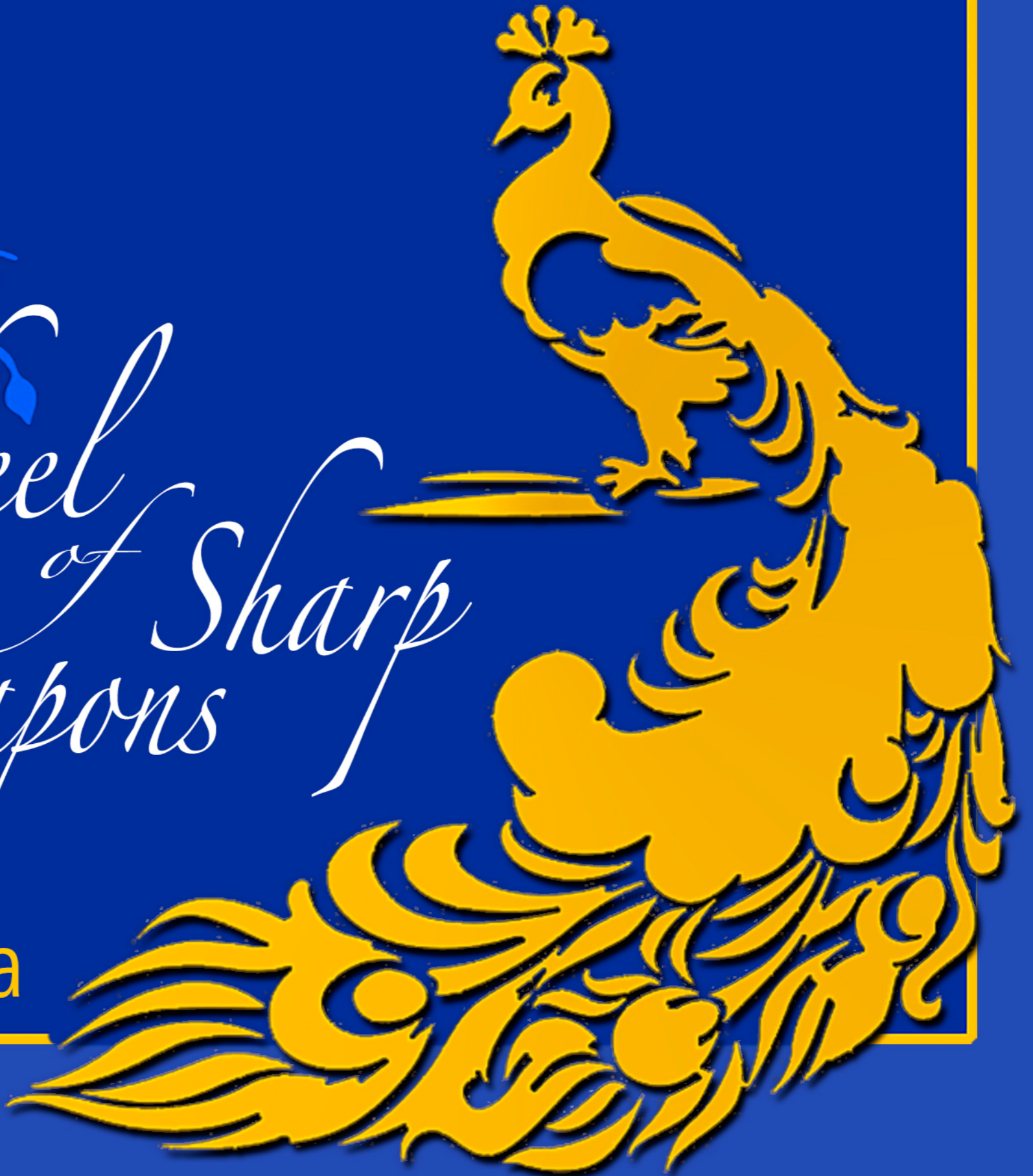


*Wheel
of Sharp
Weapons*

Dharmarakshita



The Mahayana Mind Training: Wheel of Sharp Weapons

of Dharmarakshita

*Translated from the Tibetan
by Ven. Joan Nicell*

It is called “The Wheel of Sharp Weapons
That Strikes the Enemy’s Vital Point.”

