

Nakdhamma Elementary Level



Dhamma Group 5/2

Ven.Narongchai Thanajayo

Sunday 7 April 2024



Nakdhamma Elementary Level

Course Title: Dhamma

Lecture # 10: Dhamma Group 5/2

By Ven.Narongchai Thanajayo

Date: Sunday 7 April 2024

Time: 2.40 - 4.10 pm



Let's meditate

“


A man should make an effort
until his goal has been achieved.

”



Dhamma Groups of 5/1

Week # 9

- 01 Five Immediacy Deeds
(anantariyakamma)
 - 02 Five subjects for regular
reviewing (Abhinhapaccavekkhana)
 - 03 Benefits of Listening to Dhamma
 - 04 Five Hindrances
 - 05 Five Qualities of new monks
- 

Anantariyakamma (Five immediacy deeds)

1. Matughata: killing of one's mother
2. Pitughata: killing of one's father
3. Arahantaghata: Killing an arahant - enlightened being
4. Lohituppada: Injuring the Buddha sufficient to cause contusion.
5. Sanghabheda: Causing the Sangha- the monastic community, to break into dissension.

Abhinhapaccavekkhana

A woman or a man, a layperson or a renunciate should often review these five subjects:

‘I am liable to grow old, I am not exempt from **old age**.’

‘I am liable to get sick, I am not exempt from **sickness**.’ ...

‘I am liable to die, I am not exempt from **death**.’ ...

‘I must be parted and **separated** from all I hold dear and beloved.’ ...

‘I am the owner of my deeds and heir to my deeds.

Deeds are my womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.’

Dhammassavananisamsa (Benefits of Listening to the Dhamma)

1. One hears what has never been heard.
2. One clears what he has heard.
3. One dispels his doubts.
4. One makes straight his view (right understanding).
5. One heart (citta) becomes clear and happy.



Five Hindrances

1. Sense Desire (Kammacchanda)
2. Intending harm to others (Byapada)
3. Drowsy and Torpor (Thina-middha)
4. Remorse, Restlessness and Worry (Uddhacca-kukkucca)
5. Doubt (vicikiccha)

Five qualities new monks should establish

Restraint in Patimokkha

Sense-Control

Limited on conversation

Dwell in solitude, Remote wilderness

Be endowed with right view

An orange leaf-shaped graphic with a stem and vein, containing the title text.

Dhamma Groups of 5/2

01

Five Dhammas which make self-confidence (Vesarajjakaranadhamma)

02

The Five Powers (Pañca-Balā)

03

The Five Aggregates (Pañca-Khandha)

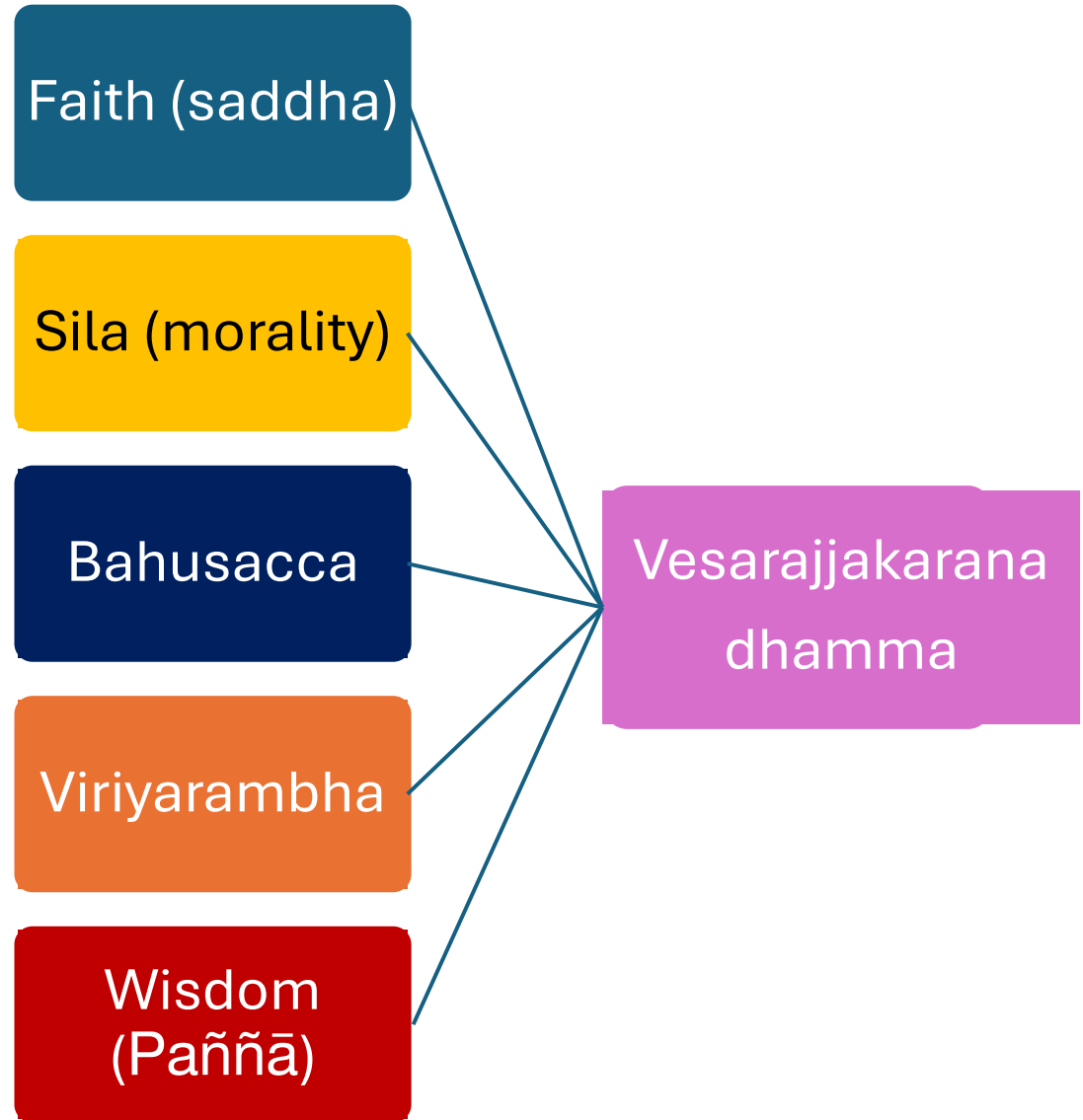
Week # 10

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Dealing with Fear



Five Dhammas which make for Self-Confidence (Vesarajjakaranadhamma)



