

CULTIVATING JOYFUL EFFORT



CHAPTER SEVEN OF MASTER SHANTIDEVA'S *GUIDE TO THE BODHISATTVA'S WAY OF LIFE*

Diamond Mountain University
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Cultivating Joyful Effort

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Class Schedule

CLASS ONE, Jan. 30: DEFINING JOYFUL EFFORT (Guide 4.36-48; 7.1-2)

CLASS TWO, Feb. 1: OBSTACLES TO JOYFUL EFFORT (Guide 7.3-11)

FEB. 6, CLASS CANCELLED (DMU SERVICE DAY)

CLASS THREE, Feb. 8: MAKING THE MOST OF THIS LIFE (Guide 7. 12-24)

CLASS FOUR, Feb. 13: INCREASING JOYFUL EFFORT (Guide 7.25-38)

CLASS FIVE, Feb. 15: REMEMBERING KARMA AND DEVELOPING SELF-
CONFIDENCE (Guide 7. 39-50)

CLASS SIX, Feb. 20: SELF-CONFIDENCE VS. SELF-IMPORTANCE (Guide 7. 51-
59)

FEB 22, CLASS CANCELLED

CLASS SEVEN (Feb. 27): JOYFUL EFFORT AND RENUNCIATION (Guide 7.60-65)

CLASS EIGHT (March 1): PERSEVERANCE AND MINDFULNESS (Guide 7. 66-76)



DIAMOND MOUNTAIN

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CLASS ONE: DEFINING JOYFUL EFFORT (Guide 4.36-48; 7. 1-2)

A. The purpose of joyful effort (from the Fourth Chapter)

तस्मान्न तावदहमत्र धुरं क्षिपामि

यावन्न शत्रव इमे निहताः समक्षं ।

स्वल्पेऽपि तावदपकारिणि बद्धरोषा

मानोन्नतास्तमनिहत्य न यान्ति निद्रां ॥ ३६

tasmānna tāvadahamatra dhuraṁ kṣipāmi
yāvanna śatrava ime nihataḥ samakṣaṁ |
svalpe'pi tāvadapakāriṇi baddharoṣā
mānonnatāstamanihatya na yānti nidrām || 36

**Even in temporary situation,
Where someone does me some minor harm,
I feel anger, pride comes, and until I ruin them
I do not even stop to sleep.
Therefore I must exert myself,
Without letting up in my effort for even a moment,
Until such time as I have directly,
And finally, destroyed this enemy. (36)**

प्रकृतिमरणदुःखितान्धकारान्

रणशिरसि प्रसमं निहन्तुमुग्राः ।

अगणितशरशक्तिघातदुःखा

न विमुखतामुपयान्त्यसाधयित्वा ॥ ३७

prakṛtimaraṇaduḥkhitāndhakārān
raṇaśirasi prasamaṁ nihantumugrāḥ |
agaṇitaśaraśaktighātaduḥkhā
na vimukhatāmupayāntyasādhayitvā || 37



**There are poor deluded ones who are willing to suffer
For those who are going to die by their very nature;
They advance to war with fanatical hopes of destroying:
Completely ignoring the pain of being hit,
Never to turn back, never to withdraw from the field,
Until they have achieved their aim. (37)**

किमुत सततसर्वदुःखहेतून्
प्रकृतिरिपूनुपहन्तुमुद्यतस्य।
भवति मम विषाददैन्यमद्य
व्यसनशतैरपि केन हेतुना वै ॥ ३८

kimuta satatasarvaduḥkhahetūn
prakṛtiripūnupahantumudyatasya ।
bhavati mama viṣādadainyamadya
vyasanaśatairapi kena hetunā vai ॥ 38

**With the true enemy, an enemy who is an enemy by nature,
Who is the cause of all of our sufferings, all the time,
There is no need to say that I must be the same.
Whatever comes, I must never become discouraged,
I must never lessen in my resolve,
Even if it brings me hundreds of sufferings. (38)**

