

Subject: Introduction to the *lojong* tradition of practices for developing the good heart; *Eight Verses for Developing the Good Heart (Blo-sbyong tsigs brgyad-ma)*

Selection: Root text by the Diamond Lion, Dorje Senge of Langri Tang (1054-1123), with a commentary by Chekawa Yeshe Dorje (1101-1175), selected from *A Compendium of Texts on Developing the Good Heart (Blo-sbyong brgya-rtza)*, compiled by the great bodhisattva Muchen Konchok Gyeltsen (14th century), pp. 206-217

*, , BKA' GDAMS PA'I DGE BSHES GLANG RI THANG PA RDO RJE SENG
GES MDZAD PA'I BLO SBYONG TSIG BRGYAD MA ZHUGS SO,,,,,

**Eight Verses for Developing the Good Heart,
written by the Kadampa Geshe named Diamond Lion,
from the Plains of Langri**

*, , BDAG NI SEMS CAN THAMS CAD LA, ,YID BZHIN NOR BU LAS LHAG
PA'I, ,DON MCHOOG SGRUB PA'I BSAM PA YIS, ,RTAG TU GCES PAR 'DZIN
PAR

(1)

May I think of every living being
As more precious than a wish-giving gem
For reaching the ultimate goal,
And so always hold them dear.

SHOG,GANG DU SU DANG 'GROGS PA'I TSE, ,BDAG NYID KUN LAS
DMAN BLTA ZHING , ,GZHAN LA BSAM PA THAG PA YIS, ,MCHOOG TU
GCES PAR 'DZIN PAR

(2)

When I'm with another, wherever we are,
May I see myself as the lowest.
May I hold the other as highest,
From the bottom of my heart.

SHOG,SPYOD LAM KUN TU RANG RGYUD LA, ,RTOG CING NYON

MONGS SKYES MA THAG,BDAG GZHAN MA RUNGS BYED PAS NA,
,BTZAN THABS GDONG NAS BZLOG PAR

(3)

As I go through the day may I watch my mind,
To see if a negative thought has come;
If it does may I stop it right there, with force,
Since it hurts myself and others.

SHOG,RANG BZHIN NGAN PA'I SEMS CAN NI, ,SDIG SDUG DRAG POS
NON MTHONG TSE, ,RIN CHEN GTER DANG 'PHRAD PA BZHIN, ,RNYED
PAR DKA' BAS GCES 'DZIN

(4)

At times I will meet bad people,
Tormented by strong bad deeds and pain.
They are hard to find, like a mine of gold;
And so may I hold them dear.

SHOG,BDAG LA GZHAN GYIS PHRAG DOG GIS, ,GSHE SKUR LA SOGS MI
RIGS PA'I, ,GYONG KHA RANG GIS LEN PA DANG , ,RGYAL KHA GZHAN
LA 'BUL BAR

(5)

Some jealous person might do me wrong,
Insult me, or something of the like;
May I learn to take the loss myself,
And offer them all the gain.

SHOG,GANG LA BDAG GIS PHAN BTAGS PA'I, ,RE BA CHE BA GANG ZHIG
GIS, ,SHIN TU MI RIGS GNOD BYED NA'ANG , ,BSHES GNYEN DAM PAR
BLTA BAR

(6)

There may be times when I turn to someone
With every hope they'll help me,

And instead they do me great wrong;
May I see them as my holy guide.

SHOG,MDOR NA DNGOS DANG BRGYUD PA YIS, ,PHAN BDE MA RNAMS
KUN LA 'BUL, ,MA YI GNOD DANG SDUG BSNGAL KUN, ,GSANG BAS
BDAG LA LEN PAR

(7)

In brief may I give all help and joy
To my mothers, directly or some other way;
May I take all the hurt and pain of my mothers
In secret upon myself.

SHOG,DE DAG KUN KYANG CHOS BRGYAD KYI, ,RTOG PA'I DRI MAS MA
SBAGS PAR, ,CHOS RNAMS SGYU MAR SHES PA YIS, ,ZHEN PA'I 'CHING
BA LAS GROL

(8)

May none of this ever be made impure
By the eight ideas of things;
May I see all things are illusion, and free
Myself from the chains of attachment.

Subject: *The Advices of the Victorious One, Yang Gunpa (rGyal-ba Yang-dgon-pa'i gdams-ngag)*

Selection: Root text by Gyalwa Yang Gunpa (1213-1258), selected from the *Compendium of Texts on Developing the Good Heart*, pp. 335-337

SHOG*, , RGYAL BA YANG DGON PA'I GDAMS NGAG BZHUGS SO, ,

**Herein Contained are the *Advices of the Victorious One,*
*Yang Gunpa***

The Victorious One, Yang Gunpa, once said:

*, , 'DUS BYAS LA RTAG PA MED KYI, ,ZHEN MED KYI 'KHRI BA CHAD,
,KHOR BA NA BDE BA MED KYIS, ,NGES 'BYUNG GI SKYO SHAS BSKYED,

Nothing that starts remains unchanged;
Have no attachment, cut the ties.
There's no happiness in this vicious circle;
Get tired of it, find renunciation.

,JIG RTEN LA SNYING PO MED KYI, ,RDZUN LA BLO GTAD MA BYED,
,RANG SEMS SANGS RGYAS YIN GYI, ,NGO SHES KYI ZHAL MJAL GYIS
GSUNGS,

The world is hollow and meaningless;
Do not trust the lie.
Your own mind is the Buddha;
Go and meet your friend.

,YANG ,

He also said:

,TSE 'DI'I GRIB SO YOL LA, ,THAR LAM RDOG SNA BSKUL CIG,'DU 'DZI'I
BLO SNA RINGS SO, ,PHYI PHYIS BLO SNA BTUNGS

The hour of life is passing;
Start down the road to freedom.
Send away the many thoughts of the busy life you lead;
Bring to your side the many thoughts of what will happen later.

SHIG,SPRO YANG SDOD DBANG MED DO, ,PHYI MAR GANG PHAN SOM
CIG,DAL 'BYOR RGYUN THOB DKA' 'O, ,THOB TSE SNYING PO LONG

Everyone would like to stay, but no one has the power;
Try to think of something that will come and help you later.
It's hard to find a life with opportunity and leisure;
Now for once you have, so try to get the most from it.

CIG,'KHRUL PA 'DRIS PA SLA'O, ,DRAN PA'I SO PA TSUGS SHIG,'DOD YON
'DRED PA MKHAS SO, ,DGOS MED ZHEN PA LOG

It's easy to get used to mistakes;
Post the sentry of your awareness.
The objects of the senses are good at tripping people up;
Learn to hate useless things.

CIG,CHOS MIN SNYING PO MED DO, ,JI DGU THED LA BOR CIG,'CHI BAS
RTING NAS BTUBS SO, ,MYUR BA'I SKAM SHA ZO CIGCES SO, ,

Nothing but the Dharma means anything at all;
Throw the rest out like trash.
It all boils down to dying;
Pack light and take off now.

,YANG ,

He also said:

, 'CHI BA SNYING LA BZHOG DANG , ,BRTZON 'GRUS LA THANG LHOD
MED PA'I GNAD YIN,

Put your death in your heart;
This is the key for checking
Whether your practice is tuned too tight or loose.

,KHOR BA'I SKYON TSANG SOMS DANG , ,ZHEN PA RTING NAS BZLOG
PA'I GNAD YIN,

Think of the viper's nest of the problems of this life;
This is the key for stopping
Attachment at the bottom of your heart.

,BLO SNA GZHAN DON DU SBYONGS DANG , ,CI BYAS CHOS SU 'GRO BA'I
GNAD YIN,

Let every thought be of what others need;
This is the key for making
Everything you ever do the Dharma.

,BSAM RGYU BLA MA LA GYIS DANG , ,THUGS YID GCIG TU 'DRAS PA'I
GNAD YIN,

Don't think of anything but your Lama;
This is the key for turning
Your mind and Theirs into one.

,SNOD BCUD YI DAM DU SBYONGS DANG , ,THA MAL GYI ZHEN PA
BZLOG PA'I GNAD YIN,

See the world and people as Angels;
This is the key for stopping
The idea that life is ordinary.

,GANG SHAR SO MAR BZHOG DANG , ,KHOR BA RANG GROL LA 'GRO
BA'I GNAD YIN,

Whatever comes, make it crystal;
This is the key for making
This life turn to freedom, all by itself.

,GNAD DRUG GI GDAMS PA'O , ,

This last teaching is known as the "Advices on the Six Keys."

,RGYAL PO BZHI NI,

The next one is called "The Four Kings."

,DAD PA'I RGYAL PO 'CHI BA RJES SU DRAN PA, ,SGRUB PA'I RGYAL PO
'JIG RTEN BLO YIS MTHONG BA, ,MOS GUS KYI RGYAL PO BLA MA SANGS
RGYAS SU MTHONG BA, ,RTOG PA'I RGYAL PO GNYIS SNANG GI LTOS
CHOS ZAD PA'O,

The King of Faith is thinking about your death.

The King of Practice is giving up on this world.

The King of Devotion is to see your Lama as the Buddha.

The King of Thoughts is to cut off your dependence on seeing things as coming from their own side.

,GSUNG YANG ,

He also said:

,BDE BA THAMS CAD LDAN PAR 'DOD NA, ,DOD CHAGS LA GNYEN PO
THONGS DGOS,

If you want to have every happiness,
You must use the antidotes that keep you
From liking things ignorantly.

,SDUG BSNGAL THAMS CAD DANG BRAL BAR 'DOD NA, ,ZHE SDANG LA
GNYEN PO THONGS DGOS,

If you want to free yourself from all pain,
You must use the antidotes that keep you
From disliking things ignorantly.

,BLA NA MED PA'I BYANG CHUB THOB PAR 'DOD NA, ,GTI MUG LA
GNYEN PO THONGS DGOS,

If you want to reach matchless Enlightenment,
You must use the antidotes that keep you
From being ignorant.

,MGO THON PAR 'DOD NA, ,NGA RGYAL LA GNYEN PO THONGS DGOS,

If you want to stand independent on your own,
You must use the antidotes that keep you
From feeling any pride.

,GEGS THAMS CAD SEL BAR 'DOD NA, ,PHRAG DOG LA GNYEN PO
THONGS DGOS,

If you want to stop all obstacles,
You must use the antidotes that keep you
From feeling jealousy.

, 'DI LTAR ZAB CHOS KYI GNAD MA 'DUS PA MED PAS, GSOL BA THOB,
GZHIG PA CHUG GSUNGS,

There is not a single important point in all of the teachings of the Dharma which
is not found in these words. Go then and pray for blessings; go then and think
hard about these things.

,YANG ,

He also said,

,DAD PA LA MI RTAG PA'I SO BA TSUGS, ,DGE SBYOR LA BRTZON 'GRUS
KYI LCAGS KYIS BRAB,

Post the sentry of thinking about impermanence, and let him guard your faith.
Beat the horse of your spiritual practice with the whip of joyful effort.

,DAM TSIG LA RANG SEMS KYI DPANG PO ZHOG,DGRA DUG LNGA LA
KHA NANG DU LDOG GIN STOS,

Let your own mind be the witness who testifies whether you've kept your
pledges. If you need an enemy to fight, then stop the five poisons that live inside
of you. The "five poisons" are the mental afflictions of liking things ignorantly,
disliking things ignorantly, being ignorant, pride, and jealousy; these have
appeared in the verses just above.

,YANG ,

He also said:

,LHA CHOS KYI RTZA BA DAD PA,

,JO BZANGS KYI RTZA BA ZHEN LOG,'GRO DON GYI RTZA BA SNYING
RJE, ,BYIN RLABS KYI RTZA BA MOS GUS, ,SANGS RGYAS KYI RTZA BA
RTOGS TSAD GSUNGS,

Faith is the very root of all the Dharma of the Gods.
Feeling sick of this life is the very root of all fine people.
Compassion is the very root of working to help others.
Devotion is the very root of receiving every blessing.
Whatever realizations you have are the very root of the Buddhas.

,RTZA BA LNGA'O,

These are known as the "Five Roots."

,BSGYUR BA LNGA NI,

He also taught something called the "Five Changes":

,RTAG SEMS 'CHI BAR BSGYUR BA, ,CHAGS SEMS SGYU MAR BSGYUR BA,
,SDANG SEMS SNYING RJER BSGYUR BA, ,SPYOD LAM CHOS SPYOD DU
BSGYUR BA, ,RNAM RTOG LTA BAR BSGYUR BA'O GSUNGS,

Change your idea that nothing will change into thoughts of death.
Change your desire for things into the realization that everything is an illusion.
Change your anger into compassion.
Change the way you live now into a life of Dharma.
Change all the ideas you have into worldview.

,YANG ,

And he also said:

,DAS PA'I RJES SPYOD PA 'GYOD, ,ZHEN GYI PHYI RNYOGS YIN GYI

The legacy of the past
Is a life you can well regret;

Dregs from your old attachments,
Leave that all behind now.

BZHOG,MA 'ONGS PA'I SNGUN BSU BA, ,RE DOGS KYI BSAM RGYA YIN
GYI

The thousand hopes you entertain
Are something standing far away
To lead you to the future;
Leave that all behind now.

ZHOG,DA LTA BA LA BZO BYED PA, ,CHAGS SDANG GI YO LANGS YIN
GYI

Working for the things of now
Is a cauldron where you cook
Anger and attachment;
Leave that all behind now.

ZHOG,GANG SHAR BZO MED DU 'JOG PA, ,CHOS SKU'I NGO SPROD YIN
GYIS SKYONG GSUNGS,

Decide that all you see here is
The Realm of the Uncreated,
A taste of the Voidness Body;
Keep this with you now.

,YANG ,

And finally did the Victorious One, Yang Gunpa, speak the following:

,NA TSA 'DI YANG DAG TU GRUB PA MED KYI 'DZIN PHUR THON, ,KUN
RDZOB TU LAS 'BRAS MI BSLU BA YIN GYI LAS NGAN SDIG SGRIB
SBYONG , ,NGO BO BLO BRAL YIN GYI 'DZIN MED KYI NGANG DU
BZHOG,SKYE BYED BDAG 'DZIN YIN GYI RE DOGS KYI 'KHRI BA CHOD,
,RANG GSHIS CHOS SKU YIN GYI NA ZUG GI RANG ZHAL LTOS, ,GANG
BYUNG BYIN RLABS YIN GYI CI BYUNG DNGOS GRUB TU SOM, ,JE DGU
SEMS KYI GANG LA'ANG DU:KH MA BYED, ,CHOS BDUN PO DE SEMS LA
ZHOG,NYAMS LEN NANG THOG TU SBYONGS GSUNGS SO, ,

Keep these seven Dharma teachings in your heart, and let your Dharma practice be something that you do inside yourself:

1. This sickness didn't just happen by itself; so use the medicine and get rid of it.
2. On the level of appearances, karma and its consequences never fail; so clean away your bad karma, your bad deeds and your obstacles.
3. The reality of things is beyond the mind; so reside in a state where you hold to nothing. [This statement should not be taken literally, but rather interpreted in light of the teachings of the Middle Way.]
4. Grasping to things as self-existent is what forces you to take birth; so cut the ties of all your hopes and dreams.
5. Your inner nature is the Body of Voidness; so recognize how sick you are.
6. Whatever happens is a holy blessing; so think of everything that happens as an attainment.
7. Think whatever you want; but don't think of anything as pain.

„ SRBA SHU {bh}m, ,

Sarva shubham! May all be goodness and beauty!

Subject: *Seven Points for Developing a Good Heart (Blo-sbyong don bdun-ma)*

Selection: Root text written down by the Kadampa Geshe Chekawa Yeshe Dorje (1101-1175), with a commentary, selected from the *Compendium of Texts on Developing the Good Heart*, pp. 51-95

THEG PA CHEN PO'I GDAMS NGAG BLO SBYONG DON BDUN MA'I RTZA
BA BZHUGS SO,

Herein Lies the Root Text of
"The Seven-Step Practice for Developing a Good Heart,"
Advices for Training Oneself in the Greater Way

[The following version of the Seven-Step Practice for Developing a Good Heart was excerpted from a "short woodblock" (dpe-thung) format edition, including the text of Lord Atisha's Lamp for the Path, in the possession of Sermey Khen Rinpoche Geshe Lobsang Tharchin. The text is quite old and had a number of

apparent problems; the following version has been compiled using several other editions for comparison.]