To the great wrathful one, Yamantaka, I pay homage.

- 1 • Just as when peacocks wander in jungles of lethal poison,
Although there are extremely beautiful medicinal gardens,
The flocks of peacocks do not delight in them,
But instead are nourished by the essence
of the lethal poison;



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2 • Similarly, when the heroes enter the jungle
of cyclic existence,
Although there are beautiful gardens
of splendid happiness,
The heroes do not become attached to them,
For these brave-minded ones thrive in the jungle
of suffering.

3 • Because of that, those who are under the power
of the cowardice that
Eagerly pursues happiness and pleasure, spend
their time in suffering,
While the brave-minded ones who willingly
accept suffering
Are always happy due to the strength of their courage.



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- 4 • Presently attachment is like a jungle of lethal poison;
It is overcome by the peacock-like heroes,
But takes the life of the crow-like cowards.
- 5 • How can the selfish overcome this poison?
If they are also similarly involved in the other afflictions,
These afflictions will cost the crow-like their life.
- 6 • Because of this, the peacock-like brave-minded ones,
Combine the afflictions, which are like a jungle of poison,
Into an elixir, and enter the jungle of cyclic existence.
While willingly accepting them, they should destroy
the poison.



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7 • Presently, for those circling without freedom,
Self-grasping is Mara's messenger.
While parting from the happinesses of selfishness
and hedonism,
We should willingly accept hardships for the welfare
of others.

8 • The sufferings of all beings who are similar in kind
In being driven by actions and habituated to the afflictions,
Should be heaped upon us hedonists.



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9 • Supposing we were to dwell entangled in selfishness,
at that time,
To counteract it, we should give our happiness
and pleasure to migrating beings.
Likewise, when those around us mistreat us,
We should be filled with contentment thinking
“This is retribution for having distracted them.”

10 • Whenever an intolerable ailment arises in our body,
It is the sharp weapons of bad actions turning against us
For having inflicted harm on the bodies
of migrating beings.
Now we should willingly take upon ourselves all ailments
without exception.



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- 11** • Whenever suffering arises in our mind,
It is definitely the sharp weapons of bad actions
turning against us
For having disturbed the mental continua of others.
Now we should willingly take upon ourselves all
their dukkha without exception.
- 12** • Whenever we are tormented by intense hunger and thirst,
It is the sharp weapons of bad actions turning against us
For having cheated, stolen, appropriated,
and acted miserly.
Now we should willingly take upon ourselves all hunger
and thirst without exception.



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- 13** • Whenever we are powerlessly exploited and tormented
by others,
It is the sharp weapons of bad actions turning against us
For having hated those who are inferior and treated
them as slaves.
Now we should use our body and life in the service
of others.
- 14** • Whenever unpleasant words arise to our ears,
It is the sharp weapons of bad actions turning against us
For faults of speech such as, divisive talk and the like.
Now we should reproach our errors of speech.



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15 • Whenever we are born in any impure place whatsoever,
It is the sharp weapons of bad actions turning against us
For having constantly habituated ourselves
with impure appearances.

Now we should habituate ourselves with pure
appearances alone.

16 • Whenever we are separated from helpful
and loving friends,

It is the sharp weapons of bad actions turning against us
For having enticed others' servants away from them.

Now we should no longer part others from their servants.



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- 17** • Whenever all the holy ones are unhappy with us,
It is the sharp weapons of bad actions turning against us
For having rejected the holy and relied upon bad friends.
Now we should reject bad friends.
- 18** • Whenever negativities and so forth due to others'
exaggeration and deprecation occur,
It is the sharp weapons of bad actions turning against us
For having disparaged holy beings.
Now we should abandon disparaging others
with exaggeration and deprecation.



