

[1_002_01_i_Bre_yum brgyad stong don bsdu](#)

Last update: 20.05.2019

1. Titles

Editorial title: bcom ldan 'das yum brgyad stong pa'i don bsdu

Short title: yum brgyad stong don bsdu

Title in bKa' gdams gsung 'bum dkar chag: yum brgyad stong pa'i don bsdu (Introduction, p. 14, 50)

Text name as attested in the exemplar:

- [rgyal ba'i yum gyi bsdu don](#) (f. 22a1, conclusion)
- [bcom ldan 'das yum brgyad stong pa'i don bsdu pa](#) (f. 22a1, colophon)

English title: Topical outline of the Prajñāpāramitā in 8000 verses (*Aṣṭasāhasrikā*)

2. Author

Identification: rNgog Blo ldan shes rab (1059–1109), 'Bre Shes rab 'bar (b. 11th c.)

BDRC ID author: P2551, P2274

As referred to in the exemplar:

- [lo tsha¹ ba chen po dge slong blo ldan shes rab](#) (f. 22a2, colophon)
- [dge slong shes rab 'bar](#) (f. 22a2, colophon)

Remark: According to the colophon, the work was first composed by rNgog Blo ldan shes rab, then revised by 'Bre Shes rab 'bar (cf. 6.2).

Scribe:

- [<lho brag rong pa> bla ma 'od²](#) (f. 22a3, scribe's colophon)
- [mdo smad pa mar pa ston pa](#) (f. 22a4, second scribe's colophon)

3. Work description

Affiliation: bKa' gdams pa

Genre: Topical outline

Base text: *Ārya-Aṣṭasāhasrikā-prajñāpāramitā* (D12)

Topic: Prajñāpāramitā, Prajñāpāramitā in 8000 verses (*Aṣṭasāhasrikā*)

General text description: Topical outline of the Prajñāpāramitā in 8000 verses (*Ārya-Aṣṭasāhasrikā-prajñāpāramitā*). Presents the base text in a structured way and refers to the corresponding sections by mentioning the first words of the Tibetan translation in interlinear notes. The structure seems to be only partially hierarchical (but the absence of the beginning of the text makes it difficult to assess whether there is an overall hierarchical structure; a complete analysis of the text would be required to establish this.)

According to the colophon, the text was initially composed by rNgog Blo ldan shes rab following Haribhadra's *Abhisamayālaṅkāraloka* (D3791) (Tib. *shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba*), then later by Shes rab 'bar, who followed 'Jo bo 'bum pa (i.e., 'Bum phrag gsum pa, brTan skyong/Sthirapāla) and rNgog Blo ldan shes rab's teaching. The gloss “'grel pa med” could indicate that the portion of the base text referred to is not commented upon by Haribhadra.

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¹ Em. tsha : Ms. tshe

² Active in mChims phu'i gtsug lag khang at the time of Khyung po 'dul ba 'dzin pa (cf. scribe's colophon).

Incipit (missing)
Body of the text (?–22a1)
Conclusion (22a1)
Colophon (22a1–22a2)
Scribe's colophon (22a3)
Second scribe's colophon (22a4)

4. Exemplar

4.1 Source

In bKa' gdams gsung 'bum: Set 1, vol. 2, pp. 13–55

BDRC ID: W1PD89051

Origin: 'Bras spungs gNas bcu lha khang (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 50; 'Bras spungs dkar chag, vol. 2, p. 1744, no. 019955 (bcom ldan 'das yum brgyad stong pa'i don bsdu pa bzhugs so /; lo tsā ba chen po dge slong blo ldan shes rab; 'bru tsha; 22f.; 64x9cm; phyi la 593))

Indigenous catalogue marking(s): phyi la 593(top margin of the first available folio)³ (La=dkar chag skor dang lam rim blo sbyong sogs)

4.2 Extent

Number of folios (in the KDSB/in the original): 22/23

Extent (first and last folio): 2a–22a

Missing folio(s): 1 (f. 1)

Lines per folio: 8, 4 on f. 22a

Remarks:

Folio 6 occurs twice (*drug gong ma*; *drug*)

No copy of f. 22b in KDSB

Text on (1b1?)–22a4

Numbering in letters on the recto of the folios

Folio number on last folio (22a): *nye gnyis bzhugs so*

4.3 Manuscript particularities

Size (according to the catalogue): 64 × 9 cm

Type: Handwritten

Script: 'bru tsha

Orthography:

- Palatalization of *m* (e.g., *dmyigs*), but not systematic
- Bindu for *m*
- Numerals used for numbers
- Additional 'a rjes 'jug (e.g., *dpe'*, *dgu'*)
- *the tsom* for *the tshom*
- *chu.ngu* (or *chung_ngu*?) for *chung ngu*
- *b* frequently not closed on the top (looking like *p*) where *b* is expected (e.g., *byang chub*)
- Space (marked as × in the transcription) used in the sense of *shad*
- A few abbreviations (e.g., for *thams cad*, *sems can*)
- In the interlinear notes, *na* for *myed*

³ The copy in KDSB lacks the first folio, but there is some marking on f. 2a in the top left corner that represents the signature: a recognizable large *la*, left of which are three syllable written above one another: ('bras)?¶ La ¶ (593)?¶.

