

The Path how to Overcome Unsatisfactoriness

Even though people have a lot of facilities and have achieved mundane goals, they are mostly unsatisfied in those things. They find new things again and again until they die because of unsatisfactoriness. When people have enjoyments, and when they are with nears and dears, and when they are healthy, wealthy and well, they are happy, they enjoy with them. But when those things change into bad way, when those things aren't in your control, people mostly suffer, fear, cry, they lament, they are upset and they blame others saying that others bring us suffering and problems. Finally, in the end of their life, they mostly live with sorrow and tear. Although they are sometimes happy, that happiness is exiguous, and sorrow is plentiful.

Especially Buddhism illustrates the three reasons that we have to find a spiritual teacher and his teaching. They are old age, death and rebirth. Also, Buddhism clearly points out the path how to overcome these challenges little by little.

A person enjoys himself when he is in his young age, but he suffers in his old age even though he has a lot of education, money and relatives because most of his near and dear went away, and most of his things are out of his control. The reason is we fully trust in our physical body, complexion, close relatives and friends. When they change and go away, we suffer. This is the first reason that we have to find a spiritual leader, his sublime teaching and practice it in this short life. And we can't live forever. We are object to die. We have to say good bye to others, leaving all kinds of near and dear that we earned hard and go alone without any material things whether we like or not, and whether we know or not. Then we lament when we lose them. This is the second reason that we have to find a spiritual teacher. If we can finish Sansaric journey after death, it is ok. We can live according to any kind of lifestyle if we have no rebirth after death. But the problem is we have to be reborn after death as the type how we lived and how our mental condition was. According to Buddhism, this is the main cause that we have to find a spiritual teacher and practice his doctrines promptly.

We mostly suffer because of anger or desire which is the close reason of suffering. Anger or desire arises because of ignorance or delusion that is the route of suffering. Therefore, Buddhism explains the main cause of suffering or unsatisfactoriness as ignorance of world reality. By listening to The Buddha's message, we are able to know the cause of suffering improving our wisdom in the correct way. Wisdom or intelligence is the main quality that we

have to develop in the name of getting rid of suffering. Wisdom is divided into two levels in Buddhism. By associating good friends and listening to the Buddha's message, we increase our knowledge which helps us to inspire our vision gradually seeing the world reality in the correct way.

The first step of wisdom is the understanding of the Karmic law. When we do something with wicked mind, we will have the bad result because of polluted mind. In the same way when we do some good deeds with pure mind, we will have the good results because of pure mind. If somebody has this knowledge about the Karmic law, he is hurry to overcome evil or bad deeds and practice good deeds because he doesn't like to suffer. And he knows he can be happy according to his good deeds which are done by pure mind. Therefore, he always practices good deeds such as generosity, virtue, compassion, kindness as much as he can. If we have no mistakes in our life, and if we have done a lot of merits, it causes us to be happy in this life overcoming unsatisfactoriness.

If we have nothing to remember with pure mind as wholesome deeds in our lifetime, it is one of the causes that we are unsatisfied. If we have done a lot meritorious deeds in our life like practicing generosity, practicing virtue and practicing meditation, we have things that cause us to be happy with a pure mind. That is why Buddhism explains collecting merits means collecting happiness (*Sukho punnassa uccayo*). If we have done a lot of meritorious deeds, we have lot of this to be happy when we remember them. Our mind is full with merits in all kinds of periods in our life as the result of practicing good. On the other hand, we can see a lot of persons and things that we have helped around us. And if we had a good discipline in our speech and behavior, when we consider our life we have no mistakes those we remember with tearful eyes, we can be happy and proud of our life. Further if we have developed our mind in higher spiritual power practicing meditation, it is easy to concentrate our mind any time that we like when we have sorrowful complex situations. That is the great way that we can overcome suffering, fear, lamentation and unsatisfactoriness.

Further, as Buddhist disciples, we have to reach the second step of wisdom that leads to overcome suffering completely. In this step, we may have not only tranquility but the ability to reflect on impermanence about all kinds of experiences in our life those we experience through our six senses. If we can see arising and ceasing about our experience, we have nothing to suffer, and we never get strong attachment or hate. Our mind is very pure, calm, quiet and equal among

all kinds of good and bad experience. We have to practice our mind very soon before we face negative experiences. If we have not trained our mind before sorrowful conditions, it is difficult to control our mind when we face negative feelings. That is why we have to practice our mind when we are strong and healthy.

According to Buddhism, first we have to know clearly what we practice. It is like a map where we are going to. A lot of doctrines are said in Buddhism that we have to practice to get rid of suffering and achieve final bliss of liberation. All of them can be included into five. They are called as the five spiritual faculties.

1. Confidence in the triple gem; the Buddha, the Dhamma and the Sangha (*Saddha*)
2. Energy to practice good (wholesome) and to get rid of evil- unwholesome (*Viriya*)
3. Mindfulness in four ways; body, feelings, mind and mental formations (*Sathi*)
4. Tranquility or concentration (*Samadhi*)
5. Wisdom (*Panna*)

As much as we listen to the Buddha's message, our confidence grows up in his enlightenment, his teachings and his noble disciples. And when we have clear knowledge about the path of purification and liberation, our courage gradually increases to follow this message, because it is practical with visible results and immediately effective. Then we are ready to practice the main teaching which the four mindfulnesses that all doctrines are included in Buddhism.

1. The contemplation of body (*Kayanupassana*)
2. The contemplation of feelings (*Vedananupassana*)
3. The contemplation of mind (*Cittanupassana*)
4. The contemplation of mental formation (*Dhammanupassana*)

When we practice this very important teaching in Buddhism, we understand the nature of ourselves the mind and body. Then our tranquility also increases little by little. With the concentrated mind, according to our clear knowledge that the Buddha explains, we apply impermanence in our body, feelings, mind and mental conditions. As the result of practicing this clear path, we gain fully comprehension about our whole life and our experience that we get through our six senses. With this understanding our strong attachment to the world goes away. Then we have no desire, anger or delusion. We are fully enlightened. This is the path that we have to attain the ultimate goal that is the final bliss of liberation from all kinds of sufferings.

Very Important Doctrines in Buddhism

(To practice in our day to day life in the name of happiness)

The Triple Gem :- (The Most valuable things that we received as the result of previous merits)

- The Buddha (Buddha's Enlightenment)
- The Dhamma (Buddha's Teaching)
- The Sangha (Buddha's Noble Disciples)

The Five Precepts :-

1. Abstaining from taking lives (*Pàṇātipāta veramani*)
2. Abstaining from stealing (*Adinnādāna veramani*)
3. Abstaining from sexual misconduct (*Kāmesumiccācārā veramani*)
4. Abstaining from false speech (*Musāvāda veramani*)
5. Abstaining from taking intoxicating drinks and drugs causing heedlessness (*Surāmeraya maddapamādatāna veramani*)

The Three Levels of practicing Buddha's message :-

First level - Education (*Sippam/ suta*), Economy (*Dhanam*), Health (*ārogya*) and Morality (*Samacariyā*)

Second level (Three Meritorious Deeds) :-

1. Generosity (*Dāna*)
2. Virtue (*Seela*)
3. Meditation (*Bhāvanā*)

(The Three Friends those who put the treasure inside)

Third Level (Three Disciplines)

1. Virtue (*Seela*)
2. Concentration (*Samādhi*)
3. Wisdom (*Pannā*)

The Ultimate Goal of life :- Happiness (Keeping mind away from all defilements)

The Best Friend

- Awareness or Mindfulness
(According to matter or body, feelings, mental formation and mind)

Five Spiritual Faculties - 1. Confidence (*Saddhā*) 2. Energy (*Viriya*) 3. Mindfulness (*Sati*)
(Our real Heritage) 4. Concentration (*Samādhi*) 5. Wisdom (*Pannā*)

The Highest knowledge that a person can gain to cease from suffering –

Knowledge (about Karmic force and The Dependent Origination)

Enemies that we should get rid of – Greed, Hatred, Delusion (Defilements/ Unwholesomeness)

(The enemies are those who steal our good internal human values)

Dhamma Reflexion - Loving Kindness/Friendliness (Metta), Honesty (Uju), Wisdom (Panna)

The Four Noble Truths – 1. The suffering (*Dukkha sacca*)
 2. The cause of suffering (*Samudaya sacca*)
 3. The cessation of suffering (*Nirodha sacca*)
 4. The path that leads to cessation of suffering (*Magga sacca*)

The Noble Eight Fold Path – Right Understanding (*Sammà Ditthi*)
 Right Intention/ Thoughts (*Sammà samkappa*)
 Right Speech (*Sammà Vācā*)
 Right Action (*Sammà kammantha*)
 Right Livelihood (*Sammà ājiva*)
 Right Effort (*Sammà Vāyāma*)
 Right Mindfulness (*Sammà sathi*)
 Right Concentration (*Sammà samādhi*)

Spirit/ Nodule/Core /Base - Dependent Origination/ Cause and effect
 (The Foundation to understand impermanence)

Five Aggregates: - 1. Matter (*Rupa*) 2. Feeling (*Vedanā*) 3. Perception (*Sannā*)
 4. Mental Formations (*Sankhāra*) 5. Consciousness (*Vinnāna*)

How to investigate these five aggregates? As

1. Arising (*Samudaya*) 2. Ceasing (*Atthangama*)
 3. Enjoyment (*Assāda*) 4. Bad results (*ādinava*) 5. Liberation (*Nissarana*)

Causes to develop the wisdom –

1. Association with a good friend who explains the Buddha's real message
 (*Sappurisa sansevo*)
 2. Listening to the Buddha's Message (*Saddhamma savanam*)
 3. Wise Reflection (*Yoniso manasikāro*)
 4. Practice (*Dhammānudhamma patipatti*)

The Buddha's Message in Short – Get rid of all evil, do what is good, purify/cleanse one's mind

*'Sabba pāpassa akaranam kusalassa upasampadā,
 Sacitta pariyo dapanam etam buddānasānam'.*

May The Triple Gem Bless You!

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