

## 6. Excerpts

### 6.1 Incipit

Text

F. 1b1:

theḡ chen snod du gyur rnamḡ la //  
rgyal bas theḡ chen mdo sde gsungs //  
zab cing rgya che don gyi phyir //  
thams cad kyis ni rtogs min pas //  
de don rtogs pa'i mi pham<sup>7</sup> pas //  
mdo sde rnaMs kyī rgyan<.>'di mdzad //

Translation

The Victorious one has taught the set of discourses of the Great Vehicle  
To those who are the vessels of the Great Vehicle.  
Since their meaning is profound and vast,  
It is not understood by all.  
Therefore, the invincible one who understands the meaning  
Has composed this *Ornament of the Sets of discourses*

### 6.2 Conclusive verses

Text

F. 121a3–121a5

skye bo phal cher pha dang ma la chags shing shes rab rtsal med pas na legs par bshad pa rnamḡ // {1  
syllable missing}  
don du mi gnyer kho nar ma zad phra dog [121a4] dri ma dag gis sdang par yang //  
yongs 'gyur des na <bdag la> 'dir ni gzhan la phan pa yin zhes bsaM pa med //  
seMs kyis yun rings legs bshad goms pas lhur len skyes phyir 'di la dga' <ba> skye //

phyogs 'dzin dkrugs yid legs bor nas //  
'di la gal te dpyad byas na //  
rdo thal zla ba'i 'od zer bzhin //  
blo mnyaM rnaMs [121a5] la phan yang srid //

mi mkhas dbang gis 'di la smod kyang bla'i //  
bdag gis ma shes mkhas rnaMs bzod par gsol //  
rang bzo ma yin gsung sgros bkod pa'i //  
bsod naMs gang des lo ga mkhyen gyur gcig //

Translation

Most people are attached to their father and mother and do not look for wisdom. Hence, they do not aspire to the correct explanations. Not only that, but due to the stains of jealousy, they become hateful. And thus they don't think "In this (life), I benefit others".  
Because by cultivating correct explanations for a long time with this intention, motivation arises,<sup>8</sup> may delight arise with regard to them.(??).

Having rejected correctly the partial stirred-up mind,  
When one analyzes this, like the moonlight (on) stone-ashes,

---

7 Em. pham : Ms. saM

8 Or : in order for motivation to arise

People of equal <sup>9</sup> mind might be benefitted.

It does not matter if I am to be blamed for this by inexperienced ones,  
May scholars be patient (regarding) what I do not know.  
By the merits presented by the lecture that is not self-fabricated,  
may one become a knower of the world.

### 6.3 Colophon

Text

mdo sde rgyan gyi bshad pa shag kya'i dge slong dha rma seng ges legs par sbyar ba rdzogs s+hyo //

Translation

The *Explanation of the Sūtrālaṅkāra*, correctly composed by the Śākya monk Dharma seng ge (=Chos kyi seng ge), is completed.

### 6.4 Post-colophon notes (121a6)

Text

[1]

[121a6] zhus ; dag go //

[2]

theg pa chen po'i mdo sde'i rgyan gyi rmaM par bshad pa 'di la bla ma <'grel ; tik ; dznya shri ; pa ra he da ; sa rdza ; <<\*>> btsan ; tsang nag ; a ; (drug)?> 'i gsung ma lus pa zin bris byas pas cag tsaM nyog du gas pa kyang gting 'theMs che bas dang (du) slang par rigs s+hO //

[3] (in the margin)

ston pa rang 'byung gis bris pa\* ¶ l[o]ng gis rtsi byas 'di'i d[o]n rtogs nas dga' ldan (bs)kye (bar) cig //

Translation

[1]

Proofread. It is correct.

[2]

In this explanation of the *Mahāyānasūtrālaṅkāra*, I have recorded notes of all words of the Bla ma(s) <Vasubandhu's *Mahāyānasūtrālaṅkārabhāṣya*, Asvabhāva's *Mahāyānasūtrālaṅkāraṭīkā*, Jñānaśrī's *Sūtrālaṅkārapañḍārtha*, Parahitabhadrā's commentary, Sajjana's commentary, (Kano p. 316) (of btsan, of tsang nag, of a, the six?)

[3]

Written down by sTon pa rang 'byung. Counted by \*long.

May one be born into Tuṣita-heaven after having understood the meaning of this.

---

9 One might want to read *nyams* (damaged)