1\_010\_03\_e\_X/‘Jad?\_bstod pa

Status of the etext: Complete

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This text follows ‘Jad gZhon nu byang chub’s *yum bsdus don* (1\_010\_02).

The colophon sentence following the verses suggests that this is an homage to ‘Jad, the author of 1\_010\_02 that precedes. However, it is possible, that this is an homage by ’Jad to his own bla ma, and that there was a copy mistake in the colophon. The addition that follows makes clear a hierarchy between a bla ma and gZhon nu byang chub, but its author could, here also, be either a disciple of gZhon nu byang chub or gZhon nu byang chub himself.

{see 1\_010\_02 for what precedes on the mss}

# [Homage to the Bla ma]

[158a3] @@@ // // rgya gar skad du / ghu ru sta ba / bod skad du / bla ma la bstod pa /

dus 3 gyi sangs rgyas kyi yuM chen mo shes rab kyi pha rol du phyin pa la phyag ’tshal lo //

’dzam bu gling sku ‘khrangs gzhon nu rab du byung //

shag kya ’i gsung mchog klu sgrub lasogs dang //

’gon po’i bstan bcos lasogs gsal bar mdzad /

bstan [158a4] ’dzin rtsod zlog khyed la phyag ’tshal ’dud //

thugs sbyangs stobs kyis smra ba’i seng ger grags //

nyi zla bzhin du ma rig nyon mongs sel //

bsdu’ bzhis bdag sogs ’gon med smin grol mdzad //

zung ’jug mtshan don ldan pa khyed la ’dud //

chos kyis ’phongs pa’i sems can la //

rgyas ’bring rtogs pas tshim mdzad pa //

[108a5] de bzhin bdag gis sems can rnams //

’phrin las rnaMs kyis tshim byed shog //

bla ma bde’ bar gshegs pa’i gsung zab cing rgya che ba thugs[[1]](#footnote-1) su chud nas gzhan la ston pas ‘khor ba’i mun nag du ‘khyaMs pa’i long khrid pa //[[2]](#footnote-2)

dbu’ ma chen pos gdul bya mngon mtho’ nges legs la ‘god pas thar pa dang thams cad mkhyen pa’i skyed byed //[[3]](#footnote-3)

## [Colophon (158a5–158a6)]

shag kya’i dge’ slong gzhon [158a6] nu byang chub la bstod pa //

rdzogs s+hyo // //

## [Addition (158a7–158a8) – related to 1\_010\_02]

[158a7]@// lnga brgya pa rnams kyi thams cad mkhyen pa rtog ge ba rnams kyi spyi gtsug gi rgyan /

bde’ bar gshegs pa’i bka’ rab ‘byams[[4]](#footnote-4) dri ma med pa’i gsal byed / rmongs pa rnams kyi long khrid pa bla ma rnams kyi gsung gi rtogs pa’i myu gus (read gu’i?) rgyud brlan pa / mtshan thos pa tsam gyis ‘gro ba skal ba dang ldan pa rnams kyi don mdzad spyod pa / dpag du med pa’i don ‘byung pa’i gzhi rgyal ba skyed par byed pa’i rgyu’i gtso bo rgyas ‘bring gsum rtogs pa’i shes rab thun mong ma[[5]](#footnote-5) yin pa dang ldan pa’i bla mas / dad pas rta la brtson ‘grus [158a8] kyi lcag gis bskyod pa’i (read: pas?) chos brgyad spangs pa’i chos kyi sbyin pa gnang ba’i dus su / gus pa dang dad pas gzhi bzung brtson ’grus dang shes rab kyis khyad par can gyi don la phyogs pa’i / shag kya’i dge slong gzhon nu byang chub kyis legs par mnyan pas / tshig dang don gyi rtogs pa phyin ci ma log pa mnyam pa med pa (read pas? /or/ pa las) thob pa’i dge ba des skye bo kun yum la mos pa dang bdag nyid kyi rtogs pa brtan par ‘byung par shog //

1. Em. thugs : Ms. chugs [↑](#footnote-ref-1)
2. “Having impressed on one’s mind the profound and extensive teaching of the bla ma, the Sugata, by teaching it to others, (you/one) lead the blinds who are roving in the darkness of cyclic existence.” [↑](#footnote-ref-2)
3. “The Great Madhyamaka generates liberation and omniscience by establishing the disciples in higher states of rebirth and ultimate bliss.” [↑](#footnote-ref-3)
4. Em. ‘byams : Ms. ‘byam [↑](#footnote-ref-4)
5. Em. Ma : Ms. ba [↑](#footnote-ref-5)