

, MKHAS GRUB BSTAN PA DAR RGYAS KYIS BRTZAMS PA'I RTEN 'BREL
SPYI DON NAS,

The first selection is from the *Overview of Dependent Origination* by Kedrup Tenpa
Dargye (1493-1568).

RANG NYID KYIS KUN NAS BSLANG BYAR GYUR PA'I YAN LAG GNYIS PA
'DU BYED KYI LAS GSAR DU KUN NAS SLONG BYED KYI 'JIG LTA, YAN
LAG BCU GNYIS KYI DANG PO MA RIG PA'I MTSAN NYID,

...The definition of that ignorance which constitutes the first of the twelve links
in the chain of dependent origination is: "That view of the perishable assemblage
[view of a "me" or "mine" which has its own nature] which inspires one to
commit fresh cases of the relevant second link--that of immature karma."

RANG NYID KUN NAS SLONG BYED YAN LAG DANG PO MA RIG PAS
GSAR DU KUN NAS BSLANGS PA'I RIGS SU GNAS PA'I ZAG BCAS KYI
SEMS PA, GNYIS PA 'DU BYED KYI LAS KYI MTSAN NYID,

...The definition of that immature karma which constitutes the second link in the
chain of dependent origination is: "That impure movement of the mind which is
of the type that is inspired freshly by the relevant first link, of ignorance."

DBYE NA, DER GYUR PA'I BSOD NAMS DANG , BSOD NAMS MA YIN PA'I
LAS DANG , MI G-YO BA'I LAS DANG GSUM, BSOD NAMS KYI LAS DANG ,
MI G-YO BA'I LAS MI 'GAL TE, BSOD NAMS CHA MTHUN GYI DGE RTZA
DANG , RGYU SNYOM 'JUG GI BSAM GTAN GYI GZHI MTHUN YOD PA'I
PHYIR RO,,

This particular immature karma can be divided into three types: merit, non-
meritorious karma, and unshifting karma. Meritorious karma and unshifting
karma are not mutually exclusive, for there does exist something which can be
both basic virtue which is consistent with merit and also the causal form of
balanced concentration.

DE GSUM GYI MTSAN GZHI'I KHYAD PAR YOD DE, 'DOD PA'I BDE 'GRO'I
RNAM SMIN GYI PHUNG PO 'PHEN BYED KYI LAS DE DANG PO DANG ,
NGAN 'GRO'I RNAM SMIN GYI PHUNG PO 'PHEN BYED KYI LAS GNYIS PA
DANG , KHAMS GONG MA'I RNAM SMIN GYI PHUNG PO 'PHEN BYED KYI
LAS DE GSUM PA YIN PA'I PHYIR,

There are various typical examples of these three. The first would be the karma which projects as a karmic result the parts of a person who takes birth in one of the better forms of life in the desire realm. The second would be a karma which projects as a karmic result the parts of a person who takes birth in one of the three lives of misery. The third would be a karma which projects as a karmic result the parts of a person who takes birth in one of the higher two realms.

TSOR BA'I RTEN 'BREL LA BRTEN NAS RANG YUL LA RANG STOBS KYIS MI 'BRAL BAR 'DOD PA'I SEMS BYUNG , BRGYAD PA SRED PA'I RTEN 'BREL GYI MTSAN NYID,

...The definition of that craving which constitutes the eighth link in the chain of dependent origination is: "The mental function which, based on the link of feeling, desires of its own accord not to be separated from its object."

DBYE NA, DER GYUR BA'I 'DOD SRED, 'JIGS SRED, SRID SRED DANG GSUM YOD, DE GSUM GYI MTSAN GZHI YOD DE, YUL YID 'ONG LA MI 'BRAL BAR 'DOD PA'I SRED PA DANG PO DANG , YID MI 'ONG LA 'BRAL BAR 'DOD PA'I SRED PA GNYIS PA DANG , 'CHI BA'I TSE BDAG CHAD DOGS KYIS 'JIGS PAS PHUNG PO LA SRED PA'I SRED PA GSUM PA YIN NO, ,

This particular craving can be divided into three types: desire craving, fear craving, and existence craving. Each of these three can be described in the following typical examples. The first is that craving where you desire not to be separated from an attractive object. The second is that craving where you desire to be separated from an unattractive object. The third is that craving wherein you crave the parts of your being at the time of your death, out of fear that you think you are going to stop.

SRED PA DE NYID CHER 'PHEL BA'I 'DOD CHAGS, DGU PA LEN PA'I RTEN 'BREL GYI MTSAN NYID,

The definition of that grasping which constitutes the ninth link in the chain of dependent origination is: "The strong desire that represents the craving of the previous link developed to an intense degree."

DBYE NA, 'DOD PA NYE BAR LEN PA, LTA BA NYE BAR LEN PA, BDAG TU SMRA BA NYE BAR LEN PA, TSUL KHRIMS DANG BRTUL ZHUGS MCHOG TU 'DZIN PA NYE BAR LEN PA BZHI YOD,

This particular grasping may be divided into four types: grasping to the desirable, grasping to views, grasping where you profess the existence of a self-nature, and grasping where you hold mistaken forms of morality and ascetic practices to be supreme.

YUL YID 'ONG LA LHAG PAR CHAGS PA'I 'DOD CHAGS DANG PO DANG ,
LTA NGAN LA LHAG PAR CHAGS PA'I 'DOD CHAGS GNYIS PA DANG ,
GANG ZAG GI BDAG TU SMRA BA LA LHAG PAR CHAGS PA'I 'DOD
CHAGS GSUM PA DANG , BRTUL ZHUGS NGAN PA LA LHAG PAR CHAGS
PA'I 'DOD CHAGS BZHI PAR 'JOG PA'I PHYIR,

The first of these is a kind of desire which is strongly attached to an attractive object. The second is a kind of desire which is strongly attached to bad views. The third is a kind of desire which is strongly attached to professing that a self-nature of a person exists. The fourth is a kind of desire which is strongly attached to bad ascetic practices.

DE GNYIS KYI CHOS KYI KHYAD PAR YOD DE, DGE SOGS GSUM GYI
NANG NAS LUNG MA BSTAN GYIS KHYAB, MTHONG SPANGS DANG ,
SGOM SPANGS GNYIS KA YOD, SKYE 'PHAGS GNYIS DANG , KHAMS
GSUM GA'I RTEN LA YOD PA'I PHYIR,

These two links possess certain typical characteristics. Among the three categories of being virtuous and so on, they are invariably ethically neutral. There are types of each which are eliminated by the path of seeing, and types of each which are eliminated by the path of habituation; both types are possible. These links are found with both normal beings and with realized beings, and are had by beings in all three realms.

RANG NYID LA GSOS 'DEBS BYED SRED LEN GANG RUNG GIS GSOS BTAB
PA'I LAS NUS PA MTHU CHEN DU SONG BA'I ZAG BCAS RNAM SMIN GYI
NGO BOR GYUR PA'I SEMS PA, BCU PA SRID PA'I RTEN 'BREL GYI MTSAN
NYID,

The definition of that ripened karma which constitutes the tenth link of the chain of dependent origination is: "The movement of the mind which is in its essence an impure ripening where karma has become extremely potent due to its being triggered by the relevant links of craving and grasping."