

6. Excerpts

6.1 Cover page

1a:

@@// bde bar gshegs pa dang ; phyi rol pa'i gzhung rnaM par 'byed pa zhes bya ba bzhugs s+ho ////

6.2 Incipit

Text

'phags pa 'jam dpal gzhon nur gyur pa la phyag 'tshal lo //

[1]

gang zhig khyab 'jug dbang phyug pa dang rgyal ba pa //
mu stegs sum bcu pa dang phur bu pa //
slob ma [162] bse rus ro myang ma byas pa'i //
bdud rtsi mchog mnyes de la phyag 'tshal lo //

[2]

lta ngan mun pa ma lus sreg mdzad cing //
'gro ba kun¹ gyi blo gros mig 'byed pa //
'jam dbyangs mgon gyis [163] bdag la brtse dgongs la //
g.yang sa'i lam las myur du bskyab par mdzod //

Translation

I bow down to the noble Mañjuśrīkumārabhūta.

[1]

I bow down to him who delights (in) the excellent nectar, which is not tasted by the rhinoceros-students who are followers of the All-pervading One (i.e., Viṣṇu), Śaiva, Jaina, followers of the thirty fordors (i.e., Sāṃkhya),² and followers of Brhaspati (i.e., Cārvaka).

[2]

The protector Mañjuśrī
Who burns all the darkness of bad views
And opens the eye of intelligence of all beings
Has showed compassion towards me.
May he protect me quickly from the path of the abyss.

6.2 Conclusive verses

Text

33a2–33a5:

[1]

rgyal ba'i sras po klu grub rjes 'brangs pa'i //
gzhung lugs dri med mthong pa la brten nas //
phyi rol rtog ge [33a3] ngan pa'i gzhung lugs dang //
bde bar gshegs pa'i gzhung lugs rnam par phye //

[2]

bsod nams 'di yis sems can thams cad kyis //
lugs ngan rtog ge'i gzhung rnaMs [33a4] thag bsrings te //
yang dag rigs pa'i tshul gyi³ rjes 'brangs nas //
bde bar gshegs pa gsung gi gsang pa rtogs par shog //

¹ Em. kun : Ms gun

² the expression is found in J765.

³ Em. gyi : Ms gyis

- [3]
kye ma gang dag phyi rol lugs mams dang //
[33a5] ston pa'i rjes 'jug dbye ba mi shes par //
skye bo'i tshogs na mkhas mchog nga yin zhes //
ngo tsha med par smra ba shin du rmongs //

Translation

- [1]
Having relied on the stainless perception of the tradition that follows Nāgārjuna, the Son of the Victorious One,
I have distinguished the traditions of the bad non-Buddhist logicians and the traditions of the Buddhists.
- [2]
Thanks to this merit,
May all living beings
– Having kept away from the tradition of the logicians of bad systems,
And having followed the method of correct reasoning –
Realize the secret of the teaching of the Sugata.
- [3]
Alas, stating, shamelessly, in an assembly “the best scholar is me,”
Without knowing the distinction between the systems of the non-Buddhists and the ones that follow the teacher (i.e. Buddha),
This is very stupid!

6.3 Colophon

Text

33b1–33b3:

[33b1] bde bar gshegs pa dang phyi rol pa'i gzhung rnam par 'byed pa zhes bya ba ; blo gsal zhing rigs par smra ba brtul shugs legs par gnas pa ; rang dang gzhan mtha' dag gi gzhung la [33b2] ma rmongs pa dge slong chos kyi seng ges rtog ge la 'bar ba {=Tarkajvālā} dang shes rab sgron ma'i gtig {=Prajñāpradīpa-ṭīkā} btsun pa spyang ras gzigs kyis phye ba dang / slob dpon zhi ba mtshos {=Śāntarakṣita} sbyar pa'i tshad ma de kho na bsdus pa {=Tattvasaṃgraha} dang / [33b3] de'i 'grel pa {=Tattvasaṃgrahapañjikā} slob dpon ka ma la shi las {=Kamalaśīla} sbyar ba dang / slob dpon zla ba grags pa'i {=Candrakīrti} dbu ma la 'jug pa'i {=Madhyamakāvātāra} gzhung rnam las bsdus ste / legs par sbyar pa rdzogs s+ho // //

*Translation*⁴

The “Distinguishing the scriptural systems of the Buddhists and the non-Buddhists” was composed correctly by the monk Chos kyi seng ge, the logician whose mind is clear, whose vows are well established, who is not ignorant in the textual traditions – our own doctrine and other doctrines, all of them – compiling from the following texts:

- *Tarkajvāla*
- *Prajñāpradīpa-ṭīkā* elaborated by the Reverend Avalokita[vrata]
- *Tattvasaṃgraha* composed by the Teacher Śāntarakṣita
- and its commentary composed by the Teacher Kamalaśīla
- *Madhyamakāvātāra* of the Teacher Candrakīrti.

⁴ Japanese translation in Nishizawa 2013: 68. For an alternative English translation, see Werner 2014: 24.

6.4 Post-colophon note 2⁵

Text

phyogs dang dus dang gnas skabs thams cad du bkra shis dang bde legs gyis khyab par gyur cig //

Translation

May good fortune and happiness pervade all directions, times and conditions!

⁵ Another hand added this post-colophon note to at the bottom right of the folio. Not translated here is the post-colophon note following the colophon, composed of the first four verses of Vinītadeva's *Samayabhedoparacanacakra* explaining the division of Buddhist schools into 18.