

**ORIGINAL SOURCES USED
FOR TEACHING THE LION'S DANCE
GUADALAJARA RETREAT, JULY 2017**

◆ This diamond mark indicates the start of a source work section; the dollar sign (\$) indicates a concept or section beginning; curly braces with a percentage sign {%} indicate a mistake in the carving or input; notes are informal notes made by Geshe Michael to assist him in the teaching

◆ Source text:

The Jewel of Realizations (Abhisamayalankara) by Lord Maitreya,
recorded by Arya Asanga (350ad)

,DE NAS SENG GE RNAM BSGYINGS PA'I,
,TING NGE 'DZIN LA SNYOMS ZHUGS NAS,
,RTEN CING 'BREL 'BYUNG LUGS MTHUN DANG,
,LUGS MI MTHUN LA RTOG PAR BYED,
,CES PA'I GZHUNG 'DI BYUNG,

{SW: relate this to your experience of going up & coming down, a physical sensation; this was the Lion's Dance}

{this is all a reference to mngon rtogs rgyan:

/Users/michaelroach/Documents/C DRIVE FILES/A/TENGYUR before Ven Phil/
03_SHES_PHYIN/080_KA/TD3786E.ACT

,SBYIN PA LA SOGS RE RER NI,
,DE DAG PHAN TSUN BSDUS PA GANG,
,SKAD CIG GCIG PA'I BZOD PA YIS,
,BSDUS PA DE 'DIR MTHONG BA'I LAM,

,DE NAS SENG GE RNAM BSGYINGS PA'I, ,
,TING NGE 'DZIN LA SNYOMS ZHUGS NAS,
,RTEN CING 'BREL 'BYUNG LUGS MTHUN DANG,
,LUGS MI MTHUN LA RTOG {sw: examine} PAR BYED,

,GOG DANG BCAS PA'I SNYOMS 'JUG DGUR,
,RNAM PA GNYIS SU SONG 'ONGS NAS,
,DOD PAR GTOGS PA'I RNAM PAR SHES,
,MNYAM GZHAG MIN PA'I MTSAMS BZUNG STE,
,THOD RGAL DU NI SNYOMS 'JUG PA,}

\$Sanskrit for Lion's Dance:

\SENG GE RNAM PAR BSGYINGS ('GYINGS) PA ZHES BYA

BA'I TING NGE 'DZIN\ Isim*havijr%mbhito na#ma

sama#dhih%i {ma.vyu.533}

{/ jr%mbh}, "gape".

\Pres\ [1.] {jr%'mbhate} \etc\ V.+, {-ti} \etc\ B.+

\Perf\ {jajr%mbhe} \etc\ E.+

[Aor. etc\ {ajr%mbhis%t%a; jr%mbhis%yate, jr%mbhita#}.]

\Verb\ {jr%mbhita} E.+; {jr%mbhitva#} S.

\Sec. Conj.: Int\ {jari#jr%mbhate} C. - \Caus\ {jr%mbhayati} \etc\ C.

\Deriv\.: {jr%mbha} E.+ {jr%mbhaka} E.+ {-jr%mbhin} C. {jr%mbhan%a} E.+

{jr%mbha#} C.

◆Source text:

An Ocean of Fine Explanation: An Analysis of Profound Dependence,
by Ngawang Trashi, of the Clan of Sey (1678-1738)

` DE LA 'DIR SKYES BU GSUM GYI LAM LA BLO SBYONG BA'I SKABS KYI NYAMS
SU BLANG BYA THUN MONG BA DUS GSUM GYI 'PHAGS PA THAMS CAD KYI
BGROD PA GCIG PA'I LAM PO CHE ZAB MO RTEN CING 'BREL BAR 'BYUNG BA'I
YAN LAG BCU GNYIS LUGS 'BYUNG LDOG GI RIM PA'I SGOM TSUL 'DI NYID
BYANG SEMS SA DANG PO BAS NYAMS SU LEN TSUL 'CHAD PA LA,

\$this whole first part is a treatment of the flow into rten 'brel understanding
during mthong lam; need to examine seng ge rnam bsgyings pa'i ting nge 'dzin:

\$General use of the expression "Lion's Pose" or "Lion's Dance"

◆Source:

A Collection of Pieces in Supplication and Praise of a Variety of Gods of Wishes
by His Holiness the Third Panchen Lama, Pelden Yeshe (1738-1780)

/Users/michaelroach/Documents/C DRIVE FILES/A/SUNGBUM UPDATED 6:22:16 NL/
BSTOD PA_EULOGIES (STOTRA)/DOD LHA_ANGELS WHO GRANT WISHES/
S12232E_'DOD LHA SNA TSOGS KYI BSTOD TSOGS GSOL 'DEBS KYI SKOR_A
Collection of Pieces in Supplication and Praise of a Variety of Gods of Wishes_PAN CHEN BLA
MA SKU PHRENG GSUM PA DPAL LDAN YE SHES (1738-1780).TXT

,RO STOD SENGGE LTA BUR 'GYINGS PA'I DPAL,

\$Nice definition of “cessation meditation”

◆Source:

The Necklace of Fine Explanation for the Fortunate: An Overview which Illuminates Difficult Points in the “Illumination of the True Thought,” a Treatise upon the Classical Commentary entitled “Entering the Middle Way,” by Sera Jetsun Chukyi Gyeltsen (1469-1546)

/Users/michaelroach/Documents/C DRIVE FILES/A/SUNGBUM UPDATED 6:22:16 NL/DBU MA_MIDDLE-WAY PHILOSOPHY (MADHYAMIKA PRASANGIKA SCHOOL)/GREL PA SPYI_GENERAL COMMENTARIES/SE RA RJE BTZUN CHOS KYI RGYAL MTSAN_SERA JETSUN CHUKYI GYELTSEN (1469-1546)/SN06838I2_DBU MA LA 'JUG PA'I RNAM BSHAD DGONGS PA RAB GSAL GYI DKA' BAI GNAS GSAL BAR BYED PA'I LEGS PAR BSHAD PA BSKAL BZANG MGUL RGYAN_Part II of 'A Necklace of Fine Explanation for the Fortunate,' being an Overview which Illuminates Difficult +.TXT

GZHAN YANG, SA DRUG PA MAN CHAD DU 'GOG PA'I SNYOMS 'JUG THOB PA YOD PAR THAL, MTHONG LAM RTZE SBYOR GYIS BSDUS PA'I MTHAR GNAS SNYOMS 'JUG DGU YOD PA'I PHYIR TE,

MDO LAS DE RNAM PAR THAR PA BRGYAD PO DE DAG DANG MTHAR GYI GNAS PA'I SNYOMS PAR 'JUG PA DGU PO DE DAG RNAM PAR PHYE ZHING, SENG GE RNAM PAR BSGYINGS PA'I TING NGE 'DZIN LA SNYOMS PAR 'JUG GO ,ZHES GSUNGS PA'I PHYIR,

RANG LUGS LA, 'GREL PA DE'I DON NI, SA DRUG PA'I SNGA ROL, SA LNGA PA MAN CHAD DU 'DIR BSTAN THUN MONG MA YIN PA'I 'GOG SNYOMS MA THOB STE, SA LNGA BA MAN CHAD DU SHER PHYIN LHAG PA'I YON TAN KHYAD PAR CAN MA THOB PA'I PHYIR TE,

DE LTAR YANG, ` ti-KA CHEN LAS, DE'I PHYIR 'GOG PA LA SNYOMS PAR 'JUG PA THUN MONG MA YIN PA 'DI NAS THOB PA YIN NO, ,ZHES GSUNGS PA'I PHYIR,

DES NA RANG THOB BYED KYI THABS SU GYUR PA'I 'JIG RTEN LAS 'DAS PA'I LAM DANG SRID RTZE'I DNGOS GZHI'I SNYOMS 'JUG LA BR TEN NAS THOB CING, SRID RTZE LA 'DOD CHAGS DANG BRAL BA'I RIGS SU GNAS PAS RAB TU PHYE BAI STONG NYID MNGON SUM DU RTOGS PA'I YE SHES DE 'GOG SNYOMS KYI MTSAN NYID,

\$nice definition of ‘gog pa’i snyoms ‘jug

'O NA CI'I PHYIR 'GOG PA'I SNYOMS 'JUG CES BY @006A *, ,ZHE NA, SA DRUG PA'I MNAM BZHAG YE SHES CHOS CAN, KHYOD LA 'GOG PA'I SNYOMS 'JUG ZHES

BRJOD PA'I RGYU MTSAN YOD DE, DE BZHIN NYID LA 'GOG PA ZHES BYA LA, DE LA SNYOMS PAR 'JUG PA'I YE SHES YIN PA'I RGYU MTSAN GYI DE LTAR BRJOD PA'I PHYIR,

\$ Definition of “Peak Experience” (emptiness perception) (rtze mo'i sbyor ba [rtze sbyor]) and associated experiences, during selected ones of the five paths

◆Source:

A Commentary on the 70 Topics, by the Holy One, by Sera Jetsun Chukyi Gyeltsen (1469-1546)

/Users/michaelroach/Documents/C DRIVE FILES/A/SUNGBUM UPDATED 6:22:16 NL/ PHAR PHYIN_PERFECTION OF WISDOM (PRAJNA PARAMITA) (MADHYAMIKA SVATANTRIKA SCHOOL)/DON BDUN CU_THE 70 TOPICS/S06827I_RJE BTZUN PA'I DON BDUN CU_A Commentary on the Seventy Topics by the Holy One_SE RA RJE BTZUN CHOS KYI RGYAL MTSAN (1469-1546).TXT

RNAM KUN MKHYEN NYID CES PA LA, SEMS BSKYED SOGS BCU MNGON SUM DU RTOGS PA MTHAR PHYIN PA'I YE SHES, RNAM MKHYEN GYI MTSAN NYID,

DE DANG SANGS RGYAS 'PHAGS PA'I RGYUD KYI MKHYEN PA DON GCIG ,DBYE NA, SHES BYA'I RNAM PA MA LUS PA MKHYEN PA'I RNAM MKHYEN DANG, RGYU 'BRAS KYI GTZO BO DON BDUN CU MKHYEN PA'I RNAM MKHYEN GNYIS YOD,

SA MTSAMS SANGS RGYAS KYI SA KHO NAR YOD,

LAM SHES NYID CES PA LA, RANG RGYUD LDAN GYI GANG ZAG GI RGYUD KYI STONG NYID MNGON SUM DU RTOGS PA'I SHES RAB KYIS ZIN PA'I THEG CHEN 'PHAGS PA'I MNGON RTOGS DE, LAM SHES KYI MTSAN NYID, DE DANG THEG CHEN 'PHAGS PA'I MKHYEN PA DON GCIG

,DBYE NA NYAN THOS KYI LAM SHES PA'I LAM SHES, RANG RGYAL GYI LAM SHES PA'I LAM SHES, THEG CHEN GYI LAM SHES PA'I LAM SHES DANG GSUM YOD,