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- 19** • Whenever our necessary articles go to waste
It is the sharp weapons of bad actions turning against us
For having disregarded others' needs.
Now we should accomplish the needs of others.
- 20** • Whenever we have a joyless mind and an unclear heart,
It is the sharp weapons of bad actions turning against us
For having accumulated negativities in other rebirths.
Now we should eliminate the conditions
for others' negativities.
- 21** • Whenever, unsuccessful in activities, our mind is agitated,
It is the sharp weapons of bad actions turning against us
For having obstructed the actions of the holy ones.
Now we should abandon all such interferences.

22 • Whenever our lama is not pleased no matter what we do,
It is the sharp weapons of bad actions turning against us
For having acted hypocritically toward the holy Dharma.
Now we should work to reduce our hypocrisy regarding
the Dharma.

23 • Whenever it happens that we are contradicted by everyone,
It is the sharp weapons of bad actions turning against us
For having scorned shame and embarrassment.
Now we should shun that which is improper.



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24 • Whenever there is hostility as soon as our servants
gather together,

It is the sharp weapons of bad actions turning against us
For having plied our miserably bad disposition
everywhere.

Now we should be good natured to everyone.

25 • Whenever all those who are close to us rise up
as our enemies,

It is the sharp weapons of bad actions turning against us
For having entertained bad thoughts about them.

Now we should work to diminish our deceitfulness
and guile.



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26 • Whenever we are sick with consumption¹ and edema
It is the sharp weapons of bad actions turning against us
For having unconscientiously misused donations
against the rules.

Now we should abandon misappropriating property
and the like.

27 • Whenever our body is suddenly struck by
a contagious disease,
It is the sharp weapons of bad actions turning against us
For having performed deeds that degenerate our pledges.
Now we should abandon non-virtuous actions.



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28 • Whenever we are intellectually confused about all that is to be known,

It is the sharp weapons of bad actions turning against us

For having considered that which is worthy to be set aside to be the Dharma.

Now we should cultivate the wisdom of hearing and the rest.

29 • Whenever we are afflicted by sleep while practicing the Dharma,

It is the sharp weapons of bad actions turning against us

For having accumulated obscurations with respect to the holy Dharma.

Now we should undergo hardships for the sake of the Dharma.



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- 30** • Whenever there is liking for the afflictions
and great distraction,
It is the sharp weapons of bad actions turning against us
For not having meditated on impermanence and
the shortcomings of cyclic existence.
Now we should develop strong repulsion
for cyclic existence.
- 31** • Whenever, no matter what we do, we fall into decline,
It is the sharp weapons of bad actions turning against us
For having disregarded actions as well as cause and result.
Now we should strive in actions of forbearance
and so forth.

- 32** • Whenever the rites that are performed go awry,
It is the sharp weapons of bad actions turning against us
For having put our trust in the black side.
Now we should turn away from the black side.
- 33** • Whenever our requests do not reach the Three Jewels,
It is the sharp weapons of bad actions turning against us
For not having had confidence in buddhahood.
Now we should rely upon the Three Jewels alone.



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- 34** • Whenever the negativities of degeneration rise
as polluted demons and evil spirits,
It is the sharp weapons of bad actions turning against us
For having accumulated negativities with respect
to the deities and mantras.
Now we should destroy all conceptualizations.
- 35** • Whenever we wander powerlessly in a foreign place,
It is the sharp weapons of bad actions turning against us
For having evicted lamas and others from their dwellings.
Now we should no longer banish anyone from any place.



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- 36** • Whenever the unwanted, such as frost, hail,
and so on, occurs,
It is the sharp weapons of bad actions turning against us
For not having properly guarded our pledges and morality.
Now we should keep our pledges and the like pure.
- 37** • Whenever we desirous ones are bereft of wealth,
It is the sharp weapons of bad actions turning against us
For not having given and not having made offerings
to the Jewels.
Now we should put effort into actions of offering
and giving.



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38 • Whenever those around us deride our ugly body,
It is the sharp weapons of bad actions turning against us
For having made ugly images and burning them out
of anger.

Now we should construct deity images and have
a tolerant nature.

