

6. Excerpts

6.1 Cover page

Text

[1a] phyiᑦ tsaᑦ 107ᑦ

dbu ma'i yig cha **phya bas** byas pa'o /

Translation

Manual of Madhyamaka made by Phya pa.

6.2 Incipit

Text

1b1–1b3:

[1b1] // [**thams cad mkhyen pa 'jig rten gyi bla ma** la phyag] 'tshal lo //

[1]

gang zhig thog ma dbus mthar btsal byas na //
gcig dang du mar myed pa nyid gzigs nas //
mtshan ma'i spros pa kun las rnam grol ba'i //
brtser ldan blo gros gsal ba'i tshogs la 'dud // //

[2]

nges don gsung rab dri [1b2] myed [gzhung mang dang //
sna tshogs rigs pa'i lam gyi rjes 'brangs nas //
ngo bo nyid myed] tshul lugs bsgrub pa dang //
gnod myed **snang ba** mchog 'dir rnam par dbye{*} // //

[3]

rnam 'grel mdzad gzhung dri myed rjes 'brangs nas //
tshig tsam ma yin 'thad pas nges gnas pa //
byis pa'i yid can gyis kyang bde{*} blag du //
rtogs par 'gyur ba [1b3] 'di [la sems gtad gyis] // //

['dir slob dpon **ka ma la shi las mdo'** dang **rnam 'grel mdzad pa'i** gzhung gi rjes su 'brangs nas rigs pa'i
tshul lugs bzang po **thub pa'i** gzhung dang myi 'gal bar gtan la 'bebs pa'i bstan bcos chen po 'di gsal bar
mdzad do // † //

Translation

I bow down to the Bla ma of the world, the omniscient one.

[1]

I bow down to this “collection” of clear intellect,
Who has the intention to liberate from all the proliferations of characters,
Having seen the absence of oneness and manyness
When seeking at the beginning, the middle, and the end.

[2]

Having followed many stainless scriptures, texts of definitive meaning,
And the manifold path of reasoning,
Here I shall analyze this excellent “Light” (*āloka*) that is unimpaired and
That establishes the system of essencelessness.

[3]

One shall pay attention to this (i.e., my commentary) – (thanks to which) those of infantile mind will
easily understand (the root-text) –

Which dwells not only on the mere words but on the valid determination,
Following the stainless text of the Author of the Commentary (i.e., Dharmakīrti).

Here, Kamalaśīla, following the texts of the authors of the sūtra and of the commentary (i.e., of Dignāga and Dharmakīrti), composed in a clear way this great treatise that establishes the good logical system without contradicting the texts of the Muni.

6.3 Conclusive verses

Text

82a7–82b2:

[1]

rtags rnams lung don dngos stobs las 'ongs dang //
ha cang thal ba sgrub dang sun 'byin pa //
rnam par phye nas rigs lam ma spangs par //
dbu ma'i gzhung 'di bdag gis mam par phye //

[2]

'di la myed pa po dang rjes mthun pa'i //
chang gis myos pa rnam par bsal nas ni //
rnam 'grel mdzad gzhung [82a8] rigs pa'i thur ma yis //
rab phye blo gros myig gis lta bar gyis //

[3]

'di la mkhas rnams phyogs 'dzin rnam spangs pa //
don dang don myin rnam par dpyod pa'i blos //
rnam par dpyad de rigs myin dor nas kyang //
rigs pa'i tshul la tshul bzhin 'jug par rigs //

[4]

bsod nams 'di yis blo gros gsal ldan ba //
rigs pa'i tshul lugs ji bzhin rtogs pa yis //
lta ngan lam gol [82b1] grod⁶ pa tshar bcad nas //
thub pa'i bstan pa phyogs su snang byed shog //

[5]

'jig rten na 'ang rigs tshul ma nges shing //
tshig tsam mthong pa'i dregs pas⁷ mngon mtho bas //
rang nyid dag⁸ zhes mang du smra ba'i //
skye ba'i tshogs kyis phyogs kun dben gyur cig //

[6]

'gro ba kun kyi mtha' gnyis g.yang sa yi //
'jigs spangs dbu ma'i lam 'di legs bgrod nas //
kun mkhyen 'khrul bral [82b2] 'gro ba skyob pa'i gtso //
thub pa'i dbang po'i go 'phang thob par shog //

Translation

[1]

I have analyzed this Madhyamaka work,
Without abandoning the path of reasoning,

⁶ *Phya gsung gces btus*: bgrod

⁷ *Phya gsung gces btus*: grags pa

⁸ *Phya gsung gces btus* rang nyid dag : Ms. rang nyid dge

Having distinguished logical reasons coming from the force of entities (and coming from) the meaning of scriptures and complete absurdities, (and having distinguished) proof (of the former) and refutation (of the latter).

[2]

Here, having removed the intoxication from the alcohol that is like the nihilists,
One should observe with the eye of intelligence that was opened
By the *thur ma* (medical procedure) of the reasoning of the texts of the author of the commentary (Dharmakīrti).

[3]

Regarding this, it is appropriate that scholars analyze with a mind that analyzes what is meaningful and meaningless and that rejects partiality and, having rejected what is incorrect, enter into the system of reasoning appropriately.⁹

[4]

By these merits, may the ones endowed with clear intellect defeat those who approach the straying path of bad views by their understanding that is conform to the system of reasoning¹⁰ and, having done so, make the teachings of the Muni shine in (all) directions.

[5]

May, in the world, all directions be empty of this group of people who repeat “I am right”
Because they assume a high status, priding themselves by considering mere words and not determining logically.¹¹

[6]

May all beings, having well progressed on this middle path that rejects fear of abysses – the two extremes — obtain the state of the Lord of Munis, the unerring, the omniscient one, the main world-protector.

6.4 Colophon

Text

82b2:

dbu ma snang ba'i gzhung gi don rigs pa'i tshul dang myi 'gal zhing blo chung bas kyang bde blag du
rtogs pa byis pa'i 'jug ngogs¹² su sbyar ba rigs par smra ba'i dge slong chos kyi seng ges sbyar ba//
rdzogs s+ho // dge'o // he zhes bya'o //

Translation

(This text) composed as an entrance-gate for the infantile, such that even those of small intellect can understand easily and without contradiction with reasoning the meaning of the text, i.e., the *Madhyamakāloka*, was composed by the monk-logician Chos kyi seng ge. It is completed. May it be virtuous! “He”.

⁹ This verse is composed by making use of the *yamaka* technique of repeating similar sounds.

¹⁰ Or: by their correct understanding of the system of reasoning

¹¹ If reading *dge*, one could translate: of the people repeating “I am happy because of my higher birth”

¹² *Phya gsung gces btus* ngogs : Ms. 'jug ngos