,AOm SVA STI,

Om svasti!

Om! May there be goodness!

THEG PA CHEN PO'I GDAMS NGAG BLO SBYONG GI SKOR LA, , 'KHRID
TSUL MI 'DRA BA DU MA YOD KYANG , DGE BA'I BSHES GNYEN 'CHAD
KHA BA'I LUGS KYIS DON BDUN DU MDZAD DE, SNGON 'GRO RTEN GYI
CHOS BSTAN PA, DNGOS GZHI BYANG CHUB KYI SEMS SBYONG BA,
RKYEN NGAN BYANG CHUB KYI LAM DU KHYER BA, , TSE GCIG GI
NYAMS LEN DRIL NAS BSTAN PA, , BLO 'BYONGS PA'I TSAD, , BLO
SBYONG GI DAM TSIG, BLO SBYONG GI BSLAB BYA DANG BDUN GYI,

Now there are a great many ways of teaching those advices for training oneself in the greater way--the *lojong*, or instructions for developing the good heart. In the tradition of the spiritual friend, the geshe, Chekawa, these instructions are organized into a seven-part practice. These seven are:

1. Instructions on the foundation Dharma, the preliminary practices;
2. The actual practice for developing the Wish for Enlightenment [bodhichitta];
3. Learning to use problems as a path to Enlightenment;
4. A summary of an entire lifetime's practice;
5. The point at which one can say that he or she has successfully developed the good heart;
6. Pledges to keep for developing the good heart; and
7. Certain advices on developing the good heart.

DANG PO NI, DANG PO SNGON 'GRO DAG LA BSLAB, CES GSUNGS TE, DE
LA GSUM, DAL 'BYOR RNYED DKA', 'CHI BA MI RTAG PA, 'KHOR BA'I
NYES DMIGS BSGOM PA'O,

Part One:
Instructions on the Foundation Dharma,
The Preliminary Practices

The first of these is expressed in the following line of the root text:

Train yourself first in the preliminaries.

These preliminaries come in three parts: meditating on your spiritual opportunities and fortunes, and considering how difficult it is to obtain them; meditating upon your own death, the fact that you are impermanent; and meditating upon the problems of this vicious circle of suffering.

GNYIS PA DNGOS GZHI BYANG CHUB KYI SEMS SBYONG BA LA GNYIS,
DON DAM DANG , KUN RDZOB BO, , DANG PO LA GSUM, SBYOR BA,
DNGOS GZHI, RJES SO, DANG PO NI, SKYABS SEMS, GSOL GDAB, YAN
LAG BDUN PA 'BUL, LUS BSRANG , DBUGS NYER GCIG TU MA 'KHRUGS
PAR BGRANGS,

Part Two: The Actual Practice for Developing The Wish for Enlightenment (Bodhichitta)

The second part, on the actual practice for developing the Wish for Enlightenment, has two steps of its own: developing the ultimate Wish, and developing the apparent Wish. There are three sections within the first of these steps: the preparation, the actual practice, and the conclusion. For the preparation, you should do the following: bring to mind thoughts of taking refuge; make supplications; offer the various steps of the seven-part practice; take your meditation position with your body carefully straightened up; and then count your breaths up to 21, without losing track at all.

GNYIS PA NI, CHOS RNAMS RMI LAM LTA BUR BSAM, , MA SKYES RIG
PA'I GSHIS LA DPYAD, , GNYEN PO NYID KYANG RANG SAR GROL, , NGO
BO KUN GZHI'I NGANG DU BZHAG,

The second step, the actual practice, is found in the following lines of the root text:

**Learn to see all things as a dream;
Examine the nature of the mind, unborn.
The antidote itself is gone to is;
Let it go in the essence, source of all things.**

GSUM PA NI, THUN MTSAMS SGYU MA'I SKYES BUR BYA,

The third step, the conclusion, is expressed in the next line of the root text:

Inbetween sessions, be a figment of the imagination.

GNYIS PA KUN RDZOB BYANG CHUB SEMS BSGOM PA LA GNYIS,
MNYAM BZHAG DANG , RJES THOB BO, , DANG PO NI, GTONG LEN
GNYIS PO SPEL MAR SBYANG , , DE GNYIS RLUNG LA BSKYON PAR BYA,

The second more general step, meditating on the apparent Wish for Enlightenment, has two sections: deep meditation, and the period after this. Here is the first:

**Practice giving and taking, alternately;
Let the two ride on the wind.**

GNYIS PA NI, , YUL GSUM DUG GSUM DGE RTZA GSUM, , SPYOD LAM
KUN TU TSIG GIS SBYANG , , LEN PA'I GO RIM RANG NAS BRTZAM,

And here is the second:

**Three objects, three poisons, three stores of virtue.
Practice throughout the day, in words.
The order of taking's to start with yourself.**

GSUM PA RKYEN NGAN BYANG CHUB KYI LAM DU BSGYUR BA NI, ,
SNOD BCUD SDIG PAS GANG BA'I TSE, , RKYEN NGAN BYANG CHUB
LAM DU BSGYUR, ZHES GSUNGS TE,

**Part Three:
Learning to Use Problems
as a Path to Enlightenment**

The third main part, learning to use problems as a path to Enlightenment, is found in the following lines of the root text:

**When the world and those in it are full of bad deeds,
Learn to use problems as a path to Enlightenment.**

'DI LA GNYIS, BSAM PA DANG , SBYOR BA'O, DANG PO LA GNYIS, KUN

RDZOB DANG , DON DAM MO, , DANG PO NI, LE LAN THAMS CAD GCIG
LA BDA', , KUN LA BKA' DRIN CHE BAR BSGOM,

Here there are two different steps: how to think, and how to act. The first has two sections of its own: the apparent and the ultimate. Here is the first:

**The blame all belongs to only one person.
Practice seeing them all full of kindness.**

GNYIS PA NI, 'KHRUL SNANG SKU BZHIR BSGOM PA YI, STONG NYID
SRUNG BA BLA NA MED,

Here is the second:

**See the deception as being four bodies;
Emptiness is the matchless protector.**

,GNYIS PA SBYOR BAS SBYANG BA NI, , SBYOR BA BZHI LDAN THABS KYI
TSOGS BSAGS, SDIG PA SBYANG , GDON LA MCHOD, CHOS SKYONG
MCHOD PA, MCHAN, MCHOG, 'PHRAL LA GANG THUG BSGOM DU
SBYANG ,

Next is the step on how to practice in your actions:

**The four acts are the supreme method.
On the spot, turn all that happens to practice.**

Note by the Tibetan commentator: These four are accumulating masses of good karma; cleaning oneself of bad karma; making offerings to harmful spirits; and making offerings to protectors of the Dharma.

BZHI PA TSE GCIG NYAMS LEN DRIL NAS BSTAN PA NI, MAN NGAG
SNYING PO MDOR BSDUS PA, , STOBS LNGA 'PHAN PA'I, GOMS PA'I,
DKAR PO SA BON GYI, SUN 'BYIN PA'I, SMON LAM GYI, MCHAN, DAG
DANG SBYAR BAR BYA, THEG CHEN 'PHO BA'I GDAMS NGAG NI, , STOBS
LNGA NYID YIN SPYOD LAM GCES,

**Part Four:
A Summary of an Entire Lifetime's Practice**

The brief essentials of the instruction

**Are combined within five powers.
In the great way these same five are the advices
For sending your mind; cherish the act.**

Note by the Tibetan commentator: The five powers are those of resolutions for the future; of accustoming yourself; of pure white seeds; of destruction; and of prayer.

LNGA PA 'BYANGS PA'I TSAD BSTAN PA NI, , CHOS KUN DGONGS PA
GCIG TU 'DUS, , RANG BZHIN GYI DPANG PO GNYIS KYI GTZO BO BZUNG
, , YID BDE 'BA' ZHIG RGYUN DU BSTEN, , YENGS KYANGS THUB NA
'BYONGS PA YIN,

**Part Five:
The Point at Which One Can Say
That He or She has Successfully Developed the Good Heart**

**All Dharma comes down to a single point.
There are two judges; keep the main one.
Be joy alone, in an unbroken stream.
It's there when you can keep it unthinking.**

Note by the Tibetan commentator: The two judges here are yourself and others.
[Reading rang gzhan for rang bzhin.]

DRUG PA BLO SBYONG GI DAM TSIG BSTAN PA NI, SPYI DON GSUM
KHAS BLANG DANG MA 'GAL BA, THO COR MA SONG BA, PHYOGS RER
MA LTUNG BA STE, MCHAN, LA RTAG TU BSLAB, 'DUN PA BSGYUR LA
RANG SOR BZHAG, YAN LAG NYAMS PA BRJOD MI BYA, , GZHAN
PHYOGS GANG YANG MI BSAM MO, NYON MONGS GANG CHE SONG LA
SBYANG , , 'BRAS BU RE BA THAMS CAD SPANG , , DUG CAN GI ZAS
SPANG , , GZHUNG BZANG PO MA BSTEN, , SHAG NGAN MA RGOD,
'PHRANG MA BSGUG, GNAD LA MI DBAB, MDZO KHAL BLANG LA MI
'BYO, , MGYOGS KYI RTZE MI GTOD, GTO LOG MI BYA, LHA BDUD DU MI
DBAB, SKYID KYI YAN LAG TU SDUG MA TSOL,

**Part Six:
Pledges to Keep for Developing the Good Heart**

Keep to the three laws.

**Change your mind and stay the same.
Speak not of what was broken.
Never worry about what they're doing.
Rid yourself of the biggest affliction first.
Never hope for any reward.
Stop eating poison food.
Don't let the stream flow smooth.
Forget repaying criticism.
Give up laying ambushes.
No going for the jugular.
Load your own truck, no passing the buck.
Don't get fixed on speed.
Don't feed the wrong face.
Don't turn the sweet angel to a devil.
Don't look for crap to make yourself happy.**

Note by the Tibetan commentator: The three laws are never acting in a way that contradicts what you have committed yourself to; never placing yourself in a dangerous situation; and never falling into the habit of discriminating between others.

BDUN PA BLO SBYONG GI BSLAB BYA BSTAN PA NI, RNAL 'BYOR THAMS
CAD GCIG GIS BYA, LOG GNON THAMS CAD GCIG GIS BYA,

**Part Seven:
Certain Advices on Developing the Good Heart**

**Do all the practices with but one.
Let all the mistakes be made by one.**

,THOG MTHA' GNYIS LA BYA BA GNYIS, , GNYIS PO 'BYOR RGUD GNYIS
SO, GANG BYUNG BZOD PAR BYA, , GNYIS PO CHOS SPYI DANG , BLO
SBYONG GI DAM TSIG, SROG DANG BSDOS LA

BSRUNG ,

**Do two at the two of beginning and end.
Bear with whichever comes of the two.
Keep the two at the cost of your life.**

Note by the Tibetan commentator: The "two" in the second line are being well off and being poor. The "two" in the third line are your general spiritual pledges and the pledges of the instructions on developing the good heart.

,DKA' BA GSUM NYON MONGS PA SKYES PA NA, DRAN PA, BZLOG PA,
RGYUN CHOD PA GSUM, LA BSLAB PAR BYA, , RGYU YI GTZO BO RNAM
GSUM BLA MA MJAL, CHOS NYAMS SU LEN, CHOS KYI MTHUN RKYEN
'DZOM PA STE, BLANG , , NYAMS PA MED PA RNAM GSUM MOS GUS,
SPRO BA, BSLAB BYA, BSGOM, LUS NGAG YID GSUM DGE BA DANG ,
'BRAL MED GSUM DANG LDAN PAR BYA,

Train yourself in the three kinds of hardship.

Take to yourself the three main causes.

Live in three ways that never get weaker.

Keep the three that should never be lost.

Note by the Tibetan commentator: The "three hardships" are learning to detect the start of a mental affliction; to stop it; and to stop the habit. The "three main causes" are finding a Lama, practicing the Dharma, and having all the support you need to practice the Dharma come together. The "three ways" are feeling devotion [for your Lama], joy [for practicing the lojong or instructions for developing a good heart], and keeping your various vows and commitments [through strong awareness and recollection]. The "three that should never be lost" are virtuous actions in your actions, your words, and your thoughts.

,YUL LA PHYOGS MED DAG TU SPYOD, KHYAB DANG GTING 'BYONGS
KUN LA GCES, , BKOL BA RNAMS LA RTAG TU BSGOM, , RKYEN GZHAN
DAG LA LTOS MI BYA,

Act towards each one free of bias;

Spread your love, and make it deep.

Constantly think of the special ones;

Don't let it depend on circumstances.

,DA RES GTZO BO NYAMS SU BLANG , , GO LOG MI BYA, , RES 'JOG MI
BYA, DOL CHOD DU SBYANG , BRTAG DPYAD GNYIS KYIS THAR BAR
BYA, YUS MA SGOMS, , KO LONG MA SDOMS, YUD TZAM PA MI BYA, 'OR
CHE MA 'DOD, CES SO, , DE LTA BU'I BSLAB BYA LA LEGS PAR BLAB PAS,

Act now, do the most important thing. Don't get it backwards. Don't be on and

off. Make up your mind and stick to it. Figure out both and free yourself. Stop thinking all the time about how wonderful you are. Don't let little things get to you. Don't change from moment to moment. Don't expect any thanks.

Note by the Tibetan commentator: When you have trained yourself well in these, then you will be able to do the following:

SNYIGS MA LNGA PO BDO BA 'DI, BZOD PA, 'DUN PA, RO MYANG ,
SNYING RJE, GNYER SEMS, YID RANG , BYANG CHUB LAM DU BSGYUR
BA YIN, GDAMS NGAG GI KHUNGS SMOS PA NI, , MAN NGAG BDUD
RTZI'I SNYING PO 'DI, GSER GLING PA NAS BRGYUD PA YIN,

**Turn these five signs of the days of darkness
Around us into a path to enlightenment.
These words of advice are the essence of nectar;
They were passed down through Serlingpa.**

Note by the Tibetan commentator: The five signs are transformed into learning to endure without anger; feeling inspired to practice; a feeling of sweetness; thoughts of compassion; and great aspiration--and so the mind itself becomes the path. [The five signs of the days of darkness, which are said to be going on now, are: the darkness of the times, marked by strife; the darkness of lifespans, which have dropped to less than a hundred; the darkness of worldviews, very mistaken and difficult to change in people; the darkness of mental afflictions, strong and protracted; and the darkness of beings themselves, with minds and senses that are out of control.] The last two lines are meant to indicate that this instruction is one with an authoritative source.

RNAL 'BYOR GYI DBANG PHYUG CHEN PO 'CHAD KA PA RANG NYID
THUGS LEGS PAR 'BYONGS PA LA BR TEN GDAMS NGAG LA CHED DU
BRJOD PA NI, SNGON SBYANGS LAS KYI 'PHRO SAD PAS, , RANG GI MOS
PA MANG BA'I RGYUS, , SDUG BSNAL GTAM NGAN KHYAD BSAD NAS, ,
BDAG 'DZIN 'DUL BA'I GDAMS NGAG ZHUS, , DA NI SHI YANG MI 'GYOD
DO, ZHES SO, , DE LTAR RTZA TSIG 'DI LA RGYAS BSDUS DANG GO RIM
MANG NA'ANG , 'DIR RGYAL SRAS THOGS MED RIN PO CHE'I 'KHRID YIG
JI LTA BA BZHIN BKOD PA'O, , MA{NGg} Lm,

**Karmic seeds from following this practice in my past lives
Were awakened, and the urge to teach this to others came to me
On many occasions. And so I have finished it, these words**

**Of instruction for beating the tendency of seeing things
As having some nature of their own, and I have ignored
All kinds of trouble and the derision of others to do so.
Now I can die,
Without a shred of regret.**

Note by the Tibetan commentator: In these words, that king of all deep practitioners, Chekawa, expresses the greatness of the instruction, for he has succeeded in applying it to his own heart. Incidentally, there are many different versions of this root text: some are longer or shorter, and in others the lines come in a different order. I've set this one down here following the version found in the book of instruction by the bodhisattva Tokme.

