

CHAPTER 7

EFFORT

1. Developing enthusiasm for effort [v1]
2. The nature of effort [v2a]
3. Abandoning opposing factors [v2b-30]
4. Fully developing effort [v31-76]

1. Developing enthusiasm for effort

7.1

**With such patience, I should undertake effort,
For there is enlightenment in effort.
Just as there is no movement without wind,
So there is no merit without effort.**

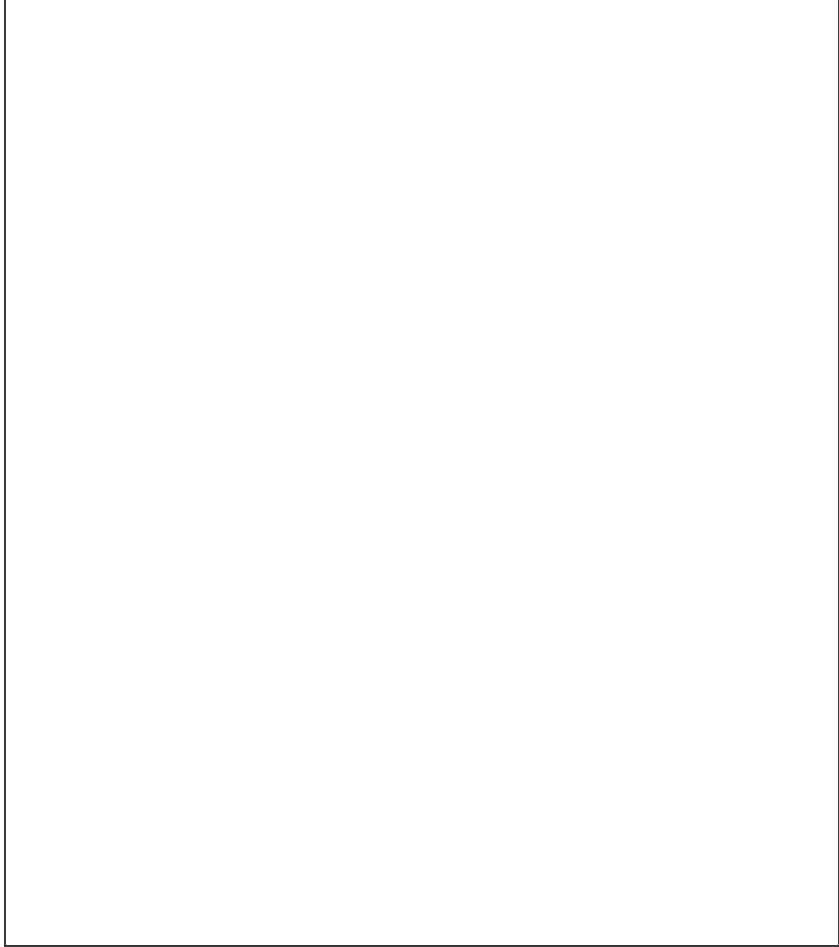
The first two lines are presented from the perspective of effort as the indirect cause of enlightenment, while the second two lines are presented from the alternative perspective, i.e. as the direct cause of merit.

2. The nature of effort

7.2

What is effort? Joy in virtue.

‘What is effort?’ indicates the definiendum. ‘Virtue’ is its essential characteristic, which excludes nonvirtue and [343] mundane joy. ‘Joy’ is the manifest characteristic.



3. Abandoning opposing factors

1. Summarizing the opposing factors
2. Abandoning the laziness of non-application
3. Abandoning the laziness of negative behaviour
4. Abandoning the laziness of despondency

1. Summarizing the opposing factors

**Its opposing factors are
Laziness, attachment to the negative
And the despondency of self-loathing.**

‘Laziness’ means finding no joy in anything good through one’s compulsion towards inferior happiness. ‘Attachment to the negative’ means finding joy in nonvirtue. ‘The despondency of self-loathing’ means giving up hope in the result.

2. Abandoning the laziness of non-application

1. Examining the cause of non-application and averting it
2. Examining the faults of this life and averting them
3. Examining the sufferings of future lives and averting them

1. Examining the cause of non-application and averting it

7.3

**With the sweet taste of inactivity
And the craving of sleep,
I am not yet tired of the sufferings of saṃsāra,
So laziness arises.**

Laziness arises in not being tired of inactivity and saṃsāric concerns.