Left and right margins: Margin vertical lines on both sides on some folios

Annotations: Interlinear notes referring to the Tibetan translation of the base text and some glosses (notably, indicating the absence of a corresponding commentary). A number of insertions (corrections)

Symbols: 2 *siddham* signs (of varying shape) at the beginning of the first line on the recto, 1 *siddham* on f. 10a and f. 11a

5. Literature

5.1 Text and edition(s)

(a) Exemplar

- bKa' gdams gsung 'bum 1vol. 2, pp. 13–55 (facsimile)
- BDRC **O1PD89051C2O0031** (PDF copy of the KDSB images)

(b) Other exemplar(s)

-

(c) Edition(s)

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5.2 Translations and studies

- Harter 2015: 25 and n. 67 (note on 'Bre's place in the transmission of the *Abhisamayālaṅkāra*)
- Kano 2008: 128–129, n. 5 (note on the colophon of the text)
- Kano 2016: 202–203, n. 49 (idem)

6. Excerpts

6.1 Conclusion

Text

22a1:

rgyal ba'i yum gyi bsds don byas pa yis //
skye ba kun du yum gyi rtogs pa rnyed 'gyur dang //
bshes gnyen dam pas zin cing don la dga' 'gyur dang //
lus can kun kyang yuM gyi don rnyed rtag 'jug shog //

Translation

By composing the topical outline of the “Mother of the Victorious ones” (i.e., Prajñāpāramitā),
May I obtain the understanding of the “Mother” (Prajñā) in all my lives,
May the excellent teacher(s) (*kalyāṇamitra*) welcome it and rejoice in its contents,
May all the living beings also always engage in the attainment of the meaning of the “Mother”
(Prajñā)!

6.2 Colophon

Text

22a1–2:

bcom ldan 'das yum brgyad stong pa'i don bsds pa [22a2] slob dpon seng ge bzang po {Haribhadra} 'i rjes
su 'brangs te / lo tsha⁴ ba chen po dge slong blo ldan shes rab kyis gzhan la phan par bya ba'i phyir sbyar
ba las / dus phyis jo bo 'bum pa {'bum phrag gsum pa, brTan skyong, Sthirapāla} dang lo tsha ba {rNgog
Blo ldan shes rab} de nyid kyis rjes su 'brang zhing mang du thos pa'i dge slong shes rab 'bar gyis mdo'i
don legs par gtan la phab nas yang zhus te sbyar ba // // rdzogs s+ho ///

Translation

The Topical outline of the “Mother of the Exalted ones in 8000 verses” (*Aṣṭasāhasrikā-prajñāpāramitā*) is completed. After the Great Translator, the monk Blo ldan shes rab composed it for the sake of helping

⁴ Em. tsha : Ms. tshe

others, following Master Haribhadra,⁵ at a later time, the monk Shes rab 'bar, following Jo bo 'bum pa⁶ and this Translator (i.e., rNgog Lo) and having heard (their teaching) repeatedly, after re-establishing correctly the contents of the sūtra, **(re)composed it, with revisions** (?) (*yang zhus te sbyar*).

6.3 Scribe's colophon

Text

22a3:

yul chos skor bsaM yas kyi lung phran mchims phu'i gtsug lag khang du mang du thos pa'i <khu lha sdings pa la>
dge slong / bshes gnyen lha sdings pa'i gsung gi bdud rtsi <(lung pos)>, la ngoms ngoms su 'thungs pa bde bar
gshegs pa'i bka' rab 'byaMs pa <rtsod pa myed pa maMs la> blo gros kyi snang pa rab tu rgyas pa khyung po 'dul ba
'dzin pa'i spyan sngar bdag mchod nas <lho brag rong pa> bla ma 'od kyis yig mkhan byas nas bris so //

Translation

I, Bla ma 'od <Lho brag rong pa>, have written this down in the function of scribe, in the monastery of mChims phu, the extension of chos skor bSam yas, after having worshipped in the presence of Khyung po 'dul ba 'dzin pa, who has the extended light of intelligence of the countless words of the Sugata <for those who are undisputed>, who has drunk until his thirst was quenched the nectar of the teaching of the Teacher (*kalyāṇamitra*) lHa sdings pa, the monk of great learning <Khu lHa sdings pa>.

6.4 Second scribe's colophon

Text

22a4:

'di bris pa'i bsod naMs kyis //
yon mchod byang chub thob par shog //
// bkra shis par gyur cig // //
<mdo smad pa mar pa ston pas bris so / legs so />

Translation

By the merits of having written this,
May the donor and the recipient obtain Buddhahood!
May it be auspicious!
Written down by Mar pa ston pa from Amdo. It is correct.

⁵ Haribhadra authored an *Abhisamayālaṅkāraḥ Prajñāpāramitāvyaḥkhyā* (P5189), the translation of which was finally revised by Dhīrapāla and rNgog Blo ldan shes rab.

⁶ This likely refers to 'Bum phrag gsum pa, also known as brTan skyong (Skt. Sthirapāla). He taught rNgog Lo the *Pramāṇaviniścaya* and was his teacher of *Prajñāpāramitā*. He passed down to him the *Abhisamayālaṅkāra* lineage. Cf. Kramer 2007: 41.