Five Dhammas which make for Self-Confidence (Vesarajjakaranadhamma)

1

Saddha (faith): belief in those things which should be believed

2

Sila (morality): looking after one's bodily actions and speech

3

Bāhusacca : to have great learning.

4

Viriyambha: seeking up diligence and energy.

5

Paññā: knowing all about those things which should be known.



Five Dhammas which make for Self-Confidence (Vesarajjakaranadhamma)

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Sila (precept): looking after one's bodily actions and speech

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Bāhusacca : to have great learning.


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Viriyambha: seeking up diligence and energy.

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Paññā: knowing all about those things which should be known.





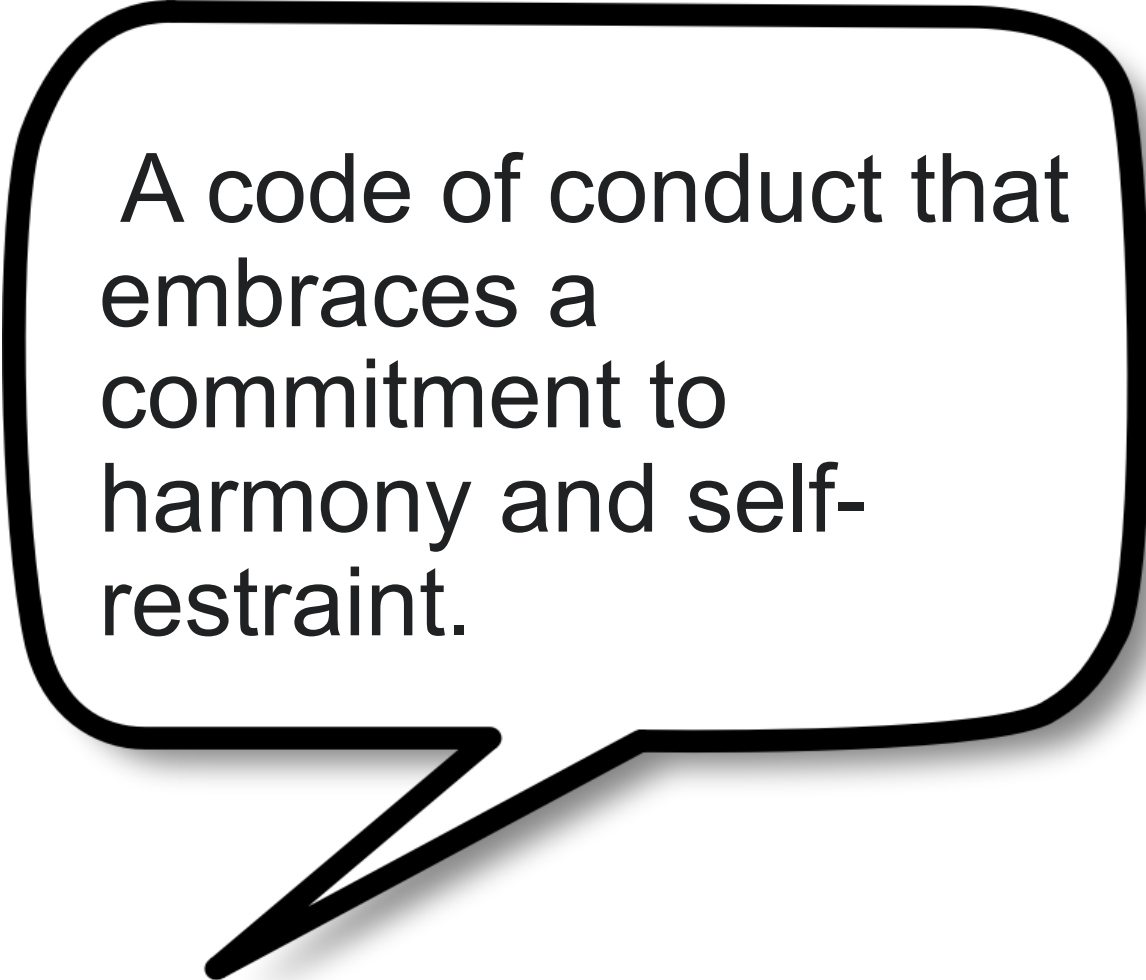
Saddha (Faith)



**“Confidence born
out of conviction.”**



Sīla (Morality)



A code of conduct that embraces a commitment to harmony and self-restraint.



Bāhusacca

Great Learning.



Viriyarambha

**High
Responsibility,
Never give up!**



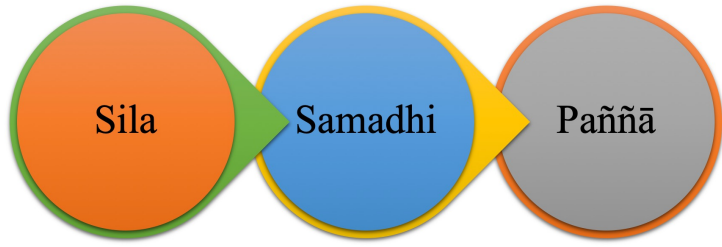
Paññā

Clear knowing.

