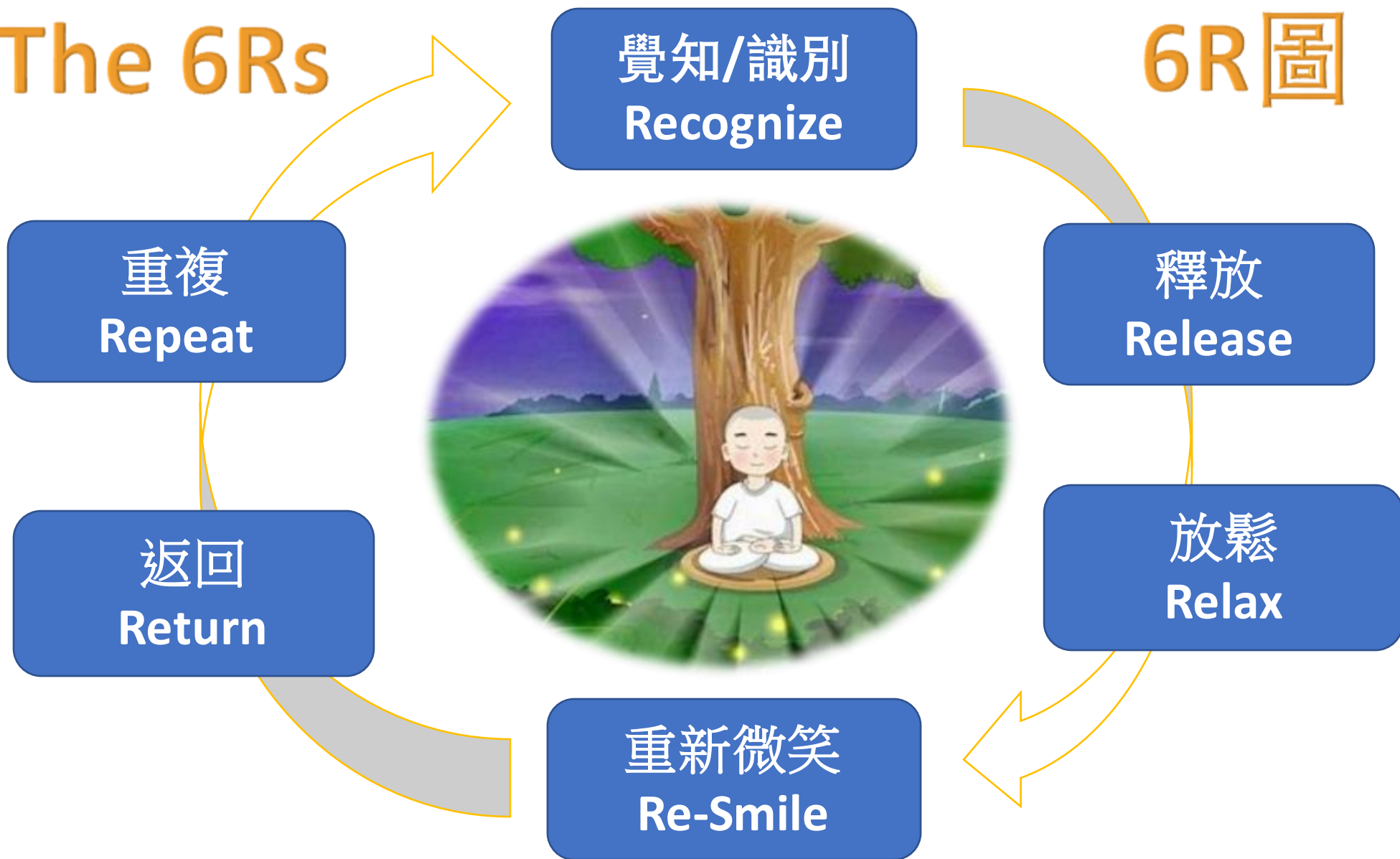


# The 6Rs

# 6R圖



Now we are going to give you specific instructions on how to work with the hindrances in the way Buddha taught.

Imagine the young Bodhisattva resting under the Rose Apple tree as a young boy. He was not serious or tense; he was having fun, watching his father's festival. Right then he 'attained to a pleasant abiding' (*jhana*) as stated in the suttas. With a light mind, he was able to come to a very tranquil and aware state.

