

Wisdom Through Mindfulness



Key points discussed in class:

- ❖ Cultivating self-knowledge and “**seeing things just as they are.**”
- ❖ Wisdom factors of the Noble eightfold path:
 - **Right view:** Understanding the four noble truths
 - **Right intention:** Intentions based on letting go, good will, and harmlessness
- ❖ Eight worldly preoccupations:
 - **Seeking:** gain, honour, happiness and praise
 - **Escaping:** loss, dishonour, sadness and blame
- ❖ Four contexts of mindfulness and wise-attention (*sati sampajanya*):
 - **Purpose** (*sāttaka*): refraining from activities irrelevant to the path
 - **Suitability** (*sappāya*): pursuing activities useful for the path
 - **Domain** (*gocara*): suitable domains of mindfulness for different contexts
 - **Non-delusion** (*asammoha*): seeing the true nature of reality
- ❖ **Three characteristics** of existence:
 - Impermanence
 - Suffering
 - Non-self nature
- ❖ The **five aggregates** and how they manifest in the **present moment**, and their relevance to daily living
- ❖ How all problems in life can be approached as an opportunity to understand Buddha’s teachings.

“All conditioned things are impermanent” – when one sees this with wisdom, one turns away from suffering. This is the path to purification.

“All conditioned things are unsatisfactory” – when one sees this with wisdom, one turns away from suffering. This is the path to purification.

“All things are not-self” – when one sees this with wisdom, one turns away from suffering. This is the path to purification.

- *The Dhammapada*

Vipallasa Sutta:

These four, O monks, are distortions of perception, distortions of thought distortions of view:

Sensing no change in the changing,
Sensing pleasure in suffering,
Assuming "self" where there's no self,
Sensing the unlovely as lovely...

Gone astray with wrong views, beings misperceive with distorted minds.

Bound in the bondage of Mara, Those people are far from safety. They're beings that go on flowing: going again from death to birth.

But when in the world of darkness Buddhas arise to make things bright, they present this profound teaching, which brings suffering to an end.

When those with wisdom have heard this, they recuperate their right mind:
They see change in what is changing,
Suffering where there's suffering,
"Non-self" in what is without self,
The unlovely as such.

By this acceptance of right view, they overcome all suffering.

- *"Vipallasa Sutta: Distortions of the Mind" (AN 4.49).*