2. Examining the faults of this life and averting them

1. Having certainty about impermanence
2. An example of seeing this
3. It will befall one
4. Impossible to hold back time
5. The time of death is too late
6. Explaining the impossibility of holding back time
7. Describing the actual kinds of suffering

1. Having certainty about impermanence

7.4

**Hunted by the defilements,
I will be caught in the trap of rebirth,
And disappear into the jaws of the Lord of Death.
Do I understand this at all?**

Just as there is no getting away for one caught in a hunter's trap, so, for one caught in the trap of rebirth which comes from the defilements of former lives, death is certain.

2. An example of seeing this

7.5

**Our kind are being gradually eradicated.
Can you not see that?
Those who go on sleeping regardless
Are like cattle before their butchers.**

By seeing that oneself and those who, like oneself, are caught in the trap of rebirth, will die, it makes sense to practise effort through giving up sleep and inactivity. Regarding cattle and their butchers, although the cattle see that the butchers are slaughtering the ones before them, this does not then cause them to be afraid.

3. It will befall one

7.6

**Having blocked off all paths,
The Lord of Death is now looking for you.
How can you enjoy food?
How can you enjoy sleep?**

There is no other path to escape death, so how can one remain inactive?

4. Impossible to hold back time

7.7

**Since death is approaching fast,
How will I be able to accumulate merit?**

5. The time of death is too late [344]

**At that time, even if I did abandon laziness,
It would be too late. What would be the point?**

If one were to practise at the time of death, even though one might make an effort then, since death would have already arrived, one could not accomplish virtue.

6. Explaining the impossibility of holding back time

7.8

**When I haven't done this, have just started this,
Am in the middle of this...
Suddenly the Lord of Death will come,
And I will cry, 'Oh please no! It's over!'**

Some activity is not done at all, something is only just started, something else is half done and so on. Yet, even while it is all incomplete, the Lord of Death will come and one will fall into despair, thinking, 'I have to leave everything behind! It's all over!'

7. Describing the actual kinds of suffering

7.9

**Overcome with misery, their eyes swollen and red,
Tears streaming down their faces,
My family will have lost all hope,
And all the while I will see the messengers from the Lord of
Death.**

7.10

**Tortured by the memories of my own nonvirtues
And hearing the immanent sounds of hell,
Terrified, I will clothe my body in excrement.
What could I possibly do in such a delirious state?**

The first three lines indicate leaving behind one's family of this life. The next line indicates visions of the next life arising. The next line

indicates having many strong mental impressions. The last three lines indicate one's overwhelming fear.

3. Examining the sufferings of future lives and averting them

1. Suffering is certain to arise
2. A difficult consideration
3. A mass of contradictions
4. Exhortation for the means of liberation from that

1. Suffering is certain to arise

7.11

**If, in this life, you are terrified,
Like a fish flipping about out of water,
What can be said of the unbearable sufferings
Of hell, created by your own nonvirtues?**

If one's suffering at the moment of death is unbearable, what need to mention the sufferings of hell?

2. A difficult consideration

7.12

**How can you rest content,
Having done deeds which will lead to
The heating hells, where your tender flesh
Will be scalded by boiling water?**

3. A mass of contradictions

7.13

**Wanting the result but not wanting to make an effort,
Sensitive to all kinds of harm,
Like a god in the grip of death
You cry out, 'I cannot stand this suffering!'**

The first line indicates wanting happiness but being distracted from its cause. The second line indicates having little fortitude but great suffering. The last two lines indicate being grasped by death just as

one was enjoying a long life. 'Like a god' means that they, too, enjoy long lives.

4. Exhortation for the means of liberation from that

7.14

Cross the great river of suffering

Using the boat of human life.

Since this boat will be very difficult to find again,

Now is not the time for sleeping, you fool!

3. Abandoning the laziness of negative behaviour

7.15

Having given up the supreme joy of the holy dharma,

A limitless cause of joy,

How can you find joy in distractions

And agitations, which are causes of suffering?

