

Nakdhamma Elementary Level



Dhamma Group 4/4

Ven.Narongchai Thanajayo

Sunday 17 March 2024



Nakdhamma Elementary Level

Course Title: Dhamma

Lecture # 8: Dhamma Group 4/4

By Ven.Narongchai Thanajayo

Date: Sunday 17 March 2024

Time: 2.40 - 4.10 pm



Let's meditate

What are the four bases of success (**Iddhipāda**)

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.

What are 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.

What are 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*)

Which factor acts as the wisdom element in Iddhipada?

a) **Viriya:** Delight effort in doing things

b) **Chanda:** Being joyful of working



c) **Vimamsa:** deligently observe and adjust

d) **Citta:** Focusing on the tasks at hand fully

Which one is the character of mudita?

- a) John feels sympathy when seeing people suffer from flooding.
- b) Smith get over the sadness and move on with his life after his mom passed.
- c) Adam occasionally gives food to his poor neighbourhood.
- d) Marry cheerfully rejoice in her colleague's get promotion.



Which one is NOT a member of the Four Protective Meditations of (Arakkhakammattana)?


- a) Loving-kindness meditation (*Mettā bhavana*)
- b) Contemplation of the loathsomeness nature of the body (*asubha bhavana*)
- c) Recollection of death (*marananussati bhavana*)
- d) Observing Five Precepts (Sila bhavana)





Dhamma Groups of 4/4

Week # 8

- 01 Four Foundations of Mindfulness (Satippatthanana)
 - 02 Four Meditations of the elements (Dhatukammatthana)
 - 03 Four Noble Truths (Ariyasacca)
- 



“Bhikkhus, live with **training** (sikkha) as benefit, with **wisdom** (panna) as overseer, with **freedom** (vimutti) as core, and with **mindfulness** (sati) as ruler. A bhikkhu who lives in this way can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

The Training in Brief:

“First establish yourself in the starting point of wholesome states, that is , in purified **moral discipline** and in **right view**. Then, when your moral discipline is purified and your view is straight, you should practice the **four foundations of mindfulness**”

SN 47.3



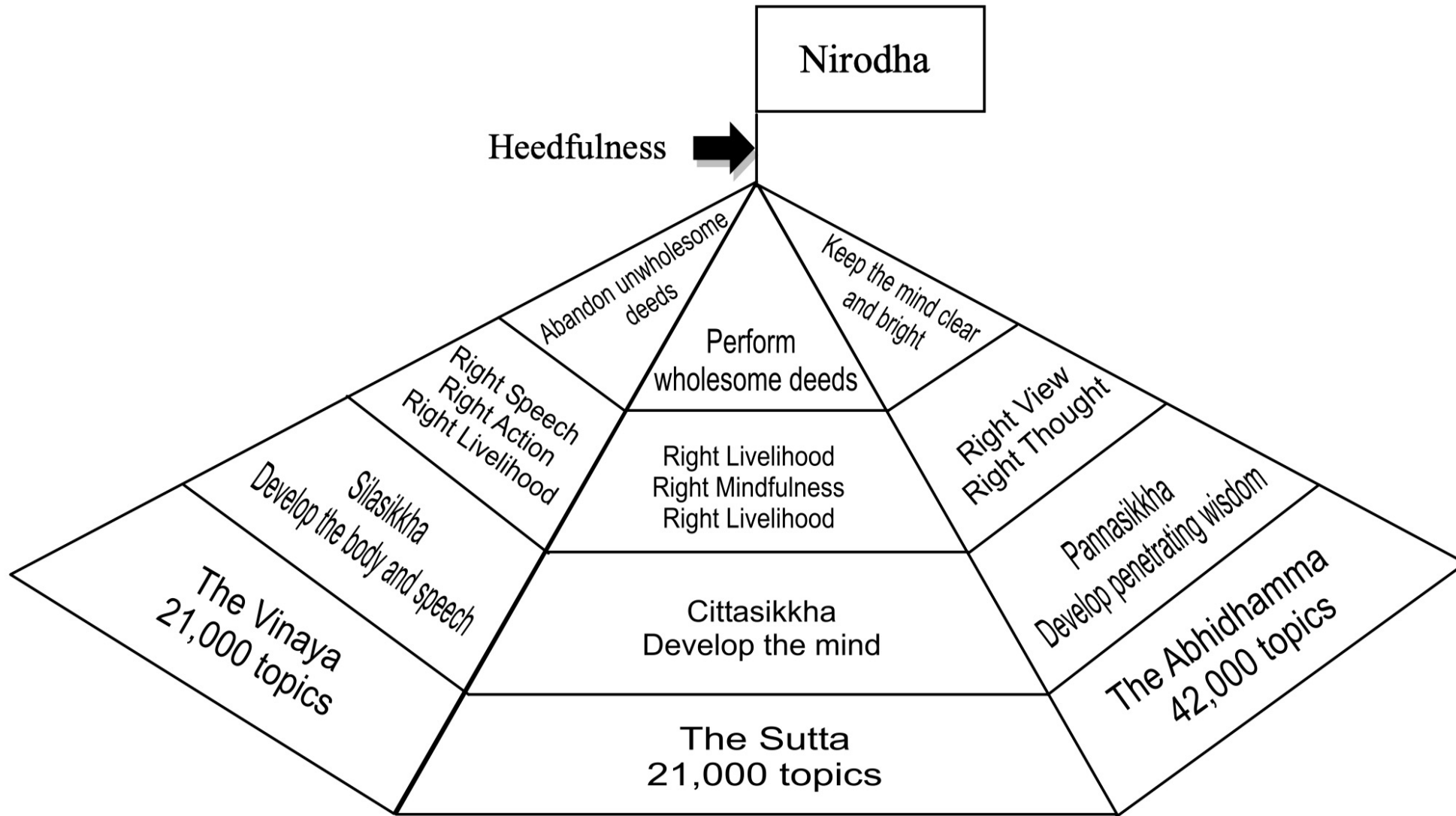
“

“A monk should live mindful (sati) and aware (sampajanna).

