

1_003_01_Ar_sher phyin sdud bshad (A)

Last update: 20.05.2019

1. Titles

Editorial title: shes rab pha rol phyin pa sdud pa tshigs su bcad pa'i nram par bshad pa

Short title: sher phyin sdud tshigs nram bshad

Title in bKa' gdams gsung 'bum dkar chag: sdud pa tshigs su bcad pa'i 'grel ba (Introduction, p. 15, 53)

Text name as attested in the exemplar:

- [sher physis¹ gyi bshad](#) (f. 1a, cover page)
- [shes rab pha rol phyin pa'i nram bshad](#) (f. 63a7, conclusive verses)
- [shes rab pha rol phyin pa sdud pa tshigs su bcad pa'i nram par bshad pa](#) (f. 63a8, colophon)
- [shes rab pha rol phyin pa yi nram par bshad pa](#) (f. 63b5, post-colophon verses)

English title: Explanation of the Condensed Verses (*Sañcayagāthā*) of the Prajñāpāramitā

2. Author

Identification: Ar Byang chub ye shes (b. 11th c.)²

BDRC ID author: P2552

As attested in the exemplar:

- [shag kya'i dge slong byang chub ye shes](#) (f. 63a8, colophon)
- [Ar](#) (interlinear note to *bdag*, f. 1b1, introductory verses)

3. Work description

Affiliation: bKa' gdams pa

Addressee of the invocation: [sangs rgyas dang byang chub sems dpa'](#) thams cad

Genre: Commentary

Base text: *Ārya-Prajñāpāramitā-Sañcayagāthā* (Tib. *'phags pa shes rab kyi pha rol to phyin pa sdud pa tshigs sub cad pa*) (D13)

Topic: Prajñāpāramitā, *Sañcayagāthā*

General text description: Commentary on the *Sañcayagāthā* (D13). The explanation of the words of the base text is preceded by an introduction that includes an outline of Prajñāpāramitā literature. The author refers to other commentaries on the text (one referred to as “new commentary”), and to the interpretation of “lo tsa ba” (rNgog Blo ldan shes rab) and “bum” (i.e., 'Bum phrag gsum pa, brTan skyong/Sthirapāla), and claims to have followed mainly the commentary of Buddhaśrījñāna. Written on the request of Lha gcig ston pa chos kyi rgyal po.

Table of Contents / Outline

Cover page (1a)

Incipit (1b1–1b2)

Invocation (1b1)

Introductory verses (1b1–1b2)

Body of the text (1b2–63a7)

¹ The “s” might be read as a faded “n” (e.g., sher phyin).

² Harter 2015: 25, n. 70: “Since Ar was invited as a *dge bshes* to a monastery in 1076, it is hard to believe that he was not at least 20 years old, which would put his birth-date at least in 1056. The last trace of his existence is in 1144 when he took over the head of rgyal lha khang.”

0. [Introduction] (1b2–3b1)
 1. Meaning of the title of the base text (3b1–3b9)
 2. Commentary on the base text (3b9–63a7)
- Conclusive verses (63a7–63a8)
Colophon (63a8)
Post-colophon verses (63a9–63b6)
Addition: Outline of the post-colophone verses

4. Exemplar

4.1 Source

In bKa' gdams gsung 'bum: Set 1, vol. 3, pp. 11–136

BDRC ID: W1PD89051

Origin: 'Bras spungs gNas bcu lha khang (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 53; 'Bras spungs dkar chag, vol. 2, p. 1412, no. 015928 (sher phyin gyi bshad sbyar; ar byang chub ye shes; 'bru tsha; 63f.; 66x10cm; phyi tsha 93))

Indigenous catalogue marking(s): phyi tsha 93 (cover page)

4.2 Extent

Number of folios (in the KDSB/in the original): 63/63

Extent (first and last folio): 1a–63b

Lines per folio: 9, 6+3 on f. 63b

Remarks:

Text on 1b1–63b6

Numbering in letters on the recto of the folios

No number on f. 1

No number visible on f. 3

4.3 Manuscript particularities

Size (according to the catalogue): 66 × 10 cm

Type: Handwritten

Script: 'bru tsha

Orthography:

- Bindu for *m*
- Palatalization of *m* found only in interlinear notes
- Numerals used for numbers
- Abbreviations (e.g., for *sems can, ye shes, thams cad...*)
- Superabundant 'a *rjes 'jug* (e.g., *brtse', bzhi'*)
- Particle *pa/ba* takes the form *pa* after final *ng*
- *bstan chos* for *bstan bcos*

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

Annotations: Numerous interlinear annotations (some of which corrections) and marginal annotations.

Long addition and commentary on the post-colophon verses in small script at the bottom of the last folio.

Other additions in thick ink at the bottom of 63a and of 63b, some in very large characters, some in characters of the same size as the text, written clumsily by a beginner - these seem unrelated to the text.

Symbols: 3 *siddham signs* at the beginning of the text on f. 1b; 2 *siddham signs* at the beginning of the line on the recto of the other folios *Other:* Top of f. 3a truncated on the BDRC image

5.1 Text and edition(s)

(a) Exemplar

- bKa' gdams gsung 'bum 1vol. 3, pp. 11–136 (facsimile)
- BDRC **O1PD89051C2O0041** (PDF copy of the KDSB images)

(b) Other exemplar(s)

- 1_003_02 (other exemplar of the same text, sharing some of the interlinear notes, the post-colophon verses and the commentary on the post-colophon verses, and part of the introductory verses)

(c) Edition(s)

- *Ar chos skor* 59–269 (*dbu can* edition)

5.2 Translations and studies

- Harter 2015: 26 (mention of Ar's works on Prajñāpāramitā)

6. Excerpts

6.1 Cover page

1a: Phyi¶ Tsha ¶ 93¶ *sher physis³ gyi bshad* sbyar

6.2 Incipit

Text

1b1–1b2:

sangs rgyas dang byang chub sems dpa' thams cad la phyag 'tshal lo //

[1]

⟨sgrib gnyis ma (bya ?) kyi⟩ rtog pa'i dra ba rnam bsal bas //⟨spangs pa (ni) (rgy)u mtshan te*****⟩
⟨rtogs pa⟩ zab cing rgya che mkhyen gyur cing //⟨rang don⟩
⟨gzhan don⟩ brtse' bas sna tshogs 'phrin las kyis //
⟨sangs rgyas (pa la bstod?)⟩ 'gro don rdzogs mdzad ston pa dang //⟨(khyad gzhi)⟩

[2]

⟨yuM la bstod pa⟩⟨ston pa⟩ de nyid ⟨kyi⟩ yum gyur gang yin dang //⟨***...***⟩
⟨bla ma la bstod pa⟩ ⟨('bre)⟩ gang gi gsung gi 'od zer gyis //⟨(bla ma'i khyad par)⟩
⟨ar⟩ **bdag** gi blo'i ⟨mi shes ba'i⟩ mun sel ba'i //
bla ma rnams la ⟨(de yan chad)***...***⟩ gus btud de //

[3]

⟨(rgyu mtshan gang*** na)⟩ ⟨bshad par dam bca'⟩ don gnyer skyes bus ⟨lha (gcig ?) ston **⟩ bskul byas bas //
[1b2] ⟨rgyu gang gis 'bri na / 'bre⟩ bla ma dam pa'i bka' drin gyis //
⟨tshig dang don khyad par⟩ rtogs ⟨(gang gis gsal byed na)⟩ dka'i mdo'i ⟨sdud pa⟩ tshig don gyi //
⟨gang na⟩ gsal byed cung zad ⟨gang gis na⟩ **bdag** gis ⟨bshad gzhi⟩ bri ⟨snying rje chen bas(_so)⟩//⁴

Translation

I bow down to all the Buddhas and Bodhisattvas.

[1–2]

I bow down respectfully

³ The “s” might be read as a faded “n” (e.g., sher phyin).