Mangalam!
May goodness prevail!

Subject: *Freedom from Four Attachments, as taught by the Holy One, Drakpa Gyeltsen (rJe-btzun Gags-pa rgyal-mtsan gyis mdzad-pa'i Zhen-pa bzhi bral).*

Selection: Text by Jetsun Drakpa Gyeltsen (1147-1216), selected from the *Compendium of Texts on Developing the Good Heart*, pp. 436-439.

*, , ZHEN PA BZHI BRAL GYI GDAMS NGAG BZHUGS, ,

**Herein Contained are the Advices known as
"Freedom from the Four Attachments"**

*, , AOm SVA STI SID DHI,

Om svasti siddhi!
Om, we reach goodness.

BLA MA SA SKYA PA CHEN PO DGUNG LO BCU GNYIS BZHES PA'I TSE,
'PHAGS PA 'JAM PA'I DBYANGS KYI SGRUB PA ZLA BA DRUG MDZAD PAS

When the holy Lama, the Great One, the Sachen, was twelve years of age, he spent six months in a deep practice to reach the Realized One, Manjushri.

DUS GCIG GI TSE, 'OD TSOGS KYI DBUS NA RIN PO CHE'I KHRI GCIG GI STENG NA RJE BTZUN 'JAM DBYANGS DMAR SER CHOS 'CHAD KYI PHYAG RGYA CAN, BZANG PO'I STABS KYIS BZHUGS PA, 'KHOR BYANG SEMS GNYIS G-YAS G-YON DU GNAS PA, MNGON SUM DU GZIGS NAS, GTZO BO'I ZHAL NAS,

One day he had a direct vision of the Lord, Manjushri. His body was a russet gold, and he sat atop a throne of jewels, in the midst of a great mass of pure light. He held his hands in the gesture of teaching the Dharma, and sat with a look of perfect beauty, flanked by a pair of bodhisattvas. And then he spoke the following words:

,TSE 'DI LA ZHEN NA CHOS PA MIN, ,KHAMs GSUM LA ZHEN NA NGES 'BYUNG MIN, ,BDAG DON LA ZHEN NA BYANG SEMS MIN, ,DZIN PA BYUNG NA LTA BA MIN,

A person who is still attached to this life is no Dharma practitioner.

A person who is still attached to the three worlds has no renunciation.

A person who is still attached to getting what they want is no bodhisattva.

A person who still grasps to things has no worldview.

CES GSUNGS PA'I DON LA DPYAD PAS PHA ROL TU PHYIN PA'I LAM GYI NYAMS LEN THAMS CAD ZHEN PA BZHI DANG BRAL BA'I BLO SBYONG DU 'DU BAR DGONGS TE, CHOS THAMS CAD LA NGES SHES KHYAD PAR CAN THOB PA YIN NO,

And the Sachen thought carefully about the meaning of these words. And he came to realize that the entire practice of the path of the perfections could all be found here, in these words for developing the good heart, called "Freedom from the Four Attachments." And thus did he come to an extraordinary level of understanding all the things there are.

,SA M'A{pt} MI THI, , , ,

Samaptam iti! With this, all is spoken.

*, RJE BTZUN GRAGS PA RGYAL MTSAN GYIS MDZAD PA'I ZHEN PA BZHI
BRAL BZHUGS SO,,

**Herein Contained is "*Freedom from the Four Attachments*,"
as Taught by the Holy Lama Drakpa Gyeltsen**

, BKA' DRIN CAN GYI BLA MA DANG , ,THUGS RJE CAN GYI YI DAM LHA,
,SNYING NAS SKYABS SU MCHIS LAGS KYIS, ,BDAG LA BYIN GYIS BRLAB
TU GSOL,

From my very heart I go for protection
To the kind one, my Lama,
And to my close Angel, the compassionate one;
I beg that you grant me your blessing.

,CHOS MIN SPYOD PA DGOS RGYU MED, ,CHOS BZHIN SGRUB PAR BYED
PA LA, ,ZHEN PA BZHI BRAL GYI GDAMS NGAG 'TSAL, ,DE KHYED KYI
SNYAN DU GSOL BAR BGYI,

I'll give the advices of freedom from four attachments,
For those who see no point in what's not Dharma,
And who hope to practice in keeping with it;
I beg you now to listen well.

,TSE 'DI LA ZHEN NA CHOS PA MIN, ,KHOR BA LA ZHEN NA NGES
'BYUNG MIN,

,BDAG DON LA ZHEN NA BYANG SEMS MIN, ,DZIN PA BYUNG NA LTA
BA MIN,

A person who is still attached to this life is no Dharma practitioner.
A person who is still attached to the three worlds has no renunciation.
A person who is still attached to getting what they want is no bodhisattva.
A person who still grasps to things has no worldview.

,DANG PO TSE 'DIR MA ZHEN PA, ,TSUL KHRIMS DANG THOS BSAM
SGOM PA GSUM, ,TSE 'DI LA DMIGS NAS BSGRUB PA DE, ,CHOS PA MIN
GYI SHOL LA ZHOG,

Here is the first. Give up attachment to this life.

Anyone who keeps the ethical life,
Or practices the three of learning, Contemplation, and meditation,
Only for goals of this life has slipped
Into someone who is no practitioner of the Dharma.

,THOG MAR TSUL KHRIMS BSHAD TZA NA, ,MTHO RIS BSGRUB PA'I TZA
BA CAN, ,THAR PA BSGRUB PA'I THEM SKAS CAN, ,SDUG BSNAL SPONG
BA'I GNYEN PO CAN,

Suppose that first we talk about
The ethical life. If you keep it,
You've planted the roots of a higher life.
You stand on the stairway to freedom.
You've found the antidote that cures
Every form of pain.

,TSUL KHRIMS LA MED THABS MI 'DUG STE, ,TSE 'DI LA ZHEN PA'I TSUL
KHRIMS DE, ,CHOS BRGYAD BSGRUB PA'I RTZA BA CAN, ,TSUL KHRIMS
NGAN LA GSHE BA CAN, ,TSUL KHRIMS LDAN LA PHRAG DOG CAN,
,RANG GI TSUL KHRIMS NGO PHAG CAN, ,NGAN 'GRO BSGRUB PA'I SA
BON CAN, ,BCOS MA'I TSUL KHRIMS SHOL LA ZHOG,

There's no way you can do without
Living the ethical life. But if you do so
Because you're attached to goals of this life,
Then you've planted the roots for living in
The eight worldly thoughts.
You'll disparage those whose ethics are less.
You'll feel jealous of those who keep
Their ethics well. The ethics you follow yourself
Will be done for the recognition of others.
You will plant the seeds for the lower realms.
You will slip into being a person
Whose ethical life is a sham.

,THOS BSAM BYED PA'I GANG ZAG DE, ,SHES BYA BSGRUB PA'I LONGS
SPYOD CAN, ,MA RIG SEL BA'I SGRON ME CAN, ,'GRO BA 'DREN PA'I LAM
RGYUS CAN, ,CHOS KYI SKU YI SA BON CAN,

A person who follows the arts of learning

And contemplation gains resources
That will allow them to reach all knowable things.
People like this in the world are a lamp
That dispels the darkness of ignorance;
They're guides who show us the way to go,
And possess the seeds that will bring them
The Body of Reality.

,THOS BSAM LA MED THABS MA GDA' STE, ,TSE 'DI LA ZHEN PA'I THOS
BSAM DE, ,NGA RGYAL BSGRUB PA'I LONGS SPYOD CAN, ,THOS BSAM
DMAN LA BRNYAS PA CAN, ,THOS BSAM LDAN LA PHRAG DOG CAN,
,KHOR DANG LONGS SPYOD CHOL BA CAN, ,NGAN 'GRO BSGRUB PA'I
RTZA BA CAN, ,CHOS BRGYAD KYI THOS BSAM SHOL LA ZHOG,

There's no way you can do without
Learning and contemplation. But a person
Whose learning and contemplation are done
Attached to worldly kinds of goals
Is only gaining the resources which
Will allow them to reach the state of pride.
They will speak badly of those whose learning
And contemplation are less than theirs. T
hey will be jealous of others
Whose learning and contemplation are good.
The people around them, and all they own,
Will never be very stable.
They are planting roots to grow
As a birth in the lower realms.
They have slipped into learning and contemplation
That is lost to the eight worldly thoughts.

,BSGOM PA BGYID PA'I GANG ZAG KUN, ,NYON MONGS SPONG BA'I
GNYEN PO CAN, ,THAR LAM BSGRUB PA'I RTZA BA CAN, ,SANGS RGYAS
BSGRUB PA'I SA BON CAN,

Every person who follows the practice
Of meditation gains a medicine
That removes the mental afflictions.
They plant the roots of freedom,
They plant the seeds of enlightenment.

,BSGOM PA LA MED THABS MI GDA' STE, ,TSE 'DI LA DMIGS PA'I BSGOM
PA STE, ,DBEN PAR SDAD PA'I 'DU 'DZI CAN, ,LONG GTAM SMRA BA'I
KHA THON CAN, ,THOS BSAM BYED LA SKUR BA CAN, ,BSGOM PA
GZHAN LA PHRAG DOG CAN, ,CHOS BRGYAD KYI BSAM GTAN SHOL LA
ZHOG,

There's no way you can do without
Learning to meditate. But a person
Whose meditation is focused upon
Achieving worldly kinds of goals
Is a person who in the midst of the forest
Is living in a downtown crowd.
The prayers that they recite
Are worthless blabber.
They put down those who study and contemplate.
They feel jealous of others who meditate.
Their meditative concentration
Has slipped into one-pointedness of mind
Upon these same eight worldly thoughts.

,MYA NGAN 'DAS PA BSGRUB PA LA, ,KHAMS GSUM GYI ZHEN PA
SPANG YANG 'TSAL, ,KHAMS GSUM GYI ZHEN PA SPONG BA LA, ,KHOR
BA'I NYES PA DRAN PAR 'TSAL,

If you wish to reach to nirvana, then
You must also seek to eliminate
All attachment to the three realms.
To abandon your attachment to
These three, you must now seek
To remember all the problems here
In the vicious circle of suffering.

,DANG PO SDUG BSNGAL GYI SDUG BSNGAL DE, ,NGAN SONG GSUM GYI
SDUG BSNGAL YIN, ,DE LEGS PAR BSAMS NA SKYI SHA 'BUNGS, ,THOG
TU BABS NA SRAN THABS MED, ,SPONG BA'I DGE BA MI BSGRUB PAR,
,NGAN SONG GI SO NAM BYED BYED PA, ,DE GANG NA 'DUG KYANG
THE LE LE,

First comes the pain of pain;

The sufferings of the lower realms.
If you really think them over,
Your efforts in the spiritual life
Will consume every atom of your being. If they suddenly happened to you,
You would never be able to bear it.
He who fails in accomplishing
The virtue of giving up anything
That hurts another being

Is a farmer plowing the fields
Of the lower realms for himself;
And pity the man or woman
Who ends up in those realms.

, 'GYUR BA 'I SDUG BSNGAL BSAMS TZA NA, ,MTHO RIS NGAN 'GROR 'GRO
BA YOD, ,BRGYA BYIN THA MAL DU SKYE BA YOD, ,NYI ZLA MUN PAR
'GRO BA YOD, ,KHOR LOS BSGYUR RGYAL BRAN DU SKYE BA YOD,

Think about the pain of change.
People in the higher births
Fall to the lower realms.
The King of the Gods Becomes a normal person.
The Sun and the Moon Pass into darkness.
The Emperor of the World,
The Mighty One of the Wheel,
Turns into someone's servant.

,DE LUNG LA BR TEN NAS YID CHES KYANG , ,PHAL PAS RTOGS PAR MI
NUS PAS, ,RANG SNANG MI YI 'GYUR BA LTOS, ,MI PHYUG PO SPRANG
POR 'GRO YIN 'DUG, KHA DRAG PO ZHAN POR 'GRO YIN 'DUG, MI MANG
PO GCIG TU 'GRO YIN 'DUG, DE LA SOGS PA BSAM MI KHYAB,

You can believe that all these things exist,
Because they are spoken in the Word of the Buddha.
Most ordinary people though
Still cannot grasp that they are true.
Look then around you, at the world
Of human beings you can see.
Rich men turn to poor.
The arrogant are humbled.

Masses of people
Are whittled down to one alone.
These and everything like them
Are simply beyond our minds.

,DU BYED KYI SDUG BSNAL BSAMS TZA NA, ,BYA BA'I LAS LA ZIN PA
MED, ,MI MANG YANG SDUG STE NYUNG YANG SDUG,NOR PHYUG
KYANG SDUG STE LTOGS KYANG SDUG,MI TSE THAMS CAD GRABS LA
ZAD, ,GRABS BYED PA'I 'PHRO LA THAMS CAD 'CHI, ,SHI YANG GRABS
LA ZIN PA PA MED, ,TSE PHYI MA'I GRABS KYI MGO LA 'JUG,'KHOR BA
SDUG BSNAL GYI PHUNG PO LA, ,ZHEN PAR BYED RNAMS THE LE LE,

Think of the universal pain.
The things you have to do
Will never end.
It hurts to be around many people,
And it hurts to be around few.
It hurts to have money,
And it hurts to be hungry.

Everyone alive is standing in line,
And the line moves to the final end.
When they reach the front of the line,
Everybody dies.
But the lines don't end there.
You join the back of the line
In the next realm you must go.
Pity the man or woman
Who feels any attachment
To the mind and body of a being
In this vicious circle of pain.

,ZHEN PA BRAL NA MYA NGAN 'DAS, ,MYA NGAN 'DAS NA BDE BA
THOB, ,ZHEN PA GNYIS BRAL NYAMS KYI DBYANGS,

Freeing yourself from all attachment is nirvana.
Nirvana is happiness itself.
I sing to you of the joy
Of freedom from two attachments.

,BDAG GCIG PU THAR BAS PHAN RGYU MED, ,KHAMS GSUM SEMS CAN
PHA MA YIN, ,PHA MA SDUG BSNAL GYI GSEB TU BZHAG,BDAG BDE
BAR 'DOD PA THE LE LE,

It's useless to reach freedom by yourself.
Every living being in all three realms
Is your father and mother.
Pity the man or woman
Who thinks only of their own happiness
And leaves their father and mother
Smothered in suffering.

,KHAMS GSUM GYI SDUG BSNAL BDAG LA SMIN, ,BDAG GI BSOD NAMS
SEMS CAN KHYER, ,BSOD NAMS 'DI YI BYIN BRLABS KYIS, ,SEMS CAN
THAMS CAD SANGS RGYAS SHOG,

Let all the pain of the three realms
Ripen upon me.
Let every living being
Take all of my goodness.
By the mystic power of this good deed,
May every living being
Reach their own enlightenment.

,BDAG JI LTAR 'DUG KYANG CHOS KYI NGAR, ,DZIN DANG BCAS PAS
GROL BA MED, ,DE YANG ZHIB TU BSHAD TZAM NA, ,YOD PAR 'DZIN LA
THAR BA MED, ,MED PAR 'DZIN LA MTHO RIS MED, ,GNYIS KAR 'DZIN PA
MI SHES KYIS, ,GNYIS MED KYI NGANG LA GANG DGAR

It doesn't matter who or where you are;
As long as you still grasp to things
And believe they have some nature of their own,
You will never be liberated.
The details go like this:
If you hold that things exist as they seem,
You will never go to freedom;
If you hold that things then can't exist,
You will never find a higher birth;
And you could hardly hold to both.
Live then happily in that place

Where neither is the case.

