

IMC-LEWES
MAKING EFFORT EASIER
Talk presented by Carl Skooglund
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When Carolyn and I were talking about what might be interesting and useful themes for today...I thought it'd be good to turn to subject...that honestly...has a bit of a PR problem...and that's subject is EFFORT...Right Effort...Sammāvāyāmo in Pali...

- Right Effort is a vital facet of the Path...but it is sometimes viewed with a bit of suspicion...a bit of doubt...maybe even resentment.
- What I hope to do today...is offer up some fresh perspectives and practices that will help effort **MAKE MORE SENSE**, and seem more **VALUABLE**
- ...because once Right Effort makes SENSE...AND is perceived as VALUABLE...effort becomes easier...it becomes something we WANT to engage in...
- If you didn't know already...Right Effort is simply about nurturing what's skillful...and letting go of what gives us a hard time...
- I most recently observed how effort can be mistakenly perceived...in listening to a dhamma talk just a couple weeks back...
 - In this talk...the speaker was describing the role of mindfulness...as it's portrayed in the **Nagara Sutta (AN 7.63)**...translated as the Fortress...this sutta is a simile of how different parts of the practice are similar to different parts of a frontier city
 - What the person said was that the Buddha compared mindfulness to the gatekeeper...which is right...that's what the sutta says...but then the person said that what this gatekeeper does...was simply watch people enter and leave the city...the implication is that mindfulness simply watches things come and go...
 - Well, here's what the sutta actually says...

*The royal frontier city has a gate-keeper — wise, experienced, intelligent —
to keep out...those he doesn't know...and to let in...those he does...
for the protection of those within ...[repeat]
With MINDFULNESS as his gate-keeper, the disciple...
abandons what is unskillful...and develops what is skillful...*

- What the sutta actually says is that the gatekeeper lets in people who are safe...and keeps people out who might cause harm...and mindfulness... *abandons, inhibits what is unskillful, develops what is skillful...*
- I do NOT think the person was intentionally misstating what the sutta says... to me, it's more about a general misunderstanding that mindfulness is passive in nature...non-judgemental...non-reactive...
- But in Buddhism's Early Tradition...mindfulness is quite PRO-active...and we take an active role in creating our experience...

- Fundamental to this...is creating experience that's helpful...and NOT creating... what's NOT helpful...which is EXACTLY what Right Effort essentially is...
- Right Effort isn't about will power...it's about skillfulness...it *can* be useful to work hard...but as you probably know already...it's AS important to work smart...to be wise...you may be familiar with the Buddha's simile of someone trying to get milk from a cow's horn rather than the udder...and thinking that effort is a waste of time...of course, this is not a reflect on the value of effort...it's a reflection of wisdom
- It can also really help...to tune our perceptions...reframe how we see things...so it's not so much about...all-out effort OR no-effort...rather, it's more when and how much... it's about modulating and tuning...
- Now, how do we know what helps? Sometimes that's clear...sometimes it's not...when it's not clear...it's helpful to reflect...by reflect I mean...on the one hand...think it out...verbally think it out inside your head ...use your smarts...
- And on the other hand...by reflect it also means to feel your way into the realization ...of what helps...and what does not...
- ...with practice...we can come into the felt, bodily sense...that helped...this is helping...or that will help...there's a sutta on that...
- In general...I don't want to set out some static formula...chisel out some particular process...instead, what I'd like to do today...is offer some thoughts...offer some frameworks for you...to play around with...test, try out, and see what happens... ehipassiko, right?...see for yourself what works and what doesn't...aaaand, I'll offer a sutta on that
- And a heads up: I'm going to throw a lot of detail at you...because I never know what particular thing is going to resonate for someone...but if something resonates...grab it and run with it... and let go of what does not resonate...

PRIME DEFINITION

I want to start with the prime definition of RE...here's Bhikkhu Sujato's translation from Sutta Central...as found in the satipatthana sutta...there are four aspects...it says...

- *And what is right effort?*
- First...*It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, that unskillful qualities don't arise [are not produced].*
- Second...*they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, that unskillful qualities that have arisen...are given up.*
- Third...*they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.*
- Fourth...*they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called right effort.*

Again, *Sammāvāyāmo*...is the Pali phrase for Right Effort...*sammā* is translated as right...but think of as something that's appropriate to the purpose...in the case of RE...it's effort that's appropriate to the purpose...*vāyāmo* is the Pali word that gets translated as effort...*kusalā* and *akusalā* are the Pali words for skillful and unskillful...