Levels of Wisdom

- **Elementary**: skillfully teach oneself out of problem
-
- **Intermediate**: understanding true nature of things
 - **Advanced**: Destroy mental defilements & ignorance

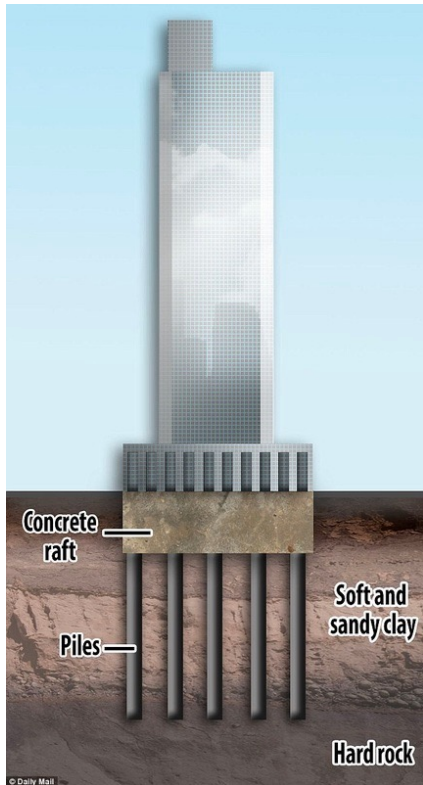




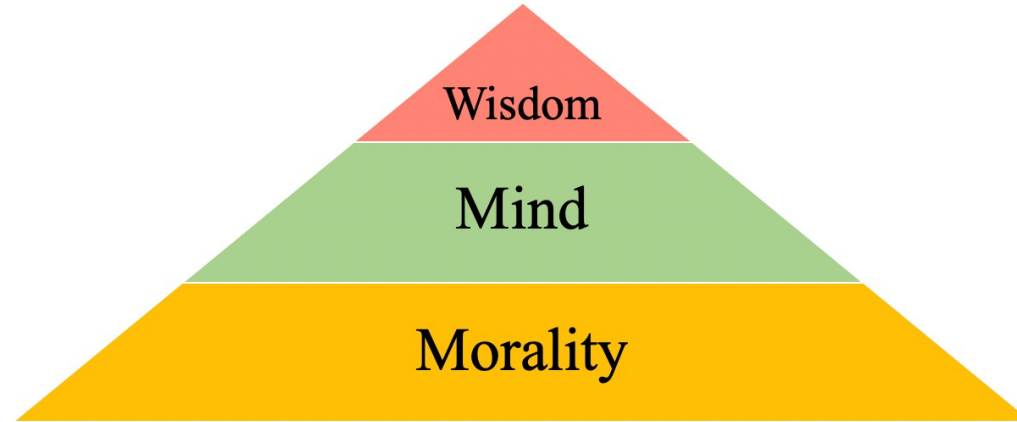
Morality Concentration Wisdom



Precepts



2e2ks.weebly.com



Living life ethically is an essential foundation to live a stable peaceful life.

The Five Precepts V.S. Five Dhammas

1.Refraining from killing

Loving Kindness

2.Refraining from stealing

Right Livelihood

3.Refraining from sexual misconduct

Sensual Restraint

4.Refraining from false speech

Truthfulness

5.Refraining from intoxication

Mindfulness

The Five Powers (Pañcabalā)



Pañcabalā

Faith (saddha)

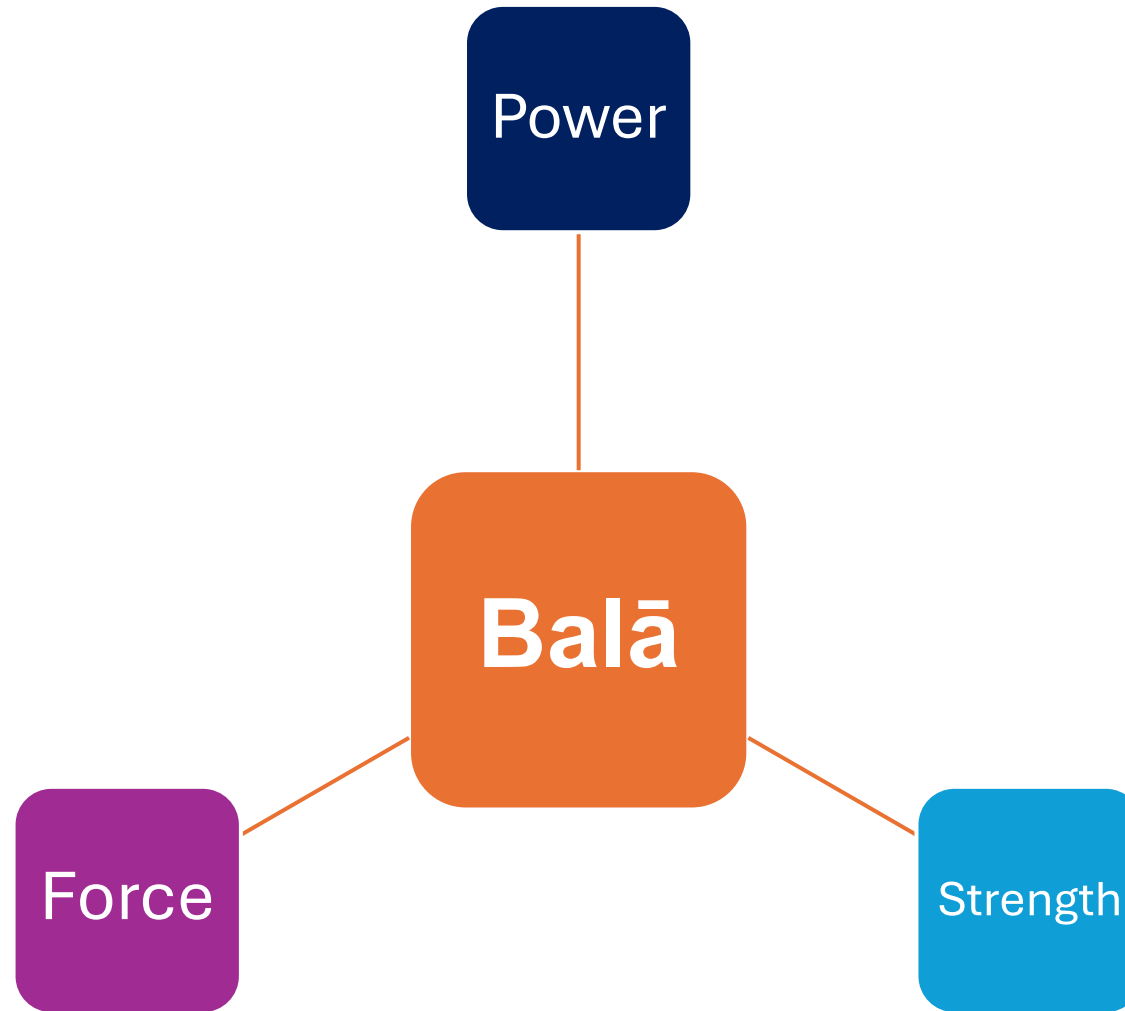
Effort (viriya)

