

6. Excerpts

6.1 Cover page

1a: phyi[¶] ra[¶] 185[¶]

// <rngog> lo tsha ba chen po'i nam thar bzhugs so //

6.2 Incipit and v. 1

Text

1b1: thams cad mkhyen pa 'jig rten gyi bla ma la phyag 'tshal lo //

[v.1] 1b1–1b2 :

bde gshegs sras bcas dam chos sku mnge' ba //
'gro mgon [1b2] mchog la sgo gsum gus btud de //
chos rje bla ma go 'phang mtho brnyes pa'i //
legs tshogs cha shas tsam zhig 'dir brjod bya //

Translation

Kramer 2007: 81:

I pay homage to the Omniscient One, Teacher of the World!

[v.1]

To the most excellent Protectors of Beings, the Sugata and [his spiritual] sons, who possess the body [of] the Noble Dharma, I pay [my] reverence respectfully [through] the three media. Here, I will expound through faith just a few good [qualities of] the Master of the Doctrine, [my] Guru (i.e. rNgog lo), who has reached a high level [of attainment].

6.3 Colophon³⁵

Text

24b3–24b5:

bla ma rje btsun [24b4] dam pa gsang phu lo tsha³⁶ ba chen po <(rngog blo) ldan shes rab> la bstod pa'i tshig le'ur³⁷
byas pa'i rnam par bshad pa / shAkya'i³⁸ dge slong <gro lung pa chen po> blo gros 'byung gnas kyis sbyar ba [24b5]
rdzogs s+ho // // //

Translation

The explanation of the versified eulogy of the excellent reverend Bla ma, the Great Translator of gSang phu <rNgog Blo ldan shes rab> composed by the Śākya monk <Gro lung pa chen po> Blo gros 'byung gnas, is completed.³⁹

6.4 Colophon of dGe slong 'Phags pa⁴⁰

Text

24b5–25a4:

bdag nyid chen po thugs legs par sbyangs pa'i me long yongs su dag [24b6] par⁴¹ legs par sbyar ba'i skad
kyis rnam par sbyar ba'i gtsug lag gi tshogs mtha' yas pa kun du snang bas gangs ri 'i khrod na gnas [24b7]
pa'i blo'i mig⁴² yongs su dag pa'i skye bo nmams la kun du⁴³ ston par mdzad pa'i skad 2 smra ba chen po

³⁵ This is the same colophon as in xylograph D. Dram Dul 2994 : xii notes that the first colophon in the Bhutanese manuscript is incomplete (f. 30a with the beginning of the author's colophon is missing in the Xerox copy available to Dram Dul) "but may have been the same as the author's colophon in the xylograph D. "

³⁶ D lo tsa

³⁷ = D : le bur B

³⁸ Em. BD śākya'i : Ms. śākya'

³⁹ Dram Dul 2004: xii: "The explanation of the chaptered verses in praise of the lama, the venerable teacher and great translator of gSañ phu, composed by the Śākya bhikṣu Blo gros 'byun gnas has been completed."

⁴⁰ This is the same colophon as in the Bhutanese manuscript, cf. Dram Dul 2004: 75,9–76,2.

⁴¹ B par /

⁴² B myig

⁴³ B kun tu

blo ldan shes rab kyi nram par thar pa /⁴⁴ de nyid [24b8] kyi sras kyi thu bo sdom brtson sde snod ‘dzin pa chen po <gro lung pa> blo gros ’byung gnas shes⁴⁵ bya bas nram par spel ba yod do zhes⁴⁶ lung rin po che’i tshogs [25a1] kyi nram par phyug pa slob dpon dge ba’i bshes gnyen <chag> nyi ma’i gsung las dge slong ’phags pas gsal bar thos nas /⁴⁷ gtam gyi skyes rmad [25a2] du byung ba de⁴⁸ lta bu rna ba’i snod du nye bar lhung na ci ma rung snyam du bsams nas /⁴⁹ ring du ‘gro ba’i pho nya dag la nye bar ‘gugs pa’i spyang yig nram [25a3] par springs pa’i don /⁵⁰ dpal rte’u ra’i gtsug lag khang na gnas pa’i dge ba’i bshes gnyen mams kyi bsgrubs pa ‘di bdag gi sug tu [25a4] thengs⁵¹ nas /⁵² lcags pho⁵³ rta’i⁵⁴ lo zla ba gcig pa la shin du⁵⁵ dag par byas pa’o // dge’o //⁵⁶

Translation

Dram Dul 2004: xii–xiii:

(I), the monk ’Phags pa, clearly heard from the words of (my) teacher, the spiritual friend Ñi ma⁵⁷ who is rich with a multitude of precious authoritative transmission (luñ), that a biography existed of Blo ldan shes rab, the great master of the two languages (Tibetan and Sanskrit) who, through the complete appearance of the infinite mass of scientific treatises written in Sanskrit on the purified mirror of the Great Being’s own well-practiced mind, instructed those people living in the massifs of glacial mountains endowed with a bright mental eye. (This biography was) composed by his chief disciple, the great ascetic and holder of the Tripiṭaka Blo gros ’byun gnas⁵⁸. (I then) thought, ‘would it not be excellent if such a wonderful gift of words were to fall into the vessel of (my) ear?’

