

[1_001_11_i_rNgog lo_rgyud bla don bsdus](#)

Last update: 12.2.2019

1. Titles

Editorial title: [theg pa chen po rgyud bla ma'i bstan bcos kyi don bsdus pa](#)

Short title: [rgyud bla don bsdus](#)

Title in bKa' gdams gsung 'bum dkar chag: [rgyud bla ma'i 'grel ba](#) (Introduction, p. 14, p. 47)

Text name as attested in the exemplar: [theg pa chen po rgyud bla ma'i bstan bcos kyi don bsdus pa](#) (f. 40a3, colophon)

English title: Concise guide to the *Mahāyānottaratantra*

2. Author

Identification: [rNgog Blo ldan shes rab](#) (1059–1109)

BDRC ID author: P2551

As attested in the exemplar: [rngog dge slong blo ldan shes rab](#) (f. 40a3, colophon)

3. Work description

Affiliation: [bKa' gdams pa](#)

Addressee of the invocation: (Maitreya; not explicit)

Genre: Concise guide

Base text: [Ratnagotravibhāga-Mahāyānottaratantraśāstra](#) (D4024)

Topic: Buddha nature, [Ratnagotravibhāga-Mahāyānottaratantraśāstra](#)

General text description: Concise guide on the *Mahāyānottaratantra*, a work on the Buddha nature ascribed to Maitreya

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Cover page (1a)

Incipit (1b1)

Body of the text (1b1–40a1)

[0] The Five Treatises of Maitreya (1b1–1b3)

[1] A systematic presentation of the main body of the RGV (1b3–12a3)

[2] The resultant Jewels (12a3–18a3)

[3] The origin which generates the Three Jewels (18a3–39a5)

[4] The activity concerning the successful completion of the composition of the treatise (39a5–40a1)

Conclusion (40a1–40a3)

Colophon (40a3–40a4)

Cf. Kano 2016, Appendix A for a detailed outline with the references to both the manuscript and the block print, and to the verses of the RGV.

4. Exemplar

4.1 Source

Set in bKa' gdams gsung 'bum: Set 1, vol. 1, pp. 289–367

BDRC ID: W1PD89051

Origin: Private collection of bKra shis dbang rgyal (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 47; Kano 2017: 20)

4.2 Extent

Number of folio (in KDSB/in the original): 40/40

Extent (first and last folio): 1a–40a

Lines per folio: 7; 4 on f. 40a

Remarks:

No image of f. 40b in KDSB

F. 39–40a missing in the PDF of KDSB on DBRC, but present in KDSB

Text on 1b1–40a4

Numbering in letters on the recto of the folios, not always visible on the KDSB copy

Folio number on last folio: *bzhi bcu thaM po?*

4.3 Manuscript particularities

Type: Handwritten

Orthography:

- Frequent palatalization of *m* (but not systematic)
- *bstan chos* for *bstan bcos*
- *sdug sngal* for *sdug bsngal*
- *phun sum 'tshogs* for *phun sum tshogs* (sometimes corrected by the deletion of ')
- *las sogs* for *la sogs*
- Particle *pa/ba* takes the form *ba* after final *-n*, and *pa* after final *-l* and final *-ng*
- Enclitic particles occur sometimes as separate syllables (*'khor lo 'o*, *kho na 'o*, *'khor lo 'i*)
- Alternance of prefix *b-* and *g-* (e.g., both *rnam par gzhas*, *rnam par bzhas* are found)
- Additional prefix *b-* (e.g., *bsgrub*)

Annotations: Occasional interlinear additions (corrections). Long insertion on f. 11a4

Symbols:

- 3 *siddham* signs at the beginning of the text on f. 1b; 2 *siddham* signs in others folios at the beginning of the first line on the recto
- Ornamental sign on 12b7, 17b3 (beginning of a new section)

5. Literature

5.1 Text and edition(s)

(a) *Exemplar*

- bKa' gdams gsung 'bum 1, vol. 1, pp. 289–367 (facsimile)
- BDRC **O1PD89051C2O0021** (PDF copy of the KDSB images)

(b) *Other exemplar(s)*

- 32-folio *dbu med* manuscript, only the last of which has surfaced and was photographed by Kano at the Bar skor (see Kano 2016, chap. 9, §b2).
- 15-folio (incomplete?) manuscript listed in the 'Bras spungs dkar chag, vol. 2, p. 1401, no 15801 (rgyud bla ma'i don bsdus; lo tsā ba blo ldan shes rab kyis; 'bru tsha; 61.5×9.5cm; signature: phyi tsha 41) (see Kano 2016, chap. 9, §b2).

