

1_001_08_i_rNgogLo_mngon rtog rgyan don bsdus

Last update: 12.2.2019

1. Titles

Editorial title: shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos don bsdus pa

Short title: mngon rtogs rgyan don bsdus

Title in bKa' gdams gsung 'bum dkar chag:

- mngon par rtogs pa'i rgyan 'grel rin chen sgron me (Introduction, p. 13)
- mngon rtogs rgyan gyi dka' 'grel rin chen sgron ma (Introduction, p. 46)

Text name as attested in the exemplar:

- [shes rab kyi pha rol tu phyin pa'i man ngag bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i dka' 'grel rin po che'i sgron ma](#) (f. 1a, cover page)
- [phar phyin 'grel pa](#) (f. 1a, cover page)
- [shes rab kyi pha rol tu phyin pa man ngag gi stan bcos don bsdus pa](#) (f. 37a6–7, colophon)
- [rin po che'i sgron me](#) (f. 39a8, post-colophon verse [2c])
- [rgyan gyi rgyan](#) (f. 39a9 post-colophon verse [2d])

English title: Concise guide to the treatise on the instruction relative to the Prajñāpāramitā (– the precious lamp of the commentary on the *Abhisamayālaṅkāra* [namely, Haribhadra's *vṛtti*])

Remarks:

The two titles on the cover page are by different hands.

On the cover page of the blockprint (see below 4.1 “Other exemplars”), the title is given as: lo tsa ba chen po'i bsdus don (Jackson 1993a: 2).

In the colophon of the blockprint (see below 4.1 “Other exemplars”), the title is given as: shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos kyi don bsdus pa (Jackson 1993a: 2–3).

2. Author

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

BDRC ID author: P2551

As attested in the exemplar:

- [lo ts+tsa ba blo ldan shes rab](#) (f. 1a, cover page)
- [blo ldan shes rab](#) (f. 1a, cover page)
- [dge slong blo ldan shes rab](#) (f. 39a7, colophon)

3. Work description

Affiliation: bKa' gdams pa

Addressee of the invocation: 'phags pa byams pa

Genre: Concise guide

Base text: *Abhisamayālaṅkāranāmaprajñāpāramitopadeśaśāstravṛtti* (*Abhisamayālaṅkāravṛtti*) (D3893)

Topic: Abhisamaya, *Abhisamayālaṅkāra*

General text description: Concise guide commenting on the *Abhisamayālaṅkāra* via Haribhadra's commentary, the *Abhisamayālaṅkāranāmaprajñāpāramitopadeśaśāstravṛtti* (Tib. *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba'i 'grel pa* [D3893]) (the translation of which rNgog Lo revised together with the Indian Paṇḍit dPal go mi 'chi med). The earliest known Tibetan commentary on the *Abhisamayālaṅkāra*.

Table of Contents / Outline

Cover page (1a)

Incipit (1b1–1b3)

Body of the text (1b3–39a5)

1. bshad pa la 'jug pa (1b4–2b3)
2. bshad pa nye bar dgod pa (2b3–39a4)
3. bshad pa mthar phyin pa'i bya ba (39a4–5)

Conclusion (39a5–39a6)

Colophon (39a6–39a7)

Post-colophon verses (39a7–39a8)

4. Exemplar

4.1 Source

Set in bKa' gdams gsung 'bum: Set 1, vol. 1, pp. 125–201

BDRC ID: W1PD89051

Origin: 'Bras spungs gNas bcu lha khang (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 46; 'Bras spungs dkar chag, vol. 2, p. 1401, no. 015800 (sher phyin mngon rtogs rgyan 'grel ba dang bcas pa'i dka' 'grel rin po che'i sgron ma; lo tsā ba blo ldan shes rab; 'bru tsha, 39 f.; 65x10cm; phyi tsha 41))

Indigenous catalogue marking(s): phyi tsha 41

Remark: The signature is not legible on the KDSB copy, but is reported in bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 46.

