

An Interpretation of the Symbolism of the Weiza Dha System Forms



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An Interpretation of the Symbolism

of the

Weiza Dha System Forms

*I have heard that the Weiza, who seek higher states of being,
walk safely among pleasant temptations.*

*When they go into conflict with the Demon
they remain unharmed from pain and fear.*

*Pleasure, pain, and fear find no place to attack them,
temptations are unable to harm them.*

Why? Because the Demon can find no ego in them.

Background

The *Weiza Dha System* is believed to have originated from the Weiza of Dali, Bo-Shan, Wei-Shan, and Lo-Shan areas of Yunnan Province in southwestern China which border southern Tibet and northeastern Burma. Many ancient martial arts systems, in this region, were deeply rooted in animism, shamanism, mysticism, paganism, and other esoteric belief systems. People, living here, strongly believed that the practice and performance of the *Weiza Dha System* gave mystical and supernormal powers to local Weiza.

The term "*Weiza*", in the Burmese language, may be interpreted to mean "wizard". The Weiza are noted for their psychic search of the unknown world, especially the "*World of Demons*" which has continuously disrupted the inner harmony of mankind from the beginning of time. One of the ancient Weiza beliefs was that mankind's eternal enemy is the Demon that continuously attempts to destroy peace and harmony of mankind. These Weiza were known to perform dha forms to battle against Demons and ward off other evil spirits. During their performances, many of the Weiza were observed to be in deep trance/altered states of mind.

U Ba Than Gyi - former President of the National Bando Association in Burma - classified and condensed the *Weiza Dha System* into simple functional matrixes which include types of stances,

steps, holds, cuts, thrusts, blocks, and other movements. He further attempted to demystify the *Weiz̄a Dha System* by removing many traditional folk beliefs and superstitions which were ingrained and infused within this system. Before his death, he mentioned that he was unable to totally remove these esoteric aspects from the *Weiz̄a Dha System*. Furthermore, several of his instructors and students had experienced altered states of mind during their practice and performance of the *Weiz̄a Dha System*.

Thus, the *Weiz̄a Dha System* is very complex system and one of the relatively unknown esoteric martial arts' systems. It is a symbolic system called "*Fighting One's Inner Demons*" and signifies mankind's struggle with the inner ego against the symbolic Demon which has haunted and tempted mankind, from the beginning of time, to obstruct mankind from attaining a higher state of being. The Demon seeks to capture, condition, and control the mind through tempting the ego with pleasure, pain, and fear.

Demon Tempter

Almost all major religions, and spiritual and occult traditions believe in the existence of Demons. Christian, Buddhist, Islamic, and other religious traditions have different names for "Demon" such as devil, evil spirit, Satan, and many more. The Demon dwells in all human societies, is always there around every human, and preys upon the human mind. Demons are viewed as destructive entities, beings, spirits, forces, and energies which forbode evil, misfortune, and mischief, and bring emotional, psychic, and physical pain and suffering to mankind. The concept of Demon also refers to many negative, toxic and destructive forces from inside mankind themselves.

The word "Demon" is derived from the Greek word "*daimōn*", which means a "supernatural being" or "spirit." It was commonly associated with an evil or malevolent spirit which influenced a person's character and exerted pressures on mankind to perform actions that were not conducive to their well-being.

The Demon can be defeated, but never killed, conquered, or destroyed. It will survive many defeats. The Demon will put on different disguises, and return again and again, at unexpected times and places, to attack the mind and disrupt the inner harmony of mankind to tempt them away from attaining a higher state of being.

The term "*Inner Demons*" symbolize mankind's struggles with their thoughts, emotions, behaviors, traumatic experiences, failures, mistakes, regrets, losses, fears, phobias, nightmares, and memories which haunt them. They are fed by mankind's ego and pull those back who were seeking a higher state of being.

Besides tempting mankind to away from attaining a higher state of being, Demons were believed to be agents of various mental or emotional disorders. Persons afflicted with mental diseases were considered to be "*Demon possessed*".

The Demon will always attempt to capture, condition, and control the human mind through tempting the ego with pleasure, pain, and fear. The ego has the characteristics of greed/aversion (want/do not want), anger/hatred, and delusion/ignorance which makes the ego susceptible to these temptations. The end results are embedding the mind with emotions of rage, sorrow, doubt, helplessness, hopelessness, grief, depression, or confusion; and instigating stressful physical states, such as fatigue, hunger, thirst, cramps, exhaustion, and paralysis to capture, condition, and control the human mind. Thus, the Demon seeks to bring mankind to defeat and surrender to the Demon's will.

The Demon is sly, crafty, highly skillful, deceptive, deceitful, and cunning in tempting and manipulating the human mind and emotions, in every possible way, to capture, condition, and control the human mind and enslave it for eternity. The Demon will tempt mankind with all forms of pleasurable feelings, emotions, thoughts, shapes, and objects as well as all manners of pain, and fear to persuade, seduce, entice, deceive, and manipulate the minds and emotions of mankind, and finally to capture, condition, and control their mind. These enticements by the Demon could be through dreams and false visions.

It has been said that many are the wiles of the Demon. If it is not able to disturb the mind by means of poverty; it suggests riches as an attraction. If it has not won the victory by insults and disgrace; it suggests praise and glory. Not having been able to seduce it through pleasures, it tries to overthrow the mind by involuntary emotional and psychic suffering. Moreover, the Demon will bring pain and agony to cause good health to become illness.