SA MTSAMS THEG CHEN GYI MTHONG LAM NAS SANGS RGYAS KYI SA'I BAR NA YOD,

DE NAS THAMS CAD SHES PA NYID CES PA LA, RANG RGYUD LDAN GYI GANG ZAG GI RGYUD KYI BDAG MED MNGON SUM DU @02B RTOGS PA'I SHES RAB KYIS ZIN PA'I YE SHES GANG ZHIG ,THEG DMAN GYI RTOGS RIGS SU GNAS PA DE, GZHI SHES KYI MTSAN NYID,

DE DANG THEG DMAN GYI RTOGS RIGS SU GNAS PA'I 'PHAGS RGYUD KYI MKHYEN PA DON GCIG

,DBYE NA 'BRAS YUM LA NYE BA'I GZHI SHES, 'BRAS YUM LA RING BA'I GZHI SHES, MI MTHUN PHYOGS KYI GZHI SHES, GNYEN PO PHYOGS KYI GZHI SHES DANG BZHI YOD, SA MTSAMS 'PHAGS PA MTHA' DAG GI RGYUD LA YOD,

RNAM KUN MNGON RDZOGS RTOGS PA DANG, ZHES PA LA, MKHYEN GSUM GYI RNAM PA BSDUS NAS BSGOMS PA'I SHES RAB KYIS ZIN PA'I SEMS DPA'I RNAL 'BYOR DE, RNAM RDZOGS SBYOR BA'I MTSAN NYID, DE DANG BYANG SEMS KYI MKHYEN PA DON GCIG,

DBYE NA, BRGYA BDUN CU RTZA GSUM YOD, SA MTSAMS THEG CHEN GYI TSOGS LAM NAS RGYUN MTHA'I BAR NA YOD,

RTZE MOR PHYIN DANG ZHES PA LA, MKHYEN GSUM BSDUS SGOM THEG CHEN GYI TSOGS LAM LAS RAB TU GYUR PA'I SHES RAB KYIS ZIN PA'I SEMS DPA'I RNAL 'BYOR DE, RTZE SBYOR GYI MTSAN NYID,

#{so it seems like rtze sbyor is mainly any emptiness practice from theg chen tsogs lam on up; this is peak}

DE DANG 'JUG SGRUB DON GCIG

,DBYE NA, SBYOR LAM RTZE SBYOR, MTHONG LAM RTZE SBYOR, SGOM LAM RTZE SBYOR, BAR CHAD MED PA'I RTZE SBYOR DANG BZHI YOD,

SA MTSAMS THEG CHEN GYI SBYOR LAM DROD NAS RGYUN MTHA'I BAR NA YOD,

MTHAR GYIS PA, ,RNAM GSUM RNAM BCU ZHES PA LA, MKHYEN GSUM GYI RNAM PA LA BRTAN PA THOB DON DU MKHYEN GSUM GYI RNAM PA RIM GYIS BSGOMS PA'I SHES RAB KYIS ZIN PA'I SEMS DPA'I RNAL 'BYOR DE, MTHAR GYIS SBYOR BA'I MTSAN NYID,

DBYE NA PHAR PHYIN DRUG GI MTHAR GYIS SBYOR BA DRUG ,RJES DRAN DRUG GI MTHAR GYIS SBYOR BA DRUG ,DNGOS MED NGO BO NYID KYI MTHAR GYIS SBYOR BA GCIG DANG BCU GSUM YOD,

SA MTSAMS THEG CHEN GYI TSOGS LAM NAS RGYUN MTHA'I @03A *, ,SNGA LOGS TSUN CHAD NA YOD,

SKAD CIG GCIG MNGON RDZOGS BYANG CHUB, ,CES PA LA, MKHYEN GSUM GYI RNAM PA LA BRTAN PA THOB PA'I SEMS DPA'I RNAL 'BYOR MTHAR THUG, SKAD CIG MA'I SBYOR BA'I MTSAN NYID,

DE DANG RGYUN MTHA'I YE SHES DON GCIG

, DBYE NA, RNAM PAR SMIN PA'I SKAD CIG MA'I SBYOR BA, RNAM PAR SMIN PA MIN PA'I SKAD CIG MA'I SBYOR BA, MTSAN NYID MED BA'I SKAD CIG MA'I SBYOR BA, GNYIS SU MED PA'I SKAD CIG MA'I SBYOR PA DANG BZHI YOD.}

\$Start of discussion of Lion's Dance by Kedrup Je

◆Source:

The Great Presentation of the Interlude on Emptiness: A Classical Commentary which Opens the Eyes of the Fortunate, Clarifying Perfectly the Profound Concept of Emptiness, the Suchness of All Things, by Kedrup Je Gelek Pel Sangpo (1385-1438)

/Users/michaelroach/Documents/C DRIVE FILES/A/SUNGBUM UPDATED 6:22:16 NL/DBU MA_MIDDLE-WAY PHILOSOPHY (MADHYAMIKA PRASANGIKA SCHOOL)/STONG THUN CHEN MO/ZAB MO STONG PA NYID KYI DE KHO NA NYID RAB TU GSAL BAR BYED PA'I BSTAN BCOS SKAL BZANG MIG 'BYED.txt

GNYIS PA LA MTSAMS SBYAR NI, MTHONG LAM GYI RTOGS PA'I RGYU MTSAN DE LA DBANG DU BYA BA'I PHYIR SOGS SO,,

\$the seng ge rnam bsgyings relates to mnyam gzhag, and the rten 'brel la rtog pa to rjes thob, of an arya

RTZA BA LA, MNYAM GZHAG SENG GE RNAM BSGYINGS DANG, RJES THOB RTEN 'BREL LA RTOG PA GNYIS,

RIM BZHIN RKANG PA GNYIS GNYIS KYIS STON LA, {this appears to be just a paraphrase of the rgyan}

DANG PO NI MDO LAS, DE RNAM THAR BRGYAD DANG SNYOMS 'JUG DGU PO DE DAG RNAM PAR PHYE ZHING SENG GE RNAM PAR BSGYINGS PA'I TING NGE 'DZIN LA SNYOMS PAR 'JUG GO ZHES SOGS DANG,

GNYIS PA NI MDO LAS, RTEN CING 'BREL PAR 'BYUNG BAI YAN LAG BCU GNYIS LUGS DANG MTHUN PA DANG LUGS DANG MI MTHUN PA LA SO SOR RTOG {does this mean examine as opposed to realize?} PAR BYED CES SOGS KYIS BSTAN TO, ,

'GREL PA LA YANG SNGAR LTAR GNYIS LAS, DANG PO NI MTHONG BA'I LAM THAB {%THOB} PA'I RNAL 'BYOR PA DE RNAM THAR BRGYAD DANG SNYOMS 'JUG DGU'I RANG BZHIN GYI TING NGE 'DZIN SENG GE RNAM PAR BSGYINGS PA LA SNYOMS PAR ZHUGS NAS DE LAS PHANGS {%LANGS?} TE RJES THOB LA 'JUG GO,

\$literal explanation of the expression “Lion's Dance” SENG GE BSGYINGS:

CI'I PHYIR TING NGE 'DZIN SENG GE RNAM PAR BSGYINGS PA ZHES BYA ZHE NA,
SENG GE BSGYINGS PA RI DVAGS GZHAN GYIS BAG TSAB MED PA LTAR MTHONG
SPANGS KYI NYON MONGS PA DANG SHES BYA'I SGRIB PA'I 'JIGS PA MED BA'I
PHYIR RO,,

GNYIS PA MNYAM GZHAG DE LAS LANGS PA'I DUS PHYIS RJES THOB TU YANG
DAG PAR RTOG GO,

\$Discussion of 12 links of Wheel of Life in context of Lion's Dance

GANG LAN {%LA NA}, RTEN CING 'BREL PAR 'BYUNG BA LA'O, ,JI LTAR NA, MA RIG
PA'I RKYEN GYIS 'DU BYED RNAMS ZHES BYA BA @155A *, ,SOGS KUN NAS NYON
MONGS LUGS DANG MTHUN BA DANG {i.e. lugs 'byung},

SKYE BA 'GAGS PAS RGA SHI 'GAG GO ZHES BYA BA LA SOGS PA RNAM BYANG GI
LUGS DANG MI MTHUN PAR RO,, {i.e. lugs ldog}

DE LA SNGA MAS MA RIG PA 'GAGS BAS {%PAS} 'DU BYED 'GAG CES SOGS RNAM
BYANG LUGS 'BYUNG {forward order for purification} DANG, GNYIS PAS RGA SHI
GANG LAS BYUNG ZHES SOGS KUN NAS NYON MONGS KYI LUGS MI MTHUN PA'I
TSUL {reverse order for negativities} GYIS SHUGS LA 'PHEN PAR BYED DO,,

DGOS PA CI'I PHYIR DU RTOG CE NA, 'KHOR BA'I 'JUG PA RGYU 'BRAS SDUG KUN
GYI BDEN PA LA MKHAS BAR BYA BA'I PHYIR DU KUN NAS NYON MONGS LUGS
MTHUN DANG LUGS LDOG SGOM BAR BYED LA;

'KHOR BA'I LDOG BA RGYU 'BRAS 'GOG LAM GYI BDEN PA LA MKHAS PAR BYA
BA'I PHYIR DU RNAM BYANG LUGS MTHUN DANG LUGS BZLOG TU SGOM BAR
BYED DO,,

\$first two links as main versions of karma & negative emotions

\$relation of links and spin of Wheel to 4 Arya Truths:

kun 'byung in the sense of what negative thing is triggered by what

DE YANG 'DI LTAR KUN NAS NYON MONGS KYI RTEN 'BREL LUGS MTHUN DU
BSGOMS PAS NI KUN 'BYUNG GI BDEN PA'I RANG BZHIN RTOGS PAR 'GYUR TE,
LAS NYON GYI GTZO BO MA RIG PA DANG 'DU BYED GNYIS 'KHOR BA'I RTZA BAR
RTOGS PAR 'GYUR BA'I PHYIR,

\$rebirth and death as the ultimate result of karma & negative emotions:

where this is all going to end is truth of suffering

DE LUGS BZLOG TU BSGOMS PAS NI, SDUG BSNAL GYI BDEN PA'I RANG BZHIN KHONG DU CHUD PAR 'GYUR TE, SKYE BA DANG RGA SHI DAG LAS NYON GYI 'BRAS BU SMIN PA MTHAR THUG BA'I NGO BOR RTOGS PAR 'GYUR BA'I PHYIR RO.,

\$truth of the path is the realization that perception of emptiness is the antidote for misunderstanding

RNAM BYANG GI RTEN 'BREL LUGS MTHUN DU BSGOMS BAS {%PAS} LAM BDEN GYI RANG BZHIN RTOGS PAR 'GYUR TE, MA RIG PA'I GNYEN PO BDAG MED RTOGS PA'I SHES RAB KYIS MA RIG BA'I RTZA BA GCOD NUS PAR RTOGS PAR 'GYUR BA'I PHYIR RO.,

\$truth of cessation is to see where that is all going: no more rebirth or death

DE LUGS BZLOG TU BSGOMS PAS 'GOG BDEN GYI RANG BZHIN KHONG DU CHUD PAR 'GYUR TE, NYON MONGS PA CAN GYI MA RIG PA SPANGS PA'I 'BRAS BU MTHAR THUG PA NI, SKYE BA DANG RGA SHI 'GAGS PA NYID YIN PAR RTOGS PAR 'GYUR BA'I PHYIR RO.,

