

[1_001_13_i_rNgog Lo_rnam nges dka' gnas](#)

Last update: 12.02.2019

1. Titles

Editorial title: tshad ma rnam par nges pa'i dka' ba'i gnas rnam par bshad pa

Short title: rnam nges dka' gnas bshad

Title in bKa' gdams gsung 'bum dkar chag:

- tshad ma rnam nges kyi 'grel ba (Introduction, p. 14)
- tshad ma rnam nges kyi 'grel chen (Introduction, p. 47)

Text name as attested in the exemplar:

- [rnam nges kyi ti ka](#) (f. 1a, cover page)
- [dka' gnas rnam par bshad pa](#) (f. 49a3, first chapter colophon)

Remarks : The colophon of the other available manuscript (see 5.1) gives the title: [tshad ma rnam par nges pa'i dka' ba'i gnas rnam par bshad pa](#) (f. 132a8)

English title: Explanation of the difficult points of the *Pramāṇaviniścaya*

2. Author

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

BDRC ID author: P2551

As attested in the exemplar: [lo chen](#) (f. 1a, cover page).

Remarks: The colophon of the other available manuscript (see 5.1) gives the name: [lo tsa ba shag kya'i dge slong blo ldan shes rab](#) (lo tsa ba shag kya'i dge slong blo ldan shes rab kyis sbyar ba).

3. Work description

Affiliation: bKa' gdams pa

Addressee of the invocation: [thugs rje chen po](#)

Genre: Commentary on the difficult points

Base text: *Pramāṇaviniścaya* (D4211)

Topic: Epistemology, *tshad ma*, *Pramāṇaviniścaya*

General text description: Commentarial work on Dharmakīrti's *Pramāṇaviniścaya*.

Hugon 2014: 196: “This work only deals with selected portions of the PVin. Rngog Lo systematically examines Dharmottara's commentary on these passages in the *Pramāṇaviniścayaṭīkā* (PVinT) (D4227) and frequently adduces also the interpretation of other Indian exegetes of Dharmakīrti, such as Prajñākaragupta, Śāṅkaranandana, Śākyabuddhi and Kamalaśīla.”

Table of Contents / Outline

Cover page (1a)

Incipit (1b1–1b2)

Body of the text (1b2–?)

I. Perception (1b2–49b8)

II. Inference for oneself (50a1–102b6)

III. Inference for others (103a1–?)

4. Exemplar

4.1 Source

In bKa' gdams gsung 'bum: Set 1, vol. 1, pp. 419–682(706)

BDRC ID: W1PD89051

Origin:

- a) Beijing (van der Kuijp 1994: 6)
- b) Se ra dgon pa'i dpe mdzod khang (bKa' gdams gsung 'bum dkar chag 1, Introduction, p. 47)
- c) 'Bras spungs gNas bcu lha khang (Kano 2016: 205, n. 61)

Indigenous catalogue marking(s):

- a) CPN no. 5139(1)
- c) phyi zha 83 (132 ff.) (cover page)

Remarks:

- a) The CPN number is not visible on the KDSB copy
- c) According to Van der Kuijp 1994. On the KDSB copy the signature is faded, but might read 183. Kano 2016: 205, n. 61: “This manuscript must once have been preserved at gNas bcu lha khang of 'Bras spungs monastery, as the label “Phyi” attached to the top page of the manuscript suggests. It was transferred to the China Nationalities Library in Beijing at least by September 1994 (van der Kuijp 1994: 6, CPN no. 5139[1]), before finally being deposited in Sera monastery.” The 'Bras spungs dkar chag only lists texts with the signature “phyi zha” up to bundle 45.

4.2 Extent

Number of folio (in KDSB/in the original): 132(+12 typeset pages)? (The editors of the KDSB note 135 ff. in the Introduction, p. 47.)

Extent (first and last folio): 1a–132b

Missing folios: Ca. 10 folios are missing at the end of the text. They were replaced by *dbu can* typeset transcription of the other manuscript.

