

## Anapanasati Session 6 handouts – The 3rd Tetrad

### Sensitive to the Mind and Gladdening the Mind

#### *Step 9 “Sensitive to the mind breathing in, sensitive to the mind breathing out”*

This excerpt from the Satipaṭṭhāna, the Four Foundations of Mindfulness sutta, describes how the yogi is open to the qualities of our awareness, the citta, and how hindrances or wholesome qualities color it.

“And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, ‘The mind has passion.’ When the mind is without passion, he discerns, ‘The mind is without passion.’ When the mind has aversion, he discerns, ‘The mind has aversion.’ When the mind is without aversion, he discerns, ‘The mind is without aversion.’ When the mind has delusion, he discerns, ‘The mind has delusion.’ When the mind is without delusion, he discerns, ‘The mind is without delusion.’ [11](#)

“When the mind is constricted, he discerns, ‘The mind is constricted.’ When the mind is scattered, he discerns, ‘The mind is scattered.’ [12](#) When the mind is enlarged, [13](#) he discerns, ‘The mind is enlarged.’ When the mind is not enlarged, he discerns, ‘The mind is not enlarged.’ When the mind is surpassed, he discerns, ‘The mind is surpassed.’ When the mind is unsurpassed, he discerns, ‘The mind is unsurpassed.’ When the mind is concentrated, he discerns, ‘The mind is concentrated.’ When the mind is not concentrated, he discerns, ‘The mind is not concentrated.’ When the mind is released, [14](#) he discerns, ‘The mind is released.’ When the mind is not released, he discerns, ‘The mind is not released.’ - Thanissaro Bikkhu translation from Dharmatalks.org

#### *Step 10 Gladdening the mind breathing in. Gladdening the mind breathing out”*

“Gladdening”:

Can be naturally occurring

Can come about by reflecting on the good of one’s actions, or the well-being that has come through Dharma practice, or the positive Qualities of the Buddha, or

Any wholesome mind state, such as gratitude or generosity.

It’s a conditioned happiness. It differs from the joy and happiness of the second tetrad, (Piti and Sukha) in that those are more energetic states of mind and body. The gladness mentioned here is a brightening of the mind based on skillful thinking and reflection. It need not be complicated. A simple loving-kindness phrase could generate a sense of gladness that you have this possibility of positive goodwill, which can be directed toward yourself or others. This, in turn, can generate gratitude, “How wonderful that I have benefited from such practices as meditation and loving kindness”.

## Stabilizing and Steadying

Step 11: “Stabilizing and steadying the mind,(citta), breathing in. Stabilizing and steadying the mind breathing out”

*In the eight-fold path ‘right samādhi’ is defined as the presence of the jhana, or concentration, factors: directed thought and evaluation (vitakka and vicara), joy and happiness born of seclusion. (piti and sukha).and one pointedness (ekaggata)*

*Samatha = calming or to even out - “calm abiding”*

*Samādhi = collecting, bringing together, making steady, concentrating*

The later descriptions of levels of Samadhi are not included in the early suttas, but they may be useful: In Anapanasati, as we are practicing it, we use all except for #3, a fully absorbed concentration. This is because we are now practicing Vipassana and Investigation.

1. Preliminary concentration (*parikkamasamādhi*): Beginning to connect with the object

First Two Tetrads



2. Access concentration (*upacārasamādhi*): Arises as the [five hindrances](#) are subdued

3. Absorption concentration (*appanasamādhi*): The total immersion of the mind on its meditation of object

4.

Second two Tetrads



5. Momentary concentration (*khanikasamādhi*): or moment to moment

Step 12: *Liberating the mind breathing in, liberating the mind breathing out*

## What Do We Liberate the Citta From?

**Three Unwholesome roots** *kilesa or akusala-mūla*

Greed (Lobha), Hatred (Dosa), Delusion (Moha or Avidya), and their cousins, the Hindrances and Fetters

## Hindrances *nīvaraṇāna*

1. Sensory desire ([kāmacchanda](#)): seeking for pleasure through the senses
2. Ill-will (*vyāpāda*; also spelled *byāpāda*): feelings of hostility, resentment, hatred and bitterness.
3. Sloth-and-torpor ([thīna-middha](#)): dullness and low energy
4. Restlessness-and-worry ([uddhacca-kukkucca](#))
5. Doubt ([vicikicchā](#)): lack of conviction or trust in one's abilities and in the method.

## Fetters *samyojana*

*The fetters, a list which includes the hindrances (except sloth and torpor), are those mental factors that tie us down, binding us to samsara. See the Dharma talk from Ajahn Sumedho for a discussion on personality view, or as we might say, ego, or I-me-mine.*

1. belief in a self (Pali: *sakkāya-diṭṭhi*) personality view
2. doubt or uncertainty
3. attachment to rites and rituals (*sīlabbata-parāmāsa*) - magical thinking
4. sensual desire (*kāmacchando*)
5. ill will (*vyāpādo* or *byāpādo*)
6. lust for material existence, lust for material rebirth (*rūparāgo*) – or existence
7. lust for immaterial existence, lust for rebirth in a formless realm (*arūparāgo*) – or non-existence
8. conceit ([māna](#))<sup>[11][12]</sup>
9. restlessness ([uddhacca](#))<sup>[13]</sup>
10. ignorance ([avijjā](#))<sup>[14]</sup>

The fetters can be grouped as either a hindrance or another form of greed or delusion.

Hindrances	Doubt or uncertainty Sensual desire ( <i>kāmacchando</i> ) Ill-will ( <i>vyāpādo</i> or <i>byāpādo</i> ) Restlessness ( <a href="#">uddhacca</a> ) <sup>[13]</sup> (not included for some reason – sloth and torpor)
Desire	Lust for material existence, lust for material rebirth ( <i>rūparāgo</i> ) – or existence Lust for immaterial existence, lust for rebirth in a formless realm ( <i>arūparāgo</i> ) – or non-existence
Ignorance	Belief in a self (Pali: <i>sakkāya-diṭṭhi</i> ) personality view Attachment to rites and rituals ( <i>sīlabbata-parāmāsa</i> ) - magical thinking Conceit ( <a href="#">māna</a> ) <sup>[11][12]</sup> Ignorance ( <a href="#">avijjā</a> ) <sup>[14]</sup>