4.2 Extent

Number of folio (in KDSB/in the original): 39/39

Extent (first and last folio): 1a–39a

Lines per folio: 9; 8 on f. 1b, f. 2a and f. 39a

Remarks:

No copy of 39b in KDSB

Text on 1b1–39a8

F. 1 not numbered

Numbering in letters on the recto of the other folios

Folio number on last folio: *sum bcu so dgu bzhugs s+ho //*

4.3 Manuscript particularities

Size (according to the catalogue): 65 × 10 cm

Script: 'bru tsha

Orthography:

- Frequent abbreviations (e.g., for *bstan bcos*, *don dam*, *chen po*, final *-gs*, final particles, etc.)
- Bindu for *m*
- Numerals used for numbers and for phonetic value (e.g. *4+n* for *bzhin*, *mtshan 4* for *mtshan gzhi*)
- Space used in the sense of *shad* (in such cases, the preceding syllable is sometimes not followed by *tsheg*)
- *log rtogs* for *log rtog*
- Additional *b-* prefixes (e.g., *bskyed pa*, *brgyan*)
- Alternative prefix *'a-* for *m-* (e.g., *'thun*)

Left and right margins: Ornamental margins on f. 1b. Frame on f. 2a. Margin vertical line visible on the left on f. 2b and f. 3a

Annotations: Several interlinear annotations (corrections) in different hands (long note in *dbu can* at the bottom of 16b and below 31b3)

Symbols: 4 *siddham* signs at the beginning of the text; 3 *siddham* signs at the beginning of f. 2a; 2 *siddham* signs at the beginning of the other folios on the recto

Other:

Occasional blurring. Vertical black mark in the middle of 5a (folding mark?). The syllables along this line appear as duplicated on the copy.

The *pratīkas* from *Abhisamayālaṅkāra* are probably written with colored ink on the manuscript, as they appear paler on the copy

5. Literature

5.1 Text and edition(s)

(a) *Exemplar*

- bKa' gdams gsung 'bum 1, vol. 1, pp. 125–201 (facsimile)
- BDRC **O1PD89051C2O0015** (PDF copy of the KDSB images)

(b) *Other exemplar(s)*

Text reproduced from a rare blockprint carved in bKra shis 'khyil (Amdo) about the 1910s or 1920s, from the Library of Dwags po Rinpoche, Blo bzang 'Jam dpal byams pa rgya mtsho, Paris. Published by the Library of Tibetan Works and Archives, Gangchen Kyishong, Dharamsala and printed by Dorjee Tsering at Jayyed Press, Ballimaran, Delhi, 1993. With a foreword by David Jackson (see Jackson 1993a). TBRC W1KG20635-I1KG20700.

In the prose conclusion to the printing colophon, the monk Blo gros rgya mtsho indicates that he had only been able to locate a single manuscript exemplar of this work in the personal library of Kun mkhyen 'Jam dbyangs bzhad pa.

(c) *Edition(s)*

- *rNgog chos skor* 369–477 (*dbu can* edition, based on 1_001_08)

5.2 Translations and studies

- Jackson 1993a (Introduction to this work and details on the blockprint edition)

6. Excerpts

6.1 Cover page

1a: shes rab kyi pha rol tu phyin pa'i man ngag bstan bcos mngon par rtogs pa'i rgyan 'grel pa [dang bcas pa'i] (dka' 'grel) rin po che'i sgron ma zhes bya ba lo ts+tsa ba blo ldan shes rab kyi mdzad pa bzhugs so //¶

blo ldan shes rab phar phyin 'grel pa /

6.2 Incipit

Text

1b1–3:

[1]

bsam dang sbyor ba las 'khrungs pa'i //
dpa' bo de dang de'i bka' //
nyes 'joMs de sgrub tshogs bcas la //
sgo gsum dang bas **bdag** nyid 'dud //¹⁶

'phags pa byams pa la phyag 'tshal lo //

[2]

gang gis sgrib tshogs ^[1b2] ma lus gtan bcoM zhing ;
shes bya'i don kun yang dag mtha' gzigs te //
thugs rje chen pos yang dag laM ston pa //
ji bzhin don ldan ston pa de la 'dud //

[3]

bdag gis 'bad pas dka' ba nyams blangs nas¹⁷ //
chos smra rten¹⁸ dang rigs pa'i rjes ^[1b3] 'brangs¹⁹ pas //
cung zad rtogs las rang nyid drang²⁰ phyir dang //
gzhan rtogs don du 'grel 'di'i don dbye bya //

Translation

[1]

I bow, with my pure ‘three gates’ (i.e., body, speech and mind), to the hero (i.e., Maitreya) born from reflection and practice (*yoga*) and to his teaching, which destroys mistakes, together with the collection of achievements (or, “of practice” [*pratipatti*]) of this (teaching).

