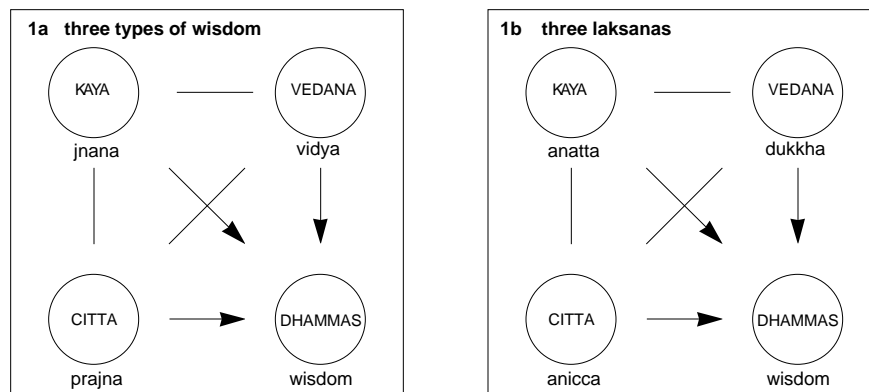


1. The final foundation of mindfulness is mental objects or *dhammas*. Mental objects are basically about the way the Mind-sense (Manas) measures things, how we assess things. They range from our superficial mental chatter to our most deeply held and unconscious views.
2. In the Satipatthana Sutta we 'contemplate mental objects in mental objects'. This means we assess them in terms of their future - if our assessments are true, that is a good future. If they turn out to be false, they will let us down when we discover that. Having your views consistently turning out to be true is *wisdom*. Right view in buddhism is a Middle Way between the extremes of Nihilism (leading to hedonism) and Eternalism (which leads to asceticism).
3. We can work on views in two ways -
  - \* directly through reflection on their truthfulness
    - \* including studying the dharma
  - \* indirectly through the other satipatthanas
    - \* via feeling - by accepting our feelings
    - \* via observing our tangible experience (body)
    - \* via cultivating positive mental states
4. These indirect methods correlate with the three types of wisdom in buddhism and the three 'marks' (laksanas) of conditioned existence -



When the Mind-sense sees with wisdom, that wisdom can be of three types depending on its 'object'. There is the type of wisdom that tangibly 'just knows' - *jnana* - as when the Buddha knew he had gained enlightenment by direct experience. Then there is the type of wisdom that perceives as it were aesthetically - it sees the beauty harmony and truth that is more related to feeling (as in poetry) - *vidya* or 'seeing'. Thirdly there is the type of wisdom *developed* through listening, reflecting and meditating - *prajna* - when one takes in an object of reflection and holds it within a clear and positive state of mind (*citta*).

When ones Mind is enlightened, when one looks out on conditioned existence one sees it as having three marks: *dukkha* - unsatisfactoriness, *anatta* - devoidness of fixed selfhood (non-self or insubstantiality), and *anicca* - impermanence. When enlightened Manas looks in the direction of feeling it sees (expects and gets) *dukkha*. When it looks at the tangible (body), it sees *no fixed self*, just a flow of tangible ever changing experiences. When it looks at its state of mind, and its 'karmic creations' (products of acts of generosity and so on), it sees those as impermanent, as subject to conditions, without which they cease, or change. And in that knowledge it will keep seeking to provide the supportive conditions for those.