



QSA DHAMMA MAGAZINE

Sangha Samaggi Togetherness of the Buddhist Sangha

Published by the Queensland Sangha Association Inc
An incorporated association of Buddhist monks and nuns in Queensland, Australia. Est. 2007
108 Eric Street, Goodna, Queensland 4300 [ABN 56 506 052 172]

QSA WEBSITE www.sanghaql.org
EMAIL ADDRESS infoqsa@gmail.com

Facebook: Queensland sangha Association

15 JUNE 2021 NUMBER 010

EDITOR Dr. Sanka Wasalthilake

ARTICLE

NUMBER DESCRIPTION

23 Thirty Seven Factors of Enlightenment (Part 1)

24 The Choice of a Proper Area to Live in

Comments and questions requested.

Article 23

THE PATH TO NIBBANA

SURVEY OF THE 37 FACTORS OF ENLIGHTENMENT -Part 1

INTRODUCTION

A person who has practised the teaching for a long time might benefit to have the thirty seven factors of enlightenment in mind and contemplate whether the practice touches these lines, and make corrections.

MEMORY AID

[The table below should help remember thirt seven factors with ease:

4 5 (NO 6) 7 8
4 5
4

These 7 numbers add up to 37. Now the names of the seven requisites are given and this set can be kept in memory for discussions:

4	Foundations of mindfulness	<i>Cattaro Sati patthana</i>
4	Right endeavours	<i>Cattaro Sammappadhana</i>
4	Bases of Psychic Powers	<i>Cattaro Iddhi Pada</i>
5	Controlling Faculties	<i>Panca Indriyani</i>
5	Powers	<i>Panca Bala</i>
7	Factors of Enlightenment	<i>Satta Bojjhanga</i>
8	Noble Eight Fold Path	<i>Ariya Atthangika Magga</i>

1 FOUR FOUNDATIONS OF MINDFULNESS

Mindfulness is part of mental culture. It is similar to awareness, presence of mind, attentiveness. In a way it is the central and balancing mental state that helps one to go along the noble eight-fold path. The term bare attention is also used. It is observing whatever goes on without any attempt to direct what goes on or get involved with goes on. When one has mindfulness one will have knowledge of the space and time prevailing, what and who is around, and what is flowing through the mind. In the Sati Patthana Sutta, four contemplations are recommended for developing mindfulness.

- 1 Foundation of mindfulness in Contemplation of the **Body**
- 2 Foundation of mindfulness in Contemplation of **Feelings**
- 3 Foundation of mindfulness in Contemplation of **Consciousness**
- 4 Foundation of mindfulness in Contemplation of **Mental Objects**

Satipatthana means setting up of or establishment of Mindfulness (Sati) in the mind. The four contemplations are intended to make a complete system to develop mindfulness. Note that mental objects are things we hold in memory. These include important things such as the doctrines of Four Noble Truths, Five Aggregates and the 37 Factors of Enlightenment. These meditations are the direct and only way to Nibbana.

For more details of each one can study the Discourse.

[Note that once every two weeks, Venerable Brisbane Dhammarakkhita conducts a three hour program covering all aspects of the discourse, with a talk, Q and A, and two practice sessions in Walking and Sitting. If you wish to join ask QSA for the current entry codes]

2 FOUR SUPREME EFFORTS

- 1 **Discard** evil (akusala) states that have arisen
- 2 **Prevent** the arising of evil states not yet arisen
- 3 **Develop** unrisen wholesome states
- 4 **Augment** arisen wholesome states

All these refer to the mind. Together they imply right effort in the noble eight fold path. These are simple at the start and become more complex later on. At this stage, there is no need to think of eradicating the roots of unwholesomeness, that is greed, aversion and ignorance. That depth can be reached through mindfulness meditation. That effort is implied in right Effort (Samma Vayama) considered under the Noble Eight-fold Path (item 35 of the 37 factors).

As an illustration, when you find that the mind is getting involved in wrong view, if you have the presence of mind you will call the mind back to right view. That effort comes under this sub-topic.

It is suggested that we treat the bundle of the 37 factors as a sequence in the given order.

The first seven unwholesome behaviours are controlled by precepts and the last three partially suppressed through meditation concentration or mindfulness). The emphasis is on unwholesomeness as this is the line of approach to enlightenment. Wholesome aspects are useful to maintain safety in Samsara.

3 FOUR MEANS OF ACCOMPLISHMENT (PSYCHIC POWERS)

- 1 **Desire** (Canda Iddhipada)
- 2 **Energy** (Viriya Iddhipada)
- 3 **Consciousness** (Citta Iddhipada)
- 4 **Investigation** (Vimansa Iddhipada)

These four are the means to complete or protect or realise or accomplish a task. These are relevant for worldly activities as well as for the pursuit of enlightenment. These four also help to advance on the road to powers (Bala).

Canda (interest) covers desire, wish, interest, want, need and so on. If you have no interest in meditation, then you cannot progress in that line. The same dictum applies in the case of studies for a young person.

