



DIAMOND MOUNTAIN UNIVERSITY

CLASS FOUR: INCREASING JOYFUL EFFORT (Guide 7.25-38)

आदौ शाकादिदानेऽपि नियोजयति नायकः ।

ādau śākādidāne'pi niyojayati nāyakaḥ ।

तत्करोति क्रमात्यश्चाद्यत्स्वमांसान्यपि त्यजेत् ॥२५

tatkaroti kramātyaścādyatsvamāmsānyapi tyajet ॥25

**At the beginning the Guide directs us
To acts of charity such as giving
Vegetables and the like.
Once we have grown accustomed to these,
Then gradually, in good time, we find
We can offer even our flesh.**

यदा शाकेष्विव प्रज्ञा स्वमांसेऽप्युपजायते ।

yadā śākeṣviva prajñā svamāmse'pyupajāyate ।

मांसास्थि त्यजतस्तस्य तदा किं नाम दुष्करम् ॥२६

māmsāsthi tyajatastasya tadā kiṁ nāma duṣkaram ॥26

**There comes a point when we reach a state
Of mind where we can view
Our bodies just like the vegetables.
At that stage then why is it we
Would feel it difficult at all
To offer our flesh or the rest?**



न दुःखी त्यक्तपापत्वात्पण्डितत्वान्न दुर्मनाः ।

na duḥkhī tyaktapāpatvātpañḍitatvānna durmanāḥ ।

मिथ्याकल्पनया चित्ते पापात्काये यतो व्यथा ॥२७

mithyākalanayā citte pāpātkāye yato vyathā ॥27

Since they have stopped bad deeds,
They feel no pain; and because
They are wise, there's no dislike.
This is due to the fact that thinking of things
The wrong way, and doing negative deeds,
Harm the body and mind.

पुण्येन कायः सुखितः पाण्डित्येन मनः सुखि ।

puṇyena kāyaḥ sukhitaḥ pāṇḍityena manaḥ sukhi ।

तिष्ठन् परार्थं संसारे कृपालुः केन खिद्यते ॥२८

tiṣṭhan parārthaṁ saṁsāre kṛpāluḥ kena khidyate ॥28

Physical well-being comes from meritorious deeds,
And mental happiness comes from learning and study.
What can depress a compassionate person
Who is living in samsara for the sake of others?

क्षपयन् पूर्वपापानि प्रतीच्छन् पुण्यसागरान् ।

kṣapayan pūrvapāpāni pratīcchan puṇyasāgarān ।

बोधिचित्तबलादेव श्रावकेभ्योऽपि शीघ्रगः ॥२९

bodhicittabalādeva śrāvakebhyo'pi śīghragāḥ ॥29

Destroying previous negativities
And accumulating oceans of merit,
One quickly surpasses the Listeners
Through the sheer power of the wish for enlightenment.



एवं सुखात्सुखं गच्छन् को विषीदेत् सचेतनः ।

evaṁ sukhātsukhaṁ gacchan ko viṣīdetsacetanaḥ ।

बोधिचित्तरथं प्राप्य सर्वखेदश्रमापहम् ॥३०

bodhicittarathaṁ prāpya sarvakhedaśramāpaham ॥30

Having acquired the chariot of the wish for enlightenment,
Which destroys all depression and weariness,
Who in their right mind would be dejected about
Going from one kind of happiness to another like this?

छन्दस्थामरतिमुक्तिबलं सत्त्वार्थसिद्धये ।

chandasthāmaratimuktibalaṁ sattvārthasiddhaye ।

छन्दं दुःखभयात्कुर्यादनुशंसांश्च भावयन् ॥३१

chandaṁ duḥkhabhayātkuryādānuśamsāṁśca bhāvayan ॥31

**The armies used for achieving the goals
Of living kind are will, steadfastness,
Joy, and finally leaving off.
Will is developed by fearing pain,
And engaging in the contemplation
Of the benefits that it gives.**

एवं विपक्षमुन्मूल्य यतेतोत्साहवृद्धये ।

evaṁ vipakṣamunmūlya yatetotsāhavṛddhaye ।

छन्दमानरतित्यागतात्पर्यवशिताबलैः ॥३२

chandamānaratityāgatātparyavaśitābalaḥ ॥32

**Eliminate then what acts against us;
Work hard to use the various forces
Of will, confidence, joy, and also
Leaving off, and being engaged, and the
Feeling of self-command, in order
To increase your capacity for effort.**



अप्रमेया मया दोषा हन्तव्याः स्वपरात्मनोः ।

aprameyā mayā doṣā hantavyāḥ svaparātmanoh ।

एकैकस्यापि दोषस्य यत्र कल्पाणवैः क्षयः ॥३३

ekaikasyāpi doṣasya yatra kalpārṇavaiḥ kṣayah ॥33

I will destroy countless faults, for my own sake and for others.
While the destruction of faults, one by one,
May take innumerable eons. . .

तत्र दोषक्षयारम्भे लेशोऽपि मम नेक्ष्यते ।

tatra doṣakṣayārambhe leśo'pi mama nekṣyate ।

अप्रमेयव्यथाभाज्ये नोरः स्फुटति मे कथम् ॥३४

aprameyavyathābhājye norah sphuṭati me katham ॥34

If I still do not see even the slightest beginning
Of the elimination of the faults,
Why shouldn't my heart break,
When the parcelling out of pain goes on and on?

गुणा मयार्जनीयाश्च बहवः स्वपरात्मनोः ।

guṇā mayārjanīyāśca bahavaḥ svaparātmanoh ।

तत्रैकैकगुणाभ्यासो भवेत्कल्पाणवैर्न वा ॥३५

tatraikaikaguṇābhyāso bhavetkalpārṇavairna vā ॥35

I should acquire many good qualities,
For myself and for others.
Otherwise the cultivation of good qualities, one by one,
Might not come about for innumerable eons.



गुणलेशेऽपि नाभ्यासो मम जातः कदाचन ।

guṇaleśe'pi nābhyāso mama jātaḥ kadācana ।

वृथा नीतं मया जन्म कथंचिल्लब्धमद्भुतम् ॥३६

vṛthā nītaṁ mayā janma kathañcillabdhmadbhutam ॥36

I have not cultivated even the slightest good quality;
I haven't produced anything.
This life which I somehow have miraculously obtained
Has been spent frivolously.

न प्राप्तं भगवत्पूजामहोत्सवसुखं मया ।

na prāptaṁ bhagavatpūjāmahotsavasukhaṁ mayā ।

न कृता शासने कारा दरिद्राशा न पूरिता ॥३७

na kṛtā śāsane kāra daridrāśā na pūritā ॥37

I have not obtained the happiness that comes
From the great festivals and honorings of the Buddhas.
Nor have I done religious acts, nor have I fulfilled the hopes of the poor.

भीतेभ्यो नाभयं दत्तमार्ता न सुखिनः कृताः ।

bhītebhyo nābhayaṁ dattamārtā na sukhinaḥ kṛtāḥ ।

दुःखाय केवलं मातुर्गतोऽस्मि गर्भशल्यताम् ॥३८

duḥkhāya kevalaṁ māturgato'smi garbhaśalyatām ॥38

I have not given fearlessness to those who are afraid,
Nor happiness to those who are distressed.
All I have been is a pain in my mother's womb,
Nothing but a source of suffering.