

Nakdhamma Elementary Level



Dhamma Group 4/3

Ven.Narongchai Thanajayo

Sunday 10 March 2024



Nakdhamma Elementary Level

Course Title: Dhamma

Lecture # 7: Dhamma Group 4/3

By Ven.Narongchai Thanajayo

Date: Sunday 10 March 2024

Time: 2.40 - 4.10 pm



Let's meditate

The Four Heedfulness (appamāda)

Things to give up	Things to cultivate
Give up unwholesome bodily action	Cultivate wholesome bodily action
Give up unwholesome verbal action	Cultivate wholesome verbal action
Give up unwholesome mental action	Cultivate wholesome mental action
Give up wrong view	Cultivate right view

Padhana: Four kinds of effort

1

Samvara Padhana: to prevent evil from arising

2

Pahana Padhana: to abandon the arisen evil

3

Bhavana Padhana: to develop wholesome qualities

4

Anurakkhana Padhana: to maintain wholesome qualities

Adhiṭṭhānadhamma

Virtues which should be established in the mind

1

Pañña (wisdom): to know what should be known.

2

Sacca (truthfulness): doing whatever one does with sincerity.

3

Cāga (relinquishment): to renounce what is the enemy of mind.

4

Upasama (tranquility): calming the mind away from the things which are enemies to clam.

If a man tries to quit smoking, which Phadana is he practicing?

a) To develop wholesome qualities (Bhavana Padhana)

b) To prevent evil from arising (Samvara Padhana)



c) To abandon the arisen evil (Pahana Padhana)

d) To maintain wholesome qualities (Anurakkhana Padhana)

Which one is NOT the member of Adhiṭṭhāna Dhamma?

- a) Truthfulness (Sacca)
- b) Wisdom (Pañña)
- c) Relinquishment (Cāga)
- d) Tranquility (Upasama)
- e) Right effort (*sammā-vayama*)




Which sentence is correct?

- a) Appamāda (Heedfulness) and Yoniso-manasikara (skillful reflection) are internal factors strengthening the practice of heedfulness.
- b) Appamāda is the path to death.
- c) Appamāda refers to vigilance; earnestness, heedlessness.
- d) Appamāda is a member of wisdom in Trisikkha (threefold training).



Dhamma
Groups of 4/3

Week # 7

- 01 **Four parts of accomplishment (Iddhipada)**
 - 02 **Four Noble Sentiments (Brahmavihara)**
 - 03 **Four Protective Meditations (Arakkhakammatthana)**
- 

Iddhipāda



“Bhikkhus, when these four bases of spiritual power (**Iddhipāda**) are developed and cultivated they lead to going from the near shore to the far shore.”