Mindfulness (sati)

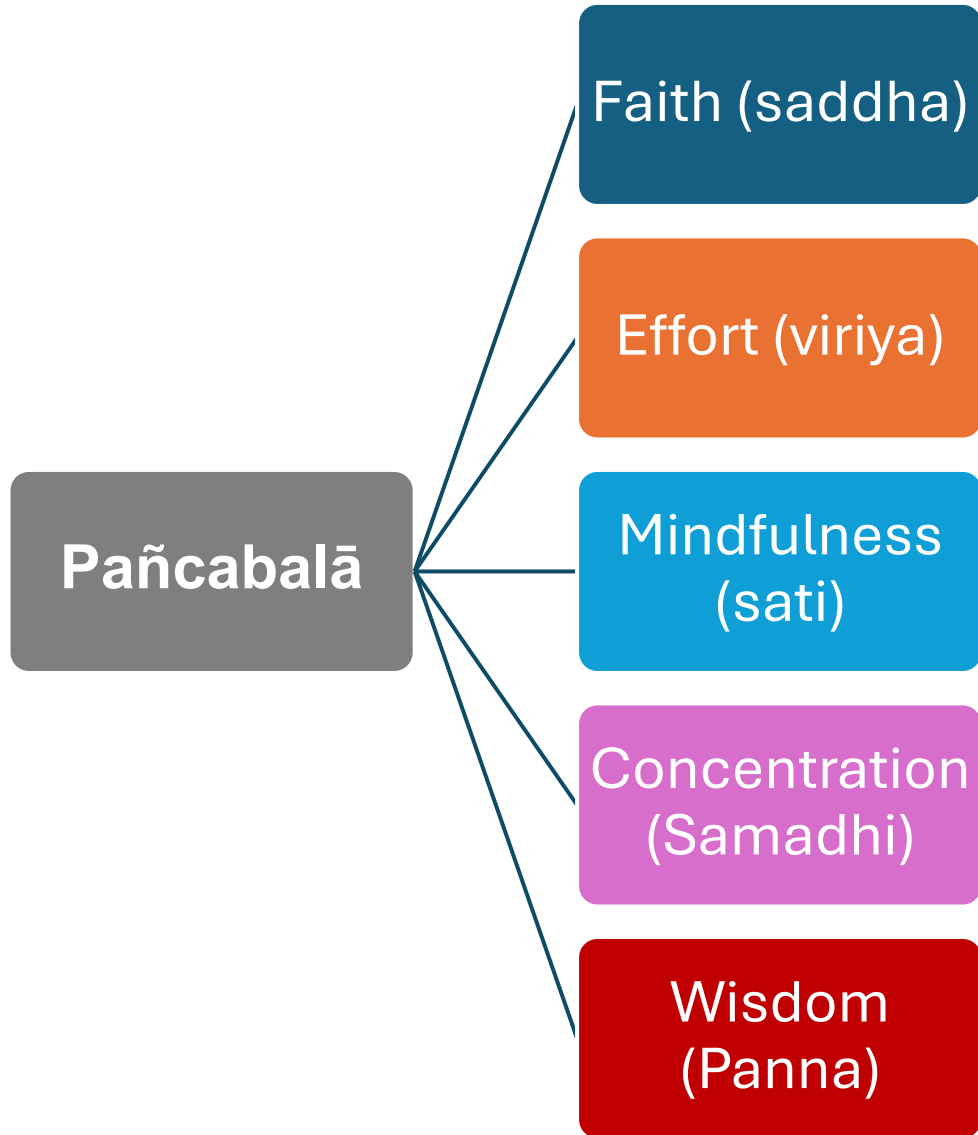
Concentration (Samadhi)

Wisdom (Panna)