This is my instruction to you.”

”

Sati Sutta, SN 47.2



A wondering mind



Meaning of Satipaṭṭhāna

Sati = “Mindfulness”

+

Upaṭṭhāna = “placing near”,
“being present”, “attending”

Satipaṭṭhāna = “presence of mindfulness” or
“attending with mindfulness”

The Significance of Satipatthana

“Monks, this is the **direct path** for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of ***dukkha*** and discontent, for acquiring the right path, for the realization of ***Nibbana***, namely, the four ***satipatthanas***.”



Purposes of
Satipatthana
Practice

For the purification
of beings

For the overcoming
of sorrow,
lamentation

For the
extinguishing of
suffering, grief

For walking on the
path of truth

For the realization
of Nibbana

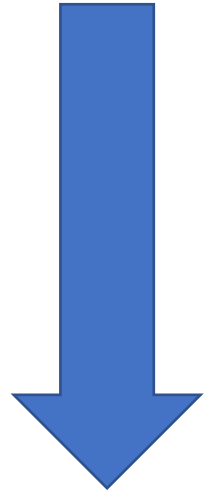
Satipatthanana

1. Kayanupassana (contemplation of the body)
2. Vedanaupassana (contemplation of the feelings)
3. Cittanupassana (contemplation of the mind)
4. Dhammanupassana (contemplation of the Dhamma or mind objects)

Satipatthana Sutta (MN 10)
Maha-Satipatthana Sutta (DN 22)

1. Here, bhikkhus, a bhikkhu lives contemplating the body in the body...
2. He lives contemplating the feelings in the feelings....
3. He lives contemplating consciousness in consciousness...
4. He lives contemplating mental objects in mental objects..., **ardent (*atapi*)**, **clearly comprehending (it) (*sampajano*)** and **mindful (of it) (*satima*)**, having overcome, in this world, covetousness and grief.

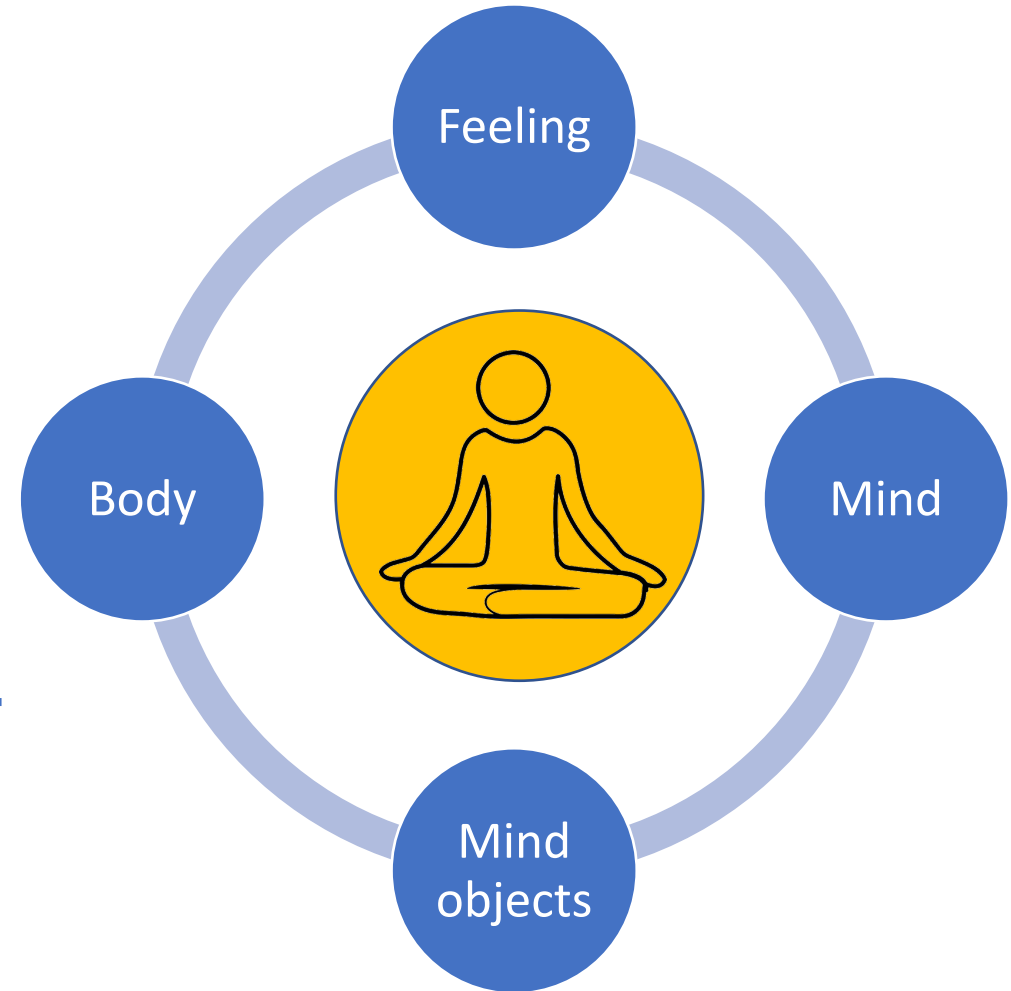
The Key Characteristics of Satipatthana



Effort (atapi)

Clear Knowing
(sampajano)

Mindful (satima)



You should roam inside **your own territory**, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, **Māra** won't find a vulnerability or get hold of you.

And what is a bhikkhu's own territory, the domain of the fathers? It's the four kinds of mindfulness meditation. What four?

It's when a bhikkhu meditates by observing an aspect of the **body**-keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of **feelings** ... **mind** ... **mental phenomena (dhamma)**-keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a bhikkhu's own territory, the domain of the fathers.”

Kayanupassana

Mindfulness limited to the investigation of the body (kaya) as the field of thought (arammana), thus:

“This body is just body, it is not a being, a person, or the self of oneself or others.”

