
Wheel-Weapon Mind Training

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Two Buddhist Texts on Training the Mind

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The Wheel-Weapon Mind Training

Homage to the Three Jewels.

The Wheel-Weapon That Strikes at the Enemy's Vital Spot

I bow down to the Great wrathful One, Yamantaka.

1

When the peacocks roam the jungle of virulent poison, the flocks take no delight in gardens of medicinal plants, no matter how beautiful they may be, for peacocks thrive on the essence of virulent poison.

2

Similarly, when the heroes roam the jungle of cyclic existence, they do not become attached to the garden of happiness and prosperity, no matter how beautiful it may be, for heroes thrive in the jungle of suffering.

3

Therefore, it is due to cowardice that persons avidly pursue their own happiness and so come to suffer; and it is due to heroism that bodhisattvas, willingly taking the suffering of others onto themselves, are always happy.

4

Now here, desire is like a jungle of virulent poison: the hero, like the peacock, masters it; the coward, like the crow, perishes.

5

How can persons concerned only with their own desires master this poison? If they involve themselves in the other afflictions as well, it will cost them their chance for emancipation, just like the crow.

6

Thus the bodhisattva roams like the peacock in the forest of cyclic existence, converting the afflictions, which are like a jungle of virulent poisons, into an elixir. Willingly embracing the afflictions, the hero shall conquer the poison.

7

The ego-clinging of the helpless wanderer in cyclic existence is the messenger of the devil. Distance yourself from the savor of selfishness and hedonism, and willingly embrace hardship for the sake of others.

8

May the suffering of all beings, who, like myself, are driven by their karma and their habituation to the afflictions, be heaped upon me, the hedonist.

9

When I become enmeshed in selfishness, I will offer my own happiness to living beings so as to counteract it. In the same way, should a companion be ungrateful to me, I will be content in knowing that this is in retribution for my own inconstancy.

10

When my body falls prey to terrible sickness, it is the weapon of my own evil deeds turned upon me for injuring the bodies of living beings. From now on, I shall take all sickness upon myself.

11

When my mind falls prey to suffering, it is surely the weapon of my own evil deeds turned upon me for troubling the minds of others. From now on, I shall willingly take all suffering upon myself.

12

When I am tormented by extreme hunger and thirst, it is the weapon of my own evil deeds turned upon me for swindling, stealing, and acting miserly. From now on, I shall willingly take all hunger and thirst upon myself.

13

When I am powerless and suffer enslavement, it is the weapon of my own evil deeds turned upon me for despising my inferiors and enslaving them. From now on I shall make slaves of my body and my life for the sake of others.

14

When insulting remarks assault my ears, it is the weapon of my own evil deeds turned upon me for my verbal offenses of slander and so forth. From now on I shall condemn my own verbal faults.

15

When I am reborn into an impure land, it is the weapon of my own evil deeds turned upon me for always cultivating impure vision. From now on, I shall cultivate only pure vision.

16

When I am separated from helpful and loving friends, it is the weapon of my own evil deeds turned upon me for luring away others' companions. From now on I shall not separate others from their companions.

17

When all the holy ones are displeased with me, it is the weapon of my own evil deeds turned upon me for casting them aside and resorting to bad companions. From now on I shall renounce bad companions.

18

When others sin against me by exaggeration or deprecation, it is the weapon of my own evil deeds turned upon me for reviling the holy ones. From now on I shall not revile others by exaggeration or deprecation.

19

When my material necessities waste away, it is the weapon of my own evil deeds turned upon me for scorning others' necessities. From now on I shall provide for others' necessities.

20

When my mind is unclear and my heart is sad, it is the weapon of my own evil deeds turned upon me for causing others to sin. From now on I shall renounce contributing to others' sinning.

21

When I am deeply troubled over my lack of success, it is the weapon of my own evil deeds turned upon me for hindering the work of the holy ones. From now on I shall renounce all hindering.

22

When my guru is displeased with me no matter what I do, it is the weapon of my own evil deeds turned upon me for acting duplicitously toward the holy Dharma. From now on I shall reduce my duplicity toward the Dharma.

23

When everyone contradicts me, it is the weapon of my own evil deeds turned upon me for belittling shame and modesty. From now on, I shall avoid rough behavior.