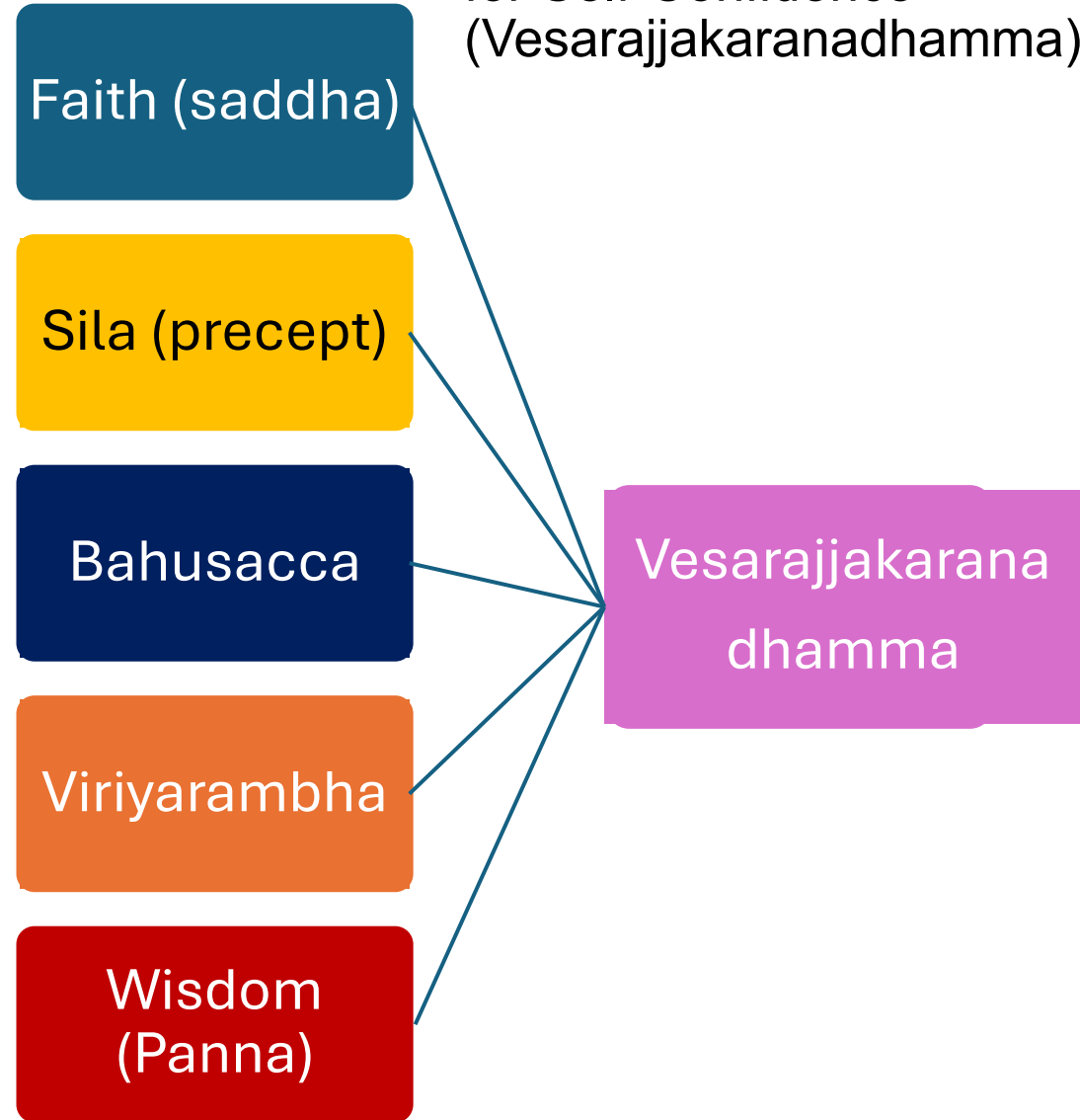
Balā



The Five Powers



Five Dhammas which make for Self-Confidence (Vesarajjakaranadhamma)



37 factors of enlightenment (*Bōdhipakkhiya Dhamma*)

1. The Four Ways of Attending to Mindfulness (*Satipatthana*)
2. The Four Right Strivings (*Sammāppadhāna*)
3. The Four Bases of Mental Power (*Iddhipāda*)
4. The Five Faculties (*Indriya*)
5. The Five Strengths (*Balā*)
6. The Seven Factors of Awakening (*Bojjhaṅga*)
7. The Noble Eight-Fold Path

Five Powers

Confidence (saddha)

Effort (viriya)

Mindfulness (sati)

Concentration (samadhi)

Wisdom (panna)

Noble Eightfold Path

Right view

Right thought

Right speech

Right action

Right livelihood

Right effort

Right mindfulness (Sati)

Right concentration
(Samadhi)

Seven Awakening Factors

Mindfulness (sati)

Investigation of Dhamma
(dhamma vicaya)

Effort (viriya)

