

6. Excerpts

6.1 Cover page

No cover page. Signature on top of 34a: phyi¶ tsa¶ 120¶

6.2 Incipit

Text

1a1–1b3:

'jam pa'i dbyangs la phyag 'tshal lo ||

bla ma dam pa rnams la phyag 'tshal lo ||

[1]

gang zhig spros pa ma lus zhi ba la ||

mtshungs myed blo gros rtse gcig thugs gzhol zhing ||

'gro ba'i blo'i mun pa kun sel ba ||

mgon po 'jam pa'i dbyangs la phyag 'tshal lo ||

[2]

rigs [1b2] pa'i rjes 'brang shes bya'i de nyid don ||

nam nges rigs dang grol ba'i spobs pa yis ||

rtog ge ngan pa'i rlom pa zhi byed cing ||

skal ldan rjes 'dzin bla ma rnams la 'dud |:

[3]

sna tshogs dbang po'i mtshon ltar bkra ba yang ||

legs par dpyad na mi gnas mkha' <'dra> ba ||

gang gis rtogs na myi shes dpyis 'byin zhing ||

dge' legs 'byung [1b3] gnas 'di la sems gtad gyis |:

[4]

bdag blo gti mug mun gyis bsgrigs pa yang ||

'jam dbyangs mgon gis thugs rjes rjes bzung ste ||

dngos dang dngos myed de nyid tshul lugs las ||

tshul bzhin myin par phyogs par ma gyur cig || :: //

Translation

I bow down to Mañjuḥṣa

I bow down to the excellent Bla mas.

[1]

I bow down to the protector Mañjuḥṣa,

Who focused his mind on one point on the pacification of all proliferations

With his incomparable intellect

And who dispels all the darkness of people's mind

[2]

I bow down to the Bla mas, who favor the fortunate ones

And appease the vanity of the bad logicians

Through the power of liberation and through the power of the reasoning that ascertains

The meaning of the reality of objects of knowledge that conforms with reasoning.

[3]

Although variegated [phenomena] shine like the sword of the lord,

When analyzed correctly, they are like the non-abiding sky.

One should pay attention to this (text), thanks to which the latter is understood,

Which, when this happens, brings an end to ignorance and constitutes a source of virtue.

[4]

Although my mind was obscured by the darkness of delusion
I have been compassionately assisted by the protector Mañjuḥoṣa.
Based on system of the reality of existence and non-existence,
May I not be partial (to either) in an inappropriate way.

6.3 Conclusive verses

Text

43a7–43b2:

[1]

[43a7] skye <bo> blo dman mchog gi don la mos gyur la //
rkang brkyang gnas te yun ring brtson par myi nus pas //
dbu ma brygan gyi rtogs sla byis pa'i 'jug ngogs su //
rnam par phye te skyon myed bdag gis sbyar pa yin //

[2]

deng sang skye bo rigs pa'i lam gyis dub pa yang //
gzhung 'di la rten dbu ma'i [43a8] don tshul nges byas nas //
dkar po'i yid kyis theg pa mchog gi lam zhugs nas //
'gro ba'i 'dren pa rkang gnyis gtso' bo bsgrub par gyis //

[3]

bsod nams 'di yis ma 'ongs dus na dbu ma'i tshul //
yang dag gsal¹³ te 'gro kun theg mchog lam zhugs nas //
srid gsum bla ma 'gro ba ma lus [43b1] skyob pa'i 'gon //
kun mkhyen rgyal po mchog gi go 'phang thob par shog // //

[4]

bdag kyang dus nams kun du rigs pa'i tshul dang myi 'bral zhing //
rtog ge ngan pa'i rlom pa zhi bar byed pa dang //
'jam pa'i dbyangs kyi zhabs kyi pad ma spyi blangs te //
gzhan phan las la nam [43b2] mkha' ji srid brtson gyur cig // //

Translation

[1]

I have analyzed (the base text) and composed this (commentary) free from fault,
As an entrance gate for the infantile, for their easy understanding of the *Madhyamakālaṅkāra*
Because people of inferior mind, even though they have faith in the excellent object,
Are unable to strive for a long time; their feet are hanging down [not reaching the earth].¹⁴

[2]

People nowadays are wearied by the path of reasoning, however
Having ascertained the system of the meaning of the middle (way), based on this text (i.e., the *Ālaṅkāra*),
Having entered the path of the excellent vehicle excellent with a wholesome mind
May they establish the status of the “best of the bipeds” (i.e. of Buddha), the leader of beings.

[3]

Thanks to these merits, in the future, having clarified correctly the system of the middle (way)
May all beings enter the path of the excellent vehicle,
And may they obtain the state of excellent king of the omniscient ones,
Bla ma of the three realms, the protector, the refuge of all beings

13 Em. gsal : Ms. bsal

14 On this expression, which occurs in the SDV (Skt. *pralambapāda*), see Akahane 2000. It refers to someone who is not achieving any result. It also come up in the closing verses of the *Mun sel*.

[4]

As for me, not ever, at any time, deviating from the system of reasoning
Having pacified the vanity of the bad logicians and
Having received with my head the lotus-foot of Majñjuḥoṣa,
May I strive as long as the sky exists towards action beneficial for others.

6.4 Colophon

Text

43b2:dbu ma brgyan gyi 'grel pa rgya cher bshad pa rigs par smra ba'i dge slong chos kyi seng ges sbyar
pa // // rdzogs s+hO //

Translation

“Extensive explanation of the *Madhyamakālaṅkāravṛtti*” composed by the logician-monk Chos kyi seng ge. It is completed.