five times) etc. This should be coupled with our youngster's rather precocious cocksureness, evidenced in the penultimate verse, where he views his own intellect (*blo*) as being as pellucid (*gsal*) and immaculate (*dri med*) as pure, transparent water. He repeats this self-assessment in the colophon, though he there, admittedly, ascribes his clear understanding (*blo-gros gtsañ-ba*) to his study under his uncle.

|| **BOD YUL LA BSÑAGS PA** ||¹⁰

| Oṃ sva sti siddham | 'jam pa'i dbyaṅs la phyag 'tshal lo |

| lha mchog rnam kyī gtsug gi nor bu yis |
 | 'gro ba'i bla ma'i žabs kyī ze'u 'bru la |
 | ñi zer phra ba'i cha śas 'jug pa ltar |
 | gyeṅ ba med par rtse gcig gis btud pa |

| bdag kyaṅ ji ltar nus pas rdzogs pa yi |
 | saṅs rgyas tshig gi phreṅ bas bstod bgyi ste |
 | sa steṅ dpag bsam ljon śiṅ rab bskyed ces |
 | lcug phran myu gu'i tshogs rnam cis mi bskyed |

| dbus kyī gliṅ chen po bži pa | bye brag tu 'dzam bu'i gliṅ | bde bar gśeṅs pa rgya mtsho'i rdul gyi
 reg pas mñon par mdzes pa | byaṅ chub kyī sñiṅ po rdo rje'i gdan las byaṅ phyogs kyī rgyud | yoṅs su
 rdzogs pa'i zla ba dri ma med pa'i gaṅs ri dpal daṅ ldan pas brgyan pa'i khrod | lha rdzas kyī nor bu
 ñe bar 'bar ba 'khrigs pa'i phuṅ po ltar | 'gro ba ma lus pa'i re ba yoṅs su rdzogs par byed pa'i | rin
 po che du ma'i 'byuṅ khuṅs su gyur pa | sa'i cha glaṅ po'i spyi gtsug ltar mtho la skye dgu ma lus
 pa'i sgron me | ñi ma'i dkyil 'khor gza' las thar pa ltar rdul daṅ bral bas gtsaṅ ba'i 'jug ñogs daṅ
 [202b] ldan pa | bsil ba'i sgra dbyaṅs ñe bar sgrogs pa'i chu kluṅ dri ma med pa 'bab pa daṅ ldan pa'i
 'gram ñogs | rgyal ba sras bcas dpag tu med pas ñe bar bskaṅs pas dam pa'i chos kyī 'byuṅ gnas su
 gyur pa'i bod kyī yul 'dir

¹⁰ Both our texts follow the Tōyō Bunko (TB) reprint of the sDe-dge edition of the Sa-skyā bka'-'bum (SKKB) (Tokyo 1968), the collected works of Sa-pan being found in Vol. V. The list of his works found in TB accords with the index established by Žu-chen Tshul-khrims rin-chen (1700–69?). *Bod-yul la bsñags-pa* is listed as TB no. 69 (fol. 202a2–203a2), corresponding to no. 48 in the list incorporated in the *gsan-yig* of Nor-chen Kundga' bzaṅ-po (1389–1456), to no. 54 in the list found in dKon-mchog lhun-grub's (1497–1557) and to no. 57 in the list of Sa-pan's works made by the Fifth Dalai Lama as found in the latter's *thob-yig*. There he adds its supplementary title, *lHa-mchog gtsug-tor-ma*, “The Crest of the Supreme Gods”, which is culled from the introductory stanza of the work.

Luṅ-rigs rnam dag daṅ mthun par chad dgos tshul is listed in TB as no. 31 (fol. 76a2–77a2), corresponding to work no. 24 in Nor-chen's list (where it is signed a versified work); to no. 25 in the list found in Goṅ-dkar 'Phrin-las rnam-rgyal's *gsan-yig*, to no. 26 in dKon-mchog lhun-grub's list and also to no. 26 in the list of the Fifth Dalai Lama. The last-named adds a supplement to the title, *gzu-bo'i blos dpyad par žu'i mtha-can*, “with an ending [urging] [anyone] with a rectitudinous attitude to investigate.” The *Luṅ-rigs*, together with a number of other minor works of Sa-pan, has been edited and translated by Madan Mohan Singh, *Sulekha of Sakya Pandita*, Patna 1971. This edition is, however, completely unsatisfactory, according to Jackson; see *The Entrance Gate for The Wise*, pp. 50, 86ff. The abundant occurrence of scribal errors (*bris-nor*) in Tibetan written and printed texts being the rule rather than the exception, we have tacitly made a few obvious corrections in our edition of the texts as reproduced in TB, e.g., in *Luṅ-rigs: rnam* has been emended to *rnam*s in the introductory stanza; *char* has been altered to *cher* in verse 2.2; *chad* has been altered to *tshad* in 13.3; *byed* to *'byed* in 14.4 and finally *gcor* to *gtsor* in 15.2.