WHAT IS SKILLFUL?

Often the question comes up...well, what IS skillful? In the sutta on Right View...the **Sammādiṭṭhisutta MN 9**...it gives us one version...offered by one of the Buddha's main disciples...Sariputta...and the VERY FIRST thing Sariputta says about Right View...is that we're to understand...what is skillful...and what is not...he says...

...what is UN-skillful and what is its root?

And what is skillful and what is its root?

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; and covetousness, ill will, and wrong view. This is called the unskillful.

And what is the root of the unskillful? Greed, hate, and delusion...

And what is the skillful? Avoiding killing, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called the skillful.

And what is the root of the skillful? Contentment, love, and understanding.

So, technically...that's the list...breaking the precepts...wrong view...and the three kilesas...are all unskillful...and their opposites are skillful...

- Now, I think it's good to keep the list in the back of your mind...to use as a reality check every now and then...
- But I'd like to suggest that what you keep at the FRONT of your mind...is the FELT SENSE...of something being helpful or not-so-helpful...
- Rather than keeping a list in your head...of what's skillful and what's not...or falling into some idea of what you "should" be doing...REFLECTION is the key...cluing in...to your direct experience...of something being beneficial...or harmful...
- To me, this is so important...and it's backed up by a couple suttas...which we'll get to later...
- As it's presented...the whole skillful/unskillful framework...comes across as rather binary...pretty dualistic...in reality...the effects of doing one thing or another are not always clear...but practicing this reflection...over time...it helps...
- And it's assumed we're going to make mistakes...

OTHER MANIFESTATIONS

Another thing...that I think would help to point out...is that Right Effort is not something that just sits in its little slot among the 8FP...and that as practitioners...we decide to put it into play every now and then...

- Instead, Right Effort is a facet of the Path that's quite marbled throughout the practice...and manifests itself in a variety of ways...here are a few examples...

Satipatthana Sutta

The first set of examples come from the **Satipatthana sutta**...the foundations of mindfulness discourse...MN 10

Ardency

- In the preamble to the sutta...there's that phrase...

*...ardent, clearly aware, and mindful...
setting aside longing and distress in regard to the world...*

Thanissaro Bhikkhu...makes clear that ardency is an expression of Right Effort, i.e., developing what's skillful and abandoning what's not...

- And in his book, **Right Mindfulness**...TB says...*Ardency...is synonymous with the desire explicit in the definition of Right Effort, and motivated by the discernment of what's skillful and unskillful...*
- But again, it's fine to hear...that technically...ardency means growing our skillfulness...but the thing that can make a real difference in our practice...is to REFLECT...
What good thing do I want to have happen as a result of my practice?
- Why *am* I doing THIS...when I could be doing something else?
- What do I want my mind and heart to feel like?
- So, ardency...it doesn't just mean *try real hard*...ardency is also form of good will...it's a form of kindness...because we want something good to happen...good for us...good for others... good for both...

There's also that second part of the introductory phrase in the satipatthana...we set aside longing and distress with regard to the world...

- This does not mean we stopping caring about people...it doesn't mean we don't help if we can...
- What this is pointing to, I think...is that when we're engaged in practice...that's the thing we're doing...and to the Buddha's way of thinking...the best thing we can do for the world...is get our own act together...and so when we're doing the practice...trying to get our act together...that's the thing we're doing...

- If you're old enough...you might remember how Steven Covey put it in his book... **7 Habits of Highly Effective People**...at one point he said...*The main thing...is to keep the main thing...the main thing...*

So, ardency is woven into the entire satipatthana...