Demon temptations of pleasure, fear, and pain have the quality of derailment to turn aside mankind from a desirable path that a person was following: The point is to distract and lead

mankind astray from seeking a higher state of being. The Demon does not fight against mankind as long as they are doing the Demon's own will. Then their own human wills become that of the Demon. But if one wants to see who the Demon really fights against; it is one's ego and those who seek freedom from ego and the attainment of a higher state of being.

Some have thought that the struggle with passions and the Demon was necessary to make progress toward a higher state of being through self-perfection. The Demon was thus an opponent who was trying to prevent mankind from achieving a higher state of being through temptation and trial. Thus, a struggle with the Demon would propel mankind toward this goal.

In Buddhism, a Demon-like figure called Mara tempts and distracts mankind from attaining a higher state of being by making the mundane alluring or the negative seem positive. Mara can be best understood as a Demon who always tried to dissuade the Buddha, or Buddhist followers, from the righteous path. Mara sought to "blur the vision" and "darken the understanding" of the followers of Buddhism through various means. In this respect, Buddhists frequently refer to Mara as the fisherman who uses flesh-baited hooks of "gains, favors, flattery," and binds all by lust, anger, or desire. Mara saturates every nook and cranny of life. Mara uses deceptions, disguises, and threats, and all kinds of horrible phenomena to terrify or cause confusion.

Mara can also be seen as an allegorization of the power of temptation; the tendency towards evil and moral conflict. The recurring theme is that doubts, anxieties, and longings, which arise in the lonely mind of the Buddha or a disciple, are personified as Mara. With a firm resolve, they vanish, and that is what Mara's disappearance signifies.

Furthermore, according to Buddhism, mankind, since birth, has been conditioned in their personal preferences, thoughts, desires, fixed views, concepts, and ideals by their equally conditioned parents, siblings, friends, teachers, the media, and every person met. This conditioning of the mind sees the world through an egotistic lens of "I, me, and my". It results, at times, in egotistic speech, gestures, and actions which may cause disturbances in the mind and can result in harm and suffering to self and others.

In Christianity, the Demon, as the Devil or serpent, is the tempter who entices mankind away from attaining a higher state of being and tests them in this respect. Before their Fall, Adam and Eve had an unconditioned mind – the original mind - free of ego. After the Fall, their mind became

conditioned with not knowledge, but with ego, ignorance of their true self, and inclinations toward temptations. Mankind's Fall came from ego and is what casted mankind out of Paradise.

The ego makes mankind discriminate between what is beneficial to the ego and what is hurtful to the ego, and then act accordingly without thoughtful consideration of others or the consequences. The ego makes mankind cover their true personalities (their "nakedness") and hide behind false public faces (their "clothes"). The ego makes mankind crave and hence suffer.

Temptations were also used by the Demon to tempt and stop Jesus from his mission. During Jesus' forty days in the wilderness, his ego was faced with three temptations from the Devil. As a result of overcoming these temptations, Jesus became stronger and more prepared for his mission.

In Islam, the equivalent of the Demon is Shaitan, the evil force which caused the Fall of Adam and Eve, and used to lure mankind into disbelief and evil. This Demon was an important element in the fate of mankind by assuming the role of tempting and leading mankind astray in a test of faith on earth. In this respect, the Demon succeeded in his first attempt by causing the expulsion of Adam and Eve from Paradise. This Demon sought to deceive and entice mankind by offering false promises, making the sins attractive, and producing hatred and conflict.

For Baha'is, Satan, the Demon, represents humanity's own lower nature and demanding ego, which distracts mankind from knowing God. Baha'is do not see Satan as an independent being, but as a symbol. The terms Satan or Demon are used as metaphors for the self-serving inclinations within each individual. Mankind has free will and can develop spiritual qualities, or become immersed in their self-centered desires.

Thus, the Demon is seen, through various traditions, as the tempter of the ego to capture, condition, and control the mind.

Ego

Mankind is imprisoned and held in captivity by their ego. It is this ego which is the Demon's entrance to the minds of mankind. As long as mankind is a captive of the ego, pursuing the dictates of self and desire, mankind is vanquished and defeated. This passionate personal ego takes the reins from their hands and crowds out the qualities of a higher state of being. When their ego

controls them, from then on, they will never have sustainable happiness. The ego may give temporary happiness. But in the long run, the ego is bound to give sorrow and unhappiness.

The ego creates behavior patterns whose final destination is self-centeredness and provokes delusions between truth/falsehood as well as right/wrong. It is that which makes one feel that they are superior to others. Superiority could be in looks, wealth, health, intelligence, or other characteristics. If one is praised often about their looks, it builds an ego within that person about their good looks. The same thing applies to wealth, health, intelligence, and the such. The worst part is that one does not realize when they actually develop a big ego. It builds up over time, over experiences, and over situations. If not by behavior, it sets itself above through possessions or achievement. If not that, its beliefs set it apart.

The ego is capable of self-loathing. This may appear to be humility, but it is still egocentric. The ego wants to be above or at least equal to others. Too much of thinking about oneself leaves no time to cultivate any elements of modesty; for it is the presence of modesty in a person that helps rein in the elements of arrogance and ego. Modesty hurts and pride feels no pain.

More than one visit to “ego land” ensures disaster. An unharnessed ego has in-built carnivorous tendencies. The ego serves like oxygen to the arrogant. The ego doesn’t want to decrease, but rather wants to increase. Ego expansion is endless striving. It might be willing to go from evil to good, but that journey does not necessarily require that the ego become less. An inflated ego can cause self-deception, hubris, arrogance, narcissism, or an exaggerated sense of self-importance.