PRAISES TO TIBET

Om! May this be well-accomplished! I prostrate to Mañjuḥoṣa.

With their crest jewels the excellent gods
 Bowed single-pointedly without distraction
 Like parts of the subtle sunrays entering
 Into the anthers of the feet of the Guru of Beings.¹¹

I also, according to my capability, will praise
 The Perfect Buddha with a garland of words;
 The Wish-fulfilling Tree is said to have grown lushly on the surface of the earth
 Why should the mass of twigs and sprouts not grow?¹²

I, too, endowed with an unwavering intention, praising [Him] ceaselessly with garlands of words that enter the ears of [all] beings, respectfully go for refuge [in the Buddha] by pressing down the supreme limbs [which constitute this] bowing body to [his] lotus feet, so excellently adorned by the incessant homages paid by the arrogant Lords of the Gods [such as Indra, etc.] just like a trunk [of a tree], growing thrivingly, has gained life from the immaculate waterstreams of merit, [to his lotus feet] suffusively enveloped by a host of buzzing sounds resounding through the agitation of words of praise [proclaimed] by those who are endowed with faithful minds, captivating attires and wonderous qualities, a crowd of personages of bright intelligence, [like] a string of bees, [attracted to] a collection of fragrances wafted by the winds of fame, and assembled closely about the [pollen-like] essence of the leaves of poetry, expanding lavishly from the well-taught Dharma on the anthers of the feet of the Sugatas and their Sons, who, having over inexpressible aeons purified with [their] immeasurable compassion prayers equal to the particles of the ocean, have acted for the sake of all beings here in this country of Tibet, a source of the Holy Dharma safeguarded by immeasurable Victorious Ones and their Sons. [This Tibet,] with shores endowed with the descent

¹¹ This stanza, forming an introduction together with the next stanza, contains, conjointly with the proemical salutation to Mañjuḥoṣa, the *mchod-[par] brjod[-pa]* or the author's compulsory reverential invocation and tribute to the gods or the masters whom he specifically addresses or to whom he dedicates the work in question. The object of worship, besides the Buddha, is *in casu* the Guru of Beings (**jagat guru*, '*gro-ba*' *i bla-ma*) who, the prose assures us, is identical with the Sugatas and their Sons (i.e. Bodhisattvas).

¹² This stanza contains the *rtsom-par dam bca'-ba*, the author's composition pledge or his obligatory resolution to compose, expressing the subject-matter of his work and, not infrequently, identifies himself, usually in a humble and self-deprecatory manner. In this analogy, Sa-pan compares his own laudatory garland of words to the Buddha, pejoratively depicted as twigs and sprouts, with the praises of the Supreme Gods, whose *Buddhae gloriam* he here aptly illustrates with the thriving growth of a Wish-fulfilling Tree (*kalpavṛkṣa*, *dpag-bsam ljon-ñin*).

| thugs rje dpag tu med pas bskal pa brjod kyis mi lañ bar smon lam rgya mtsho'i rdul dañ mtshuñs pa
 'byoñs pas | skye dgu ma lus pa'i don mdzad pa'i bde bar gśegs pa sras dañ bcas pa'i źabs kyis ze'u
 'bru la legs par bśad pa'i chos kyis rab tu rgyas pa | sñan ñag gi lo 'dab kyis sñiñ po ñe bar 'khrigs pa |
 grags pa'i rluñ gis bskyod pa'i dri'i tshogs la blo gros gsal ba'i skye bo'i tshogs kyis buñ ba'i phreñ ba
 | yon tan rmad du byuñ ba yid | 'phrogs pa'i cha byad can dad pa'i yid kyis bstod pa'i tshig gi rnam
 par gyo ba'i dar dir gyi sgra sgrogs pa'i tshogs kyis gtibs pas kun nas khyab pa | bsod nams dri ma
 med pa'i chu kluiñ las 'byuñ ba'i sdoñ bu rnam par rgyas pa ltar rab tu dregs pa'i lha yi dbañ po
 rnams kyis rgyun mi 'chad par btud pas legs par brgyan pa'i źabs kyis padmo la bdag kyañ rnam par
 gyeñ ba med pa'i bsam pa dañ ldan pas lus ñe bar btud pa'i yan lag mchog gis gtugs te skye bo'i rna
 bar 'jug pa'i tshig gi phreñ ba rnams kyis rgyun mi 'chad par bstod ciñ gus pa dañ ldan pas skyabs su
 mchi'o |