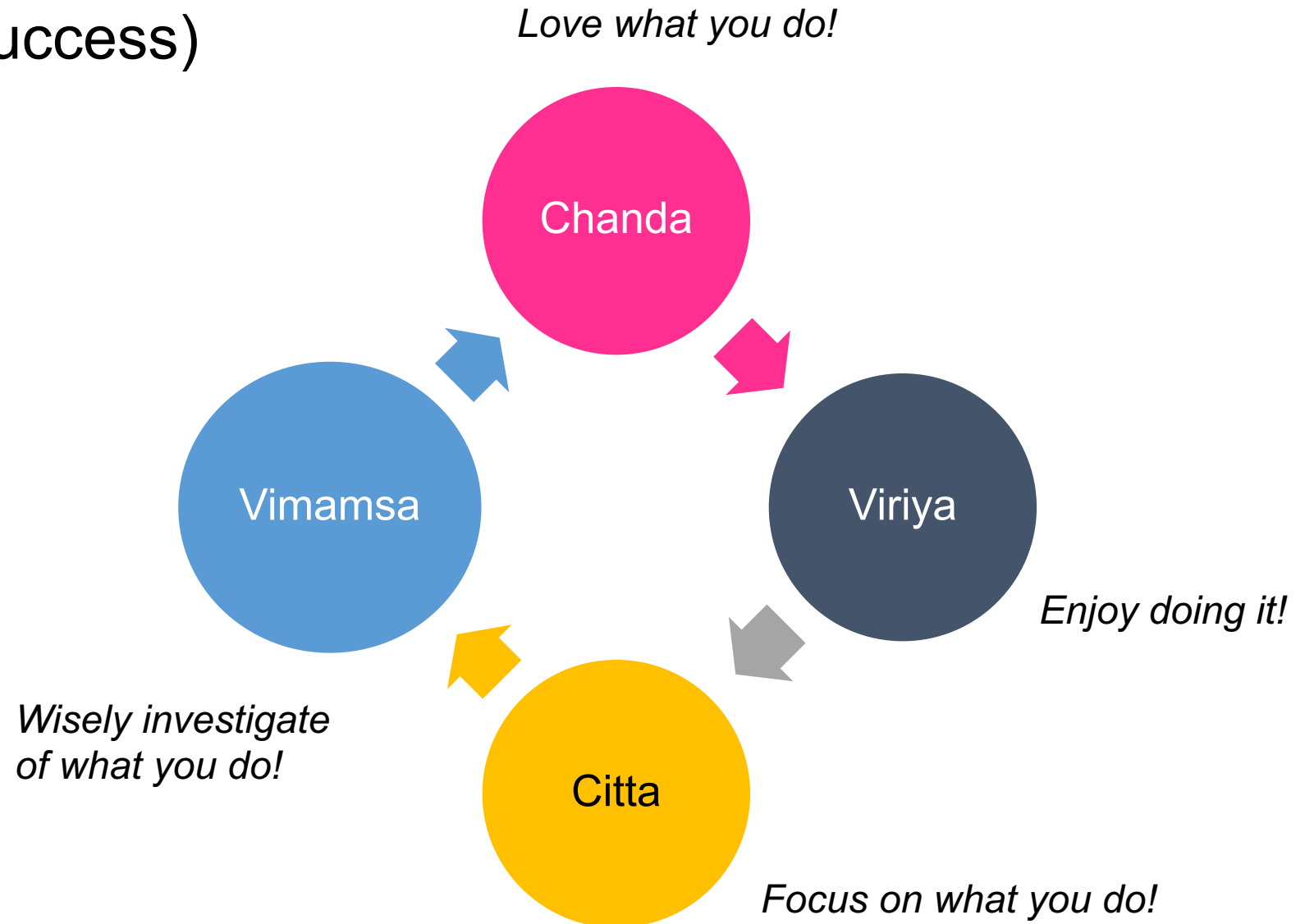
Iddhipāda (the four bases of success)

1. **Chanda:** Satisfaction and joy in the thing concerned.
2. **Viriya:** Delight effort in doing the thing concerned.
3. **Citta:** Attending wholeheartedly to the thing concerned without letting go of it.
4. **Vimamsa:** Deligently thinking around and investigating the reasons in the thing concerned.

(valuable tools which enable one to reach the goal)

Iddhipāda

(the four bases of success)



Padhana: Four kinds of effort

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Right Effort (*sammā-vayama*)

1. To prevent the arising of unarisen unwholesome state;
2. To abandon unwholesome states that have already arisen
3. To arouse wholesome states that have not yet arisen;
4. To maintain and perfect wholesome states already arisen.



Effort, Energy, Perseverance



Brahmavihārā

- Divine abodes
- Four immeasurables
- Four limitless
- Unbounded states of mind
- The four noble sentiments