39 • Whenever, whatever we do, attachment and hatred
arise in us,
It is the sharp weapons of bad actions turning against us
For having hardened our intractable and
negative continuum.

Now we should rid ourselves completely of this rigidity.



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40 • Whenever, whatever we practice, we do not reach
our objective,

It is the sharp weapons of bad actions turning against us
For having assimilated an inferior view.

Now whatever we do should be done for others' welfare.

41 • Whenever, whatever virtuous practices we do,
our continuum remains unsubdued,

It is the sharp weapons of bad actions turning against us
For having given priority to the grandeur of this life.

Now we should concentrate on the desire for liberation.

- 42** • Whenever as soon as we sit down we examine ourselves and develop regret,

It is the sharp weapons of bad actions turning against us

For unabashedly making new friends and flitting from one lofty person to another.

Now we should be attentive to all in the manner of a friend.

- 43** • Whenever we are cheated by others' deception,

It is the sharp weapon of bad actions turning against us

As retribution for our great pride and strong desirous hunger.

Now we should diminish desire with respect to all.



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- 44** • Whenever our own listening and explanations are accompanied by attachment or hatred,
It is the sharp weapons of bad actions turning against us
For not having sincerely reflected upon the faults of the maras.
Now we should examine adverse conditions and abandon them.
- 45** • Whenever all the good we do turns bad,
It is the sharp weapons of bad actions turning against us
For having failed to repay all the kindness we received.
Now we should accept great kindness with reverence.

46 • In short, the undesirable that is encountered
Is the sharp weapons of bad actions turning against us,
Like a smith slain by his own sword.
Now we should be conscientious in regard
to negative actions.

47 • The dukkha experienced in the bad migrations
Is the sharp weapons of bad actions turning against us,
Like an arrow-maker killed by his own arrow.
Now we should be conscientious with regard
to negative actions.



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48 • To once again encounter the sufferings of the laity
Is the sharp weapons of negative actions turning
against us,
Like parents murdered by the son that they raised.
Now it is fitting to always take ordination.

49 • This being the case, we seize the enemy!
We seize the thief who deceived us through
lying in ambush!
We seize the imposter who disguised himself as us!
Ah! All the doubt about it being self-cherishing
has been cut!



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50 • Now spin the sharp weapons of actions overhead!

Furiously spin them three times overhead!

Spread your legs – the two truths!

Open wide your eyes – method and wisdom!

Baring the fangs of the four powers, pierce the enemy!

51 • O king of the knowledge-mantras that torment the enemy!

The cruel one called “the insidious demon of self-grasping”

Runs uncontrollably in the jungle of cyclic existence

Brandishing the sharp weapon of actions;

Summon this pledge-breaker who brings about

my own and others’ ruin!



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52 • Summon it! Summon it, wrathful Yamantaka!

Strike it! Strike it! Pierce the heart of the enemy
and the self!

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

53 • HUM! HUM! Great meditational deity, produce
magical emanations!

JAH! JAH! Bind that enemy under oath!

PHAT! PHAT! Great Lord of Death, please
do the liberation rite!

Destroy! Destroy! Please cut the knot of grasping!



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54 • Come here, great meditational deity, Yamantaka!

This sack of actions and the five poisonous afflictions

That mires us in the foul bog of the actions
of cyclic existence,

Please in this very moment tear it up! Tear it to shreds!

55 • Although we have spent our time suffering
in the three bad migrations,

We run toward its causes without being alarmed.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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56 • Our effort to accomplish our immediate wishes is small.

We do not culminate any of the many activities we do.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

57 • We have great desire for pleasure yet do not accumulate
the collection of its causes.

We have little tolerance for suffering yet our longing desire
and covetousness are great.

Rant and rave on the head of the conception that brings
about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

58 • Our new friendships are great, yet our concern
for propriety is short lasting.

Our obsessive hunger is strong yet we steal, rob,
and zealously go in search of more.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

59 • We are skilled in flattery and solicitation,
yet our greedy disposition is strong.