Vedananupassana

Mindfulness limited to the investigation of the feeling (vedana)- including sukha, dukkha, and neither sukha nor dukkha as the field of thought (arammana), thus:
“This feeling is just feeling, it is not a being, a person, or the self of oneself or others.”

Cittanupassana

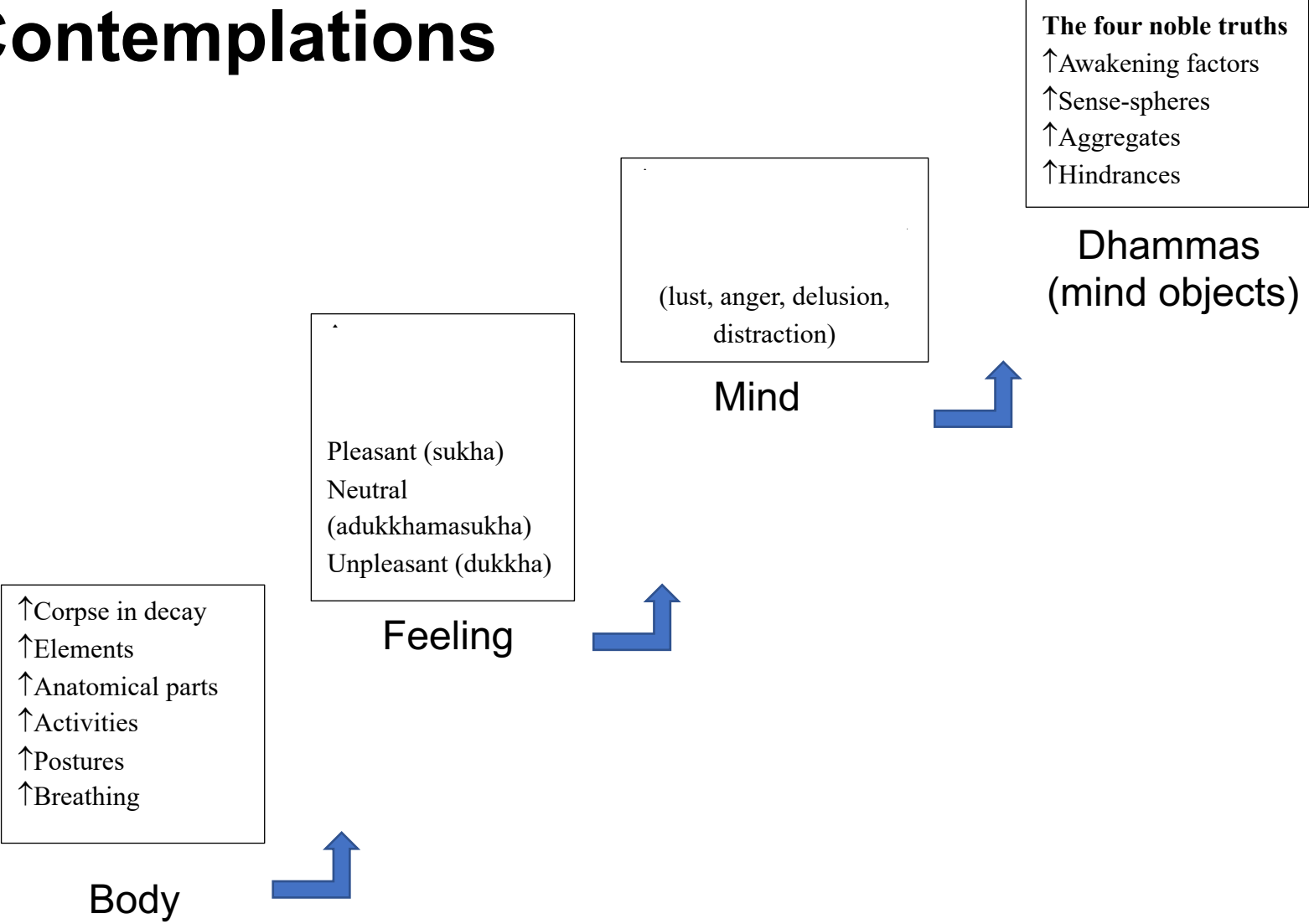
Mindfulness limited to the investigation of the mind (citta) which is tainted and stained or pure and clean as the field of thought, thus:

“This mind is just mind, it is not a being, a person, or the self of oneself or others.”

Dhammanupassana

Mindfulness limited to the investigation of the Dhamma (mental phenomena) which are kusala (good) or akusala (bad) and which arise from the mind as the field of thought, thus:
“These Dhammas are just Dhammas, they are not a being, a person, or the self of oneself or others.”

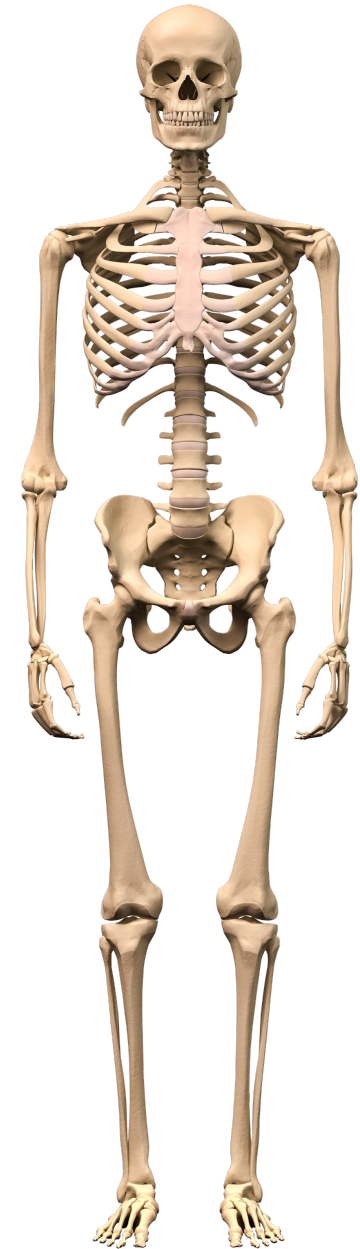
Progression of Satipatthana Contemplations





Dhatukammatthana (Meditation on the Elements)

1. The earth elements
(Paṭhavī-dhātu)
2. The water element
(Āpo-dhātu)
3. The fire element
(Tejo-dhatu)
4. The air element
(Vayo-dhatu)



The Four Protective Meditations (Arakkhakammatthana)

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 kammatthana should be always be develop. From the Mokkhupayagatha by King Mongkut, Rama IV.

