

## *Gladdening the mind*

Gladdening the mind with the Dharma  
Very obvious here on this retreat in our last check-in  
Glad to be able to practice the dharma

Can bring this attitude in with each sit  
Will bring more joy and persistence to our meditation practice

One way to practice this is to go back to a contemplation we've particularly engaged with and being gladdened by that.  
Samatha – concentrated mind is a happy mind, lessening tension  
Vipassana – seeing more clearly, the act of learning

Bowing after each sit  
Thanking the practice and dedicating the merit, whatever we've learned, guards against clinging selfishly to the practice and causing ourself suffering  
As we can see from the apparent plateaus sometimes we do not understand what we've learned yet, trusting the practice, bowing to the practice  
Helps us see that our practice is working and overcome doubt that fetters our energy and momentum towards enlightenment  
Puja can help us

Second sit:  
Another way to be sensitive to the mind is just experiencing the flow of mind, the nature of sunyata.  
Naturally the 13<sup>th</sup> contemplation comes in. The impermanence starts to show. We've already been bringing in the 13<sup>th</sup> contemplation the past few days.  
No self is doing these things, just a flow of energy.  
Enjoying the play of mind without attachment.

Dzogchen song  
Sit:  
Noticing the energy of mind as sunyata  
Noticing luminosity  
Noticing compassionate nature of mind

## WEDNESDAY

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Reminder about silence

Last full day, stay with it

Benefit is that it brings us to the mind (usually with speech the energy of the mind just goes right into what we say without much awareness, refraining from speech we get to see more what is happening at the mind level)

Milarepa's advice to the Shepard

5 hindrances and their relationship to the kleshas to help with sensitive to the mind  
The hindrances may not be due to an immediate cause. Could be energies in us from beginningless time that has caused us to take rebirth (craving). But the energy can want to hook itself to a particular situation. An energy that wants to find an outlet to express itself. With mindfulness we can unhook and see that energy. Very good for our ethical practice to see how much is going on in our mind that we attribute to external reasons whereas the state often just arises and THEN we hook it on to something and give it a rationale.

Or can notice contraction as a tendency and letting go as a general tendency in the mind. For example the mind pulling to the past or rushing to the future or the mind content in the present.

### 11. Steadying the Mind

Becoming familiar with the mind when concentrated and when it's not  
Sensitive to the degree of concentration, the degree of steadiness

Through the sutra, the dhyana factor of ekagatta (basic concentration) that we started developing in the 1<sup>st</sup> tetrad with the body has now strengthened to the dhyana factor of upeksha because we studied the coming and going of pleasure and pain and have stopped being buffeted by them.

These are 2 of the 8 worldly winds (the others: praise/blame, gain/loss, fame/infamy) that constantly blow us around when we are bound up in ego grasping. Seeing the suffering of being blown around, really experiencing it, we're less prone to chase after pleasure and pain and upeksha arises.

Upeksha: initially a state of rest. Can deepen. The mind poised in a collected and deeply happy state that is unaffected by pleasure and pain. Full blown, synonymous with Enlightenment. I think we've contacted this a bit, in my sense. The sitting through the pain and the pleasure and the neutral feelings. Letting them be, arising and falling in dependence upon sense contact.

We talked about rapture being contained into bliss. The process continued is bliss contained into upeksha.

Upeksha is the wise way of being that arises out of becoming familiar with the kleshas in contemplation 9, sensitive to the mind.

*L. Rosenberg p. 105*

12 Liberating the Mind

Sensitive to when the mind is free from attachment (free from wanting and not wanting)  
and when the mind is clinging  
Learning to relax into that taste of freedom, the spaciousness  
Letting go

Learn we're not obliged to chase down everything that arises in our body and mind  
We can enjoy pleasure without the rope burn of attachment, be with pain with out the  
constriction of hatred, and just be more clear with the ceasing of that agitation

This meditative states give us a foretaste of enlightenment  
Still have to transform ourselves, to really get it  
And so we practice, learning about attachment, learning about liberating the mind, until  
the natural way of being is to be liberated and anything else would seem absurd.

Ryokan,  
I just give myself up to the whim of the wind  
OR  
Abandon this fleeting world, abandon yourself