| rnam par dag pa'i thugs mña' źin |
 | zla zer bźin du dri med pa |
 | sañs rgyas chos dañ dge 'dun la |
 | ñin re źin ni phyag 'tshal lo |

| kho bo'i bio gsal dri med chu gtsañ las |
 | byuñ ba'i bstod tshig pad mo'i phreñ mdzes pa |
 | legs sbyar ñag gi ze'u 'brus rab [203a] brgyan pa'i |
 | phreñ ba 'di ni rdzogs sañs rgyas la 'bul |

| de ltar sgo gsum mkha' ltar dañs pa la |
 | śar ba'i bsdebs legs tshig gi bsil zer can |
 | dri med zla ba ltar dkar dge ba gañ |
 | des ni 'gro kun 'jam dbyañs 'dra bar śog

bdag ñid chen po grags pa rgyal mtshan gyi źabs kyis rdul la reg pas blo gros gtsañ ba'i 'khon
 jo sras kun dga' rgyal mtshan gyis lo bcu dgu lon pa'i tshe | dpal sa skya'i dben gnas yon tan rin po
 che'i 'byuñ gnas su ñe bar sbyar pa'o ||

of immaculate water currents resounding with melodious cool sounds, and endowed with clean gateways freed of dust, as the orb of the sun was freed of Rahu; [a place of] loftiness resembling the crown of the elephant's head and [like] a lamp for all worldlings, the source of many precious objects, like the heap of amassed flaming jewels of divine stuff, fully accomplishing the hopes of all sentient beings; a Massif decorated by glorious snow mountains [as pure as] the immaculate full moon; [located] to the north of the Bodhimaṇḍa of Vajrāsana [i.e. Bodhgayā], a place amply beautified by the touch [i.e. presence] of Sugatas [as numerous as] the particles of the ocean, [and itself situated in] the fourth great continent of the centre, specifically [known as] Jambudvīpa.

Possessing a pure heart
 Immaculate like the moon's rays,
 I daily prostrate
 To the Buddha, the Dharma and the Saṅgha.

From the clean water of my immaculate, bright intelligence
 Arose words of praise, a beautiful lotus garland;
 I offer to the Perfect Buddha this garland
 Handsomely decorated with anthers of well-formed speech.

In that way, by that virtue, [piously] white as the immaculate moon,
 Possessing cool rays of well-combined words
 That arose in the three media [body, speech and mind], clear as the sky,
 May all beings become like Mañjuḥṣa!

When the 'Khon prince Kun-dga' rgyal-mtshan, whose intellectual understanding is pure on account of having touched the dust of the feet [i.e. having been in the presence] of the Magnanimous Gags-pa rgyal-mtshan, had reached his nineteenth year of age, he composed [this work] at the glorious hermitage of Sa-skya, the source of precious qualities.

|| LUÑ RIGS RNAM DAG DAÑ MTHUN PAR 'CHAD DGOS TSHUL ||

| bla ma dañ 'jam pa'i dbyaṅs la spyi bos phyag 'tshal lo |

| mkhas pa rnams las sde snod mañ thos śiñ |
 | blañ dor legs par 'byed pa'i blo gros can |
 | tshul khirms legs sruñ lta ba dag ba can |
 | kun dga'i miñ can dge sloñ 'di skad smra |

||1|| śākya seṅ ge'i bstan pa |
 | 'phags pa'i yul na rab tu gsal |
 | de nas gaṅs ri'i khrod 'di ru |
 | skad gñis smra ba rnams kyis bsgyur |

||2|| dañ po dag ciñ dar ba las |
 | deñ sañ phal cher nub par gyur |
 | de dag gsal bar byed 'dod pas |
 | bdag gis sgra dañ tshad ma dañ |

||3|| sñan nag sdeb sbyor tshig gi rgyan |
 | sde snod gsum dañ rgyud sde bži |
 | phyi dañ nañ gi grub pa'i mtha' |
 | yoṅs su grags pa phal cher thos |

||4|| thos pa de dag legs par sbyaṅs |
 | grub mtha' 'khrul dañ ma 'khrul pa |
 | rnam par dbye ba mkhas pas mdzad |
 | de yi ijēs su bdag gis kyañ |

WHY IT IS NECESSARY TO EXPLAIN THE TEACHING IN ACCORD WITH PROPER SCRIPTURE (*ĀGAMA*) AND REASONING (*YUKTI*)

I bow my head to the Guru and Mañjuḥoṣa.

