

## 6. Excerpts

### 6.1 Cover-page

Text

1a:

[ph]y[i] la  
@@// ji lta ji nnyed ma lus **byang chub** pas //  
**ye** nas grub pa'i chos kyi <gnas> lugs **shes** //  
kha ba can 'dir sher phyin bstan pa spel //  
**byang ye Ar** gyi mtshan can rgyal gyur zhig //

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sdud pa tshigs su bcad pa'i rnam bshad

@// legs pa'i lam mo //

@/ rnam bshad chen po 'di ni **Ar byang chub ye shes** kyis<sup>20</sup> **slob dpon sangs rgyas ye shes** {=Buddhaśrījñāna} zhabs kyi 'grel pa'i pa'i rjes su 'brang nas mdzad pa'i ti ka kham chen de yin pas yid bzhin nor bu rin po che ltar ces spras che bar mdzod mdzod / mdzod /

Translation

The one who realizes (*byang chub*) everything, exactly, in its extension, knows (*shes*) the primordial state of the phenomena that are present from the very beginning (*ye*).<sup>21</sup>

He spreads the teaching of the Prajñāpāramitā here in the Land of Snows.

He with the name “Byang ye ar”, may he be victorious!

This is the correct path.

This large explanation, the commentary composed by Ar byang chub ye shes, following the commentary of Master Buddha(śrī)jñāna, is a *kham chen*.<sup>22</sup> Therefore, may one take it as the great ornament said to be “like a precious with-fulfilling gem.”

### 6.2 Incipit

Text

1b1–1b2:

sangs rgyas dang **byang chub sems dpa' thams cad** la phyag 'tshal lo // <mchod par brjod pa>

[1]

<nyon mongs dang shes bya'i sgrub pa'i> <khyad par> rtoḡ pa'i dra ba rnam bsal bas // <ni rgyu mtshan te spangs pa'i rgyu mtshan kyis rtoḡs pa thob pa yin no>

<rtoḡs pa> zab cing rgya che mkhyen gyur cing // <rang don>

<gzhan don> < snyin rje chen po> <sup>23</sup> brtse bas <1> <3> sna tshogs <2> 'phrin las kyis <4> // <(laM kyi rten dang laM la 'god pa lasogs pa'i)>

<re gas lnga aM drug> <mngon mthong nges legs saM byang chub 3 kho na>

'gro don rdzogs mdzad ston pa <khyad gzhi> dang <1> // <3>

[2]

<yuM la bstod pa> de nyid <kyi> yum gyur gang yin dang // <nyi ma'i 'od zer gyis mun pa sel ba ltar> <bla ma'i khyad par>

<3> <bla ma la bstod pa> <'bre> gang gi gsung gi 'od zer gyis // <mdo rgyud la 'chad pa na>

<ar> **bdag gi** [1b2] blo'i <mi shes pa'i> mun sel ba'i // <de'i yan chad bstod pa'i mchod pa>

bla ma <2> rnam la gus btud de // <khyad gzhi\*> <phyag gi mchod pa>

<sup>20</sup> Em. kyis : Ms kyis

<sup>21</sup> This verse plays with the syllables of the name of the author : byang chub, ye, and shes. This gets lost in the translation.

<sup>22</sup> This is the name given in the Bon tradition to the Prajñāpāramitā.

<sup>23</sup> Could also be located with verse *gsal byed cung zad bdag gis bri* (cf. 1\_003\_1)

[3]

⟨rgya mtshan gang gis 'dri na⟩ ⟨bshad par daM bca'⟩ don gnyer skyes bus bskul byas bas // ⟨lha gcig ston pa chos kyi rgyal po'⟩  
⟨rgyu gang gis bri na⟩⟨'bre⟩ bla ma dam pa'i bka' drin gyis //  
⟨gang gi gsal byed na⟩ ⟨tshig dang don⟩ rtogs dka'i mdo'i ⟨sdud pa'i⟩ tshig don gyi //  
⟨gang bri na⟩ gsal byed cung zad ⟨ar gang gis bri na⟩ bdag gis bri // ⟨bshad gzhi'⟩

Translation

I bow down to all the Buddhas and Bodhisattvas.