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

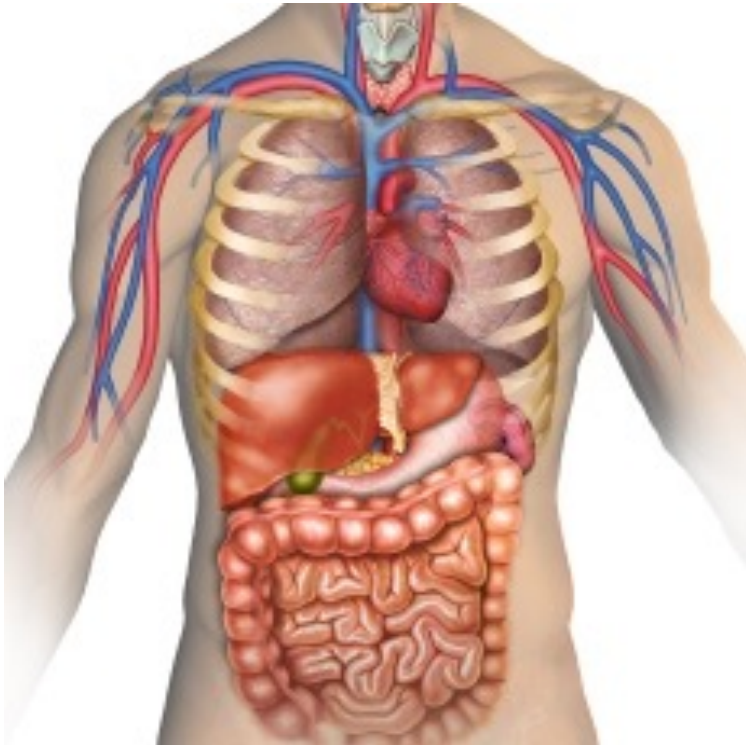
(Antam, Antagunam, Udariam, Kerisam, Mattagunam)

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)