The ego takes pleasure in “I/my/us/our” and “them/their” thinking. It must remain separate to live. To see someone else as the “other” brings an egotistic sense of self. This otherness can be characterized as something/someone different than oneself. Thus, because I exist, my opponent exists. If I do not exist, neither will my opponent. “Opponent” is the name one gives to someone who stands against them. The ego defines the distance between the “I” and the “other”. By dissolving the difference between the “I” and “other”, the potential for conflict is lessened.

If one is egocentric, they will seek others who are like them. This not only goes for behavior, but also for beliefs. Egocentric individuals defend their groups as they defend themselves. Many refuse to see anything but good in their group, and only see bad in groups that are different. Groups are homes where individual egos can gain strength.

The ego affects the moral/ethical reasoning necessary to navigate through the trials of life. This can result in moral drift which is a gradual decline in how one regards ethical behavior. In turn, moral drift can lead to moral misconduct, which is causal to moral injury - a violation of confidence in one's moral behavior or in expectations that others will behave in a just and ethical manner.

Some see the ego as the Demon - representing a lower state of being - on one's shoulder with an Angel – representing a higher state of being - on the other shoulder. The Demon is the impulsive part of self and responds directly to wants/do not wants. This Demon compels one to do what they want or avoid what they do not want, regardless of consequences or repercussions. In contrast, the Angel, on the other shoulder, is the higher state of being and inherent good in a person that has been instilled or molded by religion, spirituality, philosophy, and society in general. It compels one to make the morally right decision based on society's and others' expectations.

Self-esteem, on the other hand, refers to a confidence in one's worth, skills and abilities. This faith about oneself leads to self-respect. However, an unrealistic view of one's self-esteem is the pathway to becoming egoistic. When self-esteem recognizes real value then there is no cause for any fear about who one is.

“Ride the Ego”

The ego is like a horse – mankind should ride it, rather than let it ride mankind. There is the inner struggle by mankind to “break” and control the ego, refine their moral character, and achieve a higher state of being. The quashing of the ego involves conquering the animal within to strengthen the higher side of the self. Breaking the ego is done to enable the higher side of the self to subordinate the lower side of self. In this way, mankind learns to ride their ego. Overcoming the ego is part of a lifelong endeavor for mankind to constantly battle against the lower side of self. It is extremely important to note that until one fights to defeating this inner Demon, one cannot enjoy sustainable happiness in life and attain a higher state of being.

Mankind must be equally skillful as the Demon and nullify the Demon's temptations of pleasure, pain, and fear through sustaining inner calmness and mental alertness, and subduing the ego's characteristics of greed/aversion, anger/hatred, and delusion/ignorance.

Moreover, one must overcome the fear of what will happen if one lets go of their ego. One needs to be assured that once they overcome their ego, they will be able to realize their true potential and achieve a higher state of being.

Weiza Dha System Forms

The *Weiza Dha System* forms were used by Weiza as a path to free themselves from the powerful internal constrictions on the mind by the symbolic *Demon Serpent* to tempt the ego with pleasure, pain, and fear to capture, condition, and control their minds.

The forms of the *Weiza Dha System* were performed, fast or slow, to coordinate and harmonize mind-breath-motion exercises as a mystical form of meditation to gather internal energy, inner strength, and stamina in order to fight against the constricting temptations presented to the ego by the *Demon Serpent*. These constrictions are designed to tempt one's ego with pleasure, pain, and fear to prevent the attainment of a higher state of being by the Weiza. Successful defense against the *Demon Serpent* was based on "*flexibility of the mind, flexibility of the body and flexibility of motion*" through the movements of the dha around key areas of the body. Thus, the practice of the *Weiza Dha System* forms by Weiza had the potential to free them from the negative effects of ego, enhance their moral character, and lead them to a higher state of being.

The complex forms of the *Weiza Dha System* demanded a skillful handling of the dha with interweaving circular movements close to the head, neck, and navel. This was done to remove the egotistic characteristics of greed/aversion, anger/hatred, and delusion/ignorance from the mind as a defense against the Demon's temptations of pleasure, pain, and fear:

"Crowning the Crown" - Circular movements, with the dha, around the top and sides of the head. Symbolically, these movements would rid the mind of greed/aversion and also physically reduce pain in the head as a result of emotional or psychic stress.

"Cutting the Noose" - Circular movements, with the dha, around the neck and throat. Symbolically, these movements would rid the mind of anger/hatred, cleanse it of other disturbing emotions, and provide mental calmness.

"Calming the Center" - Circular movements, with the dha, around the navel area. Symbolically, these movements would rid the mind of delusion/ignorance and physically relax and release tightness within the center of the body as a result of emotional or psychic stress.

The skillful handling of the dha thus symbolized the defensive maneuvers by Weiza against the relentless internal attacks of temptations of the *Demon Serpent*, through the ego, against the mind. Each dha technique (3-6 moves) represents attempts by Weiza to cut and free them from these relentless attacks by the *Demon Serpent* on the mind through tempting the ego.

During performance of the forms, a symbolic *Demon Serpent* image of a large headless Burmese Python was visualized attempting to coil and wrap its huge muscular body around the head, neck and throat, and navel of the Weiza's body to crush their free will to make them more susceptible to the temptations of pleasure, pain, and fear. Through this, the Demon would enter the mind of the Weiza through their ego

This *Demon Serpent* is the tempter of the ego to cause disturbances in the mind of the Weiza. The body of the Weiza is the metaphor of their conditioned mind with traces of greed/aversion, anger/hatred, and delusion/ignorance which the Demon seeks to exploit with temptations of pleasure, pain, and fear. The visualized sharp *Weiza Dha* is the breath (inner sight) which cuts the constrictions on the mind imposed by the *Demon Serpent*.

