

# THE WHEEL OF SHARP WEAPONS

by  
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## THE WHEEL OF SHARP WEAPONS

I pay homage to the three Jewels.

(This text is) called the wheel of sharp weapons striking the very core<sup>1</sup> of the enemy.

I pay homage to the great<sup>2</sup> Wrathful One, the enemy of the Lord of Death<sup>3</sup>.

1

Peacocks roam<sup>4</sup> in forests of deadly poison<sup>5</sup>, even when beautiful<sup>6</sup> gardens of medicinal plants (exist). The flocks of peacocks take no joy<sup>7</sup> (in such gardens), for thriving<sup>8</sup> on deadly poison is the way<sup>9</sup> of peacocks.

2

Similarly, the brave enter the forest of samsara, though beautiful<sup>10</sup> gardens of bliss and happiness exist. The brave do not become attached (to such gardens), (for abiding) in forests of suffering is the way<sup>11</sup> of Bodhisattvas.

3

Because we long for<sup>12</sup> bliss and happiness, we are led<sup>13</sup> to suffering<sup>14</sup> by the power of cowardice<sup>15</sup>. Bodhisattvas who take on suffering, are always blissful through the strength of bravery.

4

For that (Bodhisattva) and this<sup>16</sup> (tantric practitioner) attachment is like a forest of deadly poison in which (only) the brave, like peacocks, thrive<sup>17</sup>. It would be death<sup>18</sup> to cowards, like crows.

5

How can those who are selfish<sup>19</sup> thrive on this poison? When afflictions and other similar (states) combine<sup>20</sup>, that would sever<sup>21</sup> the possibility of liberation<sup>22</sup> for those like crows.

6

Therefore Bodhisattvas who are like peacocks, enter the forest of samsara and mix with<sup>23</sup> nutrients<sup>24</sup>, afflictions which are like a forest of poison. In taking on<sup>25</sup> (afflictions) they destroy<sup>26</sup> their poison.

7

Now (we wander) without control (in) samsara, (through) this demonic messenger<sup>27</sup> of self grasping. We should separate<sup>28</sup> from the experience of selfishness<sup>29</sup> and desire for happiness<sup>30</sup>, (and) take on<sup>31</sup> the difficult practice of other's purpose.

8

(We suffer) through being driven<sup>32</sup> by karma and through familiarity<sup>33</sup> with affliction.  
 (Now) we should gather<sup>34</sup> to ourselves the sufferings and desire for happiness,  
 of diverse beings<sup>35</sup> of similar type<sup>36</sup> (to myself).

9

Whenever we enter this tangle<sup>37</sup> of selfishness<sup>38</sup>,  
 we should reverse<sup>39</sup> it and give migrators our bliss and happiness.  
 In that way when near ones<sup>40</sup> act against<sup>41</sup> us,  
 our hearts are uplifted<sup>42</sup> reflecting: 'this is due to (such) distraction'<sup>43</sup>.

10

When my body aches and I cannot bear it,  
 it is through delivering<sup>44</sup> harm<sup>45</sup> to the bodies of migrators.  
 This is the weapon of negative action returning,  
 now I shall take on<sup>46</sup> all (their) sickness without exception.

11

When suffering occurs within my mind,  
 it is definitely through agitating the mental continuums of others.  
 This is the weapon of negative action returning,  
 now I shall take on<sup>47</sup> all (their) suffering<sup>48</sup> without exception.

12

When we are strongly oppressed by hunger<sup>49</sup> and thirst<sup>50</sup>,  
 it is through acting with avarice, (committing) fraud<sup>51</sup> and theft<sup>52</sup>.  
 This is the weapon of negative actions returning,  
 now I shall take on all (their) hunger and thirst without exception.

13

When powerless, used by others<sup>53</sup> and tormented<sup>54</sup>,  
 it is through hating those who are inferior and using them as slaves<sup>55</sup>.  
 This is the weapon of negative actions returning,  
 now I shall use<sup>56</sup> my body and life for the purpose of others.

14

Whenever I hear unpleasant<sup>57</sup> words,  
 it is through the faults<sup>58</sup> of speech such as slander etc..  
 This is the weapon of negative action returning,  
 now I shall discard<sup>59</sup> the errors of speech.

15

When we are born in an impure land,  
 it is through continuously meditating<sup>60</sup> on impure appearance.  
 This is the weapon of negative action returning,  
 now I shall meditate on pure appearance alone.

16

When we are separated<sup>61</sup> from friends who benefit and love<sup>62</sup> us,  
 it is through oneself dividing<sup>63</sup> others from their circle of friends<sup>64</sup>.

This is the weapon of negative actions returning,  
now I shall not separate others from their friends<sup>65</sup>.

17

(When) no holy being<sup>66</sup> likes<sup>67</sup> me,  
it is through casting aside<sup>68</sup> holy beings and relying on evil circles of friends<sup>69</sup>.  
This is the weapon of negative action returning,  
now I shall abandon (association with) evil friends<sup>70</sup>.

18

When through over or underestimation<sup>71</sup> we are (blamed) for the negatives<sup>72</sup> of others,  
it is through myself disparaging<sup>73</sup> holy beings.  
This is the weapon of negative actions returning,  
now, through over or underestimation, I shall not disparage others.

19

When the substance of (our) daily necessities<sup>74</sup> is spoiled<sup>75</sup>,  
it is through deprecating<sup>76</sup> the daily necessities of others.  
This is the weapon of negative action returning,  
now I shall provide<sup>77</sup> the daily necessities of others.

20

When (our) mind has no joy<sup>78</sup> and there is no clarity<sup>79</sup> in (our) heart,  
it is through accumulating negativities<sup>80</sup> in other lives.  
This is the weapon of negative actions returning,  
now I shall abandon the conditions<sup>81</sup> (supporting) the negativities of others.

21

When (our) actions are not accomplished and (our) mind is agitated<sup>82</sup> to the root,  
it is through creating interruptions<sup>83</sup> to holy actions.  
This is the weapon of negative action returning,  
now I shall abandon all interruptions.

22

When whatever I do does not please my guru,  
it is through acting hypocritically<sup>84</sup> to holy dharma.  
This is the weapon of negative action returning,  
now I shall diminish<sup>85</sup> (my) hypocrisy.

23

When every being contradicts<sup>86</sup> us,  
it is through despising shame and consideration.  
This is the weapon of negative action returning,  
now I shall refrain<sup>87</sup> from that which is inappropriate<sup>88</sup>.