[1–2]

I bow down respectfully

- to the Teacher, who has known the deep and broad (realization) by dispelling nets of conceptualization, and who fulfills the goal of (sentient) beings through various activities based on compassion

- to (the Prajñāpāramitā who is) being his “Mother”

- to the Bla mas who dispel the darkness of my mind with the light-rays of their teaching.

[3]

I will write some clarification of the meaning of the words of the sūtra (i.e., the *Saṅcayagāthā*) that are difficult to understand, with the grace of the excellent Bla ma ⟨'Bre⟩, because I was requested by zealous people.

### 6.3 Conclusive verses

Text

70b8–70b9:

[1]

shes rab pha rol phyin pa'i //  
rnam bshad bdag gis sbyar ba las //  
⟨bsngo rgyu⟩ thob pa'i bsod nams gang yin des //  
⟨ched du bya ba⟩ srid gsum sems can [70b9] ma lus kun //

[2]

shes rab pha rol phyin skas la //  
legs pa nyid du 'dzegs nas ni //  
⟨yul⟩ thar pa'i khang bzangs mchog du ni //  
myur ba nyid du 'jug par shog //

Translation

Thanks to the merits that resulted from my composing this *Explanation of the Prajñāpāramitā*,  
May all beings of the three realms ascend properly the stairway of the Prajñāpāramitā,  
and quickly enter the excellent palace of liberation.

### 6.4 Colophon

Text

70b9–71a1:

slob dpon sangs rgyas ye shes {=Buddhaśrījñāna} kho na'i rjes su 'brangs nas sbyar ba'i / shes rab gyi pha  
rol du [71a1] phyin pa sdud pa tshigs su bcad pa'i rnam par bshad pa / shag kya'i dge slong byang chub ye  
shes kyis mdzad pa // rdzogs s+ho // //

Translation

The *Explanation of the Condensed Verses of the Prajñāpāramitā* made by the Śākya monk Byang chub ye shes, which was composed following exclusively Master Buddha(śrī)jñāna, is completed.

### 6.5 Post-colophon verses

Text

71a1–71a8:

1 gnyan gsan gtan la dbab pa

srog dang mtshungs pa'i grogs dag la //

kho bo<sup>24</sup> phan par ‘gyur ba’i //  
mchid gros ‘di dag [71a2] ‘debs byed kyis //  
‘di bzhin nyid kyis gsan par mdzod //

2 *spyir bya ba dman pa spang par gdams pa*

<dnagos su bshes gnyen ngan pa ‘di ‘dra ba spongs la | shugs la bshes gnyen bzang po ‘dra ba bsten / ces pa ni>

deng sang dus kyi skye bo ni //  
mchog ‘gyur<sup>25</sup> don du gnyer ‘dod cing //  
dman pa dag ni ‘dir ‘dod kyang //  
mthun rkyen bsod nams myi ldan zhing //  
‘gal rkyen mi shes mun bsgribs pas //  
nor bu chu shel lta bu’i //  
mchog la smod cing ‘dor bar byed //  
nor bu ‘ching bu lta bu’i //  
[71a3] rman pa dag la stod byed cing//  
de dag rjes su ‘jug byed pa //

3 *bye brag du bsod nams ma yin pa’i las spang par*

kya ma dus kyi sems can rnam //  
gshed mas gzung<sup>26</sup> zhing snying re rje //  
dmad pa’i g.yang sa de ‘dra spongs //  
bdag ni mang po la che zhes //  
cung zad tsam gyis nga rgyal ni //  
nges pa nyid du bskyed byas ste //  
<bla ma’i mar hril sor 1 bar //  
rgyu mtshan chung ngu la brten nas //><sup>27</sup>  
sdig pa’i rtsa ba ma rtsom cig //

4 *dal ‘byor gyi rten chud mi gsan par*

mngon mtho’ nges legs bsgrub pa dang |  
[71a4] ‘khor ba ngan song spong pa’i<sup>28</sup> //  
rten nyid du ni rung pa’i<sup>29</sup> //  
‘khor lo bzhi ldan pa’i ni<sup>30</sup> //  
skye ba yang dag thob gyur nas //  
don chung las la brtson pa yis //  
dus zad tshe ‘das gyur nas ni //  
don chen yal bar gyur ta re //