The effects of the *Weiza Dha System* forms' movements, upon the mind, also triggered, within the Weiza, an alteration in the customary level of their awareness as a means to develop concentration, cultivate mindfulness and insight, or empty the mind of conscious thoughts; or be a direct method of attaining a higher state of being. The respective impact varied according to the Weiza's physical, mental, and psychic characteristics, and the specific techniques employed by them as well their interactions with the techniques. In these trance/altered states, Weiza were able to:

1. Look into the future
2. Discover past lives
3. Explore other worlds of existence
4. Commune with higher entities and dead spirits
5. Develop psychic powers
6. Heighten mystical experiences
7. Psychically heal oneself and others
8. Observe one's perceptions
9. Discipline the mind
10. Generate internal energy
11. Gain inner harmony

12. Cultivate inner sight

Thus, the *Weiza Dha System* reflects an interesting complement to the other aspects of the broad and deep Hanthawaddy System of Bando as revealed by the Chief Instructor Emeritus Dr. Maung Gyi.



ATTACHMENT: *The Wheel of Sharp Weapons Effectively Striking the Heart of the Foe*, written by Dharmarakshita, a ninth-century Indian Buddhist scholar – can provide a perspective to understand, from a Buddhist perspective, the ego and problems resulting from the ego.

NOTE: *An Interpretation of the Symbolism of the Weiza Dha System Forms* is but one of many perspectives upon the mysterious *Weiza Dha System*. It has been compiled, interpreted, augmented, and presented herein, from the Bando archives of the written and oral teachings of the Chief Instructor Emeritus, Dr. Maung Gyi of The American Bando Association/National Bando Association of America. Any misinterpretation, errors, and/or omissions are solely the responsibility of the Author.

The Wheel of Sharp Weapons
Effectively Striking the Heart of the Foe

The Wheel of Sharp Weapons Effectively Striking the Heart of the Foe

(1) *In jungles of poisonous plants strut the peacocks, though medicine gardens of beauty lie near. The masses of peacocks don't find gardens pleasant, but thrive on the essence of poisonous plants.*

(2) *In similar fashion, the brave bodhisattvas remain in the jungle of worldly concern. No matter how joyful this world's pleasure gardens, these brave ones are never attracted to pleasures, but thrive in the jungle of suffering and pain.*

(3) *We spend our whole lives in the search for enjoyment, yet tremble with fear at the mere thought of pain; thus, since we are cowards, we are miserable still. But the brave bodhisattvas accept suffering gladly and gain from their courage a true lasting joy.*

(4) *Now, desire is the jungle of poisonous plants here. Only brave ones, like peacocks, can thrive on such fare. If cowardly beings, like crows, were to try it, because they are greedy, they might lose their lives.*

(5) *How can someone who cherishes self more than others take lust and such dangerous poisons for food? If he tried like a crow to use other delusions, he would probably forfeit his chance for release.*

(6) *And thus, bodhisattvas are likened to peacocks: they live on delusions – those poisonous plants. Transforming them into the essence of practice, they thrive in the jungle of everyday life. Whatever is presented, they always accept, while destroying the poison of clinging desire.*

(7) *Uncontrollable wandering through rounds of existence is caused by our grasping at egos as real. This ignorant attitude heralds the demon of selfish concern for our welfare alone: we seek some security for our own egos; we want only pleasure and shun any pain. But now, we must banish all selfish compulsion and gladly take hardship for all others' sake.*

(8) *All of our sufferings derive from our habits of selfish delusions we heed and act out. As all of us share in this tragic misfortune, which stems from our narrow and self-centered ways, we must take all our sufferings and the miseries of others and smother our wishes of selfish concern.*

(9) *Should the impulse arise now to seek our own pleasure, we must turn it aside to please others instead; for even if loved ones should rise up against us, we must blame our self-interest and feel it's our due.*

(10) *When our bodies are aching and racked with great torment of dreadful diseases we cannot endure, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have injured the bodies of others; hereafter let's take on what sickness is theirs.*

(11) *Depressed and forlorn, when we feel mental anguish, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have deeply disturbed minds of others; hereafter let's take on this suffering ourselves.*

(12) *When hunger or violent thirst overwhelms us, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have kept what we had without sharing; we have plundered and stolen and lured people on. Hereafter let's take from them hunger and thirst.*

(13) *When we lack any freedom, but must obey others, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have looked down on those who were lowly and used them as servants for our own selfish needs; hereafter let's offer our service to others with humble devotion of body and life.*

(14) *When we hear only language that is foul and abusive, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have said many things without thinking; we have slandered and caused many friendships to end. Hereafter let's censure all thoughtless remarks.*

(15) *When we are born in oppressive and wretched conditions, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have always had negative outlooks; we have criticized others, seeing only their flaws. Hereafter let's cultivate positive feelings and view our surroundings as stainless and pure.*

(16) *When we are parted from friends and from those who can help us, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have taken the friends and good servants of others away, wanting them for ourselves; hereafter let's never cause close friends to part.*

(17) *When supreme holy gurus find us displeasing, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have turned from the gurus and teachings, preferring the counsel of misleading friends; hereafter let's end our dependent relations with those who would turn us away from the path.*