24

When disagreement<sup>89</sup> occurs immediately our circle of friends gathers<sup>90</sup>,  
it is through inflicting<sup>91</sup> our evil, negative temperament<sup>92</sup> on others.  
This is the weapon of negative action returning,  
now<sup>93</sup> I shall act with good temperament<sup>94</sup> to everyone.

25

When all those considered dear<sup>95</sup> rise as enemies,  
it is through entertaining<sup>96</sup> evil thoughts<sup>97</sup> within.  
This is the weapon of negative action returning,  
now I shall diminish<sup>98</sup> deceit and pretension<sup>99</sup>.

26

When ill<sup>100</sup> through interferences<sup>101</sup>, or gout<sup>102</sup>,  
it is through lack of ethics<sup>103</sup>, theft<sup>104</sup>, and negligence with wealth<sup>105</sup>.  
This is the weapon of negative action returning,  
now I shall abandon misappropriating (other's) wealth<sup>106</sup> etc..

27

When sudden illness<sup>107</sup> or infectious disease<sup>108</sup> strike<sup>109</sup> one's body,  
it is through the degeneration<sup>110</sup> of one's words of commitment<sup>111</sup>.  
This is the weapon of negative action returning,  
now I shall abandon these non-virtuous actions.

28

When one's intellect is confused<sup>112</sup> to all objects of awareness,  
it is through (treating) dharma as something worthy to put aside<sup>113</sup>.  
This is the weapon of negative action returning,  
now I shall meditate<sup>114</sup> on wisdom (derived from) hearing etc..

29

When practicing<sup>115</sup> dharma and I am oppressed<sup>116</sup> with sleep,  
it is through accumulating obscurations<sup>117</sup> to holy dharma.  
This is the weapon of negative action returning,  
now for the purpose of dharma I shall practice that which is difficult<sup>118</sup>.

30

When greatly distracted through taking joy in afflictions,  
it is through not meditating<sup>119</sup> on impermanence and the disadvantages of samsara.  
This is the weapon of negative action returning,  
now I shall develop<sup>120</sup> disappointment<sup>121</sup> with samsara.

31

When whatever<sup>122</sup> one does declines<sup>123</sup> or fails<sup>124</sup>,  
it is through deprecating<sup>125</sup> karma and causation.  
This is the weapon of negative action returning,  
now I shall strive<sup>126</sup> in patient action<sup>127</sup> etc..

32

Whenever the performance of ceremonies<sup>128</sup> goes wrong<sup>129</sup>,  
it is through placing our hopes<sup>130</sup> in black practices<sup>131</sup>.  
This is the weapon of negative action returning,  
now I shall stop<sup>132</sup> (my reliance on) black practices.

33

When requests to the three Jewels are not fulfilled<sup>133</sup>,  
 it is through not having conviction<sup>134</sup> in the Buddha<sup>135</sup>.  
 This is the weapon of negative action returning,  
 now I shall rely on the three Jewels alone.

34

When weakness<sup>136</sup> and strokes<sup>137</sup> (occur), and evil spirits arise<sup>138</sup>,  
 it is through accumulating negativities related to deities<sup>139</sup> and mantra.  
 This is the weapon of negative actions returning,  
 now I shall annihilate all preconception<sup>140</sup>.

35

When, beyond our control, we are forced<sup>141</sup> to roam,  
 it is through displacing<sup>142</sup> (our) gurus etc. from (their) abodes.  
 This is the weapon of negative action returning,  
 now I shall not evict<sup>143</sup> anyone from their home<sup>144</sup>.

36

When undesired (events) such as frost<sup>145</sup> and hail etc. occur,  
 it is through not properly guarding our words of commitment<sup>146</sup> and ethics<sup>147</sup>.  
 This is the weapon of negative action returning,  
 now I shall purify<sup>148</sup> my words of commitment etc..

37

When we are poor<sup>149</sup> yet with great attachment to possessions<sup>150</sup>,  
 it is through not giving or making offerings to the (three) Jewels.  
 This is the weapon of negative action returning,  
 now I shall put effort into making offerings<sup>151</sup>.

38

When our circle of friends<sup>152</sup> condemn<sup>153</sup> our appearance<sup>154</sup> as ugly,  
 it is through (making) ugly<sup>155</sup> statues<sup>156</sup> and being consumed<sup>157</sup> by anger.  
 This is the weapon of negative action returning,  
 now I shall raise (beautiful) images<sup>158</sup> and lengthen<sup>159</sup> my temper<sup>160</sup>.

39

When agitated<sup>161</sup> by attachment and hatred no matter what we do,  
 it is through obstinately<sup>162</sup> engaging<sup>163</sup> inappropriate<sup>164</sup> and evil states<sup>165</sup>.  
 This is the weapon of negative action returning,  
 now I shall expel<sup>166</sup> from the root<sup>167</sup> this obstinate one<sup>168</sup>.

40

When whatever we do<sup>169</sup> doesn't achieve<sup>170</sup> our goal<sup>171</sup>,  
 it is through deeply entering<sup>172</sup> inferior view<sup>173</sup>.  
 This is the weapon of negative action returning,  
 now whatever I do I shall do for the purpose of others.

41

When our continuums are not tamed<sup>174</sup> though we train<sup>175</sup> in virtue,  
 it is through taking on<sup>176</sup> the vanity<sup>177</sup> of this life.  
 This is the weapon of negative action returning,  
 now I shall hold fast<sup>178</sup> to the desire for liberation.

42

When we examine<sup>179</sup> and regret what we have just done<sup>180</sup>,  
 it is through shamelessly<sup>181</sup> pursuing<sup>182</sup> new friends<sup>183</sup> of high status<sup>184</sup>.  
 This is the weapon of negative action returning,  
 now I shall be careful<sup>185</sup> in the way<sup>186</sup> I make friends with anyone<sup>187</sup>.

43

When we are deceived<sup>188</sup> by the deceit and pretense<sup>189</sup> of others,  
 it is through pride and having<sup>190</sup> excessive desire<sup>191</sup>.  
 This is the weapon of negative action returning,  
 now I shall lessen my desire for everything<sup>192</sup>.

44

When attachment and hatred<sup>193</sup> accompanies<sup>194</sup> what we hear or say<sup>195</sup>,  
 it is through not contemplating<sup>196</sup> in our heart the errors of demons<sup>197</sup>.  
 This is the weapon of negative action returning,  
 now I shall abandon counter conditions through analysis<sup>198</sup>.