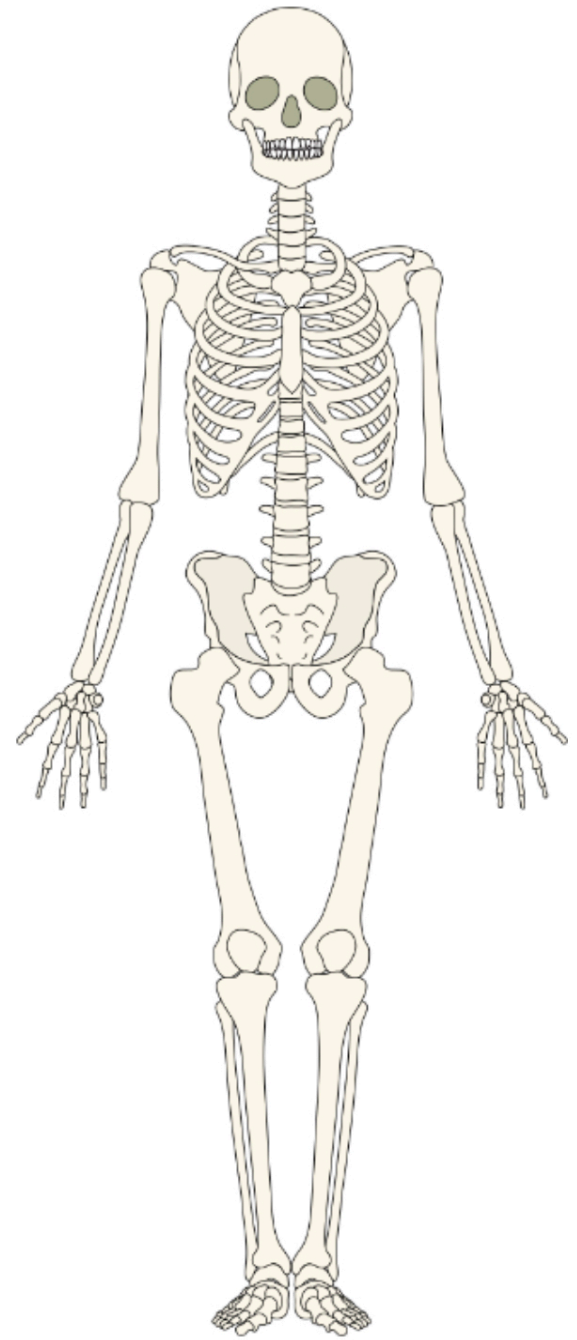


Earth

Water

Fire

Air



Feeling

Perception

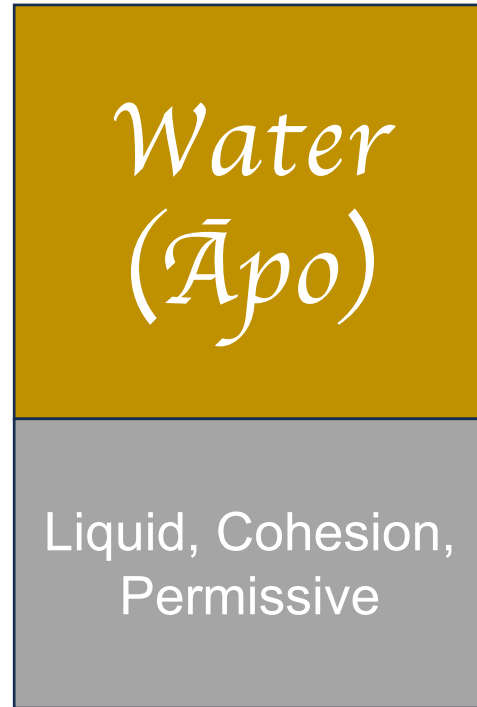
Mental Formation

Knowing

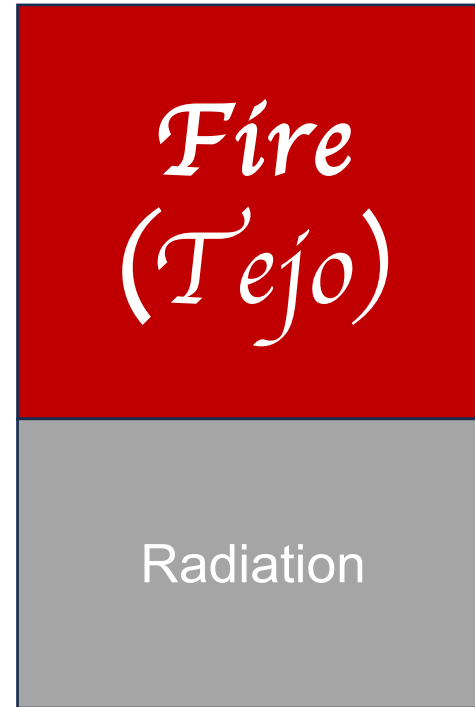
The Four Elements (Dhātu)



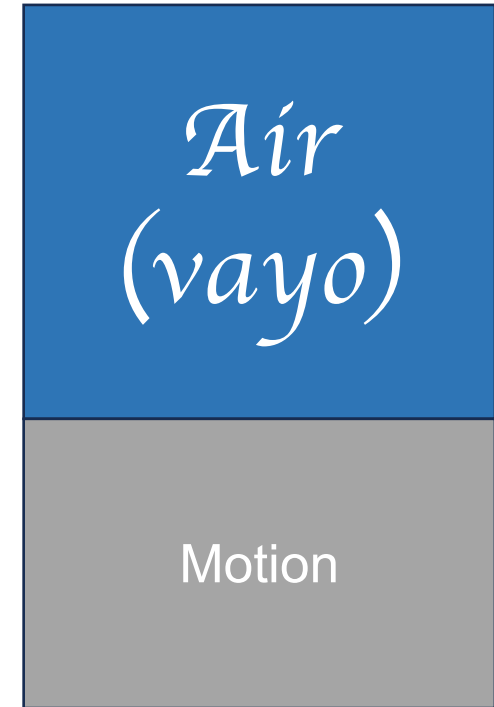
Hair, bones,
nails, teeth etc.



Blood, urine,
saliva, lymph etc.



Warm, Temperature

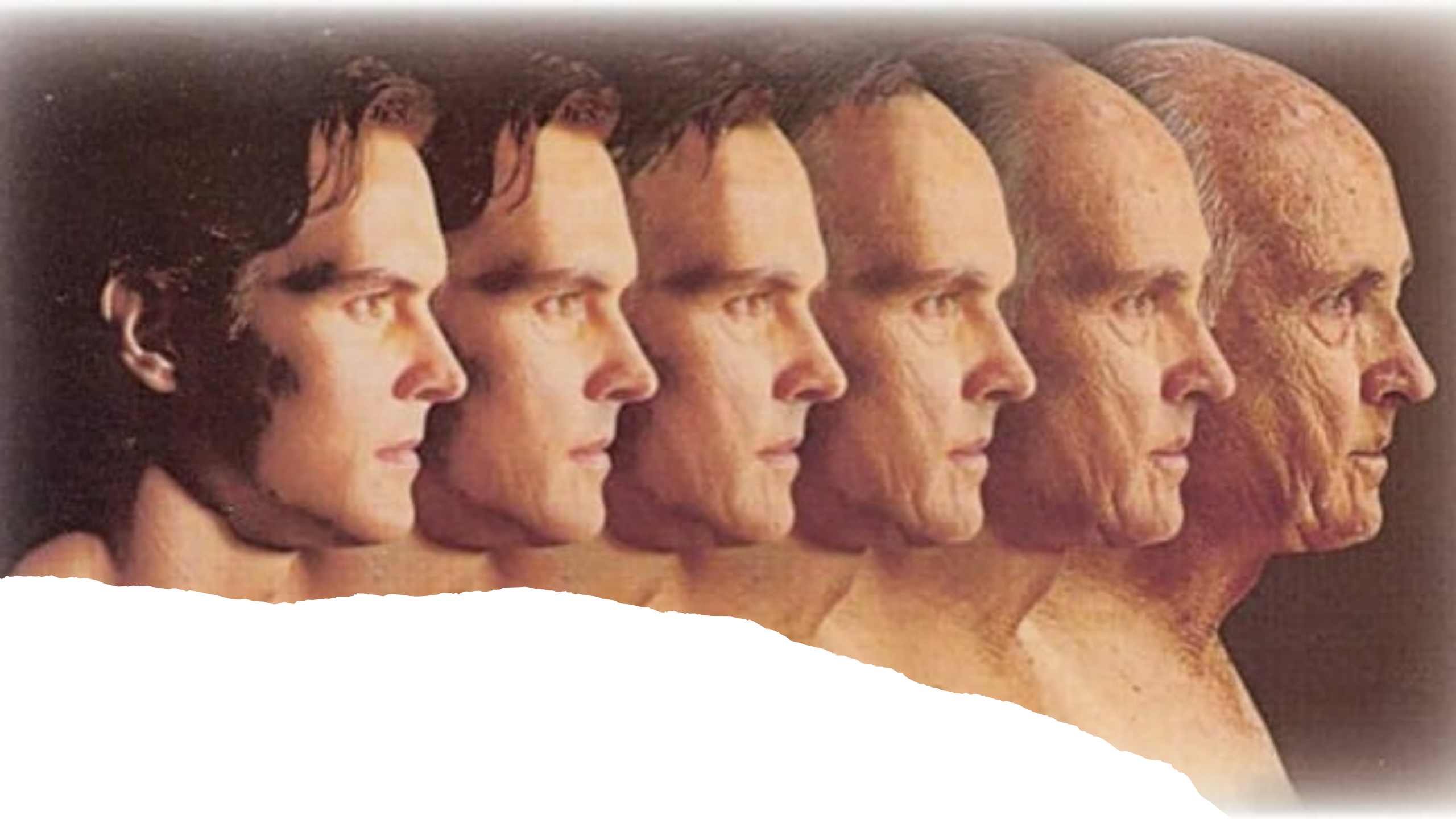


Breath, Gas

The Reflection on the Material Elements

And further, monks, a monk reflects on this very body, however it be placed or disposed, by way of the material elements: "There are in this body the element of earth, the element of water, the element of fire, the element of wind."