(18) *When unjustly we are blamed for the misdeeds of others, and are falsely accused of flaws that we lack, and are always the object of verbal abuse, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've despised and belittled our gurus; hereafter let's never accuse others falsely, but give them full credit for virtues they have.*

(19) *When the things we require for daily consumption and use, fall apart or are wasted or spoilt, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've been careless with others' possessions; hereafter let's give them whatever they need.*

(20) *When our minds are unclear and our hearts are unhappy, we are bored doing virtue but excited by vice, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've led others to acts of non-virtue; hereafter let's never provide the conditions that rouse them to follow their negative traits.*

(21) *When our minds are disturbed and we feel great frustration that things never happen the way that we wish, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have caused interfering disturbance when others were focused on virtuous acts; hereafter let's stop causing such interruption.*

(22) *When nothing we do ever pleases our gurus, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now with our gurus, we have feigned pious manners, but out of their presence have reverted to sin. Hereafter let's try to be less hypocritical and take all the teachings sincerely to heart.*

(23) *When others find fault with whatever we're doing and people seem eager to blame only us, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've been shameless, not caring about others, we have thought that our deeds didn't matter at all, hereafter let's stop our offensive behavior.*

(24) *When our servants and friends are annoyed by our habits, and after a while cannot stay in our homes, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've imposed our bad habits on others; hereafter let's change and show only kind ways.*

(25) *When all who are close turn against us as enemies, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've held grudges inside us with anger with thoughts of sly methods to cause others pain; hereafter let's try to have less affectation, nor pretend to be kind while we harbor base aims.*

(26) *When we suffer from sickness and such interference, especially when gout has swollen our legs, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now without shame and with no self-control we have stolen or misused what others have given; hereafter let's never take anything offered to the Three Jewels of Refuge as if it were ours.*

(27) *When strokes and diseases strike without warning, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have broken our vowed words of honor; hereafter, let's shun such non-virtuous deeds.*

(28) *When our mind becomes clouded whenever we study, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have thought that the study of Dharma lacked prime importance and could be ignored; hereafter let's build up the habits of wisdom to listen and think about what Buddha taught.*

(29) *When sleep overwhelms us while practicing virtue, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have gathered the causes for obstacles hindering our practice of virtuous acts. (We have lacked all respect for the scriptural teachings; we have sat on our books and left texts on the ground. We have also looked down upon those with deep insight.) Hereafter for the sake of our practice of Dharma let's gladly endure all the hardships we meet.*

(30) *When our mind wanders greatly and runs towards delusion, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have neglected to meditate fully on defects pervading this transient world; hereafter let's work to renounce this existence (and see the impermanent nature of things).*

(31) *When all our affairs, both religious and worldly, run into trouble and fall into ruin, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have felt cause and effect could be slighted; hereafter let's practice with patience and strength.*

(32) *When rites we perform never seem to be fruitful, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have relied on the gods of this world or on unskillful actions to bring us relief; hereafter let's turn in another direction and leave our non-virtuous actions behind.*

(33) *When none of the wishes we make reach fulfillment, although we've made prayers to the Three Precious Gems, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have had an imperfect commitment to Buddha whose teachings deserve complete trust; hereafter let's place our exclusive reliance on Buddha, his teachings and those in his fold.*

(34) *When prejudice, polio or strokes have us crippled and external forces or harm rise against us, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have collected vast stores of non-virtue by breaking our vows and offending protectors in our practice from guru-devotion to tantra; hereafter let's banish all prejudiced views.*

(35) *When we lack all control over where we must travel and always must wander like waifs with no home, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've disturbed holy gurus and others and forced them to move from their homes or their seats; hereafter let's never cause others disturbance by evicting them cruelly from where they reside.*

(36) *When the crops in our fields are continually plagued by drought, floods and hailstones, insects and frost, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have failed to honor our pledges; hereafter let's keep all our moral vows pure.*

(37) *When we're poor, yet are filled with much greed and desire, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've been misers, reluctant to share. The offerings we've made to the Three Jewels were meager; hereafter let's give with a generous heart.*

(38) *When our bodies are ugly and others torment us by mocking our flaws, never showing respect, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've made images lacking in beauty, by venting our anger, we've made ugly scenes; hereafter let's print books and make pleasing statues, and not be short-tempered, but be of good cheer.*

(39) *When attachment and anger disturb and upset us no matter how much we may try to suppress them, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've held on to the improper outlook, stubbornly cherishing only ourselves; hereafter let's uproot self-interest completely.*

(40) *When success in our practices always eludes us, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now, deep within, we have clung to our ego, fully immersed in self-cherishing ways; hereafter let's dedicate all of the virtuous actions we do, so that others may thrive.*

(41) *When our mind is untamed though we act with great virtue, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we have engaged in those worldly ambitions that aim at success for ourselves in this life; hereafter let's work with pure one-pointed effort to nourish the wish to gain freedom's far shore.*

(42) *When after we do any virtuous action, we feel deep regret or we doubt its effect, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've been fickle and, stirred by base motives, have courted just those who have power or wealth; hereafter let's act with complete self-awareness, exerting great care in the way we make friends.*

(43) *When those with ambition repay trusting friendship by luring us on with their devious schemes, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now from ambition, we have acted with arrogance, hereafter let's dampen our self-centered pride.*

(44) *When the force of attraction or that of repulsion colors whatever we hear or we say, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've ignored what has caused all our troubles: the mass of delusion that dwells in our heart; hereafter let's try to abandon all hindrances: note their arising, examine them well.*

