

## 6. Excerpts

### 6.1 Incipit

Text

1b1–1b6:

'jig rten gyi bla ma sangs rgyas la phyag 'tshal lo //

[1]

phra zhing rab yangs bde gshegs kun gyis tshul gcig tu //  
gsungs la mang du byas pa'i spong ba rgya chen gyis //  
mtha' kun las 'das dmigs bral mngon par byang chub pa //  
'phags pa'i gang zag kun bstus<sup>3</sup> yum la mgos phyag 'tshal //

[2]

rgyal ba'i gsang ba'i mdzod gyi gces pa yid bzhin mchog //  
dgongs pa zab mo'i phyag rgyas phal (la nus) [1b2] bzhin de<sup>4</sup> //  
rgyal sras thu bo nyes pa'i dgra tshogs rab bcom zhing //  
dge legs dpal ldan bla ma mchog des rab gsal bkrol //

[3]

gang dag snying stobs zhan zhing dman mos cung zad don //  
shes pa'i rol<sup>5</sup> pas 'gying ba mchog gi lam las ni //  
ring 'gyur de dag rjes 'dzin / rmad byung brtser ldan pa //  
blo bzang 'phags pa'i zhabs kyis de'i legs sbyar mdzad / ;/

[4]

'on kyang blo dman rtsol zhan dam pa'i dmigs bu dang //  
[1b3] bral bas bskor pa lta bur nam 'khrugs rab 'bad kyang //  
cung zad rtogs pa'i mthu myed lag nom brgyud pa'i //  
bun long chen pos bsnyos pas sa 'di kun du bslad //

[5]

de la rab brtser bskul zhing ring du mchog gi lam //  
lhag par mos pas yongs bsgoms nyi ltar kun las ni //  
mngon 'phags blo mnga' bla mas brtson 'grus dpe' myed gyis //  
dam pa'i gsung mchog kun bsgrubs bdud rtsi dad pas mnod<sup>6</sup> //

phyogs [1b4] bcu dus gsum mtha' dag gi sangs rgyas dang byang chub sems dpa' dang rang rgyal ba dang nyan thos 'phags pa'i gang zag thams cad gyi bgrod pa gcig pa'i yum / yon tan dam pa ma lus pa'i gzhir gyur pa nyi khri lnga stong pa / slob dpon 'phags pa nam grol sde chos gyi de kho na mngon par rtogs pa'i ye shes gyi spyang mnga' bas man ngag gi bstan bcos rin po ce<sup>7</sup> {=Abhisamayālaṅkāra} dang sbyar ba'i 'grel pa dang bcas pa'i gzhung don nams / bla ma [1b5] bdag nyid chen po thugs rje mi bzad pas 'gro ba yongs su bskyab pa'i blo dang ldan zhing / 'jig rten na nyi ma ltar kun du gsal ba'i shes rab rmad du byung ba lo tsha ba<sup>8</sup> chen po'i gsung sgros las / dam pa'i bshes gnyen chos la mnga' ba nams gyis lung dang rigs pa'i tshul ji ltar phye ba'i bshad sbyar mang po la brten nas / de dag gi lam gyi ra ba las ma 'das par / blo dman pa 'ga' tsam rjes su gzung bas 'gro ba drang ba'i sa [1b6] bon gdab pa dang / thub pa'i bstan pa rin po ce spel ba la gces spras gyi dad pas rang gi brjed byang tsam du nam par bshad pa dgod par bya'o / ;/

3 Or : bsdus ? (Gro chos skor: bsdus)

4 Maybe to be corrected to nus bzhin du

5 Gro chos skor: rim

6 Gro chos skor: nod

7 Gro chos skor: che (passim)

8 Gro chos skor: la tshe ba

### Translation

I bow down to the Buddha, Bla ma of the world.

[1]

I bow down with the head to the “Mother” which was taught in a unique way by all the Sugata, which is subtle, profound and extensive and which encompasses all the Noble beings who are fully enlightened and free from supports of perception and beyond all extremes thanks to the great compassion (*spong ba rgya chen=brtse ba*) that multiplied.

[2]

This excellent Bla ma, the senior Son of the Victorious, who is virtuous and auspicious, and who has completely destroyed the enemy troops of faults, to the best of his power and ?? (*phal*) has given clear instruction on the excellent mind-filling love of the secret treasure of the Victorious one through the seal of the profound intention

[3]

The noble-minded Ārya(-vimuktisena?), compassionate, marvelous, who protects those who are far remote from the excellent path, whose courage is small and inferior, whose faith is slight, who boast from the ?. (*rom pa*) of knowledge of things, made an excellent lecture on this.

[4]

Nevertheless, those of inferior intellect, of small effort, because they lack an excellent leader of the blinds although they strive agitatedly like a turning wheel ( ?), do not have at all the ability to understand even a little.<sup>9</sup> This earth is completely contaminated by those who are driven crazy by the great swirling of transmission of those groping blindly.<sup>10</sup>

[5]

Thanks to incomparable efforts by the Bla ma driven by compassion toward those and who cultivated the excellent path with durable confidence, who has a noble mind and shines like the sun, May I obtain, through my faith, the nectar which accomplishes the excellent teaching of the supreme one.

