

6. Excerpts

6.1 Cover page

Missing.

6.2 Incipit (from the manuscript of Tauscher's edition)

Text

'jam pa'i dbyangs la phyag 'tshal lo |

bla ma rnam la phyag 'tshal lo ||

[1]

blo gros mtshungs myed rgyal sras kun gyi gtso ||

gzhon nu rab mdzes ud pal sngon po'i spyan ||

'gro ba'i gti mug thibs po sel mdzad pa ||

'jam dbyangs dam pa'i mgon la gus phyag 'tshal ||

[2]

rigs pa'i stobs kyis shes bya'i de nyid don ||

rnam nges blo gros mchog gis mngon mtho' zhing ||

brtse bas gdul bya'i lta ngan mun sel ba ||

skyes chen bla ma rnam la gus phyag 'tshal ||

[3]

'gro tshogs srid mtsho' che las bsgral bya zhes ||

go bgos dbu ma'i lam gyis nges 'byung ba'i ||

skyes chen rnam kyis shes bya nges pa dang ||

theg mchog spyod dang 'bras bu 'dir brjod bya ||

Translation

I bow down to Mañjughoṣa

I bow down to the excellent Bla mas.

[1]

I bow down respectfully to the excellent protector Mañjughoṣa

Who dispels the thick delusion of beings

The beautiful boy having blue-lotus eyes (Kumārabhūta)

The best of all Sons of the victorious ones, of incomparable intellect

[2]

I bow down respectfully to the bla mas, the great men,

Who dispel the darkness of the bad views of trainees by their compassion

And who reach the top by their excellent intellect that ascertains the meaning of the reality of phenomena by the power of reasoning.

[3]

I will express here

- the ascertainment of phenomena by the great beings who have put on the armor of (the resolve) “I will release the assemblies of beings from the great ocean of existence” and departed on the middle (way) path

- the practice of the excellent path

- and its fruit.

6.3 Conclusive verses

Text

56b6–57a4:

[1]

gcig dang gzhan dngos las grol de nyid don //

mkha' dang sgyu ma'i (T ma) lus [56b7] can dbyer myed pa //

'di don nges bya lam gyi dam pa des (T te) //
srid gsum bla ma nyid du 'gyur bar bya //

[2]

lam 'di' (T 'di) bgrod na mkhas rnam rigs pa'i //
tshul la yun ring ngal zhing ngal ba yang //
'bras bur bcas te 'gro ba kun skyob pa'i //

[57a1] **thub pa**'i dbang por 'gyur bar the tsom myed //

[3]

rin chen gling song rgyud pa kun sel ba'i //
rin chen dor nas chu srin 'jigs bcas pa //
lan tsha'i ror ldan mun rum 'khrigs pa'i mtshor //
'jug pa'i skyes bu de ni blun po yin //

[4]

[57a2] **chos kyi seng ge**'i sgra yis 'gro ba kun //
thub pa'i gsung gi gsang ba (T pa) ji bzhin don //
rnam 'byed blo gros mchog gis mngon mtho' bas //
lta ngan dpung gis brdzi' (T brdzing) ba myed par shog //

[5]

'gro ba mtha dag 'khor bar dga' ba'i //
rnam rtog ngan pa'i dri [57a3] ma kun spangs nas //
bla myed theg pa mchog gi lam zhugs te //
srid pa'i mtsho las myur du grol bar shog //

[6]

bdag kyang deng nas skye ba thams cad du //
'**jam dbyangs** dam pa'i mgon gyis rjes bzung ste /
rigs tshul dri myed snang pa 'dis brgyan nas //
[57a4] lta ngan gzhung lugs ma lus 'jig par shog //

Translation

[1]

The meaning of reality that is free of identity and otherness,
Is undistinguishable, has the nature of the sky and of an illusion.
I shall ascertain the meaning of this.
Through this excellent path, I will become a *bla ma* of the three realms.

[2]

Even though scholars, progressing on this path,
Have strived for a long time in the system of reasoning and are wearied,
They will be endowed with fruits:
There is no doubt that they will become Lords of the Munis, protectors of all beings.

[3]

He is a fool, he who, after having reached the treasure island,
Abandons the jewels that eliminate all series (of existence ?) and enters the ocean,
A gathering of obscurity and darkness, which has the taste of salt and where fearful sea-monsters (Skt. *makara*) abide.

[4]

Through the roar of the Lion of the doctrine (= Chos kyi seng ge),
May all beings not be trampled by the troops of bad views,
As they have reached the top through the excellent intellect that analyzes
correctly the meaning of the secret of the Muni's teaching.

[5]

May all beings,
Having entered the excellent supreme path,
After having abandoned completely the stains of bad conceptualization consisting in rejoicing in cyclic existence,
Be quickly delivered from the ocean of existence.

[6]

Having been assisted by the excellent protector Mañjuḥṣa
May I, too, from now onward, in all my existences,
Adorned by the stainless light of the system of reasoning,¹
Destroy all the traditions of bad views.

6.4 Colophon

Text

57a4:

dbu ma de kho na nyid kyi snying po zhes bya ba / blo gsal zhing rigs par smra bas rtog ge ngan pa'i
tshogs 'jig par byed pa / brtul zhugs mchog la gnas pa'i dge slong chos kyi seng ges sbyar ba // ♦ rdzogs
s+ho ♦ //

Translation

“The Essence of the Reality of the Middle Way” composed by the monk Chos kyi seng ge, who abides in the excellent discipline, whose mind is clear and who destroys the flocks of bad logicians through logical speech. It is completed.

6.5 Post-colophon note

Text

57a5:

zhus dag go / dge'o

Translation

Proofread once. May it be virtuous!

¹ Maybe the terms *snang* and *rgyan* are a reference to the *Madhyamakāloka* and *Madhyamakālaṅkāra*.