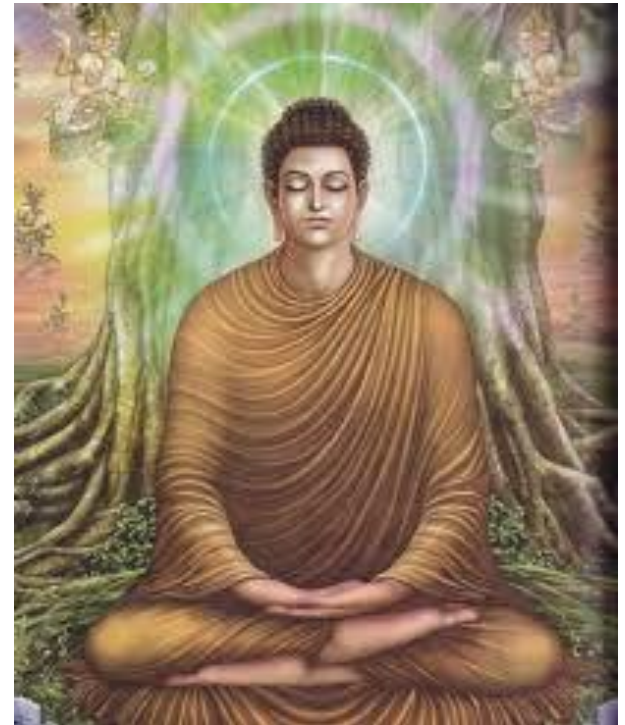
# The 6Rs



Later, on the eve of his enlightenment, after he had tried every method of meditation and bodily exercise that was known in India at the time, he remembered and realised that this simple state - the 'tranquil, aware and happy state' - was the key to attaining awakening.

But how to convey this?

## The 6Rs



When Buddha was teaching, he worked largely with uneducated farmers and merchants.

He had to have a simple, effective practice that was easy and worked quickly.

He had to have a method by which everyone could experience the path and benefits for themselves easily and immediately.

This is how he was able to affect so many people during his lifetime

## The 6Rs

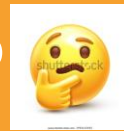


**Do you want to see clearly?  
It's easy!**

**Lighten up, have fun exploring,  
relax, and smile!**

**Relaxing and smiling leads you  
to a happier, more interesting  
practice.**

**That sounds like great advice,  
but how do you do it?**



## The 6Rs





When you have been carried away by distractions, and you lose your smile, just follow these steps:

## The 1<sup>st</sup> R

**RECOGNISE** that mind's attention has drifted away, and that you are lost in thought.

You have forgotten what you were doing. You are no longer on your object of meditation.

# The 6Rs



# The 6Rs

## The 2<sup>nd</sup> R RELEASE

**RELEASE** your attachment to the thought or sensation by letting the distraction be, and by *not giving it any more attention.*

**Just stop feeding it. Just back away from it.**



The 3<sup>rd</sup> R  
RELAX

**RELAX** any  
remaining tension  
or tightness caused  
by that distraction.

# The 6Rs





**The 4<sup>th</sup> R  
RE-SMILE**

# The 6Rs

**Put that smile back on  
your lips and in your heart.  
Feel again that happy  
feeling of Lovingkindness.**



The 5<sup>th</sup> R  
RETURN

# The 6Rs

**RETURN** or redirect.

Gently redirect mind's attention back to the object of meditation, that is, to Metta.

Continue with a gentle, collected mind to stay with your object of meditation.



The 6<sup>th</sup> R  
REPEAT

# The 6Rs

**REPEAT** this entire practice cycle.

Repeat this practice whenever your attention is distracted away from your object of meditation.



We call these the 6Rs. They are drawn from the sutta text as part of **Right Effort**.



The first 4Rs are the 4 right efforts.

The last 2Rs are to remind you to Return and Repeat as needed.

# The 6Rs



## The 4 Right Efforts

1. Effort to relinquish unwholesome qualities.
2. Effort to prevent the arising of unwholesome qualities.
3. Effort to develop wholesome qualities.
4. Effort to maintain wholesome qualities.

# The 6Rs and Right Effort

## ATTENTION!

You should not  
push anything  
away.



You should not  
try to control  
anything.