⁴ Compare with 1_002_03, from « gang gi gsung » to « bdag gis bri »

- to the Teacher, who has known the deep and broad (realization) by dispelling nets of conceptualization, and who fulfills the goal of (sentient) beings through various activities based on compassion
- to (the Prajñāpāramitā who is) being his “Mother”
- to the Bla mas who dispel the darkness of my mind with the light-rays of their teaching.

[3]

I will write some clarification of the meaning of the words of the sūtra (i.e., the *Sañcayagāthā*) that are difficult to understand, with the grace of the excellent Bla ma ‘Bre’, because I was requested by zealous people. 6.3 Conclusive verses

Text

63a7–63a8:

shes rab pha rol phyin pa’i //
rnam bshad bdag gis sbyar pa las //
‹bsngo rgyu› thob pa’i bsod nams gang yin des //
srid 3 seMs can ma lus kun //
‹gnas skabs kyi ‘bras bu› shes {3}rab pha rol phyin [63a8] skas la //
legs pa nyid du ‘dzegs nas ni //
‹mthar thug› thar pa’i khang bzangs mchog du ni //
myur ba nyid du ‘jug par shog //

Translation

Thanks to the merits that resulted from my composing this *Explanation of the Prajñāpāramitā*,
May all beings of the three realms ascend properly the stairway of the Prajñāpāramitā,
and quickly enter the excellent palace of liberation. 6.4 Colophon

Text

63a8:

slob dpon sangs rgyas ye shes {Buddhaśrījñāna} kho na’i rjes su ‘brangs nas sbyar pa’i /
shes rab pha rol phyin pa sdud pa tshigs su bcad pa’i rnam par bshad pa / shag kya’i dge slong byang chub
ye shes kyis mdzad pa // rdzogs s+ho // //

Translation

The *Explanation of the Condensed Verses of the Prajñāpāramitā* made by the Śākya monk
Byang chub ye shes, which was composed following exclusively Master Buddha(śrī)jñāna, is
completed. 6.5 Post-colophon verses

Text

63a9–63b6:

[1] gnyan gsan gtan la dbab pa

‹rang gi› srog dang ‹gces par› mtshungs pa’i grogs dag la ‹gnyan gsan dbab pa› //
kho bos ‹phyi mar› phan par ‘gyur ba’i //
mchid gros ‹‘og nas ‘byung ba› ‘di dag ‘debs byed kyis //
‹seMs can gyi khyad myed dang sbyor dang zur la bdag nyid kyi che ba’i yon tan brjod pa› ‘di bzhin nyid kyis gsan par mdzod //

[2] spyir bya ba dman pa spang par gdams pa

‹dngos su bshes gnyen (‘)di ‘dra *** shugs la bshes gnyen bzang po ‘di dra ba bsten ces pa ni›
deng sang dus kyi skye bo ni //
‹bzang por› mchog gyur⁵ don du gnyer ‘dod cing //
dman pa dag ni ‘dir ‘dod kyang //
‹de dang ‘gal ? ba’i› ‹2› mthun rkyen bsod nams mi ldan zhing //

⁵ 1_003_02 reads: mchog ‘gyur

‘gal rkyen⁶ mi shes mun bsgribs pas //
nor bu chu shel lta bu’i //
[63a1] mchog la smod cing ‘dor bar byed //
nor bu ‘ching bu lta bu’i //
dman pa dag la bstod byed cing // *◁*can mthong nas b***,
de dag rjes su ‘jug byed pa //

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[3] *bye brag du bsod nams ma yin pa’i las spang par*