I bow down to the Noble Maitreya.

[2]

[I] bow to him, who exterminates the whole collection of obscurations (*klesāvaraṇa* and *jñeyāvaraṇa*),
Who sees the real limit of all objects of cognition,
Who teaches the correct path out of great compassion,
Who correctly (*ji bzhin*) teaches what is meaningful.

[3]

Myself, having practiced what is difficult with diligence, from what little I have understood by relying on the expounders of the Dharma and by following reasoning, I will analyze the contents of

¹⁶ This verse is lacking in the blockprint version. It may have been authored by the scribe.

¹⁷ Block print: te

¹⁸ Block print: bsten

¹⁹ Block print: ‘bran

²⁰ Block print: dran

this (*Abhisamayālaṅkāra*-)commentary in order to guide²¹ myself and for the sake of the understanding of others.

6.2 Conclusion

Text

39a5–6:

[1]

shes rab kyi pha rol du phyin pa'i don gyi tshul²² //
 dbang med²³ blo ngan rnams kyi yul min [39a6] 'di //
 de ltar **bdag** gis phyogs tsam rnaM phye bas //
 mkhas rnams legs pa'i laM 'di gus ston shog //

[2]

bdag kyang skye ba kun du²⁴ rgyal ba'i yuM //
 zab mo 'di la rtag tu spyod byed cing //
 rgyal dang de sras rnams kyis rjes bzung ste //
 gzhan don byed las²⁵ slar ldog ma gyur cig //

Translation

[1]

The viewpoint of the Prajñāpāramitā, which is not the domain of those of bad and powerless intellect, has been partially analyzed by myself in that way;
 Therefore, may scholars teach (with) respect this correct path!

[2]

In all my lifetimes, I will always practice the Profound Mother of the Victorious One (= the *Prajñāpāramitā*), and will be favored by the Buddha and his Sons. May I not turn from benefitting others!²⁶

6.3 Colophon

Text

39a6–7: shes rab kyi pha rol du phyin pa man ngag gi bstan²⁷ bcos don bsdus [39a7] pa²⁸ 29 dge slong blo
ldan shes rab kyis rab tu sbyar ba'o // //

Translation

Concise guide to the treatise on the instruction relative to the Prajñāpāramitā, composed by the monk Blo ldan shes rab.

6.4 Post-colophon verses

Text

39a7–8:³⁰

[1]

blo chen bstan pa'i sgron me bdag nyid che //
 blo ldan byang chub sems dpa' rab grags pa //
 zab mo'i 'grel pa don zab tshig rling sbyar //
 mi gsal blo can skye bo'i yul ma yin //

²¹ According to the variant in the block print: “in order to remind (*dran*) myself.”

²² For the sake of metric, the version in the bloc print is better: shes rab pha rol phyin pa'i don gyi tshul

²³ Ms ‘bed (abbreviation). Bloc print: dbang med

²⁴ Block print: kun tu

²⁵ Block print: pas

²⁶ Or, following the reading of the block print: “Because I benefit others, my I not turn back again (to the *samsāra*)!”

²⁷ Em. bstan : Ms stan

²⁸ Block print: shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos kyi don bsdus pa

²⁹ Block print adds: rdzogs so //

³⁰ These verses are not found in the block print. They might have been authored by the scribe.

[2]
des na dman rnams mos pa dka' na yang //
[39a8] mkhas pa rnams kyis yid ches bya ba'i phyir //
mtshan ni rin po che'i sgron me yin //
yang na rgyan gyi rgyan ces bya bar gzung // //
dge'o // //

Translation

[1]
The one of great mind, the lamp of the teaching, the great being,
The intelligent, celebrated bodhisattva,
Has composed a profound commentary, whose meaning is deep and whose words are extensive.
It is not the domain of people whose intellect is not clear.

[2]
Thus, (this work was composed) because, even though the inferior ones might have difficulties
believing, the learned ones will have trust.
Its title is *The Precious Lamp*.
It is also known as “The ornament of the ornament.”

May it be virtuous!