\$sounds like bodhisattva at mthong lam rnam grol lam is already a second level bodhisattva:

NGAG DON NI, SA GNYIS PA'I YE SHES LA GNAS BA'I BYANG SEMS CHOS CAN, MNAM GZHAG TU SENG GE RNAM BSGYINGS LA SNYOMS PAR ZHUGS NAS RYES THOB TU RTEN 'BREL LA RTOG PA LA DGOS PA YOD DE, MTHONG LAM RNAM GROL LAM GYI RTOGS PA'I RGYUN LA DBANG BYA BA'I CHED YIN PA'I PHYIR,

'DIR NANG GI KUN NAS NYON MONGS KYI RTEN CING 'BREL PAR 'BYUNG BA YAN LAG BCU GNYIS KYI MTHA' DBYAD {%DPYAD} PA LA YAN @155B LAG BCU GNYIS PO SO SO'I NGO BO, ,CHED {%TSE?} DU ZHIG LA RDZOGS PA, SA MTSUNGS SPYAD PA'O.,

DANG PO LA, MA RIG PA NI, GANG GI DBANG GIS BDEN PA DANG LAS 'BRAS SOGS LA RMONGS PAR BYED PA'I SEMS BYUNG NYON MONGS CAN, RIG PA YE GES {%SHES} KYI MI MTHUN PHYOGS,

'DI MTHONG SPANGS DANG SGOM SPANGS GANG YIN ZHE NA, SGOM SPANGS KHO NA YIN PAS KHYAB PA MI 'THAD DE, MTHONG SPANGS KYI MA RIG PAS LAS 'BRAS LA SKUR BA 'DEBS PA'I LTA BA NGAN PA BSKYED DE NGAN 'GRO'I SKYE BA 'PHEN PA MI SRID BAR THAL BA'I PHYIR RO.,

DON GSANG MKHAN PO SOGS MTHONG SPANGS KHO NAR 'DOD PA YANG MI 'THAD DE, NYAN THOS KYI LAM MTHONG LAM THOB PA NA DGRA BCOM YANG THOB PAS KHYAB PAR THAL, DE'I TSE 'KHOR BA'I RTZA BA MA LUS PA SPANGS PAS KHYAB PA'I PHYIR,

MA GRUB NA YAN LAG BCU GNYIS KYI DANG POR GYUR BA'I MA RIG PA YIN NA MTHONG SPANGS YIN PAS KHYAB PA BUD, DE BAS NA, 'DI LA MTHONG SPANGS DANG SGOM SPANGS KYI CHA GNYIS KA YOD PA 'THAD LA DE'I PHYIR RNAL 'BYOR SPYOD PA'I SA LAS RGYUN DU ZHUGS PAS YAN LAG DU SPANGS ZHE NA, THAMS CAD KYI PHYOGS GCIG STE GANG YANG RIL GYIS SPANGS PA NI MIN NO ZHES SOGS SO,,

'DU BYED NI, MA RIG PA DE'I DBANG GIS BSAGS PA'I YANG SRID 'PHEN BYED KYI LAS SO,,

\$presentation of link of consciousness from point of view of Mind-Only School
link of RNAM SHES as the KUN GZHI, = the place where the 'du byed plants its seed

RNAM BAR {%PAR} SHES PA NI; 'DU BYED DES LAS KYI BAG CHAGS GANG LA BGOS PA'I KUN GZHI'I RNAM PAR SHES PA'O,,

MING DANG GZUGS NI RNAM SHES MA'I MNGAL DU NYID {%NYING} MTSAMS [?]
{%ok as is} SBYAR BA'I SKAD CIG GNYIS PA NUR NUR PO LA SOGS PA'I GNAS SKABS SU BYUNG BA'I PHUNG PO LNGA'O,,

SKYE MCHED DRUG NI, MING GZUGS 'PHEL BA LAS MIG LA SOGS PA'I DBANG PO DRUG DOD PAS SO,,

\$contact (reg pa) with regard to three types of objects: attractive, unattractive, & something between

REG PA NI, YUL DBANG RNAM SHES GSUM PHRAD PA LAS YUL YID DU 'ONG MI 'ONG BAR MA GSUM YONGS SU SPYOD PA'O,,

TSOR BA NI REG PAS YONGS SU SPYAD PA DANG MTHUN BAR, SIM GDUNG BAR MA NYAMS SU MYONG BA'O,,

\$eight link (sred pa) as yearning for rebirth

SRED BA {%PA} NI YANG SRID DON DU GNYER PA'I 'DOD CHAGS SO,,

\$ninth link (len pa) as sred pa at last moment of life, special attraction to later heaps

LEN PA NI SRED PA BYE BRAG PA 'CHI KHA'I GNAS SKABS SU BYUNG BA PHYI MA'I PHUNG PO LA LHAG PAR CHAGS PA'O,,

\$tenth link (srid pa) as activation of seeds in the kun gzhi (foundation consciousness of the Mind-Only School)

SRID PA NI, DE LTA BU'I LEN PAS KUN GZHI'I RNAM SHES KYI STENG GI LAS KYI BAG CHAGS DE NYID GSOS BTAB STE, SKYE BA PHYI MA MNGON BAR GRUB PAR BYED PA LA @156A *, ,NUS PA MTHU CAN DU GYUR PA'O,,

SKYE BA NI DE LTA BU'I BAG CHAGS CAN GYI RNAM SHES MA'I MNGAL DU ZHUGS NAS PHUNG PO RIM GYIS GRUB PAS SO,,

RGASHI NI, NA TSOD DANG SROG GYUR PA'O,,

\$why aging & death combined into one link (yan lag)

RGASHI YAN LAG GCIG TU GYUR PA NI, MA RGAS PAR 'CHI BA YOD PA'I PHYIR RO,,

\$questions on Wheel

kha cig: "if ma rig pa doesn't occur through some other condition, it becomes cause-less; if it does, then it can't be the first link"

'O NA MA RIG PA LA RKYEN GZHAN MED NA RGYU MED DU 'GYUR LA, YOD NA MA RIG PA YAN CHAD {%lag?} DANG PO YIN PA NYAMS SO ZHE NA,

\$the cause of previous misunderstanding is misunderstanding

SKYON MED DE, YAN LAG SNGA MA SNGA MA PHYI MA PHYI MA'I RKYEN DU BZHAG PA NI, KUN NAS NYON MONGS BYED KYI RKYEN GYI DBANG DU BYAS PA YIN LA, MA RIG PA KUN NAS NYON MONGS BYED KYI RKYEN NI MA RIG PA SNGA MA NYID LAS GZHAN MED PA'I PHYIR RO,,

\$which links occur in which of 3 lifetimes & logic for that

\$ma rig pa & 'du byed have to complete first life since other lives cannot occur in the life that the karma ('phen byed) was collected

GNYIS PA NI, YAN LAG BCU GNYIS PO 'DI DAG KYANG DUS JI SRID GCIG LA TSAR GCIG RDZOGS PAR 'GYUR ZHE NA, TSE GSUM LA RDZOGS DGOS TE, DE YANG 'DI LTAR MA RIG PA DANG 'DU BYED DANG RNAM PAR SHES PA RNAMS NI, SNGON GYI SKYE BA LA YONGS SU RDZOGS TE, DE DAG NI SKYE BA 'PHEN BYED YIN PA'I PHYIR DANG, LAS BSAGS PA'I TSE DE LA TSE RABS GZHAN GRUB PA MI SRID PA'I PHYIR RO,,

MING GZUGS NAS TSOR BA'I BAR NI TSE BAR PA LA RDZOGS TE, DE DAG NI SNGON GYI LAS KYIS 'PHANGS PA'I RNAM SMIN GYI RANG BZHIN YIN PA'I PHYIR RO.,

SRED PA DANG LEN PA DANG SRID PA GSUM YANG TSE BAR PA LA RDZOGS TE, TSE RABS SNGA MA'I LAS KYIS 'PHANGS PA'I RNAM SMIN GYI RKYEN CAN YIN CING, TSE RABS PHYI MA'I SKYE BA 'GRUB BYED YIN BA'I PHYIR RO.,

\$skye ba & rga shi occur in 3rd life since srid pa has to be last thing in this one
\$and the rga shi is caused by the skye ba so they must come in the same lifetime

SKYE BA DANG RGA SHI NI TSE PHYI MA LA RDZOGS TE, TSE 'DI'I THA MA SRID PA YIN CING, DE'I RKYEN LAS SKYE BA 'GRUB BA'I PHYIR DANG, SKYE BA'I RKYEN LAS KYANG RGA SHI 'GRUB PA'I PHYIR RO.,

\$the first two lives of the three don't have to occur one after the other; the name+form of one life can come from the misunderstanding & fresh karma of a hundred eons before

DE LA SKYE BA DANG PO GNYIS NI, BAR MCHAD {%MA CHAD} DU 'BYUNG BA'I NGES PA MED DE, DA LTAR GYI MING GZUGS 'DI DAG BSKAL BA {%PA} BRGYA'I SNGA ROL GYI MA RIG PA DANG 'DU BYED KYIS 'PHANGS PA SRID PA'I PHYIR RO.,

#{but the 2nd & 3rd lives must come after each other}

SKYES NAS MYONG 'GYUR GYI LAS KYI RNAM SMIN YIN NA, DE'I TSE TSE DANG PO GNYIS KYANG BAR MCHAD {%MA CHAD} DU 'BYUNG BA SRID LA, TSE THA MA GNYIS NI BAR MCHAD {%MA CHAD} KHO NAR 'BYUNG BA YIN NO.,

DE BAS NA TSE 'DI'I BDE BA {%SKYE BA?} DANG RGA SHI RNAMS NI, TSE 'DI'I MING GZUGS SOGS DANG RTEN 'BREL TSAR GCIG PA MIN GYI, SKYE BA SNGA MA'I MING GZUGS SOGS @156B DANG RTEN 'BREL TSAR GCIG PA YIN TE, DE DAG TSE 'DI'I SRED LEN SRID PA'I RKYEN LAS BYUNG BA MIN GYI, TSE SNGA MA'I SRED LEN SRID PA'I RKYEN LAS BYUNG BA'I PHYIR RO.,

\$non-aryas have all 12 links in one lifetime, but they relate to different wheels

DE BAS NA BYIS PA RNAMS LA TSE GCIG NYID LA YANG YAN LAG BCU GNYIS PO THAMS CAD TSANG BA YOD MOD KYI DE'I YAN LAG BCU GNYIS PO THAMS CAD RTEN 'BREL TSAR GCIG TU GTOGS PA NI MIN NO.,

GSUM PA NI YAN LAG BCU GNYIS PO 'DI DAG THAMS CAD SA MTSUNGS YANG YOD DE, GANG GI CHO {%TSE} 'DOD PA NAS SHI 'PHOS NAS 'DOD PAR SKYE BA DE'I TSA'O {%TSE'O},