अकारणेणैव रिपुक्षतानि
गात्रेष्वलणकारवदुद्दहन्ति।
महार्हसिद्धौ तु समुद्यतस्य
दुःखानि कस्मान्मम बाधकानि ॥ ३९



akāraṇeṇaiva ripukṣatāni
gātreṣvalaṅkāravadudvahanti |
mahārhasiddhyai tu samudyatasya
duḥkhāni kasmānmama bādhakāni || 39

**Like some ornament for their body
A person treasures even the mark of a wound
Meaninglessly put there by an enemy.
So why should we consider a problem
The pain we feel in our quest
To attain a very great purpose? (39)**

स्वजीविकामात्रनिबद्धचित्ताः कैवर्तचण्डालकृषीवलाद्याः ।

शितातपादिव्यसनं सहन्ते जगद्धितार्थं न कथं सहेऽहम् ॥ ४०

svajīvikāmātranibaddhacittāḥ kaivartacaṇḍālakṛṣīvalādyāḥ |
ṣītātapādivyasanam sahante jagaddhitārtham na katham sahe'ham || 40

**Even fishermen, butchers, farmers, and the like
Endure willingly all kinds of harms
Such as cold or heat, thinking of nothing
More important than their livelihood.
Why then shouldn't someone like myself
For the sake of the living being's happiness? (40)**

दशदिग्व्योमपर्यन्तजगत्क्लेशविमोक्षणे ।

प्रतिज्ञाय मदात्मापि न क्लेशेभ्यो विमोचितः ॥ ४१

daśadigvyomaparyantajagatkleśavimokṣaṇe |
pratijñāya madātmāpi na kleśebhyo vimocitaḥ || 41

**You have pledged yourself to free all living beings
In the ten different directions from their mental afflictions.
At the same time you have failed to free you yourself
From your own mental afflictions. (41)**



आत्मप्रमाणमज्ञात्वा ब्रुवन्नुन्मत्तकस्तदा ।

अनिवर्त्ती भविष्यामि तस्मात्क्लेशवधे सदा ॥ ४२

ātmapramāṇamajñātvā bruvannunmattakastadā ।
anivarttī bhaviṣyāmi tasmātkleśavadhe sadā ॥ 42

**Are you not some kind of madman then,
To say so while you've failed to judge your own level?
I will therefore never turn away from
The vanquishing of the mental afflictions. (42)**

अत्र ग्रही भविष्यामि बद्धवैरश्च विग्रही ।

अन्यत्र तद्विधात्क्लेशात्क्लेशघातानुबन्धिनः ॥ ४३

atra grahī bhaviṣyāmi baddhavairaśca vighrahī ।
anyatra tadvidhātkleśātkleśaghātānubandhinaḥ ॥ 43

**I should therefore never turn back
Even for a single moment from the task
Of destroying the mental afflictions.
I should get attached to them,
And learn to hate and make war.
These kind of mental afflictions
And so are not counted among them. (43)**

गलन्बन्त्राणि मे कामं शिरः पततु नाम मे ।

न त्वेवावनतिं यामि सर्वथा क्लेशवैरिणाम् ॥ ४४

galantvantrāṇi me kāmam śiraḥ patatu nāma me ।
na tvevāvanatiṁ yāmi sarvathā kleśavairiṇām ॥ 44

**You can tie me to a stake and burn me, kill me,
Or you can cut off my head—that would be fine.
But I will never in any shape or form submit
To my great enemy, the mental afflictions. (44)**



निर्वासितस्यापि तु नाम शत्रोर्देशान्तरे स्थानपरिग्रहः स्यत्।

यतः पुनः संभृतशक्तिरेति न क्लेशशत्रोर्गतिरीदृशी तु ॥ ४५

nirvāsitasyāpi tu nāma śatrordeśāntare sthānaparigrahaḥ syat |
yataḥ punaḥ sambhṛtaśaktireti na kleśaśatrorgatirīdr̥śī tu || 45

**If you push a normal enemy out of your country,
They can still go on to other lands,
Make their home there, and get reinforcements;
And then they can return.
The way in which the mental afflictions behave
As enemies though is not the same. (45)**