Lines per folio: 8; 7 on f. 103a; 5 on f. 107bis-a; 3 on f. 107bis-b

Remarks:

Text starting on 1b1

Numbering in letters on the recto of the folios; after 100, 100 is represented by +

No number on f. 1

Folios 85 and 86 occur on one single page

Folio 107 occurs twice, being divided in an "upper" (*gong ma*) and "lower" (*'og ma*) page

4.3 Manuscript particularities

Type: Handwritten

Orthography:

- Bindu for *m* (e.g., rnaMs)
- Palatalization of *m* (e.g., *myed*) (but absent at the end of the manuscript; the change appears to take place at f. 106a)
- Alternative prefix: *r-* for *d-* (e.g., *rka* for *dka*), sometimes 'a- for *m-* (e.g., 'thun for *mthun*)
- Particle *pa/ba* takes the form *pa* after final *-l* and occasionally after final *-ng*, and the form *ba* occasionally after final *-n* (e.g., *yin ba*)
- Particle *tu/du* takes the form *tu* after final *-n* (e.g., *don tu*) and *du* after final *-b* and final *-g*
- Final particle *po* after final *-b* (e.g., *grub po*)
- Additional prefix *b-* (e.g., *bskyed par*, *bsnyon pa*)
- Superabundant 'a *rjes* 'jug (e.g., *brtse*, *dpe*)

- *bstan chos* for *bstan chos*
- *the tsom* for *the tshom*
- *kun las bstus pa* for *kun las btus pa*
- *bdag chag* for *bdag cag*
- *la stsogs* for *la sogs*
- Occasional reverse *i* (e.g. 3b5)
- On the last folio (132b), numerous end letters written as subscript; bindu over the *tsheg* for *m* in a negation (*ma*, *mi*); abbreviations (e.g. for *rjes su*, *phyir ro*)

Annotations: A number of interlinear and marginal notes (corrections and glosses). In the bottom left corner of the last folio (132b), illegible note written in the sense of the margin (** Inga? ***) (maybe indicating the number of missing folios?)

Symbols:

- 3 *siddham* signs at the beginning of the text, on f. 50a (beginning of the *rang don rjes dpag* section) and f. 103a (beginning of the *gzhan don rjes dpag* section); 2 *siddham* signs on f. 2a; 1 *siddham* sign (of varying form) on the recto of the other folios
- Faded ornamental sign after the invocation and after the incipit

Other: The *pratīkas* from PVin as well as citations of verses and indication of the end of a subsection, seem to have been written in colored ink, maybe by a different hand (but this is not the case at the end of the text). They do not appear clearly on the copy.

There might have been a change of scribe at f. 106 (palatalization of *m* is absent from this point onward)

The folio 107bis was probably written by a different person and inserted later.

There are significant changes on the last folio (132b) and the last two lines of that folio are written in smaller script, maybe by a different hand.

The interlinear notes are often faded and/or illegible on the copy.

5. Literature

5.1 Text and edition(s)

(a) *Exemplar*

- bKa' gdams gsung 'bum 1, vol. 1, pp. 419–682(706) (facsimile+typeset)
- BDRC **O1PD89051C2O0024** (PDF copy of the KDSB images)

(b) *Other exemplar(s)*

Another manuscript of the same text, 123 folios, located in Beijing, CPN no. 005153(1), is described in van der Kuip 1994: 6. It was used for the *dbu can* edition in modern book format published in 1994 in Xinning. It is missing the first folio. The signature “*phyi zha 12*” appears on top of f. 2a in the middle, on the cover page before the second chapter (f. 48a), but is not visible (maybe faded) on the cover page of the third chapter (f. 92a). To the left of the signature on f. 2a (maybe on an additional piece of paper attached to the folio) the title is reported in cursive script (tentative reading: *tsha(d) <ma> rnaM nges kyi dka' gnas ** blo ldan sheb kyis **).