ZHOG,CHOS KUN SEMS KYI SPYOD YUL YIN, ,PHYA DANG DBANG
PHYAG LA SOGS PA, ,BYUNG BZHI'I BYED MKHAN MA TSOL BAR, ,SEMS
NYID KYI NGANG LA GANG DGAR ZHOG,

Every object that exists
Is a world of the mind.
Don't go looking for
Some builder of the universe,
Some god who made all things.
Live now happily
In the nature of your mind.

,SNANG BA SGYU MA'I RANG BZHIN DANG , ,RTEN CING 'BREL PAR
'BYUNG BA YIN, ,GSAN LUGS BRJOD PAR MI SHES KYIS, ,BRJOD BRAL GYI
NGANG LA GANG DGAR ZHOG,

All the things that appear to you
Are as real as a magic trick;
All of them occur
In dependence on something else.
How could anyone really hear
These words we have to say?
Live now happily
In a place of wordlessness.

,ZHEN PA BZHI BRAL BSHAD PA YI, ,DGE BA 'DI YI BSOD NAMS KYIS,
, 'GRO BA BDUN PO MA LUS PA, ,SANGS RGYAS SA LA 'GOD PAR SHOG,

By the virtue of the virtuous deed
I've done in teaching these four kinds
Of freedom from attachment,
May every living being there is
Be sent to a world of enlightenment.

,ZHEN PA BZHI BRAL GYI GDAMS NGAG RNAL 'BYOR PA GRAGS PA
RGYAL MTSAN GYIS DPAL SA SKYA'I DGON PAR SBYAR BA'O,,,,

These words of advice, known as "*Freedom from the Four Attachments*," were written by the deep practitioner Drakpa Gyeltsen at the glorious monastery of Sakya.

*, , BLO SBYONG NAM MKHA'I KHYIM MA BZHUGS SO, ,

**Herein Contained are the Instructions
on Developing a Good Heart Named
*"The Celestial Mansions"***

*, , AOm SVA STI,

Om svasti!

Om! Let there be goodness!

,NAM MKHA'I KHYON RNAMS KHYIM GYIS BZHIN, ,SU DAG YON TAN
BCU GNYIS KYIS, ,G{NGg}A'I CHU KLUNG LTAR GANG NA, ,BLO 'BYONGS
TSAD NI GRUB PA'I RTAGS,

The true sign that they have succeeded
In developing the good heart
Has come to any person who
Is full of twelve spiritual qualities
As the Ganges is full of drops of water
And the way the expanse of the whole night sky
Is covered with the celestial mansions.

[*"Celestial mansions"* is a code word for the number twelve, since there are twelve major constellations in ancient Asian astrology as well.]

,YID CHES RUNG DANG BKA' DRIN DRAN, ,MI LA ROGS DANG KUN LA
'JAM, ,GZHAN LA KHRAL CHEN GZHAN GYI BRAN, ,DUL BAR NYAN
DANG 'DZUM DKAR CAN,

Now you can always count on them,
They always repay the kindness received.
They lend a hand to all who come,
And are soft and gentle to everyone.
They are courteous in their behavior to others,
And act as a servant to all.
They listen well what needs to be done,
And greet you with a joyful smile.

,THUN RDZAS BAG YOD DPA' RTAGS LDAN, ,DAG ZHING BZO ZHING
CHOS SEMS SHOL, ,DE 'DRA'I BLO SBYONG MKHA' DBANG NI, ,GZHON
'DREN SA LA MYUR THOB 'GYUR,

They use with respect resources we share,
And their courage is always evident.
Their places are clean and simple,
They are getting their paradise ready,
And the Dharma has captured their hearts.
People like this are truly kings
Of the great soaring lords, the garudas;
They will pass with speed to the heaven
Where the Youthful Guide holds court.

[The "Youthful Guide" refers to Manjushri, the Angel of Wisdom, in his form as a vigorous young man.]

SRBA MA{NGg} Lm,

Sarva mangalam!

May goodness ever prevail!

Subject: *The Crown of Knives (Theg-pa chen-po'i blo-sbyong mtson-cha'i 'khor-lo), Part One*

Selection: Text presented to Lord Atisha (982-1052) by the Indian master Dharma Rakshita; selected from the *Compendium of Texts on Developing the Good Heart*, pp 96-110, and corrected from an edition

found in the PL480 publishing of the *gDams-ngag mdzod, bKa' gdams skor*.

*, , THEG PA CHEN PO'I BLO SBYONG MTSON CHA 'KHOR LO BZHUGS SO,

**Herein lie the instructions
on developing the good heart entitled
*"The Wheel of Knives"***

[This work on developing the good heart was presented to Lord Atisha (982-1052) by the Indian master Dharma Rakshita. The selections found here are taken from a version in the Dharmasala edition of *The Compendium of Texts on Developing the Good Heart*, pp. 96-110, and corrected from an edition found in the PL480 publishing of the *gDams-ngag mdzod, bKa' gdams skor*. Please note that many different editions of the texts exist, with spellings that sometimes vary greatly; we have used some of these in the present translation where it appeared more correct.]

,DKON MCHO G SUM LA PHYAG 'TSAL LO,

I bow down to the Three Precious Jewels.

,DGRA BO GNAD LA DBAB PA MTSON CHA'I 'KHOR LO ZHES BYA BA,

Here is "*The Wheel of Knives*," an instruction which strikes the enemy at his heart.

,KHRO BO GSHIN RJE'I GSHED LA PHYAG 'TSAL LO,

I bow down to the Angry One, the Lord of Death.

,BTZAN DUG NAGS SU RMA BYA RGYU BA NA, ,SMAN GYI LDUM RA
LEGS PAR MDZES GYUR KYANG , ,RMA BYA'I TSOGS RNAMS DGA' BAR
MI 'GYUR GYI, ,BTZAN DUG BCUD KYIS RMA BYA 'TSO BA LTAR,

Peacocks wander in the midst
Of a forest of poison trees;
A garden of healing herbs and plants
May be something lovely,
But peacocks have no love for them—

They live off poison itself.

,DPA' BO 'KHOR BA'I NAGS SU 'JUG PA NA, ,BDE SKYID DPAL GYI LDUM
RA MDZES GYUR KYANG , ,DPA' BO DAG NI CHAGS PAR MI 'GYUR GYI,
,SDUG BSNGAL NAGS SU SEMS DPA' 'TSO BA YIN,

Bodhisattva warriors are the same:
A garden of comfort and pleasures
May be something lovely,
But the warriors have no attachment for them—
They live off a forest of pain.

,DE PHYIR BDE SKYID DANG DU LEN PA YI, ,BDAR MA'I DBANG GIS SDUG
LA SKYEL BA YIN, ,SDUG BSNGAL DANG DU LEN PA'I SEMS DPA' DE,
,DPA' BA'I STOBS KYIS RTAG TU BDE BA YIN,

The kings of cowardice who pursue
Comfort and pleasure find themselves
Transported instead to pain.
Those mighty warriors who pursue
Pain for others find themselves
Forever surrounded by bliss,
By the power of their courage.

,DA 'DIR 'DOD CHAGS BTZAN DUG NAGS DANG 'DRA, ,DPA' BO RMA BYA
LTA BUS MCHUN PAR 'GYUR, ,BDAR MA BYA ROG LTA BU'I SROG LA
'CHI, ,RANG 'DOD CAN GYIS DUG 'DI GA LA MCHUN,

Now in this place desire is like
A forest of poison trees;
Bodhisattva warriors, like peacocks,
Are strong enough to take it.
Cowards though are like the crow,
For these same leaves are death to it—
How could those who only think
Of what they want themselves
Ever have the strength to eat
This poison?

,NYON MONGS GZHAN DANG DE BZHIN SBYAR BA NA, ,BYA ROG LTA

BUR THAR PA'I SROG LA 'BAB, ,DE PHYIR SEMS DPA' RMA BYA LTA BU
YIS, ,DUG GI NAGS DANG 'DRA BA'I NYON MONGS RNAMS, ,BCUD DU
BSGYUR LA 'KHOR BA'I NAGS SU 'JUG,DANG DU BLANGS LA DUG 'DI
GZHOM PAR BYA,

The same is true with all the other
Mental afflictions there are;
These are enough to threaten the life
Of nirvana for those like crows.
The peacock bodhisattvas though
Turn the poison forest of
Their mental afflictions into opportunities,
And food to keep them strong.
They leap then into the forest
Of this vicious circle of life;
They make it an opportunity,
And thus destroy the poison.

,DA NI RANG DBANG MED PAR 'KHOR BA YI, ,BDAG TU 'DZIN PA BDUD
KYI PHO NYA 'DI, ,RANG 'DOD SKYID 'DOD DE DANG PHAR PHRAL LA,
,GZHAN DON DKA' SPYAD DANG DU BLANG BAR BYA,

Realize now that grasping for yourself
Is the henchman of the devil
And keeps you here in this vicious circle,
Helpless to help yourself.
Run now far from the state of mind
That only wants what's good for me,
That only wants what feels good,
And happily take upon yourself
Any hardship for others' sake.

,LAS KYIS BDAS SHING NYON MONGS GOMS PA YIS, ,RIS MTHUN SKYE
DGU RNAMS KYI SDUG BSNAL RNAMS, ,SKYID 'DOD BDAG GI STENG
DU SPUNG BAR BYA,

The mass of living beings are just like me:
Driven on against their will by karma,
Minds forever filled with negative thoughts.
Let me take now all their pain

And throw it down in heaps
Upon the head of the part of me
That wants only me to be happy.

,GAL TE RANG 'DOD 'KHRI BA ZHUGS PA'I TSE, ,ZLOG LA RANG GI BDE
SKYID 'GRO LA SBYIN, ,JI LTAR BDAG LA 'KHOR GYIS LOG SGRUB TSE,
,RANG GI YENGS PAS LAN ZHES SNYING TSIM SBRENG ,

Whenever I feel myself being carried
Away by what I want,
May I stop myself and give away
My own happiness to others.
Whenever those who've pledged to help me
Instead do something very wrong,
May I say to myself, "It's because I failed
To keep my mind on goodness,"
And thus put my heart at ease.

,LUS LA MI BZOD NA TSA BYUNG BA'I TSE, ,GRO BA'I LUS LA GNOD PA
SKYAL BA YI, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN, ,DA NI
NA TSA MA LUS RANG LA BLANGS,

Whenever my body is stricken
By some unbearable sickness,
It's because the wheel of knives
Has turned on me again:
The karma of doing harm
To the bodies of other people.
From now on then I'll take upon
My own body all the sickness
That comes to anyone at all.

,RANG GI SEMS LA SDUG BSNAL BYUNG BA'I TSE, ,NGES PAR GZHAN
GYI SEMS RGYUD DKRUGS PA YIS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI SDUG BSNAL MA LUS RANG LA BLANGS,

Whenever I feel any pain
Inside of my own thoughts,
It's because the wheel of knives
Has turned on me again:

Beyond a doubt it's the karma
Of upsetting other people.
From now on then I'll take on myself
The hurt that others feel.

,RANG NYID BKRES SKOM DRAG POS GZIR BA NA, ,KHRAL DANG RKU
PHROG SER SNA BYAS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR
BA YIN, ,DA NI BKRES SKOM MA LUS RANG LA BLANGS,

Whenever I find myself tormented
By feelings of thirst and hunger,
It's because the wheel of knives
Has turned on me again:
The karma of burdening others financially,
Of thieving, of stealing, of failing to share.
From now on then I'll take on myself
The hunger and thirst of others.

,DBANG PO GZHAN GYI 'KHOR ZHING MNAR BA'I TSE, ,DMAN LA
SDANG ZHING BRAN DU BKOL BA YIS,

,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN, ,DA NI LUS SROG
GZHAN GYI DON DU BKOL,

Whenever I suffer in the service
Of another whose authority is more,
It's because the wheel of knives
Has turned on me again:
The karma of arrogance towards those
Who are less than me,
And forcing others to do my work.
From now on then I'll force another,
I'll force my own body and life,
Into the service of others.

,MI SNYAN TSIG RNAMS RNA BAR BYUNG BA NA, ,PHRA MA LA SOGS
NGAG GI NONGS PA YI, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI NGAG GI SKYON LA SMAD PAR BYA,

Whenever an unpleasant word from another

Comes and reaches my ears,
It's because the wheel of knives
Has turned on me again:
The karma of mistakes
I've made In different things I've said,
Divisive talk and such.
From now on then the only thing
That I'll talk bad about
Is what I say that's wrong.

,GANG YANG MA DG-YUL DU SKYES PA NA, ,MA DAG SNANG BA RTAG
PAR BSGOMS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN,
,DA NI DAG SNANG 'BA' ZHIG BSGOM PAR BYA,

Any time a single thing
Strikes me as something unpleasant,
Is because the wheel of knives
Has turned on me again:
The karma of constantly seeing my world
As something less than totally pure.
From now on then I'll devote myself
To seeing things only as purity.

,PHAN ZHING MDZA' BA'I GROGS DANG BRAL BA'I TSE, ,GZHAN GYI
'KHOR RNAMS BDAG GIS KHA DRANGS PAS, ,LAS NGAN MTSON CHA
RANG LA 'KHOR BA YIN, ,DA NI GZHAN DAG 'KHOR DANG BRAL MI
BYA,

Whenever I find myself without
Anyone to help me, no friends of my own,
It's because the wheel of knives
Has turned on me again:
The karma of leading away
Those who were close to another.
From now on then I'll never act
In a way that makes others lose
The ones who are close to them.

,DAM PA THAMS CAD BDAG LA MI DGA' BA, ,DAM PA BOR NAS 'KHOR
NGAN BSTEN PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN,

,DA NI NGAN PA'I GROGS RNAMS SPANG BAR BYA,

Suppose it comes that not a single
Spiritual kind of person
Likes me in the least.
It's because the wheel of knives
Has turned on me again:
The karma of giving up spiritual friends,
And associating with people
Who have no noble thoughts.
From now on then
I'll give up being
Close to people like this.

,SGRO SKUR GZHAN GYIS SDIG SOGS BYUNG BA'I TSE, ,RANG GIS DAM
PA RNAMS LA SMAD PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR
BA YIN, ,DA NI GZHAN LA SGRO SKUR SMAD MI BYA,

Whenever someone threatens me,
Or anything of the like,
Says I'm bad when I've been good,
It's because the wheel of knives
Has turned on me again:
The karma of speaking badly
About real spiritual people.
From now on then
I'll never Say someone good is not,
Say something bad of others.

,MKHO BA'I RDZAS LA CHUD ZOS BYUNG BA'I TSE, ,GZHAN GYI MKHO
BA KHYAD DU BSAD PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR
BA YIN, ,DA NI GZHAN GYI MKHO BA BSGRUB PAR BYA,

When it happens that I suddenly lose
All that I need to live on,
It's because the wheel of knives
Has turned on me again:
The karma of laying to waste
The things that others depend on.
From now on then I'll always

Find ways to supply for others
The things they need to live.

,SEMS MI GSAL ZHING SNYING MI DGA' BA'I TSE, ,SKYE BO GZHAN LA
SDIG PA BSAGS PA YI, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN,
,DA NI GZHAN GYI SDIG RKYEN SPANG BAR BYA,

When I can't think clearly,
When I feel depressed at heart,
It's because the wheel of knives
Has turned on me again:
The karma of leading others
To constantly do bad deeds.
From now on then I'll avoid
Ever being a reason
For others to do something wrong.

,BYA BA MA GRUB SEMS RTZA 'KHRUG PA'I TSE, ,DAM PA'I LAS LA BAR
CHAD BYAS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN,
,DA NI BAR CHAD THAMS CAD SPANG BAR BYA,

When the things I try to accomplish
Never seem to work out,
And I feel upset to the core,
It's because the wheel of knives
Has turned on me again:
The karma of obstructing
The work of holy beings.
From now on then I'll give up
Ever being a hindrance to them.

,GANG LTAR BYAS KYANG BLA MA MA MNYES TSE, ,DAM PA'I CHOS LA
NGO LKOG BYAS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI CHOS LA NGO LKOG CHUNG BAR BYA,

When no matter what I do
My Lama never seems pleased,
It's because the wheel of knives
Has turned on me again:
The karma of hypocrisy

In my practice of the Dharma.
From now on then I'll try
To be less insincere
Within my spiritual life.