24

When there is disagreement as soon as my companions gather, it is the weapon of my own evil deeds turned upon me for peddling my discontent and evil disposition everywhere. From now on without any ulterior motive, I shall behave well toward all.

25

When all my kin become my enemies, it is the weapon of my own evil deeds turned upon me for harboring evil thoughts. From now on I shall reduce my deceit and guile.

26

When I am sick with consumption or edema, it is the weapon of my own evil deeds turned upon me for unlawfully and indiscriminately stealing others' wealth. From now on I shall renounce plundering others' wealth.

27

When my body is suddenly struck by contagious disease, it is the weapon of my own evil deeds turned upon me for committing acts that corrupted my vows. From now on I shall renounce nonvirtuous acts.

28

When my intellect is blind toward all that is worth knowing, it is the weapon of my own evil deeds turned upon me for claiming as the Dharma what ought to be put aside. From now on I shall cultivate the wisdom that comes from study, examination, and meditation.

29

When I am overcome by sleep while practicing Dharma, it is the weapon of my own evil deeds turned upon me for piling up obscurations to the holy Dharma. From now on I shall undergo hardship for the sake of the Dharma.

30

When I delight in the afflictions and am greatly distracted, it is the weapon of my own evil deeds turned upon me for not meditating upon impermanence and the shortcomings of cyclic existence. From now on I shall increase my dissatisfaction for cyclic existence.

31

When things get worse no matter what I do, it is the weapon of my own evil deeds turned upon me for disparaging moral causality and dependent origination. From now on I shall strive to accumulate merit.

32

When all the religious rites I perform go awry, it is the weapon of my own evil deeds turned upon me for looking to the dark quarter for help. From now on I shall turn away from the dark quarter.

33

When my prayers to the Three Jewels go unanswered, it is the weapon of my own evil deeds turned upon me for not believing in buddhahood. From now on I shall rely on the Three Jewels alone.

34

When conceptual construction rises up as pollution demons and evil spirits, it is the weapon of my own evil deeds turned upon me for sinning against the gods and mantras. From now on I shall crush all conceptual constructions.

35

When I wander far from home like a helpless person, it is the weapon of my own evil deeds turned upon me for driving spiritual teachers and others from their homes. From now on I shall not expel anyone from their home.

36

When calamities occur like frost and hail, it is the weapon of my own evil deeds turned upon me for not properly guarding my vows and moral conduct. From now on I shall keep my vows and moral conduct pure.

37

When I, a greedy person, lose my wealth, it is the weapon of my own evil deeds turned upon me for not giving charity or making offerings to the Three Jewels. From now on I will zealously make offerings and give charity.

38

When my companions mistreat me for being ugly, it is the weapon of my own evil deeds turned upon me for venting my rage by erecting ugly images. From now on I shall erect images of the gods and be slow to anger.

39

When lust and hate are stirred up no matter what I do, it is the weapon of my own evil deeds turned upon me for hardening my malevolent, evil mind. Obstinacy, from now on I shall totally extirpate you!

40

When none of my practices reach their goal, it is the weapon of my own evil deeds turned upon me for internalizing a pernicious view. From now on, whatever I do shall be solely for the sake of others.

41

When I cannot control my own mind even though I engage in religious activity, it is the weapon of my own evil deeds turned upon me for concentrating on my own aggrandizement in the present life. From now on I shall concentrate on the desire for liberation.

42

When I despair as soon as I've sat down and reflected, it is the weapon of my own evil deeds turned upon me for shamelessly flitting about from one new friend of high status to another. From now on I shall be serious about my friendships with everyone.

43

When I am deceived by others' cunning, it is the weapon of my own evil deeds turned upon me for increasing my selfishness, pride, and insatiable greed. From now on I shall markedly reduce all of them.

44

When I am sidetracked by attachment or aversion while studying or teaching, it is the weapon of my own evil deeds turned upon me for not considering my own devious faults. From now on I shall examine these impediments and abandon them.

45

When all the good I've done turns out badly, it is the weapon of my own evil deeds turned upon me for repaying kindness with ingratitude. From now on I shall very respectfully repay kindness.