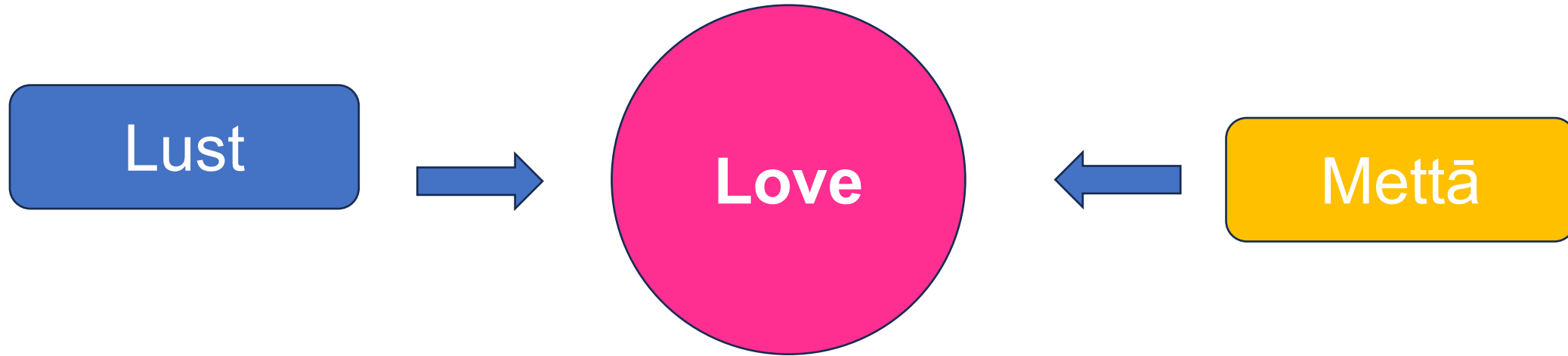
The Divine Abodes

Then they meditate spreading a heart full of **love** to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world-abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of **compassion ... rejoicing ... equanimity** to one direction, and to the second, and to the third, and to the fourth. *Having developed these four divine meditations, when the body breaks up, after death, they're reborn in a good place, a divine realm of **Brahmā**.*

Four brahmavihārā (the four noble sentiments)

- Mettā (Loving-kindness): Love for others-desiring that they may be happy.
- Karuṇā (compassion): thinking of helping others to get free from Dukkha.
- Muditā (sympathetic joy): to be glad in sympathy when good comes to others..
- Upekkhā (equanimity): to be neutral and unmoved-not being glad or sorry when others meet with adversities.

There is no love surpasses the love of oneself.



The Four Brahmavihārā

Mettā
(loving-kindness)

Wishing well for
all beings

Karuṇā
(compassion)

The trembling of
the heart in
response to
suffering

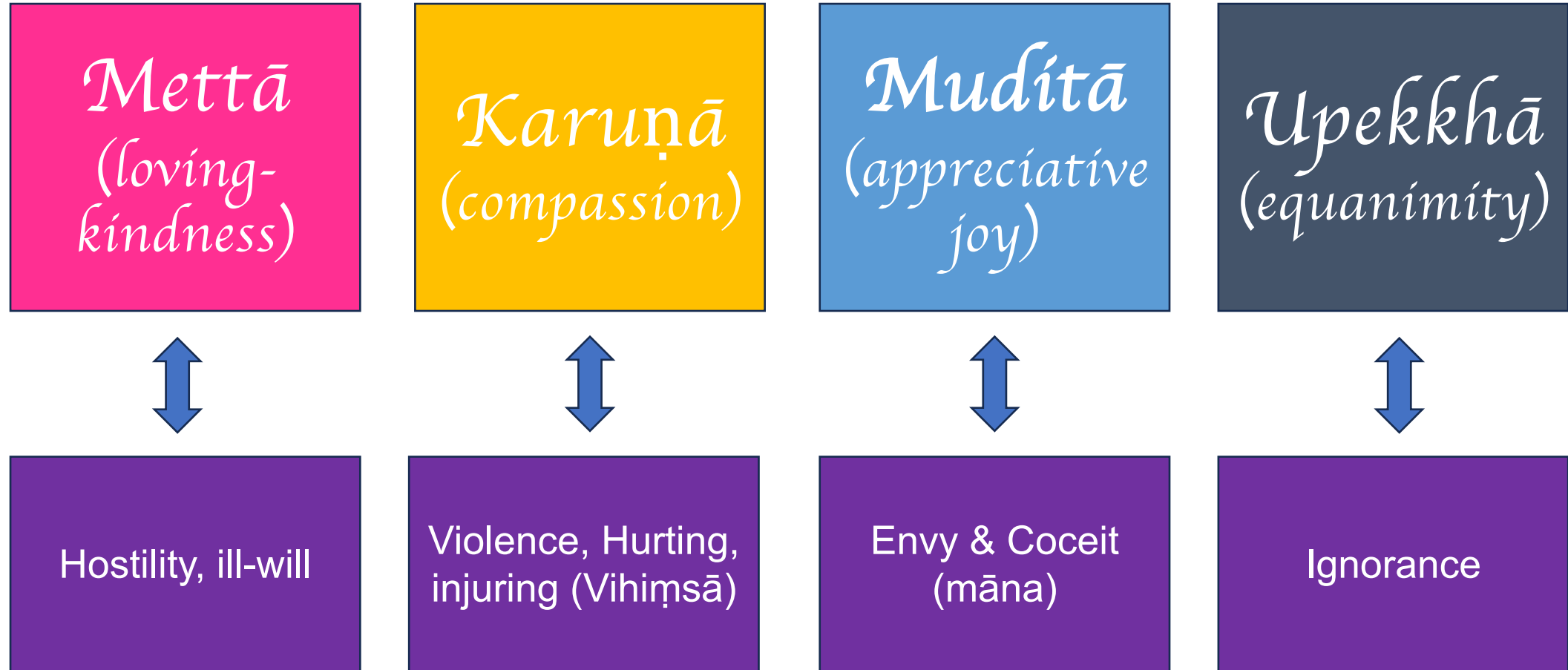
Mudītā
(appreciative
joy)