,SKYE BO YONGS KYIS KHA LOG BYUNG BA'I TSE, ,NGO TSA KHREL YOD
KHYAD DU GSOD PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI MI BSRUN PA LA 'DZEM PAR BYA,

When everyone around me seems
To criticize my every move,
It's because the wheel of knives
Has turned on me again:
The karma of not caring
From my own side whether I'm good,
Or how what I do affects others.
From now on then I'll avoid
Doing any actions
That are inconsiderate.

, 'KHOR RNAMS 'DUS MA THAG TU 'GRAS PA'I TSE, ,SDUG SHIS NGAN PA
PHYOGS SU BTZONGS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR
BA YIN, ,DA NI GANG LA'ANG MI SHIS LEGS PAR BYA,

When it happens that, as soon as I bring together
A group of people around me,
They begin to strive against one another,
It's because the wheel of knives
Has turned on me again:
The karma of wishing ill on others,
And splitting people into sides.
From now on then I'll never
Wish ill on others,
But only do them well.

,NYE TSAD THAMS CAD DGRA BOR LANGS PA'I TSE, ,BSAM PA NGAN PA
NANG DU BCUG PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI MUGS SKYO RGYUN MA CHUNG BAR BYA,

When all those closest to me

Turn instead to enemies,
It's because the wheel of knives
Has turned on me again,
The karma of hiding within me
Thoughts to bring others harm.
From now on then I'll try
To lessen my tendency
Of planning to trip up others.

,BAD GCONG SKRAN DANG DMU CHU NGAN PA'I TSE, ,KHRIMS MED
DKOR LA BAG MED 'BAGS PA YIS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI SGO 'PHROG LA SOGS SPANG BAR BYA,

When serious sickness comes to me—
Pneumonia, fevers of death,
Cancer, water filling my limbs—
It's because the wheel of knives
Has turned on me again,
The karma of breaking the rules
And sullyng myself by the act
Of wrongly using those things
That were supposed to be used for Dharma.
From now on then I'll never
Do anything like stealing
Objects meant for Dharma use.

,GLO BUR 'GO NAD LUS LA THEBS PA'I TSE, ,DAM TSIG NYAMS PA'I BYA
BA BYAS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN, ,DA
NI MI DGE'I LAS RNAMS SPANG BAR BYA,

When suddenly I'm stricken
By migraines that wrack my body,
It's because the wheel of knives
Has turned on me again,
The karma of doing those things
That I pledged to never do.
From now on then I'll avoid
Every non-virtuous act.

,SHES BYA KUN LA BLO GROS RMONGS PA'I TSE, ,BZHAG TU 'OS PA'I

CHOS RNAMS BYAS PA YI, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI THOS SOGS SHES RAB GOMS PAR BYA,

When I find myself unable
To understand a single thing,
It's because the wheel of knives
Has turned on me again,
The karma of following spiritual paths
That are better left behind.
From now on then I'll spend my time
In learning and the rest,
In pursuing perfect wisdom.

,CHOS LA SPYOD TSE GNYID KYIS NON PA'I TSE, ,DAM PA'I CHOS LA
SGRIB PA BSAGS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI CHOS PHYIR DKA' BA SPYAD PAR BYA,

When I find myself overcome
By sleepiness as I try
To do my spiritual practices,
It's because the wheel of knives
Has turned on me again:
The karma of behaving
In a way towards the Dharma that blocks
My future understanding.
From now on I'll undertake
Any kind of hardship F
or the sake of my spiritual life.

,NYON MONGS LA DGA' RNAM G-YENG CHE BA'I TSE, ,MI RTAG 'KHOR
BA'I NYES DMIGS MA BSGOMS PAS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI 'KHOR BAR YID 'BYUNG CHE BAR BYA,

When my own mind seems to enjoy
The mental afflictions within it
And constantly wanders away,
It's because the wheel of knives
Has turned on me again:
The karma of failing to think
Of the fact that I'll not be here long,

And the many other problems
Of this vicious circle of life.
From now on then I'll try
To feel more tired of living
Here in the cycle of pain.

,CI TZUG BYAS KYANG MAR 'GROR SHOR BA'I TSE, ,LAS DANG RGYU
'BRAS KHYAD DU BSAD PA YIS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI BSOD NAMS GSOG LA 'BAD PAR BYA,

When all the activities that I begin
Go steadily down, then fail,
It's because the wheel of knives
Has turned on me again:
The karma of disregarding
The laws of karma itself
As well as the consequences
Of the things I do. From now on then
I'll try My best to collect good karma.

,RIM GRO BYAS TSAD LOG PAR SONG BA'I TSE, ,NAG PO'I PHYOGS LA RE
LTOS BYAS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN, ,DA
NI NAG PO'I PHYOGS LAS BZLOG PAR BYA,

When all the attempts I make
To honor and offer to holy ones
Seem to go awry,
It's because the wheel of knives
Has turned on me again:
The karma of putting my hopes
In the negative side of things.
From now on then I'll reject
All negativity.

,DKON MCHOOG GSUM LA GSOL BA MA THEBS TSE, ,SANGS RGYAS PA LA
YID CHES MA BYAS PA'I, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI DKON MCHOOG KHO NA BSTEN PAR BYA,

When I find myself unable
To seek the help of the Triple Gem,

It's because the wheel of knives
Has turned on me again:
The karma of not believing
In the Buddha, an enlightened being.
From now on then I'll place myself
Only in the care
Of all three of the Jewels.

,RNAM RTOG GRIB DANG GDON DU LANGS PA'I TSE, ,LHA DANG
SNGAGS LA SDIG PA BSAGS PA YIS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI NGAN RTOG THAMS CAD GZHOM PAR BYA,

When I'm attacked by worries,
By obstacles in my mind,
When spirits come to haunt me,
It's because the wheel of knives
Has turned on me again:
The karma of doing wrong deeds
Towards Angels and around
The teachings of the secret word.
From now on then I'll stop
All the negative thoughts that wander
Throughout my mind all day.

,DBANG MED DOM LTAR BYES SU 'KHYAMS PA'I TSE, ,BLA MA LA SOGS
GNAS NAS BSKRAD PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN, ,DA NI GANG YANG YUL NAS DBYUNG MI BYA,

When I find I have no place to stay,
Wandering helpless here and there
Like a bear lost far from home,
It's because the wheel of knives
Has turned on me again:
The karma of forcing Lamas and such
To leave behind their homes.
From now on then
I'll never drive
Someone from the place they live.

,SAD SER LA SOGS MI 'DOD BYUNG BA'I TSE, ,DAM TSIG KHRIMS RNAMS

TSUL BZHIN MA BSRUNGS PAS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI DAM TSIG LA SOGS GTZANG BAR BYA,

When disasters like frost or hail
Or anything of the like appear,
It's because the wheel of knives
Has turned on me again:
The karma of failing to properly keep
My pledges and other such codes.
From now on then I'll keep
My pledges and such pure clean.

,DOD PA CHE LA 'BYOR PAS 'PHONGS PA'I TSE, ,SBYIN DANG DKON
MCHOG MCHOD PA MA BGYIS PAS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI MCHOD SBYIN DAG LA BRTZON PAR BYA,

When my want for things is great,
But I've nothing to pay for them,
It's because the wheel of knives
Has turned on me again:
The karma of failing to give to others,
And offer to the Jewels.
From now on then I'll work hard
To make offerings, and to give.

,SKYE GZUGS NGAN TE 'KHOR GYIS BRNYAS PA'I TSE, ,SKU GZUGS NGAN
BZHENGs KHONG KHROS DKRUGS PA YI, ,LAS NGAN MTSON CHA
RANG LA 'KHOR BA YIN, ,DA NI LHA BZHENGs NGANG RGYUD RING
BAR BYA,

When I look ugly to others
And those around me insult me for it,
It's because the wheel of knives
Has turned on me again:
The karma of making holy images W
ithout taking the proper care,
And of letting anger drive me
Into a state of turmoil.
From now on then I'll craft
These holy images right,

And learn to endure with patience.

,GANG LTAR BYAS KYANG CHAGS SDANG 'KHRUGS PA'I TSE, ,MA
RUNGS RGYUD NGAN RENGS SU BCUG PA YI, ,LAS NGAN MTSON CHA
RANG LA 'KHOR BA YIN, ,DA NI NGA KHYOD DRUNG NAS DBYUNG BAR
BYA,

When no matter what I do
I find my peace of mind
Disturbed by likes and dislikes,
It's because the wheel of knives
Has turned on me again:
The karma of allowing myself
To wallow in negative states of mind.
From now on then I'll reject
All feelings of "you against me."

,SGRUB PA GANG BYAS DMIGS SU MA SONG TSE, ,LTA BA NGAN PA
KHOG TU ZHUGS PA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA
YIN,

,DA NI CI BYED GZHAN DON NYID DU BYA,

When whatever I undertake
Fails in the aim I'd hoped for,
It's because the wheel of knives
Has turned on me again:
The karma of holding in my heart
A harmful way of seeing things.
From now on then whatever
I do I'll do for the sake of others.

,DGE SBYOR BYAS KYANG RANG RGYUD MA THUL TSE, ,TSE 'DI'I CHE
THABS DANG DU BLANGS PA YIS, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI THAR PA 'DOD LA BSGRIM PAR BYA,

When I practice Dharma as much as I can
But still cannot control my mind,
It's because the wheel of knives
Has turned on me again:

The karma of seeking ways to be
Important in a worldly way.
From now on then I'll only hope
For freedom, devoting myself to it.

,DUN MA DAG LA BRTAGS SHING 'GYOD PA'I TSE, ,KHREL MED GSAR
'GROGS MTHO KHA 'GRIMS PA YI, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI GANG LA'ANG 'GROGS LUGS GZAB PAR BYA,

When I second-guess some virtuous thoughts
I've had, and start to regret them,
It's because the wheel of knives
Has turned on me again:

The karma of failing to care
For others' feelings, making friends
With anyone I meet, pretending
To be more than I am.
From now on then I'll take great care
In choosing those I associate with.

,GZHAN GYI MUG SKYOS RANG NYID BSLUS PA'I TSE, ,RANG 'DOD NGA
RGYAL LTOGS 'DOD CHES PA YI, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI GANG LA'ANG MNGON MTSAN CHUNG BAR BYA,

When another person weaves their wiles
And totally misleads me,
It's because the wheel of knives
Has turned on me again:
The karma of thinking only of me,
Of pride, of hoping for recognition.
From now on then I'll not let on
To anyone all the personal qualities
That I've been able to gain.

,NYAN BSHAD CHAGS SDANG G-YOS SU SONG BA'I TSE, ,BDUD KYI
SKYON RNAMS SNYING LA MA BSAMS PAS, ,LAS NGAN MTSON CHA
RANG LA 'KHOR BA YIN, ,DA NI 'GAL RKYEN BRTAGS NAS SPANG BAR
BYA,

When all the teaching and learning
Of Dharma that I do
Has degenerated into feelings
Of liking and dislike,
It's because the wheel of knives
Has turned on me again:
The karma of failing to consider

Deep within my thoughts
All the trouble the demons can bring.
From now on then I'll watch
For things that can hurt my practice
And give up all of them.

,BZANG BYAS THAMS CAD NGAN DU SONG BA NI, ,DRIN LAN THAMS
CAD LOG PAR GZHAL BA YIS, ,LAS NGAN MTSON CHA RANG LA 'KHOR
BA YIN, ,DA NI DRIN LAN SPYI BOS BLANG BAR BYA,

When all the things that I've done right
Suddenly turn to something wrong,
It's because the wheel of knives
Has turned on me again:
The karma of repaying kindnesses
That others have done for me
With the very opposite.
From now on then I'll bow my head
And with the utmost respect
Return each kindness granted.

,MDOR NA MI 'DOD THOG TU BAB PA RNAMS, ,MGAR BA RANG GI RAL
GRIS BSAD PA LTAR, ,LAS NGAN MTSON CHA RANG LA 'KHOR BA YIN,
,DA NI SDIG PA'I LAS LA BAG YOD BYA,

To put it in a nutshell,
Anything that ever falls
Upon us that we never wanted
Is just the same as a blacksmith
Who accidentally kills himself
Forging a sword for someone.
It's all because the wheel of knives

Has turned on us again;
Decide then that from now on
You'll be careful not to commit
A single negative act.

,NGAN SONG GNAS SU SDUG BSNAL MYONG BA YANG , ,MDA'
MKHAN RANG GI MDA' YIS BSAD PA LTAR, ,LAS NGAN MTSON CHA
RANG LA 'KHOR BA YIN, ,DE BAS SDIG PA'I LAS LA BAG YOD BYA,

When a person goes to the lower realms
And goes through all the pain there,
It's just the same as an archer
Who accidentally kills himself
With an arrow of his own.
It's all because the wheel of knives
Has turned on us again;
So come, decide, that from now on
You'll be careful not to commit
A single negative act.

,KHYIM GYI SDUG BSNAL THOG TU BABS PA YANG , ,BSKYANGS PA'I
BU TSAS PHA MA BSAD PA LTAR, ,LAS NGAN MTSON CHA RANG LA
'KHOR BA YIN, ,DA NI RTAG PAR RAB TU BYUNG BAR RIGS,

And when the troubles of the home life
Fall upon you in a flash,
It's just as if a child
Brought up safely by its parents
Turns around and kills them;
It's all because the wheel of knives
Has turned on us again.
From now on then the wisest thing
Is to live the life of a person
Who has left the home life behind.

,DE LTAR LAGS PAS DGRA BO BDAG GIS ZIN, ,JABS NAS BSLU BA'I CHOM
RKUN BDAG GIS ZIN, ,RANG DU BRDZUS NAS BSLU BA'I ZOG PO NI, ,AE
MA BDAG 'DZIN 'DI YIN THE TSOM MED,

Since this is the way things are,

I've finally realized
Just who my enemy is.
I've caught the thief who lay in wait
And deceived me with his trap.
He's a masquerader fooling others,
And fooling himself as well. I see it now!
He's the habit I have
Of grasping to myself,
And of this there can be no doubt.

,DA NI LAS KYI MTON CHA KLAD LA BSKOR, ,KHROS PA'I TSUL GYIS
LAN GSUM KLAD LA BSKOR, ,BDEN GNYIS ZHABS BGRAD THABS SHES
SPYAN MIG GDANGS, ,STOBS BZHI'I MCHE BA GTZIGS PA DGRA LA
BSNUN,

Now let's see the wheel of knives,
Of karma, cut his skull! O Angel of Wrath,
Now cut his skull, cut thrice!
Stand like a god on widespread legs,
A knowledge of two truths;
Stare in hatred with two eyes,
Of method, and of wisdom;
Open your jaws and show your fangs,
Four powers of confession,
Sink them deep within the flesh
Of this, my hated foe.

,DGRA BO GZIR BA'I RIG SNGAGS RGYAL PO LA, ,KHOR BA'I NAGS SU
RANG DBANG MA MCHIS PAR, ,LAS KYI MTON CHA THOGS NAS
RGYUG BYED PA, ,BDAG 'DZIN 'GONG PO ZHES PA'I GDUG RTZUB CAN,
,RANG GZHAN 'PHUNG DU 'JUG PA'I DAM NYAMS KHUG,

I call on the King of the secret knowledge
And secret words that work
To torture all these enemies.
There is no freedom here in the woods
Of the vicious circle of life.
Take up in your hands the wheel of knives,
Take up the wheel of karma,
Speed to the side of my foe,

The cruel one, evil demon that he is,
This grasping to myself,
Broken vows and promises,
Waster of my life and others,
Go and fetch him here.

,KHUG CIG KHUG CIG KHRO BO GSHIN RJE GSHED, ,RGYOB CIG RGYOB
CIG DGRA BDAG SNYING LA BSNUN, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

Fetch him, bring him,
Lord of Anger, Lord of Death;
Strike, strike now,
Strike this highest foe in his heart;
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,H'Um H'Um YI DAM CHEN PO RDZU 'PHRUL BSKYED, ,DZ:DZ:DGRA BO
'DI NI DAM LA THOGS, ,PHAt PHAt 'CHING BA THAMS CAD BSGRAL DU
GSOL, ,BSHIG BSHIG 'DZIN PA'I MDUD PA BCAD DU GSOL,

Huung huung!
Mighty Angel, show your mystic power.
Dza dza!
Force the enemy to swear his allegiance.
Phet phet!
Break I beg you all my chains.
Break and smash!
Cut the ties that make me grasp.

