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Namo Tassa Bhagavato Arahato Sammasambuddhasa

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Summary

The Seven Factors of Enlightenment were taught as the syllabus of Sumi-e painting classes taught by Master Andre Sollier at the Chan Academy Australia in 2003.

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The Seven Factors of Enlightenment (bojjhanga pabba) painted by Master Andre Sollier

The cause of the appearing of the seven factors of enlightenment is wise attention: (yoniso-manasikara) which views phenomena as impermanent, unsatisfactory and no self.

The cause of the dissolution of the seven factors of enlightenment is unwise attention (ayoniso-manasikara) which views phenomena as permanent, satisfactory and as a soul or self.

I. SATI-SAMBOJJHANGA (MINDFULNESS)



sati-sambojjhanga (mindfulness)

Mindfulness is that which watches what is occurring at the present moment
in the body and mind.

To see correctly the reality of the moment.

II. DHAMMAVICAYA - SAMBOJJANGA (INVESTIGATION OF THE DHARMA)



dhammavicaya - sambojjhanga (investigation of the Dhamma)

Investigation of phenomena. This is the wisdom or insight that can differentiate the corporal body and the mind and perceives both as impermanent, unsatisfactory and not self.

Buddha nature

Us (student, practitioner)

Dharma (study of written word)



III. VIRIYA-SAMBOJJHANGA (EFFORT, ENERGY)

viriya - sambojjhanga (effort, energy)

This is the balanced mental effort that is generated while being mindful.

To see the impermanence of everything and realise illusion.



piti - sambojjhanga (explosive deep joy, happiness)

This is the interest and lack of boredom that arises due to seeing things as they really are. It is often associated with a feeling of lightness, lifting of the body or a thrill of joy that can make hair on the body stand up.

V. PASSADHI-SAMBOJJHANGA (TRANQUILITY, CALMNESS)



passadhi - sambojjhanga (tranquility, calmness)

With the arising of rapture, the mind becomes calm and peaceful. This is called tranquility.

To have a cool mind
stabilised when facing
extraordinary challenges (frightful or charming).

VI. SAMADHI-SAMBOJJHANGA (CONCENTRATION)



samadhi - sambojjhanga (concentration)

With the arising of tranquility, the mind is not distracted and no longer wanders here and there but is aware of each object that appears in the mind. This is concentration.

Concentration:

To focus on one point,
To gather all the power
of the thoughts in one
far behind the language expression.
To be one with
the inner mind without help
of reason.

VII. UPEKKHA-SAMBOJJHANGA (EQUANIMITY)



upekkha - sambojjhanga (equanimity)

With the arising of concentration, the mind sees each object in a detached and calm way. It feels neither aversion to pain nor is it overpowered by pleasure but it is calmly and effortlessly observant of the impermanence, unsatisfactoriness or soullessness of every constituent of body and mind.

This is called equanimity.

Not indifference
Not fatalism
But to realise
The universal illusion
Product of our six senses (the brain too)
It is intuition of
The ultimate truth