The monk who, having abundantly heard the [Buddha's] Collection [of teachings] from the learned,
Possesses the intelligence that appropriately discriminates what is to be accepted and rejected,
Properly guards his morality, is endowed with the correct view,
[And] has the name Kun-dga' (Ānanda), speaks these words:¹³

[1] The Śākya lion's doctrine
Was fully elucidated in the Noble Country (India);
From there to this Massif of Snow Mountains (Tibet)
It was translated by those [translators and pundits] speaking two languages.¹⁴

[2] Initially [those doctrines] were pure and widespread;
Now they have mostly declined.
Wishing to elucidate them,
In the main I heard [i.e. studied] Grammar and Logic,

[3] Poetry, Metre, Ornate Language,
The Three Baskets, the Four Classes of Tantra,
And the universally known
Buddhist and non-Buddhist philosophical systems.

[4] I practised well what [I] had heard;
The learned made the distinction between Erroneous and non-erroneous philosophical systems;
Following them, I also

¹³ The *mchod[-par] brjod[-pa]* is expressed in the proemical salutation to the Guru and Mañjuḥoṣa and the *rtsom-par dam bca-ba* is contained in this stanza. This stanza, which in conjunction with the concluding stanzas may strictly speaking be considered to be extraneous to the basic text, contains nine syllables per line, whereas the stanzas of the actual work count seven syllables throughout.

The stanza has allusions to the various stages of the authors erudition, i.e. (*mañ [-du] thos, bāhuśrutya*) alludes to his having studied the Buddhist writings extensively, and to the three instructive trainings, (*bslab-pa gsum, triśikṣā*), viz. moral conduct (*tshul-khrims, śīla*) in reference to Vinayapiṭaka, mentality (*sems, citta*) in reference to Sūtrapiṭaka, and wisdom (*śes-rab, prajñā*) in reference to Abhidharmapiṭaka, thus encompassing the whole of Buddhist doctrine.

¹⁴ The doctrine (*śāsana*) of the Śākya lion (*śākyasimha*), is an epithet of Śākyamuni, cf. also KhJ III 77, Jackson, *ibid.*, p. 366. Gañs-ri'i khrod is a synonym for Tibet (Bod-yul), which is most frequently called simply Gañs-ri, Gañs-can or Kha-ba-can [gyi ljoñs].

||5|| luñ dañ rigs pas cuñ zad dpyad |
 | mu stegs byed kyi rtog ge la |
 | rdzas dañ bye brag yon tan spyi |
 | 'brel ba la sogs don la 'dod |

||6|| bod kyi rtog ba rnams kyañ |
 | phal cher de ltar 'dod pa yod |
 | de dag bdag gis legs par bkag |
 | de bzin 'dul ba'i sde snod dañ |

||7|| | pha rol phyiñ pa mñon pa dañ |
 | nam rig dbu ma'i gzuñ lugs dañ |
 | [76b] gsañ sñags rgyud sde bzi po la |
 | 'khrul par 'chad pa mañ du thos |

||8|| thog mar skyabs 'gro nas brtsams te |
 | so sor thar pa'i sdom pa dañ |
 | sems bskyed dañ ni dbañ bskur la'an |
 | mdo rgyud dañ ni mi mthun pa'i |

||9|| cho ga mdzad pa cuñ zad mthoñ |
 | rim pa gñis kyi tiñ 'dzin dañ |
 | ye śes phyag rgya chen po dañ |
 | rdo tje lus kyi gnas lugs kyi |