Just as if, monks, a clever cow-butcher or his apprentice, having slaughtered a cow and divided it into portions, should be sitting at the junction of four high roads, in the same way, a monk reflects on this very body, as it is placed or disposed, by way of the material elements: "There are in this body the elements of earth, water, fire, and wind."









The Significance

“Because of not understanding and not penetrating the **Four Noble Truths** that you and I have roamed and wandered through this long course of samsara.”

-The Buddha-


SN 56:21



Why have I declared [the four noble truths]? Because it is beneficial, it belongs to the fundamentals of the holy life, it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbana.

The Four Noble Truths

1. Dukkha: suffering ,discontent
2. Samudaya: the cause of the arising of dukkha (tanhas)
3. Nirodha: the cessation of dukkha
4. Magga: the component practices that brings about the cessation of dukkha



Dukkha

suffering

sad

pain

anxiety

distress

despair

lamentation

unease

frustration

ache

agonize

grief

hurt

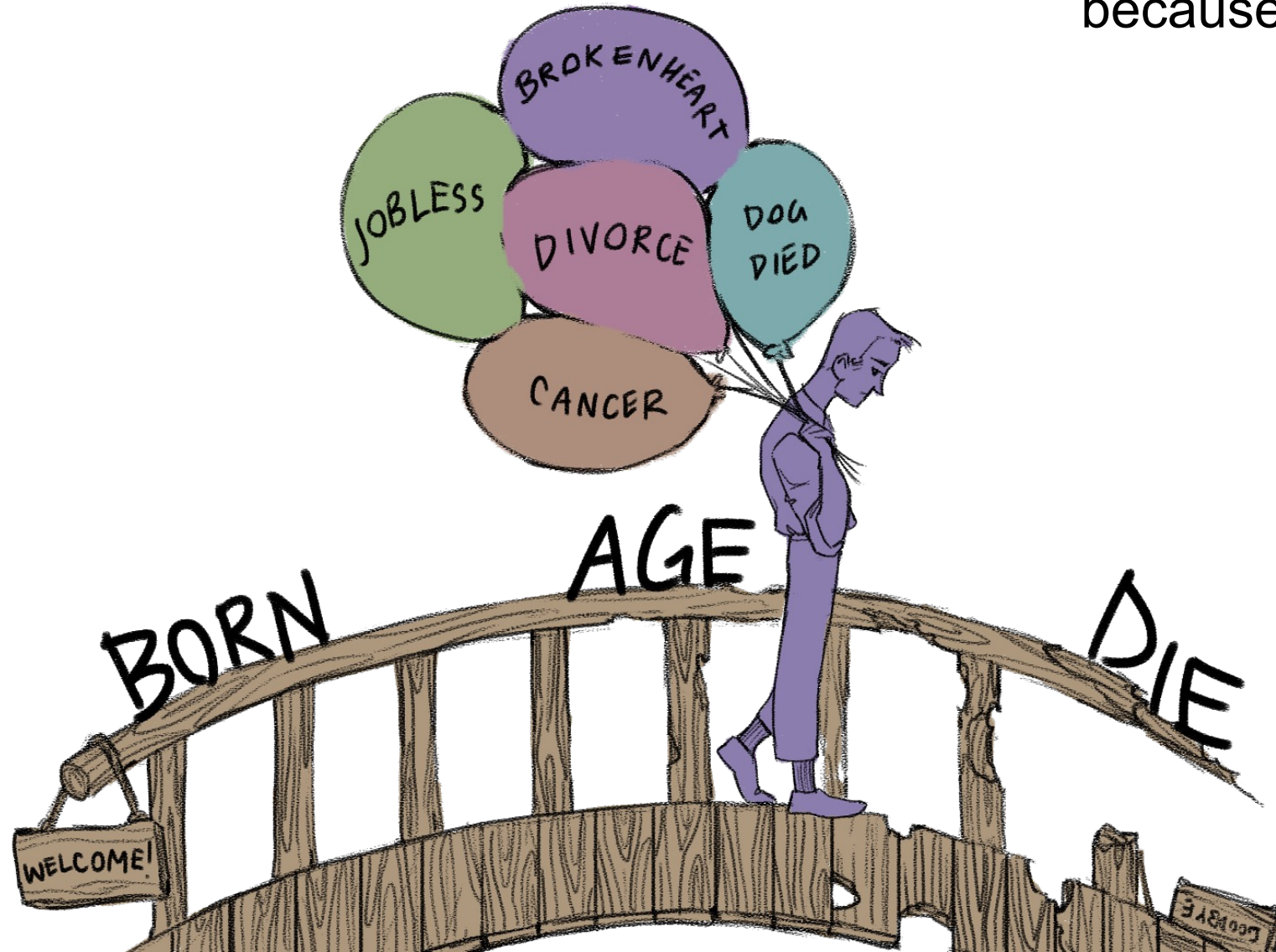
dislike

sorrow

unsatisfactoriness

Dukkha

“Un-ease of body and un-ease of mind,
because they are hard to put up.”



Occasional Dukkha

Natural Dukkha

Samudhaya

"Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to re-becoming, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures (*kamma tanha*), craving for becoming (*Bava Tanha*), craving for disbecoming (*Vibava Tanha*)."





“The world lacks and hankers,
and it enslaved to thirst.”