(45) *When no matter how well-meant our actions toward others, they always elicit a hostile response, this is the wheel of sharp weapons returning full circle upon us from wrongs we have done. Till now we've repaid loving-kindness with malice; hereafter let's always accept others' favors both graciously and with most humble respect.*

(46) *In short then, whenever unfortunate sufferings we haven't desired crash upon us like thunder, this is the same as the smith who had taken his life with a sword, he had fashioned himself. Our suffering's the wheel of sharp weapons returning full circle upon us from wrongs we have done. Hereafter let's always have care and awareness never to act in non-virtuous ways.*

(47) *All of the sufferings that we have endured in the lives we have led in the three lower states, as well as our pains of the present and future, are the same as the case of the forger of arrows who later was killed by an arrow he'd made. Our suffering's the wheel of sharp weapons returning full circle upon us from wrongs we have done. Hereafter let's always have care and awareness never to act in no virtuous ways.*

(48) *When the troubles and worries of family life grieve us, this is the same as the case of a child, who was cared for with love, later killing his parents. Our suffering's the wheel of sharp weapons returning full circle upon us from wrongs we have done. Hereafter it's fitting in all of our lifetimes for us to live purely as monks or as nuns.*

(49) *As it's true what I've said about self-centered interest, I recognize clearly my enemy now. I recognize clearly the bandit who plunders, the liar who lures by pretending he's part of me; oh, what relief that I've conquered this doubt!*

(50) *And so, Yamantaka, spin round with great power the wheel of sharp weapons of good actions now. Three times turn it round, in your wrathful-like aspect your legs set apart for the two grades of truth, with your eyes blazing open for wisdom and means.*

(51) *Baring your fangs of the four great opponents, devour the foe – our cruel selfish concern! With your powerful mantra of cherishing others, demolish this enemy lurking within!*

(52) *Frantically running through life's tangled jungle, we are chased by sharp weapons of wrongs we have done returning upon us; we are out of control. This shy, deadly villain – the selfishness in us, deceiving ourselves and all others as well capture him, capture him, fierce Yamantaka, summon this enemy, bring him forth now!*

(53) *Batter him, batter him, rip out the heart of our grasping for ego, our love for ourselves! Trample him, trample him, dance on the head of this treacherous concept of selfish concern! Tear out the heart of this self-centered butcher who slaughters our chance to gain final release!*

(54) *Hum! Hum! Show all your powers, O mighty protector. Dza! Dza! Tie up this enemy; do not let him loose. P'at! P'at! Set us free by your might, O great Lord over Death. Cut! Cut! Break the knot of self-interest that binds us inside.*

(55) *Appear Yamantaka, O wrathful protector; I have further entreaties to make of you still. This sack of five poisons, mistakes and delusion drag us down in the quicksand of life's daily toil. Cut it off, cut it off, rip it to shreds!*

