

The 6th Patriarch's Dharma Jewel Platform Sutra lesson 78 dated 1<sup>st</sup> July 2018 outline short notes (Pg 394-395 Chapter X Final Instructions)

Audio : <http://broteoh.com/wp-content/uploads/78-6th-Patriarch-1-July-2018.mp3>

Whiteboard : <http://broteoh.com/wp-content/uploads/2018/07/78-6th-Patriarch-1-July-2018.jpg>

J. Krishnamurti quote on Extraordinary seeing : <http://broteoh.com/wp-content/uploads/Extra-Ordinary-Seeing-J-Krishnamuthi.pdf>

1. Brother Teoh went through the J. Krishnamurti **daily quote on Extraordinary seeing** (same as **direct seeing**, i.e. **to see things as they are** without interference from past experiences and the thoughts).
2. Brother Teoh did a **detail review** of the **outline short notes for Thursday class dated 21 June 2018**.
3. When there is **mental stirring**, one **cannot be aware**.
4. Whatever that **is logical**, may **not always be the truth**. Knowledge is **not wisdom**.
5. Only **wisdom or understanding frees one from suffering**. If one merely tells oneself **not to be angry when one is angry**, this will not help as this is a form of **suppression not wisdom** because when similar issues or conditions crops up again, **anger would still arise**. However, if one **understands** via **acceptance of the fact that things and peoples are just the way they are**, then **anger cannot arise**. One will **not react with anger** to any other situation again after having those understanding.
6. Brother Teoh explained the **difference between Path and Fruition enlightenment stages**. Under the 7 stages of purification or **satta visuddhi**, there is a stage called 'Purification by knowledge and vision of what is **path and not-path** (*maggamagga-nanadassana-visuddhi*). **Path leads to wisdom and enlightenment** whereas **non-Path leads to delusion and deviant path**. Path here means your cultivation is on the right path leading to enlightenment and when you are on the path your **enlightenment factors** will keep on arising. One must **have already got a glimpse** of **Nibbana** or the **cessation of Form & Mind to be on the path**. **Fruition** here means **having reached the completion of cultivation of the Path** leading to **stability of understanding** that **can enable one to share and teach those understanding**.
7. If one is on the **right Path**, the 7 **main factors** of Enlightenment of: (1) **Sati** (Mindfulness), (2) **Dhammavicaya** (Investigation of Dharma), (3) **Viriya** (Spiritual Zeal), (4) **Piti** (Joy), (5) **Passadhi** (Tranquillity of the mind), (6) **Samadhi** (collected and unwavering mind) and (7) **Upekkha** (Equanimity borne of wisdom) will keep arising.
8. All the **four stages of sainthood enlightenment** of **Sotapanna**, **Sakadaḡami**, **Anāḡāmi** and **Arahant** have their **own Path and Fruition**. The **4 stages of sainthood enlightenment** linking the **10 fetters that bind living beings to samsara** were also explained.
9. Brother Chin How asked whether he can contemplate while doing walking meditation after he has reached some point of calmness? Brother Teoh advised Brother Chin How to find this out himself (meaning **investigate** into it) instead of waiting for his answer. The question should not be what one should be doing. If he wants to do the **walking meditation to develop mindfulness** then just go ahead and do. He should **just walk naturally until the body and mind become one** (without the thought saying that it wants to be mindful) as often advised by Brother Teoh. Once that happened then the **form and mind that is in sati will know what sati is without words**. If he wants to **contemplate** then **just**

**contemplate** via a **calm mind in creativity**. Just do and the result will automatically arise if he has done them correctly with the *appropriate faith, sincerity and understanding*.

10. Sister Tammy asked: i) After doing the *mind sweeping method cum metta* meditation to **de condition** the *heedless* thinking the mind is calmer then I am is supposed **to stabilise** it via Anapanasati. But I am averse toward Anapanasati so is there *other way* to **stabilise** the mindfulness? Brother Teoh advice Tammy that *any method (or skilful means) and technique* that she is *familiar and comfortable with*, she can use them. There are *no hard and fast rigid rules*. It *all depends on the individual's preference*. ii) If there is sloth and torpor during meditation what must I do? **Brother Teoh**: 'what do you normally do?' Tammy replied, I try to open my eyes? **Brother Teoh**: *Does it help and are you able to stabilise your mindfulness?* **Tammy**: Sometimes it helps to keep me awake but I *still can't stabilise my mindfulness*. **Brother Teoh**: Can you remember what I used to advice you all when it comes to sloth and torpor? You are supposed to inquire! What is sloth and torpor? It is one of the 5 mental hindrances, right? So **don't try to suppress or fight it** or **do away** with it **via aversion or disliking it**. In doing so you are creating **another** mental hindrance of **aversion**. This is delusion. Why can't you develop the **acceptance of it via understanding** that **without** the 5 spiritual faculties the mental hindrance will *continue to arise*; so don't create the **mental hindrance** of **aversion** unnecessary? Understanding this, you can then apply the **5 ways to overcome unwholesome thought as taught by the Buddha**. 1<sup>st</sup> way is to think of the direct opposite wholesome thought or spiritual faculty of viriya to overcome it. If this is *not effective* then the 2<sup>nd</sup> way is to think of the **consequence** of allowing this mental hindrance of sloth and torpor to stay in your mind. It will hinder your mind from entering the meditative state of inner peace and awareness, right? So you **have to abandon it** via the **3<sup>rd</sup> way which is the awareness way**. *Just be aware of the sloth and torpor or be with it* via maintaining **silence to be at peace with it (without arise any aversion)**. Without aversion there is no mental hindrance then **sati will take over**. When this happen **all of a sudden** there will be a **shift in consciousness** that can result in **great awareness** in your mind leading to *clarity and viriya* then the **sloth and torpor is totally gone**. This cultivation is base on the 4<sup>th</sup> foundation of mindfulness (dhammanupassana), 1<sup>st</sup> category of practice on 'mindfulness of the 5 mental hindrances'. When the *mental hindrance of sloth and torpor is present* you *just aware* – imply **no aversion** towards it. Just maintain awareness and be at peace with the sloth and torpor and when the *shift of consciousness occurs* you will know how the **arisen mental hindrance of sloth and torpor cease to be**. You will also *come to know how the earlier haven't arisen mental hindrance comes to be* because before you meditate there is no sloth and torpor. So you will understand that sloth and torpor is *dependent origination due to lack of viriya* or your body too tired. Once you 'see' these in the meditation you will understand how to root out this sloth and torpor.

**(Above outline short notes was prepared by Sister Mun Yuen)**