To enjoy the taste of holy dharma is a limitless cause of joy because it establishes manifold joys for the future. Through abandoning that, one relies on the causes of suffering, with attachment to objects of desire and abandoning joy. [345]

4. Abandoning the laziness of despondency

1. The antidotes and their result briefly explained
2. The antidote to the despondency of thinking that one lacks the cause
3. The antidote to the despondency of impatience with application

1. The antidotes and their result briefly explained

7.16

Without despondency, with the powers,

With dedication and self-control,

Equalizing myself and others,

I should then exchange myself and others.

‘Without despondency’ means to have in one’s nature the characteristics of high-mindedness with which to carry out excellent activities. The antidotes to despondency, i.e. the ‘powers’, are motivation for application, reliance upon the main practice, joy and subsequent abandonment. To concentrate these powers in one’s mind when engaging in application is like amassing an army and then charging into battle. ‘Dedication’ and ‘self-control’ are just aspects of the foregoing. Then, one should rest the mind in equanimity, i.e. equalizing and exchanging oneself and others, which is the result.

2. The antidote to the despondency of thinking that one lacks the cause

7.17

‘How can I possibly become enlightened?’

Don’t be so despondent.

The Tathāgata,

Whose words are true, said

7.18

That even bees, mosquitoes,

Wasps and worms,

If they could develop the power of effort,

Would attain unsurpassable enlightenment, so hard to attain.

Although animals are inferior vessels, they can attain everything up to unsurpassable enlightenment. Therefore, since one has attained the basis of freedom and can differentiate what is to be accepted and rejected, if one does not abandon the bodhisattva conduct, one will attain it:

7.19

Someone like me, born into humanity,

Recognizing what is of benefit and harm—

As long as I do not abandon the bodhisattva conduct,

Why would I not attain enlightenment?

If one does not abandon effort, one will attain enlightenment. In the *Ratnamegha* it says,

The bodhisattva does not think, 'The attainment of enlightenment is difficult, my effort is weak and feeble and I am lazy. To achieve enlightenment, one must practise for many hundreds of aeons as if one's head were on fire. I do not think I can bear such a burden!' Do not develop this attitude. Rather, the bodhisattva [346] should think, 'The tathāgata, arhat, samyasambuddhas—the fully manifest Buddhas and the holy beings, who have fully manifested enlightenment, who are fully manifesting enlightenment, and who will fully manifest enlightenment—it is by that kind of moral conduct and by that kind of effort that they became fully manifest enlightened ones, are becoming fully manifest enlightened ones, and will become fully manifest enlightened ones.'¹

3. The antidote to the despondency of impatience with application

1. The difficulties have great benefit
2. It is not suffering
3. It is actually happiness

1. The difficulties have great benefit

Comparing the sufferings of saṃsāra to a heavy burden:

7.20

**If I am more frightened at the prospect
Of having to lose an arm or a leg,
I have not examined what is heavy and what is light.
That fear comes from my own confusion.**

The suffering of that heavy load is meaningless:

7.21

**For countless millions of aeons,
Countless times I have been cut,
Impaled, burned and torn apart,
But I did not attain enlightenment.**

The suffering of that light load is meaningful:

7.22

**But the suffering through which I can accomplish
Enlightenment is limited.
It is like the suffering of making an incision
In order to extract something painful within.**

Establishing this with the example of eliminating a great suffering with a lesser one:

7.23

**All physicians use unpleasant treatments
To cure illnesses.
So, to overcome many sufferings,
I can put up with a little unpleasantness.**

2. It is not suffering

7.24

**Yet, the supreme physician does not use
Ordinary treatments like these.
With his extremely gentle practice,
He cures the limitless number of great sicknesses.**

7.25

**At first, the guide only has us practise
Giving away a few vegetables, etc.
Eventually, having gotten used to this,
We can come to give away even our own flesh.**

7.26

**When I eventually come to regard my own body
As like those vegetables, etc.
Why would it be difficult
To give away its flesh?**

The first two lines indicate the supreme physician. The two next lines indicate accomplishment by familiarization. The next verse gives an example of that. The last verse indicates that something one is used to is not difficult.

3. It is actually happiness

7.27

**There is no suffering because nonvirtue is given up.
There is no lack of joy because of wisdom.
It is wrong understanding that harms the mind
And nonvirtues that harm the body.**

The first line indicates that application does not exhaust the causes of physical pleasures. The second line indicates it is the cause of a joyful mind. The last two lines indicate the true causes of physical and mental suffering.