'GA' ZHIG MI MTSUNGS PA YANG YOD DE, KHAM DANG SA GZHAN NAS SHI 'PHOS
NAS GZHAN DU SKYE BA DE'I TSE'O,,

\$the karma should match the realm level of the links #3-8

DE LA 'DU BYED DANG, MING GZUGS DANG, SKYE MCHED DRUG NAS SRED PA'I
BAR GANG YIN PA DE DAG NI GANG DU SKYE BA'I SA PA KHO NAR GTOGS PA'I
PHYIR SA MTSUNGS PA YIN TE, SA GZHAN GYI 'DU BYED KYIS SA GZHAN GYI
RNAME SMIN MI 'GRUB PA'I PHYIR DANG, SA GZHAN GYI TSOR BA LAS GZHAN GYI
SRED PA MI 'PHEL BA'I PHYIR RO,,

MA RIG PA DANG RNAME PAR SHES PA NI GANG DU LAS GSOG PA'I RTEN DE'I RNAME
PAR SMIN PA'I KUN GZHI'I RNAME SHES YIN PA'I PHYIR DANG, MA RIG PA YANG
SHAS CHER NYON MONGS PA CAN GYI YID DANG MTSUNGS PAR LDAN PA YIN LA,
DE YANG GANG DU SKYES BA {%PA} DE YI SA BA {%PA} YIN BA'I PHYIR RO,,

\$links 9-12 at the level where you will be reborn due to your desires for heaps in realm to come

LEN BA {%PA} DANG SRID PA NI SKYE BA DANG RGA SHI GANG DU GTOGS BA DE'I
SA PA YIN TE, DE DAG NI GANG DU SKYE BA'I PHUNG BO LA CHAGS PA'I MTSAN
NYID CAN SKYE BA DANG RGA SHI MNGON PAR GRUB PA'I NYE RGYU YIN PA'I
PHYIR RO,,

\$in the rgyan, we go next to sgom lam rtze sbyor (practice of emptiness at path of habituation)

GSUM PA SGOM LAM RTZE SBYOR LA, GNYEN PO SGOM LAM, SPANG BYA RNAME
RTOG, GNYEN POS SPANG BYA SPANGS PA'I PHAN YON NO,,

DANG PO LA MTSAMS SBYAR NI, DE LTAR MTHONG BA'I LAM BRJOD NAS DE'I
RJES SU RTEN SGOM PA'I LAM 'CHAD DO,,

DE'I RGYU MTSAN NI, MI MTHUN PA'I PHYOGS SPONG PA DANG, LA SOGS PA YON
TAN BRTEN PA NI GRUB PA SNGON DU 'GRO BA YIN PAS NA'O,,

DGOS PA NI GO SLABS {%SLA BAS} SO;;

\$\$\$ start details of Lion's Dance

RTZA BA LA MTHA' DPYAD PA DANG, TSIG GI DON GNYIS, DANG PO LA MDO LAS
BSTAN TSUL, BSTAN BCOS KYIS BSDUS [?] TSUL, THOD BRGAL GYI RANG BZHIN
GTAN LA DBAB PA'O,,

\$sutra source for Lion's Dance {seng ge rnam par bsgyings pa}

◆Source:

The Perfection of Wisdom in 10,000 Lines, by Lord Buddha (500bc)

DANG PO NI, MDO LAS, RAB 'BYOR BYANG CHUB SEMS DPA' CHEN PO'I TING NGE 'DZIN SENG GE RNAM PAR BSGYINGS PA GANG ZHE NA, RAB 'BYOR 'DI @157A *, ,LA BYANG CHEN 'DOD PAS DBEN, SDIG PA MI DGE BA'I CHOS KYIS DBEN PA RTOG PA DANG BCAS DPYOD PA DANG BCAS {it has rtog pa and dpyod pa}, DPEN {%DBEN} PA LAS SKYES PA'I DGA' BA DANG BDE BA CAN BSAM GTAN DANG PO NYE BAR BSGRUBS TE GNAS SO ZHES BYA BA NAS 'DU SHES DANG TSOR BA 'GOG PA NYE BAR BSGRUBS {a level at which we have stopped 'du shes and tsor ba; \$\$this is elsewhere said to be for hinayana practitioners; bodhisattvas go into cessation meditation as described by Sera Jetsun} TE GNAS SO ZHES PA'I BAR GYIS MTHAR GNAS KYI SNYOMS 'JUG DGU LA LUGS MTHUN DANG LUGS MI MTHUN DU SONG ZHING 'ONGS PA SBYOR BA SENG GE RNAM BSGYINGS PHRUGS GNYIS DANG

\$\$here is the section from sutra, and specifically the 9 Levels of Meditation (SNYOMS 'JUG DGU):

/Users/michaelroach/Documents/C DRIVE FILES/A/KANGYUR updated to 04 05 17/2. 'BUM_Perfection of Wisdom in 100,000 Lines (Shatasahasrika Prajna Paramita)/VOL 10 (THA)/KL00008E10INC_SHES RAB KYI PHA ROL TU PHYIN PA STONG PHRAG BRGYA PA 10_The Perfection of Wisdom in 100,000 Lines, Part 10 (Shatasahasrika Prajna Paramita 10).txt

RAB 'BYOR, BYANG CHUB SEMS DPA' SEMS DPA' CHEN PO'I TING NGE 'DZIN SENG GE RNAM PAR BSGYINGS PA DE GANG ZHE NA, RAB 'BYOR, 'DI LA BYANG CHUB SEMS DPA' SEMS DPA' CHEN PO 'DOD PAS DBEN, SDIG TO MI DGE BA'I CHOS KYIS DBEN PA, RTOG PA DANG BCAS PA, DPYOD PA DANG BCAS PA, DBEN PA LAS SKYES PA'I DGA' BA DANG BDE BA CAN (1) BSAM GTAN DANG PO LA NYE BAR BSGRUBS TE GNAS SO,,

BSAM GTAN DANG PO LAS LANGS NAS, (2) BSAM GTAN GNYIS PA LA SNYOMS PAR 'JUG GO

,BSAM GTAN GNYIS PA LAS LANGS NAS (3) BSAM GTAN GSUM PA LA SNYOMS PAR 'JUG GO ,

BSAM GTAN @502A *, ,GSUM PA LAS LANGS NAS (4) BSAM GTAN BZHI PA LA SNYOMS PAR 'JUG GO ,

BSAM GTAN BZHI PA LAS LANGS NAS (5) NAM MKHA' MTHA' YAS SKYE MCHED LA SNYOMS PAR 'JUG GO ,

NAM MKHA' MTHA' YAS SKYE MCHED LAS LANGS NAS (6) RNAM SHES MTHA' YAS SKYE MCHED LA SNYOMS PAR 'JUG GO ,

RNAM SHES MTHA' YAS SKYE MCHED LAS LANGS NAS (7) CUNG ZAD MED PA'I SKYE MCHED LA SNYOMS PAR 'JUG GO ,

CUNG ZAD MED PA'I SKYE MCHED LAS LANGS NAS (8) 'DU SHES MED 'DU SHES MED MIN SKYE MCHED LA SNYOMS PAR 'JUG GO ,

'DU SHES MED 'DU SHES MED MIN SKYE MCHED LAS LANGS NAS (9) 'GOG PA LA SNYOMS PAR 'JUG GO ,

\$full Lion's Dance: up through 9, then back through 9; two sets, so "SENG GE RNAM BSGYINGS PHRUGS GNYIS" above

(1) 'GOG PA'I SNYOMS PAR 'JUG PA LAS LANGS NAS

(2) 'DU SHES MED 'DU SHES MED MIN SKYE MCHED LA SNYOMS PAR 'JUG GO

, 'DU SHES MED 'DU SHES MED MIN SKYE MCHED LAS LANGS NAS (3) CUNG ZAD MED PA'I SKYE MCHED LA SNYOMS PAR 'JUG GO ,

CUNG ZAD MED PA'I SKYE MCHED LAS LANGS NAS (4) RNAM SHES MTHA' YAS SKYE MCHED LA SNYOMS PAR 'JUG GO ,

RNAM SHES MTHA' YAS SKYE MCHED LAS LANGS NAS (5) NAM MKHA' YAS SKYE MCHED LA SNYOMS PAR 'JUG GO ,

NAM MKHA' MTHA' YAS SKYE MCHED LAS LANGS NAS (6) BSAM GTAN BZHI PA @502B LA SNYOMS PAR 'JUG GO ,

BSAM GTAN BZHI PA LAS LANGS NAS (7) BSAM GTAN GSUM PA LA SNYOMS PAR 'JUG GO ,

BSAM GTAN GSUM PA LAS LANGS NAS (8) BSAM GTAN GNYIS PA LA SNYOMS PAR 'JUG GO ,

BSAM GTAN GNYIS PA LAS LANGS NAS (9) BSAM GTAN DANG PO LA SNYOMS PAR 'JUG STE, DE SENGGE RNAM PAR BSGYINGS PA'I TING NGE 'DZIN 'DI RNAM PAR SMIN PAR BYAS NAS THOD RGAL GYI TING NGE 'DZIN LA SNYOMS PAR 'JUG GO ,

\$seems to say, once their seng bsgyings has gotten good, they go into thod rgal, which comes next; this just goes from bsam gtan dang po to 'gog snyom:

RAB 'BYOR, BYANG CHUB SEMS DPA' SEMS DPA' CHEN PO'I TING NGE 'DZIN THOD
RGAL DE GANG ZHE NA, RAB 'BYOR, 'DI LA DE BYANG CHUB SEMS DPA' SEMS
DPA' CHEN PO 'DOD PAS DBEN, SDIG TO MI DGE BA'I CHOS KYIS DBEN PA, RTOG PA
DANG BCAS PA, DPYOD PA DANG BCAS PA, DBEN PA LAS SKYES PA'I DGA' BA
DANG, BDE BA CAN

(1) BSAM GTAN DANG PO LA NYE BAR BSGRUBS TE GNAS SO,,

BSAM GTAN DANG PO LAS LANGS NAS (2) BSAM GTAN GNYIS PA LA NYE BAR
BSGRUBS TE GNAS SO,,

BSAM GTAN GNYIS PA LA LANGS NAS (3) BSAM GTAN GSUM PA LA NYE BAR
BSGRUBS TE GNAS SO,,

BSAM GTAN GSUM PA LAS LANGS NAS (4) BSAM GTAN BZHI PA LA NYE BAR
BSGRUBS TE GNAS SO,,

BSAM GTAN BZHI PA LAS LANGS NAS (5) NAM MKHA' MTHA' YAS SKYE MCHED
KYI SNYOMS PAR 'JUG PA LA NYE BAR BSGRUBS TE GNAS SO, ,

@503A *, ,NAM MKHA' MTHA' YAS SKYE MCHED KYI SNYOMS PAR 'JUG PA LAS
LANGS NAS (6) RNAM SHES MTHA' YAS SKYE MCHED KYI SNYOMS PAR 'JUG PA LA
NYE BAR BSGRUBS TE GNAS SO,,

RNAM SHES MTHA' YAS SKYE MCHED KYI SNYOMS PAR 'JUG PA LAS LANGS NAS,
(7) CUNG ZAD MED PA'I [I think this is same as ci yang med] SKYE MCHED KYI SNYOMS
PAR 'JUG PA LA NYE BAR BSGRUBS TE GNAS SO,,