Although we zealously amass and accumulate,
we are bound by miserliness.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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60 • We do little for everyone, yet we bemoan the hardships.
We lack a sense of responsibility, yet our megalomania
is great.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

61 • Our acharyas are many, yet our pledges, obligations,
and friends are few.

Our students are many, yet we benefit and
protect them inadequately.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

62 • Our commitments are great, yet our beneficial practice is small.

Our reputation is great, yet when examined would embarrass the deities and spirits.

Rant and rave on the head of the conception that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

63 • The extent of our hearing is small, yet our boastful empty talk is great.

The extent of our scriptural knowledge is small, yet we have realized all that is not yet realized.

Rant and rave on the head of the conception that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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64 • Our servants are many, yet none of them takes
any responsibility.

Our masters are many, yet we are without a supporter
and protector.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

65 • We have great status, yet our qualities are less
than a spirit's.

We are great lamas, yet our attachment and hatred
are rougher than Mara's.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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66 • Our view is lofty, yet our behavior is worse than a dog's.

The basis of all our good qualities has been lost
in the wind.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

67 • We keep all our desires in our innermost heart.

We senselessly blame all altercations on others.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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- 68** • Having dressed in saffron, we entreat spirits
for protection and refuge.

Having taken vows, our trainings comply with Mara.

Rant and rave on the head of the conception that brings
about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

- 69** • Having been given happiness and pleasure by the deities,
we make offerings to evil spirits.

Having practiced the guiding Dharma, we deceive
the Jewels.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

- 70** • Having always stayed in isolated places,
we are carried away by distraction.
Having requested [teachings on] the holy Dharma
and the sciences, we support divinations and Bon.
Rant and rave on the head of the conception
that brings about our ruin!
To the hearts of the enemy – the self – and the executioner,
MARAYA!
- 71** • Having rejected morality and liberation, we grasp
to a home.
Having poured our happiness and pleasure into water,
we chase after suffering.
Rant and rave on the head of the conception
that brings about our ruin!
To the hearts of the enemy – the self – and the executioner,
MARAYA!



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72 • Having rejected the crossing to liberation, we roam
about in remote places.

Having obtained a precious human body,
we accomplish the hells.

Rant and rave on the head of the conception that brings
about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

73 • Having set aside the transformative attributes of the
Dharma, we make a profit.

Having left behind our lamas' Dharma classes, we wander
about the cities and countryside.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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74 • Having forsaken our own means of livelihood,
we appropriate community property.

Having given up earning our own food, we steal it
from others.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

75 • Oh! Our fortitude in meditation is little,
but our clairvoyance is sharp.

Not having begun the path, our feet senselessly race about.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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- 76** • When someone tells us something beneficial,
we consider him with animosity to be an enemy.
When someone tricks and cheats us, we consider
that heartless one to be kind.
Rant and rave on the head of the conception
that brings about our ruin!
To the hearts of the enemy – the self – and the executioner,
MARAYA!
- 77** • We tell the confidential talk that depends on being
family to enemies.
When we have close friends, we unabashedly steal
their hearts and minds.
Rant and rave on the head of the conception
that brings about our ruin!
To the hearts of the enemy – the self – and the executioner,
MARAYA!

78 • Our annoyance is high and our conceptualizations
are coarser than everyone's.

We are difficult to get along with and our bad temper
constantly manifests.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

79 • When appealed to, we turn away without listening
and inflict harm.

When bowed to, we do not bow in return but from
a distance look for an argument.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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80 • We do not like advice, and it is always difficult for us
to go along with it.

We always hold tightly to the many things that offend us.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

81 • Our high-handedness is great, and we consider the holy
to be enemies.

Due to our attachment being great, we eagerly grasp
at the young.

Rant and rave on the head of the conception that brings
about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

82 • Due to being fickle, we turn our backs
on former companions.

Due to our new friendships being great, we make
entertaining talk to all.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

83 • Due to lacking clairvoyance, we eagerly lie and deprecate.

Due to lacking compassion, we snatch away the heart
of those with confidence in us.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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- 84** • Due to our hearing being paltry, we conjecture wildly about everything.

