

6. Excerpts

6.1 Cover page

33a: mngon rtogs rgyan gyi 'grel pa nam 'byed ces bya ba

6.2 Incipit

Text

33b1–33b3:

[1]

⟨*****, rten dang rten⁹ pa mkhyen gyur ⟨**⟩ cing //
⟨(mchod pa dang bsgoM las 'bu ta'i)? **⟩ mi mthun dri gsum nam bsal dang //
⟨sprul pa *dra'i 'os byung lasogs pa i***⟨sdud pa bskyed⟩ gsum gyis sdud 'min grol mdzad pa'i //
⟨(pa da ni)? gsung pa po 'i⟩ ston pa de la 'gos phyag 'tshal //

[2]

⟨'bras bu (dang smyin la bstod pa)⟩ gnyis myed mkhyen pa mthar phyin dang //
⟨laM sher phyin la bstod pa⟩ byed bcas spros bral don rtogs ⟨pa'i⟩ dang //
⟨gzhung la bstod pa⟩ de dag gsal byed (dpal)¹⁰ gyur pa'i //
yum gyur chen po [33b2] khyod la 'dud //

[3]

⟨byaMs pa⟩ myi 'pham mched dang nam ⟨gr(o)l sde⟩ gnyis dang //
seng ge ⟨(bzang po dang/ste ?)⟩ blo ldan ⟨shes rab (dang?)⟩ rin chen ⟨grags dang⟩ ⟨shes rab⟩ 'bar //
gang gi gsung gi 'od zer gyis //
bdag gi blo'i mun sel ba'i //
bla ma rnams la gus btud nas //

[4]

don gnyer skyes bus bskul gyur bas //
gzhan phan bsam pas shes rab kyi //
pha rol phyin pa'i tshig don gyi //
[33b3] gsal byed cung zad bdag gis bri //

Translation

[1]

I bow down to the Teacher,
who knows the basis and what is based upon,
who clarifies the three defilements that are not common (to other *yānas*?)
who matures and releases the groups (of beings) by means of the three (Buddha-bodies ?).

[2]

I bow to you, the Great one who became the Mother,
who has gone beyond non-dual knowledge
who understands the objects without proliferations, together with the actions(?)
the Glorious one who clarifies these.

[3]

Having bowed respectfully to the bla mas,
who dispel the darkness of my mind
with the light of the teaching of
Ajita, the brothers (Asaṅga and Vasubandhu), and the two Vi⟨muktisena⟩ (Ārya-Vimuktisena and
Bhadanta-Vimuktisena), Hari⟨bhadra⟩, Blo ldan ⟨shes rab⟩, (Khyung) ring chen ⟨grags⟩, and ('Bre)
⟨Shes rab⟩ 'bar,

[4]

I will write some clarification of the meaning of the words of the Prajñāpāramitā,

⁹ Ar chos skor: brten

¹⁰ Ar chos skor: gnas

with the intention of helping others, because I was requested by zealous people.¹¹

6.3 Conclusive verses

Text

209a5–209a8:

[1]

dge legs yon tan kun gyi gzhi' //
shes rab pha rol phyin pa'i tshul //
ston pa nyid kyis legs gsungs shing //
de'i gsal byed mngon rtogs rgyan //
mgon po yis ni sbyar ba mdzad //
de dag rnaM par 'byed pa ni //
bla ma seng ge bzang pos [209a6] mdzad //
de dag rnaM par 'thag¹² pa ni //
bla ma daM pa'i rjes 'brangs nas //
shag kya'i dge slong byang yes byas //

[2]

mi shes rang bzhin mun bsgrigs pas //
rtogs par ma gyur gang yin dang //
phrag dog zug rngu dang ldan pas //
smod par byed na 'ang bdag la //
gnod dang dman 'gyur 'ga' yang myed //

[3]

rang bzhin dran phyir 'di dag bsdebs //
la las sngon dus [209a7] tshogs bsags shing //
rtogs gyur nyer len dang ldan pa //
de'i 'ang rkyen <'>gyur cung zad yin //

[4]

de bsdebs las byung dge' ba ni //
tshad myed bdag gis gang thob des //
mtha' yas seMs can ma lus rnaMs //
shes rab pha rol phyin pa'i yang //
tshul la rtag du 'jug par shog //
bdag kyang tshe rabs thams cad du //
¹³ tshul de nyid las ldog ma [209a8] gyur //

Translation

[1]

The method of the *Prajñāpāramitā*,
the foundation of all wholesome qualities ,
was taught correctly by the teacher himself.
The *Abhisamayālaṅkāra* that clarifies it was composed by (Maitreya-)nātha.
An analysis of these (the *Prajñāpāramitā* and *Abhisamayālaṅkāra*) was made by the Bla ma
Haribhadra.
A “weaving” of these, following the excellent Bla ma, was made by the Śākya monk Byang (chub) ye
(shes).

[2]

¹¹ The translation of these verses would benefit from reading the whole first part of the text in which the author explains the lineage of the *Prajñāpāramitā* and the genesis of the text.

¹² *Ar chos skor*: 'thad

¹³ Ms ditto: bdag kyang tshe rab thams cad

Even though I will be blamed by those who will not understand because they are obstructed by the darkness which is the essence of ignorance and by those who are smitten by jealousy, for me there is nothing that is harmful (or, nothing that hurts me) or diminishing.

[3]

I composed these in order to remember myself (the contents).

In some occasions, in previous times I have accumulated collections (of knowledge and merits) and (hence?) am endowed with the substantial cause for realization. (This activity of composing) is somehow also a condition for that (realization)

[4]

Thanks to the immeasurable virtue obtained by me arising from (or: that resulted from) composing this, May all the infinite beings always engage in the method of the *Prajñāpāramitā*.

Me too, may I not turn back from this very method in all my existences.

6.4 Colophon

Text

209a8: // `xexxiixoxxiixixxxxxixxxoxoxoxoxxiixexxiixexxiixexxiix`¹⁴ maM par 'byed pa zhes bya
ba / shag kya'i dge slong byang chub ye shes kyis sbyar pa rdzogs so //

Translation

The “Analysis of the Commentary (by Haribhadra) on the *Ornament of Realization*” composed by the Śākya monk Byang chub yes shes is completed.

¹⁴ Supplementing the missing consonants: shes rab kyi pha rol du phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan ces bya ba'i 'grel pa