- |5| Have briefly investigated by way of scripture and reasoning:
 The heretical [non-Buddhist] logicians
 Admit substance, species, attributes,
 Genus, relations and so forth as real entities.¹⁵
- |6| Tibetan logicians also
 Mostly harbour similar [theories];
 Them I properly refuted.
 Likewise, I extensively heard erroneous expositions¹⁶
- |7| Concerning the Vinaya Collection,
 The Pāramitā, the Abhidharma,
 The basic scriptures of the Vijñapti[mātratā] and the Madhyamaka [systems]
 And the four classes of Tantra [of] Secret Mantra:
- |8| I saw a few who performed rituals
 Which, commencing with seeking refuge,
 In respect to the vows of individual liberation,
 [The Resolution] to generate the Mind [towards Bodhi] as well as in respect to the
 [tantric] initiations
- |9| Were not in agreement with [a proper interpretation] of the Sūtras and Tantras.
 I [likewise] inspected some expositions that
 Were not in accord with the Sage's [sacred] Words
 Concerning the two stages in Absorption

¹⁵ Cf. KhJ III 20–68 (Jackson, pp. 332–64 and notes), esp. *āgama* KhJ III 20–33, *yukti* (*nyāya*) KhJ III 34–68. Reasoning (logico-epistemology) confines itself to the demesne of the two kinds of valid knowledge (*pramāṇa*, *tshad-ma*): perception (*pratyakṣa*, *mñon-sum*) for cognizing manifest objects, *prameyas* and inference (*anumāna*, *rjes-dpag*) for cognizing hidden phenomena (*parokṣa*, *lkog gyur*). According to the Mādhyamikas' scriptural tradition (*āgama*, *luñ*), the taking of exceedingly hidden phenomena (*atyantaparokṣa*, *šin tu lkog gyur*) as object, and identification (*upamāna*, *ñer 'jal*) are both counted as independent means of knowledge; cf. KhJ *ad* III 41 (Jackson p. 343 and notes). Sa-pan is here referring to the *tīrthikas* of the non-Buddhist schools of Realists, in particular the Nyāyayikas (Rigs- pa-can), the Vaiśeṣikas (Bye-brag-pa) and the Sāṃkhya (Grañs-can-pa), some of which he has refuted in his ThGS. Here is reference to the various ontological categories (*padārtha*, *tshig don*) vindicated variously by some of these schools as real entities (*artha*, *don*) such as substance (*dravya*, *rdzas*), individuals or species (*viśeṣa*, *bye brag*), attributes (*guṇa*, *yon tan*), universals or genus (*sāmanya*, *spyi*) and relation (*sambandha*, *'brel-ba*), cf., e.g., M. Hattori, *Dignāga: On Perception*, Harvard University Press, 1968, section III–IV.

¹⁶ Cf. KhJ III 45–6 (Jackson, p. 347 and notes).

|10| phyi dañ nan gi rten 'brel dañ |
 | sa dañ lam gyi bgrod tshul la |
 | thub pa'i gsuñ dañ mi mthun pa'i |
 | rnam par bśad pa 'ga' žig mthoñ |

||11|| de 'dra'i lugs kyi grub mtha' la |
 | de dag 'thad dañ mi 'thad ces |
 | lun dañ rigs pas rnam par dpyad |
 | de la 'ga' žig legs žes zer |

||12|| 'ga' žig mi 'thad ces su smra |
 | 'on kyañ 'thad dam mi 'thad pa |
 | šes rab ldan pas legs par dpyod |
 | gal te rigs pas 'thad na blañ |

||13|| de lta min na dor bar bya |
 | len yañ luñ dañ rigs pas blañ |
 | luñ yañ nes don tshad mar gzuñ |
 | drañ ba'i don la yid ma rton |

|10| The Mahāmudra Gnosis

The inner and outer interdependence of
 The [ultimate] mode of being of the Adamantine Body,
 And the principles of progressing along [the Bodhisattva's] stages and paths.¹⁷

|11| Concerning suchlike philosophical tenets

[I] investigated them by way of scripture and reasoning
 As to whether they could be labelled “correct” or “not correct”;
 Regarding this [investigation], some [tenets] [may] be termed “good”

|12| Some [tenets] [must] be labelled “not acceptable”.

In any case, anyone endowed with a discerning intellect
 Must properly investigate whether [such tenets] [may prove] valid or not.
 If [it is] justified by way of reasoning, then one should acknowledge [such a tenet],

|13| Otherwise, one should reject it.

Even when accepted [outright], it is to be accepted according to scripture and reasoning.
 Concerning scripture, one should hold the definitive meaning as a valid criterion;
 Do not rely on the provisional meaning!¹⁸

¹⁷ A number of these fallacious or erroneous tenets and rituals, in the eyes of Sa-pan, have been refuted or rectified by him in, e.g., his ThGS, his regrettably inextant *Grub-mtha'i rnam-'byed*, RT and DS *passim*.