5 *spyir dge ba’i las la ‘jug par*

tshe ‘dir bde dang skyid pa dang //  
snyan pa rnam pa gsum ‘dzom yang //  
yud tsam dar cig tsam yin pas //  
[71a5] ‘di bas phyi ma dus ring phyir //  
phyi ma gal che de bas na //  
phyi ma’i don dang rgyags tsh(u)?gs<sup>31</sup> mdzod //

<sup>24</sup> 1\_003\_01 has the better reading: kho bos

<sup>25</sup> 1\_003\_01: mchog gyur

<sup>26</sup> 1\_003\_01: bzung

<sup>27</sup> Addition in *dbu can* at the top of the folio

<sup>28</sup> 1\_003\_01: spong pa yi

<sup>29</sup> 1\_003\_01: rung pa yi

<sup>30</sup> 1\_003\_01: ldan mi’i ni

<sup>31</sup> 1\_003\_01: tsh(a)gs

6 de dag 'gal ba'i rkyen gyi dbang du mi gtang par

rnyed dang bkur sti gang yin dang //  
bsod nams zer ba de yang ni //  
bdud kyis slu brid nyid yin te //  
dam chos bsgrub pa'i bar chad yin //  
dman pa de dag gtsor byas te //  
rin chen chos kyi bya ba ni //  
btang snyoms bzhag par gyur [71a6] ta re //

7 bye brag du thams cad kyī rtsa ba lhag pa'i tshul khriṃs kyī bslab pa la nan tan tu bya bar

grogṣ po mdo' dbus shul ring yang //  
legs dang nyes pa brjod pa'i //  
gtam ni drung na smra ba bzhin //  
myur ba nyid du thos 'gyur bas //  
dran dang shes bzhin la brten te //  
gnyen po bag yod lhur skyed la //  
nyes spong yon tan khyad par ni //  
bsgrub la brtson pa cher mdzod cig //

8 rang gi don dang ldan pa'i sgo nas gzhan don bya bar gdams pa

kho bos brtson pa lhur blangs te //  
[71a7] nyid kyī thugs dgongs rdzogs bya'i phyir //  
shes rab pha rol phyin pa'i //  
nam par bshad pa 'di sbyar gyis //  
'di bzhin nyid kyis nyams su ni //  
len dang skal ldan rnam la yang //  
yang dag nyid du ston pa yis //  
stobs sogs sangs rgyas chos rnam kyī //  
rgyal po nyid du 'gyur pa dang //  
gdul bya rnam kyī don mdzod [71a8] gcig //

Translation

[1]

I offer these helpful discourses and advices to the friends who are like (my) life. Therefore, may you listen appropriately!

[2]

People nowadays strive for the excellent (teachers). And even though the inferior (people) wish this, because they are not endowed with the virtues, which are the requisite conditions, and are obstructed by the darkness of ignorance, which is an impeding condition, they will blame and abandon the excellent (teachers), who are jewels that are like crystal.

They praise the inferior (teachers), who are jewels that are like trinkets, and they follow them.

[3]

Halas! People in these days are like caught by the executioner and are to be pitied.

May they abandon such abysses of abuse.

A little bit of egoism certainly has arisen – “I am the best of most” –

May they not stir up the root of sin, based on little causes [(like) a single finger size of the butter-heap of the bla ma]<sup>32</sup>.

[4]

Having obtained the proper existence which is endowed with the four “Wheels”, that is suitable as a basis for rejecting bad rebirth and for establishing mundane happiness (*abhyudaya*) and ultimate bliss (*naiḥśreyasa*), they strive for vain activities.

By the time they reach death, the great goal has indeed vanished!

<sup>32</sup> The sentence in square brackets is added in a linear note together with the next line in 1\_003\_02.