45

When all our good actions<sup>199</sup> go wrong<sup>200</sup>,  
 it is through wrongly dealing with<sup>201</sup> all repayment of kindness<sup>202</sup>.  
 This is the weapon of negative action returning,  
 now I shall treat with great respect<sup>203</sup> the repayment of kindness.

46

In brief (when) undesired (events) suddenly occur<sup>204</sup>,  
 it is like a blacksmith killed by his own sword.  
 This is the weapon of negative action returning,  
 now I shall be diligent<sup>205</sup> in (avoiding) negative action<sup>206</sup>.

47

(When) we experience suffering in evil migrations<sup>207</sup>,  
 it is like an archer<sup>208</sup> killed by his own arrows.  
 This is the weapon of negative action returning,  
 now<sup>209</sup> I shall be diligent in (avoiding) negative action.

48

(When) the sufferings of homelife<sup>210</sup> suddenly befall one<sup>211</sup>,  
 it is like a cherished<sup>212</sup> son killing his mother and father.  
 This is the weapon of negative action returning,  
 now it is appropriate that I always (seek) ordination<sup>213</sup>.

49

Convinced of this, I shall seize<sup>214</sup> my enemy.  
 I shall seize this deceptive thief in ambush<sup>215</sup>.  
 I shall seize<sup>216</sup> this deceiver disguised as me<sup>217</sup>.  
 Oh self grasping is this, sever all doubt<sup>218</sup>.

50

Now (Yamantaka) turn the wheel of action above<sup>219</sup>,  
 wrathfully<sup>220</sup> turn it three times above.  
 (Your) legs parted are the two truths,  
 (your) eyes open are method and wisdom.

51

Bare<sup>221</sup> your fangs<sup>222</sup> of the four strengths<sup>223</sup>,  
 and strike<sup>224</sup> this enemy.  
 (You are) also the king of mantra,  
 who oppresses<sup>225</sup> the enemy.

52

We are out of control<sup>226</sup> in the forest of samsara,  
 pursued by<sup>227</sup> the weapons of (our negative) actions.  
 Subdue<sup>228</sup> this brutal one<sup>229</sup> called the evil demon<sup>230</sup> of self grasping,  
 degenerating what is holy<sup>231</sup>, ruining<sup>232</sup> self and others.

53

Subdue him , subdue him, wrathful enemy of the Lord of Death.  
 Beat him, beat him<sup>233</sup>, strike<sup>234</sup> the heart of the enemy self.  
 Dance<sup>235</sup> on the head of this ruinous<sup>236</sup> conception.  
 Slay<sup>237</sup> the heart of this slaughtering<sup>238</sup> enemy self.

54

HUM, HUM, Great Deity produce miraculous powers.  
 DZA, DZA, bind fast this enemy.  
 PHAT PHAT, Great Lord over Death please liberate us<sup>239</sup>.  
 DESTROY, DESTROY<sup>240</sup>, sever the knot of grasping.

55

Come forth<sup>241</sup> (Great) Deity, wrathful enemy of the Lord of Death,  
 this sack<sup>242</sup> of five poisons of karma and affliction  
 is stuck<sup>243</sup> in the mire of samsaric action.  
 Cut it loose, cut it loose<sup>244</sup>, separate<sup>245</sup> me from it right now.

56

Though we are carried<sup>246</sup> to suffering in the three bad migrations,  
 not knowing the terror<sup>247</sup> we pursue<sup>248</sup> (its) cause.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.



57

We have little effort for establishing our highest expectations<sup>249</sup>.

We have many activities<sup>250</sup> we never carry<sup>251</sup> to their end<sup>252</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

58

We have great desire for happiness but do not accumulate its causes.

We have little (desire for) hardship<sup>253</sup> but ferociously pursue<sup>254</sup> (our) evil desires<sup>255</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

59

We have great (desire for) new friends, but lacking consideration<sup>256</sup> (friendship) does not endure<sup>257</sup>.

We have great desire for food<sup>258</sup> (etc.), but frantically seek<sup>259</sup> these through stealing<sup>260</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

60

We are expert<sup>261</sup> in flattery<sup>262</sup> and innuendo<sup>263</sup> but (suffer) great despair<sup>264</sup>.

Though cautious<sup>265</sup> with our hoard of money<sup>266</sup> we are bound by avarice<sup>267</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

61

We have done little for others<sup>268</sup> but we greatly brag<sup>269</sup>.

We have no accomplishments<sup>270</sup> yet we have great conceit<sup>271</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

62

We have many masters<sup>272</sup> but take little responsibility<sup>273</sup> for our words of commitment<sup>274</sup>.

We have many students but do little for their benefit<sup>275</sup> or care<sup>276</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

63

We have many commitments<sup>277</sup> but we have little practice of benefit<sup>278</sup> to others.

We have great fame<sup>279</sup> yet when examined<sup>280</sup> even spirits and the divine are embarrassed<sup>281</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

64

We have heard few<sup>282</sup> (teachings) but greatly boast<sup>283</sup> of our description of emptiness<sup>284</sup>.

We have little (knowledge of) scripture<sup>285</sup> but apply that to everything<sup>286</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

65

We have many attendants<sup>287</sup> but no one takes responsibility<sup>288</sup>.

We have many masters<sup>289</sup> but lack support<sup>290</sup> or protection.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

66

We have high status<sup>291</sup> but our qualities are less than a spirit<sup>292</sup>.

We are great gurus but our attachment and hatred are coarser<sup>293</sup> than a demons<sup>294</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

67

We have high views<sup>295</sup> but our behaviour<sup>296</sup> is worse than a dogs.

We have many qualities but cast to the wind their foundation<sup>297</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

68

Every<sup>298</sup> hatred and desire enters our inner being<sup>299</sup>.

Everything crooked and deceitful<sup>300</sup> we meaninglessly attribute<sup>301</sup> to others

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

69

We wear saffron robes<sup>302</sup> but make requests<sup>303</sup> to guardian protector spirits<sup>304</sup>.

We take vows but our behaviour<sup>305</sup> conforms<sup>306</sup> with (the actions of) demons<sup>307</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

70

Our bliss and happiness is bestowed by the divine but we make offerings<sup>308</sup> to ferocious spirits<sup>309</sup>.

Our Guide bestows dharma<sup>310</sup> (on us) but we deceive the (three) Jewels.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

71

Though we always live in monasteries<sup>311</sup> we are carried away<sup>312</sup> by distraction.