(c) *Edition(s)*

- *rNgog chos skor* 53–359 (*dbu can* edition based on 1_001_12 and the other exemplar for the end)
- *rNam nges dka' gnas* (modern book-format edition printed in Xinning based on another manuscript of the text [see above “other exemplars”])

5.2 Translations and studies

- Hugon 2008: 20–22 (discussion of the two exemplars and identification of the passages cited by Śākya mchog ldan)
- Kano 2007: 43–44, n. 21 (edition of the first folio of the KDSB manuscript)
- Kano 2016: 205, n. 61 (on the exemplars of this text)
- Krasser 1997: 63–63 (discussion of the particularities of the CPN manuscript)
- van der Kuip 1994: 6 (description of the two manuscripts of the text in the CPN)

5.3 Work in progress

Incomplete input of the text in sercheable format available on the Website of Prof. Fukuda “Online Search System on Logical Works in the Pre-Gelug pa period” (<http://tibetan-studies.net/tiblogsearch/index.cgi>)

6. Excerpts

6.1 Cover page

1a: (132)⁴³

Phyi། Zha། (83)།

/ lo chen gyi mdzad pa'i rnaM nges kyi ti ka bzhugs so //

6.2 Incipit

Text

1b1–2:

[1b1] thugs rje chen po la phyag 'tshal lo //

[1]

sangs rgyas gzhan phan dgongs pa can // kun bzang rab zhi gnyis myed cing //
thams chad khyab pa'i sku ldan pa // skyob pa mchog la phyag 'tshal lo //

[2]

gzhung rtsom rnaMs kyi blo la yang // gang zhig legs par myi gsal ba //
tshad mas [de] nyid rka ba [1b2] rnams // de bzhin du ni 'dir nges bya //

[3]

'di ltar de nyid 'dod (pa rnams) // de nyid la ni rnam sdang nas //
'dod pa'i don ma thob pa te // log pa'i rtog ges bslus pa yi(n) //

Translation

I bow down to the One with great compassion.

[1]

I bow down to the Buddha, the Supreme protector, whose body pervades everything,
fully auspicious, serene, non-dual, whose intention is to help others.

[2]

Even in the mind of the authors of texts, there are things that are not well clarified.
The difficulties of reality will be determined here precisely by means of valid cognition.⁴⁴

[3]

Thus, those who wish the reality, but are hostile to reality (the reality of valid cognition?),
Do not obtain the object they desire. They are deluded by mistaken logic.⁴⁵

6.3 First chapter colophon

Text

49a3–8:

mngon sum gyi le'u dka' gnas rnam par bshad pa | rdzogs s+hyo || rdzogs s+ho // cig zhus / nyis
zhus //

[49b4] // // mngon sum gyi le'u dka' gnas rnam par bshad pa | rdzogs s+hyo || // gsum zhus so
//

[49b5] // // // // // // // // // //

[49b6] // // @@@ //

// bsam pa'i las dang sems pa 'i las // legs <bslabs> blo 'i nor ldan pas //

⁴³ On the left of the folio

⁴⁴ One could also decypher *tshad ma 'di nyid* ... and translate “This very epistemological (work) will determine... the difficulties”

⁴⁵ This verse embeds the three notions of *rāga*, *dveśa*, *moha*.

btsal ba med kyang legs par rtogs // gzhan gyis sbyangs kyang rtogs pa rka //

[49b7] (empty)

[49b8] / / / / / /

Translation

The explanation of the difficult points of the chapter on perception is completed. It is completed. Proofread once. Proofread twice.

The explanation of the difficult points of the chapter on perception is completed. Proofread thrice.

Those who are endowed with the jewel of intelligence,
Who have studied correctly the intentions and the intentional actions,
Even without trying, understand correctly.
The others, even if they have trained, have difficulties understanding [this text].

6.4 Second chapter colophon

Text

102b4–6: rang gi don gyi rjes su dpag pa'i le 'u bshad zin to // //

// // cig zhush // nyis zhush <*> // //

[102b6] @/ // bsaM pa 'i las dang seMs pa'i las // // legs bsblabs blo'i nor ldan pas //
btsal ba med kyang legs par rtogs // gzhan gyis sbyangs kyang rtogs pa rka // //

Translation

The chapter on inference for oneself has been explained.

Proofread once. Proofread twice.