The next verse indicates that their opposites are causes of happiness:

7.28

**Merit brings physical pleasure,
And wisdom brings mental happiness.
Are the compassionate ones fed up
With remaining in saṃsāra for the benefit of others?**

Praising the preeminent activity:

7.29

**Their former nonvirtues are exhausted
By the force of their bodhicitta,
And they gather oceans of merit,
Due to which they surpass the śrāvakas.**

Concluding what is the real foundation of happiness: [347]

7.30

**Therefore, riding the chariot of bodhicitta,
Which relieves all discouragement and fatigue,
And takes one from happiness to happiness,
What thinking person would be despondent?**

The body is harmed by suffering and the mind is harmed by wrong understanding. It is these which obstruct joy. Therefore, because they

are their opposites, merit and becoming wise bring the happiness of body and mind.

4. Fully developing effort

1. Briefly
2. Extensively

1. Briefly

7.31

**The powers that can accomplish the benefit of beings
Are motivation, steadfastness, joy and rest.**

The purpose of effort is to accomplish the benefit of sentient beings. Its nature is motivation, steadfastness, joy and rest. Motivation is engaging with the armour of unshakeable aspiration. Steadfastness is unfaltering application. Joy is the enthusiasm to carry out a specific task. Rest is relaxing one's application when one becomes fatigued by it.

**Motivation is developed through fear of suffering
And considering its benefits.**

This indicates the cause of motivation, i.e. it is developed through fear of suffering and consideration of the benefits of virtue.

7.32

**Therefore, give up the factors that oppose
Motivation, pride, joy and rest,
And with dedication and self-control,
Work to increase effort.**

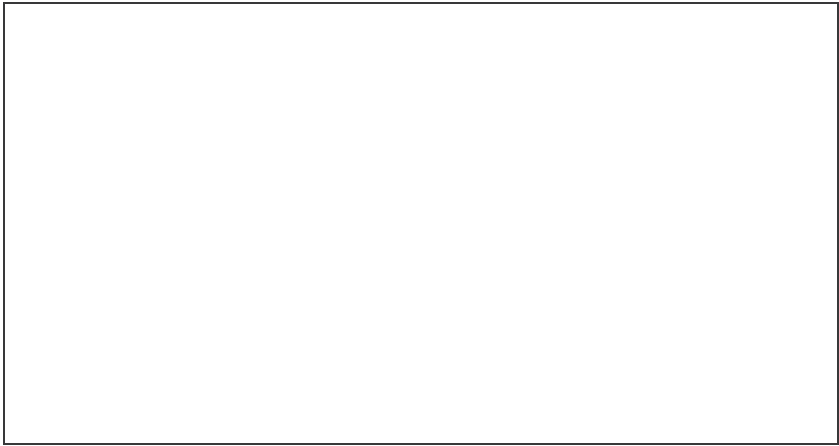
This indicates the result. The more these six powers are enhanced, the more one's effort will increase. This is the direct result, while the indirect result is the benefit of others.

2. Extensively

1. Developing the array of powers
2. Dedication
3. Self-control

1. Developing the array of powers

1. The power of motivation
2. The power of steadfastness
3. The power of joy
4. The power of rest



1. The power of motivation

1. Object
2. Result
3. Cause
4. Conclusion

1. Object

1. Abandoning the faults of oneself and others
2. Accomplishing all good qualities
3. Kinds of acts

1. Abandoning the faults of oneself and others

7.33

**I will overcome the endless faults
Of myself and others,
Even if each one of those faults
Takes an ocean of aeons to wear out.**

7.34

**When I see that I have barely begun
To exhaust my own faults,
Why do I not have a heart attack, thinking
I will end up in the realms of limitless suffering?**

The first two lines indicate that one should abandon all faults. The second two indicate that previous bodhisattvas made all kinds of exertion. [348] The next two indicate the weakness of one's own undertaking. The last two indicate how much there is to be abandoned.

2. Accomplishing all good qualities

7.35

**I will establish the many good qualities
Of myself and others,
Even if each one of those qualities
Takes an ocean of aeons to cultivate.**

7.36

**Since I have never developed
Much familiarity with even a part of those qualities,
It is quite amazing that I, someone who has acquired
Such a rare rebirth, should act so meaninglessly.**

The first two lines indicate that one should establish all good qualities. The second two indicate that previous bodhisattvas engaged in all kinds of exertions. The next verse indicates how little effort one makes.