*◁***, kye ma dus kyi seMs can rnam //
gshed mas bzung⁷ bzhin snying re rje //
dman pa’i g.yang sa de ‘dra spongs //
*◁***...****, bdag ni mang po la che zhes //
cung zad tsam gyi nga rgyal ni //
nges pa nyid [63b2] du bsky(e)d bya st(e) //
8

rgyu mtshan chung ngu la brten nas //
sdig pa’i rtsa ba ma⁹ rtsom 1 //

[4] *dal ‘byor gyi rten chud mi gsan par*

*◁**rab dang bas par byang chub* sngon mtho’¹⁰ nges legs bsgrub pa dang //

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‘khor ba ngan song spong pa yi¹¹ //
rten nyid du ni¹² rung pa yi¹³ //
‘khor lo bzhi ldan mi’i ni¹⁴ //
skye ba yang dag thob gyur nas //
don chung las *◁***, la brtson pa yis //
dus zad tshe ‘das g[*yu*]r [63b3] nas ni //
don chen *◁***, yal bar gyur ta re //

[5] *spyir dge ba’i las la ‘jug par*

*◁***, tshe ‘dir bde dang skyid pa dang //
snyan pa rnam pa gsum ‘dzom yang //
yud tsam *◁***, dar 1 tsam yin pas //
‘di bas *◁mtha’ myed bas* phyi ma dus ring phyir //
phyi ma gal che de bas na //
*◁****, phyi ma’i don dang rgyags tshags mdzod //

[6] *de dag ‘gal ba’i rkyen gyi dbang du mi gtang par*

*◁****, rnyed dang bkur sti gang yin dag //
bsod nams zer ba de yang ni //
bdud kyis (s)lu brid nyid yin te //
[63b4] dam chos bsgrub pa’i bar chad yin //
dman pa de dag gtsor byas te //
rin chen chos kyi bya ba ni //
btang snyoms bzhag par gyur ta re // *◁****,

⁶ Em. ‘gal rkyen (for the sake of metrics): Ms ‘gal

⁷ 1_003_02 reads: *gzung*

⁸ One additional line in 1_003_02 : bla ma’i mar hril sor 1 bar

⁹ Em. (as in 1_003_02) ma : Ms mang

¹⁰ The reading mngon mtho’ of 1_003_02 is preferable.

¹¹ 1_003_02: *spong pa’i*

¹² Em. (for the sake of metrics, as in 1_003_02) du ni : Ms du

¹³ 1_003_02: *rung pa’i*

¹⁴ The reading *ldan pa’i* of 1_003_02 seems preferable.

[7] *bye brag du thams cad kyi rtsa ba lhag pa'i tshul khirms kyi bslab pa la nan tan tu bya bar*

⟨***blang sgrub par gdams pa⟩ grogs po mdo' dbus shul ring yang //
legs dang nyes pa brjod pa'i //
gtam ni drung na smra ba bzhin //
⟨*gsan ston gyis shog⟩ myur ba nyid du thos 'gyur bas //
dran dang shes bzhin la brten te //
⟨**⟩ gnyen po bag yod lhur bskyed ××¹⁵
nyes spong [63b5] yon tan khyad par ni //
bsgrub la brtson pa cher mdzod 1 //

[8] *rang gi don dang ldan pa'i sgo nas gzhan don bya bar gdams pa*

⟨gnas skabs * mthar thug pa'i dgos pa thob par bya ba gdab pa'i ?⟩
kho bos brtson pa lhur blangs te //
ny(i)d kyi thugs dgongs rdzogs bya'i phyir //
shes rab pha rol phyin pa yi //
rnam par bshad pa 'di sbyar gyis //
'di bzhin nyid kyis nyams su ni //
len dang skal ldan rnams la yang //
yang dag nyid du ston pa yis //⟨gang (don?) *gyis⟩
stobs sogs sangs rgyas ** rnams kyi *¹⁶
[63b6] rgyal po nyid du 'gyur pa dang //
gdul bya rnams kyi don mdzod cig //

Translation

[1]

I offer these helpful discourses and advices to the friends who are like (my) life. Therefore, may you listen appropriately!

[2]

People nowadays strive for the excellent (teachers). And even though the inferior (people) wish this, because they are not endowed with the virtues, which are the requisite conditions, and are obstructed by the darkness of ignorance, which is an impeding condition, they will blame and abandon the excellent (teachers), who are jewels that are like crystal.