Opening the
heart in response
to other's
happiness

Upekkhā
(equanimity)

Factor that keeps
one's mind clear
& wholesome.

Emminent Enemy of the Four Brahmavihārā



Practical Brahmavihārā



Example



Mettā



Karuṇā



Muditā



Upekkhā

The Four Protective Meditations (Arakkhakammattana)

1. Recollection of the Buddha's qualities (*buddhanussati bhavana*)
2. Loving-kindness meditation (*Mettā bhavana*)
3. Contemplation of the unattractive nature of the body (*asubha bhavana*)
4. Recollection of death (*marananussati bhavana*)

These four kammattana should be always be develop. From the Mokkhupayagatha by King Mongkut, Rama IV.

Buddhanussati (Meditation Recollecting the Qualities of the Buddha)

*“Iti piso bhagava araham, sammāsambuddho,
vijjacarana sampanno,
Sugatho, lokavidu, anuttaro purisa dhamma sarati,
Satta deva manussanam, buddho, bhagava ti”*

The nine qualities of the Buddha

1. **Araham** (totally free from mental defilements)
2. **Samma-sambuddho** (self perfectly enlightenment)
3. **Vijjacarana sampanno** (perfect in true knowledge and conduct)
4. **Sugatho** (went on the noble path)
5. **Lokavidu** (knower of the worlds)
6. **Anuttaro purisa dhamma sarati** (incomparable trainer of persons to be tamed)
7. **Satta deva manussanam** (supreme teacher for all divine and humans)
8. **Buddho** (the fully awakened one)
9. **Bhagava** (the blessed one -the highest of all beings)

Mettā



“

Just as a mother at the risk of life loves and protects her child, her only child, so one should cultivate this boundless love to all that live in the whole universe.

”



“

Searching all directions with your awareness, you find no one dearer than yourself. In the same way, others are thickly dear to themselves. So you shouldn't hurt others if you love yourself.

”

Asubha

The 32 Parts of the Body

Head hair, Body hair, Nails, Teeth, Skin

(Kesa, Loma, Nakkha, Danta, Taco)

Flesh, Sinews, Bones, Bone Marrow, Kidneys

(Masam, Naharu, Atthi, Atthiminjam, Vakkam)

Heart, Liver, Diaphragm, Spleen, Lungs

(Hadayam, Yakanam, Kilomakam, Pihakam, Papphasam)