,TSUR BYON YI DAM KHRO BO GSHIN RJE GSHED, ,KHOR BAR LAS KYI
'DAM RDZAB SBYOR BA YI, ,LAS DANG NYON MONGS DUG LNGA'I
RKYAL PA 'DI, ,DA LTA NYID DU SHIG SHIG DBRAL DU GSOL,

Come to me, Angel of Wrath, Lord of Death;

Take this pitiful sack filled with five poisons,
Mired by the force of karma and afflictions
In this filth of the vicious circle of life;
Come, I beg you, come right now,
And rip this bag to shreds.

,NGAN SONG GSUM DU SDUG LA BSKYAL GYUR KYANG , ,BRED MI SHES
PAR RGYU LA RGYUG PA YI, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE
CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He would escort me
To the terrors of the three lower realms;
I don't know enough to be afraid of him,
I run to the things that would take me there.
With the roar of hell Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,SKYID 'DOD CHE LA DE RGYU TSOGS MI GSAG,SDUG SRAN CHUNG LA
'DOD NAG RNGAMS SEMS CHE, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He chases after happiness
But knows nothing of how To make it come.
The slightest unpleasant thing
Is unbearable to him,
And at the same time he's full
Insatiable
Wanting all the wrong things.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,DOD THAG NYE LA SGRUB LA BRTZON 'GRUS CHUNG , ,BYA BYED
MANG LA GANG YANG MTHAR MI 'KHYOL, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A
RA YA,

He's quick to want
And slow to work,
He does everything
And finishes nothing.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,GSAR 'GROGS CHE LA KHREL GZHUNG PHYI THAG CHUNG , ,LTO 'DUN
CHE LA RKU 'PHROG TSOL KHRO REM, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He's quick to make new friends
And slow to show consideration
To the ones he has.
His aspirations
Are limited to food,
And he's ready on a moment's notice
To steal, to covet,
To fly into a fury.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,KHA BSAG GZHOXS SLONG MKHAS LA ZHE MUG CHE, ,BSDU BSOG REM
LA YOD KYANG SER SNAS BCINGS, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He's a master at trying to get things
Out of others
Through flattery and sweet hints,
But he still talks bad
About everyone.
He's ready in a minute
To make a buck,
But he's so cheap
That what he has
Is glued to his pockets.
With the roar of hell Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,KUN LA BYAS PA CHUNG LA SDUG YUS CHE, ,RANG LA KHYER KHA
MED PA RINGAM PO CHE, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE
CHEMS, ,DGRA BDAG GSHED MA'I SNYANG LA M'A RA YA,

He makes a great show
Of the troubles he takes
To help others in some
Insignificant way;
At the same time he's dying
For a way to help himself
Without any trouble at all.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,SLOB DPON MANG LA DAM TSIG KHUR SHES CHUNG , ,SLOB MA MANG
LA PHAN 'DOGS SKYANG RAN CHUNG , ,PHUNG BYED RTOG PA'I MGO
LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He has lots of big Lamas
And lots of inability
To keep any of the pledges
That they give him.
He has lots of students
Following him,
And lots of inability
To give them any real help
When they need it.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,KHAS BLANGS CHE LA PHAN PA'I NYAMS LEN CHUNG , ,SNYAN PA
CHE LA BRTAGS NA LHA 'DRES KHREL, ,PHUNG BYED RTOG PA'I MGO
LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He's sworn himself
To every great deed
And actually accomplished
Practically nothing
That is any help to others.
He's famous,
But if you look closely
The angel was kidnapped
By a devil.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,THOS RGYA CHUNG LA STONG SKAD RBAD KHAM CHE, ,LUNG RGYA

CHUNG LA MI RTOG DGU LA RTOG,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

The breadth of his spiritual learning
Is about zero,
But his talk is big,
And meaningless.
The breadth of his spiritual study
Is about zero,
But still he's had
A million realizations,
Of realizing nothing.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

, 'KHOR G-YOG MANG LA 'KHUR MKHAN SU YANG MED, ,DPON PO
MANG LA RGYAB BSTEN MGON DANG BRAL, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A
RA YA,

He has many attendants
Following in his wake,
And not one who takes any responsibility.
He has many princely sponsors
But not one he can count on to help,
No one to support him.
With the roar of hell
Smash now the skull

Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,GO SA MTHO LA YON TAN 'DRE BAS CHUNG , ,BLA MA CHE LA CHAGS
SDANG BDUD LAS RTZUB, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE
CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He holds the highest of positions,
And has less qualification
Than the devil himself.
He is a high holy Lama,
But his anger and desire
Are crueller than any demon's.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,LTA BA MTHO LA SPYOD PA KHYI LAS NGAN, ,YON TAN MANG LA
GZHI MA RLUNG LA SHOR, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE
CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

His philosophy is exquisite,
And the way he lives his life
Is worse than any dog's.
The fine outer qualities
That you see are many,
But the inside core
Has gone to rot.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,ZHE 'DOD THAMS CAD RANG GI PHUGS SU ZHUGS, ,G-YOGS SKOR
THAMS CAD DON MED BZHAD GAD BYED, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A

RA YA,

He cherishes great hopes and plans
Deep within his heart;
The people around him waste their time
In meaningless amusements.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,NGUR SMRIG GYON NAS BSRUNG SKYOB 'DRE LA ZHU, ,SDOM PA
BLANGS NAS SPYOD LAM BDUD DANG BSTUN, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG theWEGSHED MA'I SNYING LA
M'A RA YA,

He dons his saffron robes
And goes to the devil for refuge;
He swears to sacred vows
And acts like an unholy demon.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,BDE SKYID LHA YIS BYIN NAS SDUG 'DRE MCHOD, ,DREN PA CHOS KYIS
BYAS NAS DKON MCHOG BSLU, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

Happiness is a gift of the angels,
But he makes his offerings
To evil spirits of pain.
Guidance comes from the Dharma itself,
But he cheats the Triple Gem.

With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,RTAG TU DGON PA BSTEN NAS G-YENG BAS KHYER, ,DAM CHOS GTZUG
LAG ZHUS NAS MO BON SKYONG , ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He takes up permanent residence
In a monastery
And his mind is permanently
Wandering somewhere else.
He receives holy teachings
In the scriptures,
Then wastes his time
In fake fortune-telling
And spiritual quackery.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,TSUL KHRIMS THAR LAM BOR NAS PHA KHYIM 'DZIN, ,BDE SKYID CHU
LA 'PHO NAS SDUG LA BSNYAG,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He throws away the idea
Of living an ethical life,
The way to freedom itself,
And instead settles down
In the house where he grew up;
His happiness is swept downstream
While he goes chasing pain.

With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,THAR PA'I 'JUG NGOGS BOR NAS SA MTHA' 'GRIM, ,MI LUS RIN CHEN
RNYED NAS DMYAL KHAMS BSGRUB, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

On the very threshold of freedom
He turns and wanders off
Somewhere in the boondocks.
He finally stumbles across
The precious jewel of a human life
And uses it to travel to hell.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,CHOS KYI 'GYUR KHYAD BZHAG NAS TSONG KHE BSGRUB, ,BLA MA'I
CHOS GRVA BZHAG NAS GRONG YUL 'GRIM, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A
RA YA,

He drops his investment in the Dharma,
That pays a million-fold,
And runs to chase the other profits
Of the business world.
He leaves behind the garden of learning
At the side of his Lama
And runs instead to town.
With the roar of hell
Smash now the skull

Of my misperceptions,
The ones who have wasted my life;

Bring your death
To the heart of this butcher,
My greatest enemy.

,RANG GI RANG 'TSO BZHAG NAS 'DU SGO 'PHROG,RANG GI PHA ZAS
BZHAG NAS GZHAN LA RKU, ,PHUNG BYED RTOG PA'I MGO LA CHEMS
SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He could learn to feed himself forever,
But he drops it
And lives off taking money
Meant for the Dharma instead.
He could have dinner in his father's house,
But he drops it
And steals things from others.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,AE MA SGOM SRAN CHUNG LA MNGON SHES RNO, ,LAM SNA MA ZIN
DON MED RKANG PA MGYOGS, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

It's amazing! He has no patience
To do his meditation,
But somehow he's already gained
An advanced form of clairvoyance.
He's failed to take the very first step
On the path itself,
But he's reached the mystical power
To move himself miles in minutes.
With the roar of hell
Smash now the skull

Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,PHAN PAR BSLAB NA SDANG SEMS DGRA RU 'DZIN, ,MGO BSKOR BSLU
NA SNYING MED DRIN DU GZO, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

If you give him some advice from the heart
Truly meant to help him,
He turns on you as enemy, in anger;
But if you mislead him
With some sweet talk, he lavishes you
With gratitude for the nothing you gave.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,NANG MIR BR TEN NA SNYING GTAM DGRA LA 'CHAD, ,PHEBS PAR
'GROGS NA KHREL MED GLO SNYING RKU, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A
RA YA,

If you take him into your confidence,
He tells your innermost secrets
To all of those who hate you.
If you get too intimate with him,
He shamelessly relieves you
Of your pants and shirt.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death

To the heart of this butcher,
My greatest enemy.

,KO LONG DAM LA RNAM RTOG SU BAS RAGS, 'GROGS PAR DKA' LA
BSHI NGAN RGYUN DU BLANG , ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

His temper is short,
And his mind is filled
With negative doubts of others.
It's hard to be around him,
And his heart is dark,
All day.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,BCOL NA MI NYAN LKOG NA GNOD PA BSKYEL, ,BSTUN NA MI 'DUD
RGYANG NA RTZOD PA 'CHANG , ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

If you slip up with him,
He says something unpleasant
And finds ways to hurt you
Behind your back.
If you get too close to him,
He shows you his lack of respect;
If you get some distance from him,
He attacks you from afar.
With the roar of hell Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,BKA' BLO MI BDE RTAG PAR 'GROGS PAR DKA', ,PHOG THUG MANG LA
RTAG TU 'DZIN PA DAM, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE
CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

Having a discussion with him
Is an unpleasant experience;
He's always difficult to be around.
He has all these plans
Of how to hurt others,
And he never forgets a wrong.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,MTHO DMAN CHE ZHING DAM PA DGRA RU 'DZIN, ,DOD CHAGS CHE
BAS GZHON NU DANG DU LEN, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He's acutely aware of your status,
And he feels as though those people
Who are truly spiritual are his foes.
He is full of thoughts of desire,
And so happily takes himself
To those in the bloom of youth.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,PHYI THAG THUNG BAS SNGAR 'GROGS RGYANG DU 'PHEN, ,GSAR
'GROGS CHE BAS KUN LA KHA DROD GTING , ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A
RA YA,

His ability to sustain a relationship
Is limited, so he leaves
His old friends far behind.
He chases after new friends,
Makes all of them big promises,
And doesn't help anyone much.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,MNGON SHES MED PAS RDZUN SKYON DANG DU LEN, ,SNYING RJE
MED PAS BLO GTAD SNYING LA BRAB, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He has no clairvoyance,
So he gets by with made-up lies;
He has no compassion,
So his attention is fixed on himself.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,THOS PA CHUNG LA KUN LA SBAR CHOD BYED, ,LUNG BRGYA CHUNG
BAS YONGS LA LOG LTA SKYE, ,PHUNG BYED RTOG PA'I MGO LA CHEMS
SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

His learning is little,
So he's an impediment to all;
His study of scripture too is small,
So he has wrong ideas
About just about everything.

With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,CHAGS SDANG GOMS PAS GZHAN PHYOGS YONGS LA SMOD, ,PHRAG
DOG GOMS PAS GZHAN LA SGRO SKUR 'DEBS, ,PHUNG BYED RTOG PA'I
MGO LA CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A
RA YA,

He has trained himself
To be a master
In liking and disliking,
And so he speaks badly
Of everyone else.
He has trained himself
To be a master In the art of jealousy,
And so he puts down
Other people.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,SLOB GNYER MA BYAS RGYA CHEN KHYAD DU GSOD, ,BLA MA MI
BSTEN LUNG LA SMOD PA BYED, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He has no great
Desire for spiritual learning,
And so he disregards
Those who have great knowledge.
He doesn't know how
To relate to his Lama,

So he says bad things
About what
The holy books say.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,SDE SNOD MI 'CHAD RANG BZO RDZUN DU BSGRIG,DAG SNANG MA
'BYONGS LAB TSAD 'BA' SHAR SMRA, ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He doesn't teach the scriptures,
Instead he concocts
Some fake thing of his own.
He hasn't trained himself
To see the world as pure,
So he always has to exaggerate.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,CHOS MIN LAS LA SMOD PAR MI BYED PAR, ,LEGS BSHAD YONGS LA
SUN 'BYIN SNA TSOGS GTONG , ,PHUNG BYED RTOG PA'I MGO LA
CHEMS SE CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He doesn't know enough
To attack those ways of living
That contradict the Dharma;
Instead he thinks up a thousand reasons
Why exquisite sacred words
Must all be something mistaken.
With the roar of hell

Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,NGO TSA'I GNAS LA NGO TSAR MI 'DZIN PAR, ,NGO MI TSA LA NGO
TSA'I CHOS LOG 'DZIN, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE
CHEMS, ,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He doesn't feel at all ashamed
In situations that call for shame,
And yet he feels embarrassed when
He's doing something he should.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,BYAS NA RUNG BA GCIG KYANG MI BYED PAR, ,MI RIGS BYA BA THAMS
CAD BYED PA YIS, ,PHUNG BYED RTOG PA'I MGO LA CHEMS SE CHEMS,
,DGRA BDAG GSHED MA'I SNYING LA M'A RA YA,

He never does a single thing
Of those things that he should,
He always does all of those things
That he should never have.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,AE MA BDAG LTA'I 'GONG PO 'JOMS MDZAD PA'I, ,BDE GSHEGS CHOS

KYI SKU MNGA' MTHU STOBS CAN, ,BDAG MED LAS KYI MTSON CHA
DBYUG THO CAN, ,THE TSOM MED PAR KLAD LA LAN GSUM BSKOR,

Come now You of mystic might,
Lord of the body of emptiness,
Being of bliss who shatters
This hateful evil demon
Of grasping to some "self."
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

,RNGAMS STABS CHEN POS DGRA 'DI BSGRAL DU GSOL, ,SHES RAB CHEN
POS RTOG NGAN GZHOM DU GSOL, ,SNYING RJE CHEN POS LAS LAS
SKYAB TU GSOL, ,NGES PAR BDAG NI BRLAG PAR MDZAD DU GSOL,

Come with mighty wrath
And make blood sacrifice of my foe.
Come with mighty wisdom
And destroy my wrong ideas.
Come with mighty compassion
And shelter me from my karma.
Come I beg you, obliterate
With finality this "self."

,KHOR BA PA LA DU:KH CI MCHIS PA, ,BDAG 'DZIN 'DI LA NGES PAR
DPUNG DU GSOL, ,GANG LA NYON MONGS DUG LNGA CI MCHIS PA,
,RIGS MTHUN 'DI LA NGES PAR DPUNG DU GSOL,

Take all the pain of the entire world
And lay it at the doorstep
Of the one whose fault
That all of it really is:
This tendency that I have
Of grasping to my self.
And lay upon his doorstep too

Every single mental affliction
Every single one of those five
Poisons of the mind
That any single living being
Has within their heart.

,,DI LTAR NYES PA'I RTZA BA MA LUS PA, ,THE TSOM MED PAR RIGS PAS
NGOS ZIN KYANG , ,DA DUNG 'DI YI KHA 'DZIN SHAGS 'DEBS NA, ,DZIN
MKHAN DE NYID BRLAG PAR MDZAD DU GSOL,

And so I have used the art of reasoning
To learn with certainty
Who it is that lies behind
Every problem in my life.
And if by chance he should arise
Once more and come to struggle,
To convince me of his view,
Then I beg you come and lay him to waste
In the middle of his eloquence.