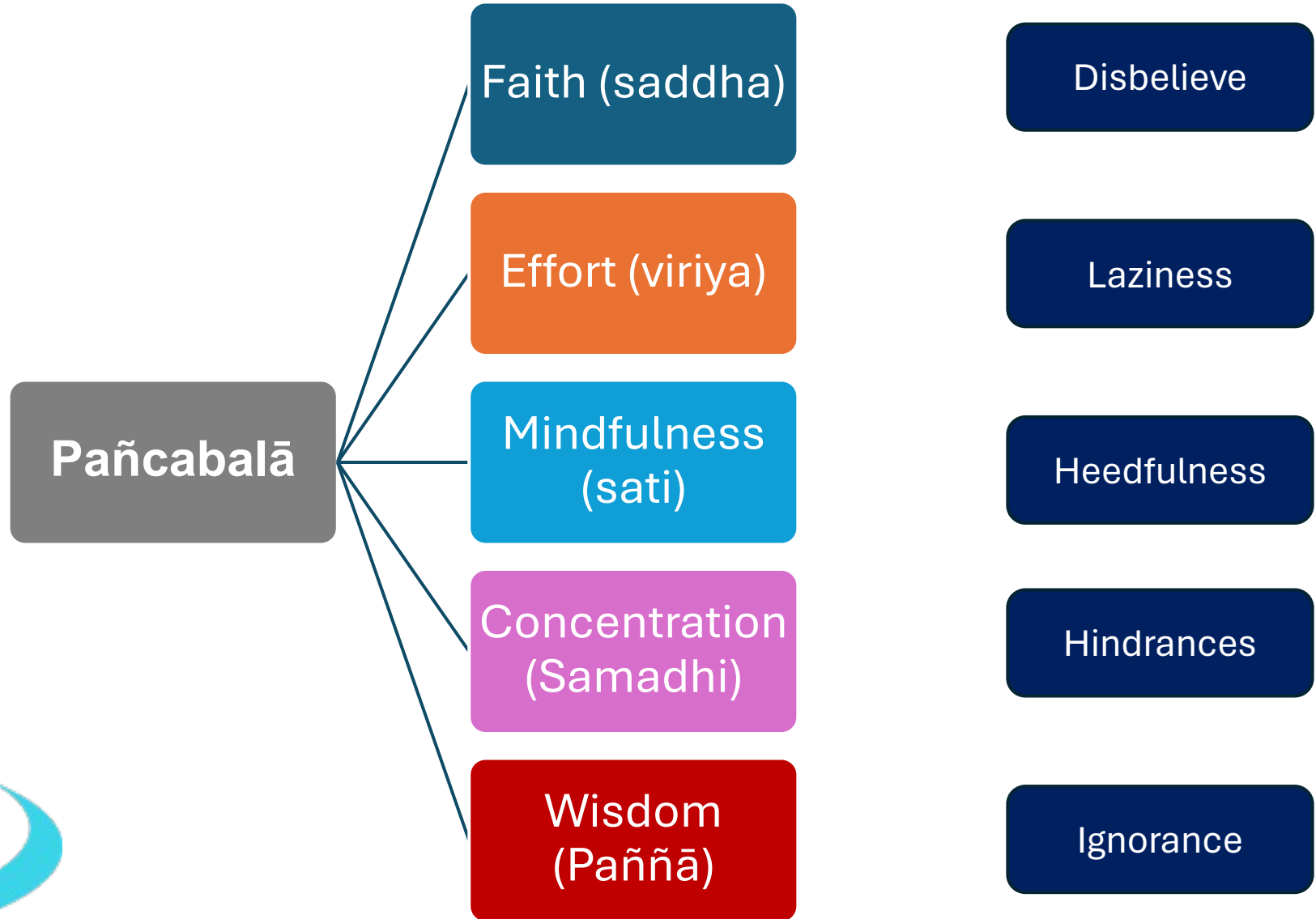
Joy (piti)

Tranquility (passaddhi)

Concentration (samadhi)

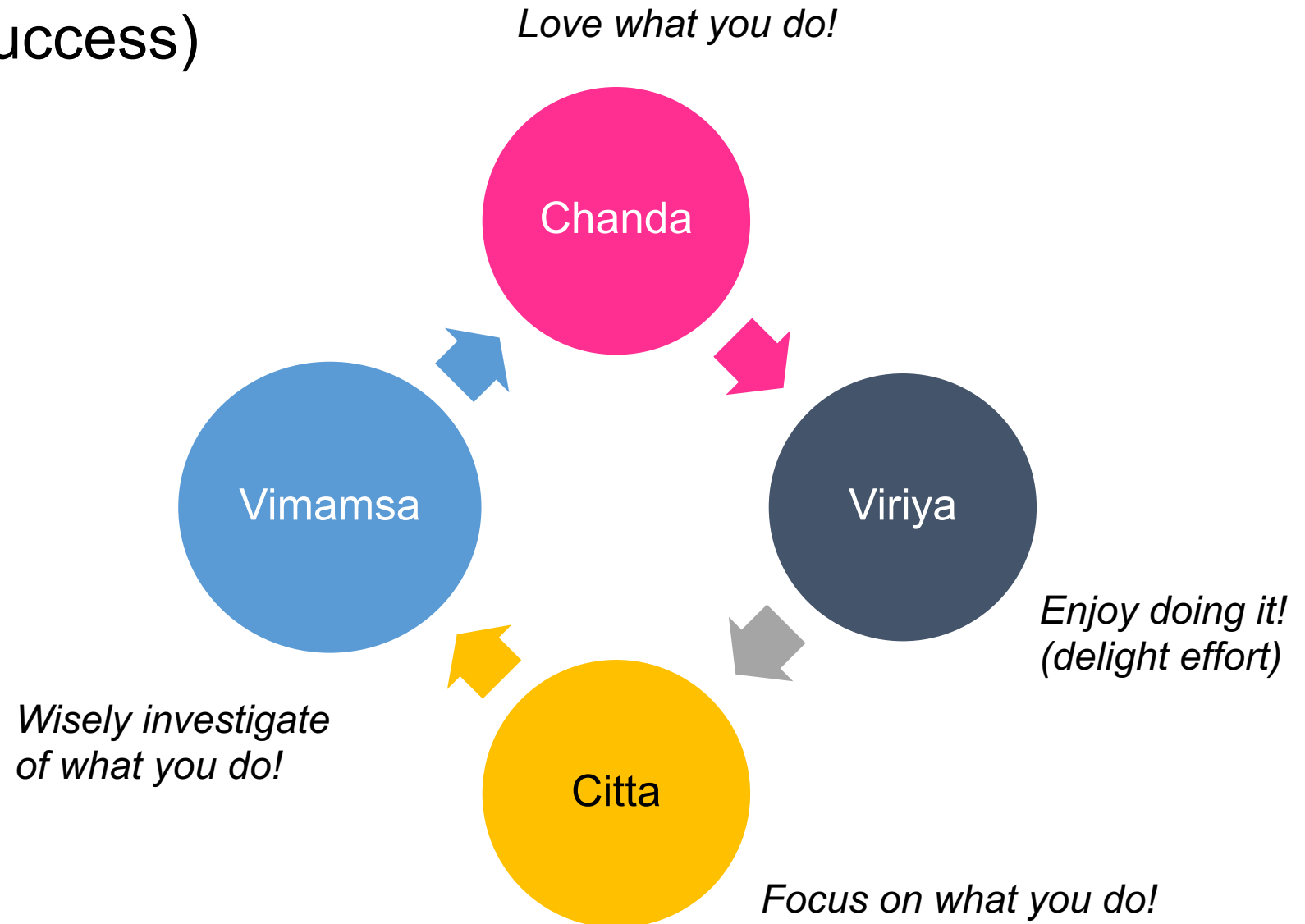
Equanimity (upekkha)