We request<sup>313</sup> holy dharma in temples<sup>314</sup> but (instead) practice<sup>315</sup> (the art of) divination<sup>316</sup>.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

72

We forsake<sup>317</sup> ethics and liberation<sup>318</sup> and hold to (the life) of a householder<sup>319</sup>.

We pour away<sup>320</sup> the water of bliss and happiness and pursue<sup>321</sup> (further) suffering.

Dance on the head of this ruinous conception.

Slay the heart of this slaughtering enemy self.

73

We forsake<sup>322</sup> the ford<sup>323</sup> of liberation and roam<sup>324</sup> to the ends of the earth<sup>325</sup>.  
 We have found<sup>326</sup> this precious (human) body but (instead) establish hellish realms<sup>327</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

74

We leave aside<sup>328</sup> the transformation dharma (brings) and engage<sup>329</sup> in trade and profit<sup>330</sup>.  
 We cast aside<sup>331</sup> our guru's instruction<sup>332</sup> and roam (other) cities and countries<sup>333</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

75

We store<sup>334</sup> our own income<sup>335</sup> and plunder<sup>336</sup> (other's) savings<sup>337</sup>.  
 We store our father's inheritance<sup>338</sup> and steal<sup>339</sup> from others.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

76

Oh, we have little perseverance<sup>340</sup> in meditation, but are keen<sup>341</sup> for higher perception.  
 We have not attained<sup>342</sup> the various paths, but meaninglessly rush about<sup>343</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

77

When (others) advise us<sup>344</sup> to benefit us<sup>345</sup>, with a mind of hatred we hold them as an enemy.  
 When (others) deceive us by turning our head<sup>346</sup>, though heartless<sup>347</sup> we hold<sup>348</sup> them as kind.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

78

When (others) rely on<sup>349</sup> us as family<sup>350</sup>, we disclose<sup>351</sup> their heart's secrets<sup>352</sup> to their enemies.  
 When (others) are constant friends<sup>353</sup>, lacking consideration<sup>354</sup> we take everything from them<sup>355</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

79

We are bound by jealousy<sup>356</sup> and no-one has grosser pre-conceptions<sup>357</sup>.  
 We are hard to befriend<sup>358</sup> and continuously manifest<sup>359</sup> bad temper<sup>360</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

80

When (others) place trust<sup>361</sup> in us we don't listen<sup>362</sup>, but going against them<sup>363</sup> we deliver<sup>364</sup> them harm.  
 When (others) agree<sup>365</sup> we don't concede<sup>366</sup> but seek (further) argument<sup>367</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

81

We are unhappy with advice<sup>368</sup> and are always difficult to associate with<sup>369</sup>.  
 We have much animosity<sup>370</sup> and always tightly hold<sup>371</sup> (to it).  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

82

We eagerly put down those of high status<sup>372</sup> and hold holy beings as enemies.  
 Since we have such great attachment we lust after<sup>373</sup> young loves<sup>374</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

83

Since we discount<sup>375</sup> long term<sup>376</sup> (relations) we put former acquaintances behind us<sup>377</sup>.  
 With great (desire for) new friends we put on an attractive appearance<sup>378</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

84

Since we have no higher perception we feign<sup>379</sup> false<sup>380</sup> (powers).  
 Since we have no compassion we insult<sup>381</sup> those who trust us<sup>382</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

85

Since we have heard little, we prevaricate<sup>383</sup> in all (circumstances)<sup>384</sup>.  
 Since we (have studied) few scriptures<sup>385</sup>, we generate wrong view towards everything<sup>386</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

86

Since we are familiar with attachment and hatred, we deprecate<sup>387</sup> others in everything<sup>388</sup>.  
 Since we are familiar with jealousy we (always) over or underestimate<sup>389</sup> others.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

87

We have not sought education<sup>390</sup> and despise<sup>391</sup> those with extensive (learning).  
 We do not rely on our guru's (knowledge) and act to deprecate<sup>392</sup> scripture<sup>393</sup>.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

88

We do not explain the canon, but falsely set out<sup>394</sup> our own ideas<sup>395</sup>.  
 Though our vision<sup>396</sup> is not purified<sup>397</sup>, our speech is highly critical<sup>398</sup> (of others).  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

89

We do not criticize<sup>399</sup> actions which are non-dharmic.  
 We offer (instead) various criticisms<sup>400</sup> for (dharmic) explanation which is excellent  
 throughout.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

90

For abodes of shame we hold no shame.  
 For that not shameful we wrongly hold as shameful.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

91

That suitable to do, we don't do in the least.  
 All that is inappropriate<sup>401</sup> to do, we do.  
 Dance on the head of this ruinous conception.  
 Slay the heart of this slaughtering enemy self.

92

Oh destroyer of the demon<sup>402</sup> of self view,  
 Strong Forceful One with the dharma body of a Sugata,  
 (take) the weapon mace<sup>403</sup> of the primordial awareness of selflessness<sup>404</sup>  
 and without hesitation turn it three times above<sup>405</sup>.

93

Through ferocious means<sup>406</sup> please expel<sup>407</sup> this enemy.  
 Through great wisdom please annihilate<sup>408</sup> this evil conception<sup>409</sup>.  
 Through great compassion please protect us from (evil) actions<sup>410</sup>.  
 Definitely, please act to destroy<sup>411</sup> (this) self.

94

May all<sup>412</sup> the suffering that exists for samsaric beings<sup>413</sup>,  
 definitely collect<sup>414</sup> in this (my) grasping at a self.  
 May whatever afflictive five poisons exist<sup>415</sup> for them<sup>416</sup>  
 definitely collect in this (my afflictions of) compatible type<sup>417</sup>.

95

If in this way, though we recognize without doubt  
 and with logic<sup>418</sup>, this root of all fault<sup>419</sup> without exception,  
 should still<sup>420</sup> a part of this grasping<sup>421</sup> mock us<sup>422</sup>,  
 also please act to annihilate<sup>423</sup> just this grasping<sup>424</sup>.

96

Now I shall place<sup>425</sup> all blame<sup>426</sup> on (this) one.  
 I shall meditate on the great kindness of other beings.  
 I shall take on in my continuum the unwanted (experience) of others.  
 I shall dedicate my root of virtue to all migrators.

97

In that way by myself taking on the (negative) actions<sup>427</sup>,  
 committed in the three times and by the three doors of other migrators,  
 as a peacock possesses radiance<sup>428</sup> from poison,  
 may (their) afflictions act to assist<sup>429</sup> my enlightenment.