,,DA NI LE LAN THAMS CAD GCIG LA GDA', ,SKYE BO YONGS LA BKA'
DRIN CHE BAR BSGOM, ,GZHAN GYI MI 'DOD RANG GI RGYUD LA
BLANGS, ,BDAG GI DGE RTZA 'GRO BA YONGS LA BSNGO,

And so all the blame there could ever be
Belongs to him, and him alone.
Think of the kindness that every
Living creature around you shows to you.
Pray that you could take upon yourself
The problems of every living thing.
Take every good thing you have ever done
And offer it to their happiness.

,,DE LTAR 'GRO BA GZHAN GYI SGO GSUM GYIS, ,DUS GSUM BGYIS PA
BDAG GIS BLANGS PA YI, ,RMA BYA DUG GI MDONGS DANG LDAN PA
LTAR, ,NYON MONGS BYANG CHUB GROGS SU 'GYUR BAR

So now may I take upon myself
All the bad karma committed by others
In the past, and now, and in the future,

In their thoughts or words or deeds.
Help me be a peacock
With all those exquisite designs
The colors that come from poison,
Woven into her feathers;

Let me turn my mental afflictions
Into opportunities
For reaching Buddhahood.

SHOG,BDAG GI DGE RTZA 'GRO LA SBYIN PA YIS, ,BYA ROG DUG ZOS
SMAN GYIS GSOS PA LTAR, ,SKYE BO YONGS KYI THAR PA'I SROG BZUNG
NAS, ,BDE GSHEGS SANGS RGYAS MYUR DU THOB PAR

By giving away the store of goodness
Within me to others like this,
May all of them be cured,
Like crows that have eaten poison
But taken then medicine herbs.
May I thus save the life
Of their freedom for every being,
And may they quickly reach
The state of a being of bliss,
The enlightenment of a Buddha.

SHOG,NAM ZHIG BDAG DANG PHA MAR GYUR PA RNAMS, ,'OG MIN
GNAS SU BYANG CHUB MA THOB BAR, ,'GRO BA DRUG TU LAS KYIS
'KHYAMS NA YANG , ,PHAN TSUN GCIG SEMS GCIG GIS 'DZIN PAR

And for whatever time remains
In the days before myself
And those who are my parents
Have reached our enlightenment
In the Heaven Below No Other,
May all of us as we wander together,
Driven by karma through six worlds,
Love and cherish one another,
Love and cherish each other as one.

SHOG,DE TSE 'GRO BA GCIG GI DON DU YANG , ,NGAN SONG GSUM DU

BDAG GIS YONGS ZHUGS NAS, ,SEMS DPA' CHEN PO'I SPYOD PA MA
NYAMS PAR, ,NGAN SONG SDUG BSNGAL BDAG GIS DRONGS PAR

And in those days as well may I find
The strength to dwell alone
Within the three realms of misery
If this would be of service
To a single other being.
May I find the strength
To never give up
This bodhisattva behavior,
May I draw into my being
The suffering all those feel
In the three lower realms of pain.

SHOG,DE MA THAG TU DMYAL BA'I BSRUNG MA RNAMS, ,BDAG LA BLA
MA'I 'DU SHES SKYES GYUR NAS, ,MTSON CHA DAG KYANG ME TOG
CHAR DU GYUR, ,GNOD PA MED PAR ZHI BDE 'PHEL BAR

And in the very moment after
I arrive in the realms of hell,
May the hellguards look upon me
And see their holy Lama;
May the rain of weapons they release upon me
Turn to a shower of blooms before they land;
May I stand untouched,
May peace and bliss then
Spread throughout my heart.

SHOG,NGAN SONG BA YANG MNGON SHES GZUNGS THOB NAS, ,LHA
MI'I LUS BLANGS BYANG CHUB SEMS BSKYED DE, ,BDAG GIS DRIN LAN
CHOS KYIS GZO BAR SHOG,BDAG LA BLA MAR BZUNG NAS BSTEN PAR

And then too may those beings tortured
There in the three lower realms
Achieve the powers of clairvoyance
And of sacred secret spells.
May their bodies suddenly transform into
Those of humans and deities;

And suddenly may their minds
Be filled with the
Wish for enlightenment.
In this moment may I repay their kindness
With the gift of the holy Dharma;
May they take me as their Lama,
And commit themselves to my care.

SHOG,DE TSE MTHO RIS 'GRO BA THAMS CAD KYANG , ,BDAG DANG
MTSUNGS PAR BDAG MED RAB BSGOMS NAS, ,SRID DANG ZHI BA RNAM
PAR MI RTOG PAR, ,MNYAM PA NYID DU TING 'DZIN BSGOM PAR
SHOG,MNYAM PA NYID DU RANG NGO 'PHROD PAR

And in this moment too
May every single being
Within the three higher realms
Begin to meditate
On the emptiness of a self
Just as I do, my-self.
May they never feel the slightest urge
For the extremes of this vicious circle
Or a lower, personal peace.
May they be with me, and may we together
Perfect our meditation.
May they be with me, and may we together
Find our real nature.

SHOG,DE LTAR BYAS NA DGRA 'DI CHOMS PAR 'GYUR, ,DE LTAR BYAS
NA RNAM RTOG CHOMS 'GYUR TE, ,MI RTOG YE SHES BDAG MED
BSGOM 'GYUR TE, ,GZUGS SKU'I RGYU 'BRAS CI STE THOB MI 'GYUR,

If you and I can do this together,
The foe will be defeated.
If you and I can do this together,
Our misconceptions will be destroyed.
And we will meditate together
On the wisdom that sees no self;
And we will both together attain
What brings us the body of voidness.

,KA YE DE DAG THAMS CAD RTEN 'BREL YIN, ,RTEN 'BREL RTOGS PA
RANG TSUGS MED PA YIN, ,PHAR BSGYUR TSUR BSGYUR BRDZUN
SNANG SGYU MA YIN, ,GAL ME BZHIN DU SNANG BA'I GZUGS BRNYAN
YIN,

Think now, everything we see
Is something that happens from something else.
Understanding that everything comes
From something else
Is to see that nothing exists by itself alone.
Things come,
Things go,
But nothing is what it seems,
Everything is an illusion.
The face in a mirror
Is no face itself;
When you spin a burning stick
And see a solid crimson circle
It's only as real as an image
Seen in a looking glass.

,CHU SHING BZHIN DU SROG LA SNYING PO MED, ,KHUG SNA BZHIN
DU BTUD NAS 'JIG PA MIN, ,SMIG SGYU BZHIN DU RGYANG NAS MDZES
PA YIN, ,ME LONG GZUGS BRNYAN LTA BUR BDEN BDEN 'DRA, ,SPRIN
DANG NA BUN BZHIN DU SDOD SDOD 'DRA,

Life is like a stick of bamboo;
Its inner essence is nothing.
The things around us are like a morning mist;
When you come up close enough,
There's nothing you could touch.
The world is like a desert mirage,
Lovely, but only from afar.
It all seems real, so very real,
Like a face within a mirror.
It all seems solid, so very solid,
Like a cloud or a bank of fog.

,DGRA BDAG GSHED MA 'DI NI DE BZHIN DU, ,YOD YOD 'DRA STE NAM
YANG YOD MA YIN, ,BDEN BDEN 'DRA STE GANG DU'ANG BDEN MA

BYED, ,SNANG SNANG 'DRA STE SGRO SKUR YUL LAS 'DAS,

This butcher, my ultimate enemy,
Is exactly the same as well.
He seems to be there, he so much
Seems to be there,
But no one is there at all.

He seems to be real, so very real,
But nothing is real at all.
Everything seems to be happening here,
It so much seems to be happening here,
But nothing is what I made it to be,
It's far beyond all that.

,DE LA LAS KYI 'KHOR LO GANG ZHIG YOD, ,DI NI 'DI LTAR RANG
BZHIN MED NA YANG , ,CHU PHOR GANG DU ZLA BA'I GZUGS BRNYAN
SHAR, ,LAS 'BRAS 'DI NI BRDZUN PAS SNA TSOGS BKRA, ,SNANG BA
TZAM DU BLANG DOR BYA'O AANG ,

There is no wheel of karma here at all.
Nothing is anything,
Nothing is this or that.
It looks like the moon itself
Is floating in your teacup.
The things we do, and their consequences,
Float by in the multitude
Of the things in the world around us.
I beg you now be careful,
Do the things you should,
And give up the things you shouldn't,
If only in a movie.

,RMI LAM YUL DU BSKAL PA'I ME 'BAR TSE, ,RANG BZHIN MED KYANG
TSA BAS 'JIGS SKRAG LTAR, ,DMYAL KHAMS SOGS LA RANG BZHIN MED
NA YANG , ,BTZO BSREGS LA SOGS 'JIGS PAS SPANG BAR BYA,

Within a dream you see this
Earth Enveloped in the fire
That marks the end of the world.

The fire has no reality,
But in the dream
Your heart begins to race.
The realms of hell and the rest as well
Have no reality of their own,
But still I beg you, feel now terror
That you yourself could very well pass
And burn there in the flame;
Do what you must now not to go.

,TSAD PAS 'KHRUL TSE MUN NAG YONG MED KYANG , ,GTING RING
PHUG TU RGYU ZHING 'TSUB PA LTAR, ,MA RIG SOGS LA RANG BZHIN
MED NA YANG , ,SHES RAB GSUM GYIS 'KHRUL BA BSAL BAR BYA,

It happens sometimes that in broad daylight,
Not on some dark night or the like,
You make a miscalculation and end up
Miles from where you wanted to be,
Wandering here and there,
Blown like autumn leaves.
The emotions of ignorance and the rest
May have no reality of their own,
But still they can lead you astray,
And still they can be removed from your mind
By the three forms of holy wisdom.

,ROL MO MKHAN GYIS DGYES PA'I GLU BLANGS TE, ,DPYAD NA SGRA
DE'I RANG BZHIN MA MCHIS MOD, ,MA DPYAD TSOGS PA'I SNYAN PA'I
SGRA BYUNG NAS, ,SKYE BO SEMS KYI GDUNG BA SEL BA LTAR,

A master musician may please your heart
By crafting a beautiful tune,
But if you really examine the song
It's just a pile of sounds
Without any special identity
That comes from its own side.
And despite the fact that this is the case,
The song can nonetheless bring us joy
And save us from some sadness,
Assuming that we simply sit back,

And enjoy the whole,
Without dissecting it
Into its component parts.

,LAS DANG RGYU 'BRAS YONGS SU DPYAD PA NA, ,GCIG DANG THA
DANG RANG BZHIN MED NA YANG , ,SNANG SNANG LTA BUR CHOS LA
SKYE 'JIG BYED, ,YOD YOD LTA BUR SKYE 'JIG SNA TSOGS MYONG ,
,SNANG BA TZAM DU BLANG DOR BYA'O AANG ,

If you carefully examine and analyze
Karma and its consequences,
You find that these have no nature
Of being even one thing or many
From their own side alone.
Things can still start,
Things can still stop,
If only in an illusory way.
You know things start, A
nd you know things stop,
As if they really were.
And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.

,CHU YI THIG PAS BUM PA KHENG PA NA, ,CHU THIG DANG POS BUM
PA MI KHENG BZHIN, ,THA MA LA SOGS RE RES MA YIN NO, ,RTEN
'BREL TSOGS PAS BUM PA GANG BA LTAR,

Think of filling a water pitcher
With single drops of water.
The pitcher isn't filled up
When the first drop drops.
Neither is it the last that fills it,
Nor any other of the drops alone.
It's when the whole is done,
When things that come from others
Have come from the others,
That the pitcher is filled.

,BDE SDUG 'BRAS BU GANG GIS MYONG BA NA, ,RGYU YI SKAD CIG
DANG POS MA YIN ZHING , ,THA MA'I SKAD CIG SOGS KYIS MA YIN
KYANG , ,RTEN 'BREL TSOGS PAS BDE SDUG MYONG BAR 'GYUR, ,SNANG
BA TZAM DU BLANG DOR BYA 'O AANG ,

It's just the same whenever we experience
The results of our previous actions,
Whether it's pleasure or pain.
It is not the first instant of the cause
That brings us the result,
Nor is it the last or one of the rest.
It's when the whole is done,
When things that come from others
Have come from the others,
That we feel the pain or pleasure.
And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.

,AE MA MA BRTAGS GCIG PUR NYAMS DGA' BA'I, ,SNANG BA 'DI LA
SNYING PO MA MCHIS MOD, ,'ON KYANG YOD PA LTA BUR SNANG BA
YI, ,CHOS 'DI ZAB TE DMAN PAS MTHONG BAR DKA',

Do you see?
If you don't go too far into it,
If you leave things alone as they are,
They appear quite well as if they existed,
Though in truth this very appearance
Never had any essence of its own.
This teaching is profound,
Something that those of lesser minds
Find difficult to grasp.

,DA NI 'DI LA MNYAM PAR 'JOG PA NA, ,NGES PAR SNANG BA TZAM
YANG CI ZHIG YOD, ,YOD PA CI YOD MED PA'ANG CI ZHIG YOD, ,YIN
MIN DAM BCA' GANG DU'ANG CI ZHIG YOD,

Suppose now that you go into
A deep meditation upon these things.

You would never be able
To find a thing
As solid as it seems.
You would never be able
To say that any particular thing
Existed
Or didn't exist.
You would never be able
To swear that something
Was or wasn't something.

,YUL DANG YUL CAN CHOS NYID MA MCHIS SHING , ,BLANG DOR KUN
BRAL SPROS DANG BRAL BA YIS, ,GNYUG MA'I NGANG DU BLO GROS
MA BCOS PAR, ,LHAN NE GNAS NA SKYES BU CHEN POR 'GYUR,

Neither the things that the mind perceives
Nor the mind itself
Have any real nature of their own.
There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.

,DE LTAR KUN RDZOB BYANG CHUB SEMS DANG NI, ,DON DAM BYANG
CHUB SEMS LA DPYAD PA YIS, ,TSOGS GNYIS BAR CHAD MED PAR
MTHAR PHYIN NAS, ,DON GNYIS PHUN SUM TSOGS PA THOB PAR

Use this way to analyze
The apparent Wish for enlightenment
And the ultimate one as well.
With these then you can amass
The collections of merit and wisdom
Without the slightest obstacle,
And come to the perfect accomplishment
Of every single need

That you and others have.

SHOGDGRA BO GNAD LA DBAB PA MTON CHA'I 'KHOR LO ZHES BYA
BA, 'JIGS PA'I GCAN GZAN SNA TSOGS RGYU BA'I NAGS KHROD DU
LUNG RIGS DANG RTOGS PA'I RNAL 'BYOR PA DHARMA RKshII TA CHEN
PO DES BLA MA DAM PA'I GSUNG LTAR SDEBS NAS DUS KYI SNYIGS MA
LA 'JIGS PA DANG BCAS PA'I NAGS KHROD DU NYAMS SU BLANG BA'O,

And so here ends "*The Wheel of Knives*," an instruction which strikes the enemy at his heart. This work was composed by that great secret practitioner, Dharma Rakshita, master of scripture and reasoning, and highly realized being, as he lived deep in the forest, surrounded by every imaginable kind of dangerous wild beast. He wrote it according to the teachings of the Holy Lamas, and it is a teaching that you should go now and put into your own life, here in the last degenerate days of the world, full as they are of their own frightening events.