3. Kinds of acts

7.37

I have not made offerings to the Buddhas,

**Nor provided great feasts.
I have not done anything for the teachings,
Nor fulfilled the wishes of the poor.**

7.38

**I have not protected the frightened from what threatens them,
Nor given comfort to the destitute.
The only thing I have done is cause
My mother the pain and suffering of carrying me in her
womb.**

The first six lines indicate the kinds of acts that one has not accomplished. The rest indicates the meaninglessness of one's birth.

2. Result of motivation

7.39

**In the past, until now,
I have had no motivation for dharma,
And now I am destitute like this.
Who abandons the motivation for dharma?**

7.40

**Motivation is the source
Of all virtuous pursuits, as the Sage has said.**

The result of motivation is virtuous dharmas, indicated here first by the reverse pervasion and then by the forward pervasion.²

3. Cause of motivation

The cause is conviction in actions and results [i.e. karma]:

1. The result of mixed actions
2. The ripening of purely white actions
3. The ripening of purely black actions

1. The result of mixed actions

The source of motivation is continual meditation

On the ripening of results.

7.41

Sufferings, anxieties,
 All kinds of distress,
 And being separated from our desires
 All come from nonvirtue.

7.42

For one who keeps a virtuous intent in mind,
 No matter where he goes,
 His merit will present offerings to him
 With the gifts of ripening results.

7.43

But one who practises nonvirtue, though he may want
 happiness,
 No matter where he goes,
 Will be defeated by his nonvirtues,
 Bearing instruments for inflicting pain.

The first two lines are a short summary. The next verse indicates the main visible results of nonvirtue. The next verse indicates the results of virtue. The last verse indicates the visible results of nonvirtue. ‘Sufferings’ means physical suffering and ‘distress’ means fires, etc.

2. The ripening of purely white actions

7.44

In the vast, fragrant, cool heart of a lotus,
 Where the sound of the Conqueror’s words nurtures their
 resplendence,
 The virtuous, prompted by the Sage’s light, arise from a lotus
 in a supreme form
 And become children of the Sugatas in the presence of the
 Conqueror.

The first line indicates the place of birth; the second, the presence of the teacher; the third, the birth itself and one's body and the fourth, the place.

3. The ripening of purely black actions

7.45

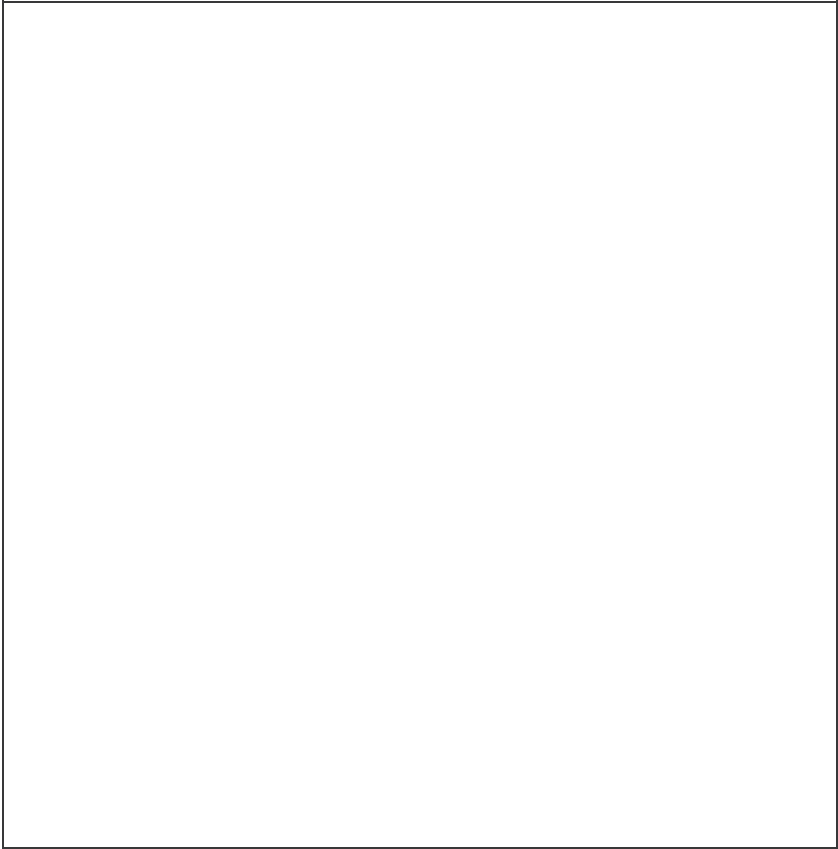
**The servants of the Lord of Death will relentlessly flail all the
skin from their bodies,
And pour molten copper, liquefied by ferocious furnaces,
down their throats.
As one hundred chunks of flesh are gouged from them with
red hot swords and knives,
The nonvirtuous will fall upon the fiercely blazing iron
ground.**