98

By giving<sup>430</sup> my root of virtue to migrators,  
 and though holding to the liberation<sup>431</sup> of all beings,  
 as a crow healed by medicine after eating poison,  
 may they quickly obtain (the state) of Sugata Buddhas<sup>432</sup>.

99

Until all those who have been my parents<sup>433</sup> and I,  
 obtain enlightenment in the abode of Akanil~ha,  
 we shall roam through karma in the six migrations,  
 may we hold each other<sup>434</sup> as one with one mind.

100

At this time even for the purpose of one migrator,  
 I shall enter the three lower migrations.  
 Without decline<sup>435</sup> of the conduct<sup>436</sup> of great a bodhisattva,  
 may I lead<sup>437</sup> (others from) the suffering of lower migrations.

101

Immediately<sup>438</sup> may those hell guardians,  
 generate discrimination<sup>439</sup> of me as a guru.  
 May even (their) weapons become flowers,  
 and they be cooled<sup>440</sup> by peace and bliss free of harm.

102

May also lower migrators obtain higher perception.  
 May they arise<sup>441</sup> in human and divine bodies, and develop<sup>442</sup> bodhicitta.  
 May they repay my kindness<sup>443</sup> by being nourished<sup>444</sup> by dharma.  
 May they rely (on me) through holding me as a guru.

103

At this time may all migrators to higher states<sup>445</sup>,  
 like myself, correctly<sup>446</sup> meditate on selflessness.  
 In non-conceptually (comprehending) existence and peace<sup>447</sup>,  
 may we meditate on concentration equalizing (those).

104

In acting in this way, this enemy<sup>448</sup> will be destroyed<sup>449</sup>.  
 In acting in this way, preconception<sup>450</sup> will be destroyed.  
 Through becoming familiar with selflessness (through) non-conceptual primordial awareness,  
 why won't we obtain the cause, and the result of the Dharma body?

105

Ah, all these (objects) are dependent arisings.  
 (Since) they rely<sup>451</sup> on dependent arising, they are not self created<sup>452</sup>.  
 (Since) they transform into this or that<sup>453</sup> they are false appearance, an illusion.  
 Like a fire brand they are the reflection of appearance.

106

Like a plantain tree<sup>454</sup>, life-force has no pith<sup>455</sup>.  
 Like a bubble<sup>456</sup>, life-span has no pith<sup>457</sup>.  
 Like a haze<sup>458</sup> (objects) dissipate<sup>459</sup> when approached<sup>460</sup>.  
 Like a mirage they are attractive<sup>461</sup> from a distance<sup>462</sup>.

107

Like a reflection in a mirror, they appear as if true<sup>463</sup>.  
 Like a cloud or mist<sup>464</sup> they appear as if they abide<sup>465</sup>.  
 Like this slaughtering enemy self<sup>466</sup>, they appear as if they exist<sup>467</sup>,  
 but their existence has never been experienced.

108

They appear as if true but their truth has never been experienced<sup>468</sup>.  
 They appear as if they appear<sup>469</sup> but they are objects beyond over and under-estimation<sup>470</sup>.  
 For them, what wheel of karma exists?

109

Though in that way (objects) are without essence,  
 just as the mandala of the moon appears in water<sup>471</sup>,  
 karma and its result variously manifest<sup>472</sup> (in the) deceptive (world),  
 and we should practice virtue and reject non-virtue<sup>473</sup> within this mere appearance.

110

When fire at the end of the aeon blazes<sup>474</sup> like an object in a dream,  
 terror<sup>475</sup> of heat<sup>476</sup> (arises) though it is without essence.  
 Similarly, though the hell realms etc. are without essence,  
 through fear of being boiled and burnt<sup>477</sup> we act to abandon them.

111

When confused<sup>478</sup> by fever, though darkness does not fall,  
 it is as though we are falling<sup>479</sup> into a deep pit<sup>480</sup> and suffocating<sup>481</sup>.  
 Similarly since ignorance etc.<sup>482</sup> have no essence,  
 confusion<sup>483</sup> is eliminated by the three wisdoms.

112

Though a musician plays melodies<sup>484</sup> on a lute<sup>485</sup>  
 when analyzed it is confirmed there is no essence in this sound.  
 When not analyzed, a pleasant sound arises through the collection (of notes),  
 eliminating the heaviness<sup>486</sup> of mind of beings.

113

Similarly, if karma and causation<sup>487</sup> are thoroughly examined<sup>488</sup>,  
 though one or many, they are without essence.

Dharmas are generated and destroyed in accordance with appearance,  
 (and) bliss and suffering are variously experienced as if they exist.  
 We should practice virtue and reject non-virtue within this mere appearance.

114

When a vase is filled by drops of water,  
 the first water drop does not fill the vase,  
 and<sup>489</sup> each (drop) till the last etc., does not,  
 as the vase is filled by (their) dependent collection.

115

Similarly when the result: bliss or suffering is experienced,  
 it is not (experienced) by the first moment of the cause,  
 also it is not (experienced) by the last moment etc.,  
 as the experience of bliss and suffering occurs through (their) dependent collection.  
 We should practice virtue and reject non-virtue within this mere appearance<sup>490</sup>.

116

Ah, without investigation (objects) seem attractive<sup>491</sup>  
 yet we confirm<sup>492</sup> there is no pith<sup>493</sup> within their appearance.  
 However, this dharma of (objects) appearing as if they exist,  
 is profound, and inferior (minds) have difficulty seeing it.

117

Now when equipoised in concentration,  
 definitely what mere appearance exists?  
 What existence exists? Also what non-existence exists?  
 Also what assertion<sup>494</sup> of being or not being exists?

118

When intelligence coursing<sup>495</sup> in the fundamental state<sup>496</sup>  
 abides naturally<sup>497</sup> and uncontrived<sup>498</sup>,  
 without objects and the suchness of objects<sup>499</sup>,  
 free from practice and rejection, and free of elaboration<sup>500</sup>,  
 one becomes a great being.

119

In that way by practicing<sup>501</sup> relative and ultimate bodhicitta,  
 may we consummate without interruption the two collections,  
 and obtain perfection<sup>502</sup> of the two purposes.