CUNG ZAD MED PA'I SKYE MCHED KYI SNYOMS PAR 'JUG PA LAS LANGS NAS (8)
'DU SHES MED 'DU SHES MED MIN SKYE MCHED KYI SNYOMS PAR 'JUG PA LA NYE
BAR BSGRUBS TE GNAS SO,,

'DU SHES MED 'DU SHES MED MIN SKYE MCHED KYI SNYOMS PAR 'JUG PA LAS
LANGS NAS (9) 'DU SHES DANG TSOR BA 'GOG PA LA NYE BAR BSGRUBS TE GNAS
SO,,

{this is explained as follows as going up through the 9, interspersing with 'gog snyoms as you
go, which in the one explanation of 'gog snyoms means seeing emptiness directly [emptiness as
meaning of 'gog]; now going back to STONG THUN CHEN MO:}

\$\$

{but first let's get some description of the 4 bsam gtan and the 4 gzugs med}:}

\$Description of the four form-realm meditations (meditations which result in a form-realm rebirth):

◆Source:

The "Light of the Sun," an Ocean of the Word of Fine Commentary, in Explanation of the Root Summary on Buddhist Discipline, by Tsonawa Sherab Sangpo (a Kagyu lama from the 1200's)

/Users/michaelroach/Documents/C DRIVE FILES/A/SUNGBUM UPDATED 6:22:16 NL/'DUL BA_VOWED MORALITY (VINAYA)/SPYI_GENERAL PRESENTATIONS/MTSO SNA BA SHES RAB BZANG PO_TSONAWA SHERAB SANGPO/S06850I1A_'DUL BA MDO RTZA'I RNAM BSHAD NYI MA'I 'OD ZER LEGS BSHAD LUNG GI RGYA MTSO, STOD CHA'I CHA DANG PO_Part A of Volume One of 'The Light of the Sun,' an Ocean of the Word of Fine Commentary, in Explanation of the Roor Summary on Buddhist Dis+.TXT

1) Description of first form-realm meditation level (bsam gtan); five components:

BSAM GTAN BZHI PO RNAMS NI BSAM GTAN DANG PO LA YAN LAG LNGA LAS,

a-b) RTOG PA DANG DPYOD PA GNYIS NI GNYEN PO'I YAN LAG STE, 'DOD KHAMS KYI SKYON DANG BSAM GTAN DANG PO'I YON TAN LA RTZID {%RTZING} DU RTOG PA DANG ZHIB TU DPYOD PA'O,,

c-d) DGA' BA DANG BDE BA GNYIS NA {%NI} PHAN YON GYI YAN LAG STE, YID KYI RNAM SHES KYI 'KHOR DU SKYES PA'I DGA' BA DANG, LUS KYI RNAM SHES KYI 'KHOR DU SKYES PA'I BDE BA'O,,

e) SEMS RTZE GCIG PA NI NGO BO'I YAN LAG GO ,DE'ANG MDZOD LAS, DANG PO LA LNGA RTOG DPYOD DANG, ,DGA' DANG BDE DANG TING 'DZIN RNAMS ZHES SO, ,

2) description of second form-realm level meditation (bsam gtan); four components

BSAM GTAN GNYIS PA NI, YAN LAG BZHI LDAN TE,

a) NANG RAB TU DVANG BA NI GNYEN PO'I YAN LAG STE, RTOG PA DANG DPYOD PA'I RNYOG PA MED PA'I SHES RGYUD RAB TU DVANG BA'O,,

b-c) DGA' BA DE {%DGA' BDE} GNYIS NI PHAN YON GYI YAN LAG ,

d) SEMS RTZE GCIG PA NI NGO BO'I YAN LAG GO ,

DE'ANG MDZOD LAS, GNYIS PA LA NI YAN LAG BZHI, ,RANG DANG DANG NI DGA' LA SOGS, ,ZHES SO, ,

3) Description of third form-realm meditation level (bsam gtan); five components

BSAM GTAN GSUM PA NI YAN LAG LNGA LDAN TE,

a-c) BTANG SNYOMS DRAN PA SHES BZHIN DANG, GSUM NI GNYEN PO'I YAN LAG,

d) TSOR BA BDE BA NI PHAN YON GYI YAN LAG ,

e) SEMS RTZE (BSAM GTAN,) GCIG PA NI NGO BO'I YAN LAG GO ,

DE'ANG MDZOD LAS,

,GSUM PA LA LNGA BTANG SNYOMS DANG,

,DRAN DANG SHES BZHIN BDE DANG GNAS ZHES SO,

4) description of the fourth form-realm level meditation (bsam gtan); four components

,BSAM GTAN BZHI PA NI YAN LAG BZHI LDAN TE,,

a-b) DRAN PA YONGS SU DAG PA DANG, [elsewhere: this is 'du byed or karmic btang snyoms; later: I think this is supposed to be bodily neutral feeling, as opp to bde ba] BTANG SNYOMS YONGS SU DAG PA GNYIS NI, GNYIN {%GNYEN} PO'I YAN LAG ,

c) TSOR BA BTANG SNYOMS [and this is tsor ba'i btang snyoms] NI (BSAM GTAN,) PHAN YON GYI YAN LAG ,

d) @206B SEMS RTZE GCIG PA NI NGO BO'I YAN LAG GO ,

DE'ANG MDZOD LAS, YA, MTHA' NA BZHI DRAN BTANG SNYOMS DANG, ,BDE MIN SDUG MIN TING 'DZIN RNAMS ZHES SO, ,}

\$Presentation on the four formless-realm meditations (meditations which produce a rebirth in the formless realms):

◆Source:

The Jewel of the Essence of the Explication, by Gyaltsab Je Darma Rinchen (1364-1432)

/Users/michaelroach/Documents/C DRIVE FILES/A/SUNGBUM UPDATED 6:22:16 NL/ PHAR PHYIN_PERFECTION OF WISDOM (PRAJNA PARAMITA) (MADHYAMIKA SVATANTRIKA SCHOOL)/SPYI_GENERAL COMMENTARIES/RJE TZONG KHA PA BLO BZANG GRAGS PA JE TSONGKAPA LOBSANG DRAKPA (1357-1419)/RNAM BSHAD SNYING PO RGYAN_JEWEL OF THE ESSENCE OF THE EXPLICATION/

S005433M_RNAM BSHAD SNYING PO RGYAN_The Jewel of the Essence of the Explication_RGYAL TSAB DAR MA RIN CHEN (1364-1432).TXT

1) Endless Space: “thinking conception of any concrete form is rags pa”; practice dropping that perception

GZUGS MED BZHI LA NAM MKHA' MTHA' YAS SKYE MCHED NI, GZUGS DANG THOGS PA'I 'DU SHES RAGS PAR MTHONG NAS, 'DU SHES DE YANG DANG YANG DU RNAM PAR BSHEG {%bshig?} CING NAM MKHA' MTHA' YAS SO SNYAM PA'I 'DU SHES YANG DANG YANG DU GOMS PAR BYAS PAS, DNGOS GZHI'I DUS SU DE MNGON DU GYUR PA'I SEMS RTZE GCIG PA MTSUNGS LDAN DANG BCAS PA'O,,

2) Infinite Awareness

(includes concept of each lower level as a dgag bya [gakja]: something to be left behind as we choose to go to a successively deeper level of quiet)

RNAM SHES MTHA' YAS SKYE MCHED NI NAM MKHA' MTHA' YAS @126A *, ,SO SNYAM PA'I YID BYED DE NYID DGAG BYAR BLTAS NAS, YID BYED DE NYID MTHA' YAS SO SNYAM DU YOD {%YID} LA BYAS PAS MNGON DU GYUR PA DANG,

3) Nothing at All

CI YANG MED PA'I SKYE MCHED NI DE'I 'OG TU GZUNG BYA CI YANG MED DO SNYAM DU YID LA BYAS PAS DE MNGON DU GYUR PA DANG,

4) Neither Conception nor None

“conception is painful; the effort to drop conception is darkness”

'DU SHES MED MIN GYI SKYE MCHOD {%MCHED} NI, 'DU SHES NI NAD DANG 'BRAS DANG ZUG Rngu'o, 'DU SHES MED PA NI, KUN TU RMONGS PA'O, 'DU SHES YOD MIN MED MIN NI, ZHI BA GYA NOM PA'O SNYAM DU YID LA BYAS PAS DE LA MNYAM PAR 'JOG NUS PA'I SEMS RTZE GCIG PA MTSUNGS LDAN DANG BCAS PA'O,,

\$\$\$Criticism of these levels; by themselves these meditations are only instruments of perception involved negative thoughts, and do not get us out of the Wheel of Life

1) They promote attachment to pleasant sensation of meditation

NYON MONGS CAN GYI BSAM GTAN RNAMS LA STE, BDE BA LA RO MYANG BA'I SRED PA SHAS CHE BA DANG,

2) They promote the likelihood of wrong views of the world

SNGON GYI MTHAR LTA BA LA SOGS PA'I LTA BA NGAN PA SKYED PAR BYED PA
LTA BA SHAS CHE BA DANG,

3) They promote the delusion that we are a great practitioner

BSAM GTAN GYIS SEMS KHENGSA PA NGA RGYAL SHAS CHE BA DANG,

4) They can be mistaken for perceptions of emptiness, etc, promoting mistaken doubts about the
spiritual path

RANG GIS THOB PA DE THAR LAM YIN NAM MIN SNYAM PA THE TSOM SHAS CHE
BA'O, ,}

[back to Kedrup Je's STONG THUN:]

\$continued sutra sources for the 9 levels of meditation

YANG MDO LAS, RAB 'BYOR BYANG CHEN GYI TING NGE 'DZIN NI THOD BRGAL
GANG ZHE NA, ZHES PA NAS, 'DU SHES DANG TSOR BA 'GOG PA NYE BAR
BSGRUBS TE GNAS SO ZHES PA'I BAR GYIS SNYOMS 'JUG DGU LA LUGS MTHUN
DU YAR SONG BA BAR DU GANG YANG MA SPEL BA'I DNGOS GZHI THOD BRGAL
GYI TING NGE 'DZIN PHRUGS GCIG DANG,

YANG MDO LAS, 'GOG PHA {%PA} LAS LANGS NAS BSAM GTAN DANG PO
LA'O, ,DE LAS LANGS NAS 'GOG BA LA'O, ZHES PA NAS SRID RTZE BAR LA
SNYOMS PAR 'JUG STE, ZHES PA'I BAR GYIS YAR SONG SNYOMS 'JUG BRGYAD LA
'GOG PA SPEL BA DANG,

YANG MDO LAS, MNYAM PAR MA BZHAG BA'I SEMS MNGON DU BYED DO ZHES
PA'I BAR GYIS MAR 'ONG SNYOMS 'JUG DGU LA 'DOD SEMS SBEL {%SPEL} BA STE,
DE LTAR PHRUGS LNGA MDO LAS BSTAN TO,,

\$so here mentions a total of 5 sets or iterations—

Full Lion's Dance {seng ge nam bsgyings} thus described as:

(1) up through 8 to 'gog as 9 [this one said immediately following to be a preliminary to
examining dependence, Wheel of Life]

(2) back down to bsam gtan dang po [this one said immediately following to be a preliminary to stepping into thod rgal]

“Over the Top” component of the Dance (thod rgal):

(3) up through 8 to ‘gog as 9 (this is also called lugs mthun); this is done without spel inbetween

(4) then 1 to 8 with ‘gog’s inbetween each of them (spel), and an understood 9; see following

(5) then 8 to 1 with ‘dod sems’s inbetween each of them (also called spel); except that it seems you could say 9 to 1 since you are coming down from a ‘gog after 8 from 4th iteration [confirmed below]

\$sources for meaning of “Over the Top” component of Lion’s Dance:

{a study of thod rgal (so I guess it’s literally, “pass the top”):

THOD,...1) MGO DKRI BYED,...DE SKABS BOD DU LA THOD 'CHING SROL
CHER MED,...2) THOG GAM STENG,...