Kamma-Taṇhā

(craving objects of emotional attachment which one is fond of -sense pleasures)

Bhava- Taṇhā

(craving for existence or **becoming**)

Vibhava- Taṇhā

(craving for non-existence or not to be)

Nature of Taṇhā :

Y·āyaṃ taṇhā

This taṇhā

ponobbhavikā

Leading to rebirth

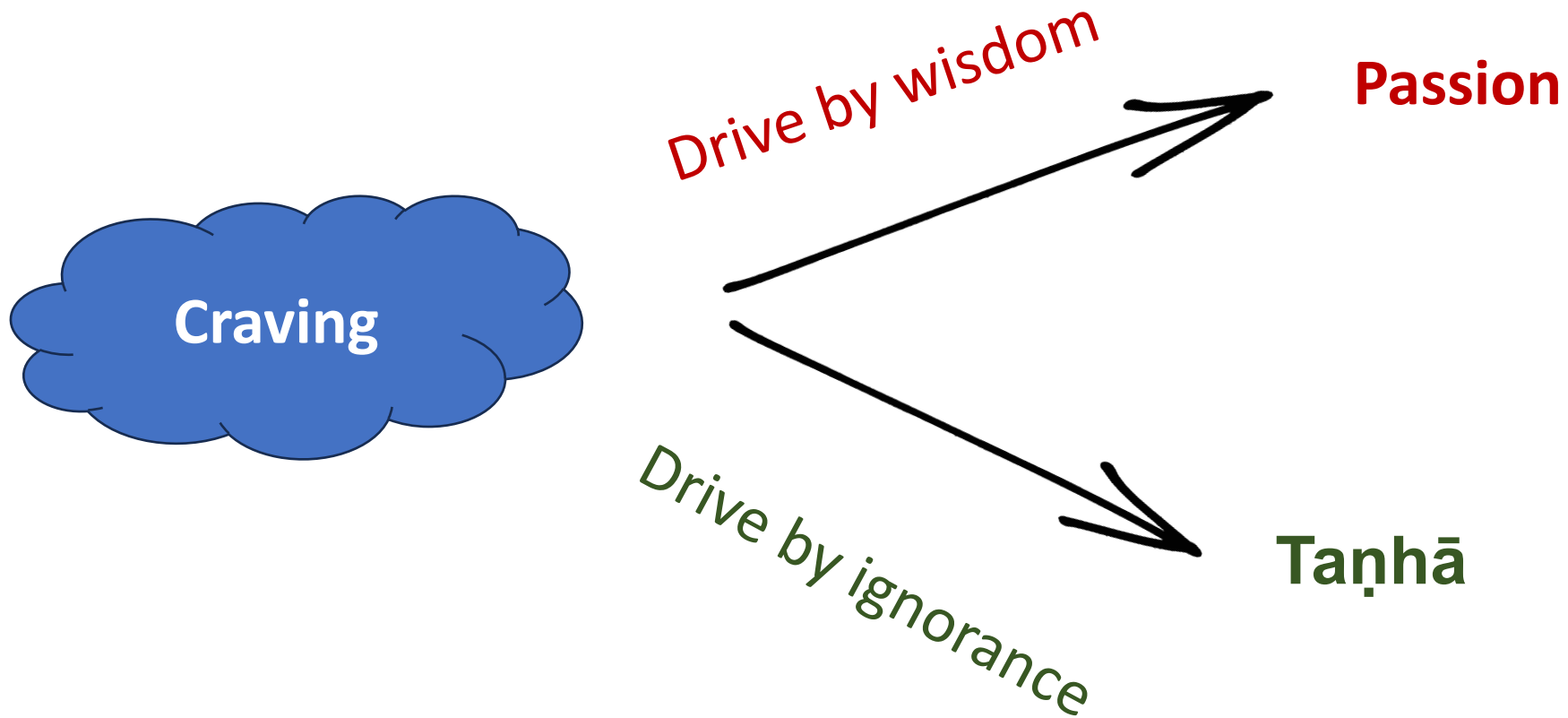
nandi·rāga·sahagatā

Connected with desire and enjoyment

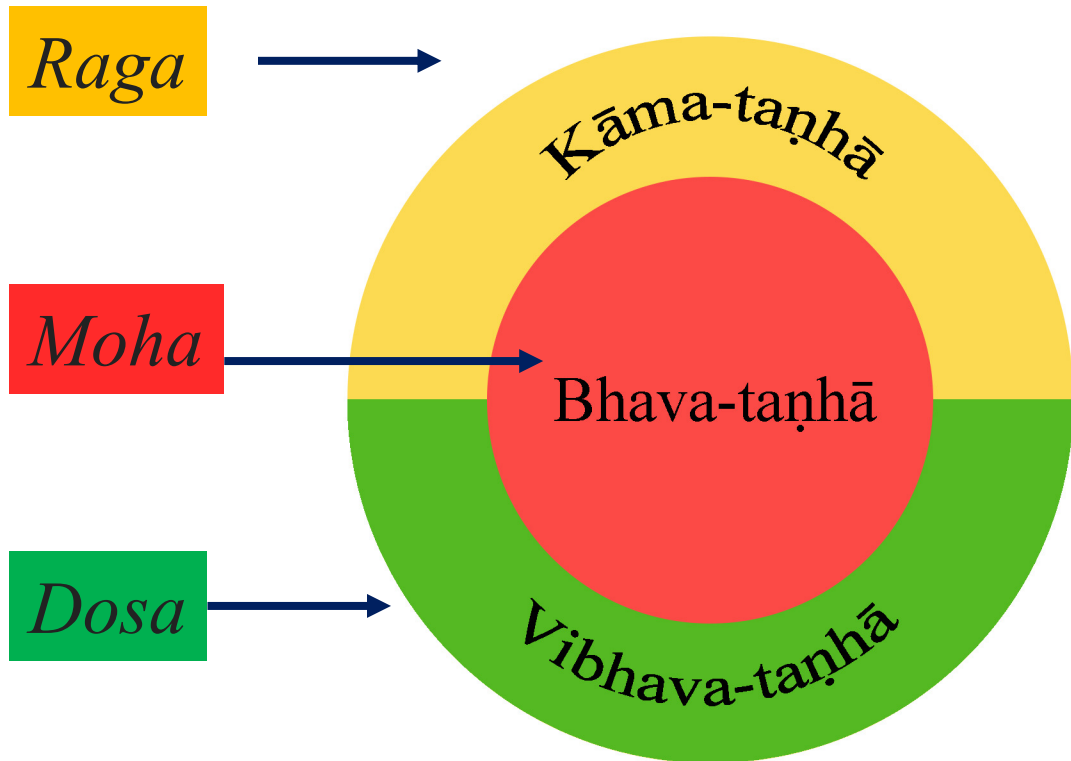
tatra·tatr·ābhinandinī

Finding delight here or there (trap)

Are all cravings bad?