**Because trying to control would be using Craving to eliminate Craving!**

DO NOT do the 6Rs for some slight noise in the background or a minor bodily feeling. **Ignore those slight distractions in the background.**

As long as you are still with your feeling of Lovingkindness, just stay with that feeling and let it deepen.

As a beginner do the 6Rs only if your attention is *COMPLETELY* 'gone' from the object.

## The 6Rs and Right Effort





# The 6Rs and Right Effort

In the explanation of the Eightfold Path in the suttas, one of the components is Right Effort.

6Rs are Right Effort.



# What is Right Effort?

## The 6Rs

1. You notice that an unwholesome state has arisen.

2. You stop paying attention to that unwholesome feeling, letting it be there by itself with no pushing away or holding on to it.



3. You bring up a wholesome feeling.

4. You stay with that wholesome feeling.



The 6Rs just add the *Return* and *Repeat* to complete the cycle.

We are practising Right Effort by repeating the 6Rs cycle again and again.

We see and experience for ourselves what suffering is and how to relieve it.

# The 6Rs and Right Effort



You notice what causes you to become tense and tight, and then how to **reach its cessation by releasing and relaxing and bringing up a wholesome object.**

You discover how to exercise the direct path to the cessation of suffering. This happens each time you *Recognise and Release* an arising feeling, *Relax*, and *Re-Smile*.

Notice the relief.

## The 6Rs and the 3<sup>rd</sup> Noble Truth

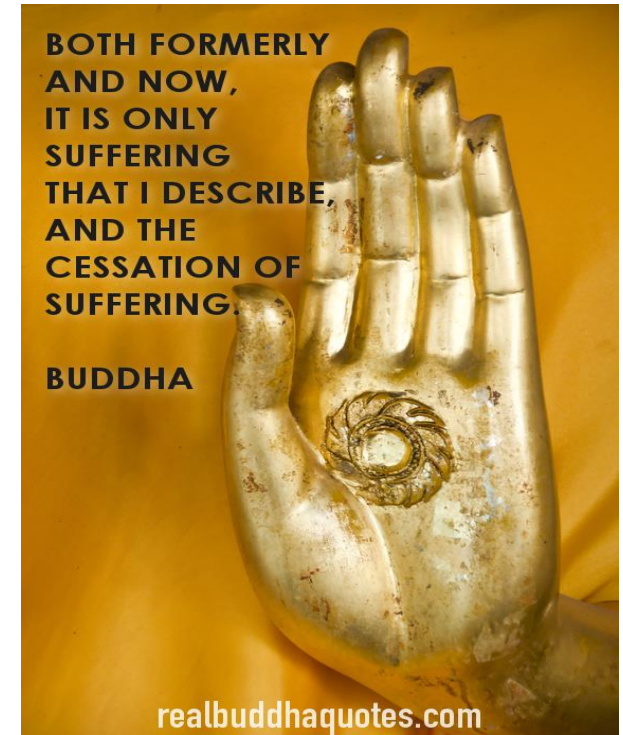


**Have wholesome thoughts all the time.**

# The 6Rs and the 3<sup>rd</sup> Noble Truth

When you look at the benefits discussed in the sutta about the Dhamma, there is a phrase that says **the Dhamma is 'immediately effective'**. By **pratising 6Rs** you fulfil this **statement!**

When you relax the tension or tightness caused by a distraction, you immediately experience **the 3<sup>rd</sup> Noble Truth, the cessation of suffering.**





**In other words, you are purifying the mind by relaxing and letting go of suffering. You see this for yourself.**

**Then you bring up a wholesome object by smiling, and return mind's attention back to Metta, which is a wholesome feeling.**

## **The 6Rs and the 3<sup>rd</sup> Noble Truth**





You do not have to practise for long periods – months or years – to feel relief.

You can see it right after the *Relax* step of the 6Rs.

You notice the moment of a pure mind, free from Craving.

## The 6Rs and the 3<sup>rd</sup> Noble Truth



By repeating the 6Rs over and over, depriving the hindrances of attention, their fuel, eventually, you will replace all of the unwholesome mental habits with wholesome ones.

In this way, you bring up only wholesome states and will eventually achieve the cessation of suffering.

