

6. Excerpts

6.1 Cover page

1a: @@ // gro lung pa blo gros 'byung gnas kyis mdzad pa mdo sdud pa'i 'grel pa bzhugs so //

<ma dpe'i shog bu gnyis pa mi tshang />

6.2 Incipit

Text

1b1: Incipit

Text

1b1–1b4:

[1b1] yon tan rin po che sdud pa tshigs su bcad pa rnam par bshad pa /

sangs rgyas dang byang chub sems dpa' thams cad la phyag 'tshal lo //

[1]

dus gsum kun gshegs mi'i [1b2] seng ge rgyal sras dang //
rang rgyal slob dang mi slob 'phags pa ma lus pa'i //
bgrod gcig yum gyur dge ba rmad byung yon tan tshogs //
dpag med 'byung gnas gcig pu'i [1b3] zhabs la mgos gtugs te //

[2]

rgyal yum rgyas 'bring gsum po mtha' dag gi //
phra zhing rab yangs chos dbyings chos tshul spyod yul can //
mngon rtogs brgyad kyi don tshogs ma [1b4] lus dbyangs bsnyad pa'i //
gsung gis sdud pa tshigs su bcad pa'i 'di'i don dbye bya //

yon tan rin po che sdud pa tshigs su bcad pa'i don rnam gtsor rgyal ba'i yul gsum gyi mdo [2a1] nyid las mdor bsdu te bshad par bya'o //

Translation

Explanation of the Condensed Verses of Precious Virtues.

I bow down to all the Buddhas and Bodhisattvas.

[1]

I touch with my head the feet of the Mother,
the unique path of progress of the (Buddha,) Lion of men, pervading all three times, of the Sons of the Victorious one, of Pratyekabuddhas and of all the the Noble ones, whether (one the path of) learning or non-learning,
Blissful, Marvelous, the sole source of the infinite collection of qualities.

[2]

I will analyze the meaning of this *Sañcayagāthā*, which condenses by expressing in a song all the collections of meaning of the eight realizations (*abhisamaya*), whose scope are the precepts and the wide and subtle dharma sphere of all the three Mothers of the Victorious ones – the large, the middle one (and the small).

I will explain the contents of the (*Ratnaguṇa*)*sañcayagāthā*, summarizing them, mainly on the basis of the sūtras of the three Mothers of the Victorious ones themselves.

6.3 Conclusion

Text

118a6–118b2:

[1]

de ltar kho bos rgya che rab zab mdo'i don //

gtso bor rgyal yum gsum po nyid kyi rjes ‘brangs te /
[118b1] mkhas mams bshad sgros legs bzung rigs lam dam pa yi //
tshul las ma ‘das gzhung don mdor bsdus legs bshad byas //

[2]

de las bsod nams thob des blo gros mchog ldan pa’i //
bshes gnyen dam [118b2] pa’i mgon gyis rgyun du rjes bzung ste //
'gro ba kun kyi ma rig 'thibs po dpyis 'byin pa’i //
chos kyi nyi chen dge legs 'byung gnas myur thob shog //

Translation

[1]

I have thus explained correctly the meaning of the extensive and profound sūtra, following mainly the three “Mothers of the Victorious ones,” summarizing the meaning of the text without exceeding the method of the excellent proper path, which correctly holds the manner of explaining of the scholars.

[2]

By the merits obtained through this, being continuously favored by the excellent protector, the spiritual friend, endowed with superior intelligence (*blo gros*),
May one quickly obtain the source of perfection (*'byung gnas*), the great sun of the doctrine, which brings to an end the dark ignorance of all beings.⁶⁵

6.4 Colophon

Text

118b2–3: 'phags pa yon tan rin po che sdud pa tshigs su bcad pa [118b3] mam par bshad pa shAkya'i dge
slong blo gros 'byung gnas kyi brjed byang tsam du brjod pa rdzogs so // //

Translation

The explanation of the *Ārya-Ratnagūṇa-Saṅcayagāthā*, exposed as just a memorandum of the Śākya monk Blo gros 'byung gnas, is completed.

</entry>

⁶⁵ This is a signed verse that includes the name of the author: blo gros 'byung gnas