(56) *We are drawn to the sufferings of miserable rebirths, yet mindless of pain, we go after its cause. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(57) *We have high expectations of speedy attainments, yet do not wish to work at the practice involved. We have many fine projects we plan to accomplish, yet none of them ever are done in the end. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(58) *Our wish to be happy is strong at all times, yet we don't gather merit to yield this result. We have little endurance for hardship and suffering, yet ruthlessly push for the things we desire. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(59) *With comparative ease, we develop new friendships, yet since we are callous, not one of them lasts. We are filled with desire for food and fine clothing, yet failing to earn them, we steal and we scheme. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(60) *We are experts at flattering others for favors, yet always complaining, we are sad and depressed. The money we have gathered we cannot bear to part with; like misers we hoard it and feel we are poor. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(61) *We have done very little to benefit someone, yet always remind him how much we have done. We have never accomplished a thing in our lifetime, yet, boasting and bragging, we are filled with conceit. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(62) *We have many great masters and teachers to guide us, yet, shirking our duty, ignore what they teach. We have many disciples, yet don't ever help them; we cannot be bothered to give them advice. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(63) *We promise to do many glorious deeds, yet in practice we give others minimal help. Our spiritual fame has been spread far and wide, yet inwardly all of our thoughts are repulsive not only to gods, but to demons and ghosts. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(64) *We have read very little, heard only a few teachings, yet talk with authority expertly on voidness. Our knowledge of scriptures is pitifully lacking, yet glibly we make up and say what we like. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(65) *We have many attendants and people around us, yet no one obeys us nor heeds what we say. We feel we have friends in positions of power, yet should we need help, we are left on our own. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(66) *We have gained lofty status and ranks of prestige. Yet our knowledge is poorer than that of a ghost. We are considered great gurus, yet even the demons don't harbor such hatred or clinging desire or as closed-minded an outlook as we seem to have. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(67) *We talk about theories and the most advanced teachings, yet our everyday conduct is worse than a dog's. We are learned, intelligent, versed in great knowledge, yet cast to the wind wisdom's ethical base. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(68) *We have selfish desires and horrible anger, which fester inside us, we would never admit; yet without provocation we criticize others and self-righteously charge them with faults we possess. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(69) *We wear robes of saffron, yet seek our protection and refuge in spirits and gods of this world. We have promised to keep solemn vows of strict morals, yet our actions accord with the demons' foul ways. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(70) *Our pleasure and happiness come from the Buddhas, the gurus, the teachings, and those who live by them, yet still we make offerings to ghosts and the spirits. All of our guidance derives from the teachings, and yet we deceive those who give this advice. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(71) *We seek to have homes in monastic seclusion, yet, drawn by distractions, we venture to town. Discourses we hear teach us most noble practice, yet we spend all our time telling fortunes with dice. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(72) *We give up monks' vows, the true path to gain freedom; we would rather be married, have children and homes. We cast to the wind this rare chance to be happy, and pursue further suffering, more problems and woes. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(73) *Discarding our practice to reach liberation, we drift about searching for pleasure or trade. We've obtained human bodies with precious endowments, yet use them to gain only hellish rebirths. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(74) *Ignoring effects that the teachings can bring us, we travel on business for profit and gain. Leaving behind all our gurus' wise lectures, we tour different places in search of some fun. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(75) *We hoard what we have, never willing to use it, and leech all our food and our clothing from friends. We leave aside wealth from our father's inheritance, taking from others as much as we can. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(76) *It's amazing how little endurance we have to do meditation, and yet we pretend to have gained special powers so others are fooled. We never catch up with the paths of deep wisdom, yet run here and there in needless great haste. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(77) *Someone gives us advice from the depths of his heart, which is for our own good, but is harsh to our ears, and with anger we view him as if he's our foe. Yet when someone without any true feelings for us deceitfully tells us what we like to hear, with no taste or discernment we're kind in return. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(78) *When others consider us close and dear friends and relate in strict confidence all they know, we disclose their deep secrets especially to their foes. When we have a good friend who is constantly with us, we locate his weak points so we can torment him. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(79) *Our jealousy is strong and whatever is said we are always the skeptic; we doubt what is meant. We are fussy, bad-tempered and hard to get on with, inflicting obnoxious behavior on others. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(80) *When someone requests us to do something for him, we are never obliging, but think up instead clever devious methods to do him some harm. When others concede and agree with our viewpoint, we do not acquiesce – we argue still more. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(81) *We don't pay attention to what others tell us; we're a trial to be with; we strain others' nerves. Our feelings are hurt at the slightest remark, and we hold grudges strongly – we never forgive. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(82) *We always are jealous of those of great status; we feel holy gurus are threats to avoid. Overwhelmed by attachment and ruled by our passions, we spend all our time lusting after young loves. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(83) *We don't think of friendships as long-term commitments, we treat old companions with thoughtless neglect. And when we are making new friends with a stranger, we try to impress him in grandiose ways. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(84) *We lack clairvoyance, yet lie, feigning powers, and then when proved wrong, we must bear all complaints. We have little compassion for those who are near us; whenever they blunder, we are quick to lash out. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(85) *We have poor education and limited knowledge; whenever we speak, we're unsure of ourselves. Our learning in scriptural texts is so meager, when hearing new teachings, we doubt they are true. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(86) *By making a habit of anger and passion, we come to despise everyone that we meet; and by making a habit of jealous resentment, we ascribe fruits to others, disclaiming their worth. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(87) *We don't follow proper procedures of study; we say it is needless to read the vast texts. We feel there's no value in learning from gurus; we slight oral teachings and think we know best. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(88) *We fail to explain what the Three Baskets teach, but instead dwell on theories we've made up ourselves. We lack deep conviction and faith in the teachings, whatever we say leaves disciples confused. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(89) *We do not despise actions unwise and immoral, instead we dispute and attempt to pick flaws in the excellent teachings and great masters' works. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(90) *We are never embarrassed when acting disgracefully, only respectable deeds cause us shame. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(91) *All the things we should do, we don't do even once, for improper behavior takes up all our time. Trample him, trample him, dance on the head of this treacherous concept of selfish concern. Tear out the heart of this self-centered butcher who slaughters our chance to gain final release.*

(92) *O mighty destroyer of selfishness-demons. With body of wisdom unchained from all bonds, Yamantaka, come brandish your skull-headed bludgeon of egoless wisdom of voidness and bliss. Without any misgivings, now wield your fierce weapon and wrathfully swing it three times round your head.*

(93) *With all of your fierceness, come smash this foul enemy! Burst ego-concepts with your wisdom's great might! With your boundless compassion, protect us from suffering the miseries caused by our self-centered actions; destroy our self-cherishing once and for all!*

(94) *With all of the sufferings that others experience, smother completely our selfish concern. The sufferings of others arise from five poisons; thus, whichever delusion afflicts other beings take it to smother delusions of self.*

(95) *Though we have not a doubt, for we recognize fully the cause and the root of mistakes we all make, if there is still left a part of our minds that would tend to support this delusion of self that we have, then destroy the firm hold of this part of our minds that, against our true wishes, makes fools of us still.*

(96) *As all that is wrong can be traced to one source – our concern for ourselves whom we cherish the most, we must meditate now on the kindness of others. Accepting the suffering that they never wished for, we must dedicate fully our virtues to all.*

(97) *Thus, accepting ourselves all deluded nonvirtuous actions that others have done in the past, in the present and future with mind, speech and body, may delusions of others as well as our own be the favored conditions to gain our enlightenment, just as the peacocks eat poison and thrive.*

(98) *As crows may be cured after swallowing poison by a powerful antidote given in time, let's direct to all others our virtuous merit, that this may replenish their chances for freedom. May all sentient beings reach Buddhahood soon!*

(99) *Till the time when all motherly beings and I gain the perfect conditions for us to be Buddhas, though the force of our actions may cause us to wander through various realms in the six rebirth states, may we always be able to help one another to keep our aim fixed on enlightenment's shore.*

(100) *Then for even the sake of but one sentient being may we gladly take birth in the three lower states. With enlightening conduct that never grows weak may we lead all the beings in miserable rebirths out of their sufferings and causes for pain.*