46

In short, when calamities befall me, it is the weapon of my own evil deeds turned upon me, like a smith killed by his own sword. From now on I shall be heedful of my own sinful actions.

47

When I experience suffering in the wretched states of existence, it is the weapon of my own evil deeds turned upon me, like a fletcher killed by his own arrow. From now on I shall be heedful of my own sinful actions.

48

When the sufferings of the householder befall me, it is the weapon of my own evil deeds turned upon me, like parents killed by their cherished son. From now on it is right for me to leave worldly life forever.

49

Since that's the way it is, I seize the enemy! I seize the thief who ambushed and deceived me, the hypocrite who deceived me disguised as myself. Aha! It is ego-clinging, without a doubt.

50

Now, O Yamantaka, raise the weapon of action and spin it furiously over your head three times. Spread far apart your feet, which are the two truths, open wide your eyes of method and wisdom, and bare your fangs of the four powers and pierce the enemy!

51

O King of Spells who torments the enemy, summon that vow-breaker who is destroying me and others, that savage called "Ego-Clinging, the Enchanter," who, brandishing the weapon of action, runs uncontrollably through the jungle of cyclic existence.

52

Call him, call him, wrathful Yamantaka! Beat him, beat him, pierce the heart of the enemy, Ego! Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

53

Hum! Hum! O great tutelary deity, produce your miraculous apparitions! Dza! Dza! Bind the enemy tightly! Phat! Phat! I beseech you to release me from all fetters! Shig! Shig! I beseech you to cut the knot of clinging!

54

Approach, great tutelary deity Yamantaka. I beseech you at this very moment to rip to shreds this leather sack of actions and the five poisonous afflictions that mire me in the mud of worldly action.

55

Although it has brought me suffering in the three wretched states of existence, not knowing enough to fear it, I rush to its cause. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

56

Although my desire for comfort is great, I don't accumulate its causes. Although my tolerance for suffering is small, my desire and greed are great. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

57

Although that which I desire is near at hand, my effort to achieve it is small. Although my projects are many, none of them are completed. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Self!

58

Although I have many new friendships, my modesty and friendships are of short duration. Although I freeload off of others, I eagerly pursue those who pilfer. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

59

Although I am skilled at flattery and asking for things indirectly, my despair is great. Although I assiduously amass things, miserliness binds me. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

60

Although whatever I have done has been insignificant, I am swollen with pride. Although I have no reputation, my hunger for it is great. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

61

Although my preceptors are many, my ability to keep my vows is small. Although my disciples are many, I give little time to help and look after them. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

62

Although my promises are many, my practical assistance is minimal. Although my fame is great, if it were examined, the gods and demons would put me to shame. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

63

Although my learning is scant, my penchant for empty verbiage is great. Although the extent of my religious instructions is slight, I pretend to understand everything. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

64

Although my companions and underlings are numerous, not one is dependable. Although I have many masters, not one is a reliable protector. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

65

Although I have high status, my merit is less than an evil spirit's. Although I am a great religious teacher, my passions are grosser than a demon's. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

66

Although my view is lofty, my behavior is worse than a dog's. Although my good qualities are many, their basis is carried off by the wind. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

67

All desires enter into me and I blame all my quarrels on others for no reason. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

68

Although I have put on the saffron robe, I appeal to evil spirits for protection. Although I have taken religious vows, my behavior is demonic. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

69

Although the gods give me happiness, I worship evil spirits. Although the Dharma guides me, I deceive the Three Jewels. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

70

Although I have always resorted to secluded places, I am carried away by distraction. Although I request instruction in the holy Dharma and the religious sciences, I cherish divination and shamanism. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

71

Forsaking the moral path to liberation, I cling to my home. Pouring my happiness into the water, I run after suffering. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

72

Turning away from the gateway to liberation, I wander in remote places. Despite acquiring the precious jewel of a human body, I wind up in hell. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

73

Putting aside the particulars of spiritual development, I engage in business. Leaving my guru's school, I idle about the town. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

74

Abandoning my own livelihood, I plunder others' property. Forsaking my parents' food, I rob others of sustenance. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

75

Aha! Although my endurance for meditation is small, my precognition is sharp. Though I have not realized even the beginning of the path, I run around to no purpose. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