Viriya (effort) also covers energy, and the will to attain something. Again this is true for worldly progress and for mental advancement. You will apply effort only if you have interest.

Citta (mental commitment) implies a high level of commitment, being ardent and with a strong mind, being instrumental in achieving a goal. Applying a great deal of discursive energy will be pointless if you do not have a targeted commitment. In the case of a student who reads endlessly without getting committed to a well-defined method of study, the student is wasting energy. Religious effort with no targeted commitment is also wasteful. Hence, commitment is vital in the progress towards enlightenment.

Vimansa (investigative skill) covers the penetrating wisdom that helps to see the Dhamma and to realise Nibbana. Again, a student needs to now and then think whether study-plans and methods will produce results. Seriousness is not enough; reviewing and amending plans as situations arise is very useful. In the religious path, one needs to check whether current efforts (may be in generosity, hearing the Dhamma, teaching the Dhamma, taking precepts etc) work for you. That is investigation.

These are DOMINATING MENTAL STATES for one who wants to achieve a result. Please examine how these apply in the case of a student, an employee, community worker or a religious person. They are needed in every type of effort including religious efforts.

This is one area most of us are defective in practice.

(This article was written by Rahubadde Sarath-Chandra, based on a presentation in the second session of QSA Buddhist Forum 4 on selected topics from the Dhamma conducted on ZOOM on 26 May 2021)

Article 24

The way to worldly happiness

THE CHOICE OF A PROPER PLACE TO LIVE

The need to live in a proper place was mentioned by the Buddha in the Great Discourse on Blessings (Maha Mangala Sutta). The stanza beginning with the words Patirupa Desa Vasoca includes this teaching; there are many commentaries on this teaching, widely used in countries like Thailand.

On what criteria do we choose the proper place to live in?

A guiding criterion is the probability of minimizing suffering caused by the environment. We contact the environment via the six senses, the eye, ear, nose, tongue, body touch and the mind.

What is presented to the eye needs to be examined either by visiting the place or nowadays through the internet. The choice is made by the mind using past experience. The environment must be pleasing to the eye.

What we constantly hear is equally important. Things unpleasant to hear evoke responses of hatred and are best avoided.

There are places in which a terrible smell pervades the atmosphere. It might be due to a waste dump nearby. Again, it evokes hatred.

What the mind thinks is very important as things become unbearable mostly to the mind.

In the case of a married couple, the views of both partners is vital, again to reduce continued complaints and suffering.

What we often forget is the requirements of children.

Children as all of us desire to live in a safe place or environment. Physical, social, mental environments are all important though some types of environments are more important than others.

All children need a healthy environment. In an actual case there was a father who was investing in new houses in his home country. The house in which he lived lacked ventilation, the carpets were not clean and the whole place was relatively dark during daytime. One child was constantly ill, often getting flu and sinus trouble. At times there was bleeding from the nose. After some advice from a friend, the gentleman decided to buy a land and build a house. This made all the difference. The health of the child improved, studies improved and a top level career resulted. The second child also followed the sibling. That was an added bonus.

When people buy houses, they think mostly about their needs but rarely the future needs of the children. A well-known teaching of the Buddha was that we should be careful as to where we live.

In some places there is hardly any security. In others the social environment can be poor or unsuitable.

It is not trying to be snobby, but it is simply choosing a suitable place to live.

Ultimately, we need to consider whether the chosen environment is conducive to our practice of the teachings of the Buddha. Is it possible to read a Dhamma book in peace? Is it possible to rest in quietness? Is it possible to practice calming meditation?

Some choose to go back to their home country feeling that the atmosphere here is not helpful. It is worth noting that the peace of mind afforded in a country like Australia is very helpful in the practice of the Dhamma. Most people here are friendly and tolerant and are good neighbours. Peace of mind is in the mind and not in the crowd outside.

(This article was written by Rahubadde Sarath-Chandra, specially for this magazine)

COMMENTS ON ARTICLES AND DHAMMA QUESTIONS

Readers are invited to send any comments on articles or Dhamma questions to QSA via infoqsa@gmail.com

THE END OF THE 8 PAGE QSA DHAMMA MAGAZINE FOR JUNE 2021

Issued by the President of QSA, Reverend James Wilson

**YOU ARE WELCOME TO FORWARD THIS NEWSLETTER TO A FRIEND
WHO IS LIKELY TO BENEFIT**

THIS MAGAZINE IS NOT FOR PUBLIC CIRCULATION BUT FOR THE INFORMATION OF MEMBERS OF QSA,
SUPPORTERS AND FRIENDS. PAST COPIES OF THE MAGAZINE ARE PLACED IN THE CURRENT PAGE OF THE
QSA WEBSITE www.sanghaqlld.org

*If you do not want to receive this newsletter please advise QSA via infoqsa@gmail.com
If you want a friend to see this magazine please let us know*