(101) *As soon as we've placed ourselves into their realm may the guards of the hells come to see us as gurus. May the weapons of torture they hold turn to flowers; may all harm be stilled; peace and happiness grow.*

(102) *Then may even hell beings develop clairvoyance and take higher rebirths as men or as gods. By developing strongly, the wish to be Buddhas, may they pay back our kindness through heeding the teachings and regard us as gurus with confident trust.*

(103) *Then may all sentient beings of the three higher rebirths perfect meditation on egolessness. In this way, may they realize the non-self-existence of worldly involvement and freedom as well. May they place concentration on both of these equally, seeing their natures as equally void.*

(104) *If we practice these methods, we shall soon overcome our true enemies: selfish concern and self-love. If we practice these methods, we shall overcome also false concepts of ego we hold to be real. Thus, by joint meditation on egolessness and on nondual wisdom of voidness and bliss, how can anyone not gain the causes to win a Buddha's physical body and its fruit, Buddhahood?*

(105) *O mind, understand that the topics discussed here are interdependent phenomena all; for things must rely on dependent arising to have an existence: they cannot stand alone. The process of change is alluring like magic, for physical form is but mental appearance, as a torch whirling round seems a circle of flame.*

(106) *There is nothing substantial to anyone's life-force: it crumbles apart like a water-soaked log; and there is nothing substantial to anyone's life span: it bursts in an instant like bubbles of foam. All the things of this world are but fog-like appearance: when closely examined, they fade out of sight. Like mirages these things at a distance seem lovely, but when we come closer, they are not to be found.*

(107) *All things are like images found in a mirror, and yet we imagine they are real, very real; all things are like mist or like clouds on a mountain, and yet we imagine they are stable and firm. Our foe: our insistence on ego-identities truly our own, which we wish were secure, and our butcher: the selfish concern for ourselves – like all things these appear to be truly existent, though they never have been truly existent at all.*

(108) *Although they appear to be concrete and real, they have never been real, anytime, anywhere. They're not things we should burden with ultimate value, nor should we deny them their relative truth. As our grasping for egos and love for ourselves lack substantial foundations with true independence, how can they yield acts that exist by themselves? And then how can this cruel vicious circle of suffering, the fruit of these actions, be real from its core?*

(109) *Although all things thus lack inherent existence, yet just as the face of the moon can be seen in a cup of clear water reflecting its image, the various aspects of cause and effect appear in this relative world as reflections. So please, in this world of appearances only, let's always be sure what we do is of virtue and shun all those acts that would cause us great pain.*

(110) *When our bodies are charred in a horrible nightmare by the world-ending flames of a stellar explosion, although this ordeal is not actually happening, we nevertheless feel great terror and scream. In similar fashion, unfortunate rebirths in hells or as ghosts are not actually real, and yet we can fully experience their pain. Thus, fearing such suffering as burning alive, we must cease all these actions that yield this result.*

(111) *When our minds are delirious, burning with fever, although there's no darkness, we feel we are plummeting further and further into a black pit with the walls pressing closer the deeper we fall. In similar fashion, although our dark ignorance lacks self-existence, we nevertheless must by all means break out of its strangling constriction by putting the three kinds of wisdom to use.*

(112) *When musicians are playing a beautiful melody, should we examine the sound they are making we would see that it does not exist by itself. But when we're not making our formal analysis, still there's a beautiful tune to be heard, which is merely a label on notes and on players, that's why lovely music can lighten sad hearts.*

(113) *When we closely examine effects and their causes, we see that they both lack inherent existence: they can't stand alone, either whole or apart, yet there seem to exist independently rising and falling events, which, in fact, are conditioned by various forces, components and parts. It is this very level on which we experience birth and our death and whatever life brings. So please, in this world of appearances only, let's always be sure what we do is of virtue and shun all those acts that would cause us great pain.*

(114) *When a vase has been filled by the dripping of water, the first drops themselves did not fill it alone; nor was it made full by the last several drops. It was filled by an interdependent collection of causes and forces that came all together – the water, the pourer, the vase and such things.*

(115) *It's precisely the same when we come to experience pleasure and pain: the results of our past. Effects never come from the first causal actions, nor do they arise from the last several acts. Both pleasure and pain come from interdependent collections of forces and causes combined. So please, in this world of appearances only, let's always be sure what we do is of virtue and shun all those acts that would cause us great pain.*

(116) *When not making formal dissections with logic, merely letting life's happenings flow freely on, although we experience feelings of pleasure, in ultimate truth, this appearance of happiness lacks self-existence inherently real. And yet on the everyday operative level this seeming appearance has relative truth. To understand fully this deep profound meaning for slow-minded persons, alas, will be hard.*

(117) *And now, when we try to do close contemplation on voidness, how can we have even a feeling of conventional truth at the very same time? Yet what can there be that has true self-existence? And what can there be that lacks relative truth? How can anyone anywhere believe in such things?*

(118) *Just as objects of voidness are non-self-existent, the voidness of objects itself is the same. The shunning of vice and the practice of virtue are likewise devoid of all mental constructions that they're independent, self-contained acts. In fact, on the whole, they are lacking completely all mental projections and all preconceptions. Thus, if we can focus our clear concentration on voidness without our mind wandering astray, then truly we'll come to be wondrous beings with a deep understanding of the most profound void.*

(119) *By practicing this way, the two bodhicittas of the ultimate and the conventional truth, and thus by completing without interference collections of insight and merit as well, may all of us quickly attain full enlightenment granting what we and all others have wished.*