(so the thod means start, or top)

THOD RGAL, 1) RIM PA 'CHOL BA,...RIM PA 'OG MA NAS GONG DU THOD
RGAL GYIS 'DZEGS PA,...2) LHUN GRUB THOD RGAL DANG DON GCIG
RGAL BA, (THA DAD PA) BRGAL BA, BRGAL BA, RGOL., SGROL BA DANG
'DA' BA,...LA MTHON PO BRGAL TE KLUNG LA BABS,...CHU CHEN PO
BRGAL TE PHA ROL

@524

PHYIN,...TSAD LAS RGAL BA,...BZHON PA RTA BZANG PO CHIG STONG
DRUG BRGYA BRGAL BA,...RKANG LAG YOD KYANG SNYING RTZAL MED NA
LA LUNG DANG CHU CHEN RGAL DKA' BA,...

\THOD RGAL - (1) lvyas#skandakal {s*a.da#} (2) lvyutkartakal {s*a.da#}

\THOD RGAL GYI SNYOMS PAR 'JUG PA - lvyatikra#ntaka- sama#pattil {ma.vyu.1496, s*a.da#} **\(THOD RGAL
DU !\ - !!!kra#nta!!)**}

DE LA SENG GE RNAM BSGYINGS KYI SKABS SU BSTAN PA'I MTHAR GNAS KYI
SNYOMS 'JUG DGU LA SNYOMS PAR 'JUG PA'I TING NGE 'DZIN DANG, 'DI'I SKABS
SU BSTAN PA'I PHRUGS DANG PO GNYIS SENG GE RNAM BSKYINGS {%BSGYINGS}
KYI TING NGE 'DZIN YIN PAR KHYAD PAR MED KYANG,

SNGA MA NI RTEN 'BREL LA RTOG PA'I SBYOR BA YIN LA, PHYI MA NI THOD RGAL
LA 'JUG BA'I SBYOR BA YIN PA'I PHYIR DGOS PA LA CHES MI 'DRA BA'I KHYAD PAR
YOD DO,,

'O NA PHRUGS DANG PO DANG GSUM MTHAR GYI SNYOMS 'JUG DGU LA LUGS
MTHUN DU YAR SONG BA TZAM DU KHYAD PAR MED PA LA,

SBYOR BA DANG DNGOS GZHI'I KHYAD PAR 'BYUNG BA CI ZHE NA, RANG GI 'JUG THOGS DE MA THAG TU SNYOMS 'JUG BRGYAD DAM DGU LA SPEL CHOS MI 'DRA BA GZHAN SPEL BA'I SGO NAS SNYOMS PAR 'JUG PA'I NUS PA THOB PA DANG MA THOB PAS TING NGE 'DZIN GYI RTZAL 'BYONGS PA DANG MA 'BYONGS BA'I KHYAD PAR CHEN PO YOD PA'I PHYIR RO,,

GNYSIS PA NI, RTZA BA'I RKANG PA DANG PO GNYIS KYIS SBYOR BA PHRUGS GNYIS DANG @157B LHAG MA RNAMS KYIS PHRUGS THA MA DNGOS SU BSDUS SHING, BAR PA GNYIS DANG MTHA' BSDUS PA'I SHUGS KYIS GO SLA BAR DGONGS NAS DNGOS SU MA BSDUS PAR, NAS ZHES PA'I SGRAS KHONG NAS 'DREN BA YIN LA,

'GREL PAR PHRUGS BZHI PA YANG DNGOS SU BSTAN CING, PHRUGS GSUM PA PHRUGS DANG PO DANG SNYOMS PAR 'JUG TSUL KHYAD PAR MED PAS GO SLA BAR DGONGS TE DNGOS SU MA BSDUS SO,,

'DI DAG LA SH'ANTI PA SOGS KYI 'CHAD TSUL MI 'DRA BA MANG DU YOD MOD KYI 'DIR SENG GE BZANG PO'I GZHUNG LUGS 'CHAD PA'I SKABS YIN PA'I PHYIR, MI MTHUN PA THAMS CAD PHYOGS GCIG TU BSGRIGS PA LA NGAL BAM {%BA MA} BYAS SO,,

\$Details on Alternation Practice component relating to Lion's Dance & Over the Top:

GSUM PA LA, GANG LA SPEL BA'I GZHI, GANG SPEL BA'I DNGOS PO, ,JI LTAR SPEL BA'I TSUL, DGOS PA, SA MTSAMS SO,,

DANG PO NI, MTHAR GYIS GNAS PA'I SNYOMS PAR 'JUG PA DGU STE, 'PHAGS PA RNAMS KYIS MNGON DU BYA BA'I SEMS GNAS PA'I THABS NI DE TZAM DU ZAD PA'I PHYIR RO,,

\$the reason for spel's of 'gog snyom and 'dod sems is to reach proficiency

GNYSIS PA NI, 'GOG PA DANG 'DOD SEMS TE, DE DAG NI GO RIM BZHIN DU SEMS GNAS PA RNAMS KYI NANG NAS ZHI BA DANG MA ZHI BA'I MTHAR THUG PA YIN PAS, 'DI DAG DANG SPEL TE SGOM PA NA TING NGE 'DZIN GYI RTZAL RDZOGS PAR 'GYUR BAS SO,,

DE YANG BSAM GTAN BZHI DANG GZUGS MED BZHI LA 'GOG PA SPEL GYI SNYOMS 'JUG DGU KA LA NI MIN TE, 'GOG PA DANG 'GOG PA RIGS MI 'DRA BA MED PAS THOD BRGAL GYI DON MED PA'I PHYIR RO,, {you can't do thod brgal unless you are skipping around between different things}

'DOD SEMS NI SNYOMS 'JUG DGU KA DANG SPEL LO,,

GSUM PA NI, DNGOS GZHI PHRUGS GSUM GYI DANG PO RDZOGS PA'I RJES SU
BSAM GTAN DANG PO LA SNYOMS PAR 'JUG GO, DE LAS LANGS NAS 'GOG PA LA'O,
,ZHEs PA NAS SRID PA'I RTZE MO LA SNYOMS PAR 'JUG GO,

DE LAS 'GOG PA LA SNYOMS PAR 'JUG GO ZHEs PA'I BAR NI, YAR SONG 'GOG PA
SPEL BA'I 'JUG TSUL YIN LA, DES NA YAR SONG 'DI LA GNAS BCU DRUG LAS MED
DO,,

'O NA SRID RTZE'I RJES KYI 'GOG PA LAS LANGS NAS YANG SRID RTZE LA SNYOMS
PAR ZHUGS TE, DE'I RJES SU 'DOD SEMS MNGON DU BYED PA MED NAM, JI LTAR
NA GNAS BCU DRUG LAS MED CE NA, 'DI LA KHA CIG SRID RTZE'I MJUG GI 'GOG
PA LAS LANGS SRID RTZER NUD CHUNG BYAS PA'I @158A *, ,DGOS PA NI, 'GOG PA
DANG 'GOG PA SPEL DGOS LA, NUD CHUNG MA BYAS NA DE MI NUS PAS DE'I
PHYIR NUD CHUNG BYAS PA YIN LA, NGES NA NUD CHUNG BYAS PA'I SRID RTZE'I
SEMS DANG DE'I RJES SU 'GOG PA LA SNYOMS BAR ZHUGS PA GNYIS KA YAR
SONG GI GNAS SU BGRANG BAR BYA BA YIN NO, ZHEs ZER BA MI 'THAD DE,

\$notes on NUD PA:

DUS PHYIR NUD PA, DUS 'GYANGS PA,...MJUG SGRIL DUS PHYIR NUD
PA,... NUD PA, (THA MI DAD PA) RGYAB MDUN GANG RUNG DU 'THEN
PA,...TSOGS 'DU MA GROL GONG DU PHYIR NUD PAS MI 'GRIG
...RGYAL KHA MA THOB PAR DU PHYI NUD GOM PA GANG YANG MI RGYAG

'GOG PA DANG 'GOG PA SPEL DGOS NA BSAM GTAN DANG PO DANG BSAM GTAN
DANG PO SPEL DGOS PA SOGS SU RIGS PA MTSUNGS PA'I PHYIR RO,,

GONG DU BSHAD PAS KYANG GNOD BA'I PHYIR DANG, YAR SONG GI RJES SU 'GOG
PA DANG 'GOG PA SPEL BA MDO DANG BSTAN BCOS RTZA 'GREL GANG DU'ANG MI
'BYUNG BA'I PHYIR RO,,

YANG KHA CIG NUD CHUNG BYAS PA'I DGOS PA NI, SRID RTZE'I RJES KYI 'GOG PA
DE 'GOG PA GZHAN LAS KYANG CHES ZHI BA YIN PAS DE DANG BAR MCHAD
{%MA CHAD} DU 'DOD SEMS MNGON DU BYED MI NUS PA'I PHYIR SRID RTZER
NUD CHUNG BYAS NAS DE'I RJES SU MTSAMS 'DZIN GYI 'DOD SEMS MNGON DU
BYED PA YIN NO,,

DE'I PHYIR 'DOD SEMS NI YAR SONG MAR 'ONG GNYIS KYI MTSAMS 'DZIN ZHING,
DE'I SNGA ROL GYI SRID RTZE NI DE MNGON DU BYED PA'I THABS YIN PAS 'DI
GNYIS YAR SONG MAR 'ANG GANG GI YANG GNAS SU BGRANG BAR BYA BA MIN
NO ZHEs 'CHAD DO,,

NUD CHUNG GI DGOS PA DE YANG MI 'THAD DE YUN RGYAS PA DANG, 'BRING
DANG, NYI KHRI LAS NUD CHUNG MED BAR SRID RTZE'I RJES KYI 'GOG PA'I MJUG

THOGS DE NYID DU GNOD SEMS MNGON DU BYED PAR BSHAD PA DANG 'GAL BA'I
PHYIR RO.,

\$possible questions on the practice

KHA CIG DANG POR SBYONG BA'AM, DBANG PO RTUL PO LA NUD CHUNG DGOS
LA, LEGS PAR BYANG BA DANG, DBANG PO RNAN PO LA NUD CHUNG BYED MI
DGOS SO ZHES SMRA BA YANG, SBYONG BA DANG DA'ANG RTUL LA NUD CHUNG
BYED DGOS PA'I RGYU MTSAN GANG YANG MED PA'I PHYIR RDZUN GYI RE BA MA
CAM DU ZAD DO.,