- 
- <sup>1</sup> *gnad la dbab*  
<sup>2</sup> Omitted in 2  
<sup>3</sup> *Yamaraja (gshin rje gshed)*  
<sup>4</sup> *rgyu ba*  
<sup>5</sup> *btsan dug*  
<sup>6</sup> *legs mdzes*  
<sup>7</sup> *dga' ba*  
<sup>8</sup> *bcud*  
<sup>9</sup> *'tsho ba*  
<sup>10</sup> *mdzes*  
<sup>11</sup> *'tsho*  
<sup>12</sup> *dang du len pa*  
<sup>13</sup> *skyel ba*  
<sup>14</sup> *sdug*  
<sup>15</sup> 1: *sdar ma* ; 2: *bdar ma*;  
<sup>16</sup> 1: *deng 'dir*; 2: *da 'dir*  
<sup>17</sup> 1: *'chun pa*; 2: *bchun pa*  
<sup>18</sup> *srog la mchi*  
<sup>19</sup> *rang 'dod can*  
<sup>20</sup> *sbyar*  
<sup>21</sup> *'bab*  
<sup>22</sup> *thar pa'i srog*  
<sup>23</sup> 1: *sbyar*; 2: *bsgyur*  
<sup>24</sup> *bcud*  
<sup>25</sup> *dang len*  
<sup>26</sup> *gzhom*  
<sup>27</sup> *bdud kyi pho nya*  
<sup>28</sup> *phar phral*  
<sup>29</sup> *rang 'dod*  
<sup>30</sup> 1: *ro*; 2: *bde*  
<sup>31</sup> 1: *dang du byang/blank*;  
2: *dang du blank ba*  
<sup>32</sup> *bdas*  
<sup>33</sup> *goms*  
<sup>34</sup> *spung pa*  
<sup>35</sup> *skye dgu*  
<sup>36</sup> 1: *rigs*; 2: *ris*  
<sup>37</sup> *'khri ba*  
<sup>38</sup> *rang 'dod*  
<sup>39</sup> 1: *zlog*; 2: *zlag*  
<sup>40</sup> *'khor*  
<sup>41</sup> 1: *log bsgrubs*; 2: *log sgrub*  
<sup>42</sup> 1: *bsgreng*; 2: *sbreng*  
<sup>43</sup> *rang gi gyeng pas lan*  
<sup>44</sup> 1: *bskyal ba yis*; 2: *skyal ba yi*  
<sup>45</sup> *gnod*  
<sup>46</sup> 1: *blank*; 2: *blangs*  
<sup>47</sup> 1: *blangs*; 2: *blangs*  
<sup>48</sup> 1: *duh kha*; 2: *sdug bsngal*  
<sup>49</sup> *bkres*  
<sup>50</sup> *skom*  
<sup>51</sup> 1: *khram*; 2: *khral*  
<sup>52</sup> *rku phrog*  
<sup>53</sup> 1: *dbang med gzhan gyis 'khol*;  
2: *dbang po gzhan gyi 'khor*  
<sup>54</sup> *mnar*  
<sup>55</sup> *bran du 'khol*  
<sup>56</sup> 1: *gzhan du 'khol bar bya*; 2: *gzhan gyi don du 'khol*  
<sup>57</sup> *mi snyan*  
<sup>58</sup> 1: *nyes pa*; 2: *nangs pa*  
<sup>59</sup> *smad*  
<sup>60</sup> *bsgoms*  
<sup>61</sup> *bral*  
<sup>62</sup> *mdza' ba*  
<sup>63</sup> *kha drangs*  
<sup>64</sup> *'khor*  
<sup>65</sup> *'khor*  
<sup>66</sup> *dam pa*  
<sup>67</sup> 1: *mi dga' na*; 2: *mi dga' ba*  
<sup>68</sup> *bor ba*  
<sup>69</sup> *'khor ngan*

- 70 ngan pa'i grogs  
71 sgro skur  
72 1: sdig gsog; 2: sdig sogs  
73 smad pa  
74 mkho ba: requisites  
75 chud zos  
76 khyad du gsad pa: having contempt  
77 bsgrub  
78 1: dga'; 2: gsal  
79 1: gsal; 2: dga'  
80 sdig  
81 rkyen  
82 1: dkrugs; 2: 'khrug  
83 bar chad byas  
84 ngo lkog byas  
85 chung ba  
86 kha log  
87 mdzem pa  
88 1: mi rung ba; 2: mi bsun pa  
89 'gras pa  
90 1: 'khor tshogs 'dus; 2: 'khor mams 'dus  
91 phyogs su btsong ba  
92 1: sdug shis/gshis ngan pa  
93 1: mi gzhi (=mi'i gshis ka); 2: mi shis  
94 legs  
95 nye tshad  
96 bcug pa  
97 bsam ngan  
98 chung ba  
99 mu skyo gyu nam = gyo sgyu  
100 1: na ba; 2: ngan pa  
101 1: bar gcod nad; 2: bad gcong skran (bad kan: phlegm; gcong: chronic disease; skran: tumour)  
102 1: dmu chu (lus la chu bsags pa'i nad 2145); rmu chu (=dmu chu)  
103 khrims med  
104 'bags pa  
105 dkor la bag med  
106 1: dkor 'phrog; sgo 'phrog  
107 glo bur  
108 gos nad  
109 thebs  
110 nyams  
111 dam tshig  
112 rmongs  
113 bzhang tu 'od pa  
114 1: bsgom; 2: goms  
115 spyod pa  
116 non pa  
117 sgrib ba  
118 dka' ba spyad pa  
119 bsgoms  
120 1: ches ba; 2: che ba  
121 yid byung  
122 1: ji ltar; 2: ci tsug  
123 mar 'gror  
124 shor ba  
125 khyad du bsad  
126 'bad  
127 1: bzod las sogs; 2: bsod nams gsog  
128 rim gro byas tshad  
129 log song  
130 re ltos byas  
131 nag phyogs  
132 bzlog pa  
133 thebs  
134 yid ches  
135 sangs rgyas pa  
136 1: nyams sdig; 2: mam rtog  
137 grib  
138 gdon du lang  
139 lha  
140 1: mam rtogs; 2: ngan rtogs

