

6. Excerpts

6.1 Cover page

1a: phyiᑦᑦ tsaᑦᑦ 120

6.2 Incipit

Text

1b1–1b3:

[1b1] dkon mchog gsum la phyag 'tshal lo //

bcom ldan 'das 'jam pa'i dbyangs la phyag 'tshal lo //

bla ma rnam la phyag 'tshal lo //

[1]

ma brtags snang pa dbang po'i gzhu 'dra zhing //
dpyad na mkha' ltar spros pa rab zhi ba //
ro gcig nyid du gang gis rtogs gyur pa //
[1b2] skyes chen dam pa'i mgon la phyag 'tshal lo //

[2]

mkhas mchog rnam kyis bskal zhing brtag pa'i //
spros pa rgya chen ring nas gsal mdzad kyang //
blo chung rnam kyis bden pa gnyis kyi don //
nges phyir skabs kyi don tsam rnam par dbye /;/

[3]

thub dbang rnam dang 'jam dbyangs dam pa'i mgon //
rgyal sras klu grub bla ma [1b3] skyes chen rnam //
bdag la rtser dgongs blo'i mun bsal te //
shes rab snang pas bdag blo brgyan par mdzod // //

Translation

I bow down to the three Jewels.

I bow down to the Illustrious Mañjuḥṣa.

I bow down to the Bla mas.

[1]

I bow down to the excellent protector, the great man,
Who is (shaped) like a bow (i.e., a half-circle), which is the king of illumination without
conceptualization,³
And by whom the pacification of proliferations, which is like the sky,
Is realized as having a single taste when analyzed

[2]

Although excellent scholars have previously clarified extensively
The elaborations that question and refute (opposite positions),
I shall analyze just the meaning of some parts
So that those of small intellect can ascertain the meaning of the two truths

[3]

The compassionate intentions of
The Kings of Munis, the excellent protector Mañjuḥṣa,
The Son of the Victorious one Nāgārjuna, (and) the Bla mas, the great men
Have dispelled the darkness of my mind.
May they adorn my mind with the light of wisdom!

3 The image could be that of the rising sun, of which only the top part is visible.

6.3 Conclusive verses

Text

33a8–33b3:

[1]

rnam bshad rnam mang rgya mtsho sa chen dang //
[33b1] rtsi shing nags tshal 'o ma'i bum pa las //
ma nor don gyi snying po rin chen gter //
me tog 'bras bu mar gyi snying po blangs //

[2]

bsod nams 'di yis 'gro ba ma lus pa //
bden gnyis don gyi tshul lugs legs rtogs nas //
g.yang sa spangs pa'i lam mchog dam pa 'dis //
srid pa gsum gyi bla mar gyur par shog //

[3]

[33b2] bdag kyang deng nas skye ba thams cad du //
bshes gnyen dam pa'i mgon gyis rjes bzung nas //
rigs pa'i mthu yis dngos por smra ba'i //
rtog ge ngan pa tshar gcod byed par shog // //

[4]

rigs pa'i tshul lugs 'di yang mkhas rnams kyis //
phyogs dang phyogs 'tshams kun du gsal byas te //
[33b3] thub pa'i bstan pa nyi ma shar ba ltar //
lhang nge⁴ lham me kun du rgyas par shog //

Translation

[1]

I took from the pot of milk – which is like the ocean (and) the whole world, the thickets and the forest, namely, the many kinds of explanations — the essence of the butter — which his like a precious treasure, the flower and the fruit, namely, the essence of the precious meaning.

[2]

Through these merits, may all beings,
Having correctly understood the system of the meaning of the two truths,
Quickly become Bla mas of the three realms
Thanks to this excellent supreme path which avoids abysses.

[3]

Me too, from now on and in all my lives,
Being favoured by the excellent protector, the spiritual teacher,
May I defeat the bad logic of the substantialists through the power of reasoning!

[4]

This system of reasoning also has been clarified by scholars
In all the cardinal and intermediate directions.
May the teaching of the Muni, who is like the rising sun,
Spread everywhere, resplendent and blazing!

6.4 Colophon

Text

33b3:dbu ma bden pa gnyis rnam par bshad pa yi ge nyung ngus gzhung gsal bar byed pa / rigs par smra
ba'i dge slong chos kyi seng ges sbyar pa // rdzogs s+hO //

4 Em. lhang nge : Ms. lha nge

Translation

“Explanation of the Two Truths of Madhyamaka (i.e., the SDV cum °*vytti*) – clarification of the text in few words,” composed by the logician-monk Chos kyi seng ge. It is completed.