



THE ENLIGHTENMENT FACTOR OF CONCENTRATION (SAMADHI-SAMBOJJHANGA)



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ABSTRACT:

As a decent devotee of the Buddha, we ought to know the seven components of illumination (bojjhangas). The bojjhangas are the best solution for recuperating ailments of the psyche. The bojjhangas should be honed and grew over and over. At that point we can achieve understanding learning, way information, realization learning and nibbana or full illumination as taught by the Buddha. By taking the medication of the bojjhangas pollutions like insatiability (lobha), outrage (dosa), vanish. Worry, anxiety and groan don't emerge, and we are not debilitated by any danger. as we don't experience any physical and mental sufferings. Our bodies are sound, and our psyches are glad and serene. Seven edification components are:

1. sati-sambojjhanga (the enlightenment factor of mindfulness).
2. dhammavicaya-sambojjhanga (the enlightenment factor of investigation of states).
3. viriya-sambojjhanga (the enlightenment



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factor of effort).

4. piti-sambojjhanga (the enlightenment factor of rapture).
5. passaddhi-sambojjhanga (the enlightenment factor of tranquility).
6. samadhi-sambojjhanga (the enlightenment factor of concentration).
7. upekkha-sambojjhanga (the enlightenment factor of equanimity).

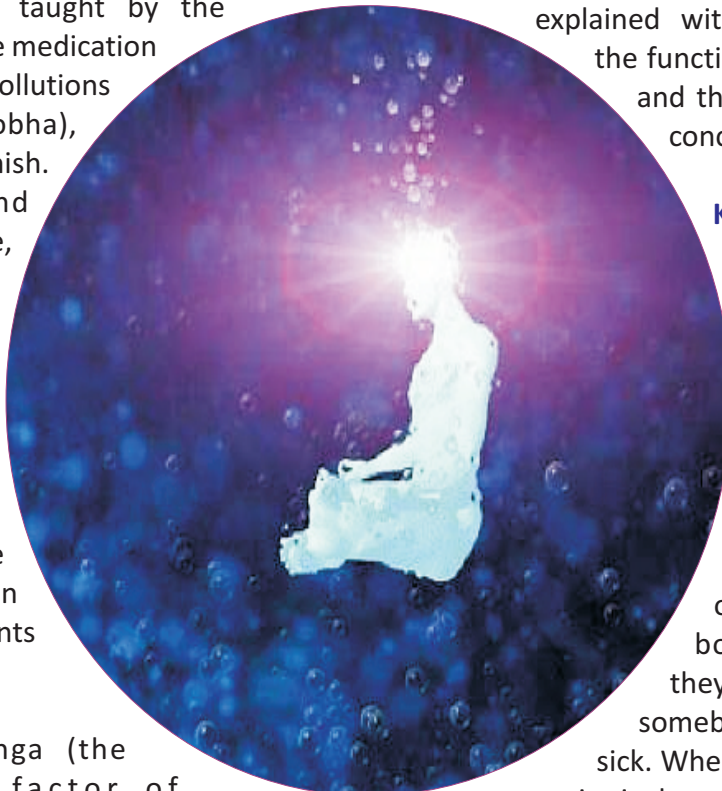
Of them, Samadhi-sambojjhanga will be explained with the characteristic, the function, the manifestation and the proximate cause of concentration.

KEY WORDS :

Relational and Ethical.

INTRODUCTION:

In Buddhism, Virtuous Buddhist people are very familiar with the word bojjhanga. They often chant the bojjhangasutta when they are sick or when somebody who is dear is sick. When they are not able to recite it themselves they listen to it when it is chanted by monks or other virtuous persons. However, they have often just heard the word bojjhanga, neither understanding their



nature and power, nor knowing how to develop them. The bojjangas-medicine that makes all diseases disappear.

There are two different kinds of diseases (suffering). They are (1) Physical disease: disease that can afflict the body. (2) Mental disease: this refers to the one thousand five hundred defilements (keesas) disease that can afflict the mind. The bojjangas are the best medicine for healing diseases of the mind. Bojjhanga means factor of enlightenment. The factors leading to enlightenment. The Buddha once was asked one of the monks, "venerable sir, it is said, 'factors of enlightenment, factors of enlightenment'. In what sense are they called factors of enlightenment?" the Buddha answered, "they lead to enlightenment, therefore, they are called factors of enlightenment. "The bojjangas need to be practiced and developed repeatedly. Then we can attain insight knowledge, path knowledge, fruition knowledge and nibbana or full enlightenment as taught by the Buddha. With the attainment of nibbana, we do not suffer from any sickness. We are free from all kinds of diseases. Because the Buddha took the medicine of the bojjangas he attained Buddhahood. Buddhist followers also took the medicine of the bojjangas.

By taking the medicine of the bojjangas defilements like greed (lobha), anger (dosa), disappear. Worry, anxiety and lamentation do not arise, and we are not threatened by any danger as we do not experience any physical and mental sufferings. Our bodies are healthy, and our minds are happy and peaceful.