- 141 1: *dbang mi thob par byed su*; 2: *dbang med mi ltar rjes su*  
 142 *bskrad pa*  
 143 *dbyung*  
 144 *yul*  
 145 *sad*  
 146 *dam tshig*  
 147 1: *tshul khirms*; 2: *khirms mams*  
 148 *gtsang*  
 149 1: *phongs pa*; 2: *'phongs pa*  
 150 1: *'dod pa can la 'byor ba*; 2: *'dod pa che la 'byor ba*  
 151 1: *mchod sbyin las la brtson par bya*; 2: *mchod sbyin dag la brtson par bya*  
 152 *khor*  
 153 *myas*  
 154 *skye gzugs (birth form)*  
 155 1: *ngan te*; 2: *ngan bzhengs (raise)*  
 156 *sku gzugs*  
 157 1: *bsregs*; 2: *dkrugs (stirred)*  
 158 *lha bzhengs*  
 159 *ring ba*  
 160 *ngang rgyud*  
 161 *khruḡ*  
 162 *rengs su*  
 163 *bcug*  
 164 *ma nungs*  
 165 *rgyud ngan*  
 166 *dbyung*  
 167 *drung nas*  
 168 1: *rengs khyod*; 2: *nga khyod*  
 169 *sgrub*  
 170 *song*  
 171 *dmigs*  
 172 1: *khong du zhugs pa*; 2: *khog tu zhugs pa*  
 173 1: *lta ba dman pa*; 2: *lta ba ngan pa*  
 174 *thul*  
 175 *sbyor*  
 176 *dang du blang ba*  
 177 *che thabs (nga rgyal 818)*  
 178 *bsgrim*  
 179 *brtags*  
 180 1: *'dug ma thag la*; 2: *'dun ma dag la (pure aspirations)*  
 181 *khrel med*  
 182 *'grims pa*  
 183 *gsar 'grogs*  
 184 *mtho ga*  
 185 *gzab*  
 186 *lugs*  
 187 1: *yongs la*; 2: *gang la'ang*  
 188 *bslus*  
 189 *mus skyo=gyo sgyu*  
 190 *lan*  
 191 *ltogs 'dod che ba*  
 192 *gang la'ang*  
 193 *chags ldang*  
 194 1: *grogs su song ba*; 2: *gyas su song ba*  
 195 *nyan bshad*  
 196 *bsam*  
 197 *bdud*  
 198 *brtags*  
 199 *bzang byas*  
 200 1: *ngan du log pa*; 2: *ngan du song ba*  
 201 *log par gzhal ba*  
 202 *drin lan*  
 203 *spyi bos blang ba (raise to my crown)*  
 204 *thog tu bab pa*  
 205 *bag yod*  
 206 *ldig las*  
 207 1: *ngan song mams su dukkha*; 2: *ngan song gnas su sdug bngal*  
 208 *mda' mkhan*  
 209 1: *da*; 2: *de bas*  
 210 *khyim*  
 211 *thog tu bab*

- 212 *bskyangs pa*  
 213 *rab tu byung ba*  
 214 *zin*  
 215 *‘jabs nas*  
 216 1: *bdag gis zin*; 2: *zog po ni*  
 217 *rang du rdzus nas*  
 218 1: *the tshom gcod*; *the tshom med*  
 219 *klad la*  
 220 *khros*  
 221 *btsigs pa*  
 222 *che ba*  
 223 *stobs bzhi*. Or *the four opponent powers*  
 224 *bsnun (=rdeg: strike)*  
 225 *gzir*  
 226 *rang dbang*  
 227 *thogs nas rgyugs pa*  
 228 *khug*  
 229 *gdug rstub can*  
 230 *gong po*  
 231 *dam nyams*  
 232 *‘phung du ‘jug*  
 233 *rgyog* (*imperitive of gyab and refering to bsnun pa*)  
 234 *bsnun (=rdeg: strike)*  
 235 *chems se chem*  
 236 *‘phung byed*  
 237 *ma ra ya*  
 238 *gshed ma*  
 239 1: *‘chi bdag chen pos*; 2: *‘ching ba thams cad*  
 240 1: *shig*; 2: *bshig*  
 241 *tshur byon*  
 242 *rkyal pa*  
 243 *sbyor*  
 244 *shag shag*  
 245 *dbral ba*  
 246 *bskyal*  
 247 1: *byed*; 2: *bred*  
 248 *rgyug*  
 249 *‘dod thag nye la*  
 250 *bya byed*  
 251 *‘khyol*  
 252 *mtha’*  
 253 *sdug sran*  
 254 *rngams sems che*  
 255 *‘dod nag*  
 256 *khrel gzhung* (*gzhan khrel dogs kyi ‘dzem bag*)  
 257 *phyi thag chung*  
 258 1: *lto dung che la*; 2: *lto ‘dun che la*  
 259 *tshol ‘khro#*  
 260 *rku ‘phrog*  
 261 *mkhas*  
 262 *kha gsag*  
 263 *gzhog slong* (*one of the five wrong livelihoods: praising articles to obtain them*2431)  
 264 *zhe mug che* (*zhe=the mind; + mug=despair*)  
 265 *rem*  
 266 *bsdu b/gzrog*  
 267 *ser sna*  
 268 *kun*  
 269 *sdug yus*  
 270 *khyer kha*  
 271 *rnam po che*  
 272 *slob dpon*  
 273 *khur shes*  
 274 *dam tshig*  
 275 *phan ‘dogs*  
 276 1: *ksyong ran ngan*; 2: *ksyang ran chung*  
 277 *khas blangs*  
 278 *nyams len*  
 279 *snyan pa*  
 280 *brtags*  
 281 *lha ‘dres khrel*  
 282 1: *thos pa chung la*; 2: *thos rgya chung la*

- 283 rbad kham (kha ham dang 'ud shob 2010; kha shob)  
 284 stong skad  
 285 lung brgya  
 286 1: mi rtag dgu la rtog; 2: mi gtogs dgu la gtogs  
 287 khor gyog  
 288 khur mkhan  
 289 dpon po  
 290 1: rgyab rten; 2: rgyab bsten  
 291 1: go sa che; 2: go sa mtho  
 292 dre  
 293 rtsub  
 294 bdud  
 295 lta ba mtho ba  
 296 spyod  
 297 1: yon tan gzhi ma tham cad rlung la shor; 2: yon tan mang la gzhi ma rlung la shor  
 298 kun  
 299 1: phugs su bcug; 2: phugs su zhugs  
 300 gyogs skor (gyog=crooked scd237, kyog kyog='khyog po; skor= turn (one's head))  
 301 byed  
 302 ngur smrig  
 303 zhu  
 304 bsrung skyob 'dre  
 305 spyod lam  
 306 bstun  
 307 bdud  
 308 mchod  
 309 1: gdug 'dre; 2: sdug 'dre  
 310 chos kyes byed  
 311 dgon pa  
 312 khyer  
 313 zhus  
 314 gtsug lag  
 315 skyong Root 38  
 316 mo bon  
 317 bor  
 318 1: thar pa; 2: thar lam  
 319 1: khang khyim 'dzin; 2: pho khyim 'dzin  
 320 1: bor nas; 2: 'pho nas  
 321 1: snyeg; 2: bsnyags  
 322 bor  
 323 jug ngog  
 324 grim  
 325 sa mtha'  
 326 rnyed  
 327 dmyal khams  
 328 bzhang nas  
 329 bsgrub  
 330 tshong khe  
 331 1: bor nas; 2: bzhang nas  
 332 1: chos ra; chos grwa  
 333 grong yul  
 334 bzhang  
 335 1: rang gi 'tsho ba; 2: rang gi rang 'tsho  
 336 phrog  
 337 du sgo (=yong sgo: livelihood, income)  
 338 1: kha zas; 2: pha zas  
 339 rku  
 340 sgom svan  
 341 rno  
 342 ma zin  
 343 rkang mgyogs  
 344 1: smra ba; 2: bsrab pa  
 345 phan pas  
 346 mgo skor  
 347 snying med  
 348 1: 'dzin; 2: gzo  
 349 1: brten na; 2: bsten na  
 350 nang mi  
 351 chad  
 352 snying gtam  
 353 phebs par grogs