- And Right Effort is explicitly and implicitly woven into the fourth foundation...the fourth foundation being mindfulness of the 5H, 5A, 6S, 7F and 4NT's...
- The text itself explicitly states...that the five hindrances are to be abandoned and kept at bay...and the seven factors of awakening are to be brought into being and developed
- It also says that we're to understand HOW fetters arise at each of the six senses...how the fetters are abandoned...and how they're prevented...
- It is said that the awakening factors are to be brought into being and developed...
 - And the second awakening factor, investigation...involves RE
 - As TB puts it in **Right Mindfulness**...for investigation: *you remember to analyze [investigate] phenomena ... in terms of cause and effect, skillful and unskillful...*
 - And as Analayo says in **Satipatthana: The Direct Path to Realization**: *...the [investigation factor] refers in particular to the ability to distinguish between what is skillful for progress on the path, and what is unskillful.*
- The 4NT's are spelled out in the fourth foundation...one thing that I like to keep in mind...is that in the Buddha's first teaching...the **dhammachacapavatanasutta**... **Setting in Motion the Wheel of the Dhamma**...he not only taught the 4NT's...he taught that there are TASKS associated with each...the truths themselves...are the truth of dukkha, the cause of dukkha, the end of dukkha...and the path leading to the end of dukkha...the tasks are that we're to...
 - Comprehend dukkha...
 - Abandon the cause...
 - Realize the end... and
 - Develop the path...
 - So it's comprehend, abandon, realize and develop...the point is that the truths don't just sit as static ideals...there are skillful actions to be taken...in relation to each one...
- Please forgive me...this is bit of a swamp of detail I'm sure...but the overall point...is that in the Early Tradition...mindfulness is not simply allowing things to come and go...instead the idea is to abandon what hurts... and develop what helps

Goldsmith

Moving on to another teaching...I really love this passage from AN 3.102...which talks about striking a balance among three kinds of activities...it says

*... a mendicant ... should focus on three foundations from time to time [repeat]:
concentration, exertion, and equanimity.*

*If they focus solely on ... concentration, it's likely their mind will become lazy.
If they focus solely on ... exertion, it's likely their mind will become restless.
If they focus solely ... equanimity, it's likely their mind won't become properly immersed
in samādhi for the ending of defilements.*

*But when a mendicant dedicated to the higher mind focuses from time to time on
concentration ... exertion, and ... equanimity, their mind becomes pliable, workable, and
radiant, not brittle, and has properly entered immersion for the ending of defilements.*

...here's the simile...

*It's like when a goldsmith prepares a forge, fires the crucible, picks up some gold with
tongs and puts it in the crucible.*

*From time to time they fan it, from time to time they sprinkle water on it,
and from time to time they just watch over it.*

If they solely fanned it, the gold would likely be scorched.

If they solely sprinkled water on it, the gold would likely cool down.

If they solely watched over it, the gold would likely not be properly processed.

*But when that goldsmith fans it from time to time, sprinkles water on it from time to time,
and watches over it from time to time, that gold becomes pliable, workable, and radiant,
not brittle, and is ready to be worked.*

*Then the goldsmith can ... create any kind of ornament they want, ...
a bracelet, earrings, a necklace, or a golden garland.*

- The idea...in terms of RE...in terms of actions to be taken...the idea is that sometimes ...you heat things up...sometimes you cool things off...sometimes you just watch how things are moving along...
- And as a result...the sutta says...your mind becomes workable...you can do with your mind...what you want to do with it...

One's Own Mind

Next...in AN 10.51...called **One's Own Mind**...the Buddha describes how we should train ourselves to be skilled in the ways of our own mind...

- I'm going to paraphrase...but the idea is that we should become familiar with the unskillful states we give into...or are often overcome by...
- AND like someone who sees a smudge on their face...we clean up our mind states...with the same vigor that we'd wipe dirt off our face...and then take pleasure in having cleaned ourselves up...
- There's the taking care of our unskillful habits...

- But there's also the broader question of checking in with ourselves... being clear about the ways we might typically create experience in ways...such that it's not actually in our best interests...

Advice to Rahula

In another teaching...MN 61...we find the Buddha teaching his young son, Rahula...who was about 8 or 9 at the time...the Buddha says...

What do you think, Rāhula? What is the purpose of a mirror?"

"It is for reflection, sir."

"In the same way, actions of body, speech, and mind...

should be done only after repeated reflection...repeated reflection

When you want to act with the body, speech, or mind... you should check:

'Will this act lead to hurting myself, hurting others, or hurting both?

Is it unskillful, with suffering as its outcome and result?'