- Reproduction from a 66 f. blockprint (Zur Khan family blockprints edition, 1918) from the Library of Dwags po Rinpoche by the Library of Tibetan Works and Archives, 1993, with an introduction by David Jackson (Jackson 1993b). Back of cover page missing.
- Other prints from a revised version of that printing block are preserved in Tōhoku University and in the library of the Shel ri sprul sku in Dolpo (See Kano 2016, chap. 9, §b3).
- A blockprint preserved in Bod ljongs dpe mdzod khang was not included in KDSB because it was not legible (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 47).

(c) Edition(s)

- *rNgog chos skor* 545–625 (*dbu can* edition of the text based on 1_001_11)
- Kano 2006 (critical edition and translation of the first chapter)

5.2 Translations and studies

- Jackson 1993a (introduction to the edition of the blockprint copy)
- Kano 2006 (extensive and in-depth study of the text)
- Kano 2007: 4 (references to manuscripts of this work)
- Kano 2008 (on an outline of the RGV by rNgog Lo)
- Kano 2010 (on rNgog Lo's position on the Buddha-nature, based on his *rgyud bla don bsdus*)
- Kano 2016 (extensive and in-depth study of the text)
- Wangchuk 2017 (discusses rNgog Lo's position in Part 1)

5.3 Work in progress

- Kano (critical edition and English translation of chap. 1 [revised version of Kano 2006])

6. Excerpts

6.1 Cover page

1a: rnaM bshad snying po brgyan ma tshang ba 1 | grub mtha'i rnaM gzhag bris ma 1 | 'jaM dbyangs dpa' gtso'i grub thab ma tshang ba 1 ³⁷

6.2 Incipit

Text

1b1:

'jig rten kun dang myi mthun pa'i //
 zab mo'i don can bstan bcos 'di //
 thugs rjes bdag cag la gsungs pa //
 chos la spyen gyur de la 'dud //

Translation

I bow to him (i.e. Maitreya) whose eyes are directed towards the Dharma and who, out of compassion, taught to us this treatise of profound meaning (i.e. the *Ratnagotravibhāga*), which goes against [the conventional wisdom of] the entire world.

6.3 Conclusion

Text

40a1–3:

[1]

◆ sangs rgyas nyid kyi mkhyen pa'i yul gyur mkha' ltar zab cing rgya che ba //
 theg mchog dam chos yon tan mdzod 'di byis pa'i yul las shin tu 'das //
 [40a2] de lta mod kyi skye ba kun tu mchog la mos pa goms 'dod pas //
 bdag nyid dran phyir dad pa tsam gyis 'di bshad pa la myi rigs myed //

[2]

³⁷ See Kano 2016: 244 : “The title page has a handwritten note which refers to three dGe-lugs-pa works [...], but these have no relevance to the contents of the manuscript.”

◆ dam chos gsung rab nges pa'i don gyi tshul //
 theg chen bla ma'i bstan bcos 'di bshad pas //
 bsod nams thob des sangs rgyas thams cad dang //
 [40a3] mnyam pa'i chos nyid **bdag** gis myur thob shog //

Translation

[1]

This treasury of qualities of the excellent doctrine of the supreme vehicle, which is profound and extensive like space and is the domain of the Buddha's knowledge, by far exceeds the [cognitive] domain of the infantile.

Nonetheless, there is nothing wrong with my having explained³⁸ this (doctrine) purely out of faith, in order to remember it myself, because I wish to master faith in the very sublime (doctrine) in all lifetimes.

[2]

Through the merits that I have attained by explaining the *Mahāyānottaratantra* (i.e. *Ratnagotravibhāga*), which contains the system of definitive meaning of the scriptures of the excellent doctrine, may I swiftly attain the true nature (*dharmatā*) equal to all Buddhas!

6.4 Colophon

Text

40a3–4:

theg pa chen po rgyud bla ma'i bstan bcos kyi don bsdus pa // ◆ smra ba'i seng ge / ngag gi dbang phyug /
 'chad gra'i slob dpon / sgra sgyur gyi lo tsa ba chen po / **rngog dge slong blo ldan shes rab** kyis mdzad pa
 [40a4] rdzogs s+hyo // he he // //

Translation

The Concise guide to the *Mahāyānottaratantraśāstra*, composed by the Lion of speech, the Lord of speech, the teacher of the monastic seminary, the Great Lotsaba translator (*sgra sgyur*), the Ngog monk Blo ldan shes rab, is completed.³⁹

³⁸ Or: there is nothing wrong in my explanation...

³⁹ Cf. also Kano 2016: 244.