- 354 khrel med  
 355 glo (blo) snying rku (steal their heart and lungs)  
 356 ko long  
 357 rnam rtog su bas rags (who has grosser preconceptions??)  
 358 'grogs  
 359 rgyun du slong  
 360 gshis ngan  
 361 1: bcol ba; 2: bcol na  
 362 mi nyan  
 363 1: bzlog nas; 2: lkog na  
 364 bskyel  
 365 1: btud na; 2: bstun na  
 366 dud  
 367 1: rtsod pa tshol; 2: rtsod pa 'tshang  
 368 bka' blo  
 369 'grogs pa  
 370 phog thug  
 371 dam  
 372 1: mtho gnon che bas; 2: mtho dman che zhing  
 373 dang du len  
 374 gzhon nu  
 375 thung  
 376 phyi thag  
 377 1: sngar 'dris rgyab tu bsgyur; 2: sngar 'grogs rgyang du 'phen  
 378 1: kha brod 'dings; 2: kha drod gting [kha dro: auspicious, amiable; 'dings: set down]  
 379 dang len  
 380 1: rdzun skur; 2: rdzun skyon  
 381 snying la brab  
 382 blo gtad  
 383 sbar tshod byed (sbar:  
 384 kun la  
 385 lung  
 386 yongs la  
 387 smod  
 388 yongs la  
 389 sgro skur  
 390 slob gnyer  
 391 khyad gsod  
 392 smod  
 393 lung  
 394 rdzun du sgrig  
 395 rang bzo  
 396 dag snang  
 397 'byongs  
 398 1: "bar sha mang; 2: 'bar shar smra (=smod tshig)  
 399 smod  
 400 sun 'byin  
 401 ma rigs  
 402 'gong po  
 403 byug tho  
 404 1: bdag med ye shes mtshon bya:  
 2: bdag med las kyi mtshon bya  
 405 klad la  
 406 rmgam stabs  
 407 bsgral  
 408 gzhoms  
 409 rtog ngan  
 410 las la  
 411 brlag pa  
 412 1: mchis pa kun; 2: ci mchis pa  
 413 1: 'khor ba sa; 2: 'khor ba pa  
 414 1: spung pa; 2: dpungs pa  
 415 mchis  
 416 gang la  
 417 rigs mthun  
 418 rigs pa  
 419 1: res pa; 2: nyes pa  
 420 da dung  
 421 de yi kha 'dzin  
 422 shags 'debs  
 423 brlag

- 424 'dzin mkhan  
 425 gda'  
 426 le lan  
 427 bgyis pa  
 428 mdangs  
 429 grogs  
 430 sbyin  
 431 thar pa'i srog bzung  
 432 1: bde bar gshegs pa'i sangs rgyas thob; 2: bde gshegs sangs rgyas myur du thob  
 433 pha ma  
 434 phan tshun  
 435 nyams  
 436 spyod pa  
 437 drongs  
 438 de ma thag tu  
 439 1: 'du shes; 2: 'dur shes  
 440 1: bsil ba; 2: 'phel ba  
 441 blang  
 442 bskyed  
 443 drin lan  
 444 1: gsos 'gyur cig; 2: gzo bar shog  
 445 mtho ris  
 446 rab  
 447 1: zhi bde; 2: zhi ba  
 448 1: line missing; 2: dgra 'di  
 449 choms  
 450 1: mam rtog; 2: nam rtog  
 451 1: ltos pa; 2: rtogs pa  
 452 rang tshugs  
 453 phar bsgyur tshur bsgyur  
 454 chu shing  
 455 snying po  
 456 sbug  
 457 This line does not occur in 1  
 458 khug sna  
 459 jig  
 460 btud nas  
 461 mdzes pa  
 462 rgyang nas  
 463 bden bden  
 464 na bun  
 465 sdod sdod  
 466 dgra bdag gshed ma  
 467 yod yod  
 468 1: myongs; 2: byed  
 469 snang snang 'dra ste  
 470 sgro skur  
 471 1: chu nang zla ba'i dkyil 'khor shar ba ltar; 2: chu phor gang du zla ba'i ba'i gzugs brnyan shar  
 472 bkra  
 473 blang dor  
 474 1: la ma'i ba'i me 'bar tshe;  
 2: bskal ba'i me 'bar tshe  
 475 1: 'jigs pa ltar; 2: 'jigs skrag ltar  
 476 tsha  
 477 1: btsos sreg tshogs 2: btsos sreg sogs  
 478 khnul  
 479 rgyu  
 480 1: lugs su; 2: phug su  
 481 tshub pa  
 482 1: ma rig tshogs la; 2: ma rig sogs la  
 483 khnul pa  
 484 glu  
 485 1: pi wang; 2: dgyes pa  
 486 gdung ba  
 487 rgyu 'bras  
 488 1: dpyad pa; 2: spyad pa  
 489 1: shing; 2: bzhin  
 490 This line does not occur in 1  
 491 nyams dga'  
 492 mod  
 493 snying po

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<sup>494</sup> *dam bca'*  
<sup>495</sup> *ngang du*  
<sup>496</sup> *gnyug ma ngang du*  
<sup>497</sup> *than ne*  
<sup>498</sup> *bcos*  
<sup>499</sup> *1: yul gyi; 2: yul can*  
<sup>500</sup> *spros*  
<sup>501</sup> *spyad*  
<sup>502</sup> *phun sum tshog*