The first line indicates one's body; the second indicates the internal experience; the third indicates the external experience; the last line indicates the place.

4. Conclusion

7.46

**Therefore, I should be motivated to virtue,
And develop enthusiasm for it.**



2. The power of steadfastness

- 1. Stable preparation
 - 2. Stable engagement
1. Stable preparation
- 1. Method of not being deterred
 - 2. Method of preparation
 - 3. The fault of not doing it
1. Method of not being deterred [349]

I should cultivate pride from the outset

According to the practice of Vajradhvaṃsa.

In the *Sixth Dedication of Vajradhvaṃsa* it says,

For example, Devaputra, when the sun rises, it is not stopped by the faults of the blind nor of the gandharvas, nor by dust, Rāhu, smoke, mist and so forth, nor by shadows, nor by the rugged mountains but shines regardless upon any objects it reaches. Similarly, bodhisattvas arising for the benefit of others are not stopped by any kind of faults of hostility or wildness but rather they strive regardless to motivate, ripen and completely liberate those sentient beings who are suitable.³

2. Method of preparation

7.47

**I should assess my own resources
Before deciding whether or not to undertake something.
It is better not to undertake it
Than to undertake it and then stop,**

If one is able to, one should undertake it. Otherwise, one should not, for not undertaking is better than undertaking and then stopping.

3. The fault of not doing it

7.48

**For that habit will continue in future lives,
And increase nonvirtue and suffering.
Also, other actions and their results
Will be weakened and will not be accomplished.**

The fault of undertaking and then stopping is that one becomes habituated to stopping in future lives. This is called the ‘effect similar to the cause’. An increase of negative deeds in this life is called the ‘proliferating effect’. An increase in suffering throughout future lives is called the ‘fully ripened effect’. It diminishes other actions—i.e. since conduct ceases, it is an action diminishing the unattained. It also diminishes results—i.e. since it is impossible to attain the results themselves, it is an action diminishing the attained. Since one does not

fulfil what should have been accomplished, it is an action diminishing their attainment.⁴

2. Stable engagement

1. Briefly
2. Pride in actions
3. Pride in ability
4. Pride in overcoming the defilements

1. Brief overview

7.49

**I should take pride in three things:
Actions, defilements and ability.**

- Considering antidotal actions as the best, to engender the thought, [350] ‘There is nobody other than someone like me who can properly engage such actions’ is pride in actions.
- Considering the defilements as weak, to think, ‘I can control such things’ is pride in overcoming the defilements.
- Considering oneself as superior, to engender the thought, ‘Nobody else can abandon faults and accomplish good qualities’ is pride in ability.

2. Pride in actions

1. Briefly
2. Extensively
3. Benefitting others engaged in inferior actions

1. Briefly

**‘I will do it alone.’
This is pride in actions.**

2. Extensively

7.50

**The world is overpowered by defilements
And cannot achieve its own benefit.
Since beings cannot do it for themselves,
I will do it for them.**

Since others who have defilements are powerless, they are unable to accomplish virtue, so it will be done by oneself.

3. Benefitting others engaged in inferior actions

7.51

**How can I just sit here
When others are performing negative actions?
I don't act because of pride,
But it would be better not to have such pride.**

2. Pride in ability

1. The logic of reliance
2. The means of reliance⁵

1. The logic of reliance

1. Showing the fault by example
2. The cause of that arising
3. The greatness of that pride
4. Striving to rely on that
5. If one does not strive, one's vows will be broken

1. Showing the fault by example

7.52

**When it comes across a dying snake,
A crow acts as if it were an eagle.
Similarly, when I am weakened,
Even a small downfall will harm me.**

Just as when a snake is weakened, it is attacked by scavengers, so when antidotes are weak, the downfalls are heavy.