DES NA RANG GI LUGS NI 'DI YIN TE, BYANG SEMS 'GA' ZHIG SRID RTZE'I RJES KYI
'GOG PA LAS LANGS NAS TING NGE 'DZIN LA RTZAL SPYANG BA'I CHED DU SLAR
YANG SRID RTZER LOG STE,

DE NAS 'DOD SEMS MNGON DU BYED PA DE LTA BU SRID PA CAM {%TZAM} YIN
PAS KHRI BRGYAD STONG BA 'BA' ZHIG TU DE LTA BU'I SNYOMS PAR 'JUG PAR
BSHAD PA YIN LA, 'ON KYANG PHAL CHE BA NI DE LTAR MI BYED PA'I PHYIR DE
LAS GZHAN PA'I YUM RGYAS 'BRING BSDUS PA GANG DU YANG SRID RTZE'I RJES
@158B KYI 'GOG PA LAS LANGS NAS, 'DOD SEMS MNGON DU BYED PAR BSHAD PA
MA GTOGS, SRID RTZER NUD CHUNG BYED PAR BSHAD PA CUNG ZAD KYANG
MED CING, BSTON BCOS RTZA 'GREL DU YANG DE DANG MTHUN PAR BSHAD PA
YIN PAS, SRID RTZER NUD CHUNG BYAS PA DE GANG GI GNAS SU BGRANG BAR
BYA NGA {%BA?} YIN ZHES RTZOD PA'I GZHI MED DO.,

'O NA 'GREL PAR DE LAS LANGS NAS DE MA THAG PA'I SNYOMS PAR 'JUG PA LA
DMIGS TE, ZHES PAS NUD CHUNG BYED PAR BSHAD PA MIN NAM ZHE NA, MIN
GYI DE'I DON NI 'DI YIN TE, YAR SONG GI MJUG GI 'GOG PA DE LAS LANGS NAS
SLAR YANG SNYOMS 'JUG GZHAN GYIS BAR MCHOD {%MA CHOD} PA'I DE MA
THAG TU MAR 'ANG GI THOG MA'I 'GOG PA'I SNYOMS PAR 'JUG PA LA 'JUG PAR
BYA'O SNYAM DU DMIGS TE, 'GOG PA'I SNYOMS 'JUG DE NYID MTSAMS PHYED
PAR BYA BA'I PHYIR 'DOD PA NA SPYOD PA'I RNAL 'BYOR SHES PA MTSAMS KYI
NGO BOR BZHAG CES PA'I DON YIN NO.,

DE'I PHYIR 'DOD SEMS DE NI YAR 'ONG DANG MAR 'ONG GNYIS KYI MTSAMS
'DZIN YIN PAR, GANG GI 'ANG GNAS SU BGRANG BAR BYA BA MIN NO.,

DE NAS MAR 'ONG GI THOG MA 'GOG PA LA'O, ,DE NAS 'DOD SEMS LA'O, ZHES PA
NAS BSAM GTAN DANG PO LA'O, ,DE NAS 'DOD SEMS LA'O, ZHES PA'I BAR DU STE,
DE NAS MAR 'ANG 'DI LA GNAS BCO BRGYAD YOD DO.,

'ON SEMS ZHES PA 'DI LA JI LTA BU ZHIG CE NA, GSER GLING PAS RNAM PAR SHES
PA MNYAM PAR MA BZHAG PA NI RNAM PAR RTOG PA'I SHES PA'O, ZHES DANG,
'DOD PA NI MI DGE BA'O, ZHES SOGS DANG, CHOS SHES KYIS 'DOD PA NA SBYAD
PA'I RNAM PAR SHES PA NI RAGS PA DANG, THA BA DANG, NGAN PA DANG, RTZIG

PA RNAMS STUG PO LA SOGS PA'I RNAM PA SGYU MA TZAM DU LTA BA'AM, SEMS CAN DMYAL BA LA SOGS PA JI LTAR GNAS BA RNAMS SGYU MA TZAM DU LTA BA'O, ZHES BSHAD CING,

BOD KHA CIG KYANG DE LTAR SMRA BA DANG, KHA CIG 'DOD PA'I SEMS RANG DGA' BA LA SMA NGA {%BA} NI CHES NOR PA STE, DE DAG GANG YIN YANG TING NGE 'DZIN DU 'GAL BAS THOD RGAL GYI TING NGE 'DZIN LA SNYOMS PAR 'JUG PA'I GNAS SU RANG NYID KYIS BGRANG BA DANG KHAS BLANGS NANG 'GAL BA'I PHYIR DANG,

THOD BRGAL SNYOMS 'JUG SGOM LAM RTZA {%RTZE} SBYOR MIN PAR THAL BA'I PHYIR DANG, CHOS @159A *, ,SHES KYIS DE LTAR NA KUN MKHYEN YE SHES KYANG 'DOD SEMS SU THAL TE, 'DOD PA'I RNAM SHES SGYU MA LTA BUR DMIGS PA'I PHYIR DANG, GZUGS KYI SO SKYE DMYAL BSDUG BSNAL BAR DMIGS SHING DRAN PA'ANG 'DOD SEMS SU THAL BA'I PHYIR RO,,

\$a single-pointed desire-realm state of mind is a part of shamatha

DES NA RANG LUGS NI 'DOD SEMS RTZE GCIG PA ZHI GNAS KYI CHAR GYUR PA'O,,

'ON MNYAM PAR MA BZHAG PA'I SEMS SU 'GAL LO ZHEN {%ZHE NA}, MNYAM GZHAG MIN PA CES GSUNGS BA NI, MNYAM RJES GNYIS KYI NANG NAS RJES THOB YIN GYI MNYAM GZHAG MIN ZHES PA MIN GYI, SNYOMS 'JUG DGU LA MNYAM PAR BZHAG PA'I SA PA DANG, DE LAS BZLOG PA LA MNYAM GZHAG MIN PA'I SA PAR BYAS PA GNYIS KYI NANG NAS MNYAM PAR BZHAG PA'I SA PA MIN ZHES PA'O,,

\$relating this section to shamatha and vipashyana, and what it means for them to be yoked together

THONG {%THOD} BRGAL GYI TING NGE 'DZIN 'DI DAG SGOM LAM DNGOS SAM DNGOS MIN ZHE NA,

DNGOS YIN TE, DE YANG PHYIR {%SPYIR?} ZHI GNAS DANG LHAG MTHONG ZUNG DU 'JUG CES PA'I DON NI, PHRUGS GNYIS GNYA' SHING GCIG GIS SPREL BA LTA BU NI MIN GYI, YUL CAN ZHI GNAS KYI SEMS SU SKYES PA YUL CHOS NYID LA DMIGS NA ZHI LHAG ZUNG 'BREL DU 'GYUR BA YIN NO,,

'DIR YANG SGOM LAM PA'I 'DOD SEMS RTZE GCIG PA DANG, BSAM GTAN BZHI DANG GZUGS MED BZHI GANG RUNG GI NGO BOR SKYES PA RNAMS KYIS YUL CHOS NYID LA DMIGS NAS SNYOMS PAR 'JUG PA DANG, DE 'DRA'I STOBS KYIS THOB PA'I 'GOG SNYOMS KYI DBANG DU BYAS PA YIN NO,,

BZHI PA DGOS PA NI, SA BDUN PA MAN CHAD DU TING NGE 'DZIN RTZAL SPYAD
{%SBYANG?} BA DANG, DAG SAR YON TAN MNGON DU BYA BA'I CHED DU 'JUG
GO ,

\$Lion's Dance relates to rnam grol lam of mthong lam
you can divide lion pride into meditation+aftermath;
and thod rgal (Over the Top) relates to the aftermath therein

LNGA PAS {%PA SA} MTSAMS NI, SA GNYIS PA NAS 'JUG STE, MTHONG LAM RTZE
SBYOR GYI RNAM GROL LAM LA DBANG DU BYED PA SENG GE RNAM BSGYINGS
YIN CING, SENG GE RNAM BSGYINGS MNYAM RJES KYI RJES THOGS NAS THOD PA
RGAL LA 'JUG PAR BSHAD PA'I PHYIR RO THONG {%THOD} BRGAL GYI SNYOMS
'JUG GI TSUL JI LTA BA KHO BO 'BA' ZHIG GIS GSAL BAR BYAS SO.,

GNYIS PA TSIG GI DON LA; SBYOR BA PHRUGS GNYIS NI, 'GOG DANG BCAS PA'I
SNYOMS 'JUG DGUR LUGS MTHUN DANG LUGS BZLOG RNAM PA GNYIS SU YAR
SONG ZHING MAR 'ONGS NAS DNGOS GZHI LA 'JUG GO., {seems to mean, preparing for
the main stage}

DNGOS GZHI PHRUGS GSUM NI, SNYOMS 'JUG LA BAR DU YANG MA SPEL BA'I YAR
SONG GCIG DANG, DE NAS YANG {%YAR?} @159B SONG SNYOMS 'JUG BRGYAD LA
'GOG PA SPEL BA GCIG RDZOGS NAS DE'I RJES SU 'DOD PAR GTOGS PA'I RNAM PAR
SHES PA RTZE GCIG PA MNYAM PAR BZHAG PA'I SA BA {%PA} MIN PA GCIG GIS
MTSAMS GZUNG STE MAR 'ONG LA THONG {%THOD} RGAL DU NI SNYOMS PAR
'JUG GO ,

JL TAR ZHEN {%ZHE NA}, MTSAMS 'DZIN GYI 'DOD SEMS DE'I 'OG TU 'GOG PA
LA'O, ,DE NAS 'DOD SEMS LA'O, ,DE NAS 'GOG PA GCIG PU BRGAL NAS SRID RTZE
LA, DE NAS 'GOG PA DANG SRID RTZE GCIG BRGAL CI YANG LA, DE NAS 'DOD
SEMS LA, DE BZHIN DU GSUM BRGAL RNAM SHES LA, BZHI BRGAL NAM MKHA'
LA, LNGA BRGAL BSAM GTAN BZHI PA LA, DRUG BRGAL GSUM PA LA, BDUN
BRGAL GNYIS PA LA, BRGYAD BRGAL BSAM GTAN DANG PO LA, DE NAS 'DOD
SEMS LA'O.,

\$Why the name “Over the Top” thod rgal; tsig bshad:

CI'I PHYIR 'DI DAG LA THOD BRGAL GYI SNYOMS 'JUG CES BYA ZHE NA, BSAM
GTAN DANG PO NAS 'GOG PA'I BAR DU SPEL GZHI DANG SPEL CHOS RIGS MI 'DRA
BAR SPEL NAS 'GRO BA'I PHYIR DE SKAD CES BYA'O;;

