

1_001_12_i_rNgog Lo_rigs thigs 'grel don bsdu

Last update: 12.2.2019

1. Titles

Editorial title: rigs thigs 'grel pa'i don bsdu⁴⁰

Short title: rigs thigs 'grel don bsdu

Title in bKa' gdams gsung 'bum dkar chag: tshad ma rnam nges kyi bsdu don (Introduction, p. 14, p. 47)

Text name as attested in the exemplar:

- [mtshan nyid kyi chos](#)⁴¹ (f. 1a, cover page)
- [bam po lnga pa'i bshad pa](#) (f. 21a5, colophon)

English title: Concise guide of the *Nyāyabinduṭīkā*

2. Author

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

BDRC ID author:P2551

As attested in the exemplar: [shag kya'i dge slong blo ldan shes rab](#) (f. 21a5, colophon)

3. Work description

Affiliation: bKa' gdams pa

Addressee of the invocation: thams cad mkhyen pa

Genre: Concise guide

Base text: *Nyāyabinduṭīkā* (D4231)Topic: Epistemology, *tshad ma*, *Nyāyabindu*, *Nyāyabinduṭīkā*General text description: Concise guide on Dharmottara's *Nyāyabinduṭīkā*, a commentary on Dharmakīrti's *Nyāyabindu*.

Hugon 2014: 197: “The text takes up the NBT portion by portion; each portion is delineated by the mention of the first and/or last word(s) in the Tibetan translation. These portions are presented linearly, but organized into a hierarchical structure by means of successive subdivisions. The delineated portions of the source text are summarized and/or paraphrased, and their content is explained in more or less details. Some are the occasion of longer excursions. In some cases also the author expresses his disagreement with Dharmottara and presents his own understanding of the topic.”

Table of Contents / Outline

Cover page (1a)

Incipit (1b1)

Body of the text (1b1–21a5)

⁴⁰ This is a work of the same format as the other available *don bsdu pa* by rNgog Lo (cf. 1_001_9, 10, 11). The root text being presented is Dharmottara's *Nyāyabinduṭīkā*. Gro lung pa refers to to works by rNgog Lo on the topic, which he calls *Rigs thigs 'grel pa dang bcas pa'i bsdu don / rnam bshad* (cf. Kano 2016: 205).

⁴¹ The inscription *mtshan nyid kyi chos* (“Teaching on philosophy”) on the cover page seems to be a descriptive identification of the text rather than a title.

I. mngon sum gyi le'u (1b1–12b7)

II. rang gi don kyi rjes su dpag pa'i le'u (12b7–17b4)

III. gzhan kyi don kyi rje su dpag pa'i le'u (17b5–21a5)

Colophon (21a5)

4. Exemplar

4.1 Source

In bKa' gdams gsung 'bum: Set 1, vol. 1, pp. 369–409

BDRC ID: W1PD89051

Origin:

a) rGyal rtse dPal 'khor chos sde (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 47)

b) 'Bras spungs gNas bcu lha khang ('Bras spungs dkar chag, vol. 2, p. 1452, no. 016371 (mtshan nyid kyi chos zhes bya ba; rmgog lo tsā ba blo ldan shes rab; 'bru tsha; 21f.; 64.5x9.8 cm; phyi zha 21))

Indigenous catalogue marking(s): phyi zha 21 (cover page) (Zha=tshad ma)

4.2 Extent

Number of folio (in KDSB/in the original): 21/21

Extent (first and last folio): 1a–21a

Lines per folio: 8; 5 on f. 21a

Remarks:

No image of 21b in KDSB

Text on 1b1–21a5

Numbering in letters on the recto of the folios

Folio number on cover page: *gcig*

Folio number on last folio: *nyes gcig bzhugs so //*

4.3 Manuscript particularities

Size (according to the catalogue): 64.5 × 9.8 cm

Type: Handwritten

Script: 'bru tsha

Orthography:

- Palatalization of *m* (e.g., *myi*, *myed*)
- Particle *pa/ba* takes the form *ba* after final *-n* and *pa* after final *-ng* and final *-l*
- Particle *kyi/gyi/gi* takes the form *kyi* after final *-n* and final *-l*
- Particle *tu/du* takes the form *du* after final *-b* and final *-g*
- Bindu for final *-m*
- Reverse *i* (e.g. at the end of 1b7)
- *lastsogs pa*, *la rtsogs pa* and *lasogs pa* for *la sogs pa*
- *the tsom* for *the tshom*
- *bstan chos* for *bstan bcos*
- *log par rtogs pa* for *log par rtog pa*
- Superabundant 'a rjes 'jug (e.g., *mtho' ris*, *dpe'*)
- Additional *b-* prefix (e.g., *bsgrub byed*)
- A few abbreviations (e.g., for *thabs su*, *sems can* and with final particles)
- Alternative prefix 'a- for *m-* (e.g., 'jug *bsdu* for *mjug bsdu*)
- Use of numerals for numbers

Annotations: Some interlinear notes, long insertion/gloss on f. 1b7

Symbols: 3 *siddham* signs at the beginning of text on 1b; 2 *siddham* signs on f. 2a, f. 4a, f. 6a; 1 *siddham* sign at the beginning of the line on the recto of the other folios

5. Literature

5.1 Text and edition(s)

(a) Exemplar

- bKa' gdams gsung 'bum 1vol. 1, pp. 369–409 (facsimile)
- BDRC **O1PD89051C2O0022** (PDF copy of the KDSB images)

(b) Other exemplar(s)

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(c) Edition(s)

- *rNgog chos skor* 1–52 (*dbu can* edition)
- Hugon 2014 (critical edition of the portion on *tshad ma ma yin pa'i lnga*)

5.2 Translations and studies

- Hugon 2014 (introduction to the text and analysis of the portion on *tshad ma ma yin pa'i lnga*)

5.3 Work in progress

Hugon, forthcoming critical edition and annotated translation of the complete text

6. Excerpts

6.1 Cover page

1a: Phyi¶ Zha¶ 21¶ [mtshan nyid kyi chos](#)

6.2 Incipit

Text

1b1: [thams cad mkhyen pa](#) la phyag 'tshal lo //

Translation

I bow down to the Omniscient one.

6.4 Colophon

Text

21a5: [shag kya'i dge slong blo ldan shes rab](#) kyis sbyar ba //
[bam po lnga pa'i bshad pa](#) / rdzogs s+hO // //

Translation

Composed by the Śākya monk Blo ldan shes rab.

The explanation of the (work consisting in) five *bam pos*⁴² is completed.

⁴² Presumably, the “five *bam pos*” refer to the length of the Tibetan translation of the NBT. The colophon of the Tibetan translation of the NBT mentions in a verse the number 1477, which may have been taken as a basis for count of the *bam po* (D91b6–7). Van der Kuijp (2009b: 128) translates Śākya mchog ldan's account, according to which 500 ślokas could be made into one *bam po*, or one third of a thousand ślokas, or 300 ślokas. The last option might be the one in the case of the NBT.