¹⁸ As mentioned in the introductory verse and reiterated in verse 14, the learned (*mkhas-pa*), who is endowed with analytic knowledge (*prajñā*) or intelligence (*mati*), is capable of discerning appropriately between acceptance ([*khas*] *len-pa*, *rjes 'brañ-ba*, *b'zed-pa*, *'dod-pa*) of (correct) tenets (*grub-mtha'*, *lta-ba*) and truth (*bden-pa*) [which accords with Dharma] and the rejection ('*dor-pa*, [*khas*] *mi len-pa*, *'geg pa*, *mi 'dod pa*) of erroneous tenets ('*khrol-pa*, *lta-ba ñan-pa*) and errors (*nor-ba*, *skyon*, *mi bden*) [disconsonant with Dharma]. In fact, to Sa-pan (cf. KhJ *ad* III 1) this fundamental distinction constitutes the hallmark for dialectic debate (*rtsod-pa*, *vāda*): *chos dañ mthun pa'i bden pa len ciñ nor ba 'dor ba'i sgo nas 'bel ba'i gtam gyis rtsod pa la 'jug...*

The ultimate or definitive meaning (*nītārtha*, *ñes-don*) and the provisional meaning (*neyārtha*, *drañ don*) constitute two of the six basic principles of interpretation within Buddhist hermeneutics, also termed the “six limits” which are discussed by Sa-pan in KhJ II 34; see Jackson, *ibid.*, p. 385.

||14|| rigs pa'an dños po stobs žugs gzuñ |
 | rigs pa ltar snañ sñiñ po med |
 | de ltar dgoñs pa brtags nas ni |
 | blañ dor 'byed pa mkhas pa'i lugs |

||15|| mu stegs gzuñ dañ rgan po'i lugs |
 | gtsor byed blun po'i rnam thar yin |
 | skye bo dam pas dam pa'i chos |
 | chos lugs dam pa gzuñ bar bya |
 | de ltar byas na dam pa'i chos |
 | dgoñs pa dam pa 'grub par 'gyur |

|| des na bdag gis sañs rgyas bcom ldan 'das kyi mdo rgyud dri ma med pa luñ dañ rigs pas grub pa |
 mkhas pa rnams kyis bśad pa | grub thob rnams kyis bsgom pa | 'phags pa rnams kyis bgrod par bya
 ba 'di bla ma dam pa rnams kyi gsuñ dañ mthun žiñ luñ dañ [77a] rigs pas 'di ltar 'thad ces bśad kyi
 phyogs su lhuñ ba'i yid kyis bśad pa ma yin no || des na thams cad kyis bdag gis bśad pa 'di | luñ dañ
 rigs pa dañ mthun dañ mi mthun gzu bo'i blos dpyad par žu | dpal ldan sa skya pañđi tas sbyar ba 'di
 re žig rdzogs so ||

|14| Further, reasoning should be held to have objective validation,
 Erroneous reasoning has no pith;
 Accordingly, having examined the [true] intent [of Buddha],
 [Proper] discernment between [what is to] be accepted and [what is to] be rejected is the
 procedure of the learned ones.¹⁹

|15| [Whereas] to make the basic scriptures of the heretics as well as the system of the Elders
 The principal ones is the conduct of a fool.
 Noble personages should embrace
 The True Dharma [Saddharma], the system of the Noble Ones.
 If one proceeds accordingly, the True Dharma, The True Intent [of the Buddha], will be
 accomplished!

Thus, [in conformity with] the Buddha's, The Blessed One's, stainless sūtras and tantras, which are established by way of scripture and reasoning, to be explicated by the learned, cultivated by the adepts and [its course] trodden by the Noble Ones, I have taught this in agreement with the words of the Holy Gurus and as acceptable in this way by scripture and reasoning, but I have not taught with a mind biased by partiality. Therefore, I [sincerely] request everyone to investigate [for themselves] with an honest mind whether this which I have explained conforms or not with scripture and reasoning. This which Glorious Sa-skya Paṇḍita has composed is finished for the present.

¹⁹ As to reasoning (*yukti*) being objectively grounded (*vastubalapravr̥tta*, *dños po stobs źugs*), we may, again, conveniently refer to Jackson's elucidatory note 140 in his *The Entrance Gate*, pp. 428–30. The particular intent (*abhiprāya*, *sadhyā*) similarly constitutes one of the six hermeneutical categories mentioned above.