Large Intestine, Small Intestine, Stomach, Feces, Brain

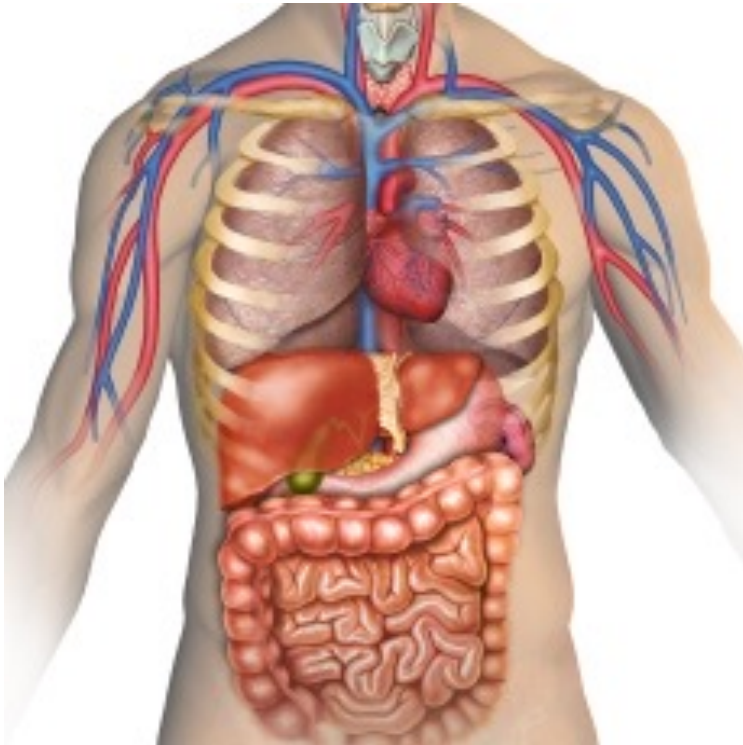
(Antam, Antagunam, Udariam, Kerisam, Mattagunam)

Bile, Phlegm, Pus, Blood, Sweat, Fat

(Pittam, Semhan, Pubbo, Lohitam, Sedo, Medo)

Tears, Grease, Saliva, Mucus, Oil of the Joints, Urine

(Assu, Vasa, Kelo, Singhanika, Lasika, Muttam)