76

When someone gives me useful advice, my hostile mind takes that person for an enemy. When someone deceives me, I repay that heartless one with kindness. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

77

I tell my intimate friends' secrets to their enemies. I shamelessly take advantage of my acquaintances. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

78

My frustration is intense and my thoughts are coarser than everyone else's. I am hard to get along with and I continually provoke others' bad character. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

79

When someone seeks my assistance, I ignore him and secretly cause him harm. When someone agrees with me, I won't concur, but seek quarrels even at a distance. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

80

I do not appreciate advice and I'm always difficult to be with. Many things offend me and my clinging is always strong. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

81

I exalt myself above the high and low and consider holy people my enemies. Because my lust is great, I energetically pursue young people. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

82

Because my friendships are of short duration, I cast aside former acquaintances. Because my new friends are many, I lay before them empty promises of enjoyment. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

83

Having no precognition, I eagerly resort to lying and deprecation. Having no compassion, I snatch away the confidence from others' hearts. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

84

Having studied little, I wildly guess about everything. Since my religious education is slight, I have wrong views about everything. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

85

Habituated to attachment and aversion, I revile everyone opposed to me. Habituated to envy, I slander and deprecate others. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

86

Never studying, I despise the vast teaching. Never relying on a guru, I revile religious instruction. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

87

Instead of explaining the scriptures, I falsely set up my own system. Not having mastered pure vision, I curse and yell. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

88

Without condemning sacrilegious activities, I launch numerous criticisms against all the Buddha's words. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

89

Having no shame about things I should be ashamed of, I am perversely ashamed of the Dharma, which is not something shameful. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

90

No matter what I do, it is never done right; everything I do is inappropriate. Roar and thunder on the head of the destroyer, false construction! Mortally strike at the heart of the butcher, the enemy, Ego!

91

Aha! You whose strength is that of the ultimate body of the Sugata who conquers the demon of the egotistic view, you wielder of the staff, the weapon of the wisdom of selflessness, turn it over your head three times, without hesitation!

92

I pray you, kill the enemy with your fierce wrath! I pray you, subdue my evil thinking with your great wisdom! I pray you, protect me from my evil actions with your great compassion! I pray you, destroy this Ego once and for all!

93

However much suffering those in cyclic existence may endure, I pray you, heap it surely upon ego-clinging! However many of the five poisonous afflictions anyone may experience, I pray you, heap them surely upon this ego-clinging, which richly deserves them!

94

Although through reasoning I have identified without a doubt all the roots of evil, if you judge that I am still abetting them, I pray you to destroy the holder himself!

95

Now, drive all blame onto one thing! I shall cultivate gratitude toward all beings, take into my mind what others abhor, and turn over the roots of my virtue to all beings.

96

Just as the pattern of colors in a peacock's feather is due to poison, may the afflictions be transformed into the aids to enlightenment by my taking on the physical, verbal, and mental deeds of other living beings, past, present, and future.

97

I give the roots of my virtue to living beings so they may be cured, as a poisoned crow is healed by medicine. I dedicate my life to the liberation of all beings so they may quickly achieve the buddhahood of the Sugata!

98

Until I and those who have been my parents have attained enlightenment in the Highest Realm, may we support each other with a single thought, even when wandering about in the six states of existence owing to our actions.

99

When I enter the three wretched states of existence for the sake of even one living being, may I save him or her from the suffering of that wretched destiny without compromising a great being's way of life.

100

At that very instant, the guards of hell will realize that I am a guru, and their weapons will turn into a rain of flowers. May peace flourish unharmed!

101

Even those in wretched states of existence shall obtain superknowledge and mantras, assume the bodies of gods and men, and generate bodhicitta. In return for my kindness, may they repay me with Dharma practice! Taking me as their guru, may they properly attend me!

102

Then, may all the beings in higher realms also deeply meditate on selflessness, just as I do, cultivating the nonconceptual meditative absorption on the identity of existence and peace. May they recognize this identity!

103

Having done so I will crush the enemy. Having done so I will crush conceptual construction. After cultivating selflessness through nonconceptual wisdom, how can I not obtain the causes and effects of the form body?