*If, upon reflection, **you know**: 'This act ... will lead to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.'*

Then, Rāhula, you should not do such a deed.

- That version of the teaching is for reflecting BEFORE an act...there are two more versions, too...one for WHILE you're acting...and the third is for AFTER you've acted...
- And then there are versions for actions that...upon reflection...are skillful...have happiness as their outcome...then you don't stop...you keep going...
- There's a definite formula here...which again, can get a little hard on the brain... but the basic idea of which is to reflect: What...when I do, think or speak it...leads to my own harm or benefit...to the harm or benefit of those around me...or to BOTH me and others...
- The root of the teaching...revolves around reflection...it revolves around knowing for yourself...what leads to harm...and what leads to happiness...

The Kalama Sutta

Next is **AN 3.65** ...the renown **Kalama Sutta**...now the community of Kalamas lived at a crossroads... where all the gurus came around...espousing their own views and disparaging others...and the Kalamas told the B they were perplexed...and the Buddha said... *no wonder you are!* It's this sutta where he famously said...

Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by [respect for] a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence of a speaker, or because you think: 'The ascetic is our guru.'

*But when, Kālāmas, you know for yourselves:
‘These things [greed, hatred and delusion] are unskillful [akusala];
these things are blameworthy; these things are censured by the wise;
these things, if accepted and undertaken, lead to harm and suffering,’
then you should abandon them.*

*But when you know for yourselves: ‘These things are skillful [kusala]; these things are
blameless; these things are praised by the wise;
these things, if accepted and undertaken, lead to welfare and happiness,’
then you should live in accordance with them.*

- The emphasis here is not just thinking stuff through, i.e., logical reasoning...but when you know for yourselves...you feel it inside...the harm...or the happiness...that comes from different ways of being...different courses of action...

Lute

- This next teaching is from the **Vinaya**...the monastic code...and called the **Cammakkhandhaka**...but often referred to as the simile of the lute...
- It shows how effort is tuned...adjusted...rather than toggled full on or full off...
- In it, we encounter a monk named Sona...and Sona had been trying really hard...but he'd had enough...he was getting nowhere...and he was thinking of returning to lay life...well the Buddha paid him a visit...and their conversation went like this

*“What do you think about this, Sona?
Were you good at the lute when you were a householder?”*

“Yes, Lord.”

*“What do you think about this, Sona? When the strings of your lute were too tight,
was your lute at that time tuneful and fit for playing?”*

“No, indeed, Lord.”

*What do you think about this, Sona? When the strings of your lute were too slack,
was your lute at that time tuneful and fit for playing?”*

“No, indeed, Lord.”

“What do you think about this, Sona?

*When the strings of your lute were neither too tight nor too slack,
but were keyed to an even pitch, was your lute at that time tuneful and fit for playing?”*

“Yes, Lord.”

*“Even so, Sona, does too much energy produce restlessness,
and too feeble energy produces slothfulness.*

“Therefore ... exert balanced energy and discover an evenness of the spiritual faculties.

- This particular analogy...recalls a kind of mama bear effort...not too hard...and not too soft...

- I think there are also other good analogies...that speak to the kind of modulation of effort...that's based on the conditions we find ourselves in...for example...it's fine to change the gears on our bike if we're going up a hill...or facing a head wind...just like it's fine to count breaths if our minds or our circumstances become the equivalent of a steep hill...

There are two more suttas...and then I'll wrap it up...

Simile of the **COOK**

- In **SN 47.8**...a teaching referred to as **the Cook**...the Buddha describes how it helps *to pick up on the sign...pick up on the hint of our mind...*
- Here's a snippet from the sutta...

"Suppose that there is a foolish, inexperienced, unskillful cook who has presented his master ... with various kinds of curry: sour, bitter, peppery, sweet, alkaline or non-alkaline, salty or non-salty. The unskillful cook does NOT take note of his master, thinking, 'Today my master likes [this or that] As a result, the cook is NOT rewarded with clothing or wages or gifts. Why is that? Because the foolish, inexperienced, unskillful cook does NOT pick up on the sign...does NOT pick up on the hint of his master.

