

10th, 11th, and 12th Contemplations of the Mind (*Citta*) Tetrad

Gladdening the mind

What does this mean?

Gladdening the mind with the Dharma
Glad to be able to practice the dharma
Bringing joy and persistence to our meditation practice
Taking a moment in the practice to refresh and re-inspire

How can I practice this?

Can go back to a contemplation you've been very interested in and be gladdened by that
Can go back to all 16 contemplations one by one and be gladdened by each, recollecting what you've learned from each one
Bowling 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

Puja and other devotional practice can help us
In general, reflecting on and remembering why you meditate

This contemplation helps us see that our practice is working and overcomes doubt that fetters our energy and momentum towards enlightenment

Steadying the Mind

What does this mean?

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

The jhana factor of ekagatta (basic concentration) strengthening to the jhana factor of upekkha if through observing the coming and going of pleasure and pain we've learned to stop being buffeted by them.

The eight worldly winds:

Pleasure/pain
Praise/blame

Gain/loss
Fame/infamy

Upekkha

Initially a state of rest. The mind poised in a collected and deeply happy state that is unaffected by pleasure and pain but also very alive.

Passionately letting go as opposed to passionately clinging

Full blown, synonymous with Enlightenment (the last of the seven factors of awakening)

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

How can I practice this?

Control approach – Deepening concentration (samadhi)

- Let the mind become further absorbed in the object of concentration
 - The quality of mind
 - Can bring the breath forward again to help build samadhi

Release approach – Becoming sensitive to the ocean like vastness of mind and finding steadiness in the whole of the water

“That everything is included within your mind is the essence of mind...Even though waves arise, the essence of your mind is pure; it is just like clear water with a few waves. Actually water always has waves. Waves are the practice of the water. To speak of waves apart from water or water apart from waves is delusion. Water and waves are one. Big mind and small mind are one...With big mind we experience each of our experiences as if recognizing the face we see in a mirror as our own. For us there is no fear of losing this mind. There is nowhere to come or to go; there is no fear, no death, no suffering from old age or sickness.”¹
– Suzuki Roshi

Liberating the Mind

What does this mean?

Sensitive to when the mind is free from attachment and when the mind is clinging

- Free from wanting and not wanting
- Free from trying to make things “me” and “mine”

Letting go of anything that is disturbing the mind right now

Learning to relax into openness and spaciousness

This meditative state give us a foretaste of enlightenment

How can I practice this?

Letting everything come and go in its own time

Letting everything be

Letting the breath help us to relax with what is happening

One technique is to let go of everything with each out breath (Chogyam Trungpa taught this as “samatha-vipasyana” meditation)

¹ Shunryu Suzuki, *Zen Mind, Beginner’s Mind*, p. 35