

## 6. Excerpts

### 6.1 Cover page

Text

1a:

phyi། tsha། 60།  
@@@// //

theḡ pa chen po rgyud bla ma'i bstan bcos kyi tshig dang don gyi cha rgya cher bsn̄yad pa phra ba'i don  
gsal ba zhes bya ba /

Translation

Clarifier of subtle meaning – Extensive commentary on the words and meanings of the  
*Mahāyānottaratantraśāstra*

### 6.2 Incipit

Text

1b1–1b3:

bcom ldan 'das ma pham pa la phyag tshal lo //

[1]

gang gis rang gi rang bzhin dri med 'khor ba'i khong gnas pa //  
zab yangs skyob pa'i gsung dang zag med zhi ba'i lam brten pas //  
legs rtogs sgr̄ib myed blo mnga' rgya che 'od zer stong 'bar ba //  
zhi ba'i 'khor lo dam pas tshogs r̄nams r̄min mdzad [1b2] de la gus pas 'dud //

[2]

brtse chen blo gros ldan ba lta ngan sgra gcan las grol zhing //  
chos kyi snang pa mchog gis blo ngan rab rib r̄nams bsal te //  
sa stengs 'di na nyi bzhin grags pa lham me snang gyur pa //  
zla myed rigs pas smra ba chos gyi bla ma dpal 'da' 'dud //

[3]

ma pham rgyal sras dam pa'i zhal gyi bum pa bzang po nas //  
mngon 'byung theḡ [1b3] mchog nges don (Ms. dan) dam chos bdud r̄tsi dri myed pa //  
blo ngan r̄lom<sup>3</sup> pa'i yid can ngan skyugs dri mas ma lcags shing //  
'gro ba'i mi shes nad gsol 'jig rten 'di na rigs gnas rgyal //

Translation

I bow down to the Fortunate one, the Invincible one (= Maitreya).

[1]

I respectfully bow down to the one (i.e. Maitreya) who abides in the saṃsāra with his stainless own-nature, who, depending both on the extensive and profound teachings of the protector (i.e. the Buddha) and on the uncontaminated path, who hence has the unobstructed wisdom of realization, who shines forth with thousands of extensive rays, and who brings to maturation groups (of beings) by means of the excellent wheel of pacification.

[2]

I bow down to the auspicious (Zhang tshe spong) Chos kyī bla ma, the matchless logician,<sup>4</sup> who, having great compassion and intelligence, is freed from the eclipse maker (Rāhu) of wrong views, and who

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3 Em. r̄lom : Ms. r̄lob

4 We read *rigs pas smra ba* in the sense of *rigs par smra ba*. One could also translate literally « preaching through reasoning »

eliminates eye-diseases (timira) of the bad-minded people by means of excellent light of teaching, and brilliantly shining forth on the earth with a sun-like glory.

[3]

May this stainless nectar—the excellent teaching of definitive meaning of the excellent vehicle, which has arisen from the auspicious vessel of the excellent Son of the victorious one, the Invincible (Ajita, Maitreya)—not be saturated with stains of the vomit of evil of the bad-minded ones, who have a conceited mind, and may it cure the disease of ignorance of the beings, And may it prevail in this world (as) the foundation that is spiritual disposition (gotra).

### 6.3 Conclusive verses

*Text*

?–93a4:

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[93a1] dul ba'i tshig rnaMs dad ldan skye bo'i rnar<sup>5</sup> snyan cing //  
skye bo ngan gang mthong na snying la zug rnu skyed byed ngag //  
legs par bshad pa'ang gzhan la phan par su zhig seMs //

yun ring brtson pas dkar po'i sa bon mthur ldan zhing //  
skye dang skye ba<ṛ> rab sbyang blo gros gsal gyur pa //  
blo ldan khyu mchog chos rje **chos kyi bla ma**'i gsung //  
theg mchog don gsal byed pa dran phyir mngon bar bstus //

bsod naMs 'di yis skye bo dam pa de dang de //  
bdud kyi tshogs bcom rkang gnyis gtso' bor gyur pa dang //  
**bdag** kyang de dag rjes su byang chub mchog thob nas //  
'gro nams zhi ba'i lam la rab du 'god gyur cig //

gang dang gang dag mngon sangs rgyas pa'i [93a3] zhing mchog der //  
blo dman rtogs pas dbul zhing rnyed<sup>6</sup> la gdu ba dang //  
chos dang gang zag mchog la sdang par zhugs pa'i //  
skye bo ngan ba'i tshogs kyis phyogs kun dben gyur cig //

gzhan {\*\*} ma pham chos rgyal dri myed pa sa steng<s> 'dir //  
byang chub shing dbang drung du mngon sangs rgyas pa na <ṽ>  
**chos kyi seng ge** blo gsal grags pa'i nyi 'od kyis //  
[93a4] theg pa mchog la rmongs pa'i rab rib sel gyur cig //

*Translation*

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The words of those disciplined [in....] are sweet to the ear of faithful people.  
Who would think that it is beneficial for others to explain correctly words that generate pain in the heart when seen by bad people.

I have summarized, in order to remember the teaching of the Lord of Dharma Chos kyi bla ma, the wise excellent bull, that clarifies the meaning of the excellent vehicle,  
Whose mind became clear through clarification in repeated births  
And who has the power of the wholesome seed thanks to his long-term efforts.

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5 Em. rnar : Ms. snar

6 Em. rnyed : Ms. snyed

Trough these merits, may each and every excellent man become the best of the biped (i.e., a Buddha) who conquers the armies of demons, and  
May I, too, obtain the excellent awakening after them, and  
May then beings be established in the path of pacification.

In each and every excellent field of complete awakening  
May all directions be empty of the flocks of bad men  
Who engage hatefully towards the doctrine and the excellent persons,  
Who are of inferior mind, poor in understanding and attached to obtaining (things)

When the Unconquered by others (i.e. Maitreya as a future buddha), the King of Doctrine, the Stainless one, will have correctly awaken under the bodhi-tree king (in Bodhgayā), on the earth,  
May the eye-disease (*timira*) of ignorance with regard to the excellent vehicle be dispelled by the glorious sun-rays of the clear-minded one, the Lion of the doctrine (=Chos kyi seng ge).

#### 6.4 Colophon

##### *Text*

93a4:

theḡ pa chen po rgyud bla ma'i bstan bcos kyi tshig dang don gyi cha rgya cher bsn̄yad pa phra ba'i don  
gsal ba zhes bya ba / shag kya'i dge slong chos kyi bla ma'i zhabs kyi rdul spyi bos nod pa dge slong chos  
kyi seng ges nye bar sbyar pa rdzogs s+hO //

##### *Translation*

The “Clarifier of subtle meaning,” an extensive commentary on the words and meanings of the *Mahāyānottaratantraśāstra* compiled by the monk Chos kyi seng ge, who touched with his head the dust of feet of the śākya monk Chos kyi bla ma, is completed.