

6. Excerpts

6.1 Cover page

Text

1a:

dpal gro lung ba chen pos mdzad pa'i 'grel chen gyi nram bshad bzhugs s+ho //¶

@@// oM swatiḥ

srid pa gsum gyi brgyan du mdzes (d)e'i //
yid (y)ong (snon) kun ldan d(p)u(ng 'di) //
bkra shis dpal ldan 'od⁶⁶ zer las 'khrungs //
chos kyi s(py)an mnga' rnam kyi gzig_s dang //

Translation

You who have the eye of the doctrine

Behold this all-inclusive heap — born from the light which is auspicious and noble (*bkra shis dpal ldan 'od zer*)⁶⁷ – that augments the attractiveness of this, which is beautiful as the ornament of the three realms.

6.2 Incipit

Text

1b1:

thams cad mkhyen pa lta ba'i thibs po sel bar mdzad pa la phyag 'tshal lo //

'gro mgon mi mchog rnam la gus btud de //
sangs rgyas kun gyi bgrod pa gcig pa'i yum //
bsdus pa'i don gsal bzang po'i zhabs kyi ni //
nram bshad bla ma'i gsung la gces spras bya // //

Translation

I bow down to the Omniscient One who dispells the impenetrable darkness of the (mistaken) views.

Having respectfully bowed down to the excellent ones that are the protectors of beings,
I shall cherish the teaching of the bla ma (and?) the explanation of (Hari)bhadra that clarifies
condensed meaning of the “Mother,” the unique path of progress of all Buddhas.

6.3 Conclusive verses

Text

84a3–6:

[1]

'jig rten mkhyen ba srid gsum sman pa'i phul //
chos rje nyi ma'i gnyen gyis 'jig rten du //
chos ro zab mo [84a4] seng ge'i sgra bsgrags pa'i //
snying po rgyal yum don gsal dge legs gzhi //

[2]

dus gsum gshegs pa'i skyob pa ma lus dang //
rgyal ba'i sras po 'gro pa'i gnyen rnam dang //
rang rgyal nyan thos mi mchog thams cad kyi //
bgrod pa gcig pa'i yum byung dge ma rgyal //

[3]

gsal mdzes rigs pas blo nor rab rgyas shing //
dge ba'i ngang tshul ldan pa chos kyi [84a5] bdag //

⁶⁶ Ms reads <'>do ; the correction is intended to change *do* to *'od*

⁶⁷ Probably the name of the sponsor of the block print

- 'di na de nyid **shes** tshol rtsa lag gcig //
rmaḍ byung brtse chen **rab** ldan zhabs la 'dud //
- [4]
sngon cad 'di na rgyal yum don la ni //
phyogs su lhung yang dmun sprul brgyud pa⁶⁸ yis //
ra ro gar la lta bzhin mi rnams ni //
bun long bshad pas blo gros kun du gzings //
- [5]
de phyir gang gis nyid kyi sku srog ngang //
bsngos nas 'bad pa stong gis nyi zla lta'i ||
[84a5] bshes gnyen dam pa dag gi rjes 'brangs shing //
lung dang rigs pas ji bzhin brnyes de'i lam //
- [6]
'di la sems ldan su zhig ma gong du //
nan tan snying por gyur pa'i thos sogs kyis //
rjes su sgrub la brtson pa lhur mi byed //
dmus long rnams ni phyir zhing 'khyam la sbyor //
- [7]
skye ba kun du bdag gi **blo gros** ni ||
dpag med yon tan tshogs kyi 'byung gnas kyi ||
[84a6] legs gsungs 'di' cung zad ngal byas pas //
'gro kun srid mtsho che las myur sprol/sgrol⁶⁹ shog // //

Translation

- [1]
The Mother of the Victorious ones (i.e., the Prajñāpāramitā) is the essence of the lion's roar of the doctrine whose taste is profound,
(proclaimed) in the world by the relative of the Sun (i.e., Śākyamuni), the master of the doctrine, the knower of the world who brings a benefit to the three realms.
The clarification of its meaning is the basis of virtue.
- [2]
The Mother is the single path of progress of all the protectors who dwell in the three times (i.e., Buddhas), of the Sons of the Victorious One who are friends of beings (i.e., Bodhisattvas), and of all the excellent people, who are solitary conquerors (*pratyekabuddhas*) and auditors.
The happiness coming from is unconquered.
- [3]
I bow down to the lord of the teaching,
who expands the jewel of intelligence (*blo*) through the logic that clarifies and embellishes and possesses (*ldan*) a virtuous nature,
the sole relative of those who seek the knowledge (*shes*) of reality in this (world),
the marvelous, most (*rab*) compassionate one.⁷⁰
- [4]
Due to a transmission that was formerly created by fools,
people, even though partial to the meaning of the Mother of the Victorious ones,
find their their intellect completely confused by (their) whirling teaching, as if they were looking at drunk dancers.

⁶⁸ Em. pa : Ms pa'i

⁶⁹ Maybe a misspelling or faded print of *sgrol*

⁷⁰ This verse plays on the syllables of the name Blo ldan shes rab (rNgog Blo ldan shes rab, who was Gro lung pa's teacher). This is lost in the translation.