"In the same way...a foolish, inexperienced, unskillful monk [practices with one of the themes of mindfulness but] his mind does not become concentrated, his defilements are not abandoned. The monk does not take note of that fact [...he does not pick up on the sign...he does not take the hint]. As a result, the monk is NOT rewarded with a pleasant abiding here & now, nor with mindfulness & alertness. Why is that? Because ...the monk does NOT pick up the sign, does NOT take the hint...of his own mind.

- Then the Buddha describes the flip side...of these two scenarios...in which a wise, skillful cook DOES pick up...on what his master likes that day ...and is rewarded with clothing, wages, & gifts...and...
- ...in the same way...a wise, skillful monk...picks up on the signs...takes the hints...that his own mind is giving him...so that he knows...which themes of mindfulness...his mind will like today...and he is thus rewarded with a pleasant abiding...together with mindfulness and awareness...
- Here's the point I think...it's not about ALWAYS staying with the breath...trying real hard to be with the breath...when, in fact, today is not a good breath day...
- It's like being the wise parent...knowing that today is not a sweet potato day for two-year-old Johnny...instead...it's an apple sauce day...

Two Kinds of Thought

The last sutta I want to refer to is the **Dvedhāvitakkasutta** ...which is the 19th sutta in the MN...the Middle Length Discourses...and it's translated as **Two Kinds of Thought** ...Two Classes of Thought...

- Here's a basic outline of what we find in this teaching...
- It starts with the Buddha talking to the Sangha...about the period of time...BEFORE he was the Buddha...back when he was a bodhisatta, i.e., someone who was intent on awakening...

And during that time period...he got this idea: Why don't I classify my thoughts into two kinds...the first kind...is thoughts related to sense desire, ill-will and cruelty...and the second kind...is thoughts related to renunciation, good will and compassion...

- What we see here...is that the Buddha-to-be is **experimenting**...
- He's introducing a sense of curiosity...into his search...or, as I like to say...a willingness to play around...let me try this, let me try that...and just see what happens
- This is a really good approach for us to take as well...
- Because we create...the kind the energy and enthusiasm...that comes from trying things out...it's the kind of energy that comes from curiosity...from learning...

And then the Buddha said that...as he meditated...IF there arose...a thought of sense-desire, ill-will or cruelty... **THEN he reflected**...*these thoughts...these applications of mind...they lead to hurting myself, hurting others, hurting both...they block wisdom and don't lead to freedom...and then as a result of these reflections...these hurtful thoughts went away...*

- And then the B introduces this key phrase...

*whatever you frequently think and dwell upon...
that becomes the inclination of the mind...the inclination of the heart...*

- The point is that...if we OFTEN apply our minds...toward sense desire, ill-will and cruelty ...THEN...thoughts of that nature...are what tend to come up...they become the HABIT of the mind...

After this...the Buddha...outlines the flip side of the coin...and that is that IF... during meditation...a thought of renunciation arose...or good will or compassion... THEN...he saw it does NOT lead to hurting myself, hurting others or both...it DOES lead to wisdom and freedom...so he continued with that kind of thinking...

- There is ONE key qualification with this...he said...if he spent too much time thinking and reflecting...it would tire his body...and agitate his mind...sooo...he stilled his thinking and brought his mind into unification...
- So thinking is fine...up to a point

- And then after that the B repeats the key phrase again...

*whatever you frequently think and dwell upon...
that becomes the inclination of the mind...the inclination of the heart...*

- So if we OFTEN apply our minds...in the direction of freedom from sense desire...in the direction of good will and non-harming...THEN...thoughts of that nature...are what tend to come up within us...*THEY* become the habit of the mind...

I want to say a few quick things about the pairs of three...

- You may recognize them as being the same thing as we find in Right Intention: renunciation, good will and compassion
- In terms of right effort...I think it's fair to say that right intention...is one ANSWER to the question...what is skillful?
- And at its most bare-bones...good-will represents what's skillful...in that we want what's best for ourselves...for other people...for both...
- Compassion BTW is simply the response of good will...when good will encounters suffering...within ourselves...and within other people...
- And third, there's renunciation...now this is the one that gives us problems...because it's like...*I can do good will...I can do compassion...*but here's the deal, right? Renunciation sounds Puritan...it can seem to be about denying ourselves pleasure...denying ourselves happiness...
- Getting as much sense pleasure and sense stimulation as possible...I mean it's one of THE big reasons we want to be alive, right? At least...that's the priority of part or parts of our brain...
- But all that renunciation points to really ...and this is why it's skillful...is the trading in of lesser forms of happiness...for greater forms of happiness...in particular...letting go of the sense-based pleasures (eye, ear, nose, tongue and body)...for the sake of coming into immaterial pleasures... spiritual pleasures...
- So it's not about denying ourselves happiness...instead, it's about improving our happiness... it's about trading up...
- **Dhammapada 290**...points to this...it says...