The Five Powers



Iddhipāda

(the four bases of success)

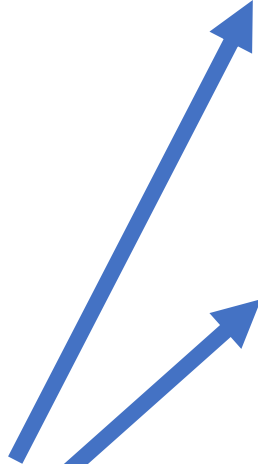


Right Effort (*sammā-vayama*)

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.



Right Mindfulness
(Satipatthana)



Lives contemplating
the body

Lives contemplating
the feelings

Lives contemplating
The mind

Lives contemplating
mental objects

Right Concentration *(sammā-samadhi)*

Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the **first jhana**, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the **second jhana**, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the **third jhana** of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the **fourth jhana**, which is neither painful nor pleasant and includes the purification of mindfulness by **equanimity**. This is called right concentration.”

 **Right Mindfulness**
Right Concentration

Five Hindrances

Sensory desire
Ill-will
Sloth-and-torpor
Restlessness-and-worry
Doubt



Jhāna

Jhāna

Equanimity

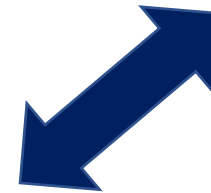
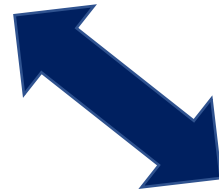


(Sati: Mindfulness)

Mindfulness

(Samadhi: Concentration)

Concentration



Awareness

(Sampajañña: Clear comprehension)



Persevere

(Effort, Energy)



Levels of Wisdom

Bhavana-maya panna

Cinta-maya panna

Suta-maya panna





The Five Aggregates

Human = Body + Mind

Meaning of “Khandhas”:

Heaps
Aggregates
Collections
Groupings





The Five Aggregates (*Pañca-Khandha*)

1. Form or matter (*rupa*)

2. Sensation or Feeling (*vedana*)
3. Perception (*sanna*)
4. Mental formation (*sankhara*)
5. **Consciousness** (*viññāṇa*)

Dukkha

"Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, **the five aggregates subject to clinging are suffering.**"



Dukkha

And what, monks, is the noble truth that is suffering?

- (1) (re)birth is suffering,
- (2) decay is suffering, disease is suffering,
- (3) death is suffering;
- (4) sorrow, lamentation, physical pain, mental pain, and despair are suffering
- (5) to be associated with the unpleasant is suffering;
- (6) to be separated from the pleasant is suffering;
- (7) not getting what one wants is suffering,
- (8) **in short, the five aggregates of clinging are suffering.**



O’Bhikkhus, what is **dukkha**?
“It should be said that it is
the five aggregates of
attachment”

The significant of the five aggregates:

- **The most teachings of the Buddha**
- They are the ultimate referents to the 1st Noble Truth (dukkha)
- They are the objective range of clinging
- Clinging can be removed through right wisdom (insight into the real nature of the each aggregate)

Significance



The five aggregates, monks, are ***anicca*** (impermanent); whatever is impermanent, that is ***dukkha*** (unsatisfactory); whatever is *dukkha*, that is without ***atta*** (self). What is without self, that is not mine, that I am not, that is not my self. Thus should it be seen by **perfect wisdom** as it really is. Who sees by perfect wisdom, as it really is, his mind, not **grasping**, is detached from **taints**; he is **liberated**.