(I) sent a letter of procurement through long-distance messengers, and after this (matter) was achieved by the spiritual friends staying at the monastery of dPal rTe’u ra, (I) received (this work) in (my) hands, and then thoroughly corrected it (*sin tu dag par byas pa’o*) in the first month of the iron-male-horse year.

6.5 Addition

Text

25a5–25a8:

[1]

[25a5] gnyal gyi bri las kyi

[2]⁵⁹

shar du phyax pas nram nges ’chad //

lho ru phyi ’us {=rgya mching ru ba ?} phar phyin bshad //

nub tu rin tshul {=rin chen tshul khriims} mngon pa <kun las btus> ston //

⁴⁴ B thar pa

⁴⁵ B zhes

⁴⁶ B zhes /

⁴⁷ B om. /

⁴⁸ B byung de

⁴⁹ B om. /

⁵⁰ B (Dram Dul) don [du ?]

⁵¹ B thongs

⁵² B om. /

⁵³ Em. B pho : Ms. so

⁵⁴ Ms. {**} → rta’i

⁵⁵ B shin tu

⁵⁶ B om. dge’o //

⁵⁷ According to Dram Dul, Nyi ma is to be identified with Nyi ma dpal, a teacher of ’Phags pa. The interlinear note specifies: chag. Note that Chag lo tsā ba was Nyi ma dpal’s uncle.

⁵⁸ The interlinear notes specifies: gro lung pa

⁵⁹ The reading of the Bhutanese manuscript (Dram Dul 2004: 76,3–4) is: shar ru phyax pas nram nges [bshad ?] // lho ru [phyi’us] phar phyin [bshad] // nub tu rin tshul mngon pa [ston] // byang du [yag shes] ‘dul ba bshad // //

The information in this passage is similar to the one mentioned in dPa’ bo gtsug lag phreng ba (1504–1566)’s *Chos ’byung mkhas pa’i dga’ ston* (ed. Lho brag, vol. 1, New Delhi, 1980, pp. 743), which is discussed in van der Kuijp 1987: 111: zur chos pa sku ‘bum gyi shar du phyax pas tshad ma / lhor rgya mching ru bas byams chos / nub tu rin tshul gyis mngon pa / byang du yon tan shes rab kyi ‘dul ba ’chad /.

byang du yon [25a6] shes {=yon tan shes rab} 'dul ba bshad⁶⁰ //

[3]

cig gis skor ba la phyin pa na

mngon ba pa na re 'dod chags gang zhe na zhes zer | ☞

'dul ba pa na re bcug reg nyams su myong ba'o zer |

rnam [25a7] nges pa na re 'dod thog zer | ☞

phar phyin pa na re tshe dang ldan pa rab 'byor de yang rmi lam lta bu dang sgyu ma lta bur shes par
bya'o zhes zer pa thos skad do //

[4]

[25a8] gnyal gyi bri lhas⁶¹ kyi'o //

dge'o //

Translation

[1]

Of gNyal kyi bri las (?⁶²)

[2]

In the East, Phya pa exposes the (*Pramāṇa*)*vinīścaya*.

In the South, Phyi 'us explains *Prajñāpāramitā*.

In the West, Rin (chen) tshul (khrims) teaches the *Abhidharma*(*samuccaya*).

In the North, Yon (tan) shes (rab) explains the *Vinaya*.

[3]

It is said that when one circumambulates, one hears the following:

The expounder of *Abhidharma* says: “What is desire?”

The expounder of *Vinaya* says: “The experience of touch (is the definition of *vedana*)”⁶³

The expounder of *Vinīścaya* says: “I accept [the conclusion that follows from the premises]”

The expounder of *Prajñāpāramitā* says: “Even this, Venerable Subhuti, must be known to be like a dream and like a mirage.”

[4]

Of Gnyal kyi bri lhas/ldas (?⁶⁴). May it be virtuous.

⁶⁰ Em. bshad : Ms shad

⁶¹ One would expect to read *lhas* (similar pronunciation of the same name appearing at the beginning of f. 25a5 as *las*), but the character does not resemble *lh* (cf. *lho* on f. 25a5), but is identical to *ld* (cf. *ldan* on f. 25a7).

⁶² Possibly the name of the owner of the manuscript copy. Cf. [4]

⁶³ *praviṣṭaḥ sparśasvīkṛtau* (MhV 9226)

⁶⁴ Possibly also the name of the owner of the manuscript copy. Cf. [1]