Due to the extent of our scriptural knowledge being negligible, we develop wrong views regarding all.

Rant and rave on the head of the conception that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

- 85** • Due to cultivating attachment and hatred, we criticize everything on the other side.

Due to cultivating jealousy, we exaggerate about others and deprecate them.

Rant and rave on the head of the conception that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!



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86 • We do not study, yet despise the vast [teachings].

We do not rely on a lama, yet denigrate the scriptures.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

87 • We do not explain the scriptural baskets,
yet compile self-fabricated lies.

We are not adept in pure appearances, yet talk a lot
of gibberish.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

- 88** • Without condemning actions that are not Dharma,
We set forth various repudiations to all the excellent
explanations.
Rant and rave on the head of the conception
that brings about our ruin!
To the hearts of the enemy – the self – and the executioner,
MARAYA!
- 89** • Without being ashamed with regard to sources of shame,
We wrongly consider that which is not shameful –
the Dharma – to be shameful.
Rant and rave on the head of the conception
that brings about our ruin!
To the hearts of the enemy – the self – and the executioner,
MARAYA!



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90 • Whenever we act, without doing even one thing properly,
We do every deed that is unsuitable.

Rant and rave on the head of the conception
that brings about our ruin!

To the hearts of the enemy – the self – and the executioner,
MARAYA!

91 • Oh! You who have the force and strength of one possessing
the truth body of a sugata

That destroys the insidious demon of the view of a self,

You who have a mace as a weapon – the exalted wisdom
of selflessness;

Spin it three times overhead without hesitation!



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92 • Please execute this enemy with your great
ferocious posture!

Please destroy the bad conception with your great wisdom!

Please protect us from actions with your great compassion!

Please be sure to annihilate the self!

93 • All the dukkha that exists on the ground
of cyclic existence,

Please be sure to heap it on this self-grasping!

Wherever any of the five poisonous afflictions exist,

Please be sure to heap it on this one of similar type!



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94 • If, although by logical reasoning we have recognized –
Without any doubt and without exception – the root
of all such faults,
We continue to assist it and argue about it,
Please annihilate the very one who grasps to [a self]!

95 • Now we should lay all the blame on just the one,
Cultivate great gratitude toward other migrating beings,
Take that not wanted by others upon our own continuum,
And dedicate our virtue to all migrating beings.



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96 • Thus, by taking upon ourselves all that is done in
the three times

By the three doors of other migrating beings,
Just as peacocks possess the splendor of poison,
May the afflictions become an assistance
to our enlightenment.

97 • By giving our roots of virtue to migrating beings,
Just as a crow that has eaten poison is cured by medicine,
May we uphold the life of liberation of all beings, and
Then may they quickly attain the buddhahood of a sugata.



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- 98** • As long as we and those who have been our parents,
Without attaining enlightenment in the abode
of Akanishta,
Due to our actions wander in the six migrations,
May we support one another with a single mind.
- 99** • When for even the welfare of a single migrating being,
We fully enter the three bad migrations,
May we extricate him from the suffering
of the bad migrations
Without degenerating the conduct of the great beings.



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- 100** • May the guardians of hell immediately
Develop the discrimination of us as lamas.
May their weapons also transform into a rain
of flowers, and
Free from harm, may they be refreshed by peace
and happiness.
- 101** • May even the beings in the bad migrations
attain clairvoyance and the dharanis,
Then take the body of a god or human,
and generate the mind of enlightenment.
May they repay our kindness with the Dharma and,
Having taken us as their lama, rely upon us.



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102 • Also, at that time may all the migrating beings
of the high states

Fully meditate on selflessness just like us, and

Then, free from conceptualization,

Recognize existence and peace as being equal.

103 • If we do that, we will destroy this enemy.

If we do that, we will destroy conceptualizations.

Having familiarized with the non-conceptual
exalted wisdom of selflessness,

Why would we not attain the causes of the form body
and their result?



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104 • Aha! All these are dependent-relations.

Dependent-relations are dependent and
not self-sustaining.

Changing back and forth, they are illusory
false appearances.