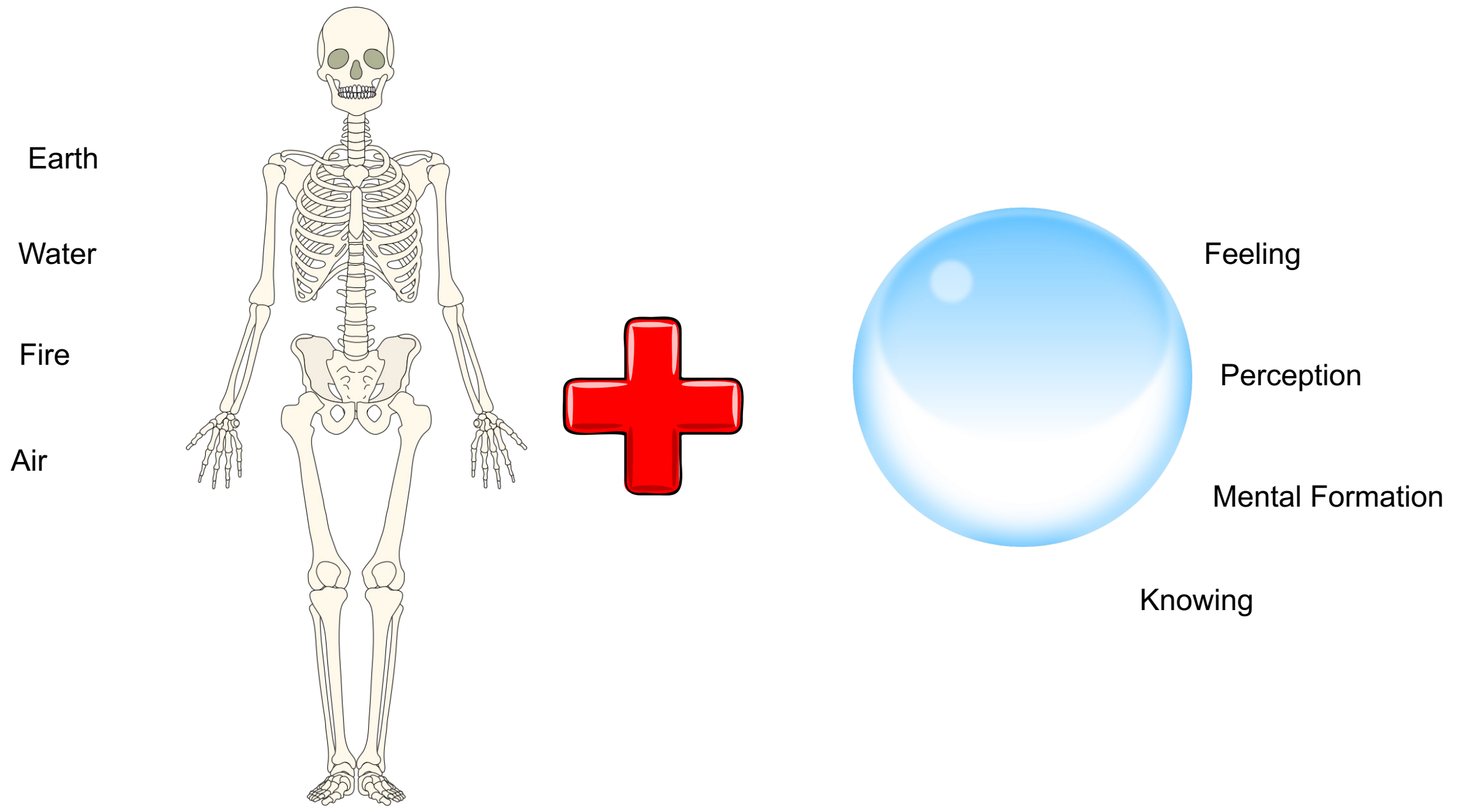


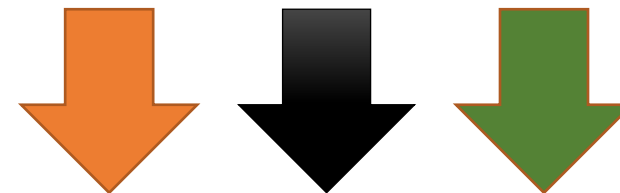
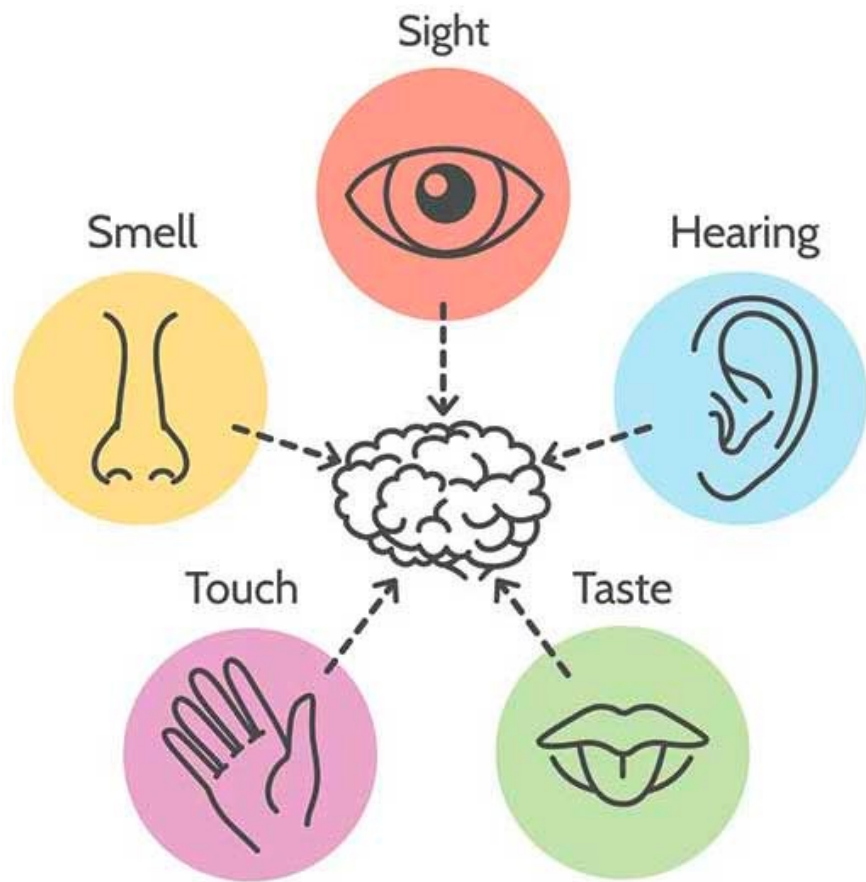
Five Aggregates

“Just as, with an assemblage of parts, the word ‘chariot’ is used, So, when the aggregates exist, there is the convention ‘a being.’ “It’s only Dukkha that comes to be, Dukkha that stands and falls away. Nothing but Dukkha comes to be, nothing but Dukkha ceases.”

Vajira Sutta, SN 5.10







Knowing
(Consciousness)

Feeling

Remembering

Thinking



Three Marks of Existence:

sabbe saṅkhārā aniccā

"all conditioned things are impermanent"

sabbe saṅkhārā dukkhā

"all conditioned things are unsatisfactory"

sabbe dhammā anattā

"all dhamma are not self"

To be considered:

1. Form (*rupa*)
2. Feeling (*vedana*)
3. Perception (*sanna*)
4. Thoughts (*sankhara*)

5. Consciousness (*viññāṇa*)

Impermanent



Unsustainable

Uncontrollable



“Bhikkhus, this body is not yours, nor does it belong to others. It is old kamma, to be seen as generated and fashioned by volition, as something to be felt.”

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) Citta or mind development



Rejoice in
your merit