

Ten Perfections of the Heart – A Year of Practice – Month 4 (4/11/25) Home Practices

Parami: Wisdom

Next class, Friday 5/9/25

- 1) **Sit every day.** Try sitting for a minimum of 15-30 minutes per day (more if you are able). Please practice your meditation in silence.
- 2) **Gratitude & Wisdom Buddies: *Text or e-mail your buddies 3 things you are grateful for each day: Also meet in person, zoom, Facetime, text, e-mail with your buddies*** once a week or once this month Share what you learned re: wisdom
- 3) **Ajahn Sucitto's Pāramī: Ways to Cross Life's Floods**, will be our shared text. **Please read pages 73-91. The chapter is "Innate Clarity"**
- 4) ****Recollect Parami Practice- ****
 - **Initially one brings the topic to mind**-this is helpful and useful-it means that the parami gets built-in as a frame of reference. ***Do your best to build in Wisdom this month.***
 - **The gathering stage** is when you apply the parami in the face of its opposition. (Something in you doesn't want to bother, other people don't see the point, not convenient to do so) ***Do your best to apply Wisdom in the face of opposition.***
 - *Continue the parami of Generosity: giving & receiving.*
 - *Continue the parami of Non-harming*
 - *Continue the parami of Renunciation-*

*****New Home Practices STARTS HERE** ***

- 5) **Wisdom:** Buddhism is a wisdom tradition. Wisdom is about how we free our minds from suffering. Wisdom refers to the ability to discern carefully & follow the clearest course of action based on knowledge, experience, and understanding.

Recollect: Wisdom arises from practice; Without practice it is lost.

Knowing these two ways of gain & loss

Conduct yourself so that wisdom grows. **–Dhammapada 282**

This tradition refers to 3 kinds of Wisdom

- 1) **Learning:** studying the teachings
- 2) **Reflection:** contemplate & ponder themes & questions
- 3) **Meditation:** Understanding arises from seeing deeply into the nature of our experiences. **The 3 universal characteristics:** all are impermanent, (***impermanent***) none are satisfactory refuges of lasting happiness, (***imperfect***) no experience can qualify as a stable, solid self. (***impersonal***) Meeting & knowing these 3 characteristics, wisdom grows. Understanding

that suffering comes from resisting the constant flow of experience.
(clinging, resisting, claiming, identifying)

6) Wisdom Reflections & Practices & Tips:

Reflections: Please discuss these reflections with your Dharma buddies

- a. ***Asking questions: an important foundation of wisdom.*** Please spend some time coming up with questions about your formal or daily life practices. This week, write down as many of these questions as possible. Then spend a couple days during the following week narrowing the list to 5 that seem most important to you. Finally the next week spend a day or two considering what might be the single most important question. Discuss it with your buddies-
- b. ***Think about who are the wisest people you know.*** What makes them wise? What qualities of wisdom do you admire in them? How do they behave that manifests wisdom? Under what circumstances do you have access to wisdom? Under what circumstances do you have some of the same qualities as the wise people you know?
- c. ***What is wisdom for you?*** How is it different from knowledge? How do you think a person acquires wisdom? What facilitates access to wisdom?

Wisdom Practices: **scroll down for ideas from class too**

- a. ***Wisdom is often called discriminating wisdom when it helps us see more clearly the details of our experiences & the choices that we have.*** In your meditation, look more carefully at your experience, see if you can make more distinctions with what is happening. Instead of following your breath look carefully to notice the details of the breathing. ***Or notice the mood or mind state you are in*** & distinguish the physical, mental, emotional aspects of the mood. If something is uncomfortable, take an interest in looking at the distinct aspects of what is happening. As you make clear distinctions, can you translate it into a wiser understanding of what is happening?
- b. ***The intentions we have for our practice are supported by wisdom*** when our discernment shows us how to best follow through on those intentions. ***During some sessions of meditation & daily life situations set your intention to become calmer & more easeful.*** With that as an intention, try to avoid doing the things that make you less calm. Instead, do the things that help you become increasingly calmer. Later, reflect on how having this intention helped you to be more discerning and wiser.
- c. ***Read a passage from a Dharma book*** a couple of times in the day. After reading it, reflect on what you have read. Each time, consider how the teachings in the passage can be helpful to you. If it feels skillful, memorize that passage or a simple Dharma phrase. Say it to yourself several times a day for the next month. An example: ***“Anything can happen at any time”***

****Tips ** (JG)**

- **Pause, ask yourself: “What do I understand here?”** Let wisdom come to you.

- **Explore your life**-thoughts, emotions, actions, speech- **Ask:** “What do I need to see clearly in this situation?” Or “What is creating suffering in this situation?” What is behind it? Underneath it? What is driving it?

Investigating Impermanence: Look at examples in your life?

- **How** is Impermanence present in this moment of clinging-craving?
- **When & where** are your views conditioned by a sense of permanence?
- **When** there is understanding- **Ask:** What is creating happiness? What is behind- underneath, driving it?

Investigating the unsatisfying unreliability of all phenomena: -arises & passes

- **When stuck**-Ask-what is the attitude in the mind that causes suffering? Examples-Planning mind-planning is an extension of self in the future-A Gentle reminder-not now & not never, wisdom sees that it's not skillful - planning is not bad- just not helpful right now.
- **Pausing**-listen-not just first answer- go deeper-**Ask:** “What else do I have going on in my mind now that might not be true?”

Investigating selflessness-

- **Ask** “What am I identified with here?”
- **Look** at moments when we label what is happening as “me”, “mine”, “I VS others”
- **Notice** your speech. Catch “self”-ing during the day”., “I am tired, I am angry, I am hurt, I am lonely, I am sad, I am angry, I am right” Be aware, I am is wrong view –taking the above emotions to be self- rather than being with what it is.

HAVE FUN!

Watching My Friend Pretend Her Heart Is Not Breaking

On Earth, just a teaspoon of neutron star
would weigh six billion tons. Six billion tons
equals the collective weight of every animal
on earth. Including the insects. Times three.

Six billion tons sounds impossible
until I consider how it is to swallow grief—
just a teaspoon and one might as well have consumed
a neutron star. How dense it is,
how it carries inside it the memory of collapse.
How difficult it is to move then.
How impossible to believe that anything
could lift that weight.

**There are many reasons to treat each other
with great tenderness. One is
the sheer miracle that we are here together
on a planet surrounded by dying stars.
One is that we cannot see what
anyone else has swallowed.**

-Rosemerry Wahtola Trommer