2. The cause of that arising

7.53

**When I am discouraged, I give up,
So how will I ever be liberated from destitution?**

Since out of discouragement one does not try, one takes no pride in one's ability and so one is not liberated from destitution.

3. The greatness of that pride

**The proud, generating exertion,
Can handle difficulties, even great ones.**

4. Striving to rely on that

7.54

**Therefore, with a steady mind,
I will overcome all downfalls,**

5. If one does not strive, one's vows will be broken

**For if I am defeated by the defilements,
My wish to conquer the three realms would be a joke.**

2. The means of reliance

1. The nature of antidotal pride
2. 'Pride' here does not mean defiled pride
3. Developing enthusiasm by praising antidotal pride

1. The nature of antidotal pride

7.55

**'I will conquer all,
And be conquered by nothing.'
I, a child of conquering lions,
Should take pride in this.**

[351] The first two lines indicate the wish to conquer all among the three worlds. The second two lines indicate the subsequent training of a child of the conquerors.

'Is this not contradictory to the teaching that pride is to be abandoned?'

2. 'Pride' here does not mean defiled pride⁶

7.56

**Whoever is defeated by their pride
Does not have this pride; he has defilements.
The proud are not overpowered by their enemies;
They bring the enemy pride under their power.**

7.57

**Their defilements inflate them with pride,
And their pride leads them to the lower realms.
It steals the wealth of their human life,
And leaves them a slave, begging food from others,
Stupid, ugly and pathetic,**

7.58

**Despised wherever they go.
If these wretches, inflated with pride,
Are counted among the proud,
Who could be considered shamed?**

The first two lines indicate that someone whose antidotal pride is defeated has defilements and does not take pride in his abilities. Why? Because taking pride in one's abilities acts as an antidote to the defilements and thus overpowers them (lines 56cd). The next lines indicate that taking pride in one's abilities brings happiness, while here the person attains suffering, i.e. they are led to the suffering of the lower realms (57ab) and, even while they are in the higher realms, they experience painful sufferings (57c-58b). The last two lines indicate that if such a person is proud, nobody would be shamed.

3. Developing enthusiasm by praising antidotal pride

7.59

**Whoever takes pride in conquering the enemy pride
Is one of the proud and a completely victorious hero.
Whoever finally overcomes the enemy pride when it is
upon him
Brings the results of his conquest to completion in accord
with the wishes of beings.**

‘The proud’ are those who take pride in conquering the enemy pride. Though the enemy pride is upon him, the one who overcomes it is a hero. If he brings the results of his conquest to completion in accord with the wishes of beings, he is completely victorious.

4. Pride in overcoming the defilements

Developing strength in dangerous conditions:⁷

7.60

**Amid the amassing defilements,
I will withstand them in a thousand ways.
Like a lion among foxes,
The host of defilements will not disturb me.**

One should remain focussed on not being tainted by defilements:

7.61

**In a deadly situation,
People protect their eyes.
Similarly, even in a threatening situation,
I will not fall under the power of the defilements.**

The actual explanation:

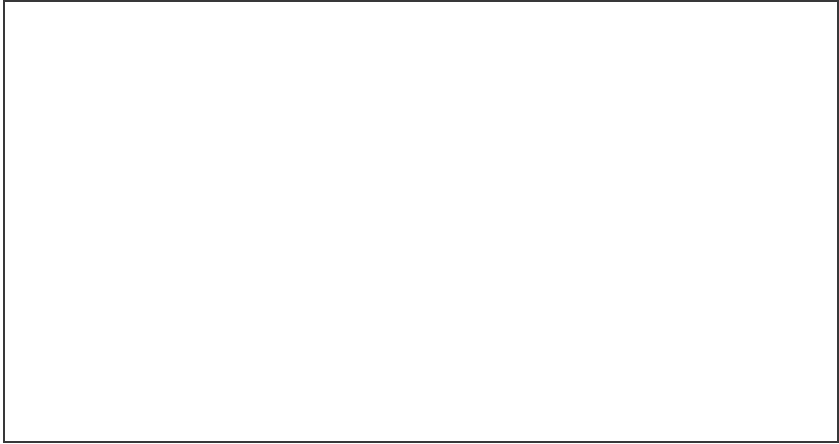
7.62

**It would be better to be burned alive
Or decapitated
Than to be constantly grovelling
To the enemy defilements.**

7.62a

**Similarly, in all circumstances,
I should do nothing apart from what is appropriate.**

A 'deadly situation' [v61a] means something life-threatening.