- [5] Even if, in this life, the three aspects — i.e., happiness, joy, and fame — converge, they are only there for a moment.  
Therefore, since the next lives are longer than this one, the next ones are more important. Thus, may you lay up food as provision for the future and do what is useful for the next life.
- [6] Gain and honor, which are called “merit,” is just temptation by demons. It is an obstruction to the practice of the excellent teaching.  
The inferior (people) take these to be what is important.  
The activity of the precious teaching has indeed been neglected!
- [7] Even though the Friends are in the far away mDo and dBus, by hearing quickly the discourse in which the qualities and faults are expressed, just as it was said in the presence (of the Friend), based on memory and alertness, you will generate the antagonist, (with) careful endeavor. You will practice the specific qualities that reject faults. And may you exert yourself principally [to these activities].
- [8] I, with great effort, have composed this *Explanation of the Prajñāpāramitā* in order to fulfill their intention. Through this, by teaching (it) correctly to them also who practice accordingly and are fortunate, may I become the master of the Buddha’s qualities such as strength, etc. and may I benefit the disciples!

## 6.6 Outline of the post-colophon verses

### Text

tshigs su bcad pa ‘di rnams kyi don ni brgyad de /  
snyan gsan gdan la dbab pa dang /  
spyir bya ba dman pa spang par gdams pa dang /  
bye brag du bsod nams ma yin pa’i las spang par dang /  
dal ‘byor gyi rten chud mi gsan par dang /  
spyir dge ba’i las la ‘jug par dang /  
de dag ‘gal ba’i rkyen gyi dbang du mi gtang par dang /  
bye brag du thams cad kyi rtsa ba lhag pa’i tshul khriims kyi bslab pa la nan tan tu bya bar dang /  
rang gi don dang ldan pa’i sgo nas gzhan don bya bar gdams pa’i gdam ngag go // dge’o /

### Translation

The object of these verses is eightfold:

- [1] Invitation
- [2] In general the instruction to abandon the inferior (teachers)
- [3] In particular (the instruction) to abandon unwholesome deeds
- [4] (The instruction) not to listen to contents that are the basis of leisure and fortune
- [5] In general, (the instruction) to engage in virtuous deeds
- [6] (The instruction) not to abandon those through the power of impeding conditions
- [7] In particular (the instruction) to strive for the training of the superior moral discipline, which is the root of everything
- [8] The instruction to benefit others through benefitting oneself.

May it be virtuous!

## 6.7 Additions

### Text

- [1] dge ba’i bshes gnyen dam pa la bsten par gdaMs pa      nga rgyal gyi las spang par gdaMs pa
- [2] bstan bcos chen po ‘di (la)? spyir mdo sdud pa blo la med pa shig gis ltas kyang cher mi go /

‘di go ba la lugs rigs spyi mngon du ‘gro dgos pa lags\* xxx des na lugs rigs rgya chen po lang na /  
bstan bcos chen po ‘di’i nyi ma ‘char ba lags pas rang gi don du gnyer ba rnaMs [7162] kyi lugs rigs rgya  
mtsho? tshig dgrel mdzad dgos pa ma bral lo /  
‘dod na dpe cha ‘di bod gang<sup>33</sup> can gyi phar phyin pa thams cad kyi spyi me<sup>34</sup> brtson chen? byang chub ye  
shes kyi mdzad pa yin pas yid ches pa’i gnas lags so /

[3]

rnam grol slob dpon gyi drung du phul /

Translation

[1]

The instruction to rely on an excellent spiritual friend.

The instruction to reject arrogant activities.

[2]

There is, generally speaking, mostly no understanding of this large treatise by those who do not have in mind the condensed sūtra (i.e., the *Saṅcayagāthā*).

In order to understand it, one needs to realize in general the “logic of the system” (? *lugs rigs*).

Thus, when this extensive *lugs rigs* appears, the sun of this great treatise arises, therefore the \*\* of the *lugs rigs* of those who strive for their own sake is not devoid of needing a word-commentary (on the treatise).

If one accepts that, this volume is the support of the foundation for the devotion, because it is a composition of Byang chub ye shes, the very diligent, for the sake of the scholars of Prajñāpāramitā of Snowy Tibet.

[3]

rNam grol presented (it) to the teacher.

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<sup>33</sup> Should be corrected to: gangs

<sup>34</sup> Read mi ?