

6. Excerpts

6.1 Cover page

1a: Phyiᑦ Tsaᑦ 65ᑦ byang chub seMs dpa'i spyod pa la 'jug pa'i Ti ka

6.2 Incipit

Text

1b1–4:

(a)

[1b1] bder gshogs sras bcas chos kyi sku mnga' ba //
phyag 'os kun la gus pas phyag 'tshal te //
rgyal sras spyod la 'jug pa'i tshig dang don //
lung bzhin legs bshad rtogs pa dran phyir bri //

(b)

slob dpon zhi ba'i lha {=Śāntideva} sku tshe brgyud pa nas 'phrin las dri ma myed pa spyan pa / ལྷ, bcom ldan 'das [1b2] 'jam pa'i sbyangs kyis rjes su bzung pa / rgyal srid lasogs pa 'chol ma'i thal pa ltar bor te 'jig rten gyi chos thams cad ring du spangs pa / bsgrub pa snying por mdzad pa la brtson pa chen po dang ldan pa / zab cing rgya che ba'i gsung rab gyi dgongs pa la shes rab kyi snang pa thob pa des / rang nyid legs pa'i yon gtan la dad pa dang 'dun pa drag po dang ldan [1b3] zhing / gzhan la brtse ba chen pos kun nas bslang te / byang chub sems dpa'i lam 'bras bu dang bcas pa ston pa theg pa chen po'i gsung rabs kyi don <mang po> gsal bar mdzad do //

(c)

de la mdo sde du ma'i gces pa'i gnas phyogs su bsdebs te bkral ba ni mdo kun las bstus pa dang / slab pa kun las bstus <pa> dag go //
don gyi rim pa gnyen po [1b4] 'i tshogs <rang> nyid kyi sku' nyams su bzhes pa <(rtogs pa rim pa?)> gzhung du bskod pa (n)i spyod {**} 'jug go //

Translation

(a)

Having bowed down respectfully to the Sugata together with his Sons, who possesses the body of the doctrine, and to all who are worth worshipping, I will write a correct explanation of the words and meaning of the “Entrance Gate into the Practice of the Sons of the Victorious One” in conformity with Scriptures, in order to remember (my) understanding.

(b)

The teacher Śāntideva, who has the stainless eye of good activities since a series of existence, who is favored by the Illustrious Mañjuḥoṣa, who abandoned for a long time all mundane phenomena, having abandoned his kingdom, etc., which is like the ashes of a dissolute woman (?), who has a great diligence when he concentrates on the practice, who obtains the light of wisdom towards the intention of the scripture that is profound and extensive, having himself a strong will and faith in the excellent qualities, and being driven by great compassion towards others, has clarified the meaning of the scriptures of the Great Vehicle that teaches the Path of the Bodhisattva together with the fruit.

(c)

Having put together in one place the beloved many collections of sūtra, he explained them (in) the *Sūtrasamuccaya* and the *Śikṣāsamuccaya*.

He presented in a text his own practice of the collection of antidotes, the stages of objects, (in) the *(Bodhi)caryāvatāra*.

6.3 Conclusion

Text

82b3–4:

[1]
rgyal sras spyod pa 'jug pa'i tshigs dang don //
lung rigs dbang po'i gsung la brten nas ni //
gsal bar bshad pa'i <[bsod naM]> rgya' chen des //
<'gro> (kun) bder gshogs go 'phang thob par shog //

[2]
rno zhing tsha la 'dus ba'i gzhung //
kun kyi spyod yul ma yin phyir //
bdag gis brjod par ma nus ste // [83b4] slob ma dag gis² bskul phyir sbyar //

Translation

[1]
Through the extensive merits (which arise) from this clear explanation,
based on the teaching of the king of scriptures and reasoning
(of) the words and the meaning of the “Entrance Gate to the Practice of the Sons of the Victorious
One”
May all beings obtain the state of Sugata!

[2]
Because the text that assembles contents that are sharp and hot
is not for everyone,
I myself am unable to express it.
I composed this because the students requested it.

6.4 Colophon

Text

83b4: byang chub sems pa'i spyod pa la 'jug pa'i tshig dang don gsal par bshad pa / shag skya'i dge slong
byang chub grags kyis sbyar pa // // rdzogs so //

Translation

Clear explanation of the words and meaning of the *Bodhi(sattva)caryāvatāra* composed by the Śākya
monk Byang chub grags. It is completed.