Big Mind Meditation

Joseph Goldstein · Notable Dhamma Teachers — Joseph Goldstein · 41:14

This morning we'll do a guided meditation, somewhat in line with last night's talk. I call it the Big Mind Meditation. So dial up your big minds. It's really a very simple way of practicing that open, expansive awareness and looking directly at the nature of the mind, the nature of awareness, the nature of consciousness.

Sit comfortably, as comfortably as possible, settling into the awareness of the body just sitting. Let the mind open to the awareness of sound, not looking for any particular sound. Simply sitting at ease, sitting in the silence, becoming aware of whatever sounds may appear in this open, empty space of the mind. There may be loud distinct sounds, there may be soft background sounds, the sound of my voice, perhaps the sound of silence. Simply sitting at ease, aware of how all these sounds, distinct or indistinct, arise, appear, and vanish in the open, empty sky of the mind.

There's nothing to do, nothing to be, nothing to have. It's all happening by itself.

Let the eyes relax, the shoulders relax, and the belly relax. Sitting quite at ease, simply aware of whatever sounds appear and change and disappear in the open empty space of the mind. Letting the mind rest at ease, simply being aware whenever sounds should become apparent, arising and passing in the open space of awareness.

You may also become aware of different sensations appearing, points of feeling like stars in the night sky, appearing and changing in the open space of the mind. There is no solid body, no head or shoulders, no back or chest or arms or legs—only points of sensation, points of feeling, appearing and changing in the open space of the mind. There is no inside, no outside, no boundaries, no separation. Only sounds, sensations, appearing and changing in the open, empty space of awareness.

Be aware of thoughts and images like clouds in the sky, appearing and dissolving in the open space of mind. There's no inside, no outside, no boundaries, no separation—only sounds, sensations, thoughts, and images appearing and dissolving in the open sky of the mind.

There's nothing to do, nothing to be, nothing to have. Simply aware of sounds and sensations, thoughts and images, all appearing and disappearing by themselves in the open emptiness of mind.

Look directly at your own mind. It's empty, clear, without form, without color. Look directly at your own mind. It is, but it doesn't exist. Look directly at your own mind. It contains all things, but is not composed of them. When you look at the mind, you see nothing. When you look through it, you see the world. The mind contains all things, but is not composed of them. It is, but it doesn't exist. Empty. Open like space.

Unobstructed. Without color, without form.

Look directly at your own mind.

There is no solid body, no head or shoulders, back or chest, arms or legs—only points of sensation, points of feeling, appearing and changing and disappearing in the open, empty sky of the mind. There is no inside, no outside, no boundaries or separation. Only sounds, sensations, thoughts, and images appearing and changing in the open empty space of awareness.

There's nothing to do, nothing to be, nothing to have. All phenomena arising and passing by themselves in the open emptiness of mind.

Looking within at your own mind, it's empty, open, clear, and unobstructed. There's nothing to find. And yet it knows all things. It is, but it doesn't exist.

Look directly at the nature of your own mind.

Look at the mind and you see nothing. Look through it and you see the world. What is the unborn nature of this mind?

Look directly at your own mind. It contains all things but is not composed of them—empty, open like space. We look for it and it can't be found, and yet it knows all things.

There is no inside, no outside, no boundaries or separation. Only sounds, sensations, thoughts and images appearing and changing in the open emptiness of mind.

No solid body. No head or shoulders, back or chest, arms or legs. Only points of sensation, points of feeling. Some pleasant, some unpleasant. All arising and changing in the open space of mind.

Nothing to do, nothing to be, nothing to have. Only sounds, sensations, thoughts and images appearing and changing in the open emptiness of mind.

Look directly at your own mind—empty like space, open, unobstructed, without color, without form, without shape. It is, but it doesn't exist. It knows all things but is not contained by them.

Look directly at your own mind. What is unborn, unformed?

There is no inside, no outside, no boundaries, no separation. Only sounds, sensations, thoughts and images appearing and changing in the open, empty, space-like nature of mind.

When you look for the mind, you see nothing. Look through it and you see the world.

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