'GREL PA LA SBYOR BA, DNGOS GZHI, MING DON GYI SGO NAS MJUG BSDU BA'O.,

DANG PO NI, SONG ZHING 'ONGS NAS ZHES DRANG NGO, ,SU ZHIG NA, BYANG
CHUB SEMS DPA' SGOM LAM PA RNAMS NI'O, ,GANG LAN {%LA NA} BSAM GTAN

BZHI DANG, GZUGS MED PA BZHI DANG, 'GOG PA'I MTSAN NYID KYI SNYOMS PAR
[?] {%ok as is} 'JUG PA DGU LA'O',,

JI LTAR NA BSAM GTAN DANG PO NAS BZUNGS NAS 'GOG PA'I BAR DU 'ONGS NAS,
DE'I 'OG TU 'GOG PA NAS BZUNGS TE BSAM GTAN DANG PO'I BAR DU 'ONGS TE
TSUL DE LTAR LUGS DANG MTHUN PA DANG LUGS DANG MI MTHUN PA RNAM PA
GNYIS KYIS GNYIS PA DNGOS GZHI LA CHUNG DU NI GO SLA'O',,

'BRENG {%BRING?} NI YANG BSAM GTAN DANG PO LA SNYOMS BAR ZHUGS TE,
DE LAS LANGS NAS 'GOG PA LA'O, ,DE BZHIN DU 'DU SHES MED MIN GYI SKYE
MCHED KYI BAR LA RE RE'I MJUG TU 'GOG PA LA SNYOMS PAR ZHUGS TE MAR
'ONG TZAM MO,,

JI LTAR ZHE NA, YAR 'ONG GI MTHAI 'GOG PA DE LAS LANGS NAS DE DANG
SNYOMS 'JUG GZHAN GYIS BAR MCHOD {%MA CHOD} PA'I DE MA THAG PA MAR
'ONG GI THOG MA'I 'GOG PA LA SNYOMS PAR 'JUG PA LA SNYOMS PAR 'JUG PAR
BYA'O SNYAM DU DMIGS TE, YAR SONG GI MTHA' DANG, MAR 'ONG GI THOG MA'I
'GOG SNYOMS DE GNYIS MTSAMS PHYED BAR BYA BA'I PHYIR,

'DOD PA NA SPYOD PA'I RNAM PAR SHES @160A *, ,PA RTZE GCIG PA MTSAMS KYI
NGO BOR BZHAG NAS BYANG SEMS THABS MKHAS PA'I STOBS KYIS YAR SONG GI
MTHAI 'GOG PA LAS LANGS TE, MTSAMS 'DZIN GYI RNAM PAR SHES PA MNYAM
PAR MA BZHAG BA'I SA PA DE LTA BU DE MNGON DU BYAS NAS 'DOD SEMS, DE'I
'OG TU MAR 'ONG GI THOG MA'I 'GOG PA LA'O, ZHES PA NAS, DE BZHIN DU
BRGYAD KYI BAR DU BOR NAS BSAM GTAN DANG PO LA'O',,

DE NAS MNYAM PAR MA BZHAG PA LA'O,

RTZA 'GREL GNYIS KA LA NGAG DON NI, BYANG SEMS SGOM LAM PA CHOS CAN,
KHYOD MTHAR GNAS KYI SNYOMS 'JUG DGU LA GZHAN MA SPEL BAR LUGS
'BYUNG DANG LUGS BZLOG TU SNYOMS PAR 'JUG PA'I SBYOR BA PHRUGS GNYIS
DANG,

DE'I RJES SU YAR SONG GCIG DANG, DE'I RJES SU MAR 'ONG SNYOMS 'JUG
BRGYAD LA 'DOD SEMS SPEL BA GCIG RNAMS LA SNYOMS PAR 'JUG PA'I DGOS PA
YOD DE, KHYOD TING NGE 'DZIN LA RTZAL SBYANG ZHING YON TAN MNGON DU
BYA BA'I CHED DU DE LTAR 'JUG PAR BYA BA'I PHYIR

GSUM PA NI, SA GNYIS PA'I THOD BRGAL GYI TING NGE 'DZIN CHOS CAN, MI 'DRA
BAR 'GRO BA THOD BRGAL GYI TING NGE 'DZIN YIN TE, JI LTAR BSHAD PA DE
LTAR GCIG LA SOGS PA BOR NAS BSAM GTAN DANG PO NAS 'GOG PA'I SNYOMS
PAR 'JUG PA LA THUG GE [?] PAR {%THUG GI BAR?} DU SPEL GZHI DANG SPEL
CHOS RIGS MI 'DRA BA SPEL BA'I SGO NAS 'GRO BA'I TING NGE 'DZIN YIN PAS
NA'O',,

YANG DE CHOS CAN, SGOM LAM GYI RTZE SBYOR YIN TE, SNYOMS PAR 'JUG PA DGU LA DBANG PO NYID KYI MTSAN NYID THOD BRGAL GYI TING NGE 'DZIN MNGON DU BYED PA'I THEG CHEN GYI RJES LA MNGON RTOGS YIN PAS NA'O,,

GNYIS BA SPANG BYA RNAM RTOG LA SPYI'I MTSAMS SBYAR BA DANG, SO SO'I DON BSHAD PA DANG, DON BSDU BA'O, ,DANG PO NI, DE LTAR SOGS SO, ,GNYIS PA LA, GZUNG RTOG DANG 'DZIN RTOG GO,

DANG PO LA, 'JUG PA GZUNG RTOG DANG, LDOG PA GZUNG RTOG GNYIS,

DANG PO LA MTSAMS SBYAR NI, RE SHIG SOGS SO, ,RTZA BA NI; RKANG PA DANG PO GNYIS KYIS SHES BYA'I DBANG DU BYAS PA GSUM, DE NAS GNYIS KYIS LAM GYI DBANG DU BYAS PA DRUG STE YUL DGU DANG, DE NAS GCIG GIS YUL CAN RTOG PA'I NGO BO DANG, RKANG PA THAMS GNYEN PO BSTAN PA YIN NO,,

'GREL PA NI, MDOR BSDUS PA LA DGA' BA'I SEMS CAN RJES @160B SU 'DZIN PAS STON PAS CHOS MDOR BSDUS PA GSUNGS PA DANG, RGYAS PA LA DGA' BA'I SEMS CAN RJES SU 'DZIN PAS CHOS RGYAS PA GSUNGS PA DANG, STON PAS JI LTAR BSHAD PA BZHIN CHOS KYI DON LA NAN TAN MI BYED PAS SANGS RGYAS KYI BSTANGS TE YONGS SU MA GZUNG BA DANG, BYUNG BA 'GOG PA NYID KYI MTHONG LAM GYI DUS SU SBYOR BA'I LAM GYI YON TAN MED PA DANG, YANG DAG PAR BYANG CHUB SKYE BA'I RGYU DANG MI LDAN PAS MTHONG BA'I LAM GYI YON TAN BDEN PAR MED PA DANG, MA 'ONGS PA DNGOS POR MED PA NYID KYIS MTHONG LAM GYI DUS SU SGOM PA'I LAM GYI YON TAN MED PA DANG, PHYIN CI LOG ZHI BA NYID LA SOGS PAS THEG CHEN GYI MYA NGAN LAS 'DAS PAR SGYOR [?] BA'I LAM DANG, STONG PA NYID GSAR DU MNGON PAR BSGRUB BA NYID KYIS MTHONG LAM PA'I LAM DANG RANG BZHIN MED PA MTHONG ZIN SGOM PAR BYED PA NYID KYIS SGOM PA'I LAM STE MDOR NA DNGOS DANG LDOG PA CI RIGS PA'I SGO NAS SKABS 'DIR BSTAN PA'I YUL DGU LA DMIGS NAS BDEN PAR SNANG BA'I RTOG PA LHAN SKYES CHOS CAN,

KHYOD SGOM SPANGS GZUNG BA'I RNAM PAR RTOG PA DNGOS YIN TE, KHYOD THEG CHEN GYI LAM 'JUG BYAR BDEN PAR SNANG BA'I RTOG PA LHAN SKYES YIN PA'I PHYIR,

GNYEN PO GANG GIS SPONG ZHE NA, SGOM SPANGS 'JUG PA GZUNG RTOG RNAM PA DGU CHOS CAN,

SGOM PA'I LAM GYI SBYOR BA'I GNAS SKABS KYI YUL CAN YIN TE, SBYOR BA'I GNAS SKABS 'DI SPANG BAR BYA BA NYID KYIS SO,,

GNYIS PA LA MTSAMS SBYAR NI, DE LTAR SOGS SO, ,RTZA BA NI, RKANG PA DANG PO GNYIS KYIS GNYEN PO DANG, LHAG MAS LDOG BYA NYAN RANG GI LAM GYI DBANG DU BYAS PA'I YUL DGU BSTAN TO, ,GREL PA NI,}

,DE NAS SENG GE RNAM BSGYINGS PA'I,

,TING NGE 'DZIN LA SNYOMS ZHUGS NAS,
,RTEN CING 'BREL 'BYUNG LUGS MTHUN DANG,
,LUGS MI MTHUN LA RTOG PAR BYED,
,CES PA'I GZHUNG 'DI BYUNG,

{SW: relate this to your experience of going up & coming down, a physical sensation; this was the Lion's Dance}

{this is all a reference to mngon rtogs rgyan:

/Users/michaelroach/Documents/C DRIVE FILES/A/TENGYUR before Ven Phil/
03_SHES_PHYIN/080_KA/TD3786E.ACT

,SBYIN PA LA SOGS RE RER NI,
,DE DAG PHAN TSUN BSDUS PA GANG,
,SKAD CIG GCIG PA'I BZOD PA YIS,
,BSDUS PA DE 'DIR MTHONG BA'I LAM,

,DE NAS SENG GE RNAM BSGYINGS PA'I ,
TING NGE 'DZIN LA SNYOMS ZHUGS NAS,
,RTEN CING 'BREL 'BYUNG LUGS MTHUN DANG,
,LUGS MI MTHUN LA RTOG {sw: examine} PAR BYED,

,GOG DANG BCAS PA'I SNYOMS 'JUG DGUR,
,RNAM PA GNYIS SU SONG 'ONGS NAS,
,DOD PAR GTOGS PA'I RNAM PAR SHES,
,MNYAM GZHAG MIN PA'I MTSAMS BZUNG STE,
,THOD RGAL DU NI SNYOMS 'JUG PA,}

'DI LA 'PHROS SBYOR BA MTHA' DPYAD PA GSUM LAS, DANG PO NI

MDO LAS, DE RNAM PAR THAR PA BRGYAD PO DE DAG @003 DANG, MTHAR GYIS
GNAS PA'I SNYOMS PAR 'JUG PA DGU PO DE DAG RNAM PAR PHYE ZHING, SENG
GE RNAM PAR BSGYINGS PA'I TING NGE 'DZIN LA SNYOMS PAR 'JUG GO

,TING NGE 'DZIN DE LA GNAS NAS RTEN CING 'BREL BAR 'BYUNG BA'I YAN LAG
BCU GNYIS LUGS DANG MTHUN PA DANG LUGS DANG MI MTHUN PA LA SO SOR
RTOG GO

,DE LA YAN LAG BCU GNYIS GANG DAG ZHE NA,