I will present the explanation in the form of a mere memorandum of mine (of) the meanings of the text of the “Mother” which is the single path of progress of all the Buddhas of the ten directions and the three times, the Boddhisatvas, the solitary conquerors and the Noble persons, the auditors, the “25000 verses” which is the foundation for all the excellent qualities, together with the commentary by the master Āryavimuktisena, who has the eye of wisdom that fully realizes the reality of phenomena, commentary, which combines it with the Previous Treatises on Instruction (i.e., the *Abhisamayālaṅkāra*), based on the sayings of the Bla ma, the great being, who possesses the mind to protect beings by means of inexhaustible compassion, who has a marvelous wisdom which shines forth everywhere like the sun in the world, the Great translator, relying on many lectures by excellent spiritual friends who abide in the doctrine, which analyze in conformity with Scriptures and Reasoning, without exceeding the boundary of their path, because I have faith that values highly planting seeds that lead the world by attracting some people of inferior intellect, and spreading the precious teaching of the Muni.

## 6.2 Conclusion

### Text

134b2–5:

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9 The preceding qualifications could also be read with « those groping blindly ».

10 This verse is similar to one of the conclusive verses in 1\_003\_05.

[1]

e ma sangs rgyas kun gyi gsang chen gnas //  
'phags pa'i gang zag ma lus bgrod gcig yum //  
yon tan rin chen phul byung bsaM brtan bzhi //  
nyi khri lnga stong bar mar thub pas gsungs //

[2]

'di ni chos la [134b3] spyen gyur mi pham pa //  
rgyal tshab chen por dbang skur rje brtsun<sup>11</sup> des //  
mngon rtogs laM lnga'i gnas skabs ma lus rnaMs //  
rab gsal gdams ngag daM pa legs bshad mdzad //

[3]

'on kyang 'bad med blo dman rnaMs la ni //  
sbas bzhin gyur pa gzigs nas rtse chen bdag //  
rje brtsun<sup>12</sup> thogs med la sogs mkhas [134b4] mchog gi<sup>13</sup> //  
phreng ba dag gis rims kyis legs bshad mdzad //

[4]

de dag kun gyi bshad sbyar mchog rnaMs kyi //  
dgongs pa rgya mtsho lta bur zab pa la //  
bde blag 'jug pa'i<sup>14</sup> sgröl byed gzings gyur ba //  
bla ma lo ts+tsha chen po'i gsung sgros rnaMs //

[5]

ji bzhin bzung ste rang nyid dran phyir dang //  
blo dman [134b5] 'ga' la cung zad phan 'dod pas //  
brjed byang 'di byas bsod naMs gang bsags des //  
'gro kun rgyal yum laM gyis myur 'dren shog //

*Translation*

[1]

O! This great secret of all Buddhas,  
The “Mother” which is the single path of progress of all Noble persons,  
The eminent precious quality, the four *dhyāna*,  
Was taught by the Muni in the Intermediate 25000 (Verses)

[2]

(Regarding) this (sūtra), this Unconquerable one (=Maitreya), who is the eye of the doctrine,  
venerable, empowered as the great crown prince,  
has composed a correct explanation of the excellent instruction that clarifies  
all the states of the five paths to realization (i.e., the Abhisamayālaṅkāra)

[3]

However, for those of inferior intellect who do not apply themselves,  
a succession of excellent scholars, such as the venerable Asaṅga,  
who, having seen the concealed (state of this teaching), have great compassion,  
have successively composed correct explanations.

[4]

The lectures of the Bla ma, the Great translator  
are like a ship that liberates, an easy entrance into  
the intention of the excellent explanations on all of those,

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11 *Gro chos skor*: rje btsun

12 *Gro chos skor*: rje btsun

13 Em. gi : Ms. gis

14 *Gro chos skor*: 'jug phyir

which is as profound as the ocean.

[5]

Having grasped (the latter) correctly, in order to remember myself  
And because I wish to help a little some people of inferior intellect,  
I have made this memorandum.  
By the merits gathered (through this),  
May all being quickly be guided by the path of the Mother of the Victorious ones.

#### 6.4 Colophon

*Text*

134b5–6:

@// rgyal ba’i yum bar ma le’u brgyad pa nyi khri lnga stong ba mdo’ ’grel nram par bshad pa / bla ma rje  
brtsun<sup>15</sup> gyi gsung la dka’ ba mang pos nan tan byas nas [134b6] shakya’i dge slong blo gros ’byung gnas  
kyis rjed<sup>16</sup> byang du bkod pa rdzogs s+ho // // ḥ×I thlḥ //

*Translation*

The Explanation of the commentary on the sūtra in 8 chapters and 25000 verses, the intermediate Mother of the Victorious ones (*Pañcaviṃśatisāhasrikā Prajñāpāramitā*), presented in the form of a memorandum by the Śākya mong Blo gros ’byung gnas, striving with many difficulties (to understand) the teaching of the venerable Bla ma, is completed.

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15 *Gro chos skor*: rje btsun

16 *Gro chos skor*: brjed