

Dragons on the Eightfold Path

Julie Püttgen

Session 7: Wise Mindfulness/Noticing

putting away greed & distress with reference to the world: this is the pre-condition – a kind of sacred pause in which to find space to notice what is actually present in this moment.

4 Foundations of Mindfulness	Examples
<p>There is the case where a student of Wise Mindfulness remains focused on the body in & of itself — ardent, aware, & mindful — putting away greed & distress with reference to the world.</p>	<p><i>I have a headache. Instead of thinking about why I have a headache, or feeling sorry for myself, I enter directly into the felt experience of this pain. What is it like? Is it hot, or cold? Expanding, or contracting? On the right side of my head, or the left? What are the other sensations present in the body at the same time as the headache? I open to the pain with curiosity and acceptance, rather than rejecting it.</i></p>
<p>She remains focused on feelings in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world.</p>	<p><i>I experience a strong attraction to a specific person’s body-scent. Dropping the stories around this, I investigate attraction itself. Born at the nose, connecting with conditions extending into beginningless time: this is what attraction is like. I notice the sensitivity of the nose. I can stop at feeling without needing to go any further into longing, craving, becoming, etc.</i></p>
<p>She remains focused on the mind/heart in & of itself — ardent, aware, & mindful — putting away greed & distress with reference to the world.</p>	<p><i>A conversation with a friend leaves me feeling really angry. Dropping the story, I enter into feeling anger on its own terms: hot, expansive, diamond-hard, divisive. I feel the vastness of anger, and its kinship with love. I pay attention to its presence in this particular context – not following it blindly & yet also not squashing it down. Better acquainted with the grandeur of anger in itself, I see the petty responses I might have initially flung out don’t fit. I pause and feel this anger, asking for wisdom to let it flow skillfully.</i></p>
<p>She remains focused on the way things are in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world.</p>	<p><i>I realize the mysterious airline lady on the phone has not only granted my request for a change of dates but upgraded my free flight home to business class. I literally cry with gratitude, at the same time as very clear mental picture of a family with a son in the ICU comes to mind. Good luck arises & passes away & so does bad luck (impermanence = anicca). I know not to take this personally (no separate self = anatta). I know I will suffer if I get attached to fancy-flying (unsatisfactoriness = dukkha). There is gratitude & pleasure, but they are grounded in the way things are.</i></p>

Adapted from Thanissaro Bhukku’s translation of the Magga Vibhanga Sutta:

<http://www.accesstoinsight.org/tipitaka/sn/sn45/sn45.008.than.html>