



DIAMOND MOUNTAIN

DIAMOND MOUNTAIN UNIVERSITY

CLASS EIGHT: PERSEVERANCE AND MINDFULNESS (Guide 7. 66-75)

बलनाशानुबन्धे तु पुनः कर्तुं परित्यजेत् ।

balanāśānubandhe tu punaḥ kartuṃ parityajet ।

सुसमाप्तं च तन्मुञ्चेदुत्तरोत्तरतृष्णया ॥६६

susamāptaṃ ca tanmuñceduttarottaratṛṣṇayā ॥66

When one loses strength, one should
Leave off in order to work again later.
And when a job has been well done,
One should leave it with a thirst for more and more.

क्लेशप्रहारान् संरक्षेत् क्लेशांश्च प्रहरेद्दृढम् ।

kleśaprahārān samrakṣet kleśāṃśca prahareddṛḍham ।

खड्गयुद्धमिवापन्नः शिक्षितेनारिणा सह ॥६७

khadḡayuddhamivāpannaḥ śikṣitenāriṇā saha ॥67

**Think of the blade of a sword that's thrust
In your direction during a duel
With an enemy seasoned in war.
In just this way you must evade
The sword of afflictions, and seek to deliver
A death blow to these foes.**

तत्र खड्गं यथा भ्रष्टं गृह्णीयात्सभयस्त्वरम् ।

tatra khadḡam yathā bhraṣṭaṃ gṛhṇīyātsabhayastvaram ।

स्मृतिखड्गं तथा भ्रष्टं गृह्णीयान्नरकान् स्मरन् ॥६८

smṛtikhadḡam tathā bhraṣṭaṃ gṛhṇīyānnarakān smaran ॥68

**Imagine yourself in battle; your sword
Slips from your hand, you race in fear
To take it up again.
And if the blade of recollection
Should slip away, recall the terrors
Of hell, recover it quickly.**



विषं रुधरिमासाद्य प्रसर्पति यथा तनौ ।

viṣaṁ rudhiramāsādyā prasarpati yathā tanau ।

तथैव च्छिद्रमासाद्य दोषश्चित्ते प्रसर्पति ॥६९

tathaiva cchidramāsādyā doṣaścitte prasarpati ॥69

**Poison makes its way throughout
The entire body, riding upon
The coursing of the blood.
Just so, should they find an opening,
Then negativities make their way
Throughout the entire mind.**

तैलपात्रधरो यद्वदसिहस्तैरधिष्ठितः ।

tailapātradhara yadvadasihastairadhiṣṭhitaḥ ।

स्खलिते मरणत्रासात्तत्परः स्यात्तथा व्रती ॥७०

skhalite maraṇatrāsāttatparaḥ syāttathā vratī ॥70

**Suppose a person handed you
A bowl completely full of oil,
Then stood before you with a sword,
Threatening to take your life
Should a drop spill. You ascetics
Must concentrate like this.**

तस्मादुत्सङ्गो सर्पे यथोत्तिष्ठति सत्वरम् ।

tasmādutsaṅgāge sarpe yathottiṣṭhati satvaram ।

निद्रालस्यागमे तद्वत् प्रतिकुर्वीत सत्वरम् ॥७१

nidrālasyaāgame tadvat pratikurvīta satvaram ॥71

Therefore, just as one quickly leaps up
When a snake crawls onto one's lap,
In like manner one should quickly counteract
The arising of torpor and laziness.



एकैकस्मिंश्छले सुष्ठु परितप्य विचिन्तयेत् ।

ekaikasminśchale suṣṭhu paritapya vicintayet ।

कथं करोमि येनेदं पुनर्मे न भवेदिति ॥७२

katham karomi yenedam punarme na bhavediti ॥72

Whenever one fails, one's cheeks should burn in humiliation,
And one should think:
“What can I do so that this doesn't happen to me again?”

संसर्गं कर्म वा प्रप्तमिच्छेदेतेन हेतुना ।

samsargam karma va praptamicchedetena hetunā ।

कथं नामास्ववस्थासु स्मृत्यभ्यासो भवेदिति ॥७३

katham nāmāsvavasthāsu smṛtyabhyāso bhavediti ॥73

When one encounters any acquaintance
Or is involved in any action,
One should reflect with this as one's motive:
“How can I practice mindfulness
In these kinds of circumstances?”

लघुं कुर्यात्तथात्मानमप्रमादकथां स्मरन् ।

laghuṁ kuryāttathātmānamapramādakathāṁ smaran ।

कर्मार्गमाद्यथा पूर्वं सज्जः सर्वत्र वर्तते ॥७४

karmāgamādyathā pūrvam sajjah sarvatra vartate ॥74

Because one proceeds always being prepared
Before a task arises,
One can then act in a spritely manner,
Recalling to mind the teachings on self-vigilance.



यथैव तूलकं वायोर्गमनागमने वशम् ।

yathaiva tūlakam vāyorgamanāgamane vaśam ।

तथोत्साहवशं यायादृद्धिश्चैवं समृध्यति ॥७५

tathotsāhavaśam yāyādr̥ddhiścaivam samṛdhyati ॥75

Just as cotton sways with the coming and going
Of the wind,
So should one be under the sway of one's resolve.
And indeed, because of this
One's supernatural powers will flourish.