They praise the inferior (teachers), who are jewels that are like trinkets, and they follow them.

[3]

Halas! People in these days are like caught by the executioner and are to be pitied.

May they abandon such abysses of abuse.

A little bit of egoism certainly has arisen – “I am the best of most” –

May they not stir up the root of sin, based on little causes [(like) a single finger size of the butter-heap of the bla ma]¹⁷.

[4]

Having obtained the proper existence which is endowed with the four “Wheels”, that is suitable as a basis for rejecting bad rebirth and for establishing mundane happiness (*abhyudaya*) and ultimate bliss (*naiḥśreyasa*), they strive for vain activities.

By the time they reach death, the great goal has indeed vanished!

[5]

Even if, in this life, the three aspects — i.e., happiness, joy, and fame — converge, they are only there for a moment.

¹⁵ 1_003_02: *skyed la* //

¹⁶ 1_003_02: *sangs rgyas chos rnams kyi* //

¹⁷ The sentence in square brackets is added in a linear note together with the next line in 1_003_02.

Therefore, since the next lives are longer than this one, the next ones are more important. Thus, may you lay up food as provision for the future and do what is useful for the next life.

- [6] Gain and honor, which are called “merit,” is just temptation by demons. It is an obstruction to the practice of the excellent teaching.
The inferior (people) take these to be what is important.
The activity of the precious teaching has indeed been neglected!

- [7] Even though the Friends are in the far away mDo and dBus, by hearing quickly the discourse in which the qualities and faults are expressed, just as it was said in the presence (of the Friend), based on memory and alertness, you will generate the antagonist, (with) careful endeavor. You will practice the specific qualities that reject faults. And may you exert yourself principally [to these activities].

- [8] I, with great effort, have composed this *Explanation of the Prajñāpāramitā* in order to fulfill their intention. Through this, by teaching (it) correctly to them also who practice accordingly and are fortunate, may I become the master of the Buddha’s qualities such as strength, etc. and may I benefit the disciples!

6.6 Outline of the post-colophon verses

Text

tshigs su bcaḍ pa ‘di rnams kyi don ni brgyad [de] /
gnyan gsan gḍan la dbab pa dang /
spyir bya ba dman pa spang par gḍams pa [dang] /
bye brag du bsod nams ma yin pa’i las spang par dang /
dal ‘byor gyi rten chud mi gsan par dang /
[spyir dge ba’i las la ‘jug par dang /
de dag ‘gal ba’i rkyen] ¶ [gyi dbang ?] du mi gtang par dang /
bye brag du thams caḍ kyi rtsa ba lhag pa’i tshul khirms kyi bslab pa la nan tan tu bya bar dang /
rang gi don dang lḍan pa’i sgo nas gzhan don bya bar gḍams pa’i gḍam ngag go //

Translation

These object of these verses is eightfold:

- [1] Invitation
- [2] In general the instruction to abandon the inferior (teachers)
- [3] In particular (the instruction) to abandon unwholesome deeds
- [4] (The instruction) not to listen to contents that are the basis of leisure and fortune
- [5] In general, (the instruction) to engage in virtuous deeds
- [6] (The instruction) not to abandon those through the power of impeding conditions
- [7] In particular (the instruction) to strive for the training of the superior moral discipline, which is the root of everything
- [8] The instruction to benefit others through benefitting oneself.

6.7 Additions

Text

- [2] tha snar Thang (du) ‘di mkhas pa yi
[3] sbyes? lo zla ba dang po ‘i tshes pa gsum gyis (nyi)n (ba) yeg¶
yi ge byas pa ’i (rten)? la lo ra ba rgya poonu rtar la¶
nus ***
[4]

@@ yi.ge * slo*pon ba

@@ yi.ge slo pon la cha ped? bgya?

Translation

[2]

In sNar thag, this ... of the expert...

[3]

The morning of the third day of the first month of the year *sbyes?*, on the basis of what was written down, ???.

[4]

The Teacher of letters

To the teacher of letters, ???.