“There is no love like that of oneself”

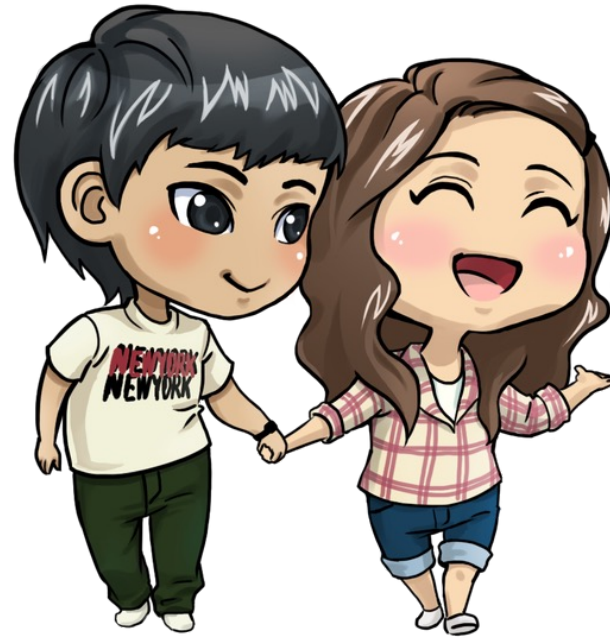


Kamma tanha → instinct to have
Bhava tana → instinct to (be) survive
Vibhava tanha → instinct to destroy

“The world lacks and hankers,
and it enslaved to thirst.”



Kamma tanha



Bhava tanha



Vibhava tanha

Nirodha

“Now this is the noble truth of the **cessation of Dukkha**: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, noreliance on it.



The Cessations of Craving (Nirodha)



- By Substitution of opposites (Tadanga Nirodha)
- By Suppression through higher meditative state - Jhana (Vikkhambhana Nirodha)
- By Cutting off (Samuccheda Nirodha)

Magga

"Now this, bhikkhus, is the noble truth of the way leading to the cessation of Dukkha: it is **this noble eightfold path**; that is, right view, right intension, right speech, right action, right livelihood, right effort, right mindfulness and right concentration."



The Eightfold Path (majjhima patipada)

1. Right View, Understanding
2. Right Intention
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

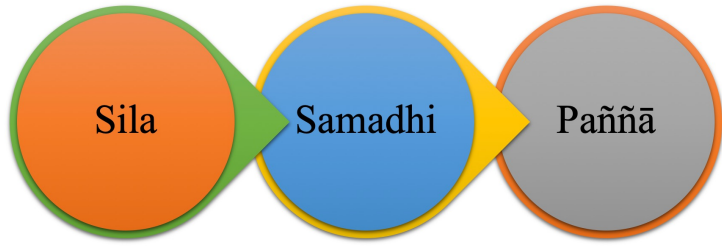
Practices that need to be cultivated



Eightfold Path

Threefold Training

Right View Right Intention	Paññā (Wisdom)
Right Speech Right Action Right Livelihood	Sīla (Virtuous Conduct)
Right Effort Right Mindfulness Right Concentration	Samadhi (Concentration)



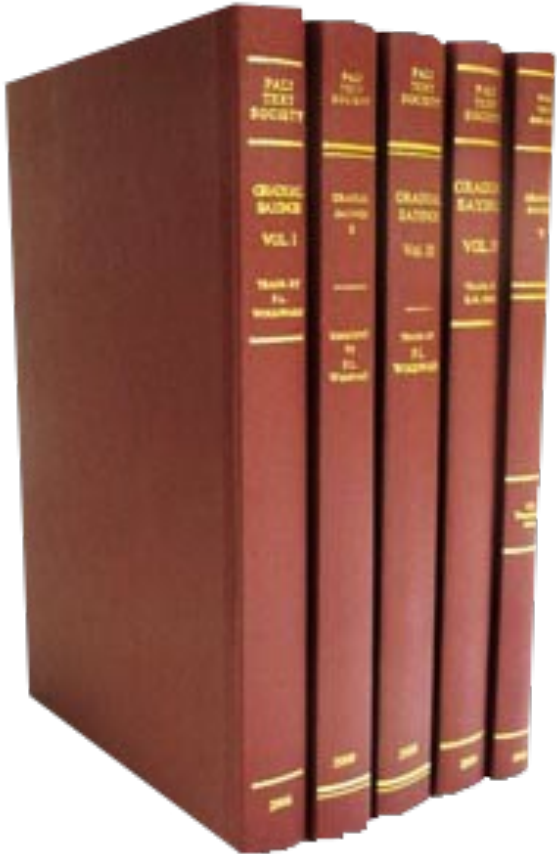
Morality Concentration Wisdom



Vocaburary

Satipatthana	The Four Foundations of Mindfulness
Dhātu	Elements
Dukkha	Prejudice, wrong path
Samudhaya	Cause of dukkha
Tanha	Craving, Grasping, Thirst
Nirodha	Ending of dukkha
Magga	Ways lead to the end of dukkha (The Noble Eightfold path)

Recommended Suttas



Mahasatipatthana Sutta, DN 22

- Satipatthna
- The Four Noble Truths
- DhatuKammatthana



Rejoice in
your merit