3. The power of joy

1. One should enjoy the play of good actions themselves without concern for a result
2. Consideration of the result: enjoyment
3. How to apply the power of joy

1. One should enjoy the play of good actions themselves without concern for a result [352]

7.63

Whatever actions are to be done,

I will carry them out

**Like someone who enjoys the playing of a game as its own
reward;**

I will insatiably delight in participating.

One should just enjoy it like playing a game of dice.

2. Consideration of the result: enjoyment

1. Certainty that the result will come
2. Consideration of what is better

1. Certainty that the result will come

7.64

**When we act for the sake of our own happiness,
We do not know whether we will get it or not.
But how can one for whom the action itself brings happiness
Be happy without doing it?**

While the results of engaging in ordinary actions are doubtful, if one practises antidotal actions, there is no doubt that the result will come.

2. Consideration of what is better

7.65

**If I never have enough sense pleasures,
Which are like honey on a razor's edge,
How can I ever have enough merit,
Which ripens in happiness and bliss?**

‘Happiness’ means attaining sense pleasures.

3. How to apply the power of joy

7.66

**Therefore, in order to carry out an action,
I will engage in it
Like an elephant tormented by the midday sun,
Plunging into a lake.**

4. The power of rest

1. Temporary rest
2. Finishing rest

1. Temporary rest

7.67

**If, after some time, my strength declines,
I should leave it so I can return to it later.**

The first line indicates the circumstance. The second line indicates the necessity and the manner of resting.

2. Finishing rest

**When I have completed something properly,
I should leave it, wanting to get on with the next thing.**

The first line indicates the circumstance. The second line indicates the necessity and the manner of resting.

2. Dedication

1. Dedication to concern
2. Dedication to mindfulness and clear comprehension
3. Not allowing circumstances to arise which oppose those two
4. Overcoming their arising
5. Subsequently accomplishing supporting actions

1. Dedication to concern

7.68

**Like engaging in a sword fight
With a veteran enemy warrior,
I will dodge the defilement weapons
And cut down the defilement enemies.**

One dodges the defilements and fights against the three poisons and laziness by maintaining their antidotes.

2. Dedication to mindfulness and clear comprehension

7.69

**If I dropped my sword in battle,
I would hurriedly snatch it up, horrified.
Likewise, if I lose the blade of mindfulness,
I will quickly restore it, in horror of hell.**

3. Not allowing circumstances to arise which oppose those two

7.70

Poison spreads throughout the body
By means of the blood.
Likewise, if they find an opportunity
Faults will spread throughout my mind.

7.71

Practitioners should be as careful
As someone carrying a pot of mustard oil,
Attended by a knifeman
Threatening to kill them if they should spill any.

The first verse indicates that faults will spread if they find an opportunity. The second verse indicates making effort in the means of not providing them with any opportunities.

4. Overcoming their arising [353]

7.72

I would hurriedly jump up
If a snake slid onto my lap.
Likewise, if I sink into sleep or lethargy,
I will quickly repel them.

7.73

Each time some fault occurs,
I should reproach myself,
Reflecting for a long time,
'I will not allow this to happen again.'

The first verse indicates repelling sleep and laziness, while the second verse indicates repelling downfalls.

5. Subsequently accomplishing supporting actions

7.74

'How can I develop mindfulness
In these particular circumstances?'

**With this in mind, I should plan for
Occasions of meeting and practising.**

To develop mindfulness, one should take up the actions of meeting with teachers and practising their meditations.

3. Self-control

The means of practising self-control:

7.75

**Before committing any act,
I should be fully prepared.
Calling to mind the advice on concern,
I should proceed to carry it out.**

The result of effort in self-control:

7.76

**Like cotton blown back and forth
Under the power of the wind,
I should accomplish everything in this way
Under the power of enthusiasm.**