Firstly we should know seven enlightenment factors that need to be developed in the practice, so some knowledge of them is necessary. Seven enlightenment factors are:

1. sati-sambojjhanga (the enlightenment factor of mindfulness).
2. dhammavicaya-sambojjhanga (the enlightenment factor of investigation of states).
3. viriya-sambojjhanga (the enlightenment factor of effort).
4. piti-sambojjhanga (the enlightenment factor of rapture).
5. passaddhi-sambojjhanga (the enlightenment factor of tranquility).
6. samadhi-sambojjhanga (the enlightenment factor of concentration).
7. upekkha-sambojjhanga (the enlightenment factor of equanimity).

Of them, we will emphasize on the samadhi-sambojjhanga as following.

Samadhi-sambojjhanga: the enlightenment factor of concentration

Samadhi-sambojjhanga commonly refers to a concentrated state of mind.

The characteristic of concentration

"Avikkhepalakkhano"

Concentration has the characteristic of non-distraction. When concentration arises, the mind does not go here and there anymore. The mind is not restlessly wandering from one object to another, but firmly stays on a single object. The concentrated mind is of the nature to stick to the object in the same way that something tacky will remain on a wall once it is thrown there. Or like a heavy rice bag firmly rests on the ground without wobbling once it has been dropped. The characteristic of concentration is to be focused on whatever object we are mindful of; it is not distracted from the object that we are observing.

The function of concentration

“Cittacetasikanamsampindanaraso”

The function of concentration is to unite the associated state. To unite the mind is the work of concentration. Those meditators who have not yet developed concentration (or who are devoid of concentration) have minds that are like dust or rice flour. When the wind blows, the dust or rice flour gets dispersed in all directions. Likewise, the unconcentrated mind wanders from one object to another. Therefore, the mind is agitated and restless; there is no stillness at all.

The manifestation of concentration

“Upsamapaccupatthano”

The manifestation of concentration is stillness. The mind is completely still and rests motionless on the object just like the flame of a candle that is lit in a place where there is no wind blowing.

The enlightenment factor of concentration is another factor that is needed everywhere. Only when the mind is still and calm, we can be interested in and devoted to our work or duty such as our business, politics, religious affairs, or other matter. Only with interest will give ourselves fully to these things. This complete devotion is needed to carry out a task to its very end or completion. Then we will be successful and thrive. If we lack a concentrated mind, and so are not interested in and devoted to our work or duty, we might not finish our jobs and so on, therefore, we will not be successful. In regard to meritorious deeds such as practicing generosity, keeping the precepts, or doing volunteer work we also need a unified mind in order to successfully complete our works.

For meditators the factor of concentration plays an even more important role because in order to clearly know things as they are, the mind needs to stay on whatever object it observes. To mindfully observe every movements, the mind needs to stay firmly on the respective movements. When feelings arise, we must be mindful of those feelings. This is only possible when the mind is focused on them.

The ability to firmly stay on the arisen object is the nature of concentration. Only with concentration is possible to truly understand the object that is mental and physical phenomena.

That is why the Buddha urged the monks (his followers) to develop concentration: only with concentrated mind can the impermanence (anicca), unsatisfactoriness (dukkha), and non-self (anatta) of all mental and physical phenomena be clearly understood as they really are. As the Buddha said, “it is a natural law for one with a concentrated mind to know and see things as they really are.” It is absolutely impossible to understand and realize the characteristics of these mental and physical phenomena with a scattered mind. It is only with the right understanding of mental and physical phenomena that the defilements can be extinguished. Without proper understanding, it is impossible to overcome the defilements; only with the extinction of defilements will suffering cease. With the cessation of suffering, there is happiness and peace. When the defilements are not extinguished, suffering does not cease. Without the cessation of suffering, we cannot get happiness and peace even if we hope for it or make a wish to attain it. For this reason it is said in the milindapanha that concentration is the main point of all meritorious deeds. For example: the chief or the leader of all the soldiers, horse, elephants, and chariots that are fighting on the battlefield is the king. In the same way, concentration is the main factor when performing any meritorious deeds. The mind needs to be inclined towards concentration; only when concentration is present, does wholesomeness arise so that one will be successful. Therefore we need to make an effort to arouse concentration.

The proximate cause of concentration

As mentioned by the Buddha the proximate cause or nutriment of concentration is “frequently giving careful attention” or “yonisomanasikarabahulikaro.” In the commentary, eleven causes are mentioned;

- (1) cleanliness of the possessions,
- (2) balancing the mental faculties,
- (3) skillfulness in working with the object of concentration,
- (4) uplifting the mind when it is depressed,
- (5) calming the mind when it is excited,
- (6) making the mind fresh and cheerful when it is withered,
- (7) when the mental faculties are balanced, observing the object carefully,
- (8) avoiding the distracted persons,
- (9) associating with the concentrated persons,
- (10) reflecting on the absorptions (jhanas) liberation (vimokkha),
- (11) inclining the mind to arouse the enlightenment factor of concentration.

It is very important that the meditators precisely understand the causes for concentration to arise.

Finally, Samadhi-sambojjhanga and the other sixbojjhanga are really needed to attain for those who want to be healthy and peaceful without physical and mental sufferings. However the explanations we have noticed just now are enough for us to understand the general nature of the enlightenment factor of concentration.

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