104

Now hear this! Everything is dependently co-arisen. Being dependently co-arisen, they are not independent. Changing this way and that, they are false appearances and illusions; they are images that appear like a whirling firebrand.

105

Like the plantain tree, life has no inner core. Like a bubble, a lifetime has no inner core. Like a mist, it dissipates upon close examination. Like a mirage, it is beautiful from afar. Like a reflection in a mirror, it seems as if it were really true. Like clouds and fog, it seems as if it were really stable.

106

This butcher, the enemy Ego, is just the same. It seems as if it really exists, but it has never really existed. It seems as if it is really true, but it has never been really true anywhere. It seems as if it is vividly appearing, but it is beyond the realm of affirmation or denial.

107

And as for the wheel of actions, it is just the same: though it lacks an inherent nature, yet it appears, like the reflection of the moon in water. Actions and their consequences are a variegated multitude of falsehoods. Even though they are just appearances, I urge you to embrace virtue and avoid sin.

108

When in a dream a peat fire blazes, we are terrified by the heat, although it is without substance. In the same way, although the hell realms and such are without substance, we fear the smelter's fire and other tortures. As that is so, we should forsake evil actions.

109

In a feverish delirium we may feel as if we are wandering around suffocating in a deep cave, even though there is no darkness at all. In the same way, even though ignorance and the like are without substance, we should get rid of our delusions through the three wisdoms.

110

When a musician plays a melody on a lute, the sound lacks inherent nature, if we analyze it. But when the sweet sounds emerge, their unanalyzed aggregate eases the anguish in people's hearts.

111

When we analyze all causes and effects, they lack inherent nature as either identical or different. Yet phenomena vividly appear to arise and perish, and we experience pleasure and suffering as if they really existed. Even though they are just appearances, I urge you to embrace virtue and avoid sin.

112

When drops of water fill a jar, the first drop does not fill it, nor the last, nor each drop individually. Yet the dependently arisen aggregate fills the jar.

113

Similarly, when someone experiences their reward of pleasure or pain, it is due neither to the first moment of the cause, nor to the last moment, and so on. Yet the dependently arisen aggregate makes us experience pleasure or pain. Even though they are just appearances, I urge you to embrace virtue and avoid sin.

114

Aha! The appearance that delights our mind, though independent when unanalyzed, definitely lacks an inner core. However, the fact that phenomena appear as if they exist is profound and difficult for the dull-witted to understand.

115

Now, when you are absorbed in meditative equipoise on this, what is there really to a mere appearance? How can either existence or non-existence exist? How can anyone anywhere assert “it is” or “it is not”?

116

Subject and object lack ultimate reality. If your mind remains in its innate nature, uncontrived and shining, free from all discrimination and conceptual proliferation, you will become a great being.

117

Thus, by practicing the conventional and ultimate bodhicitta, and thereby uninterruptedly carrying the two accumulations through to completion, may I perfectly realize the two aims.

Colophon

In the dense jungle wherein roam many fearful beasts of prey, the great yogi Dharmaraksita, who understood both scripture and logic, composed *The Wheel-Weapon That Strikes at the Enemy's Vital Spot* according to his holy religious teacher's instruction, and he practiced it in the dark and terrifying jungle of our degenerate age. He bestowed it upon Atisa, and Atisa too came to realize it by practicing it disinterestedly for the sake of taming sentient beings who are difficult to tame. Atisa spoke these verses:

I After I left my royal estate and practiced austerities, I met my supreme religious teacher due to the merit I had accumulated; he taught me this ambrosia of the holy religion and initiated me into it; having obtained the antidote for the present age, I committed it to memory.

II Without partisanship toward doctrinal systems, I opened my mind and studied them all, and although I have understood teachings marvelous and vast, this is the teaching that will bring benefit to this degenerate age.

From among the inconceivably vast number of his Indian and Tibetan disciples, Atisa bestowed it upon Upasika ('Brom ston pa), the fit vessel, the disciple who was prophesied by numberless tutelary deities such as Lady Tara. The teaching was given to tame the dangerous converts of the Tibetan borderlands.

The Conqueror Father and Son [Atisa and 'Brom] served as pandit and translator.