क्वासौ यायान्मनःस्थो निरस्तः

स्थित्वा यस्मिन्मद्वधार्थं यतेत।

नोद्योगो मे केवलं मन्दबुद्धेः

क्लेशाः प्रज्ञादृष्टिसाध्या वराकाः ॥ ४६

kvāsau yāyānmanaḥstho nirastaḥ
sthitvā yasminmadvadhārthaṁ yateta |
nodyogo me kevalaṁ mandabuddheḥ
kleśāḥ prajñādr̥ṣtisādhyā varākāḥ || 46

**The mental afflictions are such that
Once I have eliminated them,
Cleared them from my mind
By using the eye of wisdom,
They have nowhere else to go—
No place they can make their home,
No way to return and harm me.
It all comes down to the fact
That my mind is so very weak:
I do not have the energy. (46)**



न क्लेशा विषयेषु नेन्द्रियगणे नाप्यन्तराले स्थिता
नातोऽन्यत्र कुहस्थिताः पुनरिमे मथन्ति कृत्स्नं जगत्।
मायैवेयमतो विमुञ्च हृदयत्रासं भजस्वोद्यमं
प्रज्ञार्थं किमकाण्ड एव नरकेष्वात्मानमाबाधसे ॥ ४७

na kleśā viṣayeṣu nendriyagaṇe nāpyantarāle sthitā
nāto'nyatra kuhasthitāḥ punarime mathnanti kṛtsnaṁ jagat |
māyaiveyamato vimuñca hṛdayatrāsaṁ bhajasvodyamaṁ
prajñārthaṁ kimakāṇḍa eva narakeṣvātmānamābādhasē | | 47

**It's not true that the mental afflictions
Exist among objects, neither do they exist
Among the group of the powers,
Nor somewhere throughout, nor somewhere other.
There is nowhere at all that they can stay
To do harm to every living being.**

**They are like an illusion, and so
I should eliminate this fear from my heart,
And rely on the practice of making great efforts,
Working to develop wisdom.
Why should I subject myself pointlessly
To the pains of the hells and the rest? (47)**

एवं विनिश्चित्य करोमि यत्नं
यथोक्तशिक्षाप्रतिपत्तिहेतोः।
वैद्योपदेशाच्चलतः कुतोऽस्ति
भैषज्यसाध्यस्य निरामयत्वम् ॥ ४८



evaṃ viniścīya karomi yatnaṃ
yathoktaśīkṣāpratipattihetoḥ |
vaidyopadeśāccalataḥ kuto'sti
bhaiṣajyasādhyasya nirāmayatvam || 48

**In this way we must engage in different
Kinds of contemplations and make great efforts
For the purpose of accomplishing the rules
As they have been described.
If you – a patient who absolutely had
To be treated with specific kinds of medicine –
Refused to listen to your physician's advice
How could you ever be cured? (48)**

B. “What is Joyful Effort?” (from the Seventh Chapter)

एवं क्षमो भजेद्वीर्यं वीर्ये बोधिर्यतः स्थिता ।
evaṃ kṣamo bhajedvīryaṃ vīrye bodhiryataḥ sthitā |
न हि वीर्यं विना पुण्यं यथा वायुं विनागतिः ॥१
na hi vīryaṃ vinā puṇyaṃ yathā vāyuṃ vināgatiḥ ||1

**Once you have practiced patience, begin
Your practice of effort, for enlightenment lies
In making these kinds of effort.
Without a breeze they never flicker,
And just so in the absence of effort
Merit can never occur. (1)**

किं वीर्यं कुशलोत्साहस्तद्विपक्षः क उच्यते ।
kiṃ vīryaṃ kuśalotsāhastadvipakṣaḥ ka ucyate |
आलस्यं कुत्सितासक्तिर्विषादात्मावमन्यना ॥२
ālasyaṃ kutsitāsaktirviṣādātmāvamanyanā ||2

**What is effort? It is joy in doing good.
Here I will explain the things
That work against it: these are
Laziness, an attraction to what is bad,
And the feeling of being discouraged – belittling yourself. (2)**