Those who are endowed with the jewel of intelligence,
Who have studied correctly the intentions and the intentional actions,
Even without trying, understand correctly.
The others, even if they have trained, have difficulties understanding [this text].

6.5 Conclusive verses (in the other exemplar)

Text

X132a5–132a8:

[1]

che rnam kyis kyang gsal bar ma rtogs pa ||
rtog ngan tshang tshing ma lus sreg pa'i me ||
rnam nges don dka' rigs pa'i lam mdzes 'di ||
de ltar bdag [X132a6] gis phyogs tsam gsal bar byas ||

[2]

gang zhig rigs pa'i gru mchog 'di mi sten ||
des ni nyes kun dag byed chu rgyas shing ||
dge legs rin chen dam pa'i gzhir gyurd pa ||
gsung rab rgya mtshor 'jug par byed mi nus ||

[3]

phan mdzad thugs rjer⁴⁶ ldan pa'i gsung mchog kyang ||
blo ngan rigs pa'i tshul lugs ma shes te ||
legs bshad nyes bshad rnam par mi phyed pa ||
gzulums rnam kyis [X132a7] da lta 'di na 'jig ||

[4]

rigs pa'i stobs kyis legs brtags lugs 'dzin pa ||
de ni tshul gnyis gshog pa'i shugs rlab kyis ||
shes bya'i nam mkha' yangs par rab 'phyo zhing ||

⁴⁶ Correct to *rje* ?

log lta'i thang du nram par ltung mi 'gyur ||⁴⁷

[5]

de ltar don chen rigs pa'i gzhung bzang ni ||
 cung zad bdag gis nram par phye pa'i mthus ||
 rigs pa'i tshul 'dzin mkhas pa'i mi rnams kyis |
 thub pa'i bstan [X132a8] pa yun ring 'dzin par shog||

Translation

[1]

I have thus clarified, just partially,
 This beautiful path of reasoning, the difficult meaning of the (*Pramāṇa-*)*viniścaya*,
 Which even the best ones do not understand clearly,
 (Which is like) a fire that burns the whole thicket of bad conceptualizations.

[2]

The one who does not rely on this excellent ship of reasoning,
 He is not able to enter the ocean of the scriptures
 Which is the pure basis for the precious virtue
 And (in which) the water purifying all faults is spreading.

[3]

Even the excellent discourse of the compassionate benefactors⁴⁸
 Is destroyed, here and now, by the obstinate ones,
 Whose intellect is bad, who do not know the system of reasoning
 And thus do not distinguish correct explanations from faulty explanations.

[4]

The one who takes up the system of correct investigation by the force of reasoning,
 By the power of the wings of the two systems (epistemology and scriptures?),
 Glides in the wide sky of objects of knowledge
 And does not tumble down in the plain of mistaken views.

[5]

Thus, the good treatise of reasoning, whose benefice is great,
 Has been analyzed a bit by myself. In virtue of this,
 May learned people who adopt the system of reasoning
 Hold for a long time the teaching of the Muni!

6.6 Colophon (in the other exemplar)

Text

X132a8:

tshad ma nram par nges pa'i dka' ba'i gnas nram par bshad pa ||| lo tsa ba shag kya'i dge slong blo ldan
 shes rab kyis sbyar ba'o || ♦ ||
 shag kya'i dge slong 'dar rin chen 'bar gyis sbyin par bya ba'i chos so ||| ♦||♦||

Translation

Explanation of the difficult points of the *Pramāṇaviniścaya*. Composed by the Translator, the Śākya monk Blo ldan shes rab.

(This exemplar) is a dharma-gift by the Śākya monk 'Dar rin chen 'bar⁴⁹.

⁴⁷ Compare with the last line of l_001_14, v. 13

⁴⁸ Another possibility would be to translate: "Even though the discourse of the compassionate benefactors is excellent, it is destroyed...."

⁴⁹ *Ratnajvāla of 'Dar. As argued in Hugon 2014: 207–208, the expression *sbyin par bya ba'i chos* (Skt. *deyadharmā*), refers to a dharma-gift rather than to a teaching to be given.