

6. Excerpts

6.1 Cover page

1a: shes rab kyi pha rol tu phyin pa'i man ngag bstan bcos mngon par rtogs pa'i rgyan 'grel pa [dang bcas pa'i] (dka' 'grel) rin po che'i sgron ma zhes bya ba lo ts+tsha ba blo ldan shes rab kyis mdzad pa bzhugs so //

blo ldan shes rab phar phyin 'grel pa /

6.2 Incipit

Text

1b1–3:

[1]

bsam dang sbyor ba las 'khrungs pa'i //
dpa' bo de dang de'i bka' //
nyes 'joMs de sgrub tshogs bcas la //
sgo gsum dang bas **bdag** nyid 'dud //¹⁸

'phags pa byams pa la phyag 'tshal lo //

[2]

gang gis sgrib tshogs ^[1b2] ma lus gtan bcoM zhing ;
shes bya'i don kun yang dag mtha' gzig te //
thugs rje chen pos yang dag laM ston pa //
ji bzhin don ldan ston pa de la 'dud //

[3]

bdag gis 'bad pas dka' ba nyams blangs nas¹⁹ //
chos smra rten²⁰ dang rigs pa'i rjes ^[1b3] 'brangs²¹ pas //
cung zad rtogs las rang nyid drang²² phyir dang //
gzhan rtogs don du 'grel 'di'i don dbye bya //

Translation

[1]

I bow, with my pure ‘three gates’ (i.e., body, speech and mind), to the hero (i.e., Maitreya) born from reflection and practice (*yoga*) and to his teaching, which destroys mistakes, together with the collection of achievements (or, “of practice” [*pratipatti*]) of this (teaching).

I bow down to the Noble Maitreya.

[2]

[1] bow to him, who exterminates the whole collection of obscurations (*kleśāvaraṇa* and *jñeyāvaraṇa*),
Who sees the real limit of all objects of cognition,
Who teaches the correct path out of great compassion,
Who correctly (*ji bzhin*) teaches what is meaningful.

[3]

Myself, having practiced what is difficult with diligence, from what little I have understood by relying on the expounders of the Dharma and by following reasoning, I will analyze the contents of

18 This verse is lacking in the blockprint version. It may have been authored by the scribe.

19 Block print: te

20 Block print: bsten

21 Block print: 'bran

22 Block print: dran

this (*Abhisamayālaṅkāra*-)commentary in order to guide²³ myself and for the sake of the understanding of others.

6.2 Conclusion

Text

39a5–6:

[1]

shes rab kyi pha rol du phyin pa'i don gyi tshul²⁴ //
dbang med²⁵ blo ngan mams kyi yul min [39a6] 'di //
de ltar **bdag** gis phyogs tsam rnaM phye bas //
mkhas mams legs pa'i laM 'di gus ston shog //

[2]

bdag kyang skye ba kun du²⁶ rgyal ba'i yuM //
zab mo 'di la rtag tu spyod byed cing //
rgyal dang de sras mams kyis rjes bzung ste //
gzhan don byed las²⁷ slar ldog ma gyur cig //

Translation

[1]

The viewpoint of the Prajñāpāramitā, which is not the domain of those of bad and powerless intellect, has been partially analyzed by myself in that way;
Therefore, may scholars teach (with) respect this correct path!

[2]

In all my lifetimes, I will always practice the Profound Mother of the Victorious One (= the *Prajñāpāramitā*), and will be favored by the Buddha and his Sons. May I not turn from benefitting others!²⁸

6.3 Colophon

Text

39a6–7: shes rab kyi pha rol du phyin pa man ngag gi bstan²⁹ bcos don bsdu [39a7] pa³⁰ 31 dge slong blo
ldan shes rab kyis rab tu sbyar ba'o // //

Translation

Concise guide to the treatise on the instruction relative to the Prajñāpāramitā, composed by the monk Blo ldan shes rab.

6.4 Post-colophon verses

Text

39a7–8:³²

[1]

blo chen bstan pa'i sgron me bdag nyid che //
blo ldan byang chub sems dpa' rab grags pa //
zab mo'i 'grel pa don zab tshig rling sbyar //
mi gsal blo can skye bo'i yul ma yin //

23 According to the variant in the block print: “in order to remind (*dran*) myself.”

24 For the sake of metric, the version in the bloc print is better: shes rab pha rol phyin pa'i don gyi tshul

25 Ms ‘bed (abbreviation). Bloc print: dbang med

26 Block print: kun tu

27 Block print: pas

28 Or, following the reading of the block print: “Because I benefit others, my I not turn back again (to the *samsāra*)!”

29 Em. bstan : Ms stan

30 Block print: shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos kyi don bsdu pa

31 Block print adds: rdzogs so //

32 These verses are not found in the block print. They might have been authored by the scribe.

[2]
des na dman rnams mos pa dka' na yang //
[39a8] mkhas pa rnams kyis yid ches bya ba'i phyir //
mtshan ni rin po che'i sgron me yin //
yang na rgyan gyi rgyan ces bya bar gzung // //
dge'o // //

Translation

[1]
The one of great mind, the lamp of the teaching, the great being,
The intelligent, celebrated bodhisattva,
Has composed a profound commentary, whose meaning is deep and whose words are extensive.
It is not the domain of people whose intellect is not clear.

[2]
Thus, (this work was composed) because, even though the inferior ones might have difficulties
believing, the learned ones will have trust.
Its title is *The Precious Lamp*.
It is also known as “The ornament of the ornament.”

May it be virtuous!