## The 6Rs and the 3<sup>rd</sup> Noble Truth



# The 6Rs Steps in More Depth

To be successful in meditation,  
you need to develop your  
mindfulness skill and  
observation power.

Also, keeping up your sense of  
fun and exploration is  
important. This helps to  
improve your mindfulness.

**The 6Rs training develops  
these necessary skills.**



# The 6Rs Steps in More Depth

**Sometimes people say this practice is simpler than they thought and have actually complained to the teacher because they want this mediation to be more complicated!**

**Now let us go through each of the steps in more depth ...**



# The 6Rs Steps in More Depth

## (1) RECOGNISE

**Mindfulness** remembers to observe and recognise movements of mind's attention from one thing to another – that is, from the meditation object to the distraction.



# The 6Rs Steps in More Depth

This observing notices any movement of mind's attention away from the object of meditation.

One can notice a slight tightness or tensions as mind's attention begins to move toward the arising phenomenon.

## (1) RECOGNISE





# The 6Rs Steps in More Depth

Pleasant or painful feelings can occur at any one of the six sense doors.

Any sight, sound, odour, taste, touch, or thought can cause a distraction to arise.

## (1) RECOGNISE



# The 6Rs Steps in More Depth

**With careful non-judgmental observation, you will notice a slight tightening sensation arising both in the mind and physically in the brain itself.**

## **(1) RECOGNISE**



**Reconising early movement of mind is vital to successful meditation. You will then continue on to ...**

# The 6Rs Steps in More Depth

## (2) RELEASE

When a thought about something arises, release it. Let it be there without giving any more attention to it.

The content of the distraction is not important at all, but the mechanics of how it arose are important!



# The 6Rs Steps in More Depth

## (2) RELEASE



Don't analyse it or try to figure out why it is there.

Let it be without keeping mind's attention on it.

**Without your mind's attention, the distraction loses energy and passes away.** When you do not keep your attention on it, a distraction and a mental chatter about it ceases.

Mindfulness then reminds the meditator to ...

# The 6Rs Steps in More Depth

After releasing the thought and allowing it to be by itself without trying to watch it or get involved in it, there is subtle, barely noticeable tightness or tension remaining within body and mind.

## (3) RELAX





# The 6Rs Steps in More Depth

To remove this remaining tension, the Buddha introduced a **relax step**. The suttas call the relax step **‘tranquilising the bodily formation’**. This is true especially for your head, which is part of your **body**.

## (3) RELAX





# The 6Rs Steps in More Depth

It means to 'unclench' your attention from and around the thought.

It is more than just letting it go: **it actively softens and relaxes,** and lets the distraction be there, which then weakens its power.

**Gradually it disappears completely on its own.**

## (3) RELAX



# The 6Rs Steps in More Depth

Please do not skip  
this step!

The '**RELAX**' step is  
the most important  
part of this  
meditation. It is the  
key to progress.

**(3) RELAX**



# The 6Rs Steps in More Depth

**Without performing this step of relaxing every time you are distracted from your meditation object, you will not experience the close-up view of the cessation of the tightness caused by Craving. You will not feel the relief as this tension is relaxed.**

## (3) RELAX



# The 6Rs Steps in More Depth

Remember that Craving always first manifests as a tightness or tension in both your mind and body.

**The Relax step gives you a kind of 'Mundane Nibbāna'.**

You have a momentary opportunity to see and experience the true nature of and relief from tightness and suffering while performing the Release and Relax step.

Mindfulness then continues to remember to ...

## (3) RELAX



# The 6Rs Steps in More Depth

## (4) RE-SMILE



Smiling is an important aspect for the meditation. Learning to smile and raising slightly the corners of the mouth *helps the mind to be observant, alert, agile, and bright.*

Conversely, getting serious, tensing up, or frowning causes mind to become heavy and your mindfulness to become dull and slow. Insights become more difficult to see, thus slowing down your understanding of Dhamma.

# The 6Rs Steps in More Depth

Redirect your mind back to your object of meditation.

*Gently redirect* the mind and don't 'jerk' it back before you are ready.

Make this a harmonious movement, a movement that is *timely* and *not forced*.

## (5) RETURN





# The 6Rs Steps in More Depth

## (6) REPEAT

**Repeat this entire practice cycle as often as needed. Stay with your object until you slip, and then run the 6Rs again.**



# The 6Rs

# 6R圖