Like a whirling firebrand, they are reflections that appear.

105 • Like a banana tree, our life force is essenceless.

Like a bubble, our life is without essence.

Like mist, [things] dissipate when touched.

Like a mirage, they are beautiful from a distance.

Like a reflection in a mirror, they appear to be really true.

Like a cloud and fog, it seems that they will really stay.



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- 106** • The enemy – the self – and the executioner are also like that:
They seem to really exist, yet have never been experienced to exist;
They seem to be really true, yet are never experienced to be true at all;
They seem to really appear, yet have passed beyond being objects of superimposition and deprecation.
- 107** • Given that, what wheel of actions exists?
Here, even if they lack such inherent existence,
Just as the moon disc appears in water,
Actions and results are arrayed as a multitude of falsities.
For mercy's sake, adopt and discard these mere appearances!



*Wheel
of Sharp
Weapons*

- 108** • Just as when a peat fire blazes as an object in a dream,
Even though it does not exist inherently,
we are frightened by its heat;
Likewise, although the hell realm and so forth
do not exist inherently,
Frightened of the mass [of sufferings] of being boiled
and burnt, we should abandon them.
- 109** • Just as when, even though there is absolutely no darkness,
delirious with fever,
It is as though we were roaming about and suffocating
in a deep cave;
Likewise, although ignorance and the collection
do not exist inherently,
We should eliminate this error by means
of the three wisdoms.



*Wheel
of Sharp
Weapons*

- 110** • When a musician plays a song on a lute,
The sounds, if analyzed, do not in fact exist inherently.
But, when not analyzed, the arising of pleasant sounds
By means of the collection dispels the anguish in the
minds of beings.
- 111** • Similarly, when actions, as well as causes and results,
are analyzed in their entirety,
Although they are not inherently one and
not inherently different,
Phenomena are produced and disintegrate as though
really appearing, and
The various happinesses and sufferings are experienced
as though really existing.
For mercy's sake, adopt and discard these mere
appearances!



*Wheel
of Sharp
Weapons*

- 112** • When drops of water fill a vase,
The vase is not filled by the first drop,
Nor is it filled by the individual drops – the last and so on;
Rather the vase is filled by the collection
of dependent-relations.
- 113** • Similarly, whenever anyone experiences the results
of happiness and suffering,
It is not due to the first instant of the cause,
Nor is it due to the last instant, and so forth;
Rather, due to the collection of dependent-relations,
happiness and suffering are experienced.
For mercy's sake, adopt and discard these
mere appearances!



*Wheel
of Sharp
Weapons*

- 114** • Oh! This appearance, which is joyous
When left alone without investigation, is indeed
without essence.
Nonetheless, this phenomenon that appears
as though it exists
Is profound and difficult for the inferior to see.
- 115** • Now, when absorbed in equipoise by means
of meditative stabilization,
How can even mere appearances definitely exist?
Furthermore, how can the existent and the
non-existent also exist?
How can anyone anywhere assert “There is”
and “There is not”?



*Wheel
of Sharp
Weapons*

- 116** • Objects and the reality of objects do not exist and,
If we abide quietly without contrived intelligence
In the primordial state that is free from all adopting
and discarding
And free from elaboration, we will become great beings.
- 117** • In this way, by practicing the conventional mind
of enlightenment and
The ultimate mind of enlightenment,
May we culminate the two collections without
interference and
Then bring the two welfares – our own and others –
to perfection!

The Mahayana Mind Training: Wheel of Sharp Weapons by Dharmarakshita

translated from the Tibetan by *Joan Nicell*

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December 2006

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Translator's colophon:

The Mahayana Mind Training: Wheel of Sharp Weapons by Dharmarakshita was translated from the Tibetan by Joan Nicell (Getsulma Tenzin Chöden) based on a translation found in *Peacock in the Poison Grove: Two Buddhist Texts on Training the Mind*, translated by Geshe Lhundup Sopa with Michael Sweet and Leonard Zwilling, and published by Wisdom Publications, Boston, 2000.

