



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

धर्मच्छन्दवियोगेन पौर्विकेण ममाधुना ।

dharmacchandaviyogena paurvikeṇa mamādhunā ।

विपत्तिरीदृशी जाता को धर्मे छन्दमुत्सृजेत् ॥३९

vipattirīdṛśī jātā ko dharme chandamutsṛjet ॥39

It is because of my previous lack of interest in the Dharma,
That now a disaster of this magnitude has arisen.
What kind of fool would just cast aside an attraction to the Dharma?

कुशलानां च सर्वेषां छन्दं मूलं मुनिर्जगौ ।

kuśalānām ca sarveṣāṃ chandam mūlam munirjagau ।

तस्यापि मूलं सततं विपाकफलभावना ॥४०

tasyāpi mūlam satataṃ vipākaphalabhāvanā ॥40

The Sage observed that attraction
Is the root of all goodness.
And, in turn, the root of that
Is repeatedly meditating on the
Effects of karma as it ripens.

दुःखानि दौर्मनस्यानि भयानि विविधानि च ।

duḥkhāni daurmanasyāni bhayāni vividhāni ca ।

अभिलाषविघाताश्च जायन्ते पापकारिणाम् ॥४१

abhilāṣavighātāśca jāyante pāpakāriṇām ॥41

Suffering, irritations, all sorts of fears and anxieties,
And obstacles to obtaining one's desires
Arise for those who do negative actions.



मनोरथः शुभकृतां यत्र यत्रैव गच्छति ।

manorathaḥ śubhakṛtāṃ yatra yatraiva gacchati ।

तत्र तत्रैव तत्पुण्यैः फलार्घेणाभिपूज्यते ॥४२

tatra tatraiva tatpuṇyaiḥ phalārghenābhipūjyate ॥42

If one does positive actions intentionally and happily,
Then wherever he goes, because of that merit,
He will be worshipped with offerings,
The karmic effects of those actions.

पापकारिसुखेच्छा तु यत्र यत्रैव गच्छति ।

pāpakārisukhecchā tu yatra yatraiva gacchati ।

तत्र तत्रैव तत्पापैर्दुःखशस्त्रैर्विहन्यते ॥४३

tatra tatraiva tatpāpairduḥkhaśastrairvihanyate ॥43

But wherever those who do negative actions go,
Their desires for happiness will be slaughtered
By the sword of suffering,
All because of those negative actions.



विपुलसुगन्धिशीतलसरोरुहगर्भगता

vipulasugandhiśītalasaroruhagarbhagatā

मधुरजिनस्वराशनकृतोपचितद्युतयः ।

madhurajinasvarāśanakṛtopacitadyutayaḥ ।

मुनिकरबोधिताम्बुजविनिर्गतसद्वपुषः

munikarabodhitāmbujavinirgatasadvapuṣaḥ

सुगतसुता भवन्ति सुगतस्य पुरः कुशलैः ॥४४

sugatasutā bhavanti sugatasya puraḥ kuśalaiḥ ॥44

Due to their previous positive actions, the offspring of the Buddhas
Come to be in the presence of the Buddha.
They live inside large, fragrant, cool lotuses,
Endowed with the splendor of the sweet voice of the Conqueror,
And then beautifully incarnate as they emerge enlightened from the lotuses
At the instigation of the Sage.

यमपुरुषापनीतसकलच्छविरार्तरवो

yamapuruṣāpanītasakalacchavirārtaravo

हुतवहतापविद्रुतकताम्रनिषिक्ततनुः ।

hutavahatāpavidrutakatāmraṇiṣiktatanuḥ ।

ज्वलदसिशक्तिघातशतशातितमांसदलः

jvaladasiśaktighātaśataśātitamāmsadalaḥ

पतति सुतप्तलोहधरणीष्वशुभैर्बहुशः ॥४५

patati sutaptalohadharaṇīṣvaśubhairbahuśaḥ ॥45

Because of repeated negative actions,
One screams in pain as the skin is entirely peeled off
By the henchmen of the Lord of Death;
The body sprayed with molten copper which has been heated by fire;
With pieces of flesh torn off by hundreds and hundreds
Of slashes from blazing spears and swords;
Falling on the scorchingly hot iron ground.



तस्मात्कार्यः शुभच्छन्दो भावयित्वैवमादरात् ।

tasmātkāryaḥ śubhacchando bhāvayitvaivamādarāt ।

वज्रध्वजस्य विधिना मानं त्वारभ्य भावयेत् ॥४६

vajradhvajasya vidhinā mānaṁ tvārabhya bhāvayet ॥46

One should, therefore, be preoccupied with
The attraction towards virtue,
Cultivating it zealously.

Utilize the technique described

In the *Diamond Victory Banner* to practice

The confidence once one has begun.

पूर्वं निरूप्य सामग्रीमारभेन्नारभेत वा ।

pūrvam nirūpya sāmagrīmārabhennārabheta vā ।

अनारम्भो वरं नाम न त्वारभ्य निवर्तनम् ॥ ४७

anārambho varam nāma na tvārabhya nivartanam ॥ 47

At the very beginning appraise yourself

To see if you have the resources needed,

And then decide to act or not.

The very highest thing to do

Would be not even to start a thing;

But once you have begun then never

Allow yourself to stop.

जन्मान्तरेऽपि सोऽभ्यासः पापाद्दुःखं च वर्धते ।

janmāntare'pi so'bhyāsaḥ pāpādduḥkham ca vardhate ।

अन्यच्च कार्यकालं च हीनं तच्च न साधितम् ॥४८

anyacca kāryakālam ca hīnaṁ tacca na sādhitam ॥48

This habit (of not doing what you say you will)

Extends into future lives;

And because of this vice, one's suffering increases.

And another timely opportunity to act is wasted,

And what needs to be done is left unaccomplished.



त्रिषु मानो विधातव्यः कर्मोपक्लेशशक्तिषु ।

triṣu māno vidhātavyaḥ karmopakleśaśaktiṣu ।

मयैवैकेन कर्तव्यमित्येषा कर्ममानिता ॥४९

mayaiivaikena kartavyamityeṣā karmamānitā ॥49

Self-confidence should infuse these three:

Your actions, your battles to overcome the mental afflictions,

And your belief in your own abilities.

The confidence of accomplishment

Is when you say, "I am willing to do

This thing all by myself."

क्लेशस्वतन्त्रो लोकोऽयं न क्षमः स्वार्थसाधने ।

kleśasvatantro loko'yaṁ na kṣamaḥ svārthasādhane ।

तस्मान्मयैषां कर्तव्यं नाशक्तोऽहं यथा जनः ॥५०

tasmānmayaiṣāṁ kartavyaṁ nāśakto'haṁ yathā janaḥ ॥50

The entire world lives at the mercy

Of their mental afflictions; they're incapable

Of helping themselves at all.

Beings can't do what I can do;

And thus I'll be the one

To do what must be done.