

6. Excerpts

6.1 Incipit

Text

158a3: // rgya gar skad du / **ghu ru sta ba** / bod skad du / **bla ma la bstod pa** /
dus 3 gyi sangs rgyas kyi yuM chen mo **shes rab kyi pha rol du phyin pa** la phyag ’tshal lo //

Translation

I bow down to the Perfection of Wisdom, the Great Mother of the buddhas of the three times.

6.2 Colophon

Text

108a5–6: **shag kya’i dge’ slong gzhon** [108a6] **nu byang chub la bstod pa** //
rdzogs s+hyo

Translation

Eulogy of the Shakya monk gZhon nu byang chub. It is completed.

6.3 Addition

Text

158a7–8:

Inga brgya pa rnam kyi thams cad mkhyen pa rtog ge ba rnam kyi spyi gtsug gi rgyan / **bde’ bar gshegs pa**’i bka’ rab ‘byams² dri ma med pa’i gsal byed / rmongs pa rnam kyi long khrid pa bla ma rnam kyi gsung gi rtogs pa’i myu gus (read gu’i?) rgyud brlan pa / mtshan thos pa tsam gyis ‘gro ba skal ba dang ldan pa rnam kyi don mdzad spyod pa / dpag du med pa’i don ‘byung pa’i gzhi rgyal ba skyed par byed pa’i rgyu’i gtso bo rgyas ‘bring gsum rtogs pa’i shes rab thun mong ma³ yin pa dang ldan pa’i **bla mas** / dad pas rta la brtson ‘grus [158a8] kyi lcag gis bskyod pa’i (read: pas?) chos brgyad spangs pa’i chos kyi sbyin pa gnang ba’i dus su / gus pa dang dad pas gzhi bzung brtson ’grus dang shes rab kyis khyad par can gyi don la phyogs pa’i / **shag kya’i dge slong gzhon nu byang chub** kyis legs par mnyan pas / tshig dang don gyi rtogs pa phyin ci ma log pa mnyam pa med pa (read pas? /or/ pa las) thob pa’i dge ba des skye bo kun yum la mos pa dang **bdag** nyid kyi rtogs pa brtan par ‘byung par shog //

Translation

The bla ma is the omniscient one of the 500; the ornament on the crown of the head of the logicians; He clarifies the vast and faultless words of the Sugata.

(He is) the blind men’s leader of the stupid ones, the moisture of the continuum by the/or sprouts consisting in the understanding of the teaching of the bla mas;

The mere hearing of his name is a practice performed for the benefit of fortunate beings

(He is) the basis for the origination of unlimited benefit, the main cause for the origination of the Victorious ones.

He has an uncommon wisdom that understands the three (prajñāpāramitā), i.e., the large, the middle (and the small).

The Shakya monk gZhon nu byang chub,

who is directed to the specific benefit through the underlying cause of effort and wisdom, out of respect and faith,

has listened well at the time (this bla ma) gave the gift of the dharma that rejects, out of faith, the eight worldly dharmas agitated (just like) a horse by the rod of dilligence.

Hence, his understanding of the words and meaning is not mistaken and matchless.

2 Em. ‘byams : Ms. ‘byam

3 Em. Ma : Ms. ba

Thanks to the virtue obtained (from this), may all people generate devotion toward the Mother and may my⁴ understanding become firm!

⁴ It is unclear whether the “I” in this sentence is gZhon nu byang chub (who would then be referring to himself in the third person earlier), or the disciple who wrote the preceding homage to him. Both readings are possible.