,DES AA TI SHA LA GNANG NAS, AA TI SHAS KYANG GDUL DKA' BA'I
SEMS CAN MANG PO 'DUL BA'I PHYIR, PHYOGS DANG PHYOGS MTSAMS
MED PAR NYAMS SU BLANGS TE, RTOGS PA 'KHRUNGS PA'I TSIGS SU
BCAD PA'ANG 'DI SKAD GSUNGS SO,

Dharma Rakshita granted this instruction to Atisha, and Atisha himself followed it deeply in every corner of the known world, so that when the time came he would be able to use it to tame the wild minds of his many very difficult disciples. In the end, he achieved great realizations from this teaching, and composed the following lines in honor of it:

,KHO BOS RGYAL SRID SPANGS NAS DKA' BA SPYAD PA'I TSE, ,BSOD
NAMS BSAGS NAS BLA MA MCHOG DANG MJAL, ,DAM CHOS BDUD RTZI
'DI BSTAN CHOS DBANG BSKUR, ,DENG SANG GNYEN PO THUB NAS
TSIG SKYA BZUNG ,

You know I renounced a throne and undertook great spiritual hardships; Because of the karma I thus collected, I was able to meet an incredible Lama. He granted me the nectar of this holy teaching, and gave me empowerment-- And because it has begun to work for me, I now consider it the holiest word.

,GRUB PA'I MTHA' LA PHYOGS RIS MA MCHIS PAR, ,BLO GROS BKRAM
NAS KUN NAS BSLAB PA'I TSE, ,YA MTSAN DPAG MED BDAG GIS
MTHONG MOD KYI, ,SNYIGS MA'I DUS 'DIR CHOS 'DIS PHAN PAR BYUNG

You know I delved into the meaning of a wide variety of spiritual schools; I used my wisdom to search in them, I studied far and wide.

And though I must admit I've seen an infinite display of wonders there,
This teaching is the one I find will help us here in degenerate times.

,ZHES GSUNGS NAS, RGYA BOD NA SLOB MA BSAM GYIS MA KHYAB PA
MCHIS PA'I NANG NAS BCOM LDAN 'DAS MA SGROL MA LA SOGS PA YI
DAM GYI LHA DPAG TU MA MCHIS PAS, , LUNG BSTAN PA'I SNOD DANG
LDAN PA'I SLOB MA AU PA SI KA LA, BOD MTHA' 'KHOB KYI GDUL BYA
MA RUNGS PA 'DUL BA'I CHOS SU GNANG BA STE, LO PAⁿ YANG RGYAL
BA YAB SRAS GNYIS KYIS MDZAD DO, ,

With these words, Lord Atisha granted this teaching to the Great One with lifetime layman's vows [Dromtun Je], a veritable reservoir into which the holy Dharma was poured, and a being who--among all the inconceivably extraordinary disciples of both India and Tibet--was the single one foretold both by that Enlightened Woman, the Victorious One, Tara, the Lady of Liberation, and by an unthinkable number of other close Angels as well. Lord Atisha gave Dromtun Je these instructions to aid him in his task of taming the wild minds of those first disciples of a faraway and barbarian land: Tibet. It has also been said, by the great translators and masters of days gone by, that this teaching actually came down from Lord Buddha, and from his two spiritual sons.

JO BOS STON PA, PO TA BA, SHA RA BA, 'CHAD KA BA, SPYIL BU PA, LHA
CHEN PO, LHA 'GRO BA'I MGON PO, 'OD 'JO BA, MKHAN PO DMAR STON,
MKHAN PO SHES RAB RDO RJE,

The instructions then were passed from Lord Atisha down through Potawa, Sharawa, Chekawa, Chilbupa, Hla Chenpo, Hla Droway Gunpo, Ujowa, Kenpo Martun, and Kenpo Sherab Dorje.

DES MKHAN PO BUD DHA RA{tn} LA, DES K'AIRTI SH'AI LA LA, DES
RGYAL BA BZANG PO LA, DES SNUBS CHOS LUNG PA BSOD NAMS RIN
CHEN LA, DES GZHON NU RGYAL MCHOG DKON MCHOG 'BANGS LA,

From them it came down to Kenpo Buddha Ratna, who taught it to Kirti Shila, who taught it to Gyalwa Sangpo, who taught it to Sunam Rinchen of Nupchu Lung, who taught it in turn to Gyalchok Konchok Bang.

BLA MA DHARMA RKshII TA'I BLO SBYONG GI SKOR RO, ,

These then are the teachings of Lama Dharma Rakshita on developing the good heart.

, , SRBA HE 'DZUM, , , ,

Sarva he dzum!

With this then all is done!

Subject: Two brief works on developing the good heart:

Reading: *The Instructions on Developing a Good Heart that Came Down through the Master Translator of Sumpa (Sum-pa lo-tza-ba'i snyan-brgyud kyi blo-sbyong)*

An exchange reported by Sumpa Lotsawa Dharma Yunten (c. 1200), selected from the *Compendium of Texts on Developing the Good Heart*, pp. 150-152

Advice Given to Lord Atisha by Two Angels, telling Him to Develop a Good Heart (Jo-bo la rNal-'byor-ma gnyis kyis sems sbyongs shig ces gdams-pa)

Text granted to Lord Atisha (982-1054), selected from the *Compendium of Texts on Developing the Good Heart*, p. 145.

*, , SUM PA LO TZA BA'I SNYAN BRGYUD KYI BLO SBYONG BZHUGS SO, ,

**Herein Contained are the *Instructions for
Developing the Good Heart
Which were Passed Down
through the Master Translator of Sumpa***

`GU RU NA MO,

I bow down to my holy Lama.

,GRUB THOB SUM PA LO TZA BA RGYA GAR DU BYON, GSANG SNGAGS
PHAL CHER LA THOS PA MDZAD, BOD DU 'BYON KHAR GSER LHAG MA
KHYER NAS RDO RJE GDAN DU BYANG CHUB CHEN PO LA 'BUL DU
BYON,

It happened that the accomplished saint named the Master Translator of Sumpa travelled to India. While there, he was able to study a great deal of the secret teachings. When it came time for him to return to Tibet, he took the leftover gold he had with him and set off first to the Seat of the Diamond [Vajrasana], so that he could make offerings to the site of the Great Enlightenment.

G{ndh}O LA LA BSKOR BA MDZAD CING BZHUGS PAS, BUD MED DMAR
MO GCIG DANG , RES 'GA' SA LA GOM PA DOR BA'I RES 'GA' BAR SNANG
LA BSKOR BA MDZAD, RES 'GA' SA LA GOM PA DOR BA'I TSUL DU BSKOR
BA MDZAD CING GDA' SKAD,

One day after reaching the Seat of the Diamond he spent some time at the Great Temple, walking around it in prayer, and sometimes pausing for a rest. There was a woman there as well, in red; as he watched her walking around the Temple too, he noticed that for awhile she would be stepping on the ground, and then for a stretch that she stepped in the air itself, and then on the ground once more.

DER BUD MED SNGON MO DES DMAR MO DE LA MO DE MDANGS ZHAG
NGA BLO YANG MA BDE, 'GRO SNYING GCIG KYANG 'DOD, 'CHI BA MIN
NA DRAG STE, LAR 'CHI BA 'DI KA LA 'TSER ZER NAS DRI BA RNAM PA
BZHI BYED KYIN GDA' SKAD,

Then there was a lady in green, and she walked at the side of the red, and she said but four things:

I don't feel so well today. I have this urge to get going somewhere. It would be better if people didn't have to die. Death is a frightening thing.

DER BUD MED DMAR MO DES LO TZA BA LA SPYAN GYIS ZUR MIG CER
BA GCIG GZIGS NAS SNGON MO DE LA MO DE NGA GANG BYUNG GIS

CHOG NA CI BYAS KYANG BDE STE KHYOD KYI BLO DE GANG BYUNG
GIS MA CHOG PAS LAN PA YIN,

The lady in red turned to the green, and with a sideways glance at the Master Translator said but four things in reply:

My dear, once you've learned to be satisfied with whatever comes to you, you will find happiness no matter what happens. Your problem is that you are never satisfied.

MO DE SEMS BZHAG SAR SDOD NA PHYIN KYANG CHOG STE, KHYOD
KYI SEMS DE BZHAG SAR MA SDAD PAS LAN NO, ,

My dear, once you've learned to leave your mind in one place, you can go wherever you want. Your problem is that you've never learned to leave your mind in one place.

MO DE BLO CHOS SU SONG NA SHI YANG SLA BA LA KHYOD KYI BLO
RGYUN CHOS SU MA SONG BAS LAN NO, ,

My dear, once your mind has sunk into the Dharma, even dying is an easy thing to do. Your problem is that your mind has never sunk into the Dharma.

MO DE RANG SEMS SKYE MED DU RTOGS NA 'CHI RGYU YANG MED DE,
KHYOD KYI SEMS SKYE MED DU MA RTOGS PAS LAN ZER NAS LAN
RNAM PA BZHI 'DEBS KYIN GDA' SKAD,

My dear, once you've realized that the mind is beyond all beginning, there is no death at all. Your problem is that you've never realized that the mind is beyond all beginning.

DE NAS LO TZA BA'I THUGS SKYO BA SANGS, SNGAR BSLAB PA'I CHOS
GNAD DU SONG , THUGS BRGYUD KYI STENG DU YANG RTOGS PA
KHYAD PAR CAN SKYES PA YIN GSUNGS SO, ,

And with these words, all the sadness that the Master Translator had ever felt in his heart melted away. All the Dharma that he'd ever heard suddenly took on meaning. And he would say that, at that moment, he gained his greatest realizations.

DE LA NGO SPROD 'DI LTA BU YIN, GANG BYUNG GI CHOG NA BYA BA
RANG GIS BSAGS PA DANG BSTUN PA'I LONGS SPYOD GANG BYUNG GIS
CHOG SHES, GZHAN GYI PHUN SUM TSOGS PA LA PHRAG MI DOG,
RKYEN BDE SDUG GI KHONGS BZHUGS SU MI 'GYUR BA LA SOGS PA
DGOS GSUNGS SO, ,

Here is what the lines mean. The Master Translator would say that the point about being satisfied with whatever comes to you means, among other things, that one must learn to be satisfied with whatever level of material comfort comes to you, since it concords exactly to the deeds of karma that you yourself have collected in the past. Don't be jealous of the good things that come to others. And never let yourself be sucked into events, whether they be pleasant or unpleasant.

SEMS BZHAG SAR SDAD PAR BYA BA BLA MA'I BYIN BRLABS DANG ,
THABS KHYAD PAR CAN LA BR TEN NAS SEMS RANG NGO SHES, RANG
SA ZIN, RANG DBANG THOB PA LA SOGS PA DGOS,

The point about leaving your mind in one place refers, among other things, to the fact that you must learn to understand the true nature of your mind, and keep it in its place, and then gain mastery over it--using the blessings of your Lama, and unexpected but skilful means, to do so.

SEMS CHOS DANG 'DRES PA NI SEMS RIG RIG PO 'DI YIN, CHOS DE'I
RANG BZHIN RTOGS PA CIG DGOS,

The point about mixing your mind with the Dharma refers to that knowingness of the mind. You must learn to recognize the true nature of this Dharma.

SEMS SKYE MED DU RTOGS PA NI SKYE BA RTOGS PA, 'CHI BA 'GAG PA
YIN, SEMS SKYE 'GAG GNAS GSUM DANG BRAL BAR RTOGS PA'I RTOGS
PA MNYAM RJES MED PA NI 'CHI RGYU MED PA LAGS SO, ,

The point about realizing that the mind has no beginning refers to realizing how the mind begins. "Death" refers to it ending. There is no death anymore for a person who realizes that the mind has no beginning, and no ending, and no staying; and whose realization of these things goes on whether they are within deep meditation or just come out of it.

CHOS 'DI'I BRGYUD PA NI, RJE BTZUN MA RDO RJE PHAG MO, SGROL MA

GNYSIS KYIS SUM PA LO TZA BA LA GSUNGS, DES SA PAn, DES GRUB
THOB CHEN PO MTSO 'PHRANG BA, DES MKHAS GRUB CHOS RJE, DES RI
KHROD RAS CHEN, DES PRA {DZNY}A BO DHE, DES DON ZHAGS PA BUD
DHA RA{tn} LA, DES KIRTI SHI LA LA, DES CHOS RJE RGYAL BA BZANG
PO LA, DES CHOS RJE BSOD NAMS RIN CHEN LA GNANG , DES DKON
MCHOG 'BANGS LA GNANG , , , ,

Here is the lineage through which this teaching has been passed down to us. It was spoken first to the Master Translator of Sumpa by the pair of the Holy Angel--the Diamond Sow, Vajra Yogini--and the Lady of Liberation, or Tara. He taught it to the Sakya Pandita, who passed it on to that great and accomplished being, Tsotrangwa. He taught it to Kedrup Chuje, he to Ritru Rechen, he to Prajnya Bodhe, he to Dunshakpa Buddha Ratna, he to Kirti Shila, he to the Dharma Lord Gyalwa Sangpo, and he to the Dharma Lord Sunam Rinchen--who granted it, finally, to Konchok Bang.

* , , JO BO LA RNAL 'BYOR MA GNYIS KYIS SEMS SBYONGS SHIG CES
GDAMS PA'O , ,

**Herein Contained are Advices
Granted to Lord Atisha by Two Angels
Who Said to Him Simply,
"Practice the Wish for Enlightenment"**

`NA MO RA{tn} GU RU,

I bow down to my precious Lama.

,JO BO RJE NYID DUS KHYAD PAR CAN GCIG LA BYANG CHUB KYI SEMS
SBYONGS SHING BSKOR BA MDZAD PA NA, RDO RJE GDAN GYI SHAR
PHYOGS KYI NAM MKHA' LA BUD MED MI'I LUS LAS NI 'DAS, LHA'I LUS
SU CUNG MA SLEB PA RGYAN THAMS CAD KYIS BRGYAN PA GNYIS
'DUG PA LA,

On a very special day once Lord Atisha was training his mind in the Wish for enlightenment, bodhichitta, while circling a holy place on foot. Off to the east then, up in the sky in the direction of the Seat of the Diamond--site of Lord

Buddha's enlightenment--he saw two women. Their bodies were something just beyond a human form, but something just short of the divine; and they were covered in precious jewels.

GZHON PA LA RGAN PA DES DRI BA'I TSUL MDZAD NAS MYUR DU
'TSANG RGYA BAR 'DOD PAS THABS GANG LA BSLAB PAR BYA ZHES
ZHUS PAS,

The younger of the two made as if to ask a question of the older:

What method would a person have to train themselves in, if he or she hoped to reach to their Enlightenment most quickly?

MYUR DU 'TSANG RGYA BAR 'DOD PAS BYANG CHUB KYI SEMS SBYONG
ZHES GSUNGS NAS GSANG SNGAGS LUGS 'DI GSUNGS SO, ,

And the older of the two replied, in the way of the Secret Word, and said to the other:

A person who hoped to reach to their Enlightenment most quickly would have to practice the Wish for Enlightenment.

BUD MED GNYIS SGROL MA DANG KHRO GNYER CAN YIN SKAD,

They say that the two women were the Lady of Liberation and the Woman of Ferocity.

JO BOS DGE BSHES STON PA LA GNANG , DES SPYAN MNGA' BA LA, DES
BYA YUL PA LA, DES GTZANG PA RIN PO CHE, DES GLANG LUNG PA,
DES SANGS RGYAS BSGOM PA, ZAM TSE RIN SANGS PA, DES SANGS
RGYAS SGAM PA BYANG CHUB SKYABS, YE SHES ZHABS SH'AI LA

BADZR LA, DES DON ZHABS LA, BUD DHA RA{tn} LA LO'I DGON PAR
GNANG , DES KIRTI ZH'AI LA LA, DES DZA YA {bh}A DRA, DES PU {n.y}E
RA{tn} LA'O, , DES GZHON NU RGYAL MCHO G DKON MCHO G 'BANGS
LA, ,

This teaching was passed on from Lord Atisha to Geshe Tunpa. He taught it to Chen-ngawa, he to Jayulpa, he to Tsangpa Rinpoche, he to Langlungpa, he to Sanggye Gompa, he to Samtse Rinsangpa, and he to Sanggye Gampa Janchub

Kyab. Yeshe Shab granted it to Shila Vadzra, he taught it to Dunshab, he taught it to Buddha Ratna at Laloy Gunpa, he taught it to Kirti Shila, he taught it to Jaya Bhadra, and he taught it to Punye Ratna. Punye Ratna, finally, passed it on to Gyalchok Konchok Bang.