[5]

Therefore, the path is (such) for he who,
having dedicated the essence of her own body and life,
has followed through a thousand efforts the excellent Spiritual friends (kalyānamitra),
who are like the sun and the moon,
and has discovered things as they are through Scriptures and reasoning.

[6]

Those who care about that (i.e., the right path) but do not, first,⁷¹ assiduously apply themselves
towards practice by earnest listening, etc., which is essential,
These(, like the) born-blind turn back and wander around.

[7]

In all life times, my intellect (*blo gros*) has been a little wearied with regard to the excellent
teaching,
which is is the source (*'byung gnas*) of the collection of boundless qualities.
Thanks to this, may all beings, quickly escape from the great ocean of rebirth!⁷²

6.4 Colophon

Text

84a6–b1:

don gyi gnas rnam ni phal cher **slob dpon bdag nyid chen pos** sbyar ba / 'di nyid kyi don bsdus ba dang /
'grel ba rung ba'i bshad sbyar gyi rjes su 'brangs te rtogs par bya'o //
'dir ni **kho bos** skyes bu dam pa de'i gsung gi bdud rtsi'i zer ma la gces spras byas te / [84b1] tshig gi cha
ji tsam rnyed pa **nge** brjed byang du bkod pa yin no //
'**phags pa brgyad stong pa'i 'grel pa**'i don cung zad / **dge slong blo gros 'byung gnas** kyi brjed byang du
bkod pa yin no // //

Translation

The points of the content were mostly composed by the Teacher, the Great one.

They have to be understood following the summaries of this very (teacher) and the connected explanations
that are suitable commentaries.

Here, I have cherished the drop of nectar of the teaching of this excellent person. Whatever part of the
words I have obtained, I am presenting as a memorandum.

The meaning of the Commentary on the Noble 8000 verses is somewhat presented in the form of a
memorandum of the monk Blo gros 'byung gnas.

6.5 Post-colophon verses

Text

84b1–84b3:

swa ti ḥ

[1]

rgyal yum⁷³ sbus pa dum kun mchog gyur kyang //
don rgyas tshig nyung shin tu rtogs bka' ste //
de don 'grel la dbang du gyur ba yi //
rgyal sras **bzang pos** [84b2] **rgyan gyi snang ba** mdzad //

[2]

des kyang mi gang la rjes 'jug gdul bya la //
rgya bod 'dran⁷⁴ zla bral ba'i **gro lung bas** //
rgyan gyi snang ba'i rnam bshad phul byung mdzad //

⁷¹ The meaning of « ma » is unclear ; we read « ma gong du » in the sense of « gong du ».

⁷² This is a signed verse (like in 1_003_04) including the syllables of the name of the author: Blo gros 'byung gnas

⁷³ Em. yum : Ms yus

⁷⁴ For 'gran

'di la ma rten 'grel chen phyogs mthong med //

[3]

don 'di mthong nas mkha' spyod dbang po ngas //
bka' brgya phrag mang po dang du blangs //
dad ldan rngor bsam bza' mi rnams dang ni //
[84b3] dpal⁷⁵ ldan bkra shis⁷⁶ mgon gyis⁷⁷ sbyin bdag byas //

[4]

gzhan yang 'di phyir dal bab 'bad pa'i //
dge 'di dang dus gsum dge pa yis //
yab sras bstan pas phyogs bcur khyab bar shog // //

oM ye dha rma he tu pra bha wa / he tun teṣan ta tha ga to / hye ba dad / te ṣanu yo / nirobha / e rbaM ba
nyi ma ha shra ma ma / mi bha la 'dud /

Translation

May it be well!

[1]

The Mother of the Victorious ones, (a piece of good quality ???)⁷⁸, is the most excellent. However, Its meaning is broad and its words are few; it is extremely difficult to understand. Haribhadra, the Son of the Victorious one, mastering in commenting the meaning of this, composed the *Alaṅkāralokā*.

[2]

For the trainees who follow it but are not fulfilled by it, Gro lung pa, who is matchless in Indian and Tibet, composed a perfect explanation of the *Alaṅkāralokā*. Nowhere have I seen a great commentary that is not relying on it.

[3]

Having seen this meaning, me, mKha' spyod dbang po, has received the command of/readily undertook many hundreds of words, The pious householders of rNgor bsam together with the Lord dPal ldan bkra shis acted as sponsors.

[4]

Additionally, May the teaching of the Father and the Son pervade the ten directions through the virtue resulting from this effort (to spread the teaching) like a glacial stream (?),⁷⁹ thanks to this (sponsorship), and the virtues of the three times.

oṃ ye dharmā hetuprabhavā hetūn teṣāṃ tathāgato hy avadat teṣāṃ ca yo nirodha evaṃ vādī
mahāśramaṇaḥ

I bow to Mibha (?)

⁷⁵ Em. dpal : Ms om. (metric causa, and cf. verse on the cover page)

⁷⁶ Em. bkra shis : Ms bkra shis shis

⁷⁷ Em. gyis : Ms gyi

⁷⁸ Another possible reading would be: rgyal yus sbus pa yum (em. yum : Ms dum) kun mchog gyur kyang. “the ‘Mother’, the good quality of the fervor of the Victorious ones, is the most excellent.”

⁷⁹ The meaning of *dal bab* is unclear.