*If, by giving up a lesser happiness,
One could experience greater happiness,
A wise person would renounce the lesser,
To behold the greater.*

- And just to say...the more and more we can rely on immaterial, spiritual pleasure... good will and compassion really open up...and we are less and less in the position of needing to feed off of EXTERNAL sources of pleasure... we give up the activity of scanning the external environment...looking for things to make us happy...because we have INTERNAL sources...

Like I've been saying...this is all fine and good...we might understand the words...but I think this last sutta is important...not because of the formula...but because it describes what the Buddha did...to make this stuff matter...it says that...

- When thoughts of one kind arose... **THEN he reflected**...these thoughts...these applications of mind...they lead to hurting myself, hurting others, hurting both...they block wisdom and don't lead to freedom...and then as a result...they lost their allure ...for the Buddha...
- When thoughts of another kind arose... **THEN he reflected**...these thoughts...these applications of mind...they do NOT lead to hurting myself, hurting others, hurting both...they lead me to wisdom and to freedom...

What's happening here...it's NOT that the B is simply engaging in some narrative recitation of what's good and what's bad...

- And notice that he's not giving himself a hard time about having this or that thought... he's not feeling guilty...he's not giving himself a lecture...and he's not pretending the hard stuff is not there...
- **What he's doing...is reflecting in a sincere manner...truly seeing...having the felt sense...of what happens...when he inclines his mind in certain directions...**
- What the B is showing us...is that Right Effort...is not about making yourself do...something you'd really rather not do
- Rather than use brute force...or use that thing we call will power...we can instead... re-condition ourselves...**we can adjust our perceptions... adjust our value systems**...to diminish attraction...to actions...that cause harm...and have us bring to the forefront...the beneficial results of other courses of action...
- This is how Right Effort flows out of wisdom...rather than discipline...
- Right Effort becomes easy...when we clue in...to the direct, felt sense...of what helps and what hurts...

In the midst of gain/loss...praise/criticism...pleasure/pain...

In the midst of difficulty and distress...

In the midst of dukkha...within us...and all around us...

May we be happy...

May our hearts and minds be light...bright...clear...upright

In the midst of gain/loss...praise/criticism...pleasure/pain...

In the midst of difficulty and distress...

In the midst of dukkha...within us...and all around us...

May we be peaceful...

May our hearts and minds be relaxed...collected...rooted...settled

In the midst of difficulty and distress...

In the midst of dukkha...

May we be safe...

May our *hearts and minds* feel safe from harm...

May we maintain our integrity...our confidence... our composure

In the midst of difficulty and distress...

In the midst of dukkha...

May we be at ease...

May we move with ease...with balance...with grace...with dignity

In the midst of dukkha

May I be free of grasping and attachment...free of attraction

May I be free of ill-will, anger and fear...free of revulsion

May I be free of agitation and dullness...

May I see clearly why I suffer...and thus be free of confusion

In the midst of dukkha

May I be free of clinging and entanglement...free of suffering

Sedaka Sutta, or The Acrobats
Samyutta Nikaya 47:19
Excerpt, translation by Andrew Olendzki

*[The Buddha said:]
Just like the assistant [Frying Pan] said to her master:*

*"I will look after myself,"
so should you...practice the establishment of mindfulness.*

*You should also practice the establishment of mindfulness by saying
"I will look after others."*

*Looking after oneself, one looks after others.
Looking after others, one looks after oneself.*

*And how does one look after others by looking after oneself?
By practicing mindfulness, by developing it, by doing it a lot.*

*And how does one look after oneself by looking after others?
By patience, by non-harming, by kindness, by caring for others.*

*Thus by looking after oneself, one looks after others;
and by looking after others, one looks after oneself.*