

6. Excerpts

6.1 Conclusive verses

Text

140b1–140b3 :

[1]

rtsa ba rang bzhin rgyan mdzes 'grel pa gsal byed rgyan /
de (read: ji) ltar **slob dpon mkhas pas** tshig don [140b2] rab du brgyan //
de'i ma tshang myed don ti ka rab gsal rgyan //

[2]

de ltar gyur pa'i bsod nams gang skyes des //
rang gzhan 'gro' bas srid pa'i chu rgyun rab skams nas //
byang chub gter chen mi bzad phan pa'i gzhir gyur cig //

[3]

mi mchog yon tan ldan pa **khyed** lta bu'i //
gsung la mos nas tshig don [140b3] (rnam?) par phye //
thos pas gti mug mun sel sgron me yin //

[4]

ya rabs bden tshig srog pas rab du gces //
khyu mchog 'gros 'dra rjes 'brang brtan (read: bsten?) pas nos //
gang rten dpal gyi gnas gyur dge' mtshungs pa //
blang dor mi nus 'jig rten ngo mtshar che //

Translation

[1]

(This text) is a clarifier and adornment of the commentary (=Śākyaprabha's *vr̥tti*), which embellishes and adorns the nature of the root (text) (i.e., Śākyaprabha's *kārikā*).

Just as¹ the teacher, the scholar (i.e., Śākyaprabha), has adorned the words and the meaning (of the root text),

(My) commentary (*ti ka*) on the complete meaning of the latter (i.e., Śākyaprabha's *vr̥tti*) clarifies and adorns (it).

[2]

Thanks to the merits arisen in this way (i.e., by composing this commentary),
May beings including myself and others dry up the river of cyclic existences,
And then may (this commentary) become a foundation that benefits the inexhaustible treasure of awakening.

[3]

This is a lamp that dispels the darkness of delusion, through listening to the
Analysis of the words and their meaning, having put one's trust in the teaching of an excellent man
endowed with qualities, such as yourself.²

[4]

The noble, true words, cherished with the heart,
Which are accepted because they are followed and relied on by those whose gait is like that of the
excellent bull,
Are the foundation, the source for the auspiciousness, which is equal to wholesomeness.

¹ We read “de ltar” as “ji ltar”.

² I.e., Śākyaprabha or Phya pa's teacher

What a surprise that worldly people are unable to accept or reject (them)!³

6.2 Colophon

Text

140b4–140b4: mang du thos pa'i slob dpon shag kya 'od [140b4] [kyis] mdzad pa'i 'grel pa 'od ldan zhes bya ba'i ti ka tshig don rab du gsal ba zhes bya ba // shag kya'i 'bri gu d+ha rma sing ha zhes bya bas sbyar ba // rdzogs s+ho //

Translation

“Clarification of words and their meaning, a commentary (*tīkā*) of the commentary (*'grel pa*, Skt. *vṛtti*) called “The sun” (Skt. *Prabhāvatī*) composed by the learned teacher, Śākyaprabha.”⁴

Composed by the Śākya bhikṣu Dharmasīnha (=Chos kyi seng ge).

It is completed.

³ The “ngo mtshar che” is taken here to have an ironic meaning. Another possibility is to translate: “What a big wonder for the worldly people who are unable to accept or reject (them)!”

⁴ Cf. f. 7a3–4, where the title of the text being commented by Phya pa is identified, in Sanskrit as the: *Ārya-sarvāstivāda-śrāmaṇera-kārikā-vṛtti-prabhāvatī*, in Tibetan the *'Phags pa thams cad yod par smra ba dge tshul tshig le'ur byas pa'i 'grel pa 'od ldan zhes pa*. This is the commentary by Śākyaprabha on his own *Sarvāstivādiśrāmaṇerakārikā* (D 4124), i.e., the *Āryaśāryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvatī* / *'Phags pa gzhi thams cad yod par smra ba'i dge tshul gyi tshig le'ur byas pa'i 'grel pa 'od ldan* (D4125).