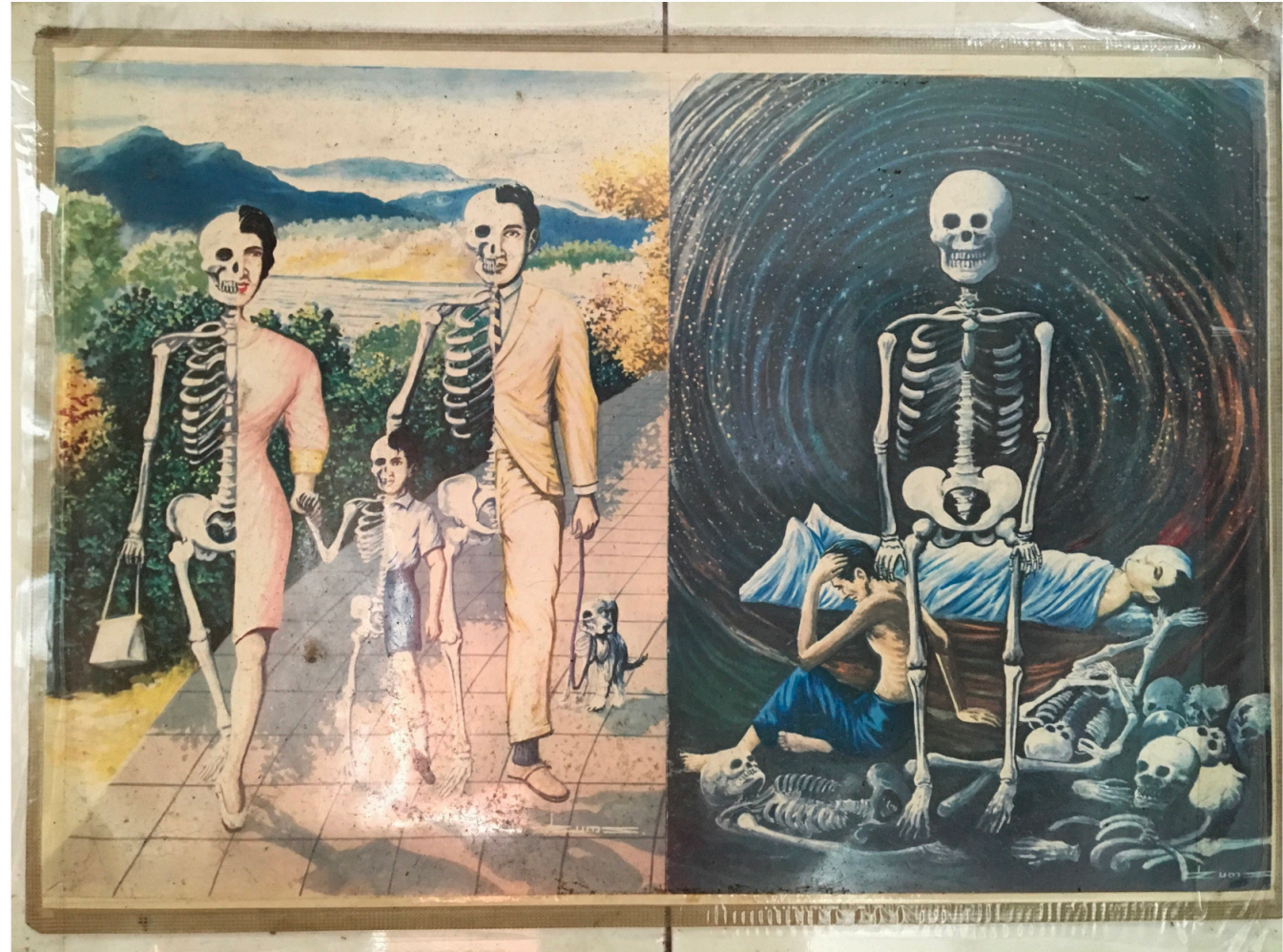


Trilakkhana



Maraṇasati (mindfulness of death)

“Thinking of the time of death and that it will come to oneself.”





“But whoever develops mindfulness of death, thinking, ‘O, that I might live for the interval that it takes to swallow having chewed up one mouthful of food... for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One’s instructions. I would have accomplished a great deal’-they are said to dwell heedfully. They develop **mindfulness of death** acutely for the sake of ending the defilements.

**The Four Protective
Meditations
(Arakkhakammatthana)**

Buddhanussati

Mettā



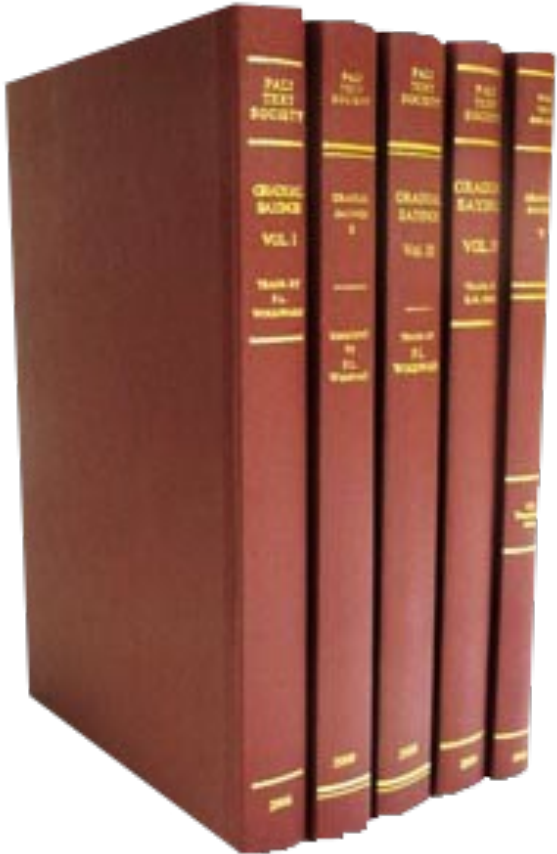
Marananussati

Asubha

Vocaburary

Iddhipāda	the four bases of spiritual power
Brahmavihārā	The four noble sentiments
Mettā	Loving-kindness
Karuṇā	compassion
Muditā	sympathetic joy
Upekkhā	equanimity
Buddhanussati	Meditation Recollecting the Qualities of the Buddha
Asubha	Meditation on the loathsomeness of the body
Maraṇasati	Mindfulness of death

Recommended Suttas



- Aparā Sutta, SN 51.1
- Metta Sutta, SN 46.54, Snp 1.8
